

Selected
Works of
Korean
Buddhism

The Orthodox Path of Seon

by

Toeong Seongcheol

Translation and Introduction by

Juhn Young Ahn



Jogye Order of Korean Buddhism

The Orthodox Path of Seon

The Orthodox Path of Seon

Published by Publication Committee of the *Selected Works of Korean Buddhism*, Jogye Order of Korean Buddhism

© 2022 Jogye Order of Korean Buddhism

55 Ujeongguk-ro, Jongno-gu, Seoul, 03144, Korea

T. 82-2-2011-1812 / F. 82-2-732-4926

All Rights Reserved



The Samboryun (Three-Jewel-Wheeled) symbolizes the ideas of Jogye Order of Korean Buddhism: this symbol indicates faith in the Three Jewels of Buddhism; the Buddha, the Dharma, and the Sangha and Two Traditions of Seon (Meditation) and Gyo (Doctrine). It also symbolizes the harmonization of all the clergy and laypeople and the realization of the Pure Land of Buddha by way of religious propagation.

Library of Congress Cataloging-in-Publication Data

The Orthodox Path of Seon/Written by Toeong Seongcheol ; Translated by Juhn Young Ahn -- Seoul : Jogye Order of Korean Buddhism, 2022

xxiii, 393p. ; 15.2cm × 22.5cm--*Selected Works of Korean Buddhism* series:

Includes bibliographical references and index

Hardcover ISBN 979-11-92997-06-3 (94220) | 978-89-7479-989-2 (set)

Ebook ISBN 979-11-93454-24-4 (95220) | 979-11-93454-18-3 (set)

Hardcover First Edition: December 31, 2022

Ebook First Edition: December 15, 2023

Selected Works of Korean Buddhism

Series Editor: Kim Jong-Wook, Dongguk University, Seoul, Korea

Books in *Selected Works of Korean Buddhism* series are printed on permanent and durable acid-free paper. This book was printed on environmentally friendly paper. Printed in the Republic of Korea.

The Publication Committee of Jogye Order of Korean Buddhism expresses its appreciation to Bulkwang Media Co. for the publication: Bulkwang Media Co. arranged the processes of designing the whole process of designing, copy editing, printing, and distributing this *Selected Works of Korean Buddhism* series.

This project has been supported by the Ministry of Culture, Sports and Tourism, Republic of Korea.

Selected
Works of
Korean
Buddhism

The Orthodox Path of Seon

by
Toeong Seongcheol

Translation and Introduction by
Juhn Young Ahn

Series Editor

Kim Jong-Wook, *Dongguk University*



Jogye Order of Korean Buddhism

Foreword

Buddhism as a tradition of thought deepens humanity's spirit and religious culture, and as such, has deeply affected Korea's thought and culture for over 1,600 years. From the time of Korea's ancient kingdoms to the modern society, Buddhism yielded brilliant literature and eminent figures who led the spirit and the tradition of thought through turbulence and transitions in Korean history. Such literature and outstanding Buddhist masters gave life to the unique spirit of the Koreans, and from there, spawned the spread of Buddhist virtue.

Nonetheless, the uniqueness and beauty of Korean Buddhist thought and culture have not been published in a language that can be introduced to the world, and as a result, Korean Buddhism have not left the shores of the peninsula. Despite a sense of being late, it is fortunate that with the commitment to share the brilliance of the Korean Buddhist culture, the Jogye Order of Korean Buddhism has so far accomplished much through the publication of the *Collected Works of Korean Buddhism*, in thirteen volumes, and the *Collected Works of Modern Korean Buddhism*, in ten volumes.

The current *Selected Works of Korean Buddhism* in ten volumes is a result of many meetings and a process of careful selection from the many representative Buddhist texts extending from the Unified Silla all the way up to the early parts of the modern era. These selected texts

include a wide range of topics including that of Hwaecom philosophy, Seon (Zen), Buddhist culture, and even the lives of eminent monks and their thoughts, texts that can be considered to be foundational to Korean Buddhism.

Among the last four translations of the current ten selected texts, *Seon Thought in Korean Buddhism* is a combination of two compositions; the *Collection of the Essential Outlines of the Seon School* (*Seonmun gangyo jip* 禪門綱要集), which contains the essentials of the Linji and the Cloud-gate school (雲門宗), two of the five Chan schools of China, and the *Record of the Treasures of the Seon School* (*Seonmun bojang nok* 禪門寶藏錄), the recorded sayings of Seon monks that contain views oriented towards Seon. Next, Seongcheol's *The Orthodox Path of Seon* is literature that discusses the path leading to enlightenment, and which has left a long-lasting mark in the modern Korean Seon tradition. The third text, *The Moon Reflected in a Thousand Rivers* composed by King Sejong the Great, is about the life of the Buddha composed in poetry and is the very first printed book in vernacular Korean. While it marks a high point in the print culture of Buddhist literature, it is also recognized for its harmonization of religious and literary forms. Lastly, Koh Hyeonggon's *The Ontology of Seon* is a masterpiece that compares the thought of Seon with the prominent German existentialist thought of Heidegger, which expanded the horizon of Buddhist thought.

With the publishing of the ten volumes of representative texts of Korean Buddhism, it is hoped that the thought and culture of Korean Buddhism will spread throughout the world and provide fruitful outcomes. It will be an opportunity to have exchanges with the philosophies of the world and contribute to widening the spiritual horizon and make the culture of humanity all the more rich. Buddhism as part of this endeavor, I pray, will lead to the harmonization of opposing views and the lessening of disharmony and hostility.

In closing, I would like to take this opportunity to thank the translators and the proofreaders and those who, through their hard work, brought the translations to fruition. I would like to also extend

my deep gratitude to the Ministry of Culture, Sports and Tourism of Korea and its representatives who have given support to this project of globalizing Korean Buddhism.

With the Palms of My Hands Joined in Reverence

Daeryeon Jinwoo 大蓮 眞愚

The 37th President of the Jogye Order of Korean Buddhism
President, Publication Committee of the *Selected Works of Korean Buddhism*

Editor's Preface

Buddhism which originated in India some 2,500 years ago and spread throughout East Asia has now become a global religion. Through the people of the Arian ancestry, Indian Buddhism came to be recorded in the ancient Indo-European language of Sanskrit and the Indo-Aryan language of Pali. Chinese Buddhism was then communicated through its long history using the ideograph sinoscript of the Han people. The differences of language and ethnic-culture led to diverse methods of practice of Indian and Chinese Buddhism. In Indian Buddhism, becoming a buddha was pursued by awakening to the Dharma through the repetition of practices in the cycle of samsara. The transcendent aims of Indian Buddhism were accepted by the Chinese after transformations that were fitting to their own ways. Different from the Indian method and despite the gap in time and space, the most effective means were to believe that everyone was born with the inherent nature that allowed, whoever it may be, to become a buddha. That is why, in Chinese Buddhism enlightenment was transformed from the aim of becoming a buddha to realizing the “nature of the Buddha,” of “inherently enlightened” human nature. After having gone through this transformation into this unique doctrine of original nature, there emerged two phenomena; in theory—Tiantai and Huayan schools of thought—and in practice—Pure Land and Chan Buddhism.

Chinese Buddhism that became established into individual schools of thought based on this doctrine of original nature was accepted into Korea and Japan, which shared the same culture that was based on the system of sinoscript. However, in Korea there developed a unique pattern in the acceptance of Chinese Buddhism. It is characterized by the tendency towards synthesis by finding what commonly permeates, leading to a realization of harmony, for example, among the theories unique to the individual schools and its diverging claims. Though the establishment of the individual schools of thought based on the doctrine of original nature is the achievement of Chinese Buddhism, the attempt at creative synthesis through finding what commonly permeates has been consistent on the Korean peninsula, a uniqueness of Korean Buddhism.

It has been several years that the *Collected Works of Korean Buddhism* (2012) was published by the Jogye Order of Korean Buddhism, which consists of representative Korean Buddhist literature selected from the *Complete Works of Korean Buddhism*, a compilation of 323 fascicles into a compositional archive that contains literature from the Silla all the way to the Joseon period. This was done as part of the effort to globalize Korean Buddhism with the generous support of the Korean government. With the intent to continue and to further develop this tradition, modern representative Buddhist compositions were selected, translated into English and published, again with generous government funding. It was with the aim of sharing with the world the intellectual legacy left behind by modern Korean Buddhism, which lead to the publication of the *Collected Works of Modern Korean Buddhism* in 2017.

However, these two series do not contain all of Korea's pre-modern and modern Buddhist literature and it was suggested that translations of additional representative Korean Buddhist classics among the traditional and modern Buddhist literature be introduced for the purpose of globalizing Korean Buddhism. That is why starting from 2018 the Jogye Order of Korean Buddhism proceeded to publish English translations of selected Buddhist literature that can be considered to be the core of pre-modern and modern Korean Buddhism

in a series titled “Project for the Translation of Representative Korean Buddhist Literature,” once again with the generous support of the Ministry of Culture, Sports and Tourism of Korea.

For the operation of this project, the Jogye Order established the Compilation Committee for the Translation of Representative Korean Buddhist Texts (President: Ven. Jinwoo), a steering committee (President: Ven. Jiwoo), and an editorial committee (Director: Prof. Kim Jong-Wook). In particular, the editorial committee that is in charge of the management of translations and publishing operations, adopted the recommendations of over fifty experts of Korean Buddhism and selected five representative literature from the premodern era, including Silla to late Joseon, and five representative literature from the modern era—post-liberation from Japanese colonialism.

The first among the five compositions from the premodern era is titled *Questions and Answers on the Avataṃsaka-sūtra: An Early Korean Hwaeom Text* which is a compilation of the lectures of Uisang recorded by his students. It is exemplary of the Korean Hwaeom studies that has had a long tradition and has had far-reaching influences on the formation of Kegon studies early in Japanese history. The second, *The Moon Reflected in a Thousand Rivers* by the Great King Sejong, the life story of the Buddha composed in poetic form, is the highlight of Buddhist literature that harmonized religious and literary forms. The third is titled *Biographies of Eminent Monks of Korea*, which is a collection of three separate texts, *Haedong goseung jeon* by Gakhun, *Dongsa yeoljeon* by Gagan, and the *Jogye goseung jeon*, by Bojeong. Through this English translation, the international audience can gain a firm understanding of the important monks who appear in the history of Korean Buddhism. The fourth text is titled *Seon Thought in Korean Buddhism*, which consists of *Seonmun gangyo jip* and *Seonmun bojang nok* by the monks Hyesim and Cheonchaek, where the first of the two is a compilation of extracted sayings of various Seon masters and the latter is a summary of core Seon teachings. *Seon Thought in Korean Buddhism* will provide to the readers a comprehensive summary of the essential teachings in Korean Seon tradition. The fifth translation is

titled *Buddhist Apologetics in Early Modern Korea: Treaties and Memorials by Joseon Period Monks*, which is a translation of three Buddhist compositions, the *Hyeonjeong non* by Hamheo Gihwa, *Ganpye Seokgyo so* by Baekgok Cheoneung, and “Sang Han Neungju Pilsu jangseo” by Yeondam Yuil. These are apologetic texts that have refuted Confucian charges against Buddhism and argued for the legitimacy of Buddhism. Through this literature we can gather the tension that existed between politics and religion during the Joseon period.

The first among the five modern Buddhist literature is Toeong Seongcheol's *The Orthodox Path of Seon* where he critiqued Jinul's soteriological system of sudden awakening–gradual practice, which is often referred to as an important characteristics of Korean Seon Buddhism. In its place, Seongcheol claimed a system of sudden awakening–sudden practice, and by doing so he was intent on establishing a uniquely Korean method of *ganhwa* Seon. The second is Beopjeong's *The Pure and Fragrant: The Prose Anthology of Korean Buddhist Master Beopjeong*, which consists of fifty compositions that he selected from among all his writings and published in a book form. This translation opens up the world of simple and pure philosophy of Beopjeong who is much loved by modern Koreans.

The third translation is Koh Ikjin's *Buddhist Thought of Korea*. This book is a masterpiece in the history of thought where the author adopted an independent approach to history and has brought to light Korean Buddhism from psychological historical perspective. The fourth translation is Koh Hyeonggon's *The Ontology of Seon*. Although this is a portion of his original voluminous *Seon ui segye* (The world of Seon), it is the more exemplary of his intellectual thought of Seon. In this composition, he compares the main passages from Yongjia Xuanjue's *Chanzong Yongjia ji* (Yongjia's Collected Works of the Chan Tradition) with the phenomenology of Husserl and existentialism of Heidegger and investigates the existentialism of Seon thought. The fifth text is Chin Hongsup's *Korean Buddhist Sculpture*. Here, he discusses the origins and forms of Buddhist statues, the tradition of Korean Buddhist statues and its stylistic transformations. With regard to studies of

Korean Buddhist statues, the text *Korean Buddhist Sculpture* is one of the most informative and historically comprehensive.

Through these ten translations, it was the intent of the editorial committee that the various faces of Korean Buddhism, including philosophy, literature, history, politics, and art, will be brought to light for the global audience.

In the work of translating these texts, world-renowned experts and specialists in the field of Korea Buddhism were invited, who were familiar with original sinoscript, and in doing so created a group of Korean and international scholars who combined their efforts in publishing the most authentic translations. Furthermore, based on the expertise of a team of translation editors, the translations were reviewed and the most precise expressions were ensured. In this way the editorial committee made sure that the translations most accurately reflected the deeper intentions of the original sinoscript compositions.

The highly esteemed translators include Richard D. McBride II, Thorsten Traulsen, Marek Zemanek, Henrik H. Sørensen, John Jorgensen, Sung-Eun Thomas Kim, Juhn Young Ahn, Matty Wegehaupt, Koh Seunghak, Kim Seong-Uk, and Ha Jungmin. The translation editors include Robert M. Gimello, Park Boram, Kim Kijong, Sem Vermeersch, Jin Y. Park, Daniel Kane, Sumi Lee, Kim Jong-Wook, Rhi Juhyung, Kim Sunkyung. Furthermore, Kim Ryunseon was the administrative assistant who overlooked the entire process of translations and editing.

Yi Deokyeol worked tirelessly in copyediting the translated texts, and the entire publication was carried out by Bulkwang Media Co. It was due to the passionate efforts and contributions of these people that this project has come to fruition.

Above all, the endless initiatives and support from Ven. Jinwoo, the president of the Jogye Order of Korean Buddhism, the hosting organization of this project cannot be forgotten. Ven. Jinwoo, as the president of the Compilation Committee, has presided over the entirety of the project with much enthusiasm and interest. Moreover, the president of the steering committee, Ven. Jiwoo, and the director

of the Research Institute of Buddhist Studies, Ven. Deoklim, both gave generous and helpful advice for the smooth completion of the project from planning, to operations, and to the final stages of publication. Furthermore, the promotional efforts of Kwon Daesik, the deputy director of the Department of Education of the Jogye Order, have contributed tremendously to maintaining a relationship of cooperation with the government agency, and Park Sungsu from the Educational Bureau has been most dependable for resolving difficult administrative issues when they arose.

This project would not have been possible without the participation and contributing efforts of these people. In this process, it reminds us once again of the Buddha's law of dependent arising where all things come to fruition depending on the harmonization of innumerable conditions. Lastly, as the director of the editorial committee, it is my sincere hope that through the publication of the current series, the 1,700 years of the Korean Buddhist tradition consisting of the multifaceted aspects of philosophy, history, literature, and art will be brought to light. And as a result, it is hoped that Korean Buddhist culture will be held up in esteem on the global stage and assist in furthering the transmission of the Dharma to every corner of the world.

Kim Jong-Wook

Professor, Department of Buddhist Studies, Dongguk University

Series Editor & Chair of the Editorial Board,

Selected Works of Korean Buddhism



Toeong Seongcheol



—
Toeong Seongcheol



Toeong Seongcheol

Contents

Foreword	v
Editor's Preface	viii
Acknowledgments	xx
Conventions	xxi

Translator's Introduction	i
Notes	18

Preface	23
1. To See Your Own Nature Is to Become a Buddha	27
2. Sentient Beings Have Buddha Nature	61
3. Two Types of Afflictions and False Thoughts	69
4. Unsurpassed Perfect Enlightenment	79
5. Realizing the Truth that All Dharmas Are Unborn	102
6. No Thought Is the True Tenet	117
7. Protecting No Mind	129
8. Awake or Asleep, Being Consistent	161
9. Gaining Life in Death	178
10. Great Perfect Mirror-Like Wisdom	198

11. Inside and Outside Are Brilliantly Clear	206
12. Constantly Serene and Constantly Illuminating	215
13. Discursive Awakening Followed by Gradual Cultivation	229
14. Partial Penetration and Partial Attainment	259
15. With Erudition There Is Only Discursive Knowledge	282
16. Abrupt Exhaustion of All Contaminants	302
17. A Clear-Eyed Patriarchal Master	313
18. Mysteries and Essentials, Real and Provisional	319
19. Eliminating the Seed of Buddhahood	331
Notes	343

Bibliography	375
Index	380
Contributors	387
The Committee Organization of the Publication Project of the <i>Selected Works of Korean Buddhism</i>	388
Selected Works of Korean Buddhism	392

Acknowledgments

The publication of a polished translation is the culmination of efforts made by a community of dedicated individuals. The present publication is no exception. I would like to first thank Prof. Kim Jong-Wook, head of the editorial board for the Project of Translation and Publication of Representative Text of Korean Buddhism, for giving me the opportunity to translate this important work by Ven. Seongcheol. I would also like to thank the committee's staff, Kim Ryunseon in particular, and the reviewers for everything they have done to help me complete this translation and make it presentable. My sincerest gratitude also goes to Prof. Seong-Uk Kim at Columbia University for his friendship and advice. I also benefited immensely from the kindness and guidance of Prof. Cho Eun-Su at Seoul National University and Prof. Kim Yongtae at Dongguk University. Last but not least, I would also like to thank my family and especially my late teacher Ven. Cheonghwa and my Dharma brother Ven. Gwangjeon without whose support and sacrifice I would have not been able to accomplish the noble dream of becoming a scholar of Korea and Buddhism. If any credit or merit is due, it all goes to them. And, needless to say, no one but me is to blame for any errors or mistakes in the present translation.

Juhn Y. Ahn
University of Michigan Ann Arbor

Conventions

H: *Han'guk Bulgyo jeonseo* 韓國佛教全書 (Complete Works of Korean Buddhism). Edited by Dongguk daehakgyo *Han'guk Bulgyo jeonseo* pyeonchan wiwonhoe. 14 vols. Seoul: Dongguk daehakgyo, 1979-. The present translation uses the digital edition made available for public use by Dongguk University at https://kabc.dongguk.edu/content/list?itemId=ABC_BJ.

T: *Taishō shinshū daizōkyō* 大正新脩大藏經. Edited by Takakasu Junjirō et al. 100 vols. Tokyo: Taishō issaikyō kankōkai, 1924–1935.

CBETA B: *Dazangjing bubian* 大藏經補編. Edited by Lan Jifu 藍吉富. Taipei: Huayu chubanshe, 1984–1985. The present translation uses the digital edition made available for public use by the Chinese Buddhist Electronic Text Association (CBETA) at <https://www.cbeta.org>.

CBETA R: *Wanzi xuzang jing* 卅字續藏經. Revised Reprint of the *Dai Nihon zokuzōkyō* 大日本續藏經. Taipei: Xinwenfeng chubanshe, 1968–1978. The present translation uses the digital edition made available for public use by the Chinese Buddhist Electronic Text Association (CBETA) at <https://www.cbeta.org>.

Ch.: Chinese, Jp.: Japanese, Kr.: Korean, Skt.: Sanskrit

Selected Works of Korean Buddhism series uses the standard Romanization systems for the transcription of East Asian Languages: Pinyin for Chinese, Revised Hepburn for Japanese, and Revised Romanization for Korean, with slight elaboration in some cases. Proper names of persons, sites, and other cultural practices or institutions are transcribed according to its provenance, but translators may transcribe and translate the terms considering specific contexts they are dealt with.

(Translators may have their own transcribing conventions specific to their translations in each volume.)

Citations from the *Taishō shinshū daizōkyō* are listed as follows: title (if necessary), T[aishō], volume number, page number, register (a, b, or c), and, if applicable, line number(s)—e.g., *Zhengdaoge*, T 48.396a18–19. In citations from the *Han’guk Bulgyo jeonso*, the title, if necessary, will be mentioned first and then volume number, page number, register (a, b, c, d), and if applicable, line number(s) such as the *Seon’ga gwigam*, H 7.637a21–22. Citations from the *Dai Nihon zokuzōkyō* and *Dazangjing bubian* are listed in the following manner: title (if necessary), CBETA R[evised]/CBETA B[ubian], volume number, page number, register (a, b), and, if applicable, line number(s)—e.g., CBETA R110.849a.

All Buddhist terminology that appears in Webster’s Third New International Dictionary I regard as English and leave unitalicized. This includes such technical terms as dhāraṇī, stūpa, and tathāgatagarbha, which are here provided without diacritical marks. For a convenient listing of a hundred such words, see Roger Jackson, “Terms of Sanskrit and Pali Origin Acceptable as English Words.” *Journal of the International Association of Asian Studies* 5 (1982): 141–142. East Asian personal names appear with family names first. As of the Romanization of Korean terms and names, this series has some exceptions for its application as far as the Revised Romanization system allows. Firstly, in cases where the persons’ names mentioned in any part of the book have their own English transcription, they are spelled as they are regardless of the Revised Romanization System.

Secondly, to avoid phonetic confusions, hyphens and apostrophes are used in some cases: an apostrophe is usually placed between letters to separate phonemes. But a hyphen is specifically used in a person’s name. Lastly, the surnames, Kang, Noh, Shin and Yi are alternatively transcribed as such in order to avoid phonetic or semantic confusion.

The original texts used in the translations for this *Selected Works of Korean Buddhism* series may contain minor misprints and typos. The translators carried out corrections and revisions in the course

of translation, with the editorial board's support and consultation. The translators usually noted significant changes in translation from the original source texts, but might have left minor revisions and corrections without noting them.

Translator's Introduction

After Japan surrendered to the Allied Forces in August 1945, the Korean Buddhist establishment was forced to confront some seemingly insurmountable contradictions. Buddhism in Korea enjoyed much growth under the protection and support of colonial forces, but the colonial-period Buddhist administrators at the central *saṃgha* administration or Gyomuwon (1925) led by Yi Jonguk (1884–1969) found themselves in an awkward position after the Japanese surrendered to the Allied Forces on August 15, 1945. Naturally, many left their positions shortly after Korea was liberated from Japanese colonial rule, albeit only to reassume these leadership positions a few years later. However, the influential abbots of the major monasteries were largely unaffected by this change.¹ They maintained their elevated status as abbots and *saṃgha* elders. In the eyes of a younger generation of Buddhist monks and nuns, the coexistence of pre-liberation and post-liberation administrators and also old abbots who represented the status quo presented the Korean Buddhist establishment with both a deep crisis and an opportunity for genuine renewal.

Not long after liberation, a national conference for Buddhist clergy was convened in September of 1945 at the Taegosa Monastery (today's Jogyesa Monastery), and there the decision to abolish the colonial-period Temple Law (1911) was made.² A new charter for Joseon Buddhism was promulgated to replace it. To effectively uphold and observe the laws laid out in the new charter, a central administration (Jungang chongmuwon) for Joseon Buddhism was established. A new postcolonial religious order, Joseon Buddhism or Joseon Bulgyo (previously, Joseon Bulgyo Jogyejong), was thus born in Korea. But the process of building a new identity after liberation was far from over. Those who participated in the national conference were also in agreement that new major centers of Seon learning or *chongnim* were

necessary.³ Needless to say, conference participants believed that these new *chongnim* and their culture(s) of learning would and should define the identity and shape the future of Buddhism in a liberated Korea.

Young, reform-hungry monks were eager to take on this task. Many, led by the monks at Seonhagwon Monastery, joined the Buddhism Reform Alliance (Bulgyo hyeoksin chongyeonmaeng) established in 1946.⁴ Seonhagwon was a monastery established in Seoul by Man'gong (1871–1946), Seongwol (1866–1943), Namjeon (1868–1936), Dobong (1873–1949) and others in 1921 for the purpose of advancing the cause of celibate monks or bhiksus who wished to reform the *saṃgha* and free it from what they considered to be the unwelcome influence of colonialism.⁵ As the post-liberation Korean government prepared to launch an ambitious land reform act, conflict and discord between the Buddhism Reform Alliance and leadership of the Joseon Buddhist order worsened and even escalated into violence. Amidst this chaos, some young reform-minded monks, most notably Cheongdam and Seongcheol, chose to pursue a different path, far away from capital, to reform the *saṃgha* from within.

Cheongdam and Seongcheol were both relatively young monks during the late colonial period.⁶ They met at Seonhagwon in 1942 and quickly became good friends. As the Pacific War raged on, both monks focused less on political activism, which would have been extremely dangerous, and more on self-cultivation. In 1943, they therefore traveled to the rustic hermitage Bokcheonam in Chungcheongbuk-do to continue their training. They took up residence at the Ssangnyeon Seon Hall at Daeseungsa Monastery in Gyeongsangbuk-do shortly thereafter and remained there until liberation.

In 1946, in fulfillment of the vow made at the national conference earlier in 1945 to establish a major center of Seon learning, leaders of Korea's post-liberation Joseon Buddhist order decided to establish the Gaya *chongnim* at the Haeinsa Monastery in Gyeongsangnam-do.⁷ Cheongdam and Seongcheol went to Haeinsa to join the cause. The following year, Manam (1875–1957), who was 72 years old at the time, similarly established the Gobul *chongnim* at Baegyangsa Monastery in

1947. These efforts to establish *chongnim*, however, were short lived. The Korean War made it impossible to maintain these centers of Seon learning. The *chongnim* movement, however, quickly resumed after the war. The Central *chongnim* (Jungang *chongnim*) was established at Jogyesa Monastery in Seoul in 1959. Ten years later in 1969, the Jogye *chongnim* was launched at Songgwangsa Monastery with Gusan (1909–1983) at the helm. Later, in 1984, Yeongchuk *chongnim* and Deoksung *chongnim* were established at Tongdosa Monastery and Sudeoksa Monastery respectively. And, in 1996, Baegyangsa's Gobul *chongnim* was reopened under the leadership of Seoong (1912–2003), Manam's disciple and former supreme patriarch (*jongjeong*) of the Jogye Order. Like Gobul *chongnim*, Gaya *chongnim* was shuttered at the outbreak of the Korean War, but during the provisional central administrative meeting of the new Jogye Order that was convened at Haeinsa in 1967—Cheongdam was supreme patriarch at the time—the launch of Haein *chongnim* was announced and Seongcheol was installed as its head (*bangjang*). It may thus seem as if Seongcheol had simply picked up where he left off, but his return to Haeinsa was anything but simple.

When the Gaya *chongnim* was launched in 1946 the intent of its establishment was made clear: the *chongnim* was meant to serve as a firm reminder that celibate Seon bhiksus, not administrator-monks or *sapanseung*, were in charge of the Korean *samgha*. What a *chongnim* provided was training for celibate bhiksus, not administrators, popular prayer specialists, or proselytizers. Disagreements about monastic rules and fundraising, however, forced some, like Seongcheol, to leave the *chongnim*. Seongcheol chose to continue his self-cultivation at Naewonam Hermitage near Tongdosa instead. It was under these circumstances that Seongcheol found himself establishing a retreat society (*gyeolsa*) at the Bongamsa Monastery in 1947. The retreat society gave Seongcheol the opportunity to realize his vision of governing a monastic community with what he considered to be monastic rules of the highest standard. It also freed him from the burden of fundraising, which continued to bear the stigma of being the primary concern of

non-celibate abbots and administrator-monks.

Seongcheol's retreat society quickly acquired a reputation for its strict observance of monastic rules and its dedication to Seon learning. Rather than follow existing pure rules for Seon monasteries, Seongcheol deemed it necessary to write his own for Bongamsa. Eighteen rules were established for its community:

1. Diligently follow the strict precepts of the Buddha and the lofty teachings of the patriarchs and aim to quickly and perfectly attain the ultimate fruit [of buddhahood].
2. Regardless of what idea or custom it may be, personal views that are not consistent with the teachings of the Buddha and the patriarchs will be absolutely rejected.
3. To achieve the aim of self-sufficiency and self-management of daily needs, no matter how painful the work of fetching water, chopping wood, cultivating the fields, begging for alms, and so on may be, one cannot decline it.
4. Life dependent on the rent paid by tenant farmers and special donations made by lay followers will be completely abandoned.
5. Offerings made by lay followers to the Buddha will be limited to food used during vegetarian feasts and earnest prayers.
6. Except for when one uses the toilet and goes to sleep, one will always wear the five-strip robe.
7. When leaving the monastic grounds, one must wear a broad straw hat, carry a bamboo staff, and be accompanied by someone [from the monastery].
8. The *kāṣāya* must be made out of hemp and dyed to be a muted color.
9. All begging bowls, other than clay bowls, are forbidden.
10. Everyday the *Neungeom* (Ch. *Lengyan*) spell must be chanted.
11. Everyday one must commit to more than two hours of labor.
12. Every fortnight the bodhisattva precepts must be recited.
13. Meals after noon are not allowed, and breakfast must be limited to gruel.
14. Seats are arranged according to Dharma age.

15. In the hall one must face the wall. Gossiping together is strictly prohibited.
16. Other than during the designated times lying down to sleep is not allowed.
17. Everything that one requires must be procured by oneself.
18. All other matters must follow the rules in the pure rules and the Mahayana and Hinayana precepts.

These strict rules were meant to show the world the participants' desire to return to the old ways, to a time before Korean Buddhism became corrupted, especially by colonialism. More practically, they were also meant to serve as a deterrent against monks who were still attached to the colonial monastic lifestyle. This lifestyle was generally understood to emphasize proselytization, dependence on "popular" religion, and frequent and unrestrained interaction with laypeople. It was also understood as the preferred lifestyle of the non-celibate monks who owned and controlled most of the Buddhist properties in Korea.

In keeping with the spirit of maintaining purity and returning to what they believed to be the old ways, Seongcheol and others at the retreat are said to have burned their red robes made of silk and smashed their fine wooden begging bowls. They also made the radical decision to remove structures that had little relation to the Buddha from the monastery. This included the hall for worshipping the mountain spirit (*sansin'gak*) and altar for the seven stars (*chilseongdan*).⁸ Images of the mountain spirit, seven stars, and other miscellaneous protector deities were also removed from the monastery. The monastic rules they set for themselves at Bongamsa also forbid them from performing popular prayers for special donations, which was arguably—with the exception, perhaps, of rent from tenant farmers—the most common income source for Buddhist clergy members, especially non-celibate abbots, in Korea at the time.

For these exact reasons, the retreat society, which began with just four monks (Seongcheol, Ubong, Bomun, and Jaun), began to attract more celibate monks and nuns and grow. The Bongamsa retreat,

however, was by no means the first modern attempt made in Korea to build a monastic community around a set of strict monastic rules and the ideal of Baizhang-style self-sufficiency (often referred to as the “Seon-farming unity” [*Seon-nong ilchi*] movement). Similar attempts had been made, in fact, during the colonial period by Yongseong (1864–1940), Hanam (1876–1951), and others.⁹ There is no denying Seongcheol’s indebtedness to these earlier efforts, but the retreat’s emphasis on the strict observance of monastic rules and insistence on religious purity should also be understood as a response to three historical developments. First, as mentioned earlier, liberation removed colonial-period administrator-monks from positions of power. This was interpreted by some, like Seongcheol, as an opportunity to put Seon monks like himself behind the driving wheel. Second, the Korean *saṃgha* was split between celibate and non-celibate monks. Ownership of monasteries and smaller temples belonged mainly to the non-celibate majority. The celibate minority, whose efforts to “purify” the *saṃgha* began at Seonhagwon in Seoul during the colonial period, was eager to find a way gain ownership of the properties under the control of the non-celibate majority. Third, the liberated country struggled to overcome the systemic poverty that resulted after the withdrawal of Japanese colonial forces, political chaos introduced by the division of the peninsula and new occupation by the US and Soviet Union, and also ideological battles rooted in class conflict.

The Bongamsa retreat took place at a time when presidential candidates were being assassinated, monks were clashing violently over monastic property, and intellectuals and left-leaning monks were drawn, misleadingly, to the promise of establishing a socialist, anti-colonial utopia in Pyongyang. The retreat’s timing was critical for other reasons as well. The volatile political atmosphere of Korea was also due in part to the strong possibility of holding separate elections for North and South Korea. Despite the efforts of major political figures such as Yeo Unhyeong (1886–1947) and Kim Gu (1876–1949), this was, indeed, what happened a year after the retreat was launched in 1947. Even more impactful than division, perhaps, was the farmland reform

act of 1949.¹⁰ This new law, which came into effect in October of 1950, presented a serious economic threat to Buddhist monasteries, which still derived much of their income from monastic land cultivated by tenant farmers. The law, in essence, granted tenant farmers ownership of this land. The Buddhist establishment continued to petition the government to rescind the law. What it got was a compromise in 1952. Land adjacent to the monastery under self-cultivation would be returned to the monastery. It is within this context that Seongcheol's efforts to achieve Baizhang-style self-sufficiency should be understood.

Needless to say, however, the Bongamsa retreat was more than just a simple response to social and political change. It was also a religious movement that sought to build a new ideological foundation on which to rebuild the *sangha* in Korea. This is exactly what the retreat accomplished. Isolated from the chaos that ensued, the Bongamsa retreat was able to stay true to its vow of maintaining unrealistically high standards for a monastic community. Those who were attracted to these high standards eventually went on to form the new leadership of the present Jogye Order in Korea. The retreat produced no less than four supreme patriarchs, Cheongdam and Seongcheol included, and seven chief administrators. Like the Gaya and Gobul chongnim, the Bongamsa retreat was also significant for being an attempt at reform launched not in the major cities, Seoul and Pyeongyang, but in the countryside. It would have been impossible to mistake the reclusive ideal espoused in these reform movements. If Buddhism was going to be reformed, it had to remain aloof from the hustle and bustle and the chaos of everyday life in post-liberation Korea.

There was, indeed, plenty of chaos in the Korean peninsula. Seongcheol was in his late thirties when North Korean forces crossed the border on the 25th of June, 1950. He had already left Bongamsa, which was apparently being harassed by guerilla forces seeking shelter in the mountains. It was no less chaotic after the war. As the Korean War was coming to a close, in 1952, Dae'ui (1901–1978) from Seonhagwon raised the issue of the impact of the farmland reform act and made a formal request to convert some monasteries into the property of

celibate abbots. Despite pushback from married monks, this request was granted and eighteen monasteries (Donghwasa, Naewonsa, Jikjisa, Bomunsa, Jeondeungsa, Sileuksa, Unnmunsa, Sariam, Boriam etc.) were set to be converted into celibate-only monasteries. Celibate monks were not pleased with the arrangement. The list of eighteen monasteries did not include any of the 31 home monasteries—the largest, wealthiest, and most influential monasteries that had been placed under the direct control of the colonial government. What is more, none of the eighteen monasteries were actually ever handed over to the celibate minority.¹¹

The celibate minority would, however, gain wind in their sails from an order issued directly by President Syngman Rhee. In addition to giving Buddhist leaders due recognition for their important contributions to resisting colonialism, Rhee, more practically, needed to secure the support of Buddhist voters who formed a formidable conservative voting bloc. In 1954, the president in no uncertain terms declared that the Joseon Buddhist order and its monastic properties belonged to celibate monks. He thus ordered married monks to leave their monasteries, that is, their homes. The non-celibate monks who controlled the central administration of the Joseon Buddhist order quickly convened a meeting to revise the charter into a constitution and change the name of the order to the Jogye Order of Korean Buddhism. They also proposed to formally split the *saṃgha* into practitioner monks and proselytizer monks, that is, into celibate and non-celibate monks. Realizing victory was near, the celibate reformists convened a national conference for Buddhist clergy at Seonhagwon. There, they similarly abandoned the existing charter and replaced it with their own constitution for the Jogye Order. Emboldened, in November, they forced their way into Taegosa and renamed it Jogyesa. They also abandoned Taego Bou 太古普雨 (1301–1383) and established Bojo Jinul 普照知訥 (1158–1210) instead as the founding patriarch (*jongjo* 宗祖) of the Jogye Order.

With further support from the government, all rights to monastic property management and the administration of the Jogye Order were

eventually transferred to celibate monks the following year in 1955. That same year, in protest against the decision to change the founding patriarch, the head of the celibate reformists, the chief patriarch Manam, returned to Baegyangsa. Manam would not be able to see this corrected before his passing, but Taego Bou was, in fact, later recognized again as the founding patriarch in 1962 when, under pressure from the new military junta leader Park Chung Hee, the celibate and non-celibate orders were forced to form a unified Buddhist order. Taego, however, was not recognized as the “founding” patriarch. Instead, he was named the patriarch who revived Seon (*jungheungjo*) in the preamble of the new constitution prepared for the unified order. The honor of founding patriarch went instead to Doui 道義 (d. 825) who went to China and received transmission from Mazu’s disciple Xitang Zhizang 西堂智藏 (738–817). Confusingly, perhaps, the first article of the same constitution—but not in the preamble—also recognized Jinul as a patriarch who revitalized Seon (*jungcheonjo*).

For reasons that remain unclear, Seongcheol maintained distance from the events that unfolded in Seoul. Rather than engage the so-called purification movement, that is, the removal of non-celibate monks from power head-on, Seongcheol continued to devote all of his energy to self-cultivation and Seon learning. In 1955, at the invitation of Hansong, the abbot of Pagyesa Monastery on Palgongsan Mountain, Seongcheol moved into a nearby hermitage named Seongjeonam Hermitage located deep inside the mountain. Seongcheol thus began his famous decade-long practice of “not leaving the cave” (*donggu bulchul*). He had a barbed wire set up around the perimeter of the hermitage to cut off all contact with the outside world and make firm his resolve to remain at the hermitage. Interaction was limited to a few patrons on special occasions. A decade later in 1965, Seongcheol delivered sermons for a full assembly for the first time since he began the retreat at Seongjeonam. These sermons were delivered at Gimyongsa Monastery in Mun’gyeong in Gyeongsangbuk-do. There, he lectured on, among other things, the *Platform Sutra*, *Diamond Sutra*, and *Song of Awakening to the Way* (*Zhengdaoge*). While he had previously declined

taking the position of abbot of Haeinsa in 1955, two years after his lectures, in 1967, as noted above, Seongcheol was installed as the *bangjang* of the new Haein chongnim. After twelve years of devoting himself to his studies, Seongcheol seems to have felt that it was the right time to finally assume this leadership position at Haeinsa. Seongcheol will continue to reside at the nearby hermitage Baengnyeongam for the next 27 years. During that time, he served as the seventh (1981) and eighth (1991) supreme patriarch of the Jogye Order. It was also during this period that Seongcheol launched his vehement critique of Bojo Jinul's supposed sudden and gradual approach.

It is difficult to say why Seongcheol deemed it necessary to focus on his studies for another decade or so before assuming the coveted position of *bangjang* at the Haein chongnim. At fifty-five, he was still relatively young when he assumed the position. What is clear is that, during his decade-long retreat at Seongjeonam, Seongcheol had his massive library with him—a library that he put to good use. As soon as he became *bangjang*, Seongcheol delivered a series of sermons known as the “hundred-day sermons” (*baegil beommun*), from December of 1967 to February of 1968. These sermons, no doubt, reflected everything that Seongcheol realized with the help of his library at Seongjeonam and solidified Seongcheol's reputation as a Seon master. In plain colloquial Korean (albeit, in a thick Gyeongsang-do dialect) the lectures offered a comprehensive overview of Buddhist doctrine, from the time of the Buddha to the growth of Seon, and even its relation to modern science.¹² Everything from so-called primitive Buddhism (e.g., Āgama scriptures), Yogācāra thought, teachings of the *Nirvana Sutra*, and the middle way to Cheontae (Ch. Tiantai), Hwaeom (Ch. Huayan), Seon doctrine was covered. At the very outset of the sermons, Seongcheol made it very clear what all the teachings he was about to explain were all about: the experience of awakening—seeing one's own nature—and nothing else. The simplicity of his message, with which he threaded together the various texts he used and cited in his sermons, earned him a large following. When the sermons were published later in 1992, just before Seongcheol's death, 400,000 copies were sold. This was an

astounding accomplishment. Buddhist sermons were typically far from approachable and few, if any, would have deemed them appropriate for popular publication. Seongcheol, it seems, had hit the right note at the right time.

None of this would have been possible, however, without the effort that he made for over a decade to painstakingly go through the many Buddhist texts at his disposal. Seongcheol himself was well aware of the value of his impressive library. This was a library that he had since the Bongamsa retreat. While the retreat was taking place, in 1948, Seongcheol received a special donation—over 1,700 books—from a layman named Kim Byeongnyong (1895–1956).¹³ Kim's estate later donated even more books to Seongcheol in 1956. Seongcheol himself had collected from other sources over 2,800 books. His library thus consisted of more than 4,700 books. A part of the collection—copies of texts from the Jiaxing *tripiṭaka* and Ming Chan texts—came from the personal library of another layman named Yu Seongjong (1821–1884) who served as the royal cook before colonization. Yu's collection served as the source for the reprinting of Buddhist texts done at Jeongwonsa Monastery near Bogwangsa Monastery in Paju, and Gamnosa Monastery in Seoul. Among the books that used to belong to Yu's personal collection we also find a few that were hand-copied by Yu such as the *Bojo simseo* (Bojo's Mind Texts), which includes Bojo Jinul's *Secrets on Cultivating the Mind* (*Susimgyeol*) and *Straight Talk on the True Mind* (*Jinsim jikseol*). Seongcheol's collection also contains books from the personal collection of Yu's cousin Yu Gyeongjong. Yu Gyeongjong, like his cousin, was actively involved in the publication of Buddhist texts during the colonial period. Yu Gyeongjong, for instance, copyedited Kim Daehyeon's (d. 1870) *Introduction to Seon Learning* (*Seonhak immun*) before it was published in 1918. Kim produced the primer in response to his student Yu Seongjong's request to summarize the contents of Tiantai Zhiyi's 天台智顗 (538–597) *Elucidation of the Step-by-Step Approach to the Perfection of Dhyana* (*Shi Chan boluomi cidi famen* 釋禪波羅蜜次第法門). Kim's primer was published by none other than Kim Byeongnyong who, as a member of the executive committee

of the Joseon Bulgryohoe (1920), participated in Yi Neunghwa's 1922 plan to publish a collection of Korean Buddhist texts (Joseon bulgyo chongseo ganhaeng). The hand-copied texts that once belonged to both Yus seem to have made their way into Seongcheol's library via Kim.

It is clear that Seongcheol held his library in high regard. Before he left Bongamsa in 1949, he made sure to ship his entire library to Busan's Myogwaneumsa Monastery. The library was shipped again to Munsuam Hermitage in Gyeongsangnam-do in 1950, Anjeongs Monastery and Eunbongam Hermitage during the Korean War, Yongmunsa Monastery in Namhae in 1955, Seongjeonam after that, and finally Haeinsa in 1966. Before his passing, Seongcheol also made sure to instruct his disciples to never split up the library. The books had to stay as a collection in Seongcheol's hermitage, Baengnyeonom, near Haeinsa.¹⁴

This library will also serve as the backbone of Seongcheol's doxagraphic masterpiece *The Orthodox Path of Seon* (*Seonmun jeongno* 禪門正路) published in 1981. This new work was based on the hundred-day sermons Seongcheol delivered in late 1967 and early 1968. Naturally, it advances the same claims about the importance of seeing one's own nature (*gyeonseong*). However, *The Orthodox Path of Seon* delves a bit deeper into a topic that he raised briefly in the sermons and another earlier publication (1976) titled *The Dharma Lineage of Korean Buddhism* (*Han'guk Bulgyo ui beommaek*), namely Bojo Jinul and his soteriology. If these publications are examined out of context, one could easily reach the conclusion that Seongcheol was simply obsessed with polemics and identity politics. But Seongcheol himself clearly did not intend his sermons or publications to be used as crude polemical tools. These publications are extensions of the vision he hoped to realize since the Bongamsa retreat of 1947. As Seongcheol unequivocally states in the title of his 1981 publication, its chief aim is to explicate the orthodox or true path (*jeongno* 正路) of Seon.

What made Seongcheol's publications seem so polemical was the context in which they were written. The promulgation of the new constitution for the unified Jogye Order in 1962 kindled the flames

of an ongoing debate. That debate began when Taego Bou was first named founding patriarch in the Taegosa Law of 1941 (Article 4) under colonial rule.¹⁵ The choice of Taego was far from controversial at the time. Late Joseon-period Seon genealogies often traced Korean Seon lineages back to Taego and ultimately Linji Yixuan 臨濟義玄 (d. 866). These lineage claims acquired the veneer of objectivity from colonial-period scholarship. A systematic argument in favor of Taego as founding patriarch of Korean Seon Buddhism was presented by Pogwang Kim Yeongsu (1884–1967) in a series of early articles published in the 1930s.¹⁶ But Taego, like the colonial Buddhist administrators who acknowledged him as the founding patriarch, had to be put on the chopping block after liberation. Regardless of who Taego actually was and what he taught, Taego had come to be seen as the patron saint of the colonial administrators and non-celibate abbots. The celibate monks therefore needed another candidate for founding patriarch, whence the choice to give that honor to Jinul in 1954. For a little less than decade, Korean Seon monks, as a consequence, honored two founding patriarchs.

When the unified Jogye Order was launched in 1962 under the watchful eyes of the military junta government a compromise had to be reached. The compromise, however, was one that pleased neither side. In the preamble to the new constitution, neither Taego nor Jinul were recognized as the founding patriarch. That honor, as mentioned earlier, went to Doui. While the preamble did mention Taego as the reviver patriarch, Jinul's name is nowhere to be found. Instead, the first article states that Doui is the founding patriarch, Jinul the revitalizer patriarch, and Taego the reviver patriarch. In response to the glaring absence of Jinul's name in the preamble and the refusal to recognize him as the founding patriarch, the Buddhist layman and scholar Bulhwa Yi Jaeyeol (1915–1981), who had strongly advocated for the recognition of Jinul as the founding patriarch of Korean Buddhism in a series of articles published in 1942, began to pen new articles in the late 1960s to claim once again that Jinul was the rightful founding patriarch of the Jogye Order.¹⁷ Beobun Yi Jongik (1912–1991) and Seongcheol's

longtime friend Cheongdam submitted a *Restoration Plan for the Jogye Order of Korean Buddhism* (*Daehan Jogyejong yusin jaegyeon an*) to the central administration meeting for review in 1969. The plan proposed to recognize Jinul as the founding patriarch. The plan was ignored, and in protest Cheongdam, a former supreme patriarch, left the Jogye Order. Yi Jongik continued to publish articles in the 1970s in support of the claim that Jinul was the rightful founding patriarch of the Jogye Order.¹⁸

Seongcheol wrote *The Dharma Lineage of Korean Buddhism* as a direct response to these claims. *The Dharma Lineage of Korean Buddhism* carefully examines various sources that contain information—any information—about monks and lineages in Korea. He used these sources as evidence of an unbroken chain of masters who silently and directly transmitted the Dharma from one generation to the next. *The Dharma Lineage of Korean Buddhism* was, in other words, Seongcheol's attempt to provide “historical” and “scientific” evidence of a Dharma lineage that can be traced back to Tageo Bou and ultimately Linji Yixuan and the Sixth Patriarch. However, Seongcheol clearly did not see this as sufficient. A few years later, he published *The Orthodox Path of Seon* to tackle the issue from a different angle. Instead of looking for “historical” or “scientific” evidence, this time Seongcheol chose to rely on a higher authority. He tried to demonstrate that only Taego, Linji, and the Sixth Patriarch could be considered rightful patriarchs of the Seon school since they, unlike Jinul, taught and only taught people to see their own natures and directly experience no mind. Lest there be any doubt about the authenticity of this teaching, Seongcheol also extensively reviewed evidence of the authenticity of this teaching. In essence, he tried to show that no other experience, other than an authentic experience of no mind, could be maintained while awake, asleep, dreaming, and even in deep sleep. This, he was convinced, was not only self-evident but also clearly evinced in the most authoritative Buddhist sources.

In no fewer than nineteen chapters, Seongcheol meticulously and systematically goes through all the relevant passages he could

find to demonstrate that there is a fundamental difference between what he calls “experiential awakening” (*jeungŏ* 證悟) and “discursive awakening” (*hae’o* 解悟), which he believed to be the inferior awakening advocated by Jinul. But, as Seongcheol himself explains, the very distinction between discursive and experiential awakening is just a heuristic tool and expedient means.¹⁹ There is, in other words, only one real awakening and that is seeing one’s own nature, which is what he is calling experiential awakening. He nevertheless repeatedly draws a sharp contrast between the two to show that discursive awakening—the awakening advocated by the Teaching school (i.e., Hwaeom, Cheontae, Beopsang, and so on)—is nothing more than the knowing of the content of real awakening, and hence an intellectual, partial awakening that requires further, gradual cultivation. No real Seon master, according to Seongcheol, ever taught to pursue such an awakening.

Chapter fifteen, “With Erudition There is Only Discursive Knowledge,” is arguably the most important chapter in the book. Here, Ven. Seongcheol tried to demonstrate that Jinul’s theory of “sudden awakening followed by gradual cultivation” was derived from the heretical views of Heze Shenhui 荷澤神會 (684–758) and Guifeng Zongmi 圭峰宗密 (780–841). The theory, he tried to show, represents the doctrinal position—the “faith and understanding” teachings—of the perfect and sudden tradition, that is, the *Avatamsaka-sūtra* or the Teaching school. It does not represent the orthodox position of the Seon school, captured neatly in the slogan “separate transmission outside the scriptures.” Seongcheol also cites here Jinul’s own work such as his *Resolving Doubts About Observing the Critical Phrase* (*Ganhwa gyeorui ron* 看話決疑論) to demonstrate that Jinul himself had eventually abandoned the “sudden awakening followed by gradual cultivation” theory as his views on Seon matured. Seongcheol eventually concluded, however, that Jinul never really abandoned the theory, making him an unorthodox Seon master.

The publication of *The Orthodox Path of Seon* in 1981 by the new supreme patriarch naturally stirred much controversy. Although some within the Jogye Order were receptive to its claims, others remained

skeptical. Seongcheol's arguments later received closer scrutiny, and eventually criticism, especially from the monks at Jinul's monastery Songgwangsa where a new institute devoted to the study of Jinul, the Bojo sasang yeon'guwon, was established in 1987. A large body of modern scholarship on Seon orthodoxy and history emerged in the process. This has fortunately generated much interest in Korean Buddhism. It has also produced sharp divisions within the Korean monastic and scholastic communities. Many decades have passed since its publication, but Korean monastics and scholars continue to debate the merits and faults of Seongcheol's book today.

Due in large part to the acrimonious founding patriarch debate that continued to loom large over the Jogye Order all throughout the sixties and seventies, Seongcheol's book has all too often been pigeonholed as a polemical text and its arguments have, consequently, been reduced to partisan politics. Seongcheol's work and especially his claims about experiential awakening, however, can be contextualized in other ways as well. It should be noted here that the sixties and seventies were a particularly disturbing time for the Jogye Order. Non-celibate monks, refusing the compromise sought in the unified order established in 1962, launched lawsuits to reclaim what once belonged to them. These efforts would ultimately prove to be fruitless, resulting in the establishment of a separate non-celibate order known as the Taego Order in 1970. The compromise sought in 1962 also irked the more radical wing of the reform movement, which led Cheongdam and others to submit their restoration plan in 1969. The plan was not, however, just a response to what was considered to be a failed attempt at reform. The plan was a response to the violence and corruption within the Korean Buddhist *saṃgha* that could no longer be kept a secret.

In the late 1960s, land that belonged to the Bongeunsa Monastery was sold at first illegally by its non-celibate abbots and their families for private profit and later by the Jogye Order to fund the development of Dongguk University.²⁰ This land, located in today's Cheongdam-dong in Seoul, happened to occupy an area slated for development by the Park Chung Hee government. In 1968, the abbot of Bulguksa Monastery

was imprisoned against his will by other monks—inspectors dispatched by the central administration.²¹ Controversies like this continued to occur in the 1970s. In 1973, the abbot of Ssanggyesa Monastery imprisoned and tortured the abbot of one of its branch monasteries, Boriam.²² In 1975, monk-administrators and the abbot of Sujongsa Monastery were arrested for fraud. Arguably the most shocking incident occurred that same year. Kim Daesim and others attacked and occupied Jogyesa and the central administration headquarters.²³ The attackers imprisoned Supreme Patriarch Seoong and Chief Executive Yeongam and forced them to surrender control of the Jogye Order. The attackers were eventually arrested on charges of grand larceny and attempted murder.

Seongcheol's work on Seon orthodoxy was being prepared during these chaotic times. The central administration was embroiled in one controversy after another often due to disagreements about money and power, which remained under the control of the supreme patriarch and his chief executive. There was a strong sense of crisis within the Jogye Order. There was also a strong sense that established institutions were part of the problem and not the solution. Both Seongcheol's work and Cheongdam's restoration plan and subsequent departure from the Jogye Order should be understood against the backdrop of this institutional crisis. Seongcheol associated this institutional crisis with the absence of authenticity and proper religious authority. He refused to find a solution in established institutions or even in institutional reform. Authenticity, he believed, could only be found in the individual and his personal experience of awakening. It could not be found in secular or religious institutions. This was a message that resonated with his lay followers, young college students disillusioned by Park Chung Hee's dictatorial Yusin government, and reform-minded monks looking for alternatives to the failed solutions of the past. This, of course, was the vision that Seongcheol took with him, all way to the top, when he became supreme patriarch of the Jogye Order.

Notes

- 1 Kang Incheol, "Haebang hu Bulgyo wa gukga: 1945 – 1960 (bigu-daecheo galdeung eul jungsimeuro)," *Sahoe wa yeoksa* 57 (2000): 85.
- 2 The law will actually continue to govern Buddhist monasteries in Korea until 1962 when the Buddhist Property Management Act was passed.
- 3 For a study of the *chongnim* movement in post-liberation Korea, see Yi Dongha, "Haebang hu Han'guk Bulgyo chongnim gwa gyeolsa ui teukjing bigyo yeon'gu: haebang gonggan gi chongnim gwa gyeolsa reul jungsim euro," *Dong Asia Bulgyo munhwa* 44 (2020): 441 – 67; and Jo Giryong, "Haein chongnim gyeolseong ui baegyeong gwa hyeonjaejeok uiui," *Seonhak* 48 (2017): 123 – 59. As Jo points out, *chongnim* were intended to serve as new institutions of both spiritual cultivation and also higher learning for the Korean *saṃgha*. Education at *chongnim* was meant to be comprehensive, covering Seon practice, doctrinal learning, and training in the vinaya.
- 4 Kim Gwangsik, *Geun-hyeondae Bulgyo ui jaejomyeong* (Seoul: Minjoksa, 2000), 389; see also Kang, "Haebang hu Bulgyo wa gukga," 91.
- 5 Kim Gwangsik, *Han'guk geundae Bulgyo sa yeon'gu* (Seoul: Minjoksa, 1996), 95 – 146.
- 6 For Ven. Seongcheol's biography, see Wontaek Seunim comp., *Seongcheol Seunim haengjang* (Seoul: Geulssi midico, 2012). In English, see Bernard Senécal, "The Philosophy of Sŏn Master T'oeong Sŏngch'ŏl (1912 – 1993)," *Journal of Korean Religions* 7, no. 1 (2016): 93 – 132.
- 7 For a more comprehensive history of the Gaya chongnim, see Kim Gwangsik, "Gaya chongnim ui seollip gwa unyeong," in *Jogyejong chongnim ui yeoksa wa munhwa*, ed. Daehan Bulgyo Jogyejong gyoyugwon bulhak yeon'guso (Seoul: Jogyejong chulpansa, 2009), 69–117. See also Jo, "Haein chongnim gyeolseong ui baegyeong gwa hyeonjaejeok uiui."
- 8 Seongcheol's attempt to render Buddhism more "scientific" and thus consistent with modern Japanese Buddhist scholarship and religion has also been cited as another reason for his rejection of the *sansin'gak* and *chilseongdan*; see Cho Myungje, Bernard Senécal S.J. (Seo Myeonggwon), "Japanese Buddhist Modernism and the Thought of Sŏn Master Toeong Seongcheol 退翁性徹禪師 (1912 – 1993)," *Journal of Korean Religions* 12, no. 1 (2021): 42.

- 9 Kim Gwangsik, “Baek Yongseong ui Seonnong Bulgyo,” in *Geun-hyeondae Bulgyo ui jaejomyeong*, 71–110. See also Jeong Jaecil, “Geun-hyeondae Han’guk Seonjong gyodan eseo jejeongdoen cheonggyu e gwanhan gochal,” *Daegak sasang* 10 (2007): 193–240.
- 10 Kim, *Geun-hyeondae Bulgyo ui jaejomyeong*, 432.
- 11 Ibid., 435–36.
- 12 For Seongcheol’s interest in modern science, see Cho et al., “Japanese Buddhist Modernism and the Thought of Sŏn Master Toeong Seongcheol.”
- 13 Seo Sujeong, “Haeinsa Baengnyeongam bulseo ui jeollae wa geu teukjing,” *Seojihak yeon’gu* 81, no. 3 (2020): 157–90.
- 14 Seongcheol moved to Baengnyeongam in 1966.
- 15 For the Taegosa Law, see Kim, *Han’guk geundae Bulgyo sa yeon’gu*, 444–55.
- 16 Kim Yeongsu, “Ogyo yangjong e daehayeo,” *Jindan hakbo* (1937) and “Jogyeseonjong e daehayeo,” *Jindan hakbo* (1938).
- 17 Yi Jaeyeol, “Jogyejong wollyu geup Jeondeungsa ji geunbonjeok yeon’gu” and “Jogyejong jeondeungbo byeong gaejong gyoji” (1942). “Han’guk Bulgyo seon’gye yangjongsae: eotteoke yeon’gu hal geosin’ga,” *Bosi* (March to August, 1968); “Ogyo yangjong gwa Jogyejongtong e gwanhan gochal: Jogyejongjo Bojopa ui Imjeseon yutonggo,” *Bulgyo sasang* 1 (1973); “Jogyejongtong gwa geu iseol e daehan gochal” (Paper presented at the national academic conference organized by Han’guk Bulgyo hakhoe, 1976).
- 18 Yi Jongik, *Jogyejong hak gaeron: Jogyejong gyemongseo* (Seoul: Dongguk daehakgyo, 1973); *Jogyejong sa* (Seoul: Dongguk daehakgyo, 1975), and *Jogyejong jungheungnon: Minjok munhwa jungheungnon* (Seoul: Boryeongak, 1976).
- 19 See [1–24].
- 20 “Yeongyok ui Bongeunsa ha: Bongeunas ttang maegak ui jeonmal,” *Bulgyo sinmun* (issue 2678), Dec. 8, 2010.
- 21 “Seungpung mullan gwa pongnyeok ha: nanmu haneun pongnyeok,” *Bulgyo sinmun* (issue 2712), Apr. 16, 2011.
- 22 “Bundamgeum annaendago pokhaeng,” *Gyeonghyang sinmun*, Jun. 1, 1973.
- 23 “Seungpung mullan gwa pongnyeok sang: Kim Daesim sageon,” *Bulgyo sinmun* (issue 2710), Apr. 9, 2011.

The Orthodox Path of Seon

[About this book]

1. This book is a republication of *Come to Me after Destroying the Old Mirror*, a revised and retitled edition of Venerable Seongcheol's representative publication *The Orthodox Path of Seon*.
2. Venerable Seongcheol used *The Orthodox Path of Seon* as a textbook at Haeinsa Monastery and personally offered lectures. Like the revised edition, this book added the lectures preserved in voice recordings, but the lectures for chapters seventeen and nineteen are missing.
3. Since its publication in 1981, *The Orthodox Path of Seon* has continued to receive the attention and love of students of the mind for over twenty-five years. It has thus become a classic of our age. However, not only does it contain classical Chinese characters but the prose itself is also classical in form, making it difficult for contemporary readers to read and understand. In consideration of these issues, without damaging the original prose in any way the characters were placed inside parentheses and the explanation of terms and interpretation of passages were included in the form of footnotes.
4. Quotation marks in the footnotes mark the gloss of nonmodern expressions consisting of two or more words or Chinese characters that have not been furnished with an explanation.*
5. In *The Orthodox Path of Seon* there is a [modern] gloss after the original text in classical Chinese characters, which is followed by the venerable's commentary. In this new revised edition the Korean gloss comes first, followed by the original text in classical Chinese characters, the great venerable's commentary, and lastly the lecture.
6. The original Chinese text cited by Venerable Seongcheol was grouped together with his commentary and given a number for ease of use. Most importantly, the original Chinese sources that the venerable found and wrote down himself were copied and verified.

* Translator's note: Whenever possible, the present English translation tried to follow the modern gloss provided in quotation marks. To avoid redundancy, the footnotes with the modern gloss in quotation marks were not included in the present translation. Rather than render *The Orthodox Path of Seon* into smooth English prose, the present translation also tried to preserve the affected, long-winded, and magniloquent voice and writing style of Ven. Seongcheol.

Preface

When the World Honored One raised a flower on Vulture Peak this was like pointing to a deer and calling it a horse.¹ When the Second Patriarch bowed three times in Shaolin's cave this was like blocking a round hole with a square peg. In this way, the dark words and sublime phrases of the former teachers are all sand thrown into the eyes.

Not even the heated shout nor painful blow is the original lot of patch-robed monks. How, then, could they engage in empty banter that is [as nonsensical as] dreaming with both eyes open? When the ancient ones entered the mud and the water without fear for their own lives their compassion fell down on us like the rain that falls on grass.

As the transmission of the true Dharma continued over many years, divergent claims often spread and ruined the teachings of the patriarchs. Although I cannot refer to my own actions as compassion that falls like rain on grass, I spared not even my own eyebrows for the sake of the true Dharma that will last ten-thousand generations. I thus collected the instructions and sermons of the true-eyed patriarchs, which I used to point out the orthodox path of Seon.

In Seon, seeing one's own nature is the foundation. To see one's own nature is to thoroughly see the self-nature of true thusness. Self-nature cannot be thoroughly seen unless fundamental ignorance, that is, the subtle false thoughts of the eighth *ālaya* consciousness is forever cut off. Therefore, the seeing one's own nature that is the orthodox transmission of Seon is the great perfect mirror-like wisdom of nirvana without remainder, the perfect experiencing of the fruit of buddhahood, and the ultimate state of sublime enlightenment where the subtle false thoughts of the *ālaya* consciousness have been eliminated.

This seeing one's own nature is sudden awakening and take as its content being consistent awake or asleep, thoroughly clear inside and

outside, having no mind and no thoughts, and being constantly serene and constantly illuminating. Not even equivalent enlightenment or the [awakening of a] tenth-stage bodhisattva can be called the seeing one's own nature and sudden awakening of Seon. Therefore, the post-awakening protection [of no mind] refers to the unobstructed, spontaneous, and inconceivable great liberation, which is the continuation of the sublime mind of liberation, the ultimate fruit of buddhahood.

As for the method of seeing one's own nature, the best shortcut is the investigation of the public cases (i.e., *gongans*) of the buddhas and patriarchs.² The public cases of the buddhas and patriarchs are extremely difficult to understand. Even free and spontaneous bodhisattvas are ignorant and unaware of them. You can only understand them with the great perfect mirror-like wisdom. If you clearly understand public cases, then you thoroughly see your own self-nature. Therefore, until you see your own nature, which is the perfect experiencing of the fruit of buddhahood, you must devote yourself to the investigation of public cases. This is what Yuanwu had in mind when he constantly scolded [his students] saying, not investigating public cases is a great illness.

If you break through public cases and thoroughly see self-nature, you will perfectly experience the three bodies and four wisdoms and the perfect skill and great function will manifest.³ This is what we mean by a clear-eyed master who spontaneously kills [Seon adepts] and brings [them] back to life and whose [skill] is inexhaustible no matter what the situation. Unless it is a clear-eyed master, one cannot inherit the mandate of wisdom of the buddhas and patriarchs. Just as Huangbo⁴ pointed out—namely, among the 80 disciples of Mazu only three or so are said to have been clear-eyed masters—clear-eyed masters are extremely rare.⁵ However, each and every person is originally a person who stands on top of Vairocana's head.⁶ If one is not reckless, does not go astray, and work diligently till the end, then the clear-eye will abruptly be opened and one will become a transcendent great being. Public cases are, then, the most sublime among sublime methods.

Among the divergent claims, we find sudden awakening followed

by gradual cultivation. The originator of the Seon claim of sudden awakening followed by gradual cultivation is Heze.⁷ This claim was inherited by Guifeng and promoted by Bojo.⁸ But even the great teacher of the sudden awakening followed by gradual cultivation claim, Bojo, declared Heze to be a teacher of discursive knowledge in the preface to his *Excerpts [from the Dharma Collection and Special Practice Record with Personal Notes]* and hence not the heir of Caoxi (i.e., the Sixth Patriarch).⁹ This is not Bojo's own idea but rather something that is publicly acknowledged by the Seon school and [consistent with] the Sixth Patriarch's own predictions [of enlightenment]. Therefore, anyone who follows the theory of sudden awakening followed by gradual cultivation is a follower of discursive knowledge.

Originally, discursive knowledge is the greatest taboo that obstructs the true Dharma. For this reason, the clear-eyed patriarchs of Seon vehemently rejected it. Therefore, when one is called a follower of discursive knowledge in the Seon school, one has lost one's life as a patch-robed monk. The theory of sudden awakening followed by gradual cultivation brings about such a fearful result.

In this way, the harm caused by divergent claims are so severe that it is impossible to attain the true Dharma. Adepts of *chan* investigation should take the teachings of orthodox transmission contained in this book as a guide and not be tempted by divergent claims. Practice diligently, thoroughly attain great awakening, and perfectly experience the transcendent clear-eye that not even the ancient buddhas have attained. Do not become a follower of discursive knowledge like Heze and Guifeng. Become an original patriarch like Mazu and Baizhang. I pray that you may thus inherit the mandate of wisdom of the buddhas and patriarchs as the heir of Caoxi and promote the eternal and undying, unsurpassed true Dharma.

Ha, ha. How could there be so much long and winding sleep talking!
Ah!

On the clear surface of the water with a bright reflection of the full moon,

The golden carp dances in sync with the beat of the fisherman's song.

Sinyu year (1981), mid-autumn festival

Recorded by Toeong Seongcheol

At Baengnyeong Hermitage Gayasan Mountain

1

To See Your Own Nature Is to Become a Buddha

見性卽佛

[1-1]

If you see your own nature the ultimate state of no mind immediately manifests. Medicine and illness both disappear and doctrine and contemplation both come to rest. (*Source Mirror Record* 1, introduction)¹⁰
 纔得見性하면 當下에 無心하여 乃藥病이 俱消하고 教觀을 咸息하느니라 (宗鏡錄 1, 標宗章)

The infinite radiance of the sun-like wisdom of thusness constantly illuminates the dharma realm, but because the dark cloud of the ignorance of the three subtle and six coarse characteristics of the mind¹¹ covers [this radiance] living beings cannot see it. Like seeing the bright sun after the clouds disperse and the clear sky appears, if you completely cease even the subtlest forms of false thought, then you will surely have a great awakening and see the original nature of thusness, as a consequence of which all false thoughts will be cut off. This is thus called no thought or no mind, which is nirvana without remainder, that is, sublime enlightenment (妙覺).

The *Awakening of Faith* (大乘起信論) therefore states, “Seeing one’s own nature is ultimate enlightenment that transcends subtle [false thoughts].”¹² In their commentaries on the *Awakening of Faith* Wonhyo 元曉 (617–686)¹³ and Xianshou 賢首 (643–712)¹⁴ state, “Before and including the stage of adamant absorption living beings have not yet transcended ignorance”¹⁵ and also “Buddhahood is no thought.”¹⁶ This means that below [and including] the stage of adamant absorption—that is, equivalent enlightenment (等覺)¹⁷—all living beings have thoughts and have mind. Even the bodhisattvas with equivalent enlightenment need the sacred teachings of the Buddha and the medicine of the dharma. No thought and no mind, wherein both

medicine and illness have disappeared and teachings and contemplation have come to rest, are none other than sublime enlightenment, which is the perfect seeing of one's self-nature after the eternal cessation of ignorance.

An ancient one said, "All the truths preached by the Buddha were for the purpose of saving all minds, but I do not have all these minds, so what need is there for all the truths?"¹⁸ This is true. All the teachings of the various buddhas are medicines prescribed to heal the myriad illnesses of all living beings. Just as a healthy person with no illness has no need for miraculous medicine that can bring the dead back to life, a person who has attained the great liberation of the ultimate state of no mind by cutting off all thoughts—the original illness of innumerable living beings—such as the thoughts of an ordinary being, a non-Buddhist, sage, bodhisattva and so on has no need for the discursive teachings and contemplative practices of the buddhas and patriarchs, no matter how profound and sublime they may be.

This means that only [reaching] the ultimate state of no mind (究竟無心), wherein dharma-medicine and living beings' illness have both disappeared and sagely teachings and sublime contemplation have both come to rest, counts as seeing one's own nature. This is the state of mind of a perfected one who has cut off learning, realized non-action, and thoroughly attained the unsurpassed great way.

[Lecture Sermon]

In every action there is a goal. What is the goal of Buddhism? The goal of Buddhism is to attain buddhahood (成佛) and become a buddha. Then what does it mean to become enlightened? If you pursue a goal without knowing its true reality, then that is nothing more than blind desire. So, if you want to become enlightened, then you must know the content of enlightenment. The scriptures and commentaries mention many things about the content of enlightenment, but let's look for their source in the most foundational sermon—the first sermon. After the Buddha attained unsurpassed perfect enlightenment (無上正覺) under the bodhi tree, he went to Deer Park to visit the five bhiksus.

There, the first thing he uttered is the middle way pronouncement: “I have perfectly realized the middle way.” He didn’t say that he realized the mind or that he realized buddha nature. What he said was, “I have perfectly realized the middle way.” This is the first sermon. The Buddha himself said, “I became a buddha by realizing the middle way.” So, if you know what the middle way is, then you know the content of enlightenment.

Then, what is the middle way? There are many different ways to explain how not to fall into extremes, but the most representative is the middle way of neither born nor ceased (不生不滅中道). The fundamental principle of the universe, which does not follow birth or cessation, is the middle way. This is expressed in various ways such as “buddha nature,” “dharma nature,” “self-nature,” “true thusness,” “dharma realm,” “mind” and so on. The middle way therefore refers to the locus of the mind. To say that one has realized the middle way is to say that one has directly seen “the locus of our minds” and “fundamental self-nature.” This is what we call seeing one own’s nature (見性). Seeing one’s own nature is therefore an expression we use to refer to the act of clearly realizing the fundamental locus of the mind, that is to say, realizing the middle way and becoming a buddha. However, if you examine common examples of the use of the expression seeing one’s own nature, there are numerous cases of it being used in a way that has little to do with its original meaning.

For example, someone who visited a Zen monastery operated by a Japanese person during his tour of Europe told me this story. There were many Europeans gathered at this Zen monastery investigating Zen, so he looked around slowly and noticed that the seating was divided into those who had seen their own natures and those who had not. And what’s more, there were many people, no less than those seated in the side for those had not yet seen their own natures, seated in the side for those who had already seen their own natures. He was so amazed that so many people had seen their own natures that he asked, “Did you really see your own nature?” One European replied that he had received certification from the master. So, the visitor again asked

what was realized and what was certified. The European answered that he was checked by the master and was given permission to investigate the critical phrase “no” (無字話頭), and so now he knows how to do “*mu* 無!” What this means is that the difference between those who have seen their own natures and those who have not is the difference between those who can do “*mu*!” and those who cannot. This is not limited to the Zen taught by Japanese people. Absurd spectacles like this are taking place all over.

The reality of Korean Buddhism is that there are ironically few people who have not yet seen their own natures. The chief seats seated here likewise probably have at least one personal take on seeing one's own nature. Commonly, when a special view forms while investigating Seon people say “I saw my own nature” or “I got it” (*han sosik haetta* 한소식 했다), but when you meet and examine them they turn out to be the same as a person who has not yet seen his own nature. When you check and see what they've actually realized it is nothing more than them thoughtlessly saying whatever occurred to them while they were wrapped up in false thoughts. Wrong views and deluded talk about seeing one's own nature does not just hurt the person who produced them. This is a serious crime that obfuscates the central tenet of the Seon tradition and severs the orthodox lineage. This is precisely why I clarify that “to see one's own nature is to become a buddha” at the beginning of my publication *The Orthodox Path of Seon*.

To see one's own nature is to become a buddha is the evident central tenet of the Seon tradition. There are many people who think that “after seeing one's own nature, one diligently sharpens and polishes this realization and becomes a buddha.” If you use the analogy of traveling from Busan to Seoul, they think that [arriving at] Samnangjin¹⁹ is seeing one's own nature, and taking the right road from there and driving diligently and arriving at Seoul is the attainment of buddhahood. They say, “After seeing one's own nature, one cultivates and becomes a buddha,” because they don't know the content of seeing one's own nature. Only after you place both feet inside Namdaemun Gate in Seoul can you say that you've seen your own nature. Before

that, you have not seen your own nature. If you see your own nature, then you are right there and then a buddha. Someone who says that he became a buddha by cultivating is a person who has not seen his own nature.

In the *Source Mirror Record* (宗鏡錄) it says “If you see your own nature, you are instantaneously in the state of no mind.”²⁰ If only the sixth consciousness is eliminated, then this should be called deluded mind and not the state of no mind. No mind refers to the removal not only of the coarse false thoughts (麤重妄想) of the sixth consciousness but also the subtle false thoughts of the eighth consciousness. That is to say, it refers to the removal the three subtle and six coarse characteristics of the mind. The great Buddhist canon on eighty-thousand woodblocks is a medicinal prescription to cure the sicknesses of living beings. Sick people may need a medicinal prescription, but for someone who has already thoroughly removed the very root of sickness what use would he have for a medicinal prescription? Someone who has attained the state of no mind by clearly awakening to the self-nature of thusness, that is to say, someone who has attained buddhahood has no need for teaching or cultivation. Someone who has no need for the great Buddhist canon on eighty-thousand woodblocks and also the 1,700 *gongans* (Jp. *koan*) 公案 of the patriarchs is someone who has seen his own nature. Conversely, if one needs teaching and cultivation, then this person is someone who has not realized the ultimate state of no mind and not seen his own nature. Only after the removal of the fundamental ignorance of the eighth consciousness and the attainment of ultimate sublime enlightenment can it be called seeing one’s own nature. Anything before this cannot be called seeing one’s nature.

I am not making a forced argument. I am arguing this on the basis of the sutras which contain the proper intent of the Buddha, the established theories that serve as a paradigm for ten-thousand generations, and the words of the clear-eyed patriarchs of our tradition. I therefore cited as evidence passages from the *Lañkāvatāra-sūtra*, *Nirvana Sutra*, *Awakening of Faith*, *Yogacarabhūmi[-śāstra]*, *Platform Sutra*, *Source Mirror Record*, *Recorded Sayings of Yuanwu* and so on.

The *Awakening of Faith* by the Bodhisattva Āśvaghōṣa, who is honored as a great patriarch by all sects, is publicly recognized as a Buddhist summa that serves as the Mahayana standard. The *Awakening of Faith* also clarifies that only sublime enlightenment wherein even the subtle delusions have been completely removed, that is to say, ultimate enlightenment is seeing one's own nature. Also, Wonhyo and Xianshou the two venerables have shown in their commentaries that even a bodhisattva with equivalent enlightenment in adamant absorption is still a living being who has false thoughts—if you see your own nature, then you are a buddha; if you don't see your own nature, then you are a living being.

To see your own nature first and then cultivate concentration or wisdom is to still have subtle false thoughts. That is not seeing one's own nature. Before one becomes a leisurely perfected one (道人) who no longer has anything to learn or cultivate—a liberated person—one has not seen his own nature. This is the fundamental theory of *The Orthodox Path of Seon*. I hear that nowadays there are people who claim to have seen their own nature everywhere and they number in the dozens and hundreds. It may be the case that there are people here today who claim to have seen their own natures. People like this often come to see me, but I do not give them any formal recognition whatsoever. Some complain, "I've clearly seen my own nature, but that old monk stubbornly won't give me formal recognition." This is someone who suffers from the illness of seeing one's own nature (見性病) penetrating deep into the marrow and not someone who has really seen his/her own nature. This is not me being cross and refusing to give them formal recognition. There is no need to compare nugatory personal experiences and views and try to determine which is superior and which is inferior. All I am saying is that if you can't acknowledge my authority then take the buddhas and the great patriarchs as the judges and receive judgment. If you proudly call yourself a Buddhist, then you should take the words of the buddhas and the patriarchs as the standard. Should you be putting forth paltry personal opinions and insult the buddhas and patriarchs? That is as foolish as comparing a single strand of hair to

the sky and a single drop of water to the ocean. So, even if you attain a special view or an exotic experience while investigating *seon* do not take that as seeing your own nature and make the mistake of beguiling oneself and others. I sincerely implore you to regard that has a single strand of hair and a single drop of water and abandon it without reservation.

[1–2]

A verse in the *Laṅkāvatāra-sūtra* says there are the vehicles of the myriad gods, brahmas, the vehicles of the sravakas, pratyekabuddhas, and the vehicle of all the buddhas and tathagatas.²¹ However, since all these vehicles are transformations of the mind, they are not called the ultimate state of no mind (無心). If the mind is completely exhausted, then all the vehicles and the people who rely on these vehicles also cease to exist, so this is the great state of no mind (大無心地) where not even the concept of a vehicle can be established. This is the highest one vehicle that transcends all other vehicles, but as a skillful means and to guide living beings distinctions are made and the various vehicles are taught. (*Source Mirror Record* 1, introduction)²²

如楞伽經偈에云하되 諸天及梵乘과 聲聞緣覺乘과 諸佛如來乘에 我說此諸乘은 乃至有心轉이니 諸乘은 非究竟이라 若彼心滅盡하면 無乘及乘者하야 無有乘建立이니라 我說爲一乘이나 引導衆生故로 分別說諸乘이니라 (宗鏡錄 1, 標宗章)

Not to mention the vehicle of the myriad heavens, pure abodes, sravakas, pratyekabuddhas but also the vehicle of all the buddhas and tathagatas is a transformation [caused by] existent minds. It is therefore not the ultimate [state]. Nirvana without remainder, which has eradicated even the vehicle of all the buddhas and tathagatas, is the ultimate state of no mind and it is this [that I call] seeing one's own nature. This, as a skillful means, is called single vehicle (一乘). But this single vehicle is not a single vehicle as opposed to three vehicles. It is another name for the highest vehicle where even the vehicle of all the buddhas and tathagatas has been transcended and therefore

all the vehicles and the people who rely on these vehicles have been transcended. And this refers to the final and ultimate, deep and profound, great state of no mind.

[Lecture Sermon]

Next, I said, “If you see your own nature the ultimate state of no mind (究竟無心境) immediately manifests.” Let us take a closer look at the ultimate state of no mind. Chan Master Yongming Yanshou’s 永明延壽 (904–975) work *Source Mirror Record* is a masterpiece that is likened to the great wall of the Seon tradition. In its introduction, “Revealing the Source” (標宗章), Chan Master Yanshou cites the words of the *Laṅkāvatāra-sūtra* and demonstrated that the ultimate state of no mind is something that transcends not only the vehicles of the sravakas and pratyekabuddhas but also the vehicle of all the buddhas and tathagatas.

Real no mind is referring to the kind of state wherein the various existent minds all vanish and there is no vehicle, no one to ride vehicles, and not even a place for the no mind label to stick. Nowadays it is not uncommon for people who claim to study Buddhism to mention the words “no mind,” but no mind are not words that can be handled so lightly like a child’s toy.

Last year, someone came to see me and annoyingly followed me around asking me for certification since he really realized no mind. However, not only do I not certify such people but I also never listen to everything they have to say. There is no need to listen. Such a thing is not no mind but existent mind. In fact, it is a very nasty existent mind that cannot be easily cured. They persistently set forth their humble opinions, considering them to be as precious as a lump of gold. But if you listen to what they are saying, you realize it is just a piece of nasty smelling excrement. I’ve seen many like this. Has it not been clearly demonstrated that the vehicles of the myriad heavens, pure abodes, sravakas, pratyekabuddhas, and even all the buddhas and tathagatas are existent minds and not the ultimate state of no mind? Clearly understand the difference between existing mind and no mind and do not thoughtlessly mention no mind.

[1–3]

Therefore, a former virtue said: “A single cataract²³ covers the eye and a thousand illusory flowers dizzily fall down.²⁴ A single array²⁵ of false thoughts arise in the mind and give rise to as many births and deaths as the sands of the Ganges river. When the cataract in the eye is removed, the illusory flowers are exhausted. When delusion ceases and true [nature] is experienced a thousand sicknesses are cured and the ten-thousand medicines are done away with. The lump of ice made of false thoughts melts and the clear water of true nature flows. The divine elixir is cyclically transformed nine times and dropped onto solid steel, transforming it into pure gold. The ultimate truth transforms the common person into a sage with a single word. The restless mind, which couldn’t be calmed (休歇), is calmed, and this is unsurpassed bodhi. The mysterious mirror is clear and the original mind brightly penetrates, so it is inherently the greatly enlightened world honored one.” (*Source Mirror Record* 1, introduction)²⁶

故로 先德이云하되 一瞥在眼하니 千華亂墜하고 一妄이 在心에 恒沙生滅이라 譬除華盡하고 妄滅證眞하니 病差藥除하고 氷融水在로다 神丹이 九轉하니 點鐵成金이요 至理一言은 轉凡成聖이라 狂心이 不歇타가 歇卽菩提요 鏡淨心明하니 本來是佛이니라 (宗鏡錄 1, 標宗章)

When all false thoughts [consisting of] the three subtle and six coarse characteristics of the mind suddenly become extinct and the eternal and unchanging original nature of thusness is abruptly attained this is precisely [what it means] to bring delusion to cessation, experience true [nature], and see one’s own nature, which is the ultimate state of no mind. When illness is gone and medicine removed, you will freely swim in the great ocean of true nature—the clear water [of true nature] made of the melted ice [of delusion]—as a great liberated person who is unconditioned and has nothing left to do. You alone are the honored one in the heavens and on earth, a greatly awakened tathagata, and a clear-eyed master who [inherited] the lamp that was transmitted from one generation to the next in India and this land.

With this it is evident that bring delusion to cessation, experiencing true [nature], and seeing one’s own nature is the ultimate state of no

mind, which is nirvana without remainder where illness and medicine both disappear, doctrine and contemplation are both put to rest, and even the vehicle of all the buddhas and tathagatas (i.e., the Seon tradition) is completely brought to cessation.

The author of the *Source Mirror Record*, Yongming, is a third generation legitimate heir of the great Fayen,²⁷ a holder of the orthodox transmission of the buddhas and patriarchs. An orthodox Linji transmission lineage holder, Zhongfeng [Mingben], praised him saying, “If not Yongming, who under Heaven would be a master?”²⁸

The *Source Mirror Record* in 100 volumes is a guide for our tradition. It is praised as the greatest work to be published since [the *Treatise on the Great Perfection of Wisdom* (大智度論) by] Nāgārjuna. Huitang²⁹ is the chief disciple of Chan Master Nan,³⁰ who is the founding patriarch of the Huanglong branch, an orthodox Linji transmission lineage. Huitang is thus revered as a holder of the orthodox transmission of the buddhas and patriarchs. He always held the *Source Mirror Record* in high regard. “Although Chan Master Pujue (i.e., Huitang) was advanced in years, he did not put down the *Source Mirror Record*, saying, ‘I regret seeing this book so late in my life.’ He edited together key passages from it into three fascicles and named it the *Pivot of the Sublime Compendium* (冥樞會要). [This work] circulates widely.”³¹

In this way the arguments presented in the *Source Mirror Record* are taken to be established truths of our tradition that no one in either the past or the present can refute.

[Lecture Sermon]

In a prior passage Chan Master Yongming Yanshou cited words from the *Lañkāvatāra-sūtra* to demonstrate that seeing one’s own nature is the ultimate, great state of no mind, that is, the attainment of buddhahood, and here he cited the words of the patriarchs. To remove false thoughts of single moment like removing the dirt covering the eyes and to thus thoroughly realize the original nature of eternally true thusness, this is ultimate no mind and seeing one’s own nature.

Let's summarize Venerable Yongming's logic. In the introduction, he claimed that if you see your own nature which is ultimate no mind, all expedient means are unnecessary just as medicine is unnecessary if there is no illness. To demonstrate this, he cited the *Laṅkāvatāra-sūtra* and revealed its true meaning. He cited the words of the patriarchs and revealed that the extinction of false thoughts and experiencing the true (忘滅證眞), that is, the vanishing of all false thoughts and realization of the original nature of true thusness, which leads to freedom and spontaneity, is seeing one's own nature. State Preceptor Bojo's *Secrets on Cultivating the Mind*, which serves as the basis of the theory of sudden awakening and gradual cultivation, states that, if you realize that living beings were originally buddhas, just as the original nature of ice is water, then that is seeing one's own nature. However, if you examine the words of the various scriptures, commentaries, and clear-eyed masters, as for seeing one's own nature, [they say that] when ice completely melts and becomes free and spontaneous this is seeing one's own nature. Before that, even if one is a [bodhisattva] at the tenth-stage or at stage of equivalent enlightenment, they say one is like a patient who has not yet recovered fully from illness. Therefore, it is clear, when examined from the perspective of the established truths of our school, that the seeing one's own nature mentioned in *Secrets on Cultivating the Mind* is not a true instance of seeing one's own nature.

[1-4]

When the final tenth stage of a bodhisattva is fully accomplished the bodhisattva is endowed with all expedient means and mutually resonates with the instantaneous path of one thought (一念). The bodhisattva becomes aware of how false thoughts are first produced and sees that the mind originally does not have this characteristic. Since he far transcends the extremely false thoughts that are produced before [all other false thoughts], he thoroughly sees the original nature of his own mind. The [original] nature of the mind is fully and eternally abiding and this therefore is called ultimate enlightenment. (*Awakening of Faith*)³²

如菩薩地盡하면 滿足方便하야 一念相應하야 覺心初起하야 心無初相이라

以遠離微細念故로 得見心性하야 心卽常住일새 名究竟覺이니라 (大乘起信論)

If the extremely subtle false thoughts, which is fundamental ignorance, are cut off in the adamant absorption (Skt. *vajrasamādhi*) of ultimate enlightenment, you will abruptly attain great awakening and thoroughly see the original nature of thusness. This is ultimate enlightenment, the attainment of buddhahood. This has been clearly demonstrated in the summa of Mahayana Buddhism, the *Awakening of Faith*, to be seeing one's own nature, that is, ultimate enlightenment and the attainment of buddhahood.

[Lecture Sermon]

If a special view or extraordinary experience arises while practicing meditative work, you tend to wonder if this is not seeing your own nature, the Bodhisattva Aśvaoghoṣa in the *Awakening of Faith*, which can be called the Buddhist summa, clearly showed that “when one passes the tenth-stage bodhisattva and when not only the adamant absorption of equivalent enlightenment but also the six coarse characteristics of the mind and even subtle false thoughts of the three subtle characteristics of the mind are completely cut off, that is when one sees one's own nature.” Ultimate enlightenment where the nature of the mind is eternally abiding without lapse, that is, sublime enlightenment is seeing one's own nature. Before that, it is not seeing one's own nature. I've said even the stage of equivalent enlightenment and the tenth-stage of a [bodhisattva] is not seeing one's own nature. Should we then thoughtlessly prattle on about seeing our own nature just because some extraordinary experiences and special views appear? Do not abandon the words of the *Awakening of Faith*, which is the standard of our school that no Buddhists disciple—past or present, East or West—could raise objections against.

[1–5]

Since the stirring of [false] thoughts in ignorance (業相) is the most subtle

form of false thought, they are called subtle false thoughts (微細妄念).³³ When these subtle false thoughts are completely exhausted their traces are eternally gone. This is therefore called eternal transcendence. When these subtle false thoughts have been eternally transcended one perfectly dwells in the state of buddhahood. Because the prior three stages³⁴ have not yet reached the source of the mind (心源) production (生相, i.e., ignorance) has not completely ceased and therefore in the mind there is birth, death, and impermanence. When one arrives at this last stage and ignorance is brought to complete cessation one returns to the source of the one mind. There is no more birth, death, and stirring [of the mind] and this therefore is called seeing one's own nature. If one sees one's own nature, the true mind will freely and eternally abide. Since there is no more progressing this is called ultimate enlightenment. (Wonhyo, *Commentary on the Awakening of Faith*)³⁵

業相動念이 念中에 最細일새 名微細念이니라 此相이 都盡하야 永無所餘故로 言永離니 永離之時에 正在佛地니라 前來三位는 未至心源일새 生相이 未盡하야 心猶無常이라가 今至此位하야는 無明이 永盡하야 歸一心源하야 更無起動故로 言得見心性이니 心卽常住하야 更無所進일새 名究竟覺이니라 (元曉, 起信論疏)

[1-6]

Since the stirring of karmic consciousness is the most subtle, they are called subtle false thoughts. This refers to production (生相, i.e., ignorance). When this initial production is brought to complete cessation its traces are eternally gone. This is therefore called far transcending (遠離). Since the empty, deluded, and illusory characteristics have been far transcended the self-nature of thusness is revealed. This is therefore called seeing one's own nature. In the prior three stages the first characteristic of origination has not been brought to complete cessation. This is therefore not called seeing one's own nature. (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith 2*)³⁶

業識動念이 念中에 最細일새 名微細念이니 謂生相也라 此相이 都盡하야 永無所餘故로 言遠離요 遠離虛相故로 眞性이 卽顯現하나니 故로 云見心性也라 前三位中에는 相不盡故로 不云見性也라 (賢首, 大乘起信論義記, 卷中末)

[1-7]

The state of buddhahood is no thought (無念) that has brought even the subtle [false] thoughts to eternal cessation. (Wonhyo, *Commentary on the Awakening of Faith*)³⁷

佛地는 無念이니라 (元曉, 起信論疏)

The state of buddhahood is no thought. (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith*)³⁸

佛地는 無念이니라 (賢首, 大乘起信論義記)

Wonhyo and Xianshou are authorities in the Doctrinal tradition. When the eighth *ālāya* consciousness, which is subtle ignorance, is brought to complete cessation this is the state of buddhahood, nirvana without remainder, that is, ultimate enlightenment.³⁹ It is a fundamental principle of Buddhism that this is no thought, that is, no mind and seeing one's own nature. Wonhyo and Xianshou cannot have objections. The fact that this is in perfect agreement with the arguments of the *Source Mirror Record* is an obvious conclusion.

Also, the “prior three stages” refer to the ten faiths (十信) of non-enlightenment (不覺), three worthies (三賢) of semblance-enlightenment (相似覺), and the ten stages (十地) of enlightenment-according-to-one's-ability (隨分覺).⁴⁰ Since the three worthies and the ten stages are all within the illusory dream of the karmic consciousness of ignorance, they are not called seeing one's own nature. So, although the aspiration for enlightenment (證發心) discussed in the *Awakening of Faith* possesses non-discriminating wisdom (無分別智) and is also provisionally called true thusness, there is [in this aspiration] a subtle stirring and ceasing of karmic consciousness (業識心).⁴¹ Since ignorance has not yet ceased this is not seeing one's own nature.

[Lecture Sermon]

In their commentaries Venerable Wonhyo and Xianshou also made it clear that only the final stage of tathagatahood after ultimate enlightenment is seeing one's own nature, and the three stages before

that, since subtle false thoughts have not been completely eradicated, are not seeing one's own nature. The state of buddhahood is no mind (無念) where even subtle false thoughts have completely disappeared. No mind is none other than seeing one's own nature and the attainment of buddhahood. From equivalent enlightenment, which surpasses the tenth-stage bodhisattva, you must completely cut off subtle false thoughts and reach ultimate enlightenment and only then is it seeing one's own nature. This fact has been clearly shown in the *Awakening of Faith* in such a way that no objections can be raised. Also, not only did successive generations of patriarchs but also authorities in the Doctrinal school such as Wonhyo and Xianshou similarly spoke in unison about this. However, how could we thoughtlessly change the Buddha Dharma and willy-nilly call the ten faiths sudden awakening and seeing one's own nature?

The reason for criticizing Venerable Bojo lies here. Venerable Bojo called not only the [bodhisattva] ten stages but even the first ten faiths seeing one's own nature. To use the analogy of the road from Busan to Seoul, the old buddhas and old patriarchs said that you have to go through the Namdaemun Gate to be able call it seeing one's own nature, but Venerable Bojo said that you see your own nature at the starting point Busan. This strongly contradicts the words of the buddhas and patriarchs. Although Venerable Bojo is a respectable person, he cannot surpass the Buddha, the Bodhisattva Aśvaoghoṣa, and great patriarchs. Therefore, we should not blindly follow the words of Venerable Bojo because they are the words of Venerable Bojo. Where there is error, criticisms and corrections should be made.

[1-8]

Although all the sages of the tenth [bodhisattva] stage preach the Dharma as [commonly] as clouds rise and raindrops fall, for them seeing one's own nature is [still] like seeing through a fine silk gauze. (*Record of the Transmission of the Lamp Published in the Jingde Era* 28, Fenzhou; *Record of the Transmission of the Lamp Published in the Jingde Era* 19, Yunmen)⁴²
 十地諸賢(聖人)이說法은如雲如雨하여도見性은如隔羅縠이니라(景德傳

燈錄 28, 汾州; 景德傳燈錄 19, 雲門)

Fenzhou and Yunmen are clear-eyed [Chan masters] of the highest order who have mastered the three trainings.⁴³

That tenth-stage [bodhisattvas] have not yet seen their own nature is true not only for Fenzhou and Yunmen but it is a general rule for [anyone who inherits] the orthodox transmission of our tradition. This is because only [those who have attained] ultimate enlightenment or the tathagata-state have seen their own nature. The tenth stage mentioned by our tradition is not the tenth stage of the Teaching tradition but the tenth stage of the one vehicle.

Only after the subtle [false thoughts] of the *ālaya* consciousness is forever cut off can it be called seeing one's own nature. This seems to be generally impossible to attain. But, if [your *hwadu* practice can be done] consistently in your dreams (夢中一如), then this is the *Avatamsaka-sūtra's* seventh stage; if it can be done consistently in your sleep (熟眠一如), then this is the stage of the free bodhisattva who [still possesses] the subtle [false thoughts] of the *ālaya* consciousness. Among clear-eyed masters of our tradition, if they have not yet penetrated through the stage of [practicing *hwadu*] consistently in their sleep, there are none who claim that they have seen their own natures. They [can claim this] because they have attained ultimate enlightenment. I will explain this in more detail in the chapter on [practicing *hwadu*] consistently awake or asleep.

[Lecture Sermon]

Among the clear-eyed masters of our school, there is not a single person who said a tenth-stage bodhisattva saw his own nature. Here, among the many clear-eyed masters, I have just used as representatives these two people, Venerable Fenzhou and Venerable Yunmen. Only ultimate enlightenment, that is, the state of tathagatahood is seeing one's own nature. Even the tenth-stage bodhisattva is not seeing one's own nature. This fact is the established truth of all the patriarchs. If we say you have to go beyond equivalent enlightenment and the tenth-stage

[of bodhisattvahood] to see your own nature, then some may want to take a step back and say, “Isn’t that too far and high?” However, if you do it diligently, then anyone can accomplish this. It is said that when [the mind] becomes consistent while sleeping one is the *Avatamsaka*’s seventh-stage bodhisattva, and when [the mind] is just as it always was even in deep sleep, which is being consistent in deep sleep, one is an eighth-stage bodhisattva.

Nowadays, there are people who have not even reached [the state where the mind] is consistent in activity and quietude, let alone [the state where the mind] is consistent while dreaming, but prattle on about seeing their own natures. Recently, someone kept prattling on about his awakening, so I had an attendant inquire about it. Although he, with his crazy views filling the sky, kept shouting that the Buddha and the patriarchs are nothing, in reality he was someone who did not even reach [the state where the mind] is consistent in activity and quietude. You must go beyond [the state where the mind] is consistent in deep sleep, not to mention [the state where the mind] is consistent while dreaming, for it to be seeing your own nature. He had not even reached [the state where the mind] is consistent in activity and quietude. How could that be seeing one’s own nature? In a single year scores of people come ask for certification since they have seen their own natures. Most of them were people who had not reached [the state where the mind] is consistent while dreaming, let alone seen their own natures.

So, when I explain to them that the seeing one’s own nature that the Buddha spoke of is something that you acquire after you go beyond [the state where the mind] is consistent in activity and quietude and [the state where the mind] is consistent while dreaming and reach [the state where the mind] is consistent in deep sleep, they withdraw quietly, saying, “Ah, is seeing one’s own nature such a difficult thing?” Occasionally, there are those who stubbornly yell and challenge me to a Dharma exchange (法談). Also, there are those who insist that they have gone beyond being consistent while dreaming and being consistent in deep sleep and entered the state of complete no mind, but that is a complete lie. You can fool everyone else, but you cannot fool yourself.

There are those who lie this way, but then occasionally there are those who delude themselves into thinking that they have gone beyond being consistent in deep sleep and attained sublime enlightenment. Before, I did not reject them and gave an audience to each and every one of them, but no matter how hard I tried to instruct them it was no use. So, recently I've been asking my attendant to meet them. Such people are not few. They are everywhere.

[1–9]

Like someone with clear vision who covers everything with a fine silk gauze and then tries to see them, a bodhisattva of the ultimate stage [i.e., the tenth stage] is also like this in all his experiences. Like someone with clear vision trying to see everything without a veil over them, the tathagata is like this in all his experiences. Like someone with clear vision who tries to see everything in slight darkness, a bodhisattva of the ultimate stage is also like this [in all his experiences]. Like someone with clear vision who transcends both light and darkness and sees everything, the tathagata [experiences everything] this way. (*Yogācārabhūmi-sāstra*)⁴⁴
 如明眼人이 隔於輕縠하고 觀衆色像하야 究竟地菩薩도 於一切境에 亦爾하며 如明眼人이 無所障隔하고 觀衆色像하야 如來도 於一切境에 亦爾니라 如明眼人이 於微闇中에 觀見衆色하야 究竟地菩薩도 亦爾하며 如明眼人이 離一切闇하고 觀見衆色하야 如來도 亦爾니라 (瑜伽師地論)

One who has attained equivalent enlightenment—a bodhisattva of the ultimate stage—still has remaining subtle false thoughts, which cover and hide his self-nature. His experiences are not all clear and evident and so it is said, “As if covered with a fine silk gauze and as if seeing things in the dark.” Since his experience of buddha nature is not clear, the buddhas and patriarchs castigated him saying even the tenth-stage bodhisattva sees his own nature “as if covered with a fine silk gauze and as if seeing things in the dark.” If these subtle false thoughts are brought to complete cessation and the eye of the mind is fully opened, then the fruit of buddhahood of the one vehicle, which has eternally transcended the fine silk gauze and slight darkness, will be attained

and all experiences will be clear and evident. This is why the *Nirvana Sutra* says, “The Tathagata sees his own nature as if seeing things in broad daylight.”⁴⁵ This is identical to the *Awakening of Faith*’s claim that “when the ultimate tenth stage of a bodhisattva is fully accomplished and the bodhisattva forever transcends subtle [false thoughts], he thoroughly sees the original nature of his own mind, and this therefore is called ultimate enlightenment.”⁴⁶ Seeing as if covered with a fine silk gauze and as if seeing things in the dark is not the orthodox view. The orthodox transmission of the buddhas and patriarchs therefore not only did not allow [this to be called] seeing one’s own nature but also vehemently rejected it as the eighth demonic realm. In this way, since even an ultimate stage bodhisattva cannot see his own nature, there is no need to mention others. Following the principle of “an ultimate stage bodhisattva has not yet seen her own nature” found in the *Awakening of Faith* and *Yogācārabhūmi-śāstra*—eternal standards of Buddhism—under no circumstances can we admit that someone besides one who has attained the fruit of buddhahood of the one vehicle has seen his own nature.

[Lecture Sermon]

Even equivalent enlightenment and the tenth-stage of bodhisattvahood were rejected with all our strength as the eighth demonic realm where subtle false thoughts remain. What need is there, then, to speak of the rest? Do not be hasty just because a special experience manifested or a view formed while practicing self-cultivation.

[1–10]

Since afflictions are unborn, buddha nature is perfectly seen. Since buddha nature is perfectly seen, one dwells in great nirvana (i.e., *parinirvāṇa*). This is called the unborn. (*Nirvana Sutra* 18)⁴⁷

以不生煩惱故로 則見佛性이요 以見佛性故로 則得安住大涅槃이니 是名不生이니라 (大般涅槃經 18)

The unborn (不生), that is, the not-born (無生) is the great state of

having no mind where even the subtle afflictions and false thoughts have been brought to complete cessation. Great nirvana is the state of having no mind, which is nirvana without remainder. That is, it is ultimate enlightenment. Therefore, seeing one's own nature is no mind, ultimate enlightenment, and great nirvana.

[1-11]

From the perspective of the ultimate truth (第一義), being inside the realm of nirvana without remainder is the true stage of no mind (無心位). The reason why this is the case is because within this experience the *ālaya* consciousness is extinct. All the stages other than nirvana without remainder are provisionally named the state of no mind because the [seven] evolving consciousnesses (轉識)⁴⁸ are extinct, but because *ālaya* consciousness has not been brought to eternal cessation, from the perspective of the ultimate truth, they are not the state of no mind. (*Yogācārabhūmi-sāstra* 13)⁴⁹

第一義建立者는 謂無餘依涅槃界中이 是無心位니 何以故오 於此界中에 阿賴耶識이 亦永滅故니라 所餘諸位는 轉識이 滅故로 名無心地나 阿賴耶識이 未永滅盡故로 於第一義에는 非無心地니라 (瑜伽師地論 13)

True no mind can only be nirvana without remainder, that is, the state of buddhahood where the eighth *ālaya* consciousness, which is subtle ignorance, is brought to eternal cessation.

We can provisionally call the indeterminacy (無記) of the eighth *ālaya* consciousness where the evolving six [sensory] and seventh consciousnesses have ceased “no mind.” However, although the coarse false thoughts of the evolving six [sensory] and seventh consciousnesses have been put to rest, the subtly moving thoughts of the eighth consciousness remain. The indeterminacy of the eighth *ālaya* consciousness is therefore not true no mind. The indeterminacy of *ālaya* consciousness is often mistaken for no mind, but seeing one's own nature is ultimate enlightenment, that is, the state of buddhahood and is therefore the no mind of true thusness in nirvana without remainder.

[Lecture Sermon]

Continuing the logic of the introduction where I declared “If you see your own nature, then that is no mind,” I have shown that only nirvana without remainder or ultimate enlightenment, where even *ālaya* consciousness is cut off, is no mind. Before that, it is not no mind.

[1–12]

All false thoughts are extinct only in nirvana without remainder, which is why this state is called the state of no mind. All the other stages are provisionally called no mind because all evolving consciousnesses have been cut off, but they are called a state where there is still mind because the eighth *ālaya* consciousness has not yet been brought to complete cessation. (*Commentary on the Yogācārabhūmi-śāstra*)⁵⁰

唯無餘依涅槃界中에 諸心이 皆滅하니 名無心地요 餘位는 由無諸轉識故로 假名無心이나 由第八識이 未滅盡故로 名有心地니라 (瑜伽師地論釋)

The evolving six [sensory] and seventh consciousnesses—that is, the cessation of consciousness (Skt. *nirodhasamāpatti*) where the six coarse characteristics⁵¹ have been brought to eternal cessation—are also not no mind. There is still mind. A tenth-stage bodhisattva, one who has attained equivalent enlightenment, also has mind. The no mind mentioned in “if you see your own nature [the ultimate state of] no mind immediately [manifests]”⁵² is the no mind attained in the state of buddhahood, which is a nirvana without remainder where even the vehicle of all the buddhas and tathagatas has been brought to cessation. This is because to attain ultimate enlightenment is to see one’s own nature.

This is why seeing one’s own nature as ultimate enlightenment is an established theory found in the *Source Mirror Record*, *Awakening of Faith*, *Nirvana Sutra*, and *Yogācārabhūmi-śāstra*. Seeing one’s own nature is a no mind where false thoughts have been brought to cessation and true [nature] is experienced; it is ultimate enlightenment where even subtle false thoughts have been transcended; and it is great nirvana where afflictions are unborn. Since this is so, it is abundantly clear that

to see one's own nature is to attain the tathagata state, that is, to attain buddhahood.

[Lecture Sermon]

If you examine the arguments of the *Nirvana Sutra* (Skt. *Mahāparinirvāṇa-sūtra*) and *Yogācārabhūmi-śāstra*, it is self-evident that unless you attain buddhahood it is not seeing one's own nature. You must take as the standard these words of the Buddha and the patriarchs. You must not take as established truth the alternative or heretical theories that deviated [from the truth] along the way.

[1–13]

The Fifth Patriarch told the Sixth Patriarch: “If you fully recognize your own mind and clearly see your self-nature, then you are called the teacher of gods and men, a buddha.” (*Platform Sutra*)⁵³

五祖謂六祖曰 若識自心하고 見自本性하면 卽名天人師佛이니라 (六祖大師法寶壇經)

This is what the Fifth Patriarch said when he sealed the mind and entrusted the dharma to the Sixth Patriarch. Unless one attains the ultimate fruit of buddhahood one cannot be said to have seen her own nature—this is an absolute principle of our tradition.

[Lecture Sermon]

Since we've examined the words of the Buddha and the commentaries of bodhisattvas, let's now take a look at what 33 patriarchs of the Seon school said about seeing one's own nature. When you instruct them that seeing one's own nature is none other than the attainment of buddhahood, they offer as rebuttal, “Even Venerable Sixth Patriarch protected [his awakening] for 16 years—why speak such nonsense?” However, if you examine the *Platform Sutra*, when the Fifth Patriarch certified the Sixth Patriarch, he said that if you see your own nature then you are a buddha and teacher of gods and men. He did not say that, since you have seen your own nature, you should diligently

cultivate yourself and attain buddhahood next time. Speaking of the Sixth Patriarch, Great Master Huineng 惠能 seeing his own nature under the tutelage of Great Master Hongren 弘忍 (601–674) and going into hiding for 16 years, some people claim that “he saw his own nature under the tutelage of the Fifth Patriarch and protected [his awakening] for sixteen years.” This is ridiculous falsehood. At the time, those who were jealous of Huineng, who inherited the robe and bowls [from the Fifth Patriarch], even tried to kill him. Avoiding them, he was waiting for the right time to arrive to spread the Dharma. He did not go into hiding to ripen his deficient meditative work. Also, some even prattle on about Venerable Bodhidharma facing the wall for 9 years, which they claim was also a case of protecting [awakening]. Then does that mean Venerable Bodhidharma had not yet attained awakening when he came to the East? That too is a case of waiting for the right moment in hiding. He did not go into hiding because he had more meditative work to do. As many scriptural sources demonstrate, there is no doubt that Venerable Bodhidharma, before he came to the East, had attained buddhahood and received certification from his teacher.

[1–14]

If you see your own nature, then you immediately become a tathagata.

(*Source Mirror Record* 44)⁵⁴

見性하면 卽成如來니라 (宗鏡錄 44)

When you have clearly seen buddha nature, you immediately abide in great nirvana. (*Source Mirror Record* 36)⁵⁵

見佛性故로 卽住大涅槃이니라 (宗鏡錄 36)

If you suddenly see buddha nature, then you instantly attain buddhahood. (*Source Mirror Record* 17)⁵⁶

若頓見佛性하면 一念에 成佛하느니라 (宗鏡錄 17)

As soon as you see your own nature you become a tathagata, attain great nirvana, and attain buddhahood. This is testimony to the fact that

seeing one's own nature is the final and ultimate fruit of Buddhism.

[Lecture Sermon]

Above, I presented the established theories using various scriptures, commentaries, and the words of patriarchs. Below, I summarized their arguments and showed that seeing one's own nature is none other than the ultimate fruit of attaining buddhahood.

[1-15]

As soon you deeply contemplate the nature of the mind you completely see buddha nature and abide in great nirvana. This is just like a tathagata.

(*Source Mirror Record* 11)⁵⁷

若能諦觀心性하면 卽是見佛性이며 住大涅槃이니 卽同如來니라 (宗鏡錄 11)

To deeply contemplate the nature of the mind is identical to seeing one's own nature.

[1-16]

As soon as you clearly see buddha nature and abide in great nirvana you will eternally abide in inconceivable liberation. (*Source Mirror Record* 24)⁵⁸

見佛性하야 住大涅槃하면 卽是住不思議解脫也니라 (宗鏡錄 24)

If you see your own nature, all karmic knots are transcended. It therefore cannot but be inconceivable liberation.

[1-17]

But if you clearly see dharma nature, you will abide in great nirvana. (*Source Mirror Record* 84)⁵⁹

但見法性하면 住大涅槃이니라 (宗鏡錄 84)

As soon as you clearly see the true mind's own nature in all phenomena [dharma], you will attain true ultimate enlightenment and suddenly

attain buddhahood. (*Source Mirror Record* 26)⁶⁰

於一切法에 見心自性하면 卽是如實究竟之覺이니 卽是頓成佛義니라 (宗鏡錄 26)

Buddha nature is the self-nature of all phenomena [dharmas] and is therefore called dharma nature. To see dharma nature is to see buddha nature.

[1-18]

The experience of all the buddhas is vast and limitless. It cannot be known with the three subtle and six coarse characteristics of the mind. It can only be reached by seeing one's own nature. (*Source Mirror Record* 18)⁶¹

諸佛境界는 廣大無邊하야 非情識所知요 唯見性하야사 能了니라 (宗鏡錄 18)

The vast and limitless experience of all the buddhas is unclear and unknown to tenth-stage bodhisattvas, those with equivalent enlightenment. It can be reached only by thoroughly attaining great awakening and completely seeing your original nature. So, you can only attain buddhahood by seeing your own nature.

[1-19]

To personally arrive at the deep and profound place where there is no doubt about all dharmas (i.e., phenomena), and to clearly know it, one must thoroughly awaken to one's own mind. To suddenly reflect on the extremely sublime teaching of the signlessness of all the objects of the mind—this can only be perfected if one completely sees original nature. This is what tathagatas practice and what can be known through great enlightenment. (*Source Mirror Record* 96)⁶²

親到諸法無疑之處는 悟心方知요 頓照萬境無相之門은 見性方了니 斯乃如來行處요 大覺所知니라 (宗鏡錄 96)

The mind of awakening (悟心) is none other than seeing one's own

nature. This is the great awakened Tathagatas' practice (行履) and experiential knowledge (證知).

The argument from the *Source Mirror Record* cited above serves as further evidence of the fact that seeing one's own nature is the ultimate state, that is, the attainment of buddhahood, great nirvana, and inconceivable liberation.

[Lecture Sermon]

There are people who regard experiential knowledge (證知) in the phrase, "It is known through experiential knowledge and not through other objects," from the *Gatha on Dharma Nature* (法性偈), as the acquisition of wisdom, the kind of acquisition that is about the same as understanding a principle that was previously unknown and knowing one's personal view more clearly.⁶³ However, as Venerable Uisang 義湘 (625–702) explained himself, "Experiential knowledge is the wisdom of the Buddha, that is, the wisdom of the Tathagata (如來智)."

Only with the wisdom of the Tathagata can you know Dharma nature. Before the wisdom of the Tathagata, you cannot know Dharma nature. Even Venerable Uisang called experiential knowledge the wisdom of the Buddha (佛智). It is thus self-evident that seeing one's own nature, which takes experiential knowledge as its content, is none other than the wisdom of the Buddha.

[1–20]

There is not a single person among the twenty-eight generations of Indian patriarchs who became a patriarch without seeing their own natures. (*Source Mirror Record* 19)⁶⁴

二十八祖內에는 無一祖도 不見性成祖니라 (宗鏡錄 19)

One is called patriarch only if one transmits the treasury of the eye of the true dharma and the sublime mind of the Tathagata's nirvana. How, then, could one become a patriarch without seeing one's own nature? Not only the twenty-eight generations of [Indian] patriarchs but also the patriarchs of orthodox transmission who are the direct

heirs of Bodhidharma are also all people who have perfected the Way. If you do not see your own nature, then you are not a direct heir of Bodhidharma's orthodox transmission.

[1–21]

As soon as you awaken to the ultimate mysterious purport [of the Buddha's teachings], you will enter the precious ranks of the patriarchs: who argues over sudden and gradual? If you properly see the original nature true thusness, you will thoroughly experience perfect comprehension of great enlightenment: how can you aim to rank one patriarch over another? (*Source Mirror Record* 1, introduction)⁶⁵

得旨하면 卽入祖位라 誰論頓漸之門이며 見性하면 現證圓通이라 豈標前後之位리오 (宗鏡錄 1, 標宗章)

“Gain the purport” (i.e., awaken to the ultimate mysterious purport) (得旨) means the same thing as seeing one's own nature. “Directly experience perfect comprehension” (i.e., thoroughly experience perfect comprehension) (現證圓通) is the perfect comprehension clearly explained by Yongming this way: “The fundamental meaning of [the various teachings about] nature and characteristics lies in the perfect comprehension of great enlightenment.” This is what was directly experienced by the Greatly Enlightened, World Honored One.

If you see your own nature, you directly experience the perfect comprehension of great enlightenment, medicine and illness both disappear, and doctrine and contemplation are both put to rest. There is no need whatsoever for sudden and gradual teachings, rankings between the sages, and so on. If you need rankings and sudden/gradual teachings in your self-cultivation, then this is not the ultimate state of no mind where delusion has been brought to cessation and true [nature] has been experienced and thus where medicine and illness have both been eliminated. This is a state where there is illness and where medicine is required. This can never be called seeing your own nature.

[1–22]

If you immediately attain no mind, then [your limits] will exceed [that of] empty space. How could you cultivate yourself in stages? (*Source Mirror Record* 23)⁶⁶

若得直下에 無心하면 量出虛空之外어니又何用更歷階梯리오 (宗鏡錄 23)

If you see your own nature, then you attain no mind on the spot. So, you transcend all ranks and gradual steps.

[1–23]

Sages partially experience [true suchness] and buddhas fully and thoroughly realize it. (*Source Mirror Record* 1)⁶⁷

諸聖은 分證이요 諸佛은 圓證이니라 (宗鏡錄 1)

If you cut of fundamental ignorance, you suddenly in a single moment experience [true thusness]. (*Source Mirror Record* 25)⁶⁸

無明을 若除하면 一時에 頓證이니라 (宗鏡錄 25)

The patriarchs and buddhas perfectly experience the dharma realm of true thusness. (*Source Mirror Record* 78)⁶⁹

祖佛은 圓證法界니라 (宗鏡錄 78)

Those with sharp faculties and the exceptionally wise always perfectly experience [true thusness]. They immediately transcend the three worthies and the ten sages. (*Recorded Sayings of Yuanwu* 10)⁷⁰

利根上智는 須圓證이니 十聖三賢을 一念超로다 (圓悟佛果禪師語錄 10)

To see your own nature is to attain the ultimate state of buddhahood where ignorance is forever exhausted. It is therefore to perfectly and suddenly experience [true thusness] and not to partially experience it.

Accordingly, the seeing of one's own nature and the experiencing of awakening of our tradition takes as its content the perfect experiencing of the state of buddhahood and not the partial experiencing of the sages.

[Lecture Sermon]

When I spoke of “seeing one’s own nature is none other than experiential knowledge (證知) and experiential awakening (證悟),” to make the meaning of the word “experience” (證) clear I have shed light upon it repeatedly. As for “experience,” there is partial experience (分證) and perfect experience (圓證). The sages who [reach the level] of the three worthies, depending on where they are in the gradual stages, attain awakening little by little, but buddhas and patriarchs completely awaken to the dharma realm of true thusness in an instant. Therefore, you must know that seeing one’s own nature is none other than sudden experience and perfect experience.

[1–24]

To explain the characteristic of awakening (悟相), it does not go beyond two types. One, it is discursive awakening (解悟). This is to clearly understand the principle of [self-]nature (性理) and the characteristics of dharmas (i.e., phenomena) (法相). Two, it is experiential awakening (證悟). This refers to reaching the ultimate by awakening to the profound and mysterious mind. To speak of sudden awakening and gradual cultivation, this is discursive awakening. It refers to the effort to tally with [true thusness] through gradual cultivation after an abrupt understanding of the nature of the mind. (“Determining the Depth of Cultivating and Experiencing [the Truth],” in *Qingliang’s Commentary 2*)⁷¹

若明悟相하면 不出二種이니 一者是 解悟니 謂明了性相이요 二者는 證悟니 謂心造玄極이니라 若言頓悟漸修하면 此約解悟니 謂豁了心性하고 後漸修學 하야 令其契合一니라 (行願清涼疏 2, 辨修證淺深)

To abruptly understand [self-]nature and characteristics (性相) is to attain initial awakening (始悟), that is, a discursive awakening. The practice self-cultivation, truly experiencing and tallying with the mysterious truth, is the final entrance (終入), that is, an experiential awakening. (*Autocommentary to the Commentary to the Avataṃsaka-sūtra*)⁷²

豁然了知하니 卽爲始悟요 修行契證이 目爲終入이니라 (大方廣佛華嚴經隨疏演義鈔 20)

As for awakening, there is discursive awakening and experiential awakening. In the beginning one attains discursive awakening and relies on this discursive awakening to practice self-cultivation. When this self-cultivation is perfected and this effort fully bears fruit, one immediately attains experiential awakening. (Guifeng, *Autocommentary to the Commentary to the Perfect Enlightenment Sutra* 3)⁷³

悟有解悟證悟하니 謂初因解悟하여 依悟修行하여 行圓功滿하면 卽得證悟니라 (圭峰, 圓覺疏鈔 3 下)

If you thoroughly see the nature of the mind and attain no mind on the spot, you can't seek the mind of nirvana and the mind of tathagatas. How, then, could you speak of discursive awakening and experiential awakening? The innate capacities of living beings are all different. Often, they mistakenly enter heretical paths and all too often mistake a thief for their son.⁷⁴ I shall therefore temporarily borrow the concept of discursive and experiential awakening as an expedient means and try to determine what is heretical and what is orthodox, what is deep and what is shallow, about experiencing awakening.

Generally, discursive [understanding] (解) and experiential [attainment] (證) are opposite standpoints. Discursive [understanding] is a beginning and experiential [attainment] is a conclusion. The Buddhist wisdom of clearly understanding [self-]nature and characteristics [of all dharmas] (性相) with the false consciousness of cogitation and discrimination is called discursive awakening. To arrive at the mysterious and ultimate state where false consciousness is forever brought to cessation and discursive views are exhausted is called experiential awakening. In the Doctrinal tradition this experiential awakening is categorized into various types, but in the Seon tradition experiential awakening is a perfect experiencing of [true thusness].

The Doctrinal tradition, under the principle of faith, understanding, practice, and realization (信解修證), begins with discursive awakening and practices step-by-step the stages of the three worthies and ten sages and gradually enters experiential awakening, the conclusion, which is sublime enlightenment. However, seeing one's own

nature—awakening in the Seon tradition—is ultimate enlightenment attained by directly experiencing perfect comprehension.⁷⁵ It denies the partial experiencing [of true thusness] and discursive awakening, transcends the stages of the three worthies and ten sages, and takes as an absolute principle direct entry into experiential awakening, the state of no mind in nirvana without remainder. This is the “tathagata state that is entered instantly” (一超直入如來地) to which the Seon tradition sings paeans.⁷⁶ Accordingly, the sages’ partial experiencing [of true thusness] belongs to subtle discursive knowledge and is not a case of seeing one’s own nature.

Not only that but if any other discursive knowledge remains, then one cannot have experiential awakening. All discursive views and understandings must be thoroughly exhausted to see one’s own nature. This is why a partial experiencing [of true thusness] and discursive awakening are called the single greatest obstructions to self-cultivation or discursive obstructions and rejected at all costs. This is the difference between the opposing standpoints of the Seon and Doctrinal traditions. This is simultaneously both the special characteristic of the Seon tradition and also its lifeline. If you confuse stone with jade and cause doubt in our students, then you will commit the grave crime of cutting the lifeline of the buddhas and patriarchs’ wisdom. As explained above, seeing one’s own nature, the object of the orthodox transmission of buddhas and patriarchs, is an experiential awakening, a perfect and sudden awakening that takes as its substance no mind of true thusness, nirvana without remainder, and the tathagata state of ultimate enlightenment, which have forever cut off ignorance and completely transcended even the subtlest afflictions. Therefore, the great masters of orthodox transmission did not allow something to be called seeing one’s own nature or the awakened mind if it was not the perfect experiencing [of true thusness] that comes as the fruit of sublime enlightenment. They painfully forsook a partial experiencing [of true thusness] and discursive awakening as false consciousness, discursive views, heretical knowledge, and evil understandings.

But there are all too often folks who claim that a partial

experiencing [of true thusness] and discursive awakening, which are harmful poisons and sicknesses of the Seon tradition, are cases of seeing one's own nature. Do not be fooled by this kind of heretical theory. Rather, directly experience perfect comprehension, abruptly see your own nature, spread the orthodox transmission of the buddhas and patriarchs in the ultimate state of no mind, and give guidance to the deluded. This is what makes one a clear-eyed master of our tradition who has perfectly experienced the experience of seeing one's own nature.

[Lecture Sermon]

Even with awakening, you must firmly know that there is discursive awakening and experiential awakening. The awakening in sudden awakening and gradual cultivation is discursive awakening. Even if you realize that ice is originally water, it remains a chunk of ice. In the same way, even if you know that living beings are originally buddhas, false thoughts remain just as before. This is discursive awakening. Experiential awakening is just like ice melting and becoming free and spontaneous water. It refers to living beings, after all afflictions and false thoughts vanish, becoming buddhas. Seeing one's own nature takes none other than experiential awakening as its content. You must therefore not call discursive awakening seeing one's own nature. The difference between Doctrine and Seon lies right here. The reason why I say State Preceptor Bojo is not someone who properly inherited the tenet of the Seon schools lies right here.

The sudden awakening and gradual cultivation theory is the theory of the Doctrinal school. It is not the theory of the Seon school. [The claim that] one attains awakening at the beginning stage of the ten faiths, goes through the three degrees of worthies and ten [bodhisattva] stages, and then attains buddhahood is Hwaeom thought. The tenet of the Seon school, which has been directly transmitted from the Sixth Patriarch, Great Master Huineng, is one directly enters the tathagata stage in a single leap (一超直入如來地). Once you attain awakening, you transcend the gradual stages of the three degrees of worthies and the ten

[bodhisattva] stages, and directly enter the stage of the tathagata. That is Jogye Seon 曹溪禪. How can you call traversing the gradual stages and patriarch *chan*—transcending the gradual stages in a single leap—the same thing?⁷⁷ If you, citing the gradual stages, discuss step-by-step cultivation and awakening, then that is Avataṃsaka *chan* and not the Seon school, which is a direct transmission from the Sixth Patriarch.

Although State Preceptor Bojo followed the Venerable Sixth Patriarch, if you examine his words, they are actually Avataṃsaka *chan* and not patriarch *chan*. They are fundamentally different. For those who object, saying, how can the teachings of the State Preceptor Bojo not be the Seon school, when I explain the difference between Avataṃsaka *chan* and patriarch *chan*, there are some who do understand. What's worse, there are those who challenge me and ask how Doctrine and Seon can be different. However, there is a strict difference.

For example, how can you say that going from Busan by train to Samnangjin, Daegu, every station in between and then Seoul is the same as taking a plane from Busan to go directly to Seoul? Also, some doubt [my words] and refuse to believe, saying, "It takes three *asamkhyeya* (incalculable) kalpas to go through the stages of the three degrees of worthies and the ten sages, so how could one jump over all that in a single leap?"

But think about a plane. You board it in Busan and instantly you are in Seoul. I bet if a person from 100 or 200 years ago heard about a plane, they would have called it crazy talk. However, there is no need to quibble about who is right and who is wrong. If you board a plane yourself, you'll know. With so many doubts, you refuse to believe because [what I say] doesn't fit your own experiences and views. The only problem is not doing it. If you do it, it'll work.

Know that there is such a marvelous method of instantly reaching the land of the Tathagata, take a wild chance, and give it a try. If you do, you'll know for yourself that the words of the Buddha aren't lies, the words of the successive generation of patriarchs aren't lies, and the words of the old man at Haeinsa (i.e., Venerable Seongcheol himself) aren't lies. Have faith in the clear words of the old buddhas and old

patriarchs, diligently raise critical phrases (*hwadu*), clearly awaken to self-nature like taking a plane to Seoul, and let's all instantly attain buddhahood.

2

Sentient Beings Have Buddha Nature

衆生佛性

[2-1]

All living beings have buddha nature, which is the original nature of true thusness. The Buddha, the Dharma, and the Saṃgha are equal without even the slightest difference. (*Nirvana Sutra* 19)⁷⁸

一切衆生이 悉有佛性하야 佛法僧에 無有差別이니라 (大般涅槃經 19)

Since the buddha nature of true thusness that all living beings possess fully contains the virtues of all the buddhas, it is called buddha nature, dharma nature, buddha mind or buddha wisdom and so on. This buddha nature is absolutely equal. From the buddhas and tathagatas who have attained the unsurpassed ultimate fruit and thus fully possess vast and limitless virtue of wisdom to those living beings who commit the five heinous crimes⁷⁹ and ten evil acts⁸⁰ and even the *icchantikas* fully possess it. There is no difference between tathagatas and living beings [in this regard]. Therefore, even the *icchantikas* who have eradicated wholesome roots, if they properly see buddha nature, they will all attain buddhahood. This is the life of Buddhism and its most distinguishing characteristic, which other religions cannot emulate.

[Lecture Sermon]

It is said that “if you see your own nature, then you will instantly attain buddhahood.” What on earth is this self-nature, which allows one to become a buddha if one sees it? As for self-nature, it is the original nature of true thusness that all living beings possess. It is called many things such as buddha nature, Dharma nature, and Dharma body. Also, as for living beings, this refers not only to human beings but also includes all beings that belong to one of the six conditions of existence.

As for this buddha nature, it is something that everyone without

exception—be it the Buddha who attained buddhahood, deluded living beings, the rich with lots of money, the poor with no money, monks who have left home, and lay people who work for a living—is equipped with. It does not increase after attaining buddhahood or decrease because one is deluded. The fact that there is no difference in terms of buddha nature between extremely evil living beings and the perfect Buddha is a truly extraordinary thing. Even living beings who have cut off their good roots (i.e., *icchantikas*) who don't have a single trace of goodness, once they attain awakening, then they are buddhas. What do they awaken to? The self-nature of true thusness, that is, buddha nature, which they were originally equipped with, is what they awaken to. Recently, there are many who believe in God. Everyone thinks he, unlike us sinful and pitiful beings, is someone who has transcended everything and exists somewhere far away. But in our Buddhism we do not say that. We declare that us sinners are completely equipped with the noble and pure virtue of God without lacking anything. In each and every one of us we all have God and there is not a single person who is not God. This is the claim of Buddhism. This is the superiority of Buddhism that other religions cannot match.

[2-2]

No matter who they may be, all living beings possess buddha nature, but since limitless afflictions and false thoughts always cover it this buddha nature cannot be seen. (*Nirvana Sutra* 8)⁸¹

一切衆生이 悉有佛性이언마는 常爲無量煩惱所覆故로 不能得見이니라 (大般涅槃經 8)

Living beings cannot see the buddha nature they innately possess because it is covered with afflictions and false thoughts. But buddha nature always emits an infinite great radiance that illuminates the dharma realm and ten directions. This is like living beings not being able to see, despite the sun floating in the middle of the sky and illuminating the whole universe, when a dark cloud covers it.

[Lecture Sermon]

If the noble and pure virtue of God and buddha nature are things that everyone has, some may raise doubts such as “then why can’t I see it with my eyes?” This is because it is covered by afflictions and false thoughts. If dark clouds cover the sky, the sun that is always shining cannot be seen. If dust settles on a clear mirror, the exterior of the mirror will not reflect light. If we are covered in afflictions and false thoughts, then we cannot see the buddha nature and God that is always within us. However, be it a mirror with a surface neatly cleaned of all dust or a mirror that is covered filthily with dust, there is no difference whatsoever in terms of their foundation. Just because dust settled [on the mirror] and clouds covered the sky does not mean the nature of the mirror and the light of the sun have been damaged.

[2-3]

The four unhindered knowledges⁸² are none other than buddha nature, and so buddha nature is none other than the Tathagata. (*Nirvana Sutra* 30)⁸³

四無礙智가 卽是佛性이니 佛性者는 卽是如來니라 (大般涅槃經 30)

Since the four unhindered knowledges, which are the fruit of wisdom of all the buddhas, is buddha nature, buddha nature is none other than the Tathagata.

[2-4]

Buddha nature is an inconceivable thing. It is the experience of all the buddhas. (*Nirvana Sutra* 25)⁸⁴

佛性者는 不可思議니 乃是諸佛境界니라 (大般涅槃經 25)

Buddha nature, which possesses limitless and measureless sublime [qualities], is the deep and profound experience of the buddhas and tathagatas who have attained unsurpassed perfect enlightenment. The fact that this inconceivable, divine, sublime, and numinous nature cannot be seen because it is covered by afflictions and false thoughts is a

truly regrettable thing.

[Lecture Sermon]

Just as the foundation of the mirror is revealed when dust is removed, the radiance of the wisdom of the Buddha is revealed when afflictions and false thoughts are removed. It is a pity that you do not know this. Here, there is not a single person who does not have the mirror of buddha nature, the mirror of God. If you diligently raise critical phrases (*hwadu*) and have a clear awakening, then the mass of clouds—afflictions and false thoughts—so thick that they seem not to allow any light to escape will clear away in an instant. Then you will clearly see your self-nature and live a free and spontaneous life as a leisurely perfected one. Everyone says it is difficult, but not doing it is the only problem. If you try it, then you'll see it's not that difficult.

[2-5]

A person who sees the twelvefold chain of dependent origination is a person who has properly seen all phenomena (dharma). A person who has properly seen all phenomena is a person who has thoroughly seen the Buddha. The Buddha is none other than buddha nature. Why is this so? Because all buddhas take this as their self-nature. (*Nirvana Sutra* 25)⁸⁵

見十二因緣者는 卽是見法이요 見法者는 卽是見佛이라 佛者는 卽是佛性이니 何以故오 一切諸佛이 以此爲性이니라 (大般涅槃經 25)

To see the Dharma is to see the Buddha. The Buddha is none other than buddha nature. Buddha nature and dharma nature are the same thing, different in name only. It is also called countless other names such as true thusness, tathagatagarbha, dharma realm, the complete and perfect enlightened one (Skt. *samyaksambuddha*), mind ground and so on.

[2-6]

Buddha nature is the ultimate fruit of the buddhas: the ten powers,⁸⁶ the four kinds of self-confidence,⁸⁷ great compassion, and four foundations of mindfulness.⁸⁸ (*Nirvana Sutra* 25)⁸⁹

佛性者는 十力 · 四無所畏 · 大悲 · 四念處니라 (大般涅槃經 25)

[2–7]

The middle way is called buddha nature. Buddha nature is therefore constantly abiding without change. There is no change or transformation [in buddha nature]. (*Nirvana Sutra* 25)⁹⁰

中道者名爲佛性이니 以是義故로 佛性은 常恒하야 無有變易이니라 (大般涅槃經 25)

After the World Honored One attained unsurpassed perfect enlightenment under the bodhi tree, he visited the five bhiksus at Deer Park and the first words that came out of his mouth was the declaration, “I have attained complete and perfect enlightenment.” This is the great declaration of the middle way which revealed the substance of the World Honored One’s great enlightenment. The middle way is buddha nature. To say that [the Buddha] attained perfect enlightenment of the middle way is to say that he properly saw buddha nature, that is to say, he has seen his own nature.

[Lecture Sermon]

I claimed earlier that if you see your own nature then you attain buddhahood. If you examine the declaration of great enlightenment (大覺宣言), which was his first utterance after attaining awakening, he said he awakened to the middle way and not to buddha nature. Some may therefore wonder, “The claim that seeing one’s own nature is the attainment of buddhahood—does this not contradict the fundamental teachings of the Buddha?” However, if you examine the *Nirvana Sutra*, you can clearly see that the middle way is none other than buddha nature. Therefore, the teaching that the Buddha awakened to the middle way is not different in the slightest bit from the teaching that he properly saw his own nature. The only difference is the expression.

[2–8]

The great dharma of the middle way is called buddha nature. Buddha

nature is therefore permanence, bliss, self, and purity. (*Nirvana Sutra* 25)⁹¹

中道之法을 名爲佛性이니 是故로 佛性은 常樂我淨이니라 (大般涅槃經 25)

Permanence, bliss, self and purity are the four virtues of final nirvana.⁹² Buddha nature thus refers to the Tathagata's experience of final nirvana.

[2-9]

Buddha nature is called ultimate emptiness (第一義空) and ultimate emptiness is called wisdom. (*Nirvana Sutra* 25)⁹³

佛性者는 名爲第一義空이요 第一義空은 名爲智慧니라 (大般涅槃經 25)

Buddha nature is ultimate emptiness, that is, unsurpassed perfect enlightenment.

[2-10]

The twelvefold chain of dependent origination is called buddha nature. Buddha nature is none other than ultimate emptiness, ultimate emptiness is the middle way, and the middle way is the Buddha. The Buddha is called nirvana. (*Nirvana Sutra* 25)⁹⁴

十二因緣은 名爲佛性이니 佛性者는 卽第一義空이요 第一義空은 名爲中道며 中道者는 卽名爲佛이요 佛者는 名爲涅槃이니라 (大般涅槃經 25)

Ultimate emptiness, middle way, Buddha, and nirvana all refer to buddha nature. All the tathagatas of the three times⁹⁵ and ten directions therefore thoroughly see buddha nature, perfect the Way, and attain buddhahood.

[Lecture Sermon]

Using the *Nirvana Sutra* as evidence, [the above passage] explains that, if you properly see buddha nature, then it is none other than the attainment of buddhahood. Next, let's take a look using the *Awakening of Faith* and the Sixth Patriarch's *Platform Sutra* as evidence.

[2-11]

Self-nature fully possesses all limitless and measureless virtues. (*Awakening of Faith*)⁹⁶

自性이 滿足一切功德하느니라 (大乘起信論)

Self-nature possesses the three bodies of truth, enjoyment, and emanation. It manifests in the form of the four wisdoms.⁹⁷ It does not separate itself from the objects of cognition and adeptly enters the stage of buddhahood. (*Platform Sutra*)⁹⁸

自性이 具三身하야 發明成四智하나니 不離見聞緣하고 超然登佛地니라 (六祖大師法寶壇經)

Self-nature or buddha nature possesses the three bodies and the four wisdoms, which are the ultimate fruit of Buddhism. It fully possesses meritorious practice and virtuous function and thus lacks not even the smallest thing. It is the most inconceivable among inconceivable things. That being the case, to say that the “tathagata state is entered instantly” if this self-nature is thoroughly seen is the most obvious among obvious things.

The greatest contribution made by the World Honored One to living beings is the discovery of buddha nature. If he had not shown the presence of buddha nature and the method of its development, living beings would have forever remained living beings for whom the path to attaining liberation from the ocean of suffering was forever closed. In keeping with the great principle of all living beings possessing buddha nature, you must diligently cultivate yourself and attain great liberation, which is the ocean of truth where you can be free and unobstructed.

[Lecture Sermon]

Self-nature is furnished with the ultimate state pursued as the aim of Buddhism, the three bodies and four wisdoms, without exception.⁹⁹ Therefore, if you definitely see self-nature, then this is none other than the attainment of the ultimate. Then, where is this self-nature? Typically, people think self-nature exists outside of daily functions such

as seeing, hearing, feeling, and knowing, but this is not the case. To see, hear, feel, and know—this is buddha nature. This is self-nature and is fully furnished with the three bodies and four wisdoms. Therefore, the point of the Venerable Sixth Patriarch's argument is that the daily functions of seeing, hearing, feeling, and knowing are furnished with all forms of merit. If you properly understand the basis of these functions, anyone can attain buddhahood.

This is not something that is difficult and challenging but a principle that is all too obvious. Who is the person that first showed that living beings are none other than buddhas? It was our very own Buddha Śākyamuni. Our Buddha Śākyamuni did not know this fact. Upon examination after the attainment of buddhahood, he saw that all living beings without exception were equipped with buddha nature that was identical to his own without any difference. If a difference had to be pointed out, then [we can say] they cannot see it for themselves because it is covered by afflictions and false thoughts. Therefore, if you see the *Avataṃsaka-sūtra*, there is a passage where the Buddha exclaims, "How marvelous, how marvelous!" When a living being properly believes that he is none other than the Buddha, properly sees this, and has a thorough awakening, then he is none other than the Buddha. Everyone possesses buddha nature, so this cannot be said to be a difficult affair. Properly believe it and diligently make effort and anyone can attain it.

3

Two Types of Afflictions and False Thoughts

煩惱妄想

[3–1]

Fundamental ignorance stirs the original nature of true thusness and gives form to three types of subtle false thoughts. This is called *ālaya* consciousness. Various sense objects stir the karmic ocean of the deluded mind and simultaneously gives rise to the six types of coarse afflictions (麤重煩惱, i.e., the six consciousnesses). This is called mental consciousness (Ch. *yishi* 意識, Skt. *manovijñāna*). (Xianshou [Fazang], *Separate Notes on the Awakening of Faith*)¹⁰⁰

以根本無明이 動彼眞如하야 成於三細를 名爲梨耶요 又以境界緣故로 動彼心海하야 起於六麤를 名爲意識이니라 (賢首, 大乘起信論義記別記)

As for afflictions and false thoughts, there are the three types of subtle false thoughts which lack discrimination and the six types of coarse afflictions which have discrimination.¹⁰¹ They produce eighty-four thousand kinds of innumerable afflictions. The three types of subtle false thoughts are fundamental ignorance. They are also called *ālaya*, *ādāna*, or the eighth consciousness.¹⁰² The six types of coarse afflictions are called mental consciousness or the sixth consciousness. And, as for the seventh, *kliṣṭamanas* (“afflicted mind”), it is said, “What takes the inside as I belongs to the former three types of subtle false thoughts and what takes the outside as mine are the latter six coarse afflictions; I shall limit further discussion.”¹⁰³

The commentaries of all the masters are in agreement that the three subtle false thoughts refer to the *ālaya* consciousness, but there is no consensus on the six coarse afflictions, which are equated with the six consciousnesses or the six and the seventh consciousnesses. However, even Hanshan Deqing 憨山德清 (1546–1623) said, “The seventh consciousness is false. The *Laṅkāvatāra-sūtra* therefore says the

seventh consciousness does not transmigrate and is not a condition for rebirth.” (*Exegesis on the Hundred Dharmas Treatise*)¹⁰⁴ Even if we don’t speak further of the seventh *kliṣṭamanas*, since it has no bearing on self-cultivation, I have decided to follow Xianshou’s theory [above].

[Lecture Sermon]

It is said that, although all living beings have buddha nature, they cannot see buddha nature because it is covered with afflictions and false thoughts. So, it’s now time to look into afflictions and false thoughts. To list the type and nature of each and every affliction and false thought we need the Buddhist canon on eighty-thousand woodblocks. So, we boiled them down to their essence and summarized them here as the three subtle and six coarse characteristics of the mind mentioned in the *Awakening of Faith*. There are some slight differences in opinion about the issue of matching the three subtle and six coarse characteristics of the mind with the eighth consciousnesses among commentators. Among the many commentators on the *Awakening of Faith*, Venerable Wonhyo and Xianshou are considered the best. In terms of matching the three subtle characteristics of the mind to *ālaya* consciousness the two men are in agreement. However, they are in disagreement about the six coarse characteristics of the mind. Venerable Wonhyo matched the characteristic of awareness (智相)—[the first] of the six coarse characteristics of the mind—with the seventh consciousness and matched the [other] five characteristics with consciousness. In contrast, Venerable Xianshou didn’t separately mention the seventh consciousness and matched all six coarse characteristics of the mind to consciousness. Why are the opinions of Venerable Wonhyo and Xianshou different? Perhaps, by mistake, Venerable Xianshou forgot to mention the seventh consciousness, which he was supposed to mention. That is not it. Those who are respected as masters never speak even a single word thoughtlessly. When seen properly from the foundation, the seventh consciousness itself does not exist, and that is why Venerable Xianshou did not mention the seventh consciousness.

The school that treats the theory of mind only is the Faxiang school (法相宗). The Faxiang school takes as its foundational scripture the *Samdhinirmocana-sūtra*.¹⁰⁵ However, no matter how hard I look, there is no place that mentions the seventh consciousness in the *Samdhinirmocana-sūtra*. That is why many scholars also estimate that the theory of the seventh consciousness was established later. Venerable Xianshou not mentioning the seventh consciousness is not without substantive basis. Venerable Wonhyo was also influenced by the mind only learning of the Faxiang school that takes as its basis the *Samdhinirmocana-sūtra*, so he had no choice but to mention the seventh consciousness, which is one of the altering consciousnesses (能變識). That is why he matched the characteristic of awareness with the seventh consciousness.

[3-2]

The three subtle and six coarse characteristics of the mind contain all the defiled phenomena (dharmas) that are subject to rebirth. They are produced because they go against the original nature of true thusness. You should therefore know: Ignorance, which is the foundation of the three subtle and six coarse characteristics of the mind, can produce all defiled phenomena. (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith*)¹⁰⁶

三細六麤가 總攝一切染法하나니 皆不了眞如而起니라 故로 云當知하라 無明이 能生一切染法也라하나니라 (賢首, 大乘起信論義記)

The three subtle characteristics of the mind are root [or fundamental] ignorance. The six coarse afflictions are branch ignorance. Living beings below the seventh bodhisattva stage are within the six coarse afflictions. Free bodhisattvas who are at the eighth stage or above are within the three subtle false thoughts. Root and branch, these two kinds of ignorance, that is, afflictions and false thoughts cover the buddha nature of true thusness. To thoroughly see original nature you must eliminate these two kinds [of ignorance]. If you only eliminate the six coarse afflictions and the three subtle false thoughts remain, then this

is the experience of a free bodhisattva. In our tradition this is called the eighth demonic realm [of *ālaya* consciousness]. It is not a case of seeing one's own nature, which is ultimate enlightenment.

To see one's own nature, one must attain nirvana without remainder where the three subtle false thoughts—the eighth *ālaya* consciousness—are forever cut off. Nirvana without remainder is none other than no mind. Since even great bodhisattvas above the freedom stage have not yet escaped subtle ignorance and thus dwell in the eighth *ālaya* consciousness, they cannot see their own natures. Only if you completely cut off the most subtle false thoughts of the eighth consciousness can you transmit the treasury of the eye of the true dharma.

If adventitious afflictions¹⁰⁷ are the same as before and you attain discursive awakening where even the six coarse afflictions have not yet been eliminated—and you call this seeing your own nature, then this is an unforgivable serious mistake that destroys the true dharma and treason against the buddhas and patriarchs.

[Lecture Sermon]

In the *Secrets on Cultivating the Mind*, if one knows that living beings are originally buddhas, just as one knows that ice is originally water, then this is called seeing one's own nature. One who cuts off afflictions and false thoughts one by one with the radiance of wisdom, just like the sun melts thick ice, is called a perfected being. But this view contradicts the teachings of the buddhas and patriarchs. The buddhas and patriarchs, as observed above, consistently said that it can be seeing one's own nature only if one cuts off not only coarse but also subtle false thoughts. If we are to liken afflictions and false thoughts to a tree, then we cannot call the mere pruning of leaves and branches as seeing one's own nature. Pruning not only the branches but also pulling the root, which is the foundation, out of the ground completely is called seeing one's own nature. If afflictions and false thoughts still remain, even if one realizes living beings are originally buddhas, then that is a living being and not a buddha.

[3-3]

These sentient beings fall into [the destiny] of sentient things and transmigrate within the six destinies.¹⁰⁸ In the beginning, all the seeds of the mind transform, come together, increase, and grow. This fundamental consciousness is called *ādāna* [appropriating] consciousness . . . *ālaya* [storehouse] consciousness . . . and the mind. Because they are established with this *ādāna* consciousness as support, the six transforming consciousnesses transform. These are the eye, ear, nose, tongue, body, and mind. (*Samdhanirmocana-sūtra* 1)¹⁰⁹

於六趣生死에 彼彼有情이 墮彼有情衆中이라 於中最初에 一切種子心識이 展轉和合하여 增長廣大 하나니 此識을 亦名阿陀那하며 亦名阿賴耶하며 亦名爲心이니라 阿陀那가 爲依止하여 建立故로 六轉識身이 轉하나니 謂眼耳鼻舌身意니라 (解深密經 1)

The *Samdhanirmocana-sūtra* is a foundational text for the mind only Faxiang school. The first seed consciousness (種子識), that is to say, *ādāna* consciousness refers to the three subtle aspects of the mind and the six transforming consciousnesses are none other than the six coarse aspects of the mind. The *Samdhanirmocana-sūtra* did not speak of the seventh consciousness.¹¹⁰

[Lecture Sermon]

The *Samdhanirmocana-sūtra* says that the six transforming consciousnesses appear with the fundamental consciousness, *ālaya* consciousness, as their support. Nowhere does it say that the six consciousnesses transform via the seventh consciousness. If it is not explained in the *Samdhanirmocana-sūtra*, which serves as the foundation of mind only learning, why did the term seventh consciousness appear? It was set up later to make it easier to explain [the mind]. It cannot be called a fundamental theory that was based on scripture. All commentaries and theories in Buddhism must have their roots in the scriptures, which are the words of the Buddha. Therefore, we can say that having one's base in the tenet of the scriptures is the most accurate theory. Since the seventh consciousness was not mentioned in the *Samdhanirmocana-sūtra*, which

is the central scripture of mind only learning, I don't think there is any need to establish and note the seventh consciousness as a necessary step in developing a theory [of the mind].

[3–4]

As for the various consciousnesses which are afflictions and false thoughts, there are two types of production. There is production of continuous flow [of conditioned phenomena] (流注生) and there is production of characteristics (Skt. *lakṣaṇa*) (相生). (*Interpretive Translation of the Laṅkāvatāra-sūtra* 1A)¹¹¹

諸識이有二種生하니 謂流注生及相生이니라 (楞伽阿跋多羅寶經會譯, 一之上)

Production of continuous flow is the three subtle characteristics of the mind, which is the eighth *ālaya* consciousness, and production of characteristics is [equivalent to] the six coarse characteristics of the mind.

[3–5]

Ādāna consciousness is extremely subtle. The seeds of all rebirth flow like a waterfall. The reason why I do not explain this *ādāna* consciousness to an ignorant ordinary being (Skt. *prtagjana*) is because I fear they will discriminate, mistake it for the true self, and become attached to it. (*Samdhinirmocana-sūtra* 1)¹¹²

阿陀那識이 甚深細하야 一切種子如瀑流로다 我於凡愚에 不開演은 恐彼分別執爲我니라 (解深密經 1)

The reason why free bodhisattvas [who enjoy] effortless practice and nonconceptual wisdom cannot attain the ultimate is because they are attached to *ādāna* consciousness. They can never avoid being scolded by the Buddha.

[Lecture Sermon]

The great bodhisattvas of spontaneity, from the eighth stage to the

tenth, are also equipped with the eye of sagacity, but they have not gone beyond *ādāna* consciousness. Therefore, from the perspective of the Buddha who is equipped with buddha eyes (佛眼), they have not yet transcended subtle false thoughts and are attached to *ādāna* consciousness as the ultimate. That is why “they can never avoid being scolded.” When you become an eighth-stage bodhisattva you enter the state where [the mind] is consistent while awake or asleep, but there are cases of mistaking this for the ultimate.

Even for the state where [the mind] is consistent while awake or asleep, there is the state where [the mind] is consistent while awake or asleep in the three subtle characteristics of the mind and there is the state where [the mind] is consistent while awake or asleep within true thusness. The bodhisattvas of spontaneity including and above the eighth stage is the state where [the mind] is consistent while awake or asleep in the three subtle characteristics of the mind. The state where [the mind] is consistent while awake or asleep for the Tathagata is the state where [the mind] is consistent while awake or asleep within true thusness. Since they both use the expression, the state where [the mind] is consistent while awake or asleep, it is easy to confuse them, but there is a critical difference between the two. And that is inside and outside being brilliantly clear (内外明徹).¹¹³ This is something that the Venerable Sixth Patriarch used to frequently talk about. In the three subtle characteristics of the mind, regardless of entering the state where [the mind] is consistent while awake or asleep, you are not brilliantly clear both inside and outside. Therefore, if you are not brilliantly clear both inside and outside, you must know that you have not gone beyond the false thoughts of the three subtle characteristics of the mind.

[3–6]

The characteristic of awareness (智相)—the end of the six coarse characteristics of the mind—is brought to complete cessation in the seventh stage of the bodhisattva. The characteristic of ignorance (業相)—the end of three subtle characteristics of the mind—is forever exhausted in adamant absorption, the final stage of the ten stages of the

bodhisattva. (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith 3*)¹¹⁴

六麤中智相은 於七地에 盡此惑也요 三細中業相은 十地終心金剛喻定에서 都盡하느니라 (賢首, 大乘起信論義記, 卷下本)

The seventh stage of the *Avataṃsaka-sūtra*, which is when [your *hwadu* practice can be done] consistently in your dreams (夢中一如), is still within the realm of the six coarse afflictions. Only in the stage of freedom (自在位), when [your *hwadu* practice] can be done consistently in your sleep (熟眠一如), can one reach the three subtle false thoughts, which is the eighth *ālaya* consciousness. The reason why the storehouse consciousness is called the eighth demonic consciousness and strongly rejected in the Seon tradition is because of excessive solicitude for the true dharma.

We have seen that there are two types of afflictions and false thoughts, which cover self-nature: the subtle and the coarse. Because there is discriminative awareness in the coarse they can be easily recognized, but since the subtle lack discrimination they are truly profound and difficult to understand. They are the greatest impediments to self-cultivation.

Consistency of activity and quietude and consistency in your dreams but lack of consistency in your sleep is the realm of the six coarse afflictions. Only when there is consistency in your sleep can you reach the three subtle false thoughts, which are an ersatz no mind. If these subtle false thoughts are not cut off, you cannot see your own nature and become a clear-eyed master of our tradition. This must be thoroughly analyzed and transcended to succeed the mandate of wisdom of the buddhas and patriarchs.

The *ālaya*-qua-no mind, which has forever transcended the coarse afflictions, is also not an instance of seeing one's own nature. If you claim to have seen your own nature while still within adventitious coarse afflictions, the great tragedy of cheating both yourself and others will be put on display, so please come to your senses.

[Lecture Sermon]

I often mention the words the state where [the mind] is consistent in activity and quietude, the state where [the mind] is consistent while dreaming, the state where [the mind] is consistent in deep sleep. These are states that anyone who practices meditative work will experience. The state where [the mind] is consistent in activity and quietude refers to [the awakened mind] not being cut off for even a moment because it is always just as it always was while coming and going, or moving and staying still. A single thought not being cut off for even a moment from the moment you open your eyes in the morning to the moment you go to bed at night is called the state where [the mind] is consistent in activity and quietude.

As for the state where [the mind] is consistent while dreaming, this refers to the experience of buddhahood (佛境界) continuing, just as it was experienced while awake, even in your dreams. If by chance it appears as if you had an experience in your dreams and as if you've figured out a critical phrase (*hwadu*), there are some who mistaken this for the state where [the mind] is consistent while dreaming, but that is not the state where [the mind] is consistent while dreaming. To be immovable and just as you always were without change even in your dreams after you fall asleep—this is called the state where [the mind] is consistent while dreaming. When you reach that state where [the mind] is consistent while dreaming, you are a seventh-stage bodhisattva. The state where [the mind] is consistent in deep sleep is the state wherein [your mind] is consistent even during dreamless deep sleep.

When the state where [the mind] is consistent in deep sleep appears, then you are a bodhisattva of spontaneity eighth-stage or higher. Even this, all the buddhas and patriarchs called the eighth demonic realm and rejected attachment to it. So, why bother to mention the shortcomings of the state where [the mind] is consistent in activity and quietude and while dreaming? If in these states you claim to have seen your own nature or to have attained awakening, then shouldn't we call you a heretic? There are those who, not having even dusted off adventitious afflictions, when the smallest knowledge

is acquired, mistake it for the ultimate, seeing one's own nature. If they stop at deluding just themselves, then that would be fortunate. Since they pollute the original nature of other beings with their baseless false claims and misguided views, this is a very troubling matter. So, don't be stubborn with a worthless view. Diligently practice meditative work, completely eliminate not only the six coarse aspects of the mind but also the three subtle false thoughts as well, and go beyond the state where [the mind] is consistent awake or asleep and in deep sleep. That is seeing one's own nature.

4 Unsurpassed Perfect Enlightenment 無上正覺

[4-1]

As soon as you properly see buddha nature, you will experience *anuttarasamyaksambodhi*. (*Nirvana Sutra* 2)¹¹⁵
 卽見佛性하야得阿耨多羅三藐三菩提니라 (大般涅槃經 2)

Anuttarasamyaksambodhi must be experienced to properly see buddha nature. (*Nirvana Sutra* 20)¹¹⁶
 必得阿耨多羅三藐三菩提하야得見佛性이니라 (大般涅槃經 20)

Anuttarasamyaksambodhi is translated as unsurpassed perfect enlightenment (無上正覺) or unsurpassed perfect peerless wisdom (無上正遍知). Since the substance of perfect enlightenment is perfect peerless wisdom, they mean the same thing. This perfect peerless wisdom, which is unsurpassed perfect enlightenment, is the ultimate goal of Buddhism.

If you see your own nature, you attain perfect enlightenment; if you attain perfect enlightenment, you see your own nature—this is to declare that seeing one's own nature is perfect enlightenment and perfect enlightenment is seeing one's own nature. Seeing one's own nature is therefore unsurpassed perfect enlightenment and the attainment of buddhahood.

[Lecture Sermon]

Anuttarasamyaksambodhi is translated as unsurpassed, complete, and perfect enlightenment (無上正等正覺), and this is abbreviated unsurpassed perfect enlightenment. Unsurpassed means it is the highest and there is nothing above it. Perfect enlightenment means you properly attained awakening without any falsehoods. Two passages

from the *Nirvana Sutra* were cited. In the first one, it says you attain *anuttarasamyaksambodhi*, that is, buddhahood by seeing your own nature. In the next one, it says you have to attain *anuttarasamyaksambodhi* to properly see buddha nature, that is, see your own nature. They say the same thing: That the attainment of buddhahood is seeing one's own nature and seeing one's own nature is the attainment of buddhahood is clearly shown in the *Nirvana Sutra*. So, the claim that you attain buddhahood by first seeing buddha nature and then diligently practicing self-cultivation is wrong. As shown in the *Nirvana Sutra*, that seeing one's own nature is none other than the attainment of buddhahood and the attainment of buddhahood is none other than seeing one's own nature is a self-evident fact.

[4-2]

Self-nature or buddha nature is the treasure storehouse of the ultimate secret of the tathagatas of the three times. If you attain unsurpassed perfect enlightenment, you perfectly experience and clearly know self-nature. (*Nirvana Sutra* 8)¹¹⁷

我性者 是如來秘密之藏이니 若得成就阿耨多羅三藐三菩提하면 爾乃證知하느니라 (大般涅槃經 8)

If you do not attain perfect enlightenment, that is, buddhahood, you cannot properly see original nature. The attainment of buddhahood is therefore seeing one's own nature. Seeing one's own nature is the attainment of buddhahood and the attainment of buddhahood is seeing one's own nature—this is what was declared by the golden mouth (i.e., the Buddha) and what was transmitted on Vulture Peak. This clearly shows that seeing one's own nature is experiential awakening, which is the swift and sudden experience [of true thusness], that is, ultimate enlightenment. Do not be fooled by the heretical claim that the partial experiencing [of true thusness] and discursive awakening are instances of seeing one's own nature.

[Lecture Sermon]

You should always rely on the words of the Buddha and masters [who settled] the original matter (本分宗師) and not be misled by heterodox theories. Despite the fact that seeing one's own nature has been shown to be none other than the ultimate attainment of buddhahood in the *Nirvana Sutra*, if you insist that discursive awakening and partial realization are established theories, then are you not a heretic that slanders the Buddha Dharma?

[4-3]

Because all these living beings are covered in innumerable afflictions and false thoughts their own minds do not recognize their buddha nature. When afflictions are brought to complete cessation buddha nature is known with utmost clarity. This is like that strongman who sees a priceless jewel in a clear mirror. (*Nirvana Sutra* 8)¹¹⁸

是諸衆生이 爲無量煩惱之所覆蔽하야 不識佛性하나니 若盡煩惱時엔 乃得證知明了하야 如彼力士가 於明鏡中에 見其寶珠니라 (大般涅槃經 8)

If even the most subtle false thoughts of the three subtle characteristics of the mind are brought to cessation without remainder, then you naturally arrive at the ultimate state of no mind. This is seeing your own nature and the attainment of buddhahood.

[Lecture Sermon]

You don't know self-nature, which is true thusness, because it is covered by false thoughts. You practice meditative work and clearly attain awakening. Then the false thoughts disappear and you see you original nature, that is, buddha nature. What is this like? It is like seeing your reflection in a bright mirror.

[4-4]

Buddhas and tathagatas are like good physicians to all living beings. They perfectly know variations in the essence and form of all afflictions. They teach that the pure and immaculate buddha nature within the Tathagata's

secret treasury dwells permanently without changing. (*Nirvana Sutra* 8)¹¹⁹
 如來는 於諸衆生에 猶如良醫하야 知諸煩惱體相差別而爲斷除하야 開示如
 來秘密之藏의 淸淨佛性이 常住不變하느니라 (大般涅槃經 8)

If not for the Tathagata's divine prescriptions and medicine of the Dharma how could living beings see that their own mind, a priceless true treasure, is the Buddha, that is, buddha nature? To repay this great debt it is not enough to grind your bones and break your body.

[4-5]

Living beings possess buddha nature. It is not something that is fabricated. It is simply covered by adventitious afflictions. If you cut off those afflictions, you will immediately clearly see buddha nature and attain the unsurpassed great Way. (*Nirvana Sutra* 8)¹²⁰
 佛性은 非是作法이요 但爲煩惱客塵의 所覆이니 若能斷除하면 卽見佛性하
 야 成無上道하느니라 (大般涅槃經 8)

Unsurpassed perfect enlightenment lies in cutting off innumerable afflictions and false thoughts of living beings and thoroughly seeing pure self-nature. This is the eternally changeless great rule of Buddhism.

[4-6]

There is not a single living being who does not possess buddha nature, which is the wisdom of the tathagatas. Attached to the perverted views produced by false thoughts, they cannot attain it. If they escape false thoughts, all the natural wisdom and unobstructed wisdom that self-nature possesses will immediately become manifest. (*Śikṣānanda*, trans., *Avatamsaka-sūtra* 51)¹²¹

無一衆生而不具有如來智慧언마는 但爲妄想顛倒執著而不證得하나니 若離
 妄想하면 一切自然智와 無礙智가 卽得現前하느니라 (實叉難陀 譯, 大方廣
 佛華嚴經 51)

The wisdom of the tathagatas innately possessed by living beings is the buddha nature of true thusness. If all false thoughts suddenly

cease, then this is seeing one's own nature and unsurpassed perfect enlightenment.

[4-7]

The Tathagata said, “How amazing! How amazing! All living beings possess the wisdom of the all-knowing Tathagata, but they cannot see or know it because they are deluded. I shall teach them the holy path and make them forever escape deluded attachments. These living beings will attain a vast and limitless wisdom within their own bodies. There will be no difference between them and the Buddha who is peerless and alone honored.” (Śikṣānanda, trans., *Avataṃsaka-sūtra* 51)¹²²

如來言하사되 奇哉奇哉라 此諸衆生이 云具有如來智慧어늘 愚癡迷惑하야 不知不見이로다 我當教以聖道하야 令其永離妄想執著하야 自於身中에 得見 廣大智見하야 與佛無殊케 하리라 (實叉難陀 譯, 大方廣佛華嚴經 51)

When the two great scriptures, *Nirvana Sutra* and *Avataṃsaka-sūtra*, speak of the buddha nature possessed by all living beings, they are announcing the real value innate to human beings, that is, their absolute nature and making the single most important declaration since the beginning of history. Consequently, human beings cultivated the absolute nature that they innately possess and acquired the eternal path of life through which the unsurpassed Way can be attained.

Had the Buddha not completely seen that living beings possess buddha nature and taught this with his unhindered great wisdom, living beings would never have escaped the realm of living beings. The purpose of the sacred words from the golden mouth [of the Buddha] recorded in the precious treasury in eighty-thousand [xylographs] lies in the development of buddha nature. If you take the learning of words and letters as Buddhism, then this goes against Buddhism.

[Lecture Sermon]

To go beyond the relative, limited, and unstable world and entering the absolute, eternal, and peaceful world is [to practice] religion. Then where is this absolute, eternal, and peaceful world? Most religions say

that “now” and “here” is not it. The eternal world of bliss, the world of absolute peace is usually a place somewhere at the edge of the distant sky. That is why they always look for God and heaven outside of reality. But are they there? At least, nowadays, science has advanced and education has spread and so there are not that many people who believe God and heaven exist in the sky somewhere. Where then should we look for a God and heaven that has absolute value?

In Buddhism, we do not say seek them above in the sky or seek them below in the earth. We say, try looking inside your own mind. The Buddha said that absolute value does not lie somewhere else, it is right here, and you are yourself the absolute being. It does not exist somewhere far away. God exists inside the mind. Heaven exists inside the mind. And the land of bliss exists inside the mind. For us living beings who possess this absolute value but cannot see it for ourselves because it is covered in afflictions and false thoughts, the person who enlightened us about this is the Buddha. The Buddha said not to seek it elsewhere. When you see with your mind brightened inside it contains not only the land bliss but also heaven, God, and even the Buddha. So, in reality, human beings are absolute beings who contain everything and transcend everything. This is the lifeline of Buddhism and simultaneously a unique quality that cannot be found in other religions.

Then, how can I prove that I am myself an absolute being? That is something anyone can know by practicing meditative work. If you ask what water tastes like, isn't this something that you can know by drinking water? If you try practicing meditative work, that fact will be proven on its own. So, have faith in the Buddha in your mind, the God in your mind, the absolute being in your mind, diligently practice meditative work, and cut off afflictions and false thoughts. Don't go riding off in all directions and vainly looking outside for the Buddha, God, the land of bliss, and heaven.

Before he attained buddhahood, the Buddha also didn't know that all living beings have buddha nature. However, after he attained awakening and examined with the wisdom of great spontaneity (大自在智), all living beings without exception were equipped with

buddha nature. That is why he exclaimed, “How marvelous, how marvelous!” What anyone can attain by believing that we are equipped with it and diligently practicing meditative work is buddha nature. It doesn’t matter if you are illiterate. The Venerable Sixth Patriarch was also illiterate, but he saw the Buddha inside his mind and doesn’t this make him better than someone who has read the Buddhist canon on eighty-thousand woodblocks ten or a thousand times? He is living proof.

If you see the Buddha inside your mind, how could the Buddhist canon on eighty-thousand woodblocks compare? Also, even if you memorize the Buddhist canon on eighty-thousand woodblocks left and right, if you have not yet seen the Buddha inside your mind, then that is no use. It is but dead words and letters. What good would it do to put good clothes and makeup on a dead corpse? Only awakening to self-nature—that is the way to become a living buddha and the way to eternal truth.

[4–8]

Arhats do not see buddha nature. Since they do not see buddha nature they cannot attain unsurpassed perfect enlightenment, that is, *anuttarasamyaksambodhi*. (*Nirvana Sutra* 27)¹²³

諸阿羅漢은 不見佛性이니 以不見故로 不得阿耨多羅三藐三菩提니라 (大般涅槃經 27)

Arhats who are at the stage of the adept (Skt. *āśaikṣamārga*), the ultimate fruit of the Hinayana, attains nirvana without remainder and does not see their own nature. They therefore have not attained perfect enlightenment. Not to mention arhats but also anyone, regardless of whether they are ordinary beings or sages, who has not seen own nature, has not attained perfect enlightenment, that is, buddhahood.

[4–9]

Even the great bodhisattva who has attained the ultimate tenth stage could not clearly see buddha nature. How much more so for voice-hearers and solitary enlightened ones? (*Nirvana Sutra* 8)¹²⁴

菩薩이 位階十地하여도 尙不明了知見佛性이니 何況聲聞緣覺之人이 能見耶아 (大般涅槃經 8)

“Although all the sages of the tenth [bodhisattva] stage provide sermons as [commonly] as clouds rise and raindrops fall, for them seeing one’s own nature is [still] like seeing through a fine silk gauze.”¹²⁵ Clear-eyed masters of our tradition [like Fenzhou 汾州¹²⁶ and Yunmen 雲門¹²⁷], as admonishment, point out that great sages of the tenth stage have not seen their own natures. Also, “if even the three worthies do not clearly understand the tenet of the Chan tradition, how then could the ten sages arrive at the tenet of patriarch *chan*?”¹²⁸ I have shown beyond doubt that not only the three worthies but also the great sage of the tenth stage are outsiders to the deep and profound tenet of the Seon tradition. This is because great bodhisattvas of the tenth stage have not yet seen their own natures.

[4–10]

All the buddhas and the tenth-abiding bodhisattva see with their two eyes. Bodhisattvas up to the ninth stage see buddha nature only through hearing. (*Nirvana Sutra* 26)¹²⁹

諸佛如來와 十住菩薩은 眼見佛性이요 乃至九地는 聞見佛性이니라. (大般涅槃經 26)

Those ninth-stage or below see buddha nature through hearing. Tenth-stage bodhisattvas see with their two eyes, but cannot clearly understand it. Only with the buddha eyes of the tathagata can you understand with utmost clarity. (*Autocommentary to the Commentary to the Avatamsaka-sūtra* 82)¹³⁰

九地以還은 聞見佛性이요 十地는 眼見이나 未了了하고 如來佛眼이라사 窮盡하니라 (大方廣佛華嚴經隨疏演義鈔 82)

The ten abidings are the first steps of the three worthies. Ninth-stage bodhisattvas are at the last part of the ten sages. But it says bodhisattvas in the ten abidings see with their eyes and ninth-stage bodhisattvas hear

with their ears. This seems to erroneously be in reverse order. Here, the ten abidings are not the ten abidings of the three worthies but a different name for the tenth-stage bodhisattva. In numerous scriptures, the tenth-stage bodhisattva is called the tenth-abiding bodhisattva. The ten abidings in the passage above refers to the tenth stage. Similarly, the second patriarch of the Tiantai tradition Guanding 灌頂 (561–632) says, “Abiding and stage are not different,” that is to say, “The tenth abiding and the tenth stage are not different.”¹³¹

[4–11]

The tenth-abiding bodhisattva, although he sees buddha nature, cannot understand it clearly. (*Nirvana Sutra* 25)¹³²

十住菩薩이 雖見佛性이나 而不明了니라 (大般涅槃經 25)

The tenth-abiding bodhisattva knows that he possesses buddha nature, but he sees as if seeing in the dark at night. Buddhas and tathagatas both see and know. (*Nirvana Sutra* 15)¹³³

十住菩薩이 知有佛性이나 猶如闇夜하야 所見이 不了하고 諸佛如來는 亦見亦知니라 (大般涅槃經 15)

The tenth-abiding bodhisattva seeing buddha nature is like seeing something in the pitch-blackness of night. The Tathagata seeing is like seeing something in the middle of the day. (*Nirvana Sutra* 25)¹³⁴

十住菩薩의 所見佛性은 如夜見色이요 如來所見은 如晝見色이니라 (大般涅槃經 25)

Since the tenth-abiding bodhisattva has a lot of wisdom power but little samadhi power, he cannot clearly see buddha nature. (*Nirvana Sutra* 28)¹³⁵

十住菩薩은 智慧力이 多하고 三昧力이 少故로 不得明見佛性이니라 (大般涅槃經 28)

Since the tenth-abiding bodhisattva does not see buddha nature, [her attainment] is nirvana and not final nirvana (大涅槃). (*Nirvana Sutra*

21)¹³⁶

十住菩薩은 不見佛性일새 名爲涅槃이요 非大涅槃이니라. (大般涅槃經 21)

The tenth-abiding [bodhisattva] in the above citation also refers to the tenth-stage [bodhisattva]. The tenth-stage bodhisattva seeing her own buddha nature is like seeing something at night. Seeing something in the pitch-blackness of night is not proper seeing. To see like the Tathagata and see something in the middle of the day is proper seeing. The tenth-stage bodhisattva cannot be said to have seen his own nature. Only someone at the stage of buddhas and tathagatas can be said to have seen his own nature. The nirvana mentioned above is nirvana with remainder, the final nirvana is nirvana without remainder.

[Lecture Sermon]

You should know that there are many scriptures and commentaries that express the tenth-stage [bodhisattva] as the tenth-abiding [bodhisattva].

[4-12]

The buddha nature possessed by all good sons are extremely deep and profound and very difficult to properly know and clearly see. Only the perfectly enlightened Buddha can know this. (*Nirvana Sutra* 8)¹³⁷

諸善男子의 所有佛性은 如是甚深하여 難得知見이니 唯佛能知니라 (大般涅槃經 8)

Like this, only the Buddha can know buddha nature. (*Nirvana Sutra* 8)¹³⁸
如是佛性은 唯佛能知니라 (大般涅槃經 8)

Since buddha nature is none other than the Tathagata, it is the experience of all the buddhas. The fact that no one other than the buddhas can properly know and see is an obvious conclusion.

[4-13]

Only the buddhas and tathagatas can clearly and lucidly see buddha nature. (*Nirvana Sutra* 25)¹³⁹

諸佛이 了了得見佛性이니라 (大般涅槃經 25)

It is clear and lucid because they see with the eyes of a buddha. (*Nirvana Sutra* 25)¹⁴⁰

佛眼見故로 得明了니라 (大般涅槃經 25)

Because he clearly sees buddha nature he is called one who is perfected in knowledge and conduct (明行足). (*Nirvana Sutra* 16)¹⁴¹

明見佛性故로 名明行足이니라 (大般涅槃經 16)

If you destroy the dark cave of ignorance, awaken from the long night of dream-like delusion, and abruptly and widely shine [the radiance of wisdom] like the sun on a clear day, then you will properly see true nature. Subtle ignorance covers the true eyes (正眼) of the great sage of the tenth stage. She is in dream-like delusion and sees [buddha nature] as if seeing something in the pitch-blackness of the night. This is not perfect enlightenment. It cannot count as seeing one's own nature.

Under the absolute principle—transmitted as orthodoxy by the buddhas and patriarchs—of attaining *anuttarasamyaksambodhi* or unsurpassed perfect enlightenment and then properly seeing buddha nature, we cannot permit anything other than the stage of buddhahood, which is ultimate no mind, to count as seeing one's own nature. Since seeing one's own nature is so extremely difficult, one can doubt how many actually saw their own natures and attained the Way since the time of the Buddha. But seeing one's own nature—ultimate enlightenment—lies in the cutting off of fundamental ignorance, that is, the subtle false thoughts of the eighth *ālaya* consciousness.

The buddha nature of living beings is inconceivable. If you faithfully practice self-cultivation according to the sagely instructions of the buddhas and patriarchs, the buddhas all consistently preach that even those who committed the gravest of crimes such as the five heinous crimes and ten evil acts can see their own nature in this life. “It is not that he cannot do it but rather he does not do it” refers to this. [Seeing one's own nature] completely depends on one's effort.

Among the Seon tradition's patriarchs of orthodox transmission there has never been anyone who arrived at the ultimate stage of no mind without cutting off the subtle false thoughts of the *ālaya* consciousness. Our tradition therefore calls the subtle false thoughts the eighth demonic realm and rejects it vehemently while practicing self-cultivation. One can only be recognized as a clear-eyed [master of our tradition] if she destroys fundamental ignorance. The buddhas and patriarchs' mandate of wisdom lies in this.

[4–14]

The buddhas, world honored ones, thoroughly see buddha nature with their two eyes like they see an *āmalaka* fruit in their palms. (*Nirvana Sutra* 26)¹⁴²

諸佛世尊은 眼見佛性하되 如掌中에 觀阿摩勒하니라 (大般涅槃經 26)

The buddhas, world honored ones, see buddha nature like they see an *āmalaka* fruit in their palms. (*Nirvana Sutra* 25)¹⁴³

諸佛世尊은 見於佛性을 如觀掌中の 阿摩勒果하니라 (大般涅槃經 25)

The buddhas, world honored ones, are equally endowed with meditation and wisdom. They clearly see buddha nature. It is clear and devoid of obstructions like seeing an *āmalaka* fruit in your palm. (*Nirvana Sutra* 28)¹⁴⁴

諸佛世尊은 定慧等故로 明見佛性하야 了了無礙하야 如觀掌中の 菴摩勒果하니라 (大般涅槃經 28)

If not at the rank of a tathagata in the samadhi of silent illumination where meditation and wisdom are at an equilibrium, you cannot clearly see buddha nature. That being the case, seeing one's own nature, that is, the attainment of buddhahood is unsurpassed perfect enlightenment.

[Lecture Sermon]

The *āmalaka* fruit is the name of a fruit. To borrow a different expression, it means, “like seeing a gem on your palm.”

[4–15]

The greatly enlightened Tathagata enters final nirvana. (*Nirvana Sutra* 28)¹⁴⁵

如來가 入大涅槃이니라 (大般涅槃經 28)

This final nirvana is none other than the extremely deep meditative absorption of the buddhas, the world honored ones. (*Nirvana Sutra* 10)¹⁴⁶

是大涅槃은 卽是諸佛의 甚深禪定이니라 (大般涅槃經 10)

If one properly sees buddha nature, one can cut off afflictions. This is called final nirvana. (*Nirvana Sutra* 23)¹⁴⁷

若見佛性하면 能斷煩惱하나니 是卽名爲大涅槃이니라 (大般涅槃經 23)

If one properly and clearly sees buddha nature, it is called final nirvana. Only great elephant kings can completely reach the deepest depths of this final nirvana. Great elephant kings refer to all the buddhas. (*Nirvana Sutra* 21)¹⁴⁸

若了了見於佛性하면 得名爲大涅槃이라 是大涅槃은 唯大象王이 能盡其底니 大象王者는 謂諸佛也니라 (大般涅槃經 21)

The buddha nature of living beings is what all the buddhas experience. Because they properly see buddha nature, they are liberated from birth and death and attain final nirvana. (*Nirvana Sutra* 26)¹⁴⁹

衆生佛性은 諸佛境界니 以見佛性故로 解脫生死하야 得大涅槃이니라 (大般涅槃經 26)

You can only attain final nirvana, that is, nirvana without remainder, which is the extremely deep meditative absorption of the buddhas if you properly see buddha nature. This is seeing one's own nature, the tathagata, and final nirvana.

[4–16]

The *Nirvana Sutra* says, “The inexhaustible precious storehouse of

adamantine incorruptibility is devoid of change and faults.” That is why it is called the perfect teaching. (Zhizhe, *Meaning of the Fourfold Teachings* 1)¹⁵⁰

涅槃經에云호대 金剛寶藏이 無所減缺이라하니 故名圓教也니라 (智者, 四教義 1)

Zhizhe 智者¹⁵¹ determined that scriptures such as the *Avatamsaka-sūtra*, *Lotus Sutra*, and *Nirvana Sutra* are perfect teachings. The *Nirvana Sutra* is the final and ultimate sermon, which is why it is called a perfect teaching. The fruit of buddhahood experienced therein is the ultimate fruit of the perfect teaching. It is nirvana without remainder.

[Lecture Sermon]

In the doctrinal taxonomy of Cheontae, what the Tathagata taught his entire life is classified into four teaching: the *tripiṭaka* teachings (藏教), separate teachings (別教), common teachings (通教), and perfect teachings (圓教). Some wonder if the attainment of buddhahood [followed by] great nirvana mentioned in the *Nirvana Sutra* is either the attainment of buddhahood [followed by] nirvana of the common teachings or separate teachings. I therefore cited the *Meaning of the Fourfold Teachings* and demonstrated that the teachings of the *Nirvana Sutra* belong to the perfect teachings and that the nirvana mentioned in the *Nirvana Sutra* is a reference to the ultimate, the great nirvana.

Let’s summarize what we covered earlier. First, if you attain buddhahood, that is seeing your own nature. If you see your own nature, that is the attainment of buddhahood. That is why it was said that not even a great sage of the [bodhisattva’s] tenth stage is not the attainment of buddhahood. And because there are scriptures and commentaries that call the tenth stage the tenth abiding, I fear some may wonder, “Is this not a reference to the tenth abiding of the three degrees of worthies?” And that is why, from many scriptures and commentaries, I cited passages that call the tenth stage the tenth abiding. Also, I used the *Meaning of the Fourfold Teachings* of Great Master Tiantai [Zhiyi] to show that final fruit (極果) mentioned the

Nirvana Sutra is not the final fruit of the *tripitaka* teachings, common teachings, or separate teachings, but the ultimate and final fruit of the perfect teachings.

Next, since there is a reference in the scriptures and commentaries to bodhisattvas seeing their own natures, lest there be anyone who wonders, “Could it not be the case that bodhisattvas who entered the tenth stage saw their own natures?” I shall closely examine its content.

[4–17]

I vow again to allow all living beings to permanently destroy all afflictions, clearly and properly see buddha nature, and become just like the Bodhisattva Mañjuśrī. (*Nirvana Sutra* 18)¹⁵²

復願諸衆生이 永破諸煩惱하야 了了見佛性하되 猶如文殊等케하여지이다
(大般涅槃經 18)

Mañjuśrī and all the bodhisattvas have cultivated the holy path for innumerable eons and therefore clearly know buddha nature. (*Nirvana Sutra* 30)¹⁵³

文殊師利와 諸菩薩等이 已無量世에 修習聖道하야 了知佛性이니라 (大般涅槃經 30)

It is the mandate of wisdom of the Buddha that only those who have attained unsurpassed perfect enlightenment and thus the rank of tathagata, that is, those who are at the stage of buddhahood can clearly see his own nature. The passages above say that Mañjuśrī clearly saw buddha nature—this is because he is a bodhisattva of skillful manifestation (權現菩薩) who has already attained buddhahood. In other words, Mañjuśrī has forever destroyed all afflictions and has already attained perfect enlightenment. He is a bodhisattva of great power (大力菩薩) who appeared in the past as Chief of the Dragon Race Tathagata (龍種上如來), Great Body Tathagata (大身如來), Precious Characteristics Tathagata (寶相如來), Jewel Heap in the Storehouse of Joy Tathagata (歡喜藏摩尼寶積如來) and so on—he has clearly seen buddha nature. All the other bodhisattvas mentioned above also refer

to bodhisattvas of great power.

[Lecture Sermon]

It says that the Bodhisattva Mañjuśrī permanently destroyed all afflictions and attained perfect enlightenment. This is no different from saying that the bodhisattva attained buddhahood. Therefore, when the *Nirvana Sutra* says that “even bodhisattvas have seen their own natures,” the bodhisattvas here refer to bodhisattvas of great power who have already attained perfect awakening like the Bodhisattva Mañjuśrī. They do not refer to bodhisattvas of tenth and other stages.

[4–18]

What is clearly seeing? It is like a person who sees an *āmalaka* fruit in his own palm. Only the Tathagata clearly knows and sees and perfectly awakens to the unsurpassed Way and bodhi and nirvana in their entirety, and the bodhisattvas are all also like this. (*Nirvana Sutra* 15)¹⁵⁴

云何了了見고 如人이 自觀掌中の 阿摩勒果하야 道와菩提와涅槃을 唯有如來가 悉知見覺하나니 及諸菩薩도 亦復如是니라 (大般涅槃經 15)

Like seeing an *āmalaka* fruit in your palm, only the Buddha clearly sees buddha nature. This was declared repeatedly by the World Honored One. “And all the bodhisattvas” refers to bodhisattvas of great power “like the Bodhisattva Mañjuśrī.”¹⁵⁵

[4–19]

If one clearly knows and sees and perfectly awakens to *anuttara[samyaksaṃ] bodhi* and final nirvana, one is duly called a bodhisattva. (*Nirvana Sutra* 16)¹⁵⁶

阿耨多羅三藐三菩提와 大般涅槃을 若知見覺하면 當名菩薩이니라 (大般涅槃經 16)

If you attain knowledge and vision of final nirvana, which is the deep absorption of the buddhas, and *anuttara[samyaksaṃ] bodhi*, which is unsurpassed perfect enlightenment, then you are a tathagata at the

stage of buddhahood. There can be no doubt that “bodhisattva” here is a post-attainment bodhisattva (果後菩薩) of great power and skillful manifestation.

[4–20]

Those who have attained enlightenment via the knowledge and vision of buddha nature, we call them bodhisattvas. (*Nirvana Sutra* 16)¹⁵⁷

若有知見覺佛性者하면 名爲菩薩이니라 (大般涅槃經 16)

Because one has attained liberation one sees buddha nature. (*Nirvana Sutra* 16)¹⁵⁸

明見佛性하면 是名菩薩이니라 (大般涅槃經 16)

Because one is liberated one can see buddha nature. Because one sees buddha nature one can attain final nirvana. These are the pure precepts observed by bodhisattvas. (*Nirvana Sutra* 16)¹⁵⁹

得解脫故로 得見佛性이요 見佛性하면 得大涅槃이니 是菩薩의 淸淨持戒니라 (大般涅槃經 16)

The bodhisattva mentioned here is also a bodhisattva who has clearly seen buddha nature and attained final nirvana. This is a bodhisattva of great power.

[Lecture Sermon]

The bodhisattvas mentioned here are bodhisattvas of great power who have already attained perfect enlightenment and use expedient means to take the physical form of bodhisattvas.

[4–21]

Final nirvana is seen only by buddhas and bodhisattvas. It is therefore called final nirvana. (*Nirvana Sutra* 31)¹⁶⁰

大般涅槃은 唯佛菩薩之所見이니 故로 名大涅槃이니라 (大般涅槃經 31)

Only a post-attainment bodhisattva can be said to have attained

final nirvana. There is no further need to discuss the fact that the bodhisattvas in “buddhas and bodhisattvas” is not a bodhisattva above the tenth stage but a post-attainment bodhisattva.

[4–22]

The Buddha, the World Honored One, is the great sramana and great brahman. (*Nirvana Sutra* 16)¹⁶¹

佛世尊을 名爲大沙門이며 大婆羅門이니라 (大般涅槃經 16)

The great living being refers to the Buddha and bodhisattvas of great power. Because they attained great unsurpassed wisdom, they are called great living beings. (*Nirvana Sutra* 30)¹⁶²

大身衆生者는 謂佛菩薩이니 大智慧故로 名大衆生이니라 (大般涅槃經 30)

The perfectly enlightened World Honored One, a post-attainment tathagata, and bodhisattvas of great power are called the great brahman and great living beings, but in terms of their content these [epithets] refer to perfect enlightenment and do not actually refer to a brahman or a living being. Whatever epithet is used it does not change the fact that perfect enlightenment is its content. Even if the Tathagata, the World Honored One, who has clearly seen buddha nature is called for expedient purposes a bodhisattva, this does not change the fact that [we are talking about] the Tathagata, the World Honored One, who has clearly seen buddha nature.

[Lecture Sermon]

As I explained repeatedly, the bodhisattvas mentioned in the *Nirvana Sutra* are not bodhisattvas of the tenth and other stages. It is self-evident that they are bodhisattvas of great power, that is, bodhisattvas who are no different from buddhas. Therefore, the teaching that “a person who attains awakening by seeing buddha nature is called a bodhisattva” is no different from the teaching that you are a buddha if you see your own nature. It also does not go against the principle that only buddhas see their own natures. Next is the conclusion.

[4-23]

True liberation is none other than the tathagata. The tathagata is none other than nirvana. Nirvana is none other than the inexhaustible (無盡) [dharma realm]. The inexhaustible [dharma realm] is none other than buddha nature. Buddha nature is none other than certainty (決定). Certainty is none other than *anuttarasamyaksambodhi*. (*Nirvana Sutra* 5)¹⁶³

眞解脱者는 卽是如來요 如來者는 卽是涅槃이요 涅槃者는 卽是無盡이요 無盡者는 卽是佛性이요 佛性者는 卽是決定이요 決定者는 卽是阿耨多羅三藐三菩提니라 (大般涅槃經 5)

Liberation, tathagata, nirvana, buddha nature, and *anuttarasamyaksambodhi* are different names for the same thing. Whether you attain liberation and nirvana or clearly see buddha nature, you are a tathagata who has attained unsurpassed perfect enlightenment.

[4-24]

The Buddha said, “Good sons. Because it has no causes and conditions, it is called the unborn (無生). Because it is unconditioned, it is called unproduced (無出). Because it is not constructed, it is called unconstructed (無作). Because it destroys bonds of delusion and karma-the-thief, it is called peaceful. Because the bonds of delusion and karmic fire have been brought to eternal cessation, it is called extinction (滅度). Because it has abandoned applied and sustained attention, it is called nirvana. Because it has far transcended distractions, it is called serene (寂靜). Because it has forever cut off birth and death, it is called illness-free (無病). Because everything is empty, it is called non-existent (無所有). When a bodhisattva attains this deep contemplation, he immediately sees buddha nature with clarity.” (*Nirvana Sutra* 29)¹⁶⁴

佛言하사되 善男子야 無因緣故로 故名爲無生이요 以無爲故로 故名無出이요 無造業故로 故名無作이요 壞結賊故로 故名安穩이요 諸結火滅故로 名滅度요 離覺觀故로 名涅槃이요 遠憤鬧故로 名爲寂靜이요 永斷生死故로 名無病이요 一切無故로 名無所有니 善男子야 菩薩이 作是觀時에 卽得明了見於佛性이니라 (大般涅槃經 29)

Although the names unborn, unconditioned, nirvana, illness-free and so on are all different, they have the same content, which the Tathagata has personally experienced. They are names that express the deep and profound experience of forever cutting off the subtle false thoughts of the eighth *ālaya* consciousness and arriving at the ultimate great stage of no mind.

Accordingly, only in this ultimate samadhi where serenity and illumination are harmonized and meditation and wisdom are equally mastered can one see his or her own nature and attain buddhahood. The buddhas and tathagatas and clear-eyed masters of our tradition did not see their own nature and attain buddhahood without thoroughly experiencing the unborn, unconditioned, and so on.

The *Nirvana Sutra* called “afflictions unborn, afflictions exhausted, afflictions cut off, afflictions forever destroyed” seeing one’s own nature. Here, affliction is a general reference that includes coarse and subtle afflictions. This is just like the *Awakening of Faith*’s claim that “[the bodhisattva] forever transcends subtle false thoughts and sees the [original] nature of her own mind.”¹⁶⁵ Since even the tenth-stage bodhisattva has not cut off afflictions, [his attainment] is not called seeing his own nature. Since afflictions are forever destroyed only in the stage of buddhahood, only buddhas and tathagatas can be said to have seen their own nature. Here, seeing one’s own nature in the stage of buddhahood where afflictions are unborn and subtle false thoughts are transcended is called no mind, no thought, unborn, final nirvana, ultimate enlightenment, and the tathagata stage.

In this way, the Buddha first and the patriarchs later declared in unison, as an earnest warning, that seeing one’s own nature is unsurpassed perfect enlightenment, which is ultimate enlightenment, and nirvana without remainder, final nirvana, and the buddhas and tathagatas. This is more than enough evidence of the fact that seeing one’s own nature is experiential awakening, which is the perfect and sudden experience [of true thusness], that is to say, the great state of no mind, which is ultimate enlightenment.

That being the case, the eminent practitioner must simply follow

the lessons left behind by the buddhas and patriarchs and, under the banner of the true Dharma, absolutely reject all other heretical theories.

[Lecture Sermon]

The reason why I make such bitter effort to repeatedly show that seeing one's own nature is none other than the attainment of buddhahood is for the purpose of rectifying the disordered teaching style of the Seon school. People, claiming to practice meditation, raise a critical phrase (*hwadu*) for about three days and prattle on about seeing their own natures. People who claim to teach others Seon form divide themselves into those who have seen their own natures and those who have not. This is today's reality. It is for the purpose of neatly wiping out wrongful claims and heretical theories that I am making this strong case, using the words of the Buddha and the patriarchs as evidence.

That seeing one's own nature means none other than the attainment of buddhahood is not my claim. This is a fact demonstrated by the Buddha and the patriarchs. If you are going to see your own nature, then you do it properly. If you are going to attain buddhahood, then you do it properly. If you are going to practice meditative work, then you do it properly. If you rely on the wrong Dharma, then you die and I die. With this act, we all die. So, what I am saying is, let's rely on the words of the old buddhas and old patriarchs, have proper faith, practice proper meditative work, and attain proper buddhahood.

Let's sum up what we've covered so far. First, I cited the words of the *Avataṃsaka-sūtra* and the *Nirvana Sutra* and, beginning with the fact that if you see your own nature that is the attainment of buddhahood and if you attain buddhahood that is seeing one's own nature, I demonstrated that even a tenth-stage bodhisattva with an accomplished mind (滿心) has not yet seen his own nature. Also, there are many places that express the tenth stage as the tenth abiding. Fearing that some may wonder, "Does he mean to say that the tenth-abiding bodhisattva at the stage of the three degrees of worthies has not seen his own nature?" I demonstrated that the tenth stage is often also expressed as the tenth abiding.

Next, I pointed out the *Nirvana Sutra*'s teaching that "if you see your own nature, then you are a bodhisattva." For those who wonder, "Does this not contradict the teaching that 'even the tenth-stage bodhisattva with an accomplished mind has not yet seen his own nature?'" I showed that the bodhisattva mentioned in the *Nirvana Sutra* is referring to a bodhisattva of great power whose state is no different from that of all the buddhas. The Bodhisattva Mañjuśrī is someone who had already attained buddhahood and served as the patriarch of the seven buddhas of the past. So, although he is called a bodhisattva, in reality he is no different from a tathagata who has attained buddhahood.

Just as we express the Buddha as a "great living being," "great sramana" and "great brahman" and so on, there are many places in scriptures and commentaries that used various expressions [to refer to the same thing]. We can say that Mañjuśrī's bodhisattva title is a similar case. Therefore, this does not contradict the principle that seeing one's own nature is none other than the attainment of buddhahood and the attainment of buddhahood is none other than seeing one's own nature; that the unsurpassed perfect enlightenment is none other than seeing one's own nature and seeing one's own nature is none other than unsurpassed perfect enlightenment.

We must attain proper buddhahood by properly knowing, properly believing, properly learning, and properly meditating on the teachings of the buddhas and patriarchs. If, by any chance, while you are traversing the wrong path with misguided views and faith and praise and promote the heretical Dharma as the true Dharma, then you will not only ruin yourself but this is an act that will ruin the entirety of our Buddha Dharma.

Additionally, as an aside, I'll say a word. Today, young folks are present here. Recently, I've made a new friend. That friend always answers me in informal speech. "Have you eaten?" "Yep." "Please sit here." "Yep." Even the president wouldn't thoughtlessly answer with "Yep," but this friend is all informal speech. When I scold him and say, "Should you be saying 'Yep' to a monk?" he pounces on me, saying,

“Why?” If I happen to give him some candy, he would sit right on my lap and be affectionate. But if he is displeased even a little bit, he runs away, saying “No, venerable!” If I pretend to chase after him, he says, “No, no!” screams, and won’t let me approach him. If I pretend to push him into the pond because he is goofing around, I am playing a prank but he thinks I am actually trying to make him fall and he screams out loud as if he were about to die. So, for this friend there is not an ounce of falsehood. There is no formality or saving face. There is only truth. That is why I like this friend the most. Why would I like such a friend? Even if I speak the non-truth, he accepts it as the truth. But grown-ups are not like that. For various reasons and hidden intentions, it is grown-ups who hate it inwardly but say they like it outwardly and, though they like it, show contempt. That is an empty shell-like life that is devoid of truth. I want more folks like this for whom truth is still alive. I frequently mentioned the *Nirvana Sutra*. In that *Nirvana Sutra* there is mention of a child-like practice (嬰兒行). The vanishing of all falsehood is called child-like practice. What happens when you become a buddha? It is said that falsehood will disappear like that friend who said “Yep.” If all falsehoods are eliminated and become true like a little child, then that is the Buddha.

Can everyone here promise me that you will live your entire lives without speaking falsehood? If you think it is impossible to not speak falsehood for your entire life, then let’s promise to make the effort to not speak falsehoods. If you fall down ten times, you stand up ten times. If you fall down twenty times, you stand up twenty times. That is making effort. If somehow you fall, feel discouraged, and cannot stand up, then that is just dying. So, you may not be able to pledge that you will never speak falsehoods for your entire life, but let’s promise that you will make an effort to live this way.

5

Realizing the Truth that All Dharmas Are Unborn

無生法忍

[5-1]

The voice-hearers (Skt. *śrāvaka*) do not know the sagely mind of the Buddha and are attached to empty absorption (空定). The bodhisattvas are addicted to emptiness and stuck in serenity and cannot see buddha nature. But a living being with superior faculties can unexpectedly encounter the instructions of a good friend (Skt. *kalyāṇamitra*), comprehend at the moment words are uttered, and [regardless of rank and status] suddenly awaken to her original nature. (*Recorded Sayings of Mazu*)¹⁶⁶

聲聞은 不知聖心이니 住於空定이요 諸菩薩은 沈空滯寂하야 不見佛性이라 若是上根衆生이면 忽遇善知識指示하야 言下에 領會하야 更不歷階級地位하고 頓悟本性이니라 (馬祖語錄)

Since even a tenth-stage bodhisattva has not seen his own nature, what need is there to mention the other two vehicles?¹⁶⁷ Someone of great wisdom with superior faculties, regardless of rank and status, can in an instant suddenly enter the ultimate state of no mind and attain perfect enlightenment. This is the special characteristic of the Seon tradition that other traditions cannot emulate. Suddenly awakening to one's original nature means the same thing as suddenly seeing one's original nature. It is experiential awakening, which is ultimate enlightenment.

[5-2]

Awakening means to thoroughly awaken to one's own original nature. Once you attain awakening you will forever be in awakening and never be deluded. Just like the rising of the sun does not mix well with darkness, when the radiant sun of wisdom rises the dark clouds of afflictions vanish the internal mind and the external objects are understood and false

thoughts are unborn. This is the realization of the truth that all dharmas are unborn (無生法忍). This is to acquire what one already possesses. There being no further need to rely on self-cultivation and seated meditation, one does not cultivate or produce. This is none other than pure tathagata *chan* (如來清淨禪). (*Record of the Transmission of the Lamp Published in the Jingde Era* 28, Mazu)¹⁶⁸

悟卽悟自家本性이니 一悟하면 永悟하야 不復更迷니라 如日出時에 不合於 冥하야 智慧日出하면 不與煩惱暗으로 俱하고 了心及境하야 妄想이 不生하느니라 妄想이 既不生하니 卽是無生法忍이라 本有今有라 不假修道坐禪이니 不修不生이 卽是如來清淨禪이니라 (景德傳燈錄 28, 馬祖)

I wonder. What is the Dharma that you teach? . . . The Sixth Patriarch said, “The unborn (無生) and the undying (無滅) is the pure tathagata *chan*.” (*Platform Sutra*)¹⁶⁹

未審師所說法은 如何오 師曰 無生無滅이 是如來清淨禪이니라 (六祖大師法寶壇經)

In pure tathagata *chan* one never again becomes deluded as false thoughts have been brought to cessation and the unborn has been thoroughly experienced. It is abundantly clear that Mazu’s sudden awakening, which takes this pure tathagata *chan* as its substance, is experiential awakening, which is the ultimate state of no mind that suddenly transcends the ten stages. Not only Mazu, but also the clear-eyed masters of our tradition who are direct heirs of Bodhidharma’s transmission, are post-attainment great sages who have perfectly experienced the truth that all dharmas are unborn. Sudden awakening and seeing one’s own nature—orthodox transmissions of the Seon tradition—are absolutely not the partial experiencing [of true thusness] and discursive awakening. It is evident that they are the perfect experiencing [of true thusness] and experiential awakening.

[Lecture Sermon]

Frequently they speak of simultaneous cultivation of concentration and sagacity (定慧雙修), that is, the cultivation of meditative concentration

and wisdom together, but that is not really a proper awakening. Proper awakening is perfectly equipped with concentration and sagacity. Cultivating concentration and sagacity as if you are filling a lacuna is not yet a proper awakening. It is also not the tenet of the Seon school. Next, let's take a look at the pure tathagata *chan* mentioned by Venerable Mazu.

[5-3]

To suddenly enter the state of buddhahood and personally experience sagely wisdom is called pure tathagata *chan*. (*Interpretive Translation of the Laṅkāvatāra-sūtra* 2A)¹⁷⁰

入佛地位하야 自證聖智를 名如來禪이니라 (楞伽阿跋多羅寶經會譯 二之上)

The tathagata *chan* mentioned by Mazu refers to the ultimate state of buddhahood of the *Laṅkāvatāra-sūtra*.

[5-4]

Question: "It is said that today there is *chan* here in this land. What is it?" The master said, "[For the mind] to not move and to not *chan* is tathagata *chan*. It escapes the production of the thoughts of *chan*." (*Recorded Sayings of the Old Worthies* 1, Baizhang)¹⁷¹

問하되 如今說此土에 有禪이라 하니 如何오 師云 不動不禪이 是如來禪이니 離生禪想이니라 (古尊宿語錄 1, 百丈)

As for those who study the Way, they must first abandon both miscellaneous learning and karmic conditions, and decidedly not seek anything and not be attached to anything. They must listen to the deep and profound sublime Dharma. But similar to a clear wind that tickles the ear, the sublime Dharma blows by in a flash. Those who study the Way must never try to follow it. This is how to attain the deep and profound entrance into tathagata *chan* and escape the production of the thoughts of *chan*. All the patriarchs of the past transmitted only the teaching of the one mind. There is no teaching of duality. They directly pointed to the fact that the mind is the Buddha. They must suddenly

transcend the signs of equivalent and sublime enlightenment and under no circumstance fall into conventional thought (第二念). (*Recorded Sayings of the Old Worthies* 3, Huangbo)¹⁷²

夫學道者는 先須併却雜學諸緣하고 決定不求하며 決定不著하야 聞甚深法하되 恰似淸風이 屆耳하야 瞥然而過하고 更不追尋이니 是爲甚深入如來禪하야 離生禪想이니라. 從上諸祖師는 唯傳一心하고 更無二法하야 指心是佛하나니 頓超等妙二覺之表하야 決定不流至第二念이니라 (古尊宿語錄 3, 黃檗)

Question: “Mahākāśyapa received transmission of the mind seal from the Buddha. Does this make him a person who transmits the word (傳語人)?” The master said, “Quite so.” Question: “If he is a person who transmits the word, then he can’t but be a sheep’s horn—a seeker.”¹⁷³ The master said, “Mahākāśyapa realized his own mind on his own. He is not a sheep’s horn. If one realizes the mind of the Tathagata, clearly sees the intent of the Tathagata, and properly sees the form of the Tathagata, then one is a messenger of the Tathagata and a person who transmits the word.” (*Recorded Sayings of the Old Worthies* 3, Huangbo)¹⁷⁴

問迦葉이 受佛心印하니 得爲傳語人否야 師云是니라 云若是傳語人이면 應不離得羊角이로다 師云迦葉은 自領得本心일새 所以不是羊角이니 若以領得如來心하야 見如來意하며 見如來色相者는 卽屬如來使하야 爲傳語人하느니라 (古尊宿語錄 3, 黃檗)

Question: “The Sixth Patriarch does not know scriptures. How did he receive transmission of the Dharma robe and become a patriarch?” The master said, “At that time, the Sixth Patriarch simply tallied silently with the Tathagata’s deep and profound secret intent. For that reason he was granted the great Dharma.” (*Recorded Sayings of the Old Worthies* 2, Huangbo)¹⁷⁵

問六祖는 不會經書어늘 何得傳衣爲祖오 師云 六祖는 當時에 只是默契하야 得如來甚深意니 所以付法與他니라 (古尊宿語錄 2, 黃檗)

Those who have thoroughly seen the Tathagata’s mind and Tathagata’s intent and transmit tathagata *chan* are the thirty-three generations

of patriarchs who have transcended both the equivalent and sublime enlightenments. The Dharma sermons of the great patriarchs who declare this and rise above the rest—Mazu, Baizhang, and Huangbo—are truly the eternal standard of our tradition.

[Lecture Sermon]

Below Venerable Huangbo meticulously explained Venerable Baizhang's words: "To escape the production of the thoughts of *chan* is tathagata *chan*."

A person who transmits the word (傳語人) refers to a person who has become a buddha and a patriarch. You must know that it is not a person who simply memorizes words and conveys them to others.

To show that what the patriarchs transmitted is the Tathagata's mind, the Tathagata's intent, I cited the teachings of various patriarchs. The *chan* method transmitted by the thirty-three patriarchs is a method that penetrates the Tathagata's intent in a single stroke. Venerables until Mazu, Baizhang, and Huangbo's generation only mentioned tathagata *chan*. They never used the words patriarch *chan*.

[5-5]

How could there be two types: tathagata *chan* and patriarch *chan*? Not having fixed what is hazy, each and everything is deludedly distinguished like black and white. You cannot avoid deviating severely from the tenet. ("To monk Quan," in *Yuanwu's Essentials of the Mind* 1 of *Recorded Sayings of Yuanwu* 15)¹⁷⁶

如來禪祖禪이 豈有兩種이리오 未免嫌含하야 各分皂白하야特地乖張이로다 (圓悟佛果禪師語錄 15, 圓悟心要 上, 示泉上人)

Bodhidharma succeeded the twenty-seven Indian patriarchs and took the Tathagata's perfect and ultimate tenet of the mind (心宗) as *chan*. ("Evening Talks in a Mountain Hut," in *Expanded Record of Zhongfeng* 11A)¹⁷⁷

達磨遠繼西天二十七祖하야以如來圓極心宗之謂禪也다 (中峰廣錄 11 上, 山房夜話)

As for tathagata *chan* and patriarch *chan*, this is like distinguishing the same hand into palm and fist. When the marrow has already been attained pointing directly at the mind is forgotten. Where the flower has been held up the single transmission is lost. It is still common today to mistakenly copy [the characters] *wu* 烏 and *yan* 焉 as *ma* 馬, and even in the past [fallen] golden leaves have been mistaken for real gold. If you have not equipped yourself with the clear eye that illuminates the emptiness of birth and death, how could you not be embarrassed to gaze up into the sky and feel ashamed to see the dragons and heavenly beings? (“Verses,” in *Expanded Record of Zhongfeng* 29)¹⁷⁸

如來禪與祖師禪이여 一手猶分掌與拳이로다 旣得隨時에 忘直指하고 已拈華處에 喪單傳이라 烏焉成馬는 今皆是요 黃葉爲金도 古亦然이니 未具照空生 死眼이면 爭教仰不愧龍天이리오 (中峰廣錄 29, 偈頌)

It is the established theory of the clear-eyed masters of our tradition that the thirty-three generations of patriarchs are successors to tathagata *chan*, which takes as its substance the Tathagata’s mind and Tathagata’s intent. That this is patriarch *chan*, that is, tathagata *chan* is an inevitable conclusion. Occasionally, there are blind patch-robed monks who, not knowing the original intent of the buddhas and patriarchs, often distinguish tathagata *chan* and patriarch *chan* and deludedly debate their superiority and depth. Yuanwu admonished this saying, “Not having fixed what is hazy . . . You cannot avoid deviating severely from the tenet.” Zhongfeng [Mingben] lamented that “mistakenly copy [the characters] *wu* and *yan* as *ma* . . . [fallen] golden leaves have been mistaken for real gold.” Some cite as evidence the dialogues of Yangshan [Huiji] 仰山慧寂 (807–883) and Xiangyan [Zhixian] 香嚴智閑 (d. 898),¹⁷⁹ but masters of our tradition with clear eyes have pointed out that these are sermons raised for comment (法門舉揚) and moments of *chan* repartee (回互時節).

Especially in Korea where the Patriarch Jin-gwi theory (眞歸祖師說) has been acclaimed since old times heretical theories thrive.¹⁸⁰ Even up to this very moment when research on Buddhism has developed to the extreme, in the East, West, past, and present nowhere else other than

Korea do we find the Patriarch Jin-gwi theory. This must be a Korean tall tale that has not have any value whatsoever. It is a theory that cannot escape being the object of foreign scholars' ridicule. A misguided notion must be corrected.

[Lecture Sermon]

The term patriarch *chan* is a name that was later attached to tathagata *chan*. Borrowing the words of Venerable Yuanwu, I've demonstrated that tathagata *chan* is none other than ultimate enlightenment and what the Seon school professes to practice. Commonly, they say tathagata *chan* is low and patriarch *chan* is high, so one should not limit oneself to tathagata *chan* and realize patriarch *chan*.

But that is what people who don't know anything say. Chan master Mazu, Baizhang, and Huangbo, who can be called the great virtuosos of the Chan school, never spoke of the term patriarch *chan*. In a later generation, the term patriarch *chan* appeared and was distinguished from tathagata *chan*, and people who debated their superiority and inferiority with wrong views appeared. [Here] Venerable Yuanwu spoke in rebuke of such people. If you do not listen to the words of Venerable Yuanwu who is revered as a clear-eyed master for all ages, then whose words will you rely on? You must bear in mind that "this is tathagata *chan*," "this is patriarch *chan*," are different in expression but identical in content.

What could the thing transmitted by the virtuosos of the Seon school including the thirty-three patriarchs be if not the Tathagata's mind? If, on the contrary, you claim that there is a separate *chan* for just patriarchs, then this is absurdity. If you separate the hand into palm and fist and say one is right and the other wrong, would that not be comical?

When Venerable Bodhidharma transmitted the Dharma the Second Patriarch Venerable Huike bowed three times and [Bodhidharma] certified him, saying, "You have attained my marrow." In reality, when he spoke these words, he had already lost the fundamental Dharma. When the Buddha raised a lotus flower on top of Vulture Peak, Kaśyapa

smiled. When the Buddha raised the lotus flower, the true Dharma was already lost. If even raising a lotus flower and the second patriarch bowing three times are wrong, then why bother to mention to the names tathagata *chan* and patriarch *chan*? And what's more, does it make any sense to put the two side by side and debate their superiority and inferiority?

How could the true intent of the Buddha and Venerable Bodhidharma lie in a lotus flower and bowing three times. If you think what is manifest is everything and mistake that for the reality of Buddha Dharma, then this is like mistaking the yellow leaf that you are shaking to calm a crying child for real gold. You must set your mind on attaining the original intent of the Tathagata who has transcended words and forms by properly seeing the ultimate state. How could you be bound by lame words and forms and discuss sameness and difference and debate right and wrong?

If you examine what the people who chop up into tathagata *chan* and patriarch *chan* and debate their superiority and inferiority use as evidence, its origin can be found in the conversation between Venerable Yangshan and Xiangyan. Venerable Xiangyan lamented not reaching awakening for himself. He left Venerable Guishan [Lingyou] 爲山靈祐 (771–853) and spent his years at the historic site of State Preceptor [Nanyang] Huizhong. He had a great awakening one day when he heard the sound of a tile piece hitting a bamboo tree after getting thrown while cutting grass. When Yangshan, doubting Xiangyan who again visited Guishan, asked about the state of his awakening, he recited this verse:

The poverty of last year is not poverty
 Not until this year's poverty have we seen poverty
 Last year there was not even enough land to poke with an awl
 This year there is not even an awl.

Yangshan then said, "My brother said he understood tathagata *chan*, but he has not seen patriarch *chan* even in his dreams." There were many

people who raised doubt about this fact, saying, “Is there not a patriarch *chan* that is higher than tathagata *chan*?” Also, there were people who often had that misunderstanding. However, this is a Dharma exchange. Not knowing this, establishing patriarch *chan* outside of tathagata *chan*, and discussing high and low, deep and shallow, are truly foolish deeds. Due to the influence of the Patriarch Jin-gwi theory, this evil view is especially strong in our country. According to the Patriarch Jin-gwi theory, the Buddha attained awakening through self-cultivation, but he did not reach the ultimate state. So, he paid the Patriarch Jin-gwi a visit and attained the final, ultimate awakening. The first awakening attained by the Buddha, then, is tathagata *chan* and the awakening he attained with the Patriarch Jin-gwi’s help is patriarch *chan*.

This Patriarch Jin-gwi theory was fabricated in Korea to elevate the *chan* method of the patriarchs. The Patriarch Jin-gwi theory was mentioned in three places in the *Record of the Treasures of the Seon School* (禪門寶藏錄) written by State Preceptor Jinjeong (眞靜國師),¹⁸¹ but the same book’s account of the theory makes no sense. In two places, it says the Buddha paid the Patriarch Jin-gwi a visit after he attained awakening, that is, tathagata *chan*, and in once place it says he visited the Patriarch Jin-gwi and then attained tathagata *chan*. Doesn’t the book contradict itself too blatantly?

If you try to fool others with a lie, you tend to make no sense. Some assume, could it not be the case that the Korean people saw it correctly and the people of other countries saw it incorrectly, or could it not be the case that an accurate record was preserved only in Korea but was lost in other countries? However, if you take various sources and evidence into account, it is self-evident that the Patriarch Jin-gwi theory was a theory fabricated by Korean monks who revere patriarch *chan*.

[5–6]

Tathagata *chan*—a white lotus blossoms in midst of a raging flame.
Patriarch’s intent—red dust stirring up in formation under the great deep ocean. (*Recorded Sayings of Yingan* 4)¹⁸²

如來禪이여 烈焰光中에綻白蓮이요 祖師意여 海底紅塵이 成陣起로다 (應菴錄 4)

Patriarch *chan* and tathagata *chan*—an ox made of mud¹⁸³ with broken horns cries throughout the night. (*Expanded Record of Zhongfeng* 14)¹⁸⁴
 祖師禪과 如來禪이여 折角泥牛連夜吼로다 (中峰廣錄 14)

A monk asked, “Yangshan said, ‘I admit that you have realized tathagata *chan*, but you have not seen patriarch *chan* even in your sleep.’ What is the meaning of this?” The master said, “A snake entered a bamboo basket.” The monk said, “Yangshan has clearly been put to shame.” The master said, “You too cannot escape.” (*Recorded Sayings of Xutang* 2)¹⁸⁵
 僧問하되 仰山이 謂如來禪은 許師兄會어니와 祖師禪은 未夢見在라하니 此意如何오 師云, 蛇入竹筒이니라 僧云, 仰山이 平白受屈이로다 師云, 和你脫不得이니라 (虛堂錄 2)

[Xiangyan]¹⁸⁶ awakens to the Way after hearing the sound of [a tile piece] striking a bamboo tree, but he clearly did not understand patriarch *chan*. [Lingyun] sees peach blossoms and no longer has doubt, but surely old [Lingyun] has not yet seen through it.¹⁸⁷ But Yangshan and Xuansha¹⁸⁸ have not yet seen even Xiangyan and Lingyun’s stench in their dreams. (*Recorded Sayings of Chijue* 7)¹⁸⁹
 聞擊竹而悟道하되 灼然不會祖師禪이라하고 見桃花而不疑어늘 敢保老兄猶未徹이라하니 仰山玄沙는 不曾夢見香嚴靈雲의 汗臭氣在로다 (癡絕錄 7)

Yingan,¹⁹⁰ Zhongfeng, and Xutang¹⁹¹ are masters with clear eyes of the orthodox Linji transmission lineage. Chijue [Daochong] 癡絕[道冲] (1169–1250) is a direct descendant of Mian [Xianjie] 密庵[咸傑] (1118–1186). He was a virtuoso who served as abbot of the three great monasteries Tiantong, Lingyin, and Jingshan. Virtuosos of orthodox transmission speak in unison about tathagata *chan* and patriarch *chan*. Only clear-eyed masters can grasp Yangshan and Xuansha’s divine skill and secret function.

The state of Yangshan and Xuansha’s function [can be seen] in

moments of *chan* repartee between patch-robed monks. “A monk asked Tiantong [Zheng]jue,¹⁹² “Why did Xuansha say, “Quite so, quite so, but surely old [Lingyun] has not yet seen through it?” [Zheng]jue said, “This is a moment of *chan* repartee between patch-robed monks.” Tiantong [Zheng]jue is truly a clear-eyed master who stands out from the rest.

[Lecture Sermon]

Tathagata *chan* is like a white lotus flower blooming in a raging flame and patriarch *chan* is like dust stirring up at the bottom of the deep ocean. In this way tathagata *chan* and patriarch *chan* are explained separately [above]. But does this mean they are different? Although they used different expressions, what they tried to say is the same. This ultimately means that tathagata *chan* and patriarch *chan* are not different. Below, tathaata *chan* and patriarch *chan* are lumped together as one and explained. Venerable Xutang clearly said, if you, using the words Tathagata *chan* and patriarch *chan*, discuss superiority and inferiority and vainly battle it out, then you are no different from a snake looking for a place to die.

When speaking of the stories of Xiangyan, Yangshan, Lingyun, and Xuansha, it is common to praise Yangshan and Xuansha and belittle Xiangyan and Lingyun. However, you must know that these are words spoken as Dharma exchanges, that is, during moments of *chan* repartee. If not, you will only follow words and discuss high and low, right and wrong. There will be a person who asks, “What is a moment of *chan* repartee?”

But this is something that you can only know by properly opening your eyes and attaining awakening. This is something you cannot explain, and must not explain. Moreover, there is no use in explaining it this way or that way. Even the words that I have spoken so far are also useless. In conclusion, the tathagata *chan* mentioned by Venerable Mazu is none other than the patriarch *chan* whose line has been continued by clear-eyed masters.

[5–7]

The Buddha takes the unborn as born and the non-abiding as the

abiding. (*Mahāyānasamgraha* 2)¹⁹³

佛은 無生을 爲生하고 無住로 爲住하나니라 (攝大乘論 卷下)

If you awaken to the unborn, then you attain sublime enlightenment, which is the state of buddhahood. You suddenly transcend in a single moment. How could there be room for frivolous debate? (Nanyang Huizhong, “Preface to the *Heart Sutra*”) ¹⁹⁴

悟無生하면 名爲妙覺이라 一念頓超어니 豈在煩論이리오 (南陽慧忠, 般若心經序)

The fact that the unborn is ultimate enlightenment need not be asked to be known. The same can be said about the unborn of Mazu who takes the cessation of false thoughts as the foundation. In the doctrinal texts various theories about realizing the truth that all Dharmas are unborn exist, but only sublime enlightenment is the true unborn.

[5–8]

If you clearly guard the true mind and do not let false thoughts to rise, this is none other than [awakening to] the unborn. (*Treatise on the Supreme Vehicle*)¹⁹⁵

了然守心하야 則妄念이 不起하면 則是無生이니라 (最上乘論)

If you guard the true mind that you innately possess, false thoughts do not rise, and I and mine are brought to cessation, then you will naturally be equal and identical to the Buddha. (*Treatise on the Supreme Vehicle*)¹⁹⁶

守本真心하야 妄念이 不生하야 我我所心이 滅하면 自然히 與佛로 平等無二 하나니라 (最上乘論)

Since false thoughts are cut off you are perfectly endowed with right thought. Since you are perfectly endowed with right thought, the true wisdom of silent illumination develops. Since the true wisdom of silent illumination develops, you master the source of all phenomena (i.e., dharmas). Since you have mastered the source of all phenomena, you are able to experience nirvana without remainder. (*Treatise on the Supreme*

*Vehicle*¹⁹⁷

妄想이 斷故로 則具正念이요 正念具故로 寂照智生이요 寂照智生故로 窮達法源이요 窮達法源故로 則得涅槃이니라 (最上乘論)

The buddha nature of living beings is innately pure. It is like the bright sun hidden behind dark clouds. If you guard the true mind you originally possess and the dark clouds of false thoughts disperse, the wisdom-sun of self-nature will immediately manifest. (*Treatise on the Supreme Vehicle*)¹⁹⁸

衆生の 佛性은 本來淸淨하야 如雲底日 하니 但了然守本眞心하야 妄念雲이 盡하면 慧日이 卽現하느니라 (最上乘論)

When false thoughts are brought to cessation this is [the attainment of] the unborn. The unborn is none other than the attainment of buddhahood, right thought, the wisdom of silent illumination, and nirvana without remainder. It is in other words the ultimate state of no mind and Mazu's sudden enlightenment. The teachings of the Fifth Patriarch [in the *Treatise on the Supreme Vehicle*] tallies perfectly with the sermons of Master Ma[zu]. How could there be disagreement with first the Buddha and later the patriarchs (前佛後祖)?

[5–9]

After you attain the unborn with sudden awakening how could you feel sorrow or joy in glory or disgrace? (*Song of Enlightenment*)¹⁹⁹

自從頓悟了無生으론 於諸榮辱에 何憂喜리오 (證道歌)

As for what harms the wealth of the Dharma and destroys good merit, they are mind, thought, and cognition. Therefore, false thoughts are abandoned and the Chan tradition suddenly enters the power of insight, which is unborn. (*Song of Enlightenment*)²⁰⁰

損法財滅功德은 莫不由斯心意識이니 是以로 禪門은 了却心하고 頓入無生 知見力이니라 (證道歌)

The mind (心) is the eighth *ālaya* consciousness. Thought (意) is the seventh consciousness. Consciousness (識) refers to the sixth

consciousness. The cessation of the subtle false thoughts of the eighth consciousness and the coarse false thoughts of the sixth and seventh consciousnesses is [the attainment of] the unborn. The unborn, where even the subtle false thoughts of the eighth consciousness have been brought to cessation, is none other than seeing one's own nature and perfect enlightenment. This is a sudden awakening that perfectly and suddenly experiences [true thusness].

[5–10]

If the conscious mind is brought to cessation and not a single false thought stirs, then this is called unsurpassed enlightenment. (“Two Entrances and Four Practices,” in *Essential Extracts from the Seon School*, Beomeosa Monastery edition, 7b)²⁰¹

若識心이 寂滅하여 無一動念處하면 是名正覺이니라 (四行論, 梵語寺板 禪門撮要 上, p.7 後)

The conscious mind is a general name for all false thoughts. If the conscious mind of living beings is brought to complete cessation, then this cannot but be perfect enlightenment. Since this is the unborn it is called no mind.

The sudden awakening of the orthodox transmission of Seon is a sudden awakening that perfectly experiences [true thusness], which takes as its substance the ultimate state of the unborn where false thoughts have been brought to cessation. The Seon tradition takes as its life substance awakening and experiencing [true thusness]. It fundamentally denies and rejects at all costs false thoughts and discursive understandings as heretical and evil discursive knowledge (邪知惡見). The reason being with false thoughts and discursive understandings you cannot perfectly awaken to and properly see mind-nature.

[Lecture Sermon]

As taught in various scriptures, commentaries, and the words of the patriarchs, the unborn where all false thoughts have been exhausted,

nirvana without remainder, is none other than seeing one's own nature. But, if false thoughts are just as before and you call it seeing one's own nature, then how grave is this mistake? The unborn where no false thoughts are produced is like ice that completely melted and has become free flowing water. There is an insurmountable difference between this and knowing that ice was originally water. They say time changes everything. After a long time, teachings too can often become distorted and misunderstood. In this situation, you should use the old buddhas' and old patriarchs' proper eye [for the true Dharma] as the standard and correct what is wrong and straighten what is crooked. Should you, then, be blindly following wrong views?

6 No Thought Is the True Tenet 無念正宗

[6-1]

To have awakened to this Dharma²⁰² is itself to [have attained] no thought. To not have recollections and attachments is to not have deceptive false thoughts rise. To use one's own original nature of true thusness and illuminate with wisdom is to neither grasp or reject [all phenomena]. This is to see one's own nature and accomplish the Buddha path. (*Platform Sutra*)²⁰³

悟此法者는 卽是無念이니 無憶無著하야 不起誑妄하고 用自眞如性하야 以智慧觀照하야 於一切法에 不取不捨하나니 卽是見性成佛道니라 (六祖大師法寶壇經)

The ultimate state of no mind where false thoughts have ceased and true [thusness] has been experienced is called no thought. This no thought is none other than the unborn. It is none other than sudden awakening, seeing one's own nature, and the attainment of buddhahood.

[Lecture Sermon]

The content of the *Platform Sutra* here is a citation in the *Source Mirror Record* of the words of the Venerable Sixth Patriarch. “This Dharma” transmitted by Venerable Sixth Patriarch refers to the Dharma-method of seeing one's own nature.²⁰⁴ No mind where all false thoughts have fallen away is called no thought.

[6-2]

Someone who has thoroughly awakened to the Dharma of no thought completely masters all phenomena, completely sees every buddhas' experience [of true thusness], and reaches the state of buddhahood. (*Platform Sutra*)²⁰⁵

悟無念法者는 萬法에 盡通하며 悟無念法者는 見諸佛境界하며 悟無念法者
는 至佛地位니라 (六祖大師法寶壇經)

No thought, which is sudden awakening, is seeing one's own nature, the experiences of all the buddhas, and the ultimate state of buddhahood.

[6-3]

Therefore, someone who has clearly understood the Dharma of no thought completely masters all phenomena. Someone who has awakened to the Dharma of no thought sees every buddhas' experience [of true thusness]. If one properly enters the teaching of no thought, then the attainment of buddhahood will take place in an instant. (*Source Mirror Record* 15)²⁰⁶

故로云 悟無念法者는 萬法에 盡通하며 悟無念法者는 見諸佛境界라하니 是
知若入無念法門하면 成佛이 不出刹那之際니라 (宗鏡錄 15)

All living beings below the state of adamantite [absorption] or equivalent enlightenment still have thoughts and are therefore called living beings. All buddhas in their entirety have attained no thought and are therefore called Buddha. (*Source Mirror Record* 14)²⁰⁷

金剛已還의 一切衆生은 皆是有念일새 名爲衆生이요 一切諸佛은 皆得無念
故로 名爲佛이니라 (宗鏡錄 14)

Those with equivalent enlightenment, which is adamantite absorption and the uninterrupted adamantite path (*geumgang mugando* 金剛無間道, Skt. *ānantaryamārga*), have not yet cut off extremely subtle false thoughts and are therefore called living beings. Those with equivalent enlightenment who, with the adamantite mind, cut off the subtlest false thoughts of the eight *ālaya* consciousness, and suddenly enter sublime enlightenment are called [those who] have seen their own nature or attained buddhahood. This is sudden awakening. The difference between living beings and buddhas therefore lies in the difference between having thoughts (有念) and no thought (無念). The proper awakening of no thought declared by the Sixth Patriarch is the

ultimate state of buddhahood. It is, in other words, an experiential awakening that perfectly and suddenly experiences [true thusness] and a paradigm for seeing one's own nature.

[Lecture Sermon]

Citing the words of the Venerable Sixth Patriarch, Venerable Yanshou showed that no thought, where all false thoughts have vanished, is none other than sudden awakening and the attainment of buddhahood.

[6-4]

When I was in the presence of the Fifth Patriarch Venerable Hongren I was greatly awakened at the moment I heard him utter his words and I suddenly saw the original nature of true thusness. Therefore, I am disseminating this teaching of sudden awakening and seeing one's own nature so that learners of the Way can suddenly awaken to bodhi and personally see their own nature. (*Platform Sutra*)²⁰⁸

我於忍和尚處에 一聞하고 言下에 便悟하야 頓見眞如本性하니라 是以로 將此教法하야 流行하야 令學道者로 頓悟菩提하야 自見本性케하느니라 (六祖大師法寶壇經)

Sudden awakening and seeing one's own nature here is the ultimate state of buddhahood, which takes no thought as its substance.

[6-5]

I only transmit the Dharma of seeing one's own nature; I have appeared in the world to destroy heretical tenets. (*Platform Sutra*)²⁰⁹

唯傳見性法하야 出世破邪宗하노라 (六祖大師法寶壇經)

The true Dharma of the buddhas and patriarchs lies in seeing one's own nature. Seeing one's own nature is experiential awakening, which is the state of buddhahood. Accordingly, clear-eyed masters of our tradition who have succeeded to the mandate of wisdom of the buddhas and patriarchs properly transmit sudden awakening, that is, the Dharma of seeing one's own nature. They destroy all other teachings

as heretical tenets. This is not to slander or reject others' tenets [from the perspective of] self and other. This is only an expression of the compassion to protect the true Dharma.

The Dharma of sudden awakening and seeing one's own nature that was transmitted from mind-to-mind by the Buddha first and the patriarchs later is the life-vein of the buddhas and patriarchs. It is the marrow of the true Dharma. The other tenets are nothing more than expedient means dispensed according to conditions and temporary provisional teachings. Speaking from the fundamental perspective of the true Dharma, these can only be pointed out as heretical tenets. If you mistakenly become attached to and do not abandon these artificial expedient teachings as the real Dharma, then living beings will become bound to them and will never ever be able to take return to the true Dharma. Therefore, I destroy and reject these artificial expedient teachings and promote the fundamental true Dharma.

[Lecture Sermon]

As Venerable Sixth Patriarch clearly showed, "Only the Dharma-method of seeing one's own nature is the correct teaching, so everything else is destroyed and set aside." Only the Dharma-method of seeing one's own nature is the established theory. Everything else is a teaching-qu-a-expedient means used at an appropriate time. This is not nonsense. There are many Seon masters who confess that, after seeing their own natures, the numerous forms of learning and self-cultivation that were pursued in the name of the Buddha Dharma turned out to be totally absurd. If you take a look at different teaching methods after knowing the Dharma-method of seeing one's own nature, these other things aren't the Buddha Dharma. They are neither wisdom nor compassion. They are nothing but afflictions and false thoughts put to use. So, you must bear in mind that the only thing that can be called the true Dharma-method is just the one Dharma-method of seeing one's own nature. However, these words, "Only the Dharma-method of seeing one's own nature is the true Dharma-method," is actually something you should only say after properly opening the eyes and seeing your

own nature. It is not something you say when you haven't yet even seen your own nature.

[6-6]

If contemplative illumination—the true prajna of self-nature—is activated to manifest itself, then false thoughts are all brought to cessation in an instant. If you thus recognize self-nature, then at the moment of awakening you will arrive at the stage of buddhahood. (*Platform Sutra*)²¹⁰
 若起真正般若觀照하면 一刹那間에 妄念이 俱滅이요 若識自性하면 一悟에 卽至佛地니라 (六祖大師法寶壇經)

If false thoughts are all brought to cessation, then self-nature is clearly seen. If self-nature is clearly seen, then this is perfect awakening and no thought. Regardless of rank and status, you will suddenly enter the stage of buddhahood, which is ultimate enlightenment. This is the secret formula of “the tathagata stage that is entered instantly.”²¹¹ This is the special characteristic of the Seon tradition, which other traditions cannot emulate.

[6-7]

This teaching of mine takes no thought (無念) as the tenet, signlessness (無相) as its essence, and non-abiding (無住) as its foundation. (*Platform Sutra*)²¹²
 我此法門은 無念으로 爲宗하며 無相으로 爲體하고 無住로 爲本이니라 (六祖大師法寶壇經)

No thought as the tenet, which is the teaching of seeing one's own nature, is the mandate of wisdom transmitted continuously from lamp to lamp by the Buddha first and patriarchs later.

[6-8]

As for the “no” [in no thought], what is it that one does not have? As for the “thought” [in no thought], what does one think? As for “no,” this is to not have the characteristic of duality and to not have a mind of

defilement (塵勞之心). As for “thought,” this is to think of the original nature of true thusness. True thusness is none other than the essence of thought, and thought is none other than the function of true thusness.

(Platform Sutra)²¹³

無者是無何事며 念者は念何物고 無者は無二相이며 無塵勞之心이요 念者は念眞如本性이니 眞如는 卽是念之體요 念은 卽是眞如之用이니라 (六祖大師法寶壇經)

When false thoughts are brought to cessation the original nature of true thusness manifests before you. The right thought of true thusness is thus no thought.

[Lecture Sermon]

When we speak of no thought, typically we conjure an image of voidness which is empty and has no thought whatsoever, but you must not fall into that lopsided emptiness (偏空) or absolute emptiness (惡取空). No (無) here means all false thoughts completely falling away. Thought (念) here refers to the manifestation of original form of the self-nature of true thusness. To use an analogy, no (無) refers to the clouds clearing and thought (念) to the sun shining brilliantly. If all false thoughts, like clouds that have cleared, are completely eliminated, true thusness, which is one’s own original nature, will clearly manifest of its own accord like the sun that shines brilliantly. Therefore, you should know that the right thought (正念) of true thusness is no thought and not like [the insentience of] wood and stone.

[6–9]

If you recognize the original mind of true thusness, that is, self-nature, then this is itself original liberation. If you attain liberation, then this is itself *prajñā-samādhi* and no thought. (Platform Sutra)²¹⁴

若識本心하면 卽本解脫이요 若得解脫하면 卽是般若三昧며 卽是無念이니라 (六祖大師法寶壇經)

Spontaneous liberation,²¹⁵ *prajñā-samādhi*, the unborn and no thought,

recognizing the mind and seeing one's own nature, sudden awakening and the perfect experiencing [of true thusness], attaining buddhahood and becoming a patriarch all have the same content. They are all different names for the ultimate state of no mind.

[6–10]

Question: “What is sudden awakening?” Answer: “As for sudden, this is the sudden eradication of false thoughts. As for awakening, this is to awaken to the fact that nothing is attained in awakening.” (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²¹⁶

云何爲頓悟오 答하되 頓者는 頓除妄念이요 悟者는 悟無所得이니라 (頓悟入道要門論)

The sudden awakening of “sudden eradication of false thoughts . . . awaken to the fact that there is nothing to be attained” is seeing one's own nature, which is no thought in the state of buddhahood and the ultimate state of no mind where false thoughts have been brought to cessation and true [thusness] has been experienced.

[Lecture Sermon]

These are the words of Chan Master Dazhu Huihai who inherited the Dharma of Venerable Mazu. The instantaneous falling away of all false thoughts without a trace is sudden (頓). The vanishing of even the thought of all false thoughts falling away is awakening (悟). That is the ultimate state of no mind and attainment of buddhahood.

[6–11]

As for this teaching of sudden awakening, what does it take as its tenet and purport? What does it take as its essence and its function? Answer: “It takes no thought as its tenet and the non-arising of false thoughts as its purport. It takes purity as its essence and wisdom as its function.” (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²¹⁷

此頓悟門은 以何爲宗하고 以何爲旨하며 以何爲體하고 以何爲用고 答하되 無念으로 爲宗하고 妄念不起로 爲旨하며 以淸淨으로 爲體하고 以智爲用이

니라 (頓悟入道要門論)

If you suddenly eradicate false thoughts and attain no thought, then only the great wisdom of prajna which is pure and undefiled will shine brightly. This is the fundamental tenet of the orthodox transmission of the Seon tradition.

[Lecture Sermon]

It is no thought only when false thoughts do not rise. If there is false thought it cannot be no thought. Also, if false thoughts still rise, then how can you be pure? So, though different expressions are used [for no thought], they mean the same thing. When all false thoughts have fallen away and you become pure, wisdom manifests of its own accord. For instance, when you wipe away the thick dust, the bright and clear light of the mirror will manifest.

[6–12]

To have no thought is to have no mind in all situations. No vision is experienced, and there are no other forms of cognition or seeking. To face all experiences and material things but to never allow the mind to stir is to have no thought. No thought is true thought. (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²¹⁸

無念者는 一切處에 無心이 是니 無一切境界하며 無餘思求가 是니라 對諸境界 하야도 永無起動이 是無念이니 無念者는 是眞念也니라 (頓悟入道要門論)

If you try to attain bodhi and liberation, nirvana and serene extinction, meditative absorption and seeing one's own nature outside of no mind in all situations, this cannot be done. (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²¹⁹

若離一切處無心하고 得菩提解脫과 涅槃寂滅과 禪定見性은 非也니라 (頓悟入道要門論)

No thought, which is no mind, is the ultimate state of buddhahood.

This is liberation and nirvana and sudden awakening and seeing one's own nature.

[6–13]

Someone who has attained sudden awakening suddenly eradicates false thoughts and forever cuts off [the dualistic view of] self and other and eventually becomes empty and serene. He or she immediately becomes equal to the Buddha and there is no difference between them. (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²²⁰

頓悟者는 爲頓除妄念하고 永絶人我하야 畢竟空寂하야 卽與佛로 齊等하야 無有異니라 (頓悟入道要門論)

The great samadhi of emptiness and serenity where all false thoughts have forever been cut off is called sudden awakening. This is the ultimate state of buddhahood.

[6–14]

To not have false thoughts is *chan* 禪 (“meditation”). To sit upright and clearly see original nature is absorption (定). Original nature is your unborn mind. As for absorption, this is to have no mind while facing the external world and to make the eight winds incapable of stirring.²²¹ If you attain this absorption, even if you are an ordinary being, you will suddenly enter the state of buddhahood. (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²²²

妄念不生이 爲禪이요 坐見本性이 爲定이니 本性者는 是汝無生心이요 定者는 對境無心하야 八風이 不能動이니 若得如是定者는 雖是凡夫나 卽入佛位니라 (頓悟入道要門論)

Since false thoughts have been brought to cessation, the unborn original nature clearly seen, and no mind thus attained, this cannot but be the attainment of buddhahood.

[Lecture Sermon]

To be in true meditative concentration is to have no mind and no

thought and not be shaken by various experiences such as gain and loss. It is not anything else. If you shed all false thoughts and are not disturbed by the myriad experiences, then even if you don't want to attain buddhahood you will. This is tathagata *chan*.

[6-15]

If you can just attain no mind, then this very [experience] is the ultimate state of the attainment of buddhahood. (*Essential Teachings on the Transmission of the Mind*)²²³

但能無心하면 便是究竟이니라 (傳心法要)

That no mind and no thought, which are the substance of sudden awakening and seeing one's own nature, is the ultimate state of enlightenment is something that the Buddha claimed first and patriarchs later claimed later in unison.

[Lecture Sermon]

Essential Teachings on the Transmission of the Mind (傳心法要) is book compiled by Pei Xiu 裴休 (797–870) using the words of Venerable Huangbo [Xiyun]. The buddhas and patriarchs of the past and present all awakened to the same Dharma. Venerable Huangbo could not have said anything different.

[6-16]

To clearly understand that the mind does not abide in anything is to clearly see the original mind. This is also called clearly seeing original nature. The mind that does not abide in anything is none other than the buddha mind. It is also the mind of liberation. It is also called the bodhi mind and the unborn mind. The sutra says, "This is to experience the realization that all dharmas are unborn." (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)²²⁴

若了了知心이不住一切處하면 卽了了見本心也요 亦名了了見本性也라 只箇不住一切處心者는 卽是佛心이며 亦解脫心이요 亦名菩提心이며 亦名無生心이니 經에云하되 證無生法忍이 是也니라 (頓悟入道要門論)

If you recognize your [true] mind and see your own nature and your mind does not abide anywhere, then this means you have attained the unborn and no thought. “The great man has finished his job”²²⁵—this cannot but be the perfect being with no mind who has attained great liberation where he is free and unobstructed.

It is certain that the substance of seeing one’s own nature, which is the orthodox lineage of Vulture Peak and the direct transmission of Caoxi,²²⁶ lies in the ultimate state of buddhahood such as no mind, the unborn, and etcetera where the subtle false thoughts of the eighth *ālaya* consciousness—fundamental ignorance—have been forever brought to cessation. This is experiential awakening (證悟)—a perfect and sudden experience [of true thusness] (圓證頓證) and a personal experience that perfectly penetrates [true thusness] (現證圓證). It is an experience where medicine and illness have both disappeared and doctrine and contemplation have both come to rest.²²⁷ It is also an experience where false thoughts have been brought to cessation and true [thusness] has been experienced. This is seeing one’s own nature—the orthodox transmission of the buddhas and patriarchs—and also sudden awakening.

If you claim that a discursive awakening—where you have not yet liberated yourself even from the coarse false thoughts of birth and death of the seventh consciousness and the six consciousnesses, let alone the subtle false thoughts of the eighth *ālaya* consciousness—is seeing one’s own nature, then this is a great betrayal of the true Dharma that destroys the right path for living beings and cuts off the buddhas and patriarchs’ mandate of wisdom. You must try not to fall into such a heretical view.

[Lecture Sermon]

Commonly, when people see a flower their minds dwell on the flower. When they meet another person their minds dwell on that person. Like this, the mind follows external objects and the original mind is lost. However, someone who has seen his own nature is not like this. No matter what experience he faces, his mind does not dwell on or become

attached to that experience. Someone who has clearly seen his original nature is not shaken by experiences, and only if you are not shaken by experiences can you properly see your nature. This is called realizing the truth that all dharmas are unborn. Therefore, earlier when Venerable Mazu spoke of “seeing your own nature and realizing the truth that all dharmas are unborn” this is the attainment of the state of buddhahood. It is not the attainment of bodhisattva wisdom.

If you call discursive awakening, which could not even transcend coarse false thoughts of the sixth consciousness let alone the sublime false thoughts of the eighth *ālaya* consciousness, seeing one’s own nature, then you are a grave sinner against the true Dharma who cuts off the wisdom-mandate of the buddhas and patriarchs and destroys the right path for living beings. Some may say that using the expression grave sinner is too extreme, but it is not extreme at all. If you fall into heretical views, treat false views as the Buddha Dharma, and teach this to others, then you ruin not only yourself but also others. Moreover, you become a sinner by destroying the true Dharma and making it impossible for the right Dharma of the Buddha to be transmitted. How could this person not be called a grave sinner? You must take the old buddhas and old patriarchs as your model and properly inherit the true Dharma. You must never ever fall into the wrong views of the heretics. So, don’t get yourself engulfed in miscellaneous theories and engage in lame arguments. Diligently practice meditative work by relying on the old buddhas and old patriarchs’ teaching that seeing one’s own nature refers to the attainment of buddhahood and the attainment of buddhahood is none other than seeing one’s own nature.

7

Protecting No Mind

保任無心

[7-1]

Make your inside and outside empty and serene. Calmly and intently illuminate. Arrive at that deep place where not a single thought rises. Thoroughly penetrate to the source. Personally attain this on the spot. [The mind's] essence will then appear as if empty and its size and extent unmeasurable. Extended across the past and the present, the ten-thousand schemata do not abide in this cage. Ordinary beings and sages cannot be bound to it. Bare-nakedly pure and immaculately exposed, it is called your original face (本來面目) and the landscape of the original ground (本地風光). [Once attained]²²⁸ it is forever attained. Even at the end of time you will not lose it. What birth and death could impede it? This experience of no mind and true tenet of no thought can only be really experienced by a person who is fierce and sharp. (*Yuanwu's Essentials of the Mind*)²²⁹

內外虛寂하고湛然凝照하야到一念不生處하야透徹淵源하야儻然自得하면體若虛空하야莫窮邊量이라亘古亘今하야萬像이羅籠不住하며凡聖이拘礙不得하야淨裸裸赤灑灑하나니謂之本來面目이며本地風光이니라一得永得하야盡未來際하나니更有甚生死하야可爲滯礙리오此箇無心境界와無念眞宗은要猛利人이라니方能著實이니라(圓悟心要)

The original face of no mind and no thought must be thoroughly experienced before it can be called an awakening perfected. This state of great rest and relaxation—a state in which one remains free and unobstructed until all future kalpas have been exhausted—is the place where clear-eyed masters of our tradition pacify their minds and establish their lives.

[7-2]

If you directly penetrate into and thoroughly experience the innate

sublime mind of true thusness, it extends across past and present and remains calm and immovable. Ten-thousand years are a single thought and a single thought is ten-thousand years. In the mind ground not even a single hair's breadth of afflictions are ever present. Once attained, it is forever attained. The sublime mind is just as it always was and immovable. This is called pointing directly at people's minds, seeing one's own nature, and attaining buddhahood. (*Yuanwu's Essentials of the Mind*)²³⁰

直透本來妙心하면 亘古亘今하고 湛然不動하야 萬年一念이요 一念萬年이라
永無滲漏하야 一得永得하야 無有變異하나니 乃謂之直指人心見性成佛이니
라 (圓悟心要)

The sublime mind of nirvana that is calm and immovable because afflictions of true and false thoughts have forever been cut off does not change. This state of no mind and no thought is truly seeing one's own nature and the attainment of buddhahood.

[7-3]

If you mutually resonate with true no mind this is the ultimate landing place. Yantou²³¹ said, "Just guard the state of effortlessness (閑閑地)." Yunju²³² said, "Be indifferent even in a busy and confusing place as if there is not even a single person." Caoshan said, "As if walking through a poison-ridden²³³ village of death, not a single drop of water falls on you." This is called nurturing the holy embryo (聖胎長養) and also called the true experience of no mind which cannot be polluted. (*Yuanwu's Essentials of the Mind*)²³⁴

與無心으로 相應하면 乃是究竟落著之地니 巖頭道하되 只守閑閑地라하며
雲居道하되 處千人萬人中에 如無一人相似라하며 曹山이 道하되 如經蠱毒
之鄉하야 水也不得沾他一滴이라하니 謂之長養聖胎며 謂之污染即不得이니
라 (圓悟心要)

How do you explain the phrase "nurturing the holy embryo"? Do not give rise to even a fine hair's breadth of mind to cultivate and learn. [The holy embryo] is always free in the radiance of signlessness (無相). (*Recorded*

*Sayings of Yuanwu 2*²³⁵

長養聖胎一句는 作麼生道오 不起纖毫修學心하고 無相光中에 常自在로다
(圓悟佛果禪師語錄 2)

If you attain the state of no mind where all [false] thoughts have together been brought to cessation, [what you attain] is unconditioned, you have nothing left to do, and [your mind] is simply relaxing and serene. Those who have perfected the Way by pacifying themselves in this great place of rest and relaxation—even if they are in the middle of a busy and boisterous crowd of tens of thousands of people—their minds and bodies are at peace as if they are in a rough valley in the deep mountain where no trace of humans can be found. Like taking life with a single drop of poison, if even the subtlest false thought stirs self-nature is lost. Once attained, it is forever attained. It is just as it always was and does not change. Even subtle false thoughts do not stir. To freely wander in the great serene extinction is the post-awakening work (悟後行履) of the clear-eyed masters of our tradition.

[7-4]

When the inner mind is dark and mysterious and the outer objects are empty and serene one experiences and enters the great Way. Once one experiences and enters, experiencing is not experiencing and entering is not entering. One deeply penetrates into [the great Way] on the spot as if the bottom of the bucket fell out. Only then can one tally with the true essence of the sublime Way, which is effortless (閑閑), unborn (無生), and unconditioned (無爲). (*Yuanwu's Essentials of the Mind*)²³⁶

心冥境寂然後에 有所證入하나니 及至證入之後하야는 證亦非證이요 入亦非入이라 翛然通透하야 如桶底脫하야사 始契無生無爲한 閑閑妙道正體니라
(圓悟心要)

To tally with the essence of the Way, which is unborn, unconditioned, and relaxing and where there is nothing left to do—namely, the ultimate state of great rest and relaxation—you must abruptly and thoroughly experience [the great Way] and not leave behind even traces

of this experience. Yantou's "just guard the state of relaxation" refers to the state of relaxation in the ultimate state of no mind, which is unborn and unconditioned. By doing this, you will properly understand the true intent of nurturing the holy embryo and practicing [post-awakening] protection [of no mind] (保任履踐).

[7-5]

The lofty scholar who has attained the great Way has thoroughly and deeply experienced no mind. Even if he is confronted by every kind of situation, how could this disturb his mind or violate his deepest thoughts! He just protects the effortless mind ground (閑閑心地)²³⁷ as if dim-witted or lame. While facing the myriad affairs he circles around like a sudden gust of wind and makes dynamic moves like a flash of lightning. There is not an instance in which he is not on the mark in his responses to situations. (*Yuanwu's Essentials of the Mind*)²³⁸

得道之士는 徹證無心이라 雖萬機頓赴나 豈撓其神하며 干其慮哉아 只守閑閑地하야 如癡似兀하나 及至臨事하야는 風旋電轉하야 靡不當機니라 (圓悟心要)

The state of effortlessness (閑閑地) is another expression for the great state of rest and relaxation (大休歇) where no mind has been thoroughly experienced.

[Lecture Sermon]

A person who has seen his own nature is someone who has thoroughly attained the ultimate state of no mind. Even if something as dramatic as heaven and earth changing places were to take place, nothing would happen to such a person. That is why when normal people see him, he appears just like a fool or a dimwit. However, when he finds himself delivering a sermon or engaging in a Dharma exchange, his sharp skills, his ability to respond extemporaneously, will be as fast as lightning and fierce as a tornado.

Venerable Yantou was the chief disciple of Venerable Deshan [Xuanjian] 德山[宣鑑] (782–865). He used to speak ill of his teacher,

calling him someone who keeps making bad karma with his mouth. This is not to say that Venerable Yantou did this because he was a better person than Venerable Deshan. It was to remind him never to lose his self-nature. This is a Dharma exchange. If you are similar to your teacher, then they say you haven't even reached half of your teacher's worth. Only after you surpass your teacher's virtue and wisdom can it be said that you have repaid the debt to your teacher. Venerable Deshan was just such a case. Also, after attaining great awakening, even Linji impudently slapped Huangbo and treated him like a child. This is another example of the same thing.

Just saying “yes sir, yes sir” like a sick lamb at your teacher's feet and walking on eggshells is not the proper way to be a son. This is not to say that you should thoughtlessly challenge your teacher when you know nothing. It means you should not yield even to your teacher if it concerns the right eye [for the true Dharma] and the Dharma. When Linji struck a blow against Dayu and slapped Huangbo, he was aware of where they stood (i.e., their level of attainment) and using his lightning and tornado-like sharp skill, his ability to respond extemporaneously. If you just attempt a superficial imitation of this, then it is no more than the puerility of a child behaving thoughtlessly toward an adult.

[7-6]

When you arrive at the deepest place there is no “deep” (深) and at the most sublime place there is no “sublime” (妙). It is a great rest and relaxation (大休歇) and a great calm and peace (大安穩). Here, even the finest dust does not stir. Just guard the state of effortlessness. Ordinary beings and sages cannot fathom it. When all the virtues (萬德) can no longer reach it you can be entrusted with begging bowls and a sack.

(*Yuanwu's Essentials of the Mind*)²³⁹

到極深處하야는 無深하며 極妙處하야는 無妙하야 大休歇大安穩하야 不動
纖塵하고 只守閑閑地하야 凡聖이 莫能測하며 萬德이 不將來然後에 可以分
付鉢袋子也니라 (圓悟心要)

You can inherit the orthodox transmission of the buddhas and

patriarchs only if you perfectly experience the state of effortlessness in no mind and no thought, which is the extremely deep and extremely sublime great state of rest and relaxation and calm and peace. If you falsely claim that you've attained the Way with discursive awakening—a state of distraction where you still have mind and still have false thoughts—and try to transmit the Dharma, then this claiming-attainment-without-having-yet-attained and claiming-experience-without-having-yet-experienced [the Way] will destroy the Buddhist clan.

[Lecture Sermon]

If you attain the ultimate state of no mind that is deeper than deep, then you will reach that state where nothing can be called deep or sublime. Even the buddhas and patriarchs all become unnecessary. Everyone is unable to rest because they can't obtain something. If there is a person who doesn't need even buddhas and patriarchs, then who could be more peaceful than him? A greatly liberated perfected being who has attained the ultimate state is unconditioned and has nothing left to do. It is simply relaxing and serene. This is protection.

That state of being simply relaxed and serene is not something that normal people or even sages can dare to estimate. In that spot even the thirty-two major and eighty minor marks, which are the virtues of the Buddha, are just like a lump of excrement. When you arrive at this spot, even the mark of virtue (德相) attained by cultivating yourself for many billions of kalpas cannot be established. Unless you are a person of great liberation who thoroughly awakened to self-nature, attained the ultimate enlightenment, and is simply relaxing and serene with nothing that you are doing or left to do, in the Seon school we do not transmit the Dharma to you. If there is something left to protect and cultivate, then that is not a true form of protection practiced in the Seon school.

To claim that you attained without actually attaining and that you have awakened without having actually awakened corresponds to the great sin of making false claims [about one's attainments], a *pārājika* offense.²⁴⁰ Some say, unable to thoroughly attain no mind, one cannot

completely remove false thoughts but calls it seeing one's own nature, and post-awakening protection is the gradual removal of this false mind. However, if you examine the words of the old buddhas and old patriarchs, the thorough attainment of no mind is called seeing one's own nature, and the great state of no mind where there is nothing left to do because no false thoughts are produced is called protection. If you prattle on in a loud voice about things that contradict the intent of the old buddhas and old patriarchs, how could this not be the great sin of making false claims [about one's attainments]? Although you did not engage in murder, sexual intercourse, or theft, you ruined our Buddha Dharma by lying. It is clear that you are a great traitor.

[7-7]

When you arrive at the state of no mind all false thoughts and habits of consciousness are collectively brought to cessation and discursive views and discursive obstructions all vanish. What else is there to do? Therefore, Nanquan²⁴¹ said, "The ordinary mind is the Way." (*Yuanwu's Essentials of the Mind*)²⁴²

到無心地하면 一切妄念情習이 俱盡하고 知見解礙가 都消하니 更有甚事
리오 故로 南泉이 云平常心이 是道라하니라 (圓悟心要)

Here, ordinary mind refers to the great state of no mind where false thoughts, habits of consciousness, discursive views and discursive obstructions have been totally exhausted. Deluded blind beings mistake this for the typical living being's mind, which is subject to birth and death, such as afflictions, false thoughts, and so on. This is truly a crazy sight like claiming south is north.

[Lecture Sermon]

Commonly, when they say "Everyday mind is the Way," they ask, "Is everyday mind not the kind of mind that thinks about Busan or Seoul, or eating when hungry and wearing clothes when cold?" That is something they say because they don't know everyday mind even in their dreams. And that is why Venerable Yuanwu said, "The

thorough attainment of the state of no mind and achieving ultimate enlightenment is everyday mind.” To truly have nothing left to do and nothing that you are doing by thoroughly attaining the state of no mind—this kind of mind is called everyday mind. A mind wherein false thoughts boil like porridge is not what we are calling everyday mind. I fear some may treat me like a heretic, saying, “The mind you use routinely in daily life is itself everyday mind, so how could it be referring to a mind that is unconditioned and has nothing left to do?” But did Venerable Yuanwu not clearly show that the ultimate state of no mind where all false thoughts and habits have been cut off is everyday mind?

Someone used to often use the words “everyday mind,” so I asked him what that everyday mind is. His answer was that it is the mind that does this and that all day. What a laughable story! That is not everyday mind. It is the mind of false thoughts that appears, disappears, and judders. They talk of seeing their own natures when in fact false thoughts remain and refer to the mind that appears and disappears as everyday mind. How could it be perverted in such a way? There are many, innumerable people who have this perverted view. Real everyday mind, as explained by Venerable Yuanwu, is the great state of no mind where all false thoughts and karmic consciousness is cut off. Referring to the great state of no mind, Venerable Mazu used to always say, “Everyday mind is the Way,” and Venerable Nanquan used to mention the everyday mind. You must never ever thoughtlessly interpret their words and call the mind of afflictions and false thoughts that appears, disappears, and judders everyday mind. If you call such a mind everyday mind, then does that mean the Buddha also lived with a mind of false thoughts?

[7–8]

If you arrive at the ordinary state of great calm and peace, then there will clearly be nothing to be gained—not even as much as fine dust or a mustard seed. Whatever the occasion may be you go with the flow and remain calm and peaceful. You will truly be a perfected being with

no mind. Protect this no mind and ultimately not even the Buddha will exist. What then are you calling a living being? Bodhi too cannot be established. What then are you calling afflictions? You swiftly reach eternal liberation and stay spontaneous at all moments. You see food, you eat food. You see tea, you drink tea. Even if you are in the middle of a hustling and bustling market, it is as if you are in the quiet mountain and forest. From the beginning there are no dualistic views. Suppose you are seated on top of the lotus pedestal, you again do not show happiness. Even if you are imprisoned in the nine springs below, you again do not show antipathy. (*Yuanwu's Essentials of the Mind*)²⁴³

到至實平常大安穩處하면 了無纖芥可得하고 只怎麼隨處輕安하나니 眞無心
道人也라 保任此無心하야 究竟에 佛亦不存이어니 喚甚麼作衆生이며 菩提
도 亦不立이어늘 喚甚麼作煩惱리오 憊然永脫하야 應時納祐하야 遇飯喫飯
하며 遇茶喫茶니라 縱處闌闌하야도 如山林하야 初無二種見하야 假使致之
蓮華臺上하야도 亦不生忻이요 抑之九泉之下하야도 亦不起厭이니라 (圓悟
心要)

The samadhi of great serenity, unobstructed and free, of the perfected being with no mind is the protection [of no mind] and the nurturing [of the holy embryo]. This is life after the attainment of ultimate enlightenment, the cessation of false thoughts and experiencing of true [thusness].

[Lecture Sermon]

The great state of no mind where all false thoughts have been cut off is the state of great calm and peace and the great experience of liberation, which is not obstructed by anything. This is precisely the experience of the perfected being of no mind and everyday mind. That protection refers to the protection of this no mind has been clearly shown by Venerable Yuanwu. The liberated perfected being who has attained the state of no mind is free and spontaneous and in accordance with the causes and conditions of the moment. How is he free and spontaneous? When it is time to eat food he eats food. When it is time to drink tea he drinks tea. Then, do we not eat and drink tea? Outwardly, we are

the same, but the ordinary person eats food and drinks tea within all kinds of false thoughts. A liberated perfected being eats food and drinks tea in the great state of no mind, great state of having nothing left to do, great state of liberation, and state of great calm and peace where all false thoughts have been abandoned. Only in such a state can you know the taste of food and tea. How could someone enwrapped in afflictions and false thoughts like boiling porridge properly know the taste of tea and food? If you want to properly hold a spoon, properly eat food, properly know its taste, properly hold a tea cup, properly drink tea, and properly know the taste of tea, then you must have a proper awakening and achieve great liberation. Before that, you cannot properly hold a spoon or properly hold a tea bowl. There is something that I always say:

“What does it mean to be a proper monk? A person who knows how to properly hold a spoon and properly hold a tea cup—that person is someone who has achieved meditative work.”

Such a person is ordinary on the outside. At times he will lose his temper and get excited about trifles like a child. But his mind is always calm, peaceful, and indifferent in the great state of liberation. That great, inconceivable experience of liberation is protection. If there is still something left that requires cultivation and learning, then that is not seeing one's own nature, no mind, or protection. Also, if you detest bustle and prefer quietude, then that too is not a proper awakening. Someone who has had a proper awakening does not know quietude even in a quiet place and does not know bustle even in a bustling place. A person who has transcended both quietude and bustle is someone who has attained a proper awakening. How could a person who has attained a proper awakening and is protecting no mind not have just quietude and bustle? Ultimately, while in no mind, you seek the Buddha but do not find the Buddha and seek the patriarchs but do not find the patriarchs. Even when praised as a sage, there is no sign of delight. Even after falling into and being subjected to various forms of suffering in hell, you will ultimately have no mind and not detest it. Only if you thoroughly attain no mind this way and your mind is

expansive, unobstructed, and spontaneous can you be called a liberated perfected being.

Let's once again tidy up what we've covered earlier. The unobstructed, free, spontaneous, and great samadhi of serene concentration of the perfected being of no mind is [post-awakening] protection. Venerable Yuanwu clearly showed that this is the nourishing of the holy embryo. This is the life of a person who has properly seen his own nature, that is, a person who thoroughly realized his self-nature of true thusness by completely removing all afflictions and false thoughts. Commonly, there are many who, when a clear and pure experience briefly manifests and views seem a bit clearer, misunderstand and mistake this for seeing their own nature. But that is not seeing one's own nature. The great state of no mind, which transcends the experience where all false thoughts have been completely cut off and even the trace of false thoughts being cut off have vanished, an experience that is extremely pure like the blue sky—this state is a true [experience of] seeing one's own nature and ultimate enlightenment.

Also, there are those who misunderstand the process of gradually removing false thoughts as protection. But, to protect is to live your free and spontaneous life in no mind where false thoughts have been completely removed. What buddha and what patriarch called the state where false thoughts remain seeing one's own nature and protection? This is not the personal opinion of Venerable Yuanwu. This is something he said after carefully consulting the writings and intent of the Buddha and the patriarchs and also based on his own awakening. You must bear in mind that the free and spontaneous life of the great state of no mind where there is no great need to rest is true protection.

[7–9]

Stand on top of the true ground of self-nature. When you arrive at that place that is calm and peaceful and where there is nothing left to do, in the mind there is no more pointless meditative work (工夫). Continuous and without end, not even a thread's worth of space for contaminants is allowed. Motionless and serene, even buddhas and patriarchs cannot

know it and demonic beings cannot lend support to it. This is to be free in great non-abiding liberation. Even if endless kalpas go by, it remains changeless and just as it always was. How could there again be conditioning by objects? (*Yuanwu's Essentials of the Mind*)²⁴⁴

脚踏實地하야 到安穩處時엔 中無虛假底工夫하야 綿綿不漏絲毫하고 湛寂凝然하야 佛祖莫知요 魔外無提라 是自住無所住大解脫이니 雖歷窮劫하야도 亦只如如地어니 況復諸緣耶아 (圓悟心要)

The experience of great liberation, which has remained changeless and just as it always was for a million billion kalpas, is the everyday work of the person with no mind and bliss.

[Lecture Sermon]

Because seeing one's own nature is the great experience of no mind, the great experience of liberation, and ultimate enlightenment where all false thoughts have already been completely removed, there cannot be any more useless meditative work. There can only be the samadhi of true thusness (眞如三昧) and ocean seal samadhi (海印三昧) that was actually experienced by the Buddha and the patriarchs. Once this samadhi is attained, it can never be lost. So, even if a million billion kalpas pass, a single thought remains unmoving just as it always was. The experience of [a thought that remains] unmoving, just as it always was, is the great state of no mind where not a hair's breadth of false thoughts arise. This pure and undefiled experience—a proper awakening to self-nature—cannot be known even by the Buddha or the patriarchs.

There is something you must bear in mind here. This is not to say that you should withdraw, saying, “If even the Buddha and the patriarchs cannot know it, then how dare I say that I know it?” You must know that experience that not even the Buddha and the patriarchs can know. It means all knowledge and understanding cannot reach it and are not permitted. It does not mean you are allowed to not know it. If anyone who sees his own nature, firmly realizes ultimate enlightenment, great nirvana, and great no mind, then not even the

Buddha or the patriarchs can take a peek at it. How much more so demons and heretics? That great state of no mind where there is no seeking the Buddha or the patriarchs is called the great experience of liberation where one does not dwell. For a million billion kalpas, that experience will remain just as it always was, unchanging. It is forever a free and spontaneous experience. This is the experience of someone who has properly awakened in the state of truth, the true experience of someone who has seen their own nature.

If you are not like this, then that is neither awakening nor seeing one's own nature nor protection. Those who claim to have had an awakening despite false thoughts remaining or those who call the gradual removal of false thoughts after awakening post-awakening protection are not examining the words of the old buddhas and old patriarchs the right way and thoughtlessly speaking nonsense. When based on the right view of the old buddhas and old patriarchs, seeing one's own nature is the actual experiencing of the great experience of no mind, the great experience of nirvana where all false thoughts have been completely cut off. This is awakening. Also, freely and spontaneously enjoying the various daily affairs in that great experience of no mind after seeing your own nature, that is post-awakening protection. If you are making effort to supplement something lacking, that is neither a proper seeing one's own nature nor real meditative work nor protection. That kind of seeing one's own nature and protection cannot in any way compare with real seeing one's own nature and protection.

[7–10]

If not even a single thing remains in the mind, then, on the spot, you become a tree or stone-like person with no mind. As if dim-witted, you do not produce determinations [of objects].²⁴⁵ Continuously nurturing [the holy embryo], you come to view birth and death with a strong sense of nothing-to-do idleness. You will then possess the same viewpoint as Zhaozhou, Nanquan, Deshan, and Linji. Resolutely protect [no mind] by yourself and firmly stand in this unborn and unconditioned state of great bliss. (*Yuanwu's Essentials of the Mind*)²⁴⁶

心中에 不留一物하면 直下에 似箇無心底人하야 如癡似兀하야 不生勝解라
 養來養去하야 觀生死하되 甚譬如閑하야 便與趙州南泉과 德山臨濟로 同一
 見也니 切自保任하야 端居此無生無爲大安樂之地니라 (圓悟心要)

To protect [no mind] is to be leisurely and spontaneous in the experience of liberation, the unborn and unconditioned state of great bliss.

[Lecture Sermon]

The experience of there being nothing left in the mind refers to the great experience of no mind and the great experience of liberation where you cannot find not only false thoughts but also the Buddha or the patriarchs and where not even views such as the Buddha or truth remain. A person who is in the great state of no mind does not produce miscellaneous afflictions and false thoughts and also confident discursive views (i.e., determinations of objects). Externally, they seem to resemble insentient things or slow and foolish people. However, this person freely and spontaneously lives in the great experience of no mind and nourishes the holy embryo. Even if a million billion kalpas pass, he will be in the great experience of liberation, which will not change in the slightest bit. To him, life and death are trivial matters.

He will attain the same experience as Venerable Linji, Zhaozhou, Nanquan, Deshan, Linji [sic], and so on who are revered as great patriarchs, remain in the same world, and live there. Only such a person can be said to be a person who is practicing protection. He will attain the realization of the truth that all dharmas are unborn. All the various dharmas will not be produced. Not even the view of the Buddha or the truth will be produced. Here, there is nothing left to do. All Dharmas have been attained. There is no place to establish the view of the Buddha or the view of the Dharma. There is no place to establish the Buddha or the patriarchs. So, what is there left to do? Since there is nothing left to do, the entire universe is a peaceful, great state of bliss. Only such a person can be a greatly peaceful person. If false thoughts or desires remain and there are things to learn and make effort to achieve, then that cannot be the unborn and unconditioned. Such a person will

always have something left to do. It will press his mind and endlessly cause it to judder. Only those who have thoroughly experienced the unborn can be in the experience of the unconditioned and be greatly peaceful. This is true post-awakening protection.

Although you claim to have attained awakening, if false thoughts are still produced and if you are struggling with the produced afflictions and false thoughts, and you call that protection, then that is just you beating around the bush and being nonsensical. A person with such views is just like someone who is sitting inside a thorny bush. Although he claims to have attained awakening, the constantly rising afflictions and false thoughts will sweep over him from all sides like annoying thorns. How can his seat be comfortable? That is neither awakening nor protection. Real awakening is the attainment of the great unborn, great no mind, and great nirvana. Only such a person will become a leisurely perfected being liberated from everything, enjoy great bliss and great freedom, and practice protection. Removing false thoughts, controlling afflictions, simultaneously cultivating meditation and wisdom and so on are not protection. Please don't fall into the poison-like heresy that kills people. Please follow the right view properly transmitted by the old buddhas and old patriarchs.

[7–11]

When you instantly and thoroughly penetrate to the profound state wherein not a single thought is produced and both past and future are cut off, this is like the bottom of the bucket falling out. In this [blissful state]²⁴⁷ of the bottom of the bucket falling out you stand firmly in the landscape of the original ground, clearly see your original face, and no longer doubt the tongues of the old venerables. After you push [this blissful state] down and place it under your control, you nourish it with no mind (無心) and doing nothing (無事). Throughout the entire day there is no such thing as pointless meditative work. From moment to moment your mind does not get attached to objects and your steps do not dwell anywhere. This is an accomplished patch-robed monk. (*Yuanwu's Essentials of the Mind*)²⁴⁸

到一念不生하고 前後際斷處하야 驀然透徹하야 如桶底脫하야 有歡喜處하면
極奧極深하야 踏著本地風光하며 明見本來面目하야 不疑天下老和尚의 舌
頭니라 坐得斷把得住하야 以無心無事로 養之라 二六時中에 無虛過底工夫
하야 心心不觸物하며 步步無處所하나니 便是箇了事衲僧也니라 (圓悟心要)

To nourish the holy embryo with no mind and doing nothing, that is, to abruptly have a great awakening in the profound state where not a single thought is produced—this is the clear-eyed patch-robed monk's inconceivable post-awakening protection [of no mind], into which even the buddhas and patriarchs cannot take a peek.

[Lecture Sermon]

“Not a single thought is produced” means not only the coarse false thoughts of the six coarse characteristics of the mind but even the subtle false thoughts of the three subtle characteristics of the mind are not produced. Therefore, the tenth-stage [of bodhisattvahood] and equivalent enlightenment are not [instances of] “not a single thought is produced” (一念不生). This is because the subtle ignorance of the eighth *ālaya* consciousness remains just as before. Only after you transcend the tenth stage and equivalent enlightenment and achieve perfect enlightenment can you clearly see the original ground (本地), that is, the original face of self-nature. Since the sermons of all the old great venerables are spoken after they attain ultimate enlightenment and while they are in the samadhi of great serenity (大寂三昧), those who have not achieved the samadhi of great serenity cannot properly understand them. They can hear the sounds, but they cannot know the precise meaning. So, they are always distorting the sermons with their respective views and cogitations.

However, if you listen to the sermons after attaining ultimate enlightenment and entering the same samadhi of great serenity, even if you wanted to, there is no way you can doubt them. Like the sun shining on a clear day, they are too clear. Such a person can cut off not only the Dharma realm in ten directions but even the Buddha and the patriarchs on the spot. After they attain such an experience, they live

freely and spontaneously and nourish the holy embryo. That is to say, they long preserve that state to which they have properly awakened. To long preserve that state also refers to nourishing it with the state of no mind (無心) and having nothing to do (無事). It does not refer to striving and making effort because there is something that is in need of guarding and defending. This experience of post-awakening protection, which is great liberation, is a sublime experience that not even the view of the Buddha or view of the Dharma can desire. If you set aside this sublime experience and make wild speculations and cogitations about this and that with a karmic consciousness subject to afflictions and false thoughts that are in disarray, this is just like a blind person commenting on a painting.

If you are blind, then you should desperately want to open your eyes. What on earth do you think you are doing, seated with eyes slightly closed and talking about black and blue, appropriate and inappropriate? This kind of commentary made by a blind person has no value whatsoever. You should make effort to practice meditative work through which you can see your own nature and thoroughly attain no mind. You should avoid at all costs the evaluation of the experiences of good teachers and wild speculations and objections about what happens after awakening.

[7–12]

Like a person of great death, only if you come back to life after you cease to breathe can you know that [the state of no mind] is as vast as the great void. Only then can you tread the real ground.²⁴⁹ Have a profound experience of this [great death] and nonchalantly reach the clear and open road. Not until you know and understand nothing can you hit the mark every time²⁵⁰ and dynamically turn things around like well-greased wheels. Never again will you experience the interference of objects nor will you ever have places to go. If you want to do something, you do it. If you want to go, you go. What gain or loss could there be [in this state]? Perfect above and thorough below, everything is integrated [in this state] all at once. How could one easily work on and dwell in this profound

experience of no mind? Only someone like this—a great being who is beyond measure²⁵¹—can do it. (*Yuanwu's Essentials of the Mind*)²⁵²

直似大死底人하야 絶氣息然後에甦醒하면 始知廓同太虛하야 方到脚踏實地니라 深證此事하야 等閑蕩蕩地하야 百不知百不會하나니 纔至築著하면 便轉輾轉이라 更無拘制하며 亦無方所하야 要用使用하며 要行便行하나니 更有甚得失是非이리오 通上徹下하야 一時收攝하나니 此無心境界는 豈容易履踐湊泊이리오 要須是箇人始得다 (圓悟心要)

Post-awakening work (悟後履踐) lies in the natural and spontaneous experience of the great state of no mind after a profound experience of awakening. Only a leisurely, unconditioned perfected being who is beyond learning (絕學無爲閑道人)—one who has [experienced] the great death and returned to life—can do this.

[Lecture Sermon]

If you diligently practice meditative work, then you will taste the experience of no mind where the afflictions and false thoughts that had continued ceaselessly vanish. However, only when you completely leave even that experience of no mind can it be real meditative work. If you settle in the experience of no mind, that is not real awakening. According to an old saying, “Do not call no mind the Way since even in no mind a great barrier still remains.” Even if you awaken to no mind, if you settle in the experience of no mind, they say this is not seeing one’s own nature, that is, not awakening. Should you then be saying that you saw your own nature and awakened to the Way while afflictions and false thoughts are still coming and going because no mind has not yet been attained? Like calling south north because you became ill while practicing meditative work, this is a great delusion and misperception. If you are a person who has properly attained awakening, you experience no mind where, like a dead corpse, all the various false thoughts have fallen away. Also, you do not settle even in this experience of no mind. You calmly go beyond it. From the dead corpse-like thorough experience of no mind, opening your eyes and attaining awakening in such a deep state is seeing one’s own nature. Finally, at

that moment the state of awakening will open up like boundless space. When you see from the perspective of proper awakening, even that great empty space will be no bigger than the eye of a needle. Even the Buddha said:

“Upon seeing the production of endless dharmas in boundless space from within great awakening, they were like a single bubble appearing on the surface of water.”

When you see from the state of awakening, the sky is no more than a small bubble on top of the ocean. Can we compare the great ocean and a small bubble? The boundless ocean of awakening is truly inexplicable and since it is inexplicable, if you explain it, it becomes a lie. It cannot be expressed with words or made manifest in form, so if you want to know the taste of water there is no choice but to taste it for oneself. Only if you awaken for yourself is it knowing. Before awakening, even if a thousand buddhas appear in the world and explain it until the end of time, not even a hair tip of it can be explained.

A person who has attained such a deep experience of no mind from the outside will resemble a fool who doesn't know anything. But, if someone asks about the Dharma or encounters difficulties, he will easily solve them with fast and agile skills that even lightning couldn't keep up with. A person like this is a person who died a great death and came back to life. You must live like this. A life in which you smile a bit and cry a bit while still inside false thoughts like a blind person who is constantly bumping into this and that and falling and tumbling even in the middle of the day—how can we call this life? If it is a person who has his eyes open, then why would he fall and why would he be restricted? A person like this enjoys a state of freedom and spontaneity that treats even a clump of grass and lump of dirt, like gold, with respect. For such a person of great freedom how could there be gain and loss, or right and wrong? In a word, this person can completely reveal all truths in their entirety and can clearly see all experiences and all sermons in a small speck of dust.

How can we achieve and protect this experience of no mind and great experience of nirvana? You must completely cut off even

the fundamental ignorance of the eighth *ālaya* consciousness. Even the tenth-stage [bodhisattva] and [bodhisattva] of equivalent enlightenment are people climbing up on ladders and stairs, so it is only possible if you are a transcendent person who has completely transcended even the tenth stage and equivalent enlightenment. The free and unhindered life of a liberated person is only allowed to a person who has come back to life by going beyond all afflictions and false thoughts and even the experience of the buddhas and patriarchs. How nonsensical would it be to speak of and imitate being free and unhindered without being able to first go beyond the Buddha and the patriarchs?

[7–13]

Take a direct shortcut to the source of mind-nature and never again rely on anything. Escape from discursive views and obstructions of understandings and don't be constrained by the two extremes of purity and impurity. Have the transcendent experience of the unsurpassed true tenet and work (履踐) on the unconditioned and unconstructed. (*Yuanwu's Essentials of the Mind*)²⁵³

直截根源하야 更無依倚하고 脫却知見解礙하며 不拘淨穢二邊하야 超證無上眞宗하야 履踐無爲無作이니라 (圓悟心要)

Having the transcendent experience of the unsurpassed true tenet in no mind and no thought and working on the unconditioned and unconstructed—this is the post-awakening protection [of no mind] and the orthodox transmission of the buddhas and patriarchs.

[Lecture Sermon]

If you awaken to the source of self-nature, then there is nothing you rely on. You do not rely on the Buddha, the patriarchs, or even the Dharma. You also liberate yourself from wisdom and discursive views, all of it. Then this becomes pure no mind. If you settle in there, then that purity immediately becomes dirt. You must not settle even in that speckless sky-like pure experience and go swiftly beyond, and only

then is that a truly proper state of awakening. When a pure experience devoid of false thoughts appear, a person who is not aware of this becomes trapped in that purity. That is not seeing one's own nature and not sudden awakening and not a proper awakening. Only those who have destroyed and transcended that experience as clean as the sky can become a truly, properly awakened person. Only such a person has the knowhow necessary to be free and spontaneous. Such a person does nothing and has nothing left to do. Since he has attained everything, what could there be left to do? To continue this life of peace, freedom, and spontaneity is to properly practice true protection. Since you need to go beyond even an experience as pure as the sky, what need is there to speak of afflictions and false thoughts swarming around like a very cloudy day?

[7-14]

If you perfectly experience self-nature in a single thought moment and continue to practice self-cultivation from thought-moment to thought-moment, cultivation is non-cultivation (無修) and construction is non-construction (無作). In all experiences do not be attached, do not be bound by the karmic conditions of good and evil, and attain great liberation. After your death swiftly attain liberation by yourself. The road ahead will be clear. From one kalpa to another and one life to the next you will not delude yourself. (*Yuanwu's Essentials of the Mind*)²⁵⁴

若一念圓證하야 念念修行하면 以無修而修하며 無作而作이라 於一切境에 不執不著하야 不被善惡業緣縛하야 得大解脫하나니 到百年後에는 儼然獨脫하야 前程이 明朗하야 劫劫生生에 不迷自己니라 (圓悟心要)

Post-awakening cultivation begins after you attain the ultimate state of no mind by perfectly experiencing self-nature. This is spontaneous liberation (自在解脫) and spontaneous samadhi (自在三昧).

[Lecture Sermon]

In experiencing [true thusness], there are perfect experiencing of [true thusness] (圓證) and partial experiencing of [true thusness] (分證).

All the buddhas and patriarchs completely awaken to everything and reach [true thusness] and that is why it is called perfect experiencing of [true thusness]. The various sages including the tenth-stage bodhisattva reach [true thusness] little by little and partially according to their meditative work and that is why it is called partial experiencing of [true thusness]. Here, “experiencing [true thusness]” refers to the perfect experiencing of [true thusness] and not to the partial experiencing of [true thusness]. If you mistake this for the partial experience of [true thusness] of the sages at the level of the three sages and still on the path, then this is the same as regarding discursive awakening as seeing one’s own nature.

Seeing one’s own nature in the Seon school refers to experiential awakening, that is, perfect experiencing of [true thusness]. You may think, “If you see your own nature, you completely experience everything, so what further self-cultivation is necessary?” Because of the expression, “self-cultivation” some may be misled into thinking, “Could it be that even after awakening self-cultivation is necessary?” However, post-awakening cultivation is not the conditioned practice (有爲行) that we imagine it to be. No matter how much you practice self-cultivation there is no self-cultivation. Whatever you do, there is no doing. If we have to put it into words, we use the expressions “practicing self-cultivation” and “doing,” but there is nothing being practiced or done. It is not called “practicing self-cultivation” and “doing” because there is something left that needs to be cultivated and done. The continuation of the free and spontaneous life that transcends everything is simply being expressed as “self-cultivation.”

Such a person does not become attached to any experiences. What can he become attached to and what experience could he be affected by? He does not get trapped in the net of right and wrong, good and bad. A sublime, inconceivable experience of great liberation is all it is. A person who has properly seen his own nature in such a way will forever never delude himself even after a million billion kalpas pass and will always be in the state of the samadhi of true thusness, which is immovable, just as it always was. Even if he is reborn a million billion times, a person who

has properly awakened to his self-nature will not change in the slightest bit. The sky may fall, but an awakened one will never change. Only if you experience such a deep experience is it seeing one's own nature and sudden awakening and post-awakening protection. Therefore, "post-awakening cultivation," "post-awakening protection," and "nourishing the holy embryo" are not conditioned practices but rather the free and spontaneous samadhi and liberation of a leisurely perfected being who no longer has anything to do because he has perfectly experienced self-nature.

[7-15]

Nanyue said, "It is not that cultivation and the experience [of awakening] do not exist, but there cannot be such a thing as pollution." This cultivation of the unpolluted (不污染) can be said to be perfect cultivation (圓修). Where, then, could we attach the word "cultivation"? The awakening-experience of the unpolluted can be said to be perfect awakening-experience (圓證). Where, then, could we attach the word "awakening-experience"? This being the case, you cultivate but this is non-cultivation (無修). Sweeping the floor and lighting incense is all a Buddhist ceremony. Again, how could we abandon this? Just don't be attached to "cultivation" and "awakening-experience." Even the ninth stage [of the bodhisattva] is ineffective—how much more so the tenth stage? Even though [bodhisattvas] who have attained equivalent enlightenment provide sermons as [commonly] as clouds rise and raindrops fall, they are chided by Nanquan and they all contradict the great Way. How could you compare the contemplation of the tenth-stage bodhisattva and our tradition and debate their merits and demerits? (*Boshan's Words of Admonition*)²⁵⁵

南岳이云 修證即不無나 污染即不得이라하니 即此不污染之修는 可謂圓修니 還著得箇修字麼아 即此不污染之證이 可謂圓證이니 還著得箇證字麼아 如此則終日修而無修하야 掃地焚香이 皆悉無量之佛事어늘 又安可廢리오 但不著修證耳이니라 九地도 尙無功用이어늘 況十地乎아 乃至 等覺이 說法을 如雲如雨하야도 猶被南泉呵斥하야 與道全乖어늘 況十地觀照가 與宗門而較其優劣이 可乎아 (博山警語)

The Sixth Patriarch said, “Always just give rise to right views in your own mind and afflictions and defilements will always fail to pollute. This is to see your own nature.” (*Platform Sutra*)²⁵⁶

In this way the unpolluted is only possible after you thoroughly experience the ultimate state of no mind. Even the tenth-stage of bodhisattvahood and equivalent enlightenment cannot emulate it. Therefore, Yuanwu said, “The state of effortlessness (閑閑地) . . . in the ultimate state of no mind cannot be polluted.”²⁵⁷

Therefore, Nanyue’s cultivation and awakening-experience of the unpolluted is the work (履踐) of the ultimate state of the unconditioned and unconstructed, which transcends the tenth-stage of bodhisattvahood and equivalent enlightenment. The perfect awakening-experience of the unpolluted is something that only buddhas can complete and the life-vein of the orthodox transmission of our tradition which is fully endowed with the Tathagata’s clear eye.

[Lecture Sermon]

Chan Master Boshan Wuyi is a Ming dynasty monk who belongs to the Caodong lineage. This text was cited from his *Words of Admonition for Investigating Chan* (參禪警語). *Words of Admonition for Investigating Chan* is not a writing from the golden age of Chan, the Tang and Song dynasties, but it clearly reveals the essentials of Chan and accurately points out its various problems, so it is considered second to none in the Chan school. Concerning post-awakening protection, it also says the same thing as Venerable Yuanwu. When Chan Master Nanyue Huairang visited the Sixth Patriarch, Great Master Huineng, the Venerable Sixth Patriarch asked, “What is this thing that has come to me?” He could not reply. After struggling with it for eight years, he replied, “It is not correct to even call it a thing.” Venerable Sixth Patriarch then asked, “Is there experiencing [true thusness] by practicing self-cultivation again?” Venerable Nanyue replied, “It is not that there is no awakening through self-cultivation, but there can be no pollution.”

Many people misunderstand this. There are many who mistakenly

think, “After the Venerable Sixth Patriarch recognized Nanyue, Venerable Nanyue said ‘It is not that there is no awakening through self-cultivation,’ so Venerable Nanyue recognized the validity of removing false thoughts and experiencing something new and could this not be post-awakening protection?” In response, Venerable Boshan showed that self-cultivation at the stage of the real is not something you cultivate and experience.

Attached to the “cultivation” that Venerable Nanyue mentioned is the condition of “unpolluted” (不污染), that is, “unsullied.” You have to go beyond the tenth stage and equivalent enlightenment for it to be unpolluted. Up to the tenth stage and equivalent enlightenment it cannot be unpolluted. So, a cultivation and awakening that is unsullied is the practice of the perfect experiencing and perfect cultivation of [true thusness] which completely transcends the tenth stage and equivalent enlightenment. In actuality, you cannot attach the words cultivation or experience to them. They were expressed that way because we had to put them into words. They do not refer to the practice of doing more learning and cultivation.

Post-awakening cultivation is the daily life after perfectly experiencing [true thusness]. In the winter you wear padded clothing and in the summer you wear linen. When you are hungry you eat food and you offer prayers to the Buddha when it has to be done. Daily affairs in their current form are the immeasurable offerings to the Buddha. Even in doctrinal learning they say, if you attain the eighth immovable stage, you enter the rank of the effortless (無功用位) where no more effort is necessary because coarse false thoughts have been cut off. Seeing one’s own nature in the Seon school goes beyond even the tenth stage and equivalent enlightenment. What need, then, could there be for learning and cultivation?

In the Seon school, even the experience of the eighth-stage bodhisattva is not considered a proper awakening. And that is why they used to say, “Not doubting words and phrases is a great illness,” grasp a club, and urge people to “answer properly.” This too is a difference between the Seon school and the Doctrinal school. In the Doctrinal

school they say, “The eighth stage and above is effortless, so you will automatically, without making any further effort, head down the path of attaining buddhahood while living a free and spontaneous life.” In the Seon school we deny this, saying, “There is something beyond the path.” This is because, according to the method of the Doctrinal school immeasurable time is needed until one attains buddhahood. And that is why in the Seon school, for the purpose of instantaneously attaining the perfect fruit of buddhahood, even if you’ve entered the effortless stage, we give you a critical phrase (*hwadu*), urge you to answer, and ask you to make ferocious effort. Not only the eighth stage but, from the perspective of the Seon school, even the tenth stage and equivalent enlightenment are not cases of properly seeing your own nature. Therefore, we say, “Tenth-stage [bodhisattvas and bodhisattvas of] equivalent enlightenment preach the Dharma like clouds forming and rain falling, but when it comes to seeing nature it is as if they are seeing with their eyes covered with silk.” Therefore, the cultivation-experience mentioned by Venerable Nanyue is the cultivation-experience of someone who has gone beyond the tenth stage and equivalent enlightenment and perfectly experienced [true thusness]. We can see that this is the spontaneous practice of the unconstructed (無作), unconditioned (無爲), and uncultivated (無修).

[7–16]

You clearly awaken to this mind in a state where not even a single [false] thought is produced. Empty and numinous. Silent and illuminating. Internally and externally brilliant, this is the only truth. Whatever you do everything is achieved from beginning to end. This is the adamant perfect essence of great liberation (大解脫金剛正體). You must first clearly awaken to this mind and afterwards cultivate all good deeds. Maintain this mind and there will no longer be self and other or love and hate. There will no longer be grasping and rejecting or gain and loss. You will gradually nurture [your embryo]. So-called principle (理) requires sudden awakening and phenomena (事) requires gradual cultivation. Transcend all false objects and abruptly become clear and afterwards

carry out all good deeds and benefit sentient beings. (“Reply to Minister Hu: Admonishment to Do Good and Awakening to Nature,” in *Yuanwu’s Essentials of the Mind*)²⁵⁸

於一念不生處에 明悟此心이니라 虛而靈寂而照하야 內外洞然하야 唯一眞實이니라 便能隨所作爲가 皆是透頂透底하야 大解脫金剛正體也니 要須先了悟此心然後에 修一切善이니라 平持此心하야 無我人無愛憎하며 無取捨無得失하야 漸漸長養하나니 所謂理須頓悟요 事要漸修니라 離諸妄緣하야 儼然澄淨然後에 奉行一切善하야 饒益有情이니라 (圓悟心要, 答胡尚書悟性勸善文)

This is the perfect awakening-experience and perfect cultivation that benefits sentient beings through the carrying out of all good deeds after clearly and thoroughly attaining awakening in a state where not a single thought rises and after attaining great liberation that is empty, numinous, and silently illuminating. The phrase “Principle (理) requires sudden awakening and phenomena (事) requires gradual cultivation” in this sermon is often confused with Guifeng’s sudden awakening followed by gradual cultivation. But, as for Guifeng’s sudden awakening, there are still false thoughts in the mind (心中有妄), so his gradual cultivation is the elimination of false thoughts in the mind (心中除妄). As for Yuanwu’s sudden awakening, there are no false thoughts in the mind, so his gradual awakening is actually just practicing good deeds (事上修善). Guifeng’s gradual cultivation is the elimination of karma (除業). Yuanwu’s gradual cultivation is the accumulation of good deeds (積善). They are both identically called “sudden awakening followed by gradual cultivation” (頓悟漸修), but their content is as different as north and south. [Yuanwu] calls the practicing of good deeds “gradual cultivation” because all good deeds cannot be carried out simultaneously. Yuanwu’s post-awakening cultivation is always the cultivation of the unpolluted after the perfect awakening-experience of great liberation (大解脫圓證). Therefore, in reality it is perfect cultivation (圓修).

In his *General Preface* Guifeng offered this definition: “As for sudden awakening followed by sudden cultivation, not even a single

[false] thought is produced and past and future are cut off.”²⁵⁹ But, if you become attached to the idea of “not even a single [false] thought is produced,” then this is not proper awakening and not true no mind.

Therefore, the post-awakening protection [of no mind] (悟後保任), which is the orthodox transmission of the Seon tradition, must take as its premise the thorough experiencing of no mind in a place where not even a single [false] thought arises. This begins after one practices sudden cultivation followed by a perfect awakening-experience (頓修圓證). Therefore, protection [of no mind] and nourishment [of the holy embryo] refers to the ultimate state of great liberation, the great rest and relaxation of no thought and the unborn where false thoughts have been brought to cessation, true [thusness] has been experienced, and illness is gone and medicine removed. This being the case, the lofty student of Seon should only take as her standard the orthodox transmission of the buddhas and patriarchs and not follow other heretical theories.

[Lecture Sermon]

This is a general summary of our discussion of post-awakening protection. According to Guifeng’s explanation of sudden awakening gradual cultivation and sudden awakening sudden cultivation in his *General Preface*, if you’ve attained awakening but still have false thoughts we call this sudden awakening gradual cultivation, and if all afflictions have been extinguished and not a single thought is produced and past and future are cut off we call this sudden awakening sudden cultivation. He said sudden awakening sudden cultivation “is, to use an analogy, like slicing through a knot tangled in hundreds and thousands of directions with a sharp blade in a single swing.” Also, “this sudden awakening sudden cultivation is only possible for people of high capacity like Chan Master Niutou.” What does our school say about this? Although Guifeng defined sudden awakening sudden cultivation as “not even a single thought is produced and past and future are cut off” (一念不生前後際斷), in our school we say, “If you settle in that place where not a single thought is produced, that is not

a true awakening.” This was said by Venerable Yuanwu and in various other places. I also say this often as well. “Not even a single thought is produced and past and future are cut off” is none other than the experience of no mind. Although this is like ambrosia, in our school we do not call it ultimate enlightenment and seeing one’s own nature. We say you must once again in that experience of no mind “go far beyond,” “open your eyes wide,” “come back dramatically to life.” Only then is it sudden awakening and seeing one’s own nature.

Therefore, the sudden awakening mentioned by Guifeng and the sudden awakening mentioned in our school are fundamentally different. From the perspective of our school, Guifeng’s sudden awakening cannot be called “real sudden awakening” or “real seeing one’s own nature.” Just as the old saying, “Do not call no mind the Way since even in no mind a great barrier still remains,” says, our school’s position is that only if you once again attain a great awakening in that state of no mind can it be true no mind and real awakening and right seeing one’s own nature. Since their views of awakening fundamentally different this way, the post-awakening protection according to orthodox view of the Seon school and the post-awakening protection mentioned by Guifeng are at levels different as heaven and earth.

Let’s sum up what we’ve examined so far. The *Source Mirror Record* written by Chan Master Yongming Yanshou is the greatest work since the bodhisattva Nāgārjuna. It is a masterpiece that is considered the Great Wall of our Seon school. In its introduction, it set our school’s standard, saying that if you see your own nature then on that spot you will have no mind and transcend even the tenth stage and equivalent enlightenment, so medicine and illness both become unnecessary. Then, who is the patient? Although there is a difference in how heavy or light the afflictions and false thoughts are, from the beings in hell below to the [bodhisattvas of] the tenth stage and equivalent enlightenment, everyone is a patient. When illness is completely cured and medicine is no longer needed, this is called seeing one’s own nature. It is evident that seeing one’s own nature transcends the tenth stage and equivalent enlightenment. If you see your own nature, then the great canon on

eighty-thousand woodblocks, chanting the name of the Buddha, and critical phrases (*hwadu*), and all expedient means are unnecessary. So, because there is nothing to do, this is a greatly peaceful, unconditioned, leisurely perfected being who is beyond learning. This is the standard for seeing one's own nature taught in the Seon school.

Also, the cultivation-experience that comes after seeing one's own nature is not a conditioned cultivation-experience but a perfect cultivation-experience that cannot be polluted. Expansive and unhindered daily life in its current form where there is nothing else to be achieved because the tenth stage and equivalent enlightenment have been transcended is post-awakening cultivation and protection.

If we explain it meticulously this way, there may be some who will think seeing one's own nature is difficult. However, the only problem is not doing it. In no way is it difficult. If you continue to diligently practice meditative work, then the experience of [the mind] being consistent even while dreaming will be maintained. That is the *Avatamsaka's* seventh stage. If you are diligent, then being consistent while dreaming is not that difficult. If you push your meditative work further, then you will enter the state of [the mind] being consistent in deep sleep and not be hindered even during deep sleep. Then you are in the experience of the bodhisattvas of the tenth stage and equivalent enlightenment. There is not a single master in the Seon school who has seen his own nature without going through the state of being consistent while dreaming and in deep sleep. If you properly attain awakening in this experience of no mind where all afflictions and false thoughts have vanished, then that is sudden awakening and seeing one's own nature. How could the Buddha and Great Master Bodhidharma be different? They are men and I am a man. How could my buddha nature be different from theirs? We call them the Buddha and patriarchs and distinguish them from living beings, but the only difference lies in whether the eyes have been opened or not. How could their self-nature be different? The only problem is not diligently practicing meditative work.

The life of a person who has properly opened his eyes is expansive

and unhindered. This is great freedom itself. Since he has both his eyes wide open, there is no concern about falling and stumbling. If he wants to go, he goes. If he wants to sit, he sits. He does everything the way he wants to do it. This is protection. But, a person who has not opened his eyes is always tripping on a stone even in the middle of the day and stumbling on dead tree trunks and injuring himself. Those who have sudden awakening first and then practice gradual cultivation are like blind people who raise torches in the middle of the day. They try to use a small lump of dirt to compete with empty space and use a firefly to compete with the sun. How preposterous. Therefore, if one does not listen to the desperate plea of the old buddhas and old patriarchs and seeks a different path, then we can say this person is not a descendant of the Seon school.

[7–17]

The habits of afflictions refer to the lingering effects (殘氣) of afflictions. To use an analogy, this is like a person who suddenly attains liberation after wearing shackles on both of his or her legs for a long time. Although the shackles are gone the habits remain. A wetnurse's old clothes are so thick with grime that, even if they are washed clean with soap and the grime removed, the lingering effects of the grime remain. (*Treatise on the Great Perfection of Wisdom* 27)²⁶⁰

煩惱習은 名煩惱殘氣니라 譬如久鎖脚人이 來得解脫하야 行時에 雖無有鎖나 猶有習在요 如乳母衣가 久故垢著일새 雖以淳灰로 淨浣하야 雖無有垢나 垢氣猶在니라 (大智度論 27)

Even if afflictions are brought to cessation, their remaining habits (餘習) and lingering effects are called latent tendencies (Kr. *seupgi* 習氣, Skt. *vāsanā*). There are cases where the erasing of latent tendencies is called post-awakening protection [of no mind]. However, as explained earlier, post-awakening protection [of no mind] is the profound state of great liberation where silent illumination—the unconditioned and do-nothing state of no mind and no thought—is constant. In this natural and spontaneous great absorption of no mind of the perfected being

who is beyond learning, unconditioned, and effortless [in all actions] latent tendencies [immediately vanish] like snowflakes on a red hot stove. Therefore, you only perfectly experience self-nature and protect no mind. There is no reason to problematize latent tendencies. Mazu said, “Wearing clothes, eating food, and naturally passing the time nurturing the holy embryo (長養聖胎 任運過時)—what else is there to do?”²⁶¹ Baozhi²⁶² also said, “Do not give rise to the will, even a hair’s breadth, to cultivate learning (不起纖毫修學心) and be constantly spontaneous in the radiance of the signless (無相光中).”²⁶³

[7–18]

Fada had a great awakening at the moment the words were uttered and said to himself, “From this point onwards from thought moment to thought moment I will cultivate the practice of the Buddha.” The great master said, “The practice of the Buddha is itself the Buddha.” (*Platform Sutra*)²⁶⁴

法達이 言下에 大悟하고 自言하되 以後로는 念念修行佛行하리이다 大師言하되 卽佛行이 是佛이니라 (六祖大師法寶壇經)

The Daijōji Temple edition of the *Platform Sutra* says, “I vow to cultivate the practice of the Buddha” (願修佛行). In the Kōshōji Temple edition is says, “And now I cultivate the practice of the Buddha” (方修佛行). But they mean the same thing. This means that, after sudden awakening followed by seeing one’s own nature, you attain the state of buddhahood. You therefore do not need post-awakening gradual cultivation—you practice the practice of the Buddha. This is the practice of doing nothing (無事行) after perfectly experiencing (圓證) no mind.

8

Awake or Asleep, Being Consistent

寤寐一如

[8-1]

Generally, there is the bright and numinous [mind], which is the wisdom-nature of the numinous platform. It can see and it can hear. In the body-field (身田) of the five aggregates²⁶⁵ it acts like a ruler (主宰). To call this a good friend is to be a liar. If you recognize this bright and numinous [mind] to be your true reality (眞實), then why is it not bright and numinous when you are asleep? If it is not there when you are asleep, then this is like mistaking a thief for your son. This is the root of birth and death (i.e., samsara) and the conditioned arising of false thoughts. (*Record of the Transmission of the Lamp Published in the Jingde Era* 18, Xuansha Shibe)²⁶⁶

有一般昭昭靈靈한靈臺智性하야能見能聞하야向五蘊身田裏하야作主宰하나니 怎麼爲善知識하면 大賺人이니라 我今問汝하노니 若認昭昭靈靈하야爲汝眞實이면 爲甚麼하야瞌睡時엔 又不成昭昭靈靈고 若瞌睡時에 不是면 這箇는 認賊爲子니 是生死根本이며 妄想緣起니라 (景德傳燈錄 18, 玄沙師備)

Even if you think you've attained such a great awakening and your discursive views are lofty and clear, in your real experiences, if you are still in the dark while asleep, then this is a mutation of false consciousness and not real awakening. This being so, practitioners of the Way must penetrate through the real experience of being consistent awake or asleep (寤寐一如). Only then can they attain perfect awakening.

[Lecture Sermon]

Venerable Xuansha, the disciple of Venerable Xuefeng, is a person who demonstrated a sharpness in *chan* skill that surpassed his teacher. At the time, he was such a great Dharma king who had greatly penetrated

both doctrine and meditation that, no matter who it was, whether it be someone from the Doctrinal or Chan school, if there was doubt or a matter of dispute, they would visit Venerable Xuansha, receive a judgment, and await sentencing. Here, I cited his words. Even if you have a great awakening while you are practicing meditative work and feel like the patriarchs and the Buddha are beneath you, if it is dark when you fall asleep, then that is false thought and not a real awakening.

There are many who boast about transcending all the buddhas and patriarchs if an extraordinary discursive view or experience manifests while practicing meditative work. But if you actually meet them, they are people whose [minds] haven't even become consistent in activity and quietude let alone while awake or asleep. These kind of people are all too common. If they realize this is an illness, then that is a relief. But, if they protect and brag about it like it is a great treasure till the bitter end, then it is inevitable that they will meet their deaths. However, no matter how amazing the discursive view attained and how dazzling the experience that manifests may be, you must inspect it and see if [the mind] is consistent while you are dreaming and in deep sleep. If not, then that is an experience that manifested because false thoughts were its cause and condition. You must know for yourself that that such an experience is not proper awakening.

[8–2]

Zhantang [Wen]zhun²⁶⁷ told Dahui,²⁶⁸ “Chief Seat [Zong]gao, you have instantly understood my *chan* teaching. If I instruct you to preach the Dharma, you can preach the Dharma. If I instruct you to pick an old story and produce a verse about it (拈古頌古) or give an informal sermon (小參) or a general sermon (普說), you are able to execute these tasks as well. But one matter (一件事) still remains [unresolved] and so [what you have] is not real awakening.²⁶⁹ When you are thinking very lucidly there is *chan*, but as soon as you fall asleep it is no longer there. If this is so, then how can you face birth and death?” Gao replied, “This is exactly where my doubts lie.” (Dahui, *Arsenal of Our Tradition*)²⁷⁰

湛堂準이 謂大慧杲曰 杲上座야 我這裏禪을 你一時理會得하야 教你說也說
得하며 教你拈古頌古와 小參普說도 你也做得하나 祇是有一件事未在라 你
惺惺思量時엔 便有禪하되 纔睡著時엔 便無了하니 若如此하면 如何敵生死
리오 杲曰 正是某의 疑處니이다 (大慧, 宗門武庫)

No matter how capable you are in preaching the Dharma and so on, if you are in the dark when asleep, then this is nothing but discursive understandings and heretical views—the discriminative thoughts (思量分別) of the six consciousnesses. It is not real awakening. Practitioners of the Way should follow their conscience and fiercely reflect on their sins.

If you indulge in the conceit that you have attained sudden awakening and seen your own nature without having arrived at the stage of being consisted awake or asleep, then this is the great crime of cheating both yourself and others. This is fearful illness and hindrance in the process of cultivating the Way.

[Lecture Sermon]

When he was about twenty years old Venerable Dahui was certain that he had personally experienced a great awakening, and he went on a pilgrimage afterwards to visit all the teachers in the world. At the time, Venerable Dahui was so intelligent and his understanding was so quick that no one could beat him in debate or shut him up. Everyone therefore just praised him and there was no one who pointed out his wrongdoing. While he was adding self-confidence to such intelligence, he finally met Venerable Zhantang. Chan Master Zhantang Wenzhun was a venerable in the Huanglong lineage. He was the disciple of Chan Master Zhenjing Kewen 眞淨克文 (1025–1102) who had inherited the Dharma of Venerable [Huanglong] Huinan [黃龍]慧南 (1002–1069). At the time, there were many teachers who commanded respect, but among them Chan Master Zhantang Wenzhun, Chan Master Lingyuan Weiqing 靈源惟清 (d. 1117), and the three disciples of Chan Master Wuzu Fayan 五祖法演 (1024–1104) known as the three Fos—Foyan Qingyuan 佛眼清遠 (1067–1120), Fojian Huiqin 佛鑑慧慙 (1059–

1117), and Foguo Keqin—these five teachers were held in high regard as having the best eye [for the true Dharma]. That is why Venerable Dahui paid a visit to Venerable Zhantang.

Venerable Zhantang saw that Dahui was wiser than anyone else and a person whose discursive views and accomplishments would never be inferior to anyone. But those (i.e., Dahui's words) were words spoken in the state of false thoughts of the sixth consciousness. They were not words spoken after a real awakening. So, Venerable Zhantang said, "There is nothing lacking in the way you ask about and explain the Dharma," and first offered Dahui praise. Afterwards, what he added is what has been cited here. Although he was equipped with wisdom and talent that would allow him to compete with and not lose to anyone, when Dahui actually took a hard look at his own meditative work, his bright and luminous [mind] would vanish without a trace when he fell asleep. Venerable Zhantang pointed out Dahui's actual state like this.

The fundamental aim of meditative work is liberation from life and death. If all is dark and not free as soon as you fall asleep, then how much more so in the state of death? [Your mind] has to be consistent while dreaming for it to be consistent while ill, and it has to be consistent while sleeping for it to be consistent in life and death. "Your [mind] couldn't even be consistent while dreaming, let alone while sleeping. How could we call that meditative work?" This is what he pointed out. If there is a person who refuses to yield, then that person will think he is the best, saying, "Who are you to tell me to do this and that?" and then stomp out of the room. But Venerable Dahui is someone who planted good roots in his previous lives. Although it was uncomfortable to hear, he took a hard look at himself and deeply acknowledged his mistakes.

Also, there are many people who mistakenly thought that they had completed their meditative work when in fact [their minds] were not consistent while ill. Venerable Dahui's teacher Venerable Yuanwu is a representative case. Venerable Yuanwu similarly boasted about himself attaining a great awakening and freely roamed about everywhere. Venerable Yuanwu was a great genius—not even Dahui was his equal—

and no one could be his match. Then he paid a visit to Chan Master Wuzu Fayán, who was revered as the greatest eye of human and gods. At first sight, Venerable Wuzu recognized Venerable Yuanwu's mistake and pointed out his error, but Venerable Yuanwu was not willing to admit it. In fact, he suspected that Venerable Fayán was not a proper teacher. To Venerable Yuanwu, who stomped out of the room and didn't look back, Venerable Fayán offered this final instruction, "When you are gravely ill and close to death then you will remember my words again." Later, he did actually become ill and was close to death. He had roamed about everywhere and boasted about his awakening loudly. But, facing death, [he realized that] what he had attained was as useless as melted ice and loose tiles. At that moment he recalled the final words of Chan Master Fayán. He therefore vowed that, "if I do not die from this illness and come back to life, I will let go of everything and pay Venerable Fayán a visit." Yuanwu, who fortunately recovered from his illness, didn't consider the distance too far and visited Fayán and repented of his foolishness and mistakes. And, under Venerable Wuzu's tutelage, he then properly and diligently practiced meditative work and inherited Chan Master Fayán's lineage.

Examples of people who do not accept it when they are given earnest instruction are not limited to the case of Venerable Yuanwu. There are many like this. It is even worse today. "Does one fool eat, another fool preach, and a separate fool sleep? Why not have a proper awakening when you are thinking straight? What is this nonsense about [your mind] being consistent awake or asleep and so forth? Useless words like that are the words of crazy people and halfwits. How many people attain [the state where the mind] is consistent awake or asleep to warrant such talk? So, what if it is dark or not dark when you fall asleep?" Today, people who thoughtlessly speak this way, as if to challenge you, are all too common.

But try becoming seriously ill or going in and out of life. Does that awakening you thought was so amazing make you feel free at that moment? Be true to yourself and practice some self-reflection. You must truly attain the kind of Dharma that is consistent in life and death

and free and spontaneous. If you vainly get carried away by ill-advised bravery and false thoughts, such behavior will kill yourself and others as well.

While practicing meditative work, the old patriarchs always inspected whether or not [the mind] was consistent while dreaming and consistent awake or asleep. Raising a public case and having a great awakening even if you've already entered the deep state where [the mind] is consistent awake or asleep is the proper practice of meditative work in our Seon school. So, you must practice meditative work in such a way that will, if you are true to yourself, leave you with no regrets. Do not thoughtlessly show off your discursive thoughts, using the cogitation and discrimination of the sixth consciousness which isn't even consistent awake or asleep.

[8-3]

Dahui asked Yuanwu, "When I think about it, as long as this body still exists, when I fall asleep, there is no longer a ruler (主宰). Then, when [the four elements] earth, water, fire, and wind scatter about and the myriad sufferings flare up how could perverted views not rise one after another?" Yuanwu simply pointed with his finger and said, "Calm down. Calm down. Put the false thoughts to rest. Put the false thoughts to rest." And he also said, "When all the false thoughts that you speak of are cut off, that's when you will arrive at that place where you will always be consistent awake or asleep by yourself." Unable to believe after hearing it the first time, everyday I thought to myself, "Being awake and being asleep are opposites. How could I dare open my big mouth and speak of *chan*. If the Buddha's saying that [awakening] is consistent awake or asleep are false words, then this illness of mine need not be eliminated. But if the Buddha's saying does not deceive us, I have not yet reached complete [awakening]." Later, [Dahui] heard the sermon about the warm winds blowing from the south and suddenly abandoned the obstructions in his mind and finally came to know that being asleep is just like being awake and being awake is just like being asleep. He finally came to know for himself the Buddha's saying that [awakening] is consistent awake or

asleep. This truth (道理) cannot be picked up and shown to others. Just like when you experience something in a dream, it cannot be grasped or rejected. (*Recorded Sayings of Chan Master Dahui Pujue* 29)²⁷¹

大慧問圓悟하되 自念하니 此身이 尙在하야도 只是睡著하면 已作主宰不得
이어나 況地水火風이 分散하야 衆苦가 熾然하면 如何得不被回換이릿고 悟
가 但以手로 指曰 住住어다 休妄想休妄想하라 又曰待汝說底許多妄想이 絶
時에 汝自到寤寐恒一處也리라 初聞코 亦未之信하야 每日我自顧하되 寤與
寐가 分明作兩段이어늘 如何敢大開口하야 說禪고 佛說寤寐恒一이 是妄語
則 我此病을 不須除어니와 佛語果不欺人이면 乃是自我未了로다 後聞薰風
이 自南來하야 忽然去却礙膺之物하고 方知夢時便是寤寐底요 寤時便是夢
時底니 佛言寤寐恒一을 方始自知라 這般道理는 拈出人不得하며 呈似人不
得하되 如夢中境界하여 取不得捨不得이니라 (大慧普覺禪師語錄 29)

As for being consistent awake or asleep, there are two types: [being consistent while] dreaming (睡夢中) and in deep sleep (熟眠時). The [being consistent while] dreaming rank (睡夢位) is the realm of the six consciousnesses. This corresponds to the seventh-stage bodhisattva of the Doctrinal tradition. The [being consistent in] deep sleep rank (熟眠位) is the state of being consistent in the true thusness of the stage of buddhahood, which has forever transcended the subtle false thoughts of the *ālaya* consciousness and the free bodhisattvas of the eighth stage or above who are attached to the subtle false thoughts of the eighth *ālaya* consciousness. What Dahui speaks of here is the state of being consistent while dreaming.

In general, the inability to have faith in the state of being consistent awake or asleep is not an illness that troubled only Dahui. Rather, it is an illness that has troubled practitioners of the Way in both the past and the present. They deny the real experience (實境) of being consistent awake or asleep because of heretical views consisting of half-baked discursive understandings and dare open their big mouths and speak of *chan*—how truly regrettable this is. Had Dahui not met a clear-eyed master of our tradition like Zhantang and Yuanwu and turned his mind around, he would have never achieved the great success that he achieved later in his career. After Dahui actually experienced the state of being

consistent awake or asleep, he offered the praise, “The Buddha’s saying that [awakening] is consistent awake or asleep are true words and not false words,” and said in wonderment, “Even if I grind my bones and break my body, I cannot pay back this debt.”²⁷²

Practitioners of the Way should not insist on their own respective personal views. They should take the spoken teachings of the old buddhas and patriarchs as the standard and really experience the ultimate state of no mind. Otherwise, they will not be able to take care of their own great matter of birth and death and the buddhas and patriarchs’ mandate of wisdom will forever be cut off.

[Lecture Sermon]

After roaming about everywhere superciliously, Venerable Dahui, who felt deep regret after realizing that “discursive views that are not consistent while awake or asleep are merely illnesses,” stayed and practiced meditative work under the tutelage of Venerable Zhantang. But perhaps because their fate together wasn’t strong enough Venerable Zhantang became seriously ill and was about to pass away. After being fooled by misguided teachers and wrong discursive views, he finally got to receive instruction from a proper teacher, but even this teacher was about to pass away, leaving him with no one to rely on. To Venerable Zhantang who was on his deathbed, he therefore made a desperate plea, “If you do not rise from your sickbed, then who should I rely on?” At the time, Venerable Zhantang offered him this instruction: “Venerable Yuanwu would be good. I do not know him myself, but if you meet him you will surely realize the great matter of life and death.” Dahui thought to himself and vowed, “If Venerable Yuanwu gives me recognition, then he too is a misguided teacher who cannot identify my illness. I will stomp out of the room and never cultivate *chan* ever again.”

But Dahui, who met Yuanwu, rather than receive recognition, and as if he found himself before a cliff, could not find a way to approach and, like a mosquito sitting on top of an iron ox, there was no place to stick in his mouth. He therefore gave up on testing and weighing Venerable Yuanwu. He opened his heart and asked Venerable Yuanwu

about his illness—his inability to remain consistent awake or asleep. But Venerable Yuanwu waved him off, promptly rejected him, and never again allowed him to open his mouth. Yuanwu then instructed him to immediately go rest. However, Dahui could not trust these words straightaway. On the contrary, he had this doubt: “The Buddha and the patriarchs said that [the mind] must be consistent awake or asleep for it to be proper awakening. If this fact about [the mind] being consistent awake or asleep is true, then I must correct myself. But if it is not true, then the words of the Buddha are wrong.”

In this way, the inability to trust [the mind’s ability] to be consistent awake or asleep and let go of the excited views is not an illness experienced only by Venerable Dahui. In both past and present, those who have acquired this illness while practicing meditation are countless. When you meet someone who, despite having practiced meditative work for only a short time, boasts out loud, they tend to be nothing more than people bound up in false thoughts. Therefore, when you instruct them, “Forget that nonsense and go practice meditative work earnestly,” they stubbornly challenge you as if they’re trying to say, “What do you know?” Inevitably, we instruct them in a calm and orderly way that, if [the mind] is not consistent awake or asleep, then that is neither awakening nor meditative work but rather an illness. However, once they decide to be headstrong they refuse to stop. There was even someone who said this:

“I tried practicing meditative work and gradually tasted the state of being consistent, but I just can’t get [the mind] to be consistent awake or asleep. Could this perhaps just be the venerable’s private view?”

It is not. No matter how thorough the awakening and how lofty the discursive view, if [the mind] cannot be consistent awake or asleep, then that is false thought. This is the absolute rule of our school. If somebody is suffering from this illness, then he must diagnose the illness and remedy it himself, taking a lesson from heroes of our school like Venerable Yuanwu and Dahui.

[8-4]

Miaoxi (i.e., Dahui) was not self-satisfied (自肯) his whole life. Late in his career, he entered the room of [Ke]qin of Chuan and ascended to the seventh-stage bodhisattva of the Huayan tradition. (*Biographies of Eminent Monks of the Great Ming* 6)²⁷³

妙喜는 一生을 不自肯하고 晚登川勤之室하야 直階華嚴七地하니라 (大明高僧傳 6)

Although the sagely rank of the seventh-stage bodhisattva of the Hwaeom (Ch. Huayan) tradition seems lofty, far, and difficult to reach, whomever attains the state of being consistent while dreaming belongs to the rank of the seventh-stage bodhisattva. However, this is not the spontaneous rank of the cessation of consciousness (Skt. *nirodhasamāpatti*) where [awakening] is consistent even in deep sleep. Here, there is still yet another great barrier. You must strive to pass through it.

[Lecture Sermon]

They say, if [the mind] is consistent while sleeping, then you are Hwaeom's seventh-stage bodhisattva. Even just the first stage is quite an amazing stage. The seventh stage must then be an enormously high stage. But, even if you arrive at the seventh stage where [the mind] becomes consistent while sleeping, that is not the end. When you enter deep sleep, it is once again dark, so that cannot be called the ultimate.

[8-5]

Those whose perception aggregate has been brought to cessation—for these people—the perception of dreaming is extinct, so [their awakening] is consistent awake or asleep. Their cognition is empty and serene like empty space. Never again will they cognize the coarse afflictions and false thoughts in front of them. (*Śūraṅgama-sūtra* 10)²⁷⁴

想陰이 盡者는 是人이 平常에 夢想이 消滅하야 寤寐恒一하야 覺明이 虛靜하야 猶如虛空하야 無復羶重前塵影事니라 (楞嚴經 10)

Even if the coarse false thoughts of the six consciousnesses are extinct, the subtle false thoughts of the eighth consciousness still exist. Being consistent awake or asleep applies to both dreaming and deep sleep. So, being consistent while dreaming is the seventh-stage bodhisattva, being consistent in deep sleep corresponds to those at the eighth stage or above.

[8-6]

When the bodhisattva abides in the seventh stage, she cultivates the wisdom of expedient means and the extraordinary Way (殊勝道). She peacefully abides and remains immovable. She does not put to rest or abandon even a single thought. While walking, standing, sitting, and lying down and also while asleep and dreaming, she does not resonate with obstructions even for a moment. (“Ten Stage Chapter,” in *Avatamsaka-sūtra* 37)²⁷⁵

菩薩이 住此第七地하야 修習方便慧와 殊勝道하야 安住不動하야 無有一念도 休息廢捨하나니 行住坐臥와 乃至睡夢中에도 未曾暫與蓋障으로 相應하느니라 (大方廣佛華嚴經 37, 十地品)

In the signless absorption (無相定) of the seventh-stage bodhisattva, the coarse false thoughts are subdued. Even in your sleep, you are just as you always were. You are not obstructed by anything.

[8-7]

The bodhisattva in the seventh stage far transcends all hindrances [to awakening] while walking, standing, sitting, and lying down and even in her sleep and dreams. (*Daśabhūmika-sūtra* 5)²⁷⁶

菩薩이 第七地에 行住坐臥와 乃至睡夢에도 遠離障蓋니라 (十地經 5)

Hindrances (障蓋) are obstacles to cultivating the Way that arise because of afflictions and false thoughts. The bodhisattva finally attains the state of being consistent while dreaming in the seventh stage. If the practitioner of the Way just attains the state of being consistent while dreaming, then he is equal to the seventh-stage bodhisattva.

[Lecture Sermon]

While practicing meditative work, even the appearance of the smallest discursive view [results in] the ego growing as tall as the sky, and thus it is very common for you to delude yourself into thinking you have reached the ultimate. At this moment, you yourself must inspect and see if [the mind] is consistent while dreaming. This is the yardstick used to measure whether or not you entered Hwaeom's seventh stage. Until you pass through this gate, it cannot be said that you are on the right path. This is something that all the buddhas and patriarchs claim in unison. As shown in the cited passage, there are none who did not pass through this gate, including generations of great patriarchs such as Venerable Yuanwu and Venerable Dahui.

I've seen many who treat the old buddhas and patriarchs like toilet paper when a bit of discursive view appears while practicing meditative work. They may say such things, but what's the point? I instruct them, "Yuanwu who possessed excellent oratorical skills and wisdom and even Dahui said the inability to reach the state where [the mind] is consistent awake or asleep is an illness. What is so great about what you realized?" But most of them do not affirm what I say and stomp out of the room. Among them, there are some who look back and utter profanities at me. However, no matter how much they utter profanities at me and deny me, when they experience a grave illness, they will remember me. Even if their discursive views cover heaven and earth, they must take men like Venerable Yuanwu and Dahui as examples and practice self-reflection. If you haven't reached [the state where your mind] is consistent while dreaming, then seriously repent and practice meditative work more diligently. The fact that you don't know it is an illness is a grave matter. Once you know this is an illness, a way to return to life will manifest and that is quite fortunate.

When we speak of [the mind] being consistent while dreaming and in deep sleep, you may think of it as an extremely distant stage [of attainment]. But, you were born with the same body as the old buddhas and old patriarchs. Not making effort is the only obstacle. If you whole-heartedly make effort, then anyone can achieve it. Whether

or not you achieve it depends on effort. Should you be talking about meditative work working and not working as you sleep and play as much as you want? If you practice meditative work that way, even if a thousand billion kalpas pass, there is no hope for you. This is something the venerables always used to say: “Among the sins, killing a person is the gravest sin, but if there is a fool who wastes his time, claiming to be practicing meditative work or self-cultivation, then even if you kill ten-thousand such fools a day, it is not a sin.” So, by all means, diligently make effort and even more effort.

[8–8]

Among the following five ranks: rebirth in the heaven of non-perception (Ch. *wuxiang tian* 無想天, Skt. *asaṃjñika*),²⁷⁷ attainment of the absorption of non-perception (Ch. *wuxiang ding* 無想定, Skt. *asaṃjñāsamāpatti*),²⁷⁸ attainment of the cessation of consciousness (Skt. *nirodhasamāpatti*), sleeping (睡眠), and fainting (悶絕), ordinary beings are endowed with four, that is, all but the cessation of consciousness. Noble beings only have the last three. Among them, tathagatas and free bodhisattva [who are eighth stage or higher] only attain one rank: they do not have sleeping or fainting. (*Vijñaptimātratāsiddhi* 7)²⁷⁹

無想天과 無想定과 減盡定과 睡眠과 悶絶의 此五位中에 異生은 有四하니 除在減定이요 聖唯後三이라 於中에 如來及自在菩薩은 唯得一이니 無睡眠悶故니라 (成唯識論 7)

Within the five ranks of no mind ordinary beings have four. They have everything but the cessation of consciousness. Noble beings only have the last three. Buddhas and free bodhisattvas above the eighth stage only have the cessation of consciousness. They do not have sleeping or fainting. These two are evil phenomena (i.e., dharma). In terms of their outward appearance they look like they are asleep, but in reality they are not asleep. Adepts²⁸⁰ of the two vehicles²⁸¹ also have fainting. (*Source Mirror Record* 55)²⁸²

無心五位中에 異生이 有四者는 除減定이요 聖唯後三이며 佛及八地已去菩薩은 唯得一減定하야 無睡眠悶絶이니 二以惡法故로 現似有睡나 實無有故

요 卽二乘無學도 亦有悶絶也니라 (宗鏡錄 55)

When we speak of no mind here, with the exception of tathagatas, these are all references to an ersatz no mind (假無心). They say free bodhisattvas and tathagatas are the cessation of consciousness, but the cessation of consciousness for the free bodhisattvas is an ersatz no mind where only the six consciousnesses, that is, the six coarse afflictions are extinct. The cessation of consciousness for the tathagatas is the true no mind where the eighth consciousness, that is, even the three subtle false thoughts are extinct.

To not have sleeping or fainting refers to being consistent awake or asleep. The free bodhisattva's [awakening] is consistent [awake or asleep] in the eighth consciousness' indeterminate state of no mind (無記無心). The tathagata's [awakening] is consistent [awake or asleep] in the ultimate state of no mind of true thusness. A true [awakening] that is consistent [awake or asleep] is the ultimate state of no mind in the state of buddhahood.

[8–9]

Gradually, when your practice arrives at the state where you are consistent awake or asleep, just don't lose or forget the critical phrase in your mind. When your investigation arrives in that profound place where false discriminations are forgotten and the mind is cut off, the golden crow will fly high in the sky in the middle of the night. At that moment do not give rise to the mind of sadness or happiness. You must pay a clear-eyed master with natural qualities a visit and forever sever your doubt. (*Taego Collection*)²⁸³

漸到寤寐一如時에 只要話頭心不離라 疑到情忘心絶處하면 金烏夜半에 徹天飛리니 於時에 莫生悲喜心하고 須參本色永決疑어다 (太古集)

The state of being consistent awake or asleep here excludes the state of being consistent [awake or asleep] of true thusness. If you thoroughly awaken to [true thusness] without remainder after you attain the state of being consistent awake or asleep, then this is to clearly see your own

nature. However, since, depending on inherent capacities, there may be a lack of thoroughness, you must pay a clear-eyed master of our tradition a visit and receive their seal of approval. This is the only way to truly let go of doubt.

Venerable Taego painstakingly investigated for twenty years and attained the state of being consistent awake or asleep at the age of thirty-seven and great awakening at thirty-eight. He paid Chan Master Shiwu²⁸⁴ a visit in China, received his seal of approval, and inherited the orthodox Linji transmission lineage.

[Lecture Sermon]

For over twenty years after Venerable Taego made the aspiration to attain enlightenment, he devoted himself to the practice of meditative work and reached the state where [his mind] was consistent awake or asleep at age thirty-seven. The very next year he had a great awakening. He thus gave himself the name Taego. He himself had no further doubts, but he deemed it necessary to visit a clear-eyed patriarch and receive certification [of his enlightenment]. So, he crossed the sea to China and visited Chan Master Shiwu Qinggong. Venerable Shiwu was the disciple of Chan Master Jian Zongxin 及庵宗信 who inherited Chan Master Xuean Zuqin's 雪巖祖欽 (1216–1287) Dharma. At the time, he was someone who was revered as [a master who possessed] the eye of humans and gods. From him, [Taego] received undoubtable certification of his thorough great awakening. So, even Venerable Taego experienced [the state where the mind] is consistent awake or asleep and then had a great awakening, which was certified. Even if you have thoroughly attained awakening, you must inspect yourself to see if [your mind] can be consistent while awake or asleep, and even if it is consistent awake or asleep you must visit a clear-eyed master and receive inspection. This is the absolute rule of our school.

[8–10]

When you arrive at that state where there is no gap between serenity and activity and you are consistent awake or asleep, you will not be distracted

by contact with objects and your clear and open [mind] will never be lost. Like a dog that sees a pot of burning oil, even if you want to lick it you can't; even if you want to abandon it you can't. At this time what is the right thing to do? (*Naong's Collection*)²⁸⁵

工夫가 既到動靜無間하며 寤寐恒一하여 觸不散蕩不失하여 如狗子見熱油 鑊相似하여 要舐又舐不得하며 要捨又捨不得時에 作麼生合殺오 (懶翁集)

Naong Hyegeun 懶翁惠勤 (1320–1376) wrote the *Ten Rules for Meditative Work* (工夫十節目) and made it a guide for cultivating the Way. This is the sixth rule. This is why the state of being consistent awake or asleep is taken as a necessary condition in the investigation of Seon and awakening to the Way. If you cannot pass through this, then this is not seeing one's own nature and not an awakening to the Way.

Only if you are no longer deluded for all eternity by thoroughly experiencing no mind—ultimate enlightenment—and truly attaining the state of being consistent awake or asleep can you call this seeing your own nature. The fact that protecting this great state of no mind is post-awakening work is an absolute rule of the orthodox transmission of the buddhas and patriarchs. If so, you may be wondering how many masters of our tradition have really experienced the ultimate state of no mind. However, if your [awakening] is consistent while dreaming, then you are already a seventh-stage bodhisattva of the Hwaecom tradition. If your [awakening] is consistent in deep sleep, then you are a bodhisattva of the eighth stage or higher. Among the clear-eyed masters of our Seon tradition, no one claims to have seen his or her own nature without having first penetrated through the mysterious barrier of being consistent awake or asleep. Since awakening occurs after the attainment of the state of being consistent in deep sleep, which is the eighth stage or above, this cannot but be ultimate enlightenment. Such being the case, discursive awakening, where adventitious afflictions remain as they always have and one is not even liberated from coarse false consciousness, is not seeing one's own nature and not sudden awakening. This, therefore, is never allowed.

[Lecture Sermon]

Venerable Naong was a contemporary of Venerable Taego. He was Taego's junior. In his *Ten Rules [for Meditative Work]* he spoke of the need to [reach the state where the mind] is consistent awake or asleep not in the tenth but the sixth rule. The fact that you must go through [the state where the mind] is consistent awake or asleep is a common view in both the past and the present. So, discursive awakening, where adventitious afflictions are just as before and one is still stuck in coarse false consciousness, is neither seeing one's own nature nor sudden awakening.

Seeing one's own nature is something that you awaken to at the great stage of no mind, which is [the state where the mind] is consistent awake or asleep, so it cannot be that you can see your own nature without experiencing [the state where the mind] is consistent awake or asleep. When I inform [students] that only ultimate enlightenment, which goes beyond [the state where the mind] is consistent awake or asleep, is seeing one's own nature, they say, "the seeing one's own nature that the venerable speaks of is as distant as the stars in the sky, so no one dares to achieve it." But, that is the fact, so what can be done? As the good teachers of the world demonstrated, unless it is a great enlightenment attained by going through [the state where the mind] is consistent awake or asleep, it is clear that it is not seeing one's own nature. How, then, can you wrap it up in sweet lies? Is not impossible to lie to your own conscience? You must first attain [the state where the mind] is consistent awake or asleep and then have a great awakening.

9

Gaining Life in Death

死中得活

[9-1]

Many Buddhist practitioners today, after they experience the cutting off of both past and future and the serene extinction (寂滅) of both mind and body, take resting (休去) and relaxing (歇去) and holding a single thought forever (一念萬年去) as the ultimate. However, obstructed by this extraordinary experience (勝妙境界), they cannot have their own right views manifest before them or reveal their supernatural radiance.

*(Recorded Sayings of the Old Worthies 44, Zhenjing Kewen)*²⁸⁶

如今人은 多是得箇身心이 寂滅하고 前後際斷하야 休去歇去하야 一念萬年去로 便爲究竟이나 殊不知却被此勝妙境界가 障礙自心하야 自己正知見이 不能現前하며 神通光明이 不能發露니라 (古尊宿語錄 44, 眞淨克文)

Even the extraordinary experience in which both past and future are cut off and not a single thought arises because the mind and body have been brought to serene cessation is not proper awakening. What need, then, is there to speak of those who cannot reach the state where not a single thought arises because thoughts continue to appear and disappear?

[Lecture Sermon]

The great state of no mind where there is no ignorance for eternity, serene extinction of both mind and body, cutting off all false thoughts, and where [the mind] is consistent awake or asleep—even this outstanding, sublime experience is not a case of direct awakening. Then, why bother talking about thoughts coming in and out? False thoughts are just as before. If there is anyone who, full of nothing but discursive views and conceit, are certain that they are awakened, then right now he should take another look at himself.

[9-2]

Rest and relax. Hold a single thought for ten-thousand years. Cut off both past and future. In this world how many have reached this deep and profound state (lit. piece of land [田地])? Zhenjing calls this an extraordinary experience—the perfected being Guang (廣道者) of Baofeng 寶峰 [Temple] from a long time ago is truly such a person. One completely forgets his entire body and does not see worldly things. One therefore cannot be tainted by defilements. However, one's eye of the Way can in turn become obstructed by this supreme experience. So, one must reach that extraordinary experience where not a single thought arises and both past and future are cut off. Then, one must pay a worthy (尊宿) a proper visit. (*Recorded Sayings of Chan Master Dahui Pujue* 17)²⁸⁷

休去歇去하여一念萬年이며 前後際斷하니 諸方に 有幾箇가 到這般田地오 他却喚作勝妙境界하니 舊時에 寶峰廣道者가 便是這般人이라 一箇渾身을 都不理解하며 不見有世間事하고 世間塵勞가 味他不得이라 雖然怎麼나 却被勝妙境界하야 障却道眼하니 須知到一念不生前後際斷處하야 正要見尊宿 이니라 (大慧普覺禪師語錄 17)

Guifeng [Zongmi] called the state of not giving rise to a single thought and cutting off both past and future “sudden awakening followed by sudden cultivation” and reserved no praise for it. But the worthies who hold the orthodox transmission rejected this as an extraordinary experience. You can easily tell whose [understanding] is deeper and superior. In reality, even an extraordinary experience that is difficult to attain can be a great illness obstructing the eye of the true Dharma. Pay a good friend who possesses the eye of the true Dharma (正眼知識) a visit and attain unrestricted thorough awakening. If you do not come back to life from this death where mind and body have been brought to serene cessation, then this is not proper awakening.

[Lecture Sermon]

Even in the great state of no mind where there is no ignorance for eternity and a single thought lasts for ten-thousand years, this is not the experience of true thusness, that is, right awakening. Although the

experience of no mind of the great bodhisattva of spontaneity above the eighth stage who has attained the state where [the mind] is consistent awake or asleep is an exceptional state, if you settle there it will become an illness. You must brush aside the experience of serene extinction, stand up, and have a great awakening.²⁸⁸

Since Chan Master Mazu Daoyi, the person who produced the greatest number of teachers is Chan Master Huanglong Huinan. Zhenjing Kewen 眞淨克文 (1025–1102) is none other than Chan Master Huanglong Huinan's descendant. Chan Master Wuzu Fayen 五祖法演 (1024–1104) only recognized two people, Huitang [Zuxin] and Zhenjing [Kewen], among the many descendants of Huanglong. From this you can guess at Chan Master Zhenjing Kewen's Way and virtue. Huanglong Huinan and Yangqi Fanghui 楊岐方會 (992–1049) are disciples of Shishuang Chuyuan 石霜楚圓 (986–1039). They are thus Dharma brothers. Chan Master Zhenjing Kewen is the disciple of Huanglong and Chan Master Wuzu Fayen is the disciple of Baiyun Shouduan 白雲守端 (1025–1072) who inherited Yangqi's Dharma. However, Venerable Huitang of the Huanglong lineage suggested to anyone who wished to do real meditative work to visit Fayen. Similarly, Venerable Wuzu of the Yangqi lineage held Venerable Zhenjing and Huitang in high regard as having the greatest eye [for the true Dharma] among humans and gods. Like this, it takes a person who had direct awakening to recognize another who had direct awakening. Here, there is no room for personal feelings that debate how far or close a [Seon] family is.

A chief seat in the assembly of Chan Master Zhenjing Kewen came to visit Chan Master Wuzu Fayen. Venerable Fayen asked him about the teachings of Venerable Zhenjing. He therefore relayed this teaching of Venerable Zhenjing: "Rest and relax. Hold a single thought for ten-thousand years. Cut off both past and future." This conformed neatly with the dear master's (i.e., Wuzu Fayen's) awakening that, no matter how great the awakening and even if you are called a great teacher with your skilled Dharma sermons, if you have not been through the great state of no mind where [the mind] is consistent awake or asleep, then

this is not seeing one's own nature. He was so pleased by the fact that there was such a proper teacher in a world where false teachers prevail that he quickly summoned his disciple Yuanwu, and Yuanwu, who was washing his feet, ran over even before his feet were dry. Venerable Wuzu then raised the words of Venerable Zhenjing and showed, as above, that, if one does not go beyond the state where [the mind] is consistent awake or asleep, then this is not a real awakening.

Like this, although there were divisions into the five houses and seven traditions, regardless of house affiliation, they were identical in their attainment of great enlightenment by going through the great state of no mind where [the mind] is consistent awake or asleep. Moreover, he said that you must not dwell in this great state of no mind. If one considers the extraordinary experience of the great state of no mind as the ultimate and settle there, that person is called a dead person. You can only be called a person of great spontaneity, real person, and living person if you come back to life from that place. This is called attaining life from death (死中得活). It is difficult even to attain the state where [the mind] is consistent awake or asleep.

If there is someone who has attained it, then that is a truly admirable thing. However, if such a person were to pay us a visit, our school would immediately scold him and chase him away. This is because, although admirable, that extraordinary experience can, on the contrary, become an illness. Also, when seen from the perspective of ultimate enlightenment which is complete awakening, going beyond the state where [the mind] is consistent awake or asleep and having again a great awakening is a proper case of opening one's eyes. Before that, even tenth-stage bodhisattvas and [bodhisattvas at the stage of] equivalent enlightenment are nothing more than blind men. Beginners who do not know anything may gaze up high in envy at the state of the first-stage bodhisattva, but in our school even the state of the tenth-stage bodhisattva and equivalent enlightenment are scolded and denied.

[9–3]

Bodhidharma said, “Externally, all karmic conditioning by objects is

suddenly put to rest. Internally, the mind is serene and motionless. The mind must be like a wall for one to be able to properly enter the Way.”

(*Recorded Sayings of Chan Master Dahui Pujue* 27)²⁸⁹

達磨云하되 外息諸緣하고 內心無喘하야 心如墻壁하야사 可以入道니라 (大慧普覺禪師語錄 27)

Not a single thought rises and both past and future are abruptly cut off. Defilements are suddenly put to rest and both torpor (昏沈) and excitation (散亂) are cut off. Like a figure made of mud or carved out of wood, there is no mental discrimination²⁹⁰ all day. I therefore say [the mind is] like a wall. If this experience manifests before you, then the news of coming home to perfect awakening is certainly not far away. (*Chan Master Gaofeng Yuanmiao's Essentials of Chan*)²⁹¹

一念不生하고 前後際斷하야 塵勞頓息하고 昏散을 勤除하야 終日默然地하야 恰似箇泥塑木彫底하나니 故로 謂墻壁으로 無殊라 하니라 到這境界現前하면 卽到家消息이 決定去地不遠也이니라 (高峰原妙禪師禪要)

You have to make external objects and internal mind serene and put them to rest and attain the experience of no mind to awaken to and enter the great Way.

[Lecture Sermon]

Only if you arrive at the great state of no mind which is like rocks and trees can you have an awakening and enter the great Way. If, on the contrary, one is drawn outside to [other] experiences and inside to false thoughts and suffer from torpor, then such a person can never have an awakening and enter the great Way. This is the lifeline of our Seon school. As Venerable Huangbo frequently mentioned in the *Essential Teachings on the Transmission of the Mind*, Venerable Baizhang also used to often say, “You must have no mind like rocks and trees. If you do not have no mind, then you can never achieve it.” No mind should also not be the indeterminate no mind of the eighth *ālaya* consciousness. It should be the real no mind of true thusness.

[9-4]

If not a single thought rises and both past and future are cut off, if the essence of illumination stands alone and objects and the self become one, then you will immediately reach the mind's source. There will be no knowledge and no attainment. There will be no grasping or rejecting. There will be no remedying or cultivating. ("Chengguan's Essentials of the Mind," in *Record of the Transmission of the Lamp Published in the Jingde Era* 30)²⁹²

若一念不生하면 則前後際斷하야 照體獨立하야 物我一如하야 直造心源하야
無知無得하고 不取不捨하며 無對無修니라 (景德傳燈錄 30, 澄觀心要)

When all thoughts are together made serene, you will thoroughly experience the self-nature of true thusness. This, in other words, is seeing one's own nature, sudden awakening, and the attainment of buddhahood.

[Lecture Sermon]

Awake or asleep, they say that only in the great state of no mind can you properly see your own true nature of true thusness. If there is even the slightest bit of false thought left, then that cannot be called seeing one's own nature.

[9-5]

After I saw old master Yuanwu raise [the old case] "A warm wind blows from the south" (熏風自南來), I unexpectedly cut off both past and future like slicing a ball of tangled thread with a sharp blade. Although signs of activity (動相) did not rise, bare-naked purity remained. The old master said, "How pitiful! You have died but cannot come back to life. Not doubting words and phrases is a great illness. Only after you die and come back to life can you not deceive yourself." Everyday I entered the master's room and simply raised [the old case] "The phrase 'have' and the phrase 'not-have' (有句無句) are like wisterias that grow on trees." As soon as I opened my mouth to answer, he immediately said, "Not so" (不是). I used an analogy, "The truth (道理) of this [old case] is like a dog

that sees a pot of burning oil—even if you want to lick it you can’t; even if you want to abandon it you can’t.” One day, the old master raised, “What if the tree suddenly falls and the wisterias dry out and die? [Mazu said,] ‘They have come to depend on each other.’”²⁹³ I immediately understood its principle, so I told [the old master] that I understood its principle. The old master said, “I only fear that you may have not yet penetrated the public cases (公案).” [The old master] continued to raise a challenging series of obscure and difficult public cases (誦訛公案), which were cut down by me with two or three turning words. It was like setting out for a journey at an un-boisterous time of great peace—once you get going there are no obstructions to bother you. I then knew that [the old master] had not deceived me. (*Recorded Sayings of Chan Master Dahui Pujue* 17)²⁹⁴

老漢이 見圓悟老師의 舉薰風이 自南來하고 忽然前後際斷하니 如一縷亂絲를 將刀一截截斷相似하야 雖然動相이 不生이나 却坐在裸裸處라 老師云 可惜다 死了不能活이로다 不疑言句是爲大病이니 絶後更甦하야사 欺君不得이니라 每入室에 只舉有句無句如藤倚樹하고 纔開口하면 便道不是라하다 我說箇譬喩曰 這箇道理는 恰似狗看熱油鑊相似하야 要舐又舐不得하며 要捨又捨不得이니다 一日에 老師가 舉樹倒藤枯相隨來也어늘 老漢이 便理會得하고 乃曰某會也니다 老師曰 只恐你透公案不得이라하고 連舉一絡索誦訛公案하니 被我三轉兩轉截斷하되 如箇太平無事時에 得路便行하야 更無滯礙하야 方知道我不謾你하니라 (大慧普覺禪師語錄 17)

Just as there is a difference in depth—while dreaming and in deep sleep—in [how much the mind] is consistent while or asleep, there is a difference between the absorption of non-perception of the seventh-stage bodhisattva and the cessation of consciousness (Skt. *nirodhasamāpatti*) of the eighth-stage bodhisattva in the extraordinary experience of not producing a single thought and cutting of both past and future. Dahui penetrated through the seventh-stage bodhisattva’s state where [the mind] is consistent while dreaming and all the way to the ultimate state [of buddhahood]. He is someone with sharp faculties. This is not the great death of the cessation of consciousness, but even here, if you attain a profound awakening, you achieve perfect

enlightenment.

In this way the Seon tradition calls the extraordinary experience of cutting of both past and future “dying but not coming back to life” (死了不活) and strongly reject it. We certify you as a holder of the eye of the true Dharma if you thoroughly awaken here to [true thusness] and abruptly come back to life. The only lifeline is “not doubting words and phrases is a great illness.” If you do not come back to a great life after a great death, you cannot mention the profound and sublime purport of the public cases of the buddhas and patriarchs. [Yuanwu] therefore had Dahui, who acquired the rank of the seventh-stage bodhisattva, scrupulously investigate the words and phrases [of buddhas and patriarchs]. Although he abruptly attained thorough awakening at the words “They have come to depend on each other,” [Yuanwu had to say] “I only fear that you may have not yet penetrated the public cases.” There is no need to further mention other [examples]. Even if you are an eighth-stage bodhisattva or higher, you will be ignorant and not know the point (落處) of the public cases. You can only know if you achieve the ultimate state of perfect enlightenment. Indeed, if you do not doubt words and phrases, this is a great illness. The lofty gentleman who investigates [old cases] should be taken as an example to follow for ten-thousand generations.

[Lecture Sermon]

Not doubting words and phrases in the state of no mind where [the mind] is consistently awake or asleep is a great illness. Patch-robed monks should take this as a model to follow for ten-thousand generations. You may think: “Not a single thought arises and I am in the state of no mind where past and future have been cut off. Is there further need for study?” The greatest illness at that point is the failure to investigate the *gongan*, that is, the critical phrase. This is because, even when you arrive at the seventh and eighth-stages [of bodhisattvahood], you cannot know *gongans* and penetrate through critical phrases. So, if you think yourself right, saying, “Now that I am in the state of no mind I feel so free and peaceful,” then you will forever become a heretic.

Venerable Dahui was the same. Although he arrived at the immaculate state where [the mind] is consistent awake or asleep, he was scolded by Venerable Yuanwu for dying and failing to come back to life. He therefore investigated the critical phrase (*huatou* [Kr. *hwadu*]) “the phrase ‘have’ and the phrase ‘not-have.’” Just like a dog treats a pot of burning oil, he couldn’t do anything. One day he was having dinner with a guest and forgot that he was holding chopsticks in his hand. Venerable Yuanwu saw this, smiled, and told him off to the guest, saying “That fool is investigating boxwood *chan* (黃楊木禪).” Among trees, the slowest growing tree is the boxwood. They say that, by the leap month, the boxwood, rather than grow, actually curls up. There was nothing [Dahui] could do himself. Having also heard the rebuke from his teacher, Dahui was outraged and so he asked, like he was quibbling about it,

“I hear that the venerable too asked the old master about the phrase ‘have’ and the phrase ‘not-have.’ What did the old master say?”

“I asked, ‘What do you do when the phrase “have” and the phrase “not-have” are like wisterias that grow on trees?’ Venerable Wuzu said, ‘Draw it though you may, it cannot be drawn. Paint it though you may, it cannot be painted.’ So, I asked, ‘What if the tree also falls and the wisterias dry out and die?’ ‘They have come to depend on each other.’”

Upon hearing those words, Venerable Dahui had a clear awakening. Concerned that [Dahui] may have not yet penetrated the public cases, Venerable Yuanwu tested him with difficult public cases. Venerable Dahui was smooth in every [response] and even retorted by raising cases. Venerable Yuanwu thereupon recognized Venerable Dahui. So, even if [your mind] is completely consistent awake or asleep, you again have to thoroughly awaken to *gongans* before you can call yourself a great patriarch who is completely clear of illness. If you try to discern right from wrong with the little that you know, you won’t be able to have an awakening even at the end of time.

How could the causes and conditions that allowed you to attain great awakening and the debt you owe to your parents who gave you your physical body compare? Venerable Dahui could not forget that

debt, so even after Venerable Yuanwu's death, if there was good food or newly harvested fruit, he placed them in front of Venerable Yuanwu's portrait.

In the Doctrinal school, they say if you enter the state of spontaneity where [the mind] is consistent awake or asleep and consistent during sleep, then you can attain buddhahood even without making any effort. However, not only does this require a lot of time but even the tenth-stage bodhisattva, if is mistaken, can fall into heresy. Therefore, in our school, we do not recognize this. We treat even the tenth-stage [bodhisattva] and [bodhisattvas at the stage of] equivalent enlightenment as blind men or people who are not completely awake. As a method for opening the eyes and waking up from sleep, we recommend public cases. Some ask, "A seventh-stage bodhisattva and tenth-stage bodhisattva are such high stages—what need is there for them to once again investigate public cases?" However, this is utterly absurd. Even a tenth-stage [bodhisattva] or [a bodhisattva at the stage of] equivalent enlightenment, since he has not completely opened his eyes [to the true Dharma], does not know the public cases.

Even for a tenth-stage [bodhisattva] or [a bodhisattva at the stage of] equivalent enlightenment, not investigating public cases becomes an illness. How, then, could it be appropriate to have fickle discursive views and speak of sudden awakening or seeing one's own nature, and practicing gradual cultivation or protection? Not only is this absurd but we can say these are wicked words that fill the whole world with demons. If you've understood public cases in a state where karmic consciousness (情識) is just as before, then that is not seeing one's own nature but rather a demonic experience. The fact that you must once again study the public cases in the great death and greatly come back to life is not just my words but a guideline—a lifeline for investigating [public cases] in the Seon school—that has been repeatedly emphasized by the old buddhas and old patriarchs.

[9–6]

For half a month signs of activity did not rise, but if I remained here that

would not be right. [An ancient one] called this “not liberating yourself from insight” (見地不脫) [and said] “It obstructs right view (正知見).” Whenever I was asleep, when there were no dreams or perceptions, [the insight] got cut off and I made a pair of pegs.²⁹⁵ . . . Scriptures and recorded sayings could not cure this illness. There was a blockage in my chest this way for ten years. . . . One day a withered cypress tree caught my eye. I had a great awakening. All the experiences that I had attained in the past were blown away into pieces. It was like coming out of a dark room into the bright sunlight. . . . It was only then that I was able to reach old man Jingshan’s (i.e., Wuzhun Shifan’s) state of attainment (立地處). He deserves thirty blows of the stick! (*Goad to Advance Through the Chan Barrier*)²⁹⁶

半月餘에 動相이 不生하나 不合向這裏하야 坐住니 謂之見地不脫이니 礙正知見이니라 每於睡著하야 無夢想見聞地엔 打作兩槓하야 經教語錄에 無可解此病이라 礙在胸中者十年이러니 一日에 見枯栢하고 觸目省發하야 向來所得境界가 撲然而散하고 如閤室中에 出在白日하야 始得徑山老人의 立地處하니 好與三十棒이로다 (禪關策進)

While asleep you are ignorant and [your mind] is not consistent. All of this is an illness. If you mistake this great illness for perfect awakening, then the thorough attainment of great awakening in broad daylight cannot happen even if all the future kalpas are exhausted (i.e., even by the end of time).

[Lecture Sermon]

Even if you enter the state where [your *hwadu* practice] is consistent in your dreams, if you settle in that state, then it becomes an illness. If you understand it to be an illness and earnestly investigate the words and phrases, then you will cure your illness and, like clear day, attain a thorough awakening. If you are unable to do this, then thorough awakening will forever become someone else’s business.

[9–7]

Xueyan asked, “During the day when you are active can your [mind]

remain consistent?”²⁹⁷ I answered, “It can.” “Can your [mind] remain consistent in your dreams?”²⁹⁸ “It can.” Again, he asked, “When you are in deep sleep where is the master?” With regard to this, there is no reply you can make with words and no reason (理) that you can drag out. . . . Five years later I [suddenly]²⁹⁹ destroyed the ball of doubt and had a great awakening. Henceforth, the country was pacified, in a single thought moment [everything was] unconditioned (一念無爲), and there was great peace everywhere under Heaven. (*Recorded Sayings of Gaofeng*)³⁰⁰

雪岩이 問曰 日間浩浩時에 作得主麼아 答하되 作得이니다 睡夢中에도 作得主麼아 作主니다 又問하되 正睡着時하면 主在何處오 於此엔 無言可對며 無理可伸이라 後五年에 驀然打破疑團하니 自此로 安邦定國하야 一念無爲하야 天下太平하니라 (高峰語錄)

Xueyan [and Gaofeng Yuanmiao 高峰原妙 (1238–1295)], both father and son, also died the ersatz death (假死) wherein [the mind] is consistent while dreaming and came back to the great life of suddenly entering the ultimate state. They thus received transmission of the orthodox seal (正印). They are truly models for thousands of generations to follow.

[Lecture Sermon]

This story is a model to follow for a thousand generations. Venerable Gaofeng is a person who set the timeline of three years, resolved to die if he didn't attain great enlightenment, and practiced meditative work. Because he made ferocious effort with the help of the power of such a great vow, he had an experience of awakening. To have it checked he paid a pilgrimage visit to Venerable Xueyan. Venerable Xueyan saw that, though Gaofeng claimed to have had an awakening, it was not proper. But if [Venerable Xueyan] told him at that moment that he was wrong, it is obvious that Gaofeng would have despaired and, instead, stubbornly insisted that the venerable was mistaken. The venerable therefore let him be without saying anything. Venerable Gaofeng spent the next five years regarding his views to be correct. Knowing that his bravado was wearing thin, Xueyan then told him,

“Can your [mind] remain consistent in your dreams?”

“Yes, it is consistent.”

“Is it consistent when you are in deep sleep?”

Venerable Gaofeng examined himself again and saw that [his mind] was not consistent while fast asleep. He therefore investigated for another five years and only then had a thorough great awakening. He thus came to deeply concede Venerable Xueyan’s teaching. Meditative work is this difficult.

[9–8]

A person who has died the great death does not have any Buddha Dharma (佛法) or truth (道理) whatsoever. Gain and loss of the mysterious and sublime, right and wrong, long and short—here, these are all made to rest and relax this way. An ancient one called this person a dead person on open ground (平地上死人). You must penetrate through this [thicket of thorns]. If you rely on discursive understandings, then there is no connection.³⁰¹ Venerable Zhe 喆 called this “an insight that is not pure.”³⁰² My late teacher Wuzu called this “the life faculty that was not cut.”³⁰³ You must die a great death and return to life. (*Blue Cliff Record* 5)³⁰⁴

大死底人은 都無佛法道理하니 玄妙得失과 是非長短을 到這裏하야는 只恁麼休去니라 古人이 謂之平地上死人이니 須是 透過那邊하야사 始得이요 或有依倚解會하면 沒交涉이니라 喆和尚이 云見不淨潔이라하며 五祖先師謂之 命根不斷이니 須是大死一番하야 却活하야사 始得다 (碧岩錄 5)

The indeterminacy (無記) of the eighth *ālaya* consciousness where the coarse false thoughts of the six consciousnesses have been brought to cessation is the great death. This is the rank of the great bodhisattva which includes everything including and above the stage of freedom [of the eighth-stage bodhisattva] where [the mind] is consistent even in deep sleep. [But] if you cannot escape the eighth *ālaya* consciousness, which is subtle false thoughts, then this is a case of the life faculty not cut. And, only if you abruptly come back to great life from the deep pit of the great death of the tenth-stage bodhisattva or [a bodhisattva at the stage of] equivalent enlightenment can this be a true great death,

which has forever brought to cessation even the signlessness of the *ālaya* consciousness. You must always die and come back to life, and always be serene (Skt. *śamatha*) and illuminate (Skt. *vipaśyanā*),³⁰⁵ to become the foundation of the Seon tradition's original endowment (本分種草).

[Lecture Sermon]

Although it is called “a person who has died the great death,” the subtle ignorance of the eighth *ālaya* consciousness remains, so this is not real no mind, a complete death. You can only attain real no mind, the real experience of thusness, if the fundamental ignorance of the eighth *ālaya* consciousness is cut off. So, even if [your mind] is consistent awake or asleep, then this is an ersatz death. It is a true death and true life only if you die once again in that state. Only someone like that has the right to enjoy true great freedom. How can you come back to life from the experience of great death where [the mind] is consistent awake or asleep? You can only become someone who is truly alive, a clear-eyed master, if you doubt words and phrases, that is, raise the critical phrase (*hwadu*) and have a great awakening.

[9–9]

A fellow like this who has been cast from iron—even if he encounters a special (奇特) experience or bad experience, to him they are all just like things that appear in dreams. He does not know that there are six senses, and he does not know that there is sunrise and sunset. Even if you reach this state (lit. piece of land [田地]), do not throw yourself into that dark place by guarding cold ashes (寒灰) and dead fire (死火). There must be a path to turn yourself around (轉身一路) [from the great death to the great life]. (*Blue Cliff Record* 3)³⁰⁶

這般의 生鐵로 鑄就漢은 或遇奇特境界커나 或遇惡境界커나 到他面前하야는 悉皆如夢相似하야 不知有六根하며 亦不知有旦暮하나라 直饒到這般田地 하야도 切忌守寒灰死火하야 打入黑漫漫地去요 須有轉身一路하야사 始得다 (碧岩錄 3)

If you do not acquire the path to turn yourself around [from the great

death] to life by becoming attached to the cold and dead ashes of the ersatz no mind, then you will forever be buried in the state of death.

[Lecture Sermon]

Even if you enter the deep state where you forget this body consisting of six sense faculties and the world consisting of the six sense objects, which change constantly from morning to evening, you must once again come back to life. If you settle in this state because you consider it blissful, you will be buried in the indeterminate no mind of the eighth *ālaya* consciousness, which is the land of death.

[9–10]

Zhaozhou asked Touzi, “When a man who has died the great death returns to life how is it done?” Touzi said, “He must not go by night; he must get there in daylight.” (*Recorded Sayings of Hongzhi 5*)³⁰⁷

投子因趙州問하되 大死底人이 却活時에 如何오 投子云 不許夜行이요 投明
須到니라 (宏智禪師廣錄 5)

Hongzhi raised this story during an informal sermon and said, “If you recognize this moment, you know there is darkness in light, so do not meet each other as darkness; and there is light in darkness, so do not meet each other as light. When all phenomena (lit. dharmas) have been brought to cessation—at this time—there is always clear understanding. When all phenomena arise, it will be vast and empty and always serene, and you will know that this is truly life within death and death within life.” (*Recorded Sayings of Hongzhi 5*)³⁰⁸

宏智가 小參에 舉此話云 若箇時를 識得去하면 便知道하되 當明中에 有暗하
니 勿以暗相遇하고 當暗中에 有明하니 勿以明相覩하라 一切法盡處에 箇時
에 了了常在하고 一切法生時에 箇時에 空空常寂하야 便知道死中有活活中
死로다 (宏智禪師廣錄 5)

If you die the great death and return to great life the true experience of great death (眞大死境) where even the signlessness of *ālaya* consciousness has been brought to cessation will manifest before you.

You must always die and come back to life, always come back to life and die to make both darkness and light serene and illuminate both darkness and light. This is the eye of the true Dharma of the buddhas and patriarchs.

[9–11]

In that place where breathing has forever ceased and traces have vanished you must truly be endowed with the eye of the true Dharma. At that time [everything] will be distinctly clear and will not sink into serenity. [Everything] will be numinous and objects will be cut off. And then you will be able to walk everywhere brazenly and freely respond to everything as you wander around. (*Recorded Sayings of Hongzhi* 5)³⁰⁹

絶氣息時와 斷蹤跡處에 須具眼하야사 始得다 那時에 歷歷不沈하고 靈靈絶對하야 便能闊步大方하야 旋普應하리라 (宏智禪師廣錄 5)

If you come back to life after death, the mysterious skill and great function (玄機大用) will manifest before you. You will kill and bring back to life at will and be unobstructed in all directions.

[9–12]

In that state where it is calm and peaceful, and thick and dense, and that time when the strategy for life (i.e., cognitive activity) is frozen and stuck—there, you see the empty kalpa (空劫). Not even a hair's breadth worth of karmic conditioning or even a thin thread's worth of obstruction is allowed therein. Its emptiness is limitless and luminous. Its purity is perfect and brilliant. There is this event that stretches across all time without ever becoming obscure. (*Recorded Sayings of Hongzhi* 6)³¹⁰

田地穩密密處와 活計冷湫湫時에 便見劫空하야 無毫髮許로 作緣累하고 無絲縲許로 作障瞽하야 虛極而光하고 淨圓而耀하야 有亘萬古不昏昧底一段事니라 (宏智禪師廣錄 6)

The great serene radiance (大寂光) that is just as it always was and unchanging even if all the future kalpas are exhausted (i.e., even by the end of time) because it “stretches across all time without ever becoming

obscure”—this radiance only arrives if you come back to life after a great death. The great radiance emitted inside the great empty serenity of the experience of true great death where even the signlessness of *ālaya* consciousness has been forever brought to cessation—this radiance does not become the past even after a thousand kalpas and will stretch across all time and always remain the present. Even the profound state of great death where both past and present are cut off and not a single thought arises because course false thoughts have been brought to cessation is the eighth demonic realm [of *ālaya* consciousness]. It is not the path of awakening and not seeing your own nature. From the state of death that is cessation you will suddenly come back to life. You will always die and come back to life. You will always be serene (Skt. *śamatha*) and illuminate (Skt. *vipaśyanā*), but you will establish neither serenity nor illumination. You must thoroughly experience the ultimate state of no mind where light and darkness are a pair (明暗雙雙) and only then are you a green-eyed [barbarian] who is done investigating [the old cases] (罷參碧眼).³¹¹

[Lecture Sermon]

The teachings of the Caodong school are extremely detailed. Among them, the teachings of Chan Master Hongzhi are even more meticulous. Once awakened, you are always awakened and will never be deluded again. If you die a great death and come back to life, even if a thousand, ten-thousand, or one hundred-million kalpas pass its radiance will be like thusness, so there can never be delusion. That great and serene radiance, the great serene radiance (大寂光), is precisely the state of the Buddha and the state of the patriarchs. Only if you attain this can you become a person who has completed meditative work, who properly understands the public cases, who has seen his own nature, and who has attained buddhahood. Before that, it is no more than the experience of false thoughts.

Only if you completely transcend the indeterminacy of the eighth *ālaya* consciousness can the truly calm and serene great radiance shine. In the Seon school this is expressed this way: “If you attain awakening

with live words, you will never be deluded.” If you settle in the state of serenity, you will only die and not be able to come back to life. That is not seeing one’s own nature. Therefore, even if it is the state of the bodhisattva of great spontaneity including and above the eighth stage, our school does the utmost to reject it as the eighth demonic state.

[9–13]

Even the ancient buddhas have never reached this profound state where you have died and come back to life. The old venerables all over the world have also never reached it. Even if Śākyamuni and Bodhidharma [were to come back] they would have to investigate [the old cases] again. That is why we just allow that the old barbarian intuitively knows (了知) and do not allow that the old barbarian discursively understands (領會). (*Blue Cliff Record*, case 41, Yuanwu)³¹²

只這大死却活處는 古佛도 亦不曾到며 天下老和尚도 亦不曾到니 任是釋迦老子와 碧眼胡僧도 也須再參하야사 始得다 所以道하되 只許老胡知요 不許老胡會라하니라 (碧岩錄 41則, 圓悟)

Do all of you wish to know the last word (末後句)?³¹³ “We just allow that the old barbarian intuitively knows and do not allow that the old barbarian discursively understands.” (*Blue Cliff Record*, case 51, Xuedou)³¹⁴

諸人은 要會末後句麼아 只許老胡知요 不許老胡會니라 (碧岩錄 51則, 雪竇)

I will explain the last word for you. It is the moment when light and darkness are a pair. (*Blue Cliff Record*, case 51, Xuedou)³¹⁵

末後句를 爲君說하노니 明暗雙雙底時節이로다 (碧岩錄 51則, 雪竇)

Zhaoqing asked Luoshan, “Yantou said, ‘Like this, like this; not like this, not like this.’ What was his intent?”³¹⁶ [Luo]shan said, “Both light (雙明) and both darkness (雙暗).” [Zhao]qing said, “What is this ‘both light and both darkness?’” [Luo]shan said, “They are born together and they also die together.” (*Blue Cliff Record*, case 51, Xuedou)³¹⁷

招慶이 問羅山云 岩頭道하되 怎麼怎麼不怎麼不怎麼라 하니 意旨가 如何오

山云 雙明亦雙暗이니라 慶云 如何是雙明亦雙暗고 山云 同生亦同死니라 (碧岩錄 51則, 雪竇)

They are both illuminated and both concealed. They are born together and they also die together. Everything is light and everything is darkness. Everything is killing and everything is bringing to life. (*Recorded Sayings of Yuanwu* 7)³¹⁸

雙照雙遮하며 同生同死하고 全明全暗하며 全殺全活이로다 (圓悟佛果禪師語錄 7)

The last word—where light and darkness are a pair, where you die a great death and come back to great life, where you are always serene and illuminating—is called “both illuminated and both concealed” (雙遮雙照), “born together and die together” (同生同死), “everything is light and everything is darkness” (全明全暗), “everything is killing and everything is bringing to life” (全殺全活), and so on. This is the final extremely profound state that even the old buddhas have not yet reached. This lies only in real investigation and real awakening (實參實悟).

[Lecture Sermon]

You have to understand “this” to understand the Dharma teachings of all the buddhas and patriarchs, understand the last word, understand returning to life from death, and immediately realize the deep state that not even the old worthies and old buddhas were able to reach. “This” is something that you must actually realize and not something that can be discerned through cogitation and discrimination. It is only realization if you come back to life in that place where [the mind] is consistent awake or asleep. In conclusion, I will say a word.

Then, what is it like when you die and come back to life?

First is thirty-one, second is nine, and last is seven.

Ak!

If you get this, then you will understand all the Dharma teachings offered so far. If you don't get it, no matter how much you blabber on and on for a thousand or ten-thousand years, your mouth will just hurt. There's no use. By all means, I hope you will diligently make effort.

10

Great Perfect Mirror-Like Wisdom

大圓鏡智

[10-1]

Guishan 滙山 said to Yangshan 仰山,³¹⁹ “I take as my essential tenet (宗要) the great perfect mirror-like wisdom (Skt. *ādarśajñāna*). I have escaped the three kinds of production. These are the production of perception (想生), characteristics (相生), and the continuous flow [of conditioned phenomena] (流注生).³²⁰ Production of perception is the agitation (雜亂) of false thoughts that enable cognition (能思). The production of characteristics is the clear presence of defiled objects of cognition. The continuous flow of subtle [false thoughts] joins them to become defilements.” (*Eyes of Humans and Gods*)³²¹

滙山이 謂仰山曰 吾以鏡智로 爲宗要하야 出三種生이니 所謂想生相生流注生이니라 想生은 能思之心이 雜亂이요 相生은 所思之境이 歷然이요 微細流注는 俱爲塵埃니라 (人天眼目)

If the continuous flow of subtle [afflictions], which is the eighth *ālaya* consciousness, is brought to cessation and the self-nature of true thusness is thoroughly seen, then immediately the great perfect mirror-like wisdom of the ultimate state of no mind will manifest before you. This is the original face of dying the great death and coming back to life. This mirror-like wisdom is the wisdom-fruit (果智) of tathagatahood. It is the ultimate state of both the Seon and Doctrinal traditions. You must achieve this mirror-like wisdom to see your own nature. Not only Guishan but also the orthodox transmission of the buddhas and patriarchs all take mirror-like wisdom as the essential tenet. If you do not escape the continuous flow of subtle [afflictions] of the eighth consciousness, then [your attainment] cannot become the eye of the true Dharma which is to directly experience perfect comprehension. From this it has become even clearer that seeing one's own nature is the

fruit of buddhahood.

[Lecture Sermon]

What is the foundation of “pointing directly at the mind of people, seeing one’s own nature and attaining buddhahood”? It means that only when one attains the great perfect mirror-like wisdom can [the attainment] be seeing one’s own nature. Venerable Guishan also showed this to be the foundational tenet: as for seeing one’s own nature, only the attainment of ultimate enlightenment through the exhaustion of the fundamental ignorance of the eighth *ālaya* consciousness can truly be seeing one’s own nature. As for the great perfect mirror-like wisdom, it refers to the complete removal of the production of perception which is subjective, production of characteristics which is objective, and even the eighth *ālaya* consciousness, which serves as the foundation of all false thoughts. This is the ultimate fruit of self-cultivation and the tenet of our school, which has continued for thirty-three generations of patriarchs.

According to the *Awakening of Faith*, “If you have completed even the tenth stage which is the last state of bodhisattvahood, you will see right through your original nature and your mind and nature will always dwell in clarity and calmness. This is called ultimate enlightenment.” This is the same as the teaching of great perfect mirror-like wisdom. Therefore, only if you completely eradicate even fundamental ignorance and manifest great perfect mirror-like wisdom can it be seeing one’s own nature. Before then, even if you attain equivalent enlightenment and the tenth stage [of a bodhisattva], you must remember that this can, on the contrary, become an illness.

[10–2]

If you do not reach the original source of the true mind, you will fall into the demonic realm of the eighth consciousness of subtle [false thoughts].

(*Recorded Sayings of the Old Worthies* 38, Dongshan Shouchu)³²²

未達其源하면 落在第八魔界니라 (古尊宿語錄 38, 洞山守初)

The continuous flow of subtle [false thoughts] of the eighth *ālaya* consciousness, which is an ersatz no mind is the demonic realm. There is no need to mention the coarse false thoughts of the sixth consciousness.

[Lecture Sermon]

Chan Master Dongshan Shouchu 洞山守初 (910–990) is the chief disciple of Chan Master Yunmen Wenyan. The experience of the eighth *ālaya* consciousness is the experience of a bodhisattva of great spontaneity. But Venerable Dongshan bitterly criticized this, saying not only is this not seeing one's own nature but it is the experience of demons. Then what need is there to speak of the experience of those eighth stage or lower who have not even cut off coarse false thoughts?

These are not the words of Venerable Dongshan alone. True teachers have consistently said the same. If you start off on the wrong foot, you will never ever reach the goal. If you wish to do meditative work, you have to have the right view when you begin. If you don't have the right view, you will ultimately miss the mark. You set off for Seoul but don't even make it to Samnangjin while boasting about arriving in Seoul—what do you think you're doing? Not only did you never step foot in Seoul but you also block others' way to Seoul. This is something you should avoid at all costs. Even the state of the bodhisattva of spontaneity was fiercely criticized as the experience of demons. If you regard discursive awakening, which can't even remove coarse false thoughts, seeing one's own nature, then we can say this is the lowest demon of them all.

[10–3]

To be calm, empty and serene, and perfectly clear and immovable is none other than the great perfect mirror-like wisdom. (*Treatise on the Essentials for Entering the Way through Sudden Awakening*)³²³

湛然空寂하야 圓明不動이 卽大圓鏡智니라 (頓悟入道要門論)

If you transcend the continuous flow of subtle [false thoughts] and

experience the ultimate state of no mind, as the Sixth Patriarch said [this is] the unsurpassed final nirvana where it is perfectly clear and constantly remains serene and constantly illuminates. This, in other words, is mirror-like wisdom.

[10–4]

Although a newborn baby possesses all the six consciousnesses and can see with her eyes and hear with her ears, she cannot yet discriminate the six sense objects. She does not know anything about like and dislike, long and short, right and wrong, and gain and loss. A student of the Way is like a little child.³²⁴ [Her mind] cannot be stirred by glory, disgrace, success, fame, what is contrary or congruous. She sees form with her eyes but is like a blind person. She hears with her ears but is like a deaf person. She is like the slow minded—her mind is as immovable as Mt. Sumeru. . . . There is no construction of sense objects (造作) or conditioned perception of sense objects (緣慮). . . . She is like the sky covering everything and like the earth supporting everything. Since she has no mind she nurtures all things. Like this, she has success (功) without making effort (功用). . . . Although this is so, you must jump out of that nest and burrow. Have you not seen this mentioned in the [Huayan] teachings? An eighth-stage immovable bodhisattva moves naturally with effortless wisdom (無功用智) . . . and flows into the sea of *sarvajña* (omniscience).³²⁵ Patch-robed monks who get here still must not become attached. . . . The *Laṅkāvatāra-sūtra* says,³²⁶ the production of characteristics is attachment. Production of perception is false thoughts. Production of the continuous flow [of conditioned phenomena] is to follow false [thoughts] and transmigrate. If you reach the effortless stage you are still inside the production of the continuous flow [of conditioned phenomena]. You must escape the third characteristic—the production of the continuous flow [of conditioned phenomena]—and only then will you be thriving and free. . . . The [*Śūraṅgama*]-*sūtra* says, “It is like seeing a torrent as calm waters.” . . . Although a child’s six consciousnesses are effortless, what can be done about the fact that the [unstopping] flow of their thoughts from moment to moment is like a torrent? (*Blue Cliff Record* 8)³²⁷

如初生孩子가 雖具六識하야 眼能見하며 耳能聞하나 未曾分別六塵하야 好惡長短과 是非得失을 總不知라 學道之人도 要復如嬰孩하야 榮辱功名과 逆情順境이 動他不得하야 眼見色하되 與盲等하며 耳聞聲하되 與聾等하야 如癡似兀하야 其心不動이 如須彌山이니라 無造作緣慮하야 如天普蓋하며 似地普擎하나니 爲其無心故로 所以長養萬物하야 如是無功用中에 施功하나니라 雖然怎麼나 又更須跳出窠窟하야사 始得다 豈不見가 教中에 道하되 第八不動地菩薩이 以無功用智로 任運流入薩婆若海라하나니 衲僧家は 到這裏하야 亦不可執着이니라 楞伽經에 云 相生은 執礙요 想生은 妄想이요 流注生則逐妄流轉이라하니 若到無功用地하야도 猶在流注生中이니 須是出得第三流注生相하야사 方始快活自在니라 經에 云 如急流水望爲恬靜이라하니 孩子六識이 雖然無功用力이나 爭奈念念不停流가 如急流水오 (碧岩錄 8)

Although the eighth-stage immovable bodhisattva is in the effortless stage of no mind, this is still the ersatz no mind of subtle flow of [false thoughts] in the *ālaya* consciousness. Forever cut off the subtle [false thoughts] and really experience mirror-like wisdom, and then will it be the true no mind of seeing one's own nature and the eye of the true Dharma of great life [to which you have come back to].

[Lecture Sermon]

In the Doctrinal school, they say you can arrive at the ocean of *sarvajña* (i.e., omniscience) without making any effort if you reach the state where [the mind] is consistent awake or asleep and have the child-like great experience of no mind. But in our school we say even the great experience of no mind is not the ultimate state. On the contrary, we called it falling into the cave of ghosts in the dark mountain (黑山鬼窟) where you can't tell anything apart or exercise vigilance against it. You did die [the great death] but you can't come back to life, so you are no different from a living corpse. This teaching bears the same message as Chan Master Dongshan Shouchu's warning that the experience of the eighth *ālaya* consciousness is the demonic realm. Even if you enter the child-like state of no mind, the eighth *ālaya* consciousness still remains, so you cannot escape [Guishan's] production of continuous flow [of conditioned phenomena].³²⁸ The eighth *ālaya* consciousness is so clean

and subtle that at a glance it appears clear, tranquil, and unmoving. Upon deeper inspection, its rapid flow does not rest for even a moment. Therefore, even if you enter the stage of the bodhisattva of spontaneity above the eighth stage where [the mind] is consistent awake or asleep, this is not the ultimate state. On the contrary, this is the experience of demons who bury practitioners and a den of ghosts. Give rise to courage, cut off fundamental ignorance, and awaken to real no mind. Before then, you are not a master in our school or a clear-eyed patch-robed monk.

[10–5]

If the eighth ripening consciousness (異熟識)³²⁹ becomes empty and brought to cessation, it will immediately transcend cause and effect and transform into a great mirror-like wisdom. It is said that the undefiled (無垢) manifests simultaneously—mirror-like wisdom in the state of buddhahood is called the undefiled because it is pure true thusness. If one mutually resonates with mirror-like wisdom, the dharma body clearly manifests itself and perfectly illuminates all the *kṣetras* (i.e., realms) as numerous as motes of dust. When principle (理) and wisdom (智) are one (一如) you experience the essence of the ultimate state of one mind. This is the ultimate rule of the Mind Only (唯識) tradition and the ultimate fruit of tathagatahood. Observe carefully. This eighth consciousness is deeply hidden and difficult to destroy. If even a thin hair's breadth of this consciousness is left unpenetrated, then you will till the end sit on the cliff of birth and death. The old virtues and all the patriarchs, without having first destroyed this eighth consciousness, did not engage in mysterious discourse that transcends the buddhas and patriarchs. People today, without having purified even a hair's breadth of the seeds of miscellaneous defilement in their mind grounds and without having forgotten the mind subject to birth and death, and claim to have awakened to the Way. How could you call non-attainment attainment and how could you call non-experience experience? How could you not be afraid? (Hanshan, *General Theories about the Rules of the Eighth Consciousness*)³³⁰

異熟이 若空則超因果하야 方才轉成大圓鏡智니 言無垢가 同時發者는 以佛

果位中을 名無垢니 乃淸淨眞如니라 謂鏡智로 相應하면 法身이 顯現하야 圓明普照十方塵刹하야 以理智가 一如하야 方證究竟一心之體니 此唯識之極則이며 乃如來之極果也라 諦觀하니 此識이 深潛難破하니 此識을 絲毫未透하면 終在生死岸頭니라 古德諸祖가 未有不破此識而有超佛越祖之談이어늘 今人은 生滅도 未忘하야 心地에 雜染種子도 未淨纖毫하고 便稱悟道하니 豈非未得을 謂得하며 未證을 謂證이리오 可不懼哉아 (憨山, 八識規矩通說)

Hanshan [Deqing] is a virtuoso of the late Ming who has mastered the Seon and the Teaching traditions. The declaration of the fact that you have to forever transcend the continuous flow of subtle [false thoughts] and experience the great mirror-like wisdom, which is the ultimate fruit of tathagatahood, to awaken to the Way and see your own nature is a rare knowledge which was directly transmitted from Caoxi (i.e., the Sixth Patriarch). And the decrying of falsely claiming awakening to the Way without having first forgotten the mind subject to birth and death is a refreshing argument that cuts through an illness widespread among today's practitioners. That being so, you must exhaust all afflictions and false thoughts, both coarse and subtle, and reach the state (lit. piece of land) of the ancient ones, that is, the great rest and relaxation that comes after really experiencing the mirror-like wisdom of the ultimate state of no mind. Mirror-like wisdom, where the subtle [false thoughts] of the eighth consciousness have been brought to cessation, is the state of no mind, the unborn, and the non-abiding, which is the state of dying the great death and coming back to life. Therefore, it is sudden awakening—the sudden and perfect experiencing of the ultimate state of perfect enlightenment—and seeing one's own nature.

[Lecture Sermon]

Blabbering on and on about seeing one's own nature, gradually cultivating it, and protecting it without putting to rest mental activities, various forms of cogitation and discrimination in the afflictions and false thoughts of the sixth consciousness, how could one be equal to the sharp eye of the patriarchs who criticized even the experience of the bodhisattva of great spontaneity as being the eighth demonic

realm? Saying whatever one wants to such as “I saw my own nature” and “I had a sudden awakening” while still inside the experience of the false thoughts of the sixth consciousness is not limited to just our country. In Japan, they often say so-and-so saw his own nature and attained buddhahood after awakening to ten koans and so-and-so after awakening to twenty koans. This is truly lamentable. There are many numerous people who lend an ear to these absurd words and, taking demonic experience as real, speak loudly about it. I am concerned about where our Buddha Dharma will flow. People such as Venerable Guishan and Venerable Hanshan are great teachers who will be examples for others to follow for ten-thousand ages. If you don’t take the earnest words of criticism of these men as models to follow, then whose words will you follow?

11

Inside and Outside Are Brilliantly Clear

內外明徹

[11-1]

Contemplate with wisdom and inside and outside are both brilliantly clear. If you recognize your original mind, then this is original liberation . . . this is no thought. (*Platform Sutra*)³³¹

智慧로 觀照하여 內外明徹하여 識自本心하면 卽本解脫이니 卽是無念이니라 (六祖大師法寶壇經)

Wisdom (智) is like the high sun and sagacity (慧) is like the bright moon. Wisdom-and-sagacity (智慧) is always clear. But, [if] it is attached outside to sensory realms, the floating clouds of false thoughts block self-nature and make it unclear. If you listen to the true Dharma and remove the dark clouds of deluded false thoughts by yourself, inside and outside will both be brilliantly clear and all phenomena (lit. dharmas) will manifest itself inside self-nature. Those who see their own natures are like this. (*Platform Sutra*)³³²

智如日이요 慧如月하야 智慧常明이어늘 於外에 著境하야 被妄想浮雲이 盖覆하야 自性이 不得明朗이라 若聞眞法하고 自除迷妄하면 內外明徹하야 於自性中에 萬法이 皆現하나니 見性之人도 亦復如是니라 (六祖大師法寶壇經)

If you contemplate with mirror-like wisdom and make inside and outside both brilliantly clear, then this is to recognize the mind and to have no thought and to see your own nature. This is proof of the dispersal of the dark clouds of fundamental ignorance.

[Lecture sermon]

When you see your own nature the brightness of the true thusness of your self-nature will radiantly illuminate the Dharma realm in ten

directions. Therefore, it is seeing one's own nature only if inside and outside are brilliantly clear. If inside and outside are not brilliantly clear, then that is not seeing one's own nature. Just as you can only know if [your mind] is consistent awake or asleep after falling asleep, being brilliantly clear inside and outside cannot be known by anyone other than someone who has seen his own nature.

[11–2]

[Like] a crystal garland that is perfectly and brilliantly clear both inside and outside, always dwell in sublime enlightenment and calmly be clear and pure. This is called the state of omniscience (一切智地). It is always peacefully situated in the middle way. (*Garland Sutra*)³³³

水精瓔珞은 内外明徹하야 妙覺에 常住하야 湛然明淨이라 名一切智地니 常處中道니라 (菩薩瓔珞本業經 上)

Only the Buddha dwells in the mind ground of dharma nature, which is the absolute truth of the middle way. (*Garland Sutra*)³³⁴

唯佛이 居中道第一法性之土니라 (菩薩瓔珞本業經 上)

Like a crystal garland, if you are brilliantly clear both inside and outside and exhaust all false thoughts and afflictions, then this is the ultimate state of sublime enlightenment, the state of buddhahood, and seeing one's own nature.

[Lecture Sermon]

Inside and outside are brilliantly clear only after attaining sublime enlightenment, which is ultimate enlightenment. If you do not attain ultimate enlightenment, then the Buddha clearly showed that inside and outside will not be brilliantly clear. The Venerable Sixth Patriarch said being brilliantly clear inside and outside is seeing one's own nature and the Buddha said only if you attain sublime enlightenment, which is ultimate enlightenment, can you be brilliantly clear inside and outside—they mean the same thing. Is this not saying that ultimate enlightenment where both inside and outside are brilliantly

clear is seeing one's own nature and even [the stage of] equivalent enlightenment or tenth-stage [of bodhisattvahood] is not seeing one's own nature?

[11–3]

The world in the ten directions and the mind and body are like *vaidūrya*.³³⁵ When inside and outside are brilliantly clear this is called the cessation of the consciousness aggregate (Ch. *shiyin* 識陰, Skt. *vijñāna skandha*). (*Śūraṅgama-sūtra* 10)³³⁶
 十方世界와 及與身心이 如吠瑠璃하야 內外明徹을 名識陰盡이니라 (楞嚴經 10)

If the consciousness aggregate is brought to cessation, a perfectly clear and pure sublime mind emanates (發化) within it. It is like the jewel-like moon inside a pure *vaidūrya*. This being the case, you should transcend the ten adamant stages practiced by bodhisattvas and achieve a state equivalent to the perfect clarity of perfect enlightenment, suddenly enter the sublimely adorned ocean of the Tathagata, and perfectly attain bodhi. Then you will return to the state of there being nothing to attain (無所得). (*Śūraṅgama-sūtra* 10)³³⁷
 識陰이 若盡則圓明淨心이 於中에 發化하야 如淨瑠璃內含寶月하나니 如是 乃超菩薩所行의 金剛十地하야 等覺圓明하야 圓滿菩提하야 入於如來妙莊嚴海하야 歸無所得이니라 (楞嚴經 10)

If the consciousness aggregate, which is the eighth *ālaya* consciousness, is brought to cessation, inside and outside both become brilliantly clear and the “tathagata stage is entered instantly.”³³⁸ In the *Explanation of the Five Aggregates* (*Dasheng wuyun lun* 大乘五蘊論, Skt. *Pañcaskandhaprakaraṇa*) and elsewhere it clearly says, “The consciousness aggregate is called *ālaya* and also *ādāna* consciousness.”

[Lecture Sermon]

While you are studying, you must examine whether or not [your insight] is consistent awake or asleep even if it seems as if you had an

awakening and your discursive views are clear. Also, even if you have the experience of no mind, if you stay there, you must know that this will become a demonic experience. Thoroughly awaken [to the truth] and reach the state of being brilliantly clear inside and outside. This is the house style that has seamlessly continued from Venerable Bodhidharma to the Venerable Sixth Patriarch.

[11-4]

For those whose consciousness aggregate has been brought to cessation, the perfectly clear and pure mind emanates within it.³³⁹ In other words, this is identical to all the buddhas' power of compassion above and contains all living beings' desire for compassion (悲仰) below. It is demonstrated universally and equally to benefit living beings. It is therefore called "emanation." Since the mind, body, world, and all the buddhas and living beings are perfectly interpenetrated and thoroughly connected, it is like the pure *vaidūrya* that contains a jewel-like moon. You will then be able to transcend [all] stages, suddenly enter the great ocean of the fruit of enlightenment, and return to the state of there being nothing to attain. It has to be like this to be able to call it the ultimate and utmost rule. (Hanshan, *General Interpretation of the Śūraṅgama-sūtra* 10)³⁴⁰

識陰이 盡者는 圓明淨心이 於中에 發化하나니 此卽上同諸佛慈力하고 下含 衆生悲仰하야 普同示現하야 利益衆生일새 故로 云發化니라 身心世界와 諸佛 衆生이 圓融交徹故로 如淨瑠璃內含寶月이라 便能超越地位하야 入於果海하야 歸無所得하나니 如此하야 사 方名究竟極則也니라 (憨山, 楞嚴經通議 10)

This is to show the effort to bring the five aggregates to cessation and perfectly experience [true thusness]. (Hanshan, *General Interpretation of the Śūraṅgama-sūtra* 10)³⁴¹

此示陰盡圓證功用也니라 (憨山, 楞嚴經通議 10)

Seeing one's own nature, which makes both inside and outside brilliantly clear, is none other than the utmost fruit of great enlightenment which has forever cut off the consciousness aggregate.

In the *Avataṃśaka-sūtra* the tenth-stage bodhisattva said, “Expedient means are supernatural, inside and outside are both brilliantly clear.”³⁴² Since the tenth-stage bodhisattva has not yet cut off subtle ignorance, this state of being brilliantly clear both inside and outside is the eighth *ālaya* consciousness [just] casting a broad shadow (通明影像). This is not a true state of being brilliantly clear both inside and outside.

[Lecture Sermon]

The Venerable Sixth Patriarch clearly said that a person who has seen his own nature is a person who is brilliantly clear inside and outside. This is not only the words of a patriarch but also the clear message of the scriptures, which are the words of the Buddha. If you see your own nature, inside and outside are brilliantly clear. Being brilliantly clear inside and outside—that is said to be ultimate enlightenment, that is the ultimate fruit. Therefore, seeing one’s own nature is none other than ultimate enlightenment.

The Venerable Sixth Patriarch only said seeing one’s own nature is being brilliantly clear inside and outside and did not mention that it is ultimate enlightenment. Therefore, those who lack understanding interpret it this way and that way. But if we examine it using the words of the Buddha, it is abundantly clear that being brilliantly clear inside and outside is none other than the ultimate fruit of ultimate enlightenment. If you claim to have seen your own nature without being brilliantly clear inside and outside, then that seeing one’s own nature is just seeing one’s own nature in name only. It is not the seeing one’s own nature mentioned by the Venerable Sixth Patriarch. Unless it is the seeing one’s own nature mentioned by the Venerable Sixth Patriarch, it is not the seeing one’s own nature mentioned by the thirty-three generations of patriarchs and not the seeing one’s own nature mentioned by the Buddha. So, do not be deluded by nonsensical opinions. Rely on the words of the Venerable Sixth Patriarch and know that only when it is ultimate enlightenment where inside and outside are both brilliantly clear can it be seeing one’s own nature.

[11-5]

If a perfectly clear and pure mind emanates from within it, [this mind] will divide its body into three types and puts to rest living beings' wheel of suffering. Only a principle that is just as it always was and a wisdom that is just as it always was are brilliantly clear both inside and outside. To use an analogy, this is like a *vaidūrya* that contains a jewel-like moon. One perfectly and gradually transcends the ten faiths, the ten abidings, and the ten dedications, the ten stages and so on and attains the unsurpassed Way of the Buddha. (Zhixu, *Textual Commentary on the Śūraṅgama-sūtra* 10)³⁴³

圓明淨心이 於中에 發化하면 三類分身하야 息苦輪하니 唯如如理와 如如智가 內外明徹하야 譬如瑠璃內含寶月하야 圓超信住向地等하야 而成無上道也니라 (智旭, 楞嚴經文句 10)

The effort to be brilliantly clear both inside and outside is this mysterious and sublime.

[Lecture Sermon]

Venerable [Ouyi] Zhixu 蕩益智旭 (1599–1655) is one of the four eminent monks of the late Ming period.³⁴⁴ He was someone who had expertise in doctrinal learning. Even he clearly said that only when one transcends the ten faiths, ten abidings, ten practices, ten stages and so on and attains the final ultimate fruit can one be brilliantly clear inside and outside and attain the unsurpassed Way. This is the experience of sublime enlightenment, which is like keeping a jewel-like moon inside a glass jar. Before sublime enlightenment, it cannot be such an experience.

[11-6]

The sensory realms are already empty and serene. Mind and body, inside and outside, are both simultaneously purified. The ten directions are bright just like a *vaidūrya* that contains a jewel-like moon. How could this not be refreshing! This is to suddenly destroy fundamental ignorance and to have the seeds in the eighth consciousness be brought to cessations in bits and pieces. (Hanshan, *General Interpretation of the Śūraṅgama-*

sūtra 8)³⁴⁵

塵境이 既空則身心內外가 一時淸淨하야 而十方이 皎然하야 如吠瑠璃內含
寶月하나니 豈不快哉아 斯乃頓破根本無明하야 使八識種子로 迸裂이니라
(愍山,楞嚴經通議 8)

If you shred the subtle false thoughts, which are the seeds in the eighth consciousness, into bits and pieces, then you will be carefree and spontaneous on the mysterious path of the unborn (無生玄路). All this lies only in the real investigation [of old cases] and real awakening.

[11-7]

If the consciousness aggregate is brought to cessation, then you will transcend [all] stages and clearly understand the state of there being nothing to attain. You will perfectly achieve the ultimate stage of the fruit of buddhahood and be like a pure *vaidūrya* that contains a jewel-like moon within. (*Source Mirror Record* 88)³⁴⁶

若得識陰이 盡하면 方超地位하야 了無所得하고 究竟圓成하야 如淨瑠璃內
含寶月이니라 (宗鏡錄 88)

There are not two ways—the words of the buddhas and the words of the patriarchs. This is because they are both endowed with the eye of the true Dharma.

[Lecture Sermon]

The fact that seeing one's own nature is none other than the final, ultimate fruit is not the saying of just the patriarchs. The teaching that being brilliantly clear inside and outside is none other than the final, ultimate fruit was publicly declared by the Buddha and the patriarchs. Because they attained the same awakening, there cannot be a difference in their teachings.

[11-8]

When you are enlightened, you will immediately understand and there will be no need to make useless effort. This is different from conditioned

phenomena. Giving (Skt. *dāna*) that is attached to form may become merit that leads to rebirth in Heaven. But this is like shooting an arrow straight up into the sky—when it is out of strength the arrow will fall—and will invite unwanted [consequences] in the next life. How could this be like entering the tathagata stage instantly through the teaching of the true mark (實相門) of the unconditioned? Awaken only to the root and do not worry about the branches. This is like a pure *vaidūrya* that contains a jewel-like moon. Since you have already realized the wish-fulfilling jewel (Skt. *cintāmaṇi*), benefitting yourself and benefitting others will never cease. (*Song of Enlightenment*)³⁴⁷

覺卽了不施功이니 一切有爲法不同이라 住相布施는 生天福이나 猶如仰箭
射虛空이로다 勢力盡箭還墜하야 招得來生不如意라 爭似無實相門에 一超
直入如來地리오 但得本莫愁末하라 如淨瑠璃含寶月이니 既能解此如意珠하
니 自利利他終不竭이로다 (證道歌)

If “the tathagata stage is entered instantly” and both inside and outside are brilliantly clear, then this is the sudden awakening of orthodox transmission and seeing one’s own nature.

Even at the stage of freedom (i.e., eighth-stage bodhisattva) and above where the coarse afflictions have been brought to cessation, the reality of [the mind] being consistent awake or asleep will directly manifest itself. But if you do not bring even the consciousness aggregate, which is the continuous flow of subtle false thoughts, to cessation without remainder and directly enter the stage of tathagatahood, then you will not be able to be brilliantly clear both inside and outside and achieve the ultimate state of no mind which is like a pure *vaidūrya* that contains a jewel-like moon.

[Lecture Sermon]

To jump in one leap and enter the tathagata state and fully attain ultimate enlightenment—this is to see one’s own nature. If you see your own nature, just like keeping a jewel-like moon in a glass jar, you will be brilliantly clear inside and outside. Just lighting a candle inside a glass jar can bring light to the whole room. Imagine putting a full moon

in there. Its brightness will more than illuminate the Dharma realm in ten directions. No matter how great your awakening is, before you become brilliantly clear inside and outside, that is a case of becoming ill while studying and not a case of seeing one's own nature or sudden awakening. Therefore, even a person with equivalent enlightenment or at the tenth-stage [of bodhisattvahood] is not someone who has seen his own nature.

Did Venerable Yunmen not say, "The great sage at the tenth stage may be able to preach the Dharma freely and spontaneously like clouds forming and rain falling, but he has not seen his own nature"? Even the Bodhisattva Āśvaghoṣa said that it is seeing one's own nature only if the bodhisattva stages are all done and subtle false thoughts are forever cut off. So, never mind the teachings of the Buddha and the patriarchs, only if you attain ultimate enlightenment is it seeing one's own nature. It is an absolute principle of Buddhism that, before that, it is not seeing one's own nature. If one advances a claim that deviates from this even in the slightest bit, I firmly declare that heretical theory is not Buddhism and the person who advances such a claim is not a disciple of the Buddha.

12

Constantly Serene and Constantly Illuminating

常寂常照

[12-1]

It is an unsurpassed final nirvana, a Way that is perfectly clear and constantly serene (Skt. *samādhi*) and constantly illuminating (Skt. *prajñā*). (*Platform Sutra*)³⁴⁸

無上大涅槃이여 圓明常寂照로다 (六祖大師法寶壇經)

The fact that seeing one's own nature is none other than final nirvana is explained in detail in the *Nirvana Sutra* and the *Source Mirror Record*. If you thoroughly attain great awakening and suddenly see your own nature, inside and outside will both be brilliantly clear and the final nirvana of the ultimate state of no mind where it is constantly serene and constantly illuminating will be perfected. If you penetrate through the subtle [false thoughts] of *ālaya* consciousness and destroy the indestructible barrier (牢關) of the last word (末後), the unsurpassed nirvana which is the ultimate state of no mind will manifest before you. You will die the great death and come back to great life, be constantly serene and constantly illuminating. Light and darkness will become a pair and meditation and wisdom will be at an equilibrium. This, in other words, is seeing one's own nature and the attainment of buddhahood.

[Lecture Sermon]

The serene (寂) in serene illumination (寂照), like a thick cloud, has the appearance of [a state where] all false thoughts have been cut off. Then, if false dharmas and false thoughts have all vanished, is this not then annihilation (斷滅) where there is nothing at all? It is not. When the clouds clear, the brightness of the always shining sun will radiantly reveal itself. Its brightness radiantly illuminates the whole world in ten

directions. We call great wisdom like this illumination. The dharma hall where we are currently seated in called the hall of great serene radiance (大寂光殿). These words express the state of great nirvana of the Buddha who attained the ultimate enlightenment of serene radiance (寂光) and serene illumination (寂照). The state of the Buddha who has attained buddhahood is called serene because of the serene extinction (寂滅) of all false thoughts.³⁴⁹ It is called radiance because of the unhindered illumination of the brightness of great wisdom. If it is not this serene radiance and serene illumination, then it is not seeing one's own nature.

[12-2]

If you march through subtle ignorance and are able to enter the state of sublime [enlightenment], then this is called final nirvana. You will dwell in the land of constantly serene radiance (常寂光土). ("Perfect Teaching Chapter," in *Outline of the Four Teachings of Cheontae*)³⁵⁰

進破微細無明하고 入妙覺位하면 名大涅槃이니 居常寂光土하느니라 (天台四教儀, 圓教章)

Constantly serene radiance (常寂光) is constantly serene illumination (常寂照). According to the *Awakening of Faith*, "If you far transcend subtle [false thoughts], then you will be able to see mind-nature and this is called ultimate enlightenment."³⁵¹ Seeing one's own nature, that is, ultimate enlightenment is final nirvana, which is constantly serene and constantly illuminating, and sublime enlightenment.

[12-3]

There are no obstructions that have not been brought to serene cessation and no principle and phenomena that have not been clearly illuminated. If serenity and illumination both flow together, then mind-nature is thoroughly seen. (*Autocommentary to the Commentary to the Avatamsaka-sūtra* 57)³⁵²

障無不寂하고 理無不照하야 寂照雙流하면 徹見心性이니라 (大方廣佛華嚴經隨疏演義鈔 57)

Constantly serene and constantly illuminating—if serenity and illumination both flow together, then this is seeing one’s own nature and final nirvana.

[Lecture Sermon]

Serenity and illumination must flow together. To say that the clouds have cleared is to say that sunlight is shining. To say that sunlight is shining is to say that the clouds have cleared. Therefore, to say that all false thoughts have vanished is to say that the brightness of wisdom has revealed itself. To say that great wisdom has revealed itself is to say that all false thoughts have been cut off. Accordingly, serenity and illumination flow together. It is constantly serene and constantly illuminating. It is constantly illuminating and constantly serene. Therefore, the Venerable Sixth Patriarch also said, “The unsurpassed great nirvana is perfectly clear and constantly serenely illuminating.”³⁵³ If there is only serenity and no illumination, then that is like a stone or a piece of wood. If there is only illumination and no serenity, then these are nothing more than excited thoughts. If there is constant serenity but not constant illumination, it is not seeing one’s own nature and not great nirvana. This is a saying in not only the Seon school but also the Doctrinal school.

[12–4]

The serenity of meditation, without the illumination of wisdom, cannot reach the ultimate state of serene absorption. The illumination of wisdom, without the serenity of meditation, cannot reach the depths of sagacious illumination. If the serenity of meditation and the illumination of wisdom both flow together, then one attains the fruit of buddhahood. The sutra says that the Buddha dwells freely in the Mahayana. The great Dharma that he attained is adorned with the power of meditation and wisdom. With this he saves living beings. (“Calming and Contemplation Move Together,” in *Abbreviated Strategies for Interpreting the Avataṃśaka-sūtra*)³⁵⁴

禪非智면 無以窮其寂이요 智非禪이면 無以深其照니 故로 寂智雙流하면 方

成佛果니라 經에 云 佛自住大乘하나니 如其所得法은 定慧力으로 莊嚴하여
以此度衆生이니라 (大華嚴經略策, 止觀雙運)

Serenity-and-wisdom (寂智) is serenity-and-illumination (寂照). Serenity-and-illumination is none other than meditation-and-wisdom (定慧) and calming-and-contemplation (止觀). Serenity and illumination both flow together. Meditation and wisdom are at an equilibrium. If calming and contemplation move together, you awaken to the mind and see your own nature. This is the ultimate fruit of buddhahood.

[Lecture Sermon]

The Sixth Patriarch said unsurpassed great nirvana is perfectly clear and constantly illuminating. He also called sublime enlightenment unsurpassed great nirvana, and also, if there is constant serene illumination, seeing one's own nature. Therefore, you can see that constant serene illumination is none other than sublime enlightenment, great nirvana and simultaneously ultimate enlightenment and seeing one's own nature.

[12-5]

If the mind is born (生心), then this is none other than false thoughts. If the mind is unborn (不生), then this is the Buddha. Speaking of the mind that is born, this is not just distracting thoughts (雜心) that are born. But also, even if it is the sublime mind of bodhi, nirvana, contemplating the mind, or seeing one's own nature that is born, this too is a mind that is born. They all become false thoughts. Distracting and false thoughts have to forever be brought to serene cessation for it to be called the unborn and for serene illumination to manifest before you. How could this not be called the Buddha? Therefore Dharmatrata's stele (達摩碑) says, "If you have a mind, then for all eternity you will be stuck in the state of an ordinary being. If you do not have mind, then in an instant you will attain perfect enlightenment." (*Autocommentary to the Commentary to the Avataṃśaka-sūtra* 9)³⁵⁵

生心卽妄이요 不生卽佛이라 言生心者는 非但生於餘心이요 縱生菩提涅槃
과 觀心見性하야도 亦曰生心이니 並爲妄想이라 念想이 都寂하면 方曰不生
하야 寂照現前이어니 豈不名佛가 故로 達磨碑에 云心有也하면 曠劫而滯凡
夫요 心無也하면 刹那而登正覺이로다 (大方廣佛華嚴經隨疏演義鈔9)

Those who have mind are living beings. Those with no mind are buddhas. In the samadhi of great serenity in the unborn and no thought a limitless radiance of wisdom emerges. This is serene illumination, that is, the state of buddhahood.

[Lecture Sermon]

Why do they say that even a tenth-stage [bodhisattva] and [a bodhisattva at the stage of] equivalent enlightenment cannot attain buddhahood? This is because subtle false thoughts of *ālaya* consciousness arise. Idle thoughts are not the only false thoughts. If you give rise to the thought “bodhi,” “nirvana,” “I saw my own nature,” “I attained buddhahood,” even a bit, then this is not a real attainment of buddhahood. This is why even a tenth-stage [bodhisattva] and [a bodhisattva at the stage of] equivalent enlightenment are called living beings. To enter the samadhi of great serenity where all false thoughts, including subtle false thoughts, have been cut off and have the brightness of limitless wisdom illuminate the whole world in ten directions without exception—this is seeing one’s own nature and the attainment of buddhahood.

[12–6]

If emptiness and existence are simultaneously illuminated and you do not dwell in either inside or outside, thoughts will forever be cut off like an echo from an empty valley. [You will have no mind]³⁵⁶ like a clear mirror that reflects images. It will be sublimely and perfectly clear, serene and constantly illuminating. (*Source Mirror Record* 65)³⁵⁷

雙照有空하며 不住內外하니 似谷答聲而絕慮하고 如鏡鑑像而無心하야 妙湛
圓明하야 寂而常照로다 (宗鏡錄 65)

If you cut off thoughts and attain no mind, then it will be perfectly clear, serene, and illuminating. This is the equipoise of meditation and wisdom (定慧等持).

[12-7]

When serenity and illumination are not two, they become the true characteristic (相) of bodhi. Like a clear mirror, no mind becomes its essence and reflective illumination (鑑照) becomes its function. Together they become the true characteristic [of bodhi]. Also, in the Chan tradition, one knows for oneself (自知) a function that is itself essence and the essence that is itself function is constantly serene. This is like, when wisdom and serenity are not two, they become the true characteristic of true thusness. (*Autocommentary to the Commentary to the Avataṃsaka-sūtra* 80)³⁵⁸

寂照無二가 爲菩提相이니 猶如明鏡하야 無心이 爲體요 鑑照가 爲用하야 合爲其相이라 亦卽禪宗의 卽體之用이 自知하며 卽用之體가 恒寂하야 智寂不二가 爲心相也니라 (大方廣佛華嚴經隨疏演義鈔 80)

How can the mirror-essence (鏡體), which is serene and has no mind, and mirror-radiance (鏡光), which illuminates brilliantly and is unobstructed, be two different things? Mirror-essence is none other than mirror-radiance. Serenity is none other than illumination. Illumination is none other than essence. Self-nature of true thusness is also like this.

[12-8]

Illumination, which is none other than serenity, is prajna. Serenity, which is none other than illumination, is liberation. The essence of serene illumination (寂照) is the dharma body. It is like a perfect jewel that is clear and pure. Its clarity is prajna and purity is liberation. The perfect essence is the dharma body. Their function may not be the same but there is no gap between them in terms of their essence. These three dharmas are [aligned] neither vertically nor horizontally, and neither together nor separate. They are called the secret treasury (祕密藏)—the final nirvana.

(*Autocommentary to the Commentary to the Avataṃsaka-sūtra* 50)³⁵⁹

卽寂之照는 爲般若요 卽照之寂은 爲解脫이며 寂照之體는 爲法身이라 如一
明淨圓珠하야 明卽般若요 淨卽解脫이며 圓體法身이니 約用不同이나 體不
相離故니라 此三法이 不縱不橫하며 不並不別하니 名祕密藏하야 爲大涅槃
이니라 (大方廣佛華嚴經隨疏演義鈔 50)

Your own nature is endowed with these three virtues³⁶⁰ of final nirvana. If you really experience them, then this is seeing one's own nature and the attainment of buddhahood.

[12-9]

First, see your own nature and attain buddhahood. If you open the dharma body of true thusness yourself, true nature manifests before you. Second, non-attainment is the attainment of buddhahood. If you open the prajna of true nature yourself, the Buddha Dharma is the object of enlightenment (所覺) and bodhi is the subject of enlightenment (能覺). Since subject and object mutually cause each other, neither subject nor object can be attained. Those for whom there is no attainment will immediately attain unsurpassed bodhi. Third, transcend false thoughts and attain buddhahood. If you open liberation yourself, you will be just as you always were and immovable (不動), clear and open and non-abiding (無住). False thoughts and perversions (Skt. *viparyāsa*) will be cut off and made serene. This is called true liberation. (*Autocommentary to the Commentary to the Avataṃsaka-sūtra* 25)³⁶¹

一은 見性成佛이니 自開法身하면 稱性이 應現이요 次는 無得成佛이니 自開
般若하면 佛法은 所覺이요 菩提는 能覺이라 能所相因故로 俱得이니 無所
得者는 則得菩提며 後는 離妄成佛이니 自開解脫하면 不動無住하야 妄倒斯
寂일새 名眞解脫이니라 (大方廣佛華嚴經隨疏演義鈔 25)

The dharma body, prajna, and liberation are the three virtues of attaining [final nirvana]. They have the same essence but different functions.

If you see your own nature, there is no attainment. If you transcend false thought, this is to see your own nature. The three are expressed

differently, but their content is the same. They all attain the fruit of buddhahood. If you see your own nature, you will therefore attain buddhahood and be perfectly endowed with the three virtues. You will forever transcend perversions and false thoughts and suddenly enter the ocean of great enlightenment, which is the ultimate state of there being nothing to attain. It will then be serene and yet constantly illuminating, illuminating and yet constantly serene. You will constantly abide in the pure land of serene radiance where it is constantly serene and constantly illuminating. This is the non-abiding dwelling place of all buddhas.

[12–10]

Since [the mind] is practicing *śamatha* (“calming”), although it is serene, it is always illuminating. Since it is practicing *vipaśyanā* (“contemplation”), although it is illuminating, it is constantly serene. Since it is practicing *upekṣā* (“equanimity”), it is neither illuminating nor serene. Although it is illuminating, it is constantly serene. We therefore call it mundane (俗), but it is none other than the absolute (眞). Although it is serene, it is constantly illuminating. We therefore call it absolute, but it is none other than the mundane. It is neither serene nor illuminating. [Vimalakīrti] therefore remained silent in Vaiśālī. (*Yongjia Collection*)³⁶²

以奢摩他(止·定)故로 雖寂而常照하고 以毘婆舍那(觀·慧)故로 雖照而常寂이요 以優畢叉(捨·平等)故로 非照而非寂이라 照而常寂故로 說俗而卽眞이요 寂而常照故로 說眞而卽俗이요 非寂非照故로 杜口於毘耶니라 (禪宗永嘉集)

Serenity and illumination are simultaneous (寂照同時), but neither serenity nor illumination are established (寂照不立). This is the unsurpassed nirvana within great perfect mirror-like [wisdom].³⁶³ Always dying and coming back to life, and never dying and coming back to life—you are a green-eyed patch-robed monk and a student of Shaolin (i.e. Bodhidharma).

[Lecture Sermon]

Although it is said “Serenity and illumination are simultaneous,” it

would be a grave error to think serene extinction and contemplative illumination are independent like those stones out there but that they exist simultaneously. If serenity and illumination are simultaneous, then serenity and illumination cannot be established independently. They are simultaneous in that place where serenity and illumination cannot be established because even [the thoughts] “It is serene” and “I am illuminating” have been abandoned. If serene extinction and contemplative illumination really exist, then they can never be simultaneous. If light and darkness really exist, then how can they exist simultaneously? To express this in words and offer an explanation is complicated, but if you have a real awakening it is too clear. Truly, the path to death lies in life and the path to life lies in death. To think life and death exist independently—that is a discriminating false thought.

[12–11]

[The mind], though serene, is always illuminating, and consistent while awake or asleep. Life and death are one. (“Principles of Seated Meditation,” in *Pure Rules Revised Under Imperial Edict 5*)³⁶⁴

寂而常照하니 寤寐一致요 生死一如로다 (勅修百丈清規 5, 坐禪儀)

When [the mind] is consistent awake or asleep within the great serene radiance (大寂光) this is the Tathagata’s no mind.

[Lecture Sermon]

[The state where the mind] is consistent while awake or asleep mentioned here is not the eighth-stage bodhisattva’s [state where the mind] is consistent while awake or asleep. It refers to the [state where the mind] is consistent while awake or asleep in the true nature of thusness, which is ultimate enlightenment. If you want to attain the real, great liberation that is free and spontaneous in life and death, the truly ultimate [state where the mind] is consistent awake or asleep, then you must attain constantly serene illumination wherein it is always serene and always illuminating. Before that you can never be free from life and death. Therefore, if you cannot be constantly serene

and constantly illuminate, then that is not a real instance of [the mind] being consistent while awake or asleep. It is not great nirvana, seeing one's own nature, or sudden awakening.

[12–12]

The *Garland Sutra* says, “The bodhisattva of equivalent enlightenment illuminates in serenity (照寂). The bodhisattva of sublime enlightenment remains serene while illuminating (寂照).” Today, the eighth-stage bodhisattva [who has attained the state of] the unborn also illuminates in serenity. If you are therefore able to remain serene while illuminating, then you are the same as the Buddha. (*Autocommentary to the Commentary to the Avatamsaka-sūtra* 69)³⁶⁵

瓔珞에云 等覺은 照寂이요 妙覺은 寂照라 하니 今八地無生도 亦照寂이니라
故로 若得寂照하면 卽同佛故니라 (大方廣佛華嚴經隨疏演義鈔 69)

The eighth-stage bodhisattva [attains] an ersatz state of the unborn (假無生). Since the radiance of the subtle *ālaya* consciousness has not yet been brought to cessation an indiscriminate wisdom continues to exist,³⁶⁶ so this cannot be [a case of] remaining serene while illuminating (寂照). If the radiance of *ālaya* consciousness becomes extinct and indiscriminate wisdom is suddenly forgotten, the radiance of great serenity, which is the true state of the unborn, will manifest before you. Constantly serene and constantly illuminating—this is seeing one's own nature, which is sublime enlightenment.

Also, while illuminating in serenity (照寂) [the bodhisattva of equivalent enlightenment] has mind and obstructions.³⁶⁷ [As for the bodhisattva of equivalent enlightenment] it is not true that, although [his self-nature] is illuminating, it is constantly serene. It is not true that, although it is serene, it is always illuminating. [The bodhisattva of sublime enlightenment], remaining serene while illuminating, has no mind and no obstructions. [As for the bodhisattva of sublime enlightenment,] although [his self-nature] is serene, it is always illuminating. Although it is illuminating, it always remains serene. It is constantly serene and constantly illuminating, but it is neither

serene nor illuminating. It has sublime functions and is spontaneous (妙用自在). This is the difference between the bodhisattva of equivalent enlightenment illuminating in serenity and the bodhisattva of sublime enlightenment remaining serene while illuminating.

[Lecture Sermon]

The difference between illuminating serenity (照寂) and serene illumination (寂照), the difference between equivalent enlightenment and sublime enlightenment—you can only know this experience if you truly have a deep awakening. You cannot know this difference easily. If you don't know illuminating serenity, then what need is there to speak of serene illumination?

[12–13]

In the rank of the bodhisattva of equivalent enlightenment [one's insight] is called the wisdom of illuminating in serenity (照寂慧). This is because [this insight] has not liberated itself from the characteristics of the activity of birth and death (生滅動相). If one reaches the state of buddhahood, which is sublime enlightenment, then [one's insight] is called the wisdom of remaining serene while illuminating. This is because one has returned to the ninth consciousness which remains ultimately serene. (Wonhyo, *Commentary on the Vajrasamādhi-sūtra* 3)³⁶⁸
 在等覺位하야는 名照寂慧니 未離生滅動相故요 至妙覺位하야 名寂照慧니
 已歸第九識하야 究竟靜故니라 (元曉, 金剛三昧經論 下)

In the previous rank of equivalent enlightenment one is still subject to birth and death. Since the source of the mind has not been exhausted, one is stuck in the eighth *ālaya* consciousness. If one now arrives in sublime enlightenment, then one will forever liberate oneself from the false thoughts of *samsara* (lit. birth and death). Since one will ultimately return to the source of the one mind (一心), which is original enlightenment, one will suddenly enter the perfectly clear and pure experience (圓明清淨境) within the ninth consciousness. (Wonhyo, *Commentary on the Vajrasamādhi-sūtra*, second scroll)³⁶⁹

前等覺位는 猶有生滅하야 未盡心源故로 在八識이요 今到妙覺하면 永離生滅하야 窮歸本覺一心之源故로 入第九識中明淨이니라 (元曉, 金剛三昧經論下)

Illuminating in serenity is the equivalent enlightenment of the eighth consciousness which is subject to birth and death. Remaining serene while illuminating is the sublime enlightenment of the one mind in true thusness. Unsurpassed final nirvana, which is perfectly clear and constantly serene while illuminating, is what the perfected being who has seen his own nature truly experiences (實證處).

For both the buddhas and living beings, their original nature of true thusness is equal without any difference. But living beings simply cannot know and cannot see their own nature because they [are still subject to] the obscurations of the coarse afflictions of the sixth and seventh consciousnesses and the sublime false thoughts of the eighth consciousness.

If you forever cut off the continuous flow (流注) of the subtle [false thoughts] of the eighth consciousness and the great perfect mirror-like wisdom of no mind and no thought appear, this is nirvana without remainder, which is the ultimate state of sublime enlightenment. This, in other words, is seeing one's own nature and the attainment of buddhahood. Even if the coarse false thoughts of the sixth and seventh consciousnesses are brought to cessation and you enter the rank of spontaneity—a rank in which [the mind] is consistent awake or asleep and [you possess] an ersatz no mind where not a single thought arises—this is an extraordinary experience where one dies and does not come back to life. It is not the eye of the true Dharma of our tradition. You must cut off past and future and abruptly come back to great life from the bare-nakedly pure demonic realm of the eighth consciousness; you must bring fundamental ignorance, which is the continuous flow of the subtle [false thoughts], to cessation without remainder; [your mind] must be consistent awake or asleep; you must be brilliantly clear both inside and outside; you must have no mind and no thought; you must always be serene and illuminating; and you must personally experience

final nirvana which is the ultimate profound state. [You will then be] a direct heir of the transmission on Vulture Peak and [recipient of] the Orthodox Seal of Shaolin (少林正印).

This ultimate state of no mind—the experience of great liberation—where you are natural and spontaneous because you are unconditioned and unconstructed in a state of great calm and peace and great rest and relaxation is post-awakening protection [of no mind]. So, the fact that seeing one's own nature is experiential awakening—a sudden cultivation and perfect awakening-experience—is as evident as the sun on a clear day. The lofty gentleman who investigates [old cases] therefore rejects all heretical theories that go against the absolute principle of the orthodox transmission of the buddhas and patriarchs. They must proclaim orthodox transmission and perfectly achieve the unsurpassed great Way.

[Lecture Sermon]

I will add a few words for reference. In our school, in both past and present, the person who has produced the most teachers is said to be Mazu. But Venerable Huangbo who inherited the Dharma from Chan Master Baizhang declared, “Although eighty-eight people emerged in the world³⁷⁰ under the tutelage of Great Master Mazu and served as teachers, only two or three people acquired an eye [for the true Dharma]. Venerable Lushan is one of them.” This is Venerable Huangbo's famous sermon about clear-eyed masters. It is like a lifeline in our school.

Chan Master Dahui was the same. At the time of Venerable Dahui, there were countless numbers of people who opened Dharma assemblies, claiming to be masters. But Venerable Dahui did not recognize all of them. When Jiaozhong [Mi]guang 教忠[彌]光 (d. 1155) visited him and asked about the same Chan teaching taught by all the teachers, Venerable Dahui said, “At the present moment, the Chan groves speak of *chan* without hesitation, but there are only three or four people who inherited the orthodox lineage of Yangqi [Fanghui].” At first, Jiaozhong was greatly infuriated by these words, but he eventually

changed his mind, acquired the Way from Dahui, and inherited his Dharma.

Chan Master Yuanwu Keqin's teacher Chan Master Wuzu Fayan was the same. At the time, the many disciples who studied under Venerable Huanglong Huinan ruled over the world, but Chan Master Wuzu Fayan recognized only two—Huitang [Zuxin] and Guizong [Kewen]—and did not recognize anyone else³⁷¹

Only if you are equipped with an exceptional eye [for the true Dharma] that can recognize the two or three true teachers within the many teachers who rule the world, and an eye that can determine right from wrong and also the shallow from the deep, only then can you kill a person and bring him back to life. If you cannot, then you cannot be called a clear-eyed master.

13

Discursive Awakening Followed by Gradual Cultivation

解悟漸修

[13-1]

As for sudden awakening followed by gradual cultivation, this is sudden awakening and gradual cultivation and therefore discursive awakening (解悟). (Guifeng, *Great Commentary on the Perfect Enlightenment Sutra*)³⁷²
 頓悟漸修者는 頓悟(日出·孩生)와 漸修(霜消·孩長)이니 爲解悟니라 (圭峰, 大方廣圓覺修多羅了義經略疏註 卷上之一)

First, to suddenly awaken and then gradually cultivate is discursive awakening. For that reason, the *Avatamsaka-sūtra* says, “At the moment you first give rise to the mind [of enlightenment], after you attain perfect enlightenment, you cultivate and experience step-by-step the rank of the three worthies and ten sages.” (Guifeng, *General Preface to the Collected Writings on the Source of Chan*)³⁷³

先須頓悟하야 方可漸修者는 此約解悟니 故로 華嚴에 說하되 初發心時에 便成正覺後에 三賢十聖을 因次第修證하느니라 (圭峰, 禪源諸詮集都序)

As for discursive awakening followed by gradual cultivation, which is the training method of the Doctrinal tradition, it is the exact opposite of the tenet of the Seon tradition, which is about having no mind on the spot and suddenly experiencing the stage of buddhahood. If you do not distinguish gold and sand, confuse jade and stone, then a great mistake will occur.

[Lecture Sermon]

The “sudden awakening” of sudden awakening and gradual cultivation is discursive awakening. Discursive awakening, like knowing clearly that ice was originally water, is knowing that living beings are originally buddhas. However, afflictions and false thoughts still remain. Although

ice is originally water, as ice it cannot be flexible and free. Likewise, even if living beings realize they are originally buddhas, if afflictions and false thoughts are left the way they are, then there cannot be free and spontaneous liberation in life and death. The difference between discursive awakening and experiential awakening, which is free and spontaneous like completely melted water, is as drastic as that between heaven and earth. When you do not cease at knowing that living beings are originally buddhas and completely cut off even the subtle false thoughts of not only the six coarse characteristics of the mind but also its three subtle characteristics and thus liberate yourself from everything we call that experiential awakening.

Guifeng, Bojo, and the Doctrinal school typically call the discursive awakening—knowing ice is originally water—“sudden awakening.” However, in our Seon school we do not say that. According to the traditional theories of the Seon school, we call experiential awakening—when ice completely melts and becomes free and spontaneous water—sudden awakening. The Doctrinal school calls discursive awakening sudden awakening and say, “After awakening, one cultivates oneself by traversing the stages of the three worthies and ten sages.” The Seon school calls experiential awakening sudden awakening and says, “Ultimate enlightenment that goes beyond even the [stage of] equivalent enlightenment and the tenth-stage [of bodhisattvahood] are awakening, so there is no need to learn and cultivate oneself again.” Accordingly, the term “sudden awakening” is used by both, but they mean fundamentally different things.

Also, speaking of seeing one’s own nature, there is a difference between the seeing one’s own nature of “discursive awakening and gradual cultivation” and the seeing one’s own nature of “experiential awakening and sudden cultivation.” The seeing one’s own nature of discursive awakening is the first ten faiths. The seeing one’s own nature of experiential awakening refers to the final sublime enlightenment that goes beyond the tenth stage. I have already repeatedly clarified that the Seon school’s seeing one’s own nature, as shown by the Sixth Patriarch, is the seeing one’s own nature of experiential awakening.

In the *Awakening of Faith*, which can be considered the grand Buddhist summa, the Bodhisattva Aśvaghōṣa lucidly clarified that “in the adamantine absorption of equivalent enlightenment past the tenth-stage bodhisattva where not only that of the six coarse characteristics of the mind but even the false thoughts of the three subtle characteristics of the mind are completely cut off—only there can one see his own nature.” Also, Chan Master Yongming Yanshou in the “Revealing the Implicit Truth Chapter”—the introduction of his *Source Mirror Record*, which is considered the greatest masterpiece since Nāgārjuna—said, “The false thoughts of the three subtle and six coarse characteristics of the mind all disappear at once and in a flash the original nature of unchanging and eternal true thusness is experienced. This is the cutting off of false thoughts and experiencing ultimate no mind, that is, seeing one’s own nature.” The words of our school differ not in the slightest bit with the words of the *Awakening of Faith*.

There are those who practice Seon but consider discursive awakening, that is, the first ten faiths are seeing one’s own nature. However, you must understand that this is the claim of the Doctrinal school and not the traditional thought of the Seon school. Under the influence of State Preceptor Bojo Jinul, there are many in our country who consider discursive awakening to be sudden awakening and seeing one’s own nature. Even the originator of the sudden awakening and gradual cultivation theory, Guifeng, said discursive awakening is sudden awakening but did not go so far as to call it seeing one’s own nature. At any rate, I want to emphasize that we should not dilute Seon orthodoxy by being drawn to such claims, which are not the orthodox tenet of our school.

[13–2]

After you attain sudden awakening, you first enter the rank of ten faiths (十信). (Guifeng, *Chart of the Successorship in the Chinese Chan School that Transmits the Mind-Ground*)³⁷⁴

悟後에初入十信位也니라 (圭峰, 中華傳心地禪門師資承襲圖)

Someone who attains sudden awakening for the first time cannot preach the Dharma. She cannot answer others' questions at all. (Guifeng, *General Preface to the Collected Writings on the Source of Chan*)³⁷⁵

初悟之人은 未能說法하며 答他問難을 皆悉不得이니라 (圭峰, 禪源諸詮集都序)

Seeing your own nature is the ultimate enlightenment of directly experiencing perfect comprehension (現證圓通). Sudden awakening [in the Doctrinal tradition], which is discursive awakening that takes as its substance the first stage of the ten faiths, is not seeing one's own nature. As for attaining sudden awakening in the Seon tradition, since the past [this entailed] testing [students] with difficult questions that are extremely profound and mysterious (甚深極玄). If one cannot produce a perfectly clear right answer, he is kicked out and cannot receive certification. However, since the rank of the ten faiths is not perfect awakening, obviously preaching the Dharma and asking difficult questions will not be possible. There is therefore a difference as great as Heaven and earth between sudden awakening in the Seon tradition, which takes as its substance a perfect awakening-experience (圓證), and the sudden awakening of the Doctrinal tradition, which is discursive awakening.

[Lecture Sermon]

The sudden awakening and seeing one's own nature taught in the Doctrinal school is seeing one's own nature-qua-discursive awakening. Having gained full insight, one feels as if he understands everything, but when you ask him about the mark of reality he doesn't know anything. Since ancient times the test of the Seon school has not been testing with just another difficult question.

I will provide one example. The three Fo 佛 ("buddhas") emerged under the so-called reviver of the Linji school, Chan Master Wuzu Fayen 五祖法演 (1024–1104). They are Foyan,³⁷⁶ Fojian, and Foguo. There was a monk who studied a long time under Fojian Huiqin 佛鑑慧勤 (1059–1117). That monk used to join the assembly and

ask about the Dharma. A long time passed, but he didn't awaken to anything. He lamented and made this vow: "If I don't thoroughly attain awakening in this life, I will never unroll my futon again." In this way, as if he were mourning for his parents, he remained standing for forty-nine days and made effort. One day Chan Master Fojian ascended the hall and preached: "The dense phenomenal array and myriad images are all the imprint of a single Dharma."³⁷⁷ Upon hearing these words he immediately had a great awakening. So, he went to Chan Master Fojian and informed the master of his awakening. The master acknowledged, saying, "What a pity! This nutcase picked up a bright pearl."³⁷⁸

Chan Master Foguo Keqin 佛果克勤 (1063–1135), that is, Venerable Yuanwu heard this story and wondered if the monk had not yet attained awakening. So, he thought, "I must test him," and had someone summon the monk. One time, while climbing a mountain together, they passed by a deep pond. Venerable Yuanwu suddenly pushed the monk into the deep pond. And then without notice asked the monk who was floundering and almost out of breath:

"What was Venerable Niutou like before he had an encounter with the Fourth Patriarch Daoxin?"

"The pond is deep and many fish gather."

"What was he like after the encounter?"

"The tree is tall and the wind blows."

"How about before and after the encounter?"

"Stretching the legs lies in folding them."

Although he was almost out of breath, the monk was able to shrewdly answer. Yuanwu thus offered him lavish praise. This person is Chan Master Fodeng Shouxun 佛燈守珣 (1079–1134). An ordinary person would have been out of his mind, floundering and shouting out loud that he is about to die.

In whatever situation, the right answer must be issued. Only then is it awakening. A test in the Seon school is this harsh. Unless you face the test prepared to face death, you cannot pass it.

Try pulling up a finger in front of a child's face. They will just continue to blink and not understand what's going on. If with that

child-like perspective you talk about seeing your own nature and say you are awakened, then what are you thinking? This is why in our school, though a harsh process, we check and see if it is an awakening that truly transcended life and death. Only if one's wisdom is as bright as day and one's mind is free and spontaneous even in the face of death do we acknowledge and approve it. Otherwise, we never allow it.

[13-3]

As for the meaning of sudden awakening followed by gradual cultivation, it is contained in all the sutras of the Mahayana. The *Awakening of Faith*, *Perfect Enlightenment Sutra*, and *Avatamsaka-sūtra* are its source (宗). (*Chart of the Successorship in the Chinese Chan School that Transmits the Mind-Ground*)³⁷⁹

此頓悟漸修之義는 備於一藏大乘而起信圓覺華嚴이 是其宗也니라 (中華傳心地禪門師資承襲圖)

Not establishing word and letters. A transmission outside of scriptures. Pointing directly at people's minds. See your own nature and become a buddha. The illogical effort to harmonize this perfect awakening-experience of the sudden Seon tradition with the discursive awakening of the gradual cultivation method of the Doctrinal tradition will eventually cause ruin for those who make it.

[Lecture Sermon]

It is true that the theory of sudden awakening and gradual cultivation is developed in the *Awakening of Faith*. However, speaking of seeing one's own nature, the scripture clarifies that only if it is ultimate enlightenment where, after the tenth stage, all the bodhisattva stages have been exhausted is it called seeing one's own nature.

[13-4]

First, profoundly have faith in and understand the fact that mind-nature is originally pure and afflictions are originally empty and serene. It is permissible to rely on this faith and understanding and repeatedly engage

in this type of cultivation. (*Compact of the Samadhi and Prajna Society*)³⁸⁰
 先須信解心性이 本淨하고 煩惱가 本空하야 不妨依解薰修者也니라 (定慧結社文)

Faith and understanding (信解) here refers to a sudden awakening that is [actually] discursive awakening. This is the sudden awakening followed by gradual cultivation [taught in] the Doctrinal tradition.

[13–5]

Unexpectedly, [this ordinary being] enters the path at the instruction of a good friend (Skt. *kalyāṇamitra*). In a single thought moment he traces back the radiance (回光) [of her mind to its source] and sees her own original nature. She sees that [this] nature-ground (性地) originally has no afflictions. She sees that she is originally endowed with the nature of uncontaminated wisdom (無漏智). Since there is not even a hair's breadth difference between [this nature] and that of all the buddhas, it is called sudden awakening. . . . Although she has awakened to the fact that her original nature is not different from that of the buddhas, beginningless latent tendencies (Kr. *seupgi* 習氣, Skt. *vāsanā*) are difficult to remove suddenly. She therefore relies on awakening and practices cultivation. Since she gradually repeats the practice of cultivation, attains its results, nourishes the holy embryo, and allows it to mature into a holy being over a long period of time, this is called gradual cultivation. (*Secrets on Cultivating the Mind*)³⁸¹

忽被善知識의 指示入路하야 一念回光하야 見自本性하야 而此性地에 元無煩惱하며 無漏智性이 本自具足하야 卽與諸佛로 分毫不殊일새 故로 云頓悟也요 雖悟本性이 與佛無殊나 無始習氣를 卒難頓除故로 依悟而修하야 漸薰功成하야 長養聖胎하야 久久成聖일새 故云 漸修也니라 (修心訣)

As explained in the previous chapter, seeing one's own nature refers to a perfect awakening-experience, an ultimate enlightenment [attained by] directly experiencing perfect comprehension and suddenly jumping to the tenth stage. But to call discursive awakening, which is the first stage of the ten faiths, seeing one's own nature is an idiosyncratic and

novel theory that totally goes against the words and teachings (言教) of the buddhas and patriarchs. A Buddhist cannot but reject any theory that stands opposite to the words and teachings of the buddha and patriarchs.

[Lecture Sermon]

“In your own nature there are no afflictions. Everyone is equipped with wisdom-nature devoid of afflictions and therefore not different in the slightest bit from all the buddhas.” This, Venerable Guifeng called sudden awakening. But he did not call it seeing one’s own nature. Venerable Bojo’s greatest sin is the fact that he went one step further than Guifeng’s claim and brazenly called this seeing one’s own nature. Although there are afflictions and false thoughts, self-nature is originally pure. For instance, when dust covers a mirror its bright luminescence is not revealed, but the bright nature of the mirror is not harmed at all. To have discursive awakening is to know that a lot of dust has accumulated, but there is no difference in the bright nature of the mirror itself. However, we cannot call this seeing one’s own nature.

In the Seon school, completely wiping off all the dust and letting the bright luminescence of the mirror evenly, freely, and spontaneously illuminate the dense phenomenal array and myriad images is called seeing one’s own nature. Accordingly, the seeing one’s own nature of discursive awakening may require wiping/cultivation, but experiential awakening does not require further wiping/cultivation.

[13–6]

Although [ordinary beings] have awakened to the fact that their own nature is originally empty and serene and no different from that of the buddhas, old latent tendencies are difficult to remove suddenly. For this reason, when they encounter favorable or unfavorable objects, hatred and joy, right and wrong, will wildly appear and disappear like a raging flame. They will have afflictions and false thoughts, which are adventitious defilements, like before. If they do not make more effort with the wisdom of prajna, how could they counteract ignorance and attain great rest and

relaxation? An ancient one said, “Although I have suddenly awakened to the fact that I am identical to the Buddha,³⁸² the latent tendencies of many lifetimes are deep-rooted. The winds have calmed down, but the waves are billowing. Although the principle of nature has manifest before me, the mind still invades.” . . . Therefore, after awakening, you must trace back the [mind’s] radiance and examine for a long time. If false thoughts unexpectedly rise, do not follow them. Reduce them and reduce them again until you reach the serene and unconditioned. Only then will you reach the ultimate state. This is the post-awakening practice of herding the ox (牧牛行). (*Secrets on Cultivating the Mind*)³⁸³

頓悟自性이本來空寂하야 與佛無殊나 而此舊習을 卒難頓除故로 逢逆順境 하면 瞋喜是非가 熾然起滅하며 客塵煩惱가 與前無殊하나니 若不以般若로 加功著力하면 焉能對治無明하야 得大休歇之地리오 如云頓悟雖同佛이나 多生習氣深이라 風停하야도 波尙湧이요 理現하야도 心猶侵이라하니 故로 悟後에 長須照察하야 妄念이 忽起어든 都不隨之하고 損之又損하야 以至於無爲하야사 方始究竟이니 天下善知識의 悟後牧牛行이 是也라 (修心訣)

Discursive awakening is a misleading and false sensory object (虛幻妄境) that has not liberated itself from coarse false thoughts. It is therefore a fact that, as before, adventitious defilements will continue to wildly appear and disappear like a raging flame. The removal of these afflictions and false thoughts is therefore post-awakening gradual cultivation. In the Seon tradition the great rest and relaxation of the ultimate state of no mind, which has forever cut off not only coarse false thoughts but even the subtle [afflictions] of the eighth consciousness, is sudden awakening and seeing one’s own nature. Protecting the great adamant absorption (金剛大定), where one has no mind and no thought, where one is unconditioned and has nothing left to do, where false thoughts have been brought to cessation and true [thusness] has been experienced (妄滅證眞)—this is nurturing the holy embryo.

Being confused and assuming that the opposing [approaches] of experiential (證) and discursive (解) [awakening produce the same result, namely] seeing one’s own nature is the single most serious mistake. That being said, as long as the Doctrinal tradition claims that

discursive awakening, wherein adventitious defilements still remain, is sudden awakening, since one must remove afflictions and false thoughts and reach great rest and relaxation this tradition needs the teaching of gradual cultivation. However, in sharp contrast, in the orthodox transmission of the Seon tradition, the attainment of great rest and relaxation, where false thoughts have been brought to cessation and true [thusness] has been experienced, is [considered] sudden awakening and seeing one's own nature. Therefore it is declared: "If you see your own nature the ultimate state of no mind immediately manifests. Medicine and illness both disappear and doctrine and contemplation both come to rest."³⁸⁴ Accordingly, there is no need for the gradual cultivation of discursive awakening. That being the case, to destroy the orthodox path of cultivating the Way by confusing the perfect awakening experience of the Seon tradition and the sudden awakening of the discursive awakening of the Doctrinal tradition, which are opposites in substance, is a great crime against the orthodox transmission of the buddhas and patriarchs.

[Lecture Sermon]

Just as luminescence, the original nature of a mirror, is unaffected whether or not there is dust, self-nature of thusness, which is the original nature of living beings, is unaffected whether or not there are afflictions. Venerable Bojo called this sudden awakening, seeing one's own nature. He called the removal of false thoughts, just as one would remove dust, the practice of tending to the ox after awakening (悟後牧牛行).

However, tending to the ox in our school is not like this. Protecting no mind (保任無心) by completely wiping off the dust and preserving the clear mirror that freely and spontaneously illuminates the dense phenomenal array and myriad images is called protecting (保任) and tending to the ox. The cutting off of false thoughts and the removal of their habitual energies (lit. perfumations) were never called tending to the ox. Accordingly, although we use the same words, the clear-eyed masters of our school and Venerable Bojo's perspective are clearly

different. If you have acquired true awakening, then there should be nothing that is being done or left to do.

Venerable Mazu said that after seeing his own nature and having sudden awakening there was no need for illness or medicine. But Guifeng claimed that, even if one is enlightened, one must learn doctrine, contemplation, concentration, and wisdom. If we are to compare the awakening of these two men, Venerable Mazu was someone who attained ultimate enlightenment and therefore had no need for any illness or medicine. Although he had an awakening, Venerable Guifeng was someone who was still ill and so required medicine. How could ignorant Guifeng directly face Mazu? He may have assumed that Mazu's awakening was like his, but this is nothing but the whimpering sound of a child.

[13-7]

Guifeng offered a detailed explanation of the meaning of “awakening first and cultivation afterwards” (先悟後修).³⁸⁵ [He said,] “We know that a frozen pond is all water. We borrow the yang energy [from the sun] and melt it. We awaken to the fact that ordinary beings are buddhas. We rely on the power of the Dharma and use it to cultivate ourselves. When ice melts and water flows freely we can use it for irrigation and washing. When false thoughts are brought to cessation the mind and spirit (心靈) will perfectly comprehend, and in response the great function of penetrating radiance will manifest.” (*Secrets on Cultivating the Mind*)³⁸⁶

圭峰이 深明先悟後修之義曰 識水池而全水하야 借陽氣以銷鎔하고 悟凡夫而卽佛하야 資法力以薰修라 氷消則水流潤하야 方呈漑滌之功하고 妄盡則心靈通하야 應現通光之用이니라 (修心訣)

Hard ice will all melt and be used as fast-flowing water. The unrestricted eradication of afflictions and false thoughts and the consequent attainment of untainted true thusness is seeing one's own nature and the perfect awakening-experience. Therefore, it is decisively claimed that, if one sees one's own nature, false thoughts will be brought to cessation and true [thusness] will be experienced [like] ice melting and becoming

water. But, for some, although they realize that hard ice is originally flowing water, the hard ice still remains. Similarly, for some, although they have attained discursive awakening and know that living beings are originally buddhas, they [mistake] the appearance and disappearance of false thoughts as sudden awakening and seeing one's own nature. However, to strongly assert that gradual cultivation, which removes false thoughts like melting hard ice, is the orthodox transmission of the Seon tradition is really a deluded claim and sophistry that stands opposite to the orthodox transmission of the Seon tradition.

[13-8]

For example, on the extremely cold winter solstice flowing water freezes and becomes ice, but when it becomes warmer the frozen ice melts and returns to being flowing water. Similarly, when living beings are deluded their original nature is frozen and becomes the false mind, but when living beings attain true awakening the false mind melts and returns to being their original nature. (*Record of the Transmission of the Lamp Published in the Jingde Era* 28, Nanyang Huizhong)³⁸⁷

譬如寒月에 結水爲氷이라가 及至暖時에 釋氷爲水하나니 衆生이 迷時에 結性成心이라가 衆生이 悟時에 釋心成性이니라 (景德傳燈錄 28, 南陽慧忠)

Only if the hard ice of the false mind completely melts and becomes freely moving flowing water can it be sudden awakening and seeing one's own nature. There is a difference as great as north and south between this and the claim that knowing hard ice itself is originally flowing water, and the false mind is itself originally true nature, is sudden awakening and seeing one's own nature.

[13-9]

All bad karma, the ignorance and affliction of greed, hatred, and delusion, and various defilements and so on are all not endowed with their own nature. They exist because the original mind of true thusness is obscured and one relies on false thoughts. This is like pure water freezing in the cold and becoming hard ice. If you properly awaken to this original mind

of true thusness, all false thoughts follow this awakening and become extinct. This is like hard ice being shined upon by the sun of wisdom (慧日) and returning once again to [its original form of] pure water. But those who speak of what to do with ice today are really the deluded among the deluded. (“Evening Talks in a Mountain Hut,” in *Expanded Record of Zhongfeng* 11B)³⁸⁸

一切惡業과 貪瞋癡인 無明煩惱와 種種塵勞等은 俱無自性이요 皆由迷自心故로 依妄而有니라 如水因寒하여 結而爲氷이니 此心을 既悟則諸妄이 乘其所悟而消하여 如氷이 因慧日所照하여 復化爲水어늘 今云水復何處著고하면 此寔迷中迷人이니라 (中峰廣錄 11中, 山房夜話 中)

This is a widely accepted theory that is consistent upheld by clear-eyed masters of our tradition who have brought false thoughts to cessation and experienced true [thusness], and who have melted away ice to let water flow. Accordingly, if it is not a case of bringing false thoughts to cessation and melting away the ice, then what we have here is a deluded dream (迷夢), which cannot be recognized as awakening. You must not be tempted by the false theories of the deluded among the deluded.

[Lecture Sermon]

Ice melting and being flexible and spontaneous is awakening and seeing one's own nature. If you discuss how to melt the ice or how slow or fast it melts, then that is the work done in delusion where awakening has not yet been attained. This is the orthodox thought of the Seon school. I frequently criticize Venerable Bojo and point out the mistakes of *Secrets on Cultivating the Mind*. Would I be raising my voice and declaring my personal views because I am better? I am trying to fix misguided ideas that are not consistent with the orthodox thought of the Seon school. Venerable Zhongfeng [Mingben] 中峰[明本] (1263–1323) is a great virtue to whom Venerable Bojo can't be compared.³⁸⁹ Among the many patriarchs he shines like a star. How could such a person speak nonsense? A person who, though he claims to have had awakening, discusses how to remove false thoughts and what can be gained by removing them is someone who, among the deluded, is even more deluded. How could it

have only been State Preceptor Zhongfeng who said something like this? This is the consistent claim made by generations of patriarchs.

[13–10]

In the final evaluation of the meaning of “awakening first and cultivation afterwards” (先悟後修) Guifeng said, “Those who suddenly awaken to the fact that their nature originally does not have afflictions, that they are originally endowed with an uncontaminated wisdom-nature, and that they are therefore no different from the Buddha— those who rely on this [wisdom] to practice cultivation call it supreme vehicle *chan* (最上乘禪) and tathagatas’ pure *chan* (如來清淨禪). If they can practice cultivation from thought moment to thought moment, then naturally they will gradually attain a hundred-thousand samadhis. What is transmitted from one generation to the next in Bodhidharma’s tradition is this *chan*.” Sudden awakening and gradual cultivation are thus like the two wheels of a cart—nothing can be done with just one. (*Secrets on Cultivating the Mind*)³⁹⁰

圭峰이 總判先悟後修之義云 頓悟此性이 元無煩惱하며 無漏智性이 本自具足하야 與佛無殊하나니 依此而修者는 是名最上乘禪이며 亦名如來清淨禪也 라 若能念念修習하면 自然漸得百千三昧하나니 達磨門下에 展轉相傳은 是此禪也라 하니 頓悟漸修之義는 如車二輪하야 闕一不可니라 (修心訣)

The Seon virtuosos who inherited Bodhidharma’s orthodox transmission consistently claim that the perfect awakening-experience of ultimate enlightenment, which is no mind and no thought, is sudden awakening and seeing one’s own nature. They called the realization of the truth that all dharmas are unborn (無生法忍) in the stage of buddhahood where one transcends equivalent enlightenment and the tenth-stage of bodhisattvahood and brings subtle false thoughts to cessation, perfect awakening (正悟) and pure tathagata *chan*. Calling discursive awakening, where adventitious defilements exist as they always have, the teaching of the Seon tradition that has been transmitted from one generation to the next in Bodhidharma’s tradition is a great insult to the Seon tradition.

[Lecture Sermon]

Treatise on the Essentials for Entering the Way through Sudden Awakening states, “Sudden is to eliminate all false thoughts. Awakening is to not even find the trace of awakening.”³⁹¹ This ultimate no mind is none other than sudden awakening and seeing one’s own nature. How could discursive awakening, let alone no mind, be called sudden awakening and seeing one’s own nature? In the ultimate enlightenment of no thought and no mind where even the subtle false thoughts of the eighth *ālaya* consciousness are completely cut off after the bodhisattva stages are done, only there can you properly see the nature of the mind. Even Venerable Mazu clearly stated that “realization of the truth that all dharmas are unborn in the stage of buddhahood where the ten stages and equivalent enlightenment are transcended is called experiential awakening and the pure tathagata *seon* (Ch. *chan*).”

Mazu called the experiential awakening of sublime enlightenment sudden awakening. Bojo and Guifeng called the discursive awakening of the first ten faiths sudden awakening. Who should we follow? We should follow someone like Mazu who is referred to as the founding patriarch of the Seon school. Seon later underwent transformation, so should we be following the opinion of Guifeng and Bojo [who were active] later? Accordingly, if you call for discursive awakening as seeing one’s own nature, then this amounts to not only not knowing the orthodox transmission of Bodhidharma but also to speaking slander that insults the orthodox transmission of Bodhidharma.

[13–11]

The two gates of sudden awakening and gradual cultivation are none other than the rules and methods (軌轍) of the thousand sages. Since ancient times, if they attained awakening first and cultivated themselves afterwards, there was nothing that the sages could not experience by practicing of cultivation. (*Secrets on Cultivating the Mind*)³⁹²

此頓漸兩門은 是千聖軌轍也니 則從上諸聖이 莫不先悟後修하며 因修乃證이니라 (修心訣)

This would be the golden rule in the Doctrinal tradition which takes discursive awakening as its foundation. However, in the Seon tradition, which rejects discursive awakening and directly enters the perfect awakening-experience, this is like arsenic and the poison of the *jim* 鳩 bird. If you claim that this is the teaching of the Seon tradition, then this means that you have not encountered the Bodhidharma's orthodox transmission even in your dreams.

[Lecture Sermon]

To gradually take the steps of the three worthies and ten sages is Doctrine. To directly enter the wisdom of the Tathagata in a single leap is Seon. Accordingly, it is very proper for the Doctrinal school to speak of the theory of sudden awakening followed by gradual cultivation, but never in Seon.

[13–12]

Sudden awakening gradual cultivation is profoundly harmonious with the principles of doctrine. Sudden awakening sudden cultivation perfectly matches the source mirror, that is, the Seon tradition. (*Source Mirror Record* 36)³⁹³

頓悟漸修는 深諧教理요 頓悟頓修는 正當宗鏡이니라 (宗鏡錄 36)

The clear mirror is originally pure. What need is there to wipe away the dust? This is the Sixth Patriarch directly making original nature manifest and destroying its gradual cultivation. (*Source Mirror Record* 36)³⁹⁴

明鏡이 本來淨이라 何用拂塵埃리오하니 此는 六祖가 直顯本性하야 破其漸修니라 (宗鏡錄 36)

This is a clear-eyed established theory that helps us distinguish the real from the unreal. Discursive awakening is the gradual path of cultivation in the Doctrinal tradition. The perfect awakening-experience is the shortcut approach to awakening in the Seon tradition. If you confuse the two, then you will ruin yourself and also others.

[Lecture Sermon]

The Sixth Patriarch's words, which destroyed Shenxiu's claim that "it must be occasionally dusted and wiped," proves this. That is why the Fifth Patriarch, Venerable Hongren did not transmit the Dharma to Shenxiu who still had more to cultivate. Hongren transmitted Bodhidharma's Dharma to the Sixth Patriarch who had nothing left to cultivate after attaining complete awakening. In Bodhidharma's Dharma there is therefore only sudden; there cannot be any gradual. Chan Master Yongming Yanshou clearly showed that sudden awakening and gradual cultivation is not the Dharma of the Seon school but the Dharma of the Doctrinal school.

[13–13]

Deluded beings gradually tally with [true thusness]. Awakened beings practice sudden cultivation (頓修). (*Platform Sutra*)³⁹⁵
 迷人은漸契하고 悟人은頓修하느니라 (六祖大師法寶壇經)

Self-awaken with self-nature. Attain sudden awakening and practice sudden cultivation. There are no further gradual steps to take. (*Platform Sutra*)³⁹⁶
 自性自悟하야 頓悟頓修하야 亦無漸次니라 (六祖大師法寶壇經)

The true Dharma of the Sixth Patriarch transmitted directly in Bodhidharma's tradition is only sudden and not gradual. Gradual teachings only exist in the deluded realm. It is not an awakening experience (悟境). The Sixth Patriarch only declared seeing one's own nature, the perfect awakening-experience (圓證), which is sudden awakening and sudden cultivation. Therefore, only the perfect awakening-experience, which is sudden awakening and sudden cultivation, is the orthodox transmission of the Sixth Patriarch. Unless it is a sudden cultivation and perfect awakening-experience, it is not awakening.

[Lecture Sermon]

If all false thoughts have disappeared at the time of awakening, then

this is a helpless perfected one with nothing to do. Even if he wanted to, there is nothing and no way to cultivate. How, then, can there be the gradual steps of the three worthies and ten sages? Those who speak of gradual cultivation and gradual steps to take cannot be called a descendent of Bodhidharma. If you directly know self-nature and directly awaken to it, then when you attain sudden awakening everything is cut off. There is no place for buddhas or patriarchs to stand. How could it end there? Even the words seeing one's own nature have no place to stand. Then, how could one discuss gradual cultivation?

The fact that the teaching of sudden awakening and sudden cultivation is transmitted was shown as clear as day by the Sixth Patriarch. If you are not going to adopt the claim of the apical ancestors of the Seon school, Bodhidharma and the Sixth Patriarch, then whose claim is it that you intend to adopt? As the Sixth Patriarch says, the gradual teaching is the purview of deluded beings. It is not the purview of the awakened. If there is anyone who discusses gradual cultivation, then he is someone who is lost in the word of delusions and not the descendent of the Sixth Patriarch.

[13–14]

As for sudden awakening and sudden cultivation, this preaches the highest wisdom (上上智). Inherent capacity (根性) and desires are all superior. As soon as you ask, there are a thousand awakenings and the attainment of great mnemonic devices (大摠持). Not a single thought is born. Past and future are suddenly cut off. Cutting off obstructions is like cutting a strand of fine silk—ten-thousand strands of silk are suddenly cut simultaneously. The perfect cultivation of sagely virtues is like dyeing a single strand of silk—ten-thousand strands of silk are all suddenly dyed simultaneously. The three karmas³⁹⁷ of this person are particularly clear—others cannot peak into them. Also, speaking of their historical traces, they belong to the same category as Great Master Niutou Farong.³⁹⁸ *(General Preface to the Collected Writings on the Source of Chan)*³⁹⁹

頓悟頓修는 此說上上智니 根性樂欲이 俱勝하야 一聞千悟하야 得大摠持하

야一念不生하야前後際斷하느니라斷障은如斬一縷絲하야萬條를頓斷하며
修德은如染一縷絲하야萬條를頓色也라此人三業은唯獨自明了하야餘人
所不見이니且就事跡而言컨대如牛頭融大師之類也니라(禪源諸詮集都序)

Sudden awakening and sudden cultivation take as its substance the cutting off of past and future and not a single thought being born. Seeing one's own nature, which is transmitted from one generation to the next in Bodhidharma's tradition, lies in bringing false thoughts to cessation and experiencing true [thusness]. Among the clear-eyed masters of our tradition, the descendants of Bodhidharma, there are none who have not really experienced the samadhi of no thought where not a single thought is born. Not only that, even if it is the case that not a single thought is born, if you become attached to the state of bare-naked purity of not a single thought being born, then this is rejected as the extraordinary experience of dying the great death and not coming back to life. The [attainment of] the ultimate state of no mind where not a single thought is born [after] jumping out of the deep cave of not a single thought being born is the eye of the true Dharma. Bodhidharma's Seon therefore lies in the sudden cultivation of not a single thought being born. To claim that the gradual cultivation of discursive awakening where the appearance and disappearance of [objects] do not cease as Bodhidharma's Seon is the greatest mistake ever.

Also, though [Guifeng] claims that sudden cultivation is the property only of extraordinary men like Niutou and what is transmitted from one generation to the next in Bodhidharma's tradition is all gradual cultivation, this would mean that the Bodhidharma tradition is lesser to Niutou. How laughable! Not only are there no beings lesser to Niutou who received the orthodox transmission of Bodhidharma but Huangbo also decried, "Although Niutou speaks senselessly about it, he hasn't seen the opening to go beyond (向上一竅) even in his dreams." Here, we can see the claim that Bodhidharma's Seon lies in gradual cultivation is [nothing but] sophistry.

[Lecture Sermon]

If you follow the views of Guifeng and Bojo, then sudden awakening and gradual cultivation becomes the standard for the Seon school. But this is a big error. Among the great masters of the five houses and seven lineages that descended from Bodhidharma, there is not a single person who has not gone through the state of no mind, the state where past and future are cut off and not a single thought arises, and seen his own nature. Also, only if you have a great awakening on that spot and have a great coming back to life, calling the state where past and future are cut off and not a single thought arises the eighth demonic state, can you be called a clear-eyed master.

Guifeng thought sudden awakening and sudden cultivation is too difficult and only applicable to people like Chan Master Niutou Farong and others were all people who practiced sudden awakening and gradual cultivation. However, upon examination, we can see that clear-eyed masters who are descendants of Bodhidharma all, without exception, practiced sudden awakening and sudden cultivation. Those who have gone beyond even the state of no mind where past and future are cut off and not a single thought arises are the clear-eyed masters of our school. Therefore it is said, “Sudden is to eliminate all false thoughts. Awakening is to not even find the trace of awakening.”⁴⁰⁰ So, if you call sudden awakening and gradual cultivation the orthodox transmission of Bodhidharma, then how great is this error? The seeing one’s own nature that is the orthodox transmission of Bodhidharma is none other than sudden awakening and sudden cultivation. You must know that this is a free and spontaneous person who is cured of all illnesses and no longer requires medicine.

In his *General Preface [to the Collected Writings on the Source of Chan]* Guifeng held Niutou in high regard and said, “Sudden awakening and sudden cultivation only applies to people like Niutou.” However, if you examine the *Record of the Transmission of the Lamp [Published in the Jingde Era]*, Chan Master Huangbo issued a stern warning, saying, “Great Master Niutou Farong who was a disciple of the Fourth Patriarch preached in an unhampered way, but he did not

know the latch to the path of going beyond (向上一路).” You must necessarily be equipped with such an insight to be called a descendent of Bodhidharma and the Sixth Patriarch.

Between people who treat Niutou as a star in the sky and those who treat him as dirt in the toes who is more admirable? You must become a hero willing to act, who kicks away even the mysterious state of no mind. How laughable would you be if you’re covered in wounds and none of your limbs are intact, but you go around claiming that you’ve seen the truth or had an awakening? A clear-eyed master like Huangbo rejected someone like Niutou with a single stroke as a person who did not have a direct awakening. Why bother to mention others who are lesser than Niutou?

[13–15]

Each and every one turns back the radiance. If there is illness, then it is cured. If there is no illness, then there is no need for medicine. (*General Preface to the Collected Writings on the Source of Chan*)⁴⁰¹

各各反照하야有病卽治요 無病勿藥이니라 (禪源諸詮集都序)

Discursive awakening has false thoughts and illness. It therefore needs the medicine of the Dharma. However, seeing one’s own nature does not have false thoughts or illness. It is a perfect awakening-experience and therefore does not require the use of medicine.

[Lecture Sermon]

Guifeng’s saying that if there is illness it must be cured with medicine is a truly veracious one. It would be a big mistake to regard someone still ill as someone healthy and someone healthy as someone ill. Protection in our school refers to the great no mind samadhi (大無心三昧). For someone with this, all false thoughts are cut off and neither teachings nor expedient means is necessary. Therefore, if you claim, “Cutting off false thoughts after awakening is protection,” then this is the mistake of regarding someone who is still ill as someone who is healthy. Seeing one’s own nature in our school refers to ultimate enlightenment.

Therefore, if you say, “You need further cultivation after seeing one’s own nature,” then this is the mistake of regarding someone who is healthy as someone who is ill.

[13–16]

Although Mazu teaches something similar to the teaching of sudden awakening, it is not there yet. It is mistaken in its teaching of gradual cultivation. It is in total contradiction. (*Chart of the Successorship in the Chinese Chan School that Transmits the Mind-Ground*)⁴⁰²

彼宗(馬祖)은 於頓悟門엔 雖近而未의이 於漸修門엔 有誤而全乖니라 (中華傳心地禪門師資承襲圖)

Guifeng’s sudden awakening is the discursive awakening of the ten faiths. Mazu’s sudden awakening is the perfect awakening-experience of the stage of buddhahood. Since Guifeng has an illness, he must be cured. Since Mazu does not have an illness, he does not require medicine. For Guifeng, since adventitious defilements are no different from before, he requires gradual cultivation. Mazu suddenly eliminated false thoughts and thoroughly experienced the realization of the truth that all dharmas are unborn. He therefore has no need for even sudden cultivation.

Given the shallow view of Guifeng, that is, his discursive awakening, it is a fact that he cannot understand Mazu perfectly experiencing the profound vision (圓證深境). The whole world will make fun of—as blind play—the ill Guifeng critiquing and attacking the fully-recovered Mazu for not using medicine. The orthodox transmission of Bodhidharma brings false thoughts to cessation and experiences true [thusness]. When the illness is gone the medicine is removed. The ill Guifeng isn’t worth responding to.

[Lecture Sermon]

Mazu is someone whose illness has been totally cured and no longer requires medicine, but Guifeng is someone whose illness is just as before. Mazu’s sudden awakening has cut off all false thoughts, but

Guifeng's sudden awakening has all the false thoughts just as before. So, there is no way that Guifeng saw Mazu correctly. If someone who is completely covered in wounds because of illness tells a healthy person, "Why are you not taking medicine?" and actually considers the latter odd, then could this person be someone with a right mind? These are foolish words of someone who thinks others are just like oneself. Guifeng criticizing Mazu is just like this. It is like an ill person cursing a healthy person.

[13–17]

Also, even the trace of thoroughly experiencing awakening is not permitted in the mind. How much more so for faith and understanding (信解)? This is purely the false view of karmic consciousness. The more familiar it tries to be with the utmost Way the less familiar it becomes, and the closer it tries to be the more distant it becomes. Then, how could you help others to grasp the Principle of the Way if you yourself have not yet done so? (*Expanded Record of Zhongfeng* 11C)⁴⁰³

且悟證之跡도 尙不容於心이어늘 何況信解리오 純是情見이니 其於至道之體에 愈親而愈疎하고 益近而益遠하야 自不能會于道어니 安能使人會道之理哉아 (天目中峰廣錄 十一之下)

This is the orthodox thought of the Seon tradition. State Preceptor Zhongfeng is a clear-eyed master who belongs to Linji's direct transmission lineage. He is a standard-bearer for the Chan tradition. Even if you thoroughly experience the ultimate state of no mind, if there is even a trace of this attainment, then you do not have the eye of the true Dharma. Discursive awakening stands completely opposite to the great Way and is not worth mentioning. Not only that, it is also the greatest illness that obstructs the eye of the true Dharma. Former enlightened ones therefore rejected it.

[Lecture Sermon]

As we can see in the story of Baizhang's fox, those who call discursive awakening Seon or seeing one's own nature and regard it as true

awakening are treated in the Seon school as very nasty heretics and great demons. This is not something that the masters of our school say just to start a fight. How can we just overlook those who call people with perfectly fine eyes blind and the blind, people with perfectly fine eyes?

[13–18]

For those who have discursive understandings (情解), the more refined the language the more obscure its original intent. The more sophisticated the language the more unintelligible its principle. (*Expanded Record of Zhongfeng* 18A)⁴⁰⁴

悟解之者는 語益工而旨益昏하고 言愈奇而理愈昧니라 (天目中峰廣錄 十八之上)

Faith and understanding (信解), understanding of awakening (悟解), discursive understandings (情解), and discursive awakening (解悟) all mean the same thing. Discursive awakening is so diametrically opposed to the great Way—how fearful!

[13–19]

If you practice meditative-work on the basis of innate capacity and break the nest of the eighth consciousness and suddenly turn over the burrow of ignorance, then you will transcend it in a single leap and directly enter the stage of buddhahood. Transcend it in a single leap and directly enter the stage of buddhahood. There are no longer any remaining phenomena (lit. dharma). This is what those with sharp faculties at the utmost superior level (上上) really experience. If the root of the eighth consciousness is not destroyed—even if there is action where you gain strength—this is nothing but the edge of the false thoughts of the conscious spirit. If you take this to be true [awakening], then this is just like mistaking a thief for one's son. An ancient one said, “Students of the Way who do not know true [awakening] are just following their mistaken recognition of the conscious spirit. This has been the root of birth and death for immeasurable kalpas. Foolish people call it their original body.” It is most essential to penetrate through this one barrier. (Hanshan, *Dream Journey Collection 2*)⁴⁰⁵

若從根本上做工夫하야 打破八識窠臼하고 頓斷無明窟穴하면 一超直入하야 更無剩法하니 此乃上上利根所證者이라 八識根本을 未破하면 縱有作爲하나 皆識神邊事니 若以此爲眞하면 大似認賊爲子니라 古人이云 學道之人이 不識眞은 只爲從前認識神이라 無量劫來生死本이어늘 癡人은 喚作本來身이라하니 於此一關을 最爲要透니라 (愍山, 夢遊集2)

If you do not really experience the ultimate state by forever cutting off the fundamental subtle ignorance of the eighth consciousness, then this is the illusory experience of the false consciousness. It is not true awakening. Discursive awakening is truly a misrecognition similar to mistaking a thief for one's own son.

[13–20]

One who has attained perfect awakening is like someone who encounters light after long darkness—she suddenly wakes up from a great dream. With one understanding everything is understood. Habits such as hatred and craving, grasping and rejecting—not even a hair's breadth of them remain in one's chest. (“Instructing Layman Wang,” in *Expanded Record of Zhongfeng* 5A)⁴⁰⁶

正悟者는 如久暗遇明하며 大夢俄覺하야 一了一切了하야 更無纖毫憎愛取捨之習이 滯于胸中이니라 (天目中峰廣錄 五之上, 示王居士)

If there is a hair's breadth of these sense habits left, this is precisely because one's awakening to the mind is not perfect. If one's awakening to the mind is not perfect, then you must sweep away the traces of this imperfection. You must separately establish a life and aim for a great thorough awakening. If awakening to the mind is not complete, practice [post-awakening] cultivation and complete it. This is like putting out a fire with a handful of firesticks. It will only stoke the fire. (*Expanded Record of Zhongfeng* 11B)⁴⁰⁷

若有纖毫라도 情習이 未盡하면 卽是悟心不圓而然也라 或悟心不圓이면 須是掃其未圓之跡이니 別立生涯하야 以期大徹이 可也니라 或謂悟心이 未盡이어늘 以履踐盡之라하니 如抱薪救火하야 益其熾로다 (天目中峰廣錄 十一之中)

Even if past and future are cut off and not a single thought is born, if you become attached to that state of bare-naked purity, then you have died but you have not come back to life. Not doubting words and phrases is a great illness⁴⁰⁸—to not offer a seal of approval on these grounds is the true eye of the Dharma of our tradition. If you try to exhaust what is incomplete with the practice of [post-awakening] cultivation such as gradually cultivating yourself in discursive awakening, then this is like putting out a fire with handful of firesticks. It only produces adverse effects. The dangers of discursive awakening followed by gradual cultivation is this serious.

[Lecture Sermon]

Just as Zhongfeng says, the detoxification of discursive awakening and gradual cultivation is extremely difficult. If false thoughts and habitual energies remain, then you must give rise to a great aspiration for enlightenment and thoroughly attain great awakening. You must never forcibly try to further cultivate, make up for, or remove the incomplete in the name of practicing gradual cultivation. Contrary to expectation, that will actually backfire and only cause afflictions and habitual energies to flare up even more.

Venerable Dahui realized at once and entered the seventh-stage bodhisattva's state where [the mind] is consistent [while dreaming],⁴⁰⁹ but contrary to expectation he was scolded by Venerable Yuanwu for having the great illness of not doubting words and phrases. Although he entered the bare-naked state of no-mind, he actually does not know *gongans*. Never mind the first ten faiths, even if it is the seventh, eighth, tenth-stage, or [bodhisattva of] equivalent enlightenment whose [mind] is consistent awake or asleep or consistent while dreaming, you must bear in mind that this is not a direct awakening or experiential awakening.

[13–21]

Those who produce understandings from words and letters and do not attain thorough awakening leak limitless wild and false understandings. Ah, the exquisite taste of ghee is a rare treasure in this world, but when

you encounter such people [with wild and false views] it actually becomes poison. Truly, the right Dharma has fallen into disrepair and heretics are continuously rising one after another. Their followers fill the world. Those who are concerned about life and death should first destroy this futile vision. (*Boshan's Recorded Sayings* 23)⁴¹⁰

從語言中作解해야 未得徹悟者는 流出無邊狂解하느니라 嗟呼라 醍醐上味는 爲世所珍이어늘 遇斯等人하야는 反成毒藥이로다 良以正法이 傾頽하고 邪魔가 熾盛相續하야 眷屬이 彌滿世間하니 於生死界에 留心者는 可不先破此虛境也리오 (無異元來禪師廣錄 23)

Boshan, a true heir of the Caodong lineage and spiritual giant of the late Ming, lamented this way. Discursive awakenings not based on true experience all belong to wild understandings. Clear-eyed masters of our school therefore vehemently rejected anything but true experience as demonic teachings and demonic followers. This is an act of great compassion that breaks the heretical and reveals the true. This is because, if this is not done, the true Dharma will be destroyed.

Also, when the conclusion of the *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes* (法集別行錄節要竝入私記) refers to “relying on words and producing understandings” (衣言生解) this is none other than [what Boshan calls] “producing understandings from words and letters” [above].⁴¹¹ The *General Preface to the Collected Writings on the Source of Chan* (禪源諸詮集都序) lists the ten gradual steps taken to practice cultivation after awakening. The first step is discursive awakening. The tenth step is “since the mind is no thought it is called the greatly enlightened world honored one.” This is an expression for discursive awakening followed by gradual cultivation, which uses cultivation to achieve enlightenment by awakening first and practicing cultivation later. The sudden awakening of the Doctrinal school is the first step, discursive awakening. The seeing one’s own nature of the Seon school is the no thought of the final tenth step. The effort to combine discursive awakening and seeing one’s own nature—two things that are fundamentally opposed to each other—is pointless and also an irrevocably false theory.

To be more precise, seeing one's own nature in the Seon school is the perfect experience of no thought (圓證無念). The sudden awakening of the Doctrinal school is a discursive awakening that still has false thoughts. Therefore, seeing one's own nature is the permanent cutting off of even the three subtle characteristics of the mind whereas discursive awakening has not yet exhausted the six course characteristics of the mind. Seeing one's own nature destroys false thoughts and experiences the true whereas discursive awakening still has afflictions just as before. In seeing one's own nature ice made of false thoughts melts and the clear water of true nature flows whereas discursive awakening simply recognizes ice to be completely made of water. In seeing one's own nature it will not be dark for an eternity of kalpas, whereas in discursive awakening there are discontinuities everyday. Seeing one's own nature is the eventual fruit of sublime enlightenment whereas discursive awakening is the beginner's mind of the ten faiths. Seeing one's own nature is the sudden transcendence of all stages whereas discursive awakening is the gradual climbing of steps. To see one's own nature is to guard no mind whereas discursive awakening is the gradual elimination of false thoughts. To say that the perfect experience of seeing one's own nature in the Seon school and the sudden awakening of discursive awakening in the Doctrinal school—perspectives that are this different—are the same is to commit logical suicide. So, sudden awakening followed by gradual cultivation, which takes discursive awakening as its foundation, is the method of cultivation used in the Doctrinal school. Not only can this not be used in the Seon school but it was vehemently rejected as running towards a fire holding brushwood, mistaking a thief for one's son, and wild understandings of demonic followers.

The argument that sudden awakening and sudden cultivation is limited to exceptional cases like Niutou Farong and what is transmitted in Bodhidharma's lineage is sudden awakening followed by gradual cultivation is a great mistake that is rooted in a complete misunderstanding of Bodhidharma's Seon. There is therefore no need to evaluate the attainment of Guifeng Zongmi who abandoned Chan and

became a dharma heir of Huayan school's Chengguan, a great master of the Doctrinal school.

Virtuosos investigating Seon should take only the orthodox transmission of our school as their guiding principle and not be misled by various heretical theories. They should have their true eyes wide open, inherit the mandate of wisdom of the buddhas and patriarchs, and save all those who have been deluded.

[Lecture Sermon]

I have borrowed the words of Chan Master Boshan Wuyi to offer a general conclusion. Clear-eyed masters of our school vehemently criticized and rejected those who followed discursive awakening as demons and heretics, but their intent was not to start a fight. If they didn't do so, the true Dharma would be destroyed. We can call this great compassion meant to benefit living beings by destroying the heretical and revealing the true. The Sixth Patriarch clearly said that "no thought is seeing one's own nature." The seeing one's own nature in our school is the no thought of experiential awakening that has transcended the tenth stage [of a bodhisattva]. It is not the seeing one's own nature of discursive awakening at the first stage of the ten faiths.

Guifeng, who previously studied Chan but abandoned it and inherited the Dharma of Chengguan of the Huayan school, to the end took discursive awakening and gradual cultivation as the orthodox position of Bodhidharma's Chan. However, Venerable Bojo has a different side. In *Secrets on Cultivating the Mind* (修心訣) which he wrote in his youth he took sudden awakening and gradual cultivation as the orthodox position transmitted from generation to generation within Bodhidharma's lineage. In *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes* which he wrote later in his life he took discursive awakening and gradual cultivation as the theory of Heze Shenhui and said Heze, the patriarch of discursive wisdom, was not the heir of Caoxi (i.e., the Sixth Patriarch). He also claimed that the teaching of sudden awakening and gradual cultivation was for the faith and understanding teachings of the perfect and sudden

tradition, that is, the Doctrinal school and the shortcut teaching (徑截門) does not apply.

As for Bodhidharma's Seon, when we see the early claim of sudden awakening and gradual cultivation and the late claim that Heze, as the patriarch of discursive wisdom, is not the heir of Caoxi, we can see that there was a change in its theory. What is truly unfortunate is the fact that something even Bojo claimed late in his career to not be the orthodox theory of the Seon school is being followed eight-hundred years later by many who claim to be following Bojo today. So, is this to say that we should follow the discursive wisdom school? That the Seon school is the discursive wisdom school? This is to volunteer to serve not as the heir of Caoxi but as its secondary son.

[13–22]

Now, those who inherit the wrong Seon import—they take the teaching of the sudden awakening and gradual cultivation as the orthodox bloodline or take the doctrine of the faith and understanding teachings of the perfect and sudden tradition of the Doctrinal school as the tenet. How could I dare speak of their fault of defaming the Dharma? (“Cheongheo Instructs Yujeong,” in *Resolutions of Differences between Seon and Gyo*)⁴¹²

今錯承禪旨者는 或以頓漸之門으로 爲正脈하고 或以圓頓之敎로 爲宗乘하
나니 其謗法之愆을 余何敢言고 (禪敎訣, 淸虛示惟政)

This is the wise saying of Cheongheo who clearly showed that the sudden awakening and gradual cultivation and the faith and understanding teachings of the perfect and sudden tradition are not the purport of Seon. Not only did Cheongheo assert that sudden awakening and gradual cultivation and the faith and understanding teachings of the perfect and sudden tradition are not the purport of Seon but also, to instruct learners, in his *Resolutions of Differences between Seon and Gyo* he strictly admonished the use of perfect and sudden dead words (圓頓死句) as “a wild and ignorant way of running away that not infrequently blinds them.”

14

Partial Penetration and Partial Attainment

分破分證

[14–1]

Entering the first abiding (初住), one destroys ignorance and sees buddha nature. The *Avatamsaka-sūtra* says, “When one first arouses the aspiration for enlightenment, one has already attained perfect enlightenment . . .”⁴¹³ This is what that means. In this way, one moves step-by-step through the forty-two stages and arrives at ultimate, sublime enlightenment. (*Great Calming and Contemplation* 7B)⁴¹⁴

入初住하여 破無明하고 見佛性하나니 華嚴에 云 初發心時에 便成正覺이라 하니 卽此意也라 如是次第四十二位하여 究竟妙覺하니라 (摩訶止觀 7下).

One enters the stage of the copper wheel and experiences the truth that all dharmas are unborn (不生). . . . This is called seeing one’s own nature,⁴¹⁵ and also called the dharma body manifesting the eight aspects (八相) of becoming a buddha. (*Great Calming and Contemplation* 7A)⁴¹⁶

入銅輪位하여 證無生法忍하나니 亦名見佛性이며 亦名法身顯하여 八相作佛이니라 (摩訶止觀 7上)

In the copper wheel stage,⁴¹⁷ that is, in the first abiding one experiences the truth that all dharmas are unborn and sees buddha nature. The gradual destruction of forty-two types of ignorance through the ten abidings, ten practices, and ten dedications, ten stages, equivalent enlightenment, and then sublime enlightenment is the process of attaining buddhahood in the Cheontae (Ch. Tiantai) Doctrinal tradition.

[Lecture Sermon]

The two schools Cheontae and Hwaeom are called the one vehicle, perfect teachings. In the one vehicle, perfect teachings the process—

from cultivation to the attainment of buddhahood—is divided into the fifty-two steps of ten faiths, ten abidings, ten practices, ten dedications, ten stages, equivalent enlightenment, and sublime enlightenment. The ten faiths are called discursive awakening. The forty-two stages from the ten abidings onwards is called experiential awakening. Even for experiential awakening, [the one vehicle, perfect teachings] say all buddhas experience it perfectly, but bodhisattvas of the forty-second stage experience it partially. According to Cheontae doctrine, in the ignorance of the forty-second stage the first attainment after cutting off the first step is called the first abiding. Perfectly experiencing sublime enlightenment after going through the forty-two stages is called the perfect experiencing (圓證) of [true thusness]. To compare the seeing of one's own nature in the Seon school to the stages of the one vehicle, perfect teachings, it corresponds to sublime enlightenment, a stage that far transcends that of the tenth-stage bodhisattva.

In Cheontae and Hwaeom they also speak of seeing one's own nature. Great Master Zhizhe [Zhiyi] said that seeing one's own nature and experiencing the realization of the truth that all dharmas are unborn (無生法忍) takes place in the first abiding, the first of the forty-two stages. The layman [Li] Tongxuan said that, though one sees his own nature in the first abiding, when he arrives at Hwaeom's eighth stage he experiences the realization of the truth that all dharmas are unborn. There is a small difference even between these two. Also, even in the same Hwaeom school, Great Master Xianshou said only sublime enlightenment, where one goes beyond the three worthies and ten sages and equivalent enlightenment to completely smash subtle ignorance, can be seeing one's own nature. Which claim, then, among these differing claims is the right one? The great masters of our school said that the partial experience [of true thusness] of the three worthies and ten sages is not seeing one's own nature. Only ultimate enlightenment, that is, only the perfectly experiencing [true thusness] is seeing one's own nature. This is a claim that has been consistently made by clear-eyed masters of our school.

[14–2]

Entering the first abiding, one cuts off one type of ignorance and experiences one of the three virtues (三德).⁴¹⁸ These are liberation, prajna, and dharma body. One becomes a buddha through eight aspects and saves all living beings. The *Avatamsaka-sūtra* says, “When one first arouses the aspiration for enlightenment, one has already attained perfect enlightenment.” Commentary: aspiration for enlightenment (初發心) refers to the first abiding and already attaining perfect enlightenment refers to achievement of becoming a buddha through eight aspects. This is the fruit of experiencing [true thusness] in stages (分證). This teaches the true cause (眞因). To refer to this as the attainment of sublime enlightenment is a grave mistake. (“Perfect Teaching Chapter,” in *Outline of the Four Teachings of Cheontae*)⁴¹⁹

入初住하야斷一品無明하고證一分三德하니니 所謂解脫般若法身이라 八相成道하야 廣濟群生하니니 華嚴經에云 初發心時便成正覺이라하니니 解曰 初發心者는 初住也요 便成正覺者는 成八相佛也라 是分證果니 卽此教眞因이요 謂成妙覺하면 謬之甚矣니라 (天台四教儀, 圓教章)

“Entering the first abiding, one cuts off one type of ignorance and experiences one of the three virtues”—this is the true cause that launches the forty-two stages of the gradual experience of awakening (分證). The fact that this is not the ultimate fruit is Cheontae’s own rule. Therefore, in the perfect enlightenment of the first abiding (住初正覺), according to Cheontae’s own theory, forty or so types of ignorance, that is, afflictions are nested together. It is therefore the cause of buddhahood (因佛) and not the fruit of buddhahood (果佛).

The perfect enlightenment of the first abiding is an awakening from the dream of ignorance and not true awakening. The unborn of the first abiding (住初無生) is a provisional unborn (假無生) that has not exhausted ignorance and not the true unborn where ignorance has been permanently exhausted. Accordingly, seeing one’s own nature in the first abiding (住初見性) is not the *Nirvana Sutra*’s seeing one’s own nature that does not produce afflictions or the *Awakening of Faith*’s seeing one’s own nature that completely transcends even the most subtle

afflictions. This is the true cause of seeing one's own nature but not the seeing one's own nature that is sublime enlightenment or ultimate enlightenment, which is the orthodox transmission of the buddhas and patriarchs.

[Lecture Sermon]

Concerning “When one first arouses the aspiration for enlightenment, one has already attained perfect enlightenment,” Venerable Xianshou said, “‘Aspiration for enlightenment’ refers to cause and ‘has already attained perfect enlightenment’ refers to fruit, that is, the ultimate fruit of sublime enlightenment.” If you say cause is fruit, then this may appear to be a contradiction. From the perspective of Hwaeom, there is perfect interpenetration (圓融) between cause and fruit and they are mutually identical (相即), leaving no contradiction between them. Therefore, some call the first abiding sublime enlightenment and sublime enlightenment the first abiding, and although their expressions differ, this does not matter.

However, this is the truth. In reality, even at the tenth stage, cause and fruit are strictly different. The son is the son and the father is the father, so one cannot call the cause fruit and the fruit cause.

[14-3]

Successively destroy (進破) subtle afflictions and attain the state of sublime enlightenment. Forever part ways with the parents of ignorance and ultimately climb the mountain of nirvana. All dharmas are unborn. Prajna is unborn. The unborn is unborn. It is called the great nirvana. Attain the pure dharma body and abide in the land of eternally serene radiance (常寂光土).⁴²⁰ This is the form of buddhahood in the perfect teaching. (“Perfect Teaching Chapter,” in *Outline of the Four Teachings of Cheontae*)⁴²¹

進破微細無明하고 入妙覺位하야 永別無明父母하고 究竟에 登涅槃山 頂하
나니 諸法不生이며 般若不生이라 不生不生일새 名大涅槃이니 成淸淨法身
하야 居常寂光土하나니 卽圓教佛相也니라 (天台四教儀, 圓教章)

In the first abiding attain the true cause of cultivating the Way (修道眞因) and successively destroy the forty-one types of ignorance. In the end cut off subtle afflictions and achieve nirvana without remainder, where even the unborn is unborn. This is the true unborn. And this is the true perfect enlightenment of sublime enlightenment, which is proper awakening from the great dream of life and death, consisting of divided paths of rebirth (分段) and transformations therein (變易). It is also seeing one's own nature in constant serene illumination (常寂照), which is the orthodox transmission of the buddhas and patriarchs.

[Lecture Sermon]

Here, it has been repeatedly explained that a genuine [experience] of seeing one's own nature is ultimate enlightenment and sublime enlightenment, which is the experience of great nirvana. As Cheontae doctrine admits, the seeing of one's own nature in the first ten abidings where false thoughts remain is but a true cause (眞因), that is, a seed and not a genuine [experience] of seeing one's own nature.

[14-4]

To destroy ignorance in stages (分破) and see in stages (分見) is to experience [true thusness] in stages (分證) from the first abiding to equivalent enlightenment. The perfection of wisdom and the cutting off of doubt is none other than ultimate awakening, which the stage of sublime enlightenment. ("Perfect Teaching Chapter," in *Outline of the Four Teachings of Cheontae*)⁴²²

分破分見은 爲分證卽이니 從初住至等覺이요 智斷이 圓滿은 爲究竟卽이니
妙覺位니라 (天台四教儀, 圓教章)

Destroy ignorance in stages and experience true thusness in stages and attain sublime enlightenment. This is the claim of the teachings of Cheontae. However, within the forty-two types of ignorance, the destruction of the first type—the first abiding—is called seeing one's own nature. This is taken as the true cause of cultivating the Way. In the end one forever cuts off subtle afflictions and attain great nirvana and

sublime enlightenment, which is constant serene illumination. This is not seeing one's own nature, which is the orthodox transmission of the buddhas and patriarchs.

As noted earlier, as proclaimed by the great virtuosos of orthodox Seon lineages and evinced in the *Nirvana Sutra*, *Awakening of Faith*, *Source Mirror Record* and other sources, seeing one's own nature is only allowed in the constantly serene and constantly illuminating great nirvana, which is ultimate sublime enlightenment and the no mind of true thusness where the final subtle afflictions covering self-nature are forever cut off.

In other words, in the teachings of Cheontae the beginning of the destruction of [afflictions] in stages and the experiencing of [true thusness] in stages (分破分證) is called seeing one's own nature. In the orthodox transmission of the buddhas and patriarchs the complete destruction of [afflictions] and perfect experiencing of [true thusness] (全破圓證) is called seeing one's own nature. Even according to Cheontae's own doctrine, in the first abiding, which in the teachings of Cheontae is the beginning of the destruction of [afflictions] in stages and the experiencing of [true thusness] in stages, there are still forty-one types of ignorance that cover self-nature until one reaches great nirvana, which is sublime enlightenment. So, in the first abiding one cannot properly see self-nature. Therefore, even in the teachings of Cheontae the first abiding is called the true cause.

In the orthodox transmission of the buddhas and patriarchs the constantly serene and constantly illuminating great nirvana, which is ultimate no mind where perfectly experiencing thusness is achieved by completely destroying ignorance, is seeing one's own nature. This is called the unborn, no thought, the great perfect mirror-like wisdom and so on. So, even if it is just the most subtle ignorance that remains, this is still painfully casted aside as false views and discursive understandings. If it is not the complete destruction of [afflictions] and perfect experiencing of [true thusness], then it is never allowed to be called seeing one's own nature. So, the first abiding of the destruction of [afflictions] in stages and the experiencing of [true thusness] in stages

is not the seeing one's own nature of the orthodox transmission of the buddhas and patriarchs.

The unborn of the first abiding in the teachings of Cheontae is the provisional unborn that launches the experience of [true thusness] in stages (分證始發). This is as different from the true unborn of sublime enlightenment, which is the complete destruction of [afflictions] and perfect experiencing of [true thusness] (全破圓證)—the foundation of the seeing one's own nature of orthodox transmission (正傳見性), as heaven is from earth. The two must not be confused. Although the seeing one's own nature of the first abiding in the teachings of Cheontae is not the orthodox transmission of the buddhas and patriarchs, it takes as its substance the unborn of the experience of [true thusness] in stages (分證無生), which destroys in stages one type of ignorance (一品無明) by cutting off views and perceptions (見思) and innumerable details (塵沙), namely two of the three mental disturbances (三惑) in the teachings of Cheontae, which are dealing with views and perceptions, innumerable details, and ignorance. Thus, it is the discursive awakening of the first faith where one has not yet abandoned the mental disturbance of views and perceptions. This fundamentally contradicts the claim that it is seeing one's own nature.

[Lecture Sermon]

Venerable Tiantai [Zhiyi] stands tall above others in Chinese Buddhism like a magnificent peak and a person of excellence. But no matter how excellent he is, from the perspective of our school, if there is something that is wrong, it is only right to clearly reject it. Concerning the unborn, the various schools each have their own opinions. In Cheontae doctrine, they say you experience the realization of the truth that all dharmas are unborn in the first abiding. But in Hwaeom they say you experience the realization of the truth that all dharmas are unborn in the eighth stage. Although he belonged to the same Hwaeom school, someone like State Preceptor Qingliang [Chengguan] (738–839) claimed that the realization of the truth that all dharmas are unborn in the eighth stage is not complete and but rather a partial destruction of ignorance.

However, in our school we only speak of sublime enlightenment, that is, the realization of the truth that all dharmas are unborn at the stage of buddhahood.

[14–5]

In the abiding where one arouses the aspiration for enlightenment one can suddenly experience the teaching of the fruit of buddhahood. (*New Huayan jing Commentary* 2)⁴²³

初發心住中에 卽能頓證佛果法門이니라 (新華嚴經論 2)

One already sees one's own nature at the beginning ten abidings, gives rise to the wisdom of the dharma body, and attains perfect enlightenment. (*New Huayan jing Commentary* 2)⁴²⁴

十住初首에 便卽見性하야 起法身智慧하야 便成正覺하느니라 (新華嚴經論 4)

In the beginning mind of the ten abidings one perfectly experiences the Tathagata's teaching of the wisdom of the fruit of buddhahood. (*New Huayan jing Commentary* 4)⁴²⁵

十住初心에 正證如來佛果智法門하느니라 (新華嚴經論 4)

At the beginning ten abidings, its status is equal to the fruit of buddhahood. (*New Huayan jing Commentary* 2)⁴²⁶

十住之首에 位齊佛果니라 (新華嚴經論 2)

Interpenetration between individual phenomena (事事融通) and inexhaustible layer upon layer (重重無盡)—if one awakens to this, then this is completely identical to the fruit of buddhahood. This is precisely the cause (因) in the perfect teachings. (*Guifeng's letter to Qinliang*)⁴²⁷

事事融通하야 重重無盡하니 悟此則全同佛果라 方是圓因이니이다 (圭峰上清涼書)

In every single drop one obtains the great ocean. In every single stage one possesses the fruit of buddhahood. (*New Huayan jing Commentary* 2)⁴²⁸

一一滴中에 皆得大海요 一一位內에 皆有佛果니라 (新華嚴經論 2)

Before the seventh-stage [of bodhisattvahood] all stages require effort. After the eighth stage one attains no effort. (*New Huayan jing Commentary* 26)⁴²⁹

七地以前엔 皆有功用이요 八地已去에 得無功用이니라 (新華嚴經論 26)

From the first stage to the seventh stage, one learns both the conditioned and the unconditioned. At the eighth stage the two practices come to an end. (*New Huayan jing Commentary* 27)⁴³⁰

初地已來로 至於七地는 有爲無爲를 皆有修學이요 此八地에 二行이 已終이니라 (新華嚴經論 27)

In the nature-ocean (性海) of Hwaeom's unobstructed dependent origination (無礙緣起) living beings and buddhas are interpenetrating and cause and effect are thoroughly intertwined. As for each and every object and land, there are none that are not the tathagata. As for each and every phenomenon and thing, there are none that are not true thusness. Therefore, according to teachings of the great perfect enlightenment, all living beings experience perfect enlightenment. Although the cause and fruit of buddhahood are buddhahood of a single nature, the cause of buddhahood is not sublime enlightenment where both cause and effect have been perfectly fulfilled. In terms of effort (功用), after the eighth stage there is no effort, so perfect enlightenment at the beginning of the abidings is the cause of buddhahood and seeing one's own nature at the beginning of the abidings is also the cause of seeing [one's own nature]. That is why even the effortless tenth stage is not recognized as seeing one's own nature by masters who received the orthodox transmission. There is no need to mention the seventh stage and below where there is effort, that is, where there is cultivation and learning.

[Lecture Sermon]

In his *New Huayan jing Commentary* Layman [Li] Tongxuan, like

Venerable Tiantai [Zhiyi], also claimed that you see your own nature in the first abiding and experience the fruit of buddhahood. Moreover, just as a single drop of water is the great ocean, each and every stage is equipped with the fruit of buddhahood. How could it be limited to the stage of buddhahood? We can say that each letter in the *Avatamsaka-sūtra* is fully equipped with the fruit of buddhahood. However, although this is how it works in theory, in reality there are differences between the respective stages in terms of discursive knowledge and abilities. If you completely attain buddhahood in the first ten abidings, then there would be no need to engage in any further meditative work by traversing the [remaining] forty-two steps. Also, if there is need for further cultivation, then it cannot be called the complete fruit of buddhahood.

Then, what was Layman Tongxuan thinking when he said this? Although he said you see your own nature in the first abiding and attain buddhahood, in reality he said there is effort up to the seventh stage and no effort from the eighth stage onward. So, Tongxuan's position is that up to the seventh stage you need to make a lot of effort in your meditative work.

Dependent arising from the *dharmadhātu* (法界緣起), inexhaustible layer upon layer (重重無盡), here everywhere is the land of bliss and tathagatas appear in every dust particle. In this nature-ocean in Hwaeom there is non-obstruction between individual phenomena. There is no difference between buddhas and living beings. There is no difference between causes and effect.

[14–6]

In the ten abidings, ten practices, and ten dedications one cultivates one part of the great wisdom of being of the same essence as the Tathagata (如來同體大智) and one part of the great practice of being of the same essence as the Tathagata (如來同體大行). (*New Huayan jing Commentary* 26)⁴³¹

十住 十行 十廻向에 得一分如來同體大智하며 得一分如來同體大行이니라 (新華嚴經論 26)

From the first stage to the seventh, one follows the truth that all dharmas are unborn. The eighth is finally called the attainment of the truth that all dharmas are unborn. Before the eighth stage all stages have contemplation and cultivation. When one arrives at the eighth stage, the two practices finally end. (*New Huayan jing Commentary* 27)⁴³²

初地已來로 至七地는 是順無生忍이요 八地에 方名得無生忍이니 八地已前엔 皆有覺觀修學이나 至此八地하야 二行이 方終이니라 (新華嚴經論 27)

From the first stage to the ninth stage one uses various pure dharmas to cultivate the Way and assist practice. (*New Huayan jing Commentary* 28)⁴³³

從初地至第九地히 以分分白淨法으로 修道助行하느니라 (新華嚴經論 28)

From the aspiration for enlightenment in the ten abidings to the arrival at the ten stages they are all called [the attainment of] true [thusness] in stages. (*Autocommentary to the Commentary to the Avatamsaka-sūtra* 57)⁴³⁴

從十住初心하야 直至十地히 皆名分眞이니라 (大方廣佛華嚴經隨疏演義鈔 57)

Even the great teachings of Hwaeom, which sings of a sudden and perfect awakening-experience, are in the end cultivation and attainment in stages. Taking the aspiration for perfect enlightenment in the abidings as the true cause (眞因), one cultivates and attains the three worthies and [bodhisattvas at the stage of] the ten faiths in stages, perfectly fulfill cause and effect, and attain ultimate sublime enlightenment. This is the perfect teachings of Hwaeom. It is identical to Cheontae's destruction of [afflictions] in stages and experiencing of [true thusness] in stages. Accordingly, before the eighth stage there is cultivation and there is learning. After the eighth stage, there is the indeterminate *ālaya* consciousness' provisional realization of the truth that all dharmas are unborn and there is the effortless practice of spontaneously flowing into the ocean of complete knowledge (任運流入薩婆若海). But effortless practice also cuts off mental disturbances and successively advances, so it is cultivation and attainment in stages. It is therefore not the

orthodox transmission's seeing one's own nature, which transcends learning and is unconditioned.

[Lecture Sermon]

In the perfect teachings of Hwaeom where they preach the one is none other than everything (一即一切), in theory they say there is perfect interpenetration and non-obstruction [between all phenomena] but in real practice they speak of step-by-step cultivation and experiential attainment.

[14–7]

If you eternally transcend all discrimination and false thoughts in mind, thought, and cognition, then this is called the attainment of the truth that all dharmas are unborn. When you attain this truth you enter the eighth immovable stage. (“Ten Stages Chapter,” in *Avatamsaka-sūtra* 38)⁴³⁵

離一切心意識의 分別妄想하면 是名得無生忍이니 成就此忍하면 得入第八不動地니라 (華嚴經 38, 十地品)

The elimination of all discrimination and false thoughts in mind, thought, and cognition is just the elimination of the thought of obstructing factors (障法想). The thought of obstructing factors is none other than the thought of discrimination (分別) and contemplation (觀解). There is a therapeutic thought (治想), which is non-discriminating wisdom (無分別智). (*Autocommentary to the Commentary to the Avatamsaka-sūtra* 69)⁴³⁶

滅一切心意識의 分別妄想은 但是滅障法想이니 障法想者는 卽分別觀解之想이요 有治想하니 卽無分別智니라 (大方廣佛華嚴經隨疏演義鈔 69)

Therapeutic thought can finally be eliminated at the stage of buddhahood. Therefore, when one enters the eighth stage, although there are no obstructing thoughts, there are still therapeutic thoughts. (*Autocommentary to the Commentary to the Avatamsaka-sūtra* 69)⁴³⁷

治想은 至佛方滅하니 故로 入八地하면 雖無障想而有治想하니라 (大方廣

佛華嚴經隨疏演義鈔 69)

In the unborn of the eighth stage therapeutic thoughts, which is non-discriminating wisdom, still remain. So, it is not the true unborn of the stage of buddhahood where the Buddha takes the unborn as born. Also, in the “Two Atages of Having Mind and not Having Mind Chapter” of Bodhisattva Maitreya’s *Yogācārabhūmi-śāstra*, it has been established that “five states (五位)—deep [dreamless] sleep, fainting, unconscious concentration, unconscious rebirth, and attainment of cessation—are called states of no mind (無心). From the ultimate perspective, only nirvana without remainder where *ālaya* consciousness is forever eliminated is no mind. As for the others, since *ālaya* consciousness has not yet been eliminated they are not no mind.”⁴³⁸ Therefore, the *Autocommentary on the Yogācārabhūmi-śāstra* (瑜伽釋) states, “The five states are provisionally called no mind, but they possess a mind ground.”⁴³⁹ Like this, the unborn in the eighth stage, from the ultimate perspective, is not unborn and subject to rebirth.

[Lecture Sermon]

If you rely on the *Avatamsaka-sūtra*, there is a chance that you will mistakenly assume all false thoughts have been eradicated when you arrive at the eighth stage and attain the realization of the truth that all dharmas are unborn. State Preceptor Qingliang explained this in detail in his *Commentary on the Avatamsaka-sūtra*. Realizing the truth that all dharmas are unborn in the eighth stage only eliminates discriminating false thoughts, that is, the false thoughts of the sixth consciousness. Subtle false thoughts in the state of non-discrimination remain. Although you can label the state of the eighth *ālaya* consciousness where the sixth consciousness has been cut off the unborn, but this is not the realization of the truth that all dharmas are unborn, which completely eradicates even fundamental ignorance.

[14–8]

The seventh stage has the need to use the effort of expedient means. After

the eighth stage, there is no more effort of expedient means. (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith 3*)

七地엔 有加行方便之功用이요 八地已去로는 無方便功用이니라(賢首, 大乘起信論義記 卷下本)

Among the three subtle characteristics of the mind⁴⁴⁰ the perception of objects (境界相) can be transcended in the eighth stage, the stage free from forms (色自在地). (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith 3*)

三細中境界相은 八地中色自在地에 能離니라(賢首, 大乘起信論義記 卷下本)

Among the three subtle characteristics of the mind, the ability to perceive (能見相) can be transcended in the ninth stage, the stage of the free and spontaneous mind (心自在地). (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith 3*)

三細中能見相은 九地中心自在地에 能離니라(賢首, 大乘起信論義記 卷下本)

In the final tenth stage of the bodhisattva stages subtle habitual karmic tendencies of the mind have all been destroyed in the undefiled state of adamant absorption. Therefore it is called seeing mind and nature. (Xianshou [Fazang], *Explanatory Notes on the Awakening of Faith 3*)⁴⁴¹

十地終心인 金剛喻定無垢地中에 微細習氣心念이 都盡故로 云得見心性이니라(賢首, 大乘起信論義記 卷下本)

The unborn in the eighth stage lies in non-discriminating wisdom—the subtle false thought of the eighth *ālaya* consciousness—and therefore it is not the true unborn of the state of buddhahood, which is the ultimate truth. It therefore cannot be the serene illumination of great nirvana. The extremely subtle false thoughts of *ālaya* consciousness are eternally destroyed in the adamant absorption of equivalent enlightenment after all the bodhisattva stages have been exhausted.

This is seeing one's own nature and the ultimate enlightenment of the stage of buddhahood. Therefore, the *Awakening of Faith* says, "When the ultimate tenth stage of a bodhisattva is fully accomplished . . . the bodhisattva thus transcends the extremely subtle false thoughts . . . sees the original nature of her own mind . . . this therefore is called ultimate enlightenment."⁴⁴² Xianshou [Fazang] also declared in his *Explanatory Notes on the Awakening of Faith* that, with the exception of ultimate enlightenment, the three worthies and ten sages do not see their own natures. This is the absolute principle of the orthodox transmission of the buddhas and patriarchs.

Li Tongxuan's⁴⁴³ seeing one's own nature after making the aspiration for enlightenment in the abidings (住初見性) therefore cannot even compare to the effortless function of the provisionally unborn in indeterminate *ālaya* consciousness. Like Tiantai's seeing one's own nature after making the aspiration for enlightenment in the abidings, this is not the seeing one's own nature of orthodox transmission. This is not limited to the *Awakening of Faith*. The fact that buddha nature can be properly seen only in ultimate enlightenment where the eighth *ālaya* consciousness is eternally destroyed is the life of the true eye of our tradition. Even for the Huayan patriarch Xianshou, there can be no alternative theory. Like this, the fact that only ultimate enlightenment—the great nirvana without remainder, the no mind of true thusness where *ālaya* consciousness has been completely destroyed—can be seeing one's own nature is attested in the *Nirvana Sutra*, *Awakening of Faith*, *Source Mirror Record* and so on. This is the principle of the orthodox transmission of the buddhas and patriarchs, the true eye of our tradition which was transmitted from one generation to the next. So, the claim that aspiration for enlightenment in the abidings (住初), which does not even compare to the effortless function of the provisional unborn of *ālaya* consciousness, is seeing one's own nature can never be accepted.

Although Tiantai claims the aspiration for enlightenment in the abidings is the unborn and Li Tongxuan claims the eighth stage is the unborn and their respective opinions differ, none of them are the true

unborn of the state of buddhahood, which is the ultimate truth where *ālaya* consciousness has been eternally destroyed. Tiantai's destruction in stages and experiencing in stages (分破分證) and Li Tongxuan's cultivation in stages and attainment in stages (分修分得) are alike in that neither are cases of seeing one's own nature, which is the no mind of true thusness wherein medicine and illness are both done away with and teaching and meditation have been put to rest through the complete destruction of [afflictions] and perfect experiencing of [true thusness] (全破圓證). They therefore bear no relation to the orthodox transmission's seeing one's own nature. Also, although discursive awakening and experiencing [true thusness] in stages are different in content, they are alike in that neither are cases of seeing one's own nature.

One must therefore properly see the true thusness of original nature in the always serene and always illuminating pure lands of all the buddhas and inherit the mandate of wisdom from the buddhas and patriarchs. To do this one must proclaim only the orthodox transmission of the buddhas and patriarchs and one must destroy the extremely subtle afflictions of *ālaya* consciousness which are the greatest obstructions that covers buddha nature, transcend the three worthies and ten sages, and attain the true unborn of great nirvana.

Tiantai [Zhiyi] and Fangshan 方山⁴⁴⁴ are great enlightened forbears praised as great sages who have attained the fruit [of enlightenment]. Rejection of their theories may be criticized by later generations as crazy and deluded. However, Tiantai and Fangshan's theory of seeing one's own nature after making the aspiration for enlightenment in the abidings goes against the seeing one's own nature, that is, ultimate enlightenment in the *Awakening of Faith* written by the great patriarch for all generations Āśvaghōṣa, a comprehensive treatment of Mahayana recognized as authentic by all Buddhist traditions irrespective of sectarian background. It also goes against the seeing one's own nature, that is, the great nirvana in the *Nirvana Sutra* spoken directly by the golden mouth (i.e., the Buddha). It also goes against the seeing one's own nature, that is, the wisdom of the Tathagata in the *Source*

Mirror Record by Yongming who is praised as the greatest Buddhist intellectual since Nāgārjuna. It also goes against the great fundamental principle of “a bodhisattva of the ultimate stage is like someone who tries to see everything after covering it with a fine silk gauze” from the *Yogācārabhūmi-śāstra*.⁴⁴⁵ One must therefore never follow it.

In addition, the clear-eyed masters of our Seon tradition who stand above the rest speak in unison about the fact that [a bodhisattva in the tenth stage] has not yet seen her own self-nature and about the fact that only the unborn and no thought of the state of buddhahood are instances of seeing one’s own nature. Even if it was the claim of Tiantai and Fangshan, seeing one’s own nature after making the aspiration for enlightenment in the abidings, for the sake of the mandate of wisdom of the buddhas and patriarchs, we cannot but reject this as a heresy in our tradition.

Just as the no mind of the five states (五位無心) and the unborn of the eighth stage are not the no mind and unborn of ultimate truth, seeing one’s own nature after making the aspiration for enlightenment in the abidings is not the seeing one’s own nature of the orthodox transmission of the buddhas and patriarchs, which takes as its content ultimate enlightenment without remainder.

Although the four teachings of the *tripitaka* teaching (藏教), shared teaching (通教), separate teaching (別教), and perfect teaching (圓教) each claim that they can lead to the attainment of buddhahood, the content of their claims is different. “Stages of Practice in the Perfect Teaching Chapter” in the *Outline of the Four Teachings of Cheontae* says, “When one arrives at the seventh faith, cuts off cogitation, and exhausts mental disturbances one is like the two buddhas of the *tripitaka* teaching and shared teaching. . . . When one enters the second practice one is like the sublime enlightenment of the separate teachings.”⁴⁴⁶ In other words, within the fifty-two steps of the perfect teaching—ten faiths, ten abidings, ten practices, ten dedications, ten stages, equivalent and sublime enlightenment—the seventh stage (seventh faith) is identical to the fruit of buddhahood in the *tripitaka* teaching and shared teaching, and the twenty-second step (second practice) is

identical to the fruit of buddhahood in the separate teaching. The fruit of buddhahood in the *tripitaka* teaching and shared teaching is the seventh step in the perfect teaching. The fruit of buddhahood in the separate teaching is the twenty-second step in the perfect teaching. If one wishes to attain the fruit of buddhahood in the perfect teaching one must advance another thirty steps from the fruit of buddhahood in the separate teaching. So, although they use the same name “fruit of buddhahood,” there is a big difference in terms of their content. From the perspective of the perfect teaching, the fruit of buddhahood in the *tripitaka*, shared, and separate teaching is still in the middle of the process of self-cultivation and cannot therefore be accepted as the [true] fruit of buddhahood.

In this way, Tiantai claims that one sees one’s own nature by experiencing the truth that all dharmas are unborn in the first abiding. However, according to Tiantai’s own claim, in the first abiding one must still cut off forty-one types of ignorance and eternally destroy the final subtle forms of ignorance to attain the fruit of buddhahood. In the first abiding karmic disturbances of ignorance are layered on top of each other. Seeing one’s own nature therein is not the seeing one’s own nature of the orthodox transmission in Seon. It is also not the seeing one’s own nature explained in the *Awakening of Faith*, which can only be experienced by completely cutting off even the most subtle forms of ignorance.

Also, although Fangshan similarly claimed that one sees one’s own nature in the first abiding, unlike Tiantai, he claimed that the truth that all dharmas are unborn is attained in the eighth stage and the fruit of buddhahood is attained in sublime enlightenment. His seeing one’s own nature therefore cannot be the seeing one’s own nature of orthodox transmission, wherein the most subtle [afflictions] in *ālaya* consciousness have been cut off.

In this way, just as the fruit of buddhahood in the *tripitaka*, shared, and separate teaching is not the fruit of buddhahood in the perfect teaching, they are nothing more than a part of the process headed toward Tiantai and Fangshan’s seeing one’s own nature in the

first abiding. They are not the seeing one's own nature of the orthodox transmission of our tradition, which takes as its substance: *Awakening of Faith's* ultimate enlightenment which has completely cut off the most subtle forms of ignorance, the no mind and no thought of nirvana without remainder, the *parinirvāṇa* of sublime enlightenment's serene illumination, perfectly experiencing the fruit of buddhahood in the great perfect mirror-like wisdom and so on. One must therefore not confuse gold with sand.

[Lecture Sermon]

Let's sum this up. As seen earlier, Tiantai, Tongxuan, Qingliang, and Venerable Xianshou's teachings about seeing one's own nature and at which step you experience the realization of the truth that all dharmas are unborn are all different. Great Master Tiantai said that you see your own nature in the first abiding and experience the realization of the truth that all dharmas are unborn. According to State Preceptor Qingliang, the Buddha said that you attain the realization of the truth that all dharmas are unborn in the eighth stage, but in reality subtle false thoughts still remain. This, then, is not a genuine realization of the truth that all dharmas are unborn. Only the stage of buddhahood is truly unborn. Venerable Xianshou said that all habitual energies (lit. perfumations) of false thoughts are eliminated and you see your own nature when you arrive at the final tenth stage.

In this way, these excellent men, none of whom can be said to be better than the others, each said something different. However, the *Awakening of Faith* is an orthodox scripture that has served as the golden standard for many generations in Buddhism. So, we must never go against the teachings of the *Awakening of Faith*. The most famous commentaries on the *Awakening of Faith* are those written by Venerable Xianshou and Venerable Wonhyo. There is a tendency for everyone to elevate Wonhyo and uncritically follow his commentary, but there really is a need to examine it more closely. A great difference between the commentaries of these two men is the issue of the seventh consciousness.⁴⁴⁷ Venerable Wonhyo, while matching the

three subtle and six coarse characteristics of the mind with the eighth consciousnesses, called the first of the six coarse characteristics of the mind—mark of awareness (智相)—the seventh consciousness, the remaining five characteristics the sixth consciousness, and the three subtle characteristics of the mind the eighth *ālaya* consciousness. Venerable Xianshou called the three subtle characteristics of the mind the eighth *ālaya* consciousness and matched the six coarse characteristics of the mind to the sixth consciousness. He did not mention the seventh consciousness. As for the seventh consciousness, its eternal characteristic corresponds to the eighth consciousness and its discriminating nature corresponds to the sixth consciousness. Venerable Xianshou claims that there is therefore no need to mention it separately. Whose claim should we follow? Everyone says we should follow the theory of Korea's eminent monk Wonhyo, but when it comes to finding out the truth there can be no favored commentary.

In the *Laṅkāvatāra-sūtra*, which are the Buddha's words, it says the seventh consciousness does not have original form. One of the four great eminent monks of the late Ming, Venerable Hanshan [Deqing] 憨山[德清] (1546–1623), also said that the seventh consciousness does not have original form. How could this be the only problem? The eighth consciousnesses are the theory of Mind Only, but in the Faxiang school's own scripture, *Samādhinirmocana-sūtra* (解心密經), only the sixth consciousness and eighth consciousness are mentioned. The seventh consciousness does not appear in it. Judging from these sources, the seventh consciousness theory is the scholarly opinion of those belonging to Dharmapāla's (530–561) lineage in the Mind Only school.⁴⁴⁸ We cannot assume that it was said by the Buddha. When I say this, some point their fingers and say, “Who are you to say that what the great sage, Venerable Wonhyo, said is wrong?”

But between Venerable Wonhyo and the Buddha whose words should we take as the standard? If there is a discrepancy, then we should follow the words of the Buddha. Even though he is a great sage, we cannot follow the words of Venerable Wonhyo. Accordingly, although it is the *Commentary on the Awakening of Faith* by Venerable

Wonhyo that received praise from generations of eminent monks including Xianshou, we cannot follow the theories found in those parts about the seventh consciousness. Even if they are the words of someone of excellence, if there is something wrong when compared with the orthodox theories of the buddhas and patriarchs, it must be corrected. The words of great men like Tiantai and Tongxuan should also be understood in this same context. This is not to disparage their excellence. Compare them to the words of Āśvaghoṣa and tell me, whose claim should we follow?

From the perspective of the perfect teaching, the buddhahood mentioned in the *tripiṭaka* teaching and the separate teaching is just part of the self-cultivation process. It cannot be called the state of buddhahood. Accordingly, we cannot call what Tiantai and Fangshan each called seeing one's own nature the seeing one's own nature that comes from attaining the ultimate fruit of buddhahood. They use the same expression, but the content is completely different. You must not be misled by the wording and mistakenly assume that they are identical to the seeing one's own nature of the Seon school. You must bear in mind that [reaching the steps of] the three worthies and ten sages are not seeing one's own nature. Only ultimate enlightenment is seeing one's own nature. This is the traditional view of the orthodox transmission of the buddhas and patriarchs. Although men like Tiantai, Tongxuan, and Wonhyo are eternal paragons of virtue, if there is something [about their teachings] that goes against the words of the Buddha, then it must be acknowledged and corrected.

I'll add one more thing. If you go to the Chan groves in China, the saying, "A single grain of rice donated by patrons is as heavy as Mt. Sumeru, so if you do not attain the Way here then you will be reborn as an animal to repay that debt," is inscribed here and there. The reason why they donate wealth and the precious grains that they worked hard to cultivate to monks who don't break a sweat in the summer is because they wish for the monks to diligently practice self-cultivation, quickly attain the Way, and save living beings suffering in hell-like lives as soon as possible. If you go and forsake this desperate wish, enjoy the

great outdoors, indulge in the peach blossom spring-like scenery, and leisurely exchange gossip, or place your head on a comfy pillow to take a nap and spend time idly, then what price will you have to pay for this crime? It will not be limited to being reborn as a dog or a cow. I am not just saying this to scare you.

Transmigration based on the law of cause and effect is not limited to the words of the Buddha. This has been proven by modern science. If you listen to the words of those who died and came back to life, they accurately speak of those who came to visit after death and their conversations and also the work that the doctors did to save their lives. Also, they speak of what they witnessed not only in their own rooms but other rooms as well, and everything they describe is said to be accurate. If there is not something that is at work after death, then how can we explain this kind of phenomena? There was an examination and study in the United States about those who died and came back to life. The psychologists who participated in that study concluded that “if there is no soul that is still at work after bodily functions cease, then this kind of phenomena is impossible to explain.” This report, based on about 250 case studies and published in the United States, became a bestseller that shocked the world.

The study that went one step further was about transmigration. There are reports of cases of people who remember not only the moment of death but their past lives before birth from all over the world. A child who just began to learn how to speak is said to have claimed to be so-and-so who lived somewhere with such-and-such relatives. Investigations revealed this claim to be accurate. It is said that there are over 2,000 similar cases. Also, when the past life and present life were compared, they determined that the law of cause and effect transcended both lives and was applied accurately. Then, how can we say that transmigration and the law of cause and effect are the religious doctrines and theories of only Buddhism? How could the claim that you will be reborn as an animal like a dog or cow if you receive precious offerings but spend time idly without studying be baseless talk? You should know that even modern science established as fact the claim that

life continues without end strictly within the law of cause and effect.

Chan Master Foyin [Liaoyuan] 佛印[了元] (1032–1098) said, “If you have robes on, do not spend time idly. Inside the seven-strip robe, there is Avīci Hell.” You must of your own accord know how grave the sin is for people who have left home to not study diligently and attain great enlightenment. In the past, there were many perfected beings who attained the Way through painstaking effort and self-cultivation. Today, it is said that monks are enough to fill hell. How lamentable. According to the elders from the past, although Buddhism takes as its foundation compassion, if there are those who wear robes but do not study then it would not be a sin to strike ten thousand a day dead. You must firmly bear these words in mind.

Someone who studies [the Way] must, above all else, watch what they say. Even good words become a hindrance to studying. How much more so innocuous banter? Also, someone who studies [the Way] should not sleep too much. A human being cannot but sleep, but a person who sleeps an extra three to four hours is not someone who studies [the Way]. Also, someone who studies [the Way] should not desire food. Food should be consumed as medicine. Should you be talking about food, looking for food that suits your palate? Someone who studies [the Way] should bear in mind the lesson that the inside of our clothes is Avīci Hell and, with a fearful mind, diligently make ferocious effort and quickly attain the fruit of buddhahood.

15

With Erudition There Is Only Discursive Knowledge

多聞知解

[15-1]

To use an analogy, like a person who is given a table full of a wide variety of exquisite dishes but does not eat and starves himself to death—having wide learning and erudition is also like this. (Buddhabhadra, trans., *Avatamsaka-sūtra* 5)⁴⁴⁹

譬人이 大惠施하되 種種諸肴膳이어늘 不食自餓死하니 多聞亦如是니라 (佛馱跋陀羅 譯, 大方廣佛華嚴經 5)

Speaking of food in the end does not make one full. Even if one reads to learn and expound the eighty-thousand [scriptures] in the treasury of the Dharma, if one does not truly awaken to buddha nature, then that is utterly pointless. Moreover, consciousness becomes clouded with wide learning and erudition,⁴⁵⁰ even the sacred words from the golden mouth [of the Buddha] can become adventitious defilements to the mind-mirror that one originally possesses. Therefore, wide learning and erudition is a great hindrance to awakening to the Way, which is why they are strongly rejected. So, one should not find oneself in the pitiful situation of starving to death with exquisite dishes piled up like a mountain in front of one's face. One must become a person of great freedom and great liberation by truly investing, truly awakening to, and thoroughly seeing one's original nature of thusness.

[Lecture Sermon]

Venerable Bojo also criticized Heze as the patriarch of discursive knowledge. You must focus on realizing self-nature. You must know that desiring discursive knowledge is an illness.

[15–2]

To use an analogy, like a poor person who counts other people's precious treasures but does not himself own even half a coin—erudition is also like this. (Buddhabhadra, trans., *Avataṃśaka-sūtra* 5)⁴⁵¹

譬如貧窮人이 日夜數他寶하되 自無半錢分이니 多聞도 亦如是니라 (佛馱跋陀羅譯, 大方廣佛華嚴經 5)

If you only study the words of the buddhas and patriarchs and do not develop the inexhaustible storehouse of treasure in your own mind, then you cannot avoid [being just like that poor person] who counts other people's treasures. If you completely abandon learning and reciting the sutras and sastras, which is the number one obstruction to cultivating the Way, if you vigorously apply yourself [to seeing your own nature] and open your own storehouse of treasure wide, then even if you put it to use for all the kalpas in the future it will be limitless and inexhaustible. The Buddha Dharma is the unfathomable among unfathomables.

[Lecture Sermon]

No matter how many times you read and memorize the words of the buddhas and patriarchs, if you do not awaken to your own pure self-nature, there is no use whatsoever in any of this. So, do not be fooled by words and letters. Really study and realize your own self-nature.

[15–3]

The profound and mysterious purport of the Buddha Dharma cannot be understood through cogitation and discrimination. (“Expedient Means Chapter,” in *Lotus Sutra* 1)⁴⁵²

是法은 非思量分別之所能解니라 (妙法蓮華經 1, 方便品)

Chan Master Dongshan Liangjie too said “If one tries to learn the mysterious source with the mind and intention, then this is just like going east when one is actually trying to go west.” If one tries to attain the mysterious Buddha Dharma with thought, cognition, and a

cogitating and discriminating mind, then this is just like person who is trying to go west but goes east—it only has an adverse effect.

[Lecture Sermon]

You may think that you know the meaning of a sutra if you read and understand it. But, if you really want to know the meaning of a sutra, you must have awakening. Before awakening, you may understand the meaning of the words, but you will never know their deep meaning. Leaving behind cogitation and discrimination is the truth of the Buddha Dharma. If, on the contrary, you try to figure out the Buddha Dharma in cogitation and discrimination, is this not like trying to go to Seoul but heading toward Busan? The Buddha Dharma is something that you must awaken to. It is not something you can know with cogitation and discrimination.

[15–4]

As everything—body, mind, words, and sentences—has been cut off, cogitation and discrimination have been forever exhausted in the state of attainment of a post-learner like the voice hearer, but this state cannot compare to the nirvana without remainder personally experienced by the Tathagata. How, furthermore, could one use cogitation and discrimination to know the deep and mysterious experience of great perfect enlightenment? Like trying to use the light from a small insect like a firefly to burn down Mt. Sumeru, this is absolutely impossible.

(“Adamantine Chapter,” in *Perfect Enlightenment Sutra*)⁴⁵³

但諸聲聞의境界는身心語言이皆悉斷滅하여도終不能至彼之親證한所見
涅槃이어늘何況能以有思惟心으로測度大圓覺境界리오如取螢火하야燒須
彌山하야終不能著이니라(大方廣圓覺修多羅了義經,金剛章)

The state of attainment of the two vehicles of post-learners (i.e., voice-hearer and solitary buddha) is the state of cessation wherein the afflictions of the three realms have been forever cut off. However, because they are stuck in nirvana without remainder wherein the mind has been turned into ashes and wisdom brought to cessation, they are

incapable of knowing nirvana without remainder, which is unsurpassed supreme enlightenment.

[Lecture Sermon]

How could you know the state of tathagata with discursive awakening, which is cogitation and discrimination? Anyone who claims to know the state of the tathagata with cogitation and discrimination is as nonsensical as the person who claims to have burned down Mt. Sumeru with a firefly.

[15–5]

The World Honored One said, “Those who want to study the Buddha Dharma must experience awakening to know.” (*Source Mirror Record* 22)⁴⁵⁴

佛言하사되 學我法者는 唯證乃知니라 (宗鏡錄 22)

To say that one is an outsider to the Buddha Dharma if one does not have a true experience is not a unique characteristic of the Seon tradition. This idea applies generally to the Buddha Dharma in its entirety. The Buddha Dharma is originally based on the very deep and mysterious state experienced by the Tathagata, so without the wisdom of the sudden experience [of awakening] it like a blind person gazing at the sun.

[15–6]

Although it is said that the mind is the Buddha, only someone who has experienced awakening can know this. (*Record of the Transmission of the Lamp Published in the Jingde Era* 30, Qingliang Chengguan)⁴⁵⁵

雖卽心卽佛이나 唯證者라사 方知니라 (景德傳燈錄 30, 清涼澄觀)

In Buddhism, the most commonly known and easy to understand expression is the saying “The mind is the Buddha.” It may seem as if the saying “The mind is the Buddha” can be understood even by naïve children but this is not true. Although this seems like the easiest

phrase to understand, it is not something that can be understood with cogitation and discrimination. It can be understood only by perfectly experiencing [awakening], which is ultimate supreme enlightenment.

Qingliang [Chengguan] (738–839) is the highest authority in the Huayan Teaching tradition. Even the teaching tradition, which prioritizes erudition and retention, cannot but promulgate experiential knowledge in actuality. If the Seon tradition, which is a special transmission outside the teachings that takes as its original mandate a true experience that transcends words and cuts off thoughts, claims discursive knowledge, then this is a suicide worse than suicide.

[15–7]

Self-nature of true thusness is perfectly interfused and unobstructed. It has transcended dualities such as existence and nonexistence, good and evil. These ultimate dharmas are firm and unmoving and originally empty and serene. This dharma nature is totally devoid of names and forms. Everything has been suddenly cut off. It is reached with the experiential knowledge of the ultimate state of no mind. It cannot be measured with any other states of attainment. (Uisang, *Avataṃsaka's One Vehicle Dharmadhātu Diagram*)⁴⁵⁶

法性은 圓融無二相하니 諸法이 不動本來寂이라 無名無相絶一切하야 證智所知요 非餘境이로다 (義湘, 華嚴一乘法界圖)

Dharma nature, that is, buddha nature cannot be realized with anything but the experiential knowledge (證知) of the perfect experience of seeing one's own nature. This is a generally accepted view in Buddhism. To say that a partial experience [of awakening] (分證) and discursive awakening (解悟) count as seeing one's own nature is a distorted and deluded view conflicting with the Buddha Dharma. Uisang himself stated in his [*Avataṃsaka's One Vehicle*] *Dharmadhātu Diagram* that experiential knowledge can be known only by the Buddha.⁴⁵⁷

[Lecture Sermon]

In Venerable Uisang's *Dharmadhātu Diagram*, which is considered

the greatest Dharma sermon of Korea's Hwaeom school experiential awakening was valued. If even the Doctrinal school thinks this way, should the Seon school call discursive awakening “seeing one's own nature”? It has been said that the truth that the mind is the Buddha can only be known through experiential awakening. This is a common claim made by both the Seon and Doctrinal schools.

[15–8]

The Buddha painstakingly scolded Ānanda: “You may recite the secret and sublime [teachings] of the Tathagata, the jade-like words that came from his golden mouth, for a billion kalpas, but this does not compare to cultivating the untainted karma of dhyana for a single day. (*Śūraṅgama-sūtra* 4)⁴⁵⁸

阿難아汝雖歷劫토록憶持如來祕密妙嚴하여도不如一日에修無漏業이니라
(首楞嚴經 4)

Although Ānanda received the Buddha's painstaking encouragement, he could not cure his chronic illness—the karmic hindrance of erudition and retention. Then, after the Buddha's passing, he was exiled by Kāśyapa as a contagious wild beast. From the fact that erudition was a chronic illness that not even the World Honored One could do anything about one can see how dreadful this illness is. Such being the case, one must diligently make effort and escape from the grave illness of erudition and then one can widely open the mind's eye and directly see the Buddha Dharma.

[Lecture Sermon]

If you only put effort into the work of listening and memorizing and not learning meditative absorption and curing fundamental ignorance, then you are nothing but a sick fox. No one surpasses Ānanda in terms of erudition and discursive knowledge. Not even the Buddha could cure this illness. After the Buddha's nirvana, only after being scolded by Kāśyapa did Ānanda have a big realization and penetrate through [to awakening] by himself by making ferocious effort. Please be alert and

work on thoroughly having a great awakening by yourself.

[15–9]

Already not attached to the two extremes of good and evil, one also does not create the discursive knowledge (知解) of non-attachment—this is called the enlightenment of a bodhisattva. Already not attached (依住) [to anything], one also does not create the discursive knowledge of there being nothing to which one can become attached—only this can be called the enlightenment of a buddha. (*Expansive Record of Baizhang*)⁴⁵⁹
 既不住善惡二邊하야亦不作不依住知解를 名菩薩覺이요 既不依住하야亦不作無依住知解하야사 始得名爲佛覺이니라 (百丈廣語)

Bodhisattavas do not possess the discursive knowledge of non-attachment, but they cannot attain the supreme enlightenment because they are bound to the discursive knowledge of there being nothing to which one can become attached. Accordingly, despite variations in their understanding, even bodhisattvas of the tenth *bhūmi*,⁴⁶⁰ not to mention the three worthies, cannot escape discursive knowledge, and so they cannot see their own natures, that is, attain buddhahood. If one swiftly awakens and destroys the discursive knowledge of there being nothing to which one can become attached, then one will suddenly enter the final stage. That being the case, it is not only evident that the discursive awakening of Guifeng and Bojo make them patriarchs of discursive knowledge but also evident that the partial experience [of awakening] of Tiantai [Zhiyi] and Fangshan⁴⁶¹ make them [masters that belong to] the same lineage of discursive knowledge.

[15–10]

The stage of buddhahood has cut off two kinds of foolish views. First, there is the foolish view of subtle forms of discursive knowledge. Second, there is the foolish view of extremely subtle forms of discursive knowledge. (*Expansive Record of Baizhang*)⁴⁶²
 佛地는 斷二愚하나니 一은 微細所知愚요 二는 極微細所知愚니라 (百丈廣語)

The foolish knowledge and deluded understandings of subtle and extremely subtle forms [of discursive knowledge] rely on the eighth *ālāya* [consciousness], which consists of subtle false thoughts. If one destroys the extremely subtle deluded consciousness of *ālāya* [consciousness] and personally experiences the stage of buddhahood, the two kinds of foolish knowledge and deluded views will naturally disappear. This is the perfect experience of our tradition, which is to see one's own nature.

[Lecture Sermon]

If you want to leave behind discursive knowledge and properly see your own nature, you must leave behind the discursive knowledge of being attached to the Buddha and discursive knowledge of there being nothing to which one can become attached. This is to leave behind foolish view of subtle forms of discursive knowledge and foolish view of extremely subtle forms of discursive knowledge. If you look at the roots of these words, they are saying that it is only seeing one's own nature and the perfect experiencing [of true thusness] if subtle false thoughts of the eighth *ālāya* consciousness are completely eradicated and never before.

[15–11]

But to not be attached to any of the existent and non-existent phenomena (dharmas), and also to not be attached to non-attachment, and also to not create the discursive knowledge of non-attachment, this is called a great teacher (Skt. *kalyāṇamitra*). Also, only one person—the Buddha—is called a great teacher. This is because there are not two people [who can be a great teacher]. The others are all called non-Buddhists and also called demonic discourses. (*Expansive Record of Baizhang*)⁴⁶³

但不依住一切有無諸法하고 亦不住無依住하야 亦不作不依住知解하면 是名大善知識이며 亦名唯佛一人이 是大善知識이니 爲無兩人이요 餘者는 盡名外道며 亦名魔說이니라 (百丈廣語)

If you, on your own, casually transcend the deluded discursive know-

ledge of subtle and extremely subtle forms [of discursive knowledge] and also attachment and non-attachment, this is the perfect experience of seeing one's own nature and unsurpassed supreme enlightenment. If you are bound to this discursive knowledge, then even [bodhisattvas] of the tenth *bhūmi* are non-Buddhists and [teachers of] demonic theories. So, it goes without saying that discursive awakening followed by gradual cultivation [is no better].

[Lecture Sermon]

Discursive knowledge is this frightening. Omniscience is this valuable.

[15–12]

The prediction of the ancient one (i.e., Huineng) is never wrong. Today, the person who widely establishes discursive knowledge as the tenet is Heze Shenhui. (*Recorded Sayings of Chan Master Wenyi of Qingliang Cloister in Jinliang*)⁴⁶⁴

古人の授記는 終不錯하니 如今에 立知解爲宗者는 卽荷澤이 是也라 (金陵清涼院文益禪師語錄)

Heze is the original source that advanced [the doctrine of] discursive awakening followed by gradual cultivation. The Sixth Patriarch's prediction, which reprimanded [Heze] as a follower of discursive knowledge, was right on the mark. Not only the great Fayen [Wenyi] (885–958) but the eyes of the true [Dharma] in one voice rejected Heze as a [follower of] discursive knowledge. Since Guifeng is the direct spiritual successor of Heze, one must not be led astray by their tenet of discursive knowledge.

[15–13]

The divine radiance always illuminates and shines brilliantly throughout all time. Those who enter this mysterious gate shall not produce heretical discursive knowledge. (*Record of the Transmission of the Lamp Published in the Jingde Era* 9, Pingtian Puyan)⁴⁶⁵

神光이 不昧하야 萬古徽猷하니 入此門來하야는 莫存知解이다 (景德傳燈錄)

9, 平田普岸)

The limitless radiance of the self-nature of true thusness is eternal and immortal. There is more than enough of it to fill the universe. What obstructs this absolute great radiance is the heretical discursive knowledge of the false thoughts of sentient minds. If the dark cloud of discursive knowledge can be exhausted, inherent radiance will appear of its own accord. Even the sacred phrases from the golden mouth [of the Buddha] in the eighty-[four] thousand [doors] of the Dharma jewel and even the sublime discursive knowledge of the tenth-stage [bodhisattva] and pratyekabuddha are nothing but lumps of dirt that bury the true Dharma.

If you suddenly forget everything like an idiot forged out of raw iron, if you investigate only the *gongans* of the buddhas and patriarchs and do so diligently, in a profound state where you are the same either asleep or awake you will abruptly have a great awakening and thoroughly see your original nature of true thusness. So, how could you not be delighted? This is the perfect experience of experiential awakening, seeing one's own nature, and attaining buddhahood.

[Lecture Sermon]

The illness most feared in the Seon school is the illness of discursive knowledge. Once you catch the illness of discursive wisdom, you cannot complete your meditative work. If you have entered the Seon school, then you must think of clearly illuminating your buddha nature. You must make effort to increase your knowledge. Even tenth-stage bodhisattvas with equivalent enlightenment still have discursive knowledge, so you must diligently investigate [the critical phrase], completely leave behind the tenth-stage bodhisattva's equivalent enlightenment, and thoroughly attain great awakening.

[15–14]

Moguja (i.e., Bojo Jinul) said, “Heze is a patriarch of discursive knowledge. Although he is not a legitimate successor of Caoqi (i.e., the Sixth

Patriarch), his understanding of awakening is lofty and clear and his transcendent discernment (Skt. *vinīścaya*) evident. Guifeng inherited his tenet. Today, for those who awaken to the mind with the assistance of teachings, I removed superfluous verbiage and extracted the essentials [from Guifeng's work] so that it may be used as a guide for contemplative practice. (*Excerpts*)⁴⁶⁶

牧牛子曰 荷澤은 是知解宗師라 雖未爲曹溪嫡子나 然이나 悟解高明하고 決擇이 了然하니 密師宗承其旨故로 今爲因教悟心之者하야 除去繁詞하고 鈔出綱要하야 以爲觀行龜鑑焉하노라 (節要)

Bojo, based on Heze and Guifeng's theory of sudden awakening followed by gradual cultivation, wrote his *Compact [of the Samadhi and Prajna Society]* and *Secrets on Cultivating the Mind* where he claimed that Bodhidharma's Chan is sudden awakening followed by gradual cultivation. This same Bojo asserted that Heze is a patriarch of discursive knowledge in the preface to his *Excerpts [from the Dharma Collection and Special Practice Record with Personal Notes]*, where he offers a detailed discussion of sudden awakening followed by gradual cultivation. Also, his description of sudden awakening followed by gradual cultivation took as its premise the fact that it is "for those who awaken to the mind with the assistance of teachings" and not for the Seon tradition.

[Lecture Sermon]

In his early works, *Secrets on Cultivating the Mind* and *Compact [of the Samadhi and Prajna Society]*, Venerable Bojo followed the claims of Guifeng [Zongmi] and claimed the theory of sudden awakening and gradual cultivation. In his later work *Excerpts [from the Dharma Collection and Special Practice Record with Personal Notes]* he criticized Heze as the patriarch of discursive knowledge and not the heir of the Sixth Patriarch. Although Venerable Bojo explained the theory of sudden awakening and gradual cultivation, it must be borne in mind that he began with the declaration that the original theorists, Heze and Guifeng, are not heirs of the Seon school.

[15–15]

Today, I speak for the sake of those who follow the faith and understanding [teaching] of the perfect and sudden [tradition]. The special transmission outside the scriptures does not apply here. (*Excerpts*)⁴⁶⁷

今且約圓頓信解者言之爾요 教外別傳은 不在此限이니라 (節要)

These are the concluding words of the interpretation of sudden awakening followed by gradual cultivation in the *Excerpts* [from the *Dharma Collection and Special Practice Record with Personal Notes*]. In short, sudden awakening followed by gradual cultivation represents those who study the teaching of faith and understanding [teaching] of the perfect and sudden tradition, a Teaching tradition. It is not [consistent with] the theory of a secret transmission outside the scriptures of the Seon tradition.

[15–16]

The Dharma sermons that I have cited above, which are all for those who enter discursive awakening by relying on words to produce understandings, have determined that (1) the Dharma has two aspects: the karmically conditioned and the unchanging; and that (2) people have two gates: sudden awakening and gradual cultivation. However, if you rely on words to produce understandings and do not know the road to self-transformation, although you may investigate all day long, you will only be bound by discursive knowledge. You will not yet have a moment of rest. Therefore, for those patch-robed monks today who wish to transcend words, enter [awakening], and suddenly lose discursive knowledge—although Guifeng does not advocate it—I’ve briefly cited the words and phrases used by the patriarchs and good teachers (Skt. *kalyāṇamitra*) as shortcut expedients to inspire learners. I’ve grouped [these citations] together to make it possible for gifted practitioners of Seon investigation to know that there is a single life-road to salvation. (*Excerpts*)⁴⁶⁸

上來所舉法門은 並是爲依言生解悟入者하야 委辨法有隨緣不變二義하고 人有頓悟漸修兩門이라 然이나 若依言生解하야 不知轉身之路하면 雖終日觀察

하나 轉爲知解所縛하야 未有休歇時일새 故로 更爲今時納僧門下の 離言得
入하야 頓亡知解之者하야 雖非密師所尙이나 略引祖師善知識이 以徑截方便
으로 提接學者의 所有言句하야 係於此後하야 令參禪峻流로 知有出身一條
活路耳로다 (節要)

This is the conclusion of the *Excerpts*. Although the whole work was devoted to the detailed explanation of sudden awakening followed by gradual cultivation, this [explanation] just manufactures discursive knowledge that produces understandings reliant on words. [But] there is the shortcut teaching of the virtuosos of Seon investigation, a shortcut where one transcends words to enter awakening and suddenly loses discursive knowledge. [The conclusion] introduces this path of life and transforming the body that removes the great illness of discursive knowledge. In doing so it shows the sudden awakening followed by gradual cultivation of Heze and Guifeng—followers of discursive knowledge—to be the perfect and sudden theory of the Teaching tradition, which relies on words to produce understandings, and not the shortcut path of life of the Seon tradition, which transcends words and loses understandings. Originally, discursive knowledge is the ultimate taboo of the Seon tradition. The fact that the discursive knowledge of the perfect and sudden tradition cannot be a separate transmission outside the scriptures is an obvious conclusion.

The *Compact* [of the *Samadhi and Prajna Society*] and *Secrets on Cultivating the Mind* emphatically claimed that Heze and Guifeng's sudden awakening followed by gradual cultivation was Bodhidharma's orthodox transmission, but the *Excerpts* mentions that Heze and Guifeng, as followers of discursive knowledge, are not legitimate successors of Caoqi. The *Excerpts* also mentions that their theory of sudden awakening followed by gradual cultivation belongs to the Teaching tradition which relies on words to produce understandings and not to the Seon tradition which transcends words and forgets understandings. This is a change in the way of thinking.

If you look at Bojo's age when he published his works, he published the *Compact* at thirty-three and the *Excerpts* at fifty-two the year before

his death.⁴⁶⁹ As for the history of Bojo's self-cultivation, at age forty-one his funerary epitaph clearly states that at Sangmujuam Hermitage "he was no longer obstructed by things, no longer in the company of enemies, at that very moment [he experienced] peace and bliss, and his wisdom and understanding increased and heightened."⁴⁷⁰ As his self-cultivation progressed, you can see that his thoughts evolved as well. *Secrets on Cultivating the Mind* does not have a publication date, but judging from the fact that it is similar in content to the *Compact* it is certain that *Secrets on Cultivating the Mind* was written earlier in his career.⁴⁷¹ When he wrote the *Compact* and *Secrets on Cultivating the Mind* he confused Seon and Teaching and claimed that the sudden awakening followed by gradual cultivation of the Doctrinal tradition was [the orthodox teaching of] Bodhidharma's Seon tradition. As his wisdom deepened, in his later years Bojo realized the mistake he made earlier and declared that the Seon tradition is a shortcut teaching.

Fortunately, it is a fact that Bojo later in his career made it clear that the theory of sudden awakening followed by gradual cultivation is a discursive knowledge that relies on words to produce understandings. If it was clear that sudden awakening followed by gradual cultivation was not the Seon tradition in Bojo's own time, it is absolutely inexcusable for someone eight hundred years later today to borrow Bojo's name and claim that sudden awakening followed by gradual cultivation is [the orthodox teaching of] the Seon tradition. In short, since Bojo himself, who first described sudden awakening followed by gradual cultivation, claimed that the pioneers of [the notion of] sudden awakening followed by gradual cultivation Heze and Guifeng are masters of discursive knowledge, regardless of whom it may be anyone who worships the theory of sudden awakening followed by gradual cultivation is a follower of discursive knowledge.

[Lecture Sermon]

The claim that the theory of sudden awakening and gradual cultivation is the orthodoxy of the Seon school is not limited to our country. There are also others with similar ideas in Japan and China. Many

Seon students in our country, based on Bojo's *Secrets on Cultivating the Mind*, claim the theory of sudden awakening and gradual cultivation. However, these ideas are voiced without having examined the writings of Venerable Bojo in detail. Even Venerable Bojo himself late in his life regarded Heze and Guifeng, who can be called the founding patriarchs of the theory of sudden awakening and gradual cultivation, as followers of discursive wisdom. Not knowing this, they, claiming to follow Venerable Bojo, say Seon is sudden awakening and gradual cultivation. Even among the monks who were venerated by everyone as elders, when mention is made of sudden awakening and sudden cultivation, there are many who call it a heretical theory because it goes against Venerable Bojo's *Secrets on Cultivating the Mind*. Are these words uttered after clearly examining the thought of Venerable Bojo? Those who advance this claim are the real heretics.

When we say sudden awakening and gradual cultivation is not the teaching of the Seon school and should not be followed, they say, "How can we abandon Venerable Bojo?" Also, they say, "For eight hundred years not a single person has said that Venerable Bojo was wrong. Who are you to insult Venerable Bojo?" This is true. I am not saying this because I am better than Venerable Bojo. All I am saying is that, if you want to follow Venerable Bojo, you should do so after properly knowing [his work]. Why do they only know the claim that Bodhidharma's Seon is sudden awakening and gradual cultivation—the words of *Secrets on Cultivating the Mind*—and not the claim that Heze and Guifeng are patriarchs of discursive knowledge and not the heirs of the Seon school—the words of *Excerpts [from the Dharma Collection and Special Practice Record with Personal Notes]*. There's nothing one can do if you proclaim yourself to be the secondary son⁴⁷² of the Seon school and become a follower of discursive knowledge, but anyone who wishes to continue the orthodox bloodline of Seon, directly transmitted from Bodhidharma and the Sixth Patriarch, should resolutely reject it.

[15–17]

As for the faith and understanding teaching of the perfect and sudden

tradition, it has a path of words and a path of meaning and also acquired understanding and thought. The shortcut teaching does not have a path of words or a path of meaning and does not permit acquired understanding and thought. (*Resolving Doubts About Observing the Critical Phrase*)⁴⁷³

圓頓信解門則以有語路義路聞解思想故요 徑截門則無有語路義路하며 未容聞解思想故니라 (看話決疑論)

The awakening that is discussed in the *Perfect and Sudden Attainment of Buddhahood* is a discursive awakening. (*Perfect and Sudden Attainment of Buddhahood*)⁴⁷⁴

此中所論悟者는 乃解悟也라 (圓頓成佛論)

Those who shatter the mind of doubt with a critical phrase and bursts out from the ground in an instant shall personally experience the unobstructed *dharmadhātu*. (*Resolving Doubts About Observing the Critical Phrase*)⁴⁷⁵

話頭疑破하야 噴地一發者는 乃能親證無障礙法界矣라 (看話決疑論)

The sudden awakening of the perfect and sudden tradition is discursive awakening, which is the first stage of the ten faiths.⁴⁷⁶ Gradual cultivation, which removes acquired understanding and thought, is necessary.

[Lecture Sermon]

If you examine the late work of Bojo such as the *Perfect and Sudden Attainment of Buddhahood* and *Resolving Doubts About Observing the Critical Phrase*, then you can see that Venerable Bojo himself acknowledged that the sudden awakening of sudden awakening and gradual cultivation is discursive awakening.

[15–18]

In that way, although the logic of the exposition is the most perfect and sublime, it is all a deliberation [done by] a karmic consciousness that is

acquired understandings and biased thoughts. Therefore, in the Seon tradition's shortcut teaching, each and every one is analyzed and they become the illness of the discursive knowledge of the Buddha Dharma. (*Resolving Doubts About Observing the Critical Phrase*)⁴⁷⁷

然此義理雖最圓妙나總是識情聞解思想邊量故로 於禪門徑截門엔 一一全揀佛法知解之病也라 (看話決疑論)

Even the utmost perfect and sublime teaching of the mysterious teaching of the perfect and sudden tradition, according to the shortcut teaching of the Seon tradition, is a great illness of discursive knowledge. Bojo too rejected this in his *Resolving Doubts About Observing the Critical Phrase*, which is focused on experiential awakening. For the Teaching tradition he specifically put together the *Perfect and Sudden Attainment of Buddhahood*, which is focused on discursive awakening. From the perspective of experiential awakening which transcends words and forgets understandings, a discursive awakening that relies on words and produces understandings cannot all but be an illness.

[15–19]

These true discursive teachings, which are the faith and understanding teachings of the perfect and sudden tradition, are as numerous as the sands of the Ganges, but they are called dead words because they force people to produce the obstacle of understanding. Moreover, since beginners cannot yet investigate the live words of the shortcut teaching, they are shown perfect discourses tailored to their self-nature. This is to make sure that their faith and understanding do not retrogress. (*Resolving Doubts About Observing the Critical Phrase*)⁴⁷⁸

圓頓信解인 如實言教가 如恒河沙數나 謂之死句니 以令人으로 生解礙故라 並是爲初心學者於徑截門活句에 未能參詳故로 示以稱性圓談하야 令其信解不退轉故니라 (看話決疑論)

The Seon tradition's shortcut teaching, which is a separate transmission outside the scriptures, transcends all standards. Therefore, not only will students of the Teaching tradition find it difficult to have faith and enter

into it but even those of lesser faculties and shallow comprehension in the Seon tradition will thoughtlessly misunderstand it. (*Resolving Doubts About Observing the Critical Phrase*)⁴⁷⁹

禪宗教外別傳徑截門은 超越格量故로 非但教學者難信難入이요 亦乃當宗의 下根淺識도 茫然不知니라 (看話決疑論)

Therefore, it is said, “The separate transmission outside the scriptures far excels the teaching vehicle.” (*Resolving Doubts About Observing the Critical Phrase*)⁴⁸⁰

故云 教外別傳은 迥出教乘이라 하니라 (看話決疑論)

Generally, students who investigate [Seon] should investigate the live word and not investigate the dead word. If you catch it under the live word, you will not forget it for an eternity of kalpas. If you catch it under the dead word, you will not be able to save yourself. (*Resolving Doubts About Observing the Critical Phrase*)⁴⁸¹

夫參學者는 須參活句요 莫參死句니 活句下에 薦得하면 永劫不忘이요 死句 下에 薦得하면 自救不了니라 (看話決疑論)

In *Resolving Doubts About Observing the Critical Phrase*, which was discovered after his death, Bojo defined the faith and understanding teachings of the perfect and sudden tradition, which take sudden awakening followed by gradual cultivation as their content, as dead words because they are nothing but discursive knowledge. He also concluded that the shortcut teachings of the Seon tradition, which are separate transmissions outside the scriptures, are live words. He repeatedly warned against investigating dead words, which rely on words to produce understandings and thus make it impossible to save yourself. Instead, he urged students to investigate live words, which forever transcend words and forget understandings and thus cannot be forgotten for an eternity of kalpas.

Even Bojo himself who is honored as a great teacher of [the theory of] sudden awakening followed by gradual cultivation for his *Compact* and *Secrets on Cultivating the Mind* which were written early in his

career when he confused Seon and Teaching—this same Bojo late in his career declared the separate transmission outside the scriptures as beyond the teaching vehicle and defined [the theory of] sudden awakening followed by gradual cultivation as discursive knowledge and dead words. He also clearly said that this theory is not the Seon tradition's shortcut teaching of live words. If you again say that sudden awakening followed by gradual cultivation is the Seon tradition this is not only treason against the orthodox transmission of the Seon tradition but also a foolish misunderstanding of Bojo as well.

Therefore, the spiritual descendants of Bodhidharma who [study] the special transmission outside the scriptures should not go against the Seon tradition's greatest taboo and follow Heze and Guifeng and become the followers of discursive knowledge. If you have clearly seen that the faith and understanding teachings of the perfect and sudden tradition, which is a discursive awakening that takes as its content sudden awakening followed by gradual cultivation, is the Seon tradition's greatest taboo, that is, discursive knowledge, then abandoning these teachings is the obvious conclusion. Therefore, true masters who received the orthodox transmission of the Seon tradition strictly reject all discursive knowledge as heretical knowledge that cuts off the life of the wisdom of the buddhas and patriarchs. They did not recommend even a single word or phrase of discursive knowledge. However, Bojo, who criticized Guifeng's discursive awakening theory as discursive knowledge, could not let go of his attachment to discursive awakening theory and underscored it in his *Excerpts* and *Perfect and Sudden Attainment of Buddhahood* etc. Although Bojo late in his career made it clear that the faith and understanding teachings of the perfect and sudden tradition is not the Seon tradition, since he continued to insist on the theories of the perfect and sudden tradition Bojo is not a true master in the lineage of direct transmission representative of the Seon tradition. The true subject of his theories is Hwaeom Seon.

Since he advocated in the conclusion to his *Resolving Doubts About Observing the Critical Phrase* the teaching of investing intent(參意), which is the faith and understanding teachings of the perfect and

sudden tradition of the Teaching tradition, Bojo's "inner-Teaching and outer-Seon" way of thinking is abundantly clear.

[Lecture Sermon]

Venerable Bojo is a truly intriguing person. He clearly demonstrated that the faith and understanding teaching of the perfect and sudden tradition is not the Seon school, but he eventually never abandoned the faith and understanding teaching of the perfect and sudden tradition. As the most representative monks of our country, we list Great Master Wonhyo of Silla, State Preceptor Bojo of Goryeo, and Great Master Seosan [Hyujeong] of Joseon. So, whenever I criticize the sudden awakening and gradual cultivation theory of Venerable Bojo, there are many who criticize me, saying: "You should try your best to emphasize the respectable aspect of your ancestor. Why are you making a fuss, digging up dirt on him?" But I cannot hide his mistakes and blindly praise him as more respectable than others just because he is my ancestor. Notwithstanding that he is my ancestor, it is the duty of a descendant to expose the truth if there is fault, correct it, and not follow.

The reason why great Seon teachers were not able to appear after Bojo is because of Venerable Bojo's *Secrets on Cultivating the Mind*. It is because those who encountered the discursive knowledge illness on account of *Secrets on Cultivating the Mind*'s sudden awakening and gradual cultivation theory could not engage in real meditative work. Once you contract the discursive knowledge illness you cannot immediately enter [real meditative work] even if you want to. The illness of discursive knowledge is that frightening. It is for this reason that I cannot but reject that line of thought. To smash heretical teachings and protect the true Dharma, to smash heretical teachings and cause [sentient beings] to enter the true Dharma, this is compassion and the duty of a Buddhist. And that is why, even though it is Venerable Bojo who is respected by everyone, I cannot but reject his misguided theory.

16

Abrupt Exhaustion of All Contaminants

豁然漏盡

[16-1]

Mahākāśyapa personally dragged Ānanda out of the great assembly and said, “Now, this pure assembly will compile the *sūtrapīṭaka*. Since you have not yet exhausted your [karmic] bonds you should not stay here.”

(*Treatise on the Great Perfection of Wisdom 2*)⁴⁸²

大迦葉이 衆中에 手牽阿難出하야 言하되 今淸淨衆中에 結集經藏하노니 汝結이 未盡하니 不應住此니라 (大智度論 2)

Again, he said to Ānanda, “Return after you completely cut off your [karmic] contaminations. Do not return if remaining bonds have not been exhausted.” After saying this, he personally closed the door. (*Treatise on the Great Perfection of Wisdom 2*)⁴⁸³

又語阿難言하되 斷汝漏盡然後에 來入하라 殘結이 未盡이어든 汝勿來也어다 如是語竟하고 便自閉門하니라 (大智度論 2)

At this time Ānanda contemplated all dharmas and sought to exhaust all remaining contaminations. Day and night he practiced seated meditation (坐禪) and walking meditation (經行) and diligently sought the Way. Because Ānanda was full of wisdom and lacked the power of absorption (定力) he could not immediately attain the Way. Late at night he wished to lie down to sleep. He was extremely tired and really wanted to rest. When he lied down to go to sleep, before his head touched the pillow he had an unrestricted attainment of the Way. In this way Ānanda entered *vajrasamādhi* and destroyed all mountains of afflictions. He attained the three kinds of awareness and six supernatural powers (三明六通). He reached liberation and became an arhat of great power (大力阿羅漢). That night he went to the saṃgha hall and said, “Tonight, I attained the exhaustion of all contaminants.” (*Treatise on the Great Perfection of*

*Wisdom 2)*⁴⁸⁴

是時中間에 阿難이 思惟諸法하야 求盡殘漏하야 晝夜坐禪經行하야 慇勤求
道하나라 是阿難은 智慧多하고 定力少할새 是故로 不卽得道리라 後夜에 欲
臥하니 過疲極偃息하야 卽臥就枕할새 頭未至枕하야 廓然得悟하나라 阿難
이 如是入金剛定하야 破一切諸煩惱山하고 得三昧六通과 共解脫하야 作大
力阿羅漢하야 卽夜에 到僧堂言하되 我今夜에 得盡諸漏하나라 (大智度論 2)

Among the ten chief disciples of the Buddha, Ānanda is First in Vast Hearing (多聞第一). His memory was unprecedented and even more accurate than a voice recorder. As the personal attendant who served the Buddha for thirty years, he attended every dharma assembly and retained most of the Buddha's sermons without omission. However, after the Buddha's nirvana, as his sermons were about to be compiled together, Ānanda was dismissed by the honorable one Kāśyapa. Despite the great assembly's attempt to dissuade Kāśyapa not to dismiss Ānanda since the compilation was impossible without him and despite Ānanda's excruciating pleas, he was mercilessly scolded as a wild fox with scabies and eventually dismissed.

The reason is because the Buddha Dharma does not lie in the memorization and explanation of words and letters. One must attain true liberation by completely cutting off all afflictions and false contaminations in one's mind. However, although Ānanda meticulously remembered the Buddha's sermons, he had not exhausted the bonds of contaminated afflictions and false thoughts. One who has not yet exhausted his false bonds of contaminated karma is not someone within the Buddha's Dharma. Since Ānanda was a wild fox with scabies within a herd of lions he did not have the qualification to participate in the holy assembly [responsible for sutra] compilation. So, that is why [Kāśyapa] said, return after you make fierce effort and completely cut off contaminated afflictions and then I will gladly allow your participation in the holy assembly.

Normally, Ānanda simply used his brilliant memory as an excuse to not practice real cultivation. Eventually, he was labeled a wild fox with scabies and dismissed. That is why the grief in his heart was so

extreme. If he could not practice great self-reflection at this point, he would be worse than [insentient] trees and stones and unsalvageable as a human being. However, since Ānanda had cultivated deep wholesome roots (善根) in his previous lives, he feverishly practiced self-reflection, made great effort, and abruptly attained a great awakening. All contaminations were thus forever exhausted and he was given the honor of participating in the holy assembly by Kāśyapa.

This fact is recorded in more or less the same way in such sources as the *Five-Part Vinaya* (五分律) [of the Mahīśāsaka] 30,⁴⁸⁵ *Four-Part Vinaya* (四分律) [of the Dharmaguptaka] 54,⁴⁸⁶ *Mahāsāṃghika Vinaya* (僧祇律) 32,⁴⁸⁷ *Mūlasarvāstivāda Vinaya Sections on Miscellany* (根本毘奈耶雜事) 39,⁴⁸⁸ *Samantapāsādikā* (南傳律部) 4, *Treatise on the Great Perfection of Wisdom* 2, *Āśokāvadāna* (阿育王傳) 4,⁴⁸⁹ and *History of the Transmission of the Dharma Storehouse* (付法藏因緣傳) 2.⁴⁹⁰

In this way, the *Five-Part Vinaya* described the content of Ānanda's attainment as an "abrupt exhaustion of contaminants" (豁然漏盡).⁴⁹¹ [It was also described as] "the mind's attainment of the uncontaminated" (心得無漏) (*Four-Part Vinaya*),⁴⁹² "the attainment of the complete exhaustion of all contaminants" (得盡有漏) (*Mahāsāṃghika Vinaya*),⁴⁹³ "the complete cutting off of all contaminants" (斷盡諸漏) (*Mūlasarvāstivāda Vinaya Sections on Miscellany*),⁴⁹⁴ "attainment of the exhaustion of all contaminants" (得盡諸漏) (*Treatise on the Great Perfection of Wisdom*), and "liberation from all contaminants and attaining the mind's liberation" (*Samantapāsādikā*). He thus abruptly had a great awakening and completely cut off all contaminants and became not a Hinayana arhat but an arhat of great power. That is to say, he attained the fruit of buddhahood. This is the perfect experience of seeing one's own nature (圓證見性). Here, the bond of all contaminants is a different name for the afflictions and false thoughts of ignorance. It takes as its substance the three subtle and six course characteristics of the mind. If you fundamentally and completely cut off this bond of afflictions and contaminants, then this is the experience of nirvana without remainder, that is, buddhahood. This is the fearlessness of declaring that one has destroyed all contaminants (漏盡無所畏) within

the fruit of buddhahood.⁴⁹⁵

In the Hinayana Vinaya it is said that Ānanda attained the fruit of arhatship, but it is a mistake to regard him as a Hinayana arhat. “When a bodhisattva attains bodhi he suddenly cuts off afflictive and cognitive hindrances and becomes an arhat and tathagata.”⁴⁹⁶ Like this, in ancient Buddhism even Śākyamuni was called an arhat. That is why the first of the ten epithets of the Buddha, worthy of offering (應供), is an arhat and why Nāgārjuna called Ānanda an arhat of great power.

Although Ānanda was subjected to the humiliation of being mercilessly scolded and dismissed by Kāśyapa, this was a blessing in disguise in that he attained the unsurpassed fruit of the Way. He therefore played a central role in the compilation [of the *sūtrapiṭaka*] and transmitted the Buddha’s final teachings to future generations. Moreover, he became the dharma heir of Mahākāśyapa who received the transmission of the treasury of the eye of the true Dharma (正法眼藏) and inherited the mandate of wisdom. This Dharma lineage was transmitted from lamp to lamp, to India and China, uninterrupted without being cut off. He performed an everlasting meritorious deed that will be remembered for a eternity. Although Ānanda was First in Vast Hearing among the ten chief disciples of the Buddha, he therefore became, eventually, the dharma disciple of Kāśyapa and not the Buddha. This is proof that the Buddha Dharma lies not in erudition and understanding but in the real experience of awakening to one’s mind, that is, in the perfect experience of seeing one’s own nature. If Ānanda’s state of awakening is Hinayana arhatship, which is a nirvana with remainder, then Kāśyapa (“I will now entrust the unsurpassed true Dharma that I now possess in its entirety to Mahākāśyapa. From now on, for all of you, Kāśyapa will be a great refuge like the tathagata.”⁴⁹⁷), who received transmission of the unsurpassed true Dharma, would not have transmitted the Dharma to Ānanda. The reason why Kāśyapa transmitted the Dharma to Ānanda is because Ānanda is an arhat of great power who has thoroughly seen the unsurpassed true Dharma of the tathagata, that is, buddha nature, which is nirvana without remainder.

Even Ānanda, who recited the eighty-thousand *tripiṭaka*, before he abruptly exhausted contaminants and perfectly experienced the ultimate fruit, could not avoid being dismissed as a wild fox with scabies. The life of Buddhism lies here. Regardless of who it is, if false thoughts are not brought to cessation, true [thusness] is not experienced, and original nature is not suddenly seen, then this person is called a wild fox with scabies. This is a timeless, immutable principle. With Erudition There is Only Discursive Knowledge (多聞知解) should be shunned like snakes and scorpions and one should only strive to have a real experience (實證) and have a perfect experience of seeing one's own nature.

[Lecture Sermon]

So far, I have repeatedly shown that only ultimate enlightenment—where the subtle false thoughts, the three subtle and six coarse, are all completely cut off and equivalent enlightenment and the tenth-stage of bodhisattvahood are transcended—is seeing one's own nature. Then how is ultimate enlightenment which is devoid of all afflictions and false thoughts represented? It is called abrupt awakening (豁然開悟). Now, I shall explain abrupt awakening. Since the time of the Buddha, the most intelligent person in the history of Buddhism is the honorable Ānanda. However, Ānanda only made effort to acquire erudition and broad knowledge and did not work diligently to reveal self-nature.

The following happened after the Buddha's nirvana at the first council where the Buddha's sayings were all compiled together. At the time, Ānanda, who remained by the Buddha's side and attended him for many decades, remembered the greatest number of Dharma sermons. Therefore, Ānanda was absolutely necessary. But the elder Kāśyapa did not allow Ānanda to participate, saying: "Ānanda is intelligent and may be able to remember words well like a parrot, but he does not know the Dharma and so he cannot take part in the council." Despite the assembly's plea that no one but Ānanda would be able to remember the Buddha's vast amount of Dharma sermons, Kāśyapa kicked Ānanda out of the seven-leaf tree cave [at Rājagṛha]. Ānanda, kicked out of the

cave in this way, in high dudgeon made ferocious effort and attained awakening. Only after this was he able to again participate in the council. No matter how knowledgeable you are, until you immediately attain awakening you are but a sick fox with scabies in a lion's cave. So, you should bear in mind that the Buddha Dharma does not lie in knowledge but in the completely exhausting afflictions and false thoughts for oneself. Before awakening, there is no Buddha Dharma.

How could Ānanda be the only example of this? The Buddha Dharma that came to the eastern lands continued to be passed down from one generation to the next since Bodhidharma and arrived at the Fifth Patriarch Great Master Hongren. Great Master Hongren had two famous disciples. One was Shenxiu and the other was Huineng. Shenxiu was a great man of erudition who was well versed in Confucianism, Buddhism, and Chan. Huineng was an illiterate man from a woodsman background. But Hongren transmitted the Dharma to Huineng. This is because Shenxiu, though he possessed unsurpassed knowledge and respectable behavior, had not awakened to the Dharma. Although he had extensive knowledge, from the perspective of the Buddha Dharma he was still a blind man. How then could [the Fifth Patriarch] transmit the Dharma to him? Huineng was an illiterate man, but he was someone who awakened to his self-nature and opened both his eyes wide. Accordingly, in China and northeast Asia only Huineng's Dharma has widely continued and Shenxiu's Dharma was cut off early on. The learned and erudite Shenxiu couldn't handle the illiterate Huineng. Like this, you should bear in mind that our Buddha Dharma lies squarely in awakening not in knowledge.

Nowadays, the Buddha Dharma is spreading widely throughout the world. Most of it is Seon Buddhism. Are they interested in the Seon of the East because they lack knowledge? They are far more advanced in terms of science, not to mention knowledge and information, and also material civilization. What Westerners are interested in is just knowing one's own mind and immediately attaining awakening. Moderners who live in a world of material omnipotence as well as loss of a sense of self—their desire to immediately discover themselves is also growing.

The only true way of discovering oneself is the investigation of Seon. It is a fact that interest in the investigation of Seon is also accordingly spreading beyond the limits of nationality, race and religion. Many people of different faiths also come to me to study Seon. They want to learn how to investigate Seon so much that they are willing to offer three-thousand prostrations before the image of the Buddha, who they criticized as an idol with their own mouths. But the so-called monks who live in monasteries and Buddhists who pray at them do not desire to investigate Seon. This is truly regrettable. Westerners and others of different faiths are insisting on investigating Seon. Should, then, the so-called heirs [of Bodhidharma] be so cavalier? Please rouse the mind [of awakening], diligently raise the critical phrase, and make effort.

[16-2]

I, Huineng, am illiterate, so will the holy one read it for me? (“Account of Origins Chapter,” in *Platform Sutra*)⁴⁹⁸

惠能은 不識字하니 請上人은 爲讀하라 (六祖大師法寶壇經, 悟法傳衣篇)

I don’t know the words, but you may ask me about its meaning. (“Encounters Chapter,” in *Platform Sutra*)⁴⁹⁹

字即不識이나 義即請問하라 (六祖大師法寶壇經, 參請機緣篇)

I don’t know the words, so please recite the scripture for me once (“Encounters Chapter,” in *Platform Sutra*)⁵⁰⁰

吾不識字하니 汝試就經하여 誦一篇하라 (六祖大師法寶壇經, 參請機緣篇)

These are the Sixth Patriarch’s own words recorded in the *Platform Sutra*. This proves that the sixth patriarch was illiterate and unable to read a single word.

[16-3]

His mastery of the philological understanding and explanation of the profound mystery of the *Laozi* and the *Zhuangzi*, the great intent of *Documents* and *Changes*, the sermons in the scriptures of the three

vehicles and the *Four-Part Vinaya*, and refinement of the rhymes of Wu and Jin was as resplendent as the feathers of a peacock and exquisite as golden jade. (Zhang Yue's "Inscription for Shenxiu")⁵⁰¹

老莊의 玄旨와 書易大義와 三乘經論과 四分律儀에 說通訓誥하고 音參吳晉
하야 爛乎如襲孔翠하며 玲然如振金玉이라 (張說 撰, 神秀碑文)

Shenxiu's erudition is detailed in his stele inscription.

[16-4]

I invited the two masters Huian and Shenxiu to the palace to receive our offerings and study the one vehicle whenever I was free from the various affairs of state. But the two masters both declined the invitation and said, "In the south, there is Chan Master Huineng. He secretly received transmission of the dharma robe from the Fifth Patriarch, Great Master Hongren. Please address your inquiries to that master." Now, we dispatch the palace attendant Xue Jian 薛簡 with an imperial decree to invite the master to the palace. I kindly ask that the master have compassion and quickly make way to the capital. ("Proclamations Chapter," in *Platform Sutra*)⁵⁰²

朕請安秀二師하야 宮中에 供養하고 萬機之暇에 每究一乘하노이다 二師가 並推讓云하되 南方에 有能禪師하야 密受忍大師衣法하였으니 可請彼問하소서 하니 今遣內侍薛簡하야 馳詔迎請하노니 願師는 慈念으로 速赴上京하소서 (六祖大師法寶壇經, 唐朝徵詔篇)

The Buddha Dharma does not lie in discursive awakening, which is erudition and complete knowledge. It lies in awakening to the mind and seeing one's own nature, that is, in the perfect experiencing of [true thusness]. The Fifth Patriarch therefore set aside Shenxiu who had a discursive awakening and transmitted the Dharma to the Sixth Patriarch who had a perfect experiencing of [true thusness] and made the latter the standard for all generations. Although Shenxiu was widely read and erudite and had no equal in that regard, he did not have a perfect experience of seeing one's own nature and false thoughts therefore continued one after another. He is thus an outsider to the

Buddha Dharma. Although the Sixth Patriarch is illiterate and unable to read a single word, he abruptly exhausted all contaminants and widely opened his mind's eye. He suddenly experienced his original nature and entered deeply into its innermost truth. The Fifth Patriarch therefore set aside the learned Shenxiu and gladly transmitted the Dharma to the ignorant Sixth Patriarch.

Later, not long after his death, the erudite Shenxiu's lineage came to an abrupt end. The dharma heirs of the ignorant Sixth Patriarch continued from generation to generation and commanded the respect of the world. The Sixth Patriarch's lineage continues without interruption even to this day. No matter how widely learned and erudite one may be, if one does not abruptly exhaust contaminants and really experience self-nature, then this is a dead Dharma with no life. However, even if one is an ignoramus who can't read a single word, if he thoroughly sees the mind's nature and attain the Way of liberation, then this is a great lively Dharma full of life. How could life continue in a rotten seed? The abrupt end of his lineage is an obvious conclusion.

So, those who wish to study the Buddha Dharma, no matter who they are, should not be tempted by discursive awakening, which is erudition and complete knowledge, and invite eternal destruction. Rather, they should develop a path of life, light the mind-lamp of the buddhas and patriarchs, and let its light shine on the dharma realm for all time. How could a dead Dharma bring a person back to life? The life and death of the true Dharma lies in this, so you must repeatedly remind yourself of this fact.

The goal of Buddhism lies in the attainment of buddhahood. The attainment of buddhahood lies in the perfect experience of seeing one's own nature (圓證見性), and the perfect experience of seeing one's own nature lies in the state of ultimate no mind where false thoughts have completely ceased and true thusness is experienced. The number one obstruction to the perfect experience of seeing one's own nature is erudition and discursive understanding, that is, discursive awakening. Even if you equip yourself with unparalleled erudition and knowledge, if you do not have the perfect experience of seeing your own nature, you

will end up as a living being lost in the vast ocean of karma. You will be someone in the Buddha Dharma with eyes that can't see and someone who goes against the Way of liberation. This is clear from the dismissal of Ānanda and disqualification of Shenxiu.

One eats but is not full. How could a painted rice cake satisfy hunger? Satisfaction lies only in real investigation and real awakening. You must therefore do your best to study the *gongans* of the buddhas and patriarchs and thoroughly master all of them without leaving any out. The *gongans* of the buddhas and patriarchs are mysterious skills and great functions (玄機大用) within the samadhi of great serene illumination (大寂光三昧). You will be ignorant and unknowing of how *gongans* work (落處) if you do not have the true adamant eye of the great perfect mirror-like wisdom, which can be attained by having no mind and no thoughts, being always serene and always illuminating, and having the perfect experience of seeing one's own nature (圓證見性). If you try to weigh and measure *gongans* with cogitation and discriminations, then this is like trying to burn down a mountain with fireflies (螢火燒山). Applying the *gongans*, "There is a phrase, there is not a phrase" (有句無句) ("What a pity! Although you have died, you cannot come back to life. Not doubting words and phrases. This is a great malady."⁵⁰³), as a painful needle to Dahui—a bodhisattva at the seventh stage who had cut off both past and future thoughts and did not give rise to a single thought—is a demonstration of the old buddha Yuanwu's true eye. Even if you arrive at the deep and profound state where [insight] is consistent awake or asleep (寤寐恆一), this is not yet a mastery of the *gongans*. You must make more effort and render utterly clear the *gongan* you are investigating and thus have a great death and come back to life. By doing so, you will attain great liberation and great rest and relaxation and thoroughly experience the ultimate state of no mind. Then you will be free and unrestrained and be able to do as you please. This is the inconceivable state of the great adamant concentration (金剛大定) where—because, after suddenly experiencing the perfect experience [of seeing your own nature] (頓證圓證), a single awakening becomes an eternal awakening—you will no longer be

deluded until the end of all kalpas.

So, those who refer to discursive awakening—where there are still adventitious afflictions as before and there are still false thoughts and contaminants—as sudden awakening or seeing one’s own nature and to nourish and protect the illusory dream of birth and death where you try to gradually eradicate false thoughts, the ancient ones mercilessly scolded them as assemblies of demons with crazy understandings because they mistake a thief for their own son and try to put out a fire while carrying fuel. This is truly a case of applying great compassion by reining in the heretical and making known the orthodox.

Although he had cut off past and future thoughts and [his insight] was consistent awake or asleep, Dahui was entrusted with the true tenet of Linji only after he was repeatedly tested with deep and profound *gongans* by Yuanwu who was “concerned that Dahui had not mastered the *gongan*.”

So, before one abruptly exhausts contaminants, has no mind and no thoughts, and is always serene and always illuminating and thus attains the great perfect mirror-like wisdom which is the perfect experience of seeing one’s own nature, there is only the one path of penetrating the barrier of investing *gongans*. This is precisely the shortcut to the perfect experience of seeing one’s own nature and hence the orthodox path. If you go against this, then you cannot avoid the disaster of being dismissed and disqualified. So, do not do something that you will regret for the rest of time as a wild fox with scabies. With the true eye on your forehead (頂門正眼) become an example for all to follow.

17 A Clear-Eyed Patriarchal Master 正眼宗師

[17-1]

Among the disciples of Great Master Mazu, eighty-eight became abbots and taught students. However, only two or three attained the master's true eye. The venerable on Mt. Lu⁵⁰⁴ was one of them. Those who leave home and study the Way should clearly know that there is the original matter from time immemorial. Although Farong of Mt. Niutou, a disciple of the Fourth Patriarch, makes arbitrary and baseless claims about the Buddha Dharma, he does not know the critical point of going beyond (向上關捩子).⁵⁰⁵ Only if you have an eye and a brain that can clearly see this can you distinguish the heretical from the orthodox. (*Record of the Transmission of the Lamp Published in the Jingde Era* 9, Huangbo Xiyun)⁵⁰⁶

馬大師下에 有八十八人이 坐道場하되 得馬師正眼者는 止三兩人이니 廬山和尚이 是其一人이니라 夫出家人은 須知有從上來事分이니 且如四祖下牛頭融大師가 橫說豎說하야도 猶未知上關捩子니 有此眼腦하야사 方辨得邪正이니다 (景德傳燈錄 9, 黃檗希運)

Since ancient times, in our tradition Mazu is said to have had the largest number of dharma heir. Eighty or so dharma disciples spread throughout the world and promoted the Buddha Dharma. This is truly a rare accomplishment. However, only two or three were clear-eyed masters. The true eye is truly a difficult feat. Only if you possess the unrivaled true eye like Huangbo that can distinguish heterodoxy from orthodoxy and the deep from the shallow, then can you be a seed and sprout of our tradition. You must make effort and then even more effort.

[17-2]

Lingyuan Weiqing always used to tell students of the Way, "It is very

difficult to encounter a person with the true eye in our tradition. After I left my former master Huitang Zuxin the only true master I've seen is brother Fayan of Mt. Dong and no one else.” (Xuetang, *Gathered Writings*)⁵⁰⁷

靈源清이 常謂學者曰 宗門正人難得이니 自離晦堂以後로 所見真正宗師는 唯東山法兄一人而已로다 (雪堂, 拾遺錄)

Lingyuan is the dharma heir of Huanglong [Huinan]. Dongshan belongs to the lineage of Yangqi [Fanghui]. Lingyuan—a sage who has the ability to recognize another sage and detect the true eye of Dongshan—is also a clear-eyed master.

[17–3]

Foyan [Qingyuan] said to Lingyuan [Weiqing], “I paid a visit to an old worthy in the capital. His words and phrases seemed relevant to me.” Lingyuan said, “Master Yan [Wuzu Fayan] is a first-rate teacher of our tradition. Why leave him behind and travel so far? Those who say they’ve found something relevant (有緣) are but masters of discursive understandings. This corresponds to your beginner’s mind.” (*Continued Record of the Transmission of the Lamp* 25)⁵⁰⁸

佛眼이 謂靈源曰 比見都下一尊宿하니 語句似有緣이로다 靈源曰 演公은 天下第一等宗師어늘 何故로 捨而事遠遊오 所謂有緣者는 蓋知解之師라 與公 初心相應이니라 (續傳燈錄 25)

Baizhang said the great bodhisattvas do not construct or rely on discursive understandings. Even the stage of freedom, the nondiscriminatory wisdom of the eight *ālaya* consciousness, is a discursive understanding and not the true eye—what use is there to discuss the other consciousnesses. Foyan followed Lingyuan’s advice and returned to Wuzu, had a proper awakening, and inherited his Dharma.

[17–4]

Dahui Zonggao said, “Among the old worthies under Huanglong

Huinan, Wuzu Fayan only recognized the two old worthies, Huitang [Zuxin] and Guizong [Kewen]. The others he did not recognize as old worthies.” (*Arsenal of Our Tradition* 1)⁵⁰⁹

大慧杲云 老南會下尊宿을 五祖는 只肯晦堂과 歸宗二老而已요 自餘는 皆不肯他也니라 (宗門武庫 上)

Huitang and Guizong under Huanglong are fine steeds (千里馬) of our tradition.

[17-5]

Dahui told Jiaozhong 教忠, “Although *chan* is preached everywhere today without constraint, there are only three or four people who have received true transmission from Yangqi [Fanghui].” (*Continued Record of the Transmission of the Lamp* 32)⁵¹⁰

大慧杲가 謂教忠光曰 今諸方이 浩浩說禪하되 其楊岐正傳은 三四人而已니라 (續傳燈錄 32)

Just because one appears in the world (i.e., becomes an abbot) (出世) and preaches the Dharma does not make one a clear-eyed master of our tradition. The tendency to confuse gold and sand hasn’t changed since ancient times. Such masters are truly rare. Jiaozhong was infuriated after hearing that only three or four people have received true transmission from Yangqi, but he eventually changed his mind and became the dharma heir of Dahui.

[17-6]

When Ying'an Tanhua⁵¹¹ appeared in the world Dahui was in Meiyang 梅陽.⁵¹² A certain monk sent Dahui the words and phrases that Ying'an used to instruct his assembly and Dahui did not spare words of praise. Later, he sent Ying'an a verse that read, “Since [Ying'an] cut off⁵¹³ Jinlun the chief peak [of Mt. Lu], thousands of ghosts and goblins have disappeared without a trace; I acquired truth-bearing news (眞消息) earlier this year, it reports the mastery of Yangqi’s true lineage.” The value [of Ying'an’s words and phrases] was like this. (*Continued Record of the*

Transmission of the Lamp 31)⁵¹⁴

應菴華가 住歸宗日에 大慧在梅陽이러니 有僧이 傳師垂示語句어늘 慧見之하고 極口稱歎하야 後以偈寄曰 坐斷金輪第一峰하니 千妖百怪盡潛蹤이라 年來에 又得眞消息하니 報道楊岐正脈通이로다하야 其貴重이 如此니라 (續傳燈錄 31)

Yingan is the rightful heir of Huqiu [Shaolong] and the dharma nephew of Dahui. Through the Song, Yuan, Ming, and Qing the orthodox lineage of Yangqi, which is a direct transmission from Linji, was preserved by the dharma heirs in Ying'an's lineage. From this we can easily tell that Dahui's praise was not coincidence. The true face of Dahui who said, "I would rather grind my bones, break my body, and enter hell than betray the Buddha Dharma to friendship,"⁵¹⁵ stirs here.

[17-7]

When Huanglong [Hui]nan first paid a visit to Ciming⁵¹⁶ the latter listened to Huanglong criticize other teachers and refer to each and every one of them as [teachers of] heretical understandings. All of this was based on formulaic instructions secretly entrusted to him by Letan [Huaicheng].⁵¹⁷ [Ciming] was at a loss for words and sent him back. (*Continued Record of the Transmission of the Lamp* 7)⁵¹⁸

黃龍南이 初參慈明하야 聞其貶剝諸方하되 而件件數以爲邪解者가 皆泐潭密付旨訣일새 氣索而歸하니라 (續傳燈錄 7)

Huanglong Huinan is the founding patriarch of the Huanglong branch of the Linji tradition. Before he paid a visit to Ciming, he received the seal of transmission from Letan Huaicheng and attained the Way. He preached the Dharma and took students and his fame spread to every corner of the country. Later, when Yunfeng Wen Yue⁵¹⁹ rejected Letan Huanglong was so enraged that he hit Yunfeng with a wooden pillow. But Huanglong unexpectedly had a change of heart, experienced an abrupt proper awakening, and received the orthodox transmission of Linji. He is a timeless model for learners of the Way to follow.

[17-8]

Yuanwu told Dahui, “How many have arrived at this state that you are in? A long time ago there was but one, Chief Seat Jing, who achieved what you have achieved, but he has already passed away.” (*Continued Record of the Transmission of the Lamp* 27)⁵²⁰

圓悟謂大慧曰 能有幾箇하야 得到彌田地오 舊時에 只有璟上座하야 與彌一般이러니 却已死了也로다 (續傳燈錄 27)

For twenty years Dahui was misled by a false teacher and was forced to wander aimlessly along a heretical path. Fortunately, he met a clear-eyed master like Yuanwu and suddenly entered the state where he produced not a single thought and cut off both past and future thoughts. Yuanwu offered him these words of praise because he abruptly attained great awakening in this marvelous state.

Just speaking of the state of cutting off both past and future thoughts, Wuzu Fayan said, “Right now, how many teachers can say that they have attained this state?” The state of having ultimate no mind, which transcends the state of cutting off past and future thoughts, is among difficult achievements the most difficult to achieve. However, if you do not abruptly come back to life from the state of great death where not even a single thought is produced, then you are not a clear-eyed master of our tradition. You must make effort and then even more effort and achieve the ultimate state of perfect enlightenment. Only then will you succeed the buddhas and patriarchs’ mandate of wisdom.

[17-9]

A former sage said, “Even if you have to break as many precepts as Mt. Sumeru, you should not allow even a mustard seed’s worth of heretical thought taught by a heretical teacher to leave an impression. This is like oil mixing with noodles—you can never get it out.” (“Dahui’s Letters” 1, in *Recorded Sayings of Chan Master Dahui Pujue* 26)⁵²¹

先聖이云 寧可破戒를 如須彌山이언정 不可被邪師의 薰一邪念하야 如芥子許도 在情識中이니 如油入麵하야 永不可出이니라 (大慧普覺禪師語錄 26,

大慧書上)

As pointed out here, the damage done by evil knowledge and heretical views is fearful. If you are stuck with a heretical master and led to a heretical path and this becomes ingrained, then even if you meet a true master face-to-face you will be obstructed by heretical views and not be able to recognize the orthodox path. You will never be able to abandon heretical views and will eventually become a wicked, heretical non-Buddhist. Like this, clear-eyed masters of our tradition are extremely rare. No one has ever claimed to be a master of our tradition without having first experienced the extremely profound and mysterious state of ultimate no mind by receiving orthodox transmission from one of the five houses or seven traditions (五家七宗). So, it is an orthodox transmission from Shaolin (少林正傳) only if you really experience the state of great rest and relaxation where light and darkness are a pair, where the mind is always serene and always illuminating, where there is no mind and there are no thoughts, where inside and outside are both perfectly clear, and where [insight] is consistent awake or asleep, that is, only if you really experience unsurpassed great nirvana.

18 Mysteries and Essentials, Real and Provisional 玄要正偏

[18–1]

A monk asked, “What is the matter [of life and death] under Linji?” The master⁵²² replied, “Five thieves hear thunder.” “What is the matter [of life and death] under Yunmen?” The master replied, “The red banner is wavering.” “What is the matter [of life and death] under Caodong?” The master replied, “Riding books won’t get you home.” “What is the matter [of life and death] under Guiyang?” The master replied, “A broken stele is lying sideways on the old road.” The monk bowed and the master said, “Why do you not ask the matter [of life and death] under Fayan?” The monk said, “I left this for the venerable.” The master said, “The patrol transgresses in the night.” And then he said, “If you understand, then the matter [of life and death] will be the same [for all families] as if there is but one family. But, if you don’t understand, then there are thousands of variations.” (*Recorded Sayings of Fayan* 1)⁵²³

問 如何是臨濟下事오 師云 五逆이 聞雷니라 如何是雲門下事오 云 紅旗閃爍이니라 如何是曹洞下事오 云 馳書不到家니라 如何是滄仰下事오 云 斷碑橫古路니라 僧이 禮拜어늘 師云 何不問法眼下事오 僧이 云 留與和尚이니다 師云 巡人이 犯夜니라 하고 乃云 會則事同一家요 不會則萬別千差로다 (法演錄上)

In this way, Shitou, Mazu, Baizhang, Huangbo, Linji, Yunmen, Xuansha, Yantou, Fayan, Guiyang, Caodong and the like are all masters of our tradition [who teach how to] go beyond (向上宗師). (*Recorded Sayings of Yuanwu* 9)⁵²⁴

若是 石頭馬師와 百丈黃檗과 臨濟雲門과 玄沙巖頭와 法眼滄仰曹洞之流는 皆是向上宗師니라 (圓悟佛果禪師語錄 9)

Regardless of whether it is under Yunmen, Linji, Caodong, Fayan, or

Guiyang, if one is not thoroughly clear about the great Dharma, one will treat his lineage as the only lineage and his master as the only master.

(*Recorded Sayings of Chan Master Dahui Pujue* 15)⁵²⁵

不問雲門下臨濟下하며 曹洞下法眼下滙仰下하고 大法을 若未明하면 各宗其宗하고 各師其師니라 (大慧普覺禪師語錄 15)

When I was a member of the assembly I had already studied everything taught by Guiyang, Caodong, Yunmen, and Fayan and was about to focus on Linji. Later, I realized, if awakened, the matter [of life and death] is the same [for all families] as if there is but one family. If not awakened, then there are thousands of variations. (*Recorded Sayings of Chan Master Dahui Pujue* 18)⁵²⁶

山僧이 在衆日에 滙仰曹洞과 雲門法眼下에 都去做工夫來하고 臨濟下則故是니 後來에 方知道하되 悟則事同一家요 不悟則萬別千差니라 (大慧普覺禪師語錄 18)

Fayan, Yuanwu, and Dahui—these three generations are unrivaled clear-eyed masters responsible for reviving the Linji tradition. The masters of the five traditions—Linji, Yunmen, Caodong, Guiyang, and Fayan—are all great masters [who teach how to] go beyond (向上大祖師) like Mazu and Baizhang. The family styles of the five traditions are equal and the same. It has been declared that anyone who speaks of superiority or depth [in this context] is not yet clear about the great Dharma. So, you can properly see the masters of the five traditions and the family styles of the five traditions only if you arrive at the state of the ancient ones who were thoroughly clear about the great Dharma and for whom the matter [of life and death] was the same [for all families] as if there was but one family.

[18–2]

Establish the subject in accordance with the object. Meet a teacher and learn a family style. Demonstrate Linji's three mysteries⁵²⁷ and spear and armor. Partake in Caodong's five positions of lord and minister (五位君臣) and practice both tapping and singing [as function] (敲唱).⁵²⁸ In taking

life and coming back to life you are free. (*Recorded Sayings of Yingan* 6)⁵²⁹
 隨處作主하고 하야展臨濟三玄戈甲하고 會曹洞五位君臣하야 敲唱雙行하며
 殺活自在로다 (應菴錄 6)

The *chan* of *chan* is Caodong's five positions and Linji's three mysteries.
 (*Recorded Sayings of Yingan* 6)⁵³⁰
 禪禪이여 曹洞五位와 臨濟三玄이로다 (應菴錄 6)

He struck the dharma platform with a fly whisk and said, "[Linji's] three mysteries and three essentials." He struck again [and said], "[Caodong's] five positions of lord and minister." He struck again [and said], "[Yunmen's] one arrowhead destroys the three barriers and the path of the arrow is clear." He struck again [and said], "The three realms are mind only and all dharmas are consciousness only." He struck again [and said], "[Guiyang's] weaving threads together back and forth and darkness and light casting itself over the other." (*Recorded Sayings of Xueyan* 2)⁵³¹
 以拂子로 擊一下하고 三玄三要로다 又擊一下하고 五位君臣이로다 又擊一
 下하고 一鑊破三關하니 分明箭後路로다 又擊一下하고 三界唯心이요 萬法
 唯識이로다 又擊一下하고 線去線來하야 明暗이 相投로다하니라 (雪岩錄 2)

Yingan and Xueyan, who are holders of the orthodox transmission of Linji, pointed out that there is no difference in superiority or depth in the five traditions. There cannot be differing opinions among teachers of our tradition who possess the true eye.

[18-3]

As for the five houses, these are five houses of different people and not five houses of different views of the Way. (*Expanded Record of Zhongfeng* 11A)⁵³²
 五家者는 乃五家其人이요 非五家其道也니라 (天目中峰廣錄 十一之上)

Guiyang's rigor, Caodong's meticulousness, Linji's straightforwardness, Yunmen's timeless elegance, and Fayán's simplicity each emerged from their inherent nature. The fact that traces of the past were not lost

and the fact that words and skills for testing potential were exchanged and remained similar between father and son must have all happened unexpectedly. Chan monks today, who are stuck in the tenets of each tradition, give rise to false views and swing them around like swords slicing empty space. They speak of their respective strengths and weaknesses, but you should know that the masters of the five traditions while in nirvana (大寂定) cannot but hold their noses. (*Expanded Record of Zhongfeng* 11A)⁵³³

如滙仰之謹嚴과 曹洞之細密과 臨濟之痛快와 雲門之高古와 法眼之簡明은
各出其天性而父子之間에 不失故步하여 語言機境이 似相踏習은 要皆不期
然而然也라 今之禪流가 泥乎宗旨而起夾截虛空之妄見하야 互相長短하니
余知五宗之師가 於大寂定中에 莫不掩鼻로다 (天目中峰廣錄 十一之上)

Deluded debates about the superiority or inferiority of the five houses are a malady that has continued to trouble, in both the past and the present, the imperceptive and blind kind who are not yet clear about the great Dharma. Clear-eyed masters of our tradition lamented this fact and deeply reprimanded such behavior. In his *Essential Points of Our Tradition* (宗乘要義) Tianru [Weize],⁵³⁴ Zhongfeng [Mingben's] dharma heir, also offered a meticulous rebuttal of the deluded debates about the superiority or inferiority of the five houses and rejected them as the wrongdoing of all wrongdoings.⁵³⁵

[18–4]

Each phrase must be equipped with three mysteries and each mystery must be equipped with three essentials. (*Recorded Sayings of Linji*)⁵³⁶

一句語에 須具三玄門이요 一玄門에 須具三要니라 (臨濟錄)

Each phrase is equipped with three mysteries and three essentials. When host and guest become clear your whole life's work is dealt with and the work of investigating [*gongans*] is brought to a conclusion. Therefore, Yongjia⁵³⁷ said, "Even if you grind your bones and break your body, this is not enough to repay kindness. A single phrase clearly transcends ten billion of them." (*Recorded Sayings of Fenyang* 1)⁵³⁸

一句中에 有三玄三要하야 賓主歷然하면 平生事辦이요 參尋事畢이니 所以로 永嘉云 粉骨碎身未足酬니 一句了然超百億이라하니라 (汾陽錄 上)

The matter of the three mysteries and three essentials is difficult to analyze. One can easily become familiar with the great Way by awakening to the intent and forgetting words and letters. A single phrase clearly contains all schemata. The chrysanthemum is fresh on the ninth day of the ninth month. (*Recorded Sayings of Fenyang* 1)⁵³⁹

三玄三要事難分이여 得意忘言道易親이라 一句明明該萬象하니 重陽九月에 菊花新이로다 (汾陽錄 上)

I inform you gentlemen who have mastered the mysteries: the blow and the shout must be used as expedients. If you clearly attain the precise intent, then even in the middle of the night the sun will shining brilliantly. (“Three Mysteries and Three Essentials Gatha,” in *Recorded Sayings of Ciming*)⁵⁴⁰

報汝通玄士하노니 棒喝을 要臨時니라 若明親의 旨면 半夜에 太陽暉로다 (慈明錄, 三玄三要都頌)

In the Linji tradition there are the three mysteries and three essentials. A single phrase is equipped with three mysteries and a single mystery is equipped with three essentials. (*Blue Cliff Record*, case 38)⁵⁴¹

臨濟下에 有三玄三要하야 凡一句中에 須具三玄하고 一玄中에도 須具三要니라 (碧岩錄 38則)

A single phrase is equipped with three mysteries and a single mystery is equipped with the path of the essentials. (*Recorded Sayings of Chan Master Dahui Pujue* 8)⁵⁴²

一句中에 具三玄門하고 一玄門에 具三要路니라 (大慧普覺禪師語錄 8)

Abruptly open the road to the three mysteries and three essentials and you will cut off⁵⁴³ the chief peak of Mt. Sumeru. (*Recorded Sayings of Chan Master Dahui Pujue* 9)⁵⁴⁴

豁開三玄三要路하니 坐斷須彌第一峰이로다 (大慧普覺禪師語錄 9)

The three mysteries and three essentials are the marrow of the Linji style, which is great skill and great function (大機大用). If the words and phrases used to instruct the assembly are not equipped with the three mysteries and three essentials, then one is not a master of our school who possesses the true eye. Often a blind patch-robed monk will mistake this complete skill and great function (全機大用)—[the skillful use of] a single phrase equipped with the three mysteries and a single mystery equipped with the three essentials—with either initial awakening followed by step-by-step cultivation (悟入次第) or the depth and shallowness of a Dharma teaching. How truly sad and painful!

[Lecture Sermon]

The three mysteries must be equipped with the three essentials, but there are those who misunderstand this and think the three mysteries are gradual steps of cultivation. For instance, Venerable Baekpa [Geungseon] 白坡[亘璇] (1767–1852) discussed superiority and inferiority within the three mysteries and three essentials by referring to the first phrase, second phrase, and so on. How ludicrous. In the dharma sermons of the masters of our school each word and phrase must simultaneously be equipped with both the three mysteries and three essentials. I therefore explained the meaning of the three mysteries and three essentials to correct these misunderstandings with evidence culled from various scriptures.

[18–5]

A monk asked Wuzu Fayen, “What is the Buddha?” The patriarch said, “The chest is exposed and the feet are bare.” “What is the Dharma?” The patriarch said, “A great amnesty but no release.” “What is the Saṃgha?” The patriarch said, “Mr. Xie’s third son on a fishing boat.” These are the three turning words (轉語).⁵⁴⁵ Each turning word is equipped with the three mysteries and three essentials, four discernments (四料揀),⁵⁴⁶ four types of guest and host, Dongshan’s five positions, and Yunmen’s three phrases. (*Recorded Sayings of Chan Master Dahui Pujue* 8)⁵⁴⁷

僧問五祖하되 如何是佛고 祖云露胸跣足이니라 如何是法고 云 大赦不 放이

니라 如何是僧고 云釣漁船上謝三郎이라 하니 此三轉語에 一轉이 具三玄三要와 四料簡四賓主와 洞山五位와 雲門三句니라 (大慧普覺禪師語錄 8)

The Way of Linji in the north, transcends common thinking. In words, silence, activity, and serenity, it avoids the complete manifestation of essence. The three mysteries and three essences, the pine is straight and the thorny bush is crooked. The four guests and four hosts, the duck's legs are short and the crane's legs are long. (*Recorded Sayings of Xueyan 1*)⁵⁴⁸
 濟北之道는 出乎常情하야 語默動靜에 脫體全彰하니 三玄三要는 松直棘曲이요 四賓四主는 鳬短鶴長이니라 (雪岩錄 1)

You should know that this one phrase is an adamantine net (金剛圈) and a prickly chestnut (栗棘蓬). A single phrase is equipped with the three mysteries and each mystery is equipped with the three essentials. (*Recorded Sayings of Xueyan 4*)⁵⁴⁹
 當知遮一句子는 便是金剛圈이며 栗棘蓬이니 一句中에 具三玄하고 一玄 中에 具三要니라 (雪岩錄 4)

Does a dog have buddha nature or not? This character “no” (無) is the spear and armor of the three mysteries and three essentials and the essence of the four guests and four hosts. (*Recorded Sayings of Xueyan 4*)⁵⁵⁰
 狗子還有佛性也無아 只遮無字는 是三玄三要之戈甲이요 四賓四主之喉衿이니라 (雪岩錄 4)

Regardless of lineage, the words and phrases used by clear-eyed masters of our tradition to instruct the assembly are not only equipped with Linji's three mysteries but also Dongshan's five positions and Yunmen's three phrases. Truly, “A single phrase clearly transcends ten billion of them” and “cuts off the chief peak of Mt. Sumeru.”

[Lecture Sermon]

Mr. Xie's third son refers to Chan Master Xuansha Shibei. When a master of our school speaks each word and phrase must be equipped with not only the sectarian teachings of the Linji lineage such as the

four discernments, four types of guest and host, three mysteries, and three essentials but also everything else including the sectarian teachings of the Caodong lineage such as the five positions of lord and minister and the sectarian teachings of the Yunmen lineage such as the three phrases. How could one be equipped with only the sectarian teachings of the five houses? One must be equipped with the identical sectarian teaching of all the clear-eyed masters of our tradition.

If one has the right eye for the true Dharma, then a single word can cover the entire world. How could one debate the superiority or inferiority of the sectarian lineages or their dharma sermons? If one has awakened to the true Dharma, how could this awakening be different from other awakenings? If one preaches a Dharma that fits neatly with the sectarian teachings of Linji but not that of Caodong, how could this person be called a master who has the right eye for the true Dharma? Each phrase must be equipped with the three mysteries and three essentials. This is the clear sectarian teaching of the Linji lineage.

However, in later generations a misguided theory emerged and the three mysteries came to be mistakenly explained as a gradual cultivation that leads to awakening. To briefly explain the content of this theory, they say the mystery within essence (體中玄) is like meaning-and-principle Seon (義理禪) and the truth of the interpenetration of all phenomena (事事無礙) in the *Avatamsaka-sūtra*. They say the mystery within the phrase (句中玄) refers to the degenerate phrases of the Seon school where all discursive wisdom has fallen away. They say the mystery within mystery (玄中玄) corresponds to Linji's shout and Deshan's blow where even the degenerate phrases have been transcended. In other words, the mystery within essence is the Hwaecom truth of the interpenetration of all phenomena, which learners come to understand at the beginning of their studies. Although they understand the truth, discursive wisdom about afflictions, delusions, and the Buddha Dharma remain. To have a thorough awakening students raise critical phrases such as "the cypress tree in the courtyard." This, they say, is [an example of] the mystery within the phrase. An awakening that is attained with the help of critical phrases still relies on words and

phrases. They say Linji's shout and Deshan's blow, which completely transcend even this, are the mystery within mystery.

Let's put aside the mystery within the essence for a moment and examine the relationship between the mystery within the phrase and the mystery within mystery. Then, Zhaozhou's "cypress tree in the courtyard" or Dongshan's "three pounds of hemp" are [examples of] the mystery within the phrase and hence lesser. Linji's shout and Deshan's blow are [examples of] the mystery within mystery and hence their state is greater. But is this true? They say this without having the slightest idea about the basic tenet of our Seon school. How can one say that Zhaozhou's teachings are lesser and Linji's shout is greater? Anyone who has investigated Seon will clearly know the fault of this logic. The three mysteries and three essentials are definitely not gradual steps or stages.

Venerable Bojo's faults are not limited to his advocacy of sudden awakening and gradual cultivation. In his *Perfect and Sudden Attainment of Buddhahood* Venerable Bojo similarly categorized the shortcut teachings into mystery within essence, mystery within the phrase, and mystery within mystery and explained their relationship in terms of gradual steps. To this he added, "this is not the original intent of Linji but I borrow the words of the opinion of an eminent monk." This is truly baffling. Why borrow the words when they are not the original intent of Linji? If you are going to rely on anything, you should rely on the words of the Buddha and the patriarchs, which serve as the root. Of all the word-branches, you should not follow those farthest from the root. How could there be gradual steps in the three mysteries?

The evil views that have hurt our school are not limited to Venerable Bojo. In his *Handheld Mirror of the Seon School* (禪門手鏡) Venerable Baekpa of the Joseon period called the Linji and the Yunmen lineages—as the primary phrase—patriarch *seon*, and the Guiyang, Fayang, and Caodong lineages—as the secondary phrase—tathagata *seon*. He also called the primary phrase the three essentials and the secondary phrase the three mysteries. Let's put aside for now the mistake of dividing the three mysteries and three essentials into gradual

steps. Venerable Linji clearly said that the three mysteries are equipped with the three essentials, but Baekpa conversely described the three essentials as being superior. I cannot begin to imagine where he got this upside-down backwards theory. Moreover, how can there be superiority and inferiority between the clear-eyed masters of our school and their teachings? This is not the only example of using baseless theories to delude students. In order not to mislead oneself and others, thoroughly attaining great awakening for oneself is the only way. So, please make effort.

[18–6]

The original intent of the former master is not to clarify meditative work and its stages of progress and master doctrinal phrases. It is none other than the decisive sublime purport of the extraordinary and mysterious conversations. (*Caoshan's Revelation Formula for the Five Positions*)⁵⁵¹

先師本意는 不爲明功進修之位와 兼涉教句요 直是格外玄談이라 要絶妙旨니라 (曹山五位顯訣)

In the Dongshan lineage the five positions interchange and the real (正) and provisional (偏) are used to guide people and this is quite extraordinary. Only after you arrive at the state of going beyond (向上境界) can it be this way [where, without making arrangements, you can be perfectly spontaneous].⁵⁵² . . . Dongshan said, “Why are you not going to that place where there is no cold or heat?” This is the “real within the provisional (偏中正).” The monk asked, “What is that place where there is no cold or heat?” Dongshan said, “When it’s cold the cold will kill you (Skt. *ācārya*). When it’s hot the heat will kill you (Skt. *ācārya*).” This is “the provisional within the real (正中偏).” Although real, it is still provisional. Although provisional, it is still complete.⁵⁵³ . . . Lord Fushan Fayuan⁵⁵⁴ took this public case and made the outline of five positions. (*Blue Cliff Record*, case 43)⁵⁵⁵

洞山下는 五位回互하야 正偏接人하니 不妨奇特이라 到這向上境界하야사 方能如此로다 洞山이 道하되 何不向無寒暑處去오하니 此是偏中正이요 僧云 如何是無寒暑處오 山云 寒時엔 寒殺闍梨하고 熱時엔 熱殺闍梨라하니 此

是正中偏이나 雖正却偏하고 雖偏却正이니 浮山遠錄公이 以此公案으로 爲五位之格이니라 (碧岩錄 43則)

The five ranks—the provisional within the real, the real within the provisional, coming from within the real, going to within both, and arrival within both—are but one position. Each position contains all five positions. (*Recorded Sayings of Xueyan* 3)⁵⁵⁶

正中偏·偏中正과 正中來와 兼中至·兼中到는 五位只是一位니 一位中에 藏五位니라 (雪岩錄 3)

Yunmen's single phrase was always equipped with the three phrases,⁵⁵⁷ namely the phrase that covers heaven and earth, the phrase that follows the waves and pursues the currents, and the phrase that cuts through all flows. The way it releases and collects is quite extraordinary. (*Blue Cliff Record*, case 50)⁵⁵⁸

雲門은 尋常一句中에 須具三句하니 謂函蓋乾坤句며 隨波逐浪句요 截斷衆流句니 放去收來하야 不妨奇特이니라 (碧岩錄 50則)

A single phrase is equipped not only with Linji's three mysteries and three essentials but also Dongshan's five positions and Yunmen's three phrases. The skill and function (機用) of the clear-eyed masters of our tradition can freely and without obstruction kill (殺), bring back to life (活), follow (從), seize (奪), lighten (明), darken (暗), collect (收), and release (放). Likening this complete skill and great function to depth and shallowness or initial awakening followed by step-by-step cultivation is the most wrong of all wrongdoings.

[18–7]

The three mysteries and three essentials, four discernments, four types of guest and host, the Vajra King's jeweled sword,⁵⁵⁹ lion crouching on the ground,⁵⁶⁰ a shout that does not function as a shout,⁵⁶¹ a search pole and shadow grass [used as bait],⁵⁶² a single shout separates guest and host, illumination and function are practiced simultaneously—many learners have used their shallow measurements to comment on and understand

these many challenging series [of old cases]. How could you not know, “in my kitchen there is no such knife”? If you fool around, spectators will just blink their eyes. Those more advanced than this lot will surely tally with and test [the Way]. They will properly handle [the old cases] and only use original means at their disposal (本分草料). How could they rely on an intermediary? (“Instructions for Scribe [Zong]gao,” in *Yuanwu’s Essentials of the Mind* 1)⁵⁶³

三玄三要와 四料簡四賓主와 金剛王寶劍과 踞地師子와 一喝不作一喝用과 探竿影草와 一喝分賓主와 照用一時行의 許多絡索을 多少學家가 搏量註解 하니 殊不知我王庫中엔 無如是刀이니라 及弄將來하면 看底只是眨眼이로다 須他上流는 契證驗認에 正按旁提하야 還本分草料어니 豈假梯媒리오 (圓悟心要 上, 示杲書記)

From the three mysteries and three essentials to illumination and function practiced simultaneously, these cases of complete skills and great function are also like throwing sand in one’s eyes and falling over on smooth ground. You must suddenly give up these profound, mysterious, and sublime dharmas and escape from these traps and birds’ nests. Only then can you be a clear-eyed master of our tradition who, having transcended traditions and severed ties with types [of learning], can kill and bring back to life the buddhas and patriarchs.

19

Eliminating the Seed of Buddhahood

銷滅佛種

[19-1]

Although living beings in [the six paths of] the mundane world physically or mentally must not kill, steal, or lust, if they tell lies, then even if they have perfected the three practices [of not killing, stealing, or lusting for things] the samadhi attained will not be pure. They will become demons of attachment and wrong views and lose the seed of tathagatahood (如來種). They will claim that they have attained what they have not attained and they have experienced what they have not experienced. Some will seek to be the most superior and honored being in the mundane world. They will tell people in front of them that “I have attained fruits” . . . ⁵⁶⁴ and seek their worship and lust for their offerings. These *icchantikas* destroy the seed of buddhahood (佛種) like someone who cuts down a *tala* (palmyra palm) tree. The Buddha predicted that such people will forever sever their wholesome roots (善根) and will never recover insight (知見). They will be sunk in the sea of the three sufferings. ⁵⁶⁵ They will not attain samadhi, . . . If they cannot cut off this lying, this is like a person who carves excrement in the shape of sandalwood to seek its fragrance, which cannot happen. I teach bhiksus (i.e., monks) that the mind is the *bodhimaṇḍa* (i.e., site of awakening). They should be devoid of falsehood and superficiality in all their activities, that is, in their four deportments. ⁵⁶⁶ How, then, could they claim to have attained the Dharma of a superior person? That would be like a poor person falsely calling himself emperor or king and voluntarily seeking his own execution. How much more so for those who falsely claim the title of Dharma King? (*Śūraṅgama-sūtra* 6) ⁵⁶⁷

世界衆生이 雖則身心에 無殺盜婬하야 三行이 已圓하야도 若大妄語하면 卽三摩地에 不得淸淨하야 成愛見魔하야 失如來種하나니 所謂未得謂得하며 未證言證이니라 或求世間の 尊勝第一하야 謂前人言하되 我今已得果라 하

야 求彼禮懺하며 貪其供養하나니라 是一顛迦는 銷滅佛種하되 如人이 以刀로 斷多羅木하야 佛記是人은 永殞善根이니 無復知見하야 沈三苦海하야 不成三昧하나니 若不斷其大妄語者는 如刻糞爲栴檀形하야 欲求香氣하나 無有是處니라 我教比丘하되 直心이 道場이니 於四威儀一切行中에 尙無虛假어니 云何自稱得上人法이리오 譬如窮人이 妄號帝王하야 自取誅滅이니 況復法王을 如何妄竊이리오 (楞嚴經 卷6)

To lust for fame and fortune is the number one obstruction to cultivating the Way. If a person who cultivates the Way commits the great sin of lying about attainment without having yet attained [awakening] and about experiencing without having yet experienced [awakening] because he is attached to vainglory and fortune which are but illusory flowers in a dream, then he will destroy himself, cut off the seed of buddhahood, and become a great evil demon. So, the great sin of lying is truly fearful. Naturally, until one thoroughly experiences the state of ultimate no mind wherein one is constantly serene and constantly illuminating, has no thought and is unborn, thoroughly clear both internally and externally, and [the mind] is consistent awake or asleep, one can never claim to have attained the Way and seen one's own nature. If, for the sake of fame and fortune, one falsely claims to have seen his own nature without having arrived at that final genuine state, then one will cut off the mandate of wisdom of the buddhas and patriarchs and forever become a traitor to the unsurpassed perfect Dharma. Ceaselessly admonish yourself and do not allow yourself to be destroyed by becoming a person who commits the great sin of lying or a member of the assembly of demons who are attached to wrong views.

[19–2]

Many today are arrogant and frivolous. Although they enter a public monastery (叢林), they are lazy in their investigation of [old cases]. Even if they set their minds [on training], they do not choose a clear-eyed⁵⁶⁸ master (宗匠) and heretical teachers lead them astray. Together, they lose track of where to go and return. They do not understand the six⁵⁶⁹ sense faculties and their objects and they get stuck in the rut of heretical

understandings. They enter the realm of demons and completely lose track of the true cause [of awakening] (正因). Anxious to become abbots, they recklessly call themselves good teachers (善知識) and give value to empty titles in the mundane world. How could they know that they are being attacked by evil? This deafens and blinds later generations and causes the teachings to decline. Rather than ascend the broad seat of the Dharma King, you should lie on a hot⁵⁷⁰ iron bed. Rather than receive Cunda's final offering, you should take a quick sip of molten copper. Trembling in fear, you should not be self-assured. Slandering the great Dharma is no small offense. (Fayan, *Ten Admonishments for Our Tradition*)⁵⁷¹

近代之人이 多所慢易하야 叢林에 雖入하나 懶慕參究하며 縱成留心하야도 不擇宗匠하야 邪師過謬하야 同失指歸라 未了根塵하고 輒有邪解하야 入他魔界하야 全失正因이로다 但知急務住持하며 濫稱知識하야 且貴虛名住世어니 寧論襲惡於身이리오 不惟聾瞽後人이요 抑亦凋弊風教로다 登法王高廣之座론 寧臥鐵床이요 受純陀最後之羞로는 乍飲銅汁이어다 大須戰慄하야 無宜自安이니 謗大乘愆은 非小罪報니라 (法眼, 宗門十規論)

In the first chapter of his *Ten Admonishments for Our Tradition*, “Those Who Are not yet Clear about the Mind Ground but Falsely Claim to be Teachers,” the great Fayan gave a desperate scolding in just this way. He is truly a timeless paragon. There have always been many who, unable to truly awaken and truly experience [true thusness] with both eyes covered by empty titles and pointless fortune, have ruined themselves by destroying later generations with heretical understandings and evil views. This is truly regrettable! If you do not avoid fame and fortune like poisoned arrows and make courageous effort with ironclad faith, then the great Way cannot be attained.

[19–3]

Have you not seen? In the teachings it is said that claiming attainment without having yet attained [awakening] is to be full of one's own importance. They thus slander great prajna. Even repentance will not work. This is like a poor person falsely calling himself emperor or king

and voluntarily seeking his own execution. How much more so for those who falsely claim the title of Dharma King?⁵⁷² (*Recorded Sayings of Chan Master Dahui Pujue* 13)⁵⁷³

豈不見가 敎中에 道하되 未得謂得은 是增上慢이라 謗大般若니 不通懺悔니라 譬如窮人이 妄號帝王타가 自取誅滅이니 況復法王을 如何妄竊이리오 (大慧普覺禪師語錄 13)

If a poor person falsely claims the title of emperor or king, then only the individual himself will be sentenced to death. If one fakes attainment of the Way and impersonates a Dharma King, then he will mislead innumerable living beings and lead them on a heretical path. Such a crime cannot be forgiven even if a thousand buddhas appear in the world.

[19-4]

The heinous crime of killing one's parents can be repented, but the crime of slandering great prajna is extremely difficult to repent. (*Congrong Hermitage Record* 4)⁵⁷⁴

殺父殺母는 猶通懺悔어니와 謗大般若는 誠難懺悔니라 (從容錄 4)

The crime of impersonating the attainment of the Way and slandering prajna is this grave. Better to go to hell ten million times than to impersonate the attainment of the Way. Never do this.

[19-5]

A student who has really investigated [old cases] and really awakened [to the Way] is difficult to encounter not only today. In the past, too, many of them have not been seen. (*Expanded Record of Zhongfeng* 11B)⁵⁷⁵

其實參實悟之士는 不惟鮮遇於今日이요 在往昔하야도 亦未嘗多見也니라 (天目中峰廣錄 十一之中)

Perfectly experiencing ultimate no mind by really investigating and really awakening [to the Way] has always been an extremely difficult matter in both the past and the present. As Yongjia attests (“the number

of those who have attained the Way are inexhaustible”) in his *Song of Enlightenment*, it is a fact that since the time of the buddhas and patriarchs numerous clear-eyed masters have continued to appear and spread the true Dharma all over the world.

If that person is a hero, then I am one too. If you make courageous effort with a deep and profound self-trust, then no matter who it is one can “instantly enter the tathagata state” (一超直入如來地). Truly, it is not that you cannot do it but that you will not do it. But you must never claim to have attained [the way] when you have not attained it.

[19–6]

If [the awakening] is not real, then it will be no different from transcending form and debating shadows. This is no different from abandoning millet and silk and talking about food and clothing. The more words there are the farther away its real effects will. The more secretive the mind’s skills are the greater the distance from great function. The more cognized objects stir the more crippled the true cause (正因) [of awakening] will become. If you abandon them, then this may become a way of defending yourself. If they continue to flow and you forget that they may return, then this will not cease until you go to hell. (*Expanded Record of Zhongfeng* 11C)⁵⁷⁶

苟無其實則不異離形而論影하며 捨粟帛而議衣食이니 言說愈多而實効愈遠
이요 心機愈密而大用이 愈乖요 攀緣愈熾而正因이 愈廢矣니라 使亟棄之하
면 猶有可禦之方이어니와 或流而忘返則 不至泥犁면 不已也니라 (天目中峰
廣錄 十一之下)

If you do not really attain awakening, then whatever you do eventually it will have the opposite effect. You must therefore not become a slave of frivolous fame and fortune, fall into hell, and regret it forever. Instead, you should only work on real investigation and real awakening.

[19–7]

To someone who hasn’t had an awakening it is difficult to explain the experience of someone who has already had an awakening. This is like

explaining the clear blue sky on a clear day to someone who was born blind. Although he hears the explanation, he won't be able to make sense of it. Someone who has already had an awakening will never again tread on the tracks of the not yet awakened. This is like having someone who woke from a dream try to reenact the dream. Although he may remember it, he cannot pursue it. A student who investigates [old cases] must take awakening as the standard because this awakening is difficult. ("Foyin Liaoyuan's Merciless Argument," in *Miscellaneous Records of Zhongfeng* 1)⁵⁷⁷

未悟者는 難與言已悟之境이니 如生而盲者語以天日之清明하면 彼雖聞而不可辨也요 已悟者는 無復踏未悟之跡이니 如寐而覺者使其爲夢中事하나 彼雖憶而不可追也니라 參學之士는 要當以悟爲準이니 此悟之所以爲難也라 (中峰雜錄 上, 佛印元痛論文)

Someone who is deluded is like a blind person who can't see in daylight. Someone who is awakened can gaze upon the clear blue sky with both eyes. Fundamentally, they stand on opposite ends of the spectrum. Although immeasurable beams of the great radiance of mind-nature shine on the limitless Dharma realm, deluded and blind living beings cannot see them and decry the darkness. If you suddenly have a great awakening one morning and abruptly open your inherent mind's eye, you will directly see that you yourself have been emitting this great radiance since before the eternal kalpa. Once this mind's eye clearly opens you will freely roam about in the great radiance [of the tathagata's wisdom] until the future kalpa comes to an end. This is truly the most gratifying of all gratifying matters. Guishan therefore proclaimed that "the study of the Dharma takes awakening as its principle."⁵⁷⁸

[19–8]

They take awakening as second rate (第二頭) and as [an inconsequential] matter of branches and leaves (枝葉事). Generally, when they take their first step they make mistakes and don't realize they made mistakes. They take awakening as a construct (建立). Since they themselves have never had an awakening, they do not believe that there is such a thing as awakening. This type we call people who slander great prajna and cut off

the Buddha's mandate of wisdom. Even if a thousand buddhas appear in the world they cannot repent. (*Dahui's Letters*)⁵⁷⁹

以悟爲落第二頭하며 以悟爲枝葉事하나니 盖渠初發步時에 便錯了하야亦不知是錯하고 以悟爲建立하니라 既自無悟門일새 亦不信有悟者하나니 遮般底를 謂之謗大般若라 斷佛慧命하야 千佛이 出世하야도 不通懺悔니라 (大慧普覺禪師書)

If you have a great awakening or perfect enlightenment of your original nature of true thusness, you are called a buddha and patriarch. This awakening is the life of Buddhism. If you reject this awakening, then this constitutes the greatest mistake of destroying Buddhism and can never be saved even with the help of the great compassion of ten million buddhas.

Having misunderstood this passage from the *Avatamsaka-sūtra* ("The mind, the Buddha, and living beings—there is no difference between these three things")⁵⁸⁰ and *Perfect Enlightenment Sutra* ("All living beings have already experienced perfect enlightenment"),⁵⁸¹ if you reject awakening by falling in the heretical knowledge and evil view that claim living beings are originally buddhas so requiring perfect enlightenment again is like having a head on top of a head, then you are a demon that cuts of the Buddha's mandate of wisdom.

The *Avatamsaka-sūtra* and *Perfect Enlightenment Sutra* are sublime scriptures of the one vehicle and manifestations of the Buddha's wisdom, which illuminates the dharma realm from universal radiance samadhi (普光三昧) and great adamant absorption. You can only mutually resonate with these scriptures if you perfectly experience the ultimate state of no mind in great perfect enlightenment. If deluded and blind living beings make baseless conjectures, then they cannot avoid committing a suicidal mistake. An ancient one decried this saying, "An evil reputation cannot be washed away even with the water of the greatest rivers of all time."⁵⁸²

Deeply reprimanding this, an ancient one also said, "Those who make a name for themselves kill themselves."⁵⁸³ If you do not keep a far distance from seeking fame and fortune as you would for snakes

and scorpions, the great Way cannot be attained and Avici Hell cannot be avoided. Therefore, if you do not follow the exemplary example of Śākyamuni who abandoned ten thousand carts of precious things like worn out shoes and adorned his life with tattered clothes while begging for food, you cannot arouse the aspiration for enlightenment and cultivate the Way. If you are blinded by fame and fortune and commit the great sin of lying and speak of experiencing [awakening] without having yet experienced it, then you are an eternal traitor and a thief of the Buddha Dharma for all time. A true cultivator of the Way should remain fiercely alert.

How sad! You lose as much grain as that of ten-thousand kalpas for lusting over that one grain of rice. How could this not be sad?

You must diligently investigate public cases, abruptly attain thorough awakening, have a great death and come back to life, and personally experience the true no mind of great nirvana which is constantly serene and constantly illuminating and thus become a true accomplished practitioner who has seen his own nature (見性達道人).

[19-9]

Yuanwu left West Chu and had an audience with Dagui Mutie and Huanglong Zuxin. They called him a talented vessel of the Dharma. Huitang praised him saying, “The fate of Linji’s lineage rests in your hands.” Lastly, he paid a visit to Wuzu Fayan. He exhausted his potential and function (機用) but the patriarch did not approve. [Yuanwu] said something rude and just left. The patriarch said, “You will catch a feverish illness and think of me.” When the master reached Mt. Jin he did indeed suffer from an extreme case of the cold. He used the insights that [he bragged about] normally and tested them out but to no effect. Later, he remembered the words of Wuzu and vowed to himself, “As soon as my illness shows improvement I will return to Wuzu.” When he recovered from his illness, he returned. Wuzu was delighted to see him and immediately ordered him to investigate in the [saṃgha] hall. (*Continued Record of the Transmission of the Lamp* 25)⁵⁸⁴

圓悟出蜀하야 謁大潑喆과 黃龍心하니 僉爲法器而晦堂은 稱他日에 臨濟一

脈이 屬于子矣라하니라 最後에 見五祖演하야 盡其機用하되 祖皆不諾이어
 늘 出不遜語하고 忿然而去하니 祖曰 待你著一頓熱病打時에 方思量我在라
 하니라 師到金山하야 染傷寒困極하야 以平日見處로 試之하니 無得力者라
 追繹五祖之語하고 乃自誓曰 我病이 稍間하면 卽歸五祖하리라 病痊尋歸하
 니 祖一見而喜하야 令卽參堂하니라 (續傳燈錄 25)

In the path of liberation that [will help you] transcend the birth and death that continues for eternal kalpas, there is not even a hair's breadth of superficiality. No matter what kind of extreme illness may trouble you, [your *hwadu* practice can be done] consistently if your firm power of cultivation can be maintained consistently even in your dreams (夢中一如), which is the *Avatamsaka-sūtra*'s seventh stage.⁵⁸⁵ If [your *hwadu* practice can be done] consistently even in your deep sleep, then it can be done consistently in the cycle of rebirth. Therefore, with discursive views and understandings where [*hwadu* practice] cannot be done consistently in your dreams, no matter how much you rant about transcending the buddhas and patriarchs, and rant as if pouring water out of a jug, this will all melt away like ice having no value whatsoever when all forms of suffering soar in the nirvana hall. In both the past and the present, this has been an illness common among cultivators of the Way. Even if your practice is consistent in your sleep and consistent in your illness, if it is not consistent in deep sleep, then even with the rarest knowledge and eloquence in the world, on the cliff of birth and death, as a flame before the wind, the path before you will be darkness. Moreover, if you, for a moment of lust for empty fame and illusory fortune, use heretical knowledge and evil understandings to deceive living beings, then you are someone who has misled himself and also others and therefore a great demon whose seed of buddhahood has been eliminated. Teachers who received the orthodox transmission of our tradition strongly rejected this.

However, if you firmly realize this and abandon heretical knowledge and evil understandings, change your mind, and make effort, then you can attain the inconceivable Way of liberation of the buddhas and patriarchs who are free and unobstructed because they are never in

the dark. Even a great outstanding vessel like Yuanwu, if Wuzu had not pointed out and corrected his illness, then eventually he would not have been able to avoid the fate of becoming a living being with heretical views in the boundless ocean of karma. Under Wuzu's strict training (lit. pincer and hammer) Yuanwu accomplished the great Way. He thus became a clear-eyed master who received the legitimate transmission of Linji and the pillar of the Buddha Dharma. He is truly a standard for other cultivators of the Way to follow. If you can consistently maintain your practice even in your dreams and in deep sleep, you will at least be able to transcend rebirth and not fall into its darkness, but you will still be stuck in the transmigration of someone at the *aryan* rank of free bodhisattvas [who are at the eighth stage or above]. In our tradition we spurn this as the eighth demonic realm. Someone at this stage has not yet seen the great Dharma even in their dreams. Only if you cut off the fundamental ignorance of the *ālaya* consciousness by making your practice consistent even in deep sleep and abruptly attaining thorough awakening can you become an accomplished practitioner who has seen his own nature.

[19–10]

If you have penetrated to both top and bottom and clearly experienced buddha nature, then even after a long time passes there will be no gap [in your practice]. Once you attain [the Way] you will forever attain it (一得永得). (*Yuanwu's Essentials of the Mind*)⁵⁸⁶

透頂透底하야明證佛性하면 長時無間하야 一得永得이니라 (圓悟心要)

Once you attain [the Way] you will forever attain it. There will be no deviations. We therefore call this seeing one's own nature and attaining buddhahood. (*Yuanwu's Essentials of the Mind*)⁵⁸⁷

一得永得하면 無有變異하나니 乃謂之見性成佛이니라 (圓悟心要)

The cataract of birth and death will eternally vanish and the true adamant essence will alone become manifest. Once you attain [the Way] you will forever attain it. There will be no gap [in your practice].

(*Yuanwu's Essentials of the Mind*)⁵⁸⁸

生死幻翳永消하고 金剛正體獨露하면 一得永得하여 無有間斷이니라 (圓悟心要)

Once you attain [the Way] you will forever attain it. Until the end of time, there will be attainment in no attainment, and since attainment is no attainment, this is true attainment. (*Yuanwu's Essentials of the Mind*)⁵⁸⁹

一得永得하면 盡未來際하여 於無得而得하여 得亦無得이니 乃眞得也니라 (圓悟心要)

If you see your own nature and attain buddhahood, you will rely on your own treasury to make use of your family treasure since once you attain [the Way] you will forever attain it. How could its use have limits? (*Yuanwu's Essentials of the Mind*)⁵⁹⁰

見性成佛하면 一得永得하여 據自寶藏하여 運自家珍하나니 受用이 豈有窮極이리오 (圓悟心要)

The actions of a perfected being who is unconditioned and has nothing left to do will be just as it always was for ten billion kalpas. (*Yuanwu's Essentials of the Mind*)⁵⁹¹

無爲無事道人の 行履는 千生萬劫토록 亦只如이니라 (圓悟心要)

If you clearly have a great awakening in the state where [insight] is consistent in practice even in deep sleep and clearly have right view of your own original nature, then this is the attainment of buddhahood. You will escape from the deep pit of liberation and step on the crown of Vairocana's head. Once you attain [the Way] you will forever attain it. You will be free and unobstructed for eternity. There will not even be a hair's breadth of gap between or change in [your awakening]. It cannot even be established that you were as you always were. How sublime! As the great Dharma King who—as someone whose practice is consistent while asleep or awake, thoroughly clear internally and externally, constantly serene and constantly illuminating, and has no mind and no thought—truly alone is the honored one and without rival, you will be

the standard of the buddhas and patriarchs for all eternity. We cannot but call you an outstanding hero. However, the fault of claiming you have experienced [awakening] when you have not yet experienced it, saying you have attained [the Way] when you have not yet attained it, and falsely claiming the title of Dharma King, which will cause your seed of buddhahood to be eliminated, has no path of repentance even if a thousand buddhas appeared in this world. An ancient one said, “If you deliberately transgress, then you will fall into hell alive.”⁵⁹² How could you not be cautious of this?

Notes

- 1 For the story of the World Honored One raising a flower, see Juhn Ahn, trans., *Gongan Collections I*, Collected Works of Korean Buddhism, vol. 7-1 (Seoul: Jogye Order of Korean Buddhism, 2012), 117–44. See also T. Griffith Foulk, “Sung Controversies Concerning the ‘Separate Transmission’ of Ch’an,” in *Buddhism in the Sung*, ed. Peter N. Gregory and Daniel A. Getz (Honolulu: University of Hawai‘i Press, 1999), 220–94.
- 2 A particularly useful overview of the public case (*gongan* [Jp. *koan*] 公案) genre can be found in T. Griffith Foulk, “The Form and Function of Koan Literature: A Historical Overview,” in *The Kōan: Texts and Contexts in Zen Buddhism*, ed. Steven Heine and Dale S. Wright (Honolulu: University of Hawai‘i Press, 2000), 15–45.
- 3 For the three bodies and four wisdoms, see [2–11]. For skill and function, see [9–11].
- 4 Huangbo Xiyun 黃檗希運 (d. 850) was the disciple of Baizhang Huaihai 百丈懷海 (720–814). Baizhang was Mazu Daoyi’s 馬祖道一 (709–788) disciple.
- 5 See *Jingde chuandeng lu*, T 51.266c2–4.
- 6 This is metaphor for enlightenment. For instance, see T 47.714c17–18.
- 7 Heze Shenhui 荷澤神會 (670–762). For more on Ven. Seongcheol’s interpretation of Heze, see chapter 15. For more on Heze Shenhui, see John McRae, *Zen Evangelist: Shenhui, Sudden Enlightenment, and the Southern School of Chan Buddhism* (Honolulu: University of Hawai‘i Press, 2023). See also McRae, “Shen-hui and the Teaching of Sudden Enlightenment in Early Ch’an Buddhism,” in *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, ed. Peter N. Gregory (Honolulu: University of Hawai‘i Press, 1987), 227–78.
- 8 Ven. Seongcheol will discuss Guifeng and Bojo’s theories in more detail in chapter 15. For Zongmi’s thought on the sudden–gradual issue, see Peter N. Gregory, “Sudden Enlightenment Followed by Gradual Cultivation: Tsung-mi’s Analysis of Mind,” in *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, ed. Peter N. Gregory (Honolulu: University of Hawai‘i Press, 1987), 279–320.
- 9 For Bojo, *Excerpts*, and the sudden/gradual debate, see Robert E. Buswell, Jr.,

trans., *Numinous Awareness is Never Dark: The Korean Buddhist Master Chinul's Excerpts on Zen Practice* (Honolulu: University of Hawai'i Press, 2016), 3–92. For a very useful account of how *gongan* practice fits into Bojo's soteriology, see Buswell, "Pojo Chinul 普照智訥 and the Sudden–Gradual Issue: Kanhwa Sŏn and Korean Buddhist Soteriology," *Bulgyo hakbo* 66 (2013): 167–89.

10 T 48,419c.

11 The three subtle and six coarse characteristics of the mind are categorizing lists that provide simple but exhaustive outlines of the mind and mentation. The three subtle characteristics of the mind are: (1) ignorance (無明業相); (2) the ability to perceive (能見相); and (3) objects of perception (境界相). The six coarse characteristics of mentation are: (1) awareness (智相); (2) continuity (相續相); (3) clinging (執取相); (4) naming (計名字相); (5) producing karma (起業相); and (6) karmic afflictions and suffering (業繫苦相). Awareness of an object produces pleasant and unpleasant sensations ("continuity"), which in turn leads to attachment to these sensations. This is followed by the tendency to take these sensations as real and permanent ("naming") and, concomitantly, misguided action that produces karma and suffering in *samsara*. See the *Awakening of Faith* (T 32,577a). For an English translation, see John Jorgensen et al., trans., *Treatise on Awakening Mahāyāna Faith* (New York: Oxford University Press, 2019), 80–81.

12 T 32,576b.

13 Wonhyo was an eminent Korean monk who was active during the Silla period. He is remembered as not only as a prolific commentator but also thaumaturge, iconoclast, and proselytist. For an extensive treatment of the life and work of Wonhyo in English, see Robert E. Buswell Jr., *The Formation of Ch'an Ideology in China and Korea: The "Vajrasamādhi-Sūtra," a Buddhist Apocryphon* (Princeton: Princeton University Press, 1989). For Wonhyo's commentaries on the *Awakening of Faith*, see his *Daeseung gisinnon so* 大乘起信論疏 (T 44,202a–26a) and *Byeolgi* 別記 (T 44,226a–40c).

14 Xianshou or Fazang 法藏 is typically regarded as the third patriarch of the Huayan tradition. For an extensive treatment of the life and work of Fazang in English, see Jinhua Chen, *Philosopher, Practitioner, Politician: The Many Lives of Fazang (643–712)* (Leiden: Brill, 2007). For an English translation of Fazang's commentary on the *Awakening of Faith*, the *Dasheng qixin lun yiji* 大乘起信論義記 (T 44,240c19–87b5), see Dirck Vorenkamp, trans., *An English Translation of Fa-tsang's Commentary on the Awakening of Faith*, *Studies in Asian Thought and Religion*, vol. 28 (Lewiston, NY: E. Mellen Press, 2004).

15 I was unable to locate this reference. But a similar reference can be found in the

Seok mahayeon ron 釋摩訶衍論, T 32.618c24–25.

16 T 44.258c25.

17 I borrow this translation from Thomas Yuhō Kirchner, ed., *The Record of Linji*, trans. Ruth Fuller Sasaki (Honolulu: University of Hawai'i Press, 2009), 169–70. This, however, is not a common way to render the term *deunggak* 等覺 into English. The term is more often understood as a Chinese gloss of *samyaksambodhi*, which is commonly rendered “complete and perfect enlightenment.” The term is understood by Ven. Seongcheol to refer to the attainment of the bodhisattva on the fifty-first stage of the fifty-two stages of the bodhisattva path. In this stage, the bodhisattva attains adamant absorption and an enlightenment that is “equivalent” (but not identical) to that of the Tathagata. The Tathagata’s own enlightenment is known by another name in this fifty-two stage schema: sublime enlightenment (妙覺).

18 This can be found in Huangbo Xiyun’s 黃檗希運 (d. 850) *Wanling lu* 宛陵錄, T 48.384b21–22.

19 Samnangjin refers to Miryang city in Gyeongsangnam-do. Haeinsa is located about 140 km north of Samnangjin. The distance between Busan and Samnangjin is roughly 50 km. The distance between Busan and Seoul is 325 km.

20 T 48.419c.

21 These are the so-called five vehicles (五乘). As standard Buddhist dictionaries point out, there are various lists of these five vehicles; for instance, see Nakamura Hajime’s *Bukkyōgo daijiten* (Tokyo: Tokyo shoseki, 1975), 368–69. The list cited here (in the *Source Mirror Record*) consists of five major destinies: rebirth in the heavens or the realm of desire; rebirth in the pure abodes or the Brahmā realms in the four form and four formless realms; rebirth as a sravaka; rebirth as a pratyekabuddha; rebirth as a buddha or tathagata.

22 This is Ven. Seongcheol’s gloss of a citation from the *Source Mirror Record*, T 48.419c; cf. Albert Welter, *Yongming Yanshou’s Conception of Chan in the Zongjing lu* (New York: Oxford University Press, 2011), 262. Welter’s otherwise excellent translation seems to contain some errors. Welter, for instance, translates *wuyou cheng jianli* 無有乘建立 as “the vehicles of nonexistence and existence are established,” but the passage in question seems to mean “not even the concept of a vehicle can be established.” Ven. Seongcheol’s translation of the original text in modern Korean is rather liberal at times, so here I offer my own less liberal translation of the verse: “The vehicles of the myriad gods, brahmas, the vehicles of the sravakas, pratyekabuddhas, and the vehicle of all the buddhas and tathagatas. All these vehicles that I speak of here are but transformations of the mind. They are not the ultimate. If the mind is completely eradicated, then

all the vehicles and the people on these vehicles also cease to exist. Not even the concept of a vehicle can be established. I say there is but one vehicle, but I (also) distinguish between and speak of the various vehicles to guide living beings.”

- 23 The footnote in the most recent edition of Ven. Seongcheol’s work glosses cataract (ye 瞖) as “dust,” but I follow the original text here.
- 24 In his citation of the original text Ven. Seongcheol curiously has *chu* 墜 (“fall down”) instead of *gong* 空 (“sky”). Ven. Seongcheol is clearly mistaken here.
- 25 The footnote in the most recent edition of Ven. Seongcheol’s work glosses this as “a lump of” something. Again, I follow the original text here.
- 26 This is Ven. Seongcheol’s gloss of a citation from the *Source Mirror Record*, T 48.419c18; cf. Welter, *Yongming Yanshou’s Conception of Chan*, 263. Again, I offer my own translation of Yanshou’s text here: “Therefore a former virtue said, ‘A single cataract covers the eye and a thousand flowers dizzily [dance] in the sky. A single deluded thoughts rests in the mind and this gives rise to as many births and deaths as the sands of the Ganges river. Once the cataract is removed, the flowers cease to be. Once the deluded thought is destroyed, the truth is realized. Once illness is cured, the medicine is abandoned. Once ice melts, water exists. Once the divine elixir is cyclically transformed nine times, a drop of it [is placed] on steel and gold is formed. Once a single word about the ultimate truth is uttered, the common person is transformed into a sage. A restless mind cannot calm down. Calming it is precisely bodhi. If the mirror is clean, the mind can illuminate [everything clearly]. It is inherently the Buddha.’”
- 27 This is Fayen Wenyi 法眼文益 (885–958).
- 28 *Shanfang yehua* 山房夜話, CBETA B25.145.794b10.
- 29 This is Huitang Zuxin 晦堂祖心 (1025–1100), otherwise known as Chan Master Pujue.
- 30 This is Huanglong Huinan 黃龍慧南 (1002–1069).
- 31 *Rentian baojian* 人天寶鑑, CBETA R148.141b18–42a2.
- 32 T32.576b. Cf. Jorgensen et al., *Treatise on Awakening Mahāyāna Faith*, 74. The four characteristic states (Skt. *avasthā*) are arising (Skt. *jati*), abiding (Skt. *sthiti*), change (Skt. *anyathātva*) and cessation (Skt. *nirodha*).
- 33 For ignorance or the characteristic of ignorance (業相), see note 11 above.
- 34 These are the stages of production, continuation, and change. Ven. Seongcheol offers a different interpretation below using the bodhisattva path consisting of fifty-two stages. Production corresponds to ignorance and continuation to the ability to perceive and the objects of perception of the three subtle characteristics of the mind. The *Awakening of Faith* mentions four characteristics (四相)—arising (生相), abiding (住相), change (異相), and cessation (滅相) (see note 33

above)—and four stages (四^立) that correspond to these characteristics.

35 T 44.210b16–21.

36 T 44.258c.

37 T 44.210b.

38 T 44.258c.

39 In Yogācāra, consciousness is divided into eight kinds. *Ālayavijñāna* or “storehouse consciousness” is the eighth and final consciousness—a consciousness that provides a convenient solution to the problem of continuity between past and future in Buddhism. *Kliṣṭamanovijñāna* or “afflicted consciousness” is the seventh consciousness. These two consciousnesses are unique to the Yogācāra school. Five consciousnesses are tied to specific sense objects: visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, and tactual consciousness. There is one sensory consciousness that is not tied to a particular sense object, namely mental consciousness.

40 The three worthies refer to the bodhisattvas who are still in the ten abidings, ten practices, and ten dedications. These come after the ten faiths, which constitute the first ten stages of the fifty-two stages of the bodhisattva path.

41 *Karmajāti*[*lakṣaṇa*]*vijñāna*. This is the first of the five types of consciousness mentioned in the *Awakening of Faith*. This refers to the activation of dualistic thought by the power of ignorance. See Jorgensen et al., *Treatise on Awakening Mahāyāna Faith*, 122.

42 T 51.444c, 356c.

43 That is, morality, concentration, and wisdom.

44 T 30.574b–c.

45 T 12.525b.

46 T 32.576b.

47 T 12.723c. The unborn is a common gloss for nirvana.

48 *Pravṛtti*[*lakṣaṇa*]*vijñāna*. They are the six sensory consciousnesses of eye, ear, nose, tongue, body, and mind, and the seventh *manovijñāna*. Translation borrowed from Yoshito S. Hakeda, trans. *The Awakening of Faith* (New York: Columbia University Press, 1967), 48. These consciousnesses take as their object not the innate serenity of the mind but the external sense-spheres.

49 T 30.345a.

50 T 30.887b.

51 See note 11 above.

52 This is a quote from the *Source Mirror Record* cited in [1–1] above.

53 T 48.349a.

54 T 48.672c.

- 55 T 48.626b.
- 56 T 48.504c.
- 57 T 48.476c.
- 58 T 48.550a.
- 59 T 48.879c.
- 60 T 48.566a.
- 61 T 48.513a.
- 62 T 48.937a.
- 63 The *Gatha on Dharma Nature* is also known as the *Avataṃsaka's One Vehicle Dharmadhātu Diagram* (*Hwaeom ilseung beopgye do* 華嚴一乘法界圖), T 45.1887A.
- 64 T 48.518a.
- 65 T 48.418a. Cf. Welter, *Yongming Yanshou's Conception of Chan*, 249.
- 66 T 48.544a.
- 67 T 48.417c; cf. Welter, *Yongming Yanshou's Conception of Chan*, 245. This citation is from the *Fodi lun* 佛地論, T 26.302a cited in the *Source Mirror Record*.
- 68 T 48.560c.
- 69 T 48.850a.
- 70 T 47.758c. For the three worthies, see note 40 above. The ten sages refer to those who have acquired one of the ten stages of bodhisattvahood.
- 71 This is a quote from State Preceptor Qingliang's 清涼 (i.e., Chengguan 澄觀, 738–839) *Commentary to the Avataṃsaka-sūtra* (華嚴經疏), CBETA R7.503a.
- 72 This is a quote from Chengguan's *Dafangguang fo Huayan jing suishu yanyi chao* 大方廣佛華嚴經隨疏演義鈔, T 36.156a.
- 73 CBETA R14.559b.
- 74 To mistake a thief for one's son (認賊爲子) here refers to the mistake of taking a false view as the truth.
- 75 Directly experiencing perfect comprehension is a reference to a passage from the *Source Mirror Record*, see [1–20] above.
- 76 This quote is from Yongjia Xuanjue's 永嘉玄覺 (665–713) *Zhengdaoge* 證道歌, T 48.396a18–19.
- 77 I will use Chan or Seon to refer to the school and *chan* to the style of instruction used by the virtuosos of this school. Although *chan* is often understood as dhyana or absorption, the term was also used more commonly to refer to the unique style of instruction used by Chan masters to instruct their students (e.g. encounter dialogues, blows, shouts, and so on) in Song dynasty (960–1276) Chan sources.
- 78 T 12.730a.

- 79 The five heinous crimes result in immediate rebirth in the interminable (Skt. *Avīci*) hell. They are the intentional killing of one's father, the intentional killing of one's mother, or the intentional killing of an arhat, the shedding of the blood of a buddha, and creating schism within the *saṃgha*.
- 80 They are killing, stealing, sexual misconduct, lying, malicious speech, verbal abuse, frivolous gossip, ill-will, and wrong views.
- 81 T 12.648b.
- 82 The four unhindered knowledges are (1) unhindered knowledge of dharmas, (2) unhindered knowledge of the meaning of one's teachings, (3) unhindered knowledge of all languages, (4) unhindered knowledge of the means to inspire others with one's words.
- 83 T 12.803a.
- 84 T 12.770c.
- 85 T 12.768c.
- 86 The ten powers (Skt. *bala*) of a buddha are the knowledge of (1) what can and cannot be, (2) karmic consequences, (3) dispositions of living beings, (4) the many elements of the world, (5) different faculties possessed by people, (6) the ways that lead to all destinations, (7) the defilement and purification of all meditative attainments, (8) previous rebirths, (9) birth and death, and (10) the extinction of the contaminants (Skt. *āsrava*).
- 87 The four kinds of self-confidence (Skt. *vaiśāradya*) possessed by the buddhas are (1) confidence that one is fully enlightened with regard to all phenomena, (2) confidence that one has destroyed all contamination, (3) confidence that one has correctly identified all obstacles to liberation, and (4) confidence that all marvelous qualities are achieved through the path.
- 88 The four foundations of mindfulness are mindfulness of the body, sensations, mental states, and dharmas.
- 89 T 12.770a.
- 90 T 12.767c.
- 91 T 12.768a.
- 92 These four virtues are opposites of the four seals (Skt. *caturmudrā*) indicative of the normal Buddhist view, namely all that is compounded is impermanent; all that is contaminated is suffering; all phenomena are without self; and nirvana is serenity.
- 93 T12.767c.
- 94 T 12.768c.
- 95 That is past, present, and future.
- 96 T 32.579a.

- 97 They are the great mirror-like wisdom (大圓鏡智), wisdom of equality (平等性智), wisdom of sublime observation [which is wisdom tailored to specific objects] (妙觀察智), and wisdom of having accomplished what was to be done [with regards to specific objects] (成所作智). These also belong to a longer list known as the five wisdoms or knowledges (Skt. *pañcajñāna*). The fifth knowledge is knowledge of the *dharmadhātu* or dharma realm (法界體性智).
- 98 T 48.356b; cf. John R. McRae, trans., *The Platform Sutra of the Sixth Patriarch, Translated from the Chinese of Zongbao* (Berkeley: Numata Center for Buddhist Translation and Research, 2000), 60.
- 99 The three bodies (Skt. *trikāya*) are the Dharma body (Skt. *dharmakāya*), enjoyment body (Skt. *sambhogakāya*), and emanation body (Skt. *nirmāṇakāya*).
- 100 T 44.290c.
- 101 Discrimination (Skt. *vikalpa*) carries a negative connotation in Buddhism. It refers to indirect perception through the medium of generic images. Perception that lacks discrimination or nonconceptual perception (Skt. *nirvikalpa*), in contrast, refers to the direct perception of reality.
- 102 *Ādānavijñāna* or “appropriating consciousness” is used as an alternate name for *ālaya* consciousness. As the repository of the “seeds” of past actions, the eighth consciousness plays a vital role in the “appropriation” of a physical body at the moment of rebirth, whence its name.
- 103 This is a quote from Fazang’s *Explanatory Notes on the Awakening of Faith*, T 44.263a.
- 104 *Baifa lun yi* 百法論議, CBETA R76.853b.
- 105 Also known as the *Scripture on the Explication of Underlying Meaning* (解深密經). For an English translation, see John P. Keenan, trans., *The Scripture on the Explication of Underlying Meaning* (Berkeley: Numata Center for Buddhist Translation and Research, 2000).
- 106 T44.263c.
- 107 Adventitious afflictions (*gaekjin beonnoe* 客塵煩惱, Skt. *āgantukakleśa*), as the name implies, refers to afflictions that are not intrinsic to the mind.
- 108 The six destinies are desirable and less desirable forms of rebirth, namely rebirth as gods, demi-gods, humans, animals, hungry ghosts, and in hell.
- 109 T 16.692b; cf. Keenan, *The Scripture on the Explication of Underlying Meaning*, 27–28. As explained in this passage, the transforming consciousnesses (轉識) here refer to the consciousnesses that correspond to the six sense organs, that is, the eye, ear, nose, tongue, body, and mind consciousnesses.
- 110 *Ādāna-vijñāna* is actually a common epithet for the seventh consciousness, *manas*; see Dan Lusthaus, *Buddhist Phenomenology: A Philosophical Investigation*

of *Yogācāra Buddhism and the Ch'eng wei-shi lun* (London and New York: RoutledgeCurzon, 2002), 305.

- 111 CBETA R1.231a. See [10–1].
- 112 T 16.692c; cf. Keenan, *The Scripture on the Explication of Underlying Meaning*, 29.
- 113 See chapter 11.
- 114 T 44.267c–68a.
- 115 T 12.611c.
- 116 T 12.740b.
- 117 T 12.649c.
- 118 T 12.649b.
- 119 T 12.651b.
- 120 T 12.652b.
- 121 T 10.272c.
- 122 T 10.272c.
- 123 T 12.781a.
- 124 T 12.652c.
- 125 See [1–8].
- 126 Fenzhou Wuyue 汾州無業 (760–821) was the dharma heir of Mazu Daoyi. He first became abbot at Kaiyuan Temple (開元寺) in Fenzhou (Shanxi Province). He posthumously received the title State Preceptor Dada (大達國師).
- 127 Yunmen Wenyan 雲門文偃 (864–949) was the dharma heir of Xuefeng Yicun 雪峰義存 (822–908). Yunmen is often remembered as the founder of his own Chan house. The Yunmen lineage produced many eminent monks during the Northern Song period (960–1127).
- 128 This is a quote from the *Jingde chuandeng lu*, T 51.455b.
- 129 T 12.772c.
- 130 T 36.644c.
- 131 *Da ban niepan jing shu*, CBETA R57.429b.
- 132 T 12.769b.
- 133 T 12.705a.
- 134 T 12.769c.
- 135 T 12.792c.
- 136 T 12.746b.
- 137 T 12.653a.
- 138 T 12.653a.
- 139 T 12.768c.
- 140 T 12.772b.

- 141 T 12.711b. “One who is perfected in knowledge and conduct” is one of the ten epithets of the Buddha.
- 142 T 12.772b.
- 143 T 12.770a.
- 144 T 12.792c.
- 145 T 12.790c.
- 146 T 12.672c.
- 147 T 12.758c.
- 148 T 12.746b.
- 149 T 12.776a.
- 150 T 46.722b.
- 151 This is Tiantai Zhiyi 天台智顗 (538–597).
- 152 T 12.728b.
- 153 T 12.803b.
- 154 T 12.708c.
- 155 For the second quote, see [4–17] above.
- 156 T 12.708c.
- 157 T 12.708c.
- 158 T 12.709b.
- 159 T 12.710a.
- 160 T 12.746b.
- 161 T 12.710c.
- 162 T 12.805b.
- 163 T 12.636a.
- 164 T 12.794b.
- 165 See [1–4].
- 166 CBETA R118.160a.
- 167 The other two vehicles are the voice-hearers and the solitary enlightened ones.
- 168 T 51.440b.
- 169 T 48.359c; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 79.
- 170 CBETA R1.524a.
- 171 CBETA R118.171a.
- 172 CBETA R118.191b.
- 173 Sheep’s horn is a metaphor for whirling wind and an extended metaphor for rapid advancement in one’s career. Its locus classicus is the *Zhuangzi*; see Wang Shumin, *Zhuangzi jiaoqian* 1 (Beijing: Zhonghua shuju, 2002), 15–16.
- 174 CBETA R118.194a.
- 175 CBETA R118.184a.

- 176 CBETA R120.730a.
- 177 CBETA B25.145.791a, Ven, Seongcheol consulted a recension of Zhongfeng's recorded sayings printed as part of the *Pinjiajiang* 頻迦藏 (which in turn was based on the Ming Ōbaku canon), but I was unable to procure a copy of this canon. I therefore use Zhongfeng's recorded sayings contained in the more accessible CBETA online collection.
- 178 CBETA B25.145.961b.
- 179 Yangshan and Xiangyan were disciples of Guishan Lingyou.
- 180 The Patriarch Jin-gwi theory appears the Korean monk Cheonchaek's *Record of the Treasures of the Seon School* (*Seonmun bojang nok* 禪門寶藏錄); see H 6.470b6–8 and 474a7–12. According to Cheonchaek's record, the eminent Silla monk Beomil (810–889) claimed that the Buddha did not consider the first awakening he had at the sight of the morning star to be ultimate awakening. Rather, the Buddha is said to have attained a higher awakening after his encounter with a certain Patriarch Jin-gwi (literally, "The Patriarch in which the Truth Takes Refuge"). This theory has served as a basis of claiming the superiority of patriarch *chan* (i.e., what the Buddha learned from Patriarch Jin-gwi) over tathagata *chan* (i.e., what the Buddha realized at the sight of the morning star). See also the discussion in Seong-Uk Kim, "Korean Sŏn Buddhism in the 19th Century: Paekp'a, Ch'oŭi and Buddhist-Confucian Interaction at the End of the Chosŏn Dynasty" (PhD diss., University of California Los Angeles, 2013), 211–12.
- 181 State Preceptor Jinjeong, also known by his dharma name Cheonchaek 天頌, was the disciple of State Preceptor Wonmyo 圓廟 (1163–1245), or Yose 了世, of the Cheontae tradition. Like his teacher Yose, Cheonchaek served as abbot of the important Cheontae monastery Baengnyeonsa 白蓮社 on Mandeoksan 萬德山 Mountain. For the *Record of the Treasures of the Seon School*, see H 6.469c–84a.
- 182 CBETA R120.837b.
- 183 An ox made of mud was used in ancient China during a seasonal sacrifice to celebrate the arrival of spring.
- 184 CBETA B25.145.862a.
- 185 CBETA R121.686a.
- 186 Xiangyan Zhixian 香巖智閑 (d. 898) was the dharma heir of Guishan Lingyou.
- 187 This is Lingyun Zhiqin 靈雲志勤. Like Yangshan and Xiangyan, Lingyun is a dharma heir of Guishan Lingyou. "For thirty years I sought a sword-master; how many times have leaves fallen and new buds appeared? But ever since seeing the peach blossoms, from then till now I have never doubted again!" Thomas

Yühō Kirchner, trans., *Entangling Vines* (Mass.: Wisdom Publications, 2013).

- 188 This is Xuansha Shibei 玄沙師備 (835–908). Xuansha is the dharma heir of Xuefeng Yicun.
- 189 CBETA R121.500a. This is the recorded sayings of Chan master Chijue Daochong 癡絕道冲 (1169–1251).
- 190 Yingan Tanhua 應庵曇華 (1103–1163).
- 191 Xutang Zhiyu 虛堂智愚 (1185–1269).
- 192 Hongzhi Zhengjue 宏智正覺 (1091–1157), a dharma heir of Danxia Zichun 丹霞子淳 (1064–1117) of the Caodong lineage, became abbot of Tiantong Monastery in Zhejiang in 1129.
- 193 T 31.131a.
- 194 CBETA R41.781a. Nanyang Huizhong 南陽慧忠 (675–775) is remembered as the disciple of the legendary Sixth Patriarch.
- 195 *Zui shangsheng lun* 最上乘論, T 48.377b.
- 196 T 48.377c.
- 197 T 48.377c.
- 198 T 48.378a.
- 199 T 48.396a.
- 200 T 48.396b.
- 201 Cf. T 48.370b3.
- 202 Here, the Dharma refers to the fact that living beings have eighty-four thousand defilements, and because of this fact there are eighty-four thousand kinds of wisdom, which the *Platform Sutra* calls the “one prajna.”
- 203 T 48.350c; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 31.
- 204 Though a bit awkward, I translate *beop* here as Dharma-method to preserve its polysemic use.
- 205 T 48.351b; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 34.
- 206 T 48.498c.
- 207 T 48.491b.
- 208 T 48.351a; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 32–33.
- 209 T 48.351b; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 34.
- 210 T 48.351a; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 33: “If the activate the correct and true and contemplate with prajna, in a single instant [all your] false thoughts will be completely eradicated. If you recognize self-nature, with a single [experience of] enlightenment you will attain the stage of buddhahood.”
- 211 This quote is from Yongjia’s *Zhengdaoge*, T 48.2014.396a18–19; also cited in the *Source Mirror Record*, T 48.496c9–10.

- 212 T 48.353a; McRae, *The Platform Sutra of the Sixth Patriarch*, 43.
- 213 T 48.353a; McRae, *The Platform Sutra of the Sixth Patriarch*, 44.
- 214 T 48.351a. See also McRae, *The Platform Sutra of the Sixth Patriarch*, 33. Ven. Seongcheol's translation adds a few words (e.g. true thusness and self-nature) not found in the original source.
- 215 This refers to liberation or enlightenment where one is not obstructed by any fetters or afflictions and thus free and spontaneous.
- 216 The *Treatise on the Essentials for Entering the Way through Sudden Awakening* is attributed to Mazu Daoyi's disciple Dazhu Huihai 大珠慧海 (d.u.), CBETA R110.840b.
- 217 CBETA R110.842a.
- 218 CBETA R110.849a.
- 219 CBETA R110.852a.
- 220 CBETA R110.849b.
- 221 The eight winds refer to conditions that stoke the flames of the eight passions, namely gain, loss, fame, defamation, praise, ridicule, joy, and sorrow.
- 222 CBETA R110.840b.
- 223 T 48.380b. Cf. John Blofeld, *The Zen Teachings of Huang Po: On the Transmission of Mind* (New York: Grove Press, 1958), 33.
- 224 CBETA R110.844a.
- 225 This is a quote from Great Master Seosan Hyjeong's (1520 – 1604) enlightenment verse, H 12.563c – 64a:
- | | |
|--|-------|
| My hair may have turned grey but my mind has not | 髮白心非白 |
| Leaked by the ancients. | 古人曾漏泄 |
| Now I hear the sound of the rooster crowing | 今聞一聲鷄 |
| The great man has finished his job. | 丈夫能事畢 |
- 226 Vulture Peak here refers to the Buddha raising a flower and silently transmitting the Dharma to his chief disciple Mahākāśyapa. Caoxi refers to the Sixth Patriarch.
- 227 See [1–1].
- 228 Ven. Seongcheol left this part of the original source untranslated, but I add it here for clarity.
- 229 CBETA R120.747b.
- 230 CBETA R120.754a.
- 231 This is Yuantou Quanhua 岩頭全豁 (828 – 887).
- 232 This is Yunju Daoying 雲居道膺 (d. 902).
- 233 *Gudu* 蠱毒 is usually translated as “poison,” but it should be borne in mind that the term seems to have originally referred to worms that dwell in the intestines

and blood (i.e., tapeworms); for instance, see the explanation in the *Yiqie jing yinyi* 一切經音義, T 54.417b9: “*Gudu* (the first character is pronounced *gǔ* or pronounced *ye*). Now we use the former pronunciation. The *Zilin* (dictionary) offers this gloss, ‘Worms inside the stomach, Worms (form) lumps and harm people. It is a combined ideogram formed from the characters *xie* 血 and *chong* 蟲.’”

234 CBETA R120.754a.

235 T 47.719b.

236 CBETA R120.771a.

237 The original text simply states “state of effortlessness” (閑閑地).

238 CBETA R120.701b.

239 CBETA R120.726b.

240 A *pārājika* offense is considered in Buddhism to be the greatest sin than one can commit and will therefore result in automatic expulsion from the saṃgha. The four major offenses for monks are sexual intercourse, theft, murder, and making false claims or lying about one’s attainments. In addition to these, nuns have four more major offenses: physical contact with a male, following a suspended monk, hiding the major offense of another nun, and possessing eight dispositions tinged with sexuality.

241 This is Mazu Daoyi’s teacher Nanquan Puyuan 南泉普願 (748–834).

242 CBETA R120.737a.

243 CBETA R120.763a.

244 CBETA R120.703a.

245 Determination (*shengxie* [Kr. *seunghae*] 勝解, Skt. *adhimokṣa*) here refers to the perception of objects and the certitude that these objects exist in the way they were perceived.

246 CBETA R120.776a.

247 This is in the original text but left out in Ven. Seongcheol’s translation.

248 CBETA R120.735a.

249 “Tread the real ground.” These words were used by the Neo-Confucian Shao Yong 陸九淵 (1011–1077) to evaluate Sima Guang 司馬光 (1019–1086). “He treads the real ground” became widely known and was used by Chan and Neo-Confucian scholars.

250 Cf. Jeffrey L. Broughton and Elise Yoko Watanabe, trans., *The Letters of Chan Master Dahui Pujue* (New York: Oxford University Press, 2017), 65n79.

251 This is in Ven. Seongcheol’s translation but not in the original text.

252 CBETA R120.737b.

253 CBETA R120.766a.

- 254 CBETA R120.750b.
- 255 CBETA R112.970a.
- 256 T 48.350c; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 32.
- 257 See [7–3] above.
- 258 CBETA R120.740b.
- 259 *Chanyuan zhu quanji duxu* 禪源諸詮集都序 [General Preface to the *Collected Writings on the Source of Chan*, abbr. *General Preface*], T 48.407c.
- 260 T 25.260c.
- 261 T 51.246a.
- 262 This is Baozhi 寶誌 (418–514).
- 263 See *Chanmen zhu zushi jisong* 禪門諸祖師偈頌, CBETA R116.920b.
- 264 T 48.343a.
- 265 The five aggregates are the material body, sensory feelings, evaluative perceptions, habitual mental dispositions, and consciousness.
- 266 T 51.345a.
- 267 This is Zhantang Wenzhun 湛堂文準 (1061–1115), a dharma heir of Zhenjing Kewen 真淨克文 (1025–1102).
- 268 This is Dahui Zonggao 大慧宗杲 (1088–1163) studied under Zhantang but later became the dharma heir of Yuanwu Keqin.
- 269 The second half of this sentence is not found in the original text.
- 270 T 47.953b.
- 271 T 47.936a.
- 272 T 47.883c.
- 273 T 50.923b.
- 274 T 19.151b–c.
- 275 T 10.196b.
- 276 T 10.556b.
- 277 In certain sources this is listed as one of the seven or nine heavens of the fourth dhyana. Practitioners who successfully cultivate the absorption of non-perception are said to be reborn in this heaven.
- 278 This absorption is sometimes likened to dreamless sleep.
- 279 *Demonstration of Consciousness Only* (成唯識論), T 31.38b.
- 280 This expression, “adept” or literally “one who has nothing left to learn” (無學), is often used as an epithet for the arhat.
- 281 That is, the sravaka and pratyekabuddha.
- 282 T 48.736a.
- 283 *Taego jip* 太古集, H 6.681c.
- 284 This is Shiwu Qingong 石屋清珙 (1272–1352).

- 285 H 6.722c. The pot of burning oil here is probably a quote from the recorded sayings of Dahui; see [9–5].
- 286 CBETA R118.745a.
- 287 T 47.882b.
- 288 In the Sinitic context, “serene extinction” (寂滅) was used to translate nirvana.
- 289 T 47.925b.
- 290 The original source reads “foolish and dimwitted” (獸蠢蠢地), CBETA R122.675b–76a.
- 291 CBETA R122.704b.
- 292 T 51.459b.
- 293 This old case is drawn from the sayings of Shushan Kuangren 疏山匡仁 (837–909). For sources, see Miriam Levering, “Was There Religious Autobiography in China Before the Thirteenth Century?,” *Journal of Chinese Religions* (2002): 102n22.
- 294 T 47.883a–b.
- 295 To make a pair of pegs here means creating extreme, dualistic views.
- 296 T 48.1100b–c; cf. Jeffrey L. Broughton and Elise Yoko Watanabe, trans., *The Chan Whip Anthology: A Companion to Zen Practice* (New York: Oxford University Press, 2015), 90–91.
- 297 The original source literally reads: “During the day when you are active can you be the master (作得主麼)?” Xueyan Zuqin 雪巖祖欽 (1215–1287) is the dharma heir of Wuzhun Shifan 無準師範 (1177–1249).
- 298 Again, the original source literally reads: “Can you be the master in your dreams while asleep?”
- 299 This is in the original text but not in Ven. Seongcheol’s translation.
- 300 CBETA R122.722b; cf. Broughton and Watanabe, *The Chan Whip Anthology*, 95–96. Ven. Seongcheol seems have mistranslated this last sentence. The original text reads: “In a single thought moment of non-action [everything] in the ten-directions was severed.” Broughton and Watanabe, 96.
- 301 The ancient one quoted here is most likely Yunmen Wenyan who is known to have once said, “On the open ground dead people are innumerable, but those who are able to pass through a thicket of thorns are skilled hands.” (平地上死人無數，過得荊棘林者是好手。) CBETA R118.353b16–17; and T 47.554b. Although a printed edition of Yunmen’s recorded sayings seems to have been available at that time, Yuanwu probably heard these words from the mouth of his teacher Wuzu, who once offered a lecture on Yunmen’s saying during a public ceremony known as “ascending the hall” (*shangtang* 上堂). T 47.653b. Not surprisingly, these words also appear in Yuanwu’s informal sermons (*xiaocan*

- 小參) and also, with some variation, in his head disciple Dahui Zonggao's *shangtang* lectures; see T 47.769c and T 47.821a. In fact, Yunmen's saying appears to have been a popular sermon topic favored by many masters of the time. The same words were chosen, for instance, by the famed Huanglong Huinan to be lectured upon during an "ascending the hall" ceremony; see T 47.631a. Hongzhi Zhengjue is also known to have commented on the topic; see T 48.30b.
- 302** Sueki Fumihiko identifies Master Zhe as Dagui Muzhe 大潯慕哲 (d. 1095). I have been unable to locate his words, or even a variant, anywhere. See Sueki Fumihiko 末木文美士, trans., *Gendaigoyaku Hekiganroku* 現代語譯碧巖錄, 3 vols (Tokyo: Iwanami shoten, 2001–2003), 134.
- 303** The frequency with which this phrase appears in the mouths of other masters belies Yuanwu's attribution of the phrase to his teacher Wuzu Fayan. For instance, see *Fozu tongji* 佛祖統紀 (T 49.416a4), *Fozu lidao tongzai* 佛祖歷代通載 (T 49.682c11), *Shisi qigulue* 釋氏稽古略 (T 49.877b26), *Da Ming gaoseng zhuan* 大明高僧傳 (T 50.923b25), and *Xu chuandeng lu* 續傳燈錄 (T 51.615c9 and T 51.644b19). The phrase is frequently used as a proscription against an attachment to words and letters. It can also be seen in the writings of Dahui, Yuanwu's disciple; for instance, see *Recorded Sayings of Chan Master Dahui Pujue* (T 47.874a16 and T 47.937b19) and *Arsenal of Our Tradition* (T 47.953a4). For "life faculty" (Skt. *jīvitindriya*), see Steven Collins, *Nirvana: Concept, Imagery, Narrative* (Cambridge: Cambridge University Press, 1982), 228–30.
- 304** T 48.179a; cf. Thomas Cleary and J. C. Cleary, trans., *The Blue Cliff Record* (Boston: Shambala, 1992), 250–51.
- 305** For more examples of this concept, see Chapter 12 of this volume.
- 306** T 48.166c.
- 307** T 48.63a.
- 308** T 48.63a.
- 309** T 48.71a.
- 310** T 48.76a.
- 311** Green-eyed barbarian is an appellation often used for Bodhidharma.
- 312** T 48.179b.
- 313** The last word or last phrase quite literally means to have the last word in an exchange, debate, or discussion and could also function as a final farewell; see Koga Hidehiko and Iriya Yoshitaka, *Zengo jiten* (Kyoto: Shibunkaku, 1991), 436.
- 314** T 48.186c.

- 315 T 48.186c.
- 316 Zhaoqing Wendeng 招慶文登 (884–972) and Luoshan Daoxian 羅山道閑, who was the disciple of Yantou Quanhao 巖頭全豁 (828–887), both trace their lineages back to Deshan Xuanjian.
- 317 T 48.187a.
- 318 T 47.744c.
- 319 Guishan or Weishan Lingyou 滙山靈祐 (771–853) was the dharma heir of Baizhang Huaihai. Yangshan Huiji 仰山慧寂 (803–887) was the dharma heir of Guishan.
- 320 See also [3–4].
- 321 T 48.321b.
- 322 CBETA R118.649b.
- 323 CBETA R110.848a.
- 324 Here, a more faithful translation of the source text would be: “A student of the Way must be like a little child again.”
- 325 Cleary and Cleary, *The Blue Cliff Record*, 438.
- 326 The source of this quote from the *Lañkāvatāra-sūtra* is unknown; see Iriya Yoshitaka, Mizoguchi Yūzo, Sueki Fumihiko, and Itō Fumio, trans., *Hekiganroku* (Tokyo: Iwanami shoten, 1996), 3:85–87.
- 327 T 48.206b
- 328 See also [3–4].
- 329 This is another name for *ālaya* consciousness.
- 330 CBETA R98.591a.
- 331 T 48.351a; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 33.
- 332 T 48.354b; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 51.
- 333 This is the *Pusu yingluo benye jing* 菩薩瓔珞本業經, T 24.1013a.
- 334 T 24.1016a.
- 335 A *vaidūrya* refers to a clear jewel or gemstone with a bluish or greenish hue like lapis lazuli or beryl.
- 336 T 19.153b.
- 337 T 19.154b.
- 338 This quote is from Yongjia’s *Zhengdaoge* 證道歌; see [1–24] and also [11–8] below.
- 339 This is a quote from the *Śūraṅgama-sūtra*; see [11–3].
- 340 CBETA R19.331a.
- 341 CBETA R19.330b.
- 342 T 10.209b.
- 343 CBETA R20.751a. This is a reference to the Huayan classification of Buddhist

practice into two types: perfect interpenetration (*yuanrong* 圓融) and progressive advancement (*xingbu* 行布). According to the *Huayan jing tanxuan ji* 華嚴經探玄記: “The first is step-by-step gradual progression and refers to the arrival at the state of buddhahood after the completion of the ten faiths, ten understandings, ten practices, ten dedications, and ten stages. From the subtle to the explicit one climbs the stages gradually. The second is perfect interpenetration and mutual integration and refers to all stages, before and after, being integrated in one stage. Therefore, one arrives at the state of buddhahood with the completion of each stage.” T 35.108c.

- 344 The other three are Hanshan Deqing, Yunqi Zhuhong 雲棲株宏 (1535 – 1615), and Zibo Zhenke 紫柏真可 (1543 – 1603). For more on the “revival” of Chan Buddhism in the Ming and the role that these monks played in this “revival,” see Jiang Wu, *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China* (New York: Oxford University Press, 2008); Chünfang Yu, *The Renewal of Buddhism in China: Zhuhong and the Late Ming Synthesis* (New York: Columbia University Press, 2021); and Beverly Foulks McGuire, *Living Karma: The Religious Practices of Ouyi Zhixu* (New York: Columbia University Press, 2014).
- 345 CBETA R19.256a.
- 346 T 48.898b.
- 347 T 48.396a.
- 348 T 48.357a.; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 65.
- 349 Serene extinction was often used as a translation of the word nirvana.
- 350 *Cheontae sagyo ui* 天台四教儀, T 46.780a, written by the Korean monk Jegwan 諦觀 (d. 970).
- 351 T 36.576b.
- 352 Chengguan’s *Dafangguang fo Huayan jing suishu yanyi chao* 大方廣佛華嚴經隨疏演義鈔, T 36.449c.
- 353 T 48.357a24.
- 354 T 36.707a. Here, Ven. Seongcheol glosses meditation (禪) as the serenity of meditation (禪寂) and wisdom (智) as the illumination of wisdom (智照).
- 355 T 36.68a.
- 356 This is in the original source but is left untranslated in Ven. Seongcheol’s gloss.
- 357 T 48.780a.
- 358 T 36.625b. In the last sentence, Ven. Seongcheol glosses the characteristic of the mind (心相) as the true characteristic of true thusness.
- 359 T 35.884b.
- 360 These are the three virtues possessed by one who has attained final nirvana,

namely the dharma body, prajna, and liberation.

- 361 T 35,694a.
- 362 T 48,391b.
- 363 For the great perfect mirror-like wisdom, see Chapter 10 of this volume.
- 364 T 48,1143a; cf. Ichimura Shohei, *The Baizhang Zen Monastic Regulations* (Berkeley: Numata Center for Buddhist Translation and Research, 2006), 256.
- 365 This is what Ven. Seongcheol has been referring to as Qingliang's *Dafangguang fo Huayan jing suishu yanyi chao*, T 36,551b.
- 366 This may be a reference to unafflicted ignorance (Ch. *buran wuzhi* 不染無知, Skt. *akliṣṭājñāna*) where subtle forms of cognitive obstructions (Skt. *jñeyāvaraṇa*) remain. According to certain Mahayana sources, the arhat is still subject to these subtle obstructions after the removal of afflictive obstructions (Skt. *kleśāvaraṇa*) and the consequent liberation from *samsara*.
- 367 As noted above, the obstructions here probably refer to cognitive obstructions (Skt. *jñeyāvaraṇa*).
- 368 T 34,995a.
- 369 T 34,994c.
- 370 The expression, “emerging in the world,” is used in Chan (Kr. Seon) texts to refer to adepts becoming abbots and hence teachers.
- 371 See [9–2] lecture sermon.
- 372 T 39,527a.
- 373 T 48,407c.
- 374 CBETA R110,875a.
- 375 T 48,410b.
- 376 This is Foyan Qingyuan 佛眼清遠 (1067–1120).
- 377 The locus classicus for this teaching is the *Faju jing* 法句經, T 85,1435a22–23.
- 378 *Wudeng huiyuan* 五燈會元, CBETA R138,774a. Cf. Broughton and Watanabe, *The Chan Whip Anthology*, 139.
- 379 CBETA R110,875b.
- 380 H 4,700b. The *Compact of the Samadhi and Prajna Society* (定慧結社文) is attributed to Bojo Jinul. More critiques of this text can be found in Chapter 15 of this volume.
- 381 T 48,1006c; cf. Robert E. Buswell Jr., trans., *The Korean Approach to Zen: The Collected Works of Chinul* (Honolulu: University of Hawai'i Press, 1983), 144.
- 382 Ven. Seongcheol's translation here is a bit misleading. The correct translation is: “Although [my] sudden awakening is identical to the Buddha's.”
- 383 T 48,1007b–c; cf. Buswell, *The Korean Approach to Zen*, 148.
- 384 See [1–1]

- 385 This is in the original source but missing in Ven. Seongcheol's translation.
- 386 T 48.1006b; cf. Buswell, *The Korean Approach to Zen*, 143.
- 387 T 51.438a.
- 388 CBETA B25.145.807a. Seongcheol's quote differs from the passage found in the edition used by CBETA.
- 389 For more on Zhongfeng, see Natasha Heller, *Illusory Abiding: The Cultural Construction of the Chan Monk Zhongfeng Mingben* (Cambridge: Harvard University Asia Center, 2014).
- 390 T 48.1007c; cf. Buswell, *The Korean Approach to Zen*, 149.
- 391 CBETA R63.1223.18a10–11. "What is sudden awakening? Answer: as for sudden, to suddenly eliminate false thoughts; as for awakening, to awaken to nothing." (云何爲頓悟 答頓者 頓除妄念 悟者 悟無所得.)
- 392 T 48.1006b; cf. Buswell, *The Korean Approach to Zen*, 143.
- 393 T 48.626c. The reference to the Seon tradition here is an interpolation not found in the original text.
- 394 T 48.626c.
- 395 T 48.353a; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 43.
- 396 T 48.358c; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 75.
- 397 The three karmas are the karmas created by body, speech, and mind.
- 398 This is Niutou Farong 牛頭法融 (594–657).
- 399 T 48.407c–8a.
- 400 See note 390 above.
- 401 T 48.411b.
- 402 CBETA R110.875b.
- 403 CBETA B25.145.814a.
- 404 CBETA B25.145.887a. The CBETA edition differs slightly.
- 405 CBETA R127.225a.
- 406 CBETA B25.145.759b.
- 407 CBETA B25.145.806a. The CBETA edition differs slightly.
- 408 See [9–5].
- 409 See [8–3].
- 410 CBETA R112.286a
- 411 For this quote from the *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*, see [15–16].
- 412 H 7.657c.
- 413 T 9.449c.
- 414 T 46.99a; cf. Paul L. Swanson, *Clear Serenity, Quiet Insight: T'ien-t'ai Chih-i's Mo-ho chih-kuan* (Honolulu: University of Hawai'i Press, 2018), 1261–62.

- 415 The original text reads: “This is also called seeing buddha nature.”
- 416 T 46.90a; cf. Swanson, *Clear Serenity, Quiet Insight*, 1161. The eight aspects of a buddha’s life are (1) abiding in Tuṣita heaven, (2) entering his mother’s womb, (3) preaching to the gods in his mother’s womb, (4) birth from his mother’s side, (5) leaving home, (6) six years of asceticism followed by enlightenment, (7) turning the wheel of the Dharma, (8) entering nirvana at eighty.
- 417 The copper wheel here refers to the cakravartin and serves as a metaphor for the partial realization of truth before buddhahood. The cakravartin or wheel-turning king possesses four wheels: gold, silver, copper and iron. The gold wheel king rules over all four continents, the silver king rules three continents (east, west, and south), the copper wheel king rules two continents (east and south), and the iron wheel king rules but one (Jambudvīpa in the south). For a reference to the copper wheel king, see *Benevolent Kings Sutra*, T 3.826b–29a; cited in Swanson, *Clear Serenity, Quiet Insight*, 1161.
- 418 The three virtues or powers are (1) the virtue or power of the dharmakaya, (2) the virtue or power of prajna or wisdom, and (3) the virtue or power of liberation.
- 419 T 46.779c.
- 420 See [12–2].
- 421 T 46.780a.
- 422 T 46.780a.
- 423 T 36.742a.
- 424 T 36.732c.
- 425 T 36.741a.
- 426 T 36.731b.
- 427 T 39.577b. Ven. Seongcheol cites 圭峰上清涼書 but the original source’s title reads 圭峰定慧禪師遙稟清涼國師書.
- 428 T 36.730a.
- 429 T 36.900a.
- 430 T 36.905a.
- 431 T 36.902a.
- 432 T 36.905b.
- 433 T 36.914c.
- 434 T 36.450a.
- 435 T 10.199a.
- 436 T 36.551b.
- 437 T 36.551c.
- 438 I was unable to locate the exact passage quoted here, but a similar passage can be

found in the same text (T 30.345a).

439 T 30.887b.

440 See [1–1]

441 T44.268a.

442 See [1–4].

443 Li Tongxuan 李通玄 (635–730) is famous for his contribution to Huayan thought. Although he remained a relatively obscure figure in his own time, Li's work—a commentary of the *Avataṃsaka-sūtra*, a summary of this commentary, and a summary of the *Avataṃsaka-sūtra*—exerted much influence on such eminent monks as Dahui Zonggao and Jinul.

444 This is Li Tongxuan.

445 See [1–9].

446 T 46.779b16–17, 779c28–29.

447 See also the lecture sermon for [3–1].

448 Dharmapāla was one of the ten great Indian Yogācāra scholiast. He wrote commentaries on Vasubandhu's *Triṃśikā* (Thirty Verses), parts of which are preserved in the *Cheng weishi lun* 成唯識論 (Skt. *Vijñaptimātratāsiddhi*), translated into Chinese by Xuanzang (600/602–664).

449 “This is like a person who is given a generous offering full of a wide variety of exquisite dishes but does not eat and starves himself to death. Erudition is also like this.” T 9.428c.

450 Here Ven. Seongcheol seems to be paraphrasing the *Xuemaì lun* 血脈論 attributed to Bodhidharma; see T 48.375b.

451 “This is like a poor person who counts other people's treasures day and night but does not himself own even half a coin. Erudition is also like this.” T 9.429a.

452 “This Dharma is not that which can be understood through cogitation and discrimination.” *Lotus Sutra*, T 9.7a.

453 “In the various voice hearers' (Skt. *śrāvaka*) state of attainment body, mind, words, and sentences have all been cut off, but this state cannot compare to the nirvana seen and personally experienced by him (i.e., the Buddha). How, furthermore, could it be possible to use a contemplative mind to estimate the state of the attainment of great perfect enlightenment. This is like trying to use the light from a firefly to burn down Mt. Sumeru. In the end, this cannot be done.” *Yuanjue jing*, T 17.915c.

454 “The Buddha said, “Those who study my Dharma know only through experience.” T 48.539b.

455 “Although the mind is the Buddha, only someone who has experienced [awakening] can know.” T 51.459b.

- 456 “Dharma nature is perfectly interfused and devoid of duality. All dharmas are immovable and originally serene. Nameless, signless, and cut off from everything. It is known through experiential knowledge and not through any other vision.” T 45.711a; cf. Richard D. McBride II, ed., *Hwaeom I: The Mainstream Tradition*, Collected Works of Korean Buddhism, vol. 4 (Seoul: Jogye Order of Korean Buddhism, 2012), 103–4.
- 457 For a complete English translation of this diagram, see McBride, *Hwaeom I*, 103–6.
- 458 “Ānanda, although you have memorized the Tathagata’s secret and sublime [teachings] for a kalpa this does not compare to cultivating untainted karma for a single day.” T 19.122a.
- 459 “If one does not dwell in the two extremes of good and evil and also does not create the discursive knowledge of non-attachment, then this is called the enlightenment of a bodhisattva. If one is not attached [to anything] and also does not create the discursive knowledge of there being nothing to which one can become attached, only then can this be called the enlightenment of a buddha.” CBETA R68.1315c.
- 460 This is the highest stage of the bodhisattva path.
- 461 This is a reference to the famed Chinese lay exegete Li Tongxuan.
- 462 “The stage of buddhahood has cut off two kinds of ignorance. First, there is the ignorance of subtle forms of discursive knowledge. Second, there is the ignorance of extremely subtle forms of discursive knowledge.” CBETA R68.1315.6b.
- 463 “But to not dwell in any of the existent and non-existent dharmas, and also to not dwell in non-attachment, and also to not create the discursive knowledge of non-attachment, this is called a great teacher (Skt. *kalyāṇamitra*). Also, only one person—the Buddha—is this great teacher. There are not two people. The others are all called non-Buddhists and also called demonic discourses.” CBETA R68.1315.7b.
- 464 “The prediction (Skt. *vyākaraṇa*) of the ancient one is in the end never wrong. Today, Heze Shenhui is just such a person who established discursive knowledge as the tenet.” T 47.592c. For this “prediction,” see the vulgate edition of the *Platform Sutra*; see T 48.359c; and McRae, *The Platform Sutra of the Sixth Patriarch*, 78.
- 465 “The divine radiance is not dark and eternally sets a golden standard. Those who enter this gate shall not maintain discursive knowledge.” T 51.267a.
- 466 For the original citation, see *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*, H 4.741a; cf. Buswell, *The Korean Approach to Zen*, 263.

- 467 “What I said today was for those who follow the faith and understanding [teaching] of the perfect and sudden [tradition]. The special transmission outside the scriptures do not have these limitations.” H 4.752a; cf. Buswell, *The Korean Approach to Zen*, 296.
- 468 “The Dharma sermons that I have cited above, which are all for those who enter discursive awakening by relying on words to produce understandings, have determined that (1) the Dharma has two aspects: the karmically conditioned and unchanging; and (2) people have two gates: sudden awakening and gradual cultivation. . . . However, if one relies on words to produce understandings and do not know the road to self-transformation, although he may investigate all day long, he will only be bound by discursive knowledge. He will not yet have a moment of rest. Therefore, to help patch-robed monks today who can transcend words, enter [awakening], and suddenly lose discursive knowledge—although Guifeng does not advocate it—I have briefly cited the words and phrases used by the patriarchs and good teachers (Skt. *kalyāṇamitra*) as shortcut expedients to inspire learners. I have put [these citations] together here to make it possible for gifted practitioners of Seon investigation to know that there is a single life-road to salvation, and that’s all.” H 4.764a; cf. Buswell, *The Korean Approach to Zen*, 334.
- 469 The *Compact* was prepared to commemorate the beginning of the samadhi and prajna community at Geojosa Temple on Palgongsan Mountain in 1190, and *Excerpts* was written in 1209; see Buswell, *The Korean Approach to Zen*, 96, 262. Here, Ven. Seongcheol is using the traditional method of counting age in Korea, which counts the year of birth as age one.
- 470 Chōsen sōtokufu, ed., *Chōsen kinseki sōran* (Seoul: Asea Munhwasa, 1976), 950; cf. Patrick R. Uhlmann, trans., *Anthology of Stele Inscriptions of Eminent Korean Buddhist Monks*, Collected Works of Korean Buddhism, vol. 12 (Seoul: Jogye Order of Korean Buddhism, 2012), 370.
- 471 Scholars tend not to agree with Ven. Seongcheol on this issue. As Buswell (*The Korean Approach to Zen*, 140) points out, *Secrets on Cultivating the Mind* was probably written between 1203 and 1205 for the community at Suseonsa Temple. Kang Soon-Ae similarly suggests the possibility of its composition between 1198 and 1209; see Kang, “Moguja *Susimgyeol* ui jeosul gwa Gan’gyeong dogam eonhaebon mit hu’inbon e gwanhan seojijeok yeon’gu,” *Seojihak yeon’gu* 73 (2018), 105.
- 472 In 1413, the newly established Joseon dynasty promulgated a new law that distinguished between the primary wife and secondary wife. Sons of the latter—secondary sons—were forbidden from becoming ritual heirs and stripped of

privileges (e.g. access to office and patrimony).

- 473 “As for the faith and understanding teaching of the perfect and sudden tradition . . . [it] permits acquired understanding and thought through a road of words and road of meaning. . . . In the shortcut teaching there is no longer a road of words and road of exposition because it does not allow acquired understanding and thought.” H 4.733a; cf. Buswell, *The Korean Approach to Zen*, 240.
- 474 “The awakening that has been discussed here . . . is discursive awakening.” H 4.731c; cf. Buswell, *The Korean Approach to Zen*, 225.
- 475 “One who shatters doubts with a critical phrase and bursts out from the ground in an instant can personally experience the unobstructed *dharmadhātu*.” H 4.736a; cf. Buswell, *The Korean Approach to Zen*, 249.
- 476 See note 461 above.
- 477 “However, although the logic of this exposition is absolutely perfect and sublime, it is all a biased deliberation [performed by] a karmic consciousness with acquired understandings and thoughts. Therefore, in the Seon school’s shortcut teaching, each and every malady of discursive knowledge about the Buddha Dharma is analyzed.” H 4.732c; cf. Buswell, *The Korean Approach to Zen*, 239.
- 478 “These true discursive teachings, which are the faith and understanding teachings of the perfect and sudden tradition, are as numerous as the sands of the Ganges, but they are called dead words because they force people produce the obstacle of understanding. These teachings are also for beginning students who are not yet able to investigate the live words of the shortcut teaching. These teachings take the form of a perfect discourse that is attuned to nature so that faith and understanding do not retrogress.” H 4.733a; cf. Buswell, *The Korean Approach to Zen*, 240.
- 479 “The Seon school’s shortcut teaching, which is a separate transmission outside the scriptures, transcends all standards. Not only will students of the Teaching school find it difficult to have faith and enter into it but even those of lesser faculties and shallow comprehension in our school are perplexed and cannot know it.” H 4.735b; cf. Buswell, *The Korean Approach to Zen*, 246–47.
- 480 H 4.736b; cf. Buswell, *The Korean Approach to Zen*, 250.
- 481 H 4.737a; cf. Buswell, *The Korean Approach to Zen*, 252. As Buswell (259n49) points out, this is actually a quote from the *Dahui Pujue Chanshi yulu* 大慧普覺禪師語錄, T 47.870b.
- 482 T 25.68a.
- 483 T 25.68b.

- 484 T 25.69a.
- 485 T 22.190b–c.
- 486 T 22.967a.
- 487 T 22.491a–b.
- 488 T 24.405c–6a.
- 489 T 50.112c–13a.
- 490 T 50.302b.
- 491 T 22.190c.
- 492 T 22.967a.
- 493 T 22.491b.
- 494 T 24.406a.
- 495 This is one of the four fearlessnesses or self-confidences (Skt. *vaiśāradya*), which are a kind of super knowledge: (1) knowledge of all phenomena, (2) knowledge that all contaminants have been exhausted, (3) knowledge of all obstacles to liberation, and (4) knowledge of all the qualities that are achieved through enlightenment.
- 496 T 31.13a.
- 497 *Nirvana Sutra*, T 12.377c.
- 498 T 48.348c; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 22.
- 499 T 48.355a; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 54.
- 500 T 48.355b; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 56.
- 501 T 49.586b. Zhang Yue's (667–730) stele inscription can also be found in Yanagida Seizan, *Shoki Zenshū shisho no kenkyū* (Kyoto: Hōzōkan, 1967), 498; and in the *Quan Tang wen* 全唐文 5.231.2953a19–b1.
- 502 T 48.359c; cf. McRae, *The Platform Sutra of the Sixth Patriarch*, 79.
- 503 See T 47.836c.
- 504 This is Zichang 智常 (d.u.) who taught at Guizong Temple (歸宗寺) on Mt. Lu (廬山).
- 505 Ven. Seongcheol uses the wrong character *ryeo* 楨 here to transcribe the second character in *gwallyeoja* 關捩子 (literally, a lock mechanism, but here used allegorically to mean the *gongan*'s “critical point” of entry and resolution). The original text also has the number eighty-four and not eighty-eight.
- 506 T 51.266c.
- 507 CBETA R142.954c.
- 508 T 51.636c.
- 509 T 47.951c.
- 510 T 51.686a.
- 511 Ying'an Tanhua 應庵曇華 (1103–1163) was a student of Yuanwu Keqin.

Yingan became the dharma heir of Yuanwu's disciple Huqiu Shaolong 虎丘紹龍 (1077–1136).

- 512 Meiyang is located in Guangdong Province. Dahui, laicized for advocating armed resistance against the Jurchens, moved there in 1150 and left in 1158.
- 513 This is a translation of *zuoduan* 坐斷. Here, the term is being used as a metaphor for becoming the abbot of Guizong Temple on Jinlun peak on Mt. Lu. The term is sometimes translated, “sit firmly on,” but, as Thomas Yuho Kirchner points out, there is no basis for this translation. The proper translation is “cut off.” See Kirchner, *The Record of Linji*, 167.
- 514 T 51.679b.
- 515 See T 47.941c.
- 516 Ciming 慈明 or Shishuang Chuyuan 石霜楚圓 (986–1039) was the dharma heir of Fenyang Shanzhao.
- 517 For more on Letan Huaicheng 泐潭懷澄 (d.u.), see Juhn Ahn, “Who Has the Last Word in Chan? Secrecy, Transmission, and Reading During the Northern Song Dynasty,” *Journal of Chinese Religions* 37 (2009): 1–72.
- 518 T 51.506a.
- 519 Yunfeng Wen Yue 雲峰文悅 (998–1062) was the dharma heir of Fenyang Shanzhao's disciple Dayu Shouzhi 大愚守芝 (d.u.).
- 520 T 51.650a.
- 521 T 47.922b.
- 522 The master here is Wuzu Fayān.
- 523 T 47.655c.
- 524 T 47.753a.
- 525 T 47.876a.
- 526 T 47.887c.
- 527 The three mysteries and the three essentials appear in Linji's recorded sayings; see *Zhenzhou Linji Huizhao Chanshi yulu* 鎮州臨濟慧照禪師語錄, T 47.497a15–20; for an English translation, see Burton Watson, trans., *The Zen Teachings of Master Lin-chi* (New York: Columbia University Press, 1999), 19.
- 528 The expression “tapping and singing” is most likely a reference to the *Baojing sanmei ge* 寶鏡三昧歌, T 47.515a26 or T 47.526a6 and *Gangyao song* 綱要頌, T 47.515c27. See also the *Linjian lu*, CBETA R148.599b18; *Rentian yanmu*, T48.321a25–26 and T 48.319b13; Juefan's *Zhizheng zhuan* 智證傳, CBETA R111.224b17; *Chanlin sengbao zhuan*, CBETA R137.444a2; and *Xu guzunsu yuyao*, CBETA R118.895a17. Dayu Shouzhi, however, linked “tapping and singing” to the Weiyang house; see *Chanlin sengbao zhuan*, CBETA R137.509a1–5.
- 529 CBETA R120.848a.

- 530 CBETA R120.848b.
- 531 CBETA R120.722a.
- 532 CBETA B25.145.797a.
- 533 CBETA B25.145.797b–98a.
- 534 This is Tianru Weize 天如惟則 (1286–1354)
- 535 CBETA R122.963a.
- 536 T 47.497a; cf. Kirchner, *The Record of Linji*, 148.
- 537 This is Yongjia Xuanjue 永嘉玄覺 (665–713)
- 538 T 47.598c.
- 539 T 47.957b.
- 540 CBETA R120.183a.
- 541 T 48.177a.
- 542 T 48.841c.
- 543 For “cut off,” see note 513 above.
- 544 T 48.848c.
- 545 Turning words (Kr. *jeoneo* [Ch. *zhuanyu*]) are an important concept in Seon. It usually refers to a reply that defies convention and common sense in a rhetorical way that many would easily identify with Seon. In doing so, a turning phrase is believed to quite literally turn the situation around and, in some cases, place the burden of producing a (better) reply on the one who initiated the Seon encounter; see Koga and Iriya, *Zengo jiten*, 16 (cf. 329).
- 546 The four discernments are traditionally attributed to Linji, but the term itself does not appear in his recorded sayings; for instance, see the *Linjian lu*, CBETA R148.643b14–15 and *Rentian yanmu*, T 48.300b6–23. The term seems to have been first used to describe Linji’s reply to his disciple Kefu’s 剋符 (d.u.) questions about a set of phrases in the tenth century. Xinghua Zunjiang’s disciple Nanyuan Huiyong 南院慧顓 (860–ca. 930), for instance, is said to have asked his disciple Fengxue about the same set of phrases, which Nanyuan specifically calls “the saying of the four discernments” (*sizhong liaojianyu* 四種料簡語); see the latter’s recorded sayings in the *Guzunsu yulu*, CBETA R118.241b7–14. Not surprisingly, Xuefeng’s student Shoushan Shengnian was also asked to offer his own take on the four discernments; see the latter’s recorded sayings in the *Guzunsu yulu* (CBETA R118.253a12–17). Linji and Kefu’s dialogue can be found in the *Jingde chuandeng lu*, T 51.295c26–296a3) and the vulgate edition of Linji’s recorded sayings; see the *Zhenzhou Linji Huizhao chanshi yulu* (T 47.497a22–29); for an English translation, see Watson, *The Zen Teachings of Master Lin-chi*, 21–22.

But it does not seem to be the case that the notion of the four discernments

was the exclusive intellectual property of the Linji lineage. Several references to the four discernments are made in Yongming Yanshou's *Zongjing lu* and they refer not to Linji's teachings but to various sets of phrases that, as a whole, seem to function as a form of tetralemma; for instance, see T 48.534b1–7, 631c6–11, 736b17–22, 830b8–15 etc. Cf. the *Mohe zhiguan* 摩訶止觀, T 46.85b8–21.

547 T 47.842c.

548 CBETA R122.489b.

549 CBETA R122.536b.

550 CBETA R122.561a.

551 CBETA R111.231b.

552 Ven. Seongcheol left the part of the sentence in brackets here untranslated.

553 In place of “complete” (圓)—the original wording of the text—Ven. Seongcheol uses “real” (正) here.

554 Fushan Fayuan 浮山法遠 (991–1067) studied under various Chan masters and later became the dharma heir of Shexian Guisheng of the Linji lineage. Fushan transmitted the Caodong lineage that he held in trust for his teacher Dayang Jingxuan to his own student Touzi Yiqing.

555 T 48.180a. Ven. Seongcheol rearranged the order of the original text here. This line about Fushan appears at the beginning, not the end, of Yuanwu's commentary on the case.

556 CBETA R122.554b.

557 References to the three phrases or three propositions (Kr. *samgu* [Ch. *sanju*] 三句) abound in Chan literature and many Chan masters seem to have devised their own three phrases or propositions for the purpose of instructing their students. The three phrases or propositions are often associated, for instance, with Linji Yixuan and Yunmen Wenyan. The earliest references to the three propositions can be found in the *Patriarchs' Hall Anthology* (祖堂集). In Yaoshan Weiyao's 藥山惟儼 (745–828) entry in fascicle four of the *Patriarchs' Hall Anthology* we find, for instance, a reference to the three propositions of Baizhang Huaihai 百丈懷海 (749–814) (*Zutang ji* 1/171/5 & 1/177/7). For more information, see Ahn, *Gongan Collections I*, 67.

558 T 48.154c. Ven. Seongcheol cites case 50 here, but in the vulgate edition found in the Taisho canon this exchange is case 14.

559 This is one of the four famous shouts of Linji; see Ahn, *Gongan Collections I*, 589. The jeweled or adamant sword of the Vajra King refers to the sword of wisdom that cuts off delusion; see Kirchner, *The Record of Linji*, 308.

560 This is also one of the four famous shouts of Linji. A lion crouching on the

ground refers to someone with talent and understanding, that is, an adept; for instance, see *Recorded Sayings of Yunmen*, T 47.552c28 – 29.

561 This is also one of the four famous shouts of Linji.

562 This is also one of the four famous shouts of Linji. A search pole (Ch. *tan'gan* 探竿) and shadow grass (Ch. *yingcao* 影草) are both traditional tools used for fishing. A pelican's feather, tied to the end of a pole, was placed in a river or lake to draw fish. A blade of grass was set afloat as bait. In Seon (Ch. Chan, Jp. Zen) literature, both are best understood as "bait." See Zengaku daijiten hensanjo of Komazawa University, ed., *Shinpan Zengaku daijiten* 新版 禅学大辞典 (Tokyo: Taishūkan shoten, 1985), 835.

563 CBETA R120.707b.

564 Ven Seongcheol leaves out parts of the original text: the fruit of stream-enterer (Skt. *śrotāpanna*), once-returner (Skt. *sakṛdāgāmin*), non-returner (Skt. *Anāgāmin*), and worthy one (Skt. *arhat*), *pratyekabuddha*, or the various stages of bodhisattvahood up to and including tenth stage.

565 This is the suffering experienced in three different hells: suffering of knives, suffering of blood, and suffering of fire.

566 The four deportments are walking, standing, sitting, and lying down.

567 T 19.132b.

568 This is not in the original text.

569 This is not in the original text.

570 This is not in the original text.

571 CBETA R110.878a; cf. Ben Brose, "Disorienting Medicine: Fayen Wenyi's *Ten Admonishments for the Lineage*," *Journal of Chinese Buddhist Studies* 28 (2015): 170 – 71.

572 See [19–1] above.

573 T 47.863c.

574 T 48.267b.

575 CBETA B25.145.801b.

576 CBETA B25.145.814b.

577 CBETA R122.724b.

578 See T 48.1108c.

579 T 47.939a.

580 T 9.465c.

581 T 17.916b.

582 See T 48.1078a.

583 See T 50.365a.

584 T 51.634a. See also *Recorded Sayings of Yuanwu*, T 47.775a.

- 585** See [1–8].
- 586** CBETA R120.732a.
- 587** CBETA R120.754a.
- 588** CBETA R120.721a.
- 589** CBETA R120.750b.
- 590** CBETA R120.759a.
- 591** CBETA R120.736a.
- 592** See T 48.1063c.

Bibliography

- Ahn, Juhn, trans. *Gongan Collections I*. Collected Works of Korean Buddhism, vol. 7–1. Seoul: Jogye Order of Korean Buddhism, 2012.
- . “Who Has the Last Word in Chan? Secrecy, Transmission, and Reading During the Northern Song Dynasty.” *Journal of Chinese Religions* 37 (2009): 1–72.
- Blofeld, John. *The Zen Teachings of Huang Po: On the Transmission of Mind*. New York: Grove Press, 1958.
- Brose, Ben. “Disorienting Medicine: Fayen Wenyi’s Ten Admonishments for the Lineage.” *Journal of Chinese Buddhist Studies* 28 (2015): 153–88.
- Broughton, Jeffrey L. *The Letters of Chan Master Dahui Pujue*. New York: Oxford University Press, 2017.
- Broughton, Jeffrey L. and Elise Yoko Watanabe, trans. *The Chan Whip Anthology: A Companion to Zen Practice*. New York: Oxford University Press, 2015.
- Buswell, Robert E. Jr. *The Formation of Ch’an Ideology in China and Korea: The “Vajrasamādhi-Sūtra,” a Buddhist Apocryphon*. Princeton: Princeton University Press, 1989.
- , trans. *The Korean Approach to Zen: The Collected Works of Chinul*. Honolulu: University of Hawai‘i Press, 1983.
- , trans. *Numinous Awareness is Never Dark: The Korean Buddhist Master Chinul’s Excerpts on Zen Practice*. Honolulu: University of Hawai‘i Press, 2016.
- . “Pojo Chinul and the Sudden-Gradual Issue: Kanhwa Sŏn and Korean Buddhist Soteriology.” *Bulgyo hakbo* 66 (2013): 167–89.
- Chen, Jinhua. *Philosopher, Practitioner, Politician: The Many Lives of Fazang (643–712)*. Leiden: Brill, 2007.
- Cho, Myungje, Bernard Senécal, and Seo Myeonggwon. “Japanese

- Buddhist modernism and the Thought of Sŏn Master Toeong Seongcheol.” *Journal of Korean Religions* 12, no. 1 (2021): 39–71.
- Chōsen sōtokufu, ed. *Chōsen kinseki sōran*. Seoul: Asea Munhwasa, 1976.
- Cleary, Thomas, and J. C. Cleary, trans. *Blue Cliff Record*. Boston: Shambala, 1992.
- Collins, Steven. *Nirvana: Concept, Imagery, Narrative*. Cambridge: Cambridge University Press, 1982.
- Foulk, T. Griffith. “The Form and Function of Koan Literature: A Historical Overview.” In *The Kōan: Texts and Contexts in Zen Buddhism*, edited by Steven Heine and Dale S. Wright, 15–45. Honolulu: University of Hawai‘i Press, 2000.
- . “Sung Controversies Concerning the ‘Separate Transmission’ of Ch’an.” In *Buddhism in the Sung*, edited by Peter N. Gregory and Daniel A. Getz, 220–94. Honolulu: University of Hawai‘i Press, 1999.
- Gregory, Peter N. “Sudden Enlightenment Followed by Gradual Cultivation: Tsung-mi’s Analysis of Mind.” In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 279–320. Honolulu: University of Hawai‘i Press, 1987.
- Hakeda, Yoshito S., trans. *The Awakening of Faith*. New York: Columbia University Press, 1967.
- Heller, Natasha. *Illusory Abiding: The Cultural Construction of the Chan Monk Zhongfeng Mingben*. Cambridge: Harvard University Asia Center, 2014.
- Ichimura, Shohei. *The Baizhang Zen Monastic Regulations*. Berkeley: Numata Center for Buddhist Translation and Research, 2006.
- Iriya Yoshitaka, Mizoguchi Yūzo, Sueki Fumihiko, and Itō Fumio, trans. *Hekiganroku*. Vol. 3. Tokyo: Iwanami shoten, 1996.
- Jeong Jaeil. “Geun-hyeondae Han’guk Seonjong gyodan eseo jejeongdoen cheonggyu e gwanhan gochal.” *Daegak sasang* 10 (2007): 193–240.
- Jo Giryong. “Haein chongnim gyeolseong ui baegyeong gwa hyeonjaejeok uiui.” *Seonhak* 48 (2017): 123–59.
- Jorgensen, John, et al., trans. *Treatise on Awakening Mahāyāna Faith*.

- New York: Oxford University Press, 2019.
- Kang Incheol. "Haebang hu Bulgyo wa gukga: 1945–1960 (bigu-daecheo galdeung eul jungsimeuro)." *Sahoe wa yeoksa* 57 (2000): 79–114.
- Kang Soon-Ae. "Moguja *Susimgyeol* ui jeosul gwa Gan'gyeong dogam eonhaebon mit hu'inbon e gwanhan seojijeok yeon'gu." *Seojihak yeon'gu* 73 (2018): 99–129.
- Keenan, John P., trans. *The Scripture on the Explication of Underlying Meaning*. Berkeley: Numata Center for Buddhist Translation and Research, 2000.
- Kim Gwangsik. "Gaya chongnim ui seollip gwa unyeong." In *Jogyejong chongnim ui yeoksa wa munhwa*, edited by Daehan Bulgyo Jogyejong gyo-yugwon bulhak Yeon'guso, 69–117. Seoul: Jogyejong chulpansa, 2009.
- _____. *Geun-hyeondae Bulgyo ui jaejomyeong*. Seoul: Minjoksa, 2000.
- _____. *Han'guk geundae Bulgyo sa yeon'gu*. Seoul: Minjoksa, 1996.
- Kim, Seong-Uk. "Korean Sŏn Buddhism in the 19th Century: Paekp'a, Ch'ŏui and Buddhist-Confucian Interaction at the End of the Chosŏn Dynasty." PhD diss., University of California Los Angeles, 2013.
- Kim Yeongsu. "Jogye Seonjong e daehayeo." *Jindan hakbo* (1938).
- _____. "Ogyo yangjong e daehayeo." *Jindan hakbo* (1937).
- Kirchner, Thomas Yūhō. *Entangling Vines*. Boston: Wisdom, 2013.
- _____, ed. *The Record of Linji*. Honolulu: University of Hawai'i Press, 2009.
- Koga Hidehiko and Iriya Yoshitaka. *Zengo jiten*. Kyoto: Shibunkaku, 1991.
- Levering, Miriam. "Was There Religious Autobiography in China Before the Thirteenth Century?" *Journal of Chinese Religions* (2002): 97–122.
- Lusthaus, Dan. *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng wei-shi lun*. London and New York: RoutledgeCurzon, 2002.
- McBride, Richard D., II, ed. *Hwaeom I: The Mainstream Tradition*. Collected Works of Korean Buddhism, vol. 4. Seoul: Jogye Order of Korean Buddhism, 2012.

- McGuire, Beverly Foulks. *Living Karma: The Religious Practices of Ouyi Zhixu*. New York: Columbia University Press, 2014.
- McRae, John R., trans. *The Platform Sutra of the Sixth Patriarch, Translated from the Chinese of Zongbao*. Berkeley: Numata Center for Buddhist Translation and Research, 2000.
- _____. "Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 227–78. Honolulu: University of Hawai'i Press, 1987.
- _____. *Zen Evangelist: Shenhui, Sudden Enlightenment, and the Southern School of Chan Buddhism*. Honolulu: University of Hawai'i Press, 2023.
- Nakamura Hajime. *Bukkyōgo daijiten*. Tokyo: Tōkyō shoseki, 1975.
- Senécal, Bernard. "The Philosophy of Sŏn Master T'oeong Sŏngch'ŏl (1912–1993)." *Journal of Korean Religions* 7, no. 1 (2016): 93–132.
- Seo Sujeong. "Haeinsa Baengnyeongam bulseo ui jeollae wa geu teukjing." *Seojihak yeon'gu* 81, no. 3 (2020): 157–90.
- Sueki Fumihiko, trans. *Gendaigoyaku Hekiganroku*. 3 vols. Tokyo: Iwanami shoten, 2001–2003.
- Swanson, Paul L. *Clear Serenity, Quiet Insight: T'ien-t'ai Chih-i's Mo-ho chih-kuan*. Honolulu: University of Hawai'i Press, 2018.
- Uhlmann, Patrick R., trans. *Anthology of Stele Inscriptions of Eminent Korean Buddhist Monks*. Collected Works of Korean Buddhism, vol. 12. Seoul: Jogye Order of Korean Buddhism, 2012.
- Vorenkamp, Dirck, trans. *An English Translation of Fa-tsang's Commentary on the Awakening of Faith*. Studies in Asian Thought and Religion, vol. 28. Lewiston, NY: E. Mellen Press, 2004.
- Wang Shumin. *Zhuangzi jiaodian* 1. Beijing: Zhonghua shuju, 2002.
- Watson, Burton, trans. *The Zen Teachings of Master Lin-chi*. New York: Columbia University Press, 1999.
- Welter, Albert. *Yongming Yanshou's Conception of Chan in the Zongjing lu*. New York: Oxford University Press, 2011.
- Wontack. *Seongcheol Seunim haengjang*. Seoul: Geulssi midio, 2012.
- Wu, Jiang. *Enlightenment in Dispute: The Reinvention of Chan Buddhism*

- in Seventeenth-Century China*. New York: Oxford University Press, 2008.
- Yanagida Seizan. *Shoki Zenshū shisho no kenkyū*. Kyoto: Hōzōkan, 1967.
- Yi Dongha. “Haebang hu Han’guk Bulgyo chongnim gwa gyeolsa ui teukjing bigyo yeon’gu: haebang gonggan gi chongnim gwa gyeolsa reul jungsimeuro.” *Dong Asia Bulgyo munhwa* 44 (2020): 441–67.
- Yi Jaeyeol. “Jogyejong jeondeungbo byeong gaejong gyoji” (1942).
- . “Jogyejongtong gwa geu iseol e daehan gochal” (Paper presented at the national academic conference organized by Han’guk Bulgyo hakhoe, 1976).
- . “Jogyejong wollyu geup jeondeungsa ji geunbonjeok yeon’gu” (1942).
- . “Han’guk Bulgyo Seon’Gyo yangjongsu: eotteoke yeon’gu hal geosin’ga.” *Bosi* (March to August, 1968).
- . “Ogyo yangjong gwa Jogyejongtong e gwanhan gochal: Jogyejongjo Bojopa ui Imjeseon yutonggo.” *Bulgyo sasang* 1 (1973).
- Yi Jongik. *Jogyejong hak gaeron: Jogyejong gyemongseo*. Seoul: Dongguk daehakgyo, 1973.
- . *Jogyejong jungheungnon: Minjok munhwa jungheungnon*. Seoul: Boryeon’gak, 1976.
- . *Jogyejong sa*. Seoul: Dongguk daehakgyo, 1975.
- Yu, Chünfang. *The Renewal of Buddhism in China: Zhuhong and the Late Ming Synthesis*. New York: Columbia University Press, 2021.
- Zengaku daijiten hensanjo of Komazawa University, ed. *Shinpan Zengaku daijiten* 新版 禅学大辞典. Tokyo: Taishūkan shoten, 1985.

Index

A

ādāna 69, 73
ādāna consciousness 73-75, 208
ālaya 69, 73, 76, 208
ālaya consciousness 23, 40, 42, 46, 69,
72, 74, 76, 79, 98, 114, 118, 127,
128, 144, 148, 182, 189-192, 194,
198-200, 202, 208, 215, 224, 225,
243, 271-274, 278, 340
Ānanda 287, 302-307
Aśvaghōṣa 32, 38, 214, 231, 274
Avataṃsaka 158
Avataṃsaka-sūtra 42, 68, 76, 83, 99,
171, 229, 261, 268, 271, 326, 337,
339
awakening 56, 57, 102, 103, 227, 236,
254, 286, 291
Awakening of Faith (大乘起信論) 27,
32, 37, 38, 40, 41, 45, 47, 66, 67,
70, 98, 109, 216, 231, 234, 261,
264, 273, 274, 276, 277, 344, 346,
347

B

Baegyangsa Monastery 2
Baekpa Geungseon 白坡巨璇 (1767-
1852) 324, 327
Baiyun Shouduan 白雲守端 (1025-

1072) 180

Baizhang Huaihai 百丈懷海 (720-814)
7, 25, 106, 108, 182, 227, 251, 314,
319, 320, 343, 360, 372

bangiang 10

Blue Cliff Record 190, 195, 201

Bodhidharma 49, 53, 108, 109, 181,
195, 209, 242, 243, 245-250, 256-
258, 307

Bojo Jinul 普照知訥 (1158-1210) 8,
10, 12, 25, 37, 41, 58, 59, 230, 231,
238, 241, 243, 248, 257, 258, 282,
288, 291, 292, 294-301, 327, 343,
344, 362

Bojo simseo 11

Bongamsa Monastery 3-7, 11, 12

Boshan Wuyi 152, 153, 255, 257

Buddhism Reform Alliance (Bulgyo
hyeoksin chongyeonmaeng) 2

C

Caodong 255, 319-321, 326, 327

Central chongnim (Jungang
chongnim) 3

cessation of consciousness (Skt.
nirodhasamāpatti) 47, 170, 174, 184

Cheonchaek 天頤 353

Cheongdam 2

Cheongheo 258

Chijue Daochong 癡絕道冲 (1169–1250) 111

chongnim 1-3, 18

Ciming 慈明 316, 370

consciousness 73

critical phrase (*hwadu*) 60, 64, 77, 99, 154, 158, 186, 191

critical phrase “no” (無字話頭) 30

D

Dagui Muzhe 大滄慕哲 (d. 1095) 359

Dahui Zonggao 大慧宗杲 (1088–1163) 162-164, 166-170, 172, 185, 186, 227, 228, 254, 311, 312, 314-317, 320, 357

Danxia Zichun 丹霞子淳 (1064–1117) 354

dead words 298

Deoksung chongnim 3

Deshan Xuanjian 德山宣鑑 (782–865) 132, 141, 142, 326, 327

Dharmapāla (530–561) 278

Diamond Sutra 9

discursive (解) 15, 237

discursive awakening (*hae'o* 解悟) 15, 55-58, 103, 127, 150, 229-231, 236-238, 240, 243, 244, 252-254, 256, 257, 260, 286, 287, 298

Dobong (1873–1949) 2

Dongshan Liangjie 283, 325, 328, 329

Dongshan Shouchu 洞山守初 (910–990) 200, 202, 327

Doui 道義 (d. 825) 9

E

Essential Teachings on the Transmission of the Mind (傳心法要) 126

Excerpts from the Dharma Collection and Special Practice Record with Personal Notes (法集別行錄節要並入私記) 25, 255, 257, 292-294, 296, 300, 343, 363, 366, 367

experiential (證) 237

experiential awakening (*jeung'o* 證悟) 15, 16, 55-58, 98, 102, 103, 119, 127, 150, 227, 230, 236, 243, 254, 257, 260, 287, 291, 298

experiential knowledge (證知) 55

F

Faxiang school (法相宗) 71, 73

Fayan Wenyi 法眼文益 (885–958) 319-321, 327, 333, 346, 373

Fazang 法藏 344

Fenzhou Wuyue 汾州無業 (760–821) 41, 42, 86, 351

Fodeng Shouxun 佛燈守珣 (1079–1134) 233

Foguo Keqin 佛果克勤 (1063–1135) 164, 232, 233

Fojian Huiqin 佛鑑慧懃 (1059–1117) 163-164, 232

four characteristics (四相) 346

four discernments (四料揀) 324, 371

Foyan Qingyuan 佛眼清遠 (1067–1120) 163, 232, 314, 362

Foyin Liaoyuan 佛印了元 (1032–1098) 281, 336

Fushan Fayuan 328

G

Gaofeng Yuanmiao 高峰原妙 (1238–1295) 189, 190

Gaya chongnim 2, 3, 7, 18

Gobul chongnim 2, 3, 7

great death 145, 147, 192, 202

great mirror-like wisdom (大圓鏡智) 203, 204, 350

great perfect mirror-like wisdom 199, 200, 226, 362

Guanding 灌頂 (561–632) 87

Guifeng Zongmi 圭峰宗密 (780–841) 15, 25, 155–157, 179, 230, 231, 236, 239, 242, 243, 247–251, 256, 257, 288, 290, 292–296, 300, 343, 367

Guishan Lingyou 爲山靈祐 (771–853) 109, 198, 202, 205, 319–321, 360

Gyomuwon 1

H

Haein chongnim 3, 10

Haeinsa Monastery 2

Hanshan Deqing 憨山德清 (1546–1623) 69, 204, 205, 278

Heze Shenhui 荷澤神會 (670–762) 15, 257, 282, 290, 292, 294, 343

Hongren 弘忍 (601–674) 49, 245, 307, 309

Hongzhi Zhengjue 宏智正覺 (1091–1157) 192, 354

Huangbo Xiyun 黃檗希運 (d. 850) 24, 105, 106, 108, 126, 133, 182, 227, 247–249, 313, 319, 343, 345

Huanglong Huinan 黃龍慧南 (1002–1069) 163, 180, 228, 314, 316, 346

Huiké 108

Huineng 惠能 49, 58, 152, 307, 309

Huitang Zuxin 晦堂祖心 (1025–1100) 228, 315, 338, 346

Huqiu Shaolong 虎丘紹龍 (1077–1136) 316, 370

I

icchantikas 61, 62, 331

investing intent(參意) 300

J

Jian Zongxin 及庵宗信 175

Jiaozhong Miguang 教忠彌光 (d. 1155) 227

Jogyesa Monastery 1, 3

K

Kāśyapa 287, 303, 305, 306

kliṣṭamanas 69, 70

koan 31

L

Lankāvatāra-sūtra 33, 34, 36, 69, 104,

201, 278
 last word (末後句) 195, 215
 Li Tongxuan 李通玄 (635–730) 267,
 273, 274, 365
 Lingyuan Weiqing 靈源惟清 (d. 1117)
 163, 314
 Linji Yixuan 臨濟義玄 (d. 866) vi, 13,
 14, 36, 111, 133, 141, 142, 175,
 232, 312, 316, 319–321, 323–329,
 340
Lotus Sutra 92, 283

M

Mahākāśyapa 302, 305
 Maitreya 271
 Man'gong (1871–1946) 2
 Manam (1875–1957) 2
 Mañjuśrī 93, 94, 100
 Mazu Daoyi 馬祖道一 (709–788) 9,
 24, 25, 103, 104, 106, 108, 112–
 114, 123, 128, 136, 160, 180, 184,
 239, 243, 250, 251, 313, 319, 320,
 343, 351, 355, 356
 Mian Xianjie 密庵咸傑 (1118–1186)
 111
 mirror 35
 mirror-like wisdom 201, 202, 204,
 206

N

Nāgārjuna 36, 275, 305
 Namjeon (1868–1936) 2
 Nan 36

Nanquan Puyuan 南泉普願 (748–834)
 142, 356
 Nanyuan Huiyong 南院慧顒 (860–ca.
 930) 109, 371
 Nanyue 152, 153
 Naong Hyegeun 懶翁惠勤 (1320–
 1376) 176, 177
 nirvana 88, 96
Nirvana Sutra 10, 45, 47–48, 61–66,
 79–83, 85–96, 98–101, 215, 261,
 264, 273, 274
 Niutou Farong 牛頭法融 (594–657)
 246–249, 256, 363
 no mind (無心) 33, 34, 41, 46, 76,
 124, 129, 134, 140, 143, 145, 146,
 160, 219, 226, 271
 no thought (無念) 40, 118, 121, 122,
 124, 129, 134, 226, 256

O

ogācārabbhūmi-sāstra 44
 Ouyi Zhixu 藕益智旭 (1599–1655)
 211

P

Pagyesa Monastery 9
 patriarch *chan* 59, 86, 106–112
 Patriarch Jin-gwi 110
 Patriarch Jin-gwi theory (真歸祖師說)
 107, 108, 110
 people 165
*Perfect and Sudden Attainment of
 Buddhahood* 297, 298, 300

Perfect Enlightenment Sutra 337
Platform Sutra 9, 48, 66, 67, 103, 117,
 119, 121, 122, 152, 160, 206, 215,
 245, 308, 309
 post-awakening cultivation 151, 153
 post-awakening practice 237
 post-awakening protection 141, 144,
 145, 151, 156, 157
 post-awakening work (悟後行履) 131,
 146
 protecting no mind (保任無心) 132,
 238
 protection (保任) 134, 135, 139, 141

Q

Qingliang Chengguan 清涼澄觀
 (738–839) 257, 265, 277, 285, 286,
 348, 361, 362

R

realization of the truth that all dharmas
 are unborn (無生法忍) 103, 242
Record of the Treasures of the Seon School
 (禪門寶藏錄) 110
Resolving Doubts About Observing the
Critical Phrase (Ganhwa gyeoruiron
 看話決疑論) 13, 297–300
 retreat society (*gyeolsa*) 3, 4

S

sages 229

Samdhinirmocana-sūtra (解心密經) 71,
 73, 74, 278
Secrets on Cultivating the Mind (修心訣)
 11, 37, 72, 241, 243, 257, 295, 296,
 299, 301
 Seongwol (1866–1943) 2
 Seonhagwon Monastery 2, 7
 Seoong (1912–2003) 3
 Seosan Hyjeong (1520–1604) 301,
 355
 Shishuang Chuyuan 石霜楚圓 (986–
 1039) 180, 245, 307, 309, 310, 370
 Shitou 319
 Shiwu Qingong 石屋清拱 (1272–
 1352) 175, 357
 Sixth Patriarch 75, 105, 117, 119, 120,
 152, 153, 201, 204, 207, 209, 210,
 217, 230, 244–246, 249, 257, 290–
 292, 308–310
Song of Awakening to the Way
 (*Zhengdaoge*) 9
Source Mirror Record 27, 33–36, 40,
 47, 49–54, 117, 118, 157, 173, 212,
 215, 219, 231, 244, 264, 273–275,
 285, 345–348, 354
Straight Talk on the True Mind (Jinsim
jikseol) 11
Śūraṅgama-sūtra 170, 201, 208, 287,
 331, 360

T

Taego Bou 太古普雨 (1301–1383) 8, 9,
 13, 14, 175, 177
 Taegosa Monastery 1
 tathagata *chan* 103–112, 126, 242

tathagata *seon* (Ch. *chan*) 243
 Temple Law (1911) 1
 ten abidings 86, 87, 211, 259, 260,
 263, 266, 268, 269, 275, 347
 ten faiths (十信) 40, 41, 58, 211, 230-
 232, 235, 243, 250, 254, 256, 257,
 260, 269, 275, 297, 347, 361
 ten sages 54-57, 59, 230, 244, 246,
 260, 273, 274, 279
The Record of Linji 345
 three bodies (Skt. *trikāya*) 350
 three degrees of worthies 58, 59, 92,
 100
 three subtle characteristics of the mind
 344
 three worthies (三賢) 40, 54-57, 86,
 87, 229, 230, 244, 246, 260, 269,
 273, 274, 279, 288, 347, 348
 Tianru Weize 天如惟則 (1286-1354)
 322, 371
 Tiantai Zhiyi 天台智顗 (538-597) 11,
 93, 260, 265, 268, 274, 288, 352
 Tiantong Zhengjue 112
 Tongxuan 268, 277, 279
 Touzi 192

U

Uisang 義湘 (625-702) 52, 286

W

Weishan Lingyou 瀋山靈祐 (771-853)
 360
 wild fox 303

Wonhyo 元曉 (617-686) 27, 32, 40,
 41, 70, 277-279, 301, 344
 Wonmyo 圓廟 (1163-1245) 353
*Words of Admonition for Investigating
 Chan* (參禪警語) 152
 writings 139
 Wuzhun Shifan 無準師範 (1177-1249)
 188, 358
 Wuzu Fayen 五祖法演 (1024-1104)
 163, 165, 180, 181, 186, 190, 228,
 232, 314, 315, 317, 338, 340

X

Xiangyan Zhixian 香巖智閑 (d. 898)
 107, 109, 111, 112, 353
 Xianshou Fazang 賢首法藏 (643-712)
 27, 32, 40, 41, 70, 260, 262, 273,
 277-279, 344
 Xitang Zhizang 西堂智藏 (738-817) 9
 Xuansha Shibei 玄沙師備 (835-908)
 111, 112, 161, 162, 319, 325, 354
 Xuean Zuqin 雪巖祖欽 (1216-1287)
 175
 Xuefeng Yicun 161, 354
 Xueyan Zuqin 雪巖祖欽 (1215-1287)
 189, 358
 Xutang Zhiyu 虛堂智愚 (1185-1269)
 111, 354

Y

Yanghsan 111
 Yangqi Fanghui 楊岐方會 (992-1049)
 180, 227, 314, 315

- Yangshan Huiji 仰山慧寂 (803–887)
107, 109, 112, 198, 360
- Yantou Quanhua 巖頭全豁 (828–887)
34, 119, 130, 360
- Yeongchuk chongnim 3
- Yingan Tanhua 應庵曇華 (1103–1163)
111, 315, 354, 369
- Yogācārabhūmi-sāstra* 45, 47, 48, 271,
275
- Yongjia Xuanjue 永嘉玄覺 (665–713)
348, 371
- Yongming Yanshou 永明延壽 (904–
975) 34, 36, 37, 53, 157, 231, 245,
275
- Yuantou Quanhua 岩頭全豁 (828–
887) 355
- Yuanwu Keqin 107, 108, 135–137,
139, 164, 165, 167–169, 172, 181,
183, 185–187, 228, 312, 317, 338,
357, 369
- Yunfeng Wen Yue 316
- Yunju Daoying 雲居道膺 (d. 902) 130,
355
- Yunmen Wenyan 雲門文偃 (864–949)
42, 86, 200, 214, 319–321, 324–
327, 329, 351, 358, 359, 372
- Yunqi Zhuhong 雲棲株宏 (1535–
1615) 361
- Zhenjing Kewen 真淨克文 (1025–
1102) 163, 180, 181, 357
- Zhongfeng Mingben 中峰明本 (1263–
1323) 107, 111, 241, 242, 251, 254,
322
- Zibo Zhenke 紫柏真可 (1543–1603)
361

Z

- Zhantang Wenzhun 湛堂文準 (1061–
1115) 162, 163, 167, 169, 357
- Zhaoqing Wendeng 招慶文登 (884–
972) 195, 360
- Zhaozhou 141, 192, 327

Contributors

Translator

Juhn Y. Ahn is Associate Professor of Buddhist and Korean Studies at the University of Michigan and the author of *Buddhas and Ancestors: Religion and Wealth in Fourteenth-Century Korea* (University of Washington Press, 2018), *Transgression in Korea: Beyond Resistance and Control* (University of Michigan Press, 2018), and *Gongan Collections I, Collected Works of Korean Buddhism*, vol. 7-1 (Jogye Order of Korean Buddhism, 2012). His current research focuses on the economic history of Korea during the Goryeo period (918-1392), reading practices in Song-dynasty (960-1279) Chan Buddhism, and the cultural history of weather and wealth during the Joseon period (1392-1910) in Korea.

Editorial Consultant

Matty Wegehaupt is a Wisconsin native, currently lecturing at Lawrence University in Appleton, Wisconsin, teaching East Asian history and culture. His academic training began in the public schools of Menomonee Falls, Wisconsin, and continued at the United States Air Force Academy and the Universities of Wisconsin (BA), California (MA), and Michigan, where his PhD work focused on Korea's modernization under colonialism and cultural resistance to fascism and imperialism. His translations include Beopjeong's *May All Beings Be Happy* (Seoul: The Good Life, 2006), Hyecho's *Memoirs of a Pilgrimage to the Five Indian Kingdoms in Korean Buddhist Culture: Accounts of a Pilgrimage, Monuments, and Eminent Monks* (Seoul: Jogye Order of Korean Buddhism, 2012), and a chapter on Hyecho's memoirs in the forthcoming *Korean Buddhist Reader* (tentative title).

**The Committee Organization
of the Publication Project
of the *Selected Works of Korean Buddhism***

Publication Committee

President

Ven. Jinwoo, President of the Jogye Order of Korean Buddhism

Members

Ven. Seonghwa, Director, Department of Planning, Headquarters,
Jogye Order of Korean Buddhism

Ven. Jiwoo, Director, Department of Education, Bureau of Education,
Jogye Order of Korean Buddhism

Ven. Misan, Director, KAIST Center for Contemplative Science

Ven. Jagwang, Director, Academy of Buddhist Studies, Dongguk
University

Kim Jong-Wook, Professor, Department of Buddhist Studies, Dongguk
University

Management Group

Director

Ven. Jiwoo, Director, Department of Education, Bureau of Education,
Jogye Order of Korean Buddhism

Members

Ven. Deoklim, Director, Research Institute for Buddhist Studies,
Bureau of Education, Jogye Order of Korean Buddhism

Kim Jong-Wook, Professor, Department of Buddhist Studies, Dongguk
University

Kwon Daesik, Deputy Director, Department of Education, Bureau of
Education, Jogye Order of Korean Buddhism

Kim Yonggu, Deputy Director, Department of Planning, Headquarters,
Jogye Order of Korean Buddhism

Editorial Coordinator

Kim Ryunseon, Researcher, Publication Committee of the *Selected
Works of Korean Buddhism* in Jogye Order of Korean Buddhism

Editorial Board

Series Editor and Chair of the Editorial Board

Kim Jong-Wook, Professor, Department of Buddhist Studies, Dongguk University

Members

Ven. Deoklim, Director, Institute of Buddhist Studies, Bureau of Education, Jogye Order of Korean Buddhism

Kim Yongtae, Associate Professor, Academy of Buddhist Studies, Dongguk University

Kim Jongjin, Associate Professor, Academy of Buddhist Studies, Dongguk University

Park Inn-Suk, Assistant Professor, Academy of Buddhist Studies, Dongguk University

Lee Sumi, Assistant Professor, Department of Philosophy, Duksung Women's University

Park Sungsu, Team Leader, Research Institute for Buddhist Studies, Bureau of Education, Jogye Order of Korean Buddhism

Yang Dongmin, Executive Director, Bulkwang Publishing, Bulkwang Media

Publishing Staff from Bulkwang Media Co. Press

Director: Ryu Jiho

Publishing Project Manager: Yang Dongmin

Copy Editor: Yi Deokyoel

Book Design: Koodamm

Selected Works of Korean Buddhism

Questions and Answers on the *Avataṃśaka-sūtra*: An Early Korean Hwaecom Text

Lectures by Uisang, Compiled by Jitong
Annotated Translation and Introduction by Richard D. McBride II

Seon Thought in Korean Buddhism

Works by Jin'gak Hyesim and Jinjeong Cheonchaek
Annotated Translation and Introduction by John Jorgensen and Henrik H. Sørensen

The Moon Reflected in a Thousand Rivers

by King Sejong the Great
Annotated Translation and Introduction by Thorsten Traulsen

Biographies of Eminent Monks of Korea

Works by Gakhun, Beomhae Gagan, and Geummyeong Bojeong
Annotated Translation and Introduction by Marek Zemanek

Buddhist Apologetics in Early Modern Korea: Treaties and Memorials by Joseon Period Monks

Works by Hamheo Gihwa, Baekgok Cheoneung, and Yeondam Yuil
Annotated Translation and Introduction by Sung-Eun Thomas Kim

The Orthodox Path of Seon

by Toeong Seongcheol

Translation and Introduction by Juhn Young Ahn

Pure and Fragrant: The Prose Anthology of Korean Buddhist Master Beopjeong

by Beopjeong

Translation and Introduction by Matty Wegehaupt

The Ontology of Seon

by Koh Hyeonggon

Annotated Translation and Introduction by Kim Seong-Uk and Kim Jong-Wook

Buddhist Thought of Korea

by Koh Ikjin

Introduction by Nam Dongsin, Translation by Koh Seunghak

Korean Buddhist Sculpture

by Chin Hongsup

Annotated Translation and Introduction by Ha Jungmin

