

Selected
Works of
Korean
Buddhism

The Ontology of Seon

by

Koh Hyeonggon

Annotated Translation and

Introduction by

Kim Seong-Uk

Kim Jong-Wook



Jogye Order of Korean Buddhism

The Ontology of Seon

The Ontology of Seon

Published by Publication Committee of the *Selected Works of Korean Buddhism*, Jogye Order of Korean Buddhism
© 2023 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 Ontology of Seon/Written by Koh Hyeonggon; Translated by Kim Seong-Uk, Kim Jong-Wook -- Seoul : Jogye Order of Korean Buddhism, 2023

xix, 325p. ; 15.2cm × 22.5cm--*Selected Works of Korean Buddhism* series:
Includes bibliographical references and index
Hardcover ISBN 979-11-92997-97-1 (94220) | 978-89-7479-989-2 (set)
Ebook ISBN 979-11-93454-26-8 (95220) | 979-11-93454-18-3 (set)

Hardcover First Edition: October 27, 2023

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 Ontology of Seon

by
Koh Hyeonggon

Annotated Translation and
Introduction by
Kim Seong-Uk
Kim Jong-Wook

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 Hwaeom 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 led 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 King Sejong the Great, 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 ontology 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

Contents

| | |
|------------------------|------|
| Foreword | v |
| Editor's Preface | viii |
| Acknowledgments | xvi |
| Conventions | xvii |

| | |
|---------------------------------|---|
| Translator's Introduction | I |
| Notes | 8 |

I Introduction: Concealment and Presence

| | |
|-------------|----|
| Notes | 24 |
|-------------|----|

II First Part: Phenomenological Exploration

| | |
|---|----|
| 1 The Continuous Flow of Arising and Perishing—“When What Exists before Perishes, It Leads to Awareness; What Comes next Is therefore Awareness; Awareness Follows What Perished” ... | 29 |
|---|----|

2 Absolute Consciousness-Stream of Time-Constitution as
Modification Series of Retention (Continuous Flow of Arising
and Perishing) 41

3 How Does the Continuous Flow of Arising and Perishing Become
the Basis for Transmigration? 46

Notes 75

III Latter Part: Ontological Investigation 81

1 The Awareness in “Awareness Itself rather than the Awareness that
Uses Awareness” 83

2 The Absolute Present of “It Stands alone while the Flow Continues
Neither Forwardly nor Backwardly”—Explication on the
Temporality of Awareness in “Nothing but Awareness Itself” ... 193

3 Supplement: Differences between Seon and Heidegger’s Thought · 232

Notes 275

Bibliography 304

Index 310

Contributors 318

The Committee Organization of the Publication Project of
the *Selected Works of Korean Buddhism* 320

Selected Works of Korean Buddhism 324

Acknowledgments

I would like to thank all those who have helped in the completion of this book: Professor Kim Jong-Wook not only for giving insightful comments in understanding the original book in its larger religious and philosophical backgrounds but also for meticulously checking the translations with the original texts and correcting the misreadings. Special thanks are also owed to Professor John Jorgensen for editing and improving the final manuscript. I also want to render my cordial gratitude to the members of the editorial board for the Project of Translation and Publication of Representative Text of Korean Buddhism, as well as the venerable masters of Jogye Order of Korean Buddhism. Most of all, I would like to express my thanks to my family, who has never wavered in their loving support, no matter what path I have chosen.

Kim Seong-Uk
Columbia University

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 chulpanbu, 1979-. https://kabc.dongguk.edu/content/list?itemId=ABC_BJ.
- G: *Goryeo daejanggyeong* 高麗大藏經 (Goryeo Buddhist Canon). Edited by Sugi 守其 (fl. thirteenth century), 1236–1251. 47 vols. Photolithographic reprint. Seoul: Dongguk daehakgyo chulpanbu, 1976.
- T: *Taishō shinshū daizōkyō* 大正新脩大藏經 (Taishō Edition of the Buddhist Canon). Edited by Takakasu Junjirō et al. 100 vols. Tokyo: Taishō issaikyō kankōkai, 1924–1935.
- X: *Manji shinsan Dai Nihon zokuzōkyō* 卍新纂大日本續藏經 (Revised reprint of the *Dai Nihon zokuzōkyō*). Edited by Kawamura Kōshō 河村照孝, et al. 88 vols. Tokyo: Kokusho kankōkai, 1975–1989.
- 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 (with Sanskrit title, if relevant, in parentheses), T[aishō], Taishō serial number (if necessary), Taishō volume number, page number, register (a, b, or c), and, if applicable, line number(s)—e.g., *Shoulengyan jing* (*Śūramgama-sūtra*), T 945.19.110a1. In citations from the *Han'guk Bulgyo jeonseo*, the romanized title 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 *Manji shinsan Dai Nihon zokuzōkyō* are listed in the following manner: title (with Sanskrit title, if relevant, in parentheses), *Manji shinsan Dai Nihon zokuzōkyō* sequential number (if necessary), volume number, page number, register (a, b), and, if applicable, line number(s)—e.g., *Fajiezong wuzu lüejī*, X 1530.77.620a21.

Citations from traditional East Asian historical or literary works are listed in the following manner: title of the work and roll or chapter number: page, and, if applicable, register (a or b) and/or line number(s)—e.g., *Goryeosa* 102:28b8.

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. In rendering Buddhist technical terms, where the Chinese is a translation, I translate; where it is a transcription, I transcribe. 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 originating from their early twentieth century printed copies. 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.

The notes with a numeric number are the notes in the original. The notes by the translators are marked with • instead of a number.

The Italic terms within a parenthesis next to English terms are German terms.

Translator's Introduction

Koh Hyeonggon (1906–2004) is a first-generation philosopher of modern Korea. He began his academic life with Western philosophy studies in the 1930s. He graduated from the Philosophy Department of Keijo Imperial University in 1933 and went back to the same school for the graduate studies after working as a journalist for two years. Having majored in the contemporary ontology at the graduate school, he became a professor at Yonhi College (Chosen Christian College) in 1937. He served as a philosophy professor at Seoul National University when Korea was liberated from the Japanese occupation. After the Korean War, he led the organization of the Korean Philosophical Association and became its first chair. He was appointed to the president of Jeonbuk National University in 1958 after retiring from his teaching career. He participated in the politics as secretary-general of a leading opposition party for a short period of time after the May 16 military coup. From the 1970s, however, he stayed away from any public life. In over 10 years in the 1980s, he devoted himself to integrating Edmund Husserl's phenomenology and Wonhyo's Buddhist thought while practicing Seon meditation at a hermitage in the valley of Naejangsan Mountain.

Since German philosophy was very popular in Korea around the liberation, Koh lectured on Kant, Hegel, Heidegger, and other German philosophers. He also taught Buddhism and Seon, along with Edmund Husserl. Koh did not like a long prose style lecture. He preferred to directly deliver the true intent by using words as few as possible. Because of this disposition, he wanted to leave a single masterwork rather than multiple introductory writings. He later devoted his times to Seon studies probably because of such his nature of thought. He was also optimistic and positive. This character sits well with the Hwaeom thought of Mahayana Buddhism. The Hwaeom sutra is one of the

principal scriptures of Seon.

The one masterwork he wanted to write in his life turned out to be “The World of Seon.” He published an article titled “Seon ui jonjaeron jeok gumyeong” (Ontological Exploration of Seon) that is included in this reader in the journal, *Haksurwon nonmunjip* (Journal of the Korean National Academy of Sciences) 52 (1968). The article won the Korean National Academy of Sciences Award in 1970 and was published as a book titled *Seon ui segye* (The World of Seon Buddhism) in 1971. It was later published again with his other articles under the title, *Seon ui segye*, on two different occasions through Unjusa and Dongguk daehakgyo chulpanbu, respectively. This book translates “Seon ui jonjaeron jeok gumyeong,” *Seon ui segye* (Dongguk daehakgyo chulpanbu, 2005), the essential part of Koh’s thought, under the title of *The Ontology of Seon*.

Koh Hyeonggon contrasts the philosophical thoughts of Husserl and Heidegger through the Tang Chan master Yongjia Xuanjue’s 永嘉玄覺 (665–713) *Chanzong Yongjia ji* 禪宗永嘉集 (Yongjia’s Record of the Chan School) in “Seon ui jonjaeron jeok gumyeong.” The key phrases of the *Chanzong Yongjia ji* Koh uses for his contrast is as follows:

A When what exists before perishes, it leads to awareness (*zhi* 知); what comes next is therefore awareness; awareness follows what perished. [This] continuous flow of arising and perishing is indeed the way of transmigration. **B** What is called awareness now is nothing but awareness itself rather than an awareness that uses the awareness. It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly.

A 前則滅 滅引知 後則知 知續滅. 生滅相續 自是輪迴之道 **B** 今言知者 不須知知 但知而已. 則前不接滅 後不引起 前後斷續 中間自孤.

The Song monk Xingjing 行靖 interprets **A**, as follows:

As the preceding thought perishes, it arouses the subsequent awareness.

The subsequent thought arises and succeeds the preceding that has perished. Arising and perishing are ceaseless. This is transmigration!

前念滅而引後知 後念生而續前滅 生滅不斷 即是輪迴¹

The contents of consciousness that appear on consciousness is thought (*yeom* [Ch.] *nian* 念). **A** explains how consciousness comes to have a thought in a certain moment by following the temporal stream of consciousness. As the thought in the previous moment perishes, it gives rise to the thought in the next moment. Our everyday consciousness never discontinues since the preceding thought arouses the subsequent thought when it perishes and the subsequent thought succeeds the preceding thought when it arises. This ceaseless continuity of arising and perishing becomes nothing other than transmigration.

On the contrary, **B** illustrates the point where the continuity of the arising and perishing of the preceding thought and the subsequent thought discontinues. In particular, it refers to this point as the direct awareness or original awareness, rather than no-awareness without consciousness. Xingjing interprets **B** as follows:

As the luminous essence stands alone, the dream-like awareness forgets its stage. The patriarch says, "There exists an original awareness (Ch. *benzhi* 本智) that can be naturally aware in the empty and quiet essence."

照體獨立 夢智忘階 祖師云 空寂體上 自有本智能知²

From this perspective, **A** explains the discriminating cognition of our everyday consciousness that arises, following the temporal stream, while **B** illustrates the original awareness or original awakening, which is non-discriminating cognition at the moment when this temporal stream discontinues. Koh connects the former part **A** and the latter part **B** to Husserl's analysis of the time-consciousness and Heidegger's account of the thinking of Being, respectively.

Buddhism aims at attaining the liberation that departs from suffering and obtaining happiness by getting out of the painful cycle of rebirth caused by karmic affliction. Koh calls this state of liberation

from the samsaric world the world of Seon. The world of Seon is the world of quietness that emerges when all the conceptual defilements arising from the subject-object confrontation are eliminated. It is the real world that appears for itself when the original face of the mind hidden by such defilements always manifests itself.

In order to fully understand the two contrasting realms of the samsaric world that is concealed and the real world that comes to presence—"concealment and presence" is the title of the introduction—Koh analyzes the two key phrases of Yongjia Xuanjue's *Chanzone Yongjia ji* in an orderly way with various Seon texts and Western philosophical thoughts. What he mainly employs for the analysis includes the Sixth Patriarch Huineng's patriarch Chan (祖師禪), Edmund Husserl's phenomenology, and Martin Heidegger's ontology. In particular, he applies Husserl's phenomenology to the samsaric world that is concealed and Heidegger's ontology to the real world that comes to presence. To put it briefly, he interprets the world of Seon with phenomenological ontology.

We recollect what went past and predict what lies ahead in our life. However, Buddhism regards these types of recollection or prediction as delusions or daydreams because we tend to cling to what has already passed and to fear what has not yet approached. Therefore, all defilements caused by such delusions are attributed to the passing of the preceding thought and the approaching of the afterthought. In other words, such defilements are generated by the incessant repetition of the disappearance of the forethought and the appearance of the afterthought. This continuous connection between the appearance and disappearance of thoughts without disruption is called the continuity of birth and death. Koh interprets such continuity as temporality rather than causality. He views continuity as the analysis of empirical consciousness that flows from moment to moment, as well as the temporal configuration of the immanent consciousness that appears by chance.³ That is, the continuity of birth and death is the self-configuration of the consciousness-stream as temporality and "the stream of temporal configuration as the absolute subjectivity."⁴

This continuity becomes the fundamental root of the samsaric transmigration. In other words, the transmigration happens with the division and confrontation between the subject and object as the transcendental objects are established in the consciousness-stream amid such continuity of birth and death.

If the continuity of birth and death indicates the establishment of the subject and object that arises in the consciousness-stream, the severance of the forward and backward where the continuity is cut off surpasses the limit of the phenomenological analysis of consciousness and disrupts the object consciousness that is based on the establishment of the subject and object. As it surpasses the limit of the phenomenological analysis of consciousness, Koh explores this realm with Heidegger's later ontology that the truth of Being is unconcealed.⁵ As it disrupts the object consciousness that is based on the establishment of the subject and object, he approaches from the level of an awareness of wisdom without intentional cognition where the object encounter disappears.⁶

The way of transmigration is cut off and the way of liberation is revealed only after the confrontation between the subject and object that happens because of the continuity of birth and death fully goes away. Therefore, it is said, "As the birth and death disappear, the quietness appears" (生滅滅已 寂照現前).⁷ Then, in the wisdom that is the wondrous existence of the true emptiness, the mountains, rivers, and land come to presence as they are. This phenomenon indicates the e-vent (*Ereignis*) wherein the human thought of wisdom and the presence of Being coexist. The mountains, rivers, and land that at last come to presence in the light of wisdom imply the "physis" that is the presence of Being in the e-vent.

When interpreted this way, Heidegger's ontology that explores the presence of Being corresponds to the way of liberation whereas Husserl's phenomenology that analyzes the consciousness-stream, to the way of the samsaric transmigration. This interpretation may give the impression that the phenomenology of consciousness is at the lower level than the ontology of truth just as liberation is the

overcoming of transmigration. However, since there is no self-nature in nirvana and samsara and defilements are wisdom itself once awakened, liberation-nirvana cannot exist transcendentally without directly seeing the true form of transmigration. For this very reason, Koh analyzes the consciousness-stream that is the process of transmigration with Husserl's phenomenology of time-consciousness as thoroughly as possible. His analysis reveals that the phenomenology of transmigration and the ontology of the presence are in the relationship of mutual complement rather than conflict. Hence, Koh's thought is called phenomenological ontology.

This attempt to advance from transmigration to liberation through the thorough analysis of the phenomenon of consciousness can be a good example of overcoming the fact that the Faxiang school disappeared from history as its Yogacara (Consciousness-only) theory was regarded as the way of transmigration and, therefore, inferior to the sudden view of the Huayan or Chan school. Meanwhile, the Kyoto school of Japan can be said to be one of the representative examples that autonomously accepted Western philosophy by comparing it with Buddhist thought in the modern era of East Asia. The Kyoto school and Koh seem similar at first glance in that the German philosophy is compared with Seon and the absolute nothingness is compared with emptiness (Skt. *śūnyatā*). However, the two are different from each other in their actual thought. The Kyoto school was quite imperialistic and political as it tried to discover the Japanese uniqueness through the thorough implementation of modernization and its overcoming. On the other hand, Koh's thought was significantly Seon-oriented and nonpolitical phenomenological ontology as he believed that where all the mental forms are removed is nothing but the world of Seon in which the entire world comes to presence brightly without being concealed. Furthermore, Husserl's phenomenology and Heidegger's ontology are not in conflict with each other as viewed by some scholars who inherited the negative sentiments between the two philosophers. Rather, the two can make a partnership that is effective for integratively understanding the truth of consciousness and Being

in the congruous form of phenomenological ontology. The heritage of Koh's philosophy can be found in the fact that it has been a model for such a congruity.

Notes

- 1 Gihwa 己和, *Seonjong Yeongga jip gwaju seorui* 禪宗永嘉集科註說誼 1, H 7.185a.
- 2 Ibid.
- 3 Koh Hyeonggon, *Seon ui segye* [The World of Seon Buddhism] (Seoul: Dongguk daehakgyo chulpanbu, 2005), 129.
- 4 Edmund Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins* (Max Niemeyer, 1928), S. 429.
- 5 Koh Hyeonggon, *Seon ui segye*, 129, 172.
- 6 Ibid., 170.
- 7 Gihwa, “Jeongsu sameop” 淨修三業, *Seonjong Yeongga jip gwaju seorui* 3, H 7.184c.

The Ontology of Seon

I
Introduction:
Concealment and
Presence

The world of Seon is the world of quietness.

However, this world of quietness is not nihilism. Further, it is not a despondent feeling of nihilism; neither a feeling of intoxication in stillness and quietness. It is the extinction where there is no form that appears through the representing subject. However, will this world be nihilism when we language, words, and mental images are abandoned? Rather, is the world not the original scenery that appears in front of our eyes before it is objectified and represented? Or, aren't we standing in the world that has already emerged bright from the ancient days?

Nevertheless, it does not exist as the transcendent independent from any human thinking—if there is thinking other than the representing thinking—, as does the metaphysical substance. This is because the concept of the metaphysical substance—God, absolute reason, etc—is also something conceptual thought of as an entity with an image that is represented through metaphysical speculation, regardless of whether it is called the first cause, supreme being, or any other name.

Then, is it “the object in general that coincides with the general condition of the empirical possibility” in Kantian term? No, it is not, either. This is because the object in general is the horizon of the a priori object confronting the a priori representation as the logical condition that enables the individual objects though it is not the object of the individual experiences.

What on earth is this world that is said to exist although it is said that it cannot be represented in front of our eyes; neither is it the metaphysical substance that can be presumed through logical inference; nor is it the a priori horizon as the logical condition of empirical possibility?

The Master Dongshan Liangjie 洞山良价 (807–869) replied, “The

head is three feet long, but the neck is two inches high” (頭長三尺頸短二寸). The Master Zhaozhou Congshen 趙州從諗 (778–897) said, “A cypress tree in the garden” (庭前栢樹子). What irrelevant answers are these? The Master Yunmen Wenyan 雲門文偃 (864–949) also stated, “East Mountain walks on the water” (東山水上行). There is a verse phrase, “The mountain stands at the entrance of a river to cross it” (山欲渡江江口立). This is a scenic expression describing a cliff that tentatively stands toward a river port. The answer that East Mountain strides on the water to the question of the world of the truth is again seriously irrelevant.

However, these answers are neither irrelevant nor contradictory. A logical principle is involved in the irrelevant or contradictory answers. An absurdly meaningless answer to a certain question is an irrelevant answer. If that answer is diametrically different, it is a contradictory answer. The logical principle is established when the question and answer with the subject and predicate parts have fixed contents. If the contents of the words are changing, not fixed, there is no disparate or contradictory relationship between the two.

The answer that East Mountain walks on the water appears contradictory only because we cling to the fixed concepts that mountains stand firm on the earth and that water flows to a lower place without any pause. The answer may be either contradictory or not contradictory if the fixed concepts and therefore the logical principle are the products of the human thinking in a certain age and if Being *per se* is irrelevant to the conceptual and logical understanding.

Therefore, don't these questions and answers demonstrate that the truth lies in a place where it is not understood, a domain outside the conceptual system that is manifested by the representing subject or the perceiving subject?

The world of Seon is the world of the stillness and quietness that appears after all confusing images such as representations, concepts, and judgments are eliminated, the images that are created in all the subject-object confrontations whether they are a priori or a posteriori. In fact, the object world of the subject-objective confrontations are

indeed constructed by the human thinking in the bright plaza of this stillness and quietness.

The human thinking originally stands in “nirvana-prajna,” i.e., the brightness of the stillness and quietness. However, the daily human thinking represents this plaza as an existential being and places the plaza as an object in front of itself. Therefore, the real world that always comes to presence obviously is concealed by the conceptual system.

The “Piposhena song” 毘婆舍那頌 (Song of *vipaśyanā*) 5 of the *Chanjong Yongjia ji* 禪宗永嘉集 (Yongjia’s Record of the Chan School) says:

All boundaries . . . The extremely mysterious realization is quiet.
夫境...至妙悟蕭然¹

Regarding this, the Master Hamheodang Deuktong’s 涵虛堂得通 (1376–1433) *Seorui* 說誼 (Explicating the Meaning) says:

When we distinguish our self and our belongings due to not understanding ignorance, the dharma body is hidden below the outer shells of forms and the true wisdom is covered by dependent cognition. Now is contrary to this! The dharma body manifests itself and the true wisdom appears.
無明不了 計我我所之際 法身隱於形殼之中 眞智匿於緣慮之內 今則反是 法身獨露 眞智現發²

This paragraph consists of the two parts: “When we distinguish . . . covered by dependent cognition” and “The dharma body manifests itself and the true wisdom appears.” These two parts are not only expressed in contrary to each other by the phrase of “now is contrary to this” (今則反是), but also meant the conversion from the former to the latter. “The dharma body is hidden below the outer shells of forms” (法身隱於形殼之中) and “the dharma body manifests itself” (法身獨露) are opposed to each other while “dependent cognition” (緣慮), to “the true wisdom appears” (眞智現發). The dharma body that was hidden under the outer shells of forms is converted to that of manifesting itself

while the mind of dependent cognition (緣慮之心), to the true wisdom that appears (眞智現發).

This conversion of course has a significant meaning. Thanks to this conversion, the dharma body manifests itself and the true wisdom appears. It is also interesting that these two events have a synchronistic structure.

“The dharma body manifests itself” and “the true wisdom appears” have a synchronistic structure because of the following:

Wisdom is generated when the boundary is realized. The boundary is realized as wisdom is generated.

智生則了境而生 境了則智生而了³

Gihwa's *Seorui* explains as follows:

If the dharma body is not revealed, there is no way that the true wisdom can be manifested from it. If the true wisdom does not appear, the dharma body cannot be realized. As the dharma body is not realized, the true wisdom cannot appear either.

法身不露 則眞智無由而發 眞智不現 則法身無得而了也 既不了於法身 則眞智又不得而現也⁴

This presents an important issue that the presence of Being (“the dharma body manifests itself”) and the authentic human thinking (“the true wisdom appears”) have an identical structure.

To sum up the above quotation, the true dharma body of the Buddha is concealed in the conceptual forms because of the human representations of the subject and object confrontation; when the concealment is removed through the complete realization which is the authentic human thinking, the original scenery [of the mind] comes to presence for itself.

The *Puti Damo lüebian Dasheng rudao sixing* 菩提達磨略辯大乘入道四行 (Bodhidharma's Brief Explanation on the Entrance to the Way through the Four Practices in Great Vehicle) also says:

Have a deep faith that all sentient beings have the identical true nature, but since it is covered with defilements and delusions, it cannot appear.

深信 含生同一眞性 但爲客塵妄想所覆 不能顯了⁵

The National Preceptor Xianshou Fazang 賢首法藏 (643–712) writes in his “Zixing qingjing yuanmingti” 自性清淨圓明體 (The Essence of the Self-Nature which Is Clean, Pure, and Perfectly Bright), *Xiu Huayan aozhi wangjin huanyuanguan* 修華嚴奧旨妄盡還源觀 (Contemplation on Eliminating the False and Returning the Source by Cultivating the Profound Meaning of Huayan):

When covered by defilements, it is hidden. When realized by wisdom, it appears. It is not created by any generative cause. It is realized only through awareness-cause.

煩惱 覆之則隱 智慧了之則現 非生因之所生 唯了因之所了⁶

“Since it is covered with defilements and delusions, it cannot appear” or “when covered by defilements, it is hidden” expresses that the truth is concealed by defilements and delusions. The defilements and delusions indicate the world of the subject-object confrontation. With an attitude of the subject-object confrontation, we can see only the object that can be represented (*vorstellen*) in front of our eyes. Therefore, for such human thinking, the truth (quietness-brightness or Being) that cannot be represented in forms is not revealed but concealed. It comes to presence only when it is clearly seen through the manifestation of the true wisdom.

Yet, it does not mean that the complete awareness of the human being creates the truth. Rather, “it is not created by any generative cause. It is realized only through awareness-cause” (非生因之所生 唯了因之所了) is added in the above quotation to clarify that the truth manifests itself through the complete awareness. Heidegger says:

Being is not produced by human thinking. On the contrary, the authentic thinking is rather the e-vent of Being (*Ereignis des Seins*).⁷

The Master Heze's 荷澤 (684–758) *Xianzong ji* 顯宗記 (Record of Revealing the Tenets) asserts:

Nirvana does not arise but gives rise to wisdom.

涅槃無生 能生般若⁸

Does this mean that although quietness is tranquil and thus nothing arises from it, the bright light mysteriously appears from this quietness? Truth is not created by thinking. It already comes to presence. Gihwa says in the *Won'gakgyeong je* 圓覺經題 (Questions on the *Perfect Enlightenment Sutra*):

The extremely profound and wondrous teaching is so mysterious that it is difficult to explain. If you raise your eyes, it is clearly already manifested.

甚深妙法妙難宣 舉目分明已現前⁹

Zhu Xi 朱熹 (1130–1200) also announces:

The Way is present before eyes. It has never been concealed from the beginning.

道在目前 初無隱蔽¹⁰

Being already comes to presence brightly. The human nature is the permanent nirvana that is the presence of Being. However, Being is concealed in the world of representations with the subject-object confrontation as the human being does not understand ignorance. For Heidegger, Being is experienced in non-being (*Nichts*):

Non-being does not frequently appear in its origin. Why on earth? It is because we are often distracted to beings (things). The more we cling to the operation with beings . . . the more we are turned away from non-being.¹¹

Since beginningless time, all sentient beings

have generated all agreeable and disagreeable minds due to their desire.
由於欲境 起諸違順¹²

Therefore, the true presence of Being is concealed by the outer shells of forms that are the objects of love, hate, and desire. Accordingly, the *Shengman baoku* 勝鬘寶窟 (Treasure Cave of the *Śrīmālā-sūtra*) says:

Although the original nature of the Tathagata stays in front of the Way, the sentient beings cannot see it as they are covered by defilements. So, it is called “concealment.”

如來性住在道前 爲煩惱隱蔽 衆生不見 故名爲藏¹³

If the truth is concealed in the interactions with things or the objects of seeing, hearing, cognizing, or knowing, “the truth should be recaptured from the beings.”¹⁴ Gihwa, hence adds:

One true nature appears alone in a place where there is no sound or color.
聲色無處 一眞獨露¹⁵

Then, isn't the truth something that is obtained only when the concealment as forgottenness¹⁶ is removed? Or, isn't it un-concealment (*Un-verborgenheit*)?¹⁷ Concealment is a state that something to be present and revealed is always concealed due to certain obstacles. The truth is the presence that is obtained when this concealment is removed.

Heidegger puts it as follows:

Un-concealment should always conquer, destroy, and should be recaptured from concealment. To the Greeks, since the concealment as self-concealing dominated the essence of Being from the beginning, . . . they called what the Romans called *veritas* or what we call the truth “non-concealment” (α-λήθεια). From the beginning, the truth referred to something that is recaptured from concealment.¹⁸

According to Heidegger, the human nature stands in the light of Logos

that makes all beings come to presence:

[But, the human nature] does not recognize the presence that shines and makes things come to presence. The light of Logos that can survive in that light is still concealed and forgotten to the human being.¹⁹

The Greeks experienced this forgottenness (λήθη) as the historical fortune of concealment.²⁰

The forgottenness drops from the historical fortune of the presencing to enter the dark pit of concealment. The human being who already stands in the presence of Being where “it is clearly already manifested if he raises his eyes” is oblivious to it, absorbed in the daily life, and distracted to the present things. Thus, the presence of the truth is concealed. However, how can the human being evade the duty for accepting and protecting this light as he inherently belongs to the light?²¹

Who says that an appearance cannot be figured out with an old mirror? Which door is used to enter and exit in the old and present times? Even when you do not see this door, it is fully revealed for you. As it is fully revealed, you should protect it to the end of your life.

誰云古鏡無樣度 古今出入何門戶 門戶君看不見時 卽此爲君全顯露 全顯露與汝一生終保護²²

The quotation right above is from the Master Fadeng Taiqin’s 法燈泰欽 (910–974) “Gujing ge” 古鏡歌 (Song of Old Mirror). Doesn’t it mean the same? Doesn’t the phrase “turn the light in an instant of thought and see one’s own original nature” (一念迴光 見自本性) also mean the same?

The Sixth Patriarch says to the monk Ming:

Do not think of good and do not think of evil! Right at the very moment, our monk Ming’s original face will return before your parents are born!

不思善不思惡 正當與麼時 還我明上座父母未生時面目來²³

This means the same. Let go of all your delusions, defilements, and attachments to daily matters! Recover the presence that is already brightly manifested, the original face before you or your parents were born! Doesn't it mean this? Therefore, the Master Taego 太古 (1301–1482) says in the *Hyeolleung cheongsimyo* 玄陵請心要 (Requesting the Mind-Essentials in Hyeolleung):

Do not think of any good or evil what so ever! Let go of both your body and mind all at once! . . . All the delusions that arise and perish will perish. [The thought of] perishing will also perish. At the moment of the tranquillity, the mind ground is quiet and unmoving. There is no place to rely on. The body and mind are suddenly void as if they rely on the great void. Herein emerges one thing that is distinctively bright. Right at this very moment, if you look at closely, you will instantly realize your original face before your parents were born. It is as if you find out whether the water is hot or cold only when you drink it.

一切善惡都莫思量 身與心法一時都放下…生滅妄念盡滅 滅盡的亦滅 闐爾之間 心地寂然不動 無所依止 身心忽空 如倚太虛相似 這裏 只箇明明歷歷 歷歷明明底現前 此時正好詳看 父母未生前本來面目 才舉便悟 則如人飲水 冷暖自知²⁴

The presence that will brightly come to presence within quietness when all the delusions are let go of simultaneously is the original scenery of Being. This is what the quotation means. Therefore, the truth is a reminiscence of the forgotten zone. It is also the original source that reveals the previous presence by removing its concealment.

Wisdom (*Wissen*) always cherishes the presence. Wisdom is a reminiscence of Being.²⁵

Gihwa sings the verse, “Song samata” 頌奢摩他 (Song of *samatha*):

As disarranged clouds arise, the void of nature becomes dark. As the sun of wisdom loses light, the landscape becomes dim. As the sudden clean breeze

scatters away all the clouds, the void shines the world with various colors.
 迷雲一作性空暗 慧日沈輝景像微 忽遇清風雲散盡 空含衆色映天地²⁶

It is the level of this conversion. This level is what you yourself have to realize. “It cannot be given by others; neither can it be explained to others.” (拈與人不得 說與人不得) It is the fundamental conversion from human degenerateness into the original posture. Therefore, the Master Dahui Pujue 大慧普覺 (1089–1163) proclaims:

The obscure event before the innumerable eons is manifested clearly. It cannot be obtained from others.
 曠劫未明之事 豁爾現前 不從人得²⁷

[And Heidegger said]

The truly refined culture comes from the reform of the whole human species, which refers to the reform that the human beings themselves move their abode from the domain (*Bezirk*) of things that they often encountered in daily life to another domain where things manifest themselves.²⁸

This book intends to explore how the Being of the true self-nature brushes off concealment and manifests itself through our fundamental awakening in un-concealment. I will analyse “Piposhena song” 5, “Youbicha song” 優畢叉頌 (Song of *upekṣa*) 6, and “Shili buer” 事理不二 (Non-Duality of Phenomena and Principle) 8 of the *Chanzong Yongjia ji*, using “Shemota song” 奢摩他頌 (Song of *śamatha*) 4 as the main lead for the analysis.²⁹ “Shemota song” 4 includes the following passage:

When what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished. [This] continuous flow of arising and perishing is indeed the way of transmigration. What is called awareness now is nothing but awareness itself

rather than an awareness that uses the awareness. It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly.

前則滅 滅引知 後則知 知續滅 生滅相續 自是輪迴之道 今言知者 不須知知 但知而已 則前不接滅 後不引起 前後斷續 中間自孤³⁰

The first part deals with suffering, the cause of suffering (transmigration), and the arising and perishing aspect of the twelve links of dependent arising while the second part, with perishing, the way of perishing (returning to extinction), and the cultivating and eliminating aspect. The first part says that the objects of cognizing, scheming, loving, hating, and clinging are constructed in the absolute consciousness-stream where the transcendental and imminent objectivity is constructed and that the endless cycle of arising and perishing is rooted in this construction of object. It is the problem that can be clarified through the Western analysis of consciousness, especially, Husserl's phenomenological analysis of the internal time-consciousness (*das innere Zeitbewusstsein*).

However, the latter part addresses that the presence of the world which always stays in the original dharma and nirvana appears by departing from the intentional cognition. It goes beyond the scope of the phenomenological analysis of consciousness since it speaks of a realm where the stream of the internal time-consciousness that constructs the world of arising and perishing is cut off. It is unlikely that the deeper meaning of the latter part can be fully revealed through the Western analysis of consciousness and its temporal structure. Therefore, I will attempt to explain that part through Heidegger's thought of the "truth of Being that illuminates the beings" in his late years.

Notes

- 1 Xuanjue, “Piposhena song” 5, *Chanzong Yongjia ji*, T 48.390c: “夫境非智而不了 智非境而不生 智生則了境而生 境了則智生而了 智生而了了無所了了境而生 生無能生 生無能生 雖智而非有 了無所了 雖境而非無 無即不無 有即非有 有無雙照 妙悟蕭然。”
- 2 Gihwa, “Bibasana song” 昆婆舍那頌 5, *Seonjong Yeongga jip gwaju seorui* 禪宗永嘉集科註說誼 (hereafter *Seorui*) 1, H 7.190c.
- 3 Xuanjue, “Piposhena song” 5, T 48.390c.
- 4 Gihwa, “Bibasana song” 5, H 7.190c.
- 5 *Puti Damo liebian Dasheng rudao sixing*, in *Jingde chuandeng lu* 景德傳燈錄 30, T 51.458b.
- 6 Jinul, *Wondon seongbullon* 圓頓成佛論, H 4.728c; *Xiu Huayan aozhi wangjin huanyuanguan*, T 45.637b.
- 7 Martin Heidegger, *Was ist Metaphysik?*, 6 Aufl. (Vittorio Klostermann, 1955), S. 47.
- 8 *Heze Dashi xianzong ji*, in *Jingde chuandeng lu* 30, T 51.458c.
- 9 Gihwa, *Won'gakgyeong je*, in *Hambeo Deuktong Hwasang eorok*, H 7.237c.
- 10 *Zhuzi daquan* 朱子大全 5 (Shanghai: Zhonghua shuju, 1912), 52.
- 11 Heidegger, *Was ist Metaphysik?*, S. 35 – 36.
- 12 *Yuanjue jing* 圓覺經, T 17.916b.
- 13 *Shengman baoku*, T 37.67b.
- 14 Martin Heidegger, *Sein und Zeit*, 4 Aufl. (Max Niemeyer Verlag, 1927), S. 222.
- 15 Gihwa, “*Seonjong Yeongga jip seo*” 禪宗永嘉集序, *Seorui* 1, H 7.172a.
- 16 “The Greeks experienced this forgottenness (λήθη) as the historical fortune of concealment.” Martin Heidegger, *Vorträge und Aufsätze* (Günther Neske Pfullingen, 1954), S. 264, 281. However, concealment is not just the forgottenness of Being. It is also the concealing (*Verbergung*) as the essential moment of the truth. The *Yongjia ji* says: “Generally, my body is not created by me. It is created by borrowing the coming-together of causal conditions” (夫體不我形 假緣會而成體); “If the causal conditions do not come together yet, where would it be created?” (若緣之未會 則體何所形); “The body is created when the causal conditions come together” (體形 則緣會而形) (*Yongjia ji* 2, 33). The body refers to the dharma nature while the causal

conditions, to ignorance. However, the latter here indicates the concealment as the forgottenness of Being. In fact, the truth that manifests itself is the “truth of Being that illuminates the beings” as “the body that is created when the causal conditions come together.” The truth is obtained by realizing the defiled actions of consciousness rather than negating the world of forms, things, and phenomena.

- 17 What the Romans called *veritas* and the present Westerners call *Wahrheit* the Greeks called *aletheia*. Heidegger did not translate it as the truth. Rather, he called it un-concealment (*Unverborgenheit*) not because there was any etymological reason, but because the question on *aletheia* which is un-concealment was different from the question on the truth in its previous natural meaning. The defective expression of *a-letheia* did not have a negative meaning that it was opposed to false in the early Greek thought before Plato or Aristotle. It actually had a paradoxical and yet positive meaning that it dis-conceal and conceal simultaneously. It refers to the phenomenon, “Being reveals itself among the beings and retreats itself simultaneously.” In other words, *aletheia* is not only the revelation of the beings (un-concealment of the beings) and, at the same time, the retreat of Being itself (concealment of Being). Therefore, the un-concealment of beings is the lighting (*Lichtung*) of Being itself from its concealment. *Aletheia* as un-concealment or lighting is the truth in the fundamental sense, i.e., the truth of Being. Since the fundamental phenomenon that beings are revealed brightly precedes any other statement, the truth of Being becomes the foundation for the ordinary truth.
- 18 Martin Heidegger, *Platonslehre von der Wahrheit*, 2 Aufl. (Francke Verlag Bern, 1947), S. 32.
- 19 Heidegger, *Vorträge und Aufsätze*, S. 281.
- 20 Ibid., S. 264.
- 21 Ibid., S. 281.
- 22 *Jingde chuandeng lu* 30, T 51.463a.
- 23 *Huangboshan Duaji Chanshi chuanxin fayao* 黃檗山斷際禪師傳心法要, T 48.383c.
- 24 Taego, *Taego Hwasang eorok* 太古和尚語錄 1, H 6.677b.
- 25 Martin Heidegger, *Holzwege*, 2 Aufl. (Vittorio Klostermann, 1950), S. 322.
- 26 Gihwa, “*Seonjong Yeongga jip seo*,” H 7.171a.
- 27 “Da Qin’guo taifuren shu” 答秦國太夫人書, *Dahui Pujue Chanshi yulu* 大慧普覺禪師語錄 27, T 47.926c.
- 28 Heidegger, *Platonslehre von der Wahrheit*, S. 25 – 26.
- 29 *Śamatha* refers to stillness and calmness while *vipāśyanā*, to means insight and

wisdom (Gihwa, “Samata song” 4 – “Bibasana song” 5, *Seorui* 1, H 7.175c–76a). The only ultimate truth is quietness and luminosity. At the same time, it is *upekṣa*, the middle between non-quietness and non-luminosity. There are two reasons why I use the “Song of *śamatha*” (奢摩他頌) for a lead to my analysis here: (1) These terms are somewhat interchangeable, as says, “As for morality, meditation, and wisdom, if you take any one of them, you will be equipped with all of the three. They are not discrete” (戒也定也慧也舉一具三 不是單相). *Seon’ga gwigam* 禪家龜鑑, trans. Han’geul Seonhak ganhaenghoe (Seoul: Gukminseogwan, 1975), 13 left. Therefore, there would be no problem in choosing any of them as the starting point since quietness–luminosity and non-quietness and non-luminosity penetrate each other. However, it should be the right order to deal with quietness first for our understanding especially because we are saturated in the cognitive world of the subject–object confrontation; (2) I also use the song because it not only includes a detailed description of awareness and wisdom, but also it treats them in the temporal structure.

30 Xuanjue, “Shemota song,” *Chanzong Yongjia ji*, T 48.389c.

II

First Part: Phenomenological Exploration

1

The Continuous Flow of Arising and Perishing — “When What Exists before Perishes, It Leads to Awareness; What Comes next Is therefore Awareness; Awareness Follows What Perished”¹

As the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished.

前念滅 而引後知 後念生 而續前滅²

As seen here, it is the analysis of our consciousness of experience that flows away every moment³ and it is also the time-constitution of inner consciousness that takes place successively.

This is describing our consciousness phenomenon—awareness—in terms of temporality. Since the form of our consciousness phenomenon is temporality, “when what exists before perishes . . . [The subsequent thought] succeeds the preceding that has perished. [This is] the continuous flow of arising and perishing” (前則滅…續前滅 生滅相續) seems to indicate the self-constitution of the consciousness-stream as temporality. Then, is it Husserl’s so-called “the time-constituting flux as absolute subjectivity” (*der zeitkonstituierende Fluss als absolute Subjektivität*)?⁴ In order to understand that “when what exists before perishes . . . [The subsequent thought] succeeds the preceding that has perished. [This is] the continuous flow of arising and perishing” refers to the consciousness-stream of the time constitution as absolute subject, it is necessary to annotate the a few phrases prior to the above-quoted sentences:

If we know things by awareness, awareness exists when things exist. . . .

If we know awareness by awareness, knowing awareness departs from things. While things are departed, awareness alone exists. . . . If we know

awareness by arousing awareness, when the subsequent awareness arises, the preceding awareness perishes. Therefore, the two awarenesses cannot exist together. Since we just know that the preceding awareness perishes, where it perishes becomes the object of awareness. Thus, neither subject nor object is true.

夫以知知物 物在知亦在…若以知知知 知知則離物 物離猶知在…起知知於知 後知若生時 前知早已滅 二知既不並 但得前知滅 滅處爲知境 能所俱非真⁵

“If we know things by awareness, awareness exists when things exist” (夫以知知物 物在知亦在) means the perceiving of a certain thing. When we perceive a sound or a continuant sound for an extended period of time, there is a sound as a perceptual content and a perceptual act that perceives this sound.⁶ There, the subject and object surely coexist (in a moment of consciousness). Therefore, it is said, “Awareness exists when things exist” (物在知亦在).

The next phrase, “if we know awareness by awareness, knowing awareness departs from things. While things are departed, awareness alone exists” (若以知知知 知知則離物 物離猶知在) indicates that my attention changes from the subject-object relationship of the previous phrase—whether it is the perception of the transcendental object thing or the inner consciousness object—to my consciousness-stream.

We can freely turn the attention of our mind, depending on what we are looking at. The first turn refers to the turning of my attention from the world of the transcendental object (outer world) to the world of the inner consciousness. The second turn refers to the turning from the progress character (*Ablaufscharakter*) that the object appears from the inner consciousness entity within the inner consciousness phenomenon after excluding all transcendental objects—in other words, the object (perceptual content) that rises and falls in the consciousness-stream (temporal stream)—to the time phase,⁷ i.e., the temporal position that this object occupies in the progress of this stream at every moment.

If the first turn—the turn from the transcendental outer world to

the inner consciousness phenomenon—means “if we know awareness by arousing awareness,” (若以知知知) it can be easily accepted by everyone. However, how the second turn means “if we know awareness by arousing awareness” demands an explanation. When consciousness turns its attention from the world of the transcendental object (outer world) to itself, consciousness cannot but become conscious of itself. Therefore, it can be said that we know awareness by arousing awareness (以知知知). This is because it is not obvious what the turn of attention from something to something again means in the inner consciousness phenomenon and where this attention is directed after this turn if this turn is possible. It is also difficult to understand why it is “knowing awareness by arousing awareness” (以知知知). However, the fact that “knowing awareness by arousing awareness” is a phenomenon that appears after the second turn is carried out can be noticed from the subsequent phrases “if we know awareness by arousing awareness, when the subsequent awareness arises, the preceding awareness perishes” (起知知於知 後知若生時 前知早已滅). The arising and perishing of “when the subsequent awareness arises, the preceding awareness perishes” in the explanations for “if we know awareness by awareness” (若以知知知) are the arising and perishing that mean the following, as can be seen in the comment on it:

That which emerges anew one after another we call arising; that which perishes every moment of thought we call perishing.

新新而起曰生 念念落謝曰滅⁸

This is because they closely resemble the phenomenon of original impression (*die Urimpression*) and modification of retention (*die retentionale Modifikation*) that Husserl dealt with in the *Lectures on the Inner Time-Consciousness Phenomenology (Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins)*.⁹

“That which emerges anew one after another we call arising” (新新而起曰生) refers to the constant eruption of original impression or nows point (*Jetztpunkt*) as basic starting point.¹⁰ “That which perishes

every moment of thought we call perishing” (念念落謝曰滅) means that all nows subside in the depth of the past as they are pushed away by new nows that emerge anew. It is not unreasonable to see that “since we just know that the preceding awareness perishes, where it perishes becomes the object of awareness” (但得前知滅 滅處爲知境) that comes next refers to the intuition of the past in the modification of retention.

Now, I will explain the reasons in the separate paragraphs of the following section.

a) Constant Retention-Modification of Original Impression

When viewed in the world of the dependent origination of arising and perishing, our consciousness is something as follows:

[It] does not dwell in any instant moment of thought.

剎那剎那 念念之間 不得停住¹¹

The stream of consciousness as our discriminating mind does not stay because when the preceding thought perishes, the following thought arises and when this following thought perishes, the third and fourth thoughts arise one after another.

“That which emerges anew one after another and that which perishes every moment of thought” (新新而起 念念落謝)—a moment in which something is thought constantly arises and perishes. Why is this described as “anew” (新新)? Not all thought is not always new. Reproducing the perception and memory of the past in retrospection is also thought. However, it is not the fundamental datum that is first given directly. It is not seeing something in the past practically, but duplicating it ideologically. Therefore, here, the thought that arises and perishes anew cannot but refer to the moment in which the direct (first, fundamental, and practical) datum arises.

The continuant progress of one inner time object (*Zeitobjekt*) has one motive, so to speak, original point. The point where the object of the inner consciousness at last appears—we call this nows (*jetzt*).¹²

We finally directly see nows at this original point.

We directly see now-being (*Jetztsein*) in perception.¹³

Perception set something as present (*als-Jetzt-setzung*).¹⁴

Husserl called the original point of the formation of this continuous object “original impression.” This original impression is the absolute beginning of the production of the object. It does not develop from some other things. Rather, it is the beginning from which all other thoughts develop and transform. It is the original creation (*Urschöpfung*). The nows as this original impression constantly goes over from nows to another nows.

Our consciousness life is, so to speak, the life of the nows that constantly meet new nows.¹⁵

There is a reason here why “anew one after another” in “that which emerges anew one after another” is written. “That which does not dwell in any instant moment of thought” and “that which emerges anew one after another” is the image of the arising and perishing of our consciousness.

Strictly speaking, the nows consist of points. However, we can at times perceive a series of duration as nows. When perceiving a melody, we distinguish the sound that we are listening at this moment from the sound that has just passed by during sound duration and perceive the former alone now, not the latter. More accurately, although we are now perceiving the sound of the present moment vividly, we are also now perceiving the whole melody as one related entity. This is because, at the moment, we are not hearing each sound. Rather, the unification of our

consciousness is being carried out in which all sounds that have passed are held and linked to a single object. The whole melody is perceived as now-perception only when the sounds that are thought are heard in the unified understanding. The melody becomes something in the past, not in now when the final sound among that series of sounds stops.

Whether we understand the nows perceived as points or as including a series of duration, as the case of a melody, one now steps away into the past in the very next moment. “This consciousness” of the nows “exists in the constant transition. The vivid now-sound (*Tonjetzt*) changes in succession and a new now-sound always pushes and eliminates that which has gone into modification.”¹⁶ In this way, it fades from the actual (*aktuell*) to the ideal (*ideell*). Consciousness constantly flows and receives constant modification (*Modifikation*). The nows of the sound that is vividly perceived now fades as something that already continuously existed. Each of nows subsides into the past because our consciousness is in fact the continuation of the points of nows that constantly arise anew.

Not just perception is nows. All functional activities of consciousness, such as memorizing, recollecting, expecting, and representing, are original and actual nows though their objects are ideal. The past consciousness is the nows that recollect while the future consciousness is the nows that expect. “When the now-sound or original impression goes into retention, the retention itself is also one now. It actually vividly exists now.”¹⁷

“The nows of actual nows of all consciousnesses are under the modification principle.”¹⁸ The nows that arise anew are pushed away into the past by the now that arise at the next moment. As those vivid subside into the past and fade dimly as ideal. The sound of a bell ringing now changes into “something that existed at that time or went by.” Therefore, the points of all phases on the continuant time gradually go away from our consciousness (nows). As soon as a new now arises, the present now is modified to the past, the continuant progress of the points that have been passed by retrogresses deep into the past. Therefore, the arising and perishing in “when the subsequent awareness

arises, the preceding awareness perishes” (後知若生時 前知早已滅) are interpreted as “that which emerges anew one after another we call arising; that which perishes every moment of thought we call perishing” (新新而起曰生 念念落謝曰滅).

I believe that the meaning of the arising and perishing “when the subsequent awareness arises, the preceding awareness perishes” can be found in “that which emerges anew one after another and that which perishes every thought” of “that which emerges anew one after another we call arising; that which perishes every thought we call perishing.” Therefore, in Husserl, I interpreted it as “the actual nows that constantly erupt and the modification that constantly subsides into the past.” Following “when the subsequent awareness arises, the preceding awareness perishes,” it is stated,

The two awarenesses cannot exist together. Since we just know that the preceding awareness perishes, where it perishes becomes the object of awareness. Thus, neither subject nor object is true.

二知既不並 但得前知滅 滅處爲知境 能所俱非真¹⁹

What does this mean then?

b) Past Intuition in Retention

When the object that progresses temporally or the sound that actually continues just stops, it has already flown away and become something that has passed by. Nonetheless, our consciousness of the object is never extinct.

Although a new original datum or a new phase arises, what existed before does not become extinct. It is maintained (*in Begriff behalten*) in my understanding.²⁰

Husserl called this “the unique intentionality (*Intentionalität*) of retention.”²¹ Of course, “this does not hold the appearance of the perceptual consciousness or impressive consciousness. (We still keep in mind the object that has existed inside thus far, though not the object of the perception in the original sense.) The original remembrance, followed by the original impression, in other words, the retention is succeeded.”²² After the duration of a sound passed by, it is still perceived as “what existed before” in retention for a while. It can be put in front of my sight that stares. The sound that is retained in the original remembrance may be called the dead (*Totes*). “It is not that of the vivid sound sensation that is constituted by the nows point that continuously spurts out.”²³ What is retained in original remembrance is not in now. If not, it is not bygone but present, isn’t it? It is not something that is given now. If not, retrospection becomes perception, not retrospection.

The sound (contents) retained in this original remembrance is different from not only the sound perceived in original impression, but also the lingering imagery or afterimage. The sound of retention and lingering imagery are similar in that they are dim. However, the lingering imagery and afterimage just become weak in strength. Their essence is the sound itself perceived in original impression. As for the lingering imagery, although the stimulus that arouses the sound stops, the previous stimulus still influences the sensory function. Its vivid strength becomes weak, but causes the actual sound sensation. On the contrary, “the retained sound is never present. It is ‘something originally remembered.’ The sound retained in the consciousness of retention is not real now.”²⁴ It is not given anew now. It is something that must premise the past representation that already existed.

However, when the original impression goes over to retention, the retention itself is not the sound content that is reproduced in retention. It is the now that really comes to presence vividly and dynamically as the consciousness of the past, a temporal phase of the sound that “already existed.”²⁵

In the retention, i.e., the original remembrance, we can discern two kinds of phases. There is the qualitative phase, i.e., the sound as content

felt in the present perception, and the present intuition that perceives this sound now. Just like this, there is the qualitative phase, i.e., the past sound remembered in retention or original remembrance, and the past intuition that now remembers the temporal nature of the sound that “already existed.” The retention sound remembers and reproduces the sound that already existed from the perspective of its qualitative phase. However, the past intuition as the temporal nature that “already existed” is the original consciousness (*ein originäre Bewusstsein*) that rather first arises and that cannot be found in the original impression—perception that already existed.²⁶

This past intuition of retention is the “consciousness of what has just existed.”²⁷ This consciousness of retention is the vivid past consciousness of the sound and the original remembrance of sound (*Tonerinnerung*). Retention is a temporal phase of the past and a temporal consciousness that intuits the past (*Vergangenheit*).

Retention never produces the duration object (original or reproductive). It just becomes conscious of what is already produced and imprints the hallmark of “having already passed by” on it.²⁸

As if I look at the present directly . . . I look at the past in original remembrance. In this original remembrance, the past is given. The datum of the past is remembrance.²⁹

This is because only in original remembrance do we see the past and only in original remembrance is the past constructed. It is not repeated but present (*präsentativ*). This “before,” which is before to the nows that “have just passed by” can be seen directly only in this original remembrance. It is the essence of the original remembrance that originally intuits directly what is new and unique, just as the essence of the present perception is in directly intuiting the nows.³⁰

We have thus far seen that the past is intuited in retention—original remembrance. What relation does this have with “since we just know

that the preceding awareness perishes, where it perishes becomes the object of awareness” (但得前知滅 滅處爲知境)? If it has, why is “since we just know that the preceding awareness perishes, where it perishes becomes the object of awareness” the aforementioned past intuition in retention?

Seeing from the “object of awareness” in “where it perishes becomes the object of awareness,” the place where the preceding awareness perishes becomes the object. The following thought becomes the subject that reflects it and thus may appear to conduct the objective understanding. However, as seen in “the two awarenesses cannot exist together. Neither subject nor object is true” (二知既不並 能所俱非眞), it is obvious that it is not the objective understanding. If it is the objective understanding, it makes something stand before (*vorstellen*) the perceiving subject or something stands against (*gegen-stehen*), there should be the mutual confrontation on the same plane where the subject and object stands face to face to each other. However, “since we just know that the preceding awareness perishes, where it perishes becomes the object of awareness” (但得前知滅 滅處爲知境) of question is “the two awarenesses cannot exist together. . . . Neither subject nor object is true.” The preceding awareness and the following awareness, as well as the thought of the preceding moment and that of the following moment, do not stand face to face to each other on the same plane. They arise in succession (by original remembrance).

“The two awarenesses cannot exist together” means that the preceding awareness and the subsequent awareness do not stand face to face to each other in the consciousness of the same moment.

It is because “when the subsequent awareness arises, the preceding awareness perishes” (後知若生時 前知早已滅). As the now (preceding awareness) of one original impression goes over to retention (when the subsequent awareness arises), the original impression in this consciousness of retention already loses the nature of its now (, yielding the place to a new now of the next moment). It is not the now of original impression. Since it rather becomes gone by just now (*Soeben-vergangene*), it is said, “the preceding awareness perishes.” If the

preceding and subsequent awarenesses confront each other as the subject and object in a true sense, the preceding awareness should meet the subsequent awareness in order to stand against the latter, not being modified to the past intuition. However, since “every thought does not wait for each other” (念念不相待),³¹ they cannot meet and stand face to face to each other.

The preceding thought perishes and the subsequent thought arises. Therefore, the preceding and subsequent cannot exist together. The subsequent thought becomes the subject and the preceding thought becomes the object. Therefore, it is said untrue.

前念滅而後念生 前後不並 後念能而前念所 乃曰非真³²

There is only a form of succession, not the confrontation. Thus, it is firmly said, “Neither subject nor object is true” (能所俱非真), isn’t it?³³ While the subsequent thought comes to confront, the preceding thought at the moment has already disappeared. Then, how can this be called the subject-object confrontation in a true sense?

As mentioned before, “perishing” (滅) in “where it perishes becomes the object of awareness” (滅處爲知境) means “perishing” in “that which perishes every moment of thought we call perishing” (念念落謝曰滅). *Sa* 謝 means “fading” or “disappearing” while *nak* 落 means subsiding from a certain place down to the next. Therefore, *naksa* 落謝 indicates that the vivid now subsides into the past swiftly in an instant moment.

The place (處) in “where it perishes” (滅處) is the place where the nows subside. It is not the place as a spatial place. It is a phase of the temporal process where the object appears and disappears. This is the place where the vivid nows that emerge anew one after another step back from the present point and subside into there. It is nothing but the place of the past intuition. Therefore, “where it perishes becomes the object of awareness” is the past intuition in the consciousness of retention that has just passed by.

We live the present with this retention by grasping (*in Griffhaben*)³⁴

the phases that have passed by. We direct at coming (protention) by connecting the present phase to the phases that have passed by.³⁵ As the subsequent thought, i.e., the present phase, is aware of the phases that have passed by, it links the subsequent thought (present phase) to the place of perishing (the phases that passed by).

Therefore, it is said, “What comes next is awareness; awareness follows what perished.” As the present phase subsides into the past in the next moment, it arouses and embraces retention.³⁶ Hence, it is said, “When what exists before perishes, it leads to awareness” (前則滅滅引知). The consciousness of retention in “subsequently, it leads to awareness” (續滅引知) and the nows in original impression should be distinguished from psychological conscious acts.

Psychological conscious acts (for example, functions such as perception, memory, and reflection) change slow and fast with a constant duration in consciousness-stream. They are continuous things that rise and fall in consciousness-stream, like leaves on the surface of water. On the other hand, retention and original impression are phases that constitute the “absolute consciousness that constitutes time” as fundamental stream where these continuous things rise and fall. “This consciousness of retention is understood as a phase of the ‘consciousness-stream that constitutes time.’”³⁷ “Whether it is named original consciousness, original retention, or something else, it should not be misunderstood as understanding function.”³⁸

Husserl said, “Original consciousness—nows, just like retention, are intuited as the constituting phase of the absolute consciousness that rather constitutes everything.”³⁹

“When what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” (前則滅滅引知 後則知知續滅) is also the “absolute consciousness-stream of time-constitution” that is constituted as the original nows and retention series in this sense, isn’t it?

2

Absolute Consciousness-Stream of Time- Constitution as Modification Series of Retention (Continuous Flow of Arising and Perishing)

Thus far, we have interpreted the following as the past intuition in Husserl's retention (original remembrance):

When the subsequent awareness arises, the preceding awareness perishes. Therefore, the two awarenesses cannot exist together. Since we just know that the preceding awareness perishes, where it perishes becomes the object of awareness.

後知若生時 前知早已滅 二知既不並 但得前知滅 滅處爲知境⁴⁰

We also have revealed the following as a phenomenon of retention that connects the present to the past, concealing the past phases in original retention:

When what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished.

前則滅 滅引知 後則知 知續滅⁴¹

However, according to Husserl, retention is just the momentary consciousness to the past phases. "Retention itself is not the act (*Akt*)—i.e., the inner continuous thing that is constituted in retention series—but the momentary consciousness to the past phases."⁴² Then, how can retention, i.e., the momentary consciousness—when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished—continuously arise and perish?

However, "retention . . . becomes the basis for the retention consciousness of the very subsequent phase"⁴³ and "[it] orients toward

coming.”⁴⁴ Looking at these, it can be seen that this event of “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” arises and perishes successively. Next, we will examine how the temporal stream of the continuous flow of arising and perishing is self-constituted from retention (leading to awareness that follows what perished).

As already explained, “when the sound of now, i.e., the original impression, goes over to retention, the retention itself also actually comes to presence.”⁴⁵ The past sound as the content of consciousness is reproduced, but not actually given. However, the retention itself directly looking at the past time phase that the past sound occupies is the vivid now. All actual nows cannot escape the law of modification that is ceaselessly modified to retention. Therefore, just as the actual nows as original impression are modified to retention consciousness that “has just passed by,” this now of retention also receives the modification of retention again. Thus, from the retention of this retention to “the retention of that very retention,” the retention series that follow successively with the now of original impression as the first section continue ceaselessly.

When we grasp a random phase on this consciousness-stream, we find that there are retentions as singular continuum pre-conjointly (*Vorzugleich*).⁴⁶ This is because the consciousness-stream is the retentions of all continuums of moments (*Momentankontinuität*) on the past phases where the retention of each phase has passed by successively.⁴⁷ Therefore, the first section, which is the starting point of the series of the continuums of moments, becomes a new original impression. The second section, i.e., the first modification phase becomes the direct retention of the preceding original impression. The third section becomes the retention of the second section, i.e., the “direct retention of the past original impression.” The fourth section becomes the retention of the third section. This way, the series of the modification of retention continue rectilinearly. Since each phase perceives the preceding phase in retention, it has the entire series of the past retentions in itself through the chain of the indirect orientation.⁴⁸

The retention of the preceding retention phase is not only the direct retention of the preceding phase, but also indirectly orients toward all the past phases through the preceding retentions. Thus, the indirect orientation of the final phase of the series consistently orients toward the first original impression, going back one by one to the past phases through the chain of each phase. Hence, the entire series of each retention phase that has the original impression as the beginning point is “pre-conjointly” grasped as the singular continuum.

Penetrating this consciousness-stream, the vertical orientation stands.⁴⁹

Consciousness receives the constant modification of retention. Since this retention always orients toward what passes by before it, the unity of the flux itself, i.e., the unilateral pseudo-temporal direction is constituted in the flux of consciousness.⁵⁰

We call this stream pseudo-temporal because the consciousness-stream cannot be defined in the temporal form, unlike an individual object or the object of progress that lasts or changes fast or slow temporally.

This phenomenon that constitutes time is neither an individual object nor an individual process. . . . Therefore, the statement that it exists now, it existed before, it lasts temporally, or it takes place simultaneously is completely meaningless.⁵¹

This stream that constitutes time cannot be called duration (*Dauer*). This is because duration is nothing but the being-form of a certain persisting object. For example, the duration process of a storm is the being-form that is the unity of the change of a lasting object, i.e., the storm. In this way, “the objective time” as the duration immanent in consciousness is the form of the fixed objects, i.e., the form of various progress processes that happen in it and in its change. Thus, progress premises what is fixed. This fixedness is the unity that constitutes (*konstituieren*) in the flux itself which does not know the fixedness.⁵²

However, this consciousness-stream that constitutes the objective time and the objects which progresses in this time is not a random stream that exists and disappears, like the objective objects.

While the individual object or the objective time as the process of this object appears, progresses, and constitutes in time, this consciousness-stream is the stream of the absolute time that spontaneously constitutes time itself. Husserl names it, the “time-constituting stream as absolute subjectivity” (*der zeitkonstituierende Fluss als absolute Subjektivität*).⁵³

While the objective thing and the objective time as its progress form are phenomena that arise and perish immanently in this absolute consciousness, the stream of the absolute consciousness as the undercurrent is the temporality before phenomena or pre-immanence.

This pre-phenomenal and pre-immanent temporality (*diese präphänomenale, präimmanente Zeitlichkeit*) constitutes itself intentionally as the form of the consciousness-stream that constitutes time.⁵⁴

This stream manifests itself. It does not have another (second) undercurrent in its base to appear there.

The self-manifestation of this stream does not demand the second stream. It constitutes itself as a phenomenon for itself.⁵⁵

Of course, it can be said that this consciousness-stream is the duration of phenomena as the series of the preceding and the subsequent that consist of the continuities of the pasts perceived now.

The unity (the immutable sound maintained in the retention that continues), which is constituted in this reflection function, along with the series of constituting phases, can be objectified as one object.⁵⁶

However, this stream just seems that way from the viewpoint of the object that is constituted there. “It itself is not the object that has the temporal definition. It is the absolute subject. Metaphorically speaking,

it can be called flux. However, in fact, it is something absolute that originates the nows in every now point and basic start point.”⁵⁷

We have already seen that “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished,” (前則滅 滅引知 後則知 知續滅) is a phenomenon of the modification of retention. According to the monk Xingjing 行靖, “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” is:

As the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished. The arising and perishing are unceasing. . . .

前念滅而引後知 後念生而續前滅 生滅不斷...⁵⁸

This refers to the ceaseless series of the modification of retention. Then, “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” indicates Husserl’s self-constitution of the absolute consciousness-stream that constitutes time, doesn’t it?

Then, how does “this continuous flow of arising and perishing” (the absolute consciousness-stream that constitutes time) become the way of transmigration?

3

How Does the Continuous Flow of Arising and Perishing Become the Basis for Transmigration?

We interpreted “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” with Husserl’s retention and revealed that the ceaseless series of the modification of retention is nothing other than the continuous flow of arising and perishing. Then, how does the continuous flow of arising and perishing that is the ceaseless series of the modification of retention become the way of transmigration?

When what exists before perishes, it leads to awareness. What comes next is therefore awareness. When awareness follows what perished and [this] continuous flow of arising and perishing is indeed the way of transmigration. 前則滅 滅引知 後則知 知續滅 生滅相續 自是輪迴之道⁵⁹

The monk Xingjing gave a comment on the above quotation:

The *Perfect Enlightenment Sutra* says, “Moment by moment, [they] continue, circulate, go and return, take and abandon in all kinds of ways. These are all transmigration.”

圓覺云 念念相續 循環往復 種種取捨 皆是輪迴⁶⁰

As quoted, this comes from the *Perfect Enlightenment Sutra*’s following passage:

The beginning, ending, arising, perishing, preceding, postceding, existing, non-existing, gathering, scattering, rising, and ceasing of all worlds moment by moment continue, circulate, go and return, and take and abandon in all kinds of ways. These are all transmigration.

一切世界 始終生滅 前後有無 聚散起止 念念相續 循環往復 種種取捨 皆是輪迴⁶¹

However, “the continuous flow of arising and perishing is indeed the way of transmigration” (生滅相續 自是輪迴) in the *Yongjia ji* 永嘉集 and “moment by moment, [they] continue, circulate, go and return . . . in all kinds of ways. These are all transmigration” (念念相續 循環往復 . . . 皆是輪迴) in the *Perfect Enlightenment Sutra* look different from each other at first glance. This is because of the following reasons. The former is the world of self-intuition of experience-consciousness-stream from the viewpoint of “we know awareness by arousing awareness . . .” (起知知於知 . . .) which comes right before. As seen in Xingjing’s comment on “the continuous flow of arising and perishing . . .” this means “as the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished. Arising and perishing are ceaseless. This is transmigration” (前念滅而引後知 後念生而續前滅 生滅不斷 即是輪迴). In our terms, the ceaseless series of the modification of retention is indeed the source of transmigration. On the other hand, “moment by moment, continue, circulate, go and return . . . in all kinds of ways. These are all transmigration” in the *Perfect Enlightenment Sutra* means the birth and death in each of the six destinies of hell, hungry ghosts, animal, asura, human, and god due to all sentient beings’ creation of delusion and karma from the viewpoint of the transmigration of birth and death in the six destinies.

However, there is a part that attracts our attention. This is a phrase from the above-quotation of the *Perfect Enlightenment Sutra*, “The beginning, ending, arising, perishing, preceding, postceding, existing, non-existing, gathering, scattering, rising, and ceasing of all worlds. . . . These are all transmigration.”

All worlds here refer to the three types of worlds that begin, end, arise, perish, precede, postcede, exist, do not exist, gather, and scatter.⁶² Beginning, ending, arising, and perishing indicate the enlightened world; preceding, postceding, existing, and non-existing indicate the

world of sentient beings; gathering and scattering indicate the world of insentient beings. The enlightened world is the world of reality where delusion is cut off and abandoned and the Buddha's fruit, i.e., the perfect awakening is obtained:

What arises in accord with conditions is called beginning. What perishes when the conditions are exhausted is called ending. What changes in-between is called arising and perishing.

隨緣示生爲始 緣盡入滅爲終 中間變易爲生滅

This is the world of tathagatagarbha. The world of sentient beings refers to the following:

What has a form of arising before is called preceding. What has a form of disappearing is called postceding. What has abiding and changing is called existing and non-existing.

謂前有生相爲前 後有歿相爲後 中間有住 異爲有無

This is the world of deluded consciousness. The world of insentient beings refers to the world where sentient human beings live in, i.e., the world that consists of mountains, rivers, and earth. This is the world of circumstantial retribution in contrast of the world of direct retribution. This has mountains, rivers, earth, and clothes in contrast of the sentient beings' body and mind. It is the retribution that sentient beings live by relying on.

During eons of formation, dirt and dust gather and form the world. It is called gathering. During eons of formation, the world scatters and forms dirt and dust. It is called scattering. What abides and collapses is called rising and ceasing.

成劫時 聚塵成界爲聚 空劫時 散界成塵爲散 中間住壞爲起止

Therefore, the meaning of the passage from the scripture is that all worlds, i.e., the three kinds of worlds begin, end, arise, perish, precede,

postcede, exist, does not exist, gather, scatter, rise, and cease. They flow ceaselessly moment by moment. All things have the form of transmigration by circulating, going, and returning between arising and perishing, and forming and collapsing. They dislike this world (Skt. *sahā*) and like ultimate bliss, which comes from the distorted delusion of all kinds of grasping and rejecting.

The monk Dixian 諦閑 said in the same comment:

The constant flow of every moment indicates the worlds of sentient and insentient beings. The four forms of arising, abiding, changing, and perishing moves and changes without ceasing even for a moment. As for circulating, going, and returning, the death of sentient beings is called going. The birth of sentient beings is called returning. The collapsing of the insentient world is like going. Its forming is like returning. Just like a round ring, [everything] revolves, ending but beginning again.

念念相續 通指情器二種 謂生住異滅 四相遷流 剎那不斷也 循環往復 有情則死而往 生而復 器界則壞似往 成似復 如循環而廻轉 終而復始也⁶³

He here limited “moment by moment, [they] continue, circulate, go and return” just within the two worlds of sentient and insentient beings. However, this interpretation goes against the meaning of the very passage that has the expression of “all worlds,” as in “good sons! all worlds . . . moment by moment continue, circulate, go and return. . . . These are all transmigration!” (善男子 一切世界 . . . 念念相續 循環往復 . . . 皆是輪廻). This passage is from the viewpoint of deluded ordinary people, as seen in “when not going out of transmigration, one discerns perfect enlightenment, that nature of perfect enlightenment also transmigrates together” (未出輪廻 而辨圓覺 彼圓覺性 卽同流轉). Even the enlightened world where everything arises in accord with conditions and perishes when the conditions are exhausted appears only as the world of transmigration, unlike the worlds of sentient and insentient beings. Thus, “take and abandon in all kinds of ways” (種種取捨) in “all worlds . . . moment by moment continue, circulate, go and return, and take and abandon in all kinds of ways. These are all

transmigration” (一切世界…念念相續 循環往復 種種取捨 皆是輪廻) has an important meaning. According to Dixian,

The phrase of “take and abandon in all kinds of ways” refers only to the world of sentient beings.

種種取捨句 別約有情⁶⁴

By mentioning the world of sentient beings again separately from all worlds, he emphasized that all worlds, including this world, are transmigration. Then, why is there a need to repeat the world of sentient beings since it is already mentioned as one of the three kinds of worlds? Regarding this question, the monk Dixian said:

The objects of the preceding six types of consciousness are all objects. These functions of taking and abandoning belong to mind. As the objects, moment by moment, continue, circulate, go and return, so does the mind. Therefore, it is said, “all are transmigration.” This refers to the mind of the objective images of arising and perishing in the sixth consciousness.

前六對皆為境 此取捨是屬心 境既念念相續 循環往復 心亦復爾 故云皆是輪廻 即指 第六識生滅緣影心也⁶⁵

However, the mind of the objective images of arising and perishing is included in the world of sentient beings among all worlds, isn't it? Even though there is a need to mention the sentient beings, if it is concluded that “take and abandon in all kinds of ways” is also transmigration, “moment by moment [they] circulate, go, and return” should modify not only all three kinds of worlds, but also “take and abandon in all kinds of ways.” Therefore, the passage from the scripture should have been stated, as follows:

The beginning, ending, arising, perishing, preceding, postceding, existing, non-existing, gathering, scattering, rising, ceasing, and even taking and abandoning in all kinds of ways of all worlds moment by

moment continue, circulate, go and return, and take and abandon in all kinds of ways. These are all transmigration.

一切世界 始終生滅 前後有無 聚散起止 及種種取捨 念念相續 循環往復 種種取捨 皆是輪迴⁶⁶

Otherwise, “take and abandon in all kinds of ways” (種種取捨) would not “moment by moment circulate, go, and return” (念念相續 循環往復). If so, then, how can it become transmigration?

Even though, as argued by the commentator, “take and abandon in all kinds of ways” indicates the mind of the objective images of arising and perishing as the perceiving subject in contrast to the preceding six external objects, if there is a reason to repeat “take and abandon in all kinds of ways” as the sentient world in contrast to all worlds, “take and abandon in all kinds of ways” not only belongs to one of all worlds, but also has a significant meaning to the extent of standing against all worlds of objects, doesn't, it? Hence, the above passage means that because of “taking and abandoning in all kinds of ways,” the three kinds of worlds all appear as moment by moment circulating, going, and returning, i.e., the world of transmigration flowing ceaselessly.

Good sons! Those who cultivate perfect enlightenment on the realm of tathagatagarbha-cause know that since it is like a flower in the sky, it has no transmigration and has no body-mind, which receives arising and perishing. Since it is not created, it is called non-existent. This is because it has no original nature.

善男子 如來因地 修圓覺者 知是空華 即無輪轉 亦無身心 受彼生死 非作故無 本性無故⁶⁷

Although the transmigration of birth and death does not originally exist, it is a view of delusion that happens from human beings' actions.

All sentient beings delusively see arising and perishing though there is no arising. Therefore, it is called transmigration of birth and death.

一切衆生 於無生中 妄見生滅 是故說名 輪轉生死⁶⁸

Human beings originally stand in the inherently wondrous brightness that is still and unmoving. However, they cannot get out of the continuous flow of arising and perishing—the consciousness-stream of the modification of retention.

The innate enlightenment must be bright. Enlightenment is not an object that is brightened.

性覺必明 覺非所明⁶⁹

The innate enlightenment means brightness. Enlightenment, which is human beings' essential thinking, is originally bright, along with all forms. However,

People delusively try to brighten enlightenment. Because they try to brighten, objects appear.

妄爲明覺 因明立所⁷⁰

Human beings' enlightenment is originally wondrously bright. Thus, although it does not become bright by waiting for being brightened, human beings delusively try to brighten it.

“Because they try to brighten, objects appear”—here, the subject-object confrontation begins, the form of the objective world that is the basis of phenomena-discriminating consciousness (perceptual consciousness)⁷¹—the temporal horizon where all durations and changes take place is unfolded.⁷² This is nothing other than the self-constitution of the absolute subject that is the continuous flow of arising and perishing of the modification of retention. Then in this modification of retention, the objects of “the four forms of arising, abiding, changing, and perishing moves and changes” (生住異滅 四相遷流) are constructed. The attachment to the objects constructed as delusory existences this way is delusive conceptualization and delusive view of transmigration.

Therefore, “All worlds . . . moment by moment continue, circulate, go, and return” (一切世界…念念相續 循環往復) and the enlightened

world that “begins, ends, arises, and perishes” (始終生滅) are seen as forms of the transmigration of birth and death because “when not going out of transmigration, one discerns perfect enlightenment, that nature of perfect enlightenment also transmigrates together” (未出輪迴而辨圓覺 彼圓覺性 卽同流轉),⁷³ as seen in the subsequent passage. Thus, it is said, “If people try to avoid transmigration, they cannot do so” (若免輪迴 無有是處). Since they look at the nature of perfect enlightenment from the viewpoint of the mind of arising and perishing (continuous flow of arising and perishing), the nature of perfect enlightenment that is still and unmoving is seen only as the form of arising and perishing.

It can be compared to the phenomena that moving eyes shake still water; that fixed eyes move around fire; that when clouds move, the moon moves; and that when a ship goes, the river shore moves.

譬如動目 能搖湛水 又如定眼 由迴轉火 雲馳月運 舟行岸移⁷⁴

It is selected and taken with the mind of objective images of the sixth consciousness, which is featured with the subject-object confrontation. Thus, the nature of perfect enlightenment is seen as a form of transmigration that circulates ceaselessly in the three kinds of worlds, ending but beginning again.

The above passage, “all worlds . . . moment by moment continue, circulate, go, and return, take and abandon in all kinds of ways. These are all transmigration” (一切世界 . . . 念念相續 循環往復 種種取捨 皆是輪迴) should be interpreted as follows: “the reason why all worlds that moment by moment circulate, go, and return are seen as forms of transmigration is that they arouse distorted and delusive ideas by taking and abandoning in all kinds of ways.”

Only by interpreting this way, we can guess the intention of the monk Xingjing who quoted “. . . moment by moment continue, circulate, go, and return, take and abandon in all kinds of ways. These are all transmigration” (. . . 念念相續 循環往復 種種取捨 皆是輪迴) in his comment on the *Perfect Enlightenment Sutra* in order to explain

“when what exists before perishes, it leads to awareness. What comes next is therefore awareness. When awareness follows what perished and [this] continuous flow of arising and perishing is indeed the way of transmigration” (前則滅 滅引知 後則知 知續滅 生滅相續 自是輪迴之道) in the *Yongjia ji*. In his comment, Xingjing said:

When what exists before perishes, it leads to awareness. What comes next is therefore awareness. When awareness follows what perished and [this] continuous flow of arising and perishing is indeed the way of transmigration. The *Perfect Enlightenment Sutra* says, “Moment by moment, [they] continue, circulate, go and return, take and abandon in all kinds of ways. These are all transmigration.”⁷⁵

Here, Xingjing omitted a part, “the beginning, ending, arising, perishing, preceding, postceding, existing, non-existing, gathering, scattering, rising, and ceasing of all worlds” (一切世界 始終生滅 前後有無 聚散起止) in the *Perfect Enlightenment Sutra* and just quoted “moment by moment [they] continue, circulate, go and return, and take and abandon in all kinds of ways. These are all transmigration” (念念相續 循環往復 種種取捨 皆是輪迴). Furthermore, he confirmed the latter quotation as an explanation for “as the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished. Arising and perishing are ceaseless. This is transmigration” (前念滅而引後知 後念生而續前滅 生滅不斷 即是輪迴).

As Dixian argued, if this interpretation, “taking and abandoning in all kinds of ways as the perceiving subject, along with all worlds as the external objects, also transmigrate,” is right, how could he quote just “taking and abandoning in all kinds of ways,” which is added secondarily, and drop “all worlds...,” which is the main part? This was just an omission for convenience to avoid onerousness. Rather, we can see his intention to interpret “moment by moment continue” in “moment by moment continues, circulates, go, and return . . .” in the *Perfect Enlightenment Sutra* not as the change in the world

as the external objects, i.e., the continuous flow of the three kinds of worlds that transmigrate moment by moment ceaselessly, but as the “continuous flow of arising and perishing” in “as the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished. Arising and perishing are ceaseless,” i.e., the modification of retention of our consciousness-stream. Therefore, from this vantage point, if we reinterpret the passage in the *Perfect Enlightenment Sutra*, all worlds continuously arise, perish, precede, postcede, exist, do not exist, gather, scatter, rise, and cease. However, this distorted and deluded thought that looks at the external objects as changing and transmigrating is in fact based on the continuous flow of our consciousness, which is the mind of objective images in the sixth consciousness (as the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished. Arising and perishing are ceaseless). Therefore, it is said, “Moment by moment [they] continue, circulate, go and return ...” isn’t, it? Since “circulating, going, and returning” and “all are transmigrations” are like homonyms, “moment by moment [they] continue, circulate, go and return” and “take and abandon in all kinds of ways; these are all transmigration” are mutually-related expressions for the same event. If we bother to distinguish them, “moment by moment [they] continue, circulate, go and return” indicate that the modification series of retention (absolute consciousness-stream) where the objects are constituted is the basis of the transmigration of birth and death. On the other hand, “take and abandon in all kinds of ways; these are all transmigration” means that people come to have the delusion of transmigration because of their attachment to the objects that are constituted in the absolute consciousness-stream.

All worlds appear to circulate, go, and return, arising, abiding, changing, and perishing without ceasing even for a moment because our consciousness-stream does modification of retention, flows ceaselessly, and therein the objects of taking and abandoning continues to change. “The unified structure of original impression, retention,

and protention is the structure of general possibility of duration and change (arising, abiding, changing, and perishing) . . . This structure (modification series of retention) is nothing other than the structure of temporal horizon itself [where all changes happen].”⁷⁶ For this reason, the objects of change are constituted in the stream of this modification of retention and due to the attachment to them, the forms of the transmigration of birth and death appear.

Therefore, in order to reveal, “when what exists before perishes, it leads to awareness. What comes next is therefore awareness. When awareness follows what perished and [this] continuous flow of arising and perishing is indeed the way of transmigration” (前則滅 滅引知 後則知 知續滅 生滅相續 自是輪迴之道), we need to examine

1. how transmigration comes from the attachment to delusory existences (self, dharma), i.e., taking and abandoning in all kinds of ways;
2. how the objects of delusory existences, i.e., the objects of taking and abandoning in all kinds of ways, are constituted in the continuous flow of arising and perishing.

a) Transmigration Comes from the Attachment to Delusory Existences

Transmigration is often used in idiomatic expressions, such as transmigration of birth and death or transmigration in six destinies. It is thought to mean that all sentient beings receive birth and death among the six destinies of heaven, human, animal, asura, hungry ghost, and hell because of their attachment and karma. This word that they transmigrate in these destinies as a retribution for their creation of karma is just an expedient means to benefit those with dull spiritual capacity, just as “Huachengyu pin” 化城喻品 (Chapter of the Parable of the Conjured City) in the *Lotus Sutra*. To the question of whether there is a hell or not, Huihai 慧海 answered as follows:

There exists hell, depending on evil deeds mind committed. If the mind is not contaminated, since the self-nature is empty, there is no hell.

爲隨心所造一切惡業 卽有地獄 若心無染 自性空故 卽無地獄⁷⁷

Therefore, it is said “Heaven and hell do not exist outside mind” (天堂地獄無出於心).⁷⁸ In the comment on “I preach to all bodhisattvas and sentient beings of the latter age to first sever the root of the beginningless transmigration” (我說一切菩薩 及末世衆生 先斷無始輪迴根本) of the *Perfect Enlightenment Sutra*, the monk Dixian said:

The root of the beginningless transmigration indicates taking the mind of encountering objects as self-nature.

無始輪迴根本 卽指 用攀緣心爲自性者⁷⁹

He meant here that distorted and deluded thought of the transmigration comes from the subject-object confrontation. The *Śūramgama-sūtra* (*Shou lengyan jing* 首楞嚴經) says:

Ānanda! All beings transmigrate in the worlds because of two distorted thoughts and discriminating delusive views.

阿難 一切衆生 輪迴世界 由二顛倒⁸⁰ 分別見妄⁸¹

Bodhidharma also said in the “Anxin famen” 安心法門:

When people get attached to forms, they fall into hell. When they contemplate dharma, they obtain liberation. If they generate myriads of discriminating views, they see the forms of birth and death, facing boiling water in a cauldron or burning fire in a brazier. If they see the original nature of the dharma-realms, they acquire the original nature of nirvana. When there is no myriads of discriminating views, it is the nature of the dharma-realms.

取相故 墮地獄 觀法故 得解脫 若見憶想分別 卽受鑊湯爐炭等事 現見生死相 若見法界性 卽得涅槃性 無憶想分別 卽是法界性⁸²

Heaven and hell do not exist in a separate place. When a person is not enlightened yet, they exist inside the mind. They do not come from the outside.

天堂地獄不在別處 只在當人半惺半覺未下狀時方寸中 並不從外來⁸³

When people think of the forms of heaven, hell, and human beings, they dislike adverse objects and seek agreeable objects. In apprehending forms and clinging to forms, there is a cause of the deluded transmigration. The transmigration of birth and death comes from the attachment to delusory existences. Therefore:

Because of these delusory existences, [people] transmigrate with birth and death. Therefore, it is called ignorance.

由此妄有輪轉生死 故名無明⁸⁴

This is because:

Since beginningless time, sentient beings have been controlled by mind-consciousness. They have been wandering around with birth and death and unable to act in autonomy.

衆生無始時來 爲心意識所使 流浪生死 不得自在⁸⁵

Then, what relationship does “because of these delusory existences, [people] transmigrate with birth and death” (由此妄有輪迴生死) have with “the continuous flow of arising and perishing and the way of transmigration,” the question that we raised to resolve?

If both “because of these delusory existences” and “the continuous flow of arising and perishing” are the causes of transmigration, the delusory existences and continuous flow of arising and perishing should have the same meaning. Then, why are the delusory existences nothing other than the continuous flow of arising and perishing? As for the delusory existences:

[They] delusively take the four greats as the form of self body and the mind

of objective images in the sixth consciousness as the form of self mind.
妄認四大 爲自身相 六塵緣影 爲自心相⁸⁶

They refer to the attachment to self and attachment to dharma. In other words:

Accepting something that the four greats are temporarily combined to and originally does not have reality as self is getting attached to self. Accepting one's self as really existing is getting attached to dharma. . . . The objective images that can appear in regard to the six objects are false discriminating forms. When they rely on objects, they seem to exist. When they depart from objects, they do not exist. Therefore, they are called "objective images," their real name is delusions. Accepting delusions and taking them as one's mind is getting attached to self. Accepting them as really existing is also getting attached to dharma.

四大假合 本無實體 認爲自身 卽是執我 認此身爲實有 卽是執法... 於六塵境上 現起能緣影者 是虛妄分別想相 托塵似有 離塵則無 故以緣影稱之 其實名爲妄想 認妄想爲自心 卽是執我 又認之爲實有 卽是執法⁸⁷

"Accepting something that the four greats are temporarily combined to . . . as self" (四大假合... 認爲自身) refers to my body as the transcendent object while "the objective images that can appear in regard to the six objects are false discriminating forms... Accepting delusions and taking them as one's mind" (於六塵境上 現起能緣影者是虛妄分別想相... 認妄想爲自心) refers to my conscious act that perceives the objective world. They are distinguished this way. However, looking at "accepting delusions and taking them as one's mind is getting attached to self. Accepting them as really existing is also getting attached to dharma" (認妄想爲自心 卽是執我 又認之爲實有 卽是執法), the mind of subjectively apprehending in "delusions as one's mind" is also the objectified self ("accepting them as really existing is also getting attached to dharma")—i.e., the attachment to dharma, which is the "conscious act as the durable unity of the inner consciousness that is constituted in the series of retention phases."⁸⁸ Thus, it is said:

Good sons! Since beginningless time, all sentient beings themselves have not known that they moment by moment arise and perish due to the delusion of self and the mind that loves self. Therefore, they arouse love and hate and get attached to five desires.

善男子 一切衆生 從無始來 由妄想我及愛我者 曾不自知 念念生滅 故起憎愛 耽著五欲⁸⁹

The comment on this paragraph says:

One thought of non-enlightenment at the very beginning deludes the true mind and forms the false consciousness. Because of this consciousness, all thoughts arise. [Sentient beings] get attached to their body. They think that they have a self in their body and that they have a self that they can love outside their body. This is the attachment to a self and what pertains to the self. Not-knowing at the very beginning themselves means that they do not still get awakened, not knowing that the self and what pertains to the self moment by moment arise and perish, being false, not real. Because of not-knowing, [sentient beings] betray feeling and arouse hate and envy. They also follow feeling and arouse the taint of desire.

最初一念不覺 迷真心而成妄識 復由識起諸想念 內執身中有我 復執身外有可愛我者 卽是執我我所也 曾不自知者 謂一向不自覺知 不知我及我所 俱屬念念生滅 虛妄不實 由不知故 背情則 故起憎嫉 順情則 故起愛染⁹⁰

We should then say that the delusory existences as the attachment to dharma are not on the same level with the continuous flow of arising and perishing and that the delusory existences of subject and object are finally constructed in the continuous flow of arising and perishing. Not just the objects, but also the conscious act that is experienced inner consciously is at last constructed as the durable unity in the continuous flow that is a series of modification phases. Hence, for “because of these delusory existences,” it is just said, the “transmigration of birth and death,” while for the “continuous flow of arising and perishing,” it is said, “the way of transmigration.” Although the delusory existences

are the cause of transmigration, since they are constructed in the continuous flow of arising and perishing, it is said that this continuous flow of arising and perishing is the way of transmigration, i.e., the root of the transmigration of delusion. Therefore:

Since all sentient beings falsely see arising and perishing in no-birth, this is named the transmigration of birth and death.

一切衆生 於無生中 妄見生滅 是故說名輪迴生死⁹¹

b) How Are the Delusory Existences Constructed in the Continuous Flow of Arising and Perishing?

1) Dharma Has no Fixed Form; It Is Constructed in accord with Conditions

Because of phenomena-discriminating consciousness, [sentient beings] don't know that all objects are just this consciousness and therefore get attached to [the idea that] the objects really exist outside the mind.

以分別事識 不知諸塵唯是識 故執心外實有境界⁹²

Time flows from limitless past to limitless future in limitless space. We believe that the things that have fixed forms and properties occupy fixed positions and continue and change temporally. We also believe that the world always exists and things really exist transcendentally. We suppose the substances, i.e., these transcendental objects always naturally exist whether we see or think of them. Depending on the properties and positions of these objects, we regard them as something valuable or goods. Depending on whether they fit our desire, we arouse the feelings of pleasure and displeasure. Depending on whether they are agreeable or adverse, we experience joy and pain. However:

Dharma has no fixed form; it is constructed in accord with conditions.

法無定相 隨緣構集⁹³

The transcendental objects and their objective times that we believe in do not really exist transcendently, regardless of our consciousness. Let's suppose that we are seeing a distant mountain in the fast-moving train! The appearance that we see at the starting point and the appearance that we see at the ending point are surely different. We are just perceiving the appearance of the mountain at each moment realistically. Nonetheless, we believe that there is the mountain that continuously has the self-identity at the fixed position. However, this mountain that we believe really always exists with its self-identity is in fact just something that we construct as a durable thing by connecting and combining the perceptions of this and that aspects. It is not that the transcendental substance as a whole comes into our perception and manifests itself.

2) The Construction of the Inner Temporal Objects

The sensation of one sound in the perception of a melody has also one temporal point even though it is really wondrous itself. When the first sound (t^1) rings, we perceive it as the present sound. However, as soon as the second sound (t^2) rings, the first sound disappears into the past and we hear the second sound as the present sound. The third or fourth sound also appears as the new present sound and instantly subsides into the past. Therefore, to put it directly, only the point-like sound that is given in the temporal consciousness of the pure now (*jetzt*) is perceived while the previous sounds are not perceived at the present moment. Nevertheless, a series of the sound duration or melody is now-perceived as the self-identical unity.

If we can focus only on phenomena inflexibly, only what is perceived in the point-like now at every moment realistically exists. Even this one becomes something that has already passed by at the next moment and does not realistically exist now. Nonetheless, "what was

perceived previously not just comes to presence as what was perceived previously, but also becomes established as what has thus far continued to exist, in other words, as something real at now (*als jetzt seiend*). Not just what is vividly perceived now is established as something that really exists now. Along with this, what existed previously, being perceived previously, is also regarded as something that really exists now. . . . Not just what is in the past, but also what will be in the future is the same. Even what is expected to be perceived in the future when the perceiving process continues is also established as if it is real at now.”⁹⁴

What plays the biggest role in these phenomena is the consciousness of retention. The sounds that form a series of melody in the sustained perception do not appear and disappear only as point sensations. If so, the perception of melody would be totally impossible. The perception of a melody is possible because “the unity (series) of retention consciousness still retains the past sounds in consciousness and accomplishes the unity of consciousness that continuously orients toward one united temporal object—here, a melody.”⁹⁵

As seen before, the nows point of the original impression ceaselessly goes down to the past but, at the same time, new nows appear on the positions. All nows receive the modification of retention. Since not only the nows of the original impression, but also the nows of retention again receive the modification of retention, we saw that the retention of retentions intends toward the retention series before the previous one or the original impression by means of indirect intentionality. Therefore, the “retention of retentions is not only the intentionality to intend what is directly retained, but also the intentionality to eventually intend original datum (*Urdatum*) by (indirectly) intending what is retained in previous retentions. Therefore, the first original data consistently continues to become objectified.”⁹⁶ As the original impression and its subsequent nows point go away to the past, they come to lose the nature of now as what have already passed by.

The nows of each time phase ceaselessly flow, receiving the modification of retention, “they continue without change in the intentionality to the objects that intends,” which think of the continuous self-identity

of the original data. “They are the intentionality that objectifies an individual object—the intentionality that gazes more straightly.”⁹⁷ As the identical original data is continuously and consistently intended by the gazing of this intentionality, the object is unified. At the time, the now, which was the time phase when the original data appeared, also continues to become objectified in the stream of the modification as the unified self-identical objective temporal point.

The object that seems to recede backward, following the stream, which continuously recedes backward temporally, i.e., the stream of the modification of consciousness, apperceptionally continues to be retained in the absolute identity—even along with the establishment that indicate “the very this” in nows point.⁹⁸

It is because although the now that has passed by when a phenomenon receded to the past has the nature of something that has passed by, the “now” does not disappear and becomes retained as “the now” that is identical at every moment. One object originally has two phases. One is the genus phase that it is what (*als was*). The other is the individual phase that it is this (*als dies*). Concretely speaking, one is the fixed and unchanging identity of matter. The other is the time phase where the matter appears. All objective apprehensions are constituted in two phases. One is non-temporal matter while the other is the time phase that the matter occupies in the consciousness-stream, i.e., the form of phenomena of present, past, etc.

Looking at the aspect of matter in the objectification of the object, it refers to something that appears in each time-phase with a constant temporal extension, something that lasts or changes, and something that appears now and passes by, i.e., the contents of prehension as the immutable matter (sensory contents when the object is the object of perception). The distinction between the sound “c” and the color “r” that appear together in the now of the same moment comes from this difference of the matter. When perceiving the sound c (or a series of melody), the consciousness of retention receives the ceaseless

modification of retention. However, throughout this ceaseless stream of the modification of retention, it perceives that the same sound *c* (or a series of melody), which has the fixed quality and fixed strength continues to overlap every moment as self-identical.

In the apprehension of the object, the pure matter separated from its temporal phase is a phase that constitutes the specific state (fixed color and strength) of the object. When this phase is continuously retained, the self-identity of the object is fixed there.⁹⁹

However, an individual object cannot be constituted with the identity of matter. What is more important in the constitution of an object is an individual phase that it is “this” (*dies*) rather than the self-identity. The temporal phase that “this” one rose now exists here beside its red color, its scent, and its petal form finally expresses “this” (*dies*) as the individuality of “this” rose. This individual phase comes not from general matter, but from the fixation of the temporal phase that the matter occupies in the consciousness-stream. Therefore, “one aspect of objectification is the pure content of the matter of the sensation matter—i.e., time-matter (*Zeitmaterie*), for example, sound. This time-matter is fixed as constantly same in the stream of past modification. The second aspect of objectification comes from apprehension (consciousness) of time-phase reappearance.”¹⁰⁰ This time-phase consciousness that reappears is continuously fixed in modification-stream. Thus, if a unified object is to be formed, not only its sensation-matter, but also its own position of the time-phase (*Zeitstelle*) it occupies should be continuously fixed.

Sound point (*Tonpunkt*) becomes fixed as the absolute individuality in matter and time-phase. The fixation of time-phase finally gives individuality of the object.¹⁰¹

However, how can one time-phase be fixed in the constantly modifying stream? An object recedes to the past and ceaselessly changes its time-

phase. Then, how can it fixate its time-phase in the stream of the modification of time-phase? What changes is just a time progress figure (*das Objekt im wie*) in which an object progresses. The object itself never changes. While the object itself has the fixed matter, as well as the fixed time and fixed time extension the fixed matter appear, it just floats down on the temporal stream of the modification of retention. When we look at one fixed thing at the fixed position while stepping back, the thing gradually gets farther away. Just like this, as a sound continues to retain its own phenomenon time, its distance from the nows point that appears again and again is gradually increasing.

Since an object is in the ceaseless stream, from the perspective of its time progress figure (*das Objekt im wie*), it is always different (now, shortly ago, long ago, already, etc.). However, each temporal point and the time itself of an object and an object time are always identical.¹⁰²

It is because only the actual now (*das aktuelle Jetzt*) makes something new while the subsequent modification of consciousness just think of “the identical object that always has its own time points, not making something new.”¹⁰³ The receding of one actual now into the past indicates that the actual now is retained “as the now that has passed by just before” and what is retained in this retention is the now of the past itself.

As soon as one consciousness phenomenon goes into the past, its now comes to have the nature of the past now. However, it is nothing other than the identical “the now.”¹⁰⁴ It has just become what has passed by for the nows that continue to appear at every moment.¹⁰⁵

Therefore, “we come to ‘see’ the so-called ‘what was not modified before’ in those modified.”¹⁰⁶ Rather, without this modification of retention, the object could not be fixed as something always unchanging and self-identical that penetrates the stream of the ceaseless modification. That which appears as a fixed matter for a fixed time in the continuous

flow of arising and perishing that is ceaseless modification of retention continuously has the result and the time phase at the moment. It is constructed as the self-identical durable unity by the consistent gaze of the objective intention of each time phase. (Of course, in reproduction, the identification that identifies what is reproduced with that of the original experience while in repeated reproductions, their identity and objectivity finally becomes firmer and firmer.)

3) Constitution of the Objective Time

In the ceaseless modification, the object of the original experience receives the modification of retention while possessing its temporal duration and its time phase without change where it appears. Thereby, it continues to be fixed with the fixed time phase and the fixed extension. In this objectification of the time phase, not only the objectification of the object, but also the constitution principle of the objective time (*die objektive Zeit*) as the time process of the object indwells. Just as the fixation of the identity of the object becomes firmer in the repeated reproduction, the temporal duration as the progress of the object becomes more objectified as the objective time in the reproduction.

Retrospection does not just re-perceive the object. Just as the perception of a time object itself has the time horizon (*Zeithorizont*) where it progresses, reproduction also (not just the object) re-perceives the time horizon of the object.¹⁰⁷

The series of the time phase where a time object appears by reproduction is objectified as an objective time. If retrospection just reproduces the object, not re-perceiving its time horizon, in the two reproductions, we will end up just perceiving the two sounds at every moment that are same in matter, but different in time phase, not re-perceiving the same sound twice. The time-horizon that appears in one perception is the durable unity that is first constituted in accord with the duration of

time. On the other hand, since each temporal point of the reproduced time horizon reproduces it with the premise of each temporal point of the perception and its order, this each point is the objectively fixed time order that cannot be randomly changed. Thus, it is objectified as the same “this” anytime in reproduction.

Just as in the process of the objectification of the object, “in the process of temporalization” of the object, “I can at first experience it, experience it again in the repeated reproduction, and understand its identity. In my thinking, I can repeat the time process and prove this by the original re-experience. Thereby, the objective time is finally constituted.”¹⁰⁸ In this way, not just the object that has a fixed matter and a fixed time, but also the objective time as the time progress of the object is constituted in the continuous flow of arising and perishing which is the modification of retention.

4) Constitution of Conscious Act

Not just consciousness contents, such as color and sound, the appearance of the transcendental object, and the time progress of the object, but also the conscious act that cognizes these objects are constituted as the inner durable unity in the continuous flow of arising and perishing as the temporal stream of the absolute consciousness. Conscious acts continue for a fixed time inner-consciously. Judgement, hope, desire, imagination, and so on . . . “All these are consciousness contents. They are the contents of the original consciousness that constitutes the temporal object—however, in this sense, it itself can neither be the consciousness contents, nor the object immanent in phenomenon time.”¹⁰⁹ Just like this, all conscious acts are consciousness contents, i.e., something experienced. They are certainly the durable unity that continue or cease internally in the consciousness-stream where experiences take place. Therefore, just as the perceptual contents, the appearance of the transcendental object, and the objective time are objectified as the inner durable unity in the stream of the ceaseless

modification, the conscious acts are constituted as the inner durable unity in that stream. “The perceptual apprehension,” distinctive from the perceptual object, “is also constituted inner-temporally in the unity of the nows. It is constituted by the diversity of the now phases and retentions. The contents or intentional acts of prehension are all constituted this way. The perceptual contents are constituted as the unity in emotional impressions while the prehension is constituted as the unity in the act phenomenon that forms the inside-outside pair with perceptual impression.”¹¹⁰

Therefore, “we see the two kinds of prehension acts. One is the prehension that is immanently constituted. The other is the prehension that belongs to the phase series of the original flux, i.e., the original prehension (*Urauffassung*) that is never constituted by others.”¹¹¹ The original impression as this original prehension and the phase series of retention and protention can never be the inner consciousness experience contents. As seen before, it is the undercurrent where inner consciousness experience contents (including conscious acts) rise and fall, continuing or changing. It is also the original consciousness as the absolute temporal stream which is the ceaseless series of the consciousness modification.

Retention and protention should be strictly distinguished from retrospection and expectation. Retrospection and expectation are not involved in the phase series that constitutes inner consciousness contents (objects, conscious acts, etc) (as do retention and protention). They (are conscious acts that) just reproduce or imagine the inner consciousness contents that have passed or will come.¹¹²

By reflecting the constituted experiences, we can clearly see not only that retention and protention are the constitution phases, but also that “original consciousness” (*Urbewusstsein*) as original impression “is the phase which constitutes (experience contents), along with retention. Therefore, what is important is that this original consciousness, this original prehension (or whatever it is called) should not be misunder-

stood as apprehension act (*ein auffassende Akt*).”¹¹³ The original consciousness of the original impression, along with retention, is the phase that constitutes “the phase series of the continuous flow of arising and perishing that constitutes all experience contents” while “all apprehension acts (*Auffassungsakt*) are constituted as inner durable unity.”¹¹⁴

The absolute consciousness-stream (or the phase that constitutes this consciousness-stream), which is the phase series of the modification of retention that appears with this original impression as the starting point, constitutes itself. It is the original consciousness on the very bottom that does not need another undercurrent in order for it to get constructed, continue, or change. Therefore, it is the absolute subjectivity (*die absolute Subjektivität*) that can never be objectified.¹¹⁵ Not continuing or changing in time, it is “the time-constituting stream” (*der zeitkonstituierende Fluss*) that constitutes time itself.¹¹⁶ We have seen that the object, conscious act, and objective time are constituted as inner durably unity in the phase series (continuous flow of arising and perishing) of modification of retention that is a stream of the absolute subjectivity of this time constitution.

5) Establishment of the Transcendental Object

In outer perception that describes (*darstellen*) the transcendental object, “the perceived object (*Wahrgenommenes*) is also constituted simultaneously in the very impression consciousness where perception is constituted. Therefore, the consciousness of this structure is the consciousness of the inner unity and, at the same time, the consciousness of the transcendental unity.”¹¹⁷ Thus, it is “the basis of the possibility that relates what is immanent—prehension that has the immanent contents—to the transcendental Being.”¹¹⁸

Our conscious act is “the consciousness of . . .” and the experience that intends the relationship with something.¹¹⁹

Therefore, the “consciousness of the unity of the phenomena” that constitutes inner consciously intends the “unity of the transcendental thing that appears.”

In one original consciousness-stream, in the unified prehension with the unity of sensation, in the consciousness that keeps intending something, in indication or rather the description of a certain thing, and in the continuing phases of this description, since the indication of the same thing is constituted, the thing that appears (*das erscheinende Ding*) is constructed.¹²⁰

In this point that the consciousness of the unity of the inner phenomenon is the consciousness of the unity of the transcendental object, there is a possibility to establish the transcendental object in the outer world through the description (*Darstellung*) of the inner phenomenon. Therefore, each of the inner unity corresponds to that of the unity of the transcendental object. In other words, the transcendental object is the projection of the inner object. The forms (*Bild*) inner-temporally constituted in the experience stream expresses this and that of the transcendental object. Just as the forms that appear in the experience stream, i.e., colors, mass, and form, express the color, mass, and form of the transcendental object, “the immanent time of a form expresses the objective time. The form stands in the stream of the form duration. In the phase of each form in this stream, rather than the objective time phase of the thing that appears, the objective aspect that expresses itself in this form corresponds. The pre-empirical time-phase of the form is the expression of the objective time phase. The pre-empirical time spread in the stream of form duration is the objective time-spread (*Zeitausbreitung*) of a thing and thus the expression of the duration of the thing.”¹²¹

In this process, we can see that the inner conscious phenomenon becomes the “appearance of a thing” (*Erscheinung*) beyond the simple perceptual nature or the nature of the inner or real constitution element of consciousness and that the individual and inner perception condition

transcendentally belongs to “the perceived” (*Wahrgenommenes*) outside consciousness.

In this way, the durable unity constituted in consciousness goes further to establish a thing believed to transcendently exist outside consciousness by this expression act. As for the original perceptual contents, although they are individual and random, they ceaselessly change and come to obtain a general meaning (*Sinn*) as the self-identical unity by the intentional act that always intends what is identical. This generality is finally given by the meaning giving act of the acting aspect while it has not been found in perceptual contents. Not only that, the expression act of consciousness that has “the relationship with . . .” as its essence transcendently establishes this inner unity of generality by transcendently existing outside consciousness.

Thus far, we have seen that the time object is constituted as the inner durable unity in the experience-stream and this becomes the basis to establish the transcendental object outside consciousness by expression act. Indeed, “this identification becomes possible and therein the object is constituted. This has the structure of our experience as its basis. Each phase of the consciousness-stream is modified to the ‘retention of . . .’ and it keeps receiving the modification of retention. Here lies the basis of identification. If there is no modification of retention, one content could not be experienced, the experience would not and could not be given to the subject, and therefore, there could be nothing.”¹²² Thus, “if there is an act that has the right to create the time object itself, it is an act as the original prehension that has ‘now prehension,’ ‘past prethension,’ etc—in its originally constituting sense—in itself.”¹²³

As seen before, this is the consciousness-stream of the time-constitution as the continuous flow of arising and perishing that is the modification series of retention.

c) Conclusion: The Subject-Object Confrontation Is the False View of Arising and Perishing. Delusively Seeing Arising and Perishing Is the Transmigration of Birth and Death

It is commented on “illuminating quietness through awareness” (以知照寂) of “Shemota song” 奢摩他頌, *Yongjia ji*:

If one is aware of the quiet realm with the mind of being able to be aware, the subject and the object are already formed. Then, how can this be the unconditioned awareness? . . . If one is aware by means of one’s own awareness, this is not the unconditioned awareness.

以能知心 知所寂境 既成能所 豈是無緣· · · 若以自知知 亦非無緣知¹²⁴

Both are the conditioned awareness of the subject-object confrontation.

Although one is aware of neither his or her awareness of quietness nor awareness itself, it cannot be said that he or she does not know that the self-nature is clearly [revealed].

亦不知知寂 亦不自知知 不可爲無知 自性了然· · ·¹²⁵

This reveals the unconditioned awareness. This unconditioned awareness (it cannot be said that he or she does not know) is interpreted, quoting the following:

As arising and perishing have already perished, the quiet lighting is manifested.

生滅滅已 寂照現前¹²⁶

The awareness of the subject-object confrontation, i.e., the conditioned awareness means arising and perishing while the unconditioned awareness clearly refers to the quiet lighting. The world of arising and perishing, i.e., the world of the conditioned awareness is the objective world of the subject-object confrontation and the originally perfect enlightened nature that is concealed by the representing attitude. The

scripture says:

All sentient beings delusively see arising and perishing in non-arising. Because of this, it is named the transmigration of birth and death.

一切衆生 於無生中 妄見生滅 是故說名 輪迴生死¹²⁷

Sentient beings see the world of reality, which is originally wondrously bright since its self-nature is clear, from the perspective of the subject-object confrontation. This is the cause of sentient beings going through transmigration.

Therefore, Dixian also said, “The root of the beginningless transmigration indicates taking the mind of encountering objects as self-nature” (無始輪迴根本 卽指用攀緣心 爲自性者).¹²⁸ Here, he interpreted that the root of transmigration lies in the subject-object confrontation by the mind of the objective images of arising and perishing. The subject-object confrontation is the false view of arising and perishing and delusively seeing arising and perishing is the transmigration of birth and death.

Seeing the futile transformation of arising and perishing in the world of the unsurpassed reality is the transmigration of birth and death. Arising and perishing means the world of the conditioned awareness seen from the mind of the objective images of the sixth consciousness, i.e., the world of the subject-object confrontation. The subject-object confrontation has its root in the consciousness-stream of the continuous flow of arising and perishing (modification series of retention) where the inner object is constructed and the establishment of the transcendental object is made. Therefore, it is said, “When what exists before perishes, it leads to awareness. What comes next is therefore awareness. When awareness follows what perished and [this] continuous flow of arising and perishing is indeed the way of transmigration” (前則滅 滅引知 後則知 知續滅 生滅相續 自是輪迴之道).

Notes

- 1 “When what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” (前則滅 滅引知 後則知 知續滅) is the monk Xingjing’s 行靖 comment.
- 2 Gihwa, “Samata song” 奢摩他頌 4, *Seonjong Yeongga jip gwaju seorui* 禪宗永嘉集科註說誼 (hereafter *Seorui*) 1, H 7.185a.
- 3 *Da Ming sanzang fashu* 大明三藏法數 4, 24: “*Ksana* in Sanskrit is ‘one thought moment’ in Chinese” (梵語刹那 卽華言一念).
- 4 Edmund Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, herausgegeben von M. Heidegger (Max Niemeyer Verlag, 1928), S. 429.
- 5 Xuanjue, “Shemota song” 奢摩他頌 4, *Chanjong Yongjia ji* 禪宗永嘉集, T 48.389c.
- 6 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 430.
- 7 *Ibid.*, S. 388: “We distinguish the continuous and inner object and the object in the way of being conscious of the present or past in reality” (*Wir unterscheiden das dauernde, immernente Objekt und das Objekt im Wie, das als aktuell gegenwärtig oder als vergangen bewusste*).
- 8 Gihwa, “Samata song” 4, H 7.184c.
- 9 For example, when a gong is hit to make a sound, the perception of the sound that is created from the sensation at the moment is the very original impression (*Urimpression*) or primal sensation (*Urempfindung*). In other words, original impression refers to the consciousness when the point-like present appears as now or the consciousness that constitutes the pure now (*Jetzt*) as the consciousness of now that it subsides into the past. It plays a role of the starting point where all modifications of consciousness start. The consciousness that holds this now by modifying it to just now (*Soeben*) is called retention. Since retention is like a tail that appears following original impression, it constitutes the now that has just passed and serves as the source of memory and reflection. On the contrary, protention constitutes the comings (*Kommendes*). Protention precedes into the future horizon and serves as the source of expectation and desire. The structure that takes retention and protention as the tail with the original impression as axis is the present field. Husserl called this present field “living present” (*die lebendige Gegenwart*) or “flowing perception present.”

- 10 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 390, 470.
- 11 *Shoulengyan jing* 2, T 19.110b.
- 12 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 389.
- 13 *Ibid.*, S. 394.
- 14 *Ibid.*, S. 451.
- 15 *Ibid.*, S. 485.
- 16 *Ibid.*, S. 390.
- 17 *Ibid.*
- 18 *Ibid.*
- 19 Xuanjue, “Shemota song” 4, T 48.389c.
- 20 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 471 – 72.
- 21 *Ibid.*, S. 392, 471.
- 22 *Ibid.*, S. 391.
- 23 *Ibid.*, S. 386.
- 24 *Ibid.*, S. 392.
- 25 *Ibid.*, S. 390.
- 26 *Ibid.*, S. 392.
- 27 *Ibid.*
- 28 *Ibid.*, S. 396.
- 29 *Ibid.*, S. 394 – 95.
- 30 *Ibid.*, S. 401.
- 31 Yanshou, *Zongjing lu* 宗鏡錄 7, T 48.451c.
- 32 Gihwa, “Samata song” 4, H 7.185a.
- 33 *Ibid.*, H 7.184c.
- 34 If retention does not exist, our retrospect of the past is never possible. Yet, if so, “retention never retrospects the past phase as an object” (Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 472). All inner time objects are the most important phases that constitute the temporal stream that flows there.
- 35 *Ibid.*
- 36 This is because if the now of one original impression does not subside into the past, the retention as the past intuition cannot arise.
- 37 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 430.
- 38 *Ibid.*, S. 473.
- 39 *Ibid.*
- 40 Xuanjue, “Shemota song” 4, T 48.389c.

- 41 Ibid.
- 42 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 472.
- 43 Ibid.
- 44 Ibid.
- 45 Ibid., S. 390.
- 46 “Pre-conjointly” (*Vor-zugleich*) implies the retention of the original impression as the starting point and the continuum of the phases as the series that is constituted by the retentions of the preceding retentions. Different from the coexistence of the sound and color in one moment, it is the consciousness of the vertical conjoint in the modification series of retention, Ibid., S. 443.
- 47 Ibid., S. 434.
- 48 Ibid., S. 472.
- 49 Ibid., S. 435.
- 50 Ibid.
- 51 Ibid., S. 429.
- 52 Ibid., S. 466.
- 53 Ibid., S. 429.
- 54 Ibid., S. 436.
- 55 Ibid.
- 56 Ibid., S. 472.
- 57 Ibid., S. 429.
- 58 Gihwa, “Samata song” 4, H 7.185a.
- 59 Xuanjue, “Shemota song” 4, T 48.389c.
- 60 Ibid.
- 61 *Yuanjue jing*, T 17.915c.
- 62 Dixian 諦閑, *Yuanjue jing jiangyi* 圓覺經講義 2 (Shanghai: Shangwu yishuguan, 1927), 26 left comment; *Yuanjue jing*, T 17.915c.
- 63 Dixian, *Yuanjue jing jiangyi* 2, 26–27.
- 64 Ibid., 27 right comment.
- 65 Ibid.
- 66 Deuktong, “Geumgangjang jang” 金剛藏章 4, *Dae banggwang won’gak sudara youigyeong seorui* 大方廣圓覺修多羅了義經說誼 1, H 7.185a.
- 67 Deuktong, “Munsu jang” 文殊章 1, *Dae banggwang won’gak sudara youigyeong seorui* 2, H 7.129c.
- 68 “Wangjin huanjue fen” 妄盡還覺分, *Yuanjue jing*, T 17.913b.
- 69 *Shou lengyan jing* 4, T 17.120a.
- 70 Ibid.
- 71 Āsvaghoṣa, *Dasheng qixin lun* 大乘起信論, trans. Paramartha, T 32.577b: “The

- third is called perceptual consciousness, which indicates that it can reveal all objects. Just as a bright mirror reveals all colors and images, so does perceptual consciousness. Depending on the five objects of the five organs, as the objects reach, it reveals them right away” (三者名爲現識 所謂能現一切境界 猶如明鏡 現於色像 現識亦爾 隨其五塵 對至即現).
- 72 The temporal horizon here is Husserl’s consciousness-stream. It is different from the temporal horizon which Heidegger regarded as probable horizon for understanding Being. Heidegger, *Was ist Metaphysik?*, S. 18.
- 73 *Yuanjue jing*, T 17.915c.
- 74 Ibid.
- 75 *Yongjia Chanzong jizhu* 永嘉禪宗集註, X 63.308b; Gihwa, “Samata song” 4, H 7.185a; *Chanzong Yongjia ji* 1, 38 right. This *hyeonto* (attaching Korean grammatical markers to literary Chinese texts) is hand-copied as it is in the old edition that I have owned (Jangsusa 長水寺 Temple, King Jungjong 15 [1520] carved). We don’t know who attached this *hyeonto*. However, considering that this book was extensively read as a textbook for Seon meditation halls, this *hyeonto* was probably generally accepted.
- 76 Ludwig Landgrebe, *Phänomenologie und Metaphysik* (M. von Schröder Hamburg, 1958), S. 128.
- 77 Huihai 慧海, *Dunwu rudao yaomen lun* 頓悟入道要門論, X 63.21c; Huihai, *Tongo yōmon* 頓悟要門, trans. Ui Hakuju (Tokyo: Iwanami shoten, 1938), 44.
- 78 Gihwa, “Jeongsu sameop” 淨修三業 3, *Seorui* 1, H 7.182b.
- 79 Dixian, *Yuanjue jing jiangyi* 2, 36 left.
- 80 *Shou lengyan jing* 2, T 19.113b: “One is the view that is related to the specific karma of sentient beings. The other is the view that is related to the same share of sentient beings” (一者 衆生別業妄見 二者 衆生同分妄見).
- 81 Zixuan, *Shou lengyan yishu zhu jing* 首楞嚴義疏注經 2, T 39.854c: “When one thought arises, mind moves. It is called discrimination. As it moves, there is a view. Since they all have no substance, it is called deluded view” (一念心動 名爲分別 動故有見 俱無實體 故云見妄).
- 82 Yanshou, *Zongjing lu* 97, T 48.939c.
- 83 “Da Zhang tixing” 答張提刑, *Dahui Pujue Chanshi shu* 大慧普覺禪師書 27, T 47.927b.
- 84 *Yuanjue jing*, T 17.913b.
- 85 “Da Wang jiaoshou” 答王教授, *Dahui Pujue Chanshi shu* 29, T 47.934b.
- 86 *Yuanjue jing*, T 17.913b.
- 87 Dixian, *Yuanjue jing jiangyi* 1, 40.
- 88 *Akt (d. h. eine inneren Reihe von retentionalen Phasen konstituierte immanente*

- Dauereinheit*). Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 472.
- 89 “Qingjing hui zhang” 清淨慧章, *Yuanjue jing*, T 17.917a.
- 90 Dixian, *Yuanjue jing jiangyi* 2, 60 comment.
- 91 “Wangjian chenglun fen” 妄見成輪分, *Yuanjue jing*, T 17.913b.
- 92 Fazang, *Dasheng qixin lun yiji* 大乘起信論義記 3, T 44.271b.
- 93 Xuanjue, *Chanrong Yongjia ji*, T 48.391a.
- 94 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 477.
- 95 *Ibid.*, S. 398.
- 96 *Ibid.*, S. 435.
- 97 *Ibid.*, S. 419.
- 98 *Ibid.*, S. 421.
- 99 *Ibid.*, S. 419.
- 100 *Ibid.*, S. 422.
- 101 *Ibid.*
- 102 *Ibid.*, S. 388.
- 103 Here is the principle that the objective time is internally constructed. Vgl. *Ibid.*, S. 425, 461.
- 104 Therefore, isn't it said, “Yet, the nature of each of the past and the present that disappear every moment are silent as they remain at the same position” (雖則念念謝往 古今各性 住當處自寂)? Yanshou, *Zongjing lu* 7, T 48.452b.
- 105 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 422.
- 106 *Ibid.*, S. 433.
- 107 *Ibid.*, S. 460.
- 108 *Ibid.*, S. 461.
- 109 *Ibid.*, S. 437.
- 110 *Ibid.*, S. 443.
- 111 *Ibid.*, S. 444.
- 112 *Ibid.*, S. 437.
- 113 *Ibid.*, S. 473.
- 114 *Ibid.*
- 115 *Ibid.*, S. 429.
- 116 *Ibid.*, para. 429.
- 117 *Ibid.*, S. 443.
- 118 *Ibid.*
- 119 *Ibid.*, S. 442.
- 120 *Ibid.*, S. 445.
- 121 *Ibid.*, S. 475.

- 122 Ibid., S. 470.
- 123 Ibid., S. 399.
- 124 Gihwa, “Samata song” 4, H 7.184b.
- 125 Ibid., H 7.184c.
- 126 Ibid.
- 127 *Yuanjue jing*, T 17.913b.
- 128 Dixian, *Yuanjue jing jiangyi* 2, 62 right comment.

III
Latter Part:
Ontological
Investigation

1

The Awareness in “Awareness Itself rather than the Awareness that Uses Awareness”

What is called awareness now is nothing but awareness itself rather than the awareness that uses awareness. It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly.

今言知者 不須知知 但知而已 則前不接滅 後不引起 前後斷續 中間自孤¹

This sentence immediately follows the sentence that was explained in the first part: “Becoming aware of awareness by arousing awareness is . . . when what exists before perishes, it leads to awareness; what comes next is therefore awareness; when awareness follows what perished and [this] continuous flow of arising and perishing is indeed the way of transmigration” (起知 知於知 . . . 前則滅 滅引知 後則知 知續滅 生滅相續 自是輪迴之道).

However, “not the awareness that uses awareness” (不須知知) in this sentence denies “knowing awareness by arousing awareness” (起知 知於知) in the first part whereas “it [awareness] does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly” (前不接滅 後不引起 前後斷續 中間自孤) denies “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished. [This is] the continuous flow of arising and perishing” (前則滅 滅引知 後則知 知續滅 生滅相續) in the first part.

Accordingly, the two sentences appear contrary to each other at the first glance. However, rather than contrary to each other, the latter sentence presents the “widely open” (Ch. *guangpi* 廣闢)² prospect that unfolds when the level of suffering whose effect is inseparable from the cause is overcome. Therefore, “the continuous flow of arising

and perishing is indeed transmigration” (生滅相續 自是輪廻) in the preceding sentence is explained with the sentence, “after the causality is forgotten, [there appears] quietness; the nature of numinous awareness becomes clear” (忘緣之後寂寂 靈知之性歷歷).³ The first part in this sentence speaks about “transmigrating the cycle of arising and perishing” (生滅流轉) whereas the latter talks about “returning to nirvana by eliminating through cultivation” (修斷還滅). Now, we will first:

1. examine what is the awareness itself in the sentence “what is called awareness now is nothing but awareness itself rather than an awareness that uses the awareness” (今言知者 不須知知 但知而已);
2. investigate what is the way of returning to the origin that acquires this awareness; and
3. explore this in terms of temporality.

a) What Is the Awareness in “What Is Called Awareness Now Is Nothing but Awareness Itself rather than the Awareness that Uses Awareness”?

The *Yongjia ji* 永嘉集 says the following before this sentence:

If one becomes aware of quietness through awareness, that awareness is not the awareness without causality (無緣知). . . . If one becomes aware with his/her own awareness, it is not the awareness without causality (無緣知), either.

若以知知寂 此非無緣知 . . . 若以自知知 亦非無緣知⁴

Although the phrase, “awareness with causality” (緣知), is mentioned in both sentences, the awareness in “becoming aware of quietness through awareness” (以知知寂) is different from the awareness in “becoming aware with one’s own awareness” (以自知知). That difference can be guessed in the word, “either” (亦), from the expression, “it is not the awareness without causality, either” (亦非無緣知). Especially, the word functions to connect two different clauses, implying that the two

should be distinguished. The same annotation says of the former, i.e., the awareness in “becoming aware of quietness through awareness”:

As the mind able to be aware and the realm of quietness to be an object of that mind have already formed the subject-object relationship, how could there be [the awareness] without causality?

以能知心 知所寂境 既成能所 豈是無緣⁵

As shown here, the subject-object relationship is already established. It is the position of awareness, based on the confrontation between subject and object. As the object realm is quietness, it cannot be described in the form of seeing, hearing, cognizing, or knowing. Although it is a void that cannot be signified, it is called quietness, which is definitely the object of awareness. This is why it is said, “. . . the realm of quietness to be an object of that mind have already formed the subject-object relationship” (知所寂境 既成能所). This is related to the case of “attachment to emptiness” (Ch. *ch’akkong* 著空), as can be seen in the following set of question and answer:

Question: “When the mind stays in emptiness, is this attachment to emptiness or not?”

問心住空時 不是著空否

[Answer:] “If the thought of emptiness is created, it is named ‘attachment to emptiness.’”

若作空想 即名著空⁶

Here, the subject, awareness, and the object, realm of quietness, are confronted in parallel or horizontally. The latter, the awareness in “becoming aware with one’s own awareness,” can be explained as follows:

Although it has escaped the object realm, it is not yet without causality.

雖脫前境 猶非無緣⁷

As shown here, it has escaped the object realm of quietness as well as color, voice, fragrance, taste, touch, and dharma, but “takes one’s mind with one’s own mind” (自心取自心).⁸ In other words, as a thought appearing an instant later attempts to grasp the preceding thought that existed an instant before, it is an awareness with causality. As it is an awareness that appears relying on something, it is said, “It is not an awareness without causality, either” (亦非無緣知). However, the immediately following sentence says:

If one becomes aware of the preceding awareness by arousing awareness, the preceding awareness has already perished when the subsequent awareness arises. Therefore, the two awarenesses cannot coexist. As it can be understood that the preceding awareness has already perished, the place in which the preceding awareness has perished becomes the object of the subsequent awareness. Therefore, neither subject nor object is not real.

起知知於知 後知若生時 前知早已滅 二知既不並 但得前知滅 滅處爲知境 能所俱非真⁹

As explained above, we can say from this quote that the awareness in “becoming aware with one’s own awareness” does not signify the confrontation between subject and object (in the unique sense), but the condition that constructs the stream of the absolute consciousness (the continuous flow of arising and perishing) as the modified retention of the actual nows. It is not the awareness as the functioning of consciousness that perceives things as its objects, but the self-constitution of a stream of consciousness as the original prehension that constructs the object and the perceiving action. However, the awareness in “nothing but awareness itself” (但知而已) in question here is the awareness in the following:

Although one is aware of neither his or her awareness of quietness nor awareness itself, it cannot be said that it is ignorance because the nature of the self is revealed clearly.

亦不知知寂 亦不自知知 不可爲無知 自性了然故¹⁰

This awareness is the awareness without causality while the awareness in “becoming aware of quietness through awareness” or “becoming aware with one’s own awareness” is awareness with causality. Therefore, it becomes clear that the awareness in “nothing but awareness itself” is:

1. neither the awareness of the object-based cognition (in its unique sense) that is the confrontation between active and passive, i.e., subject and object;
2. nor the (object-constructing) original prehension as the absolute consciousness stream (modification series of retention) that can be found from “the two awarenesses cannot coexist; neither subject nor object is not real.”

However, what the awareness in “nothing but awareness itself” really means has not been yet clarified at all. Nonetheless,

Although one is aware of neither his or her awareness of quietness nor awareness itself, it cannot be said that it is ignorance because the nature of the self is revealed clearly. It is different from the tree and stone.

亦不知知寂 亦不自知知 不可爲無知 自性了然故 不同於木石¹¹

However, the monk Xingjing 行靖 interpreted this by quoting the following phrase:

As arising and perishing have already perished, the quiet luminosity is manifested.

生滅滅已 寂照現前¹²

He also interpreted “what is called awareness now is nothing but awareness itself rather than the awareness that uses awareness” (今言知者不須知知 但知而已), as follows:

As the luminous essence stands alone, the dream-like awareness forgets its stage. The patriarch says, “There exists an original awareness that can be naturally aware in the empty and quiet essence.”

照體獨立 夢知忘階 祖師云 空寂體上 自有本知能知¹³

Both of the sentences, “although one is not aware of awareness itself, it cannot be said that it is ignorance because the nature of the self is revealed clearly . . .” (亦不自知知 不可爲無知 自性了然…) and “nothing but awareness itself rather than the awareness that uses awareness” (不須知知 但知而已), express an identical event revealing the negation of distinction. It becomes clear when we compare the interpretation of the former quote (“as arising and perishing have already perished, the quiet luminosity is manifested”) with that of the latter (“there exists a fundamental awareness that can be naturally aware in the empty and quiet essence”). Therefore, “nothing but awareness itself” can be represented by either the former or the latter quote. We can define “nothing but awareness itself” as “the quiet luminosity is manifested” (寂照現前) for now. Therefore, the explanation of “the quiet luminosity is manifested” can lead to the clarification for awareness in “nothing but awareness itself.”

1) As Arising and Perishing Have already Perished, the Quiet Luminosity Is Manifested

As already shown above, the arising and perishing in “as arising and perishing have already perished, the quiet luminosity is manifested” can be explained in the following:

That which emerges anew one after another we call arising; that which disappears every thought we call perishing.

新新而起曰生 念念落謝曰滅¹⁴

Or

As the preceding thought perishes, it arouses the subsequent awareness. The subsequent thought arises and succeeds the preceding that has perished. The arising and perishing are unceasing.

前念滅而引後知 後念生而續前滅 生滅不斷¹⁵

The phrase, “arising and perishing,” refers to the process of the retention-modification through which the actual present point of time that gushes out incessantly switches into the past intuition. As the object and the functioning of consciousness are constructed amid the continuous flow of arising and perishing, which is a part of the modification of retention, this process serves as the basis for the object-oriented cognition of the subject-object confrontation.

Considering from the expression of “have already perished” (滅已) in “as arising and perishing have already perished, the quiet luminosity is manifested,” only after the negation of not only the object-oriented cognition of the subject-object confrontation, but also the consciousness stream in the retention-modification where subject and object are constructed (the continuous flow of arising and perishing) is manifested the quiet luminosity.

(a) Quietness and Non-Being (*Nichts*)

Quietness, *śamatha* in Sanskrit,¹⁶ means cessation or concentration. In the annotation to the end of “beginning dharma” (初法) of “Samata song” 奢摩他頌 (Songs of *śamatha*) 4,

As the two paths have already disappeared, one nature is quiet.

二途已泯 一性寂然¹⁷

The two paths indicate subject-object or thought-dust. The thought refers to the mind of dependent cognition (緣慮之心), i.e., the functioning of the subject that perceives the object and discerns the gains and losses of a scheme. The dust means the world of the object, i.e., the entire object realm, including color, voice, scent, touch, and dharma, as the object of volition, feeling, perception, and judgment. The subject cannot stand alone separate from the object. The object world cannot exist independently from the subject. Therefore, it is said, “A thought exists only when the dust-object exists” (塵在念在).¹⁸ This also allows the object to exist simultaneously as a thought exists

(念在塵在). Since it is just explained here that the dependent cognition disappears when the object (dust) is forgotten, it is said that a thought exists only when the object exists.

The contrasting of the above two phrases is sufficiently evidenced by:

Generally, a thought does not stop unless the object is forgotten. The object cannot be forgotten unless the thought is forgotten.

夫念非忘塵而不息 塵非息念而不忘¹⁹

As subject and object exist in a confronting correlation only, the object does not exist if it is not thought of whereas a thought appears only when the object is thought of.

The object is forgotten when the thought ceases and the thought ceases when the object is forgotten.

塵忘則息念而忘 念息則忘塵而息²⁰

Therefore, the cessation of the thought means the forgetting of dust (object) whereas the forgetting of dust is the cessation of the thought. If the object world is not thought of at all, the object realm does not appear as the world of thought or the world of dependent cognition. Further, the dependent cognition or thought does not arise unless the object world is represented since the representation of the object world that is cognized and thought is the revelation of dependent cognition or thought. Therefore, in the annotation to “the object is forgotten when the thought ceases and the thought ceases when the object is forgotten,” it is said, “as the subject is forgotten, the object is forgotten” (能忘所忘).²¹ It is clear here that the two paths in “both subject and object are forgotten” (能所雙忘)–“the two paths have already disappeared” (二途已泯) are not limited only to the cognizing subject versus object.

Only when all causal relations are calmed down externally and the mind has no commotion internally and become like a wall, can it be said that

one has entered the way.

外息諸緣 內心無喘 心如墻壁 可以入道矣²²

How could the object of the causal relations be limited only to the object of cognition? It is obvious that this quote speaks of all objects of various activities, including scheming, thinking, rejoicing and grieving, loving and hating, and fearing and respecting. “All causal relations are calmed down externally” indicates that all external objects are no longer represented whereas “the mind has no commotion internally” means that there is no movement at all in the mind. The *Platform Sutra* says:

Separation from form on the outside is called Chan (dhyana); being undisturbed on the inside is called calmness (samadhi).[•]

Then, can we say that “all causal relations are calmed down externally” corresponds to Chan and “the mind has no commotion internally” to calmness? Chan refers to the practice of subsiding cognition or thought by which the mind does not represent any object. On the other hand, calmness or samadhi can be explained by:

Although one sees the object, the mind does not arise. This is named non-arising. “Non-arising” is named “no-thought.”

見境心不起 名不生 不生 名無念²³

It refers to the mental state that no thought appears or disappears since the mind does not move. There is a room for discussion on whether “the mind has no commotion internally” can be seen as the continuity of arising and perishing in the previously explained passage, “if one becomes aware of the preceding awareness by arousing awareness, the preceding awareness has already perished when the subsequent awareness arises . . . the place in which the preceding awareness has perished becomes the object of the subsequent awareness. . . . Arising and perishing continue” (起知知於知 後知若生時 前知早已滅·滅處爲知境·生滅相續). The question can be re-phrased as: whether it

indicates the consciousness-stream that constructs all illusory existences or it refers only to the arising and perishing of the thoughts that represent individual objects.

Judging from the words of the *Perfect Enlightenment Sutra* (*Yuanjue jing* 圓覺經), “only when the ignorance is permanently severed, can the Buddhist way be attained” (永斷無明 方成佛道), the former is right. However, as already mentioned, “can it be said that one has entered the way,” the latter could make sense as well. Anyhow, it is certain that it means that both dust (object) and thought are forgotten. Indeed, “as the two paths have already disappeared, one nature is quiet” has such a meaning. The question of what the one nature (Kr. *ilseong* 一性) is cannot be treated in haste here. Yet, if both dust and thought are forgotten, i.e., the object is not aroused externally and the discriminating thoughts are cut off internally, will there be only quiet with nothing else? However, if one is conscious of the quietness at the moment, it leads him or her to fall into the evil path. This is because “illuminating quietness through awareness” (以知照寂) also an awareness with causality of the subject-object confrontation. In fact, as says,

[A thought] ceases by forgetting the dust (object). Although [the thought] ceases, there is no subject that ceases [thinking]. [The object] is forgotten by ceasing thinking. Although [the object] is forgotten, there is no object that is forgotten. Since there is no object that is forgotten though [the object] is forgotten, the dust (object) is chased away and nothing objectified. Since there is no subject that ceases though [the thought] ceases, the thought perishes and yet none is aware of it.

忘塵而息 息無能息 息念而忘 忘無所忘 忘無所忘 塵遣非對 息無能息
念滅非知²⁴

As seen already, “a thought exists only when the dust-object exists” (塵在念在) means: since the representation of the object world is the revelation of the thought that brings the dependent cognition, the thought does not exist when there is no representation of the object

world and, therefore, there is no thought to be forgotten in the first place. This is exactly the meaning of “although [the thought] ceases, there is no subject that ceases [thinking]” (息無能息). Likewise, since the cessation of the mind of dependent cognition is the removal of the object world, there is no object world to be removed separately. Hence, it is said above, “Although [the object] is forgotten, there is no object that is forgotten” (忘無所忘). As the entire object world is removed, there is no consciousness that removes. Although the mind of dependent cognition is stopped, there is no consciousness that stops. Thus, since the object world disappears, there is nothing that can be brought to the dependent cognition; the thought of dependent cognition is destroyed and the consciousness is suddenly cut off as well. It is, therefore, said, “Since there is no object that is forgotten though [the object] is forgotten, the dust (object) is chased away and nothing objectified. Since there is no subject that ceases though [the thought] ceases, the thought perishes and yet none is aware of it” (忘無所忘塵遣非對 息無能息 念滅非知). As a result, there is neither awareness nor object, as meant by “the two paths have already disappeared” (二途已泯).

Since awareness has perished and the object has disappeared, there exists nothing to rely on as only tranquility remains without any discrimination.

知滅對遣 一向冥然 闕爾無寄²⁵

Since the “traces of subject and object have vanished” (能所絕蹤), there is no place to cling on and “it is wide open as if to rely on empty space” (轉然如托空). This is a critical, dangerous moment where one may fall off to the empty space of eradication (Kr. *danmyeol heogong* 斷滅虛空). It would not be meaningless here to compare this with Martin Heidegger’s account of the “presence of non-being” in his *What is Metaphysics?* (*Was ist Metaphysik?*). He says of anxiety (*Angst*) which is the basic mode (*Grundstimmung*) of the human being: “All things and we ourselves as well submerge into indifference. . . . The departure of all beings that surround us suddenly sweeps us over in this anxiety. There is nothing to

cling on ('it is wide open as if to rely on empty space'). In this departure of all beings, there remains only non-being where we have nothing to cling on (as if we are thrown into a great void [如倚大虛]). This non-being suddenly sweeps us over. This anxiety manifests non-being (*das Nichts*).”²⁶

However, the anxiety that falls into the great void does not have any consciousness. “That anxiety manifests non-being we realize ourselves only when this anxiety retreats. Looking at it in a vivid reminiscence, we come to say of what and why we were so anxious of: it was non-being in origin.”²⁷ At that moment, “the anxiety shuts up our mouth. As all beings are departed and non-being sweeps over, all utterance of Being (*Ist'-Sagen*) becomes silent when facing this non-being.”²⁸

(b) The Path of Language Is Cut off and the Locus of Mental Functioning Is Annihilated

This is almost equated with the words, “all the paths of language are cut off” (一切言語道斷)²⁹ from the *Vimalakīrti Sutra* or “the path of language is cut off and the locus of mental functioning is annihilated” (言語道斷 心行處滅)³⁰ from the *Yingluo jing* 瓔珞經.³¹ This place where the path of language is severed and mental functioning is destroyed can neither be described by words nor represented by mental cognition. It is the quietness where all myriads of causalities are cut off. When he discussed the entry into the dharma gate of non-duality with other bodhisattvas and Vimalakīrti, Mañjuśrī asked the lay practitioner of what this gate meant, saying that the others had already presented their views. Vimalakīrti responded with a complete silence.³² Seeing this, Mañjuśrī praised him:

Excellent! Excellent! As you have reached the stage where there is no word or letter, this [shows that] you have truly entered the dharma gate of non-duality.

善哉善哉 乃至無有文字語言 是真入不二法門³³

When the other bodhisattvas presented their interpretations of the

dharma gate of non-duality with some plausible words in various different ways, Mañjuśrī said:

No word, no speech, no exhibition, and no knowledge [can be applied] for all dharmas! [It is] separated from all questions and answers. This is called the dharma gate of non-duality.

於一切法 無言無說無示無識 離諸問答 是爲不二法門

The world of truth cannot be described by language or seen; nor can it be known even if it is seen. No questions or answers can be made. Therefore, it is explained by saying that it cannot be explained.

However, since the very explanation that it cannot be explained is also a wordly expression, this cannot be compared to Vimalakīrti's response with utter silence. Therefore, Sengzhao 僧肇 gave his comment by saying:

Speaking of speechlessness is inferior to speechlessness of speechlessness. Therefore, [he responded] with silence.

有言於無言 未若無言於無言 所以默然也³⁴

(c) Quietness Is not Indeterminacy or Semi-Consciousness

Then, does “all myriads of causalities are severed”—“the path of language is cut off” and “the locus of mental functioning is annihilated”—refer to the stupefaction or indeterminacy (無記) of consciousness or semi-consciousness (昏住)? However, The *Yongjia ji* says:

The first and foremost serious illness has two kinds: one is the dependent cognition and the other is indeterminacy.

第一病者 有二種 一緣慮 二無記³⁵

Here, indeterminacy is also an illness, along with dependent cognition. Although indeterminacy is neutral, neither good nor evil, it indicates the state of unconsciousness that stays in stupefaction without radiating

any awareness.³⁶

Indeterminacy is not associated with such things as good or evil. However, it is not the true mind at all. It is just semi-consciousness.

無記者 雖不緣善惡等事 然俱非真心 但是昏住³⁷

Dependent cognition is subdued by quietness; semi-consciousness is subdued by brightness.

以寂寂治緣慮 以惺惺治昏住³⁸

From this, it is clear that the idea of “nothing to rely on,” which comes from “the traces of subject and object have vanished,” does not indicate the nature that sinks in indeterminacy, which can be found in all beings of the lower kinds. Further, the quietness from the same sentence should not be misunderstood to be “falling into emptiness” in great darkness, enraptured in delusional nothingness with the closed eyes.

People of these days fail to realize the principle of the way . . . They harden their mind and confine their thoughts. They gather and turn things into emptiness. They close their eyes and cover the brightness. Whenever a thought arises, they remove it one by one. As soon as a tiny subtle [conceptual] thought arises, they push and press it. This view is indeed a deviation from the way that falls into emptiness. [Those who have this view] are dead people though their souls are not scattered. In great darkness, there is neither perception nor awareness. . . . All of these are the illness Master Xuansha Shibe admonished against. [These are] the pit into which the false masters of Mozhao (Silent Illumination) buried people.

今時人 不悟箇中道理…凝心斂念 攝事歸空 閉目藏睛 隨有念起 旋旋破除
細想纔生 即便遏捺 如此見解 即是 落空亡底外道 魂不散底死人 溟溟漠漠
無覺無知…盡是玄沙所訶底病 默照邪師 埋人底坑子…³⁹

This is how the Master Dahui Pujue 大慧普覺 criticized falling into nothingness.

(d) Quietness Is Nothing but Luminosity

Bodhidharma preached to the second patriarch:

Bodhidharma said, “When you calm down all causal relations externally and your mind has no commotion internally and become like a wall, then, it can be said that you have entered the way.” . . . One day, the second patriarch suddenly realized the essential gate that Bodhidharma had shown and said to him, “The student have finally calmed down all causal relations this time.” Since he already knew his student’s enlightenment, Bodhidharma did not teach the student exhaustively. He merely said, “Didn’t you fall into extermination, i.e., a nihilistic view?”

達磨曰 汝但外息諸緣 內心無喘 心如墻壁 可以入道…二祖 一日 忽然省得 達磨所示要門 遞白達磨曰 弟子 此回始息諸緣也 達磨 知其已悟 更不窮詰 只曰 莫成斷滅去否

Here, Bodhidharma made sure the student’s enlightenment by asking whether he fell into the nihilistic emptiness. This is because one should not fall into the delusional emptiness where there is nothing even if he or she calms down all causal relations externally, i.e., removes all the objects of dependent cognition. By replying, “No,” the second patriarch demonstrated that he did not fall into the nihilistic emptiness. Bodhidharma again demanded him to show an evidence that he did not so by asking, “What happened to you?” To this question, the second patriarch answered:

As [I am] always clearly aware, words cannot reach!

了了常知故 言之不可及

What the second patriarch here meant is that since the two paths of subject and object as the objective prehension are destroyed, it is not the awareness in the action of seeing, hearing, cognizing, or knowing; nonetheless, there is luminosity of the awareness in “as [I am] always clearly aware,” the self-existing luminosity that cannot be explained and

seen. As says, “As the two paths have already disappeared, one nature is quiet.” The one quiet nature shines brightly. It is the quietness after all various representations and thoughts that appear in the subject-object confrontation are removed. However, it is not the nihilistic emptiness in great darkness.

Forgetting both mind and the object is the true dharma. Forgetting the object is rather easy, but forgetting mind is extremely difficult. People dare not forget their mind because they fear that they fall into emptiness where there is nothing to grab a hold of. They do not know that emptiness is not originally empty; it is just the one true dharma-realm.

心境雙妄 乃是眞法 忘境猶易 忘心至難 人不敢忘心 恐落空無撈摸處 不知空本無空 唯一眞法界耳⁴⁰

So deplored the Master Huangbo Duanji 黃檗斷際. Heidegger’s “non-being” is not the nihilistic emptiness, either.

Non-being is not an entity. It is not absurd (*Nichtiges*) at all, either.⁴¹

If we overlook this non-being as nihilistic merely with our conventional method, it would be a very rash conclusion.⁴²

This non-being not only remains confronted with beings, but also belongs to the Being of beings.⁴³

Non-being is, so to speak, is a field (*der Ort*) that provide the openness for beings to come to presence (*an-wesen*).⁴⁴

Non-being belongs to presence.⁴⁵

Non-being comes to presence as Being.⁴⁶

Non-being “is” not in a way that beings “are” (*ist*). Rather, as Heidegger says, “We experience the spaciousness (*Weiträumigkeit*) that enables

beings to stand there. Non-being is Being itself⁴⁷ and “Being is lighting (*Lichtung*).”⁴⁸ He means that non-being is the lighting of Being. Quietness is nothing but lighting or illuminating. Not only, “after the causality is forgotten, [there appears] quietness,” but also “after the causality is forgotten, [there appears] quietness; and the nature of numinous awareness becomes clear.”⁴⁹

What is this numinous awareness that is bright in quietness or the luminosity or lighting of “as [I am] always clearly aware”? How can we clearly see it?

We should first calm down your mind of dependent cognition and make it quiet; then keep it bright, not to fall to darkness; and make it clear. Clearness and quietness are the two names of the one essence. They do not appear in different occasions.

必先息緣慮之心 令心寂寂 次當惺惺 不致昏沈 令心歷歷 歷歷寂寂 二名一體 更不異時⁵⁰

We should first make our mind unmoving by removing all myriads of disrupting thoughts that represent various forms outside and interpret them in various ways. However, your mind should be bright without falling into the unconscious or nihilistic state. When your mind is bright, the quietness and luminosity (lighting or illuminating) are the one body both inside and outside. It is quietness (concentration [定] and essence [體]) and, at the same time, luminosity (wisdom [慧] and functioning [用]).

(e) Seeing the Nature

The awareness in “concentration-wisdom” (定慧) and “quietness-luminosity” (寂照) is called “seeing the nature” (Kr. *gyeonseong* 見性).

One day, a non-Buddhist king asked the Master Prati,

“What is the Buddha?”

The master said,

“Seeing the nature is the Buddha.”

The king asked,

“Have you seen the nature or not?”

The master said,

“I’ve seen the Buddha-nature.”

The king asked,

“Where is the nature?”

The master said,

“The nature is in the functioning.”

The king asked,

“What functioning is it? I can’t see it now.”

The master said,

“The functioning is now being revealed. You just don’t see it for yourself.”

The king asked,

“Is it in me, or not?”

The master said,

“If it functions in you, there is nothing that is not this. However, if it does not function in you, it is difficult to see its essence.”

The king asked,

“When it functions, how many places does it appear?”

The master said,

“When it appears, it appears in eight places.”

The king said,

“Please tell me the eight places for me.”

The master said,

“When it is in the womb, it is called a body. When it is in the world, it is called a human being. When it is in your sight, it is said to see. When it is in the ears, it is said to hear. When it is in the nose, it discerns smells. When it is in the tongue, it discusses. When it is in the hands, it grabs. When it is in the feet, it runs.”

昔異見王問婆羅提何者是佛尊者曰見性是佛王曰師見性否尊者曰我見佛性王曰性在何處尊者曰性在作用王曰是何作用我今不見尊者曰今現作用王自不見王曰於我有否尊者曰王若作用無有不是王若不用體亦難見王曰若當用

時幾處出現 尊者曰若出現時當有其八 王曰其八出當爲我說 尊者曰在胎曰身處世曰人在眼曰見在耳曰聞在鼻辨香在舌談論在手執捉在足運奔⁵¹

(1) Seeing the Nature Is not the Conscious Functioning of Seeing, Hearing, Cognizing, or Knowing (the Intentionality to Object)

The above-quote seems to imply that the mind-consciousness of seeing, hearing, cognizing, or knowing is nothing but seeing the nature. However, the quote is immediately followed by this sentence:

When manifested, it has as many worlds as the sands on the Ganges. When withdrawn, it is in one tiny dust. The learned know that the Buddha-nature is manifested while the ignorant calls it the functioning of spirits.

偏現俱該沙界 收攝在一微塵 識者知見佛性現 不識者喚作精魂⁵²

Here, we can see that the Buddha-nature is neither the spirit as the psychological consciousness nor the conscious phenomenon of the subject-object confrontation or the absolute subject; and that seeing the nature is not the reflection to the conscious act of seeing, hearing, cognizing, or knowing. There is a dialogue between the National Preceptor Nanyang Huizhong 南陽慧忠 and his guest Chan master from a southern region:

The preceptor asked,

“What good teacher (i.e. enlightened master) is there in the southern region?”

The guest replied,

“There are quite many.”

The preceptor asked,

“How do they teach people?”

The guest replied,

“The good teachers in the region directly show the students that the mind is the Buddha. The Buddha means the awakening. As you now all possess the nature of seeing, hearing, cognizing, or knowing, this nature

can come, go, and function in the moment of blinking the eyes. As it is omnipresent in the body, when the head is fettered, the head knows; when the legs are fettered, the legs know. Therefore, it is called the awareness of partial and impartial (*zhengpian* 正偏). There is no Buddha that is separate from this.”

The preceptor said,

“If it is so, it is not different from the heretics before Śākyamuni. They said that there is one spiritual nature in this body of ours. This nature can be aware of sickness and itching. When the body dies, then the spirit comes out. It is as if the owner of a house escapes when the house is on fire. Although the house is not permanent, the owner is permanent.”

師曰 南方 有何知識 曰 知識頗多 師曰 以何示人 曰 彼方知識 直下示學人 卽心是佛 佛是覺義 汝今悉 具見聞覺知之性 此性 善能揚眉瞬目 去來運用 徧於身中 桎頭頭知 桎脚脚知 故名正徧知 離此之外 更無別佛 師曰 若然者與彼先尼外道 無有差別 彼云 我此身中 有一神性 此性能知痛痒 身壞之時 神則出去 如舍被燒 舍主出去 舍卽無常 舍主常矣⁵³

The National Preceptor Huizhong also says the following:

How regrettable! Our tradition is lost! If the Buddha-nature could be seen by seeing, hearing, cognizing, or knowing, Vimalakīrti would not have said, “The dharma departs seeing, hearing, cognizing, or knowing.”

苦哉 吾宗喪矣 若以見聞覺知 見佛性者 淨名 不應云 法離見聞覺知⁵⁴

The Master Huangbo Duanji 黃檗斷際 also said:

This originally clean and pure mind is always perfectly bright and illuminating everywhere. People do not realize it. They just regard seeing, hearing, cognizing, or knowing as the mind. Covered by seeing, hearing, cognizing, or knowing, they failed to get close to the original essence which is clear and bright.

此本源清淨心 常自圓明徧照 世人不悟 祇認見聞覺知爲心 爲見聞覺知所覆 所以不親精明本體⁵⁵

Here, he states that the Buddha-nature is not seeing, hearing, cognizing, or knowing. Rather, it is covered by seeing, hearing, cognizing, or knowing. The *Dahui pushuo* 大慧普說, compiled in Southern Song also says:

The dharma cannot see, hear, cognize, or know. If it performs the function of seeing, hearing, cognizing, or knowing, it is nothing but seeing, hearing, cognizing, or knowing. The dharma is not something to be sought. It is not in the place of seeing, hearing, cognizing, or knowing. 法不可見聞覺知 若行見聞覺知 是則見聞覺知 非求法也 元來箇法 不在見聞覺知處⁵⁶

If you are told that you should leave seeing, hearing, cognizing, or knowing, you just end up making fruitless effort. You have no place to grope for or put thought on. Why is this so? At this time, your eyes, ear, nose, tongue, body, and mind cannot reach. If your eyes, ear, nose, tongue, body, and mind reach and, therefore, a thought is created, along with a view, this is the dharma of arising and perishing.

如今纔教 爾離却見聞覺知 爾便空勞勞地 無摸索處 無著意處 何故 當爾時 眼耳鼻舌身意都不到 若是眼耳鼻舌身意到底 思量得底 觀見得底 這箇是生滅法

The dharma that cannot see, hear, cognize, or know, i.e., the dharma in “the two paths have already disappeared” is the dharma of non-arising and non-perishing. This is the dharma that the awareness in the act of seeing, hearing, cognizing, or knowing cannot reach. Neither can it be thought or viewed by the discriminative phenomenal consciousness. Therefore, The *Diamond Sutra* says:

If someone sees me by color and form and seeks me by voice, this person practices a non-Buddhist way and cannot see the Tathagata.

若以色見我 以音聲求我 是人行邪道 不能見如來⁵⁷

We distinguish color through visual consciousness, voice through

auditory consciousness, and various images with or without form through mental consciousness. However, the Buddha-nature of the Tathagata cannot be discerned by form. Seeing and hearing the nature cannot be obtained by any form, sound, or discriminative thought. The *Moguja susimgyeol* 牧牛子修心訣 says:

[Question:] “Do you rather hear the sounds of a crow cawing or a magpie crying?”

Answer: “Yes.”

Question: “Trace them back and listen to your hearing-nature. Do you hear numerous sounds?”

Answer: “Reaching that place, any sounds and discriminations cannot be obtained.”•

汝還聞鴉鳴鵲噪之聲麼 曰聞 曰汝返聞汝之聞性 還有許多聲麼 曰到這裏一切聲一切分別 俱不可得⁵⁸

To this reply, Jinul praises:

Marvelous! Marvelous! This is the gate for entering the principle by observing the sound.

曰奇哉奇哉 此是觀音入理之門⁵⁹

He also says:

At the place where all dharmas are empty, the numinous awareness is not obscured. It is not the same as insentience, for its nature is spiritually deft. This is your pure mind-essence. This pure, void, and calm mind is the mind of outstanding purity and brilliance of all the buddhas of the three time periods. It is the enlightened nature which is the original source of all sentient beings. •

諸法皆空之處 靈知不昧 不同無情 性自神解 此是汝之清淨心體 而此清淨空寂之心 是三世諸佛之勝淨明心 亦是衆生 本源覺性⁶⁰

By saying so, Jinul revealed that seeing the nature refers to the calming

and illuminating of the nature that is spiritually deft. Seeing the nature can also be described as follows:

If the gates of the six senses stop all at once, it is naturally void and bright, illuminating vividly on its own.

六根門頭 一時休歇 自然虛明 自照了了地⁶¹

This seeing and hearing the nature is bright and luminous on its own. It is not intermittent, being alternately with and without the awareness in seeing, hearing, cognizing, or knowing.

This awareness is the permanent awareness that always manifests itself.

(2) The Constantness and Extensiveness of the Seeing the Nature

Question: “When there is a sound, there is [the function of] hearing. Does one still hear when there is no sound?”

Answer: “Yes, he or she still does.”

Question: “When there is a sound, there is [the function of] hearing in accord with that sound. How can one hear when there is no sound?”

Answer: “The ‘hearing’ that I am talking about now is irrespective of whether there is a sound or not. Why is it that? Since the nature of hearing is constant, he or she hears when there is a sound and he or she also hears when there is no sound.”

Question: “Then, who is it that hears a sound?”

Answer: “It is the self-nature that hears.”

問有聲時卽有聞 無聲時還得聞否 答亦聞 問有聲時 從有聞 無聲時 云何得聞 答今言聞者 不論有聲無聲 何以故 爲聞性常故 有聲時卽聞 無聲時亦聞 問如是聞者是誰 答是自性聞⁶²

Question: “When facing all colors, it is named seeing. Does one still see when not facing colors?”

Answer: “Yes, he or she still does.”

Question: “When facing things, there is [the function of] seeing in

accord with them. How can there be seeing when not facing things?”

Answer: “The ‘seeing’ that I am talking about now is irrespective of whether facing things or not. Why is it that? Since the nature of seeing is constant, he or she sees when there is a thing and he or she also sees when there is nothing. Therefore, be aware that while there is naturally coming and going in things, there is no coming and going in the nature of seeing. All faculties are like this.”

問對一切色像時 卽名爲見 不對色像時 亦又見否 答見 問對物時 從有見不對物時 云何有見 答今言見者 不論 對物與不對物 何以故 爲見性常故 有物之時卽見 無物之時亦見也 故知 物自有去來 見性無去來也 諸根亦爾⁶³

This is what Huihai 慧海 said. The reason why he said, “He or she also sees when there is nothing . . . there is no coming and going in the nature of seeing” (無物之時亦見也· · · 見性無去來也) is that the nature of seeing is always perfectly bright and extensively lighting. Quoting the *Śūraṅgama-sūtra* for more concrete understanding of this:

Ānanda! If it is called “not seeing” when there is no light, you do not see darkness. If you do see darkness, there is simply no light. How can it be said that there is no seeing?

阿難 若無明時 名不見者 應不見暗 若必見暗 此但無明 云何無見⁶⁴

This passage criticizes Ānanda’s wrong view that “seeing” is seeing all various kinds of forms in the world by borrowing the brightness of the sun, the moon, or the lamp. If there is no seeing when there is no brightness of the sun, the moon, or the lamp, we cannot see the darkness, can we? However, we actually also see the darkness. This is just when there is no bright light. How can anyone say that there is no seeing? When there is bright light, we cannot see the darkness, which should be rather called “not seeing.” This is how this passage refuted Ānanda.

Even if the two forms disappear by denying each other, your nature of seeing will never disappear even for a short while. If it is so, you will know

that the two should be named “seeing.” How are they not seeing?
 若復二相 自相凌奪 非汝見性 於中暫無 如是則 知二俱名見 云何不見⁶⁵

Brightness and darkness alternately appear and disappear. However, the nature of seeing that sees both brightness and darkness is not something that appears and disappears. This is how the passage advocates the constantness of the nature of seeing. The nature of seeing here is not the conscious act of seeing, hearing, cognizing, or knowing, but the extensive lighting of Being in quietness as the presence of beings-in-the-ensemble. The nature of seeing and the nature of hearing in the previously quoted *Dunwu yaomen* 頓悟要門 do not refer to the conscious acts of seeing and hearing in seeing colors and hearing sounds. It can be easily guessed from the expression, “all faculties are like this” (諸根亦爾) that they refer to the nature of seeing as the nature of seeing and hearing. The nature of seeing in the above quoted passage is not the conscious act that can be objectified.

You should know that seeing in seeing [the act of] seeing is not this seeing. Although it is seeing, it departs from [the function of] seeing and thus [the function of seeing] cannot reach it.
 應知 見見之時 見非是見 見猶離見 見不能及⁶⁶

Since the true seeing itself does not have the form of seeing, there is no essence that can be obtained. How can the nature of seeing be objectively revealed through the function of seeing? The passage expresses the impossibility of the nature of seeing being objectified. This is because “the awakening of the nature is wondrously bright” (性覺妙明) and “the awakening is not that which can be brightened” (覺非所明).⁶⁷ It is the constant perfect brightness and extensive light of the originally pure mind that appears in the quiet extinction.

Ānanda! Although the natures of all things near and far are distinct or different from each other, you see all of them with your same pure essence of seeing. Even though there are differences in all different kinds of

things, the nature of seeing is not different. The wondrous brightness of this essence is indeed your nature of seeing.

阿難 是諸近遠 諸有物性 雖復差殊 同汝見精 清淨所矚 則諸物類 自有差別 見性無殊 此精妙明 誠汝見性⁶⁸

This passage in the *Śūraṅgama-sūtra* is the Buddha's answer to Ānanda's following question:

Although I am aware that there is no returning in this nature of seeing, how can I know that this is my true nature?

我雖識 此見性無還 云何得知是我真性⁶⁹

What the Buddha talks about is rather the true nature of seeing than the nature of seeing in seeing, hearing, cognizing, or knowing. Wuxin 吳興 also said in the *Shou lengyan jing huijie* 首楞嚴經會解, his commentary on the sutra:

What Ānanda was confused about was that although aware of the nature of seeing, he still did not know his true nature. How did what the Tathagata answered not reveal the true [nature]?

阿難所疑 雖識見性 而未知真性 如來所答 豈不顯真⁷⁰

Therefore, the nature of seeing here is the nature of seeing in the wondrous brightness of the essence that is extensively lighting things near and far without exception, discerning all the differences of the things. The things that can be seen are different from one another with their own shapes and limitations. However, the nature of seeing that brightly penetrates the things is same among all the things that are penetrated.

All things are seen through the essence of seeing. Since the function of seeing penetrates extensively without exception, where can the nature be limited?

一切物象 皆是見精所矚 矚則斯徧 性何攸局⁷¹

As the entire world appears as far as it is brightly penetrated, how can the nature of seeing that brightly penetrates it be limited by nearness and farness or breadth and narrowness? The true nature of seeing is extensively lighting in the world of myriads of defilements that is brightly penetrated. Therefore, the true Being is brightly penetrating and, at the same time, extensively lighting the entire world.

Therefore, you should know that the nature of seeing does not move, but reaches all dharma-realms.

故知見性不遷 理周法界⁷²

(3) The Nature of Seeing Neither Exists nor Does not Exist in Things

However, though it is said, “the nature of seeing is in every external thing” (見性 既周外物)⁷³ the nature of seeing and the things should not be identified. Therefore, the Buddha said:

When you see this thing, you can also see my seeing. If this seeing is called “seeing me,” how can you not see the place where I do not see when I do not see?

若見是物 則汝亦可見吾之見 若同見者 名爲見吾 吾不見時 何不見吾不見之處⁷⁴

If the nature of seeing is a being (*Seiendes*) that has a thing, my nature of seeing would be also a being. Then, you should be able to see my seeing just as you see a being. Do you see my seeing? Or, you would probably think that since you and I see the same being simultaneously, you see my nature of seeing. You might think so because my nature of seeing is in the appearance of the being that I see. Even though it is so, however, when I do not see, you should be able to see the place where I do not see. However, would this be possible?

If you see something that cannot be seen, this is naturally not the form of “not-seeing.”

若見不見 自然非彼不見之相⁷⁵

This means that if you see the place where I don't see, you have already seen it and thus it is not the form of not-seeing. The passage therefore asserts that the nature of seeing is "naturally not a thing" (自然非物),⁷⁶ not a being that can be objectified.

Therefore, the true nature of seeing is not the inner conscious act of seeing, hearing, cognizing, or knowing that can be objectified through reflection. It is also not the kind of thing near and far that is a transcendental being outside consciousness. It neither exists nor does not exist in the world of things. After listening to the Buddha's explanation, Ānanda said:

The World-Honored One! If this essence of seeing is my wondrous nature, this wondrous nature is now manifested before me.

世尊 若此見精 必我妙性 今此妙性 現在我前⁷⁷

According to the *Shou lengyan jing yihai* 首楞嚴經義海:

If I can transform the view of things, I would become like the Tathagata. Then, what is seen as a mountain or a river is all my wondrous nature. Therefore, it is said, "This wondrous nature is now manifested before me."

若能轉物 則同如來 是則所見山河 皆我妙性故 云今此妙性 現在我前⁷⁸

However, to Ānanda who said, "This wondrous nature is now manifested before me" (今此妙性 現在我前), the Buddha asked again by saying:

If that seeing is manifested before you, you should be able to certainly point at it with your hand. What is this seeing?

若必其見 現在汝前 汝應以手 確實指陳 何者是見⁷⁹

If the wondrous nature is present before you, it should occupy a place just as do the things. Therefore, the Buddha told Ānanda to point at where this nature of seeing is. Ānanda answered, "Only the things can

be pointed at with my hand and seen with my eyes. There is no this seeing [among these things]” (舉手所指 縱目所觀 指皆是物 無是見者).⁸⁰ He then added:

. . . Even for bodhisattvas, the essence of seeing that has the separate self-nature from all things cannot be separately presented before all myriad things.

…乃至菩薩 亦不能於萬物象前 剖出見精 離一切物 別有自性⁸¹

The Buddha agreed with Ānanda by saying, “It is so! It is so!” (如是如是). The Buddha also said:

As you said, since there is no essence of seeing that has the separate self-nature from all things, there is no this seeing among the things that you point at.

如汝所言 無有見精 離一切物 別有自性 則汝所指 是物之中 無是見者⁸²

If, as Ānanda said, there is no way to find seeing among the things that can be pointed at, in other words:

If seeing does not exist, it certainly should not be seeing.

既無是見 應即非見⁸³

Therefore, it is not seeing, is it? Thus, the Buddha further asked:

Now, I’m saying to you again! You and the Tathagata sit at Jetavana Grove and look at the grove, the sun, the moon, and various kinds of things. If there is certainly no essence of seeing that can be pointed at by you, explore again what is not seeing among all these things!

今復告汝 汝與如來 坐祇陀林 更觀林苑 乃至日月 種種象殊 必無見精 受汝所指 汝又發明 此諸物中 何者非見⁸⁴

Ānanda answered this time by saying:

I don't know what is not seeing among [the things in] the Jetavana Grove that I actually see extensively. Why is it that? If a tree is not seeing, how can I say that I see a tree? If a tree is seeing, how can I say that it is a tree? . . . As I further ponder, there is nothing that is not seeing among all things when I explore them meticulously.

我實徧見 此祇陀林 不知是中 何者非見 何以故 若樹非見 云何見樹 若樹即見 復云何樹 . . . 我又思惟 是萬象中 微細發明 無非見者⁸⁵

To this, the Buddha said, “It is so! It is so!” and thereby approved Ānanda's words of neither the same nor different (不即不離). How can these two contradicting statements of “there is no seeing” (無是見者) and “there is nothing that is not seeing” (無非見者) be approved simultaneously? It can be found right in the next chapter of “the Buddha telling Mañjuśrī” (佛告文殊):

In the realm of samadhi where the Tathagata and great bodhisattvas abide, seeing, the condition of seeing, and the image produced by thought do not originally exist just as do flowers in the sky. The seeing and condition are in fact the wondrous, pure, and bright essence of enlightenment. How can there be right and wrong between them?

如來及大菩薩 於其自住三摩地中 見與見緣 竝所想相 如虛空華 本無所有 此見及緣 元是菩提妙淨明體 云何於中 有是有非⁸⁶

Things or visual consciousnesses are all made by delusions. Since they are originally the nature of the pure, bright, and perfect awakening, it cannot be discussed whether they are right or wrong. From the perspective of the perfect awakening of the buddhas and bodhisattvas who stay in the realm of samadhi, it would be meaningless to discuss seeing and not-seeing or right and wrong. However, did the Buddha not preach his sermons in accord with the mental capacities of his audience? The Buddha said, “How can there be right and wrong between them?” (云何於中 有是非是) under the premise that “the Tathagata and great bodhisattvas abide in the realm of samadhi” (如來及大菩薩於其自住三摩地中). Considering that he said, “How can there be right

and wrong between them?” during the dialogue with Mañjuśrī, the great bodhisattva of wisdom, the Buddha’s words of “there is no this seeing among the things that are pointed at” (所指的是物之中 無是見者) and “there is nothing that is not seeing among all things . . .” (是萬象中…無非見者) seem that the Buddha left a room for some interpretations for those of dull and inferior mental capacities rather than the buddhas and bodhisattvas. If not, isn’t it right that he should have said nothing just as did Vimalakīrti or that he should not have preached the identity of emptiness and form? In human thought where preaching and listening to dharma is possible only through the skillful means of language and understanding, can we just not say with certainty that “there is no this seeing” and “there is nothing that is not seeing” cannot be discussed?

There are meanings of immutability and conditionality in dharma. There are capacities of sudden awakening and gradual cultivation in person. Therefore, setting up words and letters are not obstructed.

法有不變隨緣之義 人有頓悟漸修之機 故不妨文字語言之施設也⁸⁷

The nature of seeing is not the kind of things. Since it cannot be seen as the image of an object, the nature of seeing cannot be pointed at with one’s hand, unlike the things that are before eyes. Therefore, Ānanda said, “Only the things seen with eyes . . . There is no this seeing” (縱目所觀…無是見者). However, why did he say, “There is nothing that is not seeing among all things when I explore them meticulously” (是萬象中 微細發明 無非見者)? Saying that the nature of seeing cannot be pointed at among the things that can be pointed at, what did he mean that there is nothing that is not seeing when he explored meticulously? What can be discovered in exploring meticulously? For the reason why there is no one single thing that is not seeing in the grove when exploring the grove extensively, Ānanda said, “If a tree is seeing, how can I say that it is a tree?” (若樹非見 云何見樹). How can a tree be seen without seeing? Thus, the Buddha approved “there is nothing that is not seeing” (無非見者) by saying, “It is so! It is so!” Since “although the natures of all things near and far are distinct or different

from each other, you see all of them with your same pure essence of seeing. Even though there are differences in all different kinds of things, the nature of seeing is not different” (是諸遠近 諸有物性 雖復差殊 同汝見精 清淨所矚 則諸物類 自有差別 見性無殊), thus “the nature of seeing is in every external thing” (見性 既周外物).

All things are different from each other because they appear in their own specific ways and forms. However, the nature of seeing as the lighting of Being that makes these things appear extensively appears equally without difference in the appearance of all things. Therefore, the nature of seeing neither exists nor does not exist in the things.

(f) The True Emptiness and Wondrous Existence: the Emergence of the Wisdom that Fully Understands the Emptiness of the Object (Wisdom or Prajna)

Being (*Sein*) can never be defined as an entity, but all entities rather appear in the lighting of Being. Being cannot be represented or operated with the entities. Being, the absolute other to all entities, does not exist (*ist*) in a way that the entities exist. However, this non-being that is “not” comes to presence (*west*) as Being.⁸⁸

This type of Being is called “true emptiness and wondrous existence” (真空妙有) or “wondrous existence and true emptiness” (妙有真空) in Buddhism.⁸⁹ Since it does not have a form that can be pointed at with one’s hand, it does not exist in a way that the entities (beings) exist. Yet, it is not that it does not exist. It still exists. However, the way it “exists” is different from the way the entities exist. Thus, it is called “wondrous existence.” What is the way of existence of this wondrous existence? Hamheodang’s 涵虛堂 *Seorui* says:

When wisdom (lighting) and principle (quietness) are compared, principle belongs to non-being whereas wisdom belongs to existence. Non-being means that the object is empty whereas existence means that wisdom emerges.

智(照)與理(寂)對 則理屬於無 智屬於有 所謂無者 境空是也 所謂有者 智現是也⁹⁰

The existence in true emptiness (principle) and wondrous existence means the emergence of the true wisdom. Then, what is this emergence of the true wisdom? To the following passage in the *Yongjia ji*,

Wisdom arises in accord with the full understanding of the object. . . .

智生則了境而生...⁹¹

Hamheodang's *Seorui* says:

Fully understanding the object means realizing that the object is empty. Wisdom is mentioned here in contrast with consciousness. When a deluded person sees the object, the image of consciousness appears in disorder. When an enlightened person sees the object, wisdom shines bright. When you see the object with consciousness, everything becomes disorderly. When you see the object with wisdom, everything becomes quiet. That which is called wisdom is the lighting without discriminations. Arising is not the arising in arising and ceasing. It refers to nothing other than emergence.

所謂了境者 謂了悟境空也 智者對識而言 迷者見境 則識想紛然 悟者見境 則智照朗然 以識見境 則一切紛紜 以智照境 則一切寂然 則所謂智者 無分別之照也 生者 非生滅之生 乃以現發而言也⁹²

The true wisdom arises with the realization of the emptiness of the object. This is indeed the emergence of the true wisdom. Looking at the object from the perspective of the subject-object confrontation, then various images, such as color, sound, odor, flavor, touch, and symbol, appear. On the other hand, looking at the object with wisdom that is contrary to the consciousness:

Wisdom lights the object just as the fire meets firewood where there is no firewood that does not burn when fire reaches. There is no object that is not emptied when wisdom lights.

智照於境 如火得薪 火之所及 無薪不燒 智之所照 無境不空⁹³

Wisdom arises in the realm of emptiness that is completely quiet. However, the arising here refers to the emergence of wisdom in “arising is not the arising in arising and ceasing. It refers to nothing other than emergence” (生者 非生滅之生 乃以現發而言也). Since “existence means that wisdom emerges” (所謂有者 智現是也), existence refers to the emergence of the true wisdom. Since “wisdom arises in accord with the full understanding of the object” (智生則 了境而生)⁹⁴ and “fully understanding the object means realizing that the object is empty” (了境者 謂了悟境空也),⁹⁵ the quietness and lighting that indicates the emergence of the true wisdom (lighting [照]) in the completely quiet (quietness [寂]) realm of emptiness are the true emptiness and wondrous existence.

Since “that which is called wisdom is the lighting without discriminations” (所謂智者 無分別之照), it extensively lights everything equally.⁹⁶

The *Dasheng qixin lun* 大乘起信論 says:

Being free from [erroneous] thoughts is identical to the realm of the empty space. It is all-pervasive. The dharma realm is one reality.

離念相者 等虛空界 無所不徧 法界一相⁹⁷

When free from delusions, it is identical to the realm of the empty space.

This is because being identical to the realm of the empty space means not only that there is no darkness of non-enlightenment, but also that there is the light of great wisdom.

等虛空界者 非唯無不覺之闇 乃有大智慧光明義等故也⁹⁸

Therefore, the wisdom that is the lighting without discriminations refers to the brightness of prajna (wisdom; *paññā* in Pali). Since “there is no object that is not emptied when wisdom lights” (智之所照 無境不空), “when you see the object with wisdom, everything becomes quiet” (以智照境 則一切寂然). Therefore, it is said:

If you know the object by fully understanding, this is the wisdom of the emptiness of the object.

若知了於境 即是境空智⁹⁹

Because:

The object before you has no image as it is empty. However, the wisdom that fully understands still exists inside.

前境空以無相 內智了而猶存¹⁰⁰

In other words, even if you fully understand wisdom with wisdom, the wisdom that fully understands is still empty while the wisdom that fully understands the emptiness of wisdom rather exists. Therefore,

Although wisdom fully understands the emptiness of the object, as well as the emptiness of wisdom, it is not that there is no wisdom that fully understands the object. Rather, the wisdom of the emptiness of the object exists.

智雖了境空 及以了智空 非無了境智 境空智猶有¹⁰¹

Even when wisdom fully understands the emptiness of the object and the emptiness of wisdom, it cannot be said that there is no wisdom that fully understands the emptiness of the object and the emptiness of wisdom. Thus, it is said here that the wisdom that fully understands the emptiness of the object and the emptiness of wisdom rather exists. This wisdom that fully understands the emptiness of the object and wisdom alike, i.e., that which is bright in the emptiness of the object, is prajna. This wisdom that fully understands the emptiness of the object and wisdom alike has nothing that it cannot fully understand. Therefore:

The wisdom that fully understands the emptiness of the object and wisdom alike has no object and wisdom that it cannot fully understand.

了境智空智 無境智不了¹⁰²

Does this phrase that the (bright) “wisdom that fully understands the emptiness of the object and wisdom alike has no object and wisdom that it cannot fully understand” mean that from the perspective of the full understanding of this realm, all myriad things are in the brightness of this prajna or wisdom? Su Dongpo 蘇東坡 says:

The sound of a valley stream is a long speech [by the Buddha]. How can the appearance of a mountain not be the pure body [of the Buddha]?
溪聲便是長廣舌 山色豈非清淨身

The *Yongjia ji* says:

Physical appearances are endless. If you realize it, there is nothing that is not prajna.
色像無邊 悟之則無非般若¹⁰³

Therefore, the sutra also says:

Prajna has no knowledge, but there is nothing that it does not know.
般若無知 無所不知

The Master Heze 荷澤 said in the *Dunwu wusheng bore song* 頓悟無生般若頌 (*Xianzong ji* 顯宗記):

Prajna has no knowledge, but it knows all dharmas.
般若無知 知一切法¹⁰⁴

This phrase, “there is nothing that it does not know” (無所不知), does not refer to the knowledge that understands the object through the subject-object confrontation because prajna is the brightness (wisdom) in quietness (nirvana).

Prajna has no lighting, but it can light nirvana. Nirvana has no arising, but it can give rise to prajna. Nirvana and prajna have different names,

but their essence is the same.

般若無照 能照涅槃 涅槃無生 能生般若 涅槃般若 名異體同¹⁰⁵

It might be more appropriate to change “there is nothing that it does not know” (無所不知) to “there is nothing that it does not light” (無所不照) because “you see all of them with your same pure essence of seeing” (同汝見精清淨所矚).

(g) All Buddhas of the Three Times and All Sentient Beings in the Dharma Realms Are the Light of the Great Wisdom

The Chan Master Panshan Baoji 盤山寶積 said:

The lonely moon is perfectly bright; its light swallows all myriad things.
孤月圓明 光吞萬象¹⁰⁶

“The lonely moon is perfectly bright” means the light of “seeing all of them with the same pure essence of seeing” (同一見精 清淨所矚) while “its light embraces all myriad things” means that all myriad things belong to “seeing all of them with the same pure essence of seeing.” This may look like a case of solipsism at the first glance and thus raise a difficult question of the intersubjective world. However, since there is neither you nor me in the realm where both subject and object cease to exist, how can this criticism be made? The Chan Master Zhenji 真際 said:

Although the nature of seeing is the same, each receives [the object]. How can there be difference in the light of a thousand lamps in one room? However, [the lamps] light each other and remain unseparated from each other.

見性雖同 各自受用 一室千燈光 豈有別 而彼此自照 各不相離¹⁰⁷

When hundreds and thousands of lamps light simultaneously in one room, there is only one lighting, just like one amalgam. There

cannot be different lightings. There is merely depth and shallowness of enlightenment (lighting), depending on the level of realization.

Xuansha Shibeī 玄沙師備 said:

Now I may help you understand wisdom with an analogy. Have you seen the sun in Jambudvīpa? Among various activities of mental functions that the people of the secular world do, such as running business, nurturing body, and making living, there is nothing that is not achieved through receiving the light of that sun. Since the essence of the sun is rather diverse, does it reach the mental functions? Is there a place where it does not rather reach? If you want to know this diamond essence, it is just like this. From the mountains, rivers, earth, and the lands in all directions, as well as form, emptiness, brightness, and darkness, to your mind and body, there is nothing that does not exhaustively receive your perfectly complete and majestic light.

我今小今爲汝智者可以譬喻得解汝見南閻浮提日麼世間人所作興營養身活命種種心行作業莫非承他日光成立只如日體還有多般及心行麼還有不周邊處麼欲識此金剛體亦如是只如今山河大地十方國土色空明暗及汝身心莫非盡承汝圓成威光所現¹⁰⁸

The entire world appears in the light of the sunlight. However, does the sun shed its light with intention? Is there another sun? This is also true for the lighting of the perfect purity. From the mountains, rivers, and earth, as well as form, emptiness, brightness, and darkness, to one's mind and body, there is nothing that is not the representation of his or her perfectly complete and majestic light. Yet, it is self-evident that it does not mean that to be is to be perceived (*esse-est-percipi*), in other worlds, the world is nothing but perceived. This is because it is not the representation of seeing, hearing, cognizing, or knowing, but the representation of the perfectly complete and majestic light (圓成威光所現). Regarding “perfectly complete” (圓成):

That which is distantly separate from the fabricated is named again the perfectly complete nature of reality.

遠離徧計所執 便名圓成實性¹⁰⁹

Since distantly separate from the previous attachments, it is named again the perfectly complete nature of reality.

由遠離前所執 便名圓成實性¹¹⁰

“Perfectly complete” refers to the complete enlightenment after letting go of the representative attitude of the subject-object confrontation. Changsha Jingcen 長沙景岑 also said:

The worlds in ten directions are all sramana’s eyes . . . The worlds in ten directions are all in one’s own bright light.

盡十方世界 是沙門眼 . . . 盡十方世界 在自己光明裏¹¹¹

One’s own bright light refers to sramana’s eyes. Just as a scripture says, “It is called sramana’s eyes because one stops thought and reaches the original source” (息心達本源故 號爲沙門眼), it is needless to say that sramana’s eyes are not represented from the subject-object confrontation of seeing, hearing, cognizing, or knowing.

I am telling you! Sramana’s eyes grasp the world and cover heaven and earth without losing even a hair. Where is there a thing again that is known and seen to you?

我向汝道 沙門眼 把定世界 函蓋乾坤 不漏絲髮 何處更有一物 爲汝知見麼¹¹²

The entire world is the lonely moon that is perfectly bright in the lighting of sramana’s eyes with which one stops thought and reaches the original source. There is nothing that is outside this brightness. Where is there a thing that can be represented by seeing, hearing, cognizing, or knowing? The passage asserts that it is not certainly intellection. Since everything is already present in the light of prajna that is sramana’s eyes even without a gap of a single hair, it is too late to represent it with intellection.

Being itself is already bright and emerging as truth before all beings' perception of Being.¹¹³

The brightness of this lighting refers to sramana's eyes that return to the original source of the numinous awareness, the thought without a thought, i.e., the naturally bright light of the great wisdom in the perfect enlightenment. Therefore:

Enlightenment is not something that is brightened.

覺非所明¹¹⁴

The essence of the true enlightenment originally possesses the wondrous brightness.

眞覺之體 本有妙明¹¹⁵

As for prajna, after letting go of all the intellections of the subject and the object:

The essence of mind is also empty and all conditions are quiet. [This state] is as if the sun rises into the sky and its bright light shines so clear that there is no tiny dust.

心體亦空 萬緣俱寂 如大日輪 昇虛空中 光明照耀 淨無纖塵¹¹⁶

Prajna is the lighting of quietness. Nevertheless, it is not that the mountains, rivers, and earth are independently existent and appearing by receiving the light of prajna. In fact, the mountains, rivers, and earth come to presence in the light of prajna. The *Lotus Sutra* says:

The Buddha said to all bhiksus: "When the Buddha of Supreme Penetration and Wisdom obtained the unexcelled perfect enlightenment, vast numbers of the buddhas' worlds in every direction tremble. All the dark places in each of these worlds where the bright and majestic light could not light became greatly bright. Sentient beings therein came to be able to see each other and said, 'How come suddenly sentient beings have

arisen from this?”

佛告諸比丘 大通智勝佛 得阿耨多羅三藐三菩提時 十方各五百萬億諸佛世界震動 其國中 間幽暝之處 明威光所不能照 而皆大明 其中衆生 各得相見 咸作是言 此中云何忽生衆生¹¹⁷

Changsha Jingcen also explained by saying:

All buddhas of the three times and all sentient beings in the dharma realms are the light of the great wisdom. When the light does not emit, where do all people, including you, face? Where the majestic light does not emit, there are no buddhas and there are no sentient beings. Where can mountains, rivers, and lands be obtained?

三世諸佛 共盡法界衆生 是摩訶般若光 光未發時 汝等諸人 向什麼處 威光未發時 尚無佛無衆生消息 何處得山河國土來¹¹⁸

In this sense, it is said that prajna has no knowledge, but there is nothing that it does not know.

From the quiet nature of the perfect enlightenment, the pure and defiled lands of all buddhas appear in accord with the conditions of defilement and purity. Some are like the Supreme Bliss that is pure while others are like the secular world that is defiled.

即於圓覺寂滅性中 隨染淨緣 現起諸佛淨穢國土 或純淨如極樂 純穢如娑婆¹¹⁹

2) “Presence of Being” in Heidegger’s *Da-sein*

(a) The Lighting of *Nichts*

It is helpful to look at Heidegger’s lighting (*Lichtung*) of “non-being” (*Nichts*) here. As human beings constantly strive for fame and power, they tend to go astray while chasing things that can be counted for wealth. Therefore, human beings are rather swayed by entities (*Seiendes*)

in their daily life. However, “there arises the other that is completely different from the things before them, going over these entities, but not avoiding them. The spacious field in the middle of all things comes to presence. There is one lighting (*Lichtung*).

“For things, this brightness is more existent than entities. Therefore, this open center (*dieses offene Mitte*) is not in things. Rather, it circles around (*umkreisen*) all things as non-being (*Nichts*) that cannot be named. Only when things go in and out of the empty brightness of the lighting, can they rather exist as things. This lighting alone provides the channel for human beings to meet things, as well as enables and even guarantees the communication between them.

“Thanks to this lighting, things are in turn revealed to a certain extent. It is only in the base of the brightness of this lighting that makes it possible that things are concealed.”¹²⁰ Heidegger says, “Just as the openness of the spatial horizon goes beyond (*übersteigen*) things near and far, Being is the very light itself that brightens things and thus inherently much broader than all things.”¹²¹

(b) There (Da) of There-Being (Da-sein) as the Place of Being-Presence

However, in this way, this brightness that brightens all things comes to presence only in the human essential thinking (full understanding [Kr. *yoo* 了悟]) and approaching this brightness is the human essence. Heidegger says in the *On the Essence of Truth (Vom Wesen der Wahrheit)*:

The truth is lighting beings. This lighting is penetrated by openness (*Offenheit*). All human attitudes and actions are exposed (*ausgesetzt*) in this openness. Therefore, the way of the human being is called ex-istence (*Ek-sistenz*).¹²²

Human beings are the place (*Da*) where they themselves are open [where Being manifests itself].¹²³ Things go in this place of manifestation and reveals their original appearance. Therefore, it is appropriate that we, human beings, are literally called “beings standing on manifestation”

(*Da-Sein* [There-being]). In the human essence as the place of this Being-opening (*Seinseröffnung*), we should see the original base of Being-opening.¹²⁴

Human beings exist as there (*Da*) of the manifestation of Being, i.e., the lighting of Being (*die Lichtung des Seins*).¹²⁵

The lighting itself is the very Being.¹²⁶

There (*Da*) of the manifestation of Being, i.e., the emergence itself (*sich ereignen*) of the lighting of the truth of Being, is the commitment (*Schickung*) of Being.¹²⁷

Heidegger also says:

If we talk about Being without seeing “being-there” in human beings, we would treat Being itself too negligently. It is because we overlook the fact that Being itself of human beings is the essential condition of Being. On the other hand, if we regard human beings as autonomous beings that have intrinsic nature and afterwards relate this [fact] to Being, while talking about Being, we could not avoid the blame that we treat human beings too negligently. Yet, if we see Being as the comprehensive and human beings as one of the other living things (animal, plant) and relate the two, we would be scolded for having exaggerated too much. This is because, when we use the word, “human beings,” there is already the relation to that which is called “Being” through the medium of the relation in terms of important usage, removing an erroneous view that deems human beings as independent distinctive beings.¹²⁸

Then, is the full understanding, which is the human essential thinking, not the presence (*Anwesenheit*) of Being? Therefore, Heidegger says in the preface to the *What is Metaphysics?* (fifth edition, published in 1949) he adds later:

In order to simultaneously grasp in one word Being's involvement in human essence and human beings' essential relation to the openness of Being as such (*Offenheit [Da] des Seins als solches*), it is decided to mark the essential place where human beings exist as human beings as There-being (*Da-sein*).¹²⁹

(c) Being and Thinking Neither the Same nor Different

Ordinary human beings are definitely beings. They are subordinate to Being, along with mountains, rivers, plants, and animals.

However, as it is said that human beings are the lords of all creation, human beings, who are thinking beings, are the frankness to Being and the summon to Being. While in relation with Being, human beings correspond (*entsprechen*) to Being. Human beings originally exist only as this correspondence. "Only" here never means limitation. It rather indicates undeservedness. Human beings belong to Being (*ein Gehören zum Sein*). [However,] since Being is repositited to human beings, they belong to and listen to Being.¹³⁰

Then, how about Being? According to Heidegger:

Being is presence (*Anwesen*) in its original sense. The presence in human beings is neither accidental nor exceptional. Being comes to presence, only essentially using human beings (in order to come to presence in the full understanding). This is because human beings alone bring Being forth into presence, rather preparing the place for its manifestation. In the presence of Being, the open place (*das Offene*) of lighting is importantly used. Because of this usage, Being is repositited to human beings. Yet, it does not mean that Being is rather defined (*setzen*) by human beings. It is not so. To speak clearly, human beings and Being are repositited (*übereignet*) to each other. Being and human beings belong to each other (*Sie gehören einander*).¹³¹

The human essential thinking (contemplation [觀]) and the lighting (wisdom [慧]) of Being are the same with different names. Therefore, in this sense, Being and thinking are the one (*das Selbe*). Rather, “thinking and Being belong to the one (*das Selbe*) and therefore it is said that both belong to each other.”¹³² Heidegger says:

The fact that human beings and Being belong to each other based on their mutual needs suddenly lets us to realize how human beings fit into Being and how Being is owned by human beings. . . . Human beings and Being should definitely experience the proper (*Eigenen*) that fit into each other there and also enter that which we call *Ereignis*.¹³³

Therefore, we should now by all means abandon the word, “human beings,” along with the word, “Being.” . . . To put it right, we should not say that Being and human beings are the one (*Selbe*) in the sense that Being and human beings belong to each other. This is because when we say so, we still apparently allow the two to be distinctive things.¹³⁴

Then, we will end up with connecting the two whether to Being or to human beings and regarding the mutual belonging of the two as the combination of the two. If this is the case, we cannot enter this mutual belonging.¹³⁵

What is this mutual belonging we should enter?

Where to? To the place where we were already placed originally: Toward belonging to Being, but Being itself does belong to us on the other hand: This is because Being is as Being, i.e., Being comes to presence (*an-wesen*), only in human beings.¹³⁶

It is clear here that the one where Being and thinking belong to each other refers to non-concealment as the presence of Being.

If there is autonomy of thinking, its true essence permanently resides in

the release (*Gelassenheit*) of *Gegnet* (as the presence of Being).¹³⁷

That which permanently resides in the release of *Gegnet* should be the noble feeling itself.¹³⁸

The noble means the distinguished—not only that, but also abiding in the origin of one’s own essence.¹³⁹

The essence of the release in the presence of Being is in the fact that human beings belong to the presence of Being in their essence and stay peacefully in the presence of Being. It is not accidental at the moment, but already antecedental that they do so. Beyond this point of “already antecedental,” we cannot originally think because the essential thinking starts at that point. Since beginningless time, the human essence stays peacefully in the presence of Being.¹⁴⁰

3) The Full Revelation of the Lands in All Directions in “When One Reveals the True and Returns to the Source”

To the question of:

Question: “If insentient beings already possess the mind-nature, they rather understand teachings, don’t they?”

問 無情已有心性 還解說法否¹⁴¹

Huizhong 慧忠 said:

It always preaches like a flame and there is no intermittence.

他 熾然常說 無有間歇¹⁴²

To another question of:

Question: “I have seen in scriptures that sentient beings become

buddhas. I have never seen that insentient beings receive assurance [of enlightenment].”

問 教中 但見有情作佛 不見無情授記¹⁴³

The master gave the following analogy:

When a crown prince does not yet inherit the throne, he is a mere ordinary man. After receiving the throne, the entire land of the country belongs to the king. How can there be the land of the country separately and the throne be given [to it]?

如皇太子 未受位時 唯一身爾 受位之從 國土盡屬於王 寧有國土 別授位乎¹⁴⁴

He then said:

If a sentient being just receives assurance and become a buddha, the lands in all directions are Vairocana Buddha's body. How can there be again insentient beings receiving assurance?

今但有情受記 作佛之時 十方國土 悉是遮那佛身 那得更有無情授記耶¹⁴⁵

This is like what Śākyamuni Buddha said after achieving the great enlightenment in the snow mountains:

When a buddha achieves the way and contemplates the dharma realms, then grass, trees, and lands all attain Buddhahood.

一佛成道 觀見法界 草木國土 悉皆成佛

What does it mean that when a person has the full understanding and achieves the way, the lands in all directions just naturally attain enlightenment? The *Śūramgama-sūtra* says:

When one of you reveals the true and returns to the source, this voidness in all directions disappears completely. How can the land amid the voidness not shiver and split?

汝等一人 發真歸元 此十方空 皆悉銷殞 云何空中 所有國土 而不振裂¹⁴⁶

As for the voidness in all directions, the *Śūramgama-sūtra* also says:

There disappears the nature of the lighting that is set up in the place where the originally bright lighting arises. [Out of] delusion, there is empty space. Relying on voidness, the world is set up. . . . Voidness arises from great enlightenment as if a bubble develops in the sea. The lands as numerous as tiny motes of dust arise relying on voidness. Just as a bubble perishes, voidness is originally non-existent. Isn't this more so for three kinds of existence?¹⁴⁷

元明照生所 所立照性亡 迷妄有虛空 依空立世界…空生大覺中 以海一漚發
有漏微塵國 皆從空所生 漚滅空本無 況復諸三有¹⁴⁸

Therefore, the voidness in all directions means the voidness in the followings:

When the world arises for the first time, the complete voidness first appears. It arises from delusion.

世界初起 頑空先現 從妄想生¹⁴⁹

Voidness is chaotic and its essence is non-enlightenment. Non-enlightenment arises from enlightenment just as does a droplet of the sea.

虛空昏鈍 體是不覺 不覺生覺 如海一漚¹⁵⁰

Brightness (enlightenment) originally shines the entire world. When this originally bright lighting is objectified by the human transcendental representation, its transition to the conceptual representative begins. Due to this fact, the light of the originally bright lighting loses its brightness and [out of] delusion, there is empty space—borrowing Heidegger's words, there arises “the horizon of the transcendental representation.”¹⁵¹ Therefore, it is said, “When the world arises for the first time, the complete voidness first appears” (世界初起 頑空先現). All beings of the subject-object confrontation in this horizon are represented as various images. As the world of representation in the complete voidness that arises from bubbles, the lands as numerous as tiny motes of dust appear. Therefore, when one reveals the true

and returns to the pure original source (originally bright lighting) and thereby his or her initial enlightenment corresponds to original enlightenment, the voidness that vainly appears just like bubbles in the great sea completely disappears and the world of the objects in the lands of all directions also disappears. In other words, the cracks where the quietness of the originally bright lighting emerges develop. Therefore, it is said, “When one reveals the true and returns to the source, this voidness in all directions disappears completely. How can the land amid the voidness not shiver and split?” (一人發真歸元 此十方空 皆悉銷殞 云何空中 所有國土 而不振裂).

“Going beyond the beings . . . nothing of the kind emerges. The bright and wide place comes open at the center of all beings. One lighting emerges.”¹⁵² Do these words of Heidegger’s not help understand this? Since the world of the subject-object confrontation completely disappears, the purity of the perfectly bright and wondrous enlightenment, i.e., the light of the originally bright lighting, naturally shines. The Master Hamheodang describes this level, as follows:

When disarranged clouds suddenly arise, the empty nature becomes dark. When the sun of wisdom loses light, scenic views become dim. As suddenly facing clean breezes, all the clouds scatter away and voidness shines on the sky lake, being tinged with various colors.

迷雲一作性空暗 慧日沈輝景像微 忽遇清風雲散盡 空含衆色映天池¹⁵³

[Therefore:]

As the objects are no longer conditioned, the sense organs lose their pairs. Flowing upstream, all things become one. The six sense organs do not work. The lands in all directions are bright and pure. This can be compared to a mirror that reflects the bright moon on it.

塵既不緣 根無所偶 反流全一 六用不行 十方國土 皎然清淨 譬如琉璃 內懸明月¹⁵⁴

Since there is no subject-object confrontation, the six sense organs and six

consciousnesses in eye, ear, nose, tongue, body, and mind where hearing does not come from sounds and seeing does not come from colors all do not work. They all become one, flowing upstream to the only light in the originally bright lighting. At this moment, the entire world shines brightly as if the reflection of the bright moon does on the mirror.

Just like this, the lands as numerous as tiny motes of dust are fully revealed.

如是 十方微塵國土 一時開現¹⁵⁵

According to the monk Zixuan's 子璿 *Yishu* 義疏, this is:

As the six senses falsely blocked, the lands appear in various forms. As deluded attachments already melt away, all directions are revealed.

六情妄隔 國土殊形 妄執既融 十方開現¹⁵⁶

All things are in disorder and different from each other from the viewpoint of the delusion of the deluded senses of the six consciousnesses. However, once delusion disappears, all worlds equally reveal themselves simultaneously and the presence of the originally bright lighting comes open. This is the very meaning of “when a buddha achieves the way and contemplates the dharma realm, grass, trees, and land all attain Buddhahood” (一佛成道 觀見法界 草木國土 悉皆成佛). When Being fully appears in the full understanding of a buddha, not even a hair is lost.¹⁵⁷ How can there be anything that is not present in the presence of Being of this full revelation?¹⁵⁸ Therefore, it is said, “If a sentient being just receives assurance and become a buddha, the lands in all directions are Vairocana Buddha's body. How can there be again insentient beings receiving assurance?” (今但有情受記作佛之時 十方國土 悉是遮那佛身 那得更有無情授記耶). Jana (Ch. Zhen) 遮那 refers to Birojana (Ch. Piluzhen) 毘盧遮那, the transliteration of the Sanskrit word, Vairocana. *Bi* 毘 means “everywhere” while *rojana* 盧遮那, the bright lighting. Therefore, to say that the lands in all directions attain Buddhahood refers to the presence of the bright lighting everywhere that

makes the lands in all directions shine brightly. When a buddha achieves the way, the lands in all directions fully reveal themselves as Vairocana Buddha's body. This is only possible because the structure of awareness in the full understanding is identified with that of the light of the lands in all directions. As initial enlightenment becomes one with original enlightenment. The direct function and work of the full understanding becomes the appearance of the originally bright lighting (true reality) as various images in accord with conditions.

In this sense, the monk Xingjing explained "awareness" (知) in "although one is aware of neither his or her awareness of quietness nor awareness itself, it cannot be said that it is ignorance" (亦不知知寂亦不自知知 不可爲無知) by quoting "as arising and perishing have already perished, the quiet lighting is manifested" (生滅滅已 寂照現前) from a sutra. He also interpreted "awareness" in "what is now called awareness is nothing but awareness itself rather than the awareness that uses awareness" (今言知者 不須知知 但知而已) by quoting a patriarch's words, "There exists the original awareness that can be naturally aware in the empty and quiet essence" (空寂體上 自有本智能知).¹⁵⁹

The quietness here indicates the original purity of the full understanding in mind that has exhausted the subject-object confrontation and, at the same time, the constant realm of no images that is the immutable unimpededness of Being.¹⁶⁰

Therefore, the awareness in "nothing but awareness itself rather than the awareness that uses awareness" (不須知知 但知而已) is not the human awareness, but the self-bright and extensive lighting of all beings, i.e., mountains, rivers, and land.

b) How Can We Reach the Originally Bright Lighting (Quietness–Lighting) of Being by Returning to the Original Source?

The "Zhuangyan fotu fen" 莊嚴佛土分 (Chapter of Decorating the

Buddha Land) 10 of the *Diamond Sutra* says:

Therefore, Subhuti! All bodhisattvas and great bodhisattvas should give rise to the pure mind like this! [They] should give rise to mind, not abiding in forms. [They] should give rise to mind, not abiding in sound, odor, flavor, touch, and symbol. Not abiding, [they] should give rise to the very mind.

是故 須菩提 諸菩薩摩訶薩 應如是生清淨心 不應住色生心 不應住聲香味觸法生心 應無所住 而生其心¹⁶¹

The “Lixiang jimie fen” 離相寂滅分 (Chapter of Quiet Extinction that Departs from Images) 14, also says:

[You] should give rise to mind, not abiding in forms. [You] should give rise to mind, not abiding in sound, odor, flavor, touch, and symbol. [You] should give rise to the mind that does not abide.

不應住色生心 不應住聲香味觸法生心 應生無所住心¹⁶²

The former of these two passages says, “Not abiding, [they] should give rise to the very mind” (無所住而生其心) while the latter says, “[You] should give rise to the mind that does not abide” (生無所住心). They look different at the first glance. However, according to Wuxi 無錫 Ding Fubao 丁福保:

The former says, “not abiding, one should give rise to the very mind.” As fearing that people would mistakenly make two layers of “the mind that does not abide” and “the mind that changes to impure and thus arises.” Hence, it is immediately said, “One should give rise to the mind that does not abide,” which means giving rise to the mind that does not originally abide.

前云 應無所住 而生其心 恐引認作兩層 有無所住之心 又有所生之心 轉非清淨故 直曰 生無所住心 言生此原無所住之心也¹⁶³

From this, we can see that they have the same meaning.

We have the two parts, “You should give rise to mind, not abiding in forms. . . .” (不應住色生心…) and “You should give rise to the mind that does not abide” (應生無所住心). Let’s first look at the first part.

1) You Should Give Rise to Mind, not Abiding in Forms. You Should Give Rise to Mind, not Abiding in Sound, Odor, Flavor, Touch, and Symbol

(a) “Abiding” in “You Should not Abide” Is the Attachment to Things

As for the word, “abiding” (住) in “you should give rise to mind, not abiding in forms” (不應住色生心):

“You should not abide” means that you should not stay longing for this.
不應住 謂不應留戀於此¹⁶⁴

Abiding refers to attachment. Attachment or longing means the attitude of value assessment by which one imagines (representing) things outside oneself that are directly or indirectly related to one’s usage and discriminatively judges them with the mind of like and dislike.

However, “all value assessment is a subjectification though it is active. It does not allow things to exist themselves. Rather, it just looks at things merely as the objects for the act of value assessment.”¹⁶⁵ When things change to the value objects (by value judgement) like this, Being and dignity of the things are deprived. Therefore, Heidegger says:

This criticism of the attitude of value assessment is not intended to argue that all things that we deem valuable, i.e., culture, art, science, personality, world, and God are in fact valueless. Rather, it is to discern the fact that the dignity of the things is deprived by the attitude that ultimately regards the things as valuable to us.¹⁶⁶

He also says:

This attitude that judges things as valuable makes the things the objects of the human value assessment. However, how can these things that exist themselves be exhausted by its objectivity? They are not much more so when the objectivity has the nature of value.¹⁶⁷

In the representative subject that adopts the attitude of the value assessment, things do not appear in their own shapes. How can then the light of Being that shines these things be revealed?

(b) Attachment to Things Is the Concealment of the Presence of Being (Quietness and Lighting)

To give an analogy, when a mirror is empty, there is nothing that is not lighted. What is pure? If one thing is attached first, the brightness [that the mirror has] when it is empty is blocked. How can it light things?
譬如一鏡當空 無所不照 何等清淨 若先著一物則 空明遮蔽 焉能照物¹⁶⁸

Heidegger also says:

The openness (*die Offenbarkeit*) of all things does not match the total sum of knowledge about the things that are known at the moment. On the contrary, few things have been known to human beings. There are also numerous known cases that are hardly perceived by science or simply not perceived at all outside. The openness of all things can also appear much more than it can be known in the future. . . .¹⁶⁹

Non-concealment of beings, i.e., the light granted to beings, darkens the light of Being.¹⁷⁰

Being reveals itself to beings and conceals itself.¹⁷¹

In the full understanding as the human essential thinking, “it is as if there is a bright mirror; when things come before it, a mirror reflects them all; when they go away from it, a mirror gets empty” (如明鏡當前

物來悉照 物去即空). “When a barbarian comes before an old mirror on a stand, a barbarian appears on it; when a Chinese comes, a Chinese appears.” (古鏡當臺 胡來胡現 漢來漢現)¹⁷² However, it is said, “[If the mind] abides in the object, it is concealed and thus not revealed; if the mind does not abide, wisdom becomes clear” (但住於境 則隱而不現 心若不住 般若了然).¹⁷³ The *Dasheng qixin lun* also says:

Non-arising of the mind-nature means the bright light of great wisdom. If mind arouses seeing, there is an image that is not seen. If the mind-nature departs from seeing, it means that [it] extensively lights the dharma realms.

心性不起 即是大智慧光明義故 若心起見 則有不見之相 心性離見 即是徧照法界義故¹⁷⁴

We live by taking different attitudes toward things on different occasions and exploring what they are. The revealment of things in these individual attitudes (arising of seeing) that makes things what they are, in fact, simultaneously “tarnishes the totality of things. The revealment of things itself is concealment simultaneously.”¹⁷⁵ When we see something only from a certain viewpoint, we won’t be able to see the others, will we? Therefore, if mind arouses seeing and clings to a certain attitude toward things, the totality of things, i.e., the extensive lighting as the revealment of things, is concealed. Thus, when we are free from a certain view and a certain attitude (non-abiding), the bright light of great wisdom, i.e., the self-lighting of all things, naturally shines.

(c) The Turn of Human Thinking Is Demanded (Turning the Light Back and Lighting Inward)

Therefore, now, “a turn (*Kehre*) of human thinking is demanded. It now lies in human beings admitting the limit of their desire to preferentially control all things through their knowledge. This is because such a desire ends up with subordinating our awareness to our will. . . . Therefore, what is most important is the attainment of a new attitude toward

things—an attitude that allows things to be themselves and seriously questions what they are, rather than treating them as the objects we can logically control in the way we want, in other words, an attitude that repositis ourselves to Being, rather than making things serve knowledge through our volition.”¹⁷⁶ It is required to “defy this subjective attitude that makes things the objects for the subject of knowledge and let the lighting of the truth of Being come to presence in our thinking.”¹⁷⁷

For the presence of Being that lets things appear in their own forms and shapes, most of all, the attitude of objectification that represents things should be abandoned. Therefore, it is said, “You should give rise to mind, not abiding in forms. . . .” (不應住色生心…). According to Wang Rixiu 王日休:

“You should give rise to mind, not abiding” means that you should give rise to mind, not being attached to all forms and shapes of beings.

不應住生心者 謂不當住著於凡有形色而生心也¹⁷⁸

Since all forms and shapes of beings refer to such represented things as form, sound, odor, flavor, touch, and symbol, it is readily understood that not-abiding means the rejection of objectification. Qiu Dongchang 邱東昌 said:

“Abiding and giving rise to” means that mind relies on the object. “Not abiding and giving rise to” means that mind does not rely on the object.

住而生者 心則依境 不住而生者 心不依境¹⁷⁹

Here, “abiding” in “not abiding” is the discriminative knowledge of the subject-object confrontation that is conditioned on the object. Therefore:

Question: “How can it be said that the knowledge with thoughts is delusion?”

問曰 何謂有念而知 爲妄

To this question, the Master Xiaoyangshan 小楊山 Zuyuan 祖源 said:

When the six sense organs face the object, thoughts move and discriminate [the object]. The knowledge with thoughts is therefore delusion.

六根對境 動念分別 有念而知 故爲妄

The knowledge that arises without relying on the sense organs and objects is right. The knowledge that arises relying on the sense organs and objects is erroneous.

不杖根塵 而有知見爲正 依托根塵 而起知見爲邪¹⁸⁰

What is important is in letting go of the knowledge of seeing, hearing, cognizing, or knowing that arises in contact with sense organs and objects, i.e., the objective attitude of the subject-object confrontation. Attachment does not just mean the selection and rejection through blind actions that are distinct from clam and rational judgement. Although it is a refined viewpoint of values, value assessment is nothing but an act of subjectification, i.e., objectification that views things merely as objects for our actions. Therefore, we have to leave things as they are and let go of the objective attitude of the subject-object confrontation in order to come forward in the presence of Being that is the light where things appear.

(1) Liberation from Transcendental Representation (Transcendence–Horizon)

However, we, human beings with the destiny of life and death, should observe and produce things to lead our life. To that end, as we need to conveniently plan them, we should conveniently represent the horizon (*Horizont*) as a range of sights to see their appearance in advance. We are to have transcendental representation, namely, transcendence (*Transzendenz*).¹⁸¹ “We, human beings, are thinking beings. So, we stay in the horizon of transcendence as beings that transcendently represent.”¹⁸²

When we see a rose flower, we objectively represent the appearance

(*Aussehen*) of the flower. Or, we rather see the generic form of a rose, or, the prospect (*Aussicht*) that we imagine about the general appearance of a rose flower.¹⁸³

Heidegger says:

The range of sights to include these prospects is the horizon. The horizon surpasses (*übertreffen*) the appearances of all objects. So, the transcendence (that transcendently represent this horizon) overtakes (*überholen*) the perception of all objects.¹⁸⁴

Therefore, all objects and their representations are based on this horizon and transcendence.¹⁸⁵

Seeing, hearing, cognizing, or knowing, i.e., the objective prehension of the subject-object confrontation puts its base on the transcendental representation. “This transcendental horizon is one side of expanse (*Gegnet*) that it shows toward our representation”¹⁸⁶ and “the expanse, i.e., this horizon rather conceals itself than discloses itself.”¹⁸⁷ Therefore, in order to completely remove the subject-object confrontation and “comprehend the essence of a thing,”¹⁸⁸ Heidegger says that we should let go of the transcendental representation that serves the basis for the subject-object confrontation and “be liberated from the transcendental relation to the horizon.”¹⁸⁹

(2) The Revealmnt of Delusion Is a Fault; the Bright Principle Cannot Go over It

The *Śūraṅgama-sūtra* says:

The revealment of delusion is nothing other [than this]. Enlightenment and revealment are faults. As delusion has already arisen, the bright principle cannot go over it.

明妄非他 覺明爲咎 所妄既立 明理不踰¹⁹⁰

What attracts our attention here is “enlightenment and revealment are faults” (覺明爲咎) and “the bright principle cannot go over it” (明理不踰).

According to the monk Changshui Zixuan's 長水子璿 commentary, *Shou lengyan yishu zhu jing* 首楞嚴義疏注經:

Brightness means revealment. The revealment of delusion is not caused by nothing else. It comes just from not understanding one's own one thought. Subject and object are falsely divided. This is regarded as fault. Enlightenment and brightness are subject and object. What is brightened is already set up. It calls forth the mind of enlightenment. Thoughts continue and can never be removed. Thus, the truly bright and wondrous principle is hindered by thoughts. It is covered and disabled. It cannot go over [thoughts] and not be revealed.

明謂顯發¹⁹¹ 妄之顯發 別非他緣 但由自己 一念不了 能所妄分 以爲過咎 覺明即能所也 所明既已成立 引生能覺之心 念念相續 莫能離念 故真明妙理 爲念所礙 隱而且廢 不能踰越 而顯現也¹⁹²

What causes delusion is nothing else. Enlightenment shines with its own wondrous brightness. Since human beings brighten it with the knowledge of the subject-object confrontation, this brightened enlightenment and the brightness of enlightenment that faces toward what is brightened, is created. Therefore, the sutra says:

The inherent enlightenment is wondrously bright. [People] falsely brighten enlightenment. Enlightenment cannot be brightened. Because of [people's] brightening, the object is set up. Since the object is falsely set up, your subject falsely arises.

性覺妙明 妄爲明覺 覺非所明 因明立所 所既妄立 生汝妄能¹⁹³

Enlightenment (wisdom) is originally bright.

The inherent enlightenment is wondrously bright. The original enlightenment is brightly wondrous.

性覺妙明 本覺明妙¹⁹⁴

The inherent enlightenment is truly bright. However:

[People] falsely say that brightness is different from enlightenment.

妄謂明異於覺¹⁹⁵

People do not understand their own one thought (自己一念不了), i.e., misunderstand that enlightenment is brightened only by separating the enlightenment that is brightened and the brightness that brightens from each other as if they are originally separate and by brightening these two. Due to such a misunderstanding, the subject and object of brightness and enlightenment are created. Nonetheless:

What is brightened is not enlightenment.

有所非覺¹⁹⁶

Enlightenment is not something that is brightened.

覺非所明¹⁹⁷

Enlightenment is inherently bright. What is brightened is therefore not the enlightenment that is originally wondrous and bright. The *Shou lengyan yishu zhu jing* says:

The essence of the true enlightenment originally possesses the wondrous brightness. It does not arise from conditions. It does not arise from the object. It is originally calmly lighting the one form of the dharma-realms. Therefore, it is said that enlightenment is not something that is brightened.

真覺之體 本有妙明 不逐緣生 非由境起 本來寂照 法界一相 故云覺非所明¹⁹⁸

The true enlightenment indeed departs from the subject and object aspects.

夫真覺者 離能所相¹⁹⁹

If there is subject and object, how can this be called true enlightenment?

若有能所 焉稱真覺²⁰⁰

Therefore, it is said, “What is brightened is not enlightenment” (有所非覺). The true enlightenment is not knowledge that arises in encounter with the object, knowledge of seeing, hearing, cognizing, and knowing. Nor is it knowledge that arises from the confrontation with the object. It is the originally wondrous brightness that arises from the quietness where no single form can be obtained. As such, it is the presence of all things. Therefore, “because of [people’s] brightening, the object is set up” (因明立所). When it is so, this is the brightened enlightenment that is represented. This is not the enlightenment that originally possesses the wondrous brightness. It is not the lighting of Being. “Since the object is falsely set up, your subject falsely arises” (所既妄立 生汝妄能) indicates that beings arise repeatedly in the world of subject and object, i.e., deluded subject and deluded object.

However, the world of subject and object here does not refer to the subject-object realm in seeing, hearing, cognizing, and knowing, i.e., the consciousnesses that arise from the sense organs and objects. Rather, it is the transcendental source or base where the subject-object confrontation of seeing, hearing, cognizing, and knowing takes place.

In “since the object is falsely set up, your subject falsely arises,” it seems that subject and object are confrontational.

The true enlightenment is wondrously bright. It is originally not an object. Non-enlightenment of ignorance falsely recognizes it as an object. Since the deluded object is created, the deluded subject arises accordingly. 眞覺妙明 本非所相 無明不覺 妄認爲所 妄所成故 妄能隨生²⁰¹

This is the mark of karma in the three marks of the *Dasheng qixin lun*:

Since relying on non-enlightenment again, three kinds of marks appear. 復次依不覺故 生三種相²⁰²

As said, “mind moves; it is named karma,” karma means the first movement of mind.

As for this mark of karma, although there is a moving thought, since it is extremely subtle, there is not yet subject-object division. You should know that so is the original ignorance. The *Wuxiang lun* 無想論 says, “Question: ‘What mark and what object is this consciousness?’ Answer: ‘Mark and object cannot be separated. They are one body without any difference.’”

此業相 雖有動念 而是極細 能所未分 其本無明 當知亦爾 如無想論云 問此 識何相何境 答相及境 不可分別 一體無異²⁰³

And:

The second mark of the perceiving subject is a transformative mark. It relies on the previous mark of karma and develops the subjective perception. Therefore, it is said, “Relying on moving, seeing is possible.” . . . Just like this, although the transformative mark has the subjective perception, it cannot reveal the mark of the perceived object. This is because it directs toward outside, but not relies on the object. This is like what the *Shelun* says, “Consciousnesses face the object of the three times, as well as the object of non-three times. This can be known. However, the perceived object of these consciousnesses cannot be known.” It is said, “cannot be known,” because there is no object that can be known.

第二 能見相者 卽是轉相 依前業相 轉成能緣 故言依動能見…如是轉相 雖 有能緣 而不能顯 所緣境相 直是外向 非托境故 如攝論云 意識 緣三世境及 非三世境 是則可知 此識所緣境 不可知故 此言 不可知者 以無可知境故。²⁰⁴

Finally, in the mark of the objective world (manifesting mark and manifesting consciousness):

Relying on the previous aspect of the transformative consciousness, the function that reveal this [object] arises.

依前轉識之見 起此能現之功²⁰⁵

The third mark of the objective world is the manifesting mark. It relies on the previous transformative mark and reveals the object. Therefore, it is

said that the object falsely appears due to the perceiving subject.

第三境界相者 卽是現相 依前轉相 能現境界 故言 能見故境界妄現²⁰⁶

The mark of the objective world arises repeatedly by the perceiving subject. However, “it relies on the previous transformative mark and reveals the object” does not indicate the subject-object confrontation of the perceiving subject and perceived object where the transformative consciousness (perceiving subject) and the manifesting mark (mark of the objective world) face each other. “Relying” in “relying on the previous” surely refers to the stage of the consciousness division. Wonhyo’s 元曉 *Haedong so* 海東疏 says:

There are three marks of arising. The first is the mark of karma. The deluded thought of non-enlightenment moves because of ignorance. Although there is arising and perishing, perceiving and objective aspects are not yet divided. It is as if the marks of arising that do not come yet are about to reach the time of functioning. The second is the transformative mark. Relying on moving thoughts, the perceiving subject develops. It is as if the marks of arising that do not come yet have just reached the time of functioning. The third is the manifesting mark. Relying on the perceiving subject, the mark of the object appears. It is as if the marks of arising that do not come yet have reached the present moment. . . . All these three are distinctions in the realm of *ālayavijñāna*.

生相三者 一名業相 謂由無明不覺念動 雖有起滅 見相未分 猶如未來生相 將至正用之時 二者轉相 謂依動念 轉成能見 如未來生至正用時 三者現相 謂依能見 現於境相 如未來生 至現在時… 此三 皆是 阿梨耶識位所有差別²⁰⁷

It is also obvious that the realm of the mark of the objective world is not the realm of the six sensory fields that face the object, looking at the fact that the mark of the objective world belongs to the three subtle marks of the original consciousness and then the consciousness of the subject-object confrontation arises from the phenomena-discriminating consciousness that develops from this mark of the objective world.

Because of the contact with the objective world, the six kinds of marks again arise.

以有境界緣 故復生六種相²⁰⁸

As for the first of these six coarse marks:

The mark of discriminating knowledge that is first mentioned is the seventh consciousness and the first coarse mark. It has mental function of cognition and discriminates the self and the external world.

初言智相者 是第七識 羶中之始 始有慧數 分別我塵²⁰⁹

The consciousness of the subject-object confrontation, i.e., the self and what pertains to the self develops.

The third is called the manifesting consciousness (the mark of the objective world and the manifesting mark). Namely, the manifestation of the entire objective world is like a bright mirror that reflects all colors and images. So is the manifesting consciousness. Following the five sensory fields, when it reaches, it reveals.

三者名爲現識(境界相, 現相) 所謂 能現一切境界 猶如明鏡 現於色像 現識亦爾 隨其五塵對至即現²¹⁰

If it is the realm of the six sensory fields, how can it reveal the entire objective world in a way in “following the five sensory fields, when it reaches, it reveals” (隨其五塵對至即現) and “the function that reveal this [object] arises” (起此 能現之功)? As for the manifesting mark, i.e., the mark of the objective world, the *Dasheng qixin lun* says:

There is no before and after because it at all times naturally moves, arises, and stays present before.

無有前後 以一切時 任運而起 常在前故²¹¹

Fazang says of this:

“It at all times naturally moves and arises” means that there is no moment when it perishes like the sixth or seventh consciousness. Therefore, it is said that it always stays present before. Since it is the origin of all dharmas, it is clarified that this consciousness stays present before all dharmas.

一切時 任運而起者 非如六七識有時斷滅 故云常在前 又為諸法本故 明此識在諸法之先²¹²

Then, is the manifesting mark not the transcendental representation (*die transzendente Vorstellung*) or horizon (*Horizont*) that transcendently reveals the entire objective world before things that are empirical objects? In this sense, is the manifesting mark not the origin of all dharmas as the source where all empirical subject-object confrontations take place?

With the cause and condition (non-enlightenment of ignorance is the cause while what is brightened is the condition), . . . six delusions (six sensory fields) are created. Because of this, seeing, hearing, cognizing, and knowing are proliferated.

以是因緣(無明不覺為因 所明為緣)…六妄(六塵)成就 由是 分開見聞覺知²¹³

The world of the six sensory fields emerges from what is brightened and the knowledge of seeing, hearing, cognizing, and knowing develops from delusion.²¹⁴ Therefore:

Hearing does not go outside of sounds; seeing does not go beyond colors.
聽不出聲 見不超色²¹⁵

The wondrous brightness of the inherent enlightenment is concealed in the objective world of the subject-object confrontation.

The truly bright and wondrous principle is hindered by thoughts. It is covered and disabled. It cannot go over [thoughts] and not be revealed.

眞明妙理 為念所礙 隱而且廢 不能踰越 而顯現也²¹⁶

Therefore, it is said, “Enlightenment and revealment are faults. As delusion has already arisen, the bright principle cannot go over it” (覺明爲咎 所妄既立 明理不踰).

The manifesting mark of the three subtle marks of the original consciousness is the transcendental representation where the horizon for the arising of all empirical objects is created. Therefore, all errors are seeded in “because of [people’s] brightening, the object is set up,” the first root that causes the transcendental representation. Therefore, the *Perfect Enlightenment Sutra* says:

When severing ignorance permanently, one can indeed attain the Buddha’s way.

永斷無明 方成佛道²¹⁷

[Nevertheless,]

Enlightenment is not something that is brightened. This is because it is the true brightness. Not understanding ignorance, one falsely attaches him or herself to the object. Because of this, one thought rather appears. Four afflictions arise together. The initial images of the original consciousness are nothing other than this.

覺非所明 因此真明 無明不了 妄執爲所 由是一念纔起 四惑俱生 本識初相 莫不是此²¹⁸

Therefore, when ignorance is permanently severed, all initial images of the original consciousness naturally perish. The attachments to the self and things from the phenomena-discriminating consciousness that arises repeatedly from the mark of the objective world as the transcendental representation also perish, don’t they?

Therefore, the Master Wonhyo says in his comments on arising and perishing:

Because of ignorance, one cannot be enlightened. His or her mind moves and the entire objective world appears. Therefore, it is said, “When

mind arises, various kinds of dharmas arise.” If the mind of ignorance perishes, the objective world perishes accordingly. All discriminative consciousnesses perish. Therefore, it is said, “If mind perishes, various kinds of dharmas perish.” This is not explaining arising and perishing in regard to a moment.

依無明力 不覺心動 乃至 能現一切境界等故 言心生則 種種法生也 若無明心滅 境界隨滅 諸分別識 皆得滅盡 故云 心滅則 種種法滅 非約剎那 以明生滅也²¹⁹

However, how can human beings of low mental capacity with the destiny of life and death abandon the transcendental representation and sever ignorance permanently? Indeed, “attaining just by permanently severing is not really easy; saying one thought is not difficult; the difficulty is in the words, ‘permanently’ (永) and ‘just’ (方)” (永斷方成 誠非易易 若說一念則 不難也 難在永字 與方字耳).²²⁰

2) Not Abiding, One Should Give Rise to the Very Mind

(a) Abiding without Abiding

The Master Dongshan Liangjie 洞山良价 said after understanding Yunyan’s 雲巖 “insentient beings preach the dharma and insentient beings can listen” (無情說法 無情得聞):

How mysterious! How mysterious! Insentient beings’ preaching of the dharma (explanation) is inconceivable! If one tries to hear it with ears, its sounds do not appear (difficult to understand to the end). Only when hearing its sounds with eyes can he or she be aware.

也太奇也太奇 無情說法(解脫)不思議 若將耳聽 聲不現(終難解) 眼處聞聲方可知²²¹

This level of the full understanding where the master exclaimed, “how mysterious! How mysterious!” is the level that cannot be reached by the

sounds which ears hear and the colors which eyes recognize, i.e., the intellections of seeing, hearing, cognizing, and knowing in “hearing does not go outside of sounds; seeing does not go beyond colors” (聽不出聲 見不超色). What is this awareness in “only when hearing its sounds with eyes can he or she be aware,” i.e., the awareness in the place of not abiding in anything where one can hear the sounds with eyes and can see colors with ears?

The Sixth Patriarch said after a great understanding from hearing the phrase, “Not abiding, one gives rise to the very mind” (無所住而生其心):

How come the self-nature is originally pure? How come the self-nature originally neither arise nor perish? How come the self-nature is originally self-endowed? How come the self-nature is originally not moving? How come the self-nature can give rise to all myriad things?

何期自性 本自清淨 何期自性 本不生滅 何期自性 本自俱足 何期自性
本無搖動 何期自性 能生萬物

It is said that his disciples paid attention to this “place of giving rise to mind, not abiding” (無住生心處) and finally realized its subtle meaning.²²² On “bodhisattvas should just abide as they are taught” (菩薩 但應如所教住) in the *Diamond Sutra*, Zhenxiong 陣雄 said:

The Buddha’s words, “abiding in what is taught,” and the phrase in the *Huayan jing*, “abiding without abiding,” are same. The dharma that the Tathagata taught bodhisattvas is nothing other than the dharma of abiding without abiding.

佛謂所教之住 與華嚴經住無所住同 如來教菩薩法 不過住無所住之法²²³

“Not abiding, one should give rise to the very mind” is the essence of the manifestation of the wondrous brightness of wisdom.

“Not abiding, one should give rise to the very mind” is identical with “one should give rise to the mind of non-abiding” (應生無住心) in the “Lixiang jimie fen” [of the *Diamond Sutra*]. Directly speaking,

it refers to the mind of non-abiding. However, to analyze its structure, this can be divided into the two parts of “not abiding” (無所住) and “giving rise to the very mind” (生其心). According to Xu Tinghuai 徐廷槐:

Non abiding is going over to emptiness from reality; giving rise to the very mind is giving rise to enlightenment from emptiness.

無所住 是從實超空 生其心 是從空生覺²²⁴

“Going over to emptiness from reality” indicates the attainment of quietness, i.e., nirvana, which can be described as “at some point, as for the object of perception, knowledge can attain nothing” (若時於所緣知都無所得) in the world of the color, sound, odor, flavor, touch, and symbol where seeing, hearing, cognizing, and knowing work. “Giving rise to enlightenment from emptiness” indicates the extensive lighting of Being where the world of quietness is spontaneously lighting, i.e., the quietness-lighting in “nirvana has no arising, but it can give rise to prajna” (涅槃無生 能生般若).²²⁵

Non-abiding is also called “abiding while not abiding” (無住而住)²²⁶ or “abiding without abiding” (住無所住).²²⁷ As for the meaning of the first “abiding” in “abiding without abiding”:

If there is abiding in mind, this is not abiding.

若心有住 則爲非住²²⁸

The *Dunwu yaomen* 頓悟要門 says:

Question: “Where does the mind abide to be abiding?”

Answer: “Abiding in the place of non-abiding is abiding.”

Question: “What is this place of non-abiding?”

Answer: “Not abiding in any place is abiding in the place of non-abiding.”

Question: “What is this ‘not abiding in any place?’”

Answer: “Not abiding in any place is not abiding in good/evil, being/

non-being, internal/external, and middle; not abiding in emptiness and not abiding in non-emptiness; not abiding in calmness and not abiding in non-calmness. This is not abiding in any place. Not-abiding just in any place is the place of abiding. That which can be like this is called the mind of non-abiding. The mind of non-abiding is the mind of the Buddha.”

問心住何處 卽住 答住無住處 卽住 問云何是無住處 答不住一切處 卽是住無住處 問云何是不住一切處 答不住一切處者 不住善惡有無內外中間 不住空亦不住不空不住定 亦不住不定 卽是不住一切處 只箇不住一切處 卽是住處也 得如是者 卽名無住心也 無住心者 是佛心²²⁹

Non-abiding here means not just not abiding in color, sound, odor, flavor, touch, and symbol, but also non abiding in all opposites and distinctions of good and evil, being and non-being, emptiness and non-emptiness, and calmness and non-calmness. The Master Dahui said:

With no discriminative thought toward all places, all various distinctions and objects spontaneously disappear.

於一切處無心 則種種差別境界自無矣²³⁰

Since not abiding in any place indicates the place beyond all opposites and distinctions, it is the “place where thinking cannot reach” (思量不及處). Quoting Zhaozhou’s 趙州 “The dog has no Buddha-nature” (狗子無佛性), the Master Dahui explained this place as follows:

Just look! A monk asked Zhaozhou, “Does the dog rather have the Buddha-nature or not?” Zhaozhou said, “No.” I am asking you just to put your mind of freely thinking on the word, “No,” and try thinking about it. Suddenly toward the place where thinking cannot reach, one thought is destroyed. Then, this is where you fully understand the place of the three times. When fully understanding, you cannot plan, assess, and demonstrate. Why? In the place of fully understanding, planning, assessing, and demonstrating are not allowed.

但看 僧問趙州 狗子還有佛性也無 州云無 請只把閑思量底心 回在無字上試 思量看 忽然向思量不及處 得遮一念破 便是了達三世處也 了達時 安排不得

計較不得 引證不得 何以故了達處 不容安排 不容計較 不容引證²³¹

The story of Zhaozhou saying that the dog has no Buddha-nature is a famous *gongan*. The story goes: “A monk asked Zhaozhou, ‘Does the dog rather have the Buddha-nature or not?’ Zhaozhou said, ‘Yes.’ Another monk asked, ‘Does the dog rather have the Buddha-nature or not?’ Zhaozhou said, ‘No.’”²³² Doctrinally speaking, since all sentient beings have the Buddha-nature, the dog should of course have the Buddha-nature. Therefore, it is hard to figure out why Zhaozhou answered, “No,” and why he also gave the two contradicting answers to the same question. However, Zhaozhou in fact aimed for this place where thinking cannot reach:

Ordinary smart people, only hearing what is said, understand immediately with their intellection, extensively think, and demonstrate it. They make it have the place of separate instructions. . . . Even if demonstrating, extensively thinking, and understanding it, all of such their actions are the work of the deluded consciousness before a skeleton (in the eighth consciousness).

尋常聰明人 纔聞舉起 便以心意識領會 博量引證 要說得有分付處…縱引證得 博量得 領會得 盡是觸躑前(第八識中) 情識邊事²³³

Since the presence of Being (true reality) is self-evident (wondrously bright), it cannot be revealed through understanding and demonstrating. It is present in the place where the psychological fact of the phenomena-discriminating consciousness cannot reach. This is the stage of forgetting the ordinary wisdom. The Chan Master Caoshan Benji 曹山本寂 said:

The true dharma body of the Buddha is like an empty sky. The manifestation of its appearance in encounter with things is like the moon on the water. What is the reasoning of these words?

佛真法身 猶如虛空 應物現形 如水中月 作麼生說 箇應底道理

The master asked the Head Monk De 德 of why “the manifestation of its appearance in encounter with things . . .” was said. The Head Monk De was not an ordinary man himself. He feigned ignorance and replied, “It is as if a mule looked into a well” (如驢覷井). He meant that it could not be figured out by reasoning.

Caoshan said, “He spoke of it very well. However, he spoke of its eight tenths.”

山云 道則太甚道 祇道得八成

Although the Master Caoshan praised the head monk, “Well spoken,” he pointed out that what the monk had said was just eighty percent of it. The part that the monk De asked Caoshan back of how the latter understood it and the master said, “It is as if a well looked into a mule” (如井覷驢), constitutes a famous *gongan* story that has been cherished by many people.²³⁴ What principle can be found in a mule looking into a well? However, a well looking into a mule is indeed completely outside a principle. Therefore, the Chan Master Dahui said:

In observing the key phrase that the dog has no Buddha-nature, it is not to be said of whether to enlightened or not.

看狗子無佛性話 未(不)說於不悟²³⁵

Knowing or not knowing does not matter. The ultimate that we cannot reach with our reasoning, no matter how much we try to figure out, is an opportunity to destroy our deluded thoughts that figure out everything through logic and reason.

(b) Exactly the Opportune Time — the Place of the Non-Operation of the Eighth Consciousness

Dahui said:

I am asking you to plan and assess! You think, assess, and plan. When you

have no place where you can let go of at once and you just feel anguishes in your stomach and afflictions in your head, this is exactly the opportune time. The marks of the eighth consciousness do not operate.

請安排看 請計較看 思量計較安排 無處可以頓放 只覺得肚裏悶 頭煩惱時 正是好底時節 第八識相次不行矣²³⁶

When the bottom of the deluded thoughts that try to figure out everything with logic and representation is destroyed, it is the very place where the eighth consciousness, *ālayavijñāna*, ceases to operate. According to the *Shou lengyan yishu zhu jing*, the essence of the true enlightenment originally possesses the wondrous brightness; not understanding ignorance, you falsely attach yourselves to the object; because of your brightening, the object is set up; Since the object is falsely set up, your subject falsely arises. This is the mark of karma. This mark of karma is:

Nothing other than the self-essence aspect of *ālayavijñāna*.

即 當梨耶自體分也²³⁷

Non-operation of the eighth consciousness refers to the discontinuation of the movement of the non-enlightenment mind, i.e., the ignorant mark of karma. Therefore, “relying on the previous consciousness of karma, the perceiving subject develops” (依前業識 轉成能見) and “relying on the perceiving subject, the manifesting mark develops” (依前能見 轉成現相), these process will spontaneously cease. Thus, since the three subtle marks of the original consciousness, i.e., the transcendental representation, perishes, the phenomena-discriminating consciousness cannot arise. Therefore:

Try holding onto a thought! Even if you cannot hold onto a thought and cannot grab a thought; even if you do not have a grip with which you can grasp; your thinking, reasoning, and cognizing do not operate; and feel as if you were sand, tree, rooftile, or stone, do not be afraid to fall into emptiness! This is the very place where people let go of their body and life!

試著意看 若著意不得 撈摸不得 轉覺得沒把柄可把捉 理路義路 心意識都不行 如土木瓦石相似時 莫怕落空 此是 當人放身命處²³⁸

Here, the place of letting go of body and life refers to the place of residence for enlightened beings, i.e., the place of the spontaneous and peaceful abiding (自然安住).²³⁹ The peaceful abiding means the first abiding in “abiding without abiding” (住無所住) rather than the abiding in “should not abide” (應不住). Therefore, “abiding without abiding” is the abiding in the place of the non-operation of the eighth consciousness and the abiding in the place of the non-operation of thinking, reasoning, and cognizing.

(c) Abiding while not Abiding—the Permanent Abiding in Nirvana and “Place Holder of Non-Being” (*Platzhalter des Nichts*)

It is said:

Ignorance perishes. Since ignorance perishes, there is no arising in mind. Since there is no arising, the object perishes. Since all causes and conditions perish, all images of mind perish. This is called attaining nirvana.

無明則滅 以無明滅故 心無有起 以無起故 境界隨滅 以因緣俱滅故²⁴⁰ 心相皆盡 名得涅槃²⁴¹

So, “abiding without abiding” is “abiding in nirvana” (住涅槃). Therefore:

Abiding while not abiding is the permanent abiding in nirvana.

無住而住 常住涅槃²⁴²

Why is it that “permanent” in the “permanent abiding in nirvana” is “permanent”? “Permanent” indicates what is not temporary or accidental. It does not indicate something that appears and disappears, either. If so, this permanence is unique to nirvana and, in some sense, it

is original to the original existence.

Originally, the mind-nature departs from thought. It has neither arising nor perishing. Since ignorance deludes the essence of one's own mind, it deviates from the quiet nature and arouses thought. There appear the four marks of arising and perishing. From the power of the wind of ignorance, the essence of mind is made to arise, abide, change, and perish from the subtle to the coarse.

原夫心性離念 無生無滅 而有無明 迷自心體 違寂靜性 鼓動起念 有生滅四相 是故由無明風力 能令心體 生住異滅 從細至麤²⁴³

Originally, it is nirvana in the profound quietness where there is neither arising nor perishing. Therefore, the human essential thinking is the human essential structure of the permanent abiding in nirvana.

Heidegger defines the human essential structure as There-being (*Da-sein*). By saying, “There-being means that he is built in non-being” (*Da-sein heisst: Hineingehaltenheit in das Nichts*)²⁴⁴ and “[human is] the place to hold non-being” (*Platzhalter des Nichts*),²⁴⁵ he explains that abiding in non-being is the structure of the human essential thinking. “This non-being is ceaselessly negated. The knowledge in our daily life cannot know the true appearance of this negation.”²⁴⁶ However, the possibility of this negative action is not the kind of a simple negative assertion. “[The fact] that human beings are permeated by the negative action demonstrates the ceaseless revelation of non-being—though not clear.”²⁴⁷

Nonetheless, “this non-being is often concealed to us. By what? This is because we are oblivious of ourselves on occasion in encounter with things. The more we get immersed in things in our daily life, the more we are swayed by things and turned away from non-being.”²⁴⁸ Therefore, the manifestation of non-being is “most clear only by human beings who carry out a fundamental venture.”²⁴⁹ Heidegger says, “However, this arises only from that which is obtained by exhausting themselves. This is learning the ultimate greatness of human beings”²⁵⁰ and “Straightforwardly speaking, we cannot go forward to this

fundamental non-being with our own decision or will.”²⁵¹

(d) Action of Inaction and Willing of Non-Willing (*ein Wollen des Nicht-wollens*)

In the traditional thought, the essence of human beings is in the representative thinking while the essence of thinking is in spontaneity (*Spontaneität*). Therefore, “thinking is willing and willing is thinking.”²⁵² If so, the essential thinking should be in rejecting this thinking. Thus, Heidegger gives a mysterious expression, “When seriously considering the essence of thinking, what I truly desire is this. I will non-willing (*Ich will das Nichtwollen*).”²⁵³ Can the willing of non-willing mean willing without willing or willing without desiring? This is a mysterious expression like “abiding without abiding.”

Just as abiding without abiding removes the source of all attachments in order to go into the state of the permanent abiding in nirvana, which is the essential structure of the human thinking, the willing of non-willing removes all wills in order to enter the essential thinking, which is not “willing is thinking.” Therefore, it should be said that the willing of non-willing is outside the realm of all wills. Therefore, although the willing of non-willing is willing, it is not willing. If thinking is the thinking in “willing is thinking,” the willing of non-willing is not something that can be thought, i.e., “the place where thinking cannot reach and a thought cannot be grabbed” (思量不到處撈摸不得處). The willing of non-willing is not the willing that proactively designs and manipulates something. It is rather letting go of all such proactive and intentional functions.

Furthermore, as for the letting-go that is “thoroughly reposit to expanse (*Gegnet*),²⁵⁴ going beyond the restraint of representation,”²⁵⁵ by reversing my sight from the transcendental representation and thus the volition of the horizon,²⁵⁶ Heidegger calls it “release” (*Gelassenheit*)²⁵⁷ in a sense of letting go or staying calm and undisturbed and says that it is the human essential thinking.²⁵⁸ He also adds, “the reversal of my sight from the volition of this horizon is not something that is now done (ably) with my volition. Even if a tiny volition is necessary as a

motive to go into the subjugation to expanse (*Gegnet*), this last trace of the volition disappears and melts into the release as soon as it enters the expanse.”²⁵⁹

From the viewpoint of contemporary people who understand willing as active (*wirken*) on something and regard the actual (*Wirkliches*) as actual being, this release (*Gelassenheit*) is regarded as merely something unreal without any form, i.e., something that floats aimlessly in voidness where people leave everything helpless, losing all volition and courage, and even deny their own will to survive. However, it is “an act in a level much higher than that of all intentional actions in the daily world.”²⁶⁰ Yet, the meaning of “higher” here is in the fact that the release is “not spontaneity in any sense.”²⁶¹ Therefore, Heidegger also says that this release (*Gelassenheit*) is, “so to speak, something like repose (*Ruhe*).”²⁶²

The *Yongjia ji* says:

Indeed, if, although you wish to go beyond three realms, you have never practiced to sever the objects, you have only a man’s body, not a man’s will.

夫欲出超三界 未有絕塵之行 從爲男子之身 而無丈夫之志²⁶³

Heidegger says, “The noble mind of patience and generosity refers to the [noble] will based only in himself (*In-sich-beruhen*) that severed one’s volition and corresponded on what was originally not will.”²⁶⁴ He says, “Such thinking neither brings any results nor performs any actions. It is merely satisfied with its own essence.”²⁶⁵

Then, can this Heidegger’s release (*Gelassenheit*) or “willing of non-willing” provide a clue to understand the so-called “action without action” (行無行)?²⁶⁶ The action without action is the abiding without abiding from the viewpoint of action. It refers to the action of no mind that leaves no trace in our actions and movements. “Although the bamboo shades brush stairs, motes of dust do not move; although the moon light penetrates the sea, no trace of waves remains.” (竹影掃階塵不動 月光穿海浪無痕)²⁶⁷ The Chan Master Panshan Baoji 盤山寶積

said of this “action without action” as follows:

It is as if you cannot discuss whether your sword can reach or not when you wield it in the empty space. This is [because] the empty space has no trace and the sword has no chip. If you can be like this, there is no awareness in every mind. All minds are buddhas. All buddhas are people.
譬如擲劍揮空 莫論及之不及 斯乃空輪無跡 劍刃無虧 若能如是 心心無知 全心即佛 全佛即人²⁶⁸

You draw and wield your sword in the empty space. You cut nothing and your sword has no chip. If you do action without action:

Although you eat rice all day long, you chew not a single grain of rice; although you move around all day long, you have not stepped on a single piece of ground. In such a situation, there is no images of self and others. When, although you do not depart from all work, you are not deluded by the object, then you are called a person at ease.
終日喫飯 未曾咬著一粒米 終日行 未曾踏著一片地 與麼時 無人我等相 終日不離一切事 不被諸境惑 方名自在人²⁶⁹

This is because:

If there is no mind in all places, there is not a single image that can be obtained.

若得一切處無心時 即無有一相可得²⁷⁰

As for no-mind, a monk asked a blunt question to the State Preceptor Nanyang Huizhong 南陽慧忠:

What will you do if you encounter a tiger in the mountain?
山中逢見虎狼 如何用心

To this rather an abrupt question, the preceptor answered calmly:

Seeing is like not-seeing! Coming is like not-coming!

見如不見 來如不來²⁷¹

This could literally mean that although he saw the tiger, if he pretended as if he hadn't seen it, it could be as if the tiger hadn't come. However, roughly, the preceptor could have meant that if he did not get afraid, there would be nothing that he should fear. Nonetheless, this is not simple at all. What is this "seeing" in "seeing is like not-seeing"? This seeing is the seeing of "seeing without seeing" that can be compared to the abiding without abiding and the willing of non-willing. In the *Dunwu yaomen* 頓悟要門:

Question: "When we are truly seeing a thing, is there a thing in seeing or not?"

Answer: "There is no thing established in seeing."

Question: "When we are truly seeing no thing, is there no thing in seeing or not?"

Answer: "There is no no-thing established in seeing."

問 正見物時 見中有物否 答 見中不立物 問 正見無物時 見中有無物否 答 見中不立無物²⁷²

The "seeing" in "seeing is like not-seeing" refers to the "seeing" in "there is no thing or no no-thing established in seeing" (見中不立有無物). What is the meaning of "establishment" (立) here? Does this refer to establish what is the inner consciousness as an object of the outer realm beyond consciousness? However, the unity of continuation is seen as the inner temporal object even in the inner consciousness world. Then, is this "establishment" not a conscious act of the objectification that defines (*setzen*) it as "like this! Like this!" (如斯如斯). Setting this aside, what is the meaning of "there is no no-thing established in seeing" (見中不立無物)? It is not a simple negative assertion that "A is not B." This is because, although a negative assertion is negative, something negated is paid attention to. As for "no no-thing established" (不立無物):

When your mind abides in emptiness . . . If you make the thought of emptiness, then it is named the attachment to emptiness.

心住空時…若作空想 即名著空²⁷³

As shown here, it is said, “no . . . established,” in a sense that when we are in quietness where there is nothing describable, we should not understand this quietness as an object. While realizing the emptiness and quietness of the object before you, if you think that you realize the emptiness and quietness, you are again entrapped in this thing of emptiness and quietness.²⁷⁴ The attachment to extinction is also to establish quietness. It is also the establishment of the real being that possesses a kind of definition (though it is rather a passive definition of being not something). As far as this is the case, staying on non-being is the subject-object confrontation that comes to a standstill of the object, not being able to become the unobstructedness of action without action. The undivided unity is the light of basic illumination that rejects any establishment. Hamheodang said:

If there is subject and object in mind, even though there is enlightenment, it cannot be called wondrous enlightenment. What is said, “There is one thought in mind that there is enlightenment, how can this go beyond the delusion in the past,” is this!

心有能所 則雖悟 不得名爲妙悟 所謂心存一念悟 寧越昔時迷 是也²⁷⁵

The *Perfect Enlightenment Sutra* also said that the attachment in “one thought in mind that there is enlightenment” (心存一念悟), i.e., the thought of departing far away from all objects, should be abandoned.

Departing far away is also a delusion. You should depart far away from this thought. . . . You should depart far away from [the thought of] you departing far away. You should depart far away again from this. . . . When there is nothing that you depart far away from, then all delusions are removed.

遠離爲幻 亦復遠離…離遠離幻 亦復遠離…得無所離 卽除諸幻²⁷⁶

This is the emptiness of the object that arises from action without action and abiding without abiding in what the *Yongjia ji* says, “Understanding that there is nothing to understand” (了無所了)²⁷⁷ and “Realizing that there is nothing to realize” (悟無所悟).²⁷⁸

(e) Abiding without Abiding Is Realizing the Wisdom of the Emptiness of the Object

Understanding that there is nothing to understand indicates the quiet extinction where even a hair cannot be hung. Then, why is it said the following?

In understanding that there is nothing to understand, even the object is not non-being.

了無所了 雖境而非無²⁷⁹

What is the object of the quiet extinction that cannot be referred to as non-being? What object is there after getting rid of all illusions and even the thought of departing far away that removes these illusions? The monk Xingjing commented on the above-quotation:

Even though there is no subject and object, there is clearly the object and knowledge.

雖無能所 境知宛然²⁸⁰

From this comment, it is obvious that the object in “even the object is not non-being” (雖境而非無) is not the object of the subject-object confrontation. According to Hamheodang’s *Seorui* on “wisdom arises in accord with the full understanding of the object” (智生則了境而生):

Understanding does not refer to perceiving. It is realizing ... The so-called “understanding the object” means “realizing the emptiness of the object.”

了者非了別之了是了悟之了...所謂了境者謂了悟境空也²⁸¹

In “in understanding that there is nothing to understand, even the object is not non-being” (了無所了 雖境非無), “understanding” means realizing and the “object” means the emptiness of the object. Therefore, “even the object is non-being” (雖境非無) indicates that there is the realization of the emptiness of the object.

Since there is understanding with the arising of wisdom, there is nothing to understand in this understanding. Since there is arising with the understanding of the object, there is nothing to give rise to in this arising. 智生而了 了無所了 了境而生 生無能生²⁸²

The *Seorui* says on this:

When you see the object with your consciousness, all things are in disorder. When you light the object with wisdom, all things are quiet. The so-called wisdom is the lighting of non-discrimination. Arising is not the arising in arising and perishing. It refers to emergence.

以識見境 則一切紛紜 以智照境 則一切寂然 所謂智者 無分別之照也 生者非生滅之生 乃以現發而言也²⁸³

“Even the object is non-being” means there is realization of the emptiness of the object. This indicates the emergence of wisdom which is the lighting of non-discrimination in the quietness of all things.

Wisdom arises in accord with the full understanding of the object. The object is realized in accord with the arising of wisdom.

智生則了境而生 境了則智生而了²⁸⁴

Therefore, in the abiding in “abiding without abiding,” which is the peaceful abiding in the emptiness of the object, the wisdom of realizing the emptiness of the object is thought to emerge. The *Dunwu yaomen* says:

Since the true emptiness is the wondrous being, it is form. Since form cannot be obtained, it is emptiness. That which is now called emptiness

indicates that the nature of form is empty itself. It is not the emptiness where form is removed. That which is now called form indicates that the nature of emptiness is form itself. It is not the form that enables form.

真空妙有故即色 色不可得故即空 今言空者 是色性自空 非色滅空 今言色者 是空性自色 非色能色也²⁸⁵

This is the answer to the question of “what is form and what is emptiness?” (云何 是即色即空). According to this answer, since the nature of form (true emptiness) appears in form, it is the wondrous being that cannot be said non being; since the nature of form that appears in form is form but cannot be described, it is empty. The reason for this is explained here as “that which is now called emptiness . . . It is not the form that enables form” (今言空者 . . . 非色能色也). If emptiness is the “emptiness where form is removed” that could be acquired by removing all visual forms, including blue, yellow, red, and white colors, one by one, how can this emptiness be called form since all forms are removed? If this form is also seen as the “form that enables form,” i.e., any visual form, how can this form be non-being (emptiness)? Therefore, it is explained, “that which is now called emptiness indicates that the nature of form is empty itself. . . . That which is now called form indicates that the nature of emptiness is form itself” (今言空者是色性自空 . . . 今言色者 是空性自色). Here, it is said, “The nature of form is empty” (色性自空), in a sense that emptiness is neither the perishing of form nor specific form and color, but the presence of form that appears in various forms and colors. It is also said, “The nature of emptiness is form itself” (空性自色), in a sense that form is not specific form and color, but the nature of form that appears in various forms and colors.

From this perspective, abiding without abiding does not mean that something is neither here nor there, just as is the emptiness where form is removed. It does not also mean the attachment that is only here, not there. It in fact means the presence of Being that can be here and there in all places. Therefore, is it not said, “Not-abiding just in any place is the place of abiding” (只箇不住一切處 即是住處也)?²⁸⁶ Not abiding in all

places is the abiding in all places.

In the *Diamond Sutra*, it is said, “Bodhisattvas should depart from all images and arouse the mind of *anuttara-samyak-sambodhi*” (菩薩應離一切相發阿耨多羅三藐三菩提心),²⁸⁷ right before “you should not give rise to mind, abiding in forms . . . You should give rise to the mind that does not abide” (不應住色生心 . . . 應生無所住心).²⁸⁸ This proves that the supreme and full wisdom already emerges in abiding without abiding.

In seeing of “seeing is like not-seeing” (見如不見) and action of “action without action” (行無行), just as in the abiding of “abiding without abiding” (住無所住), there already emerges the wisdom of “abiding without abiding, [one] should give rise to the very mind” (住無所住而生其心).

If the mind does not abide, wisdom becomes clear.

心若不住 般若了然²⁸⁹

Therefore, in “abiding without abiding, [one] should give rise to the very mind,” the first part, “abiding without abiding,” is enough while the latter part is an unnecessary addition. It is in this sense that the “Lixiang jimie fen” (Chapter of Quiet Extinction that Departs from Images) simply says, “You should give rise to the mind that does not abide” (應生無所住心), rather than “Not abiding, they should give rise to the very mind” (應無所住而生其心).

Therefore, in seeing of “seeing without seeing” (見無所見) (seeing what knowledge cannot see [見知不見]) and abiding of “abiding without abiding” (住無所住), there is the light of wisdom of the quietness itself where no image can be obtained (無一相可得)²⁹⁰ and no wisdom can be obtained (智都無所得). Therefore, “nirvana has no arising, but it can give rise to prajna” (涅槃無生 能生般若).

(f) “Abiding without Abiding” and There (Da) of There-Being (Da-sein)

We saw that, in anxiety, the basic mood of human beings, all things

and we ourselves sink in the apathy . . . in this anxiety, all beings that surround us are eliminated and nothing that is like an empty space seizes us and reveals non-being (*Nicht*). Regarding what abides in this non-being (*Nichts*) as the human essential thinking, Heidegger defines human beings as place holders of non-being (*Platzhalter des Nichts*). He says in the *Question of Being (Zur Seinsfrage)*:

This premise that human beings are the place holders of non-being means that human beings open to the absolute other (*Nichts*) of the things a field where it enters and, thereby, lets Being-presence come to presence and speak in the openness (*Offenheit*) of this field.²⁹¹

Therefore, he also says, “This *Nichts* is non-being in a sense that it is not a being absolutely, but it is also something that comes to presence, not the void. Non-being belongs to the presence. Being and non-being are not different from each other.”²⁹² Then, what is the presence of Being in the openness of the field of non-being? Heidegger defines this presence of Being as the truth of Being and says, “The truth is the revealment of things that is permeated by the width. This width is the place where all human attitudes and actions are exposed (*ausgesetzt*). Therefore, human beings exist in the mode of being as ex-sistence (*Ek-sistenz*).”²⁹³ Then, is the openness of human beings as ex-sistence not the place where the width (non-being) takes place as the place of the presence of Being and the truth of Being that lights beings? Thus, Heidegger says, “There (*Da*) of There-being (*Da-sein*),” the essential human being that he identifies with ex-sistence, “is the lighting of Being itself as the truth”²⁹⁴ and “The revealment of beings itself is repositied in the openness of the open (*die Offenheit des Offenen*), i.e., ex-sistential involvement of human beings who attain There (*Da*).”²⁹⁵ There of There-being, as the openness that lets go of all human actions, is the width of non-being (emptiness of the object) and, at the same time, the lighting of the revealment of beings.

There of There-being, hence, is the width (*Weite*) of Being and, at the same time, the presence (*Anwesenheit*) of Being, which is

whiling (*Weile*)²⁹⁶ as the lighting of the revealment of beings, i.e., non-concealment.

As seen before, abiding without abiding is realizing the emptiness of the object as the lighting of non-discrimination emerges in the quietness of “when you light the object with wisdom, all things are quiet” (以智照境 則一切寂然). Then, is it unreasonable to understand “abiding without abiding” as Heidegger’s “presence of Being in There (*Da*) of There-being (*Da-sein*),” which is “brightness-emptiness”?

According to the “Youbicha song” 優畢叉頌 6, of the *Yongjia ji*:

Many deluded people follow darkness and turn their back on brightness; abandon quietness and seek movement. Many enlightened people turn their back on movement and follow quietness; abandon darkness and seek brightness. As brightness arises, it changes ignorance to wisdom; as quietness stands, it ceases disruption and achieves calmness.

群迷 從暗而背明 捨靜以求動 衆悟 背動而從靜 捨暗以求明 明生則 轉愚成慧 靜立則 息亂成定²⁹⁷

Here, wisdom and calmness are described as brightness and quietness, respectively.²⁹⁸ If this is the case, can “abiding (wisdom) without abiding (calmness)” as “the realization (lighting) of the emptiness of the object (quietness)” be There (*Da*) of the brightness and emptiness? The preface to the *Yongjia ji* says:

Listen! As the gate of wisdom is widely opened, the principle severs the beginning of forms and images.

聞夫 慧門廣闢 理絕色相之端²⁹⁹

Hamheodang commented in the *Seorui*:

The principle is the truth that is realized. As the truth is manifested, there is no dharma before eyes and there is no sound around ears. . . . There is no form that can be seen and there is no sound that can be heard. In the place where there is no sound and form, one truth is revealed alone.

Therefore, it is said, “The principle severs.”

理者所悟之真理 真理現前 目前無法 耳畔無聲…更無色相可見 亦無音聲可聞 聲色無處 一真獨露 故云理絕³⁰⁰

“The principle severs the beginning of forms and images” (理絕色相之端) refers to emptiness. Huimen Guangpi 慧門廣關 said:

The gate of wisdom (*huimen* 慧門) is prajna. As it coldly lights all dharmas, not even a hair is concealed. Therefore, it is said, *Guangpi* 廣關 (widely opened). . . . *Pi* means “opened.”

慧門則般若橫照 諸法冷然 不昧絲毫 故云廣關…關開也³⁰¹

As the true wisdom (brightness) emerges in the emptiness where the “principle severs the beginning of forms and images” and lights the entire world, everything becomes bright and not even a hair is dark. This is why it is called “widely opened.” The brightness of wisdom as the presence that reveals all dharmas is widely opened.

Wisdom as the human essential thinking is the openness of this “wide openness.” The principle is the manifestation of the truth that is indicated from “in the place where there is no sound and form, one truth is revealed alone” (聲色無處 一真獨露). Brightness is the openness of wisdom in the “wide openness.” Emptiness is the principle in “as the truth is manifested, there is no dharma before eyes” (真理現前 目前無法). The lighting of Being in the revealment of beings is the openness (abiding without abiding) in the “wide openness” of wisdom which is the human essential thinking.

In this sense, is abiding without abiding also not There (*Da*) of brightness and emptiness? The Dharma Master Gushan Zhiyuan 孤山智圓 said in the preface to the *Amituo jing shu* 阿彌陀經疏, “As regards to the essence of the mind-nature, it is bright and quiet. It is just one” (夫心性之爲體也 明乎靜乎 一而已矣).

If this is so, is the abiding in abiding without abiding not the same with “There” (*Da*) of “There-being” (*Da sein*)? “There” (*Da*) is the unreservedness of the human thinking that opens our all actions

(attitudes) without attachment to anything and, at the same time, the lighting-process of Being (*Seinslichtung*) as such that is lighting itself. As can be seen in “abiding while not abiding is the permanent abiding in nirvana” (無住而住 常住涅槃) from the *Xianzong ji* 顯宗記, “abiding without abiding,” which is also the permanent abiding in nirvana, is the width (*Weite*) where all things are revealed in forms in accord with conditions³⁰² and, at the same time, the place where “nirvana has no arising, but it can give rise to prajna” (涅槃無生 能生般若). Can this abiding without abiding, therefore, be the whiling (*Weile*) of the lighting that appears in the emptiness of the object?

In that sense, is abiding without abiding not There-being (*Da-sein*)?

(g) Spontaneous and Peaceful Abiding in the Expanse (*Gegnet*: Presence of Being)

As for the resolvedness (*Entschlossenheit*) that he emphasizes in the *Being and Time* (*Sein und Zeit*), Heidegger says that even though it is “prepared, it should have been understood as meaning that There-being opens itself for the Open (*für das Offene*) of the open region”³⁰³ and “this open region (*das Offene*) is the expanse (*Gegnet*) that we are now thinking.”³⁰⁴ From this, it can be easily guessed that There (*Da*) of There-being is the region or expanse he means in the release.³⁰⁵

Then, can we say that abiding without abiding, which is There of There-being, is the human essential thinking as the “release to the expanse” (*die Gelassenheit zur Gegnet*)?

Looking at the phrase, “When we release to the expanse, we will non-willing,”³⁰⁶ Heidegger calls “non-willing,” to which we are originally and fundamentally subordinate³⁰⁷ and, therefore, to which we have to go back and devote ourselves (*Beruhelassen in der Rückkehr*),³⁰⁸ “expanse” (*Gegnet*) and “open region” (*Offene*).³⁰⁹ “This open region—therein, we keep and store this and that or everything in ‘the appearance of forms in accord with conditions’³¹⁰ of the release to the expanse’ silently as if nothing arises and perishes.”³¹¹ “Therefore, this open region is wide (*Weite*) and whiling (*Weile*). It makes everything appear in forms in accord with conditions in the width of the release and stay free in the

whiling of the long-lasting world.”³¹² Heidegger uses this term, “open region,” in his *Forest Paths (Holzwege)* as follows:

When beings appear in the presence that has already emerged, therein, everything exists in integration. One embraces the other and permits the other as the other. Beings that come to presence in this non-concealment remain in the non-concealment of the open region.³¹³

Before this part, he also says, “What we call true here is the integration that keeps and stores while disclosing. The presence that has been concealed thus far, i.e., the fundamental nature of Being, is now known though vaguely by the expression of this ‘keeps and stores while disclosing.’”³¹⁴ Judging from this, the open region that Heidegger talks about in the release is the non-concealment or presence (i.e., presence of Being) that integrates, keeps, stores, and discloses everything. Therefore, he calls the open region (*Gegend*) expanse (*Gegnet*).³¹⁵ This expanse, which is the width where beings appear in forms in accord with conditions, keeps and stores everything and opens itself. Therein, the open region is maintained as the base where this and that arise, abiding spontaneously and peacefully.³¹⁶ Heidegger says, “The expanse (i.e., open region) is expanding (*gegnet*) and integrating everything, as well as returning everything to its original self that abides spontaneously and peacefully.”³¹⁷ Here, the fact that expanse (*Gegnet*) is used in a verb form, *gegenen* (especially *gegnet* in the progressive tense) and the phrase of “returning to itself that abides spontaneously and peacefully” present a very important thing to us. Returning means returning to what is originally decided.

From where to where does it return? Returning premises going out. Where does it originally reside? Where does it go out? “As long as human beings are originally subordinate to the expanse, they are repositied in themselves to abide spontaneously and peacefully in the expanse.”³¹⁸ Therefore, he says, “The essence of thinking is the release to the expanse (*Gelassenheit zur Gegnet*).”³¹⁹ We can never step outside of the expanse. Although we, as beings who think—beings

who transcendently represent, stay in the horizon of transcendence, this horizon is the side of the expanse that it shows toward our representations.³²⁰ Therefore, “As we, human beings, enter the horizon by transcendental representations, we in fact stay inside the expanse,”³²¹ says Heidegger.³²² As already seen before, since “the horizon and transcendence are experienced from the standpoint of the object and representation and adjusted from the perspective of the object and representation,”³²³ “. . . the expanse is rather concealed as the horizon.”³²⁴ Thus, all faults lie in the human transcendental representation. Can the following from the *Śūraṃgama-sūtra* not mean this?

The revealment of delusion is nothing other [than this]. Enlightenment and revealment are faults.

明妄非他 覺明爲咎³²⁵

The perfect and pure essence of enlightenment of the originally bright lighting where the human essential thinking belongs is spontaneously bright. However, since it changes into what is brightened by the deluded movement of the subtle mark of karma that tends to brighten, it is said, “As the images of darkness already appear, the nature of brightness gets already concealed” (暗相既現 明性即隱). Therefore:

Where the originally bright lighting arises, the nature of the lighting that is established perishes.

元明照生所 所立照性亡³²⁶

In order to reach the bright principle by going beyond the world of the subject-object and representation-object confrontations that conceal the lighting of Being that is the originally bright lighting, we “should be set free from (*losgelassen aus* . . .) the transcendental relation with this horizon”³²⁷ that is the base of the subject-object confrontation. This liberation from the transcendental representation becomes the “going back and resting” (*Beruhelassen in der Rückkehr*)³²⁸ of our original mind in the bright emptiness of the expanse. Just as a blue sky appears when

the clouds scatter away, “since the transcendental representation—the liberation from which is the release to the ground of the expanse where it originally belongs—acts thus far as the essence of thinking, this thinking should come out of the transcendental representation and wait for the opening of the expanse, changing its direction and staying calmly and freely.”³²⁹ Does “abiding without abiding” not mean the return of the originally bright lighting to the original mind?³³⁰

(h) The Expanse as the Original Mind and the Mind of the Unsurpassed and Perfect Enlightenment (*anuttara-samyak-sambodhi*)

As “abiding without abiding” is not only the emptiness of the object, but also the emergence of the true wisdom in “realizing the emptiness of the object” (了悟境空), the expanse is not just the space of the repose. As seen before, the expanse (*Gegnet*) expands (*gegenen*). The expanse moves. The expanse also gathers and integrates everything and, at each and every moment, it remains in forms in accord with conditions (*weilen*). The essence of the human thinking is the release to this expanse. “This release is never independent, either.”³³¹ “The expansion (*gegenen*) of the expanse (*Gegnet*) expands (*vergegenen*) human beings to the release.”³³² This Heidegger calls “expansion” (*Vergegnis*).³³³

Since the expanse subordinates the release (*Gelassenheit*) to itself and lets this release abide peacefully inside itself, the essence of thinking lies in this expanse subordinating the release to itself, i.e., expansion.³³⁴

The expanse not only returns human beings to their original mind that they are inherently endowed with by expanding the thinking, but also “lets things (*Ding*) come to presence as things themselves.”³³⁵ It “conditions (*bedingen*) things as things”³³⁶ for them to attain the essence of things (*Dingwesen*),³³⁷ not as the objects of the human subject.

While the relationship of the expanse to human beings is called the expansion (*Vergegnis*), its relationship to things is called the conditioning (*Bedingnis*) of things.³³⁸ Especially, the reason why

the relationship of the expanse to human beings (though the word, “relationship,” is a little inappropriate) is called the expansion is that the expansion of the expanse takes place in the release of human beings as thinking beings.³³⁹ “Originally suitable for the expanse, human beings are subordinate to the expanse.”³⁴⁰

To put this in more detail, “as much as the expanse cannot exist as it does without the existence of human beings, human beings are subordinate to the expanse in their essence.”³⁴¹ Its meaning is the same with that of Heidegger’s words in the lecture of “Identity and Difference,” “only human beings open the door to Being and introduce Being as presence. This presence needs the place of lighting and is reposed to human beings because of this necessity.”³⁴²

In other words, “the essence of human beings is the release to the expanse and is given by the expanse to preserve the expansion and presence of things.”³⁴³ Therefore, “Being is never the product of thinking. On the contrary, the essential thinking is the e-vent (*Ereignis*) of Being.”³⁴⁴

The retrospect of Being is the *raison d'être* of thinking. Thinking is nothing other than that. Since thinking is abandoned and demanded for the protection of Being, thinking thinks Being.³⁴⁵

Brightening and keeping and thereby integrating everything, human beings bring present beings forth into presence in non-concealment.³⁴⁶

This is the meaning of the expansion by the expanse in the release which is the human essential thinking. If the expanse neither integrates everything nor appears in forms in accord with conditions in the spontaneous and peaceful abiding, how can human beings brighten, keep, and bring themselves and things forth into presence? Therefore, even the release is not something that the human thinking does itself.

Heidegger even says, “Since it is by the expanse itself that human beings are reposed to the expanse, the release comes from the expanse.”³⁴⁷ The expansion of human beings is possible because

“human beings are subordinate to the expanse in an originally suitable manner for the expanse.”³⁴⁸ Since it is already seen that this expanse is the presence of Being, when this presence of Being, i.e., the expansion (*gegenen*) of the expanse takes place in There (*Da*) of There-being (*Da-sein*), i.e., the release to the expanse (*Gelassenheit zur Gegnet*),³⁴⁹ it can be understood that this There (*Da*) is the self-opening of human beings to Being-presence and, at the same time, the lighting of Being itself. The human essential thinking is the presence of Being and the release to this expanse is There (*Da*) where the expansion of the expanse takes place.

Is the abiding in “abiding without abiding” not There (*Da*) in this sense? Therefore, as seen before, it is said, “Subhūti! Bodhisattvas should depart from all images and arouse the mind of *anuttara-samyak-saṃbodhi*” (須菩提 菩薩應離一切相 發阿耨多羅三藐三菩提心), right before “You should give rise to mind, not abiding in forms. . . . You should give rise to the mind that does not abide” (不應住色生心 . . . 應生無所住心). As for “should depart from all images” (應離一切相), Ding Fubao’s *Jianzhu* says:

Clearing this mind, liberating it everywhere, and emptying all existences!
This is departing from all images.

當使此心湛然 隨處解脫 空諸所有 斯為離一切相

Departing from all images refers to being set free (*losgelassen aus*) from the transcendental representation (transcendental relationship to the horizon). How can “emptying all existences” (空諸所有) and “departing from all images” (離一切相) only mean removing the representation of this or that by seeing, hearing, cognizing, and knowing? Is “clearing this mind and liberating it everywhere” (當使此心湛然 隨處解脫) possible when ignorance is permanently severed? It says that we should develop *anuttara-samyak-saṃbodhi*, i.e., There (*Da*) where the unsurpassed and perfect enlightenment emerges, by liberating ourselves from the transcendental representation. This phrase to Subhūti, the most eminent in understanding emptiness, not only has its focus on “departing from all images,” but also implies that where the

attachments to all images perish is the place where the unsurpassed and perfect enlightenment emerges. However, the phrase is said out of the consideration for sentient beings who have been since beginningless time entrapped in delusion by the non-enlightenment of the subtle mark of karma. “The original release (*Gelassenheit*) does not premise being set free from the transcendental representation.”³⁵⁰

What is the attainment of liberation?

云何是 卽得解脫³⁵¹

To this question, the Chan Master Huihai 慧海 answered:

Since there is originally no bond, there is no need to seek the liberation [from it]. Directly use and directly practice!

本自無縛 不用求解 直用直行³⁵²

Bojo Jinul, the state preceptor of Goryeo, said:

It also cannot be said that you now subdue defilements and use purity in the future. [This is because] you do not see the original wondrousness and rather create difficult obstacles on your own. Then, you arduously cultivate and gradually practice.

亦不可謂現今治其染 當來得其淨 不觀本妙 自生艱阻 而勞修漸行³⁵³

Liberation does not just mean asceticism. Non-attachment is sufficient. The spontaneous and peaceful abiding is the abiding in the expanse which is our original mind. Attachment is based on the abrupt arising of one thought, i.e., the movement to the transcendental representation (the setting-up of the object because of people’s brightening [因明立所]). It is originally non-existent.

Enlightened brightness is empty and quiet. It is like a clean, empty space. . . . [Our mind] contemplating all mountains, rivers, and earth in the world is like a mirror reflecting brightness. Even if [things] come, there

is nothing attached. Even if [they] go away, there is no trace. [It] receives [them] empty and brightens accordingly.

覺明虛靜 猶如晴空…觀諸世間大地河山 如鏡鑑明 來無所粘 過無所跡 虛受照應³⁵⁴

A mirror simply reflects just as in “when a barbarian comes [before a mirror], a barbarian appears; when a Chinese comes, a Chinese appears” (胡來胡現 漢來漢現). There is nothing attached to the mirror itself. As things go away from the mirror, there is no trace and the mirror becomes clean again. This is the original meaning of liberation.

At the moment that ignorance does not emerge and that one thought does not arise yet, there is originally no one thing. It is just pure, quiet, and bright. This is the ground of the pure enlightenment. This is one true dharma realm.

當其無明未起 一念不生之時 元無一物 湛湛寂寂 歷歷明明 便是清淨覺地 卽是一真法界³⁵⁵

The moment that ignorance does not emerge and that one thought does not arise refers to the moment before the object is set up by the ignorance of non-enlightenment, i.e., the transcendental horizon is represented. Since there is nothing represented at this moment, there is originally no one thing. Since there is originally no one thing, it is just pure and quiet. However, since the original enlightenment is inherently wondrously bright, it shines brightly. Therefore, there is only the brightness of the purity of the original wondrous brightness. This is nothing other than one true dharma realm which is the original essence of all buddhas and sentient beings. The Chan Master Huangbo Xiyun 黃檗希運 said:

The innately pure mind extensively penetrates in the worlds of every direction, including the worlds of sentient beings and all buddhas, mountains and rivers, and with or without form. Since everything is equal, there is no perception of oneself and the other. This innately

pure mind is always perfectly self-bright and extensively lighting. Since people in the world are not awakened, they just recognize seeing, hearing, cognizing, and knowing as the mind. Since they are blinded by seeing, hearing, feeling, and knowing, they do not see the delicate, bright, and original essence. If you have no mind right here, the essence manifests itself like the great orb of the sun that rises in the sky and shines every direction without obstructions.

本源清淨心 與衆生諸佛 世界山河 有相無相 徧十方界 一切平等 無彼我相
此本源清淨心 常自圓明徧照 世人不悟 只認見聞覺知爲心 爲見聞覺知所覆
所以不覩精明本體 但直下無心 本體自現 如大日輪 升於虛空 徧照十方³⁵⁶

The originally pure light always extensively shines. It does not borrow another light. It is innately bright and shines everywhere. It is not brightened in the form of representation by seeing, hearing, cognizing, and knowing. It is concealed by the representations of things. This presence that is “always perfectly self-bright and extensively lighting” (常自圓明徧照), (rather than the things that are represented), is the inner structure of the human essential thinking. As There-being, the human being stands in There (*Da*) of this presence. There is no need for special polishing. If “you have no mind right here” (但直下無心), “naturally stay at ease, and spontaneously and peacefully abide” (任運自在 自然安住), everything is fine.

(i) The Very Essence Is This; When a Thought Moves, It Is Deviated

The very essence is this. When a thought moves, it is deviated.

當體便是 動念卽乖³⁵⁷

Since we already stand in the presence that is “always perfectly self-bright and extensively lighting” (常自圓明徧照), the truth is not elsewhere. What stands in this presence is the truth as it is.

You immediately have no mind and silently match. If you figure [it] out with your mind, it is deviated.

直下無心 默契而已 擬心即乖³⁵⁸

We should not try to find your head while you have your head. You should accept the reality as it is for yourself (自肯承當).³⁵⁹ You should be able to realize without a hair of doubt yourself.

All buddhas and patriarchs never transmitted a single dharma to others. They said that people themselves should believe, accept, see, and realize. 諸佛諸祖 竝無一法與人 只要當人 自信自肯自見自悟耳³⁶⁰

If you hesitate even a moment, your mind becomes different. The transcendental representation of the perceiving subject and the manifesting mark arises in the wondrous original enlightenment without the images of similarities and differences. It burns and becomes different. Therefore, to the question of “asking, ‘what is the place that is not different in every mind?’” (問如何是心心不異處), the Chan Master Linji Huizhao 臨濟慧照 answered:

When you have a question, it already becomes different. The nature and the image are divided from each other. 爾擬問 早異了也 性相各分³⁶¹

This is an answer to the third patriarch’s question in the *Xinxin ming* 信心銘 of what this difference in every mind is since it is said, “If mind is not different, all things are the same” (心若不異 萬法一如). As soon as you have a doubt in your mind, you enter the realm of the subject-object confrontation where mind is different. The *Dahui Pujue Chanshi shu* 大慧普覺禪師書 also says:

When you reach this place, there is not even a gap of the width of a hair that can be allowed. If you blankly think, hesitate, and stop the function, you are deluded by shades. 到遮裏 間不容髮 若佇思停機 則被影子惑矣³⁶²

When things come, it lights; when needed, it is used (要用便用). If you hesitate and doubt even in the slightest way and try to think, this means the stopping of the function of the great capacity and the manifesting usage that already stands and comes to presence (*anwesend*) in the presence of Being. This means the falling into the desire to represent the presence of Being. The Chan Master Huihai answered to the question, “When you, master, practice, do you rather polish or not?” (和尚修道還用功否):

“Yes, I do polish.”

“How do you polish?”

The master said, “When hungry, I eat; when tired, I sleep.”

用功，曰如何用功 師曰 飢來喫飯 困來即眠³⁶³

Is this not the spontaneous and peaceful abiding in the expanse (presence) and the expansion (coming-to-presence) in the expanse? The Master Dahui said in “Da Lou shumi shu” 答樓樞密書:

When all things come upon, if you just act in accord with conditions, you naturally match this principle.

但一切臨時 臨緣酬酌 自然合著 遮箇道理³⁶⁴

“When all things come upon, if you act in accord with conditions,” i.e., when you see and hear, if you do not get attached to the object and see like not seeing (見如不見) and, therefore, just see and just hear (但見但聞),³⁶⁵ this is the moment that you match the principle. The word, “just” (但), in “just see and just hear” is subtle. The *Dunwu jaomen* says:

“If we create the image of emptiness, it is called that we are attached to emptiness.”

Question: “If our mind abides in the place where there is no abiding, is it not the attachment to the place of no object?”

Answer: “If your mind just creates the image of emptiness, there is no

place where you get attached to.”

若作空想 即名著空 問若心得住無住處時 不是著無所處否 答但作空想即無有著處³⁶⁶

This is what “just” means. You just act. Action without action or abiding without abiding, which does not get attached to the result of action or abiding, is the very awareness in “awareness itself rather than the awareness that uses awareness” (但知而已 不須知知).

(j) Free from All Entanglements in accord with Conditions and Wandering about Freely in accord with Nature — Nothing Special

The Chan Master Dahui said:

The place where you save strength is the place you gain strength.
省力處 乃是得力處³⁶⁷

Therefore, he added:

If you use a single hair of vital power to maintain, it is certainly an erroneous dharma.

若用一毫毛 氣力支撐 定量邪法³⁶⁸

Dahui meant here that “directly use and directly practice! Use when necessary!” (直用直行 要用便用) without using mind and holding onto a thought (用心著意) in the slightest, i.e., saving strength, is the way to gain power to get unfettered.

Although various marvelous objects appear, your mind is not amazed. Although various evil karmic objects appear, your mind is not fearful. In your four daily actions [of walking, standing, sitting, and lying down], you are free from all entanglements in accord with conditions and wandering about freely in accord with nature.

種種勝妙境界現前 心不驚異 種種惡業境界現前 心不怕怖 日用四威儀中 隨

緣放曠 任性逍遙³⁶⁹

This is the practice of saving strength.

When you reach this level, you can say such things as no heavens and no hells.

到得遮箇田地 方說無天堂無地獄等事³⁷⁰

You obtain this power of being unfettered. However, this does not mean that you obtain supernatural and supramundane power.

How can people obtain supranormal power?

人間如何 得神通去

To this question, the Chan Master Huihai said:

Spiritual nature is numinously universal. It is everywhere in the worlds as many as the sand grains [of the Ganges]. It is not obstructed in coming and going to mountains, rivers, and stone walls. It goes ten thousand *li* at an instant moment and there is no trace in going back and forth. Fire cannot burn it. Water cannot drown it. Ignorant people have no wisdom in mind and want to be able to fly in the empty space with their body of the four greats.

神性靈通 徧周沙界 山河石壁 去來無礙 剎那萬里 往返無踪 火不能燒 水不能溺 愚人自無心智 欲得四大飛空³⁷¹

Supranormal power does not refer to the superhuman power of contracting and flying space that we obtain with our body of the provisional combination of the four greats. This is the childish desire of ignorant people who have no wisdom. Supranormal power indicates this: “Spiritual nature is numinously universal. It is everywhere in the worlds as many as the sand grains [of the Ganges]. It is not obstructed in going and coming back to mountains, rivers, and stone walls. It goes ten thousand *li* at an instant moment and there is no trace in going back

and forth” (神性靈通 徧周沙界 山河石壁 去來無礙 刹那萬里 往返無踪). Even after people with body attain the way, how can they come and go to mountains, rivers, and stone walls, as well as go and come back ten thousand *li* at an instant moment without a tiny trace? Being everywhere in the worlds as many as the sand grains [of the Ganges] would not be possible without the presence of quietness and lighting (Being), which manifests images in accord with conditions. The *Lotus Sutra* says:

When you obtain the great supranormal power, light comes out of your body.

得大神通 身出光明³⁷²

The sutra also says:

When Mahābhijñā-jñānābhīhū Buddha obtained the unsurpassed and perfect enlightenment . . . The deep and dark places in the country were all greatly bright though the light of the sun and moon could not light there. In the country, sentient beings could look at each and said these words together, “How come sentient beings are suddenly born in this [country]?”

大通智勝佛 得阿耨多羅三藐三菩提時 . . . 其國中間幽冥之處 日月威光 所不能照 而皆大明 其中 衆生各得相見 咸作是言 此中 云何忽生衆生³⁷³

To the following question:

If one cannot show his supranormal power, how can he be called a faithful practitioner?

若無神通示視 則何名如實修行者

Bojo, the state preceptor of Goryeo, answered:

Wisdom of supranormal power is obtained by practicing and polishing in accord with the dharma power of wholesomely believing the Buddha

mind. This is as if dust is removed, the mirror is gradually brightened, and thousands of different images are reflected on the mirror by polishing it.

神通智慧 隨自正信佛心法力 加行用功而得之 此如磨鏡 垢盡而漸明 明現則 影像千差³⁷⁴

Therefore, he said:

Although it is pervaded everywhere in accord with spiritual capacities, there is no coming and going in the nature. This is called supranormal power.

隨根應普遍十方 性無來往 名曰神通³⁷⁵

The presence of Being comes to presence everywhere. While extensively lighting ten thousand *li* at an instant moment, where can be its trace of going and coming? Therefore, the obtaining of the power refers to standing in the presence of the inherently wondrous and bright original mind. The human essential thinking (realizing) is the presence of the wondrous and bright mind of wisdom.³⁷⁶ Hence, the chapters of the *Śūraṅgama-sūtra*, “Wuxin guang dayi” 悟心廣大益 (Benefits of the Great Enlightened Mind) and “Liao wuxian zhen yi” 了物咸真益 (Realizing that All Things [Receive] the Benefits) say:

Each and every one of these great crowds knows that mind is pervaded everywhere and sees the emptiness of everything like seeing a leaf on a hand and that since all things in the world is the wondrously bright original mind of wisdom, mind is perfect without exception and embraces everything.

是諸大衆 各各自知 心徧十方 見十方空 如觀手中 所持藥物 一切世間 諸所有物 皆即菩提妙明元心 心精徧圓 含裹十方³⁷⁷

This passage that since the enlightened mind is great, all things receive its benefit says that all things in the world, including mountains, rivers, and earth, come to presence in their own forms in the full realization, i.e., the human essential thinking that stands in the presence of Being. Does this passage mean anything else?

Therefore:

The innately pure mind extensively penetrates in the worlds of every direction, including the worlds of sentient beings and all buddhas, mountains and rivers, and with or without form. Since everything is equal, there is no perception of oneself and the other. This innately pure mind is always perfectly self-bright and extensively lighting. . . . If you have no mind right here, the essence manifests itself like the great orb of the sun that rises in the sky and shines every direction without obstructions.

本源清淨心 與衆生諸佛 世界山河 有相無相 徧十方界 一切平等 無彼我相
此本源清淨心 常自圓明徧照…但直下無心 本體自現 如大日輪 升於虛空 徧
照十方³⁷⁸

The Great Master Wonhyo said:

Sravakas assess the mind. As they think that there is first the nature of arising, with the overly subtle mind, (they enter the three expedient means of gradual fineness, gradual subtlety, and subtle subtlety.) They enter the realm where the mind perishes. There is neither wisdom nor lighting. It is not different from the realm of space. Great beings (i.e., bodhisattvas) understand the mind. As they know that there is no nature of mind, though departing from the subtle marks, their mind does not perish. There is the wisdom that truly lights and understands the dharma realms.

小乘計心 先有生性故 過微心(漸細 漸微 微微 三方便得入) 得心滅無 無智無
照 不異空界 大士解心 本無生性故 離細想 不得滅無 眞照智在 證會法界³⁷⁹

However, since the presence as the essential thinking is the emergence of the wondrously bright original mind that buddhas and sentient beings inherently possess without difference,³⁸⁰ it is neither the adorned world that is newly attained, nor the supramundane power that is newly attained. This is the so-called “original face of Head Seat Ming before his parents were not born yet” (明上座父母未生時面目) in the

Platform Sutra. Since it is the mind-nature that is inherently endowed with us human beings, it is called the original face or original scenery. Nonetheless, this original mind is not somewhere else. Although it is the inherently endowed mind-nature, it is not the inner consciousness phenomenon, either.

In the realm of the agreeable and the adverse, when there is no mark of arising and ceasing [only seeing and only hearing], it means that you have started to depart from the name of the self-pride. If you are so, you can finally enter the mundane world.

於逆順境中 無起滅相[但見但聞] 始離得增上慢名字 恁麼方可作入得世間³⁸¹

This is the mundane world. It is said, “Whether in agreeable or adverse conditions, do not get attached to the intention!” (或逆或順不須著意).³⁸² It is also said, “Since I just neither change nor move, when things come, I respond to them. Things and I are one and the same. An ancient virtuous person said, ‘Being released into the vast world, I just accept its coming and going. Quietly illuminating, I realize the source of its flow’” (但只依舊不變不動 物來則與之酬酌 自然物我一如矣 古德云放曠 任其去住 靜鑑 覺其源流).³⁸³ If this is the case, this mundane world is nothing other than the original mind. Therefore, the *Vimalakīrti Sutra* says:

The Buddha explained that departing from sexual desire, anger, and delusion was liberation for people of self-pride (who lower birth and death and heighten their way). If there were no people of self-pride, the Buddha explained that the nature of sexual desire, anger, and delusion was the very liberation.

佛爲增上慢人[卑生死 尊己道] 說離婬怒癡爲解脫耳 若無增上慢者 佛說婬怒癡性 卽是解脫³⁸⁴

This means the following:

Knowing that the discriminations of cognition arise from the true nature,

you accept the purity of the nature and have no mark that you take. Although you face agreeable and adverse conditions, you realize that there is only the mind without self and others and subject and object. Therefore, love and hate, as well as anger and joy . . . do not arise for themselves. Just like this, if you accept the dharma, remove your habitual tendencies, further brighten the wisdom that matches the principle, benefit things in accord with conditions, and practice the way of the bodhisattva, then even though you are in the three realms, there is no place that is not this pure land of the dharma nature for you.

以知緣慮分別 是真性中緣起故 任性淨而無取攝之相 雖涉外緣違順之境 爲了唯心 無自他能所故 愛憎嗔喜…任運不生 如是任法 調治習氣 使稱理智增明 隨緣利物 行菩薩道 雖處三界內 無比法性淨土³⁸⁵

This is what an ancient sage said:

If one enters the mundane world, there is no room for the supramundane world.

入得世間 出世無餘³⁸⁶

Therefore:

The Buddha said to Subhūti,

“What do you think? Did the Tathagata in the past at the place of Dīpaṃkara Buddha attain something about the dharma or not?”

佛告須菩提 於意云何 如來昔在燃燈佛³⁸⁷所 於法有所得不³⁸⁸

To this question, Subhūti answered:

No, the World-Honored One! The Tathagata at the place of Dīpaṃkara Buddha attained nothing.

不也 世尊 如來在燃燈佛所 於法實無所得³⁸⁹

Was this the reason why Huangbo’s disciple, Linji Yixuan 臨濟義玄, said after his breakthrough realization, “Huangbo’s original dharma has

nothing special” (元來 黃檗佛法 無多子):³⁹⁰

c) Concluding Remarks—the Appearance of the Constant Natural Light as the Presence of Being

We have thus far explained the awareness in “nothing but awareness itself rather than the awareness that uses awareness” (不須知知 但知而已) as a lead to “as arising and perishing have already perished, the quiet lighting is manifested” (生滅滅已 寂照現前). However, “as arising and perishing have already perished, the quiet lighting is manifested” does not mean that the quiet light arises only after arising and perishing are completely removed.

If so, arising is again in the process of arising and perishing, it cannot be said that arising and perishing are destroyed. “The quiet lighting is manifested” (寂照現前) means that what is originally free is covered in the forms of the illusory transformation of arising and perishing and finally revealed after arising and perishing are removed.

The great way is always before our eyes. Even though it is before our eyes, it is hard to see.

大道 常在目前 雖在目前 難睹³⁹¹

The great way (the quiet lighting) is always “revealed and present before” (乃現在前)³⁹² our eyes. Yet, we cannot see it because of the defiled hindrances of the movement of thought and attachment to images. If we sever these hindrances:

Things unclear before innumerable eons are manifested clearly.

曠劫未明之事 豁爾現前³⁹³

Therefore, the truth is not created by the human thinking. It is the non-concealment (ἀ-ληθεΐά) that seizes from concealment. The Chan

Master Dahui said in his “Da Tang chengxiang shu” 答湯丞相書:

You turn your mind away from the things to which you attach your mind. When you turn your mind away, you do not turn this principle away. Naturally, every single being is bright and every single thing is revealed.

於執著處 使心動轉 當動轉時 亦無動轉底道理 自然頭頭上明 物物上顯³⁹⁴

When we turn our one thought away from the things to which we are attached in our everyday life and turn it toward the presence of the originally pure mind before our eyes, we stand in the presence that expands things in the expanse in its original appearance without function and conditions in their unimpeded forms. What is important lies in “you turn your one thought of light back and see your own original nature” (一念迴光 見自本性).³⁹⁵ This means that we should turn our eyes from the moving thought and attachment to the “always perfectly self-bright and extensive lighting” (常自圓明徧照)³⁹⁶ that all human beings possess. The Chan Master Yuanwu Keqin 圓悟克勤 described this perfectly self-bright and extensive lighting as follows:

It is naturally always shining and present.

自然常光現前³⁹⁷

This is a phrase from the nineteenth case of Xuedou Zhongxian’s 雪竇重顯 *Biyān lu* 碧巖錄, “Zhimen bore ti” 智門般若體 (Zhimen’s Essence of Wisdom). It has the same meaning with the verse comment for the case that says:

An ancient [sage] said, “Day and night all of you people release a great light from the gates of your six senses. It shines through mountains, rivers, and earth. It is not only your eyes that release the light. Your nose, tongue, body, and mind also all release the light. To get here, you simply must clean up your six sense faculties so that you are without the slightest concern, purified and naked, and free and unbound.”•

古人道汝等諸人六根門頭晝夜放大光明照破山河大地不只止眼根放光鼻舌身意亦皆放光也到這裏直須打疊六根下無一星事淨裸裸赤灑灑也³⁹⁸

It is obvious that the light of wisdom as the function of wisdom is not the light of the visual consciousness, looking at the passage that comes directly before this quotation, the passage that quotes Panshan's 盤山 "The mind-moon is solitary and round" (心月孤圓):

If people of these days just stare and call this the light, they produce interpretations just from their feelings, driving spikes into empty space. •
如今人但瞠眼喚作光只去情上生解空裏釘橛³⁹⁹

This light is the presence of the constant light that brightly penetrates mountains, rivers, and earth ceaselessly after the six consciousnesses of the six sense faculties are removed. The spontaneous and constant presence of light that shines mountains, rivers, and earth is purified and naked and free and unbound. It is the constant presence of the original mind that is fully revealed without being covered.

Our understanding of Being is not only realistic but also inevitable. Human beings cannot exist in principle without the openness of Being.⁴⁰⁰

Just like this, human beings become original human beings (as the openness of Being, i.e., the presence of quietness and lighting) in the human realization (human essential thinking) and the lighting of Being (the spontaneous and constant light) that lets all things appear in their own forms comes to presence.

Therefore, "the question of the essence of Being is internally close to the question of what human beings are. . . . The essence of human beings, in the question of Being . . . should be understood and founded as the field where Being is inevitably open. Human beings are 'There' (*Da*) that opens itself. . . . On the essence of There-being (*Da-sein*) as the field where Being is open, the point of question for the openness of Being should be essentially founded."⁴⁰¹ According to Heidegger,

the fundamental concept of Being, i.e., “being-ness (ουσια), means the constant presence” in the beginning of the European thought.⁴⁰² For him, who also said, “Where can the ground for this constant whiling and presence be revealed other than in time?”⁴⁰³ the ultimate elucidation on the question of Being lies in temporality.

Heidegger said, “When used as a verb, *wesen* [in *anwesen*] is *wesan* in ancient German. As a synonym of ‘endure’ (*währen*), it means ‘stay’⁴⁰⁴ and “*wesan* as a verb refers to the constant whiling (*bleibende Weile*).”⁴⁰⁵ He also said, “Coming-to-presence and presence mean the authentic present (*Gegenwart*).”⁴⁰⁶ Presence really means the “authentic present” in the human realization as the human essential thinking.

Heidegger further said, “To put it more precisely, it is nonsensical to say that there was a time (*eine Zeit*) not to be. Since time times as long as there are human beings, there were, are, and will always be human beings. To say that there was a time not to be does not mean that human beings are from eternity toward eternity. Temporality is not eternity.”⁴⁰⁷ However, human beings are nothing other than temporality. While “the Greeks experienced the Being of beings as the presence of beings-presence,” “present and durability dominate the presence though concealed without being clarified. That is, time exists. Therefore, Being itself is revealed in time. In other words, time is the pointer to non-concealment, i.e., the truth of Being.”⁴⁰⁸ Thus, the question of Being should be dealt in the “time as the probable horizon of the understanding of Being.”⁴⁰⁹

The *Yongjia ji* understands the phrase, “nothing but awareness itself rather than an awareness that uses the awareness” (不須知知 但知而已), as the presence of the quiet lighting (the truth of Being). It also says:

It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly.

則前不接滅 後不引起 前後斷續 中間自孤。⁴¹⁰

It also explains the phrase in the temporality as the present in “one

thought that does not arise” (一念不生). The intention of this explanation probably lies here, too.

2

The Absolute Present of “It Stands alone while the Flow Continues Neither Forwardly nor Backwardly”— Explication on the Temporality of Awareness in “Nothing but Awareness Itself”

It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly.

則前不接滅 後不引起 前後斷續 中間自孤

What type of time is it?

“It does (not) contact what already perishes forwardly” (前[不]接滅) in “it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly” (前不接滅 後不引起) orients toward the actual nows that the consciousness of retention passes by. “(Nor) does it give rise to anything new backwardly” (後[不]引起) indicates that the actual nows fall to the past and arouse the nows of retention. “Contacting what already perishes” (接滅) in “it does not contact what already perishes forwardly” (前不接滅) means “what comes next is therefore awareness; when awareness follows what perished” (後則知知續滅). This instant nows refer to the succession of the past nows and the past intuition (retention nows) that is still retained as what has just passed in the consciousness of retention (in the modification to the past). “Give rise to” in “nor does it give rise to anything new backwardly” refers to the state that the live actual nows bring about the consciousness of retention of the past intuition, inheriting its own place to the new nows that newly appear as can be seen in “when what exists before perishes, it leads to awareness” (前則滅 滅引知). This is because if the actual nows stick to their own place without receding to the past, the past intuition in retention cannot take place.

When what exists before perishes, it leads to awareness; what comes next is therefore awareness; when awareness follows what perished. There is a continuous flow of arising and perishing.

前則滅 滅引知 後則知 知續滅 生滅相續

As explained already, this refers to the arising and perishing that is what Husserl called the retention series as the constant modification of consciousness. It is the self-constitution of the “absolute consciousness-stream that constitutes time for itself” in the retention series that repeatedly take place by taking one actual nows as the front and, at the same time, the undercurrent that constructs the inner object and the transcendental object, along with the inner time and the objective time. All conscious phenomena are controlled by the law of this constant consciousness of retention as something that ceaselessly changes, rising and falling in the absolute consciousness-stream that is pseudo-temporal.

However, “it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly” (前不接滅 後不引起) excludes the modification of retention to the past as such actual nows. “It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly” (前不接滅 後不引起 前後斷續 中間自孤) overturns what comes right before, i.e., “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; when awareness follows what perished. There is a continuous flow of arising and perishing.” If so, is there a time of “it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly,” which deviates from this law of the modification of retention? If this is possible, it is neither the objective time of past, present, and future nor the “temporal stream of the pseudo-temporal absolute subject of the temporal constitution” where the object time is constructed. This is because the absolute temporal stream is the series of the modification of retention that “when what

exists before perishes, it leads to awareness; what comes next is therefore awareness; when awareness follows what perished.”

a) Denial of the Objective time—Time just Exists because of the Object

We think that time, the present, in its essence has the succession that looks at the future while looking back at the past. However, the “Shihuixiang pin” 十廻向品 (Chapter of Ten Dedications) in the *Huayan jing* 華嚴經 says:

The mind neither delusionally takes the dharmas of the past nor craves and get attached to the things of the future. It does not abide in the present, either, and realizes the emptiness and quietness of all three times. 心不妄取過去法 亦不貪著未來事 不於現在有所住 了達三世悉空寂⁴¹¹

The “Pusa pin” 菩薩品 (Chapter of Bodhisattvas) of the *Vimalakīrti Sutra* also says:

By what life, do you get the assurance of enlightenment? Past, future, or present? If by [one of] your past lives, it has already perished. If by [one of] your future lives, it has not come yet. If by your present life, it does not abide.

爲用何生 得授記乎 過去耶 未來耶 現在耶 若過去生 過去生已滅 若未來生 未來生 未至 若現在生 現在生無住⁴¹²

The latter quotation logically shows that there can be a life in any of past, present, and future, while the former emphasizes that our practice should not be attached to anything and event in the past, present, and future. Both quotations share the premise that the three times of past, present, and future are not established.

Sengzhao commented on the above passage from the *Vimalakīrti Sutra*, as follows:

From surmising the three times, we illuminate no-life. The past lives have already perished. Any dharma that has already perished cannot be called life. The future lives have not come yet. If they have not come yet, there are no dharmas. Without dharmas, what can be taken as life? The present dharmas quickly flow and thus never abide. What can be taken as life?

別推三世 明無生也 過去生已滅 已滅法 不可謂之生也 未來生未至 未至則無法 無法以何爲生 現在法 流速不住 以何爲生耶⁴¹³

Since the past events have perished, we cannot say that they exist. Since there are no future things yet, we cannot say either that they exist now. The past is the present that we memorize while the future is the present that we expect. However, the present does not abide even for an instant moment. It appears and perishes ceaselessly and continuously. Since it flows like water, how can there be the past that abides? Even a word in the present does not stop even for a moment. As soon as it arrives, it goes away. In the true sense, “it is the arrival of the present and the transition of the past. . . . Transitionally, it still stands in the arrival and yet already stands in the past.”⁴¹⁴

Nonetheless, our thought that the time of the present exists comes from our attachment to things. This attachment to things premises the existence of fixed objects. The existence of fixed objects causes the temporal consciousness as the process of change in objects. The temporal change refers to the movement process of a fixed object. The change and movement premise the establishment of an object that has the sustaining self-identity. In other words, an object is perceived as passing each time phase of the past, present, and future in the flow of time, just as a train passes each station. “The objective time is the form of the change and other processes of its objects. The process is a concept that premises the duration. However, this duration is the unity that is constructed in the self-consciousness-stream.”⁴¹⁵ In this sense, it can be said:

Time is established because of the dharma. The dharma originally does not exist. Since the essence of the dharma that is relied on is rather empty,

how can past and present that rely on the dharma exist?

時因法立法自本無 所依之法體 猶空 能依之古今 奚有⁴¹⁶

Because of the object, time exists. Departing from the object, how can time exist? Since the object rather does not exist, how can time exist?

因物故 有時 離物 何有時 物尚無所有 何況當有時⁴¹⁷

Since there is no separate essence in time, it exists by relying on the dharma.

時無別體 依法而明⁴¹⁸

Time comes into existence as the process of change in the sustaining object (dharma). Since this object is not the true existence, but the unity that is constructed in the consciousness-stream, the time that arises from it is also empty.

If you see all dharmas change, they are [from] all deluded mind. All objects are [from] the deluded movement of mind. If mind does not arise, all external objects originally do not exist because they change, following the consciousness. If departing from mind-consciousness, there is no single dharma that constantly abides. How can be there myriads of dharmas that change?

若見萬法遷謝 皆是妄心 以一切境界 唯心妄動 心若不起 外境本無 以從識變 故 若離心識則 尚無一法常住 況有萬法遷移⁴¹⁹

Since all objects are constructed because of the delusional movement of mind-consciousness, there is no object that constantly abides. There is no thing that has the fixed self-nature and continuously exist. Therefore, how can there be time as the form of the process of change of these objects? The time of past, present, and future does not really exist.

The objective time is the form of the continuous change of things. “Because of the object, time exists.” However, if we abandon our attachment to things and do not abide in form, sound, odor, flavor, touch, and symbol, the object is not constructed as the durable unity by the intentionality to the object. Attachment comes

from the discriminative consciousness of good and evil, being and non-being, and duration and change. The object is constructed in the discriminative consciousness of duration and change, i.e., the intentionality consciousness that the original impression “X” always stays identical despite the diverse changes of the conscious act in the flux. No attachment to things means no discriminative consciousness. Without the discriminative consciousness of duration and change, the object is not constructed. Therefore, the time that exists because of the object is not established. Thus, it is said:

If you want to clearly understand the mind that does not abide, when you sit in quiet, you just know the mind. Do not think of anything. Do not think of any good or evil! The past events have already passed. If you don't think of them, your mind for the past is cut off by itself. This is called “no past events.” The future events have not yet come. Do not yearn for them! Do not seek them! Then, your mind for the future is cut off by itself. This is nothing but “no future events.” The present events are already present. Just know all [present] events. Do not get attached to them. Those who have no attachment do not arouse the mind of love and hate. This is no attachment. Your mind for the present being cut off by itself is called “no present events.” Not being held in the three times is also called “no three times.”

汝若欲了了識無所住心時 正坐之時 但知心 莫思量一切物 一切善惡都莫思量 過去事已過去 而莫思量 過去心自絕 即名無過去事 未來事未至 莫願莫求 未來心自絕 即無未來事 現在事已現在 於一切事 但知無著 無著者不起憎愛心 即是無著 現在心自絕 即名無現在事 三世不攝 亦名無三世也⁴²⁰

b) Denial of the Absolute Consciousness-Stream by the Temporal Constitution

Long time ago, a brahman returned home with grey hair after living for many years away from home. Looking at the man with a look that has changed too much to be identified, his neighbors asked, “Does

the old person still exist?” (昔人尙在乎), i.e., are you that brahman? He answered, “Although I look like that old person, I am not the old person” (吾猶昔人 非昔人也). His neighbors were perplexed.

Although my body looks similar to that of the old person, my young face existed for itself in the past and this old, frail appearance exists for itself now. So, I am not the old person.

吾雖此身 似於昔人 然童顏自在於昔 今衰老之相 自在於今 則非昔人也⁴²¹

The young face of that young boy existed for itself in the past. The old person with grey hair exists for itself now as an old person regardless of the past young face. This is because:

The young boy cannot reach the old age and the old age cannot reach the young boy.

童子不至老年 老年不至童子⁴²²

Speaking from common sense, people think that a human being is a continuous being that is fixed without changing while his young face just turns to an old face with grey hair. This thought comes from the premise the objectivity that continuously maintains the self-identity. However, the object as this continuous self-identity is constructed by our consciousness' intentionality to the object in the modification series of retention that “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” (前則滅 滅引知 後則知 知續滅). Nonetheless, we believe that one identical person with the same nature really exists between the young person and the 100-year-old person. Therefore, we wonder, asking “Does the old person still exist?” However,

We are just aware that time has passed, but not aware that our appearance has followed [the passing time]. Although people in the world know that the time existed in the past, how can they know that the appearance of the time also existed in the past with that time?

徒知年往 不覺形隨 世人雖知 歲月在於往古 豈覺當時之貌 亦隨年在於昔⁴²³

People in the secular world know that time has passed. However, they do not know that their appearance at the time also existed in the past with the time and that it does not exist now. The young face in the past does not come to the old body in the present and the old frail appearance cannot go back to the young face in the past.

Time has passed and the appearance also has passed.

歲往形亦往⁴²⁴

The young boy existed in the past and the old man with grey hair exists now. The young boy and the old man cannot meet each other, sitting side by side, sharing one same ground. Therefore, practically, the brahman cannot exist as an identical person who has the same exact nature for many years from young to old.

Each and every thing constantly becomes something new. Each and every instant moment does not reach each other. Since you cannot wait for a moment, you have already lost the person of the past. How can you accept that you have become old and changed? The preceding thought is already old. The following thought is always new. Although seeing it all day, it is always a new person.

物物常自新 念念不相到 交臂之頃 尚不相待 已失前人 豈容至老而後變耶
又前念已古 後念恒新 終日相見 恒時新人⁴²⁵

Therefore, he said, “Although I look like the old person, I am not the old person” (吾猶昔人 非昔人也).

Although knowing that the things that have already passed cannot come, people say that the things in the present can go. When the things that have already passed cannot come, how can the things in the present go? Why is it so? If you seek the things of the past in the past, there was nothing that did not exist in the past. If you seek the things of the past

in the present, they have not existed in the present yet. Therefore, it is illuminated that they do not come. Since they were never non-existent in the past, it can be known that they do not go. If you seek the things of the present, the things in the present do not go, either. Therefore, since the things of the past existed in the past, they cannot reach the past from the present. Since the things in the present exist in the present for themselves, they do not reach the present from the past.

既知往物既不來 而謂今物可往 往物既不來 今物何可往 何則 求向物於向 於向未嘗無 責向 物於今 於今未嘗有 以明物不來 於向未嘗無 故知物不去 覆而求今 今亦不往 是謂昔物自在昔 不從今而至昔 今物自在今 不從昔以至今⁴²⁶

People in the world say that what has passed does not come back. They deplore the fleeting nature of life, saying that the things in the present continuously go into the past. However, if the things of the past do not come to the present, how can the present things go back to the past? This is because when we find the things of the past in the past, there were these things in the past, but when we find the things of the past now, they are not in the present. Since the things of the past are not in the present, it is obvious that they have not come to the present. Since the things of the past were in the past, it is obvious that the things of the present have not gone into the past. Therefore, the things of the past are not the things that have gone from the present, but the things that existed in the past for themselves. The things of the present are the things that exist in the present for themselves, not the things that have come back from the past. The things in the past and the present cannot meet each other. The past and present times cannot know each other either.

If today can reach the old days, there should be today in the old days. If the old days can reach today, there should be the old days today. Since there are no old days today, we know that they have not come. Since there is no today in the old days, we know that it has not gone [to the old days].
今若至古 古應有今 古若至今 今應有古 今而無古 以知不來 古而無今 以知

不去⁴²⁷

The preceding thought is already old and the following thought is already new. What is new cannot reach what is old and what is old cannot wait what is new. The preceding and following [thoughts] do not reach each other and therefore do not move.

前念已古 後念已新 新不至古 古不待新 前後不相至 故不遷也⁴²⁸

However, according to Husserl, “All actual nows of consciousness are under the modification principle.”⁴²⁹ One now (preceding thought) is retained in the consciousness of retention in the next instant moment. “As a new phase (now) appears, its preceding phase (preceding thought) is not lost, but retained.”⁴³⁰ Since this retention is also now itself, it receives the modification of retention and is reserved in the “retention of the retention.” Since this modification of retention continues, although any of its phase is grasped, it is not only the direct prehension of the preceding phase, but also the retention of its first phase or pre-preceding phase through the indirect intentionality. Hence, therein, all preceding phases of vertical series is perceived pre-conjointly as serial continuation. The nows that have passed (past nows) reach the present nows. The present nows and past nows wait and meet together at a moment. The old and now wait and know each other. However, the *Zongjing lu* 宗鏡錄 says, “What is new cannot reach what is old and what is old cannot wait what is new. The preceding and following [thoughts] do not reach each other” (新不至古 古不待新 前後不相至). From the perspective of the form of arising and perishing, “the preceding thought is already old and the following thought is already new” (前念已古 後念已新). Each and every moment appears and disappears just as a bubble in the ocean does so. Each and every thought also comes and goes. As the preceding thought perishes, it does not wait for the subsequent thought and therefore the subsequent thought does not know the preceding thought. Thus, what is new cannot reach what is old. “Every instant moment does not know each other. Every thought does not wait for each other.” (剎那不相知 念念不相待)⁴³¹ In

fact, when we move back, watching an object that is fixed in a certain spatial location, the object appears to move away from us. According to Husserl, however, “just as the object always maintains its fixed location, it keeps its time phase when it appeared. The time phase of the time (when there was the object) never moves. It just moves away from the correlative relationship with our consciousness. Its distance from the nows that continuously appear (within our consciousness) just becomes bigger.”⁴³²

Therefore, it is not that the time phase, which an object had when it appeared, has deviated from its temporal order and moved to another phase (past). It still stays as it did with the object at the time. The present that has passed is reserved in the retained nows. This does not mean that the actual nows that have passed come back and stay as actual nows (*aktuell*). It rather means that they are just perceived by the intentionality of retention as ideal (*ideell*) (consciousness of the vivid nows that have passed). Therefore, even in terms of Husserl’s theories, the nows do not go to the past as the actual and the nows that have passed do not come back to the present as the actual.

The past exists in the past for itself. . . . The present exists in the present for itself.

昔自在昔…今自在今⁴³³

It is also said:

Although they say that it goes, it does not necessarily go. As the past and present always exist, it does not move. Although it is said to go, it does not necessarily go. It means that it cannot reach from the present to the past.

言往不必往 古今常存 以其不動 稱去不必去 謂不從今至古⁴³⁴

A scripture says, “The transient are so fast that they appear to flow” (無常速疾 猶似流動). In other words, everything goes without stopping even for a moment. However:

All people feel that it is difficult to make what goes stay. How is it be said that it can push the present away and go?

皆感往者之難留 豈曰 排今而可往⁴³⁵

This says that we cannot hold what goes stay. This does not mean that the actual nows change their time phases (the fixed locations that they occupy in the temporal order) and move to other phases (past). They hold their time phases and go. The movement is not the pre-conjointly going and coming in “when what exists before perishes, it leads to awareness; what comes next is therefore awareness; awareness follows what perished” (前則滅 滅引知 後則知 知續滅). Therefore, “the past exists in the past for itself; the present exists in the present for itself; as the past and present always exist, it does not move” (昔自在昔 今自在今 古今常存 以其不動).

As it does not come, it does not depend on the past and present. As it does not move, it arises and stays at one division of time. This is what it means that all dharmas abide in the place of true suchness and there is not a single thing that comes and goes.

不來故 不馳騁於古今 不動故 各性住於一世 此乃是法法各住真如之位 無有一物往來⁴³⁶

If we do not have the intentionality of retention, the present that has passed does not come back to the retained nows in the intuition of the past, the consciousness of retention where the nows of the present moment recede to the past does not arise.

In terms of principle, although impermanent, the preceding and following do not come and go to each other. They appear quiet. Although receding every moment, the old and present abide in their own place with their own nature and remain quiet themselves. They appear to stay.

據理 雖則無常 前後不相往來故 如靜也 雖則 念念謝往 古今各性 而住當處 自寂故如留也⁴³⁷

In other words, it is quite similar to a sheet of painting that is exhibited on the wall. The objects in the painting have a spatial front-back relationship each other. However, this front-back relationship is fixed and there is no way that this relationship changes. This is what “they appear quiet” and “they appear to stay” mean. However:

Although it is said to abide, it does not necessarily mean abiding. It rather just interprets that people abide.

稱住不必住 釋人之所住耳⁴³⁸

This statement is made out of the concern that people misunderstand that all things have their own self-nature and that there is something that really exist when hearing, “they appear quiet” and “they appear to stay.” “Abiding” in Buddhism does not imply the real existence that people just assume. Rather:

There is a definite self-nature. It goes there from here.

有決定自性 從此向彼⁴³⁹

To the attachment of non-Buddhists who think that there is an object with a definite self-nature and it goes to the past from the present, this quotation emphasizes that there is no coming and going of things and time. Therefore:

If you do not get attached to the existence of a definite nature that comes and goes, it cannot be said that you abide in each nature.

若不執有定性去來 亦不說 各性而住⁴⁴⁰

It is also said:

Although it is said that the old and present abide in their own place with their own nature and remain quiet themselves, they do not obviously abide in any moment.

雖說 故今各性 而住當處自寂 而宛然念念不住

To speak of the impermanence of arising and perishing is to prevent people's attachment to permanence. Thus:

The reason for speaking of impermanence is to prevent people from getting attached to the permanent. The reason for speaking of the permanent abiding is to prevent people from getting attached to annihilation.

所以言無常者 防人之常執 言常住者 防人之斷執⁴⁴¹

In the *upekṣa*:⁴⁴²

It is neither permanent nor nihilistic. It is neither moving nor still. It is seeing the source of the nature of things.

非常非斷 非動非靜 見物性之原也⁴⁴³

This is the ultimate truth. To speak of it in terms of principle, the things of the past existed in the past and the things in the present exist in the present (據理而論之 昔物在昔 今物在今). Since things as the continuous unity do not come and go to the old and present, how can there be the old and present of time and the coming and going of the old and present that exist because of objects? Since “every instant moment does not wait for each other. Every thought does not know each other” (剎那不相待 念念不相知), the continuous flow of arising and perishing is not established by the modification of retention. There is no absolute temporal stream of the modification of retention and thus there is neither conscious act that is constructed here nor object or objective time. However, the “flow that continues neither forwardly nor backwardly” is not voidness.

c) Absolute Present as the Presence of Being- the Ultimate Time (*Urzeit*)

“It does not contact what already perishes forwardly; nor does it give rise

to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly” (前不接滅 後不引起 前後斷續 中間自孤)⁴⁴⁴ is “the flow continues neither forwardly nor backwardly” (前後斷續). “It does not contact what already perishes forwardly; nor does it give rise to anything new backwardly” (前不接滅 後不引起) as “the preceding thought has already perished. The following thought has not yet arisen” (前念已滅 後念未生). There can be no slightest continuity between the preceding and the following moments.⁴⁴⁵ Nonetheless, as in “it stands alone while” (中間自孤), something is said of “that which stands alone” (自孤).⁴⁴⁶ This phrase, “it stands alone while,” refers to the awareness in “nothing but awareness itself rather than the awareness that uses awareness” (不須知知 但知而已). Therefore, following “nothing but awareness itself rather than the awareness that uses awareness,” the sentence begins with “therefore” as seen in “therefore, it does not contact what already perishes forwardly” (則前不接滅). According to the monk Xingjing 行靖, this awareness in “nothing but awareness itself” (但知而已) is the “luminous essence that stands alone” (照體獨立)⁴⁴⁷ as “the original awareness that can be naturally aware in the empty and quiet essence” (空寂體上 自有本智能知).⁴⁴⁸ Then, this expression, “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤) can be applied to the “luminous essence that stands alone” as “the original awareness that can be naturally aware.” Therefore, the monk Dixian 諦閑 said:

The preceding thought has already perished. The following thought has not yet arisen. Just right at such a time as this, as the numinous light alone shines, wisdom and principle are profound. It is as if the perfectly clear and lonely moon is bright alone in the cloudless sky.

前念已滅 後念未生⁴⁴⁹ 正恁麼時 唯有靈光獨輝 智與理冥 如孤月圓明 晴虛獨朗⁴⁵⁰

On “therefore, it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly” (前不接滅 後不引起

前後斷續 中間自孤), the monk Xingjing commented:

As a thought does not arise, the preceding and following are all severed.

一念不生 前後際斷⁴⁵¹

The phrase, “one thought does not arise,” does not mean the “abiding of the unspeakable chaos”(無記昏住).

All five thoughts cease. One thought appears. One thought refers to no-thought. One thought of no-thought is nothing but the original source of the numinous awareness.

五念都息⁴⁵² 一念現前⁴⁵³ 一念者 謂無念也 無念之一念 卽靈知之本源也⁴⁵⁴

Something that stands alone in “as a thought does not arise, the preceding and following are all severed” is the “appearance of one thought of no-thought” which is the “luminous essence that stands alone”(照體獨立) as “the original awareness that can be naturally aware”(自有本智能知). One thought of no-thought is no-thought in the sense that it is, just like the five thoughts, the thought in the distraction of the consciousness-mind, the understanding of this distraction, and the cessation of the distraction. However, one thought of no-thought is one thought that appears as the self-nature of the numinous awareness. Not only that, this one thought that appears is the original sources of the five thoughts.

Obtaining the cessation of these five thoughts is called the correspondence to one thought. . . . However, the five thoughts are branches of one thought while one thought is the root of the five thoughts.

得此五念停息時 名爲一念相應⁴⁵⁵...然 五念是一念枝條 一念是五念根本⁴⁵⁶

In this sense, “it stands alone while the flow continues neither forwardly nor backwardly”(前後斷續 中間自孤) means “one thought appears.” Therefore, “one thought appears” in “it stands alone while the flow continues neither forwardly nor backwardly” is called nothing but the present.

1) “The Present while the Flow Continues Neither Forwardly nor Backwardly” Is not the Present as Opposed to the Past and Future

We often assume that the present means the moment we think in our mind now or the representation of the object that stands in front of our eyes now. The former regards the present as the moment of my experience now in my inner consciousness while the latter regards the present as what is represented now by the representative subject. From this perspective, the present is the present that is relatively distinguished from what has been already receded and what has not yet come in the temporal structure of past, present, and future. Such instant thought and representative object are aspects of arising and perishing that immanently (or transcendently through phenomena) continue or change in the stream of experience. If this is so, the present which is an aspect of arising and perishing cannot be the present of “it stands alone while the flow continues neither forwardly nor backwardly.” This is because “it stands alone while the flow continues neither forwardly nor backwardly” means “as arising and perishing have already perished, the quiet lighting is manifested” (生滅滅已寂照現前).

2) “The Present while the Flow Continues Neither Forwardly nor Backwardly” Is not the Absolute Temporal Stream of Time Constitution

Arising and perishing are change of phenomena change of phenomena are the temporal process that the continuing object experience. Arising and perishing, as well as change indicates whether an object continues in time. Therefore, our objective time is the experience form of the inner object of consciousness and the phenomenon form of the transcendental object. However, time as the process of this change premises that it is fixed. This fixedness is constructed in the ceaseless flux that is never fixed itself. We have already discussed that not only things or objects, but also the inner or objective times, which are their phenomenon form, are constructed as the durable unity (*Dauereinheit*)

in the absolute consciousness-stream that is in ceaseless flux. These aspects of arising and perishing that continue and change are constructed as one constancy (*Beharrlichkeit*) in the temporal stream of the absolute subject as the only one flux. However, the temporal stream of the absolute subject itself is never an aspect of arising and perishing as the constancy that continues and changes.

“Constancy is the unity that is constructed in flux. However, it is its essence that this flux never continues. There are experience phases and ceaseless successions of these phases in this flux. However, any of these phases never constantly stays and so do the successions of the phases.”⁴⁵⁷

In principle, there cannot be even a single hair of non-flux in this flux. This is not an accidental stream that appears and disappears, just as does the objective stream. The stream of the phases of this flux never knows cessation, nor gets objectified as self-identical duration phases.⁴⁵⁸

Husserl called this stream “pseudo-temporal” in a sense of a stream that is not a stream and time that is not time.⁴⁵⁹ If this is so, this flux itself, which is the temporal stream of the absolute subject, is not an aspect of arising and perishing that continues and changes, unlike the durable unity that is constructed inner consciously. In this sense, then, is the temporal stream of the absolute subject the present in “as arising and perishing have already perished, the quiet lighting is manifested” (生滅滅已寂照現前)?

However, “each phase of this flux is the continuity of a discolored modification.”⁴⁶⁰ “This flux has the succession of the present phase and the post-present phase (which is not present yet), i.e., the nows that always inevitably flow.”⁴⁶¹ As for the form of this flux, “a now is constructed by impression and following this now, the rear of retention and the prospect of protention occur successively.”⁴⁶² Then, “this progress phenomenon is the continuity of the ceaseless progress—the continuity of the ceaseless progress that forms the indivisible unity, which cannot be disintegrated into individual, self-standing

fractions, phases, or points.”⁴⁶³ How can the temporal stream, which is the succession series of the modification of retention, be the present in “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤)?

3) “The Present while the Flow Continues Neither Forwardly nor Backwardly” Is not the Isolated Actual Nows

Then, does the present in “it stands alone while the flow continues neither forwardly nor backwardly” refer to the actual nows (*das aktuelle Jetzt*) of a point that does not have the rear of retention and the prospect of protention?

However, this “origin-point (*Quellpunkt*) is the progress from in which the inner object begins to exist. This is nothing other the actual nows.”⁴⁶⁴ This original consciousness (*Urbewusstsein*) and the data (*Datum*) that is perceived by this consciousness, “these two are the inseparable one.”⁴⁶⁵ Can the nows of the original impression that has the inseparable relationship with these data become the present in “as arising and perishing have already perished, the quiet lighting is manifested” (生滅滅已寂照現前)?

The original impression (actual nows) is the beginning of the continuity of the ceaseless progress, not the individual, self-standing fractions or phases, as explained above. It is just one succession that forms the indivisible unity. It cannot exist independently deviating from the succession of this unity.

In the *Yongjia ji*, following “therefore, it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly” (則前不接滅 後不引起 前後斷續 中間自孤):

The very essence does not look back and therefore it immediately disappears. Knowing that the essence has already perished, it is wide open as if to rely on empty space.

當體不顧 應時消滅 知體既已滅 轉然如托空⁴⁶⁶

As for “the very essence does not look back,” since the following thought cannot grasp the preceding thought and know it,

The following thought has not arisen. The preceding thought has been severed by itself.

後念不生 前念自絕⁴⁶⁷

It indicates “it does not contact what already perishes forwardly” (前不接滅). In Husserl’s words, unless the consciousness of retention takes place, following the actual nows, the actual nows of the preceding instant moment perish at the very moment. At this time, the very essence of the preceding thought has already perished and the following thought (retention) that knows this has not yet arisen. Therefore, “it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; the flow ceases and continues neither forwardly nor backwardly.” Therefore, “it is wide open as if to rely on empty space” (轉然如托空). However, just the time in “as a thought does not arise, the preceding and following cease” (一念不生 前後斷續), this is the right time that the quiet and lighting of the lonely shining numinous light appear. “The preceding thought has already perished. The following thought has not yet arisen. Just right at such a time as this, the numinous light shines.” (前念已滅 後念未生 正恁麼時 靈光獨輝)⁴⁶⁸ The comment on “the very essence does not look back and therefore it immediately disappears. Knowing that the essence has already perished, it is wide open as if to rely on empty space” (當體不顧 應時消滅 知體既已滅 轉然如托空) says:

If you look back, subject and object are created again. If you do not look back, it is like you relying on the great voidness.

儻顧 還成能所 不顧 如倚大虛

Here, subject and object do not mean the subject and object of

conscious act and object. They in fact indicate the relationship between the past nows and the retention, i.e., the succession that consists of the modification series of retention (temporal stream of the absolute subject) as the ground where this subject-object relationship takes place. In Husserl's words, "Due to retention, looking back (*Zurückblicken*) at what has passed is possible. Of course, the retention itself is not the looking-back that thinks past phases as objects."⁴⁶⁹ However, "since I reserve past phases [in my gazing], I can have an intentionality to get my gazing connected with the past phases in another function (reflection and retrospection)."⁴⁷⁰ The intentionality of retention here is the meaning of looking back (儻顧). Therefore, "the very essence does not look back and therefore it immediately disappears" means that the consciousness of nows in the preceding instant moment perishes unless the retention follows. "Just right at such a time as this" means that this time is the present in "it stands alone while the flow continues neither forwardly nor backwardly" and "as arising and perishing have already perished, the quiet lighting is manifested." Then, what present is this present?

4) "The Present while the Flow Continues Neither Forwardly nor Backwardly" Is the "Present that Is not the Present" of "Abiding without Abiding"

On the following paragraph:

The past events have already passed. If you don't think of them, your mind for the past is cut off by itself. The future events have not yet come. Do not yearn for them! Do not seek them! Then, your mind for the future is cut off by itself.

過去事已過去 而莫思量 過去心自絕 未來事未至 莫願莫求 未求心自絕

The *Dunwu yaomen* says:

The present events are already present. Just know all [present] events. Do not get attached to them. Those who have no attachment do not arouse the mind of love and hate. This is no attachment. Your mind for the present is cut off by itself.

現在事已現在 於一切事 但知無著 無著者 不起憎愛審心 即是無著 現在心自絕⁴⁷¹

On the following paragraph:

The past life has already perished. The future life has not come yet.

過去生已滅 未來生未至

The “Pusa pin” 4 of the *Vimalakīrti Sutra* says:

The present life does not abide.

現在生無住⁴⁷²

In these sentences, the nature of the present that is distinguished relatively from the past and future is expressed as abiding (attachment). The “abiding” in the *Dunwu yaomen* means attachment while that in the latter is used to refer to the non-abiding of the flow. However, the non-abiding of the flow means that there is no continuing present event because things appear one after another and disappear instantly at every moment. Thus, it reflects the fixed establishment (originally no self-nature). This is same in meaning with the following in the *Huayan jing*:

All dharmas are false. There is nothing true and real. As they cannot abide even for a moment, there is nothing firm. They are like illusion.

一切諸法 但是虛妄 無有真實 須臾不住 無有堅固 猶如幻化⁴⁷³

The *Dahui shu* also says:

Not-abiding means that this mind has no substance.

應無所住 謂此心 無實體也⁴⁷⁴

Abiding is regarded here as the attachment to a metaphysical substance. Since the attachment to things presumes the fixedness of things, i.e., the duration of things (substance), both quotations above look at the nature of the present in past, present, and future as the abiding of the attachment to the object or substance.

If the temporal nature of abiding is the present in this sense, what is the temporal nature of non-abiding? In other words, what is the temporal nature of abiding without abiding? The first “abiding” in “abiding without abiding” means the peaceful abiding, not attachment. If this is so, should “abiding without abiding” mean “abiding that is not abiding and the present that is not the present”? What present is the “present that is not the present”?

While annotating Homer’s poetic description of the prophet Calchas, Heidegger said that the Greek had experienced the present in double meaning. For them, the present means the “present that exists here and now in front of the eyes,” distinguished from the past and future and, at the same time, means the presence (non-concealment) that brings those non-present (past and future) and those present at now to presence. According to him, “the present (*gegen*) of the presently (*gegenwärtig*)” does not indicate “being-as-across” (*gegenüber*) that stands right opposite to the subject. Rather, it refers to the open region (*Gegend*) of non-concealment, the region where what comes here enters and stays.

Therefore, the word, “presently” (*gegenwärtig*), as the nature of what exists in the present, has the same meaning with “that which comes to presence in the open region of non-concealment” (*angekommen in der Weile innerhalb der Gegend der Unverborgenheit*). Those present, clearly distinguished from those that have already existed and have not existed yet, are called those present (*Anwesendes*) in the sense of the aforementioned coming-to-presence in the region of non-concealment. This coming (to presence presently in non-concealment) is the “coming” in its original sense and the presence of those present in its original sense. Nonetheless, those present or future are also those present.⁴⁷⁵ However, since those present only refers to those appear in front of the

eyes, why are those that have already existed and will exist in the future called those present? This is because presence here refers to not only the presence limited only to those in front of the eyes, but also the presence in its broader sense that goes beyond the sensuous and non-sensuous cognitions.⁴⁷⁶ Those present and non-present are revealed in non-concealment as those present and non-present, respectively. How can it be said that those present at now is present and those non-present is not present? Just as seen before:

Ānanda! If it is called “not seeing” when there is no light, you do not see darkness. If you do see darkness, there is simply no light. How can it be said that there is no seeing?

阿難 若無明時 名不見者 應不見暗 若必見暗 此但無明 云何無見⁴⁷⁷

It is also said:

Even if the two forms disappear by denying each other, your nature of seeing will never disappear even for a short while.

若復二相 自相陵奪 非汝見性 於中暫無⁴⁷⁸

Although light becomes bright and dark, there is no time that our nature of seeing that always sees this brightness and darkness does not exist. The nature of seeing always comes to presence. In this constant nature of seeing, brightness comes to presence as a form of brightness and darkness comes to presence as a form of darkness. Regardless of those existent or non-existence in front of the eyes, all things are “nothing that cannot be seen” (無所不矚).⁴⁷⁹ Not only those present but also those past and future come to presence in the nature of seeing (non-concealment and presence). “Being (έόν) is ‘coming to presence in the non-concealment’ (*anwesend in die Unverborgenheit*).”⁴⁸⁰

Therefore, for the Greek, “what comes to presence at times means those present at now and at other times means all those present that exist presently and non-presently.”⁴⁸¹ Then, the presence in its broad sense, i.e., this presence that exists in the non-concealment where

all those present and non-present come to presence is different from the present in its original or narrow sense. It would be suitable to say that the presence (revealed and present before [乃現在前]) in a sense of “coming to presence in the non-concealment” is the present that is not the present. It is the presence of all beings. As the presence (non-concealment) brings those present at now and not now to presence, the presence is not necessarily consistent with the present in a sense that it is not limited only in those present, but it is the present in a sense that all those present and non-present come to presence (*anwesend*) there. Does the present not mean the presence of “bringing to presence”? Therefore, the presence is the “present that is not the present.”

Abiding without abiding “does not abide in form, sound, odor, flavor, touch, and symbol” (不應住色聲香味觸法) and “does not abide in the present” (不於現在有所住).⁴⁸² It is not the present in a sense that it does not just abide in the present as “not abiding in any place.” However, the *Heze xianzong ji* 荷澤顯宗記 says, “Abiding while not abiding is the permanent abiding in nirvana” (無住而住 常住涅槃) and “Nirvana has no arising, but it can give rise to prajna” (涅槃無生 能生般若). Thus, the abiding in “abiding without abiding” is the e-vent of the true wisdom (prajna). There emerges the unsurpassed and perfect wisdom in “one should depart from all images and arouse the mind of *anuttara-samyak-sambodhi*” (應離一切相 發阿耨多羅三藐三菩提心). In the Niutou school founder Farong’s 法融 words, “as it is numinously penetrating and responding to things, it is always before your eyes” (靈通應物 常在目前)⁴⁸³ and “always present and abiding” (現前常住).⁴⁸⁴ The former words have the same meaning with “the true dharma body of the Buddha⁴⁸⁵ is like an empty sky. The manifestation of its appearance in encounter with things is like the moon on the water” (佛眞法身 猶如虛空 應物現形)⁴⁸⁶ or “rather, this stream of the way illuminates everything numinously in front of your eyes” (還是道流 目前靈靈地 照燭萬般).⁴⁸⁷ It thus refers to the presence of staying-to-presence as the “constant abiding of presence in encounter with things” where all things, including brightness, darkness, existence, non-existence, ordinary people, and sage, come to presence. The abiding without

abiding, which is the emergence of this true wisdom, is the constant abiding of presence in this sense. Then, is this “constant presence and abiding” not the present in a higher dimension than the present that is distinguished relatively from the past and future? In this sense, “abiding without abiding” is the “present that is not the present.”

Since “abiding without abiding” is not abiding, it indicates “arising and perishing have already perished” (生滅滅已). Since it is abiding (without abiding), it indicates “the quiet lighting is manifested” (寂照現前). Therefore, “as arising and perishing have already perished, the quiet lighting is manifested” (生滅滅已 寂照現前) clarifies “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤).

“Shemota song” 奢摩他頌 of the *Yongjia ji* says:

Although one is aware of neither his or her awareness of quietness nor awareness itself, it cannot be said that he or she does not know that the self-nature is clearly [revealed].

亦不知知寂 亦不自知知 不可爲無知 自性了然⁴⁸⁸

What is now called awareness is nothing but awareness itself rather than the awareness that uses awareness.

今言知者 不須知知 但知而已⁴⁸⁹

Here, awareness is the unconditioned awareness as opposed to the conditioned awareness. Stating it in temporal succession form, “therefore, it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly; it stands alone while the flow continues neither forwardly nor backwardly” (則前不接滅 後不引起 前後斷續 中間自孤). Seeing that “it cannot be said that he or she does not know that the self-nature is clearly [revealed]” (不可爲無知 自性了然) is annotated through “as arising and perishing have already perished, the quiet lighting is manifested,” the present in “it stands alone while the flow continues neither forwardly nor backwardly” refers to “as arising and perishing have already perished, the quiet lighting is manifested”

and the “present that is not the present” in “abiding without abiding.”

5) “Abiding without Abiding” Is the Present of the “Constant Presence and Abiding” as the Presence of Being, as well as the Presence of the Great Function of the Direct Function and Direct Action

As seen before, “it stands alone while the flow continues neither forwardly nor backwardly” indicates “as a thought does not arise, the preceding and following are all severed” (一念不生 前後際斷). This “one thought that does not arise” is the one thought that appears as a thought of no-thought. “It stands alone while the flow continues neither forwardly nor backwardly” also corresponds to “nothing but awareness itself rather than the awareness that uses awareness” (不須知知 但知而已). This is also the “the original awareness that can be naturally aware in the empty and quiet essence” (空寂體上 自有本智能知) as the “luminous essence that stands alone” (照體獨立). Furthermore, this is the nature of seeing as the constantness in what the *Śūramgama-sūtra* says, “Your nature of seeing will never disappear even for a short while” (非汝見性 於中暫無), as well as the extensiveness in “nothing that cannot be seen” (無所不矚). What else do the words, “it stands alone while the flow continues neither forwardly nor backwardly,” the present that is not the present, indicate except the presence of Being that is “always present and abiding” while illuminating everything?

While present things appear and disappear, the presence wherein things appear and disappear is not something that appears and disappears.

The “seeing” that I am talking about now is irrespective of whether facing things or not. Why is it that? Since the nature of seeing is constant, he or she sees when there is a thing and he or she also sees when there is nothing. Therefore, be aware that while there is coming and going in things, there is no coming and going in the nature of seeing.

今言見者 不論對物與不對物 何以故 爲見性常故 有物之時即見 無物之時亦

見也 故知 物有去來 見性無去來也⁴⁹⁰

The *Huayan jing* says, “All buddhas always appear in front of [your eyes]” (一切諸佛 常現在前).⁴⁹¹

Not-abiding just in any place is the place of abiding. That which can be like this is called the mind of non-abiding. The mind of non-abiding is the mind of the Buddha.

只箇不住一切處 卽是住處也 得如是者 卽無住心也 無住心者 是佛心⁴⁹²

Considering this, abiding without abiding is “present whiling” (*Weile*), always appearing in front of our eyes as “it stands alone while the flow continues neither forwardly nor backwardly,” which indicates the appearance of one thought of no-thought. Abiding without abiding is also the presence that manifests forms in accord with conditions in “as it is numinously penetrating and responding to things, it is always before your eyes” and “it illuminates everything” (照燭萬般). Therefore, not-abiding in all places is extensive in all places. It is also width (*Weite*) in “the manifestation of its appearance in encounter with things.”

It appears in various ways. The pine tree is straight while the jujube tree is curved. The swan is white while the crow is black. The bamboo is this jade green. The flower is this yellow. There is nothing that is not the true form in the conventional truth. When just coming into contact with the conventional truth, there is nothing that is not the true form. Therefore, those who realized . . . silently attain outside the form and mind, not departing from the very essence.

現前種種 松直棘曲 鵠白烏墨 竹如是翠 花如是黃 凡諸世諦之事 無非實相也 唯其卽世諦而無非實相 故 證之者… 不離其當體 而默得於色心之外⁴⁹³

All various things that appear in different forms are the true form that departs from different forms. There is no other way to interpret this statement as meaning that all various things are the manifestation of the true form in encounter with things, i.e., the presence of the true form.

Although the dharma-body has no form, it takes form in response to the jade-blue bamboo. Prajna has no awareness, it reveals form in response to the yellow flower. It is not that there is the dharma-body or prajna just in that yellow flower or jade-blue bamboo.

法身無象 應翠竹以成形 般若無知 對黃華而顯相 非彼黃華翠竹 而有般若法身也⁴⁹⁴

Since the presence is the presence of things where nothing cannot be seen, it is not that it is in any other place separated from beings. However, each and every being does not coincide with its presence. Therefore, it is said, “Silently attaining outside the form and mind, not departing from the very essence” (不離其當體 而默得於色心之外).

These words that while not departing from the manifested form and mind, it is not attained in the form and mind should indicate the function “coming-to-presence in the non-concealment” (*anwesend in die Unverborgenheit*). Therefore:

“Not abiding” indicates that this mind (great, tranquil, wondrous mind) has no substance. “Giving rise to the very mind” means the place where this mind stands, not departing from truth. The place where it stands is truth. 應無所住 謂此心(廣大寂滅妙心) 無實體也 而生其心 謂此心 非離真而立處 立處即真也⁴⁹⁵

This means that function is essence and essence is function. Thus, the Master Linji said:

Just be able to cease thought and do not seek outside! As things come, just illuminate them! You just believe what is functioning now. There is no one single entity!

但能息念 更莫外求 物來即照 爾但信現今用底一箇事也無⁴⁹⁶

This is Changsha Jingcen’s 長沙景岑 unimpeded spontaneity in “if you want to sleep, you sleep; if you want to sit, you sit; if it is hot, you take something cool; if it is cold, you sit toward fire” (要眠即眠 要坐即坐

熱則取涼 寒則向火). This is also the “manifestation of the great function” (大用現前),⁴⁹⁷ which is the direct function and direct action in “there is not even a gap of the width of a hair that can be allowed” (間不容髮) and “since you use when necessary, you neither hold back nor doubt” (要用便用 更莫遲疑).⁴⁹⁸

As seen above, the present of the flow that continues neither forwardly nor backwardly (前後斷續) in “as arising and perishing have already perished, the quiet lighting is manifested” (生滅滅已 寂照現前) is the present that is not the present while “abiding without abiding” is the manifestation of the great function of the direct function and direct action as the constant abiding of presence in “the manifestation of its appearance in encounter with things” (應物現形). If so, “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤), i.e., the present as the presence of one thought of no-thought is the manifestation of the great function of the direct function and direct action, as well as the present in which the presence comes to presence. It is the absolute present in a sense that it is not the present that is relatively distinguished from the past and future. It is the ultimate time (*Urzeit*) in a sense that it stays to presence (*weilen*) as a thing that is “suddenly aroused and created” (乍起爲作)⁴⁹⁹ at a given moment.

6) “The Present while the Flow Continues Neither Forwardly nor Backwardly” Is the Absolute Present as the Ultimate Time

We think that since all beings prosper and decline in time, there is nothing that escape the control of time. In fact, on the contrary, the arising, abiding, changing, and perishing of all temporal forms take place in the ultimate time of the manifestation of one thought, which is the self-manifestation of the quiet lighting.

For Heidegger, “time never controls Being. Being itself times all times by temporalizing (*sich-zeitigen*) itself. It is originally the ultimate time itself.”⁵⁰⁰

(a) Constantness and Extensiveness of φύσις and the “Constant Abiding of Presence”

Heidegger said, “The Greek word, φύσις (nature), is the width of presence (*Aufgehen in das Offene*) in its origin—it means the brightening of the lighting-process where all things enter, appear, outline, appear in their own form, and thus come to presence as this or that on any occasion”⁵⁰¹ and “Being as φύσις is the permanent stay, as opposed to becoming. It appears as the permanent presence.”⁵⁰² Thus, he defined φύσις as presence, emphasizing the ubiquity of physis as this presence. “Coming to presence in the actual, nature exists. Nature comes to presence not only in the human’s fabrication and the nation’s fate, the starts, and the gods, but also in the stone, the greens, the animal, the river, and the weather. There is mysteriously the ubiquity of nature. Nature never appears in each individual real thing. This presence of ubiquity is not the totality of the individual real things. . . . This presence of ubiquity itself never comes into all elucidations that intend to explain the actual. . . . While it has stayed to presence since old times, it has already rejected all individual accesses. If one tries to approach it by borrowing the human fabrication or the miraculous efficacy of God, the simplicity of the mysterious is destroyed. The simplicity of this mystery does not go into all artificialities. Nonetheless, it penetrates everything with its presence.”⁵⁰³ “Everything can finally come to presence in nature, i.e., lighting.”⁵⁰⁴

Nature mysteriously comes to presence everywhere. “This nature gives light to all individual real things in advance. Since everything appears as a real thing in the whiling of this lighting, nature is much more time than all times.”⁵⁰⁵ “However, this is not the ‘trans-temporal’ in metaphysics. It is even more not the Christian eternity.”⁵⁰⁶

Since nature is the presence that brings the actual to presence everywhere from the old times, “nature is sometime [sometime old and, at the same time, sometime future] beyond everything and over everything. It is ‘sometime’ in double meaning. Nature is the oldest among all before and the youngest among all after. . . . Since the coming of nature is always youngest, it is most futurely that comes

from the oldest time, not knowing aging.”⁵⁰⁷ Therefore, Heidegger said, “Nature is the best time.”⁵⁰⁸ If we have to name all actual things that temporally appear and disappear, i.e., this presence of ubiquity that makes the temporal form of arising, abiding, changing, and perishing at last exist at every moment in its temporalization, what else can it be named except the ultimate time? The presence of this Being is the lighting of Being that appears in *Da* of *Da- Sein* as the ek-sistential being.

Do not rely on thought! The preceding thought has already perished. The following thought has not yet arisen. The very thought is empty. . . . When it reaches such a time, this numinous light that is clear and quiet appears loftily.

切勿擬思 前念既滅 後念不起 當念即空…到怎麼時 只是箇惺惺寂寂底靈光
卓爾現前⁵⁰⁹

The manifestation of one thought as function that “accepts straightforwardly without a slightest hesitation” (直截承當)⁵¹⁰ is described in “it does not contact what already perishes forwardly; nor does it give rise to anything new backwardly” (前不接滅 後不引起). There, “the absolute subject of temporal constitution” perishes. It thus indicates “the path of language is cut off and the locus of mental functioning is annihilated” (言語道斷 心行處滅), which cannot be explained by the actual in the subject-object confrontation. Therefore, the very thought is empty. However, the lighting that is clear and quiet comes to presence loftily. It is not an actual thing itself. However, “being clear and quiet” means that it clearly brings everything to presence.

Then, would the “permanent abiding of presence” (現前常住)⁵¹¹ of “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤) be the ultimate time as presence?

(b) “The Past and Present of Ten Times Is One Thought at This Very Place” Is the Past Perfect Present

Since a tenet neither expands nor shrinks, one thought moment is ten thousand years.

宗非延促 一念萬年⁵¹²

The past and present of ten times is one thought at this very place.

十世古今 當處一念⁵¹³

Years have passed in your dream. When awake, it was an instant moment. Therefore, even though time is limitless, it is encompassed in an instant moment.

處夢謂經年 寤乃須臾頃 故時雖無量 攝在一刹那⁵¹⁴

The world of the true form is not slow in time and not changing fast. The limitless time of countless eons is coiled in an instant moment at this place of one thought, i.e., one thought of no-thought in “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤). This is similar with Husserl’s so-called “pre-conjointly” (*Vor-zugleich*). If we cut any one phase of our consciousness-stream and look at its cross section, all pasts coexist in the present of one past phase as the united continuation through the indirect intentionality of retention series. This is the meaning of “pre-conjointly.” However, “one thought that appears” in “it stands alone while the flow continues neither forwardly nor backwardly” is the one thought that goes beyond the retention modification principle. Therefore, the *Lengqie jing* 楞伽經 says:

All dharmas do not arise. This is the meaning of an instant moment that I said.

一切法不生 我說刹那義⁵¹⁵

Here, an instant moment refers to an instant moment of one thought

of no-thought in “even though time is limitless, it is encompassed in an instant moment.”⁵¹⁶ This instant moment is the instant moment that cannot be explained by the arising and perishing of the temporally continuous change. Then, it is just obvious that “even though time is limitless, it is encompassed in an instant moment” cannot be Husserl’s “pre-conjointly.”

The past and present of ten times is encompassed in one thought at this very place. How can this mystery be thought? The *Zongjing lu* says, “The old and present abide in their own place with their own nature and remain quiet themselves” (古今各性 住當處自寂). Does this mean that the continuation of each and every phase of countless eons of past and present in “abiding in their own place and remaining quiet themselves” is unfold at one place just like one sheet of paper? Just as narrow, wide, near, and distant spatial forms at times occupy their place in the sole geometric space and face an identical plane, does this mean that the panorama (or totality) of all time phases of the continuous change is in an instant moment? Does “the past and present of ten times is one thought at this very place” indicate the totality of time of arising and perishing in the continuous change?

Abiding with their own nature does not mean that they are fixed.

各性而住 非決定義⁵¹⁷

It is said:

The past exists in the past. The present exists in the present. They abide in the very place and remain quiet themselves.

昔在昔 今在今 住當處自寂⁵¹⁸

This does not one-sidedly argue that continuous (appearance and disappearance) times that have their own fixed time phases exist. It says that if we do not have an erroneous attachment that what has a definite self-nature continuously exist, appearing and disappearing in the past and present, there is no need to mention permanent abiding. Thus,

how can this “the past and present of ten times is one thought at this very place” be understood? Heidegger said:

The seer⁵¹⁹ stands in the presence (non-concealment) of Being, i.e., the presence that has already lighted (in the past perfect) those present at now and not now simultaneously. The seer sees as long as he already brightly penetrates all things as those present. . . . The seer is a crazy person. What on earth is the essence of this craziness? A crazy person is an infatuate (going out of his mind) person. A crazy person is a going-out-of-his-mind person. Where does he go? From where does he go? Not getting attached foolishly to beings in front of his eyes, rather, getting out of them, he goes toward those not present at now and thus goes toward those present at now that already recede as soon as they come. The seer goes toward the width (*Weite*) of the presence of those present at now and not now.⁵²⁰

For the seer, all those present at now and not now are integrated into the one single presence and retained there.⁵²¹

Therefore:

The seer is a person who had already brightly penetrated all beings in presence.⁵²²

Is “the past and present of ten times is one thought at this very place” (十世古今 當處一念) not the presence in this presence, i.e., the “past perfect present”?⁵²³ Is the expression, “the presence of the permanent abiding” in one thought of no-thought not “whiling” (*Weile*) as the presence in this sense? Is it unreasonable to see the presence of the permanent abiding as Heidegger’s presence that is the present of the past perfect? For Heidegger, in the present of the past perfect, “here where they have already been penetrated (*gesehen haben*), the relationship with beings goes beyond all emotional and non-emotional methods of understanding. From this perspective, the bright penetration in the present of the past perfect relates with the presence that lights itself.”⁵²⁴

Calling this seeing “knowing” (*Wissen*) in the true sense, Heidegger said, “Knowing keeps presence. It is the retrospection of Being.”⁵²⁵ For the seer, all beings present and not present are integrated and kept in one single presence. It is not that those present alone are Being. “There are also those past and future. To be (εόν) means coming to presence (*anwesend*) in non-concealment (presence).”⁵²⁶ The seer does not cling to those beings present at now in front of his eyes now . . . He goes toward those present at now in a sense that they already step back as soon as they come.

Those present are beings that while then (*das Jeweilige*). This temporary whiling (*Weile*) comes to presence as an advent that transfers to leaving. This temporary whiling comes to presence in receding while approaching. Between such presence-absence, the presence of all those temporarily present comes to presence. In this in-between, the presence that comes to presence temporarily at each moment is connected. This in-between is the joint (*die Fuge*) where those present at each moment are connected toward transfer from advent.⁵²⁷

And:

A while of this connection that connects those present to advent and transfer belongs to those present. Those that temporarily come to presence at each moment retain their while.⁵²⁸

Then, would this connection not be the presence (non-concealment) as a base that brings those present to presence at each moment? Therefore, looking at this from the perspective of action, would Being as a whole (true form) come to presence in “as things come, just illuminate them” (物來即照) of “direct function direct action; [that is] what is functioning now” (直用直行 現今用底)? Would it be really “it reaches each and every function everywhere in the dharma-realm” (一一用中 普周法界)?⁵²⁹ This is because the seer sees as long as he already penetrates all those present at now and not now in a presence. Therefore, the present of the past

perfect takes a form and comes to presence as a whole in one presence that “sees” this way.

(c) The Present of “the Whole World Does not Hide It. His Entire Capacity Stands Alone Revealed”

Yuanwu’s 圓悟 pointer on the fifty-third case of the *Biyān lu*, “Baizhang yeyazi” 百丈野鴨子 (Baizhang’s Wild Duck) says:

The whole world does not hide it. His entire capacity stands alone revealed. He encounters situations without getting stuck. ●

徧界不藏 全機獨露 觸途無滯⁵³⁰

Yuanwu’s comment also says:

. . . If you have seen it this way, the whole world would not hide it. Each and every thing reveals it. Therefore, it is said, “If you penetrate in one place, you penetrate myriads of places all at once.”

…若怎麼見去 徧界不藏 頭頭成現 所以道一處透 千處萬處一時透⁵³¹

“The whole world does not hide it. His entire capacity stands alone revealed” indicates that the true form of the original essence fully appears without hiding anything in each and every thing that fills the world. It means that the whole world brightly comes to presence in non-concealment without being concealed. Dōgen 道元 said in the *Shōbōgenzō* 正法眼藏:

It is not the existence in the delusory dependent arising because the whole world has never hidden it . . . ⁵³²

“The whole world does not hide it” does not refer to the world as the real existence. It indicates “this very form is the true form” (當相即實相).⁵³³ It means that since there is neither form nor no-form in the true form, each and every form is nothing but the equal presence

of the true form of suchness. Therefore, “each and everything reveals it.” The true form comes to presence in all different things. “If you penetrate in one place, you penetrate myriads of places all at once.” Does this statement that if one place becomes bright, all places become bright not mean “direct function and direct practice; the manifestation of great function” (直用直行 大用現前), i.e., the brightness of the presence (true form) of all beings in a place where a thing comes to presence? Therefore, Yuanwu said in his pointer, “The whole world does not hide it. His entire capacity stands alone revealed.” “The whole world does not hide it” indicates that the presence of Being is manifested in non-concealment in the presence of everything. “His entire capacity stands alone revealed” means that the true nature of the original essence manifests the entirety of its function in all myriads of things. This looks at “the whole world does not hide it” from the perspective of practice.

The capacity in “his entire capacity stands alone revealed” refers to the function and practice of “great capacity uses direct function and direct practice” (大機現用 直用直行) in dull capacity that gradually attains realization through various stages; Seon capacity of the great capacity and great function that authentic masters attain and use themselves; and the capacity in “when you reach this place, there is not even a gap of the width of a hair that can be allowed. If you blankly think, hesitate, and stop the function, you are deluded by shades” (到遮裏 間不容髮 若佇思停機 則被影子惑矣). “His entire capacity stands alone revealed” would mean that he “would display capacity and function in their entirety,” i.e., entire capacity and entire function. However, how can there be entirety and partiality in capacity and function? One function is the function in its entirety in capacity and function. “His entire capacity stands alone revealed” indicates that there is just the function of lighting.

In this sense, “his entire capacity stands alone revealed” refers to the manifestation of great function as the function at each moment that exists for itself without obstruction forwardly, backwardly and vertically, horizontally. Therefore, “the whole world does not hide it. His entire capacity stands alone revealed” means that all things that

come to presence at each moment in the practice of the manifestation of great function that appears in accord with capacity, i.e., the presence of the true form. “The whole world does not hide it. Each and every thing reveals it.” (徧界不藏 頭頭成現) In one thought at the very place in “what is functioning now” (現今用底), Being (true form) naturally and peacefully abides, spontaneously lights, and temporalizes (*sich-zeitigen*). It is the presence of whiling respectively (*verweilen in die Weite des Beruhens*).⁵³⁴ In this sense, it is said, “The past and present of ten times is one thought at this very place” (十世古今 當處一念), isn't it? In this sense, the present of “it stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤), i.e., the one thought at the very place, which is a thought of no-thought, is the absolute present and basic time.

3

Supplement: Differences between Seon and Heidegger's Thought

a) Although Temporary Presence and Historical Coming-to-Presence in Being-Presence Are Different, They Are Identical with each other in the End

1) Questions Raised—The Presence All at Once and the Mittance of Being—Non-Concealment that Concealment Underlies

Thus far, we have attempted to interpret “nothing but awareness” (但知而已) (the flow continues neither forwardly nor backwardly [前後斷續]) as “abiding without abiding” (住-無所住) and understand “the whole world does not hide it” (徧界不藏) that is “revealed and present before” (乃現在前) in the abiding without abiding, i.e, the direct function and direct practice of the permanent abiding of nirvana as Heidegger's presence of Being in *Da-sein* (*Eksistenz*), which comes to presence in non-concealment.

However, while the revealment and presence of the Buddha-nature in the full understanding of the buddhas and sentient beings are temporary all at once, Heidegger's presence (non-concealment) is the coming-to-presence of the times-demarcated historical world that appears in the historical human essential thinking.

The *Dahui shu* 大慧書 says:

When you are helpless, do not rely on your mind again! When you do not rely on your mind, everything appears!

禪避不得時 不得更擬心 不擬心時 一切現成⁵³⁵

If you extensively penetrate and attain great awakening, your heart

would be bright like hundreds of thousands of suns and moons. One thought is bright in the worlds of all directions. Since there is not a slightest different thought, it finally corresponds to the ultimate.

廓徹大悟 胸中皎然 如百千日月 十方世界 一念明了 無一絲毫頭異想 始得如究竟相應⁵³⁶

The *Huayan jing* also says:

He destroys all afflictive hindrances and see everything in one thought.

The Tathagata illuminates and understands everything in this one thought.

破諸煩惱障 一念見一切 如來 於一念 一切悉明達⁵³⁷

This indicates that “the past and present of ten times is one thought at this very place” (十世古今 當處一念), i.e., each and every time of the past and present of ten times in the worlds of the ten directions is revealed and presented in the presence of one thought after the representative attitude of the subject-object confrontation is completely let go. It further means that the temporary presence of the great awakening is the unity of ultimate original enlightenment and actualized enlightenment and the clear presence of the world in front of the eyes in the only original and bright lighting, not being created all of a sudden.

For Heidegger, as seen before, “the seer sees as long as he already brightly penetrates all things as those present.” “For the seer, all those present at now and not now are integrated into the one single presence and retained there.” He meant that not just those present, but also those past and future stay to presence in the past perfect within the non-concealment or presence that happens in the human essential thinking. However, is the understanding of Being that brightly penetrates in the past perfect here not the presence of the demarcated history world at each period, rather than the temporary presence of the past and present of ten times in the worlds of the ten directions? A question is also raised of whether this presence of Being is the non-concealment that has concealment of rejecting to be revealed, for example, the fateful thrown-ness, in its base.

Indeed, according to Heidegger, “As one world opens, it forces the historical human being to take a side between victory and defeat, blessing and curse, and subjugation and subordination. This open world discloses the concealed inevitability of criterion and determination, bringing what is not yet determined and what is without criterion to the fore.”⁵³⁸ Not only that, Being “is given as historically such and such characteristic at each period; nature, logos, the one, idea, *energeia*, substantiality, objectivity, subjectivity, volition, will to power, will to will.”⁵³⁹ He also said that history (*Geschichte*) was the mittence (*Geschick*) of Being that the light of Being, which brightens beings, is given this or that way.⁵⁴⁰

Therefore, Heidegger said, “The primitive revealment of all beings is identical and simultaneous with the question to a being itself and the beginning of the Western history.”⁵⁴¹ However, “Being opens and conceals itself in beings.”⁵⁴² The light of Being brings beings to presence as beings by “permeating into beings, emerging from non-concealment” and “the presence takes concealing its essential characteristics and revealing those present as its essence.

“Therefore, this non-concealment where opening and permeating take place—nothing other than this—stays concealed as opposed to those present (beings) that appear bright.”⁵⁴³ This is because Being as the light that brings beings to presence is non-beings (*das Nichtseiendes*) and it is the absolute other to beings. “The non-concealment of beings that shines light on and brightens beings rather darkens the light of Being.”⁵⁴⁴ This is as if we only see things, not being able to see light itself, though things cannot appear without light. The pattern that opens beings and conceals itself is different at each period. Heidegger designates this self-concealment of Being as the suspension (*ἐποχή*) of Being. “The times-demarcated essence of beings (history) derives from the self-concealment of Being. This is the very meaning of the periodization of the world history in its unique sense. When Being conceals itself this or that way in the mittence (*Geschick*) given as the historic fortune, an unintended world emerges all of a sudden at each moment.”⁵⁴⁵ In so doing, he called history the history of Being as the

mittence of the presence and concealment of Being. Since he looked at history as the history of Being, Heidegger's presence of Being is historical in all respects, not the temporary presence of all things at the moment of the direct realization in one leap.⁵⁴⁶

He also asserted, "The essential space of history is the kingdom of error"⁵⁴⁷ since the world history is the mittence of the self-concealment of Being. Thus, he added, "The truth of Being has been concealed by metaphysics throughout the history of metaphysics from Anaximandros to Nitsche."⁵⁴⁸ However, in early Greek period, which was the beginning of the history of Being, "it was taken as essence to have a historical process in whether the human being is retained in Being or departed from Being as the historical while Being reflects itself in beings—though the human being can never be separated from Being even at this time."⁵⁴⁹ Nonetheless, the strange fate of the history of Being begins in this fact that Being reveals itself while lighting beings.

Since the truth of Being is in the revealment of beings, thinking has a danger of forgetting the presence that brings beings to presence as beings and getting corrupted in attachment to beings. Therefore, since thinking only can see Being that brings beings to presence as beings, it ended up serving metaphysics that looks at the base of beings in beings, such as the God or the absolute subject, not Being. "The history of Being begins as the forgottenness of Being. In other words, the forgottenness of Being that Being conceals its essence—the difference between Being and beings—begins. The difference gets eliminated and remains forgotten. In fact, although the difference between those present and presence is revealed, the difference is not revealed as itself. Rather, the early trace of this difference appears (*erscheinen*) as if presence is those present and it perishes by seeing the origin of those present in the highest those present. . . . This is the birth of the metaphysics."⁵⁵⁰ Heidegger also said, "All metaphysical statements were always made strangely in the confusion between Being and beings from beginning to completion."⁵⁵¹

The alienation of the essential relationship between Being and beings and the forgottenness that forgets this alienation itself further

defines the characteristic of the modern age and directs the age of the human-centric world-as-picture (*Weltbild*).⁵⁵² A difference between the modern world-as-picture and metaphysics would lie in the fact that the latter thinks the god, the world-logos, . . . will to power, as the base of beings while the former takes the human subject as the base of all beings. Now, “the human being plays a role of beings as the final base of the presence of all beings and its truth. The human being becomes the center of the relationship of beings themselves.”⁵⁵³ “The presence of beings is discovered in the represented-ness of beings.”⁵⁵⁴ “Beings exist only through being established as a whole by the human activity of representation and production.”⁵⁵⁵

Heidegger defined these characteristics of the modern age as the midnight of the world history and pled the “reversal of our sight to the advent of the essence of the non-concealment, i.e., the self-notification of Being that has not been revealed yet until this time.”⁵⁵⁶ He added, “Probably now, the world seems to go into a period of the complete deficiency. Immeasurable poverty, various anguishes, unnamable pains, ever-growing threat to peace, confusion about an important path—nonetheless, still far away? Far away forever?”⁵⁵⁷ However, in this long “journey of mistake, the mittence of Being expects to shoot out buds from the seeds sown by it.”⁵⁵⁸ “How is it that the early exceeds the latter and the earliest far exceeds the latest? At the time, would what existed in the beginning of the mittence of Being not return once at some point? Would the departure of Being from the mittence that has been concealed thus far not come? The presence of Being is integrated into the end of its mittence. The hitherto essence of Being is dissolved into the truth that has not been revealed yet [will come]. The history of Being is integrated into this departure.

“This integration of the hitherto essence of Being into the end, i.e., the integration into departure, is nothing but the eschatology (*Eschatologie*) of Being. Being as the historic fortune is eschatological.”⁵⁵⁹ Then, does this departure from this mittence of Being mean that history comes to an end while the truth clears concealment away and becomes transparent just like a glass bead?

However, in his explanation of Hoelderlin's poem, "the holy (*das Heilige*) that is older than all times and transcends all gods finds the beginning of another new history in its advent."⁵⁶⁰ Heidegger said, "As the notification of the advent of the holy, Hoelderlin's words draw an outline of a one-time historical space that originally determines the essential structure of history where the human kind and the god will come."⁵⁶¹ Seeing this, his eschatology does not indicate the end of history. He said, "If we think Being eschatologically, then we have to expect that 'some time' of advent to come back. In fact, we have to learn contemplating these words, 'some time' (*das Einstige*), from this perspective."⁵⁶² "The dawn of the mittance of Being" that existed at some time "is something Greek that Being lights itself in beings."⁵⁶³ Then, his eschatology speaks of the departure from the history of the forgottenness of Being. What will come at the end is the "lighting of Being in beings" that already existed in the dawn of the history of Being as something blossoming from the sown seeds, i.e., the "truth of Being that reveals beings."

Heidegger's truth is the non-concealment that essentially holds concealment the origin of its indispensability. The "essence of truth, i.e., non-concealment" is completely controlled by rejection from beginning to end. However, this rejection does not mean deficiency. If one thinks truth as the void transparency after all concealments are thoroughly removed, it is a mistake. If so, it would not truth. In the essence of truth as non-concealment is the rejection that doubly conceals. He said in the *Origin of the Work of Art (Der Ursprung des Kunstwerkes)*, "Truth is non-truth in its essence. . . . Only as the rejection that conceals—the rejection that conceals (*sich versagen*) itself—gives its firm origin⁵⁶⁴ to all lightings, truth comes to presence."⁵⁶⁵ Therefore, the metaphysical error that forgets Being by confusing Being with beings is something that can and should be overcome. However, since truth is non-concealment ($\alpha\text{-}\lambda\eta\theta\epsilon\iota\alpha$) that underlies concealment ($\lambda\eta\theta\epsilon\iota\alpha$), concealment is the essential momentum of truth structure. Thus, it cannot be a void transparency after all concealments are removed. Then, is Heidegger's Being the darkness that cannot be lighted forever?

2) Being Is the Truth of Being in the Revealmnt of Beings

(a) Heidegger's Being Is not the Transcendent that Stands Firm outside Its Presence

Calling Heidegger's Being "the hidden ground" (*der bergende Grund*), Hinrich Knittermeyer said, "This hidden ground implies not only the revealment that cannot be measured, but also the advent that is not completely revealed and cannot be completely revealed in any period. Being is the hometown of the endless world and history. It is the darkness that assigns fate to things at each moment and that can never be fully revealed."⁵⁶⁶ Knittermeyer thought that Heidegger's Being always appeared in history, but it was not the transcendent (*Transzendentes*) beyond all historical spaces.

Indeed, Heidegger himself said in the *Being and Time*, "Being is the only transcendence (*Transzendenz*)."⁵⁶⁷ However, as explained in the *Letter on Humanism* (*Über den Humanismus*), his statement here emphasizes that Being is never produced by the human representation and means that Being is not the transcendent that individually exists outside the presence (non-concealment) where Being appears historically. "As if the width of space surpasses (*übersteigen*) things near and distant—when seeing from things, Being is also essentially more vast than all things. This is because Being [that lights beings] is the light."⁵⁶⁸ Looking at this, the words, "the only transcendent," mean that Being transcends all represented beings, including, "the God, the absolute reason . . ." which the metaphysics refer to. The words never mean that Being stands individually outside non-concealment (presence).

In the introduction of the *What is Metaphysics?*, Heidegger said, ". . . In the openness (*Offenheit*) of *Da-sein*, Being appears and disappears. It reveals and conceals itself . . . The truth of Being is neither completely revealed nor totally accorded with *Da-sein* this way."⁵⁶⁹ However, we do not neglect that the dotted-line parts in the above quotation have a clue that states, "it is not such in a sense of a metaphysical premise that all objectivities are subjectivities themselves," or a clue as an important

part of this statement. Making a premise in the *Letter on Humanism* by saying, “It would be ridiculous to say such and such about the relationship between Being and *ek-sistencial* human being, but if I dare to say,” Heidegger said on this relationship, “The relationship in which Being attracts the existence as the essence of the ex-sistencial humanbeing to itself and concentrates this existence to itself as the place (*Ortschaft*) of the truth of Being in the middle of beings is Being itself.”⁵⁷⁰ The relationship here refers to the presence or non-concealment in “Being itself comes to presence as non-concealment.”⁵⁷¹ Therefore, “this lighting itself is nothing but Being.”⁵⁷²

If Being, as Knittermeyer thought, stand firm as the permanent darkness outside non-concealment (presence), it would mean that it has the self-nature of essence outside function and thus would lead to another metaphysical error. Would this be why Heidegger changed the phrase, “Being could exist without beings” (*das Sein wohl west ohne das Seiende*), which he had kept in the postface of the first four editions of the *What is Metaphysics?* to “beings could never exist without Being” (*das Sein nie west ohne das Seiende*) in the fifth edition?

(b) The Only Truth Is the Difference between Being and beings—the Adjustment of Going-over and Coming-into that Are Revealed and Hidden—Non-Concealment

Heidegger said in his later work *Identity and Difference* (*Identität und Differenz*), “Being is always the Being of beings anytime everywhere . . . beings are the beings of Being anytime everywhere. . . . Only when thinking Being in its difference from beings, do we think Being right. At the time, this difference appears clearly.”⁵⁷³ However, we should not represent this difference as the relationship between the two. This is because, at the time, Being and beings exist independently and because we add the relationship to them finally by the discernment of our intelligence. When we say such and such about Being and beings, we always “meet Being and beings in the presence of the difference between the two.”⁵⁷⁴ Then, if Being and beings appear all from this difference, what on earth is this difference? For this, Heidegger said, “The Being of

beings refers to being (*sein*) where beings is (*ist*). Here, ‘*ist*’ is a transitive verb, meaning ‘going over.’ . . . However, nonetheless, it does not mean that Being abandons its place and moves to beings. . . . Being lights what comes into as what is lighted itself by the going-over (*Überkommnis*) of Being. The coming-into (*Ankunft*) at this time means the existence of beings that are concealed in non-concealment. Being reveals itself as the going-over that reveals. Beings themselves appear as the coming-into that is revealed in non-concealment.

“In this sense, Being and beings appear as the so differentiated from the one, the difference (*als die so Unterschiedenen aus dem Selben, den Unter-Schied*) (In no similarities and differences, difference is accomplished [於無同異中成異]). This difference (*Unter-Schied*) opens and prepares the middle (*Zwischen*) where going-over and coming-into are apart and together (*auseinander, zueinander*).

“The difference between Being and beings, i.e., the difference (*Unter-Schied*) between going-over and coming-into, is the nonconcealed-concealed mutual adjustment (*der entbergend-bergende Austrag beider*). In this adjustment, the lighting of what conceals and cloases controls. This control prepares the apartness and togetherness of going-over and coming-into.”⁵⁷⁵

(c) The Difference between Being and beings in the Metaphysical Mittance of the Forgivenness of Being Constantly Comes to Presence from Ancient Times

“When thinking with coming, as well as revealing, retaining, transcending, what is already present (*das Gewesene*) comes into within this word of adjustment. The elucidation that establishes the difference between Being and beings within the coming as the central place (*Vorort*) of its essence clearly reveals that which constantly [comes to presence] and penetrates from primitivity to completion of the mittence of Being.”⁵⁷⁶ While it is said that the history of West is the history of metaphysics, “this adjustment causes the beginning of the history of metaphysics and constantly comes to presence in each of its period. Nonetheless, the adjustment always conceals itself and forgets even the

forgottenness that is forgotten in forgottenness.”⁵⁷⁷ Metaphysics always stands in the difference between Being and beings and searches for the ground of beings. However, it confuses Being with beings and looks at the ground of beings as being (the highest being, such as God or absolute reason), not Being.

But, “before metaphysics represents beings, Being is already revealed. Being comes into non-concealment.”⁵⁷⁸ “If beings are not already revealed as those present, how could beings be represented as objects?”⁵⁷⁹ “Look at the mountain that is present before your eyes! Look at the presence of this mountain which is present right here before looking at the mountain as a geological structure or at a geographic location! Is that present not brightly revealed in non-concealment?”⁵⁸⁰ “Without the performance⁵⁸¹ of Being as presence, the present of the object or the objectivity of it could not even be described.”⁵⁸²

“Knowledge and the premise that expresses and states this knowledge should coincide with fact itself. To do so, prior to this, the fact that could serve as criterion for the premise should be already seen as itself. However, if the fact itself does not stand in brightness, coming out of the place where it is concealed, how can it show itself?”⁵⁸³ “It, which should be the criterion for our knowledge, not only should exist in advance in the brightness, but also stand already in this brightness as a whole with the human being who grasps the coincidence of the premise to the fact and the whole field as a place where the subject-object confrontation takes place.”⁵⁸⁴ Before the representation and knowledge of all beings, the truth “that is *A-ληθεια* (non-concealment) as the non-concealment of beings”⁵⁸⁵ comes to presence. “Not only knowledge and its objects, all things before our eyes already abide in the presence. Then, the presence itself? The presence itself is the very presence of those present.”⁵⁸⁶

(d) The Truth of Being is the Arrangement Only in beings

Presence is the presence of those present. The truth of Being arises from beings, revealing beings.

Truth is arranged (*sich einrichten*) in beings that are finally lighted by the truth.⁵⁸⁷

Since truth has the essence of being arranged in beings in order to finally become truth, there is a trend to artistic work as a prominent possibility that should be in the very middle of beings in the essence of truth.⁵⁸⁸

Truth arises from the Greek shrines that firmly stand . . . Truth arises from Van Gogh's paintings.⁵⁸⁹

Yet, artistic work being artistic does not lie in whether that something is expressed well or described accurately.

To put it accurately, it does not rest on not showing what these individual things are, but arousing non-concealment itself in relation with the whole beings.⁵⁹⁰

And,

This non-concealment is the light that reveals in what form beings are (*ist*). Van Gogh's painting is a tool which reveals the true being (*ist*) of a pair of farm boots. This being comes into the non-concealment of Being.⁵⁹¹

(e) The Truth of Being that Reveals beings Itself Has also a Possibility of the Tenacity for beings (Objects)

Those present at now abide in the non-concealment as the open region. Abiding in this non-concealment now is coming into non-concealment from concealment. . . . Those present at now just happen to abide in any moment. They come but disappear already. Abiding (*weilen*) (at now in a true sense) is nothing but passing that disappears as soon as it appears. Those present are beings that while (*das Jeweilige*).⁵⁹²

Is the formation of those present not “direct function and direct

practice that spontaneously knows cold and warm; it is the performance of great capacity” (直用直行 冷暖自知 大機現用) from the perspective of the human thinking (act) that brings it to presence? Is abiding in those present at the moment not “it is just so! It is just so!” (只如是 只如是) in “practicing while not practicing; abiding while not abiding” (無行而行 無住而住)?⁵⁹³ However, since the nature of the present is in abiding, those at the present contains the possibility of attachment to the substance (definite self-nature) that continuously appears in its nature. Here lurks the basis for attachment to delusory existence to arise.

There being that while on any occasion—these rather can stay in their own abiding. There is a possibility that what comes to presence persistently occupies its own whiling and fixedly exists as if it was the constant (*Beständiges*) that has the self-nature. Being that whiles immediately on any occasion insists its own (persisting) presence. Thus, it is fixed into the persistent attachment escaping the abiding of its whiling.⁵⁹⁴

The basis of beings objectified nestles here. That which comes to presence in “as things come, just illuminate them” (物來卽照) comes to itself in the abiding of its whiling. On the contrary, the object appears (*aussehen*) against the human consciousness as the representative subject of that-which-comes-to-presence and becomes established as the fixed (*das Beständiges*).

(f) Defilement and Purity in the Same True Form

Therefore, in the only non-concealment, beings that come as beings themselves are represented as objects by the human consciousness. Those present (*das Jeweilige, das Unverborgene*) that come as beings themselves are identical with beings as objects (*das Beständige*) that confront the human consciousness. Therefore, the Master Hamheodang said in the *Seorui*:

How could awakening be different from delusion in real form? It is as if a person who is confused in regard to direction calls East West. When he is awakened, West becomes East again. The true form of the ignorant person's delusion is nothing but the true form of the wise person's awakening. Awakening and delusion are in person. There is no difference in true form.

悟之以迷 何乖實相 如人迷方 換東作西 及至悟時 便西即東 如是愚者 所迷之實相 即智者 所悟之實相 迷悟在人 實相無異⁵⁹⁵

The Master Yongjia Zhenjue sang:

The true nature of ignorance is the Buddha-nature; the empty body of illusory transformation is the dharma body.

無明實性即佛性 幻化空身即法身⁵⁹⁶

It is said:

Dharma-nature creating all various dharmas with ignorance is named impurity. Ignorance responding to all various conditions with dharma-nature is called purity. Pure water and muddy water have no difference in wetness of their waves.

法性之與無明 徧造諸法 名之爲染 無明之與法性 徧應衆緣 號爲淨 清水濁水 波濕無殊⁵⁹⁷

In order to more easily understand this quote, we need to examine “non-arising and non-perishing is harmonized with arising and perishing” (不生不滅 與生滅和合) from the *Dasheng qixin lun* that has the identical meaning with “dharma-nature with ignorance” (法性之與無明).

That which is called non-arising and non-perishing are harmonized with arising and perishing. They are neither identical with nor different from each other.

所謂不生滅 與生滅和合 非一非異⁵⁹⁸

It is as if when the waves of the vast ocean move due to wind, the marks of water and wind do not depart from each other.

如大海水 因風波動 水相風相 不相捨離⁵⁹⁹

As for non-arising and non-perishing in relation to original enlightenment:

It is not that there is no darkness. There is the light of wisdom that universally shines the dharma world.

非唯無闇 有慧光明 遍照法界⁶⁰⁰

It is what is brightly lighting. The ignorance that serves as the basis for arising and perishing is non-enlightenment that conceals brightness in the shells. However, “with function, things are accomplished” (有用成事).⁶⁰¹ It is the source of the coming-together of various conditions that substantializes essence to forms and principle to phenomena.⁶⁰² “The marks of water and wind do not depart from each other” means:

The movement of water is the mark of wind. That which is wet when moving is the mark of water. As the entire ocean water moves, the water does not depart from the mark of water. Since every moving thing is wet, the moving waves do not depart from the mark of water. Mind is also like this. Since the mind that neither arises nor perishes moves in its entirety, it does not depart from the mark that arises and perishes. Since the mark that arises and perishes is never that which is not the spiritual understanding, arising and perishing do not depart from the mark of the mind. Like this, not departing from each other is called harmony.

水之動 是風相 動之濕 是水相 水舉體動 故水不離風相 無動非濕 故動不離水相 心亦如是 不生滅心 舉體動 故心不離生滅相 生滅之相 莫非神解 故生滅不離心相 如是不相離 故名和合⁶⁰³

“Neither identical nor different” (非一非異) means:

Since the mind that neither arises nor perishes moves in its entirety, it is not different from arising and perishing. Since it does not lose the nature

of non-arising and non-perishing, it is not identical with arising and perishing.

不生滅心 舉體而動 故心與生滅非異 而恒不失不生滅性 故生滅與心非一⁶⁰⁴

Therefore, just as the marks of water and wind do not depart from each other, non-arising and non-perishing harmonize with arising and perishing and thereby all phenomenal dharmas appear. Yet, since the essence of non-arising and non-perishing are not lost, they are neither identical nor different or neither the same thing nor things apart. From the viewpoint of the phenomena of arising and perishing that appear in accord with conditions, arising and perishing are the same with non-arising and non-perishing. However, since the nature of non-arising and non-perishing is the self-nature that is not lost, they are not the same. Since arising and perishing are neither identical with nor different from or neither the same thing with nor things apart from non-arising and non-perishing, the world of the phenomenal dharma that appears in accord with conditions is formed.

If different, when moving being impregnated by the wind of ignorance, the essence of the calm mind will not respond the conditions.

若是異者 依無明風 薰動之時 靜心之體 不應隨緣⁶⁰⁵

In analogy, a clod of earth and a mote of earth are neither identical with nor different from each other. . . . If a clod and a mote were different, a clod would not be made of motes. However, since it is so, they are not different.

譬如泥團微塵 非異非不異 . . . 若泥團微塵異者 非彼所成 而實彼成 是故非異⁶⁰⁶

However:

If not different, there should be no difference between a clod and a mote.

若不異者 泥團微塵 應無差別⁶⁰⁷

Being is always the Being of beings and beings are always the beings of Being. This rather indicates the difference between Being and beings. The truth of Being that reveals beings is the coming-to-presence of the difference between Being and beings.

When Being thinks in its difference from beings and beings think in their difference from Being, we finally rightfully think Being and that difference is also clearly revealed. At this moment:

Since original enlightenment permeates non-enlightenment, all various pure dharmas arise.

由本覺薰不覺 故生諸淨法⁶⁰⁸

In this sense, the world of purity in “ignorance responding to all various conditions with dharma-nature” (無明之與法性⁶⁰⁹ 徧應衆緣) appears. However, this difference between Being and beings, i.e., when we forget the presence of the light of Being in beings, confuse Being with beings, and represent beings (those present) as the substance that exists for itself with its self-nature:

Since non-enlightenment permeates original enlightenment, all impure dharmas arise.

由不覺薰本覺 故生諸染法⁶¹⁰

In this sense, the impure world of delusion in “dharma-nature creating all various dharmas with ignorance” (法性之與無明 徧照諸法) appears. If we think things (existence) or principle (non-existence) as impurity and purity that permanently form independently with self-nature and attach ourselves to them:

If you contact things and collide with culverts, you will end up within boundaries. This is because we do not know that there are borders without form and there is a confined space in culverts.

如其觸物衝渠 則終朝域內 以其不知物有無形之畔 渠有窮虛之域故也⁶¹¹

“Contacting things” refer to the stagnant existences that adhere to things as the fixed true existences with self-nature. “Colliding with culverts” refer to the stagnant non-existences that adhere to non-existences as completely void. Although they are things that have a fixed form, we do not know that they are connected to empty (space) in their four boundaries. Although culverts are empty, we do not know that they are limited, being confined by the surrounding banks. Thereby, always facing these objects, we cannot but stuck in the same place, not being able to jump over them. Thus:

If you cling to existence and stuck in non-existence, you end up in the extreme view.

如其執有滯無 則終歸邊見⁶¹²

We would fall into eternalism or nihilism that adheres to one of the two extreme views of only seeing existence as existence and non-existence as non-existence. However, on the contrary:

Now, material bodies are in disorder. Investigated thoroughly, they are not forms. Sounds are roaring. Investigated thoroughly, there is no word.

今之色像紛紜 窮之則非相 音聲吼嗅 究之則無言⁶¹³

If we see Being that reveals beings in beings:

Although seeing, there is no form. What fills the eyes is not the form.

Although hearing, there is no sound. What fills the ears is not the sound.

視之無形 滿眼非色 聽之無聲 滿耳非音⁶¹⁴

This means:

It does not refer to no form. It reaches form and says no-form.

非謂無相 卽相而非相⁶¹⁵

Seeing from this level:

Although existent, there is a form that is not existent. Although non-existent, there is reality that is not non-existent.

有有非有之相 無有非無之實⁶¹⁶

If we think that all things arise from the truth of Being that reveals beings, i.e., from the difference between Being and beings, we see the Being of beings in beings. Then, therein, Being that is not beings, i.e., non-existence (non-beings) appears. However, since Being is always the Being of beings, in the space where it appears as beings, it means that empty is form, i.e., it appears as existence of the true form, which is not empty. From this vantage point, principle is not different from phenomena. Since there is no hesitation, there are many roads, we wander about freely in accord with nature.

Mount Sumeru is put into a mustard seed and the three thousand chiliocosms are thrown away out of this world.

納須彌於芥子 擲大千於方外⁶¹⁷

Therefore:

When you obtain wondrous awakening and fully understand, you are not obstructed by mountains and rivers. When deluded by name and hindered by form, you are impeded even by a tip of thread.

夫妙悟通衢 則山河非壅 迷名滯相 則絲毫成隔⁶¹⁸

Just as pure water and muddy water are not different in wetness of their waves, the world of purity and impurity arises from the harmony between dharma nature and ignorance.⁶¹⁹ The difference between purity and impurity depends on whether to see Being in beings or to cling to Being as beings or beings as Being while being confused Being with beings. Therefore, the Master Hamheodang said, “Awakening and delusion are in person. There is no difference in true form” (迷悟在人 實相無異). As for the harmony between dharma nature and ignorance:

It embraces all dharmas and brings about all dharmas.

能攝一切法 生一切法⁶²⁰

3) Difference Arises from the Balance of Identity and Difference

(a) At Each Gate, All Objects Interpenetrate or Do not Interpenetrate Each Other

Shitou Xiqian's 石頭希遷 *Cantong qi* 參同契 says:

At each gate, all objects interpenetrate or do not interpenetrate each other. When interpenetrating, they mutually include. When not interpenetrating, they stay, relying on their own places. . . . Since there is darkness in brightness, do not meet with darkness! Since there is brightness in darkness, do not see with brightness!

門門一切境 廻互不廻互 廻而更相涉 不爾依位住…當明中有暗 勿以暗相遇
當暗中有明 勿以明相觀⁶²¹

From “when interpenetrating, they mutually include,” mutual interpenetration means the mutual inclusion and mutual intersection. Then, what includes and intersects each other? From “there is darkness in brightness; there is brightness in darkness,” brightness and darkness include and intersect each other. Mutual interpenetration means that they embrace and permeate each other. As for brightness and darkness, from seeing the confrontations of “the numinous source is bright and clean-branches are dark and flowing” (源明皎潔-枝派暗流注) and “attachment to phenomena-matching with principle” (執事-契理), it is reasonable to see brightness as principle and darkness as phenomena or it is also possible to understand phenomena, i.e., discrimination in the phenomena-discriminating consciousness, as brightness. It is certain that the mutual interpenetration means that the brightness and darkness of principle and phenomena include and intersect each other. If this is so, how would it be to understand the brightness and darkness of the mutual interpenetration as the light of Being that

“reveals and goes over what is revealed as itself by going over” and the way of beings that “is concealed in non-concealment, i.e., exists as beings”? Heidegger’s “Being that reveals and goes over beings” and “beings themselves that are concealed and coming” do not have their own self-nature as something different from each other. Rather, they come to presence as distinguished under the one (*Unter-Schied*) as “opening and preparing for the balance (*Zwischen*) that retains going-over and coming-into in their relationship of the mutual identity and difference.” He called the one as the adjustment (*Austrag*) of going-over and coming-into that reveals and conceals beings (phenomena).⁶²² The above-mentioned *Cantong qi* also asserts that attachment to forms and staying in emptiness that come from clinging to brightness and darkness are all wrong, saying, “Attachment to phenomena is the original delusion while matching with principle is not also enlightenment” (執事元是迷 契理亦非悟), and emphasizes the “balance” in “there is darkness in brightness; there is brightness in darkness.” This middle is the place of the mutual interpenetration that holds in the relationship of brightness-darkness, principle-phenomena, and identity-difference.

When you are attached to brightness as brightness, darkness as darkness, principle as principle, and phenomena as phenomena, as if each had its own self nature, then they do not interpenetrate each other. The *Cantong qi* warns against the objectification that clings to existence, emptiness, phenomena, and principle by saying, “When not interpenetrating, they stay, relying on their own places” (不爾依位住). Originally, the knowledge of the subject-object confrontation that represents beings and Being as object in fact—though it forgets—emerge from the non-concealment (adjustment of going over and coming-into) that reveals beings. At each gate, all objects interpenetrate or do not interpenetrate each other. Therefore, the *Yongjia ji* says:

The essence of the dark movement is not different (from the tranquil brightness). The calm brightness is united with the way from this. The source of ignorance and confusion is not different (from the calmness and

wisdom). Therefore, the calmness and wisdom share the origin in this.
 暗動之本無差 靜明由茲合道 愚亂之源非異 定慧於是同宗⁶²³

As for the dark movement (ignorance and confusion) and the tranquil brightness (calmness and wisdom):

The dark movement is entangled in the cage of defilements. The tranquil brightness dashes out of the surface of things.
 暗動 連繫於煩籠 靜明 相趨於物表⁶²⁴

The dark movement refers to various statements of clinging to things and staying in emptiness by the defiled movement of consciousness. The tranquil brightness refers to the awakening of calmness and wisdom that appears after awakening to the fact that all sufferings and attachments come from the defiled movement of consciousness. However, it is not that the dark movement and the tranquil brightness are different in their origin. Because of the dark movement, the tranquil brightness is united with the middle way of *upekṣā*. Ignorance and confusion belong to the one with calmness and wisdom. Then, what is the one, i.e., the origin, as the middle way of *upekṣā*? As for the origin:

The dark movement penetrates the tranquil brightness. The tranquil brightness embraces the dark movement. Therefore, the way of *upekṣā* completely matches the origin of the unconditioned. The Master Fazang said, “Movement and tranquility penetrate each other. Truth and convention unite each other.”

暗動 徹於靜明 靜明 該於暗動 故合畢叉之道 全符無緣之宗 藏師云 動靜交徹 眞俗雙融⁶²⁵

It refers to the middle of the unity between truth and convention.

If it is so, this middle is the place of the penetration between brightness and darkness and the place where all objects of interpenetration and non-interpenetration arise, isn't this?

(b) The Middle Way of *upekṣa* as the Origin and the Balance (*Zwischen*) as the Adjustment of Going-over and Coming-into that Reveals the beings

For “the second is the cessation and contemplation, which interprets the middle way” (二攝止觀以釋中) in “Youbicha song” of the *Yongjia ji*:

Since it is *śamatha*, although it is quiet, it always lights. Since it is *vipaśyanā*, although it lights, it is always quiet. Since it is *upekṣa*, it is neither lighting nor quiet.

以奢摩他故 雖寂而常照 以毘婆舍那故 雖照而常寂 以優畢叉故 非照而非寂⁶²⁶

As for *upekṣa*:

With the one mind whose quietness and lighting are neither different nor same, it accords with the middle way where emptiness and existence are in harmony.

以寂照不二之一心 契空有雙融之中道

For “since it is *śamatha*, although it is quiet, it always lights” (以奢摩他故 雖寂而常照):

One is all things; and the cause and effect are clear.

一卽一切 因果歷延⁶²⁷

It is the conventional truth that emphasizes lighting. For “since it is *vipaśyanā*, although it always lights, it is always quiet” (以毘婆舍那故 雖照而常寂):

All things are one. All of them have no self nature.

一切卽一 皆同無性⁶²⁸

It is the absolute truth that emphasizes calmness. The truth is the different that belongs to the middle of *upekṣa* that is “neither lighting

nor quiet” (非照而非寂) and “accords with the middle way where emptiness and existence are in harmony” (契空有雙融之中道). The monk Xingjing said:

When advancing to the conventional truth of illusory existence, the absolute truth without self nature is achieved. When realizing the absolute truth without self nature, the conventional truth of illusory existence appears. The scripture says, “The two types of truth are never separate from each other and each is never alone.”

即幻有之俗 成無性之真 了無性之真 爲幻有之俗 經云 二諦並非雙 恒乖未嘗各⁶²⁹

If this is so, the only truth is the middle way where emptiness and existence are in harmony (契空有雙融之中道) in *upekṣā* that is neither lighting nor quiet. As can be seen of the title, “the second is the cessation and contemplation, which interprets the middle way” (二躡止觀 以釋中),⁶³⁰ the double negative (neither lighting nor quiet) simultaneously has the double positive of *śamatha* (lighting but always quiet) and *vipaśyanā* (quiet but always lighting). Therefore, Hamheodang said:

Since *upekṣā* is *śamatha*, although lighting, it is always quiet. Since *upekṣā* is *vipaśyanā*, although quiet, it always lights. Since *śamatha* and *vipaśyanā* are *upekṣā*, it is neither quiet nor lighting.

以畢叉 以奢摩故 雖照而常寂 畢叉以毘婆故 雖寂而常照 奢摩毗婆 以畢叉故 非寂而非照⁶³¹

In “since *upekṣā* is *śamatha*, although lighting, it is always quiet” (以畢叉 以奢摩故 雖照而常寂), since *śamatha* means cessation and contemplation, “it is always quiet” (而常寂) comes from *śamatha*. If it is so, the lighting in “although lighting” (雖照而) is regarded as coming from *upekṣā*. Therefore, it can be known that there is already *vipaśyanā* (contemplation and wisdom) in *upekṣā*. In “since *upekṣā* is *vipaśyanā*, although quiet, it always lights” (以畢叉 以毘婆故 雖寂而常照), since

vipaśyanā means contemplation and wisdom, “it always lights” (而常照) comes from *vipaśyanā* while “although quiet” comes from *upekṣā*. Therefore, it can be known that there is already *śamatha* in *upekṣā*. It indicates that *śamatha* and *vipaśyanā* are different from each other as calmness and wisdom, respectively, under *upekṣā*, which is the middle way where quietness and lighting are not different and where emptiness and existence are in harmony (寂照不二 空有雙融之中道). Therefore, it is said, “Since *śamatha* and *vipaśyanā* are *upekṣā*, it is neither quiet nor lighting” (奢摩毘婆 以畢又故 非寂而非照). Since there are *śamatha* and *vipaśyanā* in *upekṣā*, they are truly neither quiet nor lighting.

To say “neither lighting nor quiet” means to say that *upekṣā*, the middle way that abandons the two extremes, is neither quiet nor lighting in order to fall into one extreme between light and quietness. It is neither lighting nor quiet. As the place of the interpenetration between light and quietness and between brightness and darkness, it is the middle where principle-phenomena and emptiness-forms all appear.

Since the origin is same, there is compassion of the unconditioned.

宗同則無緣之慈

. . . The compassion of the unconditioned is negating both. Since negating both, it is *upekṣā*.

…無緣之慈則雙奪 雙奪故優畢又…⁶³²

As for the compassion of the unconditioned:

Compassion has three types: The first is sentient beings as condition, which encounters all sentient beings with no mind and naturally reveals benefits to the sentient beings. The second is dharma as condition, which contemplates dharma with no mind and naturally lights all dharmas. The third is no-condition, which contemplates the principle and naturally stays in the first meaning of equality. This is no-condition, which has the former two.

慈有三種 一衆生緣 無心攀緣一切衆生 而於衆生 自然現益 二者法緣 無心觀法 而於諸法 自然普照 三無緣 無心觀理 而於平等 第一義中 自然安住 此謂無緣 卽該前二⁶³³

The origin is the equal function of calmness and wisdom. It naturally stays in the realm of equality. It naturally reveals benefits to all sentient beings and naturally shines all dharmas.⁶³⁴ It is said, “The source of ignorance and confusion is not different. Calmness and wisdom share the same origin [with ignorance and confusion]” (愚亂之源非異定慧於是 [於愚亂]同宗). This is because the world of purity and the world of impurity arise from this origin.

The Hamheodang’s *Seorui* on “Shili buer” 事理不二 8, *Yongjia ji*, says that this is because “[it is] neither lighting nor quiet and neither existent nor non-existent; Nature is empty, but does not adhere to the emptiness of nature; It accomplishes all phenomenal dharmas in accord with conditions” (非照非寂 非有非無 性空不守性空 隨緣成就一切事法). The original meaning of “neither existent nor non-existent” (非有非無) is as follows:

Although the present dharma is not permanent, you are attached to it as existent. By borrowing non-existent, permanence is destroyed. Although nature is not nihil, you are attached to it as non-existent. By borrowing non-nonexistent, nihil is destroyed.

今之法 非常而執有 有假非有以破常 性非斷而執無 假非無而破斷⁶³⁵

The dharma of the present dharma is not the essence of dharma in the ultimate original enlightenment. It is the phenomena in principle-phenomena, i.e., things as beings. Beings do not have self-nature beyond Being. However, people get attached to them as if they had self-nature that arise autonomously. In order to destroy this attachment to existence, non-existence is presented in a sense that they are not beings. On the other hand, although Being is absolutely not beings (things), Being is never nihility. However, people get entrapped by nihility by believing that what is not a thing is nihility. In order to destroy this

attachment to non-existence, Being that goes over and comes into beings as the different to beings is presented. Therefore:

Therefore, you should know this. The middle way is not extreme. However, by borrowing two extremes, it discerns the correct. By relying on existence and non-existence, it reveals that it is not right to discern whether nihilism or eternalism is right or wrong.

故知 中道不偏 假二邊而辨正 斷常非是 寄無有以明非⁶³⁶

Both attachment to eternalism and attachment to nihilism are wrong. In order to reveal this, nihilism (non-existence) is presented against eternalism (existence) while existence is presented against emptiness. Thereby, falling for one extreme view of attachment that existence is existence and emptiness is non-existence is warned against. The truth is the middle that abandons the two extremes, being neither existence nor non-existence. That's why the following is said:

Since nature is empty, it does not accord with conditions. Yet, since it does not adhere to the emptiness of nature, it forms all phenomenal dharmas in accord with conditions. Therefore, it is said, "Nature is opposed to nothing. Although it is non-existent, it is existent." Since forms are existent, they are obstructed by the emptiness of nature and not obstructed by the emptiness of nature, the essence of all forms is empty. Therefore, it is said, "Since things are opposed to nothing, although they are existent, they are non-existent."

性空故 宜不應緣 不守性空 隨緣成就一切事法 故云 性莫之逆 雖無而有 相有故 宜碍於性空 而不碍於性空 相相舉體全虛 故云 物莫之逆 雖有而無⁶³⁷

Then, "the essence of all forms . . . although they are existent, they are non-existent" (相相· · · 雖有而無) and "since nature is empty . . . Although it is non-existent, it is existent" refer to the Being of beings and the beings of Being—i.e., the going-over (*Überkommnis*) that reveals beings and the coming-into (*Ankunft*) of beings in non-concealment of this revealment of beings, respectively. What does "neither lighting nor

quiet” (非照而非寂) mean? This means the double concealment (double negative) of the following:

If you practice calmness only and thereby calmness becomes prolonged, you end up falling into it. If you study wisdom only and thereby wisdom gets much, your mind moves. Therefore, with the song that reveals *upekṣā*, the sixth prevents you from falling into either calmness or wisdom and moving, as well as makes you have a balance between calmness and wisdom and abandon the two extremes.

偏修於定 定久則沈 偏學於慧 慧多心動 故次第 第六 明優畢又頌 等於定慧
令不沈動 使定慧均等 捨於二邊⁶³⁸

However, if *samatha* of “although it is quiet, it always lights” (寂而常照) and *vipaśyanā* of “although it lights, it is always quiet” (照而常寂) are already embraced in *upekṣa*, which is “neither lighting nor quiet,” is “neither lighting nor quiet” of *upekṣa* not “although it is quiet, it always lights; although it lights, it is always quiet” in the same structure simultaneously? Therefore:

The three levels of truth and the three kinds of wisdom have their own base. The ultimate truth takes removing all things as its base. The conventional truth takes establishing all things as its base. The truth of the middle way takes covering and lighting both as its base. The wisdom of principle takes forgetting conditions as its base. The wisdom of discrimination takes reflecting as its base. The ultimate wisdom takes the sameness of quietness and knowing as its base.

三諦三智 各有其機 謂真諦 泯一切爲機 俗諦 立一切爲機 中道諦 以雙遮雙
照爲機 又理智以忘緣爲機 量智 以照鑑爲機 第一義智 以寂知不二爲機⁶³⁹

The middle that is both lighting and quiet and neither lighting nor quiet is the balance (*Zwischen*), which is the place of retaining in the relationship of the difference-identity (apart-together, *auseinander-zueinander*) between light and quietness, emptiness and existence, and emptiness and form.⁶⁴⁰ Can it be understood as the nonconcealed-

concealed mutual adjustment (*der entbergend-bergende Austrag beider*) that reveals and conceals beings, i.e., the one (*das Selbe*) that opens this balance?

(c) “Neither Lighting nor Quiet” of “It Is Neither Existence nor Nonexistence; It Is also not Neither Nonexistence nor Non-Nonexistence” — “The Path of Language Is Cut off and the Locus of Mental Functioning Is Annihilated” and the Tacit Facing Reality from the Experience of Thinking

However, “Shili buer” 8, *Yongjia ji*, also says:

If it is wrong to insist that existence is existence and non-existence is non-existence, how can neither existence nor non-existence be right?

若有若無言既非 非有非無亦可也⁶⁴¹

Furthermore:

As this is not “neither existence nor non-existence,” it is neither existence nor nonexistence; it is also not “neither non-existence nor non-nonexistence.”

是非有非無 既非有無 又非非有 非非無也⁶⁴²

After letting go of existence and non-existence altogether, where will “neither existence nor non-existence” be? The source of reality is the place that cannot be thought by knowledge that argues existence and non-existence.

有無既遣 雙非寧存 信知實際之源 非有無之情 思議而得也⁶⁴³

It is like this. How is the path of language alone cut off? The locus of mental functioning is also annihilated.

如是 何獨言語道斷 亦乃心行處滅也⁶⁴⁴

Therefore, “the cessation and contemplation, which interprets the middle way” (攝止觀以釋中) ends with the following:

It is neither quiet nor lighting. Therefore, [he] closed his mouth at Vaiśāli.

非寂非照 故杜口於毘耶⁶⁴⁵

This is already explained before in the analysis of the gate of non-duality of Mañjuśrī and Vimalakīrti. Reality cannot be explained by the forms of linguistic and mental cognition. However, it is already present itself brightly anytime and everywhere. The only way to show the true source is Vimalakīrti's silence.

How can this be approached?

Heidegger said about the region (*Gegend*), which is the same in meaning with the non-concealment or balance as the nonconcealed-concealed mutual adjustment:

As if nothing happens . . . It silently integrates all things.⁶⁴⁶

This region has all things belonging to it return to where they peacefully rest on with its mysterious magic.⁶⁴⁷

In this region, all things rest on their own places only when there is no you and there is no me.⁶⁴⁸

He also said in the *From the Experience of Thinking (Aus der Erfahrung des Denkens)* he wrote as poems in 1947:

The words of thinking,
 When that which should stay without being expressed in words
 Forever is reached to the place of speechlessness,
 Only then do they indwell in the very essence.
 This no word of the closed mouth alone
 Lets thinking face reality.⁶⁴⁹

Is this because “reality departs from the forms of linguistic and mental cognition. Therefore, by closing his mouth, [he] firmly showed the true source” (實相 離言說心緣等相 是以杜口 剋示真源)⁶⁵⁰

b) Difference in the Relationship of the Human Thinking and Being – Difference in Distance to Attainment (Harmony and Correspondence)

1) Harmony with the Principle of the way —Naturally Becoming One

Even if it becomes possible to have an access to things as they are, i.e., reality in Heidegger’s “balance (*Zwischen*) as the place that retains going-over and coming-into as neither identical nor different,” i.e., the balance that is both lighting and quiet and neither lighting nor quiet as “the adjustment of the nonconcealed and concealed,”⁶⁵¹ the biggest obstacle to the access to two thoughts is the difference in the relationship of the human thinking and Being.

In Seon that says, “Mind is the Buddha; the Buddha is mind; Seeing the nature attains Buddhahood” (心是佛 佛是心, 見性成佛),⁶⁵² the inherently pure and calm mind of all sentient beings reveals itself anytime and everywhere. Although Heidegger seemed to see that Being and human thinking is identical with each other by saying that “there” (*Da*) the light of Being, comes to presence in “there (*Da*) of there-being (*Da-sein*),” the openness of the human essential thinking, it is only possible by the commitment (*Schickung*) of Being.

Xiangyan 香巖 had a great awakening by hearing a sound of a pebble hitting a bamboo while sweeping courtyard. Lingyun 靈雲 also obtained awakening by seeing a peach tree blooming. These are famous stories. The *Dahui shu* 大慧書 says:

A butcher with a wide face in the nirvana assembly put down his butchering knife and attained Buddhahood right there. . . . After putting down the knife, he said, “I am one of the thousand buddhas.”

廣額屠兒 在涅槃會上 放下屠刀 立地便成佛 . . . 放下屠刀云 我見千佛一數⁶⁵³

As soon as a butcher who slaughters cows heard the Buddha’s teaching, he obtained a great awakening, attained Buddhahood right there, and said, “This is the awakening of the thousand buddhas!”

This is the level of “getting out all at once and directly entering the realm of the Tathagata” (一超直入如來地).⁶⁵⁴ This is because:

Prajna does not arise from outside mind. The nature of wisdom is originally endowed [in mind].

般若非心外新生 智性乃本具足⁶⁵⁵

Therefore, although there is a difference of gradual and sudden in terms of the dull and sharp mental capacity, when realizing all, then:

Now in mountains, rivers, earth, and land in all directions, as well as form, emptiness, brightness, darkness, and your mind and body, there is nothing that does not receive what the majestic light of your perfectly consummated true nature reveals.

只如今 山河大地 十方國土 色空明暗 及汝身心 莫非盡承 汝圓成威光 所現⁶⁵⁶

This is also:

All things in all worlds are the wondrously bright and original mind of wisdom. The essence of the mind is round everywhere and embraces [everything in] all directions.

一切世間諸所有物 皆即菩提妙明元心 心精遍圓 含裹十方⁶⁵⁷

This is because:

Wisdom and principle cannot be distinguished. The principle that wisdom realizes again is not outside wisdom while the wisdom that principle realizes is not outside principle.

智與理冥 更無智外理爲智所證 亦無理外智能證於理⁶⁵⁸

The nature of wisdom is originally endowed with all sentient beings and there is no separate principle from this wisdom. Thus, when enlightened, it is the manifestation of the world in all directions in

the wondrously bright and original mind of wisdom that is inherently bright (coming to presence). Therefore, *Yongjia* [*Zhenjue*] *Dashi zhengdao ge* 永嘉[真覺]大師證道歌 says:

One nature perfectly pervades all natures. One dharma embraces all dharmas. One moon is reflected on all waters. All reflections of the moon on all waters are embraced by one moon. The dharma-bodies of all buddhas enter my nature. My nature again accords with all buddhas.
 一性圓通一切性 一法遍含一切法 一月普現一切水 一切水月一月攝 諸佛法身入我性 我性還共如來合⁶⁵⁹

The Chan Master Dahui said in “Da Zongzhi ge shu” 答宗直閣書:

Keep the keyword “The dog has no Buddha-nature” to the end! Exert utmost effort! When the mind has no place to reach, [you] will become like [a person] suddenly waking up from his dream, a lotus flower blooming, and [a person] seeing the sun as the clouds disappear. At a moment such as this, you will naturally become one [with nature].
 與狗子無佛性話 廝崖 崖來崖去 心無所之 忽然如睡夢覺 如蓮花開 如披雲見日 到恁麼時 自然成一片矣⁶⁶⁰

He also said:

When facing all things, if you act in accord with conditions, you will be in harmony with the principle of the way.
 但一切臨時 隨緣酬酢 自然合著 遮箇道理⁶⁶¹

What does this harmony mean? The *Huayan lun* 華嚴論 says:

First, entering with understanding and belief by listening; and later, harmonizing with no-thought.
 先以聞解信入 後以無思契同

The Master Dahui also said in “Da Lou shumishu” 答樓樞密書 and “Da

Zhang tixing shu” 答張提刑書:

Just let things go and stay without hesitation! Calmly reflect and understand the origin of the flow! Although you realize it, you can show [it] to others. Although you explain the principle, if they do not realize it, they do not understand it. Even showing it at the place you realized, they do not get it. Only those who realize it themselves reveal it in front of the eyes, they just agree with each other without a word.

放曠任其(物)去住 靜鑑覺其源流 悟證則不可示人 說理則非證不了 自證自得處 拈出呈似人不得 唯親證親得者 略露目前些子 彼此便默默相契矣⁶⁶²

For the place that you realize, attain, believe, and understand yourselves, except [the fact that] those who have already attained, believed, and understood agree with each other without words, those who have not realized, not attained, not believed, and not understood neither believe it themselves nor believe that others have [reached] this realm.

自證自得自信自悟處 除曾證會得已信已悟者 方默默相契 未證未得未信未悟者 不唯自不信 不信他人有如此境界⁶⁶³

Harmony refers to “agreeing with no-thought” and “realizing, attaining, believing, and understanding [it] themselves.” The realizing in “realizing it themselves” means:

When people are at the gate of realization, they all depart from words and cut off thinking. If they have not yet forgotten word and thought, how can it be called realization?

當於證門 皆離言絕慮也 若言慮未忘 何名證也⁶⁶⁴

It means “departing from words and cut off thinking”—harmonizing and unifying by severing the images of mental cognition through no word and letter. What then do they harmonize and unify with? What is the principle of the way? What is agree this thing in front of the eyes that cannot but agree with each other without words? The Master Uisang 義湘 said in his “Beopyedo ge”:

Since the dharma nature is in perfect interpenetration, it does not have two forms. All dharmas do not move and they are originally calm. There is no name and no form. Everything is cut off. That which is known by the realized wisdom is not any other realm. The true nature is extremely deep and wondrously subtle. It does not cling to self nature. It accomplishes in accord with conditions.

法性圓融無二相 諸法不動本來寂 無名無相絕一切 證智所知非餘境 眞性甚深極微妙 不守自性隨緣成⁶⁶⁵

Is the principle of the way in front of the eyes not the “that which is known by the realized wisdom . . . It does not cling to self-nature. It accomplishes in accord with conditions,” i.e., the “perfect interpenetration that does not have two forms” (圓融無二相). It is also:

Those who know the subtle by investigating a keyword with the exceptional mental capacity of the Seon school never give rise to the ten kinds of the intellectual illness. Therefore, it can be said that they depart from words and cut off thinking. If you suddenly realize all at once, the dharma realm is bright, naturally in perfect interpenetration, and endowed with virtues.

禪宗過量之機 話頭參詳 善知微者 不生十種知解之病故 亦可謂離言絕慮 忽然噴地一發則法界洞明 自然圓融具德⁶⁶⁶

It is the dharma realm that “is bright, naturally in perfect interpenetration, and endowed with virtues.”

Therefore, “when facing all things, if you act in accord with conditions, you will be in harmony with the principle of the way” (一切臨時 隨緣酬酢 自然合著 這箇道理)⁶⁶⁷ refers to “entering the mundane world” (入得世間),⁶⁶⁸ i.e., agreeing with the true suchness that “accomplishes in accord with conditions” (隨緣成). It is the bright dharma realm that is naturally in perfect interpenetration and endowed with virtues. It is also the world of the so-called “dependent origination of the unobstructed dharma realm” in the *Huayan jing*. Although it is said, “departing words and cutting off thinking,” how

can it be the calculating mind of the lesser vehicle, which is “with the extremely subtle mind, the sage of the lesser vehicle enters the realm where the mind just completely disappears. There is neither wisdom nor lighting. It is not different from the realm of voidness” (故過微心 小聖以漸細漸微微三方便得入 得心滅無 得心滅無 無智無照 不異空界);⁶⁶⁹ This is the realm of Wonhyo who said:

Although departing from the subtle thought, your mind does not completely disappear. There is still the wisdom that lights the truth. As it becomes one with the dharma realm, you obtain the realization.

離細想 不得滅無 眞照智在 證會法界⁶⁷⁰

According to Fazang’s 法藏 interpretation of the title of “Ru fajie pin” 八法界品 in the *Huayan jing tanxuan ji* 華嚴經探玄記, the dharma realm is categorized into five: the conditioned world (有爲法界), the unconditioned world (無爲法界), the conditioned and unconditioned world (有爲亦無爲法界), the non-conditioned and non-unconditioned world (非有爲非無爲法界), and the unobstructed world (無障礙法界). Since the unobstructed world includes the former four, all the dharmas of the conditioned and unconditioned are collectively called the dharma realm.⁶⁷¹ Therefore, the dharma realm in the “realization of the dharma realm” (證會法界) is in fact the following from Huayan:

The dependent origination of the dharma realm is free without obstruction. One is all. All is one. The host and the guest perfect interpenetrate each other.

法界緣起 無礙自在 一卽一切 一切卽一 卽主伴圓融⁶⁷²

It is also the following in *Yongjia Dashi zhengdao ge*:

One nature perfectly pervades all natures. One dharma embraces all dharmas.

一性圓通一切性 一法徧含一切法⁶⁷³

This is the world of the interfusion of one and many. In Uisang's words, it is the world of true suchness that goes "extremely deep and wondrously subtle and, not clinging to self nature, accomplishes in accord with conditions." Is this not Heidegger's "mystery of the mysteries: that beings are (*daß Seiendes ist*)"⁶⁷⁴—the presence of Being that reveals beings, the difference between Being and beings as the Being of beings and the beings of Being?

The realization in the "realization of the dharma-realm" (證會法界) refers to the following in *Yongjia Dashi zhengdao ge*:

The dharma-body of all buddhas enters my nature. My nature harmonizes with the Tathagata.

諸佛法身入我性 我性還共如來合⁶⁷⁵

This is truly what the *Perfect Enlightenment Sutra* means in "wisdom and principle cannot be distinguished. The principle that wisdom realizes again is not outside wisdom while the wisdom that principle realizes is not outside principle" (智與理冥 更無智外理爲智所證 亦無理外智能證於理). The Master Dōgen 道元 said:

Practicing should not be the human being looking at water. It should be water looking at itself. It should be the concentration where water cultivates and realizes itself and water speaks of itself.⁶⁷⁶

I think this shows well "harmony with the principle of the way" (合著這箇道理): "naturally becoming one" (自然成一片). Like this, "harmony with the principle of the way" and "naturally becoming one" should be obtained and realized on one's own. They cannot be explained. The Chan Master Farong 法融 said:

When you open your eyes and see the form, the mind arises in accord with the object. There is no object in the place of the mind. There is no mind in the place of the object. . . . The object disappears in accord with the mind. The mind disappears in accord with the object. Neither place

arises. It is tranquil and clear.

開目見相 心隨境起 心處無境 境處無心...境隨心滅 心隨境無 兩處不生 寂靜虛明⁶⁷⁷

The *Yongjia ji* says:

Although [it is said] arising, there is nothing that enables arising. Therefore, the inner wisdom is tranquil. Although [it is said] realizing, there is nothing that is realized. Therefore, the outer object is thus. Tranquility and thusness are not different. The object and wisdom are the indistinguishable one.

生無能生 則內智寂寂 了無所了 則外境如如 如寂無差 境智冥一⁶⁷⁸

As wisdom realizes the object, the object arises. The object is empty since although [it is said] realizing, there is nothing that is realized. Since there is nothing to encounter, it is the tranquility in “although [it is said] arising, there is nothing that enables arising.” Wisdom arises and realizes, but it is the unconditioned constant wisdom. The object is the formless constant object before the subject-object confrontation. It is suchness that is neither moving nor changing and that is always present freely. “Although [it is said] arising, there is nothing that enables arising” and “although [it is said] realizing, there is nothing that is realized” indicate the two different sides of the same event. Therefore, “the inner wisdom is tranquil” and “the outer object is thus” are identical with each other. Therefore, it is said, “These are nothing but the one form of the inner and the outer” (此乃內外一相) and “tranquility and thusness are not different. The object and wisdom are the indistinguishable one” (如寂無差 境智冥一). The tranquility of the unconditioned constant wisdom accords with the calmness of the formless constant object. This is what Hamheodang really meant when he said:

Since the dharma is like this, attaining entry is like this.

法如是故 得入如是⁶⁷⁹

In Seon, we “harmonize with the principle of the way and naturally become one” (合著這箇道理 自然成一片矣). The complete enlightenment of the human beings and the presence of Being (the truth of Being that reveals beings) are perfectly identical with each other. The human essential thinking (complete enlightenment) is the lighting of Being.

2) Giving and Accord of Being—Logos and Homologein

Heidegger said, “The human essential thinking is the e-vent (*Er-eignis*) of the lighting of Being”⁶⁸⁰ and in the early work *Being and Time*, he also said, “There is (*es gibt*) the Being as long as there are human beings as beings.”⁶⁸¹ This appears to mean that the circumference of the human essential thinking coincides with that of Being. However, in the later work *Letter on Humanism*, he advocated, “It means that Being is given to human beings as long as the lighting of Being occurs.

“However, the occurring of *Da*, i.e., the lighting of the truth of Being itself, is the giving (*Schickung*) of Being itself.”⁶⁸² Defining the essential Being of the human being as *Da-sein* or *Ek-sistenz*, he said, “[It means that] the human beings exist as *Da*, the lighting of the truth of Being. *Da-sein* as *Da*—This alone is the original essence of *Ek-sistenz* that appears ek-sistencially in the truth of Being.”⁶⁸³ Therefore, the human thinking is not inherently the lighting of Being itself. It is something that must be (*sein*) in the *Da*, opening itself to the lighting of Being for the lighting of Being to occur in it.

Thinking watches up and supports the truth of Being and supports to discover the place where the truth of Being occurs in the historical human being.⁶⁸⁴

When the human beings exist as the essential being, they are addressed (*ansprechen*) urgently from Being.⁶⁸⁵

The essential being of human beings is only in the dialogue with Being.

Answering to the calling of Being, the human essential thinking makes it come into words. Heidegger also said:

Answer (*antworten*) in German is the same with accord (*entsprechen*) in its essential meaning.⁶⁸⁶

He added:

Thinking at the dawning period was the reverberation of grace from Being. In this grace, the one becomes bright and “*daß Seiendes ist*” (lit. that beings are) (the mysterious presence of myriads of things) arise. This reverberation is the human answer to the soundless words of Being. This answer of the thinking is the very origin of the human language.⁶⁸⁷

The human being is this relationship of accord in its essence. That is it.⁶⁸⁸

Therefore, the human essential thinking is in the attentive listening to the words of Being. In his interpretation of the Fragments of Heraclitus, Heidegger asserted that the true listening was to say (ὁμολογεῖν) that the one (*ein und das Selbe*) (ὅμῶν) is the one.⁶⁸⁹ Interpreting λέγειν in Greek, which means “to say,” as “to collect and keep in a place,” he said, “*Sagen* (to say) is λέγειν.”⁶⁹⁰ “To say is to collect together and lie in presence.” (*Sagen ist gesammelt-sammelndes beisammen-Vor-liegen-Lassen.*)⁶⁹¹ Therefore, in this sense, “*Sagen* is to accept the essence together from the non-concealment that comes to presence in one place. The non-concealment that reveals the concealed as the unconcealed is the presence itself. We call it the Being of beings.”⁶⁹² Thus, the essence of *Sagen* is in bringing the presence of Being that reveals the Being of beings intactly (*homo*).

Unlike λέγειν as the human thinking that brings what comes to presence together to presence, Λόγος, which comes to presence together itself, is “nothing but the emergence (*sich ereignen*) of Λόγος.”⁶⁹³ Therefore, “Λόγος is the fundamental integration of the original collecting from the original keeping (“cause and effect are

clear” [因果歷然] of “one is all” [一卽一切] in “all equally has no nature” [皆同無性] in “all is one” [一切則一].⁶⁹⁴ Hence, “in order to truly listen as a human being who has the fate of life and death, he should already penetrate Λόγος in one attentive listening. This attentive listening is nothing but what belongs to (*gehören*) Λόγος.”⁶⁹⁵ “From this vantage point, the human essential listening is the one (*das Selbe*) with Λόγος in a sense. However, although the human listening is *ὁμολογεῖν*, it is never the one. It is not Λόγος itself. This is because *ὁμολογεῖν* is also merely one *λέγειν*—which does not come from *ὁμολογεῖν*, but already comes to presence as the one, i.e., as the whole, and which keeps, collects fundamentally, and lets what already comes to presence in keeping stay as it is.”⁶⁹⁶ Therefore, the human thinking accepts its essential origin from the non-concealment as the presence of Being that reveals beings⁶⁹⁷ or Λόγος as the presence of collecting-keeping (one is all; all is one [一卽一切 一切卽一]).⁶⁹⁸ It is the relationship to the lighting of Being and never the one with it. Thus, there cannot be “naturally becoming one” (自然成一片矣) or “harmony with the principle of the way” (合著 這箇道理—自然成一片矣).

3) Being and Thinking Belong together to the One that Is *Er-eignis*

However, as seen before, in *Identity and Difference*, Heidegger interpreted Parmenides’ proposition, “Thinking and Being are the same,” as “Thinking and Being belong together to the one from the one.”⁶⁹⁹ He said that we should let go of the representative thinking of the subject-object confrontation and go back to the original mind where the human being belongs originally. He emphasized the mutual belonging of human and Being by adding, “We essentially have already entered (*eingehen*) the subordination of Being since beginningless time. However, Being itself belongs to us—because Being comes to presence as Being only in us.”⁷⁰⁰ He also called this relationship of mutual belonging *Er-eignis*.⁷⁰¹ This *Er-eignis* does not refer to the occurrence of a sudden incident, such as a natural phenomenon. “This *Er-eignis*

unites (*vereignen*) human and Being together into their essence.”⁷⁰² In this sense, *Er-eignis* means *Identität* (identity). He said, “Being and thinking belongs to the only one single identity. This identity takes the relationship of mutual belonging that we name *Er-eignis* as its essence.”⁷⁰³ This is the non-concealment as the difference (*Differenz*) of Being and beings and the “truth of Being that reveals beings” where human (as a being) is differentiated as the different (*Differentes*), respectively, along with Being.⁷⁰⁴

Here, it appears that he mentioned the identity of Being and thinking while saying that Being and thinking are not the same. As long as the human thinking stays present (*Da-sein*) in there (*Da*), keeping or bringing Being (*Λόγος*) to presence as it is, thinking is not the one with the Being of no identical and different form as proper (*schicklich*) to Being or as a different figure differentiated as a being to Being in the one (*das Selbe*)⁷⁰⁵ (Logos: non-concealment: the nonconcealed-concealed mutual adjustment as the difference of going-over and coming-into: the difference of Being and beings: called as *Gegnet*, etc.). Yet, for him, Being (principle) and thinking (wisdom) do not have their own self-nature.

Since wisdom and principle cannot be distinguished, there is no principle that becomes the object of wisdom outside wisdom, there is no wisdom that realizes principle outside wisdom.

智與理冥 更無智外理爲智所證 亦無理外智能證於理⁷⁰⁶

This is also valid in Heidegger’s relationship of mutual belonging of the human thinking and the lighting of Being. For him, the ultimate Being is the non-concealment as the same origin of the place of going-over and coming-into. Being and thinking are just different in the one.

4) Difference in the Distance to Attainment

Being and thinking belong together to *daß Seiendes ist* of the mystery that only comes to presence—*Zwischen* as the adjustment of the going-

over that reveals beings and the coming-into that is maintained and revealed. If this suggests the “middle of *upekṣa* that is neither lighting nor quiet and that is the lighting-quietness and quietness-lighting of the interpenetration between principle and wisdom,” the goal of Seon and that of Heidegger’s thought are to reveal beings and to bring the presence of Being—which is differently called *daß Seiendes ist* of mystery or “form is emptiness; emptiness is form; there is the interpenetration of principle and phenomena without obstruction, which is the true emptiness and wondrous existence” (色是空, 空是色, 理事融通無礙, 真空妙有)—i.e., the revealment and presence of the one. Is their difference not just the difference in the distance to attaining it?⁷⁰⁷

In his interpretation of the Anaximander fragment, Heidegger said, “Today, human beings are full of anger as if they conquer the earth and its outer space in one stroke. Human beings analyze the hidden providence of nature by the energy structure and try to subordinate the revolving of history to the plan and order of the conquest of space. These arrogant human beings who rise in revolt against the nature cannot say anything explicitly about what there is (*ist*), one thing is, and what it is (*ist*).

“All beings constantly end up becoming the object of the conquest without exception. This extremely simple that is called the Being of beings constantly gets damaged in forgottenness. Can any of those who have the fate of birth and death escape the abyss of the chaos? . . . Is there a relief? . . . However, if Being needs human beings in its essence and the essence of human beings is in thinking the truth of Being, then, thinking should make a poem in the mystery of Being. It brings what was thought early at the dawning period as what should be thought.”⁷⁰⁸

Seeing from his view that human beings who are born in the mittence of the forgottenness of Being should answer to the mittence of Being that will come into, is it not reasonable that human beings take accepting the coming-into of Being that accords with the presence of Being as its essence? Is this because of the following?

In general, the function of the true seeing becomes brighter gradually and reaches the more distant gradually, depending on what is realized and attained.

蓋真見之用 隨證所得 漸明漸遠也⁷⁰⁹

Therefore, is the following not said in the *Śūraṅgama-sūtra*?

The Tathagatas in every direction do not have nothing that they cannot see in all pure lands while what the sentient beings see through are only fractions.

十方如來 窮盡微塵清淨國土 無所不矚 衆生洞見 不過分寸⁷¹⁰

Notes

- 1 Xuanjue 玄覺, “Shemota song” 奢摩他頌 4, *Chanzong Yongjia ji* 禪宗永嘉集, T 48.389c.
- 2 Ibid.
- 3 Ibid., T 48.389b.
- 4 Ibid.
- 5 Gihwa 己和, “Samata song” 奢摩他頌 4, *Seorui* 1, H 7.184b.
- 6 Huihai 慧海, *Dunwu rudaoyao men lun* 頓悟入道要門論, X 63.19c; Huihai, *Tongo yōmon* 頓悟要門, trans. Ui Hakuju (Tokyo: Iwanami shoten, 1938), 24.
- 7 Gihwa, “Samata song” 4, H 7.184b.
- 8 Ibid.
- 9 Xuanjue, “Shemota song” 4, T 48.389c.
- 10 Ibid., T 48.389b.
- 11 Gihwa, “Samata song” 4, H 7.184c.
- 12 Ibid.
- 13 Ibid., H 7.185a.
- 14 Ibid., H 7.184c.
- 15 Ibid., H 7.185a.
- 16 “*Śamatha!* It is called cessation and also called concentration. Why is it not translated into a proper word? It is not translated because it has several different meanings.” (奢摩他 此云止 又云定 何不敵翻 有多義故不翻) Ibid., H 7.175c. In addition, “it is said to be cessation–insight (止觀) when the cause is considered or concentration–wisdom (定慧) when the result is considered” (Ibid., H 7.176a)—It is called as cessation (止) in terms of practice while it is said as concentration (定) to be attained as result with proof. It is talked contra insight and wisdom of *vipāśyanā*.
- 17 Ibid., H 7.184a.
- 18 Ibid., H 7.183c.
- 19 Xuanjue, “Shemota song” 4, T 48.389b.
- 20 Ibid.
- 21 Gihwa, “Samata song” 4, H 7.183c.
- 22 *Jingde chuandeng lu* 景德傳燈錄 3, T 51.219c: “菩提達磨 爲二祖說法 外息諸緣 內心無喘 心如墻壁 可以入道。”

- The translation here consults with Philip B. Yampolsky, *The Platform Sutra of the Sixth Patriarch* (New York: Columbia University Press, 1967), 140–41.
- 23 Hyujeong 休靜, *Seon'ga gwigam* 禪家龜鑑, H 7.639c.
- 24 Xuanjue, “Shemota song” 4, T 48.389b.
- 25 Gihwa, “Samata song” 4, H 7.183c.
- 26 Martin Heidegger, *Was ist Metaphysik?*, 6 Aufl. (Vittorio Klostermann, 1955), S. 32.
- 27 *Ibid.*, S. 32–33.
- 28 *Ibid.*, S. 32.
- 29 “Achufo pin” 見阿闍佛品 12, *Weimo jing*, T 14.555a.
- 30 *Yongjia Chanzong jizhu* 永嘉禪宗集註, X 63.300; *Pusa yingluo benye jing* 菩薩瓔珞本業經, T 24.1019c: “[It] is quiet and unconditioned. Since it is outside all dharmas, the locus of mental functioning is annihilated. It is difficult to assess this place.” (寂然無爲一切法外 [言語道斷] 心行處滅 其處難量); Gihwa, “Samseung jeomcha” 三乘漸次 7, *Seorui*, H 7.199: “The path of language is cut off. With what words can it be discussed, taught, and understood? The locus of mental functioning is therefore annihilated” (言語道斷 何言之能議 旨會則心行處滅).
- 31 The quietness of *śamatha* is a kind of a form of pliancy whereas Heidegger’s anxiety implies a sense of pressure (*umdrängen, bedrängen*). How can these two be compared with each other? However, Heidegger made sure that this anxiety was not the panic-stricken confusion. He rather said, “Rather a unique rest (*Ruhe*) emerges like an evening glow.” Heidegger, *Was ist Metaphysik?*, S. 32.
- 32 “Rubuer famen pin” 入不二法門品 9, *Weimo jing*, T 14.551c.
- 33 *Ibid.*
- 34 Sengzhao 僧肇, *Zhu Weimojie jing* 注維摩詰經 8, T 38.399b.
- 35 Xuanjue, “Shemota song” 4, T 48.390b.
- 36 *Ibid.*: “Brightness refers to non-arising of such forms of indeterminacy and semi-consciousness. Non-brightness is therefore semi-consciousness” (惺惺謂不生昏住無記等相 不惺惺此乃昏住).
- 37 *Ibid.*
- 38 *Ibid.*
- 39 “Da zongzhi ge shu” 答宗直閣書, *Dahui Pujue Chanshi shu* 大慧普覺禪師書 28, T 47.933b.
- 40 *Huangboshan Duaji Chanshi chuanxin fayao* 黃檗山斷際禪師傳心法要, T 48.381a.
- 41 Martin Heidegger, *Zur Seinsfrage* (Vittorio Klostermann, 1956), S. 38.
- 42 Heidegger, *Was ist Metaphysik?*, S. 45.
- 43 *Ibid.*, S. 39.

- 44 Heidegger, *Zur Seinsfrage*, S. 38.
- 45 Ibid.
- 46 Ibid., S. 45.
- 47 Ibid., S. 46.
- 48 Martin Heidegger, *Platonslehre von der Wahrheit*, 2 Aufl. (Francke Verlag Bern, 1947), S. 83.
- 49 Xuanjue, “Shemota song” 4, T 48.389b.
- 50 Ibid.
- 51 *Jingde chuandeng lu* 3, T 51.218b.
- 52 Ibid.
- 53 *Jingde chuandeng lu* 28, T 51.437c.
- 54 Ibid.
- 55 *Jingde chuandeng lu* 9, T 51.271a.
- 56 *Dahui Pujue Chanshi pushuo* 大慧普覺禪師普說 13, T 47.863c; The Southern Song edition of the *Dahui pushuo* 大慧普說 (See *Suzuki Daisetsu senshū* 鈴木大拙選集 16 [Tokyo: Shunjūsha, 1961], 95). The words following “元來箇法…” are not found in the *Dahui Pujue Chanshi pushuo*.
- 57 *Jingang jing* [*Diamond Sutra*], T 8.752a.
- For the English translation, I consulted with Robert E. Buswell, Jr., trans., *The Korean Approach to Zen: The Collected Works of Chinul* (Honolulu: University of Hawaii Press, 1983), 146.
- 58 Jinul, *Susimgyeol*, H 4.710b.
- 59 Ibid.
- For the English translation, I consulted with Buswell, *The Korean Approach to Zen*, 147.
- 60 Ibid., H 4.710a.
- 61 *Xinxinming niangu* 信心銘拈古.
- 62 Huihai, *Dunwu rudao yaomen lun*, X 63.18c.
- 63 Ibid.
- 64 *Shou lengyan jing* 首楞嚴經 2, T 19.113a.
- 65 Ibid.
- 66 *Shou lengyan jing* 4, T 19.120a.
- 67 Ibid.
- 68 *Shou lengyan jing* 2, T 19.111b.
- 69 Ibid.
- 70 *Shou lengyan jing huijie* 3, 13.
- 71 Ibid.
- 72 Yanshou 延壽, *Zongjing lu* 宗鏡錄 33, T 48.608b.

- 73 *Shou lengyan jing huijie* 3, 13.
- 74 *Shou lengyan jing* 2, T 19.111b.
- 75 Ibid.
- 76 Ibid., T 19.111c.
- 77 Ibid., T 19.111b.
- 78 Zongmi 宗密, *Shou lengyan jing yibai* 6, 42 comment on the right.
- 79 *Shou lengyan jing* 2, T 19.112a.
- 80 Ibid.
- 81 Ibid.
- 82 Ibid.
- 83 Zongmi, *Shou lengyan jing yibai* 6, 42 comment on the left.
- 84 *Shou lengyan jing* 2, T 19.112b.
- 85 Ibid., T 19.112a.
- 86 Ibid.
- 87 *Seon'ga gwigam* 禪家龜鑑, X 63.737c.
- 88 Heidegger, *Was ist Metaphysik?*, S. 45.
- 89 *Heze Shenhui xianzong ji* 荷澤神會顯宗記, in *Jingde chuandeng lu* 景德傳燈錄 30, T 51.459a: “It has function, but it is not existence. Thus, it is true emptiness. It is empty, but it is not non-existence. Thus, it rather becomes wondrous existence. Wondrous existence is great wisdom. True emptiness is pure nirvana” (用而不有 卽是真空 空而不無 便成妙有 妙有卽摩訶般若 真空卽清淨涅槃).
- 90 Gihwa, “Bibasana song” 毗婆舍那頌 5, *Seorui* 1, H 7.190c.
- 91 Xuanjue, “Piposhena song” 毘婆舍那頌 5, *Chanzong Yongjia ji*, T 48.390c.
- 92 Gihwa, “Bibasana song” 5, H 7.190c.
“Das Wort Ereignis meint hier nicht mehr das, was wir sonst irgendein Geschehnis, ein Vorkommnis nennen.” (The word, “emergence,” here does not mean any longer what we call a happening or an occurrence.) Martin Heidegger, *Identität und Differenz* (Günther Neske in Pfullingen, 1957), S. 29; *“Ereignen heisst ursprünglich: er-äugen, d. h. erblicken, im Blicken zu sich rufen, an-eingnen.”* (Emergence basically means the followings: looking at with open eyes, in other words, having an insight and calling into oneself in this insight and thus becoming unique.) Ibid., 28 – 29; *“Zur Einkehr unseres Denkens in jenes Einfache, das wir im strengen Wortsinne das Ereignis nennen.”* (In strict sense, our thinking enters oneness that is called emergence.) Ibid., 29 – 30; *“Das Ereignis vereignet Mensch und Sein in ihr wesenhafte Zusammen.”* (Emergence make human beings and Being unique in its essential correlation.) Ibid., 31.
- 93 Gihwa, “Bibasana song” 5, H 7.191a.
- 94 Xuanjue, “Piposhena song” 5, T 48.390c.

- 95 Gihwa, “Bibasana song” 5, H 7.190c.
- 96 Is the emergence of wisdom as the lighting without discriminations not “*Ereignis*” of “*Da*” as the presence that brings both present and non-present Being in non-concealment?
- 97 “Xianben jueti fen” 顯本覺體分, *Dasheng qixin lun*, T 32.576b.
- 98 Fazang 法藏, *Dasheng qixin lun yiji* 大乘起信論義記 2, T 44.256b.
- 99 Xuanjue, “Piposhena song” 5, T 48.390c.
- 100 Gihwa, “Bibasana song” 5, H 7.191c.
- 101 Xuanjue, “Piposhena song” 5, T 48.390c.
- 102 Ibid..
- 103 Ibid., T 48.391a.
- 104 Ibid.: “經云 般若無知 無所不知”; *Heze xianzong ji*, in *Jingde chuandeng lu* 30, T 51.458c: “般若無知 運六通而弘四智.”
- 105 *Heze xianzong ji*, T 51.459a, has “般若無見 能見涅槃” (Prajna has no seeing, but can see nirvana) instead of “般若無照 能照涅槃.”
- 106 *Jingde chuandeng lu* 7, T 51.57.
- 107 *Shou lengyan jing huijie* 3.
- 108 *Jingde chuandeng lu* 18, T 51.345.
- 109 *Fanyi mingyi ji* 翻譯名義集, T 54.1135a.
- 110 Ibid.
- 111 *Jingde chuandeng lu* 10, T 51.274a.
- 112 *Jingde chuandeng lu* 18, T 51.345.
- 113 Heidegger, *Platonslehre von der Wahrheit*, S. 65.
- 114 *Shou lengyan jing* 4, T 19.120a.
- 115 Zixuan 子璿, *Shou lengyan yishu zhu jing* 首楞嚴義疏注經 7, T 39.875a.
- 116 “Hedong Pei Xiu xuwen” 河東裴休 序文, *Huangboshan Duanji Chanshi chuanxin fayao* 黃檗山斷際禪師傳心法要, T 48.379b.
- 117 “Huachengyu pin” 化城喻品 7, *Maiofa lianhua jing* 妙法蓮華經 6, T 9.23a.
- 118 *Jingde chuandeng lu* 10, T 51.274a.
- 119 Dixian 諦閑, *Yuanjue jing jiangyi* 圓覺經講義 2 (Shanghai: Shangwu yishuguan, 1927), 18 left.
- 120 Martin Heidegger, *Holzwege*, 2 Aufl. (Vittorio Klostermann, 1950), S. 41–42.
- 121 Heidegger, *Platonslehre von der Wahrheit*, S. 83.
- 122 Martin Heidegger, *Vom Wesen der Wahrheit* (Vittorio Klostermann, 1943), S. 16.
- 123 *Da* is translated as the “place where Being manifests itself” because it can be better connected to the meaning of the preceding sentence, “*Das Wesen des Menschen ist innerhalb der Seinsfrage als die Stätte zu begreifen und zu*

- begründen, die sich das Sein zur Eröffnung ernötigt*” (The human essence should be understood and founded in the question of Being as the place that is unavoidably demanded in order for Being to reveal itself).
- 124 Martin Heidegger, *Einführung in die Metaphysik* (Max Niemeyer Verlag, 1953), S. 156.
- 125 Heidegger, *Platonslehre von der Wahrheit*, S. 69.
- 126 *Ibid.*, S. 77.
- 127 *Ibid.*, S. 83.
- 128 Heidegger, *Zur Seinsfrage*, S. 27.
- 129 Heidegger, *Was ist Metaphysik?*, S. 13–14.
- 130 Heidegger, *Identität und Differenz*, S. 22.
- 131 *Ibid.*, S. 23.
- 132 *Ibid.*, S. 18.
- 133 *Ibid.*, S. 28.
- 134 Heidegger, *Zur Seinsfrage*, S. 28.
- 135 Heidegger, *Identität und Differenz*, S. 23–24.
- 136 *Ibid.*, S. 24.
 “Wutaishan Zhenguo Dashi Chengguan da huangtaizi wenxin yao” 五臺山鎮國大師澄觀答皇太子問心要, *Jingde chuandeng lu* 30, T 51.274a: “In the stage of the buddhas, one cannot proclaim himself that he or she is in the stage of the buddhas. Rather, a person of the way who is not dependent on anything appears on the object.” (佛境不能自稱我是佛境還是這箇無依道人乘境出來); *Linji Huizhao Xuan gong da zongshi yulu* 臨濟慧照玄公大宗師語錄, T 47.499a: “As the quietness cannot originally reveal itself, it actually is in the function of wisdom” (本寂不能自現實有般若之功).
- 137 Martin Heidegger, *Gelassenheit* (Günther Neske in Pfullingen, 1959), S. 62.
- 138 *Ibid.*
- 139 *Ibid.*, S. 63.
- 140 *Ibid.*
- 141 *Jingde chuandeng lu* 28, T 51.438a.
- 142 *Ibid.*
- 143 *Ibid.*, T 51.438b.
- 144 *Ibid.*
- 145 *Ibid.*
- 146 *Shou lengyan jing* 9, T 19.147b.
- 147 The three kinds of existence refer to the existence in the realm of desire, the realm of form, and the realm of the formless.
- 148 *Shou lengyan jing* 6, T 19.130a.

- 149 Zixuan, *Shou lengyan yishu zhu jing* 11, T 39.908a.
- 150 Ibid., T 39.908b.
- 151 Heidegger, *Gelassenheit*, S. 50.
- 152 Heidegger, *Holzwege*, S. 41.
- 153 Gihwa, “Seonjong yeongga jip seo” 禪宗永嘉集序, *Seorui* 1, H 7.171a.
- 154 *Shou lengyan jing* 8, T 19.141c.
- 155 *Shou lengyan jing* 1, T 19.108b.
- 156 Zixuan, *Shou lengyan yishu zhu jing* 2, T 39.837b.
- 157 “Da Chen Shaoxiang shu” 答陳少卿書, *Dahui Pujue Chanshi yulu* 大慧普覺禪師語錄 26, T 47.923c: “If there is no intention in mind, everything appears” (不擬心時一切現成).
- 158 I would like to leave it as a question to grapple with later whether the “presence of the full revealment” can be identified with the presence of Being that is *Da* of *Dasein* in Heidegger. Yet, his position that understands Being as presence looks at Being as the presence in the human essential thinking, just as seen in “all buddhas are always present” (一切諸佛常在現前) and “[all buddhas] are always present and abiding” (現前常住).
- 159 Yanshou, *Zongjing lu* 78, T 48.846a.
- 160 Gihwa, “Upilcha song” 優畢叉頌 6, *Seorui* 2, H 7.193a.
- 161 *Jingang jing*, T 8.749c.
- 162 Ibid.
- 163 Ding Fubao, *Jingang jing jianzhu* 金剛經箋註 (Shanghai: Yixue shuju, 1920), 24 left.
- 164 Ibid., 16 left.
- 165 Heidegger, *Platonslehre von der Wahrheit*, S. 99.
- 166 Ibid.
- 167 Ibid.
- 168 Ding Fubao, *Jingang jing jianzhu*, 17 right.
- 169 Heidegger, *Vom Wesen der Wahrheit*, S. 18.
- 170 Heidegger, *Holzwege*, S. 310.
- 171 Ibid., S. 311.
- 172 *Xuefeng Yicun shangtang fayu* 雪峰義存上堂法語, in *Jingde chuandeng lu* 18, T 51.344.
- 173 Ding Fubao, *Jingang jing jianzhu*, 17.
- 174 *Dasheng qixin lun*, T 32.579a.
- 175 Heidegger, *Vom Wesen der Wahrheit*, S. 19.
- 176 Ludwig Landgrebe, *Philosophie der Gegenwart* (Ulestein Bucher, 1958), S. 139.
- 177 Heidegger, *Platonslehre von der Wahrheit*, S. 99 – 100.

- 178 Ding Fubao, *Jingang jing jianzhu*, 24 left.
- 179 Ibid., 17.
- 180 Zuyuan Chaoming 祖源超溟, *Wanfa guixin lu* 萬法歸心錄, X 65.414b.
- 181 Heidegger, *Gelassenheit*, S. 38.
- 182 Ibid., S. 50, 51.
- 183 Ibid., S. 38.
- 184 Ibid.
- 185 Ibid., S. 39.
- 186 Ibid., S. 51.
- 187 Ibid., S. 52.
- 188 Ibid., S. 57.
- 189 Ibid., S. 51.
- 190 *Shou lengyan jing* 4, T 19.120a.
- 191 Does this revealment (*xianfa* 顯發) indicate “revealing delusion” in relation to the self-bright and self-lighting emergence (*xianfa* 現發) (emergence of wisdom)? Since *xian* 顯 means “to reveal” and *xian* 現 means “to appear,” it seems that the former has more artificial and intentional meaning while the latter, more natural and voluntary.
- 192 Zixuan, *Shou lengyan yishu zhu jing* 7, T 39.876c.
- 193 *Shou lengyan jing* 4, T 19.120a.
- 194 Ibid.
- 195 Zixuan, *Shou lengyan yishu zhu jing* 7, T 39.875a.
- 196 *Shou lengyan jing* 4, T 19.120a.
- 197 Ibid.
- 198 Zixuan, *Shou lengyan yishu zhu jing* 7, T 39.875a.
- 199 Ibid.
- 200 Ibid.
- 201 Ibid., T 39.875b.
- 202 *Dasheng qixin lun*, T 32.577a.
- 203 Wonhyo 元曉, *Daeseung gisinnon so* 大乘起信論疏 1, T 44.212a.
- 204 Ibid., T 44.212b.
- 205 Fazang, *Dasheng qixin lun yiji*, T 44.256a.
- 206 Wonhyo, *Daeseung gisinnon so* 1, T 44.212b.
- 207 Ibid., T 44.209b.
- 208 *Dasheng qixin lun*, T 32.577a.
- 209 Wonhyo, *Daeseung gisinnon so* 1, T 44.212c.
- 210 *Dasheng qixin lun*, T 32.577b.
- 211 Ibid.

- 212 Fazang, *Dasheng qixin lun yiji*, T 44.265a.
- 213 *Shou lengyan jing* 4, T 19.120a.
- 214 Zixuan, *Shou lengyan yishu zhu jing* 7, 8.
- 215 *Shou lengyan jing* 4, T 19.120a.
- 216 Zixuan, *Shou lengyan yishu zhu jing* 7, T 39.876c.
- 217 *Yuanjue jing*, T 17.913b.
- 218 Zixuan, *Shou lengyan yishu zhu jing*, T 39.875a, comments on “enlightenment is not something that is brightened; because of brightening, the object is set up” (覺非所明 因明立所).
- 219 Wonhyo, *Daeseung gisinnon so* 1, T 44.214b.
- 220 Dixian, *Yuanjue jing jiangyi* 2, 39 left.
- 221 *Jingde chuandeng lu* 15, T 51.321c.
- 222 Ding Fubao, *Jingang jing jianzhu*, 17.
- 223 *Ibid.*, 8 left.
- 224 *Ibid.*, 17.
- 225 *Heze Shenhui xianzong ji*, T 51.459a.
- 226 *Ibid.*, T 51.458c.
- 227 *Huayan jing* 30, T 10.797b.
- 228 “Lixiang jimie fen,” *Jingang jing*, T 8.750b.
- 229 Huihai, *Dunwu rudao yaomen lun*, X 63.18b.
- 230 “Da Zongzhi ge shu,” T 47.933c.
- 231 *Ibid.*, T 47.928c.
- 232 *Congrong lu* 從容錄, T 48.238b.
- 233 “Da Wang jiaoshou shu” 答王教授書, *Dahui Pujue Chanshi yulu* 29, T 47.934b.
- 234 *Congrong lu*, T 48.259c.
- 235 “Da Fu shumi shu” 答富樞密書, *Dahui Pujue Chanshi yulu* 26, T 47.922a.
- 236 *Ibid.*, T 47.939b.
- 237 Fazang, *Dasheng qixin lun yiji*, T 44.262c.
- 238 “Da Wang jiaoshou shu,” *Dahui Pujue Chanshi yulu* 29, T 47.934b.
- 239 The comment on “[the Buddha] said how one should abide” (云何應住) in the *Jingang jing* says, “Abiding is the peaceful abiding” (住安住也) (*Jingang jing jianzhu*, 3 left). This is the peaceful abiding in “peacefully abiding in the utmost meaning of equanimity by penetrating the principle with no mind is called the unconditioned” (無心觀理而於平等第一義中自然安住此謂無緣). (*Yongjia ji* 2, 2 left comment).
- 240 Fazang, *Dasheng qixin lun yiji*, T 44.270a: “The cause is ignorance; the condition is the external world of delusion.” (因者無明也緣者妄境界也)
- 241 *Dasheng qixin lun*, T 32.578b.

- 242 *Heze Dashi xianzong ji*, in *Jingde chuandeng lu* 30, T 51.458c.
- 243 Fazang, *Dasheng qixin lun yiji*, T 44.257a.
- 244 Heidegger, *Was ist Metaphysik?*, S. 35.
- 245 *Ibid.*, S. 38.
- 246 *Ibid.*, S. 36.
- 247 *Ibid.*, S. 37.
- 248 *Ibid.*, S. 35–36.
- 249 *Ibid.*, S. 37.
- 250 *Ibid.*
- 251 *Ibid.*, S. 38.
- 252 Heidegger, *Gelassenheit*, S. 32.
- 253 *Ibid.*, S. 52.
- 254 *Gegnet* refers to the presence, i.e., non-concealment of Being.
- 255 Heidegger, *Gelassenheit*, S. 46.
- 256 *Ibid.*, S. 59.
- 257 *Ibid.*, S. 46.
- 258 *Ibid.*, S. 36, 61.
- 259 *Ibid.*, S. 59.
- 260 *Ibid.*, S. 35.
- 261 *Ibid.*
- 262 *Ibid.*, S. 47.
- 263 Xuanjue, “Jiejiao sheyi” 戒橋奢意 2, *Chanzong Yongjia ji*, T 48.388b.
- 264 Heidegger, *Gelassenheit*, S. 66.
- 265 Martin Heidegger, *Über den Humanismus* (Vittorio Klostermann, 1949), S. 42.
- 266 “The Buddha said, ‘My dharma is thinking without thinking, acting without acting, and cultivating without cultivating.’” (佛言 吾法 念無念 行無行 修無修) *Sishier zhang jing* 四十二章經.
- 267 Hyesim, “Sangdang” 上堂, *Jogyé Jin’gak Guksa eorok* 曹溪真覺國師語錄, H 6.2b; *Miam Heshang yulu* 密菴和尚語錄, T 47.961b: “竹影掃階塵不動 月穿潭底水無痕。”
- 268 *Jingde chuandeng lu* 7, T 51.253b.
- 269 *Huangboshan Duaji Chanshi chuanxin fayao*, T 48.384a.
- 270 Huihai, *Dunwu rudao yaomen lun*, X 63.19b; Huihai, *Tongo yōmon*, 20.
- 271 *Jingde chuandeng lu* 28, T 51.439a.
- 272 Huihai, *Dunwu rudao yaomen lun*, X 63.18; Huihai, *Tongo yōmon*, 14.
- 273 Huihai, *Dunwu rudao yaomen lun*, X 63.19c; Huihai, *Tongo yōmon*, 24: “問 心住空時 不是著空否 答 若作空想 即名著空。”
- 274 *Dahui Pujue Chanshi shu* 27, T 47.927c: “若住在寂滅處 則被法界量之所管

攝。”

- 275 Gihwa, “Bibasana song” 5, H 7.191a.
- 276 “Puxian zhang” 普賢章, *Yuanjue jing*, T 39.538b–c.
- 277 Xuanjue, “Piposhena song” 5, T 48.390c.
- 278 Yanshou, *Zongjing lu* 82, T 48.871c.
- 279 Xuanjue, “Piposhena song” 5, T 48.390c.
- 280 Gihwa, “Bibasana song” 5, H 7.190b; old edition fascicle 1, 39 left comment.
- 281 Ibid., H 7.190b–c; old edition fascicle 1, 40 right.
- 282 Xuanjue, “Piposhena song” 5, T 48.390c.
- 283 Gihwa, “Bibasana song” 5, H 7.190c.
- 284 Xuanjue, “Piposhena song” 5, T 48.390c.
- 285 Huihai, *Dunwu rudaoyao men lun*, X 63.21a; Huihai, *Tongo yōmon*, 38.
- 286 Huihai, *Dunwu rudaoyao men lun*, X 63.18b; Huihai, *Tongo yōmon*, 10.
- 287 *Anuttara-samyak-sambodhi* in Sanskrit refers to the unsurpassed perfect enlightenment or the supreme full enlightenment.
- 288 *Jingang jing*, T 8.749c: “諸菩薩摩訶薩 應如是生清淨心 不應住色生心 不應住聲香味觸法生心 應無所住 而生其心。”
- 289 *Jingang jing jianzhu*, 17; *Jingang jing kanding ji* 金剛經判定記 5, T33.208c: “但緣住境即不相應 亦非斷滅心 若不住般若 了然亦非生起。”
- 290 Huihai, *Dunwu rudaoyao men lun*, X 63.19b: “若得一切處 無心時 無有一相可得。”
- 291 Heidegger, *Zur Seinsfrage*, S. 38.
- 292 Ibid.
- 293 Heidegger, *Vom Wesen der Wahrheit*, S. 16.
- 294 Heidegger, *Platonlebre von der Wahrheit*, S. 83. Else Buddeberg interprets this way: “The lighting of There (*Da*) takes place only in relation to There-being and is often used to be identified with There-being itself.” Else Buddeberg, *Heidegger und Dichtung* (J. B. Metzlerschee Verlag, 1953), S. 13.
- 295 Heidegger, *Vom Wesen der Wahrheit*, S. 15.
- 296 *Da* in German has two meanings: there and then. “*Die Gegnet ist selbst zumal die Weite und die Weile.*” (The expanse itself is extensive spatially and constant temporally.) See Heidegger, *Gelassenheit*, S. 42.
- 297 Xuanjue, “Youbicha song” 6, *Chanzong Yongjia ji*, T 48.391a.
- 298 According to Gihwa, “Brightness is wisdom; quietness is nirvana” (背明 違菩提 捨靜 棄涅槃). Gihwa, “Bibasana song” 5, H 7.193b. Right after this, Gihwa also said, “Quietness and brightness become the truth from this while calmness and wisdom become the same tenet in this” (靜明由茲合道 定慧於是同宗). Here, calmness and wisdom are identified with quietness and brightness (Xuanjue,

- Chanzong Yongjia ji*, T 48. 391a). According to the *Shou lengyan jing* 9, T 19.151b, “Enlightenment and brightness are emptiness and quietness. They are like a clear sky” (覺明虛靜 猶如晴空).
- 299 Xuanjue, *Chanzong Yongjia ji*, T 48.387b.
- 300 Gihwa, “*Seonjong Yeongga jip seo*,” H 7.172a.
- 301 Ibid.
- 302 “Since the true dharma body of the Buddha is like an empty space, it reveals the forms of things just like the moon reflected on water.” (佛眞法身 猶如虛空 應物現形 如水中月) *Jingguangming jing* 金光明經, T 16.344b; “It can be compared to an empty space. Its essence is not many images but, does not reject them. Thus, all images are illuminated.” (譬如虛空 體非群相 而不拒 彼諸相發揮) *Lengyan jing* 楞嚴經, T 19.120c: “*Demnach ist die Gegend selbst zumal die Weite und die Weile.*” (Therefore, the open region itself is extensive spatially and constant temporally.) Heidegger, *Gelassenheit*, S. 41–42.
- 303 Heidegger, *Gelassenheit*, S. 61.
- 304 Ibid.
- 305 Ibid., S. 42: “*Die Gegend ist die verweilende Weite, die, alles versammelnd, sich öffnet, so dass in ihr das Offene gehalten und angehalten ist, jegliches aufgeben zu lassen in seinem Beruhen*” (Since the expanse [*Gegnet*] is a wide ground that opens itself and gathers all things, here an open place that lets all things appear in such a peaceful abiding is held and preserved).
- 306 Ibid., S. 59.
- 307 Ibid., S. 51–52.
- 308 Ibid., S. 40, 60, 68.
- 309 Ibid., S. 40–41, 60.
- 310 I would like to give an original text to avoid a misunderstanding here: “*Die Gegend versammelt, gleich als ob sich nichts ereigne, jedes zu jeglichem und alles zueinander in das Verweilen beim Beruhen in sich selbst.*” The interpretation of *verweilen* into “the appearance of forms in accord with conditions” is based on “*Anwesen je das Eingehen in eine Weile von Unverborgenheit ist. Solches Weilen erfährt die Griechen als Scheinen im Sinne der gelichteten leuchtenden Sichzeigens*” (Appearance indicates non-concealment entering to the appearance of forms in accord with conditions. The Greek experienced it as the appearance of forms in the meaning of the self-revelment that is widely and brightly revealed). Martin Heidegger, *Was heißt Denken?* (Max Niemeyer Verlag, 1954), S. 144.
- 311 Heidegger, *Gelassenheit*, S. 41–42.
- 312 Based on “the very essence of the present one thought is always wide . . . firm, persistent, and wide . . . Since it can be immutable and conditional, it takes

dharmas, depending on expedient means, and thus each and every dharma can possess self-nature” (現前一念 當體常徧…堅窮橫徧…能不變隨緣 隨方取法——皆能任持自性. Dixian, *Yuanjue jing jiangyi* 1, 4–5), *Weite* is translated into wide; *Weile*, into whiling, *verweilen*, into the appearance of forms in accord with conditions. I believe that these translations fit Heidegger’s thought in *Gelassenheit*. For example, it is because *verweilen* means the timely presence of beings in whiling as the basic time. Heidegger, *Gelassenheit*, S. 42.

- 313 Heidegger, *Holzwege*, S. 322.
- 314 *Ibid.*, S. 321.
- 315 Heidegger, *Gelassenheit*, S. 42.
- 316 *Ibid.*
- 317 *Ibid.*, S. 68.
- 318 *Ibid.*, S. 51–52.
- 319 *Ibid.*, S. 61.
- 320 *Ibid.*, S. 50.
- 321 *Ibid.*, S. 51.
- 322 *Ibid.*, S. 40. “In the expanse, our representations appear as the horizon.” Therefore, it is not the expanse itself. It is the other. “However, this other is the other of oneself and therefore same with oneself.”
- 323 *Ibid.*, S. 39.
- 324 *Ibid.*, S. 51.
- 325 *Shou lengyan jing* 4, T 19.120a.
- 326 *Shou lengyan jing* 6, T 19.130a.
- 327 Heidegger, *Gelassenheit*, S. 51.
- 328 *Ibid.*, S. 60.
- 329 *Ibid.*, S. 52.
- 330 *Huangboshan Duaji Chanshi chuanxin fayao*, T 48.383c: “The Sixth Patriarch said, ‘You! Draw back your thought and do not think of both good and evil. . . . Exactly when you don’t think good and you don’t think evil, you, Head Seat Ming, come to me with your original face before your parents were not born yet’” (六祖云 汝且暫時斂念 善惡都莫思量…不思善 不思惡 正當與麼時 還我明上座 父母未生時面目來).
- 331 Heidegger, *Gelassenheit*, S. 54.
- 332 *Ibid.*, S. 53–54.
- 333 *Ibid.*, S. 61.
- 334 *Ibid.*, S. 52.
- 335 *Ibid.*, S. 56.
- 336 *Ibid.*

- 337 Ibid., S. 57.
- 338 Ibid., S. 56.
- 339 Jinul, *Gwonsu jeonghye gyeolsa mun* 勸修定慧結社文, H 4.707a: “Ghosts are immersed in the suffering of being anxious in darkness. Birds and beasts have sorrow of fleeing in flutter, getting startled . . . Asuras are angry all the time. All heavenly beings are pleasant all the time. Therefore, only human beings can advance to wisdom by regulating their thought. What can I do if they cannot do so though they are human beings?” (鬼神 沈幽愁之苦 鳥獸 懷獮狘之悲…修羅方嘖 諸天正樂 可整心慮趣菩提者 唯人道能爲耳 人而不爲 吾末如之何也已矣).
- 340 Heidegger, *Gelassenheit*, S. 52.
- 341 Ibid., S. 64.
- 342 Ibid., S. 23.
- 343 Ibid., S. 66.
- 344 Heidegger, *Was ist Metaphysik?*, S. 47.
- 345 Heidegger, *Über den Humanismus*, S. 42 (*Platonslehre von der Wahrheit*, S. 111).
- 346 Heidegger, *Holzwege*, S. 323.
- 347 Heidegger, *Gelassenheit*, S. 51.
- 348 Ibid., S. 52.
- 349 Ibid., S. 64.
- 350 Heidegger, *Gelassenheit*, S. 51.
- 351 “Huairang Chanshi di er shi Mazu fasi” 懷讓禪師第二世馬祖法嗣, *Jingde chuangdeng lu* 6, T 51.247a; Huihai, *Tongo yōmon*, 78.
- 352 Ibid.
- 353 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.703b.
- 354 *Shou lengyan jing* 10, T 19.151c.
- 355 Dixian, *Yuanjue jing jiangyi* 1, 30.
- 356 *Huangboshan Duaji Chanshi chuanxin fayao*, T48.380b.
- 357 Ibid., T 48.379c.
- 358 Ibid., T 48.381a.
- 359 “Shitou Xiqian dui Huilang wenda” 石頭希遷對慧朗問答, *Jingde chuangdeng lu* 20, T 51.362a.
- 360 “Da Lu sheren shu” 答呂舍人書, *Dahui Pujue Chanshi yulu* 28, T 28.931c.
- 361 *Zhenzhou Linji Hui Zhao Chanshi yulu* 鎮州臨濟慧照禪師語錄, T 47.499c.
- 362 “Da Wang neihan shu” 答王內翰書, *Dahui Pujue Chanshi yulu* 27, T 47.929b.
- 363 *Jingde chuangdeng lu* 6, T 47.247b.
- 364 “Da Lou shumi shu” 答樓樞密書, *Dahui Pujue Chanshi yulu* 29, T 47.938a.
- 365 There is a note in the margin of one of the pages in the *Guben Dahui shu* 古本

大慧書 that I have owned: “一切臨時者 但見但聞也” (“When all things come upon” means just seeing and just hearing).

- 366 Huihai, *Dunwu rudaoyao men lun*, X 63.19c.
- 367 “Da Huang Zhixian” 答黃知縣, *Dahui Pujue Chanshi yulu* 29, T 47.936c.
- 368 “Da Huang Zhixian,” *Dahui Pujue Chanshi yulu* 28, T 47.933c.
- 369 “Da Zhang tixing shu” 答張提刑書, *Dahui Pujue Chanshi yulu* 27, T 47.928a.
- 370 Ibid.
- 371 *Jingde chuandeng lu* 28, T51.442c.
- 372 “Wubai dizi shoupin ji” 五百弟子授品記 8, *Maiofa lianbua jing* 4, T 9.27c.
- 373 “Huachengyu pin” 7, *Maiofa lianbua jing* 3, T 9.22b.
- 374 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.699c.
- 375 Jinul, *Wondon seongbullon* 圓頓成佛論, H 4.725b.
- 376 *Huangboshan Duaji Chanshi chuanxin fayao*, T 48.383b: “If you just leave behind all dharmas that are subject to existence and nonexistence, your mind will become like the orb of the sun that is always present in the sky. Its lighting shines naturally without [making any effort to] shine. Wouldn't this be a situation where you could conserve your strength? When you reach this point, you will have nowhere to roost; then, your actions will be the actions of the buddhas. This is what is meant by ‘Not abiding, one should give rise to the very mind.’ This is your pure and clear dharma-body; this is called ‘*anuttara* [*samyaksam*] *bodhi*’” (爾但離却有無諸法 心如日輪 常在虛空 光明自然 不照而照 不是省力底事 到此之時 無接泊處 卽是行者 諸佛行 便是應無所住 而生其心 此是倆清淨法身 名爲阿耨菩提).
- 377 *Shou lengyan jing* 3, T 19.119b.
- 378 *Huangboshan Duaji Chanshi chuanxin fayao*, T 48.380.
- 379 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.700a.
- 380 Huihai, *Dunwu rudaoyao men lun*, X 20c–21a: “All buddhas are like this. Even Maitreya Buddha is like this. All sentient beings are also like this.” (諸佛亦如也 至於彌勒亦如也 乃至一切衆生 悉皆如也); *Huangboshan Duaji Chanshi chuanxin fayao*, T 48.384b: “If you neither arouse your mind nor move your thoughts in terms of existence and non-existence, long and short, self and others, and subject and object, then the mind is originally the Buddha and the Buddha is originally the mind” (但無生心動念 有無長短彼我能所等心 心本是佛 佛本是心).
- 381 “Da Lou shumishu,” T 47.938b.
- 382 Ibid.
- 383 Ibid.
- 384 “Guan zhongsheng pin” 觀衆生品 7, *Weimo jing*, T 14.548a.

- 385 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.700a.
- 386 “Shi chengjiyi” 示成機宜, *Dahui Pujue Chanshi yulu* 24, T 47.912a.
- 387 “Dipaṃkara is the Buddha who made a prediction that Śākyamuni Buddha would achieve Buddhahood in his previous life.” (燃燈佛釋迦世尊授記之師)
- 388 “Zhuangyan fotu fen” 莊嚴佛土分, *Jingang jing*, T 8.749c.
- 389 Ibid.
- 390 *Jingde chuandeng lu* 12, T 51.299b.
- 391 “Ranbaozhi Heshang Dasheng zan” 染寶誌和尚大乘讚, *Jingde chuandeng lu* 29, T 51.449b.
- 392 “Huachengyu pin” 7, T 9.22b–c.
- 393 “Da Qin’guo taifuren shu” 答秦國太夫人書, *Dahui Pujue Chanshi yulu* 27, T 47.926c.
- 394 “Da Tang chengxiang shu,” *Dahui Pujue Chanshi yulu* 27, T 47.942a.
- 395 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.709c.
- 396 *Huangboshan Duaji Chanshi chuanxin fayao*, T 48.380b.
- 397 Foguo Yuanwu, “Zhimen bore ti” case 70, *Biyuan lu* 9, T 48.215a.
- The translation here comes from Thomas Cleary, *The Blue Cliff Record* (Boston and London: Shambhala, 2005), 498 with small alterations.
- 398 Foguo Yuanwu, “Zhimen bore ti,” case 70, T 48.215a.
- The translation comes from Thomas Cleary, *The Blue Cliff Record*, 498 with small alterations.
- 399 Foguo Yuanwu, “Zhimen bore ti,” case 70, T 48.215a.
- 400 Heidegger, *Einführung in die Metaphysik*, S. 64.
- 401 Ibid., S. 156.
- 402 Ibid., S. 157.
- 403 Ibid.
- 404 Heidegger, *Was heißt Denken?*, S. 143.
- 405 Ibid.
- 406 Ibid., S. 141; Heidegger understands Being as presence by expressing *Seiendes* as *Anwesendes* and *Sein* as *Anwesen*. Ibid., S. 141.
- 407 Heidegger, *Einführung in die Metaphysik*, S. 64.
- 408 Heidegger, *Was ist Metaphysik?*, S. 17.
- 409 Ibid., S. 18.
- 410 Xuanjue, “Shemota song” 4, T 48.389c.
- 411 “Shihuixiang pin” 十廻向品, *Huayan jing* 28, T 10.156b.
- 412 “Pusa pin” 4, *Weimo jing*, T 14.542a–b.
- 413 Sengzhao, *Weimo jing zhu* 維摩經註 (*Zhu Weimojie jing* 注維摩詰經) 4, T 38.361b.

- 414 Heidegger, *Holzwege*, S. 327.
- 415 Edmund Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, herausgegeben von M. Heidegger (Max Niemeyer Verlag, 1928), S. 466.
- 416 Yanshou, *Zongjing lu* 7, T 48.452c.
- 417 Yanshou, *Zongjing lu* 33, T 48.608a.
- 418 Shiguang 釋光, *Jushelun ji* 俱舍論記 12, T 41.194a.
- 419 Yanshou, *Zongjing lu* 33, T 48.606a.
- 420 Huihai, *Dunwu rudaoyamen lun*, X 63.19c; Huihai, *Tongo yōmon*, 24.
- 421 Yanshou, *Zongjing lu* 7, T 48.451c.
- 422 Ibid.
- 423 Ibid.
- 424 Ibid.
- 425 Ibid.
- 426 Ibid, T 48.451b.
- 427 Ibid.
- 428 Ibid., T 48.451c.
- 429 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 390.
- 430 Ibid., S. 472.
- 431 Yanshou, *Zongjing lu* 7, T 48.451c.
- 432 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 386.
- 433 Yanshou, *Zongjing lu* 7, T 48.451c.
- 434 Ibid.
- 435 Ibid., T 48.451a.
- 436 Yanshou, *Zongjing lu* 33, T 48.608b.
- 437 Yanshou, *Zongjing lu* 7, T 48.452b.
- 438 Ibid.
- 439 Ibid.
- 440 Ibid.
- 441 Ibid., T 48.451a.
- 442 Xuanjue, “Youbicha song,” *Chanrong Yongjia ji*, T 48.388a. As for *śamatha* (quietness) and *vipasyānā* (contemplation), it refers to the ultimate truth in “neither lighting nor quietness and non-duality of lighting and quietness” (非照非寂 寂照不二).
- 443 Yanshou, *Zongjing lu* 7, T 48.452b.
- 444 Yanshou, *Zongjing lu* 6, T 48.389c.
- 445 *Weishan jingce jushi ji* 瀉山警策句釋記, X 63.236b: “梵語剎那 此言一念。”
- 446 Followed by “it does not contact what already perishes forwardly . . . While the flow continues neither forwardly nor backwardly” (則前不接滅···中間自

孤),” there is a paragraph, “the very essence does not look back and therefore it immediately disappears. Knowing that the essence has already perished, it is wide open as if to rely on empty space” (當體不顧 應時消滅 知體既已滅 轉然如托空). Depending on the context, the very essence may refer to the previous sentence, “It stands alone while the flow continues neither forwardly nor backwardly” (前後斷續 中間自孤). If this is so, “it stands alone” should correspond to “it immediately disappears.” Is this why it was annotated as “as a thought does not arise, the preceding and following are all severed” (一念不生 前後際斷)? Nonetheless, this does not affect my view that I will present because one thought that does not arise is not voidness and “all five thoughts cease. One thought appears. One thought refers to no-thought. One thought of no-thought is nothing but the original source of the numinous awareness” (五念都息 一念現前 一念謂無念 無念之一念 卽 靈知之本源. *Chanzong Yongjia ji* 1, 35 left).

- 447 *Chanzong Yongjia ji* 1 (woodblock edition, page 28: comment on “nothing but awareness” [但知而已]); Yanshou, *Zongjing lu* 41, T 48.657c.
- 448 Yanshou, *Zongjing lu* 81, T 48.846a.
- 449 This phrase, “the following thought has not yet arisen” (後念未生) indicates that the intentionality of retention does not happen.
- 450 Dixian, *Yuanjue jing jiangyi* 1, 39 right.
- 451 Xuanjue, “Shemota song” 4, T 48.389c.
- 452 Ibid, T 48.390a: “The five thoughts are: first, arising; second, habituation; third, connection; fourth, discernment; and fifth, immediate quietness” (念者一故起二串習 三接續 四別生 五卽靜).
- 453 *Da Ming sanzang fashu* 大明三藏法數 4, 25 right: “Thought is mind-thought. This one thought has both truth and delusion. The thought that an ordinary person arouses in response to objects with his sense organs arises and perishes at every moment. This is the deluded thought. The thought that is true, pure, wondrous, bright, and numinously penetrating in separation from the sense organs and objects is the thought of the Tathagata’s wholesome wisdom” (念卽心念 此之一念有真有妄 若凡夫以根對塵 所起之念 念念生滅 此妄念也 若機根塵 眞淨明妙虛徹靈通之念 卽是如來正智之念也).
- 454 *Yongjia Chanzong jizhu* 永嘉禪宗集註 2, X 63.309b; *Chanzong Yongjia ji*, T 48.390b.
- 455 “Correspondence means corresponding to and matching the truth, destroying the deluded consciousness, developing the inherent and wondrous wisdom, and secretly agreeing to the dharma nature.” (相應謂 相應契當於眞理 忽然破情識 本有妙智開發 冥契法性)

- 456 Xuanjue, “Shemota song” 4, T 48.390b.
- 457 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 466.
- 458 Ibid.
- 459 Ibid., S. 436.
- 460 Ibid., S. 429.
- 461 Ibid., S. 436, 437.
- 462 Ibid., S. 467.
- 463 Ibid., S. 388.
- 464 Ibid., S. 389.
- 465 Ibid., S. 473.
- 466 Xuanjue, “Shemota song” 4, T 48.389c.
- 467 *Niutoushan chuzu Farong Chanshi xinming* 牛頭山初祖法融禪師心銘, in *Jingde chuandeng lu* 30, T 51.457c.
- 468 Dixian, *Yuanjue jing jiangyi* 1, 39 comment.
- 469 Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins*, S. 472.
- 470 Ibid.
- 471 Huihai, *Dunwu rudao yaomen lun*, X 63.19c; Huihai, *Tongo yōmon*, 24–25.
- 472 “Pusa pin” 4, *Weimo jing*, T 14.542b: “若過去生過去生已滅 若未來生未來生未至 若現在生現在生無住。”
- 473 “Gongde huaju pusa shihang pin” 功德華聚菩薩十行品, *Huayan jing* 11, T 9.467b.
- 474 “Da Liubaoxue shu” 答劉寶學書, *Dahui Pujue Chanshi shu* 27, T 47.925c.
- 475 Heidegger, *Holzwege*, S. 319–20.
- 476 Ibid., S. 321.
- 477 *Shou lengyan jing* 2, T 19.112c.
- 478 Ibid., T 19.113a.
- 479 Ibid., T 19.111b.
- 480 Heidegger, *Holzwege*, S. 320; “Eon! It means the presence of those present. . . . However, eon is thought to be fullness that does not appear because it is concealed by the non-concealment in eonta.” (*Es nennt das éón, das Anwesend des Anwesenden. . . . Aber das éón ist dabei aus der verborgenen und ungehobenen Fülle der Unverborgenheit der éóvta gedacht.*) Ibid., S. 324.
- 481 Ibid., S. 320.
- 482 “Shihuixiang pin,” *Huayan jing* 28, T 10.156b.
- 483 *Jingde chuandeng lu* 30, T 51.457b.
- 484 Ibid., T 51.458a.
- 485 *Huangboshan Duanji Chanshi chuanxin fayao*, T 48.383b: “If you just depart from all dharmas of existence and nonexistence, your mind will become like the

orb of the sun that is always present in the sky with its radiance shining naturally without shining. Would this not be a situation where you could preserve your strength? When you reach this point, you will have nowhere to stay; then, your actions will be the actions of the buddhas. This is what is meant by ‘not abiding, they should give rise to the very mind.’ This is your pure and clear dharma-body; this is called ‘*anuttara-samyak-sambodhi*’ (爾但離却有無諸法 心如日輪常在虛空 光明 自然不照而照 不是省力底事 到此之時 無棲泊處 卽是行諸佛行 便是應無所住 而生其心 以是儻清淨法身 名爲阿耨菩提).

- 486 “Sitianwang pin” 四天王品 6, *Jingguangming jing* 2, T 16.344b.
- 487 *Linji lu* 臨濟錄, T 47.500c.
- 488 Xuanjue, “Shemota song” 4, T 48.389c.
- 489 Ibid.
- 490 Huihai, *Dunwu rudaoyao men lun*, X 63.18c; Huihai, *Tongo yōmon*, 14.
- 491 “Shihuixiang pin,” *Huayan jing*, T 9.517a.
- 492 Huihai, *Dunwu rudaoyao men lun*, X 63.18b; Huihai, *Tongo yōmon*, 10.
- 493 Jiehuan, *Fabua jing yaojie* 法華經要解 1.2, 17 right.
- 494 *Dahui Pujue Chanshi pushuo* 15, T 47.875a.
- 495 *Dahui Pujue Chanshi shu* 27, T 47.925c.
- 496 *Linji lu*, T 47.499a.
- 497 *Dahui Pujue Chanshi pushuo* 15, T 47.876c.
- 498 *Linji lu*, T 47.497b.
- 499 Jiehuan, *Fabua jing yaojie* 1.2, 16 comment.
- 500 Max Müller, *Existenzphilosophie im geistigen Leben der Gegenwart* (F. H. Kerl Verlag, 1949), S. 52 – 53.
- 501 Martin Heidegger, *Erläuterungen zu Hölderlins Dichtung*, 2 Aufl. (Vittorio Klostermann, 1951), S. 55.
- 502 Heidegger, *Einführung in die Metaphysik*, S. 96.
- 503 Heidegger, *Erläuterungen zu Hölderlins Dichtung*, S. 51.
- 504 Ibid., S. 58.
- 505 Ibid., S. 57.
- 506 Ibid.
- 507 Ibid., S. 61.
- 508 Ibid., S. 57.
- 509 Bou, *Taego Hwasang eorok* 太古和尚語錄 1, H 6.678c.
- 510 “Da Xuxianmo shu” 答徐顯模書, *Dahui Pujue Chanshi shu* 29, T 47.937c.
- 511 *Jingde chuandeng lu* 30, T 51.458a.
- 512 “Sanzu Sengcan yinju luofushan Xinxin ming” 三祖僧璨隱居羅浮山信心銘, *Fozu gangmu* 佛祖綱目 29, X 85.605b.

- 513 *Da fangguangfo huayan jing yuanxing guanmen gumu* 大方廣佛華嚴經願行觀門骨目 1, T 36.1050a: “十世古今不逾當念。”
- 514 *She dashenglun shi* 攝大乘論釋 6, T 31.419a.
- 515 *Lengqie abaduoluo baojing* 楞伽阿跋多羅寶經 4, T 16.512c.
- 516 Fazang, *Dasheng qixinlun yiji* 大乘起信論義記 2, T 44.259b: “Even though time is limitless, it is encompassed in an instant moment. An instant moment in this refers to no-thought.” (時雖無量 攝一在刹那 此中一刹那者 即謂無念); *Lengqie jing* 楞伽經, T 16.512b: “Not-abiding even in an instant moment is called an instant moment” (刹那時不住 名爲刹那).
- 517 Yanshou, *Zongjing lu* 7, T 48.452b.
- 518 *Ibid.*, T 48.452a.
- 519 A seer (*Der Seher*) means a prophet. However, it is translated into the seer (sage) in view of the expression on Heidegger, *Holzwege*, S. 322: “The essence of seeing lies in having already seen. This is knowing. Knowing is the retrospection of Being” (*Das Wesen des Sehens als Gesehenhaben ist das Wissen. Das Wissen ist das Gedächtnis des Seins*). From this, the word is translated as a seer.
- 520 Heidegger, *Holzwege*, S. 320 – 21.
- 521 *Ibid.*, S. 321.
- 522 *Ibid.*
- 523 *Ibid.*, S. 319: “The seer is the one that has always already seen. Since he has already seen, he foresees. He sees the future in the past perfect” (*Ein Seher hat immer schon gesehen. Im vorhinein gesehen habend, sieht er voraus. Er sieht das Futurum aus dem Perfektum*).
- 524 *Ibid.*, S. 321 – 22.
- 525 *Ibid.*, S. 322.
- 526 *Ibid.*, S. 320.
- 527 *Ibid.*, S. 327.
- 528 *Ibid.*, S. 329.
- 529 Fazang, *Xiu Huayan aozhi wangjin huanyuanguan* 修華嚴奧旨妄盡還源觀, T 45.637c.
- The translation comes from Thomas Cleary, *The Blue Cliff Record* (Boston: Shambhala Publications, 1977), 309.
- 530 Foguo Yuanwu, *Biyan lu* 6, T 48.187c.
- 531 *Ibid.*, T 48.188a.
- 532 *Shōbōgenzō*, X 67.598c: “僧後問雪峯 徧界不會藏意旨如何 峯云甚麼處不是石霜。”
- 533 Yamada Kōdō 山田孝道, *Zenshū jiten* 禪宗辭典 (Tōkyō: Kōyūkan, 1943), 981, see “徧界不會藏。”

- 534 Heidegger, *Gelassenheit*, S. 42: “The breadth stays in the width of the repose.” (*Die Gegend verweilt in die Weite des Beruben.*) “The expansion is the collective recover for the broad repose in whiling” (*Gegnen ist das versammelnde Zurückbergen zum weiten Beruben in der Weile.*)
- 535 “Da Chen Shaoxiang shu” 答陳少鄉書, *Dahui Pujue Chanshi yulu* 大慧普覺禪師語錄 26, T 47.923c.
- 536 *Ibid.*, T 47.922a.
- 537 *Huayan jing* 13, T 410.63a.
- 538 Heidegger, *Holzwege*, S. 51.
- 539 Heidegger, *Identität und Differenz*, S. 64.
- 540 Heidegger, *Über den Humanismus*, S. 23; *Platonslehre von der Wahrheit*, S. 84.
- 541 Heidegger, *Vom Wesen der Wahrheit*, S. 16.
- 542 Heidegger, *Holzwege*, S. 310.
- 543 Heidegger, *Was heißt Denken?*, S. 144.
- 544 Heidegger, *Holzwege*, S. 310.
- 545 *Ibid.*, S. 311.
- 546 Müller, *Existenzphilosophie im geistigen Leben der Gegenwart*, S. 113. Max Müller understands Heidegger’s Being in the following way: “Heidegger’s Being is what is coming into as the pre-existing base that we can grab anytime if we reach our hand, not the pure presence of the permanent continuation. . . . It comes toward us as what is given or sent this or that way at any moment. Nonetheless, it does not have its final stop in the human being.”
- 547 Heidegger, *Holzwege*, S. 310.
- 548 Heidegger, *Was ist Metaphysik?*, S. 11.
- 549 Heidegger, *Holzwege*, S. 310.
- 550 *Ibid.*, S. 336.
- 551 Heidegger, *Was ist Metaphysik?*, S. 11.
- 552 *Ibid.*, S. 12.
- 553 Heidegger, *Holzwege*, S. 81.
- 554 *Ibid.*, S. 83.
- 555 *Ibid.*, S. 82.
- 556 Heidegger, *Was ist Metaphysik?*, S. 11.
- 557 Heidegger, *Holzwege*, S. 249–50.
- 558 *Ibid.*, S. 310.
- 559 Heidegger, *Holzwege*, S. 301–02.
- 560 Heidegger, *Erläuterungen zu Hölderlins Dichtung*, S. 73.
- 561 *Ibid.*, S. 74.
- 562 Heidegger, *Holzwege*, S. 302.

- 563 Ibid., S. 310.
- 564 To speak more specifically, “the design of truth in poem composing is to reveal it there where *Da-sein* (human beings) is already thrown into as the historical. It is earth. A historical people is already thrown, along with all different things on their own earth as dark base—those things that already exist, being still concealed.” Heidegger, *Holzwege*, S. 62.
- 565 Heidegger, *Holzwege*, S. 43.
- 566 Hinrich Knittermeyer, *Die Philosophie der Existenz* (Humboldt Verlag, 1952), S. 210.
- 567 Heidegger, *Sein und Zeit*, S. 38.
- 568 Heidegger, *Platonslehre von der Wahrheit*, S. 83.
- 569 Heidegger, *Was ist Metaphysik?*, S. 15.
- 570 Heidegger, *Über den Humanismus*, S. 20.
- 571 Heidegger, *Was ist Metaphysik?*, S. 15.
- 572 Heidegger, *Platonslehre von der Wahrheit*, S. 77.
- 573 Heidegger, *Identität und Differenz*, S. 59.
- 574 Ibid., S. 60.
- 575 Heidegger, *Identität und Differenz*, S. 62–63. In “*daß Seiendes ist*” (that beings are) “*daß . . .*” means “*Unter-Schied, Austrag*” while “*Seiendes*” means those coming into of “*Ankunft*” and “*ist*” means “*Überkommenis*.”
- 576 Heidegger, *Identität und Differenz*, S. 65–66.
- 577 Ibid., S. 66.
- 578 Heidegger, *Was ist Metaphysik?*, S. 7.
- 579 Ibid., S. 142.
- 580 Ibid., S. 144.
- 581 “*Das Wesen des Seins das Spiel selber ist.*” (The essence of Being itself is performance.) See, Heidegger, *Identität und Differenz*, S. 64 and *Der Satz vom Grund* [The Principle of Reason] (Günther Neske in Pfullingen, 1957), S. 186ff.
- 582 Heidegger, *Was heißt Denken?*, S. 142.
- 583 Heidegger, *Holzwege*, S. 40.
- 584 Ibid., S. 41.
- 585 Ibid., S. 39.
- 586 Heidegger, *Was heißt Denken?*, S. 144.
- 587 Heidegger, *Holzwege*, S. 50.
- 588 Ibid.
- 589 Ibid., S. 44.
- 590 Ibid.
- 591 Ibid., S. 25.

- 592 Ibid., S. 322 – 23.
- 593 *Jingde chuandeng lu* 27, T 51.434c: “我不依有住而住 不依無住而住 如是而住”; *Heze Dashi xianzong ji*, in *Jingde chuandeng lu* 30, T 51.458c: “無生生者即生實相 無住而住常住涅槃 無行而行即超彼岸.”
- 594 Heidegger, *Holzwege*, S. 327 – 28.
- 595 Gihwa, “Sari buri” 事理不二 8, *Seorui* 2, H 7.205c; old edition 2 (page 29 left).
- 596 *Yongjia Zhenjue Dashi zhengdao ge* 永嘉真覺大師證道歌, in *Jingde chuandeng lu* 30, T 51.460a.
- 597 Gihwa, “Sari buri” 8, H 7.208c; *Yongjia Chanzong jizhu* 永嘉禪宗集註 2, X 63.303a; Xuanjue, “Shili buer” 事理不二 8, *Chanzong Yongjia ji*, T 48.393c: “Therefore, all dharmas follow their conditions and thus have no self-essence” (是以 萬法從緣 無自體耳).
- 598 “Shengmie men” 生滅門, *Dasheng qixin lun*, T 32.576b.
- 599 Ibid., T 32.576c.
- 600 Wonhyo, *Daeseung gisinnon so* 大乘起信論疏 1, T 44.209a.
- 601 Fazang, *Dasheng qixinlun yiji*, 2, T 44.255c.
- 602 “Now, the body is not formed by me. Rather, it is formed from the coming together of various conditions.” (夫體不我形 假緣會而成體) Xuanjue, “Shili buer” 8, T 48.393c. “Before conditions come together, who would form this body?” (若緣之未會 則體何所形); “As for the body forming, it is formed from the coming together of various conditions.” (體形則 緣會而形) The body here refers to dharma nature while conditions, to ignorance. Ibid. and note to ibid.
- 603 Wonhyo, *Daeseung gisinnon so* 1, T 44.208b.
- 604 Ibid.
- 605 Ibid.
- 606 Ibid.
- 607 Ibid.
- 608 Ibid., T 44.208c.
- 609 Ibid., T 44.204a: “Dharma nature is what we call nirvana. Since it is the original nature of the dharma, it is named dharma nature. . . . Just like this, there is the nature of nirvana in all dharmas, it is called dharma nature.” (法性者 所謂涅槃法之本性 故名法性…如是一切法中 有涅槃性故言法性) That is, it refers to the true suchness beyond the characteristics of the essence.
- 610 Ibid., T 44.208c.
- 611 Xuanjue, “Shili buer” 8, T 48.393b.
- 612 Ibid.
- 613 Ibid.

- 614 Ibid.
- 615 *Chanzone Yongjia ji* 2 (woodblock edition, 28 left commentary); *Zhiguan fuxing chuanhong jue* 止觀輔行傳弘決 1, T 46.167b: “所言空者 相即非相 非謂無相。”
- 616 Xuanjue, “Shili buer” 8, T 48.393b.
- 617 *Yuanwu Foguo Chanshi yulu* 圓悟佛果禪師語錄 3, T 47.723a.
- 618 Xuanjue, “Shili buer” 8, T 48.393a.
- 619 Fazang, *Dasheng qixinlun yiji* 1, T 44.251b: “Tathagatagarbha consciousness (Skt. *ālayavijñāna*) has two meanings. One is the gate of suchness. It means departing from characteristics, relying on essence. It is neither impure nor pure; neither arising nor perishing; neither moving nor still. It is the same one taste. Since there is no discrimination in nature, sentient beings are nirvana. They do not wait for perishing. Sentient beings and Maitreya are identical. The other is the gate of arising and perishing. It means arising and perishing in accord with conditions. It transforms and moves in accord with impregnations and forms purity and impurity. Although purity and impurity are formed, nature does not always move. Since it comes from non-moving, it can form purity and impurity.” (如來藏識 [阿賴耶識] 含於二義 一約體絕相義 即真如門 謂非染非淨 非生非滅 不動不轉 平等一味 性無差別 衆生則涅槃 不待滅也 凡夫彌勒 同一際也 二隨緣起滅義 即生滅門 謂隨薰轉動 成於染淨 染淨雖成 性恒不動 正由不動 能成染淨); Ibid., T 44.255c: “Suchness has two meanings. One means immutability while the other means conditionality. Ignorance has also two meanings. One means emptiness since there is no essence. The other means the formation of things since there is function. Since they come from the first meaning among truth and delusion, the gate of true suchness is formed. Since they come from the latter meaning, the gate of arising and perishing is formed” (真如有二義 一不變義 二隨緣義 無明亦二義 一無體即空義 二有用成事義 此真妄中 各由初義 故成真如門也 各由後義 故成生滅門也).
- 620 “Shengmie men,” *Dasheng qixin lun*, T 32.576b.
- 621 *Cantong qi* 參同契, *Jingde chuandeng lu* 30, T 51.459b.
- 622 Heidegger, *Identität und Differenz*, S. 62.
- 623 Xuanjue, “Youbicha song” 6, T 48.391b.
- 624 Ibid., T 48.391a.
- 625 Gihwa, “Upilcha song” 6, H 7.194a; old edition 2 (page 2 left Xingjing’s 行靖 commentary).
- 626 Xuanjue, “Youbicha song” 6, T 48.391b.
- 627 Commentary on “Since it is *samatha*, although it is quiet, it always lights” (以奢摩他故 雖寂而常照).

- 628 Commentary on “since it is *vipāśyanā*, although it always lights, it is always quiet” (以毘婆舍那故 雖照而常寂).
- 629 Gihwa, “Upilcha song” 6, H 7.194b.
- 630 Ibid., H 7.194a.
- 631 Ibid., H 7.194b.
- 632 Xuanjue, “Youbicha song” 6, T 48.391b.
- 633 Gihwa, “Upilcha song” 6, H 7.194a, commentary on “the compassion of the unconditioned” (無緣之慈).
- 634 How about understanding this compassion of the unconditioned as Heidegger’s *gegenen* of *Gegner*? Is it unreasonable to understand “sentient beings as condition” as *Vergegnis* of the human thinking and “dharma as condition” as *Bedingnis*?
- 635 Xuanjue, “Shili buer” 8, T 48.393b.
- 636 Ibid.
- 637 Gihwa, “Sari buri” 8, H 7.208c – 09a; old edition 2 (page 34 right).
- 638 Xuanjue, “Shili buer” 8, T 48.388a.
- 639 Gihwa, “Upilcha song” 6, H 7.195b; old edition 2 (page 5 left).
- 640 Xuanjue, *Chanrong yongjia ji*, T 48.388a: “Since the ultimate principle is in phenomena, understanding phenomena is the principle” (窮理在事 了事即理).
- 641 Xuanjue, “Shili buer” 8, T 48.388a.
- 642 Ibid., T 48.393c.
- 643 Gihwa, “Sari buri” 8, H 7.206c.
- 644 Xuanjue, “Shili buer” 8, T 48.393c.
- 645 Piye 毘耶 here refers to Pisheli 毘舍離 (Vaiśālī), the ancient site where the Buddha taught his teachings and where the second council took place.
- 646 Heidegger, *Gelassenheit*, S. 41.
- 647 Ibid., S. 40.
- 648 Ibid., S. 49.
- 649 Martin Heidegger, *Aus der Erfahrung des Denkens* (Günther Neske Pfullingen, 1954), S. 17.
- 650 Gihwa, “Upilcha song” 6, H 7.194b.
- 651 Xuanjue, “Shili buer” 8, T 48.388a: “窮理在事 了事即理.”
- 652 The word, “mind,” here should not be understood to refer to the psychological conscious subject, absolute reason, or cosmic soul. It would make the mistake of viewing the foundation of existence as the conscious subject or metaphysical entity. Seon sees existence from the perspective of the presence of coming-to-presence. This presence is called mind since it comes to presence in the human realization.
- 653 “Da Zongzhi ge shu,” T 47.933b.

- 654 *Yongjia Zhenjue Dashi zhengdao ge*, T 51.460b.
- 655 “Wutaishan Zhenguo Dashi Chengguan da huangtaizi wenxin yao,” T 51.459c.
- 656 *Xuansha Shibei yulu* 玄沙師備語錄, in *Jingde chuandeng lu* 18, T 51.345b.
- 657 *Shou lengyan jing* 3, T 19.119b.
- 658 Dixian, *Yuanjue jing jiangyi*.
- 659 *Yongjia Zhenjue Dashi zhengdao ge*, T 51.460c.
- 660 “Da Zongzhi ge shu,” T 47.933c.
- 661 “Da lou shumi shu,” T 47.938a.
- 662 *Ibid.*, T 47.938b.
- 663 “Da Zhang tixing shu,” T 47.927c.
- 664 Jinul, *Ganhwa gyeorui ron*, H 4.733a–b.
- 665 Uisang, *Hwaeom ilseung beopgyedo* 華嚴一乘法界圖, H 2.1a.
- 666 Jinul, *Ganhwa gyeorui ron*, H 4.733c.
- 667 In an old copy of the *Dahui shu* I own, for this principle of the way, there is a footnote that says, “The principle of the way is the world of the direct perception” (這箇道理者 現量世界也). “The word, *xian* 現, means ‘revelation’ while the word, *liang* 量, means ‘measuring’ or ‘gauging.’ This is the meaning of ‘calm perceiving.’ This refers to the calm perceiving of the self form of the dharma by measuring the five realms that appear, including eye consciousness to body consciousness. Since there is nothing erroneous, it is called the direct perception.” (現即顯現 量即量度 是楷定之義也 謂眼識乃至 身識 對於 顯現五塵之境 而能度量 楷定法之自相 不錯謬故是名現量. *Da Ming sanzang fashu* 大明三藏法數 13). The *Yinming ru zhengli lun* 因明入正理論 says, “Direct perception means no discrimination. Since it departs from the discrimination of all kinds of existences in the realm of form and transforms into revealing discrimination with the true wisdom, it is called direct perception.” “No discrimination refers to departing from all kinds of discriminations. For example, when facing the blue color, the word, ‘blue,’ arises, this word is common in all things of the blue color. Therefore, it does not correspond to a thing itself directly. It transforms into the common form of all things, i.e., the common image. Therefore, it is not the direct perception. . . . Separate transformation of each appearance indicates that each of the five consciousnesses corresponds to its own object and accords with each and every object of its own without the commonality of the objects of the other consciousnesses” (Ryūkoku daigaku, ed., *Bukkyō daijiten*.) Therefore, the world of the direct perception (the principle of the way) is in fact this mundane world as the reality of the perfect interpenetration of principle and phenomena and the unobstructedness of all phenomena with immutability and conditionality.

- 668 “Da lou shumi shu,” T 47.938b.
- 669 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.700a.
- 670 Jinul, *Jeonghye gyeolsa mun* 定慧結社文, ed. Bojo sasang yeon'guwon, Bojo jeonseo 普照全書 (Seoul: Buriil chulpansa, 1989), 12.
- 671 Ryūkoku daigaku, ed., *Bukkyō daijiten* 6, 4084.
- 672 Fazang, *Huayan wujiao zhang* 華嚴五教章 (*Huayan yisheng jiao yifen qi zhang* 華嚴一乘教義分齊章) 2, T 45.485b.
- 673 *Yongjia Zhenjue Dashi zhengdao ge*, T 51.460c.
- 674 Heidegger, *Was ist Metaphysik?*, S. 45–46.
- 675 *Yongjia Zhenjue Dashi zhengdao ge*, T 51.460c.
- 676 Dōgen 道元, “Sansui kyō” 山水經, *Shōbōgenzō* 正法眼藏.
- 677 *Niutoushan chuzu Farong Chanshi xinming*, T 51.457c.
- 678 Xuanjue, “Piposhena song” 5, T 48.391a.
- 679 Gihwa, “Upilcha song” 6, H 7.195a; “三諦 [俗諦, 眞諦, 道諦] 就法而言 三觀 [法眼, 慧眼, 佛眼] 就人而言.” *Ibid.*, H 7.195a.
- 680 Heidegger, *Was ist Metaphysik?*, S. 47.
- 681 Heidegger, *Sein und Zeit*, S. 212.
- 682 Heidegger, *Über den Humanismus*, S. 24.
- 683 *Ibid.*, S. 15.
- 684 Heidegger, *Was ist Metaphysik?*, S. 50.
- 685 Heidegger, *Über den Humanismus*, S. 13.
- 686 Martin Heidegger, *Was ist das—die Philosophie?* (Günther Neske Pfullingen, 1956), S. 32.
- 687 Heidegger, *Was ist Metaphysik?*, S. 49.
- 688 Heidegger, *Identität und Differenz*, S. 22.
- 689 Heidegger, *Vorträge und Aufsätze*, S. 215.
- 690 *Ibid.*, S. 213.
- 691 *Ibid.*
- 692 *Ibid.*, S. 212.
- 693 *Ibid.*, S. 215.
- 694 *Ibid.*, S. 215–16.
- 695 *Ibid.*, S. 216.
- 696 *Ibid.*, S. 217.
- 697 *Ibid.*, S. 221: “Logos itself is concealment and revealment. It is non-concealment (*A-letheia*).” (*Der Λόγος ist in sich zumal ein Entbergen und Verbergen. Er ist die Α-ληθεία*).
- 698 *Ibid.*: “*Hen panta* (one is all [一卽一切]) speaks of what logos is. Logos is the way *hen panta* comes to presence. Both are the same.” (“*Ev Παντα sagt, was der*

Λόγος *ist*. Λόγος *sagt*, wie Ἐν Πάντα *west*. Beide sind das Selbe).

- 699 Heidegger, *Identität und Differenz*, S. 18.
- 700 *Ibid.*, S. 24.
- 701 *Ibid.*, S. 28.
- 702 *Ibid.*, S. 31.
- 703 *Ibid.*, S. 33.
- 704 Seen from “In the strict sense, our thinking goes into the oneness that we call e-vent (*Ereignis*)” (*Zur Einkehr unseres Denkens in jenes Einfache, das wir im strengen Wortsinne das Ereignis nennen. Identität und Differenz*, S. 29–30), he defined *Ereignis* as the oneness (*Einfache*). It is the one with the non-concealment as “that beings are” (*daß Seiendes ist*). It is the oneness (*Einfache*) in the sense of “what on earth is Being? It is it itself” (*Doch das Sein – Was ist das Sein? Es ist es selbst. Über den Humanismus*, S.19).
- 705 Heidegger, *Identität und Differenz*, S. 62.
- 706 Dixian, *Yuanjue jing jiangyi*.
- 707 Jinul, *Gwonsu jeonghye gyeolsa mun*, H 4.702c; *Jeonghye gyeolsa mun* (Bojo jeonso 普照全書), 18: “From the initial arousal of the aspiration for enlightenment up through the attainment of buddhahood, there is only euiescence and only awareness, immutable and uninterrupted. It is only according to the respective stage that the designations and attributes are slightly different. At the moment of awakening, they are called principle and wisdom. When one first arouses the bodhicitta and begins to cultivate, they are called calmness and insight. When the practice continues naturally in all situations, they are called *samatha* and *vipasyanā*. When the afflictions have been completely extinguished, efficacious practices completely fulfilled, and buddhahood attained, they are called bodhi and nirvana.” (Tranlation here comes from Robert E. Buswell, Jr., ed. and trans., *Chinul: Selected Works* [Seoul: Jogye Order of Korean Buddhism, 2012], 154–55.) (始自發心 乃至成佛 唯寂唯知 不變不斷 但隨地位 名義稍殊 謂約乃悟時 名爲理智 約發心修時 名爲止觀 約任運成行 名爲定慧 約煩惱都盡 功行圓滿成佛之時 名爲菩提涅槃).
- 708 Heidegger, *Holzwege*, S. 343.
- 709 Zixuan, *Shou lengyan yishu zhu jing*, T 39.848b.
- 710 *Shou lengyan jing* 2, T 19.111b.

Bibliography

Buddhist sources

- Amituo jingshu xu* 阿彌陀經疏序 [Preface to the *Amituo jingshu*].
- Bao (Fo) xing lun* 寶(佛)性論 [Treatise on Treasure Buddha Nature].
Jinling 金陵 Sutra Publication Bureau. 1919.
- Baoji jing* 寶積經 (Skt. *Ratnakūṭa-sūtra*).
- Biyau lu* 碧岩錄 [Blue Cliff Record].
- Chanrong Yongjia ji* 禪宗永嘉集 [Yongjia's Record of the Chan School].
- Chuanxin fayao* 傳心法要 [Dharma Essentials of the Mind Transmission].
T 48.
- Congrong lu* 從容錄 [Congrong Hermitage Record].
- Da Ming sanzang fashu* 大明三藏法數 [Dharma Number of the Three Baskets in Great Ming]. 50 vols. Pinqie jingshe 頻伽精舍.
- Daeseung gisinnon Wonhyo Daesa so (Haedong so)* 大乘起信論元曉大師疏 (海東疏) [Wonhyo's Commentary to the *Awakening of Faith in Great Vehicle*]. T 44.
- Dafangguang yuanjue jing* 大方廣圓覺經 [*Perfect Enlightenment Sutra*].
- Dahui Pujue Chanshi pushuo* 大慧普覺禪師普說 [Complete Preachings of the Chan Master Dahui Pujue].
- Dahui Pujue Chanshi shu* 大慧普覺禪師書 [Writings of the Chan Master Dahui Pujue].
- Damo Dashi rudao sihang* 達磨大師 入道四行 [Entrance to the Way and Four Practice].
- Danxia Heshang wanzhu yin* 丹霞和尚 翫珠吟 [Song of a Jewel].
- Dasheng qixin lun* 大乘起信論 [Awakening of Faith in Great Vehicle].
- Dasheng qixin lun Fazang shu* 大乘起信論法藏疏 [Fazang's Commentary to the *Dasheng qixin lun*]. T 44.
- Dunwu yaomen* 頓悟要門 [Essential Gate of Sudden Awakening]. X 63.

- Fadeng Chanshi gujing ge* 法鑑禪師 古鏡歌 [Song of an Old Mirror].
- Fanyi mingyi ji xinbian* 翻譯名義集新編 [New Compilation of the *Fanyi mingyi ji*]. By Purun 普潤, edited by Ding Fubao 丁福保. Shanghai: Yixue shuju.
- Goryeo Bojo Guksa eorok* 高麗普照國師語錄 [Recorded Sayings of Goryeo State Preceptor Bojo]. H 4:
- Ganhwa gyeorui ron* 看話決疑論 [Resolving Doubts about Observing the *hwadu*];
- Jeonghye gyeolsa mun* 定慧結社文 [Compact of the Samadhi and Prajna Society];
- Moguja susimgyeol* 牧牛子修心訣 [Secrets on Cultivating the Mind];
- Wondon seongbullon* 圓頓成佛論 [Treatise on the Perfect and Sudden Attainment of Buddhahood], etc.
- Hamheodang eorok* 涵虛堂語錄 [Recorded Sayings of Hamheodang].
- Heze Dashi xianzong ji* 荷澤大師 顯宗記 [Record of Revealing the Tenets]. T 51.
- Huayan jing tanxuan ji* 華嚴經探玄記 [Record of the Search for the Profundities of the *Huayan jing*]. 20 vols.
- Huayan jing* 華嚴經.
- Huayan wujiao zhang* 華嚴五教章 [Essay on the Five Teachings of Huayan].
- Jin'gak Daesa (Muuija) eorok* 眞覺大師(無衣子)語錄 [Recorded Sayings of Jin'gak Daesa]. H 6.
- Jingang jing* 金剛經 [*Diamond Sutra*].
- Jingang bore boluomi jing jianzhu* 金剛般若波羅蜜經箋註. By Ding Fubao 丁福保. Shanghai: Yixue shuju.
- Jingde chuandeng lu* 景德傳燈錄 [Record of the Transmission of the Lamp Published in the Jingde Era].
- Jinguangming jing* 金光明經 [Sutra of Golden Light].
- Lengqie jing* 楞伽經 (Skt. *Laṅkāvatāra-sūtra*).
- Lengqie jing huiyi* 楞伽經會譯 [Understanding and Explaining the *Laṅkāvatāra-sūtra*].
- Linji lu* 臨濟錄 [Record of Linji]. T 47.
- Liuzu fabao tanjing* 六祖法寶壇經 [Six Patriarch's Platform Sutra of the Dharma Treasure].

- Miafa lianhua jing* 妙法蓮華經 [*Lotus Sutra*].
- Miaofa lianhua jing yaojie* 妙法蓮華經要解 [Essential Explanations for the *Lotus Sutra*]. By Jiehuan 戒環. 20 vols. Changzhou Tianning Temple edition. 1908.
- Naong jip* 懶翁集 [Collections of Naong's Writings].
- Niutoushan chuzu Farong Chanshi xinming* 牛頭山初祖法融禪師心銘 [Inscription of the Mind].
- Sanzu Sengcan Dashi xixin ming* 三祖僧璨大師信心銘 [Inscription of the Mind of Faith]. T 51.
- Seon'ga gwigam* 禪家龜鑑 [Mirror of Seon]. Han'geul seonhak ganhaenghoe. 1975.
- She lun* 攝論 (Skt. *Mahāyānasamgraha-sāstra*).
- Shitou Dashi cantong qi* 石頭大師 參同契 [Poem of Mutual Participation].
- Shōbōgenzō* 正法眼藏 [Treasure of the Eye for the True Dharma]. By Dōgen 道元.
- Shou lengyan jing yihai* 首楞嚴經義海 [Interpretations of the *Śūraṅgama-sūtra*]. 30 vols. X 13.
- Shou lengyan jing* 首楞嚴經 (Skt. *Śūraṅgama-sūtra*).
- Shuryōgon gisho chūkyō* 首楞嚴義疏注經 [Commentaries and Subcommentaries to the *Śūraṅgama-sūtra*]. By Zixuan 子璿. 20 vols. Kyoto: Baiyoushoin.
- Taego Hwasang eorok* 太古和尚語錄 [Recorded Sayings of the Master Taego]. H 6.
- Wanfa guixin lun* 萬法歸心錄 [Record of the Myriads of Dharmas Returning to the Mind]. By Chaoming 超溟. Yangzhou 揚州 Sutra Publication Bureau. 1908.
- Wangjin huanyuan guan* 妄盡還源觀 [Contemplation on Returning to the Source of Exhausting Falsity].
- Weimo jing* 維摩經 [*Vimalakirti Sutra*].
- Weimo sushuo jing zhu* 維摩所說經註 [Explanations on the *Vimalakirti Sutra*]. By Sengzhao 僧肇. 8 vols. Shanghai: Yixue shuju.
- Xiangzong bayao jie* 相宗八要解 [Explanation on the Eight Essentials of the Doctrine of Characteristics]. By Gaoyuan 高原. 1612.

- Xinxin ming niangu* 信心銘拈古 [Ancient Precedent for the *Xinxin ming*].
Yingluo jing 瓔珞經 [Diadem Sutra].
Yongjia Zhenjue (Xuanjue) Dashi zhengdao ge 永嘉真覺(玄覺)大師 證道歌
 [Song of Awakening to the Way by Yongjia Zhenjue].
Yuanjue xiu duoluoliao yijing jiangyi 圓覺脩多羅了義經講義 [Lectures
 on the *Yuanjue xiu duoluoliao yijing*]. By Dixian 諦閑. 4 vols.
 Changsha 長沙 Sutra Publication Bureau. 1919.
Zhidu lun 智度論 (Skt. *Mahāprajñāpāramitā-śāstra*).
Zongjing lu 宗鏡錄 [Record of the Axiom Mirror].

- “Beopgyedo ge” 法界圖偈 [Song of the Dharma-Realm Chart].
 “Wutaishan Zhenguo Dashi Chengguan da huangtaizi wenxin yao”
 五臺山鎮 國大師澄觀答皇太子問心要 [Mind Essentials Answered
 by Chengguan to Crown Prince’s Questions].
 “Yibo ge” 一鉢歌 [Song of a Bowl].

- Bukkyō daijiten* 佛教大辭典 [Great Dictionary of Buddhism]. Edited by
 Ryūkoku daigaku 龍谷大學. 6 vols.
Suzuki Daisetsu senjū 鈴木大拙選集 [Selective Writings of Suzuki
 Daisetsu]. Tokyo: Shunjusha, 1954.
Zenshū jiten 禪宗辭典 [Dictionary of Zen School]. Edited by Yamada
 Kōdō 山田孝道. Tokyo: Kōyūkan, 1943.

Philosophical sources

- Buddeberg, Else. *Denken und Dichten des Seins* [Thinking and Poetry of
 Being]. J. B. Metzlerschee Verlag. 1956.
 _____. *Heidegger und Dichtung* [Heidegger and Poetry]. J. B.
 Metzlerschee Verlag. 1953.
 Heidegger, Martin. *Der Satz vom Grund* [The Principle of Reason].
 Günther Neske in Pfullingen. 1957.
 _____. *Einführung in die Metaphysik* [Introduction to Metaphysics].
 Max Niemeyer Verlag. 1953.

- _____. *Erläuterungen zu Hölderlins Dichtung* [Elucidations of Hölderlin's Poetry]. 2 Aufl. Vittorio Klostermann. 1951.
- _____. *Gelassenheit* [Releasement]. Günther Neske in Pfullingen. 1959.
- _____. *Holzwege* [Forest Paths]. 2 Aufl. Vittorio Klostermann. 1950.
- _____. *Identität und Differenz* [Identity and Difference]. Günther Neske in Pfullingen. 1957.
- _____. *Kant und das Problem der Metaphysik* [Kant and the Problem of Metaphysics]. 2 Aufl. Vittorio Klostermann Verlag. 1951.
- _____. *Platonlehre von der Wahrheit* [Plato's Doctrine of Truth]. 2 Aufl. Francke Verlag Bern. 1947.
- _____. *Sein und Zeit* [Being and Time]. 4 Aufl. Max Niemeyer Verlag. 1927.
- _____. *Unterwegs zur Sprache* [On the Way to Language]. 2 Aufl. Günther Neske in Pfullingen. 1959.
- _____. *Über den Humanismus* [Letter on Humanism]. Vittorio Klostermann. 1949.
- _____. *Vom Wesen der Wahrheit* [On the Essence of Truth]. Vittorio Klostermann. 1943.
- _____. *Vom Wesen des Grundes* [On the Essence of Reasons]. 3 Aufl. Vittorio Klostermann. 1949.
- _____. *Vorträge und Aufsätze* [Lectures and Essays]. Günther Neske Pfullingen. 1954.
- _____. *Was heißt Denken?* [What is Called Thinking?]. Max Niemeyer Verlag. 1954.
- _____. *Was ist das – die Philosophie?* [What Is It—the Philosophy?]. Günther Neske Pfullingen. 1956.
- _____. *Was ist Metaphysik?* [What Is Metaphysics?]. 6 Aufl. Vittorio Klostermann. 1955.
- _____. *Zur Seinsfrage* [Question of Being]. Vittorio Klostermann. 1956.
- Husserl, Edmund. *Cartesianische Meditationen und pariser Vorträge* [Cartesian Meditation and Lectures in Paris]. Haag, Martinus NIJHOFF. 1950.
- _____. *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* [Ideas Pertaining to a Pure Phenomenology and Phenomenological Philosophy]. Max Niemeyer Verlag. 1913.

- _____. *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins* [Lectures on the Inner Time-Consciousness Phenomenology]. herausgegeben von M. Heidegger. Max Niemeyer Verlag. 1928.
- Knittermeyer, Hinrich. *Die Philosophie der Existenz* [Philosophy of Existence]. Humboldt Verlag. 1952.
- Landgrebe, Ludwig. *Phänomenologie und Metaphysik* [Phenomenology and Metaphysics]. 1958.
- _____. *Philosophie der Gegenwart* [Philosophy of the Modern]. Ulestein Bücher. 1958.
- Löwith, Karl. *Heidegger, Denken in dürftiger Zeit* [Heidegger, Thinker in the Destitute Times]. IMS. Fischer Verlag. 1953.
- Müller, Max. *Existenzphilosophie im geistigen Leben der Gegenwart* [Existential Philosophy in the Spiritual Life of the Modern]. F. H. Kerl Verlag. 1949.

Index

A

a priori 13
abiding 173, 218, 220, 222, 243
absolute consciousness 86
absolute subject 210, 235
act (*Akt*) 41
action 181
actual (*aktuell*) 34
actual nows (*das aktuelle Jetzt*) 211
adjustment (*Austrag*) 251, 259, 261, 272
ālayavijñāna 155
Amituo jing shu 阿彌陀經疏 169
Ānanda 110-113
Anaximander 273
anuttara-samyak-saṃbodhi 166, 175
anxiety (*Angst*) 93
appearance (*Aussehen*) 139-140
apprehension acts (*Auffassungsakt*) 70
arising and perishing 35, 45, 47, 49, 51-54, 58, 60, 68, 73, 83, 84, 88, 89, 91, 133, 188, 194, 206, 209, 211, 218, 222, 246
attachment 58, 59, 135, 188, 196, 214, 243
attachment to dharma 59, 60
attachment to emptiness 85
awareness 31, 35, 38, 39, 45, 54, 56, 73, 83, 86-88, 91, 93, 105, 133, 150, 188, 207, 218, 219

B

balance (*Zwischen*) 251, 258, 261
basic mode (*Grundstimmung*) 93
be (εὖν) 228
being (*Seiendes*) 109
Being (*Sein*) 6, 21, 114, 138, 183, 238, 248, 256
Being and beings 239
Being and thinking 272
Being and Time (*Sein und Zeit*) 170, 238, 269
Being as beings 249
Being of beings 247, 249
Being with beings 241
being-ness (ουσια) 191
beings 114
beings as Being 249
belongs to (*gehören*) 271
Biyān lù 碧巖錄 189, 229
Bodhidharma 97
Buddha 113, 129, 261
Buddhahood 132, 261
Buddha-nature 100-104, 152, 153, 232

C

calling of Being 270
Cantong qi 參同契 250, 251

Caoshan Benji 曹山本寂 153
 causality 84, 86, 99
 central place (*Vorort*) 240
 Chan (dhyana) 91
 Changsha Jingcen 長沙景岑 121, 123,
 221
Chanzong Yongjia ji 禪宗永嘉集 2, 4, 15
 come to presence (*anwesen*) 184, 217
 coming to presence in the non-
 concealment (*anwesend in die*
Unverborgenheit) 216, 217
 coming-into (*Ankunft*) 240, 257
 commitment (*Schickung*) 125, 261
 concealment (ἀθήθεια) 237, 258
 concentration 99
 conditioned world 266
 conditioning (*Bedingnis*) 173
 conscious act 68
 consciousness-stream 5, 29, 40, 45, 55,
 64, 65, 68, 70, 72, 74, 87, 194
 constancy (*Beharrlichkeit*) 210
 constitution 69
 contemplation 127
 continuum 42, 43

D

Dahui Pujue Chanshi shu
 大慧普覺禪師書 179
 Dahui Pujue 大慧普覺 22, 96, 181
Dahui pushuo 大慧普說 103
Dahui shu 大慧書 232, 261
Da-Sein [There-being] 125, 224, 232,
 238, 269
Dasheng qixin lun 大乘起信論 116,
 137, 143, 146, 244

data (*Datum*) 211
daß Seiendes ist 272, 273
 delusion 51, 61, 141
 dependent cognition 15, 89, 90, 93, 95
 dependent origination 32, 265
 dharma 56, 103, 196, 197, 256
 dharma body 15, 16, 217, 244
 dharma-nature 244, 247
 dharma-realm 57, 109, 265, 266
Diamond Sutra 103, 134, 150, 166
 difference (*Differenz*) 272, 273
 dif-ference (*Unter-Schied*) 240
 difference between Being and beings
 235, 240, 247, 249
 discriminative consciousness 198
 Dixian 諦閑 49, 50, 54, 57
 Dōgen 道元 229
 Dongshan Liangjie 洞山良价 13, 149
Dunwu yaomen 頓悟要門 107, 151,
 161, 164, 180, 213, 214
 durable unity (*Dauereinheit*) 209
 duration (*Dauer*) 43, 44, 67, 198
 dust-object 92

E

ek-sistencial 239
Ek-sistenz 269
 emptiness 98, 116-118, 120, 162, 165,
 252
 emptiness and form 113
 enlightenment 52, 120, 122, 130,
 141-143, 172
 entities (*Seiendes*) 123
Er-eignis 271, 272
 eschatology (*Eschatologie*) 236

esse-est-percipi 120
 essence 99
 essential thinking 136, 158, 185
 establishment 161
 eternalism 248, 257
 e-vent (*Ereignis*) 5, 174
 e-vent (*Er-eignis*) 269
 expanse (*Gegnet*) 140, 158, 159, 170,
 171, 173
 experience stream 71
 ex-sistence (*Ek-sistenz*) 167

F

Farong 法融 267
 forgottenness (λήθη) 20
 forgottenness of Being 237
 form 165
From the Experience of Thinking (Aus der Erfahrung des Denkens) 260
 functioning 99
 future 63

G

giving (*Schickung*) 269
 God 235, 241
 going-over (*Überkommnis*) 240, 257
gongan 154
 Gushan Zhiyuan 孤山智圓 169

H

Hamheodang Deuktong 涵虛堂得通 15,

114, 115, 131, 243
 Heidegger, Marin 1, 5, 6, 16, 93, 157,
 124, 135, 215, 224, 227, 233, 237
 Heze 荷澤 118
 history (*Geschichte*) 234
 history of Being 235
 history of metaphysics 235, 240
 Hoelderlin 237
 Homer 215
 horizon (*Horizont*) 139, 147
 Huangbo Xiyun 黃檗希運 (Duanji 斷際)
 98, 102, 177
Huayan jing 華嚴經 195, 214, 220, 233
Huayan jing tanxuan ji 華嚴經探玄記 266
Huayan lun 華嚴論 263
 Huihai 慧海 56, 106, 176, 182
 Huimen Guangpi 慧門廣闢 169
 Huizhong 慧忠 102, 128
 human being 236
 human essence 124
 human essential thinking 169, 178, 190
 human nature 19
 human thinking 15, 174
 Husserl, Edmund 1, 3, 6, 23, 35, 41,
 194, 202, 203, 212, 225
Hyeolleung cheongsimyo 玄陵請心要 21

I

ideal (*ideell*) 34, 203
Identity and Difference (Identität und Differenz) 239, 271
 ignorance 88, 92 148, 245, 247
 indeterminacy (無記) 95, 96
 insentient beings 132
 instant moment 202

intentionality (*Intentionalität*) 36, 63, 64,
197, 204
interpenetration 265

K

karma 56, 155
knowing (*Wissen*) 228
Koh Hyeonggon 1, 2
Kyoto school 6

L

Lengqie jing 楞伽經 225
*Letter on Humanism (Über den
Humanismus)* 238, 239, 269
light of Being 234, 250
lighting (*Lichtung*) 99, 123, 124
lighting of Being 99, 114, 151, 269, 271
lighting-process of Being (*Seinslichtung*)
170
Linji Huizhao 臨濟慧照 179
Linji Yixuan 臨濟義玄 187
Logos 272
Λόγος 270
Lotus Sutra 56, 122, 183
luminosity 99

M

Mañjuśrī 112, 113, 260
meaning (*Sinn*) 72
middle (*Zwischen*) 240
middle way 252-255, 259

mittence (*Geschick*) 234, 236, 237
modification (*Modifikation*) 34, 42, 55,
56, 64, 66, 193
modification of retention 202, 206, 211
Moguja susimgyeol 牧牛子修心訣 104
mutual interpenetration 250, 251
mystery of Being 273

N

Nanyang Huizhong 南陽慧忠 101, 160
neither existence nor non-existence 259
neither existent nor non-existent 256
nihilism 248
nirvana 118, 156, 217
non-abiding 215
non-arising and non-perishing 245, 246
Non-attachment 176
non-being (*Nichts*) 18, 94, 124, 152, 157,
162, 165, 167
non-beings (*das Nichtseiendes*) 234
non-concealment (ἀ-ληθεία) 188, 237
non-concealment 127, 215, 221, 227,
228, 236, 239, 241, 242, 260, 270, 272
non-discrimination 164
non-duality 94, 95, 260
non-enlightenment 155
non-willing 158
not abiding 150-152
no-thought 225, 231, 264
now 62
nows 33, 34, 40, 42, 202, 203
nows point (*Jetztpunkt*) 31
now-sound (*Tonjetzt*) 34
numinous awareness 84

O

objectification 68, 138
 objective time 67, 71, 196, 197
 objective world 59, 144, 145, 148
 objectivity 199
 ontology 5
 open place (*das Offene*) 126
 open region (*das Offene*) 170
 open region (*Gegend*) 171, 215
 openness (*Offenheit*) 167, 238
 openness of Being 190
 openness of Being as such (*Offenheit [Da] des Seins als solches*) 126
Origin of the Work of Art (Der Ursprung des Kunstwerkes) 237
 original awareness 207
 original consciousness (*ein originäre Bewusstsein*) 37
 original consciousness (*Urbewusstsein*) 211
 original creation (*Urschöpfung*) 33
 original datum (*Urdatum*) 63
 original enlightenment 131, 133, 179, 245
 original essence 230
 original impression 31, 33, 36, 40, 43, 63, 70
 original mind 186, 263
 original nature 189
 original prehension (*Urauffassung*) 69
 original purity 133
 original remembrance 38
 original scenery 13
 originally pure mind 107
 origin-point (*Quellpunkt*) 211

P

Panshan Baoji 盤山寶積 119, 159
 past (*Vergangenheit*) 37
 past 34, 63, 201
 past and future 215
 past and present 204
 past intuition 39, 193
 patriarch Chan 4
 perceived object (*Wahrgenommenes*) 70
 perfect enlightenment 175
Perfect Enlightenment Sutra 46 47, 53-55, 57, 92 148, 162, 267
 phenomena-discriminating consciousness 155, 250
 phenomenology 6
 physis 5
 φύσις (nature) 223
 place (*Ortschaft*) 239
 place to hold non-being (*Platzhalter des Nichts*) 157
Platform Sutra 91, 186
 prajna 116, 118, 122, 123
 preconjointly (*Vor-zugleich*) 225
 prehension 72
 presence (*Anwesen*) 126
 presence (*Anwesenheit*) 125, 167
 presence of Being 16, 18, 127, 128, 138, 139, 153, 165, 180, 184, 219, 230, 233, 235, 269
 present (*Gegenwart*) 191
 present 201, 208
 present of ten times 226
 present point 89
 principle-phenomena 251
 prospect (*Aussicht*) 140
 protention 40, 56, 69

pseudo-temporal 194, 210

Puti damo lüebian Dasheng rudaο sixing
菩提達磨略辯大乘入道四行 16

Q

Qiu Dongchang 邱東昌 138

Question of Being (Zur Seinsfrage) 167
quietness 13, 98, 99, 116

R

region (*Gegend*) 260

release (*Gelassenheit*) 158, 159, 176

release to the expanse (*Gelassenheit zur*
Gegnet) 170, 171, 175

repose (*Ruhe*) 159

representation 90, 92, 130, 147-149,
172, 173, 175, 176, 178, 236

representative subject 136, 209

resolvedness (*Entschlossenheit*) 170

retention 31, 32, 36, 37, 39, 40-42, 45-
47, 52, 55, 63, 67, 69, 70, 72, 87, 193,
202, 204, 212, 213

retention-modification 89

retrospection 36, 67, 213

revelment of beings 235

S

śamatha 89, 253-255, 258

self-consciousness-stream 196

self-identity 62, 63, 196, 199

self-nature 22, 57, 74, 105, 205, 218,

226, 246, 248, 256, 265

Sengzhao 僧肇 95

sentient beings 48, 50, 60

Seorui 說誼 15

Shengman baoku 勝鬘寶窟 19

Shitou Xiqian 石頭希遷 250

Shōbōgenzō 正法眼藏 229

Shou lengyan jing huijie 首楞嚴經會解 108

Shou lengyan jing yihai 首楞嚴經義海 110

Shou lengyan yishu zhu jing
首楞嚴義疏注經 155

six sensory fields 146, 147

solipsism 119

sound 62

sound duration 33

spaciousness (*Weiträumigkeit*) 98

spontaneity 158, 221

sramana 121

stand before (*vorstellen*) 38

stands against (*gegen-steinen*) 38

stream of consciousness 32, 86

Su Dongpo 蘇東坡 118

Subhūti 187

subjectification 139

subjectivity 29, 44, 70

subject-object 4, 14, 16, 30, 53, 57, 73,
74, 85, 89, 101, 115, 121, 131, 133,
139, 140, 141, 143, 145-147, 163,
172, 224, 233, 268, 271

substance 13, 215, 243

succession 39

Śūraṅgama-sūtra (*Shou lengyan jing*
首楞嚴經) 57, 106, 108, 129, 130,
140, 172, 184, 219, 274

suspension (ἐποχή) 234

T

Taego 太古 21
 Tathagata 111, 112, 187, 262
 tathagatagarbha 48
 temporal horizon 56
 temporal object 63
 temporal order 204
 temporal stream 3, 30, 42, 66, 69, 210, 213
 temporality 4, 29, 44, 191
 temporalizing (*sich-zeitigen*) 222, 224
 that beings are (*daß Seiendes ist*) 267
 the constant (*Beständiges*) 243
 the holy (*das Heilige*) 237
On the Essence of Truth (Vom Wesen der Wahrheit) 124
 the one (*das Selbe*) 127, 271
 the openness of the open (*die Offenheit des Offenen*) 167
 the release (*Gelassenheit*) 128
 There (*Da*) 168, 175
 There-being (*Da-sein*) 168, 170, 190
 things (*Ding*) 173
 thusness 268
 time constitution 70
 time phase 203
 time-consciousness 3, 23
 time-constituting stream 44
 time-horizon 67
 time-matter (*Zeitmaterie*) 65
 time-phase (*Zeitstelle*) 65
 totality 137, 226
 transcendence (*Transzendenz*) 139, 238
 transcendental being 110
 transcendental horizon 177
 transcendental object 30, 31, 61, 68, 71,

72, 194, 209
 transmigration 46, 47, 49-56, 58, 60, 61, 74, 83
 true emptiness 115
 true emptiness and wondrous existence 114
 true enlightenment 142
 true form 220, 225, 228, 229
 true presence of Being 19
 true reality 133, 153
 true wisdom 115, 169, 218
 truth 19, 169
 truth and convention 252
 truth of Being 23, 191, 241, 249, 273
 turn (*Kehre*) 137

U

Uisang 義湘 264
 ultimate time (*Urzeit*) 222
 un-concealment (*Un-verborgenheit*) 19
 unconditioned world 266
 unconsciousness 95
 understanding of Being 233
upekṣa 206, 252-255, 258, 273
 utterance of Being (*Ist'-Sagen*) 94

V

Vairocana 132, 133
 Vimalakīrti 260
Vimalakīrti Sutra 94, 186, 195, 214
vipaśyanā 253-255, 258

W

- Wang Rixiu 王日休 138
What is Metaphysics? (Was ist Metaphysik?)
 239
 while (*das Jeweilige*) 242
 whiling (*Weile*) 168, 170, 227, 228
 width (*Weite*) 167, 170, 227
 Wisdom (*Wissen*) 21
 wisdom 116, 117, 166, 190
Won'gakgyeong je 圓覺經題 18
 Wonhyo 元曉 145, 148, 185
 world of Seon 14
 world-as-picture (*Weltbild*) 236
Wuxiang lun 無想論 144

X

- Xianshou Fazang 賢首法藏 17
Xianzong ji 顯宗記 18, 118, 170
 Xingjing 行靖 45, 47, 53, 87
Xinxin ming 信心銘 179
Xiu Huayan aozhi wangjin huanyuanguan
 修華嚴奧旨妄盡還源觀 16
 Xuansha Shibe 玄沙師備 120

Y

- Yingluo jing* 瓔珞經 94
 Yogacara 6
 Yongjia Zhenjue 244
 Yuanwu Keqin 圓悟克勤 189
 Yunmen Wenyan 雲門文偃 14

Z

- Zhaozhou Congshen 趙州從諗 14, 153
 Zhenji 真際 119
 Zhu Xi 朱熹 18
 Zixuan 子璿 132
Zongjing lu 宗鏡錄 202
 Zuyuan 祖源 139

Contributors

Translator

Kim Seong-Uk, currently assistant professor at Columbia University, US. He was a postdoctoral research fellow at Harvard University for the 2014–2015 academic year. He translated *A Bird in Flight Leaves No Trace: The Zen Teaching of Huangbo with a Modern Commentary* (Wisdom Publications, 2019) and *A Collection of Modern Korean Buddhist Discourses* (Jogye Order of Korean Buddhism, 2016), along with several articles. He contributed to the publication of the *Princeton Dictionary of Buddhism* (Princeton University Press, 2013), writing more than 100 entries. His main research area is Korean Buddhism of late Joseon. He is also interested in Chan and Seon tradition of East Asian Buddhism.

Kim Jong-Wook is a professor, Department of Buddhist Studies at Dongguk University. He earned PhD in Philosophy at Seoul National University. His scholarship covers the comparative philosophy between Buddhism and Western thoughts.

He is the author of *Bulgyo wa cheolhak* (Buddhism and Philosophy; Bulgyosidaesa, 2002), *Yongsu wa Kant* (Nagarjuna and Kant; Unjusa, 2004), *Bulgyo saengtae cheolhak* (Buddhist Eco-Philosophy; Dongguk daehakgyo chulpanbu, 2006), and *Wonhyo wa Heidegger* (Wonhyo and Heidegger; Dongguk daehakgyo chulpanbu, 2014). He served as director of Humanities Korea Project at Dongguk University, director of Archive of Buddhist Culture (ABC) with the support of Korean Government, and Series Editor & Chair of the Editorial Board in *Collected Works of Modern Korean Buddhism*. And he holds editor of *International Journal of Buddhist Thought & Culture*, director of K-Buddhism Cultural Contents Platform, director of Center for the Expansion of Academics on Korea, and series editor & chair of the Editorial Board in *Selected Works of Korean Buddhism*.

Academic Consultant

John Jorgensen is currently an independent scholar. His doctoral dissertation (Australian National University) was on Chan and poetics. He taught Japanese Studies at Griffith University for twenty years. He has published on East Asian Buddhism, mostly Korean Seon, and on Korean new religions. His chief publications include *Inventing Hui-neng: Hagiography and Biography in Early Ch'an* (2005) and *The Foresight of Dark Knowing: Chŏng Kam Nok and Insurrectionary Prognostication in Pre-Modern Korea* (2018); three volumes of translation in the Collected Works of Korean Buddhism series [vol. 3, *Hyujeong: Selected Works*; vol. 7-2, *Gongan Collections II*; vol. 8, *Seon Dialogues*] (2012), *A Handbook of Korean Zen Practice: A Mirror on the Sŏn School of Buddhism (Sŏn'ga kwigam)* (2015), and *The Gyeongheo Collection: Prose and Poetry by the Restorer of Korean Seon* (2016). Recent research has been on Chan and Zhu Xi, the development of Buddhism in early Republican China, Yogācāra in the late Ming, the works of Mujaku Dōchū, and participation in a team translation of the *Dasheng qixin lun* into English.

**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. Woobong, 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. Jeongmuk, 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

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, 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 *Avataṃsaka-sūtra*: An Early Korean Hwaeom 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

