Hsien-shou (643-712), is considered the real founder. Con

cannot know it, nor can words speak it. Herein lies the obscure, subtle, and profound in the extreme. Knowledge vertical nor horizontal, neither the same nor different. It is changing characters or the characters in terms of the changing thing. Now the Mind is also thus. If one derives all also undergo no change. Thus neither priority nor posteriority reason for its being called "the realm of the inconceivable." dharmas are the Mind. Therefore the relationship is neither zontal relationship. Neither vertical nor horizontal will do is possible. One can only discuss the thing in terms of its change. If the characters were prior to the thing, it would were prior to the characters, the thing would undergo no the eight characters [of matter] 1 change things. If the thing dharmas are prior and the one Mind posterior. For example, one Mind is prior and all dharmas posterior nor that all contains the three thousand. One may say neither that the being to the slightest degree whatsoever, it immediately Mind, that is the end of the matter; if Mind comes into thousand kinds of worlds. These three thousand are contained in a fleeting moment of thought. Where there is no All one can say is that the Mind is all dharmas and that all If the Mind all at once contains all dharmas, this is a horidharmas from the one Mind, this is a vertical relationship. of worlds, hence a hundred dharma-spheres comprise three hundred dharma-spheres. One sphere comprises thirty kinds

[From Mo-ho chih-kuan, ch. 5a, in Taishō daizōkyō, XLVI, 48–59]

THE FLOWER GARLAND SCHOOL

The name Flower Carland comes from the Avatainsaka Scripture, an Indian work purporting to give the teaching of Shākyamuni as a manifestation of the Buddha Vairochana. In Chinese the name is rendered "Hua-yen." This school as such never existed in India. Its nominal founder in China was Tu-shun (557–640), but Fa-tsang, the Great Master of

¹ The primary and secondary characteristics of coming into being abiding, changing, and perishing (an Abhidharma doctrine).

The main tenet of the school is the Universal Causation of the Realm of Law (*Dharmadhātu*). This means that the entire universe arises simultaneously. All dharmas have the characteristics of universality, speciality, similarity, diversity, integration, and differentiation, and also the Ten States of Suchness, or such-like-ness as given in the selection which follows. In other words, all dharmas are in the state of Suchness. In its static aspect, Suchness is the Void, the noumenon, the realm of Principle. In its dynamic aspect, it is manifestation, the phenomenon, the realm of Facts. The two realms are so interpenetrated and interdependent that the entire universe arises through reciprocal causation. As

can readily be seen, this concept resembles the Tien-t'ai idea of "all three thousand realms immanent in an instant

of thought," so much so that the teachings of the two

the philosophical foundation of Chinese Buddhism in genunderlying spirit here, as in the case of T'ien-t'ai, is syncretic ment; and 5) the Perfect Doctrine of the Great Vehicle, teaches that without any exception all beings, including the depraved, will be saved; 4) the Sudden Doctrine of the Great Vehicle, identified with the Meditation school, which teaches Because of this, the two schools have been able to serve as that of Hua-yen, which combines all the other Vehicles. The that salvation can be achieved through abrupt enlighten-Shore; 3) the Final Great Vehicle, that of T'ien-t'ai, which cross the sea of suffering in a Great Vehicle to the Other assuring human beings that, with some exceptions, all will Consciousness-Only schools, which teach universal salvation, Elementary Great Vehicle, embracing the Three-Treatise and school classifies Buddhist sects into five Vehicles. These are: schools are often indistinguishable. Chü-she school and advocates individual salvation; 2) the 1) the Small Vehicle, or Hinayana, which includes In a manner similar to that of the Tien-t'ai, the Hua-yen

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Principle and Fact

The following treatise by Fa-tsang is called the Golden Lion be-cause it was based on a sermon Fa-tsang preached to the empress in the palace in 699, using the golden lion figure in the imperial hall to illustrate his metaphysical ideas.

craftsman there is at length the coming into being of this 1. Clarification of Dependent Origination Gold has no self-nature. Through the agency of a skilled dependent, therefore it is called "dependent origination." phenomenon of the lion. But since this coming-into-being is

2. Distinction of Matter and Emptiness

separately called matter and Emptiness. having no self-character and manifesting itself through mat-ter, does not prevent illusory existence. Therefore they are The character [phenomenon] of the lion is empty [of substantial reality]; there is nothing but gold. The lion is not existent, but the substance of gold is not nonexistent. Therefore they are called separately Emptiness. Also, Emptiness,

3. Relation to Three Natures

The Yogāchāra school, whose philosophy influenced the Hua-yen, posited a triad of natures. The first of these is the world of phenomena, that which is "ubiquitously construed and clung to." The second nature is "dependent on something else," that is, the prodto the identity of everything with the Absolute. uct of causes and conditions. The third nature is "perfect." It refers

unaltered. This is called "roundly perfected." else." The nature of the gold [of which the lion is made] is is called "ubiquitously construed." The golden lion has ap-The lion comes into existence because of our senses. This parent existence. This is called "dependent on something

4. Manifestation of Characterlessness

it is called "characterlessness." no lion-character to be found apart from the gold, therefore Since the gold comprises the whole lion, and since there is

we say that there is no coming-into-being. stance at bottom neither increases nor decreases. Therefore teristics of coming into being and extinction, the gold-sub-If one rightly looks at the lion at the time of its coming into being, it is only gold that comes into being. Apart from the gold there is nothing. Although the lion has [the charac-Explanation of Not-Coming-into-Being

Treatment of the Five Doctrines

Rounded Doctrine of the Single Vehicle. cause and effect clearly follow each other. The [potential] sion perfect reality obtains. The myriad forms, in disarray, power and the [actual] function involve each other, the foldhaving no "nature." [At the same time] the one is the all, for mass. Vigorously then does function arise, and on each occaing and unfolding are unhampered. This is called the mix and yet are not confused. The all is the one, both alike annihilated and true substance revealed, all becomes a single the mind [that contemplates them] has nought to attach itself to. This is called the Sudden Doctrine of the Great Vehicle. Fifthly, when the erroneous consciousness has been words [which gives rise to phenomena] is terminated, and Neither of the two aspects has any potential power and both Emptiness and existence perish. Then the way of names and neither [the result of] our senses nor false existence exists. two aspects cancel each other out, they both perish, and phenomena of conditioned origination and temporary or self-nature. It is absolutely only Emptiness. This is called the Initial Doctrine of the Great Vehicle. Thirdly, although Final Doctrine of the Great Vehicle. Fourthly, since these transitory existence subsist side by side. This is called the illusory dharmas from remaining as they are. The two ondly, these dharmas, born of conditions, are each without there is absolutely only Emptiness, this does not prevent the is in reality no lion-character to be found. This is called the Doctrine of the Shravaka Ignorant of the Dharmas. Secdition, coming into being and perishing every moment. There This golden lion is nothing but dharmas of cause and con-

7. Mastering the Ten Profound Theories

The gold and the lion come into being at the same time, full and complete. This is called the Theory of Simultaneous

only a lion, and there is no gold about it. In this case the and fact [many] are different. Whether the one or the many struction for the other. In this situation the principle [one gold and the lion come into being each being compatible single strand of hair. Each and every strand of hair contains every single pore completely contain the golden lion. In each gold is hidden and the lion manifested. If one contemplates the Mutual Compatibility and Difference of the One and each occupies its own position. This is called the Theory of Completeness and Mutual Correspondence. Secondly, the manifest, one or many, definitely pure or definitely mixed, existence without conflict or obstruction. This is called the Theory of the Dharmas Mutually Identified While Selfwhole lion, each of them pervading the whole, the lion's lion's several organs and each and every hair involve the call the Theory of the Full Possession by the Storehouses of the Faculties of Purity and Mixture. Sixthly, since the plete, each of them pure and each of them mixed [with the others]. Also, each one of them is a full storehouse. This we sense organs simultaneously contain it, then all are comprogression is infinite, like the celestial jewels on the net of Indra's Indra. This is called the Theory of the Realm of Indra's in turn enter into a single strand of hair. In this way the and every one of which contains unlimited lions, all of which unlimited lions. Each [of these lions] in turn has hairs each pore the lion simultaneously and all at once enters into a Manifested. Fourthly, the lion's eyes, ears, limbs, joints, and Theory of the Mutual Completion of the Hidden and the manifested, they are evident and revealed. This is called the hidden. Being hidden, they are concealed and secret. Being If one contemplates both, then both are manifested and both the gold, then it is only gold, and there is no lion about it. the Many. Thirdly, if one contemplates the lion, then it is with the other, the one and the many each having no obear is its eye, its eye is its ear, its ear is its nose, its nose is tains the lion, then the whole lion is pure ear. If all the lion, the whole lion is pure eye. If the ear completely con-In this case the gold is manifested and the lion is hidden. its tongue, its tongue is its body. Each freely maintains its Net. Fifthly, since this lion's eye completely contains the

> spoken of in order to manifest the True Nature. These two, Theory of the Skillful Completion Through the Evolution of the Mind-Only. Tenthly, this lion is spoken of in order are completed and they have existence. This is called the nine periods, which again in turn may be united to form a storehouse consciousness, cause right understanding to be principle and fact, explained in conjunction and likened to to demonstrate ignorance, while the reality of the gold is or many, thus having no self-nature, being evolved out of derstanding Thereby. Doctrine with Reference to Facts and the Fostering of Unout obstruction, and all together constituting a single moexist in mutual dependence, fading one into the other withsingle dharma. Although they are nine periods, they each and future. By uniting the three triads of degrees one has born. This is called the Theory of the Manifestation of the the Mind. Yet whether spoken of as fact or principle, they this lion and this gold may be hidden or manifested, one Existence of Separate Dharmas in the Ten Periods. 1 Ninthly, ment of thought. This is called the Theory of the Distinct have their differences of coalescence and separation. Yet they three periods of time each contains within itself past, present, present, and future, without a moment's interval. Of these ing every instant, dividing into three periods of time, past, this lion is a created dharma, coming into being and perishguished this is called the Theory of the Small and Minute When the most minute are thus established and distinother, and do not obstruct each other's peaceful existence. both revealed. They are completely compatible with each comparison illuminate each other. Fact and principle are powerful or powerless, this or that. The principle and the Being Compatible Along with Peaceful Existence. Eighthly,

BINDING TOGETHER THE SIX CHARACTERS

The lion is the character of universality. The five senseorgans, being various and different, are the characters of speciality. Since they arise out of a single condition, they are the characters of similarity. The fact that its eyes, ears, etc. do not overlap is the character of diversity. Since the

¹ The nine periods separately, plus all of them as one period.

lion is made of the combination of these sense organs, this is the character of integration. The several organs each occupying its own position is the character of disintegration.

ACHIEVEMENT OF BODHI

"Bodhi" means the Way, it means enlightenment. When the eye beholds the lion, it sees that all created dharmas, even before disintegration, are from the very beginning quiescent and extinct. By avoiding both attachment and renunciation, one, along this very road, flows into the sea of perfect knowledge. Therefore it is called "the Way." One understands that all of the misconstructions perpetrated since time without beginning have not a single real substance to them. Therefore one calls this "enlightenment." Ultimately, it contains within itself the wisdom that comprises all kinds. This is called "the achievement of bodhi."

ENTRY INTO NIRVÂNA

When one sees this lion and this gold, the two characters are both annihilated, the passions do not come into being, and although beauty and ugliness are displayed before the eye, the mind is as calm as the sea. False thoughts vanish completely, there are no pressures. One issues forth from one's bonds and separates oneself from hindrances, and cuts off forever the foundations of suffering. This is called "entering Nirvāna."

[From Chin-shih-tzu chang, in Taishō daizōkyō, XLV, 663-67]

The Vow to Live the Life of Samanta-bhadra

This devotional hymn has long been revered by the Mahāyāna Buddhists of China, Korea, and Japan regardless of sect, and is perhaps one of the most popular pieces of Buddhist literature. As there is repeated mention of Amitābha's Pure Land in the hymn, it has also won special favor with the followers of that sect. Thus in the beginning it was not exclusively identified with the Hua-yen school but later became incorporated in the last section of the Hua-yen Sūtra, with characteristic overtones of its philosophy and abundant use of its symbolism.

Samanta-bhadra, often abbreviated to Bhadra, is the embodiment of the Mahāyāna ideal in action and devotion, as Avalokiteshvara is

the symbol of compassion, and Manjushri of wisdom. He is represented in painting and sculpture as riding on a white elephant.

ASPIRATIONS TO LIVE THE LIFE OF SAMANTA-BHADRA

- I sincerely salute with body, speech and mind all Lions of Mankind (Buddhas) residing in the past, present, and future in the ten quarters of the Universe.
- 2. I reverently prostrate myself before all the Victorious Ones (Buddhas), multiplying my obeisances as if with bodies as numerous as the dust particles in the earth, with my heart devoted to them on the strength of the vows that I live the life of Bhadra.
- 3. I rejoice in the belief that the entire Universe is filled with the Victorious Ones; even on the tip of a grain of sand, Buddhas as numerous as particles of dust exist, each of them sitting in the center surrounded by bodhisattras.
- 4. I glorify all those who have attained bliss, and in unison with the eulogies offered by the ocean of all sounds, exalt the Victorious Ones' virtues, as inexhaustible as the sounds of the oceans.
- 5. And I make offerings to the Buddhas with the best of flowers, wreaths, musical instruments, ointments, umbrellas, lamps, and incense.
- 6. And I make offerings to the Buddhas, adorning them with the best of garments, perfumes, and containers of powdered incense like Mt. Meru.
- 7. And I earnestly devote myself to the acts of offering to the Buddhas, offerings exquisite and noble; I salute and make offerings by virtue of my earnest application to live the life of Bhadra.
- 8. And I confess whatever evil deeds I might have committed with my body, speech, and mind due to passion, anger, and delusion.
- p. I feel sympathetic joy for all the meritorious deeds performed by people, disciples still to be trained, accomplished disciples, private buddhas, bodhisattvas, and all the Victorious Ones in the ten quarters.
- 10. And I entreat all the Lords, who are the Lights of the world in the ten quarters, who have awakened in En-

followers, he will awaken in Enlightenment and revolve welfare of mankind; overcoming the Tempter and his the Wheel of the Law.

54. When one recites, preaches, and adheres to this "vow of living the life of Bhadra," the Buddha will know its consequences; have no doubt about [attaining] peerless Enlightenment.

55. The powerful Manjushrī knows, as does Samanta-bhadra; ward Enlightenment]. tollowing them I will extend what is meritorious [to-

56. I wish to extend all that is meritorious to the matchless and will be preached by the Buddhas of the past, prescomes foremost has been preached, is being preached, living of the life of Bhadra; that "merit-extending" ent, and future.

When the time comes for me to die, may I come into the presence of Amitabha and, clearing away all hin-

drances, go to the land of bliss.

in my mind; and fulfilling them completely, may I en-Having gone there, may all the vows be equally present deavor to work for the welfare of beings in the world as far as the world extends.

59. Being born in the glorious assembly of Buddhas, gracegiven the assurance [that I shall attain Enlightenment] ful and beaming with beautiful lotus flowers, may I be in the presence of the Buddha Amitābha.

into numberless forms and benefit the beings in the ten Having obtained that assurance, may I change myself quarters by virtue of my wisdom.

61. of living the life of Bhadra, may all the pure vows of the By whatever merits I have accumulated reciting the vows world be fulfilled in a moment.

By the infinite and most excellent merit acquired through perfecting the living of the life of Bhadra, may those people drowned in the flood of calamities go to the most excellent city of Amitābha.

Idzumi, Kyoto 1949, 543-548] Sanskrit text, edited by D. From Candhavyūha Sūtra, new revised edition of the T. Suzuki and Hokei

On the Original Nature of Man

much more understandable form by Tsung-mi, who also left many commentaries on the scriptures and on Ch'an writings. They, and especially the Treatise on the Original Nature of Man (Yüan jen yen, formulated by the third patriarch Fa-tsang, was presented in Ch'an meditation with the philosophical Buddhism represented by the doctrinal schools. The abstruse metaphysical system of Huatice of Ch'an, but wrote many works which advocate combining up Hua-yen philosophy to him. Although Tsung-mi succeeded school and the Ho-tse (Kataku) branch of the Southern School of Japan today. lun), are standard works for the training of Buddhist monks in Ch'eng-kuan in the Hua-yen school, he did not abandon the prac-Ch'eng-kuan, fourth patriarch of the Hua-yen school, who opened up thought of an official career. Then in his early thirties he met in his late twenties he was converted to Ch'an Buddhism and gave studies, preparatory to taking the civil service examinations, but Ch'an (Zen) Buddhism. His early training was in classical Chinese a rare position in the history of Buddhism in the Far East. Tsung-mi Both this treatise and its author Tsung-mi (780-841 A.D.) occupy has been revered as the fifth and last patriarch of both the Hua-yen

tucian resurgence against Buddhism. awareness of the need to defend his new faith against critics upsideration of alternative philosophies are clearly reflected, as is his in his day. Here Tsung-mi's own spiritual development and his concussion and critical evaluation of the principal schools of thought tao) by his contemporary Han Yü (768-824), leader of the Conthe Original Nature of Man (Yüan jen) and On the Tao (Yüan holding Chinese tradition against Buddhism. It has been said that I sung-mi wrote this treatise as an answer to the famous essays On The importance of the present work lies in its systematic dis-

being, having a non-intelligent cause, primordial matter (or the ory of causation, citing the impossibility of man, an intelligent He criticizes Confucianism and Taoism for having no adequate the social terms, does not provide an answer to more ultimate questions conception of man, which he understands exclusively in ethical and ing its fundamental basis. Tsung-mi contends that the Confucian Tsung-mi recognizes Confucianism as having a certain value but in the end accords it no very high standing. His choice of title sug-gests, however, that he is meeting the Confucian on his own the sense of going to the source or root of the matter, of establishground: the nature of man. The original Chinese title, Yuan jen, Less polemical in tone than Han Yii, and more eclectic in spirit,

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primal force, yuan ch'i). He also finds in these teachings no explanation for the existence of evil and injustice in the world.

The Indian ethical system based on the theory of karma is superior to Confucianism in that it does not attempt to see the human sphere as morally self-contained, but allows for past and future existence in the scheme of moral retribution. Nevertheless, even the karmic system is inadequate without some theory of the self or soul as the subject of action. This Buddhism provides. Tsung-mi then takes up in turn the Buddhist doctrines, showing how each progresses toward a more comprehensive view of the self. Finally he offers a summary statement, combining the insights of the various teachings. Here his thinking is much influenced by the Awakening of Faith in the Mahāyāna. This critique was accepted as authoritative among later Buddhists and often reasserted, in its essentials, as the basic Buddhist standpoint with regard to other philosophies.

PREFACI

All sentient beings that are in motion have their origins; all non-sentient beings that abound have their roots. It has never been that what had stems and branches had no origin or root. How then could man, the most excellent sentient being of all, not have them?

[The Tao-te ching XXVIII says:] "To understand others, wisdom is needed; to know oneself, insight is needed." I was given a human body, yet I did not know whence I came, how much less could I know whither I would go after death? How was I to know about human affairs in the world, past, and present? Searching for my original nature, I studied for many years under no fixed teacher, giving serious and extensive thought to both Buddhist and non-Buddhist teachings, and finally I came to understand the original nature.

Students of Confucianism and Taoism only know that, in the immediate past, their bodies have come down from their grandparents through their own parents; and that in the distant past, there was an undifferentiated "primal force (ch'i)" which divided into two, the yin and the yang. These then created the triad—Heaven, earth, and man—which in turn created the myriad creatures.

The myriad creatures and men, therefore, have their origin in the primal force. Some students of Buddhism say that, in

the immediate past (i.e. directly) they obtained their bodies as the fruit of their karma in previous lives; that, in the distant past, their karma developed over successive periods in proportion to the degree of their delusions, and that the storehouse-consciousness [in which these karmic influences accumulate] is the origin of their existence. All claim to have exhausted the matter and reached the final principle; in reality, they have not.

and, using every means, investigates their principles in an attempt to reveal their nature—decisively leads the other root of things, Buddhism-since it examines all phenomena good deeds, punish wicked ones, and reward good ones, all sional doctrines. In that they encourage the perfection of sional doctrines; Buddhism consists of both real and provipenetrate all phenomena (dharma), and throw light on [the relationship] between root and branch by which all things schools. for this they must be observed with respect. In going to the provisional doctrines. Confucianism and Taoism are provitions of the sages, differences exist in that there are real and come into being. Although the teachings reflect the intendeeds, clarify the beginning and end of causal relationship, non-Buddhist teachings, however, complement each other: sages. They established their teachings according to the dethree teachings lead to the creation of an orderly society; they benefit people, encourage them to perfect all good differ, therefore, in their approach. Buddhist teachings and mands of the age and the needs of the various beings. They Confucius, Lao Tzu, and Shākya Buddha were perfect

Scholars of the present day cling each to his own school so that they, and students of Buddhism as well, are perplexed as to what is the truth. Consequently, they fail to inquire into the ultimate source of Heaven, earth, man and things. Here, I would like to examine all phenomena according to both Buddhist and non-Buddhist doctrines, starting from the superficial and ending with the profound, so that those who study the provisional doctrines may without obstruction eventually get to the root of things. Later I shall reveal the significance of the development and coming into being of things, in order to perfect the imperfect understand-

ing of students, who will then be able to reach a correct understanding of the end products (Heaven, earth, man and things). This treatise, divided into four sections, is entitled On the Original Nature of Man (Yüan jen).

stupid, the high-born and the low-born, the rich and the and destiny, and when death comes they return to Heaven are all bestowed by Heaven. They are dependent on time earth produced the myriad creatures. The intelligent and the principle of Tao gave rise spontaneously to the primal force, In Confucianism and Taoism it is explained that all species and going out of existence. Unaware that their teachings are which lies beyond the phenomenal world. Although they duct for oneself, not in inquiring into the origin of oneself. In and earth, and revert to Nothing. The purport of teachpoor, those who have ease and those who suffer-their lots the primal force created Heaven and earth, and Heaven and from and nourished by the Great Way of Nothingness. The -such as human beings, beasts, and others—are generated provisional, students hold to these doctrines as final. Let us defilements and purifications, of their coming into existence point to the Great Way as their source, they do not clarify their discussion of the myriad creatures, they exclude that ings other than Buddhism lies in establishing [proper] conbriefly criticize these doctrines. in detail the order of the causes and conditions of their

If, as they say, the myriad creatures were generated from the Great Way of Nothingness, the Great Way then is the basis of birth and death, of wisdom and foolishness, of good luck and bad, of fortune and misfortune. The basis of their existence being constantly fixed [in the Great Way], there can be no removing of misfortune, disorder, bad luck, or foolishness; nor can there be any increase of good fortune, happiness, intelligence, or goodness. Then why resort to the teachings of Lao Tzu and Chuang Tzu? It is the Way that also sustains tigers and wolves, that carried in its womb the wicked kings Chieh and Chou; that took away the lives of [Confucius' disciples] Yen and Jan while they were still

young, and brought misfortune to such ancient worthies as
Po I and Shu Ch'i. How then can the Way be called Noble?

If, as they say, myriad creatures were generated spontaneously without causes or conditions, then even where there are no causes or conditions creatures could be generated. Stones could grow grass, grass could perhaps give birth to men, men to beasts, and so on. There could be no priority or posteriority in generation; no time sequence in production. Immortals would not need to rely on elixirs nor a peaceful country on the help of the capable and wise; benevolence and righteousness could be had without instruction or learning. Why then was it necessary for Lao Tzu, Chuang Tzu, the Duke of Chou and Confucius to establish their teachings, framing them into rules and regulations?

If all things are created out of the primal force, a soul,

for instance, created all of a sudden, would have no habits or thoughts. How is an infant able to show its affection or aversion, or to behave willfully? If the person who came into existence all at once could follow his own thinking and spontaneously show affection and aversion and the like, he should be able also to understand the Five Cardinal Virtues and the Six Disciplines simply by following his own thoughts. Why should he have to wait until the causes and conditions of learning were suitable for him to study and perfect them?

coming back to the delight of his wife and children; of about happenings in the world of the dead; of a dead man books. We read of dead persons who have revived and told reference to this can be found in the Classics and other of the consciousness of spirits, man is not suddenly reduced today is but a continuation of a previous life, and not somewhich people have seen and recollected their past lives as if of the dead (kuei-shen)? In this world, there are cases in the dispersion of the primal force, then what are the spirits of learning were suitable for him to study and perfect them? Religious rites and prayers are therefore offered to the spirits; to Nothing because of the dispersion of the primal force. force. Since it has been verified that there is no cessation thing that suddenly came into existence out of the primal they were reflected in a mirror. It is well known that life force, and death suddenly reduces life to Nothing through If life suddenly comes into existence out of the primal

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spirits who take revenge on their enemies, or repay a favor received while alive. Such events have been recorded both in the past and in recent times.

Someone might say in criticism: if man becomes a spirit after death, then the spirits from the ancient past to the present must crowd the roads and surely be noticed by others; why then do we not see them? I would reply that there are six transmigratory states for the dead, and not all the dead turn into spirits. Some spirits at death become men again, and so on. So why should there be a great number of spirits accumulated from olden times?

The primal force of Heaven and earth is originally and essentially devoid of intelligence. How is it possible for a man endowed with primal force, which is devoid of intelligence, suddenly to come into being and possess intelligence? Grass and stones are endowed with the primal force; yet why do they lack intelligence? To be rich or poor, noble or base, wise or foolish, good or bad, lucky or unlucky, fortunate or unfortunate—all this depends on the Will of Heaven. Why does Heaven decree that there should be so many poor and so few rich, so many base and so few high-born, so many unfortunate beings and so few fortunate ones, and so on? If the allotment lies in [the Will of] Heaven, why is it not equitable?

sages to have established teachings which blame man and not Heaven, or find fault not with Heaven but with its creatures, was wrong indeed! Nevertheless, in the Book of Odes, bellions are dependent on the Will of Heaven, then for the or suffering to the arrogant? If calamities, disorders, and rehumble, or punishment that brings misfortune to the wicked ward from Heaven that blesses the good and profits the so on? If these are based on [the Will] of Heaven, then tyrants live to a ripe old age; that some who conform to the some rebels meet with good fortune and some righteous men status who have done no good deeds; that some are rich yet those who conform to the Way. How can there be any re-Heaven gives prosperity to those who offend and destroys proper way decline, while those who violate it prosper, and with bad; that some benevolent men die early in life, while without virtue, while others are virtuous and yet poor; that Moreover, how can we explain that there are some of high

there is criticism of the disorder in the world; and in the -Book of History, we find praise for the Kingly Way [of old]. The claim is made that nothing is superior to the Rites for relieving the anxieties [of the ruler and his people], nor to Music for improving customs. Do all these statements reflect the Will of Heaven, or are they in accordance with the mind of Heaven and earth? It is evident that the followers of these teachings will be unable to get to the origin of man.

II. REFUTATION OF IMPERFECT AND SUPERFICIAL DOCTRINES

In Buddhism there are, in short, five types of doctrines, ranging from the most superficial to the most profound 1) the doctrine concerning man and Heaven; 2) the doctrine of the lesser Vehicle (Hīnayāna); 3) the Dharma-Character (Consciousness-Only) School of Mahāyāna; 4) the Mahāyāna School of Dialectical Negation; and 5) the One and Ultimate Vehicle (Ekayāna).

(1) For beginners the Buddha preached the provisional [doctrine of] retribution which operates throughout the past, present, and future, and [the doctrine of] cause and effect of good and evil. The Buddha said that if a man of high grade commits the ten evils, at death he falls into hell; if a man of medium grade commits the ten evils he becomes a hungry ghost; and if a man of low grade commits the ten evils, he becomes a beast. Therefore, the Buddha prescribed for them five precepts analogous to the Five Cardinal Virtues, so that they might avoid falling interthe grade practices the ten good deeds, charity, and the other precepts, he will be reborn in one of the six heavens of desire; if he practices the four kinds of meditation and the eight kinds of concentration, he will be reborn in the heavens of form or nonform. It is therefore called the doctrine concerning Man and Heaven. [The law of] karma is the basis of one's existence according to this doctrine.

Criticism: One is given existence in the five transmigratory states as a consequence of one's deeds; but the question remains, who creates the karma and who receives the consequences?

If eyes, ears, hands, and feet can create karma, why can-

not the eyes, ears, hands, and feet of a man who has just died, see, hear or move, for they are the same as when he was alive? If one says that it is the mind that creates karma, then what is mind? If one says that it is the mind in one's own body [that creates karma], then, because that mind is endowed with physical substance and is linked somewhere inside of one's body, how can it be possible for the mind to run swiftly into the ears and eyes and to discriminate between good and bad which exist externally? And if the mind knows neither good nor bad, by what can it discriminate and choose?

such as joy, anger, etc., however, disappear no sooner than said that joy, anger, affection and aversion arise in body and separated by physical substances; how can they communicate agent can be identified as creating karma? One might say they arise and they have no entity of their own. Then what in speech and that these emotions create karma? Emotions functions, and in the same manner create karma? Can it be with each other internally and externally, correspond in their gain blessings, cause the body and mind [after death] to remind, having committed sins or having practiced good to present one exists; but then how can the present body and Or, one might say that after death a body different from the death of the body, who receives the fruit of suffering or joy? they should not be considered separately. But then, after the that our body and mind as a whole create karma and that mits sins may enjoy great happiness. [If so], how unjust must the divine principle be! Thus we know that those who follow to expectation, may suffer extremely, and the one who comwill not reach to their origin. only this doctrine, even if they believe in the law of karma, the one who practices good deeds to gain blessings, contrary ceive the fruit of suffering or joy? According to this theory, Furthermore, the mind, the eyes, ears, hands and feet are

(2) In Hinayāna Buddhism it is explained that since the beginningless beginning, because of the power of causes and conditions, both physical matter and the thinking mind have been arising and perishing continuously every moment, like a stream of water flowing drop by drop, or like a burning candle, its flame incessantly flickering. Body and mind, united temporarily, give this appearance of being a single constant thing; the ignorant man fails to see through this

and clings to that which appears single and constant, believing it to be self.¹

ponents]. us then examine and analyze [these elements and comthe union of physical elements and mental components. Let form of existence, in its essence, has been formed by means of stand that the form of existence in its essence is not the self. wheel of a well. All this develops from the failure to undercontinues without a beginning and without an end like the formation. Aeon after aeon, birth after birth, transmigration tion, existence, destruction, and complete annihilation. After process of the four cycles to which they are subject: forma-Meanwhile the realms in which he is found undergo the ness, and death; after death, again it resumes with birth form of existence repeats the cycle of birth, old age, sickand so forth, he creates new karma and bears its fruits. His ing it to be his self; thus repeating the development of greed will cling to the form of existence which he receives, believthe three realms (of desire, form, and non-form). He again fering or of joy, and either a superior or interior place in existence in the five transmigratory states, one either of sufkarma, the ignorant man receives an appropriate form of there is no way to escape them. As a result, according to his ting all manner of karma. Once these karma are formed, and manifest themselves in speech and behavior, thus creahate, and foolishness. The three poisons stimulate thinking That [the form of existence] is not the self means that this the period of annihilation there will come again a period of By treasuring this self, he develops three passions: greed,

There are four material elements—earth, water, fire, and air—and four mental components—sensation, conception, inclination, and discrimination—which relate to perception and cognition. If each of these exists as a self, then there are eight selves. Moreover, even the earthly elements [in our body] are numerous: there are 360 bones, each separate; skin, hair, muscles, liver, heart, spleen, kidneys, each of them distinct from the other; the various functions of mind, each different from the other; seeing, which differs from hearing; joy in contrast to anger. There will be as many as

¹ Understood as an absolutely independent, enduring entity.

84,000 defilements. There are so many things that we cannot single out any as the self. If each of these is self, there might be a hundred or even a thousand selves. There would be so many subjects (selves) within a body that the body would be in complete disorder.

Apart from these [attributes of earthly elements], they are not distinct dharmas [i.e. they have no independent identity]. No matter how one examines them in an attempt to identify self, it cannot be found. Consequently, we realize that this body is merely [a concatenation of] various conditions with a semblance of unity. There is originally no "I" or "you." Then to whom are greed and hatred directed? For whom are killing and stealing, charity and observation of precepts performed? Finally, not being obstructed in mind either by the defilements in the three realms or by good and evil, the common man should merely make an effort to gain insight into non-self; by uprooting greed and the like, he should put a stop to karma in its various forms and realize selflessness and Suchness (tathatā). In the end he will obtain the fruit of arhantship; by reducing his body and intellect to nil, he will extinguish suffering.

According to this doctrine, the physical elements, the mental components, greed, hatred, and folly are the origins of our body and mind and also of objects in the external world; no other elements in the future or in the past can be the origin.

Criticism: The basis of our form of existence which has passed through births generation after generation should itself have no interruption. Now, the five senses do not operate when the necessary conditions are absent; consciousness sometimes does not continue in a stream; in the realm of non-form the four physical elements are lacking; how is it possible [without some perduring substrate] to retain this form of existence in successive existences and not perish? Thus we know that those who hold this doctrine do not get to the bottom of our form of existence.

(3) In the Dharma-Character (Consciousness-Only or Yogahāra) School of Mayhāyāna it is explained that all sentient beings, from their beginningless beginning, are spontaneously endowed with an eightfold consciousness, of which the eighth, Storehouse Consciousness, is the basis. This con-

sciousness abruptly produces the organs of sense, the external world, and the karmic seeds which in turn give rise to the seven consciousnesses [of eyes, ears, nose, tongue, body, mind, and ego consciousness]. The seven consciousnesses project corresponding objects [e.g., eye-consciousness projects the objects of sight]; however, there is no real existence (dharma) in all [that is produced or projected].

one's form of existence is nothing but the creation of the Storehouse Consciousness. The Storehouse Consciousness of existence is the same: our form of existence is only what appears in the [Storehouse] Consciousness. Confused, one then is the origin of our form of existence. house Consciousness] one immediately understands that objects, giving rise to illusions and karma. Thus, the cycle of clings to [the notion of] the existence of self and external dreaming, one clings to these objects as if they were real objects] and comes to regard them as real as in the halluciattachment [to the notion of existence of self and external existences in the external world. Once awakened, one knows lar to the objects which exist in the external world. While conditioned by these two consciousnesses one develops an sciousness [ego-consciousness] are veiled by ignorance, being objects. Because the sixth [the mind] and the seventh conexternal objects are real, when the various consciousnesses sciousness is imbued with the false notion that the self and birth and death never ceases. If one realizes this principle that these objects were only created in the dream. Our form the illness or dream, the mind produces things that are siminations of a man seriously sick or as in a dream. Because of are at work there appear semblances of self and external that both self and external world are products of the Store-How are they produced? Because the Storehouse Con-

(4) The Mahāyāna Doctrine of Dialectical Negation (Mādhyamika) refutes attachment to dharma (categorical notions of phenomena) and *lakṣanas* (characteristic marks of phenomena) as taught in the Hīnayāna and Mahāyāna doctrines mentioned before, but in a profound way, reveals the principles of Reality and Emptiness (*śūnyatā*), which will be discussed later.

Its refutation of the foregoing doctrine: If the world of objects created out of the Storehouse Consciousness is un-

claim that the subject is real and the objects are unreal cansubject is independent of the objects in the dream, what are ness [the subject] while dreaming is different from what one sees in one's dream [the objects]. If they are different [indenot be verified. both are unreal and devoid of real existence. [Therefore, the in the dream seem to be distinct; however, logically speaking, while one is dreaming, the dreaming subject and the objects the things that appear in the dream? Thus, it is known that then they both should be real existences. If the dreaming ing in the dream are independent of the dreaming subject, should remain as real existences. Also, if the objects appearfrom the dream, the objects which appeared in the dream pendent existences], then, because the dreaming subject is real? If one is real but the other is not, then the consciousreal, then can the Consciousness, the creating subject, be be [identical to the subject of] the dream, after one awakens not the objects [seen in the dream] and the objects cannot

empty. Emptiness is then the origin. existence on the basis of this principle, our existence is ciple of Mahāyāna. If we seek for the original nature of our was produced without causes or conditions, so there has never been a dharma which was not empty." Elsewhere it mind [subject] and world [object] are empty is the real prinwho are free of all marks are called the Buddhas. That both apart from our deluded thinking, there are no distinguishing racchedikā] Sūtra that all marks are unreal and that those marks in the entire world of objects." It is said in the dharmas, because of our deluded thinking, are differentiated; says: "Dharmas produced by causes and conditions, these conditions. Therefore, in the Mādhyamaka-kārikā it is said: "As there has never been a dharma [state of existence] which independent entities, as they are related and dependent on I call empty." In the Awakening of Faith it is said, The various consciousnesses are the same: they are not

of existence. Therefore, if no water subsisted, how could could never come into existence without having a real state is he that knows they are unreal? If there is no real state of In fact, the unreal images that we actually see in the world being (dharma), on what basis do the unreal images appear? Criticism: If the subject and object are both unreal, who

> that speak of Emptiness are yet to be explained." The Mahā-prajnābāramitā Sūtra says: "[The doctrine of] Emptiness is the first step to the Mahayana. know, therefore, that this doctrine merely serves the destrucobject are empty, I wonder whence the illusion appears? I existence of the man who is sleeping. If both the subject and dream itself, which is unreal, depends necessarily on the of the dream and the objects in the dream are unreal; This is why the Mahābherīhāraka Sūtra says: "All the sūtras tion of attachments and still does not reveal the true nature. Similarly, with regard to the assertion before that the subject distorted mirror, how could there be ephemeral reflections? there be the illusion of waves? If there were no clear and un-

evaluate the doctrines, since they are all preached by the of] those who study them [and not used in an attempt to doctrines, one may consider them as "superficial." [On the other hand] if one clings to any of them as final, then one's mentality is called "one-sided." Here the terms, "one-sided" teners. Buddha, accommodating himself to the capacity of his lisor "superficial" are used in view of [the types of mentality and comes to the understanding that they are not complete and the later ones profound. If one studies these doctrines discussed, we find that the earlier doctrines are superficial If we examine in succession the four doctrines already

III. DIRECT REVELATION OF THE TRUE ORIGIN

empty; then he revealed to him that his true Mind of spiritlightened One pitied him and preached that everything is the ordinary man's characteristics, he includes in a life of attachment, increases the bond of karmic power and receives the suffering of repeated births and deaths. The great Ennot been aware of it. Because he recognizes in himself only beginning, man's delusions have obscured it so that he has Nature or the Womb of Tathagata. From the beginningless characterized by bright cognition; it is also called the Buddha stant, pure, luminous, and unobscured; it has always been From the beginningless beginning this mind has been conbeen endowed with the true mind of original enlightenment. veals the real Nature, explains that all sentient beings have (5) The School of the One Vehicle (Ekayāna), which re-

so that they may be no different from the Buddhas." the wisdom of Tathāgatas, not realizing this wisdom are being misled. I must teach them the Noble Paths and free son of Buddha, there is not even a single sentient being who themselves the boundless great wisdom of the Tathagatas, strange, that these sentient beings, who are endowed with "At that time the Tathagata observed all the sentient beings dust" is compared to a sentient being, and the "Sūtra" to more, the Sutra states that a particle of dust contains within of his illusions, he is unable to realize it. Once freed from is not endowed with the Tathagata's wisdom, but, because ual enlightment is pure and is identical with that of the them forever from their delusions so that they can see in in the phenomenal world and uttered these words: 'Strange, the wisdom of Buddha. Still further in the Sūtra we read: itself one thousand volumes of the sutras. "A particle of his unobstructed wisdom shall instantly emerge." Furtherhis illusions, his all-knowing wisdom, his natural wisdom, and Buddhas. Therefore, in the Avatarisaka Sūtra it is said: "O

accommodating ourselves to as many situations as there are and unconcerned over being born sometimes as human beappear through our illusions, being content with our baseness enlightenment are aspects of the same True Mind. How action (wu-wei)" 2 wherein we can be spontaneously active, abandonment until in the end we reach [the state of] "nonsever the habits we had as ordinary men. We must give up and identify our mind with that of the Buddha. Returning carry out our deeds in accordance with those of the Buddha, ings and sometimes as beasts. But now on the basis of this reflect upon ourselves and seek for [the origin of] ourselves. true doctrine and have been unable to understand how to dhas. It should be known that both non-enlightenment and grains of sand in the Ganges. Then we will be called Budto and reinstating ourselves in the root and source, we should that we are from the outset Buddhas. Therefore, we should last doctrine, we have traced our origin and realized finally We have been deeply attached to the characteristics which these habits] and further give up [even the attempt at Evaluation: For a long time we have not met with the

great is this mysterious gate [to the source]! Here ends the search for the original nature of man.

IV. SYNTHESIS

Though the True Nature is the basis of our existence, our coming into existence must have a cause, since nothing takes form all at once without any seed. Since this matter has not been dealt with in the first four doctrines, I have criticized each in turn. Now I shall synthesize everything, root and branch, including Confucianism and Taoism.

anses, it is called a sign of karma [deluded activity]. And we call "attachment to phenomena [dharma]." of objects, considering it to have definitive existence. This ever, that this world of objects has made its appearance from activates the subjective consciousness and further projects since this thought is not recognized as essentially unreal, it the delusions of one's own mind. One clings to this world the unreal world of objects. One does not recognize, of its unenlightened aspect, when a deluded thought first pects: the enlightened and the unenlightened. On account Storehouse Consciousness. This Consciousness has two asperishable, and our delusions of birth and death coexist. death. The so-called True Mind, which is unborn and iming unrealized] there are the mental characters of birth and unaware of it. Since it is hidden, it is called the "Womb of Tathagata." Because of the "Womb of Tathagata" [remaindecrease, changeless and immutable. Sentient beings from uncreated and imperishable, subject neither to increase nor the beginningless beginning, suffering delusions, have been They are neither the same nor different! This is called the In the beginning there was a single, true, spiritual Nature,

Because of attachment to phenomena, man finally sees a distinction between himself and others, increasing his attachment to himself. Because of this attachment to himself, he cherishes with deep-rooted greed objects which are agreeable to his feelings and of benefit to himself. He feels anger and disgust at objects which are not agreeable to his feelings, fearing that the former objects might be missed and the latter objects might cause him pain. These feelings, derived from stupidity, increase gradually and grow in intensity. Carried by their bad karma, therefore, the spirits of murderers

² I.e., no conscious striving.

karma to the intermediate state,3 later enter a human womb so on. Then there are those who are afraid of suffering or and thieves are reborn in hell, among ghosts and beasts, and the precepts, and the like; their spirits, carried by their good those whose nature is good, who practice charity, observe

these two things, as do the heavenly beings, fighting demons that a man comes into existence out of the coalescence of is all that there is to us, in our present mind and body. months have passed, a being is born and is called man; this ally produces various consciousnesses. After ten [lunar perceptions, predispositions, and consciousness) and gradusupplied with the four components (skandhas: sensations, gradually forms the various sense organs; the mind is suddenly the four great elements (earth, water, fire, and air), and cal substance. The "primal-force" is suddenly supplied with (asuras), etc. Thus we know that our body and mind have their origin: [Here the spirit] is endowed with "primal-force" and physi-

he may die young even though he has not committed murprosperity without performing good deeds, a man may be blessed with longevity despite his lack of benevolence; or man may suffer calamity without doing evil; he may enjoy these various consequences cannot be described in detail. A brings longevity; murder, a short life; greed causes poverty; that one's humility or arrogance in the previous life bears the fruit of high or low status in the present; benevolence clining, suffering pain or enjoying pleasure. It has been said poor, long-lived or short-lived, healthy or ill, thriving or deferent states of existences: high-born or low-born, rich or because of primary karma, secondary karma gives rise to difthe previous lite. der. All these are predetermined by the secondary karma in Although we have received our present form of existence

Buddhists, ignorant of previous existences, simply affirm, on of [the random operation] of natural spontaneity, and nonis determined by previous actions, these things are the result Thus, to some who do not recognize that the present state

natural spontaneity. the basis of what they see, that the differences are due to this

rant of this, merely affirm that men are in trouble or at peace are rich and honorable in their old age. Non-Buddhists, ignoold; or they are poor and filled with misery while young, but while young, but are poor and base and suffer bitterly when good deeds while young but committed evil when old; or who did evil while young but good deeds when old. Accordin accordance with fate. ingly, these men are rich and honorable and enjoy pleasures Also there are men who in their previous lives performed

of objects also, moving successively from fine objects to large, develops and extends to heaven and earth. When one's consciousness to form a man. one's father and mother, which are joined with the activating karma matures and ripens, one receives the two "forces" of increase in deluded thinking, thus creating karma. The world mind develops in succession from subtle to coarse with an unity into two-the mind and the world of objects. The moment of thought has split the original undifferentiated of the Storehouse Consciousness. The deluded activity in a discussed in the foregoing. It belongs to the objective aspect objects projected by the evolving subjective consciousness of the Mind and belongs to the dimension of the world of analysis, there are no phenomena (dharmas) outside the source, is the "Spiritual Mind of True Oneness." ness." The mind which arises with it, if traced back to its Mind. The "Primal spirit" also follows the transformations be reduced to the "Primal Spirit of Undifferentiated One-Man's physical endowment, when traced to its origin, In the final

great elements differed from the four internal great elements. spiritual, because of his being joined to the spirit of mind lages. Among heaven, earth, and man, heaven and earth, rivers and mountains, countries and vilwhich does not join with mind and consciousness turns into joins with mind and consciousness to become man; the other by mind and consciousness, develops into two parts-one The Buddha meant this when he preached that the external According to this doctrine the world of objects, created man is the most

What a pity that, having incomplete knowledge, people

³ The intermediate state is the period between death and reincarnation ranging from one to seven weeks.

cling to [their respective narrow views] and remain confused. I should like to present this treatise to students who seek the way so that those who wish to attain enlightenment will have a clear insight into the distinction between coarse and subtle [doctrines], between what is essential and what is non-essential. Giving up the non-essential, they should return to the essential and reflect upon the source of Mind. When their petty errors are exhausted and their major misconceptions removed, their spiritual Nature will be manifested. There will be nothing which they cannot master. This state is called the Body of Essence or the Body of Bliss. Its spontaneous manifestation in accordance with the needs of sentient beings will be limitless; we call this the Buddha's Body of Transformation.

[From Taishō daizōkyō XLV, 707-710]



SCHOOLS OF CHINESE BUDDHISM II

In the preceding chapter, four of the major schools of Buddhist doctrine have been presented. Here we shall introduce two of the most important schools of Buddhist religious practice. The first of them, the Pure Land sect, emphasized salvation by faith and became the most popular form of Buddhism in China. The second, the Meditation sect, though appealing to a more limited following, became the most influential form of Buddhism among artists and intellectuals as well as monks. Together they may be taken to represent a general reaction against the scriptural and doctrinal approach to religion, but their growing ascendancy in later centuries should not be regarded as the superseding of older schools by newer ones. In fact, both the Pure Land and Meditation schools existed along with the others, even antedating some like the Tien-tai, and it was only a matter of their surviving better the vicissitudes of religious and social change.

PURE LAND BUDDHISM

The "Pure Land" (Chinese, Ching-t'u; Sanskrit, Sukhāvatī) is the sphere believed by Mahāyāna Buddhists to be ruled

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