

法 海 譯 叢

THE MAJOR BUDDHIST CANON (3)

The Major Buddhist Canon (3)

六祖法寶壇經
The Dharmic Treasure Altar-Sutra
of the Sixth Patriarch
(*The Altar Sutra*)

Revised Second Edition

修訂第二版

Translated and Annotated by
Ven. Cheng Kuan

53rd-Generation Acharya of Shingon Sect
42nd-Generation Lineage Patriarchate Successor
of both Hua-Yen Sect and Sole-Cognizance Sect

高野山真言宗第五十三世阿闍梨
賢首宗兼慈恩宗第四十二世法脈傳人
釋成觀法師 英譯



新逍遙園譯經院

Neo-Carefree Garden Buddhist Canon Translation Institute,
A Charitable Trust Foundation

公益信託「新逍遙園譯經院」基金

The Dharmic Treasure Altar-Sutra of the Six Patriarch

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Buddhist Canon Translation Institute

First Edition

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Second printing, 2007.

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Printed in Taipei, Taiwan

Distributing Centers:

1. Neo-Carefree Garden Buddhist Canon Translation Institute & Mahavairocana Temple

No. 15, Alley 6, Lane 4, Fu-Hsing Rd., Wenshan District

Taipei City 11691, Taiwan

Ph.: (02) 2934-7281 Fax: (02) 2930-1919

Website: www.abtemple.org

2. Americana Buddhist Temple

10515 N. Latson Rd., Howell, MI 48855, USA

Ph.: (517) 545-7559 Fax: (517) 545-7558

Website: www.abtemple.org

ISBN 957-9373-18-3

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Foreword for
The Initial Three Sutras' Publication
of *The Major Buddhist Canon*

「法海譯叢」英譯三經初版引言

It has always been my greatest wish to translate the Right Buddha Dharma and make it available for all people in the world, so as to benefit infinite Multibeings globally; and now I have finished translating several Sutras into English, which I entitle as *The Major Buddhist Canon*. Among these, three of them—*The Sutra of Forty-two Chapters*, *The Diamond Sutra*, and *The Altar-Sutra of the Sixth Patriarch*—are done with page layout using PageMaker, and so are ready for publishing. And I plan to have several thousand copies of each of them printed this time, so that we may send them as free gifts to the libraries of the capital cities of all the countries, of all the major cities, and major universities around the world. Therefore, I wish that all good believers of the Dharma could be aspired to get involved in this supreme enterprise of the *Thus-Adventist's Dharmic Corpus* by making a donation towards the publication, so as to help infinite Sentient-kinds plant the *Virtuous Roots* for the Supreme Enlightenment.

Moreover, the three Sutras that are being published are each of them in their own way, the “First Sutra.” Here are the reasons:

(1) *The Sutra of Forty-two Chapters*—This Sutra was brought to China in the Eastern Han Dynasty (1st Century A.D.) on the

back of a white horse, and was the first Sutra ever translated into Chinese. Hence this Sutra is deemed as “the First Sutra” in this way, and has become a very significant Sutra for this reason. And now because this Sutra is also the first one in The English version to be published, its symbolic meaning is beyond expression.

(2) ***The Diamond Sutra***—This Sutra is one of the most important portion in the whole 600 Books of *The Great Prajna-Paramita Sutra*, and so in this way it stands as the “First Sutra” in the Dharma. Furthermore, starting from the Sixth Patriarch of Ch’an Sect, this Sutra has been traditionally utilized as the chief resorting basis for “*Mind-Verification*” by both patriarchs and general Ch’an practitioners; hence it is also deemed as the First Sutra by this virtue.

(3) ***The Altar-Sutra of the Sixth Patriarch***—It has been well acknowledged that the greatest contribution that Chinese Buddhism has ever made to the world is the achievement of the Ch’an teachings. Yet it was all due to the extraordinary Merits and good *Karmic Occasions* of the Sixth Patriarch that made the flourish of Ch’an in China possible. For this reason, *the Altar-Sutra of the Sixth Patriarch*, along with *the Diamond Sutra*, has become the two predominant Scriptures in the teachings of Ch’an lineage in the wake of the Sixth Patriarch. (Since Song Dynasty though, the third Scripture, *the Chronicle of Lamp-Transmission*, has been added to the Ch’anist’s practicing syllabus.) In consequence, this Sutra, besides *the Diamond Sutra*, is virtually the “First Sutra” for the learning and practice of Mahayana

Ch’an.

Due to the fact that the aforesaid three Sutras are all the topmost Sutras in their own virtues, the Meritorious Virtues acquired through the involvement in helping them circulated and propagated are incredibly great.

Furthermore, according to *The Sutra of Upaseka-Precept*, the Merits in the Dharmic Bestowal of printing Sutras are highly superior. Part of the Text from this Sutra is cited below for the reference of good believers, and for them to practice in compliance with the Holy Teachings:

Good virtuous man, there are two kinds of *Bestowals*: first, *Dharmic Bestowal*; second, *Monetary Bestowal*. The *Retributions* acquired by *Dharmic Bestowal* can include the *Retribution of Property* and the *Retribution of Dharma*. Yet *Monetary Bestowal* only result in the *Retribution of Property*....Therefore, *Monetary Bestowal* is inferior, while *Dharmic Bestowal* is superior.

How should one make *Dharmic Bestowal*? If a *Bhiksu*, or a *Bhiksuni*, or a *Upaseka*, or a *Upasika*, is able to instruct others to make them be endowed with Faith, Precept, Bestowal, Learning, and Wisdom, either by means of making others write down the Sutra of the Buddha’s Right Dharma, or by writing it down themselves; and afterwards they make donations with these written Scriptures to others so that they may read or incant—this is called *Dharmic Bestowal*. Anyone who

can make such *Bestowal* will be able to acquire superior handsome looks in the infinite future lives. Wherefore is it so? For the *Multibeings* who read or hear of the Dharma written will be able to abolish their mind of Resentment, for this reason the Donor will be able to obtain superior handsome looks in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to abolish killing due to compassion; for this reason the Donor will be able to acquire longevity in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to refrain from stealing others' property; for this reason the Donor will be able to enjoy copious riches and treasure.

The *Multibeings* who read or hear of the Dharma written will be able to make Bestowals to others with an open mind; for this reason the Donor will be able to obtain great physical strength in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to abolish Self-indulgence; for this reason the Donor will be able to obtain physical ease and felicity in the infinite future lives.

The *Multibeings* who read or hear of the Dharma

written will be able to exterminate the mind of *Inanity*; for this reason the Donor will be able to acquire *Unimpeded Eloquence* in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to engender Faith without any doubts; for this reason the Donor will be able to acquire Faith and Perspicuity in the Mind. And in the like manner he will be able to acquire Precept, Bestowal, Learning, and Wisdom, as well. (—from Segment 19 of *The Sutra of Upaseka Precept*.)

Cheng Kuan

2/19/2005

佛語諦實
決定不虛

—金剛法寶讚

*The Words of Buddha are
ever truthful without fail.*

—*Vajraic Maxim*

**The Dharmic Treasure Altar-Sutra
of the Sixth Patriarch**
(The Altar Sutra)

Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

The Sutra-opening Gatha

The supremely profound, wondrously sophisticated Dharma
Is hard to encounter in millions of Kalpas.
And now that I am able to hear, read, and uphold it,
I wish to comprehend the real import of the Thus-Adventist.

The Dharmic Treasure Altar-Sutra of the Sixth Patriarch¹

Compiled by the Patriarch's disciple, the Venerable Fa-Hai.

Translated from Chinese into English by the Venerable Cheng Kuan, 53rd-Generation Acharya² of Shingon Sect;³ 42nd-Generation Lineage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

Chapter 1: An Autobiographical Account in Relation to the Dharma

[1-1]

At that time the great Master came to Bao-Lin Temple. Governor Wei of Shao State together with some officials went into the mountain to supplicate the Master to come to the Auditorium of Ta-Fan Temple in town to expound the Dharma, so as to create a

1. **The Sixth Patriarch:** i.e., the Sixth Patriarch of Ch'an Buddhism, or Ch'an Denomination (Ch'an, also called Zen, in the Japanese pronunciation of the same Chinese character, 禪.) 六祖
2. **Acharya:** Sanskrit, *Acarya*, originally meaning a close Mentor or Guru; later it has evolved into a highly prestigious title referring exclusively either to the three Head-Masters in a Priest Ordination Ritual, or an Ordained Lineage Master in Shingon Sect. 阿闍梨(指真言宗傳法師)
3. **Shingon Sect:** the Esoteric Teaching of Buddha, originally transmitted from India to China in Tang Dynasty, and then from China to Japan; hence this sect is the Right Esoteric Dharma in Buddha's Orthodox Teachings. 真言宗(俗稱東密, 爲唐密傳入日本者)

good Dharmic Occasion for the general public. On the Master's ascending the Dharma Seat,⁴ the Governor with officials about thirty in all, Confucianist scholars also about more than thirty of them, as well as Buddhist monks and nuns, Taoists, and laity, all told about one thousand people—all these Congregants paid homage to the Master at the same time, desiring to hear the essentials of the Dharma. Thereupon the Master imparted to the Congregants:

“Good Mentors,⁵ the *Quintessence of Bodhi*⁶ has always been pure in itself. If only you can make use of the Mind⁷ in such nature, you shall be enlightened directly to attain Buddhahood.

“Good Mentors, bear with me to relate to you respecting what I was and how I came to obtain the Dharma in brief. My father was originally from Fan-Yang County, but for some reason he was demoted and relocated to Ling-Nan area, ending up with becoming an ordinary citizen in Hsin State. Unfortunately, my

4. **Dharma Seat:** In Buddhism, the lecturer is supposed to sit in meditation posture rather than stand on the platform, which is the practice of secular or worldly speakers. But nowadays many Buddhist lecturers stand while speaking, which is a great mistake, as well as ‘Mis-Dharmic,’ which means that it is at odds with the teaching of Buddha Dharma. 法座

5. **Good Mentor:** a popular courteous addressing formality in Buddhism, especially in the Ch’an tradition, used to show high respect to the person or people addressed. 善知識

6. **Quintessence of Bodhi:** *Quintessence*, the purest essence. *Bodhi*, Sanskrit, meaning enlightenment. 菩提自性

7. **Mind:** In Buddhism, usually the word “Mind” does not mean the brains, nor does the word “Heart” mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the “feeler,” “recipient,” and the “ultimate enjoyer” of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the “Final Reaper.” 心

father passed away early, and thereafter my elderly widowed mother, together with me, her bereaved only child, moved over to this area, Nan-Hai. We lived in hardship and destitute, and I used to sell firewood in the market place for a living.

“Once a customer bought some firewood from me and demanded me to send the wood to his tavern lodge, which I did. The customer took the firewood from me; thereupon I collected the money, and withdrew outside the doorway, where I saw a wayfarer reciting some *Sutra*. On hearing the Words of the *Sutra*, at that very instant, I was enlightened in the mind. Thence I asked him what the *Sutra* was that he was reciting. He said, ‘*The Diamond Sutra*.’⁸ I then enquired of him where he came from, and how he came to practice this *Sutra*. He replied, ‘I just came from East Ch’an Temple at Huang-Mei County in Chi State. That temple is now presided by the Fifth Patriarch, Master Hong-Jen, who is the major *Dharma*⁹ Master there, with more than one thousand disciples under him. When I went there to pay homage to the Master, I was exposed to the teachings of this *Sutra* from the Master himself. The Master frequently exhorts both the Clerical¹⁰ and the Laity by saying that if only one can sustain *The Diamond Sutra*, one shall be able to perceive one’s

8. **The Diamond Sutra:** one of the most important and popular Sutras in the Major Vehicle teaching (Mahayana). 金剛經

9. **Dharma:** Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being”, which could include everything and anything in the world or beyond the world, either animate or inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lower-case letters. 法

10. **Clerical:** i.e., priests, or monks and nuns. 僧

own *Innate Essence*¹¹ of one's own accord, and thereby to be enlightened directly to attain Buddhahood.'

"After hearing this, due to some good Karmic Connections in the past, I was assisted by a traveller, who gave me ten ounces of silver coins for the provision of my mother's subsistence, and advised me to go to Huang-Mei County to pay homage to the Fifth Patriarch immediately. After I made arrangements for the ensconcement of my mother, I took leave of her right away."

[1-2]

"In less than thirty days or thereabout, I arrived in Huang-Mei. Forthwith I went to pay homage to the Fifth Patriarch. The Patriarch then demanded, 'Where did you come from? And what do you desire to seek here?'"

"I replied, 'I am a common citizen of Hsin State in Ling-Nan area. I came from afar to pay homage to Your Mastership. What I am seeking for is nothing but the attainment of Buddhahood; other than this, I am not seeking for anything.' The Patriarch said, 'You are from Ling-Nan, and a backwater boor, too; how would you be capable of attaining Buddhahood?'"

"I rejoined, 'Although people can be differentiated as either Southerners or Northerners, there should be no differentiations as to North or South in Buddha Nature. Even though the physical body of a backwater boor can be quite different from that of Your Holiness, what difference would it make in our Buddha

11. *Innate Essence*: also called Original Nature. 性、本性

Nature?'"

"The Patriarch wished to talk with me some more; yet he saw that all the disciples were always around. Thereupon he told me to do some drudgeries with other people."

"I told the Patriarch, 'I would like to tell Your Mastership that I frequently engender such wisdom in my Mind: if one would not wander away from one's *Original Nature*, one would realize that it is exactly the best of all *Meritorious Fields*.¹² May I ask what work Your Mastership would assign me to do?'"

"The Patriarch remarked, 'This boor is quite sharp in his Propensity. Say no more! Just take him to the stable.'"

[1-3]

"Thereupon I withdrew myself to the backyard, where a lay practitioner told me to split firewood and tread on a rice-pestle. I worked there for over eight months. One day, the Patriarch suddenly came to see me. He said to me, 'I considered that your Views were quite good, but I feared that there might be some vicious people wishing to harm you on that account, and so I would not talk too much with you. Are you aware of that?'"

"I replied, 'I also knew Master's intent, so that I did not venture to go to the front hall, so as to prevent from being found out.'"

12. *Meritorious Field*: a place where seeds of merits can be sowed, and merits can grow abundantly. 福田

[1-4]

“One day the Patriarch summoned all the disciples, and said, ‘Now listen to this: to the worldly people, the issue of *Life and Death*¹³ is of tremendous importance. Yet what most of you have been doing is nothing but seek for *Meritorious Fields* all day long, rather than endeavoring to depart from the *Afflictional Sea of Life and Death*.¹⁴ If you go astray from your own *Innate Essence*,¹⁵ how can the well-being that you amassed save you? Now each of you just go your several ways, and contemplate on your own inherent Wisdom, thereby to extract from the *Prajnaic*¹⁶ *Quintessence* of your own *Indigenous Mind* to compose a *Gatha*,¹⁷ which you will present to me for my evaluation. If you have already been enlightened upon the *Major Import*,¹⁸ I will transmit the *Buddhist Cassock*¹⁹ and Dharma to you, which will make you the Sixth Patriarch. Now leave here in utmost exigency; do not tarry or procrastinate. If you try to deliberate upon it, you are bound to miss the mark.²⁰ Those who have already

13. *Life and Death*: This implies reincarnations; i.e., the source of afflictions. 生死

14. *the Afflictional Sea of Life and Death*: Reincarnation is viewed as full of afflictions without end; hence it is likened to a Sea of Sufferings, huge and boundless and full of perils. 生死苦海

15. *Innate Essence*: same as the Original Nature. 性、本性

16. *Prajnaic*: adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom. 般若的

17. *Gatha*: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the *Gatha* used to be rhymed, but it is mostly unrhymed in the Chinese versions. 偈

18. *Major Import*: i.e., the most important points in the Tenets, or doctrines. 大意

19. *Buddhist Cassock*: an ordained Buddhist priest's robe, formally acquired at the ceremony of Precept-taking. 衣、袈裟

20. *If you try . . . miss the mark*: for Deliberation is considered as illusive, especially in Ch'an Buddhism. 思量即不中用

witnessed their own *Innate Essence* should be able to represent it offhand. If you truly have it so witnessed, even at the crucial time whilst wielding a sword on the battlefield, you should still be able to *descry* it at any moment.’”

[1-5]

“Having received the injunction, the disciples withdrew themselves and said to one another, ‘Actually we people would not need to bother ourselves in purifying the mind and working deliberately on composing a *Gatha* and submit it to the Master. What would it avail after all? For Elder Shen-Hsiou, now as our Instructor, is bound to obtain the Patriarchate. We should do well not to venture on the composition of the *Gatha*; for it would only be a mere waste of our mental energy for nothing.’ Others, on hearing this remark, all quit trying and said, ‘What we really needed to do afterwards was simply to rely on our Instructor Hsiou. Hence, what do we have to bother about composing the *Gatha* for?’

“In the meantime, Shen-Hsiou bemused himself thus: ‘The reason why all the others would not submit a *Gatha* is simply because I am their instructor. In this case, it behooves me to compose a *Gatha* to present to the Master. On the one hand, should I refrain from doing it, how would the Master know on what level my Comprehension in the Dharma stands? In the presentation of the *Gatha*, if my intent be solely for the *Dharma*, it would be good. However, if I do it simply for the sake of getting the Patriarchate, that would be vile of me to do so, for it will

degenerate my mind to the level of a *Plebeian*,²¹ and it would be none other than trying to wrest the Sacred Position. On the other hand, if I would not submit the *Gatha* at all, there is no way that I can obtain the *Dharma*. 'Tis such a dilemma, such a dilemma!'”

[1-6]

“In front of the chamber of the Fifth Patriarch, there was a corridor in the length of three rooms. It had been planned that a *Kong-fong*,²² named Lu Chen was commissioned to paint a series of murals depicting the Congregation of The *Lankavatara Sutra*²³ with the Buddha in sermon, as well as the Pedigree of Ch’an Lineage of the initial five Patriarchs, so that all of these would be commemorated, worshipped and preserved to posterity.

“Having finished composing the *Gatha*, Shen-Hsiou tried several times to submit it. Yet when he walked up to the front of the hall, he became so distraught and perturbed that he perspired all over, and in the end he failed to do the submission. In the span of four days’ time, he tried to submit it for thirteen times without any success. Thereupon Shen-Hsiou pondered to himself: ‘I might just as well write it down on the Corridor wall, awaiting the Master to see it for himself. If ever he would make any good comments on it, I would then show up myself to pay homage to him and admit straightway that it is my work. If, however,

21. *Plebeian*: a commonplace person; an ordinary worldly person. 凡夫

22. *Kong-fong*: an official artist in the imperial court. 供奉

23. *The Lankavatara Sutra*: the most important Sutra in both Ch’an and Sole-Cognizance Sects (唯識宗). Also this Sutra is acknowledgedly one of the most abstruse Sutras in the Buddhist Canon. 楞伽經

he should say that it is unbearable, that would only reveal that throughout all these years I have only stayed in the mountains and received worship from others in vain. In that case, how could I still say that I have been practicing the *Truthful Way*?²⁴ At the third hour of that night, without the knowledge of anyone, holding a lamp himself, he wrote his *Gatha* down on the wall of the South Corridor, to present what he had perceived in his mind. The *Gatha* ran:

The Body is likened to a *Bodhi*²⁵-tree,
And the Mind to a Standed Mirror bright;
Frequently would we sweep and wipe it with diligence,
So as to keep it from gathering dust and grime.

[1-7]

“After penning the *Gatha*, Shen-Hsiou returned to his room, without the knowledge of anyone. Again Hsiou mused: ‘If the Patriarch sees the *Gatha* tomorrow and is pleased with it, that would mean that I do have some good *Karmic Relation*²⁶ with the Dharma; on the other hand, if he should say that it is horrible, that would simply indicate that I have gone so astray that I am being encumbered with bad Karmas and weighty Impediments from past lives, so much so that I would not deserve to

24. *the Truthful Way*: i.e., the way for Bodhi, or Enlightenment. 道

25. *Bodhi*: Sanskrit, Enlightenment. 菩提

26. *Karmic*: the adjective form of Karma. *Karma*, Sanskrit; originally meaning “working,” “doing,” and “operation.” In one word, anything done, either visible or invisible, is considered as a *Karma*; for instance, the mental working is called “Mental Karma.” 業的

obtain the Dharma. It is so hard to surmise the mind of His Holiness.’

“Bemusing himself in the room, Shen-Hsiou was quite ill at ease either in sitting or reclining until about daybreak. Meanwhile the Patriarch already knew that Shen-Hsiou was not capable of entering the *Portal*,²⁷ nor could he witness the *Innate Essence*. At dawn, when the Patriarch called Kong-fong Lu to the South Corridor to paint pictures on the wall, he appeared to see the *Gatha* inadvertently, and so he said to Lu, ‘In this case, you would no longer need to paint now. Much obliged that you came such a long way with so much trouble. Yet as it is said in the *Sutra*: ‘All Appearances are vain and delusive.’²⁸ Therefore, we will just keep this *Gatha* here for people to recite and practice. If a person practices according to this *Gatha*, he will be able to keep himself from degenerating into the *Vile Realms*;²⁹ if a person practices according to this *Gatha*, he will be greatly benefited.’

“Thereupon, he had some disciples burn incense in front of the *Gatha* and make obeisance to it, and he told them to recite this *Gatha* so as to witness the *Original Nature*. And the disciples, on reciting the *Gatha*, all lauded it vehemently.”

27. *Portal*: i.e., the gate of Enlightenment. 門

28. *All the Appearances are vain and delusive*: a famous quotation from *The Diamond Sutra*. 凡所有相皆是虛妄

29. *the Vile Realms*: i.e., the Three Vile Realms: Purgatory, Hungry Ghost, and Animal. 惡道

[1-8]

“At the third hour that night, the Patriarch summoned Shen-Hsiou to his chamber, and asked, ‘Is the *Gatha* your work?’ Shen-Hsiou replied, ‘It is indeed my work, Master. However, I would not make so bold as to covet the Patriarchate. I wish Your Mastership be merciful enough to tell me if I have by any chance shown in it a little wisdom or not?’

“The Patriarch said, ‘In fact in the *Gatha* that you composed, it evinces that you have not yet witnessed the *Original Nature*; and that you have only reached the doorstep, without even crossing the Threshold. If you wish to pursue the *Supreme Bodhi*³⁰ with such *Comprehension*, it would be utterly unfeasible. To attain the *Supreme Bodhi*, one should be able to apprehend straightway through one’s own *Indigenous Mind*,³¹ and to perceive offhand through one’s own *Original Nature*, that everything’s *Essence* is actually *unbegotten and unperishing*.³² And at any time of the day, from one cogitation to another, one should be able to be self-perceiving, without becoming *stagnated*³³ in any *dharma*. Having perceived the *One-Veracity*,³⁴ one should be able to perceive the Veracity in everything, whence one would even come to perceive that all the external phenomena have been in *Thus-*

30. *the Supreme Bodhi*: i.e., the attainment of Buddhahood. 無上菩提

31. *Indigenous Mind*: i.e., inherent Mind, same as the Original Nature. 本心

32. *unbegotten and unperishing*: i.e., beyond Life and Death, transcending Reincarnation, or Transmigration. “Unbegotten and unperishing” is one of the most important Tenets or Concepts in Ch’an Buddhism. 不生不滅

33. *stagnated*: i.e., obstructed or detained. 滯

34. *One Veracity*: This implies the Original Nature, for it is the one and the only that is truthful, hence. 一真

*thusness*³⁵ *per se*. And the Mind of *Thus-thusness* is the *Truthful Reality*. If one can perceive in this way, one is perceiving the *Quintessence* of the *Supreme Bodhi*. Now you as well may go and try to meditate a couple of days more to make yet another *Gatha*, and present it to me. If your *Gatha* shows that you have already crossed the threshold, I will transmit the Cassock and Dharma unto you.’

“Shen-Hsiou made obeisance and withdrew. A few days came to pass, he was still unable to make another *Gatha*. Highly distraught and absent-minded, he suffered from malaise; and he seemed to feel himself to be in a dream; he grew sullen either in sitting or walking.”

[1-9]

“Two days later, a young lad was passing by the rice-pestle workshop, while reciting that *Gatha*. On hearing the *Gatha*, I knew at once that this *Gatha* did not evince the perception of the *Original Nature*. Furthermore, although I had not received any instructions as yet, I was able to cognize the *Major Imports*³⁶ of Buddha Dharma. Then I asked the lad what he was reciting. The lad said, ‘Backwater Boor, don’t you know that the Great Master said that to the worldly people the issue of Life and Death is of tremendous importance. And that he had given

35. *Thus-thusness*: “*thusness*” signifies the consummate state of Buddha-hood. The use of the doublet in this term refers to both the *internal* and the *external* state of “*thusness*.” 如如

36. *the Major Imports*: the essential meanings. 大意

order to all disciples to make a *Gatha* each and submit it to him. If anyone shows the Enlightenment on the *Major Import*, he will be bestowed the Cassock-and-Dharma to become the Sixth Patriarch. Elder Shen-Hsiou has already written a *Gatha* of *Nonappearance*³⁷ on the wall of South Corridor. The Master told everybody to practice by this *Gatha*, so as to keep ourselves from degenerating into the *Vile Realms*. There is great benefit in practicing by this *Gatha*.’

“Then I said, ‘Elder, since I have been treading this pestle for more than eight months by now, and I have never been to the front hall yet; would you please take me to the *Gatha* to pay homage to it?’

“Then the lad led me to the *Gatha* and we paid homage to it. I said, ‘I cannot read; could you read it for me?’ At that time there was a State Governor’s Aide from Chiang State named Ch’ang Je-yong over there. Hearing me, he then recited it aloud. After hearing the *Gatha*, I said to him, ‘I also have a *Gatha*. I wish that you could kindly write it down for me.’

“The Governor’s Aide said, ‘You make *Gatha*, too? That’s certainly a very peculiar thing.’

“I addressed myself to him, ‘Those who desire to learn the *Supreme Bodhi*, should not belittle the beginners. Besides, even people of the lowest social stations might be endowed with the supreme form of wisdom, and those who of the highest station could be possessed of undeliberate wisdom.’

37. *Nonappearance*: i.e., transcending all Appearances. 無相

“The Governor’s Aide said, ‘You just go ahead and recite your *Gatha*, and I’ll put it down for you. Yet, in case you should obtain the *Dharma*, you must liberate me first. Don’t you ever forget about this.’ My *Gatha* read:

Bodhi in its origin is no Tree;
Nor does the Bright Mirror have a Stand.
If there is not a matter originally;
Whither could the Dusts gathered be?

“After this *Gatha* had been scribed down, the disciples were all startled and quite taken aback, saying to one another, ‘Amazing! One really could not take people by appearance! Who can tell perhaps in time, he might just as well turn a *Corporeal Pusa*!’³⁸ Thereupon when the Patriarch saw that the disciples were scandalized, and for fear that I might get harmed, he took off his own shoe to smear the *Gatha*, and remarked, ‘This one shows no *Perception* of the *Innate Essence*, either.’ The disciples all agreed to that effect.”

[1-10]

“The following day, the Patriarch came to my workshop surrep-

38. *Corporeal Pusa*: *Pusa*: the Chinese abbreviated version for the transliteration of the Sanskrit word “Bodhisattva,” a person aspired for the pursuit of Bodhi for the sake of achieving Ultimate Enlightenment both for himself and all living beings. A *Corporeal Pusa* is a saint (*Pusa*) who has transcended life and death, and so when he passes away, oftentimes his physical body would not decompose (without using any chemical treatment at all). Such a saintly person is called a *Corporeal Pusa*. 肉身菩薩

titiously. When he saw that I was pestling the rice by *fastening a stone to my waist*,³⁹ he remarked, ‘One who is committed to the Pursuit of the *Truthful Way* must needs perform in the like way!’ Whereupon he demanded, ‘Is the rice done and cooked yet?’

“I replied, ‘The rice is done and cooked for a long while; only it would need some sieving.’ Then he struck at the pestle three times with his stick and left. Thereupon I understood what the Patriarch meant. Accordingly, at the third hour of the night I went to the Patriarch’s chamber, which he draped up with his cassock to keep us from being seen from outside. Thence he proceeded to expound *The Diamond Sutra* for me. When he came to the Text of ‘One should not reside in anything while generating the Heart,’ all of a sudden, I became profoundly enlightened on the Tenet that ‘all the *Dharmas* are actually not dissociated from the *Original Nature*.’ Forthwith I addressed deferentially to the Patriarch:

How unexpectedly wondrous it is that the *Original Nature*
has always been pure in itself!

How unexpectedly wondrous it is that the *Original Nature*
has always been *unbegotten and unperishing* in itself!

How unexpectedly wondrous it is that the *Original Nature*
has been self-sufficient!

How unexpectedly wondrous it is that the *Original Nature*
has always been impregnable in itself!

How unexpectedly wondrous it is that the *Original Nature*

39. *fastening a stone to my waist*: This was meant to make the body weighed heavier, so as to pound the rice better and finer. 腰石(繫石於腰)

can generate all the *Dharmas*!

“On hearing what I expressed, the Patriarch knew that I had already been enlightened on the *Original Nature*, and he told me, ‘If a person could not take cognizance of his own *Original Nature*, it would do him little good to learn all the Dharmas. If he has taken cognizance of his own *Innate Mind*, and witnessed his *Original Nature*, he would be entitled as the *Taming Master, Guru for all Celestials and Terrestials*, the Buddha.’⁴⁰

“That was how I obtained the *Dharma* at the third hour of the night, without anybody else’s knowledge. Thereupon the Patriarch transmitted to me the Lineage of *Instantaneous Teachings*⁴¹ together with the Cassock and Alms-Bowl, and then he said, ‘Now you are the Sixth-Generation Patriarch. Be sure to guard it gingerly, and to deliver Sentient-kind extensively, and also to promulgate the Dharma pervasively and pass it down to posterity, without suffering it to be terminated or go extinct. Now listen to this *Gatha*⁴² of mine:

If one comes with Compassion to sow the Seeds,
By virtue of the good causal Soil, the Fruits will be en-
gendered.
Yet without Sentience, there would be no Seeds;
And without Quintessence, no Nascence.

40. **the Taming Master, Guru for all Celestials and Terrestials, the Buddha:** These are three of the Ten Meritorious Epithets (titles) of the Buddha, which He won by His Merits. 丈夫、天人師、佛(“丈夫”即調御丈夫)

41. **Instantaneous Teachings:** i.e., the teaching of the Ch’an Denomination. 頓教

42. **Gatha:** A four-line stanza of verse for preaching or practicing. 偈

[1-11]

“The Patriarch said again, ‘In the past, when Master Bodhidharma⁴³ came to this country, for fear that other people would not believe the *Transmission* of the Patriarchate being genuine, and so this Cassock was passed down as a testimony, and it has been succeeded from one generation to another. As for the *Dharma*, it is to transmit the Mind *via* the Mind, to induce the learner to enlighten the Mind for himself and to comprehend it for himself. Ever since the olden times, from Buddha to Buddha, what was transmitted was simply the *Innate Noumenon*;⁴⁴ from Patriarch to Patriarch, what was esoterically conferred was nothing but the *Innate Mind*. As for the *Cassock*, it will be a source of strife, and so its transmission shall end with you; do not transmit it any more. For anyone who gets the transmission of this *Cassock*, he will jeopardize his life as if to be under a Damocles’s sword. You should leave here with expedition, for fear lest some people should do harm to you.’ Then I asked the Master, ‘Where should I go?’

“The Master said, ‘When you come to Huai, you can halt; if you hit upon Huei, you should hide.’ I obtained the Cassock and Alms-Bowl at the third hour, and said, ‘Master, I am from the South, and so I am not familiar with the paths in these mountains; how shall I get out of the mountains to reach the river side?’

43. **Master Bodhidharma:** the First Patriarch of Ch’an Buddhism in China. He came to China from India. 達摩大師

44. **the Innate Noumenon:** i.e., the substantial entity of the Original Nature. 本體

“The Fifth Patriarch said, ‘Do not be worried; I will see you off in person.’”

“Thereupon, the Fifth Patriarch ushered me to the Jiou-Jiang Station. The Patriarch told me to embark on a boat, which I did, and I soon took hold of a scull. The Patriarch said, ‘It is befitting for me to deliver you.’ I said, ‘When one is *in aberrance*, one needs *Deliverance* from the Master. If one becomes enlightened, one should do the *Deliverance* for oneself. The term of *Deliverance* is the same; yet its usage is somewhat different. I was born in the frontier area, and my accent of speech is not accurate; yet in spite of everything Your Mastership still transmitted the Dharma to me. Now that I have become enlightened, it would be proper for me to deliver myself by means of my *Original Nature*.’”

“The Patriarch said, ‘Quite so, quite so. Hereafter, the Buddha’s Dharma will be tremendously prevailing on your account. I will not pass away until three years after your departure from here now. Now fare thee well; try hard to get to the South. Say no more for right now, for Buddha’s Dharma is hard to emerge!’”

[1-12]

“Having taken leave of the Patriarch, I started for the South, and within two months, I arrived at Da-Yu Mountains.”

[After the Patriarch returned to the Temple, he did not go up to the Hall for sermon for several days. The disciples harbored misgivings about it and asked, “Do Your Holiness happen to suffer from any slight ailment or annoyance?”

The Patriarch said, “As for ailment, there is none; only that the Cassock-and-Dharma have already left for the South.”

They demanded, “Who has received the Transmission and Instruction?”

The Patriarch said, “One who is *capable*⁴⁵ of it has obtained it.”

Accordingly, they all realized who that was.]*

[1-13]

“There were several hundred people chasing after me, trying to wrest the Cassock and Alms-Bowl. Among them there was a monk, whose secular last name was Chen, and his priestly name was Huei-Ming. He used to be an army general of the fourth echelon before he became a monk. He was crude and exasperating in his disposition and conduct. Strongly intended to be actively involved in the chase and hunt, he ran far ahead of anybody, and was finally able to catch up with me. Thereupon, I set down the Cassock and Alms-Bowl, and hid myself among the tall grasses. Huei-Ming ran up to the Cassock and Alms-Bowl to take it, but somehow he was unable to lift it up. Thenceforth he called, ‘Oblate,⁴⁶ Oblate! I did not come for the Cassock; I came for the Dharma.’”

“Subsequently, I came out and sat with legs crossed in lotus posture on a boulder. Huei-Ming made obeisance to me and said, ‘I wish your Oblateship to expound the Dharma for me.’ I said, ‘If you did come for the Dharma, you can quell and preclude all

45. *capable*: The word “capable” has the same pronunciation with the Sixth Patriarch’s name, “Neng (能)” (meaning capability); hence by so saying the Fifth Patriarch is making a hint by means of punning. 能，有能力的

* In the Text, this paragraph in smaller letters seems to be an interpolation of explanatory description by some compiler later, rather than the original Text.

46. *Oblate*: a name for a lay person who lives in the temple to practice without taking the priestly vows. 行者(帶髮修行之人)

the *External Phenomena*⁴⁷ in your mind without raising a single *Cogitation*;⁴⁸ and then I will expound the Dharma for you.’ Huei-Ming did it accordingly for quite awhile. And then I remarked: ‘Deliberate not on the Good, nor on the Evil—and right at that very instant, that which is manifested is just Elder Ming’s *Original Visage*.’⁴⁹

“On hearing this, Huei-Ming was greatly enlightened. And then he inquired again, ‘Apart from the *Arcane*⁵⁰ *Words* and *Arcane Imports* that I was exposed to just now, would there be any more *Arcane Imports*?’

“I said, ‘Anything that has been revealed would no longer be *Arcane*. If only you can but *reverse the illumination back to yourself*,⁵¹ the *Arcanum*⁵² is right by you.’

“Huei-Ming observed, ‘Although I have practiced at Huang-Mei’s,⁵³ in fact, I did not apprehend my own *Original Visage*. Now owing to your instructions, what I feel at present can be likened to this: in the imbibition of the water, none but the Im-

47. *External Phenomena*: all the things and beings outside of ourselves. 外緣

48. *without raising a single Cogitation*: without conceiving any thought. 勿生一念

49. *Original Visage*: This is a very well-known term in Ch’an Buddhism, (meaning what one originally looks like) which stands for the Original Nature, or Buddha Nature. 本來面目

50. *Arcane*: *adj.*, esoteric, secret. 密, 祕密的(密教的)

51. *reverse the illumination back to yourself*: another very significant concept and method in Ch’an Buddhism meditation. 返照(返照自心)

52. *the Arcanum*: *n.*, the secret *precious thing*. 密, 祕密

53. *Huang-Mei’s*: a euphemism for the place of the Fifth Patriarch’s Temple. “Master Huang-Mei” in the next paragraph is also a euphemistic usage which refers to the Fifth Patriarch himself indirectly as a way of expressing veneration. 黃梅(指禪宗五祖大師)

biber himself knows exactly how cold or warm the water is.⁵⁴ Therefore, right now, your Oblateship are my Master.’

“I said, ‘If you have realized thus far, both you and I do have one and the same Guru in Master Huang-Mei. Be sure to guard and uphold the Dharma well by yourself.’ Huei-Ming asked again, ‘Hereafter, where should I go?’

“I replied, ‘When you come across Yuan, you can halt; once you hit upon Mong, you can reside.’

“Thereupon, Huei-Ming made obeisance and took leave of me.”

[When Huei-Ming returned to the foot of that mountain, he told the chasing horde, “Just now I have ascended even to the high and crooked spots, and found no trace of him. We should keep searching on another way.” The chasing crowd all thought so, too. Afterwards, Huei-Ming altered his priestly name to Dao-Ming, to avoid bearing the identical name in the first word as the Master’s.⁵⁵]

[1-14]

“Afterwards I arrived at Tsao-Hsi, but was still tracked down by vicious people. Thereupon, in Hse-huei County, I took asylum amongst a team of hunters, with whom I stayed for fifteen years.⁵⁶ During that time, I used to relate some *Dharma* to the

54. *in the imbibition of the water . . . the water is*: This statement, originally from one of the Buddha’s Sutra, has been made a household axiom in China by this *Altar-Sutra*. 如人飲水, 冷暖自知

55. *to avoid bearing the identical name in the first word as the Master’s*: In Chinese tradition, it is considered as improper and irreverent to have the same name as that of one’s seniors, especially elder relatives or teachers. 避師上字(避: 避諱)

56. *in Hse-Huei County . . . I stayed for fifteen years*: This fact turns out to coincide with the prophetic advice of the Fifth Patriarch to him. 乃於四會, 避難獵人隊中, 凡經一十五載

hunters pursuant to opportuneness. The hunters were wont to have me keep watch on the trapping nets, and whenever I saw animals trapped in it, I would release them all. For meals, I would cook some vegetables in the wok by their meat. When someone asked me why, I would say, ‘I only eat the “meat-side vegetables”.’

“One day I considered that the time was come for me to promulgate the Dharma, for I could not keep on hiding in seclusion forever. Thereupon I left the mountain and betook myself to Fa-Hsing Temple in Kuang-Chou. At that time, Dharma Master Yin-Dzong was expounding *The Sutra of Nirvana*⁵⁷ in the temple. Outside of the temple, I saw two monks disputing on the theme of ‘the Wind or the Banner?’⁵⁸ One of them maintained that it was due to the motion of the wind that caused the banner to flap; while the other asserted that it was due to the motion of the banner itself. Thus the disputation was carried on interminably. Whence I ventured to say, ‘It is neither due to the motion of the wind, nor to the motion of the banner, but simply to the motions of your own Mind.’ The crowd was astounded. Subsequently, Master Yin-Dzong invited me into the temple to the head seat, whence he inquired me about the *Occult Imports* of the Dharma. He saw that my speech was succinct, my Tenets felicitous, and that it was also utterly unattached to verbal speeches.

57. *The Sutra of Nirvana*: a very important *Sutra*, expounding Buddha Nature, which is the ultimate source for the *Supreme Grand Nirvana*; i.e., the Buddha’s Nirvana, as distinguished from that of an Arhat. 涅槃經(佛最後所說之經)

58. **the Wind or the Banner**: a well-known forensic theme. 風旛(風動或旛動)

Then Master Yin-Dzong said, “You must be an unusual person. I have long heard that the successor of the *Cassock and Dharma* of Huang-Mei’s lineage has already come to the South. Could that be you?”

I replied, “It is my honor.”

Thereupon Yin-Dzong made obeisance, and pronounced to the Assembly that the Transmitted *Cassock and Dharma* was present, which at the request was displayed to the Assembly.

Yin-Dzong enquired again, “In Huang-Mei’s indoctrinations, what did he have to offer for edification?”

I replied, “As to offerings and edifications, there were none; but he simply divulged the *Perception of Innate Essence*; and he would not descant on *Dhyanaic Stasis for Liberation*.”⁵⁹

Yin-Dzong demanded, “Why wouldn’t he descant on *Dhyanaic Stasis for Liberation*?”

I rejoined, “For it is Dichotomized Dharma, rather than Buddhaic Dharma; Buddhaic Dharma is *Undichotomized Dharma*.”⁶⁰

Yin-Dzong asked again, “What is the *Undichotomized Dharma* of Buddhaic Dharma?”

I replied, “*The Sutra of Nirvana* that Your Mastership are expounding manifests *the Buddha Nature*: that is exactly the *Un-*

59. *Dhyanaic Stasis for Liberation*: i.e., Liberation gained through *Samadhi* (*Dhyanaic Stasis*). 禪定解脫

60. *Undichotomized Dharma*: i.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二之法

dichotomized Dharma of Buddhaic Dharma. For instance, in this *Sutra*, Noble-Virtuous-King Pusa asked the Buddha, ‘With respect to the people who have violated the *Four Vital Prohibitions*,⁶¹ or committed the *Five Contumacious Sins*,⁶² or who are of *Ichhantica*,⁶³ are they going to render their *Virtuous Radices*⁶⁴ of Buddha Nature totally extirpated?’ The Buddha replied, ‘There are two kinds of Virtuous Radices, one of which is *constant* in its quality, the other is *inconstant* in quality. However, the Buddha Nature does not fall under either head of *Constancy* or *Inconstancy*; therefore, it is interminable; and so it is named as *Non-dichotomy*, or *Unduality*. Furthermore, in this world there are good and evil; yet Buddha Nature does not fall under either head of good or evil; therefore it is named as *Nondichotomy*.’ For instance, in the *Aggregates*⁶⁵ and the *Domains*,⁶⁶ the Plebeians

61. *the Four Vital Prohibitions*: i.e., Killing, Stealing, Inappropriate Sex, and Lying. The violation of these four Precepts will cost the perpetrator the loss of their *Life of Wisdom*, and the degeneration into *Vile Realms* in their future reincarnations; therefore these wrongdoings are called “vital.” 四重禁(四根本戒)

62. *the Five Contumacious Sins*: These include Killing one’s own father, Killing one’s own mother, Killing an Arhat, Bleeding a Buddha in the attempt of killing Him, and effecting Dissension among *Samgha* (the Order). These are the most egregious sins in Buddhism, much more atrocious than the Four Vital Prohibitions. 五逆罪

63. *Ichhantica*: an unbeliever; one whose Virtuous Roots and Buddha-seed are exterminated. 一闍提(不信三寶之人)

64. *Virtuous Radices*: that which can effect all Merits to live and grow. There are Five Virtuous Radices: Faith Radix, Diligence Radix, Deliberation Radix, Stasis Radix, and Wisdom Radix. They are called “radices,” because all the Virtues are engendered out of these fundamental Good Radices (Roots), just as the life of a plant depends on its radices for nourishment and stability. 善根(指五善根)

65. *the Aggregates*: i.e., the Five Aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. 蘊(指五蘊)

66. *the Domains*: i.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances. 界(指十八界)

would view them as *dichotomized*⁶⁷ in their qualities; whilst to the wise, by their thorough realization, they cognize the qualities of these things to be *undichotomized*. And this *Undichotomized Nature* of things is exactly the *Buddha Nature*.’ ”

On hearing this, Yin-Dzong rejoiced, and with his palms joined, he said, “The way I myself explicate the *Sutra* would be compared to broken tiles and rubbles; whereas the way you expound the Tenets can be likened to solid gold.”

“Thereupon Yin-Dzong shaved my hair for me, and expressed his wish to treat me as Master. Thereupon I began to enunciate the East-Hill⁶⁸ *Dharmic Portal*⁶⁹ under the Bodhi-tree.

“Ever since I obtained the Dharma at East-Hill, I have been through all kinds of hardships and ordeals, and my life seemed to be suspended upon a sheer gossamer. Today the reason why I am able to get together with this Assembly of the Governor, all the officials, Buddhist monks and nuns, Taoists, and Laity here, must be due to good *Dharmic Relations* accumulated throughout *Kalpas*⁷⁰ in the past, and must also be because you and I, in past lives, had made offerings to Buddhas together, whereby we had sowed the Seeds of *Virtuous Radices*; as a result you are able to come and hear the why and wherefore of my Obtainment of the

67. *dichotomized*: separated into two opposing parts; e.g., good and evil; right and wrong, etc. 二分，二分法，一分爲二的

68. *East-Hill*: The Fifth Patriarch’s temple is situated by East Hill; hence, the Fifth Patriarch’s teaching is indirectly referred as “the East-Hill Dharma,” as a reverent way of speech, or euphemism, in ancient Chinese. 東山(代表五祖的禪宗法門)

69. *Dharmic Portal*: i.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門

70. *Kalpas*: Sanskrit, aeons of ages. 劫(極長之時)

Instantaneous Teaching. The Teaching was passed down to me by previous Holy Masters, rather than an innovation out of my own wisdom. Therefore, those who desire to hear the Teachings of Previous Holy Ones should cleanse their mind first. After you have heard the Teachings, each of you shall exterminate all of your Doubts respectively; and by so doing, you shall be no less than the Holy ones in previous ages.”

Having heard the Dharma, the Congregants all rejoiced, made obeisance, and withdrew.

Chapter 2: On *Prajna*¹

[2-1]

On the next day Governor Wei entreated the Master for instructions. Thence the Master ascended the Dharma Seat, and said to the Congregants, “Everyone of you should cleanse your mind and then contemplate on *Maha Prajna-Paramita*.”² Then he continued, “Good Mentors, the Wisdom of *Bodhian Prajna* has been in the possession of all people from the origin. It is only because their minds have gone so *astray* that they are unable to be enlightened on their own; as a result, they need to seek the guidance of Great Good Gurus, so that they can perceive the *Innate Essence*. You should know that the *Buddha Nature* of either fools or the wise is *undifferenced*. It is simply owing to the difference between their *Distraction* and *Enlightenment* that is responsible for bringing about *Inanity* or Wisdom. Right now I am going to expound the Dharma of *Maha Prajna-Paramita* for you, so that you may all acquire wisdom. Concentrate yourselves and listen attentively, and I will divulge it to you.”

1. *Prajna*: Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the Three Venoms (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. *Prajna* is also an Ultra-mundane Wisdom, as opposed to the Mundane Wisdom (Worldly Wisdom). 般若(佛法之大智)

2. *Maha Prajna-paramita*: *Maha*: Sanskrit, “great.” *Paramita*: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of *Nirvana* or Enlightenment. 摩訶般若波羅蜜多(大智慧度彼岸)

[2-2]

“Good Mentors, some worldly people would mutter about *Prajna* all day long, without recognizing the *Prajna of Innate Essence*. It could be likened to the mere talking of food, which would never gratify one’s stomach. Likewise, if a person simply talks about *Vacuity*,³ he would not be able to witness the *Original Nature* even for thousands of kalpas; for mere talking is to no avail.

“Good Mentors, *Maha Prajna-Paramita* is a Sanskrit term, which means ‘Great Wisdom to the Other Shore.’ Yet this is something that needs to be *implemented* in the Mind, not merely muttered in the mouth. If it is merely muttered in the mouth without *Mental Implementations*, it would be like *Phantasm* or *Metamorphosis*, or like dew drops and electricity. Chanting verbally and implementing mentally at the same time could make both the mouth and the Mind congruently corresponding. The *Original Nature* *is* the Buddha; apart from the *Original Nature*, there would be no other Buddha.

“What is meant by the word ‘Maha’? *Maha* means Great. It signifies that the capacity of the Mind is as immensely vast as the

3. *Vacuity*: meaning emptiness, a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is *Vacuous*. And so the term *Vacuity* is used to denote such state of being. 空

Ethereal Space,⁴ which is without borders or frontiers; it is also devoid of squareness, roundness, largeness or smallness; it is neither green, yellow, red, nor white; it is devoid of ups, downs, length or shortness; it is also without Detestations or Delights, without rights or wrongs, totally free from Good or Evil, and without a head or a tail. All the Buddhaic Universes are exactly like this *Ethereal Space*, and the worldly people’s *Wondrous Essence* is also thus *vacuous* originally; therefore there is never an iota of Dharma to be obtained anywhere, and the *Veracious Vacuity* of the *Innate Essence* is also the same as this.

“Good Mentors, when you hear of my enunciation of *Vacuity*, do not be attached to *Vacuity* on that account. The first important thing is that you should not be attached to *Vacuity*. If you try to make your mind *Vacuous* in your sitting meditation, you are being attached to the *Nondescript Vacuity*.⁵

“Good Mentors, the *Ethereal Space* of the cosmos can accommodate the material Appearances of all Beings, such as the sun, the moon, the stars, the mountains and rivers, the earth and springs, streams and gorges, grasses, trees and forests, even vicious men and virtuous men, vile dharmas and good dharmas, Heaven and Hell, all the seas and *Mount Sumeru*⁶ and other mountains—these are all within the bound of the *Ethereal Space*. The *Vacuity* of worldly people’s *Quintessence* is also exactly like

4. **the *Ethereal Space***: i.e., the sky. 虛空

5. **the *Nondescript Vacuity***: There are three Attributes for things: good, evil, and nondescript. “Nondescript” denotes the quality of things that is neither good nor evil. The *Nondescript Vacuity*, however, would cause Inanity (stupidity or ignorance) to arise and develop in people’s mind. 無記空

6. ***Mount Sumeru***: the highest mountain in this Soha-world. 須彌山

this.

“Good Mentors, since the *Innate Essence* can accommodate all Dharmas, it is depicted as ‘Great’: hence, all Dharmas are within people’s own *Quintessence* respectively. When a person encounters other people, regardless of their being virtuous or vile, if he neither grasps nor repels, nor would he be contaminated by or get attached to them, his Mind would be akin to the *Ethereal Space*, which would be epitheted as ‘Great’; hence, it would be entitled to being called ‘*Maha*.’

“Good Mentors, an *aberrant* person⁷ would simply talk by the mouth, while the wise would implement in their Mind. Furthermore, there is another sort of *Strayed people*,⁸ who would try to make their minds *Vacuous* while meditating, by not contemplating on anything;⁹ whereby they would conceitedly deem themselves ‘Great’¹⁰ on that account; people of such stamp are below communicability owing to their *Devious Views*.

[2-3]

“Good Mentors, the capacity of the Mind is so expansive that it

7. **an aberrant person:** a person who wanders away from the Truthful Way, or, to be specific here, from his own *Original Nature*. And so this term denotes all commonplace people, or the Multitudes. 迷人(迷惑之人)

8. **Strayed:** same as *aberrant*. 迷

9. **make their minds *Vacuous* . . . on anything:** such as most Minor-Vehicle people or External Wayists do. 空心靜坐, 百無所思

10. **conceitedly regard themselves as ‘Great’:** These kinds of people usually assume that they are actually practicing the highest Truthful Way, which is most definitely a misjudgment about themselves. 自稱為大(自以為了不起)

is *immanent* throughout the *Dharmic Spheres*.¹¹ Yet when it is called into play, it would become perspicuously distinct and self-conscious. When one implements it, one would be aware of all things—wherefore All is One, and One is All; whence one would be totally *free* in either coming or departing: the Entity of the Mind is not *stagnant*. All of these are the attributes of *Prajna*.

“Good Mentors, all the *Prajnaic Wisdom* is derived from *Innate Quintessence*, rather than entering from without; therefore, make no misconceptions about this. This is called the ‘Self-Sufficient Implementation of the *Veracious Quintessence*.’ To achieve *One Veracity* is to achieve All Veracity. The capacity of the Mind is intended for the Major Issues; hence, do not implement it in Minor Paths. Do not simply prattle about *Vacuity* all day long, without practicing this *Deed* in the mind. That would be likened to a commonplace citizen, who professes himself to be a king, which is utterly unattainable for him. Such people are unworthy of being my disciples.

“Good Mentors, what is meant by *Prajna*? In Chinese, *Prajna* means Wisdom. In any location, at any time, if a person can be free from any *Inanity*¹² from moment to moment, and be constantly practicing wisdom, what he practices would be worthy of the name of *Prajnaic Cultivation*. When a person becomes *inane* momentarily, at that very instant, *Prajna* is terminated for

11. **the Dharmic Spheres:** There are Ten Dharmic Spheres; i.e., the Dharmic Sphere of Buddha (Dharmic Sphere hereafter shortened as “D.S.”), the D.S. of Pusa, the D.S. of the Auricularists, the D.S. of the Causality-Enlightenists, the D.S. of Celestial Beings, the D.S. of Humans, the D.S. of Asuras, the D.S. of Hungry Ghosts, the D.S. of Animals, and the D.S. of Purgatory. 法界

12. **Inanity:** ignorance, or stupidity. 愚; 愚癡

him. On the contrary, when he generates Wisdom once again even for the space of one single instant, thereupon, *Prajna* will come into being to him. Ordinary worldly people are so *inanely strayed* that they cannot perceive *Prajna*; instead, they would talk about *Prajna* all the time, while constantly remaining *inane* in the mind. They are often prone to claim, ‘I am practicing Prajna’; even though they would harp on *vacuity* incessantly, they could not recognize the *True Vacuity*. *Prajna* is formless and shapeless—it is nothing but the *Mind with Wisdom*. When comprehended in this way, it is named the *Prajnaic Wisdom*.¹³

[2-4]

“What is meant by ‘*Paramita*’? This is also an Indian word, which means ‘to the other shore’ in Chinese. If one comprehends the *Import* of the *Dharma*, one shall be freed from *Procreation-Perishment*.¹³ If one is attached to the *External Phenomena*, the *Procreations-Perishment* will arise, which is compared to wavy water, hence it is named ‘This Shore.’ If one is detached from the *External Phenomena*, it would be devoid of *Procreation-Perishment*, and akin to the water of a stream constantly flowing freely, hence this state is called ‘the Other Shore’; therefore it is entitled *Paramita*.

“Good Mentors, the *aberrant* people would merely chant orally; and even in their chantings, there are faults and delusions embedded. However, if they can cultivate mentally in every moment in consonance with their chantings, it can still be called

13. *Procreation-Perishment*: i.e., Life and Death, or *Samsara*, Transmigration. 生滅

of the *Truthful Essence*. One who has realized this *Dharma* is realizing the *Dharma of Prajna*. One who cultivates this *Deed* is carrying out the *Deed of Prajna*. One who does not cultivate oneself will be called a *Common Plebeian*; yet when one starts to cultivate oneself, one shall be equitable with Buddhas instantaneously.

“Good Mentors, *Common Plebeians* are Buddhas; *Annoyances* are *Bodhi*. When a man fared *astray* at the previous moment, he was a *Common Plebeian*; if he is enlightened at the following moment, he becomes a Buddha. If he was attached to the *External Phenomena* at the previous moment, he was within bound of *Annoyances*; if he is detached from the *External Phenomena* in the following moment, he is generating *Bodhi*.

“Good Mentors, *Maha Prajna-Paramita* is most dignified, most supreme, first and foremost; it signifies *Unresiding*, *Ungoining* and *Uncoming*; and all the Buddhas in the *Three Tempora*¹⁴ are derived from this. One should implement great Wisdom to crash the *Annoyances* derived from the *Penta-Aggregates*,¹⁵ as well as the *Mental Toils of Worldly Cares*¹⁶. If a person cultivates this *Deed*, he is bound to attain Buddhahood, and transmute the *Three Venoms*¹⁷ into *Precept, Stasis, and Wisdom*.¹⁸

14. *the Three Tempora*: “Tempora,” *pl.* of *Tempus*. *Tempus* means time; hence, the Three Times, i.e., the past, the present and the future. 三世

15. *the Penta-Aggregates*: i.e., the Five Aggregates: Matter, Sensation, Conception, Implementation (Kinesis), and Cognizance. Each of these is an aggregation of its own constituents. 五蘊

16. *Mental Toils of Worldly Cares*: Annoyances as caused by worldly cares. 塵勞(煩惱之代名)

17. *the Three Venoms*: Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance). 三毒

18. *Precept, Stasis, and Wisdom*: These are the Three Sacred Learnings. 戒定慧

“Good Mentors, in this *Dharmic Portal* of mine, eighty-four thousand Wisdoms can be created from this One *Prajna*. Why is it so? For the worldly people generally foster eighty-four thousand *Mental Toils*. Without *Mental Toils*, people’s own Wisdom could constantly manifest itself, which is *undivorced*¹⁹ from the *Innate Quintessence*. Those who are enlightened in this *Dharma* are the ones who are able to execute the *Non-deliberation*,²⁰ *Non-recollection*²¹ and *Non-attachment*,²² and are free from *Chicaneries*²³ and *Delusions*, constantly implementing their own *Veracious Thusness*²⁴ to contemplate on everything with wisdom, and would neither *seize* nor *repel* anything. This is the state of *witnessing the Original Nature* to realize Buddhahood.”

[2-5]

“Good Mentors, those who desire to enter into the *profound Dharmic Sphere*²⁵ and *Prajnaic Samadhi*,²⁶ should cultivate on the *Prajnaic Deed*. If one sustains and incants *The Diamond Prajna Sutra*, one will be able to perceive the *Original Nature*; you should know that the *Meritorious Virtues* of this *Sutra* is countless and boundless. It has been articulately extolled in the

19. *undivorced*: not separated from. 不離

20. *Non-deliberation*: not thinking. 無念

21. *Non-recollecting*: not recalling or remembering. 無憶

22. *Non-attachment*: no avarice. 無著

23. *Chicaneries*: deceptions. 誑

24. *Veracious Thusness*: The Essence of this is the same as Original Nature. 真如

25. *profound Dharmic Sphere*: i.e., the consummate State (or Sphere) fulfilled by Enlightenment. 甚深法界

26. *Prajnaic Samadhi*: i.e., the *Stasis* (Samadhi) realized through *Prajna* (Transcendental Wisdom). 般若三昧

Sutra, which cannot be fully represented here. This *Dharmic Portal* is the most *Supreme Vehicle*, divulged for the people with great wisdom, and for the people of *Superior Propensity*. Those who endowed with *Minor Propensity* and puny wisdom, on hearing this, could not believe it. Why is it so? It can be compared as when the Celestial Dragon makes the rain pour down over the *Jambudvipa World*²⁷ insomuch as to create a deluge, henceforth cities, towns and hamlets are all inundated and drifted, resembling floated leaves of grass. Yet if the rains would pour down in the sea, the sea is never seen to increase or decrease. By the same token, when a person of the *Major Vehicle*, or of the *Supreme Vehicle*, hears the teaching of *The Diamond Sutra*, his mind will be unfurled to be enlightened and to attain *Comprehension*. Therefore, we know that there has always been the *Prajnaic Wisdom* right within our *Original Nature*, so that we could utilize our own Wisdom to contemplate on everything constantly, even independent of the reliance on words and languages. It is like the rain, which is not manufactured by the heaven; rather, it is due to the inciting causation of the Dragons. On account of this, all *Multibeings*, grasses and woods, animate or inanimate beings, are all benefited by the rain. When all rivers and streams flow into the sea, they become a whole body. The *Prajnaic Wisdom* of Multibeing’s *Original Nature* is also the same as this.

“Good Mentors, when people of *Minor Propensity* hear of this Instantaneous Teaching, they would resemble those grasses or

27. *Jambudvipa World*: an area of this Buddha-world; i.e., this solar system. 閻浮提

little bushes with shallow roots, which, when flooded by heavy rains, would all topple down insofar that they could never live or grow again. Such is the same with people of *Minor Propensity*. These people do have *Prajnaic Wisdom* originally, which is not in the least different from that of the people with great wisdom. But why can't they be enlightened on hearing the *Dharma*? This is because the *Impediments* of their *Devious Views* are overly gross, and the Roots of their Annoyances are profoundly deep-seated. It can be compared to the sun: when it is shrouded by some huge clouds, and if no wind rises to blow them away, the sunshine would not be able to manifest. Originally *Prajnaic Wisdom* is not disparate in size or quality; it is all due to the dissimilarity of *Aberrance* or *Enlightenment* in *Multibeings'* minds. The *aberrant* people who perceive and pursue things extraneously would try to seek Buddha in their practice; these people would never be able to realize their own *Innate Quintessence*. Such is the state of the people with *Minor Propensity*. On the other hand, if a person is enlightened in the *Instantaneous Tenet*, by virtue of which he is free from the attachment to the *Extraneous Cultivation*, and he also constantly generates the *Proper View*, and remains uncontaminated by *Annoyances* and *Mental Toil*—This is the state of one who has perceived the *Original Nature*.”

[2-6]

“Good Mentors, if a person does not *reside* either externally or *internally*, and is able to come and go freely, he will be able to

eliminate the *Tenacity* of the Mind; as a result his Mind will be clear and free without any *Impediment*. Those who can cultivate the Deed in this way are equal to the state of *The Prajna Sutra* without disparities.

“Good Mentors, all the *Sutras* as well as all the other Holy Writings, including the Scriptures of both the *Major* and *Minor Vehicles*, and the *Twelve Genres of Sutras*,²⁸ are all constructed for the behoof of people. Moreover, it is owing to the fact that people are endowed with the *Quintessence* of wisdom, so that all these Teachings of wisdom can be established. Without worldly people, all the Dharmas would be nonexistent in the first place. Therefore we know that all the *Dharmas* came into being for the sake of people. All the *Sutras* became prevalent because they were expounded to people. Among the people, some of them are inane, and some others are wise; the inane become ‘*petite* people,’ and the wise are ‘*grand* people.’ When the inane inquire of the wise about the *Dharma*, the wise would expound it to the inane; whereby when the inane suddenly acquire *Comprehension* and enlightenment, their Minds are opened up, they will no longer be any different from the wise.

“Good Mentors, without being enlightened, Buddha is but a *Multibeing*; when enlightened in an instant, a *Multibeing* turns to be a Buddha. Therefore, if we cognize for sure that all the Dharmas are entirely within our own Mind, why is it that we would not perceive instantaneously the Original Nature of *Vera-*

28. the *Twelve Genres of Sutras*: the twelve kinds of styles of the *Sutras* by which the Buddha preached the doctrines. 十二部經(佛所說一切經之總稱)

cious Thusness which is right within our own Mind? *The Sutra of Pusa Precepts* says, ‘My *Original Quintessence* has always been pure.’ Those who can take cognizance of their own Mind and thereby perceive the *Original Nature* shall all attain Buddhahood. *The Sutra of Purified Appellation*²⁹ says, ‘When one suddenly becomes unveiled and bright in the Mind, one will be able to retrieve one’s Original Mind.’”

[2-7]

“Good Mentors, when I was at the Patriarch Hong-Jen’s place, on hearing his words, I was enlightened directly, and was able to perceive the *Original Nature* of *Veracious Thusness* instantaneously. Hence I desire to promulgate this Tenet, so as to render all the learners of the *Truthful Way* enlightened on Bodhi, by contemplating on their own Mind, and thereby to perceive their own *Original Nature*. If somehow you cannot be enlightened on your own, you should find a *Grand Virtuous Guru*, who comprehends the *Supreme-Vehicle Dharma*, to conduct you towards the correct way. Such a Virtuous Guru is aspired with a *Great Mission*, which is to inculcate and conduct people, so that they may all perceive the *Original Nature*. The reason why all the good Dharmas could arise is solely owing to Virtuous Gurus. All the Buddhas in the *Three Tempora* as well as the *Twelve Genres of Sutras* which they divulge are latent *intrinsically* in the *Nature*

29. *The Sutra of Purified Appellation*: i.e., *The Vimalakirti Sutra*. The Sanskrit word “Vimalakirti,” as the protagonist or main speaker in this Sutra, means “purified appellation. He was a renowned lay Buddhist at Buddha’s time. And this Sutra is also a very important Scripture in the Ch’an Lineage. 淨名經(即維摩詰經)

of people. However, if one cannot be enlightened on one’s own, one should beseech a *Virtuous Guru* for his instructions so as to perceive the *Innate Essence*. On the other hand, if one can be enlightened on one’s own, it would not be necessary to seek outward. If one persists obstinately in saying that everybody should get a *Guru*, so as to obtain Liberation from that *Guru*—this kind of understanding is of no avail. Why is it so? For right within everybody’s own Mind there is an *intrinsic Guru*, and everybody is supposed to be *self-enlightened* on this. If one keeps generating *Devious Distractions*, *Delusive Conceptions* and *Perversions*, even though there were instructions available from External Gurus, one’s *Salvage* is still inaccessible. Notwithstanding, if a person is able to generate the truthful, correct *Prajna*, thereby to contemplate on his own Mind, it would be within one single *Ksana* that he could eliminate all the *Delusive Notions*. Therefore, if one could take cognizance of one’s own *Innate Essence*, one shall attain the *Terra of Buddha* at the moment of that Enlightenment.”

[2-8]

“Good Mentors, one should contemplate with wisdom, so as to perceive the lucidity and translucency of both the Interior and Exterior, and to cognize one’s own *Native Mind*. If one can cognize one’s own *Native Mind*, it would be the *Fundamental Liberation*. When the *Liberation* is attained, it would be *Prajnaic Samadhi*, and *Prajnaic Samadhi* is *Non-deliberation*. What is meant by *Non-deliberation*? It means that when one is

perceiving any *dharma*, one's Mind is neither *attached* nor befouled; such is the state of *Non-deliberation*. Yet when called into execution, it is able to permeate everywhere, without getting attached to anywhere. One should simply purge one's own *Native Mind*, and albeit when one's *Six Cognizances*³⁰ exeunt through the *Six Gates*,³¹ one is still *unsoiled* and *untampered*,³² insofar as to command the Freedom in coming and going, and to execute pervasively without falter or stagnations. This is the state of *Prajnaic Samadhi*, and the *Untrammelled Liberation* thus brought forth is called the *Deed of Non-deliberation*. If one insists on the approach of 'Thinking about nothing,' and avers that 'all Thinkings should be *exterminated*,'³³ this at best would become a *Bondage of Dharma*,³⁴ and this is also called a *Lateral View*.³⁵

"Good Mentors, those who are enlightened on the *Dharma of Non-deliberation* are able to master all *Dharmas* thoroughly. Those who are enlightened on the *Dharma of Non-deliberation* can perceive the consummate states of the Buddhas. Those who are enlightened on the *Dharma of Non-deliberation* can attain the status of the Buddha.

30. *Six Cognizances*: This consists of Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingua-Cognizance, Corporal Cognizance, and Deliberational Cognizance. 六識

31. *Six Gates*: same as the Six Senses: Eye, Ear, Nose, Tongue, Body, and Ideation. 六門(即六根)

32. *unsoiled and untampered*: uncontaminated and uncorrupted. 無染無雜

33. *all Thinkings should be exterminated*: such as some External-Wayists or most Hinayanaists would do. 當令念絕

34. *the Bondage of Dharma*: i.e., to be bound by Dharma, rather than get liberations by means of Dharma. 法縛

35. *Lateral View*: i.e., Side View, or Extremist Views. 邊見(二邊之見)

"Good Mentors, in the future age, those who have acquired my *Dharma* ought to vow to espouse and sustain amidst those with the same *Views* and the same *Practice*, for it would be the same as to serve the Buddhas. And those who can do this unflaggingly throughout their lifetime will undoubtedly ascend the *Sacred Status*.³⁶ None the less, it is necessary that they should divulge and instruct the *Esoteric Transmission* and Injunctions from the original Lineage tradition, and that they may not conceal the *Ortho-dharma*.³⁷ Furthermore, to the people with disparate *Views*, disparate *Practice*, and disparate *Indoctrinations*,³⁸ this *Dharma* may not be instructed or transmitted, for instead of doing them any good it may eventually bring harm to them: it is for fear lest inane people who cannot comprehend this *Dharma* should calumniate it, which will result in the extermination of their own *Buddhaic Seed* and *Nature* for thousands of *Kalpas*' lifetimes."

[2-9]

"Good Mentors, I have a '*Non-appearance Gatha*,' which you would do well to recite and commit to memory. Both priests and laymen alike should cultivate in accordance with this *Gatha*. However, if you merely memorize my words without *Cultivation*, it would still be to no avail. Now listen to my *Gatha*:

36. *Sacred Status*: the fulfillment of either a Pusa or Buddha. 聖位

37. *the Ortho-dharma*: i.e., the Orthodox Dharma, or the Right Dharma. 正法

38. *disparate Indoctrinations*: i.e., different beliefs. 別法

- 1 If one masters both *Doctrinal Supernality*³⁹ and *Mental Supernality*,⁴⁰
 One would be like the Sun dwelling in the *Vacuous Space*.
 What I am transmitting is solely the *Dharma* for Perceiving the *Essence*,
 Which is meant to emerge in the world to impugn the *Devious Sects*.⁴¹
- 2 Though the *Dharma* itself is without the disparity of *Instantaneousness* and *Gradualness*;
 Yet the *Aberrance* and *Enlightenment* in people could make it speedy or slow.
 Unfortunately concerning this *Essence-Perceiving Portal*,⁴²
 Inane people would not be able to comprehend thoroughly.
- 3 By way of discourses it would become manifold in appearance;
 Yet when aligned with *Tenets*, they would all return to One.
 In one's mental darkened *chamber of Annoyances*,⁴³
 One should constantly generate the Sun of Wisdom.
- 4 When *Deviousness* arises, *Annoyances* would follow suit;
 But as *Propriety* comes into being, *Annoyances* are in-

39. *Doctrinal Supernality*: a Supernal Power that manifests itself in the thorough understanding and comprehension of the *Dharma*, as well as the ability to expound its purports. 說通

40. *Mental Supernality*: a Supernal Power that manifests itself incredibly in the thorough understanding or knowledge of other people's mind or thinkings. 心通

41. *the Devious Sects*: i.e., Sects with fallacious beliefs and opinions. 邪宗

42. *Portal*: means. 門

43. *the darkened chamber of Annoyances*: i.e., the Mind, which is constantly darkened by all sorts of Annoyances. 煩惱暗宅

- stantly dispelled.
 Only when *Deviousness* and *Propriety* have fallen into disuse,
 Could you be purified and attain the state of *Non-remnancy*.⁴⁴
- 5 Bodhi has always been one's own *Innate Essence*,
 And so *Mental Quickenings*⁴⁵ of any kind are but Delusive.
 Even though your inherently purified Mind is enveloped by Delusions,
 Simply keeping it upright would free yourself from the *Three Impediments*.⁴⁶
- 6 If people cultivate the Truthful Way,
 Nothing should pose as their hindrance.
 When one could always perceive one's own Faults,
 One shall be in congruence with⁴⁷ the Truthful Way.
- 7 All *Multibeings*⁴⁸ have their own sundry Ways;
 So 'tis better not to hinder or vex one another.
 If one departs from *the Way* to Seek for another *Way*,
 One shall never perceive *the Real Way*.
- 8 In goading oneself hustling and bustling all life long,

44. *Non-remnancy*: i.e., the *Non-remnant Nirvana*, in which no more Transiencies are left. 無餘

45. *Mental Quickenings*: Mental Emergences; i.e., the arising, or occurrence of a mental activity or functioning. 起心

46. *the Three Impediments*: the Karmic Impediments, Annoyant Impediments, and Retributional Impediments. 三障

47. *in congruence with*: i.e., at one with, corresponding with, or in tune with. 相當，相合，相應

48. *All Multibeings*: i.e., all living beings. 色類(各色各類之眾生)

- One will assuredly remorse and regret in the end.
If you desire to perceive what *the Truthful Way* is,
When your *Deeds* are proper, you are right *on the Way*.
- 9 If one is not possessed of the Bodhi Heart,
It is like walking in the dark, wherein one cannot see *the Way*.
If you are truly a *Bodhi Cultivator*,
You would not look for the faults of the world.
- 10 When you do discern the failings in others,
Your own faults would be even surpass theirs.
When you say he is in the wrong and I am not,
Your fault would turn out to be much grosser than his.
- 11 You simply expel the flaws in your own Mind,
It will destroy and eradicate all the *Annoyances*.
And when either love or hate is no concern to your *Mind*,
You could actually stretch out your legs to recline.
- 12 With a view to *edifying*⁴⁹ other people,
You should be equipped with *Expedient Dexterities*.⁵⁰
Do not suffer them to generate misgivings;⁵¹
And this capability is the manifestation of the Original Nature.
- 13 Buddha *Dharma* is supposed to exist in the world;

49. *edifying*: teaching by preaching or some other way. 化，教化

50. *Expedient Dexterity*: deft means. 方便

51. *misgivings*: doubts. 疑

- So Enlightenment cannot be attained by divorcing yourself from the world.
If one intends to seek *Bodhi* by divorcing the world,
It would be like seeking the *horns of rabbits*.⁵²
- 14 The *Proper View* is named *Ultramundanity*,
While *Devious Views* are termed the *Mundane*.⁵³
When *Propriety* and *Deviousness* are all put to rout,⁵⁴
The *Essence of Bodhi* would reveal itself with unaltered vividness.⁵⁵
- 15 This *Gatha* is of the gist of *Instantaneous Tenet*;
Also named as the *Ship of Grand Dharma*.
When in aberrance, one needs Kalpas' time to comprehend after hearing it.
But at enlightenment, one *Ksana*⁵⁶ would suffice to get it fulfilled."

Then the Master said again, "Right now I am divulging this *Instantaneous Teaching* at this Da-Fan Temple, in the wish that all *Multibeings* in the *Dharmic Spheres* can perceive the *Original Nature* and attain Buddhahood on hearing it."

At that juncture, Governor Wei together with the officials, Bud-

52. *horns of rabbits*: i.e., an imaginary thing, which is totally impossible and non-existent. This is a very famous analogy used by the Buddha in the Sutras. 兔角(子虛烏有之事)

53. *the Mundane*: i.e., mundanity or worldliness, which is subject to Transiency. 世間

54. *put to rout*: i.e., be expelled, or done without. 打却，打退

55. *reveal itself with unaltered vividness*: It is always as good as new. This is to depict the true state of the Original Nature. 宛然

56. *Ksana*: Sanskrit. i.e., a twinkling of an eye; an instant. 刹那(極短之時)

dhist priests, Taoists and laymen alike, on hearing what the Master had just imparted, all attained Awareness and Enlightenment. And they all made obeisance to the Master and extolled in exclamation, “’Tis magnificent! We little expected that a Buddha had been born to the Ling-Nan area!”

Chapter 3: Clarifying the Doubts

[3-1]

One day Governor Wei set up a great vegetarian feast for a large Assembly in honor of the Master. After the meal, the Governor besought the Master to ascend the Dharma Seat. Thereupon, the Governor together with officials, Confucianist scholars and citizens, after arranging their attire, sincerely made prostrations again, and then the Governor asked, “The *Dharma* that I have just heard from Your Mastership is really *ineffable* and *inconceivable*.¹ Right now I have a few misgivings; I wish Your Mastership would for mercy’s sake explain it for me.”

The Master said, “If you have any doubt at all, you may go ahead and ask. I will explain it for you.”

Governor Wei said, “What Your Mastership has divulged, would it not be the *Animus* of Master Bodhidharma’s Indoctrination?”

The Master said, “Yes, exactly.”

The Governor said, “I heard that at the time when Master Bodhidharma first tried to edify Emperor Liang-Wu,² the Emperor asked, ‘Throughout my life I have been constructing temples, authorizing official *Initiations for monks*,³ making *Bestowals*,

1. *ineffable and inconceivable*: that which is beyond words and thoughts. 不可思議

2. **Emperor Liang-Wu**: 502-547 A.D. 梁武帝

3. **official *Initiation for monks***: a ritual or ceremony for people to become an ordained monk officially. 度僧〔指官府主導出家剃度儀式之舉行，並頒發出家證書(度牒)〕

setting up Vegetarian feasts for priests, and the like. What Meritorious Virtues have I acquired from all these?

“The Master replied, ‘*In reality* there are no *Meritorious Virtues* in these.’ But I really could not comprehend the reason for this. Please explain it for me.”

The Master said, “That is right, *in reality*, there are no *Merits* therein. Do not foster any doubt in the words of previous Holy Masters. The problem lies in the fact that it is all due to Emperor Wu’s devious mind that kept him from apprehending the *Right Dharma*. He tried to amass *Merits* by constructing temples, authorizing priestly initiations, making *Bestowals* and setting up vegetarian feasts—all of these could only be termed ‘*Well-being Seeking*’; but we must not mistake *Well-beings* for *Meritorious Virtues*. The *Meritorious Virtues* in question consist solely in the *Dharmic Corpus*,⁴ rather than in the amassment of *Well-beings*.”

The Master said again, “In actuality, to perceive the *Quintessence* is *Merit*, and *Equity*⁵ in the mind is *Virtue*. From instant to instant, if one can make one’s mind unstagnant,⁶ and can constantly perceive one’s *Original Nature*, as well as put it to its truthful, veracious, wondrous utility, such is entitled as *Meritorious Virtues*. Besides, to be humble in the mind is *Merit*; to execute it externally through *courtesy* is *Virtue*. Also, to establish myriads of Dharmas through the *Original Nature* is *Merit*; to be

4. **the Dharmic Corpus**: the “Body” purely constituted by Dharma, and can be attained only through Enlightenment. 法身

5. **Equity**: i.e., Equality. 平等

6. **unstagnant**: untenacious and unadhering. 無滯

detached from *Musings* in the *Mental Noumenon* is *Virtue*. Not to be divorced from the *Quintessence* is *Merit*; not to be contaminated during *Application* is *Virtue*. If one desires to seek for the *Meritorious Virtues* of *Dharmic Corpus*, one needs simply to practice in accordance with this; thus would one get purely truthful *Meritorious Virtues*.

“Those who really cultivate *Meritorious Virtues* would not disparage others, and would constantly practice *Universal Reverence*.⁷ However, if a person habitually belittles others, and is egocentric incessantly, he is assuredly in want of *Merits*. If a person is vain, delusive, and untruthful, he is certainly devoid of *Virtues*. This is because his egocentricity and conceitedness spur him to belittle everything and everybody.

“Good Mentors, if one can *cultivate* oneself from moment to moment without a second’s recess, it is a *Merit*. If one’s *Mentations*⁸ are straightforward and equitable, it is a *Virtue*. To *cultivate* one’s *Quintessence* is *Merit*; to cultivate the conducts is *Virtue*.

“Good Mentors, *Meritorious Virtues* could only be acquired through the perception of *Innate Essence* inwardly, rather than sought after by making *Bestowals* or *Offerings*. Therefore, *Well-being* is very much different from *Meritorious Virtue*; consequently, it was simply because Emperor Wu could not cognize the *Truth*, rather than a fault on the part of our Patriarch.”

7. **Universal Reverence**: i.e., the respect for all beings, which could only be the result of the total Abolition of one’s Ego. 普敬

8. **Mentation**: mental activity. 心行

[3-2]

Governor Wei enquired again, “I frequently saw priests and laymen chanting ‘*Amitabha Buddha*,’ in the wish to be born in the *West Universe*⁹ in the next life. Please edify me, if they are able to be born thither by this means or not. Kindly explain away this misgiving for me.”

The Master said, “Hearken well; I will explain it to you. In Shravasti, *the World-Venerated One*¹⁰ divulged the *Sutra* for edifying and inducing people to be born in the *West Universe*. It states quite clearly in the *Sutra* that the *Western Pure Land* is not far away from here. If we talk about *Appearances* in terms of miles, it would be one hundred and eighty thousand universes away, which stands for the *Ten Vilities* and *Eight Deviousnesses*—that would be very far indeed. To the people of *Inferior Propensity*, it is far away; yet to those of *Superior Propensity*, or men of great wisdom, it becomes close by. Although people are of two sorts, the *Dharma* is only one kind. Due to people’s difference in *Aberrance* and *Enlightenment*, there will be discrepancies in their *Perceptions*, in terms of their slowness or swiftness in the acquisition. For the *aberrant* people, they would chant the *Holy Name of the Buddha*, wishing to be born thither. Whereas, an Enlightened person would rather purify his own Mind for that purpose; for the Buddha stated lucidly in the *Sutra*: ‘When one’s mind is purified, the Buddha’s Universe

9. **the West Universe**: i.e., the West Cosmos, or the Pure Land of Amitabha Buddha in the West. 西方

10. **the World-Venerated One**: an honorable *Holy Epithet* of the Buddha, to depict some aspects of his merits. 世尊(佛十號之一)

will also be purified as a consequence.’ Governor, although you are a person in the *East* right now, if you could but purify your mind, you could become immaculate as well. On the other hand, although another person may be born in the *West Universe*, but if he does not have his Mind purified, he would nonetheless remain sinful. When a person in the *East* here perpetrates sins, he could chant the Buddha’s Holy Name to seek for rebirth in the *West* so as to have a chance for purification. But to a man born in the *West Universe*, should he commit sins, would he still have anywhere better to go by chanting another Buddha’s Name? The *Commonplace Inane* people do not realize the *Original Nature*, and so they are unable to take cognizance of *the Pure Land* right *inside* themselves; consequently they are inclined to be wishy-washy, now wishing for the East, then for the *West*. Whereas, for the enlightened, wherever they may be, it would be all the same to them. Hence, the Buddha divulged in the *Sutra*, ‘Wherever one’s abode is, one should remain in constant Composed Felicity.’¹¹

“Governor, if only your *Mental Terra*¹² could be cleansed of Vilities, the *West* would not be far from you. If one fosters a Vile Mind, and endeavors to be reborn in the *West* by chanting Buddha’s Holy Name, it would be very hard to attain it. Now, Good Mentors, I exhort you, first of all, to eradicate the *Ten Vilities*, thereby you will be as good as to have travelled one

11. ‘**Wherever one’s domicile . . . Composed Felicity**’: a quotation cited from *The Lotus Sutra*. 「隨所住處恒安樂」

12. **Mental Terra**: the “Ground,” or Earth, of the Mind, denoting the Substantiality of the Mind. 心地

hundred thousand Universes; and then to eradicate the *Eight Devousnesses*, which would further enable you to transcend eight thousand Universes. Whence if you could perceive your own *Original Nature* from instant to instant, and constantly execute *Equity* and *Uprightness*, you would be able to arrive at the West at a snap of your fingers, and forthwith you will be able to behold Amitabha Buddha face to face.

“Therefore, Governor, if only you could execute the *Ten Good Deeds*, why should you still wish to be reborn there? On the other hand, if you would not try to eradicate your mind of the *Ten Vilties*, what Buddha would come and conduct you there? Furthermore, when a person could be enlightened on the *Instantaneous Dharma* of *Non-nascence*, meanwhile if he would like to perceive the West, it would only be a matter of an instant. On the contrary, if a person cannot be enlightened, and endeavors to be born by chanting the Buddha, since the distance is so far away, how could he manage to get there? If you wish, I could move the *West* in a *Ksana*¹³ of time, and forthwith we can perceive the *Pure Land*. Would you like to see it?”

The Congregants all made prostrations and said, “If only we could see the *Pure Land* right here, why should we still wish to be reborn thither? We wish that Your Holiness be merciful enough to manifest the *West Universe* for us, so that every one of us could perceive it.”

13. *Ksana*: an instant. 刹那

[3-3]

“Good people of the Congregation, the physical body of people can be likened to a Citadel; and the Eye, Ear, Nose, and Tongue are compared to the Gates. Externally, there are five Gates in the physical body; internally, there is *the Gate of Deliberation*.¹⁴ The Mind is the *Terra*; the *Quintessence* is the King. The King resides in the *Mental Terra*; therefore, if only the *Quintessence* subsists, the King exists; but when the *Quintessence* departs, the King will be no more. Furthermore, when the *Quintessence* is present, the physical body will subsist; but when the *Quintessence* departs, the body will go into deterioration. Buddhahood should be fulfilled in the *Innate Essence*; seek not Buddha outwardly. When you go astray from your *Innate Essence*,¹⁵ you will become a commonplace *Multibeing*. The moment when you are enlightened on your own *Innate Essence*, you will become a Buddha yourself. *Benevolence* coupled with *Mercy* is *Kuan-Yin*,¹⁶ *Felicity with Abnegation* is named *Puissance-Advent*.¹⁷ Being able to Purify is Shakyamuni; *Equitability-Uprightness* is Amitabha. The *discrimination* of *Alter and Ego* erects high as *Sumeru*;¹⁸ whereas the *Devious Mind* would constitute the

14. *the Gate of Deliberation*: i.e., the Sixth Cognizance. 意門

15. *Innate Essence*: one's own inherent Essence; i.e., Original Nature. 自性

16. *Kuan-Yin*: Sanskrit: *Avalokiteshvara*; the most popular Pusa in Mahayana. 觀音

17. *Puissance-Advent*: Sanskrit: *Mahashamaprapta*. The name of a Pusa (Bodhisattva), who, with Kuan-Yin, constitutes the Dual-Flanking Saints of Amitabha Buddha. Together they are called the Triple Holy Ones of the West Elysian World. 勢至

18. *Sumeru*: the highest mountain of this Soha World; here it symbolizes something hard to overcome. 須彌(即須彌山)

Marine Water,¹⁹ and Annoyances and Vexations are the Waves of the Sea;²⁰ Venoms²¹ and Detriments²² are Poisonous Dragons therein. Vanity and Delusions are Ghosts and Spirits; Mundane Cares are fish and turtles.²³ And Avarices and Aversions forms Purgatory; Inanity becomes Animal-hood.²⁴

“Good Mentors, by performing the *Ten Good Deeds* constantly, the Elysian Paradise will present itself to you. When the *Alter and Ego* are eradicated, Mount *Sumeru* will collapse; when the *Devious Minds* are exterminated, the *Marine Water* will be depleted; when *Annoyances* and *Vexations* are uprooted, the Waves are sure to abate; when the *Venoms* and *Detriments* are obliterated, the Fish and Dragons will be extinct. At that juncture, from your own *Mental Terra*, the Buddha of Enlightened *Quintessence* will be effulging resplendently: if effulging outwardly, it will purify the *Six Gates* and demolish the *Six-Desire Heavens*.²⁵ When the Light of *Quintessence* effulges internally, all the *Three Venoms* will be eradicated, and all the *Purgatorial Sins* and what not will be instantly perished. Whence it will be all lucidity and

19. **Marine Water:** This implies an area boundless and hard to traverse. 海水

20. **Waves of the Sea:** Waves are usually caused by wind, symbolizing Annoyances caused by External Phenomena. 波浪

21. **Venoms:** i.e., the Three Venoms: Avarice, Aversion and Inanity; for these three are most poisonous to our mind, hence. 毒(指三毒)

22. **Detriments:** harms, i.e., the intention to do harm to or kill others. 害(隨煩惱之一)

23. **fish and turtles:** These are the beings of very low caste which not only devour each other but also devour its own kind. 魚鱉

24. **Animal-hood:** The characteristic of Animal-hood is Inanity (stupidity). 畜生道

25. **the Six-Desire Heavens:** In the Heavenly Realm of Desire, there are Six levels of Heavens, and because the Celestial Beings in each of these levels enjoy very exquisite things of desire, much more so than that which is enjoyed by Terrestrial Beings (Worldly Beings); therefore, they are called the *Six-Desire Heavens*. 六欲天

translucence both within and without, and this accomplished state would not be different from the West Universe in any wise. How would it be possible for anyone to arrive thither without so practicing?”

On hearing this, all the Congregants perceived their own *Original Nature* perspicuously, and subsequently they all made prostrations, while extolling the Master greatly by saying, “We wish that all *Multibeings* in the *Dharmic Spheres* can be exposed to this Dharma, so that they also can attain Comprehension and become enlightened instantaneously.”

The Master said, “Good Mentors, if you desire to *cultivate* yourselves, you can do so as laity; it is not imperative to stay at the monastery as priests. If one can cultivate oneself as a layman, it would be like an ‘Easterner’ with a Good Mind. If one stays in the monastery without cultivating oneself, it would be like a ‘Westerner’ with a Vile Mind. When the Mind is maintained purified, it will be the *Quintessential West-Universe*.”

[3-4]

Governor Wei asked again, “How should a man cultivate himself? Please instruct me in this respect.”

The Master said, “I will compose an *Appearance-free Gatha* for you. If you can cultivate in accordance with this, it would be the same as to be always with me. If you would not do this Cultivation, even though you shaved the hair and *renounced the Worldly Home*, what good would it do to the pursuit of the *Truthful Way*?

My *Gatha* reads:

- 1 If you have an Equitable Mind,²⁶ what's the need to toil in observing the Precepts?
If your Acts are upright,²⁷ why would you need to cultivate Dhyana²⁸ *per se*?
The Cultivation of Benevolence should start from supporting your own parents.
The *Deed of Propriety* is to make both the elder and younger love one another.
- 2 Humility is practiced in keeping leaders and cognates in congruence.
Forbearance would preclude Vilities from arising.
As by boring wood continuously one can produce fire,
So from slimy mud will there emerge *Red Lotus*.²⁹
- 3 Good medicines are usually bitter to the taste;³⁰
Righteous advices are mostly displeasing to the ear.³¹
If one can reform one's own faults, one is bound to gener-

26. **Equitable Mind:** i.e., the Mind to treat all Beings equally well. 心平(即平等心)

27. **upright:** i.e., without deceptions and crookedness of any kind. 直, 正直

28. **If your Acts are upright . . . Dhyana:** This is a well-established orthodox definition of Dhyanaic Stasis (or Samadhi): the regulation of the mind can lead to the attainment of *Straightforward Stasis*. 行直何用修禪

29. **Lotus:** a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color "Red" symbolizes fire, light and vitality. 蓮花

30. **Good medicines are usually bitter to the taste:** an old Chinese maxim. 苦口的是良藥(良藥苦口)

31. **Righteous advices are mostly displeasing to the ear:** ditto. 逆耳必是忠言(忠言逆耳)

ate Wisdom.

Those who protect themselves for their own errors are not virtuous in the mind.

- 4 Be constantly beneficent to others in your daily life;
The Attainment of Enlightenment could not result from money donation alone.
As Bodhi can only be sought after in the Mind;
So why should one trouble to pursue any Mysteries extraneously?
- 5 Having heard this instruction, you should practice accordingly,
And the West will be as nigh as right in front of you."

The Master said again, "Good Mentors, you should all abide by this *Gatha* to cultivate yourselves, so as to perceive and acquire your own *Quintessence*, thereby to attain Buddhahood straightway. The Dharma bides no one; now you can all take your leave, whereas I will be returning to Tsao-Hsi. If you should have any questions, you may still ask, before I leave."

At that time, the Governor, the officials and the faithful men and women in the Congregation all acquired their own Enlightenment respectively, and all of them believed and espoused the Dharma, intending to practice it deferentially.

Chapter 4: On Stasis and Wisdom

[4-1]

The Master told the Congregation, “Good Mentors, this *Dharmic Portal* of mine is founded on the basis of *Stasis*¹ and *Wisdom*.² Do not get so confused as to say that *Stasis* and *Wisdom* are distinctively disparate. For *Stasis* and *Wisdom* are of *One Sole Noumenon*,³ rather than two. *Stasis* is the *Noumenon* of *Wisdom*; *Wisdom* is the *Implementation* of *Stasis*. When one is in the state of *Wisdom*, *Stasis* is incorporated right within this *Wisdom*. When one is in the state of *Stasis*, *Wisdom* itself is incorporated right within the *Stasis*. If you could take cognizance of this *Import*, it would mean the *Equilibrious Learning of Stasis-Wisdom*.⁴ The Bodhi Learners should not say that ‘*Stasis*-attainment precedes the generation of *Wisdom*’ and ‘the *Wisdom*-acquisition precedes the generation of *Stasis*’ are two disparate approaches. If a person conceives such a view, the *Dharma* to him will be of *Dual Appearances*.⁵ This would turn

1. **Stasis:** The Sanskrit word for *Stasis* is *Dhyana*. *Dhyana* in Buddhism is gained by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (i.e., *Vipasyana*) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定(禪定)

2. **Wisdom:** i.e., *Prajna*, or Transcendental Wisdom, as opposed to Worldly Wisdom. 慧

3. **One Sole Noumenon:** a unitary whole. *Noumenon:* the substantial body. 一體

4. **Equilibrious Learning of Stasis-Wisdom:** i.e., to practice *Stasis* and *Wisdom* equally and evenly. *Equilibrious:* balanced. 定慧等學

5. **Dual Appearances:** i.e., of two conflicting forces which are different in outlooks as well. 二相

out to be like a person who keeps talking about virtues, but is sinister in the mind; thus whatever *Stasis-Wisdom* he might appear to possess will be in vain, and his *Stasis* and *Wisdom* would not be on equitable standing. Supposing one is virtuous both in the Mind and in the Mouth, and his *interior* and *exterior* are of *One-Thusness*, then we could say that the *Stasis* and *Wisdom* he practices could be *Equitable*. Please note that this *Dharma* is for you to cultivate and enlighten yourself, rather than for you to contend with others. If you persist in arguing about the sequential order of practicing procedures, you would be as good as an *aberrant* person. On that account, you would be unable to do away with the thinking of Winnings and Losings, and would also enhance the *Dharma* of Egotism in yourself; in the end, these would render it hard for you to depart from the *Quadruple Appearances*.⁶

“Good Mentors, what is *Stasis-Wisdom* like? It can be likened to the Lamp and the Light: If there is a Lamp, there would be Light; if there is no Lamp at all, it would be only pitch-dark. The Lamp is the *Noumenon* of Light, and the Light is the *Implementation* of the Lamp. Although Lamp and Light assume two different names, the *Noumenon* is just one and the same. It is similar with this *Dharma* of *Stasis-Wisdom*.”

6. **The Quadruple Appearances:** an important Doctrine as divulged by the Buddha in many Sutras, such as *The Diamond Sutra*; they are: the Ego-Appearance, the Alter-Appearance, the Multibeing-Appearance, and the Lifespan-Appearance. Please refer to the text of *The Diamond Sutra*. 四相(即我相、人相、眾生相、壽者相)

[4-2]

The Master said to the Congregants, “Good Mentors, the so-called *Uni-implementation Samadhi*⁷ is that one should constantly execute the *Purely One Straightforward Mindedness*⁸ in any situation, either during walking, standing, sitting or reclining. *The Sutra of Purified Appellation*⁹ says, ‘The Straightforward Mindedness is the *Bodhi-site*;¹⁰ the Straightforward Mindedness is the *Pure Land*.’ Do not adulate fawningly in the mind, while talking vainly about *Straightforwardness*. Likewise, do not simply talk about *Uni-implementation Samadhi*, without implementing the *Straightforward Mindedness*. You need to implement the *Straightforward Mindedness*, without being attached to any *Dharma* in the meantime. An *aberrant* person who is tenaciously attached to Dharmic Appearances would persist in his own notion of *Uni-implementation Samadhi* and asserts: ‘When one can sit constantly without moving the body, while keeping any *Delusion* from arising in the Mind, one is practicing the *Uni-implementation Samadhi*.’ If one should construe it in such a way, one would be reduced to nothing better than an Inanimate Being, and that would turn out to be a *Karmic Impediment to Bodhi* for him.”

The Master evinced to the Congregants, “Good Mentors, the *Truthful Way* is supposed to flow fluently; if it be so, why should

7. *Uni-implementation Samadhi*: a form of very high-status *Samadhi* as divulged in *The Lotus Sutra* and other Sutras. 一行三昧

8. *Purely One Straightforward Mindedness*: the uncrooked, undeviating mind. 純一直心

9. *The Sutra of Purified Appellation*: a Sutra that propagates Ch’an Purport. 淨名經 (即維摩詰經)

10. *Bodhi-site*: the spot where one practices for Enlightenment (Bodhi). 道場

you try to make it stagnant? Therefore, when your Mind does not *reside* in any *Dharma*, the stream of *Truthful Way* will flow fluently. But when your Mind does *reside* in some *Dharma*, it would turn to be a *Self-Bondage* for you. If you still asseverate that to sit motionlessly is the *Truthful Way*, then consider this: when Sariputra¹¹ sat composedly in the woods, he was reprehended by Vimalakirti.¹² Good Mentors, some people instruct others to sit and watch the Mind so as to contemplate on its Quietude,¹³ and thereby to keep the Mind *motionless* and *occurrenceless*. Hence, from that moment on, all other *Exertions* and *Merits* would be put into disuse. Since general *aberrant* people are not endowed with Correct comprehension to perceive the fault of such erroneous methodology, they are prone to be attached to such error to the extent of perversity. Such people are numerous; since they mislead others in this way, you should know it to be a very gross error.”

[4-3]

The Master evinced to the Congregants, “Good Mentors, originally there were no distinctions of *Instantaneous* or *Gradualistic*

11. **Sariputra**: one of the Buddha’s Ten Great Disciples, famous for his Wisdom. 舍利弗

12. **Vimalakirti**: a Pusa in Buddha’s time, who manifested as a lay practitioner. The reason why Sariputra was reprimanded by Vimalakirti was because Sariputra might be “submerging into Vacuity and becoming stagnant in Serenity.” That is the so-called “Nirvanaic Pleasure,” or “Dhyanaic Pleasure,” which is adverse to the practice of the Pusa, who is not supposed to indulge himself in such pleasure. 維摩詰

13. **watch the Mind so as to contemplate on its Quietude**: such as most Taoists usually would do. 看心觀靜

Teachings in Orthodox Doctrines. Yet there are both *Acute* and *Blunt Calibers* in the *Propensities* of people. The *aberrant* people usually need to cultivate in the gradualized way; whilst the *enlightened* type of people *integrate instantaneously*¹⁴ with the Dharma. If anyone who could take cognizance of his own *Innate Mind* or perceive his own *Original Nature*, there would be no such *differentiations* to him. Henceforth, the *Pseudonyms*¹⁵ of *Instantaneity* or *Graduality* came to be instituted for expediency.

“Good Mentors, this Dharmic Portal of mine is a heritage, and ever since the ancient Progenitors,¹⁶ first indoctrination to be set up as Principium is *Non-deliberation*, with *Non-appearance* as the *Noumenon*, and *Non-inhabitation* as the Basis. *Non-appearance* signifies the state of being detached from any *Appearances* during contact with extraneous *Appearances*. *Non-deliberation* signifies to be detached from any *Notions* while contemplating on the *Dharma*. *Non-inhabitation* signifies that this should be the *Indigenous Nature* of men, in that when one confronts Virtues or Vices, prettiness or ugliness, and even folk or foe, in the face of verbal instigations or provocations, oppressions or contentions, one would still be able to take all these as essentially *Vacuous*, insofar as not to deliberate on requiting injuries in kind. From

14. *integrate instantaneously*: i.e., to be integrated with the *Truthful Way* instantly. 頓契

15. *Pseudonyms*: In reality, all names are artificial; and so in the *name per se* there is actually no substantiality to be acquired. Although a name is used to stand for an *entity* of a thing or a being, yet the *name* is still not the *entity* itself; at best, it can only be utilized to denote or direct us toward the *entity* in question. 假名

16. *Progenitors*: i.e., the earliest Patriarchs. 上(指先代祖師)

instant to instant, one would not bemuse oneself on the past *Phenomena*. If one's Past Deliberations, Present Deliberations, and Future Deliberations succeed one after another interminably, one would be deemed being under *Bondage*. If one would not *reside* in any *dharma* from moment to moment, one would become *Unbound*. This is the practice based on *Non-inhabitation*.

“Good Mentors, *Non-Appearance* signifies to be detached from all *Appearances* extraneously. If one could be detached from *Appearances*, the *Dharmic Noumenon*¹⁷ would be purified. This is the practice utilizing *Non-Appearance* as *Noumenon*.

“Good Mentors, when one can stay uncontaminated in the mind while confronting all the sundry *Phenomena*, such is called *Non-deliberation*. In other words, it is to maintain the Mind constantly detached from *Phenomena*, without generating various *Ideations* due to contacts with *Phenomena*. However, if someone takes *Non-deliberation* to mean ‘not thinking about anything at all,’ and so he would desire to annihilate all *thinkings*; if ever he does succeed in such an attempt, at that very instant, he would be already a *deceased* man, ready to be reborn elsewhere. Therefore his practice is grossly mistaken. The *Bodhi* Learners should contemplate well on this. If a person could not cognize the *Import* of the *Dharma*, it would be sad enough for him to commit errors owing to such miscomprehension; it would be all the sadder for him to teach and mislead others down into the same pit. Due to his own aberrant mentality, he could not perceive the *Dharma*; what is more, he would even come to

17. *the Dharmic Noumenon*: i.e., the “main body” of one's Dharmic Corpus. 法體

calumniate Buddha's *Sutras*. This is to expound the Import of instituting *Non-deliberation* as the Principium of Indoctrination.

“Good Mentors, why is *Non-deliberation* instituted as the Indoctrinational Principium? It is because some *aberrant* people, also discourse on the Perception of Original Nature, but they would nurture *Notions* on account of *Phenomena*, and in turn they would soon generate *Devious Views* out of those *Notions*; subsequently, myriads of *Mental Toils* and *Delusive Thinkings* would be begotten from these. In respect of the *Original Nature*, there is actually not one *Dharma* to be obtained therefrom. If someone takes that there is something to be obtainable in the Original Nature, and even falsely professes that there are Blessings or Calamities therein, such conceptions are actually *Mental Toils* and *Devious Views*. This is why *Non-deliberation* came to be instituted as the Principium in this Dharmic Portal.

“Good Mentors, what is meant by ‘*Non*’ and ‘*Deliberation*’? The word ‘*Non*’ signifies the state of freedom from the *Dualistic Appearances*¹⁸ as well as freedom from all *Metal Toils* resulted from mundane cares. The word ‘*Deliberation*’ signifies the contemplation on the Original Nature of the *Veracious Thusness*. The *Veracious Thusness* is the *Noumenon* of the Contemplation; whereas Contemplation is the Application of *Veracious Thusness*. It is the Original Nature of *Veracious Thusness* that could engender *Deliberation*, rather than the Eye, Ear, Nose, or Tongue by itself can do the *Deliberation*. It is due to the presence of the

18. **the Dualistic Appearances**: i.e., the two extremes, or two conflicting forces which are different in outlooks as well. 二相

Veracious Thusness that enables one to generate *Deliberation*: should the *Veracious Thusness* be absent, the Eye, Ear, Color, Sound, and the like, would all fall into vitiation.

“Good Mentors, when one is engendering *Deliberation* through the Quintessence of *Veracious Thusness*, at that point, albeit one's *Six Sensoria*¹⁹ are in the process of acquiring the perceptions of Viewing, Hearing, Sensing and Knowing, one's *Veracious Quintessence* could still remain unsoiled by any *Phenomenon*, and ever stay untrammelled and free. Therefore the *Sutra*²⁰ says, ‘One should be able to distinguish well the various *Appearances of Dharmas*, while staying impregnably steadfast with the *First Purport*.’”²¹

19. **Six Sensoria**: i.e. the six sense organs. 六根 [Sensoria: pl. of Sensorium. Sense organ 根]

20. **the Sutra**: i.e., the *Dharmic Lotus Sutra*. 經(指法華經)

21. **the First Purport**: the highest meaning of Buddha Dharma. 第一義

Chapter 5: The Wondrous Implementation of Dhyanic Stasis

[5-1]

The Master evinced to the Congregants: “In this *Dharmic Portal* of ours, the sitting meditation is meant to be done without being attached to the Mind, nor attached to *Purity*, nor to *Motionlessness*. Do not be adhered to the Mind, for the Mind is illusive, and when you realize that the Mind is *Phantasm-like*, you would not be adhered to it. Do not be adhered to Purity, either; for man’s *Quintessence* has always been pure: it is simply because *Delusive Cogitations* have enshrouded the *Veracious Thusness* that makes it appear impure. If only you can do without *Delusive Cogitations*, the *Innate Essence* will reveal its original Purity. If you generate an *Ideation* of adhering to Purity, it would generate a *Delusion of Purity* as a result. The *Delusion per se* does not reside in any definite locality; that which can effect the *Adherence* is the *Delusion*. Since *Purity* is devoid of form and shape, why should one still try to impose an *Appearance* upon it, and thereby to profess the imposition to be a creditable Exertion? Anyone who conceives such views will only hinder his own *Original Nature*, and will be enthralled by such *quasi* Purity.

“Good Mentors, if you desire to cultivate real *Immotiveness*, the only one thing you need to do is that, at any time, whenever you encounter anybody, you would not try to discern and decide if he is right or wrong, good or evil, or betraying any faults and

foibles; thus, you would be practicing the *Quintessential Immotiveness*.

“Good Mentors, although an *aberrant* person may always keep his body immobile in the sitting posture, yet once he opens up his mouth to talk, he would invariably pass judgments on other people’s right or wrong, worthiness or shortcomings, virtues or vices; but this is totally adverse to the *Truthful Way*. Therefore, one’s *Adherences* either to the Mind, or to Purification, would pose as equally weighty *Impediments* to the *Truthful Way* for one.”

[5-2]

The Master evinced to the Congregants, “Good Mentors, what is signified by *Dhyanic Sitting*? To this particular Dharmic Portal of ours, it signifies that when one is totally *impediment-free* and *obstacle-free*, and would not generate any *Mental Notions based on Extraneous Phenomena*, be they good or evil—such a state is called ‘*Sitting*.’ Furthermore, when one is able to perceive one’s own *Innate Nature* with its quality of *Immotiveness*—such an accomplished state is called *Dhyana*.

“Good Mentors, what is signified by *Dhyanic Stasis*? To be detached from *Appearances* externally is called *Dhyana*; to be free from *Perturbation* internally is called *Stasis*. If one is attached to *External Appearances*, the Mind will be perturbed. If one can be detached from *Extraneous Phenomena*, the Mind will be freed from *Perturbation*. The *Original Nature* is pristine and

tranquil in itself; yet due to the *perception* of and *Bemusement* on *External Phenomena*, the Mind becomes perturbed. Whenever one perceives *External Phenomena*, one is still able to keep unperturbed—this is the genuine *Stasis*.

“Good Mentors, to be detached from *Appearances* externally is *Dhyana*; to be unperturbed internally is *Stasis*. External *Dhyana* coupled with Internal *Stasis* is called *Dhyanaic Stasis*. *The Sutra of Pusa Precepts* divulges, ‘My *Original Nature* has always been pure in itself.’ Good Mentors, you should endeavor to perceive your own *Original Nature* in its ever-pure state from instant to instant; in such a way of practice you would be carrying out the *Self-cultivation*, *Self-implementation*, and *Self-realization* on *Buddha Bodhi*.”

Chapter 6: On Repentance

[6-1]

At that time the Master saw that scholars and common citizens from Kuang State, Shao State, and from all over the country, assembled in the mountain, wishing to hear the *Dharma*; thereupon the Master ascended the Dharma Seat and said to the Congregants, “Now, Good Mentors, this Task should be initiated from the *Innate Essence*. You should at all times, from moment to moment, purify your own Mind, by executing the *Self-Cultivation*, *Self-Implementation*, so as to perceive your own *Dharmic Corpus* and witness your own *Mental Buddha*; and you would also need to perform *Self-Deliverance* and *Self-Discipline*, so that you would not have come here in vain. Since you have come from afar to convene hither, this shows that we all have very good common *Karmic Relations* amongst us. Now you can all genuflect, and I will, in the first place, transmit to you the *Incense of the Quintessential Penta-Segmental Dharmic Corpus*, followed by instructing you how to do the *Appearance-free Penitence*.”

[6-2]

When the Congregants had all knelt down, the Master said, “First of all, the *Incense of Precept*. This signifies the realization that within the *Original Nature*, there are neither flaws nor viciousness, neither jealousy nor Avidity, neither Aversions nor Depre-

dation or Detriment; such is termed *the Incense of Precept*.

“Secondly, the *Incense of Stasis*. This signifies the capacity for maintaining your mind *unperturbed* in confrontation with various *Appearances* of either virtue or vice; such is termed *the Incense of Stasis*.

“Thirdly, the *Incense of Wisdom*. This signifies the ability to keep your mind *unimpeded*, as well as to employ Wisdom to contemplate and illuminate your own *Original Nature* constantly, without perpetrating any *Vilities* at all. Furthermore, albeit you have developed a multitude of virtues, you would not become *tenacious* or attached to those virtues acquired. And you should also respect people senior to you, care lovingly about youngsters, and commiserate upon the orphaned, the widowed, and the indigent. Such is termed *the Incense of Wisdom*.

“Fourthly, the *Incense of Liberation*. This signifies that your mind is totally free from any *Out-Reaching Grippings*: your mind should not deliberate on either Virtues or Vices, whereby it could be totally *masterful*, and *untrammelled*. Such is termed *the Incense of Liberation*.

“Fifthly, the *Incense of Liberational Knowledge and Perception*. This signifies that inasmuch as your mind has already attained such a state totally devoid of any *Out-Reaching Grippings* to either Virtues or Vices, under these circumstances, you should not *submerge yourself under Vacuity and become vegetated in Quietude*.¹ Instead, you should attempt to learn extensively, to take

1. *submerge yourself under Vacuity and become vegetated in Quietude*: Such is the way of practice as most Minor Vehiclists tend to do. 沈空守寂

cognizance of your own *Native Mind*, to master thoroughly the Buddha’s *Tenets*, to associate with people unpretentiously and be in congruence with them, thereby to realize *Egolessness* and *Alterlessness*. And you would keep sustaining your *Veracious Quintessence* unyieldingly, all through the day of *Bodhi*. Such is termed *the Incense of Liberational Knowledge and Perception*. Good Mentors, all these *Incenses* are to be burned and fumigated inwardly; seek not for it outwardly.”

[6-3]

“Now I will instruct you about the *Appearance-free Penitence-Contrition*, so as to eliminate your sins in the *Three Tempora*, and to acquire Purification in the *Three Karmas*.² Good Mentors, repeat after me in unison:

I, so and so, along with all other disciples, hereby do wish that we may not be *befouled* at any moment by *Inanity* and *Aberrance* derived from *Notions* in the past, present, and future. All the *Vile Karmas* of Inanity and Aberrance, together with all other sins committed in the past, we hereby do repent, in the wish that they would be all exterminated forthwith, never to recur again.

I, so and so, together with all the other disciples, hereby do wish that from this time onward we may not be *befouled* at any moment by *Arrogance* and *Chicanery* derived from

2. *the Three Karmas*: the Physical Karma, the Oral Karma, and the Mental Karma. 三業

Notions in the past, present, and future. All the Vile *Karmas* of Arrogance and Chicaneries, together with all other sins committed in the past, we hereby do repent, in the wish that they would all be exterminated forthwith, never to recur again.

I, so and so, together with all the other disciples, hereby do wish that from this time onward we may not be *befouled* at any moment by Jealousy derived from *Notions* in the past, present, and future. All the Vile *Karmas* of Jealousy, together with all other sins committed in the past, we hereby do repent, in the wish that they would all be exterminated forthwith, never to recur again.”

[6-4]

“Good Mentors, the foregoing was the *Appearance-free Penitence-Contrition*. What is meant by *Penitence*? And what is meant by *Contrition*? *Penitence* signifies to repent of one’s previous vices; that is, all the *Karmas* of *Inane Aberrations*, Arrogance, Chicanery, Jealousy, and the like, done in the past should be entirely repented, and should never be allowed to occur again. Such is called *Penitence*.

“*Contrition* signifies to be contrite over future vices. From now on, toward all the vile *Karmas* of Inane Aberrations, Arrogance, Chicanery, Jealousy and all other sins, now that you are enlightened on them, you should exterminate them all for ever, and will never perpetrate them again. Such is called *Contrition*. There-

fore, together both of these are called *Penitence-Contrition*. Common plebeians, due to *Inanity* and *Aberrance*, would only repent their past faults, while knowing nothing about the necessity of being *contrite* on future faults. And due to the lack of *Contrition*, even before their previous faults could be redressed, future faults will emerge. If you could not put an end to previous faults, still allowing the same faults to recur time and again, would *such Repentance* still be meaningful?”

[6-5]

“Good Mentors, after having repented, you and I together will generate the *Four Grand Vows*.³ You should pay attention to this closely:

I vow to *deliver* the boundless *Multibeings* in my *Innate Mind*;

I vow to exterminate the boundless *Annoyances* in my *Innate Mind*;

I vow to learn the infinite *Dharmic Portals* in my *Innate Essence*;

I vow to attain the *Supreme Buddha-Bodhi* in my *Innate Essence*.

“Good Mentors, did not everyone of you just said ‘I vow to deliver boundless *Multibeings*’? If it be so, it would mean that it

3. *Four Grand Vows*: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlightenment). 四弘誓願

is not I myself, Huei Neng, who should *deliver you*. Good Mentors, the so-called ‘*Multibeings in the Mind*’ means nothing but the Devious and Aberrant Mind, the Deceptive and Delusive Mind, the Iniquitous Mind, the Jealous Mind, the Vile Venomous Mind—all these Minds are the ‘*Multibeings*.’ Everyone of you should conduct *Self-deliverance* by means of the *Innate Essence*. Such is termed the *Truthful Salvation*. What is meant by *Self-deliverance* by means of one’s *Innate Essence*? It means to deliver the *Multibeings* of *Devious Views*, *Annoyances*, and *Inanity* in your mind by means of *Right Views*. Once the *Right Views* are established, you can utilize the *Prajnaic Wisdom* to smash up the *Inane*, *Aberrant*, and *Delusive Multibeings* in your mind and make each and every one of them deliver themselves thus: when *Deviousness* arises, you will use *Propriety* to deliver it; when *Aberration* shows up, you will employ Enlightenment to deliver it; when *Inanity* turns up, you will apply Wisdom to deliver it; when *Viciousness* appears, you will utilize Virtue to deliver it. The *Deliverance* executed thus is termed the *Truthful Salvation*.

“Moreover, we have vowed to annihilate infinite Annoyances; this would mean to employ the *Prajnaic Wisdom* of *Innate Essence* to eradicate the Minds of *Spurious Delusive Thinkings*.

“Furthermore, we have vowed to learn infinite *Dharmic Portals*; this would mean that we need to perceive our own *Innate Essence*, and constantly practice the *Ortho-Dharma*. Such could be termed the *Truthful Cultivation*.

“Moreover, we have vowed to attain the *Supreme Bodhi*. This signifies that since we are now able to humble our Mind in the

practice of the *Authentic Veracity*, we also need to practice the *Detachment* from both *Aberration* and Enlightenment, thereby to constantly generate *Prajna* for the eradication of both Truthfulness and Falsehood, and forthwith we could witness the *Buddha Nature*. And at that very instant, Buddhahood shall be realized. Therefore, you should always keep in mind that *Cultivation* for Buddhahood is a *Votive Dharma*.⁴

[6-6]

“Good Mentors, having generated the *Four Grand Vows* with you, I am going to confer on you the *Appearance-free Precepts of Three Refuges*⁵ thus:

I now take *Refuge* under *Enlightenment*, which is the most Venerated One with *Dual Consummations*.⁶

I now take *Refuge* under *Rectitude*, which is the most Venerated One of *Abstinence* from Desires.

I now take *Refuge* under *Purification*, which is the most Venerated One amongst the *Samgha*.⁷

4. *Votive Dharma*: the Dharma that is oriented on Vows. 願力法

5. *Appearance-free Precepts of Three Refuges*: The *Three Refuges* are also considered as a Precept. But the “precepts” here are not meant to be conceived sheerly by its external outlook; hence they are called “Appearance-free.” 無相三歸依戒

6. the *Dual Consummations*: This denotes both *Merits* and *Wisdom* of the Buddha have been consummately realized. This is also a Meritorious Epithet for the Buddha. 兩足；兩足尊（指佛世尊之福德與智慧兩者皆具足圓滿）

7. *Samgha*: the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively; hence, it would be very inappropriate for a group of lay Buddhists to call themselves “a *Samgha*,” which would involve a transgression of the Precepts; viz., “professing oneself as an ordained priest without really being so.” 僧

“From today onward, you will deem Enlightenment as your Master, and will no longer adhere to or rely on Devious *Maraic External Wayists*. And you should constantly make the *Self-attestation* by means of the *Quintessential Triple-Gems*.

“I adjure you, Good Mentors, to take Refuge under the *Triple-Gems* of your own *Original Nature*; for ‘Buddha’ signifies Enlightenment; ‘Dharma’ signifies *Rectitude*; and ‘Samgha’ signifies *Purification*. Once in your Mind you do take Refuge under Enlightenment, *Devious Aberration* would never arise; having few Desires and being contented, you would be able to depart from cravings for riches and carnal lusts. Such state is called ‘the most Venerated One with *Dual Consummations*.’

“Once in your Mind you do take Refuge under *Rectitude*, you would not foster *Devious Views* from moment to moment; and due to the absence of *Devious Views*, your mind will be devoid of *Alter, Ego, Conceitedness, Avarice, and Tenacity*. Such state is named ‘the most Venerated One of Abstinence from Desires.’

“Once in your Mind you do take refuge under Purification, your own *Original Nature* would not be tainted by or attached to any *Mental Toils*, or milieux of love and lusts. Such state is named ‘the most Venerated One among the Samgha.’ If you can cultivate this *Deed*, it is called *Self-Refuge Taking*.

“Since the *Populace* could not comprehend such *Import*, so that from day till night, they would take the *Three Refuges*. If you persist in taking *Refuge* under ‘Buddha,’ where then would this Buddha be? If you could not perceive the Buddha Himself,

by what means could you take *Refuge* under Him at all? Thus your avouched words would become delusive. Good Mentors, each and every one of you should scrutinize and contemplate well on this; do not misuse your Mind. The Words in the *Sutra* profess distinctly that you should ‘take Refuge under Buddha *intrinsically*’; apparently it does not mean for you to take *Refuge* under another Buddha. If you would not take *Refuge* under your own *Intrinsic Buddha*, there would be no one else under whom you could truly *take Refuge*. Now that you have been *self-enlightened*, it behooves you to take *Refuge* under the intrinsic *Triple-Gems* of your own Mind thus: inwardly, you are to regulate your *Mental Inclinations*; outwardly, you will respect other people—this is called *taking Self-Refuge*.”

[6-7]

“Good Mentors, since you have already taken *Refuge* under your own *Intrinsic Triple-Gems*, I am going to divulge to you the ‘*Triple-Corpus Quintessential Buddha in One Noumenon*,’ so that you could perceive the *Triple Corpora*, and be perspicaciously *Self-enlightened* on your own *Original Nature*. Each and every one of you now listen attentively, and repeat after me in unison:

I vow to take Refuge under the *Purified Dharmic Corpus Buddha* in my own corporeal body;

I vow to take Refuge under the billion-trillion *Avataric Corpus Buddha* in my own corporeal body;

I vow to take Refuge under the *Consummated Requitall Corpus Buddha* in my own corporeal body.

“Good Mentors, you should know that the corporeal body is just like a domicile, hence you could not *actually* take *Refuge* under it; as a matter of fact, the aforesaid *Triple-Corpus Buddha* is incorporated in the *Original Nature*, which all men in the world do possess. It is simply due to their aberrance in the Mind that they could not perceive their own *Intrinsic Nature*, and so they would seek externally for the *Triple-Corpus Buddha*, utterly unperceptive of the *Triple-Corpus Buddha* right within their own body.

“Now listen attentively, and I will enable you all to perceive the *Triple-Corpus Buddha* of the *Original Nature* right within your own body. This *Triple-Corpus Buddha* is *issued* from the *Original Nature*, rather than obtained from without.

“What is meant by ‘the *Purified Dharmic Corpus Buddha*’? The *Nature* of people has always been pure. All the *dharmas* are engendered from this *Quintessential Nature*. Therefore, when a person ponders over a vile affair, Vile Acts will be bred out of it; on the other hand, when he ponders over virtuous affairs, Virtuous Acts will be procreated. Thus all the *dharmas* have always been in the *Original Nature*; and it is just as when the sky is clear, the sun and the moon can always shine brightly. But when the sky is bemuffled by some floating clouds, the sky above the clouds can still be bright, whilst underneath them it would be darkened. Suddenly when the wind happens to blow to disperse the clouds, both the upper and nether areas will be rendered equally bright again, and all the *Phenomena* will manifest

translucently once more. By the same token, the *dispositions* of people’s minds tend to be drifting vagariously in the way exactly like those clouds in the sky. Good Mentors, *Noesis*⁸ is akin to the sun, and *Sagacity*⁹ is akin to the moon. The *Noesis* and *Sagacity* have been constantly shining bright; yet when a person is attached to *External Phenomena*, he would be shrouded up by the Clouds of *Delusive Notions*, and his *Original Nature* would no longer be able to maintain itself translucent. However, when he incidentally encounters a Good Guru, and hears of the *Authentic Ortho-Dharma* from him, thereupon he could eradicate all of his own *Aberrant Delusions*; thereby to obtain the brilliant translucency inwardly and out; as a result, all the *Dharmas* in the *Original Nature* would manifest themselves conspicuously to his view. One who has perceived the *Original Nature* is similar to this. And this state is termed the *Purified Dharmic Corpus Buddha*.

“Good Mentors, when in your Mind you take *Refuge* under your own *Original Nature*, it means taking *Refuge* under the Truthful Buddha. One who thus takes *Self-Refuge* would be able to eradicate from his Original Nature all the Vicious Mind, the Jealous Mind, the Fawning-sinuous Mind, the Egotistic Mind, the Deceiving-Delusive Mind, the Disparaging Mind, the Arrogant Mind, the Devious-View Mind, the Self-Conceited Mind, and all other Unvirtuous Deeds at all times. If you could constantly discern your own faults, and would not pass judgments upon others’

8. *Noesis*: the highest and purest form of wisdom of the Buddha or great Pusas. 智

9. *Sagacity*: the wisdom of Saints and Sages, or Pusas, which is of lower scale compared with the Buddha’s *Noesis*. 慧

virtues or vices, this would be the truthful *Self-Refuge Taking*. Moreover, you should humble your mind constantly by implementing Respect for others universally. This would evidence that you have actually perceived your own *Original Nature* and have mastered it thoroughly, insofar that you are forever free from any *Stagnancy* or *Impediment*. Such is called *Self-Refuge Taking*.

“What is meant by ‘*Thousand-hundred-billion Avataric Corpora*’? When one is not deliberating on any *dharma*, the *Original Nature is Vacuity-like*. On a mere instant of *Deliberation*, *Transmutations* will come into being. When you deliberate on *vicious* things, that will soon transform the mind into a Hell; when you deliberate on *virtuous* things, your mind is transformed into a Paradise. *Venomous Detriments* will transform the mind into Dragons and Serpents; *Benevolence* and *Mercy* will transform your mind into Pusa; *Wisdom* transforms it into Upper Spheres; *Inanity* transforms it into Lower Locales. There are multifarious Transformations in the *Original Nature*, yet *aberrant* people are altogether unconscious and unperceptive of them; hence they are prone to generate vileness from moment to moment, and tread the *Vile Realms* all the time. Notwithstanding, if he is able to revert to *Virtuousness* even only momentarily, his wisdom is assured to arise. This is termed the *Avataric Buddha* of one’s own *Original Nature*.

“What is meant by ‘*Consummated Requitall-Corpus*’? It can be compared to the fact that one single lamp is capable of expelling the thousand-year darkness; by the same token, one single

glimpse of Wisdom can exterminate the ten-thousand-year *Inanity*. Dwell not over the Past; what has passed away cannot be obtained again. You should only think what to do here and now: Do keep your Mind in *Consummate Radiance* from moment to moment, so as to perceive your own *Original Nature*. Although Virtue and Vice are different in their *Appearances*, they are actually *Undichotomized* in the *Original Nature*. The *Quintessence* that is *undichotomized* is called the *Veracious Essence*. When the accomplished *Veracious Essence* is not tinted by either Vice or Virtue, it is denominated as the *Consummated Requitall-Corpus Buddha*.

“When a *Vicious Notion* is generated in a person’s *Original Nature*, it will soon destroy the Primal Cause of Virtue in him for thousands of Kalpas. When a *Virtuous Notion* is nurtured in a person’s own *Original Nature*, even momentarily, the *Ganges-sand* number of Vices perpetrated will be eliminated, and straightway shall he advance towards the *Supreme Bodhi*. And he shall be able to prosecute *Self-perception* from moment to moment, without ever missing the *Indigenous Contemplation*. Such is termed the *Requitall Corpus*.

“Good Mentors, that which arises from the *Deliberations* of the *Dharmic Corpus* is the *Avataric-Corpus Buddha*. When the *Original Nature* executes *Self-perception* from moment to moment, it is the *Requitall-Corpus Buddha*. When you effect the *Self-enlightening* and *Self-cultivating* Merits of the *Original Nature*, you are taking the *Truthful Refuge*. But once again, the flesh and skin are of the corporeal body, and the corporeal body

is nothing but a Domicile, rather than an object for real *Refuge*. If you can be enlightened on the *Triple-Corpora* of the *Original Nature*, you will be able to cognize the *Quintessential Buddha* yourself. Right now I have an *Appearance-free Gatha* here; if you could recite and sustain it, on your uttering the words, it shall exterminate all your multi-kalpas' sins of *Aberrations* in a twinkling. The *Gatha* reads thus:

- 1 The *aberrant* people would cultivate *Well-beings*, rather than *Bodhi*;
They claim that *Well-being* cultivation is *Bodhi*.
While making donations and offerings to gain infinite *Weal*,
They still keep committing the *Three Vices*¹⁰ in the Mind as usual.
- 2 Wishing to eradicate Sins by amassing *Weal*,
They will be requited with *Weal* in future lives instead,
while the Sins still remain.
If one could eradicate the causes of Sins in the Mind,
One is doing real Penitence in the *Original Nature*.
- 3 Thus someday when you are suddenly enlightened on Mahayana's veracious penance,
You would abolish Deviousness and cultivate Rectitude,
forthwith you would become immaculate.
To learn *Bodhi*, you should oft contemplate on the *Original Nature*;

10. the *Three Vices*: Killing, Stealing and Adultery. 三惡

Whereby you could be of the same strain as the Buddhas.

- 4 Our Patriarchs transmitted nothing but this *Instantaneous Dharma*;
Wishing all to perceive the *Essence* and share one same *Noumenon*.
If you desire to pursue your *Dharmic Corpus* soon afterwards,
You should be detached from *Appearances* of *Dharmas*, and purge your Mind,
- 5 Exert yourself for Self-Perception, without idling away;
One day when your Terminal Cogitation expires suddenly,
this lifetime of yours will be no more.
So, if you wish to be enlightened on *Mahayana*, and perceive the *Original Nature*,
You should faithfully join your palms, and supplicate for it with utmost sincerity.

The Master said, "Good Mentors, you should always recite this *Gatha* and cultivate yourself accordingly, and you shall be able to perceive the *Original Nature* straightway. Thus, albeit you are thousands of miles away from me, it would be as if you were right by my side. After hearing these words, if you could not be enlightened directly, even though you could always stay right in front of me, you would be as far away from me as one thousand miles. In that be so, what would avail you to take pains and come hither from afar? Cherish thyself and fare thee well."

After hearing the *Dharma*, all the Congregants, enlightened unexclusively and transported with exultance, would practice it deferentially.

Chapter 7: Opportune Karmic Occasions

[7-1]

After the Master had obtained the Dharma from Master Huang-Mei, he returned to his Tsao-Ho Village in Shao State, without the knowledge of anybody. At that time, there was a Confucianist scholar named Liu Chi-lüe, who treated the Master very respectfully. Chi-lüe had an aunt, who was a *Bhiksuni*¹ with a Dharma Name of Infinite-Treasure. She used to recite *The Sutra of Grand Nirvana*.² After hearing her reciting awhile, the Master soon realized its wondrous *Import*; thereupon the Master expounded it to her. And then the Bhiksuni, holding the book of *Sutra*, enquired of him some words therein.

The Master said, “As for the Words themselves, I do not read any of them; however, in respect of the *Imports*, you could ask me whatever you would like to know about.”

The Bhiksuni demanded, “If you even do not read the Words, how could you ever realize the *Imports*?”

The Master said, “The Wondrous *Tenets* of the Buddhas have nothing to do with verbal Letters.”

The Bhiksuni was so amazed that she told the virtuous elders in the village, “This is a Master of the *Truthful Way*; it would be

1. *Bhiksuni*: a Buddhist nun. 比丘尼

2. *The Sutra of Grand Nirvana*: a very important Sutra in Mahayana, with Buddha Nature as its central theme. 大涅槃經

appropriate to invite and make offerings to him.” Subsequently, a great grandson of Earl Wei-wu, named Tsao Shu-liang, together with other residents, came to pay homage to the Master in great multitudes. At that time, the ancient Bao-Lin Temple had been ruined by the civil wars at the end of Suey Dynasty. Forthwith they rebuilt the temple on the ancient site, and entreated the Master to live in there. Anon the temple became a Precious Site. The Master dwelt there for more than nine months, but was again traced down by the malicious party; thereupon the Master fled into the mountains. They set fire to the grasses and trees. The Master then concealed himself by jamming into the boulders, and thereby was able to escape from being hurt. To this day, on this boulder there still remain the vestiges of the Master’s cross-legged sitting and the texture of his habits. Hence this boulder came to be named “the Asylum Rock.” For the Master always kept in mind the Fifth Patriarch’s Prophetic Edict about ‘sojourning or concealing between Huai and Huei,’ thence he was wont to sojourn to and fro between these two towns *incognito*.

[7-2]

A monk, named Fa-Hai, came from Chü-Jiang of Shao State. When he first came to seek instructions from the Sixth Patriarch, he asked, “With respect to the Sacred Edict of ‘This Mind *per se* is the Buddha,’ would Your Mastership instruct me regarding its Import?”

The Master said, “Prior to the *Preceding Ideation* was *begotten*, that is *the Mind*; if the *Ensuing Ideation* is *unperished*, that is *the*

Buddha. That which can produce all *Appearances* is the Mind; that which is detached from all *Appearances* is the Buddha. If I were to divulge it in full, it would still be undepletable even to the end of eternity. Now listen to my *Gatha*:

- 1 In the Mind *per se* is Wisdom;
In the Buddha *per se* is Stasis.
When Wisdom and Stasis are equally sustained,
The Deliberative Mind will be purified.
- 2 If you could be enlightened upon this Dharmic Portal,
It is owing to your *Habitudinal Propensity*.
Albeit the *Application* itself is *unbegotten* in essence,
Yet the balanced Duo-cultivation is orthodox.

On these words, Fa-Hai instantly attained profound enlightenment. Thereupon he made the extolment with this *Gatha*:

The Mind *per se* has been the Buddha since.
Yet being unenlightened, I subjected myself to derogation.
Now that I cognize the *Cause* of Stasis-Wisdom,
I will cultivate them both evenly, whilst keeping detached
from everything.

[7-3]

[7-3a]

A monk named Fa-Da was from Hong State. At the age of seven, he *renounced the Worldly Home*;³ thereafter he was ac-

3. *renounced the Worldly Home*: i.e., became a monk. 出家

customed to reciting *The Lotus Sutra of Wondrous Dharma* constantly. When he came to pay homage to the Patriarch,⁴ he made a prostration without touching his forehead on the floor. The Patriarch castigated: “If you would prostrate without touching your head on the floor, it might as well not to make the prostration at all. You must be *harboring something* in your mind. What have you been practicing and accumulating so far?”

He replied, “I have already recited *The Lotus Sutra of Wondrous Dharma* as many as three thousand times in total.”

The Patriarch said, “Supposing that you had recited it up to ten thousand times, and in the meantime you could comprehend the *Import* of the *Sutra* as well, without deeming yourself superior to others, thence you could walk abreast of me. Now you have grossly wronged the *Grand Enterprise*,⁵ without being aware of the fault at all. Now listen to my *Gatha*:

The intent of Courtesy is meant to subdue the elevated Arrogance.

Wherefore did you prostrate without touching your head on the floor?

Sins are begotten when Ego is nurtured.

To be oblivious of one’s Merits would bring forth infinite Weal.

4. **the Patriarch**: i.e., the Sixth Patriarch. 祖師(指六祖大師)

5. **the Grand Enterprise**: i.e., the pursuit of the Supreme Bodhi. 事業

[7-3b]

The Master said again, “What is your name?”

He replied, “My name is Fa-Da.”

The Master said, “Your name is Fa-Da; but you do not seem to apprehend thoroughly the Dharma.”⁶ And the Master divulged a *Gatha* again:

- 1 Now you are named as Fa-Da,
And you recite *Sutras* so diligently without recess;
Yet in your recitation, what you follow is merely the sounds.
However only in the Comprehension of one’s own Mind
could one be entitled *Pusa*.
- 2 Since you have the *Dharmic Relations* with me,
I would like to divulge this *Import* unto you:
If you could but believe that the Buddha is actually
speechless,
You shall emit Lotus Flowers out of your mouth in recitation.

[7-3c]

After hearing this, Fa-Da repented and apologized, and said, “From this moment onward, I will be humble to all people. Master, when I recited *The Lotus Sutra of Wondrous Dharma*, I

6. “**Your name is Fa-Da . . . the Dharma**”: “Fa-Da” in Chinese means “thorough comprehension of the Dharma.” Here the Master is making a pun between Fa-Da’s name and its semantic meanings. 「汝名法達，何曾達法」

actually did not comprehend the *Import* of the *Sutra*, insofar that I even had some Misgivings. Your Mastership's wisdom is so immensely vast that I wish Master to expound briefly both the *Import* and the *Tenet* of the *Sutra* for me.”

The Master said, “Fa-Da, the *Dharma* itself is perfectly comprehensible; it is only your Mind that cannot comprehend it. The *Sutra* itself is free from doubts; it is only your Mind that is dubious. While you recited this *Sutra*, what did you take to be its *Principal Doctrine*?”

Fa-Da said, “Being blunt in *propensity*, I have been simply reciting it by merely pronouncing the words, how would I know anything about its *Doctrine* at all?”

The Master said, “As I cannot read, if you would recite the *Sutra* once for me, I could expound it all to you.”

Forthwith Fa-Da recited the *Sutra* aloud. When he came to the Segment of “The Analogies,” the Master said, “Stop here! The *Principal Doctrine* of this *Sutra*, obviously, is ‘the *Holy Emergence*⁷ due to *Causal Factors*.⁸ Even though much more *Analogies* were to be divulged, the *Import* would not be far beyond this. What is meant by the ‘*Cause*’ and ‘*Factor*’ here? As the *Sutra* says, ‘It is simply due to the *Causal Factor* of the *One Great Issue* that behooves the World-Venerated Buddhas to manifest themselves in the world.’ The so-called ‘*One Great*

7. *Holy Emergence*: i.e., the Buddha's coming to this world. 出世(出現於世)

8. *Causal Factors*: The *Cause* is the major and direct determinant; the *Factor* is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Factors are external ones. 因緣

Issue’ denotes the *Apprehension-Perception* of the Buddhas. The worldly people, due to external *Aberration*, are inclined to be adhered to *Phenomenal Appearances*; whereas due to internal *Aberration*, they are inclined to be adhered to *Vacuity*. If only they could be detached from *Appearances* whilst in contact with *Appearances*, and could be detached from *Vacuity* whilst in association with *Vacuity*, they could be said to be unperplexed by either the interior or the exterior. If you could be enlightened on this *Dharma*, instantly your mind would be *opened*; and you would be unfurling the *Apprehension-Perception of Buddhas* for yourself. The word ‘Buddha’ signifies ‘Enlightenment.’ And this *Doctrine* can be further subdivided into four parts; that is, to *expose* the *Apprehension-Perception of Enlightenment*, to *evince* the *Apprehension-Perception of Enlightenment*, to *realize* the *Apprehension-Perception of Enlightenment*, and to *ingress into* the *Apprehension-Perception of Enlightenment*. If a person, on hearing the *Exposition* and *Evincement*, he is able to *realize* and *ingress into* Enlightenment straightway, in consequence the *Enlightenmental Apprehension-Perception* of this individual's *Original Quintessence* shall manifest itself. But you should take heed not to misinterpret the *Import* of the *Sutra* by thinking that since what is *exposed*, *evinced*, *realized* and *ingressed into* is the Buddha's own *Apprehension-Perception*; hence we as ordinary people would have no part to play in all these domains. If you should interpret it in this way, it would be none other than calumniating the *Sutra* and stigmatizing the Buddha. Inasmuch as He is already a Buddha, undoubtedly he is endowed with the *Apprehension-Perception of Buddhahood*; then what would He

need the *Exposition* once more for? Now you should believe that the Buddhaic Apprehension-Perception is nothing but *your own Mind*; apart from that, there would be no other Buddha. It is simply because all *Multibeings* tend to bemuffle their own Radiance, and grow avid and attached to Dusty Phenomena, which would result in incurring *External Contingencies* to perturb their mind, insofar that they are voluntarily harnessed and driven by the *Contingencies*. As a result, they would have to trouble *the World-Venerated One*⁹ to arise from His *Samadhi*, and exhort them to cease outward seeking and repose using all sorts of painstaking adjurations, so that they would be the same as Buddha Himself. Hence it is divulged in the *Sutra*: ‘to *unfold* the Buddhaic Apprehension-Perception.’ Accordingly, I also exhort all people to unfold the Buddhaic Apprehension-Perception constantly in their own mind.

“The worldly people are usually *devious* in the mind, thence due to *Inanity* and *Aberrance* they would perpetrate all sorts of sins: they may be benign in the mouth but vicious in the mind, which is replete with *Avarice*, *Aversion*, *Jealousy*, *Adulation*, *Fawning*, and *Arrogance*; so that they frequently tend to transgress on people and do harm to others. Thus, they would always *unfold* the Apprehension-Perception of *Plebeians*¹⁰ for themselves. On the other hand, if they could rectify their mind, so as to engender Wisdom constantly by means of contemplating on their own Mind, terminating all vices and implementing all Virtues, they

9. *the World-Venerated One*: one of the ten Meritorious Epithets of the Buddha, and the most frequently used one, too. 世尊

10. *the Plebeians*: commonplace worldly people; same as the Multibeings. 凡夫·眾生

shall *unfold* their own Buddhaic Apprehension-Perception. You ought to *unfold* Buddhaic Apprehension-Perception from moment to moment, and do not *unfold Plebeian* Apprehension-Perception. To *unfold* the Buddhaic Apprehension-Perception is *Ultramundane*; to *unfold Plebeian* Apprehension-Perception is *Mundane*. If you should doggedly persist that the mere Recitation itself would be the sole exertion required in Practice, it could be likened to a yak cherishing its tail overly dear.”

Fa-Da observed, “If that be so, would you mean to say that what one needs to do is only to comprehend the meaning, without the need of reciting the *Sutra* at all ?”

The Master remarked, “What faults are there in the *Sutra*, so as to keep you from reciting it? It simply signifies that *Aberrance* or Enlightenment is totally up to one’s own choice; and beneficial or harmful is also up to oneself. If one could recite orally and simultaneously execute it in the mind as well, one would be *revolving the Wheel of the Sutra*; whereas, if one only does the Recitation orally, without any Mental Execution, one would be as good as *being revolved by the Sutra*. Now listen to my *Gatha*:

- 1 When your mind is aberrant, you will be *revolved by the Dharma* of Lotus.
But if it is enlightened, you shall then *revolve the Dharmic Lotus*.
Having recited the *Sutra* for a long while without comprehension,
You have turned to be a Foe *to Imports*.

- 2 Recitation without deliberation would lead to *Propriety*;
 To recite with egoistic *Deliberations* will be *devious*.
 If you could do without the differentiation of either *De-*
liberation or *Non-deliberation*,
 You shall soon ride the *White-ox Carriage*¹¹ forever more.

[7-3d]

On hearing the *Gatha*, Fa-Da spontaneously wept his sorrowful tears, and became profoundly enlightened; thence he addressed to the Master, “I am aware that up to now, never have I been able to *revolve the Dharmic Lotus*; on the contrary, I have since been *revolved by the Dharmic Lotus*.”

And he said again, “In the *Sutra*, it says that even though all the Great *Auricularists*¹² as well as all *Pusas* assembled together to exert themselves in deliberating, they would still be unable to fathom the depth of Buddha’s Wisdom. And yet, according to Your Mastership’s teaching right now, if common plebeians are simply enlightened on their own Mind, what they have attained will be entitled as *Buddhaic Apprehension-Perception*; yet if people who are not endowed with upper propensity, it is likely that they might doubt and slander it. Besides, the *Sutra* imparts ‘*the Three Carriages*,’ that is, the Carriages pulled by Goat, Deer, and White Ox respectively. How should we make distinctions among these Carriages? I wish Your Mastership would kindly bestow on me the exegesis about these.”

11. the *White-ox Carriage*: a symbol for Mahayana. 白牛車

12. *Auricularists*: i.e., the Hinayanaists, who acquire the Buddha’s instructions entirely through “Hearing,” hence. 聲聞

The Master said, “The meanings are lucidly stated in the *Sutra*. It is simply because you are *aberrant* and run reversely from it. The reason why the *Tri-Yanaists*¹³ could not fathom the Buddha’s Wisdom, is just because they err in *intending to fathom*. The more they rack their brains together to deliberate on it, the farther they would be removed from the mark. The Epithet ‘Buddha’ is instituted for the divulgence to Common Plebeians, rather than to Buddhas. If there be anyone that would not believe in this, he may retire from this Assembly right now if he so wishes to. Never had it dawned upon these people that they *themselves* are actually riding on a *White-ox Carriage*, but should still endeavor to look for the *Three Carriages* outside the gate. What is more, it divulges distinctly to you in the *Sutra*: ‘there is only *One Buddha-Yana*, without any other *Yanas*, let alone Two *Yanas* or Three. Insofar that the innumerable *Expedite Means*, the multifarious *Causal Factors*, and sundry Analogous Locutions—all of these are for the sake of nothing but the *One Buddha-Yana*.’ Why can’t you reflect that the *Three Carriages* are *spurious*, for it was edified for the situation of old; and that the *One Yana* is truthful, for it is edified for the sake of the present situation. It means nothing but to instruct you to renounce the *spurious* so as to revert to the *truthful*. And once you have reverted to the *truthful*, ‘*the truthful state*’ would also be free from denominations. You should know that all the precious riches do belong to you, and are for you to entertain. Henceforth, you need not pon-

13. the *Tri-Yanaists*: the *Pusa*, *Auricularist*, and the *Causality-Enlightenist*. The *Pusa* is of the Major *Yana*, the *Causality-Enlightenist* is of the Medium *Yana*, and the *Auricularist* is of the Minor *Yana*. 三乘人

der over the issue if you are ‘the Father,’ or ‘the Son’;¹⁴ nor raise the notion of ‘the enjoyment of the Treasure.’ Thus you shall be entitled to ‘*sustaining The Sutra of Dharmic Lotus.*’ In consequence, you would be able to hold the *Book of Sutra* tightly in your hand without ever setting it down again—even from kalpas to kalpas, and from day till night, you shall be able to keep reciting at all times.”

At this, Fa-Da was illuminated to the extent that he gamboled jubilantly, and extolled the incident with this *Gatha*:

- 1 Albeit I have recited the *Sutra* for three thousand times,
At one word from Tsao-Hsi,¹⁵ it has all vanished into thin air.
Without comprehending the *Purport* of *Ultra-mundanity*,
How could I repose the multi-lifetime Dementia?
- 2 The Goat, Deer, and Ox were all instituted expediently,
And very well expatiated in the Commencement, Middle and Denouement.¹⁶
Who would have expected those inside the Blazing House,¹⁷
To be virtually the Kings of Dharma.¹⁸

14. **the Father or the Son:** “The father” here symbolizes Buddha, and “the son” symbolizes the Multibeing. 父或子(不作「父」想或「子」想)

15. **Tsao-Hsi:** i.e., the Sixth Patriarch of Ch’an Buddhism, a euphemistic usage. 曹溪(指六祖大師)

16. **very well expatiated in the Commencement, Middle, and Denouement:** said of the Buddha’s *Sutra*, which is perfectly delivered in any portion. 初中後善揚

17. **The blazing house:** i.e., the Three Domains, in which the Multibeings are being burned by the fire of Five Lusts. 火宅(指三界)

18. **the King of Dharma:** i.e., Buddha. This signifies that all Multibeings are Bud-

The Master observed, “Henceforward you can be truly entitled to a ‘Sutra-reciting monk.’”

From then on, not only did Fa-Da comprehend the Occult Purports of the Dharma, but he still kept on reciting the *Sutra* unremittingly.

[7-4]

[7-4a]

A priest, named Chi-Tong, was from An-Fong of Shou State. Previously he had read *The Lankavatara Sutra* for over one thousand times, but was still unable to apprehend the *Imports* of the *Triple Corpora* and the *Quadruple Noeses*.¹⁹ He came to beseech the Master to expound it for him.

The Master said, “*The Triple Corpora* consist of, first of all, ‘the *Purified Dharmic Corpus*,’ which connotes your own *Quintessence*; secondly, ‘the *Consummated Requitual Corpus*’ which connotes your Wisdom; and thirdly, ‘the *Thousand-hundred-billion Avataric Corpora*,’ which connotes your *Prosecutions*.²⁰ Apart from the *Quintessence*, the *Triple Corpora* would become *Corpora* in want of Wisdom. If one is enlightened on the truth that the *Triple Corpora* are devoid of *Ego-Attributes*, what one has thus attained is denominated as the *Quadruple-Noetic Bodhi*.

dhas in essence. 法中王，法王

19. **Noeses:** the plural form of *Noesis*, which is the highest wisdom of Buddha and great *Pusas*. 智

20. **Prosecution:** execution. 行

Now listen to my *Gatha*:

- 1 The *Original Nature* is endowed with *Triple Corpora*,
And when enlightened, it would turn into *Four Noeses*.
Thus even without divorcing itself from the Visual and
Audio Contingencies,²¹
One can transcend straightway unto the *Buddhaic Terra*.²²
- 2 The *Purport* that I am expounding for you,
If you could truly believe it, never would you *aberrate*
again.
Imitate not the *Extraneous Seekers*,
Who do nothing but babbling about *Bodhi* all day long.

[7-4b]

Chi-Tong inquired again, “With respect to the *Purport* of the *Quadruple Noeses*, could you expound them at large as well?”

The Master said, “If you have already fully comprehended the *Triple Corpora*, the *Quadruple Noeses* should have been clear to you. Why are you still enquiring about them? Unaccompanied by the *Triple Corpora*, the discourse on *Quadruple Noeses* separately would make it become mere *Noeses* without a *Corpus*. If that be so, the *Noeses* would turn out to be *Nil-noesis*.”²³ Thereupon the Master imparted another *Gatha*:

21. *Contingency*: external agent. 緣

22. *the Buddhaic Terra*: the enlightened state of the Buddha. 佛地

23. *Nil-noesis*: i.e., without *Noesis* at all. 無智

- 1 The *Great-Round-Mirror Noesis* is Purity in Essence;
The *Equitability Noesis* denotes that one’s Mind is essentially *Malady-free*.
With the *Wondrous-Discerning Noesis*, one perceives no
Credits to claim as one’s own.
The Task-Accomplishing Noesis perfects one’s Mind to be a
Round Mirror.
- 2 The Fifth with Eighth, and the Sixth with Seventh, in due
course, would be *transmuted*²⁴ from respective *Causes* to
Fruitions,²⁵
Yet in reality that which transmuted are simply Names and
Speeches devoid of *Real Essence*.
If you could leave out all *Sentiments*²⁶ during each *Trans-*
mutation,
You would be able to stay in the *Nagaic Stasis*,²⁷ albeit situated
right within the booming burgeoning of all dharmas.

“The foregoing exegesis expounds ‘the *Transmutation* of *Cognizances* into *Noeses*.’ It says in the Holy Doctrines: ‘to *transmute* the *First Five Cognizances*²⁸ into *Task-Accomplishing*

24. *transmute*: to transform or alter the quality completely. 轉·轉變

25. *Fruitions*: the consummated stages. 果

26. *Sentiments*: emotions. 情

27. *Nagaic Stasis*: *naga*, Sanskrit, dragon, deemed as a fierce and powerful being; thus, *Nagaic Stasis*, an impregnable, or unmovable Stasis (*Samadhi*). 那伽定(極深之定)

28. *the First Five Cognizances*: the Cognizances of Eye, Ear, Nose, Tongue, and Body. 前五識

Noesis,²⁹ to transmute *the Sixth Cognizance*³⁰ into *Wondrous-Discerning Noesis*,³¹ to transmute *the Seventh Cognizance*³² into *Equitability Noesis*,³³ and to transmute *the Eighth Cognizance*³⁴ into *Great-Round-Mirror Noesis*.³⁵ Although the Sixth and the Seventh Cognizances are transmuted in the *Incipient Stage*, and the First Five and the Eighth Cognizances are transmuted in the *Fruition Stage*, yet what are actually transmuted are merely the Names, without actually transmuted the *Noumenal Entity*.³⁶

Thereupon Chi-Tong was instantly enlightened on the *Quintessential Noesis*, and so he presented a *Gatha* to express the state of his Enlightenment:

- 1 The *Triple Corpora* have always been my own *Noumenon*,
And the *Four Noeses* are my *Native Mind* in its transluc-
cent state.
When *Corpora* infused with *Noeses*, one would be

29. *Task-Accomplishing Noesis*: the Wisdom that can carry out and bring into fulfillment of whatever is to be done. 成所作智

30. *the Sixth Cognizance*: i.e., the Deliberational Cognizance. 第六識

31. *Wondrous-Discerning Noesis*: the Wisdom that can discern and distinguish all sophisticated facets of all Dharmas. 妙觀察智

32. *the Seventh Cognizance*: i.e., the *Manas Cognizance*, which is the basis of Egoism. 第七識

33. *Equitability Noesis*: the Wisdom to discern that all Multibeings are ultimately equal. 平等性智

34. *the Eighth Cognizance*: i.e., the *Alaya Cognizance*. This is the most important and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop. 第八識

35. *Great-Round-Mirror Noesis*: After the purified transmutation, instead of remaining a storehouse for impure Karmas as it used to be, the *Alaya* will transform into the general body of Wisdom to effect the realization of the Supreme Bodhi. 大圓鏡智

36. *Noumenal Entity*: the fundamental “body.” 體

impediment-free,
Capable of responding to people avatarically *in compliance*
with situations.

- 2 It would be a delusive act in intending to cultivate oneself;
Yet to stay in immobility would not be the *Quintessence*,
either.
Owing to the Master’s instructions, I could apprehend
the *Wondrous Purports*,
And could eventually eliminate all the *Titular Defilements* in
my Mind.”

[7-5]

A monk named Chi-Ch’ang was from Guei-Hsi of Hsin State. He *renounced the Worldly Home* at his teenage, and aspired to pursue the *Perception of Original Nature*. One day he paid homage to the Master. The Master asked, “Where did you come from? What do you want from here?”

He replied, “Recently I lived in Bai-Fong Mountain in Hong State. I paid homage to Master Da-Tong, who was kind enough to evince to me about the *Import of Perceiving the Original Nature* for the attainment of Buddhahood. Yet I still have some unresolved misgivings, so that I came a long way to pay homage to Your Mastership, in the hope that Your Mastership would be kind enough to instruct me.”

The Master said, “What did he say? You can cite for me some of his teachings.”

Chi-Ch'ang then said, "I had been there for three whole months without receiving any instructions. As I was very eager for learning the *Dharma*, so that one evening I went to the Abbot's chamber myself, to inquire about what my *Innate Mind* and *Original Nature* was. Thereupon Master Da-Tong asked me, 'Do you see the *Ethereal Space*³⁷ now?'

"I replied, 'Yes, I do.'

"He said, 'Does the *Ethereal Space* that you see have any *Appearance* and *Countenance* at all?'

"I replied, 'Since the *Ethereal Space* is formless, how could it have any *Appearance* or *Countenance*?'

"He said, 'So too is your *Original Nature*, which is just like the *Ethereal Space*, wherein there is *nothing viewable*; such is the *Correct View*. There is *nothing knowable*; such is the *True Knowledge*. There is neither green nor yellow, neither long nor short. What one can perceive is simply that the *Original Source* is pristine, and that the *Enlightened Noumenon* is consummate and effulgent; such a state is called *Perceiving the Original Nature to attain Buddhahood*; it is also called the *Apprehension-Perception of the Thus-Adventist*.'³⁸

"Although I have heard these teachings, I still have not solved my problems decidedly. I beg of Your Mastership to expound it for me."

37. *the Ethereal Space*: i.e., the sky. 虛空

38. *the Thus-Adventist*: Sanskrit: *Tathagata*; a meritorious epithet for the Buddha to depict His unhindered Wisdom (*Thus*) and spontaneous Compassion (*Advent*, coming—coming to salvage Multibeings). 如來

The Master said, "It is because what that Master has said still fosters *Viewings* and *Knowings*, that keeps you from reaching any comprehension or solution for your problems. Now I am going to show you a *Gatha*:

- 1 In 'Viewing *no Dharma*', one retains the View of *Nothingness*. It is predominantly like some floating clouds bemuffling the face of the Sun.
By *knowing* no *Dharma*, one maintains the *Nihilistic Knowledge*,
Which is akin to a bolt out of the blue.
- 2 If *Knowledge and Views* of this sort should occur only momentarily,
It would be a miscomprehension, inadequate for an *Expedite Means*.³⁹
If only you could instantaneously discern your own failings,
Your own *Epiphanic Radiance*⁴⁰ would manifest itself constantly.

After hearing this *Gatha*, Chi-Ch'ang became translucent and easeful in the Mind, thence he expressed what he had acquired with this *Gatha*:

- 1 If one creates some *Knowledge* and *Views* out of the blue,

39. *Expedite Means*: convenient and helpful means, usually derived from Pusa's Impervious Wisdom. 方便

40. *Epiphanic Radiance*: "Epiphany," denotes instant and inspirational Enlightenment. When such Enlightenment occurs, there would be radiance emitting out of the body and the mind; hence, Epiphanic Radiance. 靈光

One would be pursuing *Bodhi* by *adhering to Appearances*.

If one maintains the Sentiment of Enlightenment even momentarily,

How could one transcend the *Aberration* of old?

- 2 Though the Quintessence is the Noumenon of the Source for Enlightenment,

Yet to comply entirely with its Illuminative Utility

Would incur Transmigration undeservedly.

Had I not entered the Patriarch's chamber,

I would still be dashing witlessly between the *Dual Ultraisms*.⁴¹

One day Chi-Ch'ang asked the Master, "The Buddha divulged 'the *Tri-Yana Dharma*,' but He also imparted 'the *Supreme-Yana Dharma*.' I could not understand in this respect, and so I would like to have Your Mastership's instructions."

The Master said, "You simply need to contemplate on your own *Innate Mind*, and do not get adhered to *Appearances of Extra-neous Dharmas*. Actually, there are no such differentiations as *Four Yanas* in the Dharma; it is simply due to the differences and levels of Intellect in people's mind that makes it appear so. Thus the Dharma practiced through Hearing, Seeing, and Reciting is the *Minor-Yana*; when practiced through Realizing the Dharma and comprehending the Import, it would become the *Medium-Yana*; when practiced through the cultivations in accordance with

41. *Ultraism*: extremism; the extremist's view. 極端；邊；兩頭；兩邊

the Dharma, it becomes the *Major-Yana*; when practiced through *apprehending* thoroughly myriads of Dharmas, coupled by *incorporating* myriads of Dharmas, yet in the meanwhile without being tinted by anything, totally *detached* from all *Dharmic Appearances*, and ultimately, to perceive nothing as *obtainable*, this would be termed the *Supreme Yana*. By 'Yana' it means *implementation*, which does not lie in oral contentions. Hence, the answer should reside in your own Self-cultivation, not in my words. If so, you could realize your own *Original Nature* in the *Self-Thusness* state at all times." Chi-Ch'ang expressed his gratitude by prostrations, and he attended on the Master throughout the Master's lifetime.

[7-6]

A monk, named Je-Dao, was from Nan-Hai of Guang-Jou. He came to beseech the Master for instructions, saying, "Since I *renounced the Worldly Home*, I have been reading *The Sutra of Nirvana* for over ten years. But I still could not comprehend the *Major Import*. I wish Your Mastership would kindly bestow the instructions about it on me."

The Master said, "What is the portion of the *Sutra* that you could not comprehend?"

He replied, "The portion is this: 'All the *Kineses*⁴² are inconstant, as they are Dharmas of *Nascence-Demise*.⁴³ When all the

42. *Kineses*: the transient movements of all beings. 行

43. *Nascence-Demise*: Life and Death, i.e., Transmigration, or *Samsara*; this is for animate beings. For inanimate beings, it is called *Generation and Expiration*. 生

Nascences and Demises are terminated, the *Serene Surcease*⁴⁴ resulted therefrom is the *Felicity* sought after.’ Concerning this I have some Misgivings.”

The Master said, “What are your Misgivings?”

He replied, “To my understanding, all the *Multibeings* are endowed with two kinds of ‘physiques,’ that is, the Physical Body and the *Dharmic Corpus*. The physical Body is inconstant and therefore subject to *Nascence and Demise*; whilst the *Dharmic Corpus* is constant, and devoid of Perceptions and Sensations. Since the *Sutra* says ‘When all the *Nascences and Demises* are terminated, the *Serene Surcease* resulted therefrom is the *Felicity* sought after,’ I just wonder which one of the physiques would be going into the *Serene Surcease*, and which one would entertain the *Felicity* thereof? If it be the Physical Body that would entertain the *Felicity*, yet when the Physical Body is getting into the process of *Termination*, at that time, the Four Elements of the body would be dissolving, and the Sensations resulted from the dissolution would be nothing but *Afflictions*; and *Affliction* could in no wise be called *Felicity*. Whilst the *Dharmic Corpus* could go into *Serene Surcease*, henceforth, it would be akin to grasses, trees, tiles, and stones; if that be so, *who* in the world would it be that could entertain the *Felicity*? Furthermore, the *Dharmic Quintessence* is the *Noumenon* of *Nascence-Demise*; and the *Penta-Aggregates*⁴⁵ are the *Functionings* of *Nascence-Demise*.

滅·生死

44. *Serene Surcease*: i.e., *Nirvana*, the abolition of all Afflictions. This is the most used version of the Chinese translation of the Sanskrit term *Nirvana*. 寂滅

45. *Penta-Aggregates*: i.e., the Five Aggregates: Matter, Sensation, Conception,

This body of ours is always engendering the five Functionings; hence *Nascence-Demise* must be *constant* in its attribute. For instance, right after the birth of a living being, the Functionings are generated from the *Noumenon*; when it expires, the *Functionings* would be re-absorbed back into the *Noumenon*. However, after *Termination*, if Rebirths are still accessible, never will any *Sentient-kind*⁴⁶ be able to attain the state of either *Termination* or *Cessation*.⁴⁷ On the contrary, if *Rebirths* are *inaccessible* for them after demise, they would be subsumed to *Serene Surcease* perpetually, which would render all beings equal to Inanimate stuffs. If that be so, all Dharmas will be inhibited and vanquished by *Nirvana*; which will keep Sentient-kinds even from Rebirths; thence what *Felicity* would there be to be entertained?”

The Master said, “You are supposed to be a Son of Shakyamuni Buddha, but how come you learn and apply the *Devious Views* of *Termination* and *Constancy* from the *External Wayists*⁴⁸ to the interpretation of the *Supreme Dharma*? According to what you just said, I gather, you mean that apart from the Physical Body there exists separately a discrete *Dharmic Corpus*, which

Implementation (Kinesis), and Cognizance. Each of these is an aggregation of its own constituents. 五蘊

46. *Sentient-kind*: same as Multibeings. 有情·有情之類

47. *either Termination or Cessation*: The “Termination or Cessation” in this context means “extinction,” or “going into annihilation,” or simply “cyclic death (or rest) between two reincarnations.” According to the speaker, Je-Dao, it means to say that if it be so, the sentient-kinds would stay forever in the same status and in the same Realm, and eventually, it would mean that they are going to live *constantly* without any change, which is against the Tenet of *Inconstancy*. 斷滅

48. *External Wayists*: the practitioners of other religions whose practice is mainly to seek outward for salvation and the blessings. 外道

is dissociated from *Nascence-Demise* and in pursuit of *Serene Surcease*. And you also deduce from the *Sutra's Import* that 'Nirvana is *Constant Felicity*' to mean that there is a physical body to enjoy this *Nirvanaic Felicity*. This inference of yours would only amount to the fact that you are actually avidly adhered to *Life and Death*, and also immersed in and attached to worldly pleasures. Now you should know that it is simply because all the *aberrant* people tend to mistake the *Amalgamated Penta-Aggregates* for the *Appearance* of the *Real Entity*, and to differentiate and take all the other *dharmas* as the *Appearances* of External Dusts. As a result, they are prone to love Life and hate Death; wherein they would *transmigrate* from instant to instant interminably. But little would they cognize that all of these are merely dreams and *Phantasms*, at once vain and spurious. Consequently, they are subject to undergoing *Transmigration* pointlessly.⁴⁹ On that account they would come to convert the *Constant Bliss of Nirvana* into *Afflictions* and keep galloping all day long to seek about. It is exactly for the *commiseration* on such people that the Buddha manifests the *Truthful Felicity of Nirvana*, which is totally free from any *Appearance of Nascence* even in the span of a single *Ksana*,⁵⁰ as well as free from any *Appearance of Demise* even in the span of a *Ksana*; in consequence, there would be no more *Nascence-Demise* to *terminate*; and this would be the *Confrontational Manifestation of*

49. **subject to undergoing *Transmigration* pointlessly:** i.e., to suffer Transmigration, or reincarnations, for nothing. 枉受輪迴

50. ***Ksana*:** a very short instant. There are 60 *Ksanas* in one snapping of the fingers, and 900 *Nascences* and *Demises* in one single *Ksana*. 剎那

Serene Surcease.⁵¹ However, even during the *Manifestation*, the *Manifestation* itself is beyond all *measurements*, that is why it is entitled to '*Constant Felicity*.' Furthermore, there is no '*Recipient*' for this *Felicity*, and no '*Decliner*,' either. In this case, how could the name of '*one Noumenon for Five Applications*' come into being? Let alone saying '*Nirvana* would restrain and vanquish all *dharmas* to the extent of precluding them from *Rebirths* perpetually'? By such discourses of yours, you are virtually calumniating the Buddha and demolishing the *Dharmas*. Now listen to my *Gatha*:

- 1 The *Supreme Grand Nirvana*⁵² of the Buddhas
Is consummate, radiant and in constant serene effulgence.
The *Plebeians*⁵³ and inane would take it for Death,
Whilst *External Wayists*⁵⁴ postulate it to be Nihilistic.
- 2 Whereas the pursuers of *Dual-Yanaisms*⁵⁵
Are inclined to consider as *Inaction*⁵⁶
But all of these would simply fall under the head of Sentimental Postulations,
Which only serve as the basis of the *Sixty-two Views*.⁵⁷

51. **the *Confrontational Manifestation of Serene Surcease*:** i.e., the *Serene Surcease* (*Nirvana*) manifests itself right in front of the practitioner. 寂滅現前

52. **the *Supreme Grand Nirvana*:** the *Nirvana* as fulfilled by the Buddha. 無上大涅槃

53. ***Plebeians*:** the Commonplace people. 凡夫

54. ***External Wayists*:** cf. note 48 on p. 109. 外道

55. ***Dual-Yanaisms*:** the Two *Yanaisms*; i.e., the *Auricularism* and *Causality-Enlightenism*. 二乘

56. ***Inaction*:** doing nothing. 無作

57. ***Sixty-two Views*:** Devious Views. All together, there are sixty-two of them, hence. 六十二見

- 3 It is simply to Institute vain *Pseudonyms*,
 How could they ever represent the *Truthful Imports*?
 It is only those with the Insight beyond all measurements
 That could master thoroughly without *Appropriations* or
Relinquishments.⁵⁸
- 4 For they cognize that the *Penta-Aggregates* dharmas,
 And the *Ego* derived from these *Aggregates*,
 As well as the *Material Appearances* manifested out-
 wardly,
 Together with each and every sound and voice
- 5 —All of these are equally akin to *dreams and Phantasma-
 goria*.
 Hence they would not take these as either Secular or
 Sacerdotal.
 Nor would they conceive it as *Nirvana*;
 Hence both the *Ultraisms* and the *Three Temporal Confines*⁵⁹
 shall be eradicated.
- 6 Forthwith they can *apply* it to the usage of the *Sensoria*,⁶⁰
 Yet they would not conceive it as *Application*, either.
 They are able to *distinguish* all dharmas
 Without generating any *Discriminations* on that account.
- 7 Albeit the *Kalpa's Fire*⁶¹ may conflagrate the oceans down

58. *Appropriations or Relinquishments*: i.e., takings or rejections. 取捨

59. *Three Temporal Confines*: i.e., the *Three Times*: the past, present, and future. 三際

60. *the Sensoria*: i.e., the five senses. 諸根(指五根)

61. *the Kalpa's Fire*: It is said in the Sutras that at the end of a Mega-Kalpa, there

to the bottom,
 And the Wind may shake the mountains to have them
 struck against each other,
 Yet the Bliss of *Truthful Constant Serene-Surcease*
 Is the *Appearance of Veracious Nirvana*.

- 8 Now I have endeavored to put it into words,
 So as to lead you out of *Devious Views*;
 If you would not interpret it by the face-value of Speeches,
 Perchance you would be allowed for some tinges of Com-
 prehension.

On hearing the Gatha, Je-Dao was greatly enlightened; there-
 upon he capered jubilantly, and after making prostrations to the
 Master, he withdrew himself.

[7-7]

Ch'an-Master Hsing-Hsi⁶² was born to the Lius family at Ann
 Township in Ji State. When he heard that Tsao-Hsi's *Dharmic
 Podium* was flourishing in edification, he came straightway to
 pay homage to the Master. Thence he enquired of the Master,
 "What should one do so that one would not fall under the head

will be a sequence of three great catastrophes: fires, deluge, and wind. 劫火

62. **Ch'an-Master Hsing-Hsi**: Master Hsing-Hsi (行思) and Master Huai-Rang (懷讓) are the two most massive pillars under the House of the Sixth Patriarch's. Out of these two great Masters, the lineage of the Sixth Patriarch grew and flourished, and came to dominate the Higher Teaching of Buddhism throughout history in China until modern days. 行思禪師

of any *Hierarchical Echelon*?”⁶³

The Master demanded, “What have you been doing before you came here?”

He rejoined, “I even would not deign to perform the *Sacred Truths*.”⁶⁴

The Master asked, “Then what *Hierarchical Echelon* did you fall under?”

He replied, “Since I would not perform the *Sacred Truths*, what *Echelon* could I assume?”

The Master valued him so highly that he made him the leader of the Samgha.

One day the Master told Hsing-Hsi, “You should go forth and promulgate the *Dharma* in another district; be certain not to suffer the Lineage to be discontinued and go extinct.”

Since Hsing-Hsi had already *obtained the Dharma*, he then returned to Ching-Yuen Mountain in Chi State to promulgate the *Dharma* which he has inherited from the Patriarch. Afterwards the *Posthumous Epithet*⁶⁵ conferred to him was “Ch’an-Master Hong-Ji.”⁶⁶

63. *Hierarchical Echelon*: i.e. the various fructifications of Attestation in either Mahayana (52 stages therein) or Hinayana (4 major stages and 4 minor ones therein). But here Master Hsing-Hsi refers mainly to the Hierarchy of Hinayana. 階級

64. *the Sacred Truths*: i.e., the Four Sacred Truths of Hinayana. 聖諦

65. *Posthumous Epithet*: an honorable name conferred to a person with high renown, merit, or contributions, after his death. This conferral is usually done by authorities, such as the emperor, or the royal authorities. 謚號

66. *Hong-Ji*: meaning “capacious salvage.” 弘濟

[7-8]

Ch’an-Master Huai-Rang⁶⁷ was born to the Doos family in Jin State. At first he went to pay a visit to Master An, the *Imperial Dharma-Master*⁶⁸ in Mount Shong. Imperial-Master An in turn sent him to go to Tsao-Hsi to pay homage. After Huai-Rang arrived, he made prostrations to the Master. The Master asked, “Where did you come from?”

He replied, “From Mount Shong.”

The Master demanded, “What stuff would it be? How could it ever come hither thus?”

Huai-Rang rejoined, “If one says that it bears similitude to any *thing*, it should miss the mark.”

The Master asked, “Could it be allowed for cultivation and Attestation?”

Huai-Rang replied, “If one attempts to cultivate and attest it, the result would not be *nothingness*; yet if one were to befoul it, it would become *unobtainable*.”

The Master said, “Just this idea of ‘not befouling it’ alone has been mindfully protected by all Buddhas. Inasmuch as you are in such a state, so am I in no lesser degree. In the past, Patriarch Prajnatara of the West⁶⁹ divined that from underneath thy feet

67. *Ch’an-Master Huai-Rang*: cf. footnote No. 62, p. 113. 懷讓禪師

68. *Imperial Dharma-Master*: a title conferred by the emperor to a Master, who then is deemed as the Master for the entire Kingdom. 國師

69. *Patriarch Prajnatara of the West*: the 27th Patriarch of Ch’an Denom-ination, the one preceding Patriarch Bodhidharma. *West*: i.e., India. 西天般若多羅

there would emerge a *swift steed*,⁷⁰ which would trample all men down throughout the Empire. Now this matter is evidenced in thy Mind; but say no more in this respect.”

At those words, Huai-Rang was instantaneously *perspicacious in the mind* and became *intermingled with*⁷¹ the Dharma. Thenceforth Huai-Rang attended on the Master for fifteen years; meanwhile he became all the more profound and arcanelly cultivated as time came to pass. Afterwards he betook himself to the South Mountain, where he tremendously promulgated the Ch’an Sect. He was *Posthumously Epitheted* as “Ch’an-Master Da-Huei”⁷² by the Emperor.

[7-9]

Ch’an-Master Shuen-Jay of Yong-Jia was born to the Dais family in Wen State. When he was still quite young, he studied the *Sutras* and Buddhist *Tractates* and was very well versed in the *Cessation-Contemplation*⁷³ *Dharmic-Portal of Tien-Tai*.⁷⁴ Afterwards due to his reading of *The Sutra of Vimalakirti*, he

70. *swift steed*: referring to Master Ma-Ju (馬祖) (“Ma” in Chinese is a “horse”), a Dharmic Progeny of Master Huai-Rang. 馬駒

71. *became intermingled with*: acquired perfect comprehension and was in complete unison with the Dharma. 契會

72. *Da-Huei*: Great Wisdom. 大慧

73. *Cessation-Contemplation*: two of the most important techniques in meditation. *Cessation* means to cease mental Annoyance so as to make it tranquil. *Contemplation* means after Cessation is attained, one can go a step further to practice Visualization on the basis of the tranquility gained by Cessation. 止觀

74. *Tien-Tai*: an important Denomination (Sect) in Chinese Buddhism; specialized in the study and promulgation of *The Lotus Sutra*. 天台

uncovered and illumined his *Mental Terra*.⁷⁵ One day Shuen-Che, a disciple of the Patriarch’s, happened to pay a visit to him unexpectedly. Shuen-Che discoursed with him extensively, and found that Shuen-Jay’s speeches were unostensibly in congruity with the Patriarchs’. Thereupon Che asked him, “Who is your Master?”

He replied, “In respect of *the Capacious-Equitable Sutras*⁷⁶ and various *Tractates*, I have succeeded to the instructions of various lineages respectively. Afterwards, I studied *The Vimalakirti Sutra* on my own, and got enlightened on *the Principium of Buddha-Heart*. But as yet I have not had anyone to *verify* it for me.” Shuen-Che remarked, “Had it been prior to the time of Wei-Yin-Wang Buddha,⁷⁷ it would be viable. However, after Wei-Yin-Wang Buddha’s time, anyone who practices without a Master to get enlightened would render himself a *Naturalistic-Externalist*.”⁷⁸

Jay said, “I wish that you could verify it for me.”

Che said, “My words are not weighty enough. However, in Tsao-Hsi right now there is the great Master Sixth Patriarch.

75. *Mental Terra*: *Terra*, ground. The Mind is viewed as ground or earth, wherefrom everything grows. 心地

76. *the Capacious-Equitable Sutras*: i.e., Sutras of the Major Vehicle (Mahayana). 方等經

77. *Wei-Yin-Wang Buddha*: a Buddha in the antediluvian age. 威音王佛

78. *Naturalistic-Externalist*: “Naturalist” signifies one who believes that enlightenment would come of itself (“naturally”), without the need of any effort or practice. This is refuted by the Buddha as a Devious View. An “Externalist” is one who seeks outwardly, such as in an external god or any other factor, for enlightenment. Both of these Devious Views combined together would result in an even more faulty conviction called “the Naturalistic-Externalist Views.” 天然外道

People from all over the country, as numerous as the clouds, convene there to receive the Dharma from him. If you wish to go, I can keep you company.”

Thereupon Jay came with Che for *inquiry*. On his arrival, he *perambulated round*⁷⁹ the Master for three circuits; thence after shaking his *Priestly Scepter*,⁸⁰ he stood still.

The Master then said, “The so-called *Sramana*⁸¹ is one who should be endowed with three thousand *Dignified-Departments* and eighty thousand *Meticulous Demeanors*.⁸² Mighty Master, whence did you come? And why are you generating such mammoth *Egotistic Arrogance*?”

Jay replied, “The issue of *Life-and-Death* is tremendous; yet the *Transiency* of life is fleeting fast.”

The Master demanded, “Why would you not apprehend and adopt the substantiality of *Non-nascence*,⁸³ thence to realize the *Nonfleetness*?”

He rejoined, “Yet the *Substantiality*⁸⁴ itself is *unnascent*; the Re-

79. *perambulated round*: a formality of behavior to show high reverence to a great master. 繞；旋繞

80. *Priestly Scepter*: a stick conferred to a monk at the official ordination. 錫杖

81. *Sramana*: a priest or monk. *Sramana* originally means: one who practices diligently to get rid of the Three Venoms. 沙門

82. **three thousand *Dignified Departments* and eighty thousand *Meticulous Demeanors***: These refer to the rules of conduct for all ordained monks and nuns as decreed in all the *Sutras of Precept* by the Buddha. 三千威儀，八萬細行

83. *Non-nascence*: “No birth”; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally *ungraspable*; hence, all *Phenomena* are *un-nascent*. 無生

84. **the *Substantiality***: meaning the substance of the Mind, or the Native Mind. 體

alization *per se* is never fleeting.”

The Master said, “Quite so, quite so.”

Not until this time did Shuen-Jay pay homage to the Patriarch with *Dignified Department*.⁸⁵ Soon afterwards Shuen Jay wished to take leave of the Master.

The Master demanded, “Would not the Departure be just too *expeditious*?”

He replied, “If there is no *Mobility* in origin, whence comes the *Expedition*?”

The Master asked, “Who would it be that could cognize the *Im-mobility*?”

Jay replied, “That would be due to Your Grace’s *discrimination*.”

The Master said, “You have well comprehended the meaning of *Non-nascence*.”

He returned, “Could *Non-nascence* be possessed of a *Meaning*, too?”

The Master said, “Without a *Meaning*, who could have made *Distinctions*?”

Jay said, “The *Distinctions per se* would not be equal to the *Meaning*, either.”

The Master said, “Very well put. Now just stay and put up for a night.” Thenceforward people came to call Shuen-Jay “the

85. **with *Dignified Department***: i.e., according to Buddhist etiquette. 具威儀

Overnight Enlightened one.” Afterwards, he composed *The Songs of Enlightenment*, which has been popular in the world ever since. His *Posthumous Epithet* is “the Appearance-free Master,” and his contemporaries regarded him as a truly enlightened Master.

[7-10]

When Chi-Huang, a Ch’an practitioner, first went to *inquire* of the Fifth Patriarch, he told the Patriarch that he had already attained the *Proper Sensation*,⁸⁶ thereafter he lived in reclusion in a hermitage, sitting in meditation all day long, which he had been doing for twenty years on end. When the Patriarch’s disciple Shuen-Che journeyed to the north country called Ho-Shuo, he heard about Chi-Huang, thence he paid him a visit at the hermitage. Che asked him, “What are you doing over here?”

Huang replied, “*Ingressing into Stasis.*”

Che asked, “Since you said you are ingressing into the *Stasis*; do you make the Ingression *with* a mind, or *without* one? If you are ingressing *without a Mind*, then all the inanimate beings such as grasses, trees, tiles and stones should be entitled to the *attainment of Stasis*. Contrarily, if you are ingressing *with a Mind*, then all the *Sentient-kinds* which are endowed with *Mental Cognizances* should also be entitled to having attained the *Stasis.*”

Chi-Huang said, “At the moment while I was ingressing into

86. *Proper Sensation*: another name for *Samadhi*; for in *Samadhi*, no Sensation whatsoever is seized or attached to, such a state is called the Proper Sensation. 正受

Stasis, I did not perceive if there was a Mind or not.”

Che said, “If you could perceive the Mind to be neither Being nor *Un-being* thither, it should have been the *Constant Stasis*. If it were a *Constant Stasis*, how come you still need to *ingress* into and *egress* out of it? If there be *Ingressions* and *Egressions*, it would not be the *Grand Stasis.*”⁸⁷ Huang failed to come up with an answer. After a long while he asked, “Which Master do you succeed to?”

Che said, “My Master is the Sixth Patriarch in Tsao-Hsi.”

Huang asked, “What does the Sixth Patriarch take to be *Dhyanaic Stasis*?”⁸⁸

Che said, “What my Master imparts is that the Truth is wondrously translucent and consummately quiescent, and both the *Noumenon and Implementation* are in the *Thus-Thusness*⁸⁹ state. For the *Five Umbrages*⁹⁰ are *vacuous* in essence, and the *Six Dusts*⁹¹ are *insubstantial*. Therefore, the *Stasis* should be *un-egressing* and *un-ingressing*,⁹² *un-static* and *un-turbulent*. Since the Essence of *Dhyana* is *un-residing*, one should refrain from *residing* in the *Dhyanaic Quiescence*. Since the Essence of

87. *Grand Stasis*: i.e., the Constant Stasis, which is the *Samadhi* as fulfilled by the Buddha. 大定

88. *Dhyanaic Stasis*: same as *Samadhi*. 禪定

89. *Thus-Thusness*: i.e., the Veracious Thusness; same as the Original Nature. 如如

90. *Five Umbrages*: same as the *Penta-Aggregates*, for the Aggregates can “shroud” the Native Mind in total darkness, hence. (*Umbrage*, from Latin, meaning shadow.) 五陰

91. *Six Dusts*: Color, Sound, Aroma, Flavor, Touch, and Dharma. For these can make the Mind *dusty*, hence. 六塵

92. *un-egressing and un-ingressing*: uncoming and unleaving. 不出不入

Dhyana is *unnascent*, one should even refrain from generating the *conception* of *Dhyana*; thus one's Mind would be akin to the *Ethereal Space*, and yet without the measurable periphery of the *Ethereal Space*.”

After hearing this, Chi-Huang came directly to pay homage to the Master.

The Master asked him, “What was it that made you come over here?”

Thence Huang gave a full account of the previous event.

The Master then said, “It is certainly like what you just related: you need only to keep your Mind like the *Ethereal Space*, yet without being adhered to the *Views of Nihilism*, thus you would be unhampered in *Application*, and be *unminded* either in *movements* or in *stillness*. You would also be *oblivious* of the *Sentiments* for either the secular or the sacred; and the concepts of *Capabilities* and *Accomplishments* need to be totally obliterated. In consequence, both the *Essence* and the *Appearances* would be in the *Thus-Thusness* state. As a result, you would not be devoid of *Stasis* at any single moment.”

At this, Huang was immensely enlightened; as a result, the Accomplishments acquired over the past twenty years all evaporated, without a vestige of either echo or shade. That night, some scholars and citizens in the area north of the Yellow River heard a voice in the sky announcing, “Ch'an-Master Chi-Huang has *attained the Truthful Way*⁹³ today.”

93. *attained the Truthful Way*: i.e., was enlightened. 得道

Afterwards, Chi-Huang made obeisance to the Patriarch, asked leave of the Master, and returned again to North of the River, where he edified and enlightened the *Four Assemblages*.⁹⁴

[7-11]

A young lad named Shen-Huei, was from the Kaos family in Hsiang-Yang County. At the age of thirteen, he came from Yu-Chuen to pay homage to the Master.

The Master said, “Mentor, you have come a long way with much hardship. Have you come with your *Originality*?⁹⁵ If you have discerned *the Original*, you should be able to recognize *the Sovereign*. Now try to tell me about this.”

Huei said, “I take *Non-residing* as the *Origin*; therefore, *Perception* itself is the *Sovereign*.”

The Master remarked, “What this *Sramanera*⁹⁶ does is simply picking up some gabbling jargons.”

Then Shen-Huei asked, “When Your Mastership are doing *Ch'an-Sittings*, are you still perceiving it or not?”

The Master then hit him three times with the staff, and said, “When I hit you, did you feel the pain or not?”

He replied, “It was both painful and unpainful.”

94. *Four Assemblages*: the disciples of the Buddha, both sacerdotal (i.e., Bhiksu and Bhiksuni) and secular (i.e., Upasaka and Upasika), altogether they are called the Disciples of the Four Assemblages. 四眾

95. *Originality*: i.e., the Original Nature. 本(指本性)

96. *Sramanera*: a male Buddhist novice for priesthood. 沙彌

The Master said, “It would be the same with me: I am both perceiving and unperceiving.”

Huei asked, “What is meant by ‘both perceiving and unperceiving’?”

The Master said, “What I perceive is constantly perceiving the faults and errors in my own Mind, without looking at others’ right or wrong, virtue or vice; therefore, it is called both *perceiving* and *unperceiving*. However, what is meant by ‘both painful and unpainful’ that you just said? If you did not feel the pain at all, you would be the same as a piece of log or rock; if you *did* feel the pain, you would be none other than a *Plebeian*,⁹⁷ thus you would be engendering Aversion and Resentment. Your first statement of ‘perceiving or not perceiving’ belongs to the *ultra-istic extremes*, and the next statement of ‘both painful and un-painful’ belongs to the status of *Nascence-Demise*. Hence, to be sure, you still have not perceived your own *Original Nature*—under such circumstances, how dare you attempt to make fun of others?”

Thereupon Shen-Huei prostrated himself and repented and begged pardon.

The Master said again, “If you are so *aberrant* in the Mind that you cannot *perceive* it, you should do well to beseech a Good Guru for directions. On the other hand, if you have been enlightened in the Mind, you are supposed to perceive the *Original*

97. *Plebeian*: a commonplace person; implying one who is not a Ch’an practitioner. 凡夫

Nature on your own, and then cultivate yourself in accordance with the *Dharma*. Now you are still in *aberrance* and unable to perceive your own Mind, and yet you should make bold to demand me if I am *perceiving* it or not. If I do perceive it, I would know about it myself, which would never call for your *Aberrance*. Likewise, if you could perceive it yourself, it would not call for my *Aberrance*, either. Why would you not just exert yourself in *Self-Cognition* and *Self-Perception*, instead of interrogating me if I am perceiving or unperceiving?”

Forthwith Shen-Huei made another hundred prostrations to implore for forgiveness for his misconduct. Thenceforth, he waited on the Master, running daily errands for him, and always stayed nigh in attendance upon the Master.

One day the Master told the Congregants, “I have a certain thing, which is without a head and without a tail,⁹⁸ without a name and without any appellation,⁹⁹ without a back and without a face.¹⁰⁰ Would anyone of you recognize it?”

Shen-Huei stepped out of the line and said, “It is the Original Wellspring of Buddhas, as well as the *Buddha Nature* of Shen-Huei’s.”

The Master said, “Have I not just told you that it is without a name and without any appellation? And you should still come to

98. **without a head and without a tail**: i.e., without a beginning or ending. 無頭無尾

99. **without a name and without any appellation**: i.e., beyond all indications and descriptions; ineffable. 無名無字

100. **without a back and without a face**: i.e., there are no pros and cons, propriety and impropriety, right and wrong with it. 無背無面

denominate it as the ‘Original Wellspring’ and ‘*Buddha Nature*’! Hereafter, you might be able to obtain a bundle of stalks to cover your own hut’s roof,¹⁰¹ but you would be nothing but a disciple of doctrine explicator.”¹⁰²

After the *Nirvana* of the Sixth Patriarch, Shen-Huei went to Luo-Yang, the Imperial Capital City, where he tremendously promulgated the *Instantaneous Teaching* of Tsao-Hsi. He wrote *The Annals for the Glorification of the Ch’an Sect*, which was very popular all over the country. He was epitheted as “the Ch’an-Master of Ho-Che.”

[7-12]

A monk asked the Master, “What kind of people obtained the *Intent and Import* of Huang-Mei?”¹⁰³

The Master replied, “Those who apprehended the Buddhaic Dharma obtained it.”

The monk asked, “Did Your Mastership obtain it?”

The Master said, “I would not apprehend the Buddhaic Dharma.”

101. **you might be able to obtain . . . your own hut’s roof:** i.e., if you gain something over your top; if you gain some fame for anything you are capable of. 有把茆蓋頭

102. **a disciple of doctrine explicator:** i.e., a Buddhist scholar specialized in Buddhist Scripture exegesis, rather than a practicing Ch’an Master. 知解宗徒

103. **Huang-Mei:** i.e., the Fifth Patriarch. 黃梅

[7-13]

One day the Master wished to wash the Cassock that was transmitted to him, but there was no good spring water. Thereupon he went from the back of the temple until he reached a spot about five miles away from the temple. There he saw the woods grow exuberantly, and a stream of auspicious *ethereal mist* gyrating around that place. The Master vibrated his *Priestly Scepter* and then rapped it on the ground. Immediately a spring gushed out of the spot just struck, and ere long the spring water accumulated to form a pond. Thence the Master knelt down and washed the Cassock upon a boulder.

Suddenly a monk came and paid homage to the Master, and said, “My name is Fang-Bien. I am from West-Shu. When I was in South India yesterday, I came across Patriarch Bodhidharma. He told me to come to the Kingdom of Tang immediately, saying, ‘Venerable Mahakasyapa’s *Repertory of Orthodox Dharmic-Eye*¹⁰⁴ together with the priestly Cassock which I passed down is now succeeded by the sixth-generation Patriarch, who is now in Tsao-Hsi of Shao State. You may go to pay homage to him.’ Hence I came from afar, in the hope of seeing the Lineage Cassock and the Alms-Bowl.”

The Master produced those objects and showed them to him. The Master then asked him, “What work are you specialized in?”

Fang replied, “I am good at carving.”

104. ***Repertory of Orthodox Dharmic-Eye:*** another term for “the Supreme Dharma.” 正法眼藏

The Master returned seriously, “Then try and carve it!”

Fang-Bien was at a loss.

A few days later, Fang finished carving a statue of the Master, about seven inches tall, in wondrous vivid similitude.

The Master smiled and said, “You do know the *Nature* of sculpturing well, without realizing the *Nature* of Buddha.”

Then the Master extended his hand to fondle on Fang-Bien’s crown and pronounced, “Thou shall be the *Meritorious Field*¹⁰⁵ amongst Celestial and Terrestrial Beings everlastingly.”

The Master then rewarded him with a Cassock, which Fang-Bien received, and divided it into three portions: one portion of it to put on the sculpture he made, another for himself to keep; and the third he wrapped it up with palm leaves and interred it in the earth. And then he made this Vow: “In future life, if someone regains this Cassock, it will be myself returning to this world to inhabit and sustain the Dharma here, and I shall rebuild the temple anew.”

Thenceforward, in Song Dynasty, in the eighth year of Chia-Yo,¹⁰⁶ under the reign of Emperor Jen-Jong, when a monk named Wei-Hsien was excavating the ground to build a temple there, he discovered that same portion of the Cassock, which still looked

105. *Meritorious Field*: denoting a location or a person, where Merits can be cultivated and grown, usually talking of good Bhiksus or Bhiksunis (Buddhist ordained monks or nuns), to whom when people make offerings, the donors can accumulate merits for themselves from the donations made. 福田

106. **the eighth year of Chia-Yo**: *circa* 1064, about four hundred years after Fang-Bien’s time. 宋朝嘉祐八年

like brand new. As for that statue, it is ensconced in Kao-Chuen Temple at present, which would respond to prayers miraculously.

[7-14]

A monk cited the *Gatha* of Ch’an-Master Wo-Loon, thus:

Wo-Loon is possessed of *Artful Feats*
 For the extermination of hundreds of Thoughts;
 In confrontation with *Phenomena*, his Mind is not be-
 stirred a whit,
 And thus does his Bodhi grow day by day.

Hearing this from that monk, the Master said, “In this *Gatha* it shows that the author has not apprehended the *Mental-Terra* yet. If anyone would follow it in practice, it would merely impose on him additional tether and bondages.” There-upon, the Master produced another *Gatha*:

Huei-Neng has no Artful Feats whatsoever;
 Nor would he exterminate hundreds of Thoughts.
 In confrontation with Phenomena, his Mind would respond
 frequently.
 And one would question: how could Bodhi ever *grow*?

Chapter 8: On Instantaneity and Graduality

[8-1]

[8-1a]

At that time the Patriarch sojourned at Bao-Lin Temple in Tsao-Hsi; whereas Master Shen-Hsiou was at Yu-Chuen Temple in Ching-Nan; and both these Denominations were flourishing, so that people hailed them “the Southern Neng and the Northern Hsiou.” Thenceforth they developed into the distinct Sects of the South and the North, with the divergences in their approaches of *Instantaneity* and *Graduality*. Nevertheless, ordinary learners could not distinguish their *Sectarian Purports*.

The Master told the Congregants, “In the Origin there was only one School in the Dharma; yet people are usually distinguished by the labels of their habitations, such as the Southerners or Northerners. Moreover, there is only one kind of *Dharma*, and yet people’s capabilities for Perception are distinguished by their *tardiness* or *speediness*. What is meant by *Instantaneity* and *Graduality*? There are actually no distinctions of *Instantaneity* or *Graduality* in the Dharma itself; yet there are differences of *acuteness* and *obtuseness* in people’s aptitudes. Accordingly, the two Sects in question came to be entitled as *Instantaneous* and *Gradualized* respectively.”

However, the disciples of Shen-Hsiou would sometimes scoff at the Patriarch of the Southern School by saying, “He even does

not read; one might wonder what in the world he could be good at!” Yet Shen-Hsiou would say, “He has already attained the *Non-Guru Noesis*,¹ and has been enlightened on the *Supreme Yana*; I am not so good as he; let alone the fact that my Master, the Fifth Patriarch, transmitted the *Dharma and Cassock* to him in person; could that have been done for nothing? I regret it that I could not betake myself thither to commune intimately with him; I am afraid that I have been merely receiving the Empress’s patronage in vain. You people do not need to adhere to me here; you may as well go to Tsao-Hsi to *make Inquiries* and have all of your *misgivings* resolved.”

One day, Master Hsiou gave order to a disciple named Chi-Cheng, saying, “You are clever and resourceful; you can go to Tsao-Hsi on my behalf to hear the *Dharma*. Whatever you hear, try hard to commit it to memory, and come back to relate it to me.”

[8-1b]

At the order, Chi-Cheng went to Tsao-Hsi, where he *made Inquiries* along with other Congregants, without referring to whence he came.

At that juncture, the Patriarch pronounced to the Congregants, “Right now there is a ‘*Dharma-Thief*’ hiding in this Assembly.”

Thereupon Chi-Cheng stepped out, made obeisance, and re-

1. *Non-Guru Noesis*: the highest wisdom which enables one to be self-enlightened on anything one learns without instructions from others. Usually this is the Wisdom of Buddha, or a great Pusa. 無師智

counted the whole matter at length.

The Master then said, “You came from Yu-Chuen; you must be a secret agent.”

He replied, “No, I am not.”

The Master demanded, “Why not?”

He replied, “If I did not tell the truth about it, I would be one. But since I have confessed about it, I am no longer one.”

The Master asked him, “How does your Master instruct people?”

He replied, “He constantly instructs the Assembly to *dwell in the Mind and contemplate on Cleanliness*, and meanwhile to execute *prolonged sitting without reclining on bed*.”

The Master said, “To *dwell in the Mind and contemplate on Purity* are *Ailments*, not Ch’an. Furthermore, *Prolonged Sittings* would do nothing but restrain the body; what good could it do to the Realization of the Truth? Now listen to my *Gatha*:

In living, people would sit without reposing;
At death, they normally would recline without sitting.
Towards a bunch of putrefiable bones
Why would one endeavor to make Merits or Mars of them?

[8-1c]

Chi-Cheng made prostrations again, and said, “I, as your dis-

ciple,² have been learning the *Truthful Way* at Master Hsiou’s place for nine years without *integrating with the Tenet* or attaining Enlightenment. Now on hearing Your Mastership’s words, I can be *integrated with the Innate Mind* at once. I the Disciple feel keenly that *Nascence-Demise* is a tremendously vital issue. I would implore Your Mastership for great Compassion’s sake to bestow on me more instructions.”

The Master said, “I heard that your Master instructed learners by means of the Dharma of *Precept, Stasis and Wisdom*.³ What are the *Practicing Aspects*⁴ of Precept, Stasis and Wisdom that your Master edified? You try and tell me about it.”

Chi-Cheng said, “Master Hsiou said that ‘Not to commit any vice’ is *Precept*; that ‘to practice all Virtues deferentially’ is *Wisdom*; and that ‘to purge one’s own Mind’ is *Stasis*. This is how he edified them. What means would Your Mastership employ to edify people?”

The Master said, “If I say I do have *Dharmas* to bestow on others, I would be deceiving you. What I do is simply *untie the bondages* pursuant to situations, which is pseudonymously called *Samadhi*. However, what your Master had to say about *Precept, Stasis, and Wisdom* is really inconceivable. Yet the *Precept-Stasis-Wisdom* to my perception is somewhat different from his.”

2. **I, as your disciple:** a courteous way of speech when talking to a Master by referring to oneself as “disciple.” 弟子

3. **Precept, Stasis and Wisdom:** These three are called the Three Sacred Learnings. 戒定慧

4. **Practicing Aspects:** i.e., the way that practices are done. 行相

Chi-Cheng demanded, “There should be only one kind of *Precept-Stasis-Wisdom*. How could there be a different kind?”

The Master said, “Your Master’s *Precept-Stasis-Wisdom* is employed to conduct *Major-Vehicle* people; whilst my *Precept-Stasis-Wisdom* is utilized to conduct *Supreme-Vehicle* people. It is all due to the disparities in people’s *Comprehension* and *Realization* that result in the Tardiness or Speediness in *Perception*. Now you try to listen to what I have to say, and determine for yourself if it is the same as what he says or not: Whatever Dharma that I expound is undetached from the *Original Nature*. To preach the *Dharma* by *divorcing* it from the *Noumenon* is called the ‘*Appearancewise Talk*,’ which would only make one *aberrate constantly* from the *Original Nature*. It behooves you to understand that all the myriads of *Dharmas* take effect from the *Original Nature*. And this is the most truthful indoctrination of *Precept-Stasis-Wisdom*. Now listen to my *Gatha*:

1 To keep the *Mental-Terra* flawless is observing the *Precept* of *Original Nature*.

To keep the *Mental-Terra* inanityless is fulfilling the Wisdom of *Original Nature*.

To maintain the *Mental-Terra* turbulenceless is attaining the *Stasis* of *Original Nature*.

Neither increasing nor decreasing, it is thus *Vajraic*⁵ intrinsically.

5. *Vajra*: Sanskrit; the original meaning is diamond, which is the hardest mineral in the world; hence it stands for hardness, steadfastness and impregnability. 金剛

2 Regardlessly the body comes or departs,
Ever present is the selfsame inherent *Samadhi*.

After hearing the *Gatha*, Chi-Cheng repented and begged pardon, and thereupon he presented a *Gatha*:

The *Penta-Aggregated* body is but *phantasmal*.

How could *Phantasmata* result in the state of *Ultimacy*?

When one is *resipiscent*⁶ towards the *Veracious Thusness*,
Even *Dharmas* would, as it were, appear impure.

The Master approved of the views in this *Gatha*, and told Cheng again, “Your Master’s *Precept-Stasis-Wisdom* is to *prompt* people of *little Radixed* wisdom; while my *Precept-Stasis-Wisdom* is to *prompt* people of *great-Radixed* wisdom: Thus, if one is enlightened on one’s *Original Nature*, it would be no longer indispensable to institute the Tenets of either *Bodhi* or *Nirvana*, nor the *Apprehension-Perception of Liberation*. When one attains the state that there is not one Dharma to be obtained, only at that time is one eligible for instituting all the myriads of Dharmas. Anyone who comprehends this *Import* can be entitled to the *Buddhaic Corpus*, which is also named *Bodhian Nirvana*, also named as the *Apprehension-Perception of Liberation*. To a person who has perceived the *Original Nature*, it is viable either to *institute* the Dharmas or not to do it; for he is one totally free in either coming or departing, without any *stagnancy*, and perfectly obstacle-free. He could *implement* and improvise at any time,

6. *resipiscent*: returning to a better mind or opinion—(OED). 迴趣

and could respond offhand to queries pursuant to the colloquy. Although his *Avataric Corpora* could be visible universally, they would not be divorced from the *Original Nature*. This would mean the acquisition of the *Disportive Samadhi*⁷ by *Masterful Supernal Power*.⁸ Such is the state of *Perceiving the Original Nature*.”

Chi-Cheng asked the Master again, “What is meant by ‘*not instituting*’?”

The Master said, “As the *Original Nature* is inherently *flawless, inaneless, and turbulentless*; hence when one implements *Prajna* to contemplate and illuminate on it from moment to moment, one would be constantly *detached* from *Dharmic Appearances*, mastery-commanding and free to go anywhere and in any wise—under such circumstances, what more would it be necessary to institute? In fine, one is supposed to be *self-enlightened* on one’s own *Original Nature*, and to enlighten oneself instantaneously and cultivate oneself instantaneously, wherein there would be no *gradualized order*; therefore, no *Dharmas* would be *instituted* in the course at all. Moreover, since all *Dharmas* are in its own state of *Serene-Surcease*, where could *Gradualized Order* be embedded?”

On hearing this, Chi-Cheng made prostrations, and wished to attend on the Master, which he did thenceforth from dawn till dusk

7. *Disportive Samadhi*: When one is so good at *Samadhi* that one could enjoy doing it and treat it like entertainment; in this case, the *Samadhi* to that individual is called *Disportive Samadhi*. 遊戲三昧

8. *Masterful Supernal Power*: unrestricted supernatural power. 自在神通

without laxity.

[Cheng was originally from Tai-Ho of Chi State.]

[8-2]

A monk named Ji-Che was from Chiang-Hsi Province. His secular surname used to be Ch’ang, with Hsing-Ch’ang as first name. When young, he was quite ardently chivalrous. Ever since the divergence of *Edifications* in the South and the North, albeit the two leading Masters were beyond egocentricity, the disciples and adherents were very fervent in Attachment and Repugnance. At that time the disciples of the Northern Sect unofficially intalled Master Shen-Hsiou as the Sixth Patriarch, but they still feared lest the fact that the Fifth Patriarch had transmitted the *Cassock and Dharma* to another Master should be widely known to the world, and so they commissioned Hsing-Ch’ang to assassinate the Master. Being endowed with the *Mental Supernal-Power*, the Master had foreseen the matter. He placed ten ounces of gold on a chair. At nightfall, Hsing-Ch’ang entered the Patriarch’s chamber, and was on the brink of killing him. In the nick of the time, the Master extended his neck for it; Hsing-Ch’ang wielded his sword three times without wreaking any harm to the Patriarch at all.

The Master then spoke, “The righteous sword would do no evil; the evil sword could do no righteousness. I only owed you the gold, but never owed you life.”

Hsing-Ch’ang was so astounded that he swooned and collapsed

onto the floor. He did not revive until a long while later. He then mournfully implored for repentance, and expressed the wish to *renounce the Worldly Home*. Thereupon the Master handed the gold over to him and told him, “For the time being you need to leave, lest other disciples should try to hurt you in return. You can alter your appearances and come some other day, and I will take you in then.”

Hsing-Ch’ang took the Master’s bidding and escaped during the night. Afterwards he *joined the Samgha* to become a priest, and he observed all the Precepts meticulously and practiced sedulously. One day he recalled the Master’s words, thence he journeyed a long way to pay homage. The Master said, “I have been thinking of you for a long time; why did you come so late?”

He replied, “Previously Your Mastership had pardoned me my sins. Now although I have *renounced the Worldly Home* and had practiced ascetically, it is still far from sufficient to return your benevolence. The only way to do it, to my understanding, would be to promulgate the Dharma and *deliver the Multibeings*, would it be not? I often read *The Sutra of Nirvana*, but could not realize the meanings of *Constancy* and *Inconstancy*. I beg Your Mastership, for Compassion’s sake, to explicate it briefly for me.”

The Master said, “The so-called *Inconstancy* is the *Buddha-Nature*. And *Constancy* would incorporate all the Differentiating Minds towards all Dharmas such as Virtues or Vices.”

He said, “What Your Mastership has just said is at great variance

with the words of the *Sutra*.”

The Master said, “I am the one that *transmit the Buddha’s Mental Cachet*;⁹ how would I dare to be at variance with the Buddha’s *Sutra*?”

He said, “In the *Sutra* it says that the *Buddha-Nature* is *constant*, but Your Mastership say that it is *inconstant*. All the *Dharmas* of virtue and vice, even the *Bodhi-Heart*, are *inconstant*, and yet Your Mastership say that it is *constant*. This is where the contradiction lies. And that makes me all the more perplexed.”

The Master said, “In the past when I listened to *Bhiksuni Infinite-Treasure* reciting this *Sutra of Nirvana* only for one time, I was able to expound it for her, without any contradiction whatsoever with the *Sutra* itself, not even in one word or in one meaning. And now what I am expounding to you would not be of any discrepancy with that, either.”

He said, “Since my knowledge is shallow and unclear, I wish Your Mastership to expound it more in detail for me.”

The Master said, “Are you aware of this or not: if the *Buddha-Nature* were *constant*, it would turn out that no *Dharma* could remain in existence, including Virtues and Vices, insofar that even to the end of Kalpas’ time, there would not be any one person who could *generate Bodhi-Heart*.¹⁰ Therefore, what I mean

9. *Buddha’s Mental Cachet*: a metaphor for the most significant part of Buddha’s teachings; it is like the official Seal of a king which is used to mean official approval, or the highest authority, hence. 佛心印

10. *generate Bodhi-Heart*: to be aspired to quest and practice for the attainment of Bodhi. 發菩提心

by *Inconstancy* is exactly what the Buddha means by ‘the *Modus* of the *Veracious Constancy*.’ Moreover, if all the Dharmas were *inconstant*, each and every creature and matter would possess a *Self-entity* which is to undergo *Nascence-Demise*. If this be the case, the essence of *Veracious Constancy* would fail to pervade everything universally. Therefore, the *Constancy* that I am talking about is exactly the Import of the *Veracious Inconstancy* that the Buddha divulges. It was due to the fact that all *Plebeians* and *External Wayists* are adhered to *Devious Constancy*, and that the *Duo-Yanaists* would take the *Veracious Constancy* to be *inconstant*; all of these put together would form the *Eight Perversions*. That is why the Buddha confuted their *Devious Views* in the *Ultimate Tenet of Nirvanaic Teaching* by divulging explicitly the *Veracious Constancy*, *Veracious Felicity*, *Veracious Ego*, and the *Veracious Purification*. And now you are being adhered to the words and running in contravention with the *Purport* in that you take the *Nihilistically Extinctive Inconstancy* and the decidedly obdurate *Constancy* to be truthful, to the extent that you misinterpret the Buddha’s final, consummate, wondrous, and most sophisticated edicts. Whereby, albeit you were to read it for one thousand times, what good could it render?” At these words, Hsing-Ch’ang was suddenly immensely enlightened. Thence he offered a *Gatha*:

1 It is all due to people’s *Adherence*¹¹ to the *Inconstant Mind*¹²

11. *Adherence*: When an *Attachment* grows so strong that it becomes a dogged *Tenacity*, it is called *Adherence*. 守：執著

12. *Inconstant Mind*: The Mind is vagarious and whimsical, and it is apt to change from instant to instant, hence. 無常心

That prompts the Buddha to divulge the *Quintessence of Constancy*.¹³

When one practices without knowing the *Dexterous Means*,¹⁴

It would be similar to picking up broken tiles in a pond in Springtime.

- 2 Now that I have refrained from making any vain Exertions, *Buddha-Nature* marvelously manifests itself in front of me. Nevertheless, it did not come from the Master’s bestowal, Nor did I obtain anything new.

The Master then said, “Now that you have comprehended perspicuously, it is meet that you be named “Mental-Lucidity” (Ji-Che). Thereupon Che acknowledged his appreciation to the Master by making obeisance, and then withdrew.

[8-3]

The Master saw that people from different Sects were wont to question and refute one another, and would end up in nurturing ill-will toward each other, and so he summoned all the Congregants, and said unto them in *commiseration*: “For a *Bodhi Learner*, it behooves him to abolish all Virtuous Notions and Vicious Notions, insofar that to him there would be no more

13. *the Quintessence of Constancy*: The Mind of the Original Nature is not subject to Inconstancy or Transiency, and it is free from all Vitiations as well, hence. 常性

14. *Dexterous Means*: good, deft, skillful methods in teaching and practicing, derived from great wisdom of good Gurus. 方便

Names to denominate anything; until then could this state be entitled as the *Original Nature*. The *Undichotomized*¹⁵ *Essence* is the *Veracious*¹⁶ *Quintessence*. If one is to institute all the sundry *Edificational*¹⁷ *Doctrines* based on the *Veracious Quintessence*, it necessitates one to perceive the *Quintessence straightway*.”

On hearing this, all the people present made obeisance and besought the Patriarch to become their Guru.

15. *Undichotomized*: not divided into two conflicting parts; not dualized. 無二；不二

16. *Veracious*: truthful. 實；真實的

17. *Edificational*: of teaching. 教化的

Chapter 9: Royal Support for the Dharma

[9-1]

On January 15 of the first Shen-Long Royal Calendric Year,¹ under the Reign of Chong-Dzong, Emperor Jong-Dzong and Empress Wu sent a Royal Decree to the Sixth Patriarch: “We had already invited Master An and Master Hsiou to come to the palace, so that we may make offerings to them. And after office time, we would enquire them about the *Uni-Yana*. Yet during these times, both these two Masters would humbly recommend: ‘In the South right now there is the Ch’an-Master Neng, who, having esoterically received Master Hong-Jen’s *Cassock-Dharma*, is now transmitting the *Mental Cachet of Buddha*. Your Majesty could enquire these questions of him.’ Hence, we are dispatching the Royal Steward-Master She-Jien to bring the Decree to invite Your Mastership. We wish that Your Mastership would kindly grant to come to the Capital City expeditiously.”

The Master declined the invitation on account of ailments in a formal letter, expressing his wish to stay in the wooded mountain for the lifetime.

She-Jien then asked the Master, “In the Capital City, all the Ch’an-Masters would say, ‘Anyone who wishes to realize the *Truthful Way* must perform *Dhyanaic Sittings*² to cultivate *Stasis*. Without *Dhyanaic Stasis*, it would be totally out of the question

1. **On January 15 . . . Royal Calendric Year**: *circa* 705 A.D. 神龍元年上元日

2. *Dhyanaic Sitting*: i.e., sitting meditation. 坐禪

for one to attain *Liberation*.’ May I know what Your Mastership would have to say in this respect?”

The Master said, “The *Truthful Way* lies in the Enlightenment of the Mind, rather than in the *Sitting*. It states in the *Sutra*: ‘If someone professes that the *Thus-Adventist*³ either sits or reclines, this person is practicing the *Devious Way*.’⁴ Why is it so? The *Thus-Adventist* neither comes from anywhere, nor fares to any place. The state of *Non-nascence* and *Non-demise* is the *Purified Dhyana* of the *Thus-Adventist*. All the *Dharmas* being *Vacuous* and *Serene*, such is the *Purified Sitting* of the *Thus-Adventist*. Ultimately speaking, there is no *Consummate Attestation*,⁵ let alone *sittings*?”

[9-2]

She-Jien said, “When I return to the Capital, His Majesty would demand of me. I would like Your Mastership, for Compassion’s sake, to instruct me concerning the *Essentials of the Mind*, so as to be passed around the Two Imperial Household Halls, as well as among the *Bodhi Learners* in the Imperial City. And this may be likened to kindling a hundred thousand lamps from a single lamp; as a result, all the darkness would turn into brightness, and the brightness joined by brightness would enable it to pass on interminably.”

3. the *Thus-Adventist*: i.e., the Buddha. 如來：佛

4. ‘If someone professes that . . . the *Devious Way*’: text cited from *The Diamond Sutra*. 「若言如來若坐若臥，是人行邪道」

5. *Consummate Attestation*: i.e., ultimate fulfillment. 證；究竟證

The Master said, “In the *Truthful Way*, there is neither Darkness nor Brightness. Darkness and Brightness would only signify *alternate substitutions*.⁶ As concerns the ‘Brightness and Brightness passing on interminably,’ there is still an end to it, for the denominations of ‘Brightness’ and ‘Darkness’ are instituted by two antithetical counterparts.⁷ Yet, *The Sutra of Purified Appellation* says, ‘The Dharma is *unparalleled*,⁸ for there is no *Antithetical Counterparts* in the Dharma.”

Jien said, “The Brightness is a metaphor for Wisdom, and the Darkness a metaphor for *Annoyances*. If a *Bodhi Cultivator* does not employ Wisdom to illuminate and destroy *Annoyances*, what could enable him to depart from the *Incipientless*⁹ *Nascence-Demise*?”¹⁰

The Master said, “Annoyance itself *is* Bodhi; they are neither *dichotomized* nor *disparate*.¹¹ ‘To employ wisdom to illuminate and destroy *Annoyances*’ is the view of the *Duo-Yanaists*, which is formulated for people with the *Propensities* of the ‘*Goat-Vehicle*’ and ‘*Deer-Vehicle*.’ As for people with higher wisdom and greater *Propensities* are totally unlike this.”

6. *alternate substitution*: one substitutes for another incessantly. 代謝

7. *instituted by two antithetical counterparts*: i.e., founded by two conflicting elements. 相待而立(因對比而成立)

8. *unparalleled*: i.e., unrivaled; without a match; supreme. 無有比

9. *Incipientless*: too long ago to determine a spot for its beginning to the effect that it seems to be without a beginning, hence; beginningless. 無始

10. *Nascence-Demise*: Lives and Deaths; i.e., Transmigration, or *Samsara*. 生死

11. *Annoyance is Bodhi; they are neither dichotomized nor disparate*: Both Annoyance and Bodhi, ultimately speaking, arise from the *Original Nature*, hence. 煩惱即是菩提，無二無別。

Jien asked, “What then is the View of the *Major Vehicle*?”

The Master said, “Just like Brightness and Unbrightness, the commonality would view them as two totally different matters. Yet to the Wise who *apprehend* the *Dharma* thoroughly, these are actually *undualistic* in their *Essence*. The *Undualistic Essence* is the *Veracious Essence*. The state of the *Veracious Essence* signifies that: when it comes to reside within the *commonplace* and inane people, it would not decrease in any way; should it reside within Saints or Sages, it would not increase, either. When it dwells in *Annoyances*, it is *unperturbed*; whilst in *Dhyanaic Stasis*, it would not grow to be *inertial*. It is *unextinctive* and *impermanent*, *unadventing* and *undeparting*; it is not situated in the *interior*, nor in the *exterior*, nor *in-between*; it is *unnascent* and *unperishing*. Both its *Quintessence* and *Appearance* are in the state of *Thus-Thusness*. It resides constantly without *Transmutations*. Thus it is entitled as the *Truthful Way*.”

Jien said, “Would the *Non-nascence* and *Non-perishment* that Your Mastership referred to be of any difference from that of the *External Wayists*?”

The Master said, “The *Non-nascence* and *Non-perishment* that the *External Wayists* postulate is to employ ‘*Perishment*’ to halt ‘*Nascence*,’ and then utilize ‘*Nascence*’ to offset the ‘*Perishment*.’ Hence, the ‘*Perishment*’ that they allege turns out to be nothing but *Non-perishment*; furthermore, the *Non-nascence* that they asseverate is actually in the state of *Nascence*. Whereas, the *Non-nascence* and *Non-perishment* that I am divulging is *unnascent from the origin*, hence at present it could not go into *Perishment*,

either. Consequently, it is different from the *Externalist’s* way. If you desire to cognize the *Essential of the Mind*, what you would need to do is simply *not to deliberate on either Virtue or Vice*, and you would be able to be *integrated* with the *Noumenon of Purified Mind*, which is translucently clear and constantly serene, with its wondrous *Implementations* as numerous as the sands of the Ganges.”

After the instruction, Jien was instantly enlightened. Thence he made obeisance, took leave of the Master and returned to the palace to make a formal report on what the Master had said.

[9-3]

On September the third of that same year, there came a Royal Decree commending on the Master: “Your Mastership declined our invitation on the grounds of old age and ailment. Yet Your Mastership’s cultivation on the *Truthful Way* for us is certainly the *Meritorious Field* to the whole nation. In so doing, Your Mastership are exactly like *Purified Appellation*,¹² who made the pretext of ailments in Vaisali Town so as to promulgate the *Major Vehicle*, and to transmit the *Buddhaic Heart* by divulging the *Undichotomized Dharma*. She-Jien has recounted the Apprehension-Perception of the *Thus-Adventist* that Your Mastership has instructed. Apparently, owing to the Merits that we have accumulated, as well as the *Virtuous Radices* that we have implanted in past lives, we are able to come upon the time when Your Mas-

12. *Purified Appellation*: i.e., *Vimalakirti*, a *Pusa* in the *manifestation* of a lay practitioners. 淨名(即維摩詰)

tership make your Emergence in the world, so that we can be instantly enlightened on the *Supreme Yana*. We are very much beholden to Your Mastership's beneficence, for which we would make obeisance interminably. In the meanwhile we would like to present to Your Mastership a purple damask silk Cassock and a crystal Alms-Bowl. We have also commanded the Governor of Shao State to renovate and embellish the Temple's building, with a *Royal Appellation* conferred¹³ on Your Mastership's previous residence as the 'National Beneficence Temple.'”

13. **a Royal Appellation conferred:** to give a name to someone or something officially by the authority of the King; it was considered as a great honor, and the Appellation was usually personally written down in calligraphy by the conferrer himself on a signboard, signed and affixed with his personal or official seal. And this affair is deemed as a very culturally refined, sophisticated, and artistic matter by men of letters in bygone days. 御賜；御賜名爲；賜名

Chapter 10: The Bequeathing Consignment

[10-1]

[10-1a]

One day the Master summoned the disciples Fa-Hai, Chi-Cheng, Fa-Da, Shen-Huei, Chi-Ch'ang, Chi-Tong, Chi-Che, Chi-Dao, Fa-Jen, Fa-Ju, and some others, and said to them, “You are different from others. After I go into *Surcease Deliverance*,¹ each one of you shall be a master of a district respectively. Now I am going to instruct you how to expound the *Dharma*, so that you would not miss the *Principal Doctrines* of this Lineage.

“First of all, you should cite the *Dharmic Portal* of the *Three Genuses*,² and in actual application, you would implement the Thirty-Six pairs, so that you would be detached from the *Two Ultraistic Extremes*, either in the Emergence or Submergence³ of your speeches. Furthermore, in any case do not depart from the *Original Nature* in divulging any *Dharma*. If anyone should suddenly enquire you on the *Dharma*, your answer would all be in pairs, making use of *Antithetical Methodology*, keeping the coming and going interrelated. However, eventually, you would render all the Antithetic *Dual-Dharmas* entirely abolished, without any remnant to be harked back to.

1. *Surcease Deliverance:* i.e., *Nirvana*. 滅度

2. **the Three Genuses:** They are the Umbrages (or Aggregates), the Domains, and the Ingressions. 三科(指陰界入三科法門)

3. **Emergence or Submergence:** i.e., the beginning or the conclusion. 出沒

The *Three Genuses* consist of the *Umbrages*, *Domains*, and *Ingressions*. The *Five Umbrages* include *Matter*, *Sensation*, *Deliberation*, *Kinesis*, and *Cognizance*. The *Ingressions* are the *Twelve Ingressions*, which are composed of the *Six External Dusts*, namely, *Color*, *Sound*, *Aroma*, *Flavor*, *Touch* and *Dharma*; and the *Six Internal Gates*, viz., *Eye*, *Ear*, *Nose*, *Tongue*, *Body*, and *Ideation*. The *Domain* denotes the *Eighteen Domains*, which consist of the *Six Dusts*, the *Six Gates*, and the *Six Cognizances*. The *Original Nature* can incorporate all the myriads of *Dharmas*, hence it is called the *Cognizance of Incorporating Repertory*. If a person generates an *Ideation* in his own mind, it would become *Transforming Cognizance*, whereby all of his *Six Cognizances* will be brought into existence directly, and immediately afterwards these *Six Cognizances* will egress through the *Six Gates* to perceive the *Six Dusts*. Therefore, all the *Eighteen Domains* gain their *Implementations* from the *Original Nature*. Consequently, had there been *Deviousness*⁴ in the *Original Nature*, it would bring about eighteen *Deviousnesses*. If there be *Propriety*⁵ in the *Original Nature*, it shall bring forth eighteen *Proprieties*. If the *Implementation*⁶ be vile, it would pertain to *Plebeian Application*; should the *Implementation* be virtuous, it would pertain to *Buddhaic Application*. What gives rise to the *Implementations*? They arise from the *Original Nature*.”

4. *Deviousness*: crookedness. 邪

5. *Propriety*: correctness. 正

6. *Implementation*: working. 用 ; 運用

[10-1b]

“With respect to the *Antithetical Methodology*, first of all, as concerns *External Phenomena*, the inanimate beings would consist of five pairs: viz., the Heaven pairs with the Earth; the Sun pairs with the Moon; Brightness pairs with Darkness; Femininity pairs with Masculinity; Water pairs with Fire. These are the Five Pairs.

Still there are the twelve pairs for the locutions of *Dharmic Appearances*; they are: Term pairs with Dharma; Beingness pairs with Non-beingness; Material pairs with Immaterial; *Appearance* pairs with *Non-appearance*; *Perviousness*⁷ pairs with *Imperviousness*⁸; Matter pairs with *Vacuity*; Mobility pairs with Quietude; Purity pairs with *Turbidity*; *Secular* pairs with Sacred; *Samgha* pairs with laity; Senility pairs with Puerility; largeness pairs with smallness—these are the twelve pairs.

“There are nineteen pairs of implementations that arise from the *Original Nature*. They are: Long pairs with Short; *Devious* pairs with Proper; *Inanity* pairs with Wisdom; *Nescience*⁹ pairs with *Noesis*,¹⁰ Turbulence pairs with Stasis; Benevolence pairs with Venom; Precept pairs with Offence; Straight pairs with Sinuous; Real pairs with Vain; Precarious pairs with Secure; *An-*

7. *Perviousness*: *Pervious* originally means leaking, or penetrable; thus here *Perviousness* signifies the quality of being vulnerable to Annoyances and Vitiations (corruption). This is the state of ordinary Multibeings. 有漏

8. *Imperviousness*: the antonym of *Perviousness*; i.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of saints and Buddhas. 無漏

9. *Nescience*: unbrightness; without light; Ignorance. 愚

10. *Noesis*: the highest wisdom. 智

noyance pairs with *Bodhi*; *Constancy* pairs with *Inconstancy*; *Mercy* pairs with *Detriment*; *Liking* pairs with *Detestation*; *Relinquishment* pairs with *Penuriousness*;¹¹ *Proceed* pairs with *Regress*; *Nascence* pairs with *Demise*; *Dharmic Corpus* pairs with *Corporeal Body*; *Avataric Corpus* pairs with *Requital Corpus*. These are the nineteen pairs.”

[10-1c]

The Master said again, “If you fully comprehend and know how to make use of these Thirty-six Paired Dharmas, you would be able to Synthesize and Unify all the *Dharmas* and *Sutras*, and at both the beginning and the close of your discourse, you could be *free* from the two *Ultraistic Extremes*. By applying the *Original Nature* to the discourses with others, externally you could be *detached* from all *Appearances* in the midst of confrontation with *External Appearances*; internally you could also be *detached* from *Vacuity* in the midst of close confrontation with the *Internal Vacuity*. Should you be entirely *adhered* to *Appearances*, you would germinate and enhance *Devious Views* in yourself. Were you to be completely *adhered* to *Vacuity*, you would nurture nothing but *Nescience*. In the meanwhile, those who are *adhered* to *Vacuity* are prone to calumniate the *Sutra* by saying that ‘*Words are of no use*.’¹² If Words are not to be

11. *Penuriousness*: extreme stinginess. 慳; 慳吝

12. ‘*words are of no use*’: This has been one of the grossest misunderstanding about Ch’an Buddhism. There is a very celebrated painting in a book on Japanese Culture, with the caption of “Master Huei Neng Ripping off Books of Sutras.” How could that be true? To say the least of the fact that the Patriarch himself got enlightened on *the Diamond Sutra*, which he encourages everyone to read right from

used, people must not speak at all. And yet, in this very word ‘Speaking,’ it is a manifestation of the *Appearance* of a Word! Those people would also say, ‘The *Straightforward Way* is not instituted by Words.’ However, even these two words ‘not instituted’ *are* themselves Words. When they see people discoursing, they would denigrate them by saying that they are ‘*adhered* to Words.’ You people here should understand that in so doing, it is bad enough for these people to be thus *self-aberrant*, and they are calumniating the Buddha’s *Sutras* withal. Don’t you ever calumniate the *Sutras*, for it will incur innumerable sinful *Impediments*. If one is *adhered* to *External Appearances*, whilst endeavoring to conduct all kinds of *Dharmas* in the pursuit of *Veracity*; or one might exert oneself to construct temples everywhere, whilst discoursing on the erroneous inadequacies of *Beingness* or *Non-beingness*. Such people would not be able to perceive the *Original Nature* throughout Kalpas of time.

“After hearing this *Dharma*, you are supposed to *cultivate* yourself according to it. Therewithal, do not ever maintain yourself in ‘*total non-deliberation on anything*,’ for it would only cause *Stagnating Impediments* to the *Bodhian Essence*. Conversely, if a person would not *cultivate* himself after hearing this *Dharma*,

the outset, let alone the Master’s own words here denouncing the devious views about the abolition of Words in Buddhist cultivation. It should be called to the attention of all Ch’an students that the aforesaid painting is not only an ignorant imaginary product based on the painter’s own ignorance and misunderstanding about Zen, but also a calumny on our Patriarch, which is derived from some inane evil views of later-day “Wild-Ch’anists,” who due to bad Karma and lack of wisdom practiced Ch’an in the wrong way, and thereby misled the world by their views of foolish arrogant fervent iconoclastic-complex: A genuine Ch’an cultivator would take pity on their petty destructive misdeeds, and defend the Right *Dharma*. 「不用文字」(即文字無用)

he would tend to engender *Devious Notions* instead, due to his mere acquisition of this knowledge. You only need to *cultivate* the *Non-residing Dharmic Bestowal*¹³ in compliance with the *Dharma*. After attaining Enlightenment, you should *expound* the *Dharma* according to this, *implement* it according to this, *execute* it according to this, *undertake* it according to this; thus you would never fall short of this Lineage.

“When facing someone’s queries on the *Import*, and if he inquires about *Beingness*, you would reply with *Non-beingness*. Conversely, if he inquires about *Non-beingness*, you would reply with *Beingness*. If he inquires about the *Secular*, you would reply with the *Sacred*. Contrarily, if he inquires about the *Sacred*, you would reply with the *Secular*. For out of the interaction of the *Reciprocal Causality*¹⁴ of the two Extremes, there will emerge the *Truth* of the *Middle Way*. Thus to a certain inquiry, you would reply with an *antithetical* answer, and all the rest should be conducted in the like manner; thus you would not lose the ground of the *Tenet*. For instance, when someone asks you, ‘what is meant by Darkness?’ You might answer thus: ‘Brightness is the *Primal Cause*, and Darkness is the *Contingent Factor*; when Brightness submerges, Darkness will come into existence.’ Thus, you would utilize Brightness to offset Darkness, thence, in turn, utilize Darkness to bring out Brightness in relief. When the *Coming* and the *Going* are in the interaction of *Reciprocal Cau-*

13. *Non-residing Dharmic Bestowal*: to bestow Dharmas to people for their benefit, and yet refrain from being attached either to the people benefited or the Dharma bestowed. This is the essential theme of *The Diamond Sutra*. 無住相法施

14. *Reciprocal Causality*: the inter-relationship between Causes and Effects. 相因(相互爲因)

sality, the *Tenet* of the *Middle Way* would thus be established. All the other inquiries could be handled in this wise. Hereafter, when you transmit the *Dharma*, you should in turn instruct and pass this methodology down, so that the *Essential Animus* of this Lineage would not be missing.”

[10-2]

In the July of Tai-Chi, the first Royal Calendric Year of Emperor Ray-Jong of Tang Dynasty,¹⁵ the Master ordered his disciples to go to the National Beneficence Temple in Hsin State to construct a *stupa*,¹⁶ which was completed in the summer of the next year. On July the first, the Master summoned all the disciples and said, “I will be leaving the world by August. If you still have any Misgivings at all, you should enquire about it as early as possible. I will help you to eliminate the Misgivings, so as to obliterate all your *Perplexities*; for after my departure, there would be no one to instruct you.” On hearing this, Fa-Hai and others all wept their mournful tears, except for Shen-Huei, who was neither moved in countenances nor in mood; nor did he weep tearfully. The Master said, “Shen-Huei the little master has realized the *Equitability*¹⁷ of goodness and badness, so that he is unmoved by either praise or slander, and that sadness or gladness would not arise in him. Others have not yet attained

15. *In the July of Tai-Chi . . . Tang Dynasty*: circa 712 A.D. 唐朝太極元年壬子，延和七月

16. *stupa*: a Buddhist pagoda, usually built in honor of a Buddha, Pusa, or high priest, in which their physical relics are kept both for commemoration and for posterity to worship. 塔

17. *Equitability*: equalness. 平等

this state. What kind of *Way* have you been practicing in the mountains during all these years after all? Since you are lamenting so pathetically, what would it be that you are worried about? If you are worried about what place I would be going to, I do know where I am going. If I did not know where I would be going, I would not have been able to predict to you the fact that I am leaving. The reason why you are weeping so ruefully is simply because you have no idea about where I will be going—if you are aware of it, it is unfitting for you to weep so mournfully. There has never been *Nascence-Demise*, nor *Advent-Departure* in the *Essence of Dharmas*. Now you all take your seat, and I will divulge to you a *Gatha*, which is called ‘the *Gatha* on Truth-Falsity and Mobility-Serenity.’ You should all recite this *Gatha* and try to comprehend my *intent*; you also should *cultivate* yourselves according to this *Gatha*, so that you would not miss out the *Denominational Purport*.”

Subsequently, all the *Samgha* members made obeisance and besought the Master to impart the *Gatha*, which reads thus:

- 1 Everything, one and all, is unreal;
So seek not for something real to perceive.
If you do perceive anything real,
The *Perception* itself would become untrue.
- 2 If you desire to have *Reality* within yourself,
Departure from *Spuriousness* will render your mind True.
If your Mind would not detach from Shams,
Thus without Internal Truthfulness, where at the outside

could you find Truthfulness?

- 3 Only *Sentient-kind* could comprehend *Mobility*;
For the *Insentient-kinds* are all *immobile*.
If you should stick to the practice *Immotivity*,
You would turn to be as *impassive* as the inanimate beings.
- 4 If you aspire to pursue the *Veracious Immotivity*,
You should descry the *Immotivity*¹⁸ within all the *Motivities*.¹⁹
Sheer *Immobility* is akin to inanimate impassiveness,
Yet the Inanimate Beings are not endowed with the *Seeds of Buddha*.
- 5 You should be ingenious in distinguishing well amongst *Appearances*,
And yet remain *Impregnable* with the *First Purport*.²⁰
If you could but effect such a *Perception*,
It would be the *Application* of the *Veracious Thusness*.
- 6 I would adjure all *Bodhi Learners*
To exert yourselves to be heedful
Not to adhere to the cleverness of *Life-and-Death*
Within the *Portal* of the *Major-Vehicle*.
- 7 It is only those who are *in congruent correspondence with*
your speech

18. *Immotivity*: the state of unmovement. 不動

19. *Motivities*: things that are in movement. 動

20. *the First Purport*: the Highest Doctrine. 第一義

That you may discourse on the *Buddhaic Tenet* with them;
If they are actually *incongruent* with it,
You should simply make them gleeful by joining your palms.

- 8 This *Lineage* would not subscribe to any contentions,
For contentions would assuredly miss the *Purport* of
Bodhi.
Adhering to *contravention* and contending about *Dharmic*
Portals
Would simply subject one's *Original Nature* to undergo
Life-and-Death.

[10-3]

At that time, when the disciples had heard the *Gatha*, they all made obeisance. And since they had comprehended the Master's Intent, they all concentrated their mind to cultivate according to the Dharma, without raising any more contentions. Now that they knew that the Master would not stay in the world for long, Elder Fa-Hai prostrated again and asked, "After Your Mastership *enter into Surcease*, to whom will the *Cassock-Dharma* be transmitted?"

The Master said, "The *Dharma* that I have divulged since the time at Da-Fan Temple until now shall be transcribed and published for circulation, and it will be entitled as *The Altar-Sutra of Dharmic Treasure*. You should all safeguard it and instruct it from one to another successively, so as to deliver *the Multi-beings*. If you follow this Tenet in expounding the Dharma, it

could be named the *Orthodox Dharma*. The reason why I am only divulging the *Dharma* to you without transmitting the *Cassock* is partly because all of you are so maturized in the *Radix of Faith* that you are decidedly devoid of any Skepticism, and will be capable of undertaking the Great Task to come. Moreover, according to the *intent* of the First Patriarch Bodhidharma's *Transmission-Gatha*, the *Cassock* should not be transmitted. His *Gatha* reads:

The original intent of my Advent to this alien soil
Is to transmit *Dharmas* so as to *salvage* the *aberrant*
Multitudes.
Henceforth, one Flower will be blooming with Five petals
of Leaves,
And the Fruitions will be naturally consummated.

The Master said again, "Good Mentors, now I would like each one of you to purge your own mind, so as to listen to the *Dharma* that I am going to divulge unto you: if you desire to attain the *Seminal-Noesis*,²¹ you need to apprehend thoroughly the *Uni-appearance Samadhi*²² and *Uni-performance Samadhi*.²³ Wherever you are, if you would not *reside* in any *Appearance*,

21. *Seminal-Noesis*: the seed of wisdom; the wisdom that is the origin, or genetic source of all wisdoms. This refers to the wisdom of Buddhas, Pusas, and other Saints. 種智

22. *Uni-appearance Samadhi*: uni-appearance, or "one-appearance," said of the unified outlooks during the cultivation of this Samadhi. 一相三昧

23. *Uni-performance Samadhi*: Samadhi attained by executing it in one single posture, such as the Constantly Walking Samadhi, the Constantly Standing Samadhi, the Constantly Sitting Samadhi, the Half-Sitting half-walking Samadhi, etc. 一行三昧

nor nurture *Detestation* or *Attachment* toward that same *Appearance*, nor would you *seize* or *repel* it, nor ponder over any matter pertaining to benefit, success, or failures, insofar that you could always stay peacefully unengaged, suavely serene, unfervently congenial, and nonchalantly content; such state is termed the *Uni-appearance Samadhi*.

“Whereas, wherever you are, during your walking, standing, sitting, or reclining, if you could maintain the *Purified One Straight Mind* as your *Immovite*²⁴ *Bodhi-Site*,²⁵ thereby to realize the *Pure-Land* truthfully, this state is called the *Uni-performance Samadhi*.

“Whoever is endowed with these two *Samadhis*, he can be compared to the Soil with Seeds therein. This Soil will contain and conceal those Seeds, and it will also nurture and nourish them to make them grow and mature until Fruition. By the same token, the *Uni-appearance Samadhi* and the *Uni-execution Samadhi* would act exactly like this Soil. Now the *Dharma* that I am divulging is like the opportune Rain, which will moisten all the ground universally; whereas your *Buddha Nature* could be compared to the Seeds, which on encountering the Rain’s moisture will all start burgeoning. Those who succeed to my *Animus* are assuredly to obtain *Bodhi*. Those who *implement* pursuant to my teachings are decidedly to attest the wondrous *Fructifications*. Now listen to my Gatha:

24. *Immovite*: unmovable; undestroyable. 不動

25. *Bodhi-Site*: the place where one practices for the attainment of Bodhi (Enlightenment). 道場

The *Mental-Terra* embodies various Seeds,
Which, after catholic Rains, will all be burgeoning.
On the efflorescence of *Instantaneous Enlightenment*, all
Sentiments would desist,
And the Fruits of *Bodhi* will be achieved naturally.

When the *Gatha* was recited, the Master said, “As the *Dharma* is *undichotomized*, so is the Mind. The *Truthful Way* is purified, devoid of any *Appearances*. All of you should take heed not to ‘*contemplate on Quietude*,’ nor to ‘*vacuate the Mind*’.²⁶ For this Mind has been pure in essence, hence there would be nothing to *appropriate* or *abnegate*.²⁷ Each of you should exert yourself, and do well pursuant to the *Contingent Factors*.²⁸ Thereupon the disciples made obeisance and withdrew.

26. **to vacuate the Mind**: to try to make the mind “empty” by not thinking of anything at all. This method is erroneous, and so should be done away with. Similarly, in recent days, there are some people who claim to have “vacuated their body,” i.e., to make their body seem to “disappear” or “invisible” either totally or partially (such as becoming invisible in the hands or the feet or the torso). These “Contemplative Visions” are virtually hallucinations resulted from bad Karmas as well as Devious Views. They are apparently illusive and erroneous, and are dangerously misleading, too. In the final analysis, these delusive visions result from a very strong attachment to the physical appearance on the one hand, and from the faulty comprehension about the Dharma on the other hand. If one fails to become aware of these being delusive phenomena, they could develop into *Maraic Phenomena*, which would frequently render the practitioner to fall into some uncontrollable habitual hallucinations (such as illusive auditions, internal dialogues either at the ear or within the body, etc.), and worst of all, they would eventually drive one into derangement. Therefore, all Truthful Ch’an cultivators would be better off to keep himself/herself away from these extremely pernicious “promising-looking” *Visions*, or “Attainment-like” *Pseudo-Transmutations*. 空其心

27. **there would be nothing to appropriate or abnegate**: Hence “quietude” or not, it is nothing but the phantasmal appearance arising in the mind; it is at once illusive and delusive. Therefore, they are far from the guideline to go by for practicing. 無可取捨

28. **pursuant to the Contingent Factors**: acting according to situations. 隨緣

[10-4]

On July the eighth, the Master suddenly said to the disciples, “I desire to return to Hsin State; quickly make arrangements for the boats.” Woefully and tenaciously the Assembly implored him to stay. The Master said, “Even the Buddhas who emerged in the world also *manifested Nirvana*. Where there is an *Advent*,²⁹ there is a *Departure*; none the less, the Truth remains constantly thus. And this corporeal body of mine will have somewhere to go.”

The Assembly said, “After Your Mastership’s departure from here, we wish you to come back soon!”³⁰

The Master said, “When the leaves fall, they return to where the roots are. When one comes, one does not come with a mouth.”³¹

They asked again, “To whom is the *Repertory of Right Dharmic-Eye* transmitted?”

The Master said, “Those who are endowed with the *Truthful Way* have obtained it; those who are *Mindless* have it realized thoroughly.”

The Master said again, “Seventy years after my departure, there will be two *Pusas* arriving here from the East. One of them is

29. *Advent*: coming. 來

30. **After . . . come back soon!**: This implies the supplication for the Master’s reincarnation (rebirth) to happen soon. 師從此去，早晚可回！

31. **When one comes, one does not come with a mouth**: That is, when people come (i.e., come to be born in this world), they just do it, without saying anything. 來時無口

a Home-renouncer,³² the other a Home-stayer.³³ They will be flourishing in the *Edification*³⁴ simultaneously, and will be establishing our *Denomination* successfully. They will also construct temples and populate thrivingly the Dharmic heirs.”

A disciple asked, “Could you tell us ever since the *Progenitor Buddha’s*³⁵ *Emergence*,³⁶ how many generations have there been so far with respect to the Dharma transmitted? Pray deign us the instruction.”

The Master said, “The *Manifestational Emergences* of antediluvian Buddhas are so innumerable that they are virtually incalculable. Now I just start to recount from the Seven Buddhas:

“In the Past *Majestic Kalpa*,³⁷ there were Vipassin Buddha, Sikhin Buddha, and Vessabhu Buddha; and then in the Present *Virtuous Kalpa*,³⁸ there were Kalusundha Buddha, Konagamana Buddha, Kassapa Buddha, and Shakyamuni Buddha. These are the Seven Buddhas.

32. **Home-renouncer**: i.e., a priest or nun. 出家；出家人

33. **Home-stayer**: i.e., a layman or lay person. 在家；在家人

34. **Edification**: teaching. 教化

35. **Progenitor Buddha**: the earliest Buddha. 佛祖

36. **Emergence**: appearance, said of the Buddhas’ or Pusas’ coming to be born in this world. 應現；出現世間

37. **the Majestic Kalpa**: An enormously big chunk of time is called a “*Mega Kalpa*,” which is given a proper name for the whole period. For instance, in the past, there was the *Majestic Kalpa*, during which time there were one thousand Buddhas manifesting themselves in this Universe and became Buddhas. At present, the Kalpa is called the *Virtuous Kalpa*, during which there are also one thousand Buddhas, among whom only four of them have emerged so far. The rest of the 996 Buddhas will come in the future successively, and the next Buddha to come after Shakyamuni will be Maitreya Buddha, who will be born here about 5,670,000,000 years from now, as clearly prophesied in the *Sutras*. 莊嚴劫

38. **the Virtuous Kalpa**: see note above. 賢劫

“Shakyamuni Buddha transmitted the Dharma to Saint Mahakasyapa as the First Patriarch. And thereafter the succeeding Patriarchs are:

The Second Patriarch: Saint Ananda
 The Third Patriarch: Saint Sanavasa
 The Fourth Patriarch: Saint Upagupta
 The Fifth Patriarch: Saint Dhritaka
 The Sixth Patriarch: Saint Michaka
 The Seventh Patriarch: Saint Vasumitra
 The Eighth Patriarch: Saint Buddhanandi
 The Ninth Patriarch: Saint Buddhamitra
 The Tenth Patriarch: Saint Parsva
 The Eleventh Patriarch: Saint Punyayasas
 The Twelfth Patriarch: Saint Asvaghosa Bodhisattva
 The Thirteenth Patriarch: Saint Kapimala
 The Fourteenth Patriarch: Saint Nagarjuna Bodhisattva
 The Fifteenth Patriarch: Saint Kanadeva
 The Sixteenth Patriarch: Saint Rahulata
 The Seventeenth Patriarch: Saint Sanghanandi
 The Eighteenth Patriarch: Saint Ghayasas
 The Nineteenth Patriarch: Saint Kumarata
 The Twentieth Patriarch: Saint Jayata
 The Twenty-First Patriarch: Saint Vasubandhu
 The Twenty-Second Patriarch: Saint Manura
 The Twenty-Third Patriarch: Saint Haklenayasas
 The Twenty-Fourth Patriarch: Saint Sinha
 The Twenty-Fifth Patriarch: Saint Vasiastia
 The Twenty-Sixth Patriarch: Saint Punyamitra

The Twenty-Seventh Patriarch: Saint Prajnatarā
 The Twenty-Eighth Patriarch: Saint Bodhidharma
 The Twenty-Ninth Patriarch: Grand Master Huei Ko
 The Thirtieth Patriarch: Grand Master Seng Tsan
 The Thirty-First Patriarch: Grand Master Dao Hsin
 The Thirty-Second Patriarch: Grand Master Hong Jen

“And I myself am the Thirty-Third Patriarch. The above-mentioned Patriarchs all inherited the Lineage from their predecessors respectively. Hereafter all of you should transmit the Lineage exactly in this wise to inheritors, and make no error or confusion in the order.”

A disciple asked, “Later on, will there be any mishaps?”

The Master said, “Five or six years after my Surcease, there will be a person trying to rob my head. Listen to my *Prognosticative Intimation*:³⁹

To support the parents on top of his head,
 He needs to supply them with meals for the mouths.
 The Peril⁴⁰ arose from the confrontation with Mahn;
 In the meantime, Yang and Liou are in office of the State.

[10-5]

On August the third of the second Hsien-Tien Royal Calendric Year of Emperor Shuen-Jong⁴¹ (This Royal Calendric Appella-

39. *Prognosticative Intimation*: a prophesy rendered in an enigmatic or hinting way.
 記；授記

40. *Peril*: danger. 難；災難

41. the second Hsien-Tien Royal Calendric Year of Emperor Shuen-Jong: *circa*

tion was altered into Kai-Yuen in December of the same year), after the vegetarian meal at National Beneficence Temple, the Master addressed the disciples, “Now you all take seats according to your status; I am going to take leave of you.”

Fa-Hai said, “What Teachings would Your Mastership like to bequeath to us, so as to help *aberrant* people in later ages to perceive *Buddha Nature*.”

The Master said, “You all listen attentively. If only *aberrant* people in later ages are able to *take cognizance of*⁴² *Multibeings*, they will be realizing the *Buddha Nature*. If they could not *take cognizance of Multibeings*, it would be extremely hard for them to meet with Buddha, even after seeking for thousands of Kalpas’ time.

“Now I am going to instruct you how to *take cognizance of the Multibeings* in your own Mind, and to perceive the *Buddha Nature* in your own Mind. Those who desire to see the Buddha should only *take cognizance of* the *Multibeings*. This is because only the *Multibeings* would be distracted away from the Buddha, rather than the Buddha to be distracted away from the *Multibeings*. When you are enlightened on your own *Original Nature*, *Multibeings* will turn into Buddhas. Whereas, when your own *Original Nature* is in aberrance, Buddhas would then be transformed into *Multibeings*. If your *Original Nature* shows *Equity*, *Multibeings* will turn Buddhas. If there is *Deviousness* and *Insidiousness* in your *Original Nature*, Buddhas will become

Multibeings. If your mind is insinuous and pernicious, the Buddha will then derogate into *Multibeinghood*. If only one single Notion becomes *righteous* and *equitable* momentarily, forthwith *Multibeings* will become Buddhas. You should rest assured that there has always been a Buddha in your own Mind; and your *Intrinsic Buddha* is the real Buddha. If you did not have a *Buddhaic Mind*, where could you find a real Buddha? Don’t you ever doubt about the fact that your *Intrinsic Minds* are Buddhas. There is not even one single matter that can be instituted externally; all the myriads of Dharmas are engendered from the Native Mind. Consequently, it states in the *Sutra*: ‘When the Mind arises, all the sundry Dharmas will arise from it; when the Mind desists, all the sundry Dharmas will desists with it.’ Now I am going to recite a *Gatha*, as a gift of bequest unto you; it will be entitled ‘A *Gatha* of the Original Nature as the Real Buddha.’ In later ages, when people could cognize the Import of this *Gatha*, they shall be able to perceive their Native Mind on their own, and shall also attain Buddhahood on their own. The *Gatha* reads:

- 1 The *Quintessence of Veracious Thusness* is the Real Buddha;
Devious Views and the *Three Venoms* are the *Mara*⁴³
 Monarchs.
 When one is *devious* and *aberrant*, *Mara* is residing in
 your Domicile,
 But once you engender *Proper Views*, the Buddha presides

43. *Mara*: a demonic celestial being, who usually becomes jealous when he sees people practicing the *Truthful Way*, and so he would not hesitate to throw all kinds of impediments in their way. 魔

713 A.D. 玄宗先天二年

42. *take cognizance of*: recognize. 識；識得

right in your Hall.

- 2 When *Devious Views* and *Three Venoms* manifest in your *Quintessence*,
It would be the same as *Mara* moves into your Home.
If you could eradicate the *Three-Venom Mind* with *Proper Views*,
The *Mara* would then turn into Buddha, which is ever true without fail.
- 3 *Dharmic, Requitat, and Avataric Corpora*—
These *Triple-Corpora* are actually Unitary in origin.
If you could perceive them in your own *Quintessence*,
It would be the Primal Cause towards attaining *Buddha Bodhi*.
- 4 The *Essence of Purity* is engendered from *Avatar* originally,
And so the *Essence of Purity* is ever within the *Avataric*.
It is the *Essence* that enables *Avatar* to *prosecute* the *Proper Modus*,⁴⁴
In the future, when *consummate*, it will become infinite.
- 5 The Nature of *coition*⁴⁵ is the *Cause* for *Purification*:
For the eradication of coitus will render the body purified.
If you estrange the *Five Desires* from the *Original Nature*,
You will perceive the *Quintessence*, and instantaneously everything will turn *truthful*.
- 6 For you are so fortunate as to come across the *Instantaneous Teaching* in this life,

You could be instantly enlightened on the *Original Nature*, thereby to see the *World-Venerated One*.⁴⁶

If one mistakes Practice *per se* for the pursuit of Buddhahood,
One would be perplexed where to find the Truth.

- 7 If one could perceive the *Veracity* in your own Mind,
This *perception* of *Self-Truth* is the cause of Buddhahood.
Unable to perceive one's *Quintessence*, one should seek outwardly for Buddha instead;
To conceive such an idea would only make a great fool of one.
- 8 Now I have bequeathed the *Instantaneous Teaching* unto you,
Yet in order to *salvage Multibeings* with this, you need to cultivate yourselves first.
Now I would adjure all the *Bodhi Learners* in the future:
Without executing such *Perceptions*, you would be flittering your life in gigantic vain.

When the Master had imparted the *Gatha*, he exhorted, “All of you should lead your life well. After my *Surcease Deliverance*, act not in the worldly maudlin way by weeping doleful tears. Neither are you to receive condolence from people; nor will you wear mourning attire. If you should do those things against my teachings, you would be unworthy of my disciple; it is also against the *Ortho-dharma*. What you need to do is nothing but to *take cognizance* of your own *Innate Mind*, to *perceive*

44. *Modus*: the Truthful Way. 道

45. *coition*: sexual intercourse. 姪

46. *the World-Venerated One*: i.e., the Buddha, for He is venerated by all the Worlds (Universes). 世尊

your own *Original Nature*, which is at once *movementless* and *quietless*, *unbegetting* and *unperishing*, *uncoming* and *undeparting*, *unright* and *unwrong*, *unresiding* and *unwending*. For fear lest you should be *aberrant* in the Mind, and still could not apprehend my *Import*, therefore, I remind you of it once more, so as to make you perceive the *Quintessence*. After my *Surcease Deliverance*, if you can cultivate yourselves in accordance with this, that would be the same as the days when I was here. On the contrary, if you contravene my instructions, even though I were right here in this world forever, it would not do you any good. Now I would like to impart another *Gatha* to you:

When working sedulously, I was not actually cultivating
Virtues;

Even amidst turbulent turmoils, I would not bring myself
to perpetrate any Vice.

In serene quietude, I am detached from all Perceptions
and Auditions.

Thus my mind is expansive and free from Attachments.

[10-6]

After the Master had imparted the *Gatha*, he sat in meditation until the third hour of the night, and suddenly he said to the disciples, "I am leaving right now." At those words, he instantly passed away. At that moment, some exotic aroma permeated the entire room, and white rainbows illuminated the whole earth; forest trees turned pallid; birds and animals bewailed lamentably.

In November, the officials, disciples and laity in the three States of Kuang, Shao, and Hsin vied to get the Master's *Veracious Corpus*,⁴⁷ but no final decision could be reached. Thereupon, they burned some incense and prayed, with mutual agreement upon such terms: "The direction towards which the smoke of incense points would be the place where the Master would like to go." Forthwith the incense smoke rushed straightway towards Tsao-Hsi. On November the thirteenth, they moved the *Holy Reliquary* together with the Patriarchate *Cassock and Bowl* to Tsao-Hsi. On July the twenty-fifth of the next year, they moved the *Relic Body* of the Master out of the *Holy Reliquary*. Disciple Fang-Bien then applied fragrant mud to the *Relic Body*. Since the disciples recalled the *Prognosticative Intimation* about the robbery of the Head, they protected the neck with a sheet of iron glued to painted cloth, and then installed the *Relic Body* in the *Stupa*. All of a sudden there emerged from the *Stupa* a ray of white light, shooting directly up to the sky, and it did not disperse until three days later. When the governor of Shao State was informed about this tiding, he immediately reported it to the Emperor; there-upon, the governor received the Royal Decree to erect a stone Monument, to record and commend the Master's

47. *Veracious Corpus*: i.e., the Reliquian Body. When the Sixth Patriarch passed away in sitting meditation posture, his entire body became "one whole relic," which would never deteriorate or decompose. This, in Chinese Buddhism, is called "the Corporeal Pusa," which is a compassionate manifestation of Buddhas or Pusas to evince to the worldly people the Truthfulness of their Teachings by their Personal Bodily Examples (which through practice has transcended decomposition and vitiation, due to its ultimate purification). And this also manifests the Inconceivability of the Dharmas. Incidentally, the Corporeal Pusa of the Sixth Patriarch has already been foreshadowed in the Text of the First Chapter of this Sutra by the State Official when he was going to write down the *Gatha* for him. 眞身

merits in the *Truthful Way*.

The Master lived to the age of seventy-six. At the age of twenty-four, he obtained the *Transmission* of the *Cassock-Dharma*. At the age of thirty-nine he had his hair shaved. He divulged the *Dharma* to benefit *Multibeings* for thirty-seven years. Forty-three of the disciples obtained the *Purport* and succeeded to the *Dharma*; apart from that, the number of the people who were enlightened on *Bodhi* to transcend *Plebeianhood*⁴⁸ was uncountable. The *Testamental Cassock* of damask silk transmitted by Patriarch Bodhidharma, and the crystal *Alms-Bowl* vouchsafed by Emperor Chong-Dzong, and the statue of the Master sculptured by Fang-Bien, together with various other ritual instruments were all kept in the *Stupa* and looked after by the Steward of the *Stupa*, so as to guard and sanctuarize the Temple of Bao-Lin forever. Furthermore, *The Altar-Sutra* was published for circulation to promulgate the Primal Principium so as to make the *Triple-Gems* prevalent, thereby to benefit *Multibeings* universally.

48. *to transcend Plebeianhood*: to overcome the state of Commonplaceness. 超凡

Epilogue 1

After the *Relic Body* of the Master was ensconced in the *Stupa*, on the third of August in the tenth Kai-Yuen Royal Calendric Year of Emperor Shuen-Jong,⁴⁹ in the midnight, suddenly a noise like the pulling of an iron cord was heard coming from the interior of the *Stupa*. The monks were startled to get up, and they saw a man in mourning apparel running out of the *Stupa*. Forthwith they found that there was a cut on the neck of the Master. They reported the robbery fully to the State and County authorities. When the County Head-Administrator, Yang Kan, and the Governor of the State, Liou Wu-Tien received the report, they immediately gave order to the pursuit and apprehension of the robber. On the fifth of August, the robber was apprehended in Stone Corner Village, thence sent over to Shao State for interrogation, which was recorded thus: “The alleged criminal is named Ch’ang Jing-Mahn.⁵⁰ He was from Liang County of Ju State. While in the Kai-Yuen Temple of Hong State, he was hired by a monk from Hsin-luo of Korea named Jin Da-Bei, at the price of twenty thousand silver coins, to rob the Head of the Sixth Patriarch, which Jin would carry back to Korea for worship.”

On reading the testimony, Governor Liou⁵¹ did not order the

49. **the tenth Kai-Yuen Royal Calendric Year of Emperor Shuen Jong**: circa 723 A.D. 玄宗開元十元

50. **The alleged criminal is named Ch’ang Jing-Mahn**: This is in good keeping with the Patriarch’s Gatha of *Prophetic Intimation* in Chapter Ten. 嫌犯姓張名淨滿

51. **Governor Liou**: This is also in congruence with the Patriarch’s *Prophetic Intima-*

use of penal punishment, but immediately went to Tsao-Hsi in person, to inquire the Master's head disciple Ling-Tao, saying: "How to deal with this to reach a verdict?"

Tao said, "Legally speaking, he is supposed to undergo capital penalty. Nevertheless, Buddha's Teaching is for *Beneficence and Mercy*, so that either foes or folks should be equitably treated; besides, what he really wished to do was to acquire it for worship; therefore, the guilt would be condonable." Governor Liou extolled in exclamation: "Little did I know that Buddhism could be as broad-minded as this!" Consequently, the robber was acquitted.

In the first Royal Calendric Year of Emperor Shu-Jong,⁵² the Emperor despatched emissaries from the court to convey the Master's *Cassock and Bowl* to the Palace for worship, which stayed in the palace until the fifth of May of the first Royal Calendric Year of Emperor Dai,⁵³ when the Emperor saw in the dream that the Sixth Patriarch requested the *Cassock and Bowl* be returned. On the seventh day, the Emperor made a decree to Governor Yang-Hsien: "We had a dream, in which Ch'an-Master Neng requested for the *Transmitted Cassock and Bowl* to return to Tsao-Hsi. Now we are sending National-Guard General Liou Tsong-Jing to convey them respectfully back to Tsao-Hsi. These articles are deemed by us as National Treasures; therefore, thou shouldst ensconce them well in accordance with Buddha *Dhar-*

tion as above. 柳守；柳太守

52. the first Royal Calendric Year of Emperor Shu-Jong: circa 760 A.D. 肅宗上元元年

53. the first Royal Calendric Year of Emperor Dai: circa 765 A.D. 代宗永泰元年

ma. Thou also needst to make the Priests who have obtained the Dharma Transmission to guard them jealously, and make sure that they would not be despoiled or vandalized."

Afterwards, these sacred objects were stolen a few more times, but were all retrieved soon after. Such incidents had occurred four times.

Thenceforth, Emperor Hsien-Tsong of Tang Dynasty conferred on the Master the *Posthumous Epithet* of "Great Illuminating Ch'an-Master"; and the *Stupa* was epitheted as "the Tower of Primordial-Harmony Epiphanic-Illumination." As for other anecdotes, they were all inscribed in the Monuments written by Premier Wang Wei of Tang Dynasty, Governor Liou Jon-Yuen, and Governor Liou Yu-Hsi, etc.

—Chronicled by the Stupa-Curator
Sramana Ling-Tao.

Epilogue 2

At the time when the Progenitor Emperor of Song Dynasty had just founded his empire, the Royal troops conquered Nan-Hai. The remnant of the Liou's defeated army were still resisting, and the Master's *Stupa* and Temple were burnt down to ashes. Fortunately, the *Relic Body* of the Master was guarded soundly by the *Stupa* Curator Priest, and was kept intact without any damage. Forthwith, the Temple was reconstructed under royal decree, but it was not completed. When Emperor Tai-Jong of Song Dynasty came to accession,⁵⁴ he was so concerned about Ch'an Lineage that he enjoined to construct a new *Stupa* of seven stories for the Master, and to add a new *Posthumous Epithet* to the old one to become: "the Great-Illuminating Veracious-Vacuous Ch'an-Master." And the *Stupa* was nominated as "the Tower of Peaceful Flourishing National Stupa."

In the tenth Tien-Sheng Royal Calendric Year of Emperor Jen-Dzong of Song Dynasty,⁵⁵ the Emperor enjoined to have a stately sedan-chair made to convey the Master's *Relic Body* together with the *Cassock and Bowl* into the Palace for worship. He also made an addition to the *Posthumous Epithet* to become "the Great-Illuminating, Veracious-Vacuous, Universal-Enlightening Ch'an-Master." Emperor Shen-Jong of Song Dynasty also made an addition to the *Posthumous Epithet* to become "the Great-

Illuminating, Veracious-Vacuous, Universal-Enlightening, Consummate-Perspicacious Ch'an-Master."

As for the renovations of the Temple in this State, Duke An-Shu of Yuen-Hsien had made a Monument in which he chronicled all the events in detail. Thereafter, Emperor Tai-Dzong of Song Dynasty added "Capacious-Effulgence" to the *Posthumous Epithet*. The *Holy Relic Body* of the Master has remained intact down to this day.

End of *The Altar-Sutra of the Sixth Patriarch*

Translated by Acharya Cheng Kuan on
Feb. 14, 2001 at AB Temple, Howell, Michigan, USA
Final Revision for 1st Ed.: 5/3/2005, at MV Temple, Taipei, Taiwan
Revision for 2nd Ed.: 6/28/2010 at AB Temple, Michigan, USA

54. Emperor Tai-Jong of Song Dynasty came to accession: circa 976 A.D. 宋太宗即位

55. the tenth Tien-Sheng Royal Calendric Year of Emperor Jen-Dzong of Song Dynasty: circa 1033 A.D. 宋仁宗天聖十年

The Dedicatory Gatha

I wish to abolish the Three Impediments,

**And to obtain Wisdom, thereby to achieve mental
perspicuity.**

**I also wish people universally to diminish and exter-
minate all their Sinful Impediments,**

**And all of us to practice the Pusa's Way in all our future
Lives to come.**

About the English Translator

英譯者簡介

The Venerable Cheng Kuan (1947-)

Ordained Taiwanese Buddhist monk, Abbot, Dharma Master, Dharma translator, Buddhist Sutra Commentator, Tai-Chi Chuan teacher, University Fellow at TCU Graduate School, B.A. in English, National Taiwan Normal University.

釋成觀法師：

台北市人，民國三十六年（1947年）生／1988年7月於美國紐約莊嚴寺披剃。同年於台灣基隆海會寺受三壇大戒。

Currently:

- Ordained 53rd-Generation Acharya of Shingon Sect, Koyashan, Japan (1996-)
- Ordained 42nd-Generation Lineage Patriarchate Successor of both Hua-Yen Sect and Sole-Cognizance Sect (2010-)
- Abbot of Mahavairocana Temple (Taipei, Taiwan)
- Abbot of Americana Buddhist Temple (Michigan, USA)
- President of Vairocana Publishing Co., Ltd. (Taipei, Taiwan)
- Founder of Neo-Carefree Garden Buddhist Canon Translation Institute, a Charitable Trust Foundation (Taiwan)

學歷：

國立台灣師範大學英語系畢業／台大外文研究所肄業／美國德州克里斯汀大學（Texas Christian University）英研所研

究員。

佛學經歷：

- ◆ 美國德州閉關三年（1984-87）
俄亥俄州閉關半年（1990）
- ◆ 日本高野山真言宗第五十三世傳法灌頂阿闍梨（1996-）
- ◆ 賢首宗兼慈恩宗第四十二世法脈傳人（2010-）

現任：

- ◆（台灣）「大毘盧寺」住持
- ◆（台灣）政府立案公益信託「新逍遙園譯經院」基金創辦人
- ◆（美國）「遍照寺」住持

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Formerly:

- Lecturer and Executive Secretary, Buddhist Association of Dallas, Texas. (1983-84)
- Three year's Buddhist Retreat (March, 1984 - May, 1987)
- Sutra Translator, Institute of Advanced Studies of World Religions, Brookstone, New York.
- President and Teacher, Lanka Buddhist Association, Dallas, Texas. (1987-88)
- Guest Lecturer to Massachusetts Institute of Technology, Boston. (1988)

- Buddhist Canon Teacher and Tai-Chi Chuan Teacher, Chuang Yen Monastery, Carmel, New York. (1988-89)
- Lecturer of Tse-Ming Buddhist Research Institute, Ten Thousand Buddhas Temple, Taichung, Taiwan. (1994-95)
- Lecturer for the Samgha students of Chao-Shan Temple, Keelung, Taiwan. (1993-96)

會 任：

- ◆ 基隆·照善寺「淨園學苑」講師(1993-96)
- ◆ 台中·萬佛寺「慈明佛學研究所」講師(1994-95)
- ◆ 紐約·美國佛教會「莊嚴寺、大覺寺」講師(1988-89)
- ◆ 台北·光仁中學(1976-77)、中山女高(1977-78)英文教師
- ◆ 國防部「光華電台」翻譯官、編譯小組小組長(1973-75)

Two Western Renditions of Sanskrit Compared

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Abhidhyā	1. Avarice 2. Greed 3. Attachment	貪；貪欲
Abhijñā	Supernal Power	神通
Ācārya	1. Acharya 2. Acarya	阿闍梨
Ādarśa-jñāna	Great Round-mirror Noesis	大圓鏡智
Akaniṣṭha	1. Akanistha 2. The Topmost Matterful Heaven	阿迦尼吒天； 色究竟天
Akuśalā-karma	Vile Karma	惡業；不善業
Ālaya	Alaya	阿賴耶
Ālaya-vijñāna	1. Alaya Cognizance 2. the Eighth Cognizance	1. 阿賴耶識 2. 第八識
Amitābha	Amitabha	無量光
Amitābha Buddha	Amitabha Buddha	阿彌陀佛
Anāgāmin	Anagamin	阿那含
Anāgāmi-phala	1. Anagamihood 2. Consummation of Anagamihood 3. the Fruition of Anagamihood	阿那含果

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Anāsrava	Imperviousness	無漏	Asaṃskṛta-dharma	Dharma of Non-implementation	無為法
Anātman; Nirātman	Egolessness	無我	Āsrava	Perviousness	漏；煩惱
Anātman-dharma	Dharma of Egolessness	無我法	Asura	Asura	阿修羅
Anavatapta	Lake Anavatapta	阿耨達池	Asura-gati	Asura Realm	修羅道；修羅趣
Aṇḍaja-yoni	Egg-begotten	卵生	Ātman	1. Ego 2. I; Me	我
Aniketa	Un-residing	無住	Ātma-dṛṣṭi	Ego-view	我見
Animitta	Appearancelessness	無相	Aupapāduka-yoni	Transformation-begotten	化生
Anitya	Impermanency	無常	Avalokiteśvara	1. Kuan-Yin 2. Avalokiteshvara	觀音(菩薩)； 觀世音(菩薩)
Aṇu-rajā(s)	Molecule(s)	微塵	Avidyā	1. Inanity 2. Ignorance	無明
Anuttara-samyak- saṃbodhi	1. Supreme Enlightenment 2. Supreme Bodhi 3. Supreme Right Equitable Enlightenment 4. Ultimate Enlightenment	阿耨多羅三藐三菩 提； 無上菩提； 無上正等正覺	Bahu-jana	Multibeings	群萌；群生；眾生
Araṇā-samādhi	Noncontention Samadhi	無諍三昧	Bhadra kalpa	the Virtuous Kalpa	賢劫
Āraṇya	Aranya; serene	寂靜	Bhagavāṃ, Bhagavat	1. the World-Venerated One 2. Bhagavam	世尊；薄伽梵
Aranya	Aranya; hermitage	阿蘭那；阿蘭若	Bhāvanā	Practice	修習
Arhat	Arhat	阿羅漢	Bhikṣu	Bhikṣu	比丘
Arhat-phala	1. Arhathood 2. Consummation of Arhathood 3. Fourth Consummation	阿羅漢果	Bhikṣuṇī	Bhikṣuṇi	比丘尼
Arūpa-dhātu	the Immaterial Realm	無色界	Bhīṣma-garjita-svara- rāja	Wei-Yin-Wang Buddha	威音王(佛)
Asaṃkhya	Asaṃkhya	阿僧祇	Bīja	Seed	種子
Asaṃskṛta	Non-implementation	無為	Bodhi	1. Bodhi 2. Enlightenment	菩提；覺

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Bodhicitta	Bodhi-Heart	菩提心	Dāna	1. Bestowal 2. Donation	施；檀那
Bodhidharma	Bodhidharma	菩提達磨；達磨	Dāna-pāramitā	Bestowal Paramita	施波羅蜜
Bodhisattva	1. Pusa 2. Bodhisattva	菩薩 菩提薩埵	Daśakuśala-karmāni	1. Ten Good Deeds 2. Ten Virtues	十善；十善業
Bodhisattva-yāna	Pusa-Yana	菩薩乘(大乘)	Daśakuśala-karma- pathāni	1. Ten Evil Deeds 2. Ten Vile Deeds 3. Ten Vices	十惡；十惡業
Brahmā, Brahman	Bodhi-tree	菩提樹	Deva	1. Heaven, Celestial 2. Celestial Being; Celestial Deity	1. 天 2. 天人
Buddha	Buddha	佛	Deva-gati	Celestial Realm	天道；天趣
Buddha-cakṣus	Buddhaic Eyes	佛眼	Deva-loka	Heaven, Celestial	天
Buddha-dharma	1. Buddha-dharma 2. Buddhaic Dharma	佛法	Dharma	Dharma	法
Buddha-gotra	Buddha Nature	佛性；佛種性	Dharma-bhāṇaka	Dharma-master	法師
Buddha-jñāna	Buddhaic Noesis	佛智	Dharma-cakra	Dharmic Wheel	法輪
Buddha-mārga	Buddhaic Way	佛道	Dharma-cakṣus	Dharmic Eyes	法眼
Buddha-phala	Buddhahood	佛果	Dharma-dhātu	Dharmic Sphere	法界
Bhūta-tathatā	Veracious-Thusness	真如	Dharma-kāya	Dharmic Corpus	法身
Cakra-varti-rājan	Wheel-revolving Anointed King	轉輪聖王； 轉輪王	Dharma-lakṣaṇa	Dharmic Appearance	法相
Cakṣur-vijñāna	1. Visual Cognizance 2. Cognizance of Eye	眼識	Dharmarakṣa	Dharmaraksa	竺法蘭
Catur-yoni	Four Nativities	四生	Dharmatā	1. Reality 2. Appearance of Reality	實相
Catvāri ārya-satyāni	1. Four Sacred Truths 2. Four Holy Truths	四聖諦	Dhātu	1. Realm eg: Three Realms 2. Domain eg: 18 Domains	界 (三界) (十八界)
Catvāri jñānāni	Quadruple Noeses	四智			
Chanda	Desire	欲			
Citta	1. Heart 2. Mind	心			

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	3. Sphere eg: Dharmic Sphere	(法界)	Garbha	Repertory; Treasure	藏；寶藏
Dhyāna	1. Dhyana 2. Ch'an 3. Stasis 4. Zen	禪；禪那 禪(中文英譯) 定 禪(日文英譯)	Gāthā	Gatha; Verse	偈
Dīpaṅkara Buddha	Lamp-Lighting Buddha	然燈佛	Ghrāṇa-vijñāna	1. Nasal Cognizance 2. Cognizance of Nose	鼻識
Divya-cakṣus	Celestial Eyes	天眼	Guṇa	1. Merit 2. Meritorious Virtue	功德；求那
Dr̥ṣṭi; Darśana	1. View 2. Apprehension	見；見解	Guṇa	Dust	塵
Duḥkha	Affliction	苦	Harītakī	Haritaki	訶梨勒；訶子
Duścāritāni	Vile Deeds	惡行	Hīnayāna	1. Hinayana 2. Minor Vehicle	小乘
Dvātrimśan mahā- puruṣa-lakṣaṇāni	1. Thirty-two Auspicious Physical Appearances 2. Thirty-two Auspicious Appearances 3. Thirty-two Auspicious Features 4. Thirty-two Appearances	三十二大丈夫相； 三十二大人相； 三十二相	Ichchantika	Ichchantika	一闍提
Dveṣa	1. Aversion 2. Destation	瞋；瞋恚	Indriya	Root	根
Eka-lakṣaṇa	Uni-appearance	一相	Iryā-pathāḥ	Dignified Carriages	威儀
Eka-lakṣaṇa-samādhi	Uni-appearance Samadhi	一相三昧	Jambū-dvīpa	Yen-fu-ti (World)	閻浮提；瞻部洲
Eka-vyūha-samādhi	Uni-execution Samadhi	一行三昧	Jarāyuja-yoni	Womb-begotten	胎生
Gandha-kāma	1. Desire for Smell 2. Desire for Aroma	香欲	Jāta, Jāti	1. Nascence (Birth) 2. Genesis	生
Gaṅgā	Ganges (River)	恆河	Jāti-maraṇa	1. Nascence and Demise 2. Birth and Death	生死
Gaṅgā-nadī-vāluka	Gangesful-sand	恆河沙	Jetavana	Jetavana Park	祇樹給孤獨園
			Jihvā-vijñāna	1. Gustatory Cognizance 2. Cognizance of Tongue	舌識
			Jīvita	Lifespan	壽命
			Kali-rāja	King Kali	歌利王
			Kalpa	Kalpa	劫；劫波

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Kalyāṇamitra	1. Good Guru 2. Good Mentor	善知識	Kumārajīva	Kumarajiva	鳩摩羅什
Kāma	Desire	欲；愛	Kuśala	Virtue	善
Kāma-dhātu	the Desire Realm	欲界	Kuśalā dharmāḥ	Good Dharmas	善法
Karma	Karma	業	Kuśalā-karma	Good Karma	善業
Karmāvaraṇa	Karmic Impediment	業障	Kuśala-mūla	1. Virtuous Root 2. Good Root	善根
Karuṇā	Compassion	悲	Lakṣaṇa	1. Appearance 2. Feature	相
Kaṣāya	Cassock	袈裟	Laṅkāvatāra Sūtra	Lankavatara Sutra	楞伽經
Kasyāpa	Kasyapa	迦葉	Laukika	1. Worldly 2. mundane	世俗；凡俗
Kāśyapamātāṅga	Kasyapamatanga	迦葉摩騰	Lobha	1. Avarice 2. Attachment	貪；貪欲
Kāuṇḍinya	Kaundinya	憍陳如	Loka	the mundane World	世間
Kāya	1. Body 2. Corpus	身	Loka-dhātu	World	世界
Kāya-lakṣaṇa	Physical Appearance	身相	Lokottara	Ultra-mundane	出世間
Kāya-vijñāna	1. Corporal Cognizance 2. Cognizance of Body	身識	Lokottara-jñāna	Ultra-mundane Wisdom	出世間智
Kleśa	Annoyance	煩惱；惑	Mahā	1. Maha 2. Grand; Great; Mega	大；摩訶
Kṛtyānuṣṭhāna-jñāna	Task-Accomplishing Noesis	成所作智	Mahā-kalpa	Mega Kalpa	大劫
Kṣānti	Forbearance	忍；羼提	Mahā-kāśyapa	Mahakasyapa	大迦葉
Kṣānti-pāramitā	Forbearance Paramita	忍波羅蜜	Mahā-parinirvāṇa	Supreme Grand Nirvana	佛滅；大般涅槃；無 上大涅槃
Kṣānti-vādi-ṛṣi	Forbearant Sage	忍辱仙人	Mahāsāhasra- lokadhātu	Mega-thousand Worlds	大千世界
Kula-duhitri, Kula-dhītā	virtuous woman	善女人	Mahā-sattva	Mahasattva	摩訶薩埵；摩訶薩
Kula-putra	virtuous man	善男子			

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Mahā-sthāma-prāpta	1. Puissance-Advent 2. Mahasthamaprapta	大勢至(菩薩)	Mṛgadāva	Mrgadava	鹿野苑
Mahāyāna	1. Mahayana 2. Major Vehicle	大乘	Mūḍha	1. Inanity 2. Ignorance	癡；愚癡
Maitrī, Maitrya	Benevolence	慈	Muditā	Jubilance	喜
Maitreya	Maitreya	慈氏；彌勒(菩薩)	Naraka	1. Hell 2. Purgatory	地獄
Mama-kāra	1. Mine 2. Ajunct of mine	我所	Naraka-gati	1. Hell Realm 2. Purgatory Realm	地獄道；地獄趣
Māṃsa-cakṣus	Naked Eyes	肉眼	Nayuta	Nayuta	那由他
Manas	Manas	意；思量	Nigha	Sinful Karma	罪業
Manas-vijñāna	1. Manas Cognizance 2. the Seventh Cognizance	1. 末那識 2. 第七識	Nirmāṇa-kāya	1. Metamorphosic Corpus 2. Transformational Incarnation 3. Avatar 4. Avataric Corpus	化身；應身
Mañjuśrī	Manjusri	文殊師利(菩薩)	Nirodha	Surcease	滅(諦)
Mano-vijñāna	1. Deliberational Cognizance 2. the Sixth Cognizance	1. 意識 2. 第六識	Nirodha-samāpatti	Extinctive Stasis	滅盡定
Mantrāyana	Shingon Sect	真言宗	Nirupadhi-śeṣa- nirvāṇa	Unremnant Nirvana	無餘涅槃
Manuṣya	1. Mankind 2. Human being	人	Nirvāṇa	1. Serene Surcease 2. Serene Termination 3. Termination	滅度；涅槃； 寂滅
Manuṣya-gati	Humanity Realm	人道；人趣	Nitya; śāsvata	1. Permanency 2. Constancy	常
Māra	Mara	魔	Pañcābhijñā	Five Supernal Powers	五通；五神通
Marāṇa	1. Demise 2. Death	死	Pañca kāmāḥ	Five Desires	五欲
Mārga	1. Route; Way 2. Truthful Way	道	Pañca veramaṇī	Five Precepts	五戒
Moha	1. Inanity 2. Ignorance	癡；愚癡			

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Pañcaskandha	1. Penta-aggregates 2. Five Aggregates 3. Five Umbrages	五蘊；五陰	Pratyeka-Buddha	Causality-enlightenist	緣覺
Pañca vijñānāni	the First Five Cognizances	前五識；五識	Pratyeka-buddha-yāna	Causality-enlightenist Yana	緣覺乘
Pañcendriyāṇi	1. Five Virtuous Roots 2. Five Good Roots	五根；五善根	Pravrajyā	Renouncing the Worldly Home	出家
Pāramitā	1. Paramita 2. Deliverance	度；波羅蜜(多)	Preta	1. Starving Ghost 2. Starving Ghost-kind	餓鬼
Pātra	Alms Bowl	鉢	Preta-gati	1. Starving Ghost Realm 2. Starving Ghost-hood	餓鬼道；餓鬼趣
Pātra-cīvara	Cassock and Alms Bowl	衣鉢	Puṇya	1. Merit 2. Bliss 3. Well-being	福
Phala	1. Fruition 2. Consummation	果	Puṇya-kṣetra	Meritorious Field	福田
Piṇḍa-grāha	Uni-amalgamat ed Holism	一合相	Puruṣa-damya-sārathi	the Taming Master	調御丈夫
Prajñā	1. Prajna 2. Noesis 3. Transcendental Wisdom	般若 智 智慧	Pūrva-nivāsānusmṛti- jñāna	Supernal Wisdom of Providence	宿命智
Prājñā-cakṣus	1. Eye of Wisdom 2. Sagacious Eyes	慧眼	Rāga	1. Avarice 2. Attachment	貪；貪欲
Prajñā-pāramitā	Wisdom Paramita	般若波羅蜜	Rāga, Dveṣa, Moha	Avarice, Aversion (or Detestation), Inanity	貪瞋癡
Prajñendriya	Wisdom Root	慧根	Rajas	Desire	欲
Prakṛti	1. Essence 2. Quintessence 3. Nature 4. Attribute	性；自性	Rasa-kāma	1. Desire for Taste 2. Desire for Flavor	味欲
Prāp; Prāpta	Obtainment	得	Rṣi	Sage	仙人
Pratigha	1. Aversion 2. Destation	瞋	Rūpa	1. Matter 2. Form 3. Material	色
Pratyavekṣaṇā-jñāna	Wondrous-Discernment Noesis	妙觀察智	Rūpa-dhātu	1. Material Realm 2. Matterful Domain	色界

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Rūpa-kāma	1. Desire for Forms 2. Desire for Matter	色欲	Sam̐sāra	1. Transmigration 2. Reincarnation 3. Samsara	輪迴；生死
Rūpa-kāya	Physical Body	色身	Sam̐skāra	Kinesis	行(蘊)
Śabda-kāma	Desire for Sound	聲欲	Sam̐skṛta	Implementation	有為
Ṣaḍ abhijñā	Six Supernal Powers	六通；六神通	Sam̐skṛta-dharma	Dharma of Implementations	有為法
Saddharma-vipralopa	1. <i>fin de siècle</i> 2. latter-age	末世；末法	Sam̐svedaja-yoni	Moisture-begotten	濕生
Ṣaḍ-indriyāṇi	1. Six Roots 2. Six Sensors	六根	Samudaya	Assemblage	集(諦)
Ṣaḍ-pāramitā	1. Six Paramitas 2. Six Deliverances	六波羅蜜；六度	Sapta ratnāni	seven kinds of jewelries	七寶
Ṣaḍ-vijñāna	Six Cognizances	六識	Śāriputra	Sariputra	舍利弗、舍利子
Sakradāgāmin	Sakradagamin	斯陀含	Śārira	Relics	舍利
Sakradāgāmi-phala	1. Sakradagamihood 2. Consummation of Sakradagamihood	斯陀含果	Sarvajña	Ominiscient Wisdom	一切智
Śākyamuni	1. Sakyamuni 2. Shakyamuni	釋迦牟尼(佛)	Śāstā Deva- manuṣyaṇaṃ	Guru for All Celestials and Terrestrials	天人師
Samādhi	1. Samadhi 2. Dhyanic Stasis 3. Stasis	1. 三摩地；三昧 2. 禪定 3. 定	Sattva	Multibeings	眾生；有情
Samādhīndriya	1. Tranquility Root 2. Stasis Root	定根	Sattya-vāda	Veracious Saying	實語
Samatā-jñāna	Equitability Noesis	平等性智	Śīla	Precept	戒；尸羅
Sam̐bhoga-kāya	Retributional Corpus	報身	Śīla-pāramitā	Precept Paramita	戒波羅蜜
Sam̐gha	Samgha	僧伽；僧	Skandha	Aggregate	蘊
Sam̐jñā	Conception	想	Smṛti	1. Deliberation 2. Ideation	念
			Smṛtīndriya	Deliberation Root	念根
			Soha	Soha	娑婆
			Sopadhi-śeṣa-nirvāṇa	Remnant Nirvana	有餘涅槃
			Spraṣṭavya-kāma	1. Tactile Desire 2. Desire for Touch	觸欲

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Śraddhā	Belief; Faith	信	Sūtra	Sutra	經；修多羅
Śraddhendriya	Faith Root	信根	Svabhāva	1. Quintessence 2. Intrinsic Essence	自性
Sramāna	Sramana	沙門	Tathā	Thusness	如
Śrāmaṇera	Sramanera	沙彌	Tathāgata	1. Thus-Adventist 2. Tathagata 3. Ju-lai	如來
Śrāmaṇerikā	Sramanerika	沙彌尼	Tīrthaka	1. External Wayer 2. Externalist	外道
Śrāvaka	1. Auricularist 2. Sravaka	聲聞	Tiryagyoni	Animal	畜生
Śrāvaka-yāna	Auricular Yana	聲聞乘	Tiryagyoni-gati	Animal Realm	畜生道；畜生趣
Śrāvastī	1. Sravasti 2. Shravasti	舍衛國	Trayaḥ kāyāḥ	Triple Corpuses	三身
Srota-āpanna	1. Srota-apanna 2. First Fruitioner	須陀洹	Trayo-dhvaṇaḥ	1. Three Tempora 2. Three Times	三世；三際
Srota-āpanna-phala	1. Srota-apannahood 2. Consummation of Srota-apannahood	須陀洹果	Tri-loka	Three Realms	三界
Śrotra-vijñāna	1. Audio Cognizance 2. Cognizance of Ear	耳識	Trīṇi-karmāṇi	Three Karmas	三業
Stūpa	1. Stupa 2. Pagoda	塔；窣堵波	Trīṇi piṭakāni	Tri-canon	三藏
Subhūti	Subhuti	須菩提	Trīṇi yānāni	Tri-Yanas	三乘
Sukhāvati	1. the Elysian World 2. the West Elysian World	極樂世界	Tri-ratna	Triple Gems	三寶
Sumeru	Sumeru	須彌(山)	Tri-sāhasra-mahā- sāhasra-loka-dhātu	Three Thousand Mega- thousand Worlds	三千大千世界
Śūnya	1. Vacuous 2. Empty 3. Sunya	空；虛；舜若	Tri-śaraṇa-gamana	Three Refuges	三皈依
Śūnyatā	1. Vacuity 2. Sunyata	空性；舜若多	Uccheda	Nihilistic Extinction	斷滅
			Uccheda-dṛṣṭi	View of Nihilistic Extinction	斷滅見
			Uccheda-lakṣaṇa	Nihilistically Extinctive Appearances	斷滅相

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Upāsaka	Upasaka	優婆塞；清信士	Vīrya	1. assiduity 2. sedulity 3. industry 4. diligence	精進；進
Upāsikā	Upasika	優婆夷；清信女	Vīrya-pāramitā	Assiduity Paramita	精進波羅蜜
Upāya	1. Expedite Means 2. Dexterous Means; Dexterity	方便	Vīryendriya	1. Assiduity Root 2. Diligence Root	精進根
Upekṣā	Abnegation	捨	Vyākaraṇa	Prognosticative Ordination Conferral	授記；記別
Utpāda-nirodha	Genesis and Perishment	生滅	Vyūha kalpa	Majestic Kalpa	莊嚴劫
Uttara	Ultimate	究竟	Yāna	Yana	乘
Vaiśāli	Vaisali	毘舍離；吠舍釐	Yojana	Yojana	由旬；踰繕那
Vajra	Dimond	金剛；伐闍羅			
Vedanā	1. Perception 2. Sensation	受			
Vijñāna	1. Cognizance 2. Conciousness	識			
Vikurvaṇa	1. Supernal Transformation 2. Supernal Metamorphosis	神變			
Vimalakīrti	1. Vimalakīrti 2. Purified-Appellation	維摩詰(菩薩)； 淨名			
Vimokṣa; Vimukti; Mukti	1. Liberation 2. Emancipation	解脫			
Vipāka	1. Retribution 2. Retributional Desert	果報			
Vipaśyanā	1. Vipasyana 2. Contemplation 3. Visualization	毘婆舍那；觀			

Glossary

A

a Royal Appellation conferred: to give a name to someone or something officially by the authority of the King; it was considered as a great honor, and the Appellation was usually personally written down in calligraphy by the conferrer himself on a signboard, signed and affixed with his personal or official seal. And this affair is deemed as a very culturally refined, sophisticated, and artistic matter by men of letters in bygone days. 御賜；御賜名字

Acarya/Acharya: Sanskrit, originally meaning a close Mentor or Guru; later it has evolved into a highly prestigious title referring exclusively either to the three Head-Masters in a Priest Ordination Ritual, or an Ordained Lineage Master in Shingon Sect. 阿闍梨(指真言宗傳法師)

Adherence: When an Attachment grows so strong that it becomes a dogged Tenacity, it is called Adherence. 守，執著

Advent: coming. 來

Afflictional Sea of Life and Death, the: Reincarnation is viewed as full of afflictions without end; hence it is likened to a Sea of Sufferings, huge and boundless and full of perils. 生死

Aggregates, the: i.e., the Penta-Aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. These five Aggregates altogether would constitute the body and mind of Multibeings 蘊(指五蘊)

All Multibeings: i.e., all living beings. 色類(各色各類之眾生)

All the Appearances are vain and delusive: a famous quotation from *The Diamond Sutra*. 凡所有相皆是虛妄

all the Thinkings should be exterminated: such as some External-Wayists or most Hinayanaists would do. 當令念絕

Alter-Appearance: i.e., the Views about other persons individually (singular number) from the self-centered standpoint. 人相

alternate-substitution: one substitutes for another incessantly. 代謝

an aberrant person: a person who wanders away from the Truthful Way, or, to be specific here, from his own Original Nature. And so this term denotes all commonplace people, or the Multitudes. 迷人(迷惑之人)

Animal-hood: The characteristic of Animal-hood is Inanity (stupidity). 畜牲道

Annoyance is Bodhi; both of these are neither dichotomized nor disparate: Both Annoyance and Bodhi, ultimately speaking, arise from the *Original Nature*, hence. 煩惱即菩提，無二無別

Appearance-free Precepts of Three Refuges: The Three Refuges are also considered as a Precept. But the “precepts” here are not meant to be conceived sheerly by its external outlook; hence they are called “Appearance-free.” 無相三歸依

Appropriations or Relinquishments: i.e., takings or rejections. 取捨

Arcane: *adj.*, esoteric, secret. 密，祕密的(密教的)

Arcanum, the: *n.*, the secret precious thing. 密，祕密

Asuras: a genre of Celestial Beings, who enjoy very good Well-beings; but they are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅

attained the Truthful Way: i.e., was enlightened. 得道

Auricularists: i.e., the Hinayanaists, who acquire the Buddha’s instructions entirely through “Hearing,” hence. 聲聞

avoid bearing the identical name in the first word as the Master’s: In Chinese tradition, it is considered as improper and irreverent to have the same name as that of one’s seniors, especially elder relatives or teachers. 避師上字(避：避諱)

B

became intermingled with: acquired perfect comprehension and was in complete unison with the Dharma. 契會

Bestowal: Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism.

- Bhiksuni:** an ordained Buddhist nun. 比丘尼
- Blazing House, the:** i.e., the Three Domains, in which the Multibeings are being burned by the fire of Five Lusts 火宅(指三界)
- Bodhi:** Sanskrit, Enlightenment. 菩提
- Bodhi-Site:** the place where one practices for the attainment of Bodhi (Enlightenment). 道場
- Bondage of Dharma, the:** i.e., to be bound by Dharma, rather than get liberations by means of Dharma. 法傳
- Buddhaic Terra, the:** the enlightened state of the Buddha. 佛地
- Buddha's Mental Cachet:** a metaphor for the most significant part of Buddha's teachings; it is like the official Seal of a king which is used to mean official approval, or the highest authority, hence. 佛心印
- Buddhist Cassock:** an ordained Buddhist priest's robe, formally acquired at the ceremony of Precept-taking. 袈裟

C

- capable:** The word "capable" has the same pronunciation with the Sixth Patriarch's name, "Neng" (meaning capability); hence by so saying the Fifth Patriarch is making a hint by means of punning. 能者
- Capacious-Equitable Sutras, the:** i.e., Sutras of the Major Vehicle (Mahayana). 方等經
- Causal Factors:** The *Cause* is the major and direct determinant; the *Factor* is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Factors are external ones. 因緣
- Cessation-Contemplation:** two of the most important techniques in meditation. Cessation means to cease mental Annoyance so as to make it tranquil. Contemplation means after Cessation is attained, one can go a step further to practice Visualization on the basis of the tranquility gained by Cessation. 止觀
- Chicaneries:** deceptions. 誑
- Ch'an-Master Hsing-Hsi:** Master Hsing-Hsi and Master Huai-Rang (懷讓) are the two most massive pillars under the House of the Sixth Patriarch's. Out of these two great Masters, the lineage of the Sixth Patriarch grew and flourished, and came to dominate the

Higher Teaching of Buddhism throughout history in China until modern days. 行思禪師

- Ch'an-Master Huai-Rang:** cf. item above this one. 懷讓禪師
- Clerical:** i.e., priests, or monks and nuns.
- coition:** sexual intercourse. 淫
- Common Plebeians:** ordinary unenlightened people. 凡人, 凡夫
- conceitedly regard themselves as 'Great':** These kinds of people usually assume that they are actually practicing the highest Truthful Way, which is most definitely a misjudgment about themselves. 自稱為大(自以為了不起)
- Confrontational Manifestation of Serene Surcease, the:** i.e., the Serene Surcease (Nirvana) manifests itself right in front of the practitioner. 寂滅現前
- Consummate Attestation:** i.e., ultimate fulfillment. 究竟證
- Contingency:** external agent. 緣(外緣)
- Corporeal Pusa:** *Pusa:* the Chinese abbreviated version for the transliteration of the Sanskrit word "Bodhisattva," a person aspired for the pursuit of Bodhi for the sake of achieving Ultimate Enlightenment both for himself and all living beings. A **Corporeal Pusa** is a saint (Pusa) who has transcended life and death, and so when he passes away, oftentimes his physical body would not decompose (without using any chemical treatment at all). Such a saintly person is called a Corporeal Pusa. 肉身菩薩
- cultivation:** same as practice. 修

D

- Da-Huei:** Great Wisdom. 大慧
- darkened domicile of Annoyances, the:** i.e., the Mind, which is constantly darkened by all sorts of Annoyances. 煩惱暗宅
- Detriments:** harms, i.e., the intention to do harm to or kill others. 害(隨煩惱之一)
- Devious Sects, the:** i.e., Sects with fallacious beliefs and opinions. 邪宗
- Deviousness:** crookedness. 邪
- Dexterity:** deft means. 方便
- Dexterous Means:** good, deft, skillful methods in teaching and practic-

- ing, derived from great wisdom of Good Gurus. 方便
- Dharma:** Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being” which could include everything and anything in the world or beyond the world, either animate or inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lower-case letters. 法；佛法
- dharma:** This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capitalized first letter usually stands for Buddha Dharma, or Buddha’s Doctrines. 法
- Dharma Seat:** In Buddhism, the lecturer is supposed to sit in meditation posture rather than stand on the platform, which is the practice of secular or worldly speakers. But nowadays many Buddhist lecturers stand while speaking, which is a great mistake, as well as ‘Mis-Dharmic,’ which means that it is at odds with the teaching of Buddha Dharma. 法座
- Dharmic Appearance:** This refers to Attachment to the Buddhist Doctrines. 法相
- Dharmic Corpus, the:** the “Body” purely constituted by Dharma, and can be attained only through Enlightenment. 法身
- Dharmic Noumenon, the:** i.e., the “main body” of Dharmic Corpus. 法體
- Dharmic Portal:** i.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門
- Dharmic Spheres, the:** There are Ten Dharmic Spheres; i.e., the Dharmic Sphere of Buddha (Dharmic Sphere hereafter shortened as “D.S.”), the D.S. of Pusa, the D.S. of the Auricularists, the D.S. of the Causality-Enlightenists, the D.S. of Celestial Beings, the D.S. of Humans, the D.S. of Asuras, the D.S. of Hungry Ghosts, the D.S. of Animals, and the D.S. of Purgatory. 法界
- Dhyanaic Sitting:** i.e., sitting meditation. 坐禪
- Dhyanaic Stasis:** same as Samadhi. 禪定
- Dhyanaic Stasis for Liberation:** i.e., Liberation gained through Samadhi (Dhyanaic Stasis). 禪定解脫
- Diamond:** the hardest material in the world, symbolizing the Transcendental Wisdom that can break all the bad Karmas and impediments

while the diamond itself will not break. 金剛

- Diamond Sutra, The:** one of the most important and popular Sutras in the Major Vehicle teaching (Mahayana). 金剛經
- dichotomized:** separated into two opposing parts; eg., good and evil; right and wrong, etc. 二法；二分法；一分爲二的
- disciple of doctrine explicator, a:** i.e., a Buddhist scholar specialized in Buddhist Scripture exegesis, rather than a practicing Ch’an Master. 知解宗徒
- disparate Indoctrinations:** i.e., different beliefs. 別法(其他法門)
- Disportive Samadhi:** When one is so good at *Samadhi* that one could enjoy doing it and treat it like entertainment; in this case, the *Samadhi* to that individual is called Disportive Samadhi. 遊戲三昧
- Doctrinal Supernality:** a Supernal Power that manifests itself in the thorough understanding and comprehension of the Dharma, as well as the ability to expound its purports. 說通
- Domains, the:** i.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances. 界(指十八界)
- Dual Consummations:** This denotes both Merits and Wisdom of the Buddha have been consummately realized. This is also a Meritorious Epithet for the Buddha. 兩足；兩足尊(指佛世尊之福德與智慧兩者皆具足圓滿)
- Dual-Yanaisms:** the Two Yanaisms; i.e., the Auricularism and Causality-Enlightenism. 二乘
- Dualistic Appearances, the:** i.e., the two extremes, or two conflicting forces which are different in outlooks as well. 二相
- dwell:** same as “reside,” a very crucial key word in *The Diamond Sutra*, as well as in all the Buddhist practice, especially in Ch’an (or Zen) Buddhism. It means the Attachment or Tenacity in possessing and holding onto something, especially in showing the indolence to “move on.” This is exactly the sentiment that we would hold with respect to the “house” we dwell in (both the material house and the “corporeal house,” i.e., the physical body), which we would cling steadfast to, grow attached to, and would not let go of easily, not even when the “lease” is expired. 住

E

East-Hill: The Fifth Patriarch's temple is situated by East Hill; hence, the Fifth Patriarch's teaching is indirectly referred as "the East-Hill Dharma," as a reverent way of speech, or euphemism, in ancient Chinese. 東山(代表五祖的禪宗法門)

Edification: teaching. 教化

Edificational: of teaching. 教化的

edifying: teaching by preaching or some other way. 化(教化)

Eighth Cognizance, the: i.e., the Alaya Cognizance. This is the most important and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop. 第八識

Ego-Appearance: i.e., Egoistic Views. 我相

Ego-Appearance, Alter-Appearance, Multibeing-Appearance, and Lifespan-Appearance: These are the so-called Quadruple Appearances (四相), the fundamental Attachments which would stand in one's way to Wisdom, Nirvana, and Enlightenment. 我相、人相、眾生相、壽者相

emergence or submergence: i.e., the beginning or the conclusion. 出沒

Emergence: appearance, said of the Buddhas' or Pusas' coming to be born in this world. 應現；出現世間

Emperor Liang-Wu: 502-547 A.D. 梁武帝

Epiphanic Radiance: "Epiphany," denotes instant and inspirational Enlightenment. When such Enlightenment occurs, there would be radiance emitting out of the body and the mind; hence, Epiphanic Radiance. 靈光

Equilibrious Learning of Stasis-Wisdom: i.e., to practice Stasis and Wisdom equally and evenly. Equilibrious: balanced. 定慧等學

Equitability Noesis: the Wisdom to discern that all Multibeings are ultimately equal. 平等性智

Equitability: equalness. 等；平等

Equitable Mind: i.e., the Mind to treat all Beings equally well. 心平(即平等心)

Equity: i.e., Equality.

Ethereal Space, the: i.e., the sky. 虛空

Expedite Means: convenient and helpful means, usually derived from

Pusa's Impervious Wisdom. 方便

External Phenomena: all the things and beings outside of ourselves. 諸相(外相)

External Wayists: the practitioners of other religions whose practice is mainly to seek outward for salvation and the blessings. 外道

F

fastening a stone to my waist: This was meant to make the body weighed heavier, so as to pound the rice better and finer. 腰石(繫石於腰)

Father or the Son, the: "The father" here symbolizes Buddha, and "the son" symbolizes the Multibeing. 父或子

fin de siècle: French, end of the century (or age), or the later-age. 末世

First Five Cognizances, the: the Cognizances of Eye, Ear, Nose, Tongue, and Body. 前五識

First Purport, the: the highest Tenet of Buddha Dharma. 第一義

fish and turtles: These are the beings of very low caste which not only devour each other but also devour its own kind. 魚鱉

Five Contumacious Sins, the: These include Killing one's own father, Killing one's own mother, Killing an Arhat, Bleeding a Buddha in the attempt of killing Him, and effecting Dissension among Sangha (the Order). These are the most egregious sins in Buddhism, much more atrocious than the Four Vital Prohibitions. 五逆罪

Five Umbrages: same as the Penta-Aggregates, for the Aggregates can "shroud" the Native Mind in total darkness, hence. (*Umbrage*, from Latin, meaning shadow.) 五陰

Four Assemblages: the disciples of the Buddha, both sacerdotal (i.e., Bhiksu and Bhiksuni) and secular (i.e., Upasaka and Upasika), altogether they are called the Disciples of the Four Assemblages. 四眾

Four Grand Vows: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlightenment). 四弘誓願

Four Vital Prohibitions, the: i.e., Killing, Stealing, Inappropriate Sex, and Lying. The violation of these four Precepts will cost the per-

petrator the loss of their Life of Wisdom, and the degeneration into Vile Realms in their future reincarnations; therefore these wrongdoings are called “vital.” 四重禁(四根本戒)

Fruitions: the consummated stages. 果

G

Gate of Deliberation, the: i.e., the Sixth Cognizance. 意門

Gatha: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the Gatha used to be rhymed, but it is mostly unrhymed in the Chinese versions. 偈、偈頌

generate Bodhi-Heart: to be aspired to quest and practice for the attainment of Bodhi. 發菩提心

Good medicines are usually bitter to the taste: an old Chinese maxim. 苦口的是良藥(良藥苦口)

Good Mentor: a popular courteous addressing formality in Buddhism, especially in the Ch’an tradition, used to show high respect to the person or people addressed. 善知識

Grand Enterprise, the: i.e., the pursuit of the Supreme Bodhi. 大事

Grand Stasis: i.e., the Constant Stasis, which is the Samadhi as fulfilled by the Buddha. 大定

Great-Round-Mirror Noesis: After the purified transmutation, instead of remaining a storehouse for impure Karmas as it used to be, the Alaya will transform into the general body of Wisdom to effect the realization of the Supreme Bodhi. 大圓鏡智

H

Hierarchical Echelon: i.e. the various fructifications of Attestation in either Mahayana (52 stages therein) or Hinayana (4 major stages and 4 minor ones therein). But here Master Hsing-Hsi refers mainly to the Hierarchy of Hinayana. 階級

Holy Emergence: i.e., the Buddha’s coming to this world. 出世(指如來出現於世)

Home-renouncer: i.e., a priest or nun. 出家；出家人

Home-stayer: i.e., a layman or lay person. 在家；在家人

Hong-Ji: meaning “capacious salvage.” 弘濟(行思禪師諡號)

horns of rabbits: i.e., an imaginary thing, which is totally impossible and non-existent. This is a very famous metaphor used by the Buddha in the Sutras. 兔角(子虛烏有之事)

Huang-Mei’s: a euphemism for the place of the Fifth Patriarch’s Temple. “Master Huang-Mei” in the next paragraph is also a euphemistic usage which refers to the Fifth Patriarch himself indirectly as a way of expressing veneration. 黃梅(指禪宗五祖大師)

I

I, as your disciple: a courteous way of speech when talking to a Master by referring to oneself as “disciple.” 弟子

Ichchantica: an unbeliever; one whose Virtuous Roots and Buddha-seed are exterminated. 一闍提(不信三寶之人)

If you try to deliberate upon it, you are bound to miss the mark: for Deliberation is considered as illusive, especially in Ch’an Buddhism. 思量即不中用

If your Acts are upright, why would you need to cultivate Dhyana: This is a well-established orthodox definition of Dhyanaic Stasis (or Samadhi): the regulation of the mind can lead to the attainment of *Straightforward Stasis*. 行直何用修禪

Immotive: unmovable; undestroyable. 不動

Immotivity: the state of unmovement; unmovableness; impregnability. 不動

Imperial Dharma-Master: a title conferred by the emperor to a Master, who then is deemed as the Master for the entire Kingdom. 國師

Imperviousness: the antonym of Perviousness; i.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Saints and Buddhas. 無漏

implementation: working. 用；運用

in congruence with: i.e., at one with, corresponding with, or in tune with. 相當；相應；相合

In the imbibition of the water, none but the Drinker himself knows exactly how cold or warm the water is: This statement, originally from one of the Buddha’s Sutra, has been made a household

axiom in China by this *Altar Sutra*. 如人飲水，冷暖自知

Inaction: doing nothing. 無作

Inanity: ignorance, or stupidity. 愚；愚癡

Incipience: the beginning stage. 因

Incipientless: too long ago to determine a spot for its beginning to the effect that it seems to be without a beginning, hence; beginningless. 無始

Inconstant Mind: The Mind is vagarious and whimsical, and it is apt to change from instant to instant, hence. 無常心

Indigenous Mind: i.e., inherent Mind, same as the Original Nature. 本心

ineffable and inconceivable: that which is beyond words and thoughts. 不可思議

Innate Entity, the: i.e., the substantial entity of the Original Nature 本體

Innate Essence: one's own inherent Essence; i.e., Original Nature. 自性，本性

Instantaneous Teachings, the: i.e., the teaching of the Ch'an Denomination. 頓教(頓悟之教)

instituted by two antithetical counterparts: i.e., founded by two conflicting elements. 相待而立(因對比而成立)

integrate instantaneously: i.e., to be integrated with the Truthful Way instantly. 頓契

J

Jambudvīpa World: an area of this Buddha-world; i.e., this solar system. 閻浮提

K

Kalpa: Sanskrit, aeons of ages. 劫(極長之時)

Kalpa's Fire, the: It is said in the Sutras that at the end of a Mega-Kalpa, there will be a sequence of three great catastrophes: fires, deluge, and wind. 劫火

Karma: Sanskrit; originally meaning “working,” “doing,” and “opera-

tion.” In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called “Mental Karma.” 業

Karmic: the adjective form of Karma. 業的

Kineses: the transient movements of all beings. 諸行；行

King of Dharma, the: i.e., Buddha. This signifies that all Multibeings are Buddhas in essence. 法王

Kong-fong: an official artist in the imperial court. 供奉

Ksana: Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana. 刹那(極短之時)

Kuan-Yin: Sanskrit: *Avalokiteshvara*; the most popular Pusa in Mahayana. 觀音

L

Lankavatara Sutra, The: the most important Sutra in both Ch'an and Sole-Cognizance Sects (唯識宗). Also this Sutra is acknowledgedly one of the most abstruse Sutras in the Buddhist Canon. 楞伽經

Lateral View: i.e., Side View, or Extremist Views. 邊見(二邊之見)

Life and Death: This implies reincarnations; i.e., the source of afflictions. 生死

Lifespan-Appearance: i.e., the Attachment to life or longevity, as concerns oneself, others, or all Beings in general. 壽者相；壽命相

Lotus: a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color “Red” symbolizes fire, light and vitality. 蓮花

M

Maha Prajna-paramita: Maha: Sanskrit, “great.” Paramita: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha's Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of Nirvana or Enlightenment. 摩訶般若波羅蜜多(大智

慧度彼岸)

Majestic Kalpa, the: An enormously big chunk of time is called a “Mega Kalpa,” which is given a proper name for the whole period. For instance, in the past, there was the Majestic Kalpa, during which time there were one thousand Buddhas manifesting themselves in this Universe and became Buddhas. At present, the Kalpa is called the Virtuous Kalpa, during which there are also one thousand Buddhas, among whom only four of them have emerged so far. The rest of the 996 Buddhas will come in the future successively, and the next Buddha to come after Shakyamuni will be Maitreya Buddha, who will be born here about 5,670,000,000 years from now, as clearly prophesied in the Sutras. 莊嚴劫

Major Imports, the: the essential meanings; the most important points in the Tenets, or doctrines. 大意

Major Vehicle: i.e., the Vehicle of Mahayana, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to Hinayana, which generally aims at Self-Deliverance as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own. 大乘

make their minds Vacuous while meditating, by not contemplating on anything: such as most Minor-Vehicle people or External Way-ists do. 空心靜坐

Mentation: mental activity. 心行

Mara: a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

Marine Water: This implies an area boundless and hard to traverse. 海水

Master Bodhidharma: the First Patriarch of Ch’an Buddhism in China. He came to China from India. 菩提達摩大師

Masterful Supernal Power: unrestricted supernatural power. 自在神通

Matter: i.e., physical or tangible stuff. 色

Mental Quickenings: Mental Emergences; i.e., the arising, or occurrence of a mental activity or functioning. 起心

Mental Supernality: a Supernal Power that manifests itself incredibly in the thorough understanding or knowledge of other people’s mind or thinkings. 心通

Mental Terra: *Terra*, ground. The Mind is viewed as ground or earth, wherefrom everything grows. 心地

Mental Toils of Worldly Cares: Annoyances as caused by Worldly Cares. 塵勞(煩惱之代名)

Meritorious Field: denoting a location or a person, where Merits can be cultivated and grown, usually talking of good Bhiksus or Bhiksunis (Buddhist ordained monks or nuns), to whom when people make offerings, the donors can accumulate merits for themselves from the donations made. 福田

Mind: In Buddhism, usually the word “Mind” does not mean the brains, nor does the word “Heart” mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the “feeler,” “recipient,” and the “ultimate enjoyer” of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the “Final Reaper.” 心

misgivings: doubts. 疑

Modus: the Truthful Way. 道

Motivities: things that are in movement. 動

Mount Sumeru: the highest mountain in this Soha-world. 須彌山

Multibeing-Appearance: i.e., the View about other people conceived collectively (plural number) from the subjective self-centered standpoint. 眾生相

Multibeings: the Multitudes. Yet this term includes not just people (mankind), but also the Beings in five other Realms; viz., the Celestial, Asura, Hungry Ghost, Purgatory and Animals. Together with Humanity, they are called the Six Realms which constitute the Realm of Transmigration or Samsara (Reincarnation). 眾生

Mundane, the: i.e., mundanity or worldliness, which is subject to Transiency. 世間

N

Nagaic Stasis: *naga*, Sanskrit, dragon, deemed as a fierce and powerful being; thus, Nagaic Stasis, an impregnable, or unmovable Stasis (Samadhi). 那伽定(極深之定)

Nascence-Demise: Life and Death, i.e., Transmigration, or *Samsara*; this is for animate beings. For inanimate beings, it is called Generation and Expiration. 生死

Naturalistic-Externalist: “Naturalist” signifies one who believes that enlightenment would come of itself (“naturally”), without the need of any effort or practice. This is refuted by the Buddha as a Devious View. An “Externalist” is one who seeks outwardly, such as in an external god or any other factor, for enlightenment. Both of these Devious Views combined together would result in an even more faulty conviction called “the Naturalistic-Externalist Views.” 自然外道

Nescience: unbrightness; without light; Ignorance. 愚

Nil-noesis: i.e., without Noesis at all. 無智

Noeses: the plural form of *Noesis*, which is the highest wisdom of Buddha and great Pusas. 智；佛智

Noesis: the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened saints. 智；佛智

Nonappearance: i.e., transcending all Appearances. 無相

Nondescript Vacuity, the: There are three Attributes for things: good, evil, and nondescript. “Nondescript” denotes the quality of things that is neither good nor evil. The Nondescript Vacuity, however, would cause Inanity (stupidity or ignorance) to arise and develop in people’s mind. 無記空

Non-attachment: no avarice. 無著

Non-deliberation: not thinking. 無念

Non-Guru Noesis: the highest wisdom which enables one to be self-enlightened on anything one learns without instructions from others. Usually this is the Wisdom of Buddha, or a great Pusa. 無師智

Non-nascence: “No birth”; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally ungraspable; hence, all Phenomena are un-nascent. 無生

Non-recollecting: not recalling or remembering. 無憶

Non-remnancy: i.e., the *Non-remnant Nirvana*, in which no more Transcendences are left. 無餘

Non-remnant Nirvana: the *Nirvana* as attained by Buddhas and Pusas, which is consummate, leaving no Impurified Habitudes of Annoyances, as opposed to the Remnant Nirvana of Arhats or general Hinayanaists. 無餘涅槃

Non-residing Dharmic Bestowal: a term from *The Diamond Sutra*, meaning to bestow Dharmas to people for their benefit, and yet refrain from being attached either to the people benefited or the Dharma bestowed. This is the thematic gist of *The Diamond Sutra*. 無住相法施

Noumenal Entity: the fundamental “body.” 體

Noumenon: the substantial body. 體(本體)

O

Oblate: a name for a lay person who lives in the temple to practice without taking the priestly vows. 行者(帶髮修行之人)

official Initiation for monks: a ritual or ceremony for people to become an ordained monk officially. 度僧[指官府主導出家剃度儀式之舉行，並頒發出家證書(度牒)]

One Sole Noumenon: a unitary whole. *Noumenon:* the substantial body. 一體

One Veracity: This implies the Original Nature, for it is the one and the only that is truthful, hence. 一真

Original Visage: This is a very well-known term in Ch’an Buddhism, (meaning what one originally looks like,) which stands for the Original Nature, or Buddha Nature. 本來面目

Originality: i.e., the Original Nature. 本(指本性)

Ortho-dharma, the: i.e., the Orthodox Dharma, or the Right Dharma. 正法

P

Paramita: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of Nirvana or Enlightenment. 波羅蜜多

- Patriarch, the** : i.e., the Sixth Patriarch. 祖師(指六祖大師)
- Patriarch Prajnatarā of the West**: the 27th Patriarch of Ch'an Denomination, the one preceding Patriarch Bodhidharma. West: i.e., India. 西天般若多羅大師
- Penta-Aggregates, the**: i.e., the Five Aggregates: Matter, Sensation, Conception, Implementation (Kinesis), and Cognizance. Each of these is an aggregation of its own constituents. 五蘊
- Penuriousness**: extreme stinginess. 慳; 慳吝
- perambulated round**: a formality of behavior to show high reverence to a great master. 繞, 旋繞
- Peril**: danger. 難; 災難
- Perviousness**: Pervious originally means leaking, or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption). This is the state of ordinary Multibeings. 漏
- Plebeian**: a Commonplace person; implying one who is not a Ch'an practitioner. 凡夫
- Plebeians, the**: commonplace worldly people. 凡夫
- Portal**: approach of practice, or the gate of Enlightenment. 門(法門)
- Posthumous Epithet**: an honorable name conferred to a person with high renown, merit, or contributions, after his death. This conferral is usually done by authorities, such as the emperor, or the royal authorities. 諡號
- Practicing Aspects**: i.e., the way that practices are done. 行相
- Prajna**: Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the Three Venoms (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. Prajna is also an Ultra-mundane Wisdom, as opposed to the Mundane Wisdom (Worldly Wisdom). 般若(佛法之大智)
- Prajnaic**: adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom. 般若的
- Prajnaic Samadhi**: i.e., the *Stasis* (Samadhi) realized through *Prajna* (Transcendental Wisdom). 般若三昧
- Precept, Stasis, and Wisdom**: These are the Three Sacred Learnings. 戒定慧

- Priestly Scepter**: a stick conferred to a monk at the official ordination. 錫杖
- Procreations and Perishments**: i.e., Life and Death, or *Samsara* (Transmigration). 生滅
- profound Dharmic Sphere**: i.e., the consummate State (or Sphere) fulfilled by Enlightenment. 甚深法界
- Progenitors**: i.e., the earliest Patriarchs. 上(指先代祖師)
- Progenitor Buddha**: the earliest Buddha. 佛祖
- Prognosticative Intimation**: a prophesy rendered in an enigmatic or hinting way. 記; 授記
- Proper Sensation**: another name for Samadhi; for in Samadhi, no Sensation whatsoever is seized or attached to, such a state is called the Proper Sensation. 正受
- Propriety**: correctness. 正
- Prosecution**: execution. 行
- Pseudonyms**: In reality, all names are artificial; and so in the name per se there is actually no substantiality to be acquired. Although a name is used to stand for an entity of a thing or a being, yet the name is still not the entity itself; at best, it can only be utilized to denote or direct us toward the entity in question. 假名
- Puissance-Advent**: Sanskrit: *Mahashamaprapta*. The name of a Pusa (Bodhisattva), who, with Kuan-Yin, constitutes the Dual-Flanking Saints of Amitabha Buddha. Together they are called the Triple Holy Ones of the West Elysian World. 勢至(大勢至菩薩)
- pulpit**: In Buddhism, the lecturer is supposed to sit in meditation posture rather than stand on the platform, which is the practice of secular or worldly speakers. But nowadays many Buddhist lecturers stand while speaking, which is a great mistake, as well as 'Mis-Dharmic,' which means that it is at odds with the teaching of Buddha Dharma. 座(法座)
- Purely One Straightforward Mindedness**: the uncrooked, undeviating mind. 純一直心
- Purified Appellation**: i.e., *Vimalakirti*, a Pusa in the manifestation of a lay practitioners. 淨名(即維摩詰)
- pursuant to the Contingent Factors**: acting according to situations. 隨緣
- Pusa**: the Chinese version for the Sanskrit *Bodhisattva*, meaning: one

who seeks the fulfillment of Bodhi, or Enlightenment; next in rank to Buddha among all practitioners. 菩薩

put to rout: i.e., be expelled, or done without. 打却；打退

Q

Quadruple Appearances, the: an important Doctrine as divulged by the Buddha in many Sutras, such as *The Diamond Sutra*; they are: the Ego-Appearance, the Alter-Appearance, the Multibeing-Appearance, and the Lifespan-Appearance. Please refer to the text of *The Diamond Sutra*. 四相(即我相、人相、眾生相、壽者相)

Quintessence of Bodhi: Quintessence, the purest essence. *Bodhi*, Sanskrit, meaning enlightenment. 菩提自性

Quintessence of Constancy, the: The Mind of the Original Nature is not subject to Inconstancy or Transiency, and it is free from all Vitiations as well, hence. 常性

R

Reciprocal Causality: the inter-relationship between Causes and Effects. 相因(相互爲因)

renounce the Worldly Home: i.e., to become a monk. 出家

Repertory of Orthodox Dharmic-Eye: another term for “the Supreme Dharma.” 正法眼藏

resipiscent: returning to a better mind or opinion—(OED). 迴趣

reveal itself with unaltered vividness: It is always as good as new. This is to depict the true state of the Original Nature. 宛然

reverse the illumination back to yourself: another very significant concept and method in Ch’an Buddhism meditation. 反照(反照自心)

Righteous advices are mostly displeasing to the ear: an old Chinese maxim. 逆耳必是忠言(忠言逆耳)

S

Sacerdotal: i.e., priests, or monks and nuns collectively. 僧(出家人,含男女眾)

Sacred Status: the fulfilled holy state of either a Pusa or Buddha. 聖位

Sacred Truths, the: i.e., the Four Sacred Truths of Hinayana. 聖諦

Sagacity: the wisdom of Saints and Sages, or Pusas, which is of lower scale compared with the Buddha’s Noesis. 慧

Samgha: Sanskrit, meaning the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively; hence, it would be very inappropriate for a group of lay Buddhists to call themselves “a *Samgha*,” which would involve a transgression of the Precepts; viz., “professing oneself as an ordained priest without really being so.” 僧眾

Sariputra: one of the Buddha’s Ten Great Disciples, famous for his Wisdom. 舍利弗

Seminal-Noesis: the seed of wisdom; the wisdom that is the origin, or genetic source of all wisdoms. This refers to the wisdom of Buddhas, Pusas, and other Saints. 種智

Senses, the: i.e., the five senses. 諸根(指五根)

Sentient-kind: same as Multibeings. 有情；有情之類

Sentiments: emotions. 情

Serene Surcease: i.e., *Nirvana*, the abolition of all Afflictions. This is the most used version of the Chinese translation of the Sanskrit term *Nirvana*. 寂滅

Seventh Cognizance, the: i.e., the Manas Cognizance, which is the basis of Egotism. 第七識

Shingon Sect: the Esoteric Teaching of Buddha, originally transmitted from India to China in Tang Dynasty, and then from China to Japan; hence this sect is the Right Esoteric Dharma in Buddha’s Orthodox Teachings. 真言宗(俗稱東密,爲唐密傳入日本者)

Six Cognizances: This consists of Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingua-Cognizance, Corporal Cognizance, and Deliberational Cognizance. The Cognizances as a

- whole would be the Mind; the individual Cognizances are the Mind's various functionings. 六識
- Six Dusts:** Color, Sound, Aroma, Flavor, Touch, and Dharma. For these can make the Mind dusty, hence. 六塵
- Six Gates:** same as the Six Senses: Eye, Ear, Nose, Tongue, Body, and Ideation. 六門(即六根)
- Six-Desire Heavens, the:** In the Heavenly Realm of Desire, there are Six levels of Heavens, and because the Celestial Beings in each of these levels enjoy very exquisite things of desire, much more so than that which is enjoyed by Terrestrial Beings (Worldly Beings); therefore, they are called the Six Heavens of Desires. 六欲天
- Six Sensoria, the:** i.e. the six sense organs. 六根〔*Sensoria*: pl. of Sensorium. sense organ根〕
- Sixth Cognizance, the:** i.e., the Deliberational Cognizance. 第六識
- Sixth Patriarch, the:** i.e., the Sixth Patriarch of Ch'an Buddhism, or Ch'an Denomination (Ch'an, also called Zen, in the Japanese pronunciation of the same Chinese character, 禪.) 六祖 (禪宗六祖大師)
- Sixty-two Views:** Devious Views as a whole, for all told, there are sixty-two of them, hence. 六十二見
- Sramana:** Sanskrit, a priest or monk. Sramana originally means: one who practices diligently to get rid of the Three Venoms. 沙門
- Sramanera:** Sanskrit, a male Buddhist novice for priesthood. 沙彌
- stagnated:** i.e., obstructed or detained. 滯
- Stasis:** The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (i.e., Vipasyana) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定(禪定)
- Strayed:** same as aberrant. 迷的
- stupa:** Sanskrit, a Buddhist pagoda, usually built in honor of a Buddha, Pusa, or high priest, in which their physical relics are kept both for commemoration and for posterity to worship. 塔
- subject to undergoing Transmigration pointlessly:** i.e., to suffer Transmigration, or reincarnations, for nothing. 枉受輪迴
- submerge yourself under Vacuity and become vegetated in Quietude:**

Such is the way of practice as most Minor Vehiclists tend to do; yet this way of practice is not recommended for Mahayana practitioners. 沈空守寂

- Substantiality, the:** meaning the substance of the Mind, or the Native Mind. 體
- Sumeru:** Sanskrit, the highest mountain of this Soha World; here it symbolizes something hard to overcome. 須彌(即須彌山)
- Supreme Bodhi, the:** i.e., the attainment of Buddhahood. 無上菩提
- Supreme Grand Nirvana, the:** the Nirvana as fulfilled by the Buddha. 無上大涅槃
- Surcease Deliverance:** i.e., *Nirvana*. 滅渡
- Sutra:** Sanskrit, Buddhist Holy Scripture. 經(佛經)
- Sutra of Grand Nirvana, The (or Sutra of Nirvana, The):** a very important Sutra in Mahayana, expounding Buddha Nature, which is the ultimate source for the *Supreme Grand Nirvana*; i.e., the Buddhaic *Nirvana*, as distinguished from that of an Arhat. 大般涅槃經, 涅槃經(佛最後所說之經)
- Sutra of Purified Appellation, The:** also named: *The Vimalakirti Sutra*. The Sanskrit word "*Vimalakirti*," as the protagonist or main speaker in this Sutra, means "purified appellation. He was a renowned lay Buddhist at Buddha's time. And this Sutra is also a very important Scripture in the Ch'an Lineage. 淨名經(即維摩詰經)
- swift steed:** referring to Master Ma-Ju (馬祖) ("Ma" in Chinese is a "horse"), a Dharmic Progeny of Master Huai-Rang. 馬駒

T

- take cognizance of:** recognize. 識；識得
- Taming Master, the Guru for all Celestials and Terrestrials, and the Buddha, the:** These are three of the Ten Meritorious Epithets (titles) of the Buddha, which he won by his Merits. 調御丈夫、天人師、佛
- Task-Accomplishing Noesis:** the Wisdom that can carry out and bring into fulfillment of whatever is to be done. This is one of the Four Buddhaic Noeses. 成所作智
- there would be nothing to appropriate or abnegate:** Hence "quietude" or not, it is nothing but the phantasmal appearance arising in the

- mind; it is at once illusive and delusive. Therefore, they are far from the guideline to go by for practicing. 無可取捨
- Three Genuses, the:** They are the Umbrages (or Aggregates), the Domains, and the Ingressions. 三科(指陰界入三科法門)
- Three Impediments, the:** the Karmic Impediments, Annoyant Impediments, and Retributional Impediments. 三障
- Three Karmas, the:** the Physical Karma, the Oral Karma, and the Mental Karma. 三業
- Three Tempora, the:** “Tempora,” *pl.* of Tempus. *Tempus* means time; hence, the Three Times, i.e., the past, the present and the future. 三世
- Three Temporal Confines:** i.e., the Three Times: the past, present, and future. 三際
- three thousand Dignified Deportments and eighty thousand Meticulous Demeanors:** These refer to the rules of conduct for all ordained monks and nuns as decreed in all the Sutras of Precept by the Buddha. 三千威儀八萬細行
- Three Venoms, the:** Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance). 三毒
- Three Vices, the:** Killing, Stealing and Adultery. 三惡
- Thus-Adventist, the:** Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “Thus-come one,” in some other translations. “*Thus*,” in the manner of the Truthful Way as well as of the Sentient-kind’s Karmic Occasions. “*Comer*,” one (the Buddha) who manifests Himself in this afflicted world (*Advent*) to salvage the Multibeings, due to compassion. 如來
- Thus-thusness:** i.e., the Veracious Thusness; same as the Original Nature. Thusness” signifies the consummate state of Buddha-hood. The use of the doublet in this term refers to both the internal and the external state of “thusness.” Specifically, it means the perfect Enlightenment that both the *interior* (mind-body-speech) and the *exterior* (the surrounding external objects and living Beings) are in the quality of “thusness”; hence this is called the state of “Thus-thusness.” (Cf. Chinese *Ju-Ju*, 如如.) 如如
- Tien-Tai:** an important Denomination (Sect) in Chinese Buddhism; specialized in the study and promulgation of *The Lotus Sutra*. 天台(宗)

- transcend Plebeianhood:** to overcome the state of Commonplaceness. 超凡
- transmute:** to transform or alter the quality completely. 轉；轉變
- Triple Karmas, the:** same as the Three Karmas; i.e., the Physical Karma, the Oral Karma, and the Mental Karma. 三業
- Tri-Yanaists, the:** the Pusa, Auricularist, and the Causality-Enlightenist. The Pusa is of the Major Yana, the Causality-Enlightenist is of the Medium Yana, and the Auricularist is of the Minor Yana. 三乘；三乘人
- Truthful Way, the:** i.e., the way for Bodhi, or Enlightenment. 道
- Tsao-Hsi:** i.e., the Sixth Patriarch of Ch’an Buddhism, a euphemistic usage. 曹溪(指禪宗六祖大師)
- Twelve Genres of Sutras, the:** the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines. 十二分經(佛所說一切經之總稱)

U

- Ultraism:** extremism; the extremist’s view. 極端；邊；兩頭；兩邊
- unbegotten and unperishing:** i.e., beyond Life and Death, transcending Reincarnation, or Transmigration. “Unbegotten and unperishing” is one of the most important Tenets or Concepts in Ch’an Buddhism. 不生不滅
- Undichotomized:** not divided into two conflicting parts; not dualized. 不二
- Undichotomized Dharma:** i.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二之法
- undivorced:** not separated from. 不離
- un-engressing and un-ingressing:** uncoming and unleaving. 不出不入
- Uni-appearance Samadhi:** uni-appearance, or “one-appearance,” said of the unified outlooks during the cultivation of this Samadhi. 一相三昧
- Uni-implementation Samadhi:** a form of very high-status *Samadhi* as divulged in *The Lotus Sutra* and other Sutras. 一行三昧
- Uni-performance Samadhi:** *Samadhi* attained by executing it in one single posture, such as the Constantly Walking Samadhi, the Con-

stantly Standing Samadhi, the Constantly Sitting Samadhi, the Half-Sitting half-walking Samadhi, etc. 一行三昧

Universal Reverence: i.e., the respect for all beings, which could only be the result of the total Abolition of one's Ego. 普敬

unparalleled: i.e., unrivaled; without a match; supreme. 無有比

unstagnant: untenacious and unadhering. 無滯

unsoiled and untampered: uncontaminated and uncorrupted. 無染無雜

Upasaka: Sanskrit, a Buddhist male lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu in a shrine hall. 優婆塞

upright: i.e., without deceptions and crookedness of any kind. 直；正直

V

vacuate the Mind, to: to try to make the mind “empty” by not thinking of anything at all. This method is erroneous, and so should be done away with. Similarly, in recent days, there are some people who claim to have “vacuated their body,” i.e., to make their body seem to “disappear” or “invisible” either totally or partially (such as becoming invisible in the hands or the feet or the torso). These “Contemplative Visions” are virtually hallucinations resulted from bad Karmas as well as Devious Views. They are apparently illusive and erroneous, and are dangerously misleading, too. In the final analysis, these delusive visions result from a very strong attachment to the physical appearance on the one hand, and from the faulty comprehension about the Dharma on the other hand. If one fails to become aware of these being delusive phenomena, they could develop into Maraic Phenomena, which would frequently render the practitioner to fall into some uncontrollable habitual hallucinations (such as illusive auditions, internal dialogues either at the ear or within the body, etc.), and worst of all, they would eventually drive one into derangement. Therefore, all Truthful Ch'an cultivators would be better off to keep himself/herself away from these extremely pernicious “promising-looking” *Visions*, or “Attainment-like” *Pseudo-Transmutations*. 空其心

Vacuity: Sanskrit: *Sunyata*, meaning emptiness, a highly specialized

term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is Vacuous. And so the term Vacuity is used to denote such state of being. 空

Vajra: Sanskrit; the original meaning is diamond, which is the hardest mineral in the world; hence it stands for hardness, steadfastness and impregnability. 金剛

Venoms: i.e., the Three Venoms: Avarice, Aversion and Inanity; for these three are most poisonous to our mind, hence. 毒(指三毒)

Veracious Corpus: i.e., the Reliquian Body of a Saint or Pusa. When the Sixth Patriarch of Ch'an Sect passed away in sitting meditation posture, his entire body became “one whole relic,” which, miraculously, would never deteriorate or decompose. This, in Chinese Buddhism, is called “the Corporeal Pusa,” which is a compassionate manifestation of Buddhas or Pusas to evince to the worldly people the Truthfulness of their Teachings by their Personal Bodily Examples (which through practice has transcended decomposition and vitiation, due to its ultimate purification). And this also manifests the Inconceivability of the Dharmas. 真身

Veracious: truthful. 實性

Veracious Thusness: The Essence of this is the same as Original Nature. 真如

very well expatiated in the Commencement, Middle, and Denouement: said of the Buddha's Sutra, which is perfectly delivered in any portion. 初中後善

Vile Realms, the: i.e., the Three Vile Realms: Purgatory, Hungry Ghost, and Animal. 惡道

Vimalakirti: a Pusa in Buddha's time, who manifested as a lay practitioner. The reason why Sariputra was reprimanded by Vimalakirti was because Sariputra might be “submerging into Vacuity and becoming stagnant in Serenity.” That is the so-called “Nirvanaic Pleasure,” or “Dhyanaic Pleasure,” which is adverse to the prac-

tice of the Pusa, who is not supposed to indulge himself in such personal pleasures. 維摩詰

Virtuous Kalpa, the: see note of “the Majestic Kalpa” above. 賢劫

Virtuous Radices: that which can effect all Merits to live and grow. There are Five Virtuous Radices: Faith Radix, Diligence Radix, Deliberation Radix, Stasis Radix, and Wisdom Radix. They are called “radices,” because all the Virtues are engendered out of these fundamental Good Radices (Roots), just as the life of a plant depends on its radices for nourishment and stability. 善根(指五善根)

Votive Dharma: the Dharma that is oriented on Vows. 願力法

W

Waves of the Sea: Waves are usually caused by wind, symbolizing Annoyances caused by External Phenomena. 波浪

Wei-Yin-Wang Buddha: a Buddha in the antediluvian age. 威音王佛

West Universe, the: i.e., the West Cosmos, or the Pure Land of Amitabha Buddha in the West. 西方(指西方極樂世界)

When one comes, one does not come with a mouth: That is, when people come (i.e., come to be born in this world), they just do it, without saying anything. 來時無口(即默然而生)

‘Wherever one’s habitat is, one should remain in constant Composed Felicity’: a quotation cited from *The Lotus Sutra*. “隨所住處恆安樂”

White-ox Carriage, the: a symbol for Mahayana. 白牛車

Wind or the Banner, the: a well-known forensic theme in Ch’an. 風幡義

Wisdom: i.e., Prajna, or Transcendental Wisdom, as opposed to Worldly Wisdom. 慧

with Dignified Deportment: i.e., according to Buddhist etiquette. 具威儀

without a back and without a face: i.e., there are no pros and cons, propriety and impropriety, right and wrong with it. 無背無面

without a head and without a tail: i.e., without a beginning or ending. 無頭無尾

without a name and without any appellation: i.e., beyond all indications and descriptions; ineffable. 無名無字

without raising a single Cogitation: without conceiving any thought. 勿生一念

Wondrous-Discerning Noesis: the Wisdom that can discern and distinguish all sophisticated facets of all Dharmas. This is also one of the Four Buddhaic Noeses. 妙觀察智

‘Words are of no use’: This has been one of the grossest misunderstanding about Ch’an Buddhism. There is a very celebrated painting in a book on Japanese Culture, with the caption of “Master Huei Neng Ripping off Books of Sutras.” How could that be true? To say the least of the fact that the Patriarch himself got enlightened on *The Diamond Sutra*, which he encourages everyone to read right from the outset, let alone the Master’s own words here denouncing the devious views about the abolition of Words in Buddhist cultivation. It should be called to the attention of all Ch’an students that the aforesaid painting is not only an ignorant imaginary product based on the painter’s own ignorance and misunderstanding about Zen, but also a calumny on our Patriarch, which is derived from some inane evil views of later-day “Wild-Ch’anists,” who due to bad Karma and lack of wisdom practiced Ch’an in the wrong way, and thereby misled the world by their views of foolish arrogant fervent iconoclastic-complex: A genuine Ch’an cultivator would take pity on their petty destructive misdeeds, and defend the Right Dharma. “不用文字”(即文字無用)

World-Venerated One, the: Sanskrit: *Bhagavam*. One of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally. 世尊(佛十號之一)

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發行者：公益信託「新逍遙園譯經院」基金

倡印者：大毘盧寺(台灣)·遍照寺(美國)

出版者：毘盧出版社

登記證：行政院新聞局局版台業字第5259號

贈送處：

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台北市11691文山區福興路4巷6弄15號

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戶名：華南商業銀行受託公益信託新逍遙園譯經院基金專戶

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承印者：東豪印刷事業有限公司

版次：佛曆2555年(2011年8月)佛歡喜日第二版敬印一千冊

國際書碼：ISBN 957-9373-18-3

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