

*Southern School Sudden Doctrine, Supreme Mahāyāna Great Perfection of Wisdom: The Platform Sutra*¹ preached by the Sixth Patriarch Hui-neng at the Ta-fan Temple² in Shao-chou,³ one roll, recorded by the spreader of the Dharma, the disciple Fa-hai,⁴ who at the same time received the Precepts of Formlessness

1. The Master Hui-neng ascended the high seat at the lecture hall of the Ta-fan Temple and expounded the Dharma of the Great Perfection of Wisdom, and transmitted the precepts of formlessness. At that time over ten thousand monks, nuns, and lay followers sat before him. The prefect of Shao-chou, Wei Ch'ü,⁵ some thirty officials from various

¹ *T'an-ching*. The precise meaning of *t'an* has been a subject of debate. Hu Shih, "An Appeal for a Systematic Search in Japan for Long-hidden T'ang Dynasty Source Materials of the Early History of Zen Buddhism," *Bukkyō to bunka*, p. 16, equates the term with the Sanskrit *dāna* (gift, donation). In the *Li-tai ta-pao chi*, r51, p. 185b, however, we find the following statement: "The monk Shen-hui of the Ho-tes Temple in the Eastern capital (Loyang) would each month construct a platform place and deliver sermons to the people." Furthermore, Ch'i-sung, in the *Chia-chu fu-chiao-pien T'an-ching yao-i*, a commentary on his own essay, the *T'an-ching tsan* (contained in ch. 10 of Ch'i-sung's commentary on his own *Fu-chiao-pien*; see *Kanhai Fukyō-hen*, ch. 10 [V, 1a], defines *t'an* as the piling-up of earth to make a platform.

Prior to the *Platform Sutra* we have no instance in which a work which was merely the record of the career and sermons of a certain Master is given the name *Sutra*. Strictly speaking, of course, it is not one. Thus Ch'i-sung took pains to justify its classification as such: "Ta-chien chih-jen [Hui-neng]," he writes, "was a Bodhisattva monk, and his preaching of the *Platform Sutra* is basically no different from the Buddha's preaching of the *sūtras*" (*Ibid.*, p. 47b).

² See introduction, p. 93, n. 14.

³ Located west of Ch'ü-chiang hsien in Kwangtung.

⁴ For Fa-hai, see introduction, p. 64.

⁵ His name is variously written in early texts. The *Li-tai ta-pao chi*, r51, p. 182c, states that Wei Ch'ü wrote a memorial inscription for the Sixth Patriarch, and gives his title as "Assistant in the Bureau of Imperial Sacrifices (Ta-chang su-ch'eng)." The *Shen-hui yü-hu* (Suzuki text), p. 63, also identifies him as the author of a memorial inscription, but gives his title as "Assistant in the Imperial Household Service Department (Tien-chung-ch'eng)." The *Kuang-tung t'ung-chih* (1822 ed., ch. 12, p. 166), however, citing a work entitled *Ho-chih*, states that Wei Ch'ü became prefect of Shao-chou in

departments, and some thirty Confucian scholars⁸ all begged the Master to preach on the Dharma of the Great Perfection of Wisdom. The prefect then had the monk-disciple Fa-hai record his words so that they might become known to later generations and be of benefit to students of the Way, in order that they might receive the pivot of the teaching and transmit it among themselves, taking these words as their authority.⁷

2. The Master Hui-neng said: "Good friends,⁸ purify your minds and concentrate on the Dharma of the Great Perfection of Wisdom."

The Master stopped speaking and quieted his own mind. Then after a good while he said: "Good friends, listen quietly. My father was originally an official at Fan-yang.⁹ He was [later] dismissed from his post¹⁰ and banished as a commoner to Hsin-chou¹¹ in Ling-nan.¹² While I was still a child,¹³ my father died and my old mother and I, a solitary child, moved to Nan-hai.¹⁴ We suffered extreme poverty and here I sold firewood in the market place. By chance a certain man bought some firewood and then took me with him to the lodging house for officials. He took the firewood and left. Having received my

⁷13, the year of the Sixth Patriarch's death. If this statement is to be trusted, it is possible to surmise that at the time that Wei Ch'ü allegedly invited Hui-neng to preach at the Ta-tan Temple he was a minor official, but that by the time that the *Platform Sutra* was actually compiled, he had been elevated to the post of prefect, and hence is given this title, with some exceptions, throughout the text. The memorial inscription is mentioned also in section 54 of the present translation. In the *Ching-te ch'uan-teng lu*, r51, p. 235a, Wei Ch'ü is listed as an heir of the Sixth Patriarch, but no information whatsoever is given about him.

⁸Following the *Kôshôjî* edition, p. 6, the number of Confucian scholars present has been supplied.

⁷There follow here two clauses which are merely repetitive of the sense of the above passage. They are not contained in the *Kôshôjî* edition, and have been omitted in the translation.

⁸*Shun-chih-shih*. This term is widely used in Ch'an literature, as well as in Buddhist texts in general. Its meaning varies: here it is used as a term of address. Later in the text (sec. 12) it is used in the meaning of "a good teacher."

⁹Present-day Cho hsiên in Hopoh.

¹⁰The *Sung kao-seng chuan*, r50, p. 754c, and the *Ch'uan-fa cheng-tsung chi*, r51, p. 747a, give the date of his dismissal as during the Wu-te era (618-626). The Tsung-pao edition of the *Platform Sutra* furnishes the exact year, 620 (r48, p. 362b).

¹¹Located to the east of Hsin-hsing hsien, Kwangtung.

¹²Ling-nan indicates the areas of Kwangtung, Kwangsi, and northern Indochina.

¹³The *Ching-te ch'uan-teng lu*, r51, p. 235b, says that his father died when Hui-neng was three. The *Sôkei daihi betuden*, zz2B, 19, 5, 483c, is alone in stating that both his father and his mother died when he was three.

¹⁴Located in Pan-yü hsien, Kwangtung.

money and turning towards the front gate, I happened to see another man¹⁵ who was reciting the Diamond Sutra. Upon hearing it my mind became clear and I was awakened.

"I asked him: 'Where do you come from that you have brought this sutra with you?'"

"He answered: 'I have made obeisance to the Fifth Patriarch, Hung-jen, at the East Mountain, Feng-mu shan,¹⁶ in Huang-mei hsien in Ch'i-chou.¹⁷ At present there are over a thousand disciples there. While I was there I heard the Master encourage the monks and lay followers, saying that if they recited just the one volume, the Diamond Sutra, they could see into their own natures and with direct apprehension become Buddhas.'

"Hearing what he said, I realized that I was predestined to have heard him. Then I took leave of my mother¹⁸ and went to Feng-mu shan in Huang-mei and made obeisance to the Fifth Patriarch, the priest Hung-jen.

3. "The priest Hung-jen asked me: 'Where are you from that you come to this mountain to make obeisance to me? Just what is it that you are looking for from me?'"

"I replied: 'I am from Ling-nan, a commoner from Hsin-chou. I have come this long distance only to make obeisance to you. I am seeking no particular thing, but only the Buddhadharmas.'¹⁹

"The Master then reproved me, saying: 'If you're from Ling-nan then you're a barbarian.²⁰ How can you become a Buddha?'"

"I replied: 'Although people from the south and people from the north differ, there is no north and south in Buddha nature. Although

¹⁵The *Tsu-t'ang chi*, I, 89-90, identifies this man as An Tao-ch'eng. In this account there is only one person; An both buys the firewood and recites the Diamond Sutra.

¹⁶See introduction, p. 3, n. 3.

¹⁷Present-day Ch'i-ch'ün in Hupeh.

¹⁸Later works see to it that Hui-neng provides properly for his mother before taking leave of her. The *Tsu-t'ang chi*, I, 90, has An Tao-ch'eng give Hui-neng 100 *liang* to care for her; in the *Kôshôjî*, p. 7, the sum given is 10 *liang*.

¹⁹The text reads: *wei ch'iu Fo-fa tso*. Since we have here a series of four-character phrases, it would seem best to regard the *tso* as an extraneous character. *Kôshôjî*, p. 7, however, renders the clause: *wei ch'iu tso Fo* (I seek only to become a Buddha), and since later in this section of the Tun-huang text we read: "How can you become a Buddha?" it would appear very likely that the original wording of the clause is as found in the *Kôshôjî* edition.

²⁰*Ko-lao*. Term of insult, indicating that the inhabitants of southern China are barbarians, quite close to wild animals.

my barbarian's body and your body are not the same, what difference is there in our Buddha nature?"

"The Master wished to continue his discussion with me; however, seeing that there were other people nearby, he said no more. Then he sent me to work with the assembly. Later a lay disciple had me go to the threshing room where I spent over eight months treading the pestle.

4. "Unexpectedly one day the Fifth Patriarch called his disciples to come, and when they had assembled, he said: 'Let me preach to you. For people in this world birth and death are vital matters.²¹ You disciples make offerings all day long and seek only the field of blessings,²² but you do not seek to escape from the bitter sea of birth and death. Your own self-nature obscures the gateway to blessings; how can you be saved?'²³ All of you return to your rooms and look into yourselves. Men of wisdom will of themselves grasp the original nature of their *prajñā* intuition. Each of you write a verse and bring it to me. I will read your verses, and if there is one who is awakened to the cardinal meaning, I will give him the robe and the Dharma and make him the Sixth Patriarch. Hurry, hurry!"

5. "The disciples received his instructions and returned, each to his own room. They talked it over among themselves, saying: 'There's no point in our purifying²⁴ our minds and making efforts to compose a verse to present to the priest. Shen-hsiu, the head monk, is our teacher. After he obtains the Dharma we can rely on him, so let's not compose verses.' They all then gave up trying and did not have the courage to present a verse.

"At that time there was a three-sectioned corridor in front of the Master's hall. On the walls were to be painted pictures of stories from

²¹ *Sheng-szu shih-ta*. The same expression is found in *Shen-hui yü-lu*; see Hu Shih, *Shen-hui ho-shang i-chi*, p. 149.

²² *Fu-t'ien*. The term implies that by good works in this world a person prepares the ground (*t'ien*) which will produce the fruits and flowers (*ku*) of the next world. The subject is discussed in detail in Tokiwa Danjō, *Shina Bukkyō shi no kenkyū*, II, 473-98.

²³ This passage may also be interpreted as: "Your self-nature is confused by the blessings method." *Kōshōji*, p. 8, revises the text to read: "If your own self-natures are deluded, how can blessings save you?"

²⁴ The text has *ch'eng* [to present]; *Kōshōji*, p. 9, substitutes *ch'eng* [purify], which has been followed here. The characters are homophones.

the Laṅkāvatāra Sutra,²⁵ together with a picture in commemoration of the Fifth Patriarch transmitting the robe and Dharma,²⁶ in order to disseminate them to later generations and preserve a record of them. The artist, Lu Chen,²⁷ had examined the walls and was to start work the next day.

6. "The head monk Shen-hsiu thought: 'The others won't present mind-verses because I am their teacher. If I don't offer a mind-verse, how can the Fifth Patriarch estimate the degree of understanding within my mind? If I offer my mind to the Fifth Patriarch with the intention of gaining the Dharma, it is justifiable; however, if I am seeking the patriarship, then it cannot be justified. Then it would be like a common man usurping the saintly position. But if I don't offer my mind then I cannot learn the Dharma.'²⁸ For a long time he thought about it and was very much perplexed.

"At midnight, without letting anyone see him, he went to write his mind-verse on the central section of the south corridor wall, hoping to gain the Dharma. 'If the Fifth Patriarch sees my verse and says that it . . . and there is a weighty obstacle in my past karma, then I cannot gain the Dharma and shall have to give up.'²⁹ The honorable Patriarch's intention is difficult to fathom."

²⁵ *Pien and pien-hsiang*. Reference is to paintings or sculpture which furnish a pictorial representation of the sutras and their teachings. For a detailed consideration of the various paintings of this type, see Matsumoto Eiichi, *Tonkō ga no kenkyū*, Zuzō hen, pp. 1-211. Paintings representing the Laṅkāvatāra Sutra as such are not to be found among Tun-huang materials.

²⁶ This passage is difficult to follow. "A picture of the Dharma" makes no sense; what is probably meant is a picture of the robe as symbolic of the Dharma. Reference may also be to the robe and bowl, which, as symbols of the transmission, would be equivalent to the robe and the Dharma. *Kōshōji*, p. 10, indicates that the reference is to some kind of genealogical chart, showing the succession of the Five Chinese Patriarchs through Hung-jen.

²⁷ Unknown. The Tun-huang text uses Morohashi character no. 20873 for the personal name of the artist Lu. This character may be read *lin*, *yin*, or *hsien*. *Kōshōji* and all later texts change to *Chen* (Matthews no. 301), which has been followed here.

²⁸ This statement does not fit into the context of the rest of the passage. The *Kōshōji* version, p. 10: "If I don't offer my verse, then I'll end up by not gaining the Dharma," makes better sense.

²⁹ The Tun-huang text is corrupt and scarcely readable. It also contains an obvious omission at this point. *Kōshōji*, p. 11, reads: "If the Fifth Patriarch sees the verse tomorrow and is pleased with it, then I shall come forward and say that I wrote it. If he tells me that it is not worth while, then I shall know that the homage I have received for these several years on this mountain has been in vain, and that I have no hope of learning the Tao."

"Then the head monk Shen-hsiu, at midnight, holding a candle, wrote a verse on the central section of the south corridor, without anyone else knowing about it. The verse read:

The body is the Bodhi tree,
The mind is like a clear mirror.
At all times we must strive to polish it,
And must not let the dust collect.

7. "After he had finished writing this verse, the head monk Shen-hsiu returned to his room and lay down. No one had seen him.

"At dawn the Fifth Patriarch called the painter Lu to draw illustrations from the Lankavatāra Sūtra on the south corridor wall. The Fifth Patriarch suddenly saw this verse and, having read it,⁸⁰ said to the painter Lu: 'I will give you thirty thousand cash. You have come a long distance to do this arduous work, but I have decided not to have the pictures painted after all. It is said in the Diamond Sūtra: "All forms everywhere are unreal and false."⁸¹ It would be best to leave this verse here and to have the deluded ones recite it. If they practice in accordance with it they will not fall into the three evil ways.⁸² Those who practice by it will gain great benefit.'

"The Master then called all his disciples to come, and burned incense before the verse. The disciples came in to see and all were filled with admiration.

"The Fifth Patriarch said: 'You should all recite this verse so that you will be able to see into your own natures.'⁸³ With this practice you will not fall into the three evil ways.'

"The disciples all recited it, and feeling great admiration, cried out: 'How excellent!'

"The Fifth Patriarch then called the head monk Shen-hsiu inside the hall and asked: 'Did you write this verse or not? If you wrote it you are qualified to attain my Dharma.'⁸⁴

"The head monk Shen-hsiu said: 'I am ashamed to say that I ac-

⁸⁰ The text has *ching-chi* [please record]. A copyist's error for *mu-chi* [finished reading]?

⁸¹ *ṛg*, p. 749a.

⁸² The three evil paths (*gatī*): hell, hungry demons, beasts.

⁸³ Since later on in the text Hung-jen says that Shen-hsiu's verse does not show true understanding, it would perhaps be better to consider this last clause as a later interpolation, not as a part of the original version.

⁸⁴ Here again the text is contradictory; see above, n. 33.

tually did write the verse, but I do not dare to seek the patriarchship. I beg you to be so compassionate as to tell me whether I have even a small amount of wisdom and discernment of the cardinal meaning or not.'

"The Fifth Patriarch said: 'This verse you wrote shows that you still have not reached true understanding. You have merely arrived at the front of the gate but have yet to be able to enter it. If common people practice according to your verse they will not fall. But in seeking the ultimate enlightenment (*bodhi*) one will not succeed with such an understanding. You must enter the gate and see your own original nature. Go and think about it for a day or two and then make another verse and present it to me. If you have been able to enter the gate and see your own original nature, then I will give you the robe and the Dharma.' The head monk Shen-hsiu left, but after several days he was still unable to write a verse.

8. "One day an acolyte passed by the threshing room reciting this verse. As soon as I heard it I knew that the person who had written it had yet to know his own nature and to discern the cardinal meaning. I asked the boy: 'What's the name of the verse you were reciting just now?'

"The boy answered me, saying: 'Don't you know? The Master said that birth and death are vital matters, and he told his disciples each to write a verse if they wanted to inherit the robe and the Dharma, and to bring it for him to see. He who was awakened to the cardinal meaning would be given the robe and the Dharma and be made the Sixth Patriarch. There is a head monk by the name of Shen-hsiu who happened to write a verse on formlessness on the walls of the south corridor. The Fifth Patriarch had all his disciples recite the verse, [saying] that those who awakened to it would see into their own self-natures,⁸⁵ and that those who practiced according to it would attain emancipation.'

"I said: 'I've been treading the pestle for more than eight months, but haven't been to the hall yet. I beg you to take me to the south corridor so that I can see this verse and make obeisance to it. I also want to recite it so that I can establish causation for my next birth and be born in a Buddha-land.'

⁸⁵ A further contradiction; see above, nn. 33-34.

"The boy took me to the south corridor and I made obeisance before the verse. Because I was uneducated I asked someone³⁶ to read it to me. As soon as I had heard it I understood the cardinal meaning. I made a verse and asked someone who was able to write to put it on the wall of the west corridor, so that I might offer my own original mind. If you do not know the original mind, studying the Dharma is to no avail. If you know the mind and see its true nature, you then awaken to the cardinal meaning.³⁷ My verse said:

Bodhi originally has no tree,
The mirror also has no stand.
Buddha nature is always clean and pure;³⁸
Where is there room for dust?

"Another verse said:

The mind is the Bodhi tree,
The body is the mirror stand.
The mirror is originally clean and pure;
Where can it be stained by dust?³⁹

"The followers in the temple were all amazed when they heard my verse. Then I returned to the threshing room. The Fifth Patriarch realized that I had a splendid understanding of the cardinal meaning.⁴⁰ Being afraid lest the assembly know this, he said to them: 'This is still not complete understanding.'

³⁶ The *Kōshōjō* edition, p. 13, identifies this man as Chang Jih-yung, vice-governor of Chiang-chou.

³⁷ The above four clauses scarcely fit in with the sequence of the story and would not appear to be anything that Hui-neng would have said on this occasion. The *Kōshōjō* text is completely different at this point; however, the two clauses: "If you do not know the original mind, studying the Dharma is to no avail," appear later in the *Kōshōjō* text, p. 15, as words addressed to Hui-neng by the Fifth Patriarch.

³⁸ It is only in the Tun-huang version and the Hsi-hsia translation of 1071 that the third line of this verse appears in this form (see Kawakami Tenzan, "Seikago-yaku Rokuso dankyō ni tsuite," *Shina Bukkyō shigaku*, II [no. 3, September, 1938], 67). Later works change it to the famous: "From the beginning not a thing is." See introduction, p. 94.

³⁹ This second verse is to be found only in the Tun-huang and the Hsi-hsia versions. Hu Shih, "An Appeal . . .," pp. 20-21, believes that the presence of two verses indicates that the "unknown author of this fictionalized autobiography of Hui-neng was evidently experimenting with his verse writing and was not sure which verse was better."

⁴⁰ The Tun-huang text: *Tan chi shan chih shih ta i* is corrupt at this point. Both the *tan chi* and the *chih* very likely represent a copyist's error, and have been treated as superfluous characters. Compare W. T. Chan, *The Platform Scripture*, pp. 40-41.

9. "At midnight the Fifth Patriarch called me into the hall and expounded the Diamond Sutra to me. Hearing it but once,⁴¹ I was immediately awakened, and that night I received the Dharma. None of the others knew anything about it. Then he transmitted to me the Dharma of Sudden Enlightenment and the robe, saying: 'I make you the Sixth Patriarch. The robe is the proof and is to be handed down from generation to generation.'⁴² My Dharma must be transmitted from mind to mind. You must make people awaken to themselves."

"The Fifth Patriarch told me: 'From ancient times the transmission of the Dharma has been as tenuous as a dangling thread. If you stay here there are people who will harm you. You must leave at once.'

10. "I set out at midnight with the robe and the Dharma. The Fifth Patriarch saw me off as far as Chiu-chiang Station.⁴³ I was instantly enlightened.⁴⁴ The Fifth Patriarch instructed me: 'Leave, work hard, take the Dharma with you to the south. For three years do not spread the teaching or else calamity will befall the Dharma. Later work to convert people; you must guide deluded persons well. If you are able to awaken another's mind, he will be no different from me.'⁴⁵ After completing my leave-taking I set out for the south.

⁴¹ In place of "Hearing it but once . . ." the *Kōshōjō* text, p. 15, reads: "Just when he came to the passage, 'You must not be attached [to things], yet must produce a mind which stays in no place . . .'" That Hui-neng was enlightened upon hearing this passage from the Diamond Sutra (78, p. 749c) is a celebrated story in Chan Buddhism, and it is of interest that it is not included in the Tun-huang version. The identical passage from the Diamond Sutra is quoted in *Shen-hui yü-t'u* (Suzuki text, p. 18; Hu Shih, *Shen-hui ho-shang i-chi*, p. 102; Gernet, *Entretiens du Maître de Dhyāna Chen-houei du Ho-tō*, p. 15).

Strictly speaking, the Chinese translation does not follow the Sanskrit original which, following Conze, reads: "should produce . . . a thought which is nowhere supported" (Edward Conze, *Buddhist Wisdom Books*, p. 48).

⁴² This statement is contradicted in section 49, where Hui-neng states that the robe is not to be handed down.

⁴³ This station cannot be placed exactly. Uj. *Zenshū shi kenkyū*, II, 198, identifies it with Hsin-yang Station of the Ming period, located on the south bank of the Yangtze, near Chiu-chiang hsien, Kiangsi.

⁴⁴ This clause scarcely fits into the context of the passage. In the *Kōshōjō* edition, p. 16, there is an additional episode not contained here, and it is possible that there is a textual omission to which the clause refers. The clause does not, however, appear as such in the *Kōshōjō* edition.

⁴⁵ *Kōshōjō*, p. 17, has been followed; the Tun-huang text reads: "His enlightenment will be no different from my own."

11. "After about two months I reached Ta-yü ling.⁴⁶ Unknown to me, several hundred men were following behind, wishing to try to kill me and to steal my robe and Dharma. By the time I had gone halfway up the mountain they had all turned back. But there was one monk of the family name of Chen, whose personal name was Hui-ming.⁴⁷ Formerly he had been a general of the third rank and he was by nature and conduct coarse and violent. Reaching the top of the mountain, he caught up with me and threatened me. I handed over the dharma-robe, but he was not willing to take it.

"[He said]: 'I have come this long distance just to seek the Dharma. I have no need for the robe.' Then, on top of the mountain, I transmitted the Dharma to Hui-ming, who when he heard it, was at once enlightened.⁴⁸ I then ordered him to return to the north and to convert people there.⁴⁹

12. "I was predestined to come to live here⁵⁰ and to preach to you officials, monks, and laymen. My teaching has been handed down from the sages of the past; it is not my own personal knowledge. If you wish to hear the teachings of the sages of the past, each of you must quiet his mind and hear me to the end. Please cast aside your own delusions; then you will be no different from the sages of the past.⁵¹ (What follows below is the Dharma).⁵²

⁴⁶ Located in Chin-chiang hsien, Kiangsi, on the Kwangtung border.

⁴⁷ The Tun-huang text here refers to this monk by the name of Hui-hsun, but is the only text that gives this name. The *Shen-hui yü-lu* (Suzuki text), p. 61, *Tan-t'ang chi*, v, 61, and the *Kōshōji*, p. 17, all give him as Hui-ming. His biography is to be found in *Sung kao-seng chuan*, 750, p. 756b-c, where he is identified as a native of P'o-yang in Kiangsi. Upon gaining enlightenment from the Sixth Patriarch, he changed his name, which had been Tao-ming, to Hui-ming. This account is based on the pagoda inscription by Ch'ing-chou, *T'ang Hui-chou Fo-chuan ssu ku ta-shih ta-ming*, crw, ch. 917 (XIX, 12062-63). His biography is also found in *Ching-te ch'uan-teng lu*, 751, p. 232a, under the title: Yuan-chou Meng-shan Tao-ming ch'an-shih. Here he is given as an heir of the Fifth Patriarch, and it is stated that his name was originally Hui-ming, but that he changed it in order to avoid using the same character contained in Hui-neng's name.

⁴⁸ It is on this occasion that Hui-neng is credited in later works with having uttered the famous lines: "Not thinking of good, not thinking of evil, just at this moment, what is your original face before your mother and father were born?" See introduction, p. 110.

⁴⁹ The *Kōshōji* edition continues with two more episodes, which are not to be found in the Tun-huang edition.

⁵⁰ Ts'ao-ch'i.

⁵¹ The Tun-huang text is unreadable here; *Kōshōji*, p. 18, has been followed.

⁵² This note is in the original text.

The Master Hui-neng called, saying:⁵³ "Good friends, enlightenment (*bodhi*) and intuitive wisdom (*prajñā*) are from the outset possessed by men of this world themselves. It is just because the mind is deluded that men cannot attain awakening to themselves. They must seek a good teacher to show them how to see into their own natures. Good friends, if you meet awakening, [Buddha]-wisdom will be achieved.

13. "Good friends, my teaching of the Dharma takes meditation (*ting*) and wisdom (*hui*) as its basis.⁵⁴ Never under any circumstances⁵⁵ say mistakenly that meditation and wisdom are different; they are a unity, not two things. Meditation itself is the substance of wisdom; wisdom itself is the function of meditation.⁵⁶ At the very moment when there is wisdom, then meditation exists in wisdom; at the very moment when there is meditation, then wisdom exists in meditation. Good friends, this means that meditation and wisdom are alike. Students, be careful not to say that meditation gives rise to wisdom, or that wisdom gives rise to meditation, or that meditation and wisdom are different from each other.⁵⁷ To hold this view implies that things have duality—if good is spoken while the mind is not good, meditation and wisdom will not be alike. If mind and speech are both good, then the internal and the

⁵³ Here the preaching begins.

⁵⁴ The identification of meditation and *prajñā* is found in almost identical form in the writings of Shen-hui. See *Shen-hui yü-lu* (Suzuki text), p. 22; Hu Shih, *Shen-hui ho-shang i-chi*, pp. 128-29, 138; Gernet, *Entretiens* . . . , pp. 50, 64; also Hu Shih, "Hsin-chiao-ting te Tun-huang hsieh-pen Shen-hui ho-shang i-chu liang-chung," *CYLYYC* XXIX (no. 2, February, 1958), 833; also in the unpublished manuscripts S2472 and S6977. It is also contained in *Fa-hsing lun* (S4669), cited in D. T. Suzuki, *Zen shiō shi kenkyū*, II, 471. A discussion of the identification of meditation and *prajñā* is found in detail in D. T. Suzuki, "Zen, a reply to Hu Shih," *Philosophy East and West*, III (no. 1, April, 1953), 27ff. The concept is drawn from the Nivāṇa Sutra, 112, p. 547a, which states: "When meditation and wisdom are equal, one sees all things." ⁵⁵ *T'i-i-wu*. A very strong negative imperative in T'ang colloquial language, used to forbid one particular thing; hence there is no need later in the text for a second or third prohibition. It appears in a variety of forms. See Wang Chung-min, et al., *Tun-huang pien-wen chi*, p. 468; Iriya Yoshitaka, "Tonkō hembun shō" *kōgo gōi sakun*, p. 9.

⁵⁶ A passage almost identical with the above is found in *Shen-hui yü-lu*: Hu Shih, *Shen-hui ho-shang i-chi*, p. 129; Gernet, *Entretiens* . . . , p. 50. The early use of the two technical categories, *ti* [substance] and *ying* [function] are largely, but by no means entirely, confined to Buddhist philosophy. See Walter Liebenthal, *Book of Chao*, pp. 18-20. For a study of the history of these terms, see Shimada Kenji, "Taiwō no rekishi ni yosete," *Tokuonoto hakushi shōin kinen Bukkyō shigaku ronshū*, pp. 416-30.

⁵⁷ The holder of this deluded opinion is identified in the *Shen-hui yü-lu* (Suzuki text), pp. 13, 31, 32, as Ch'eng ch'an-shih.