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Sutra Spoken by the Sixth Patriarch, Wei Lang, on the High Seat of the Gem of Law.

(Message from the East)

PREFACE.

From the time of the coming of the First Patriarch Bodhidharma who transmitted the 'Western Message' (*i. e.*, message from India or the Zen teaching) to China up to the time of his fifth successor, the Sixth Patriarch Wei Lang, Zen followers who aimed directly at Buddhahood and who instantaneouly attained the 'Holy Fruit' through having thoroughly understood their mind and penetrated their inmost nature are so numerous that we can hardly take an account of them. From the Sixth Patriarch up to now, a period of about twelve hundred years, millions of orientals have obtaind deliverance through the Zen teaching. And it is rather sad to see that so far this Good Law has not yet been made known to the Western people in Europe and America.

It has long been my desire to have this Sutra translated into a European language so that the Message of Zen may be transmitted to the West. The idea obsessed me unremittingly for nearly thirty years, as I could not find a translator to undertake the work until I met Mr. Wong in last spring. In an ecstacy of joy, I invited him to stay in my house to translate this Sutra into English. Working on and off, it took him nearly a year and half to complete the translation. My desire is now fulfilled and may it prove to be one of the happiest events during the period of the past twelve hundred years.

I sincerely hope that hereafter Europeans and Americans who understand the Great Law spontaneously and who embrace it unhesitatingly will come forth in great numbers. So far as felicity in the form of material comfort is concerned, the occidentals are in a more favourable position than our Eastern people. But in spite of their favourable position, the Great Law reaches them at a later date than it reached us. The reason deserves our attention. According to the Buddhist geography, human beings inhabit in four great continents. The inhabitants of the North continent, Uttarakura, which is the most favoured one in point of felicity live as long as a thousand years. People of the East and the West continents who live as long as six hundred and three hundred years respectively also have a far better time than we, the inhabitants of the South continent, Jambudvipa, have. But of these four great divisions of land, Jambudvipa is the only one which the Buddha Dharma reaches.

Now, since an attempt has been made to disseminate this Good Law to the West, I look forward to the day when Europe and America will produce a type of Zen followers whose quick understanding and spontaneous realisation in the solution of the 'Ultimate Problem' are far superior to our Eastern brethren. Thinking that I have connected the most favourable link with the Occidentals, my happiness is beyond measure.

In addition to writing the preface, I take liberty to name this book 'The Chinese Sutra', as with the exception of it, all Chinese Buddhist works are designated by the name 'Sastra.' Another name I would like to call it is 'Message from the East,' for in China Patriarch Bodhidharma's teaching is known as 'Message from the West' (*i.e.* India), and as this message is now re-directed to Europe and America, the title I propose to give seems to be more appropriate.

SHANGHAI, March, 1930. DIH PING TSZE.

TRANSLATOR'S PREFACE.

This is an English translation—or rather a very imperfect translation—of the 'Sutra Spoken by the Sixth Patriarch on the High Seat of the Gem of Law' (Nanjio's Catalogue No. 1525) which records the sermons and the sayings of Wei Lang, (638-713) the most famous Dhyana Master of the Tang Dynasty. It may be of interest to note that of all the Chinese works that have been canonized in the Tripitaka, this standard work of the Dhyana School is the only one that bears the designation of 'Sutra', a designation which is reserved for the sermons of Lord Buddha and those of great Bodhisattvas. Hence, it is not without justification to call it, as some one does, 'the only Sutra spoken by a native of China'. (中國唯一之佛經)

As it takes a poet to translate Virgil, the translator keenly realises how incompetent he is in tackling this difficult task; since neither his knowledge of Buddhism nor his linguistic attainment qualifies him for the work. He reluctantly agrees to bring out an English version of this Sutra when urged to do so by his teacher who admits the incompetency of his pupil but still insists that the translation should be done on the following reasons:—

(1) That in training himself as a translator for Buddhist work in future, this is a good exercise.

(2) That the translation may receive the benefit of correction and revision from the hands of those who have better qualifications but not enough time to do the complete work themselves.

(3) That, with due allowance for mistranslation, the book may still be useful to those who cannot read the original but who had mastered it so well in their previous lives that they only need a paragraph or two, nay even a word or two, to refresh their memory in order to bring back the valuable knowledge that they have now forgotten.

On this understanding alone, the translator undertakes the work; and the result of his feeble attempt is now put before the public only for what it is worth. As the book stands, the translator knows, to his sorrow, that a greater part of it will be jargon to readers who have had no previous knowledge of the Dhyana School. May the day come soon when either the translator himself or some other full-fledged Dhyana Master will bring out a new translation with copious notes and explanations, so that the Sutra may be readable to all.

It is from Dr. Ting Fo Po's edition that this translation is made. To this learned gentleman whose commentaries the translator has made free use of and to other friends who have given him valuable advice and liberal support, he wishes to express his deepest gratitude.

"PUPIL-TRANSLATOR."

SHANGHAI, November 21st, 1929.

SUTRA SPOKEN BY THE SIXTH PATRIARCH (WEI LANG) ON THE HIGH SEAT OF "THE GEM OF LAW" (DHARMARATHA).

CHAPTER I.

AUTOBIOGRAPHY.

Once, when the Patriarch had arrived at Pao Lam Monastery, Prefect Wai of Shiu Chow together with other officials went thither to ask him to deliver public lectures on Buddhism in the hall of Tai Fan Temple in the City.

There were assembled (in the lecture hall) Prefect Wai; government officials and Confucian scholars, about thirty each; and Bhikkhu, Bhikkhuni, Taoists and laymen, altogether numbered about one thousand. After the Patriarch had taken his seat, the congregation in a body paid him homage and asked him to preach the fundamental laws of Buddhism. Whereupon, His Holiness delivered the following address:—

Learned Audience, our essence of mind (literally self nature) which is the seed or kernel of enlightenment (Bodhi) is pure by nature, and by making use of this mind alone, we can reach Buddhahood directly. Now, let me tell you something about my own life and how I came into possession of the esoteric teaching of the Dhyana School (the Contemplation School or the Zen School).

My father, a native of Fan Yang, was dismissed from his official post and banished to Kwangtung to be a commoner in Sun Chow. I was so unlucky that my father died when I was very young, leaving my mother poor and miserable. We removed to Kwang Chow (Canton) and were then in very bad circumstances.

I was selling firewood in the market one day, and one of my customers ordered some to be brought to his shop. Upon delivery made and payment received, I left the shop, outside of which I found a man reciting a Sutra (Buddhist Scripture). No sooner than I heard the text of this Sutra, my mind at once became enlightened. Thereupon I asked the man the name of the book he was reciting and was told that it was the 'Diamond Sutra' (Vagrakkhedika or Diamond Cutter). I further enquired whence he came and why he recited this particular Sutra. He replied that he came from Tung Tsan Monastery in Wong Mui District of Kee Chow; that the Abbot in charge of this temple was Hwang Yan, the Fifth Patriarch; that there were about one thousand disciples under him; and that when he went there to pay homage to the Patriarch, he attended lectures on this Sutra. He further told me that His Holiness used to encourage the clergy as well as the laity to recite this scripture; as by doing so, they might realise their own essence of mind, and thereby reach Buddhahood directly.

It must be due to my good affinity in past lives that I could have heard about this and that I was given ten taels for the maintenance of my mother by a man who advised me to go to Wong Mui to interview the Fifth Patriarch. After arrangements had been made for her, I left for Wong Mui which took me less than thirty days to reach.

I then went to pay homage to the Patriarch and was asked where did I belong to and what did I expect to get from him. I replied, "I am a commoner in Sun Chow of Kwangtung. I have travelled far to pay you respect and I ask for nothing but Buddhahood". "You are a native of Kwangtung; and moreover, you belong to the aborigine. How can you expect to be a Buddha?" said the Patriarch. I replied, "Although there are northern men and southern men, north and south make no difference to their Buddha-nature. An aborigine is different from Your Holiness physically, but there is no difference in our Buddha-nature". He was going to speak further to me, but the presence of other disciples made him stop short. He then ordered me to join the crowd to work.

"May I tell Your Holiness", said I, "that Prajna (transcendental Wisdom) always rises in my mind. As one does not go astray from one's own essence of mind, one may be called the 'field of merits' (a title of honour given to monks, as they afford the best opportunities to others to sow the 'seed' of merits). I do not know what work Your Holiness would ask me to do?"

"This aborigine is too witty", he remarked. "Go to the stable and speak no more". I then withdrew myself to the backyard and was told by a lay brother to split firewood and to pound rice.

More than eight months after, the Patriarch saw me one day and said, "I know your knowledge of Buddhism is very sound; but I have to refrain from speaking to you, lest evil doers should do you harm. Do you understand?" "Yes Sir, I do," I replied. "To avoid people taking notice of me, I dare not go near your hall."

The Patriarch one day assembled all his disciples and said to them, "The question of incessant rebirth is a momentous one, indeed! Day after day, instead of trying to free yourselves from this bitter sea of life and death, your men seem to go after tainted merits only (*i.e.*, merits which will bind one to be reincarnated in one of the Dhatus or planes). Merits would be of no help, if your essence of mind is obscured. Go and seek for Prajna (wisdom) in your own mind and then write me a stanza (gatha) about it. He who gets the general idea of what the essence of mind is will be given the robe (the insignia of Patriarchate) and the Dharma (*i.e.*, the esoteric teaching of the Dhyana School), and I shall make him the Sixth Patriarch. Go away quickly. Delay not in writing the stanza, as deliberation is quite unnecessary and of no use. The man who has realised the essence of mind can identify it at once, as soon as he is spoken to about it; and in such a case, he cannot lose sight of it, even when he is engaging in a battle."

Having received this instruction, the disciples withdrew themselves and said to one another, "It is of no use for us to concentrate our mind to write the stanza and submit it to His Holiness, since the Patriarchship is bound to be won by Elder

Shin Shau, our instructor. If we write perfunctorily, it would be only a waste of energy." Upon hearing this, all of them made up their mind not to write and said, "Why should we take the trouble to do it? Hereafter, we shall simply follow our instructor, Shin Shau, wherever he goes; and look upon him for guidance."

"Considering that I am their teacher, none of them would take part in the competition. I wonder whether I should write a stanza and submit it to His Holiness,"—thus Shin Shau reasoned with himself. "If I do not, how can the Patriarch know how deep or superficial my knowledge is? If my object is to get the Dharma, my motive is a pure one. If I were after the Patriarchship, then it is bad. In that case, my mind would be that of a worldling and my action would amount to robbing the Patriarch's holy seat. But if I do not submit the stanza, I would never have a chance of getting the Dharma. A very difficult point to decide, indeed!"

In front of the Patriarch's hall, there were three corridors, the walls of which were to be painted by a court artist, named Lo Chun, with pictures from the Lankavatara (a Buddhist scripture) depicting the transfiguration of the assembly, and with sceneries showing the genealogy of the five Patriarchs for the information and the veneration of the public.

When Shin Shau had composed the stanza, he made several attempts to submit it; but as soon as he went near the hall, his mind was so perturbed that he sweated all over his body. He could not screw up courage to submit it, although in four days' time, he had altogether made thirteen attempts to do so.

Then he suggested to himself, "It would be better for me to write it on the wall of the corridor and let the Patriarch see it himself. In case he approves it, I shall come out to pay him homage and tell him that it is done by me; but if he disapproves it, then I would have wasted several years' time in this mountain in receiving homage from others, while I by no means deserve it! In that case, what progress have I made in learning Buddhism?"

At 12 o'clock on that night, he went secretly with a lamp to write the stanza on the wall of the south corridor, so that the Patriarch might know (through reading it) what spiritual insight he had attained. The stanza reads:—

Our body may be compared to the Bodhi-tree,
While our mind to a case of bright mirror.
Carefully we wipe and sweep them hour by hour,
And let dust fall on them not.

As soon as he had written it, he left at once for his room; and so nobody knew what he had done. In his room, he again pondered: "When the Patriarch sees my stanza tomorrow and is pleased with it, then I would be in good affinity with the Dharma; but if he says that it is badly done, then it would mean that I am unfit for the Dharma, owing to my misdeeds in previous lives and Karmic obscurations which thickly becloud my mind. Difficult indeed it is to speculate on what the Patriarch will say about it!" In this vein, he kept on thinking until dawn, as he could neither sleep nor sit at ease.

The Patriarch knew already that Shin Shau had not entered the door of enlightenment and that he had not known the essence of mind.

In the morning, the Patriarch sent for Mr. Lo, the court artist, and went with him to the south corridor to have the walls there painted with pictures. By chance, the Patriarch saw the stanza. "Sorry to have troubled you to come from so far," he said to the artist. "The walls need not be painted now, as the Sutra says, 'All forms or phenomena are transient and illusive.' Better leave the stanza here, so that people may study it and recite it. If they put its teaching into actual practice, they would be saved from the misery of being born in the evil realms of existence (gatis). The merit gained by one who practises it is great indeed!"

He then ordered incense to be burnt and all his disciples to pay homage to it and to recite it, so that they might realise the essence of mind. After they had recited it, all of them exclaimed, "Well done!"

In midnight, the Patriarch sent for Shin Shau to come to the hall and asked him whether the stanza was written by him or not. "It is, Sir," replied Shin Shau. "I dare not be so vain as to expect to get the Patriarchship, but I wish Your Holiness will kindly tell me whether my stanza shows the least grain of wisdom."

"Your stanza," replied the Patriarch, "shows that you have not yet realised the essence of mind. So far you have reached only the border of the 'door of enlightenment', but you have not yet entered it. To seek for the supreme enlightenment with such an understanding as yours can hardly be successful.

"To attain the supreme enlightenment, one must be able to know spontaneously one's own nature or essence of mind which is neither created nor can be annihilated. From Ksana to Ksana (momentary sensations), one should be able to realise the essence of mind all the time. All things will then be free from restraint (i.e. emancipated). Once the Tathata (Suchness, which is another name for essence of mind) is known, one will be free from delusion for ever; and under all circumstances, one's mind will be in a state of 'Thusness'. Such a state of mind is absolute truth. If you can see things in such a frame of mind, you would have known the essence of mind which is the supreme enlightenment.

"You had better go back to think over it again for a couple of days, and then submit me another stanza. In case your stanza shows that you have entered the 'door of enlightenment', I shall transmit you the robe and the Dharma."

Shin Shau made obeisance to the Patriarch and left. For several days, he tried in vain to write another stanza. This upset his mind so much that he was as ill at ease as if he were in a nightmare, and he could find comfort neither in sitting nor in walking.

Two days after, it happened that a young boy who was passing by the room in which the rice was pounded recited loudly the stanza written by Shin Shau. As soon as I heard it, I knew at once that the composer of it had not yet realised the essence of mind. Although I had not been taught about it at that time, I had already a general idea of it.

"What stanza is this?" I asked the boy. "You aborigine," replied he, "don't you know it? The Patriarch told his disciples that the question of incessant rebirth was a momentous one, that those who wished to inherit his robe and Dharma should write him a stanza, and that the one who had a general idea of the essence of mind would get them and be made the Sixth Patriarch. Elder Shin Shau wrote this 'Formless' (above phenomena) Stanza on the wall of the south corridor and the Patriarch told us to recite it. He also said that those who put its teaching into actual practice would attain great merit and be saved from the misery of being born in the evil realms of existence."

I then told the boy that I wished to recite the stanza too, so that I might have an affinity with its teaching in future life. I also told him that although I had been pounding rice there for eight months, I had never been to the hall; and that he had to show me where the stanza was to enable me to make obeisance to it.

The boy took me there and I asked him to read it to me, as I am illiterate. A petty officer of the Kong Chau District named Chang Yat Yung who happened to be there then read it out loudly. When he had finished reading, I told him that I also had composed a stanza and asked him to write it for me. "Extraordinary indeed!" exclaimed he. "To see that you can also compose a stanza."

"Don't you despise a beginner," said I, "if you are a seeker of the supreme enlightenment. You should know that the lowest class people may have the sharpest wit, while the highest may be in want of intelligence. If you slight others, you would have committed a very great sin."

"Please dictate your stanza," said he. "I'll take it down for you. But do not forget to deliver me, should you succeed in getting the Dharma."

My stanza reads:—

Neither there is Bodhi-tree,
Nor case of bright mirror.
Since intrinsically it is void,
Where can the dust fall on?

When he had written this, all disciples and others who were present were greatly surprised. Filled with admiration, they said to one another, "How wonderful! No doubt we should not judge people by appearance. How can it be that for so long we have made a Bodhisattva incarnate work for us?"

Seeing that the crowd was overwhelmed with amazement, the Patriarch rubbed off the stanza with his shoe, lest jealous ones should do me injury. He also gave the opinion which they took for granted that the author of this stanza had also not yet realised the essence of mind.

Next day the Patriarch went secretly to the room where the rice was pounded. Seeing that I was working there with a stone pestle, he said to me,

"A seeker of the Path risks his life for the Dharma. Should he not do so?" Then he asked, "Is the rice ready?" "Ready long ago," replied I, "only waiting for the sieve." He knocked the mortar thrice with his stick and left.

Knowing what his message meant, in the third watch of the night (midnight), I went subsequently to his room. Using the robe as a screen so that none could see us, he expounded the Diamond Sutra to me. When he came to the sentence, "one should use one's mind in such a way that it will be free from any attachment",* at once I became thoroughly enlightened and realised that all things in the universe are essence of mind itself.

"Who would have thought," to the Patriarch I expressed myself, "that the essence of mind is intrinsically pure! Who would have thought that the essence of mind is intrinsically free from becoming or annihilation! Who would have thought that the essence of mind is intrinsically self-sufficient! Who would have thought that the essence of mind is intrinsically free from changes! Who would have thought that all things are the manifestation of the essence of mind!"

Knowing that I had realised the essence of mind, the Patriarch said, "To him who does not know his own mind, it would be of no use to learn Buddhism. On the other hand, if he knows his own mind and sees intuitively his own nature, he would be called, 'Great Man,' 'Teacher of Men and Devas,' or 'Buddha'."

Thus to the knowledge of no one, the Dharma was transmitted to me in the midnight and consequently I became the inheritor of the teaching of the 'Sudden' School (the Dhyana School) as well as the robe and the begging bowl.

"You are the Sixth Patriarch," said he, "take good care of yourself and deliver as many sentient beings as possible. Propagate and perpetuate the teaching, and don't let it come to an end. Take note of my stanza:—

Sentient beings who sow seeds of enlightenment
In the field of Causation, will reap the fruit of Buddhahood.
Inanimate objects which are void of Buddha-nature
Sow not and reap not.

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*'To be free from any attachment' means not to abide in Rupa (form or matter), not to abide in sound, not to abide in delusion, not to abide in enlightenment, not to abide in the quintessence, not to abide in the attribute. 'To use the mind' means to let the 'One Mind' (i.e. the Universal mind) manifest itself everywhere. To let our mind dwell on piety or on evil, piety or evil manifests itself, but our essence of mind (or Primordial mind) is thereby obscured. But when our mind dwells on nothing, then we shall realise that all the worlds of the ten quarters are nothing but the manifestation of 'One Mind?—National Teacher On's annotation.

The above commentary is most accurate and to the point. Scholastic Buddhist Scholars can never give an explanation so satisfactory as this. For this reason Dhyana Masters (National Teacher On being one of them) are superior to the so-called Scriptural Expounders."

—DIH PING TSZE.

He further said, "When Patriarch Bodhidharma first came to China, most Chinese had no confidence in him, and so this robe was handed down as a testimony from one Patriarch to another. As to the Dharma, this is as a rule transmitted from heart to heart and the recipient is expected to understand it and to realise it by his own efforts. From time immemorial, it has been the practice for one Buddha to pass to his successor the quintessence of the Dharma and for one Patriarch to transmit to another the esoteric teaching from mind to mind. As the robe may give cause to dispute, you are the last one to inherit it. Should you again hand it down to your successor, your life would be in imminent danger. You should leave this place as quickly as you can, lest some one should do you harm."

"Whither should I go?" I asked. "At Wei you stop and at Wui you seclude yourself," he replied.

Upon receiving the robe and the begging bowl in the middle of the night, I told the Patriarch that as I am a Southerner, I did not know the mountain tracks and that it was impossible for me to get to the mouth of the river (to catch a boat). "You need not worry," said he. "I'll escort you."

He then accompanied me to Kiukiang Station and there he ordered me to get into a boat. As he did the rowing himself, I asked him to sit down and let me handle the oar. "It is only right for me to get you across," (an allusion to the sea of birth and death which one has to go across before the shore of Nirvana can be reached) he said. To this I replied, "Under illusion, it is you who get me across; but after enlightenment, I should cross it myself. Although the term 'to go across' is the same, it is used differently in each case. As I happen to be born in the frontier, even my speaking is incorrect in pronunciation; (but in spite of this), I have had the honour to inherit the Dharma from you. Since I am now enlightened, it is only right for me to cross the sea of birth and death myself by realising my own essence of mind."

"Quite so, quite so," he agreed. "Beginning from you, Buddhism (here the Dhyana School is referred to) will hereafter be very popular. * Three years after your departure from me, I shall leave this world. You may start on your journey now. Go as fast as you can towards the South. Do not preach too soon, as Buddhism is not so easily spread."

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* Before the coming of Bodhidharma, Chinese Buddhists who have entered the 'Path of Holiness' (*i. e.* attained the fruit of the various stages such as the Sravaka Stage, the Bodhisattva Stage etc.) may be counted on one's fingers. After the Sixth Patriarch the Dhyana School has flourished to such an extent that the number of its followers who are thoroughly enlightened and have attained the Holy Fruit amounts to hundreds of thousand. Such a splendid result agrees with Buddha Gautama's prediction that five hundred years after his death, the 'Light of the Prajna (Wisdom) Lamp' will be transmitted eastward to China.

Dhyana Master Wong Ip said. "He who attains enlightenment in one moment (*i. e.* through the teaching of the Sudden School) is as efficient as those who do it by passing successfully through the ten stages."

Thus we may see that after enlightment, a follower of the Dhyana School cannot be rated by the usual 'Stage of Progress', and that the saying, "An enlightenened Dhyana Master at once surpasses an expectant Buddha who has gone through the ten stages", is absolutely reliable.

—DIH PING TSZE.

After saying good-bye, I left him and walked towards the South. In about two months' time, I reached the Tai Yu Mountain. There I noticed that several hundred men were in pursuit of me with the intention of robbing my robe and begging bowl.

Among them, there was a monk named Wei Ming whose lay surname was Chen. He was a general of the fourth rank in lay life. His manner was rough and his temper hot. Of all the pursuers, he was the most vigilant in search of me. When he overtook me, I threw the robe and the begging bowl on a rock, saying, "This robe is nothing but a testimonial. What is the use of taking it away by force?" When he got to the rock, he tried to pick them up; but found he could not!" Then he shouted out, "Lay Brother, Lay Brother, (it should be noted that the Sixth Patriarch at that time had not yet formally joined the order) I come for the Dharma, I come not for the robe."

Whereupon, I came out from my hiding place and squatted on the rock. He made obeisance and said "Lay Brother, preach to me, please."

"Since the object of your coming is for the Dharma," said I, "please refrain from thinking of anything and just keep your mind blank. I shall then preach to you." When he had done this for a considerable time, I said "When you are thinking of neither good nor evil, and at that particular moment, what is, Venerable Sir, the real nature (literally physiognomy) of yourself?"

As soon as he heard this, he at once became enlightened. But he further asked, "Apart from those esoteric sayings and esoteric ideas handed down by the Patriarch from generation to generation, are there still any other esoteric teachings?" "What I can tell you is not esoteric," replied I. "If you turn your light inwardly,* you will find what is esoteric within you."

"In spite of my staying in Wong Mui," said he, "I realised not the real nature of myself. Now, thanks to your guidance, I know it in the same way as a water-drinker himself knows how hot or how cold the water is. Lay Brother, you are now my teacher."

I replied, "If this is the case, then you and I are fellow disciples of the Fifth Patriarch. Please take good care of yourself."

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* The most important point in the teaching of the Dhyana School lies in 'Introspection' or 'Introversion' which means the turning of one's own 'light' to reflect inwardly. To illustrate, let us take the analogy of a lamp. We know, the light of a lamp, when surrounded by a shade, will reflect inwardly with its radiance centering on itself; whereas the rays of a naked flame would diffuse and shine outwardly. Now, when we are so engrossed with criticising others—as it is the wont of us—we hardly turn our thoughts on ourselves and hence scarcely know anything about ourselves. Contrary to this, the followers of the Dhyana School turn their attention completely within and reflect exclusively on their own 'real nature' known in Chinese as the 'natural physiognomy'.

Lest our readers should overlook this important passage, let it be noted that, in China alone, thousands of Buddhists have attained enlightenment by acting on this wise saying of the Sixth Patriarch.

—DIH PING TSZE.

In answering his question whither he should go thereafter, I told him to stop at Yuen and to take up his abode in Mong. He paid homage and departed.

Sometime after, I reached Tso Kai. There the evil-doers again persecuted me and I had to take refuge in Sze Wui where I stayed with a party of hunters for a period as long as fifteen years.

Occasionally I preached to them in a way that befitted their understanding. They used to put me to watch their nets; but whenever I found living creatures therein, I set all of them free. In meal time, I put vegetables in the same pan in which they cooked their meat. Some of them questioned me and I explained to them that I would eat vegetables only, after they had been cooked with the meat.

One day I bethought myself that I ought not to pass a secluded life all the time and that it was high time for me to propagate the Law. Accordingly I left there for Fat Shing Temple in Canton.

At that time, Bhikkhu Yen Chung, Master of Dharma, was preaching the Maha Parinirvana Sutra in Fat Shing Temple. It happened that one day, when a pennant was blown about by the wind, two Bhikkhus entered into a dispute as to what was it that was in motion, the wind or the pennant. As they could hardly settle their difference, I submitted to them that it was neither, and that what actually moved was their own mind. The whole assembly was startled by what I said and Bhikkhu Yen Chung invited me to take the seat of honour and questioned me as to the various knotty points in the Sutras.

Seeing that my answers were so precise and accurate and that they meant something more than book-knowledge, he said to me, "Lay Brother, you must be an extraordinary man. I was told long ago that the inheritor of the Fifth Patriarch's robe and Dharma has come to the South. Very likely you are the man."

To this I politely assented. He immediately made obeisance and asked me to show to the assembly the robe and the begging bowl I inherited.

He further asked what instructions I had when the Fifth Patriarch transmitted me the Dharma. "Apart from a discussion on the realisation of the essence of mind," I replied, "he gave me no other instruction. Neither did he discuss on Dhyana and Emancipation." "Why not?" he asked. "Because that would mean two ways," I replied. "There cannot be two ways in Buddhism. There is one way only."

He then asked what was the only way. I replied, "The Maha Parinirvana Sutra which you expound explains that Buddha-nature is the only way. For example, in that Sutra, King Ko Kwai Tak, a Bodhisattva asked Buddha whether those who commit the four pārāgika, (gross misconduct. They are murder, stealing, incontinence, and falsehood of a serious nature) or the five deadly sins, (*i.e.* Patricide, Matricide, Setting the Buddhist Order in discord, Killing an Arhat, and Causing blood to flow from the body of a Buddha) and those who are Icchantika (heretics), etc., would eradicate their 'element (literally root) of goodness' and their Buddha-nature or not. Buddha replied, 'There are two kinds of 'element of goodness': the eternal and the non-eternal. Since Buddha-nature is neither eternal nor non-

eternal, therefore their 'element of goodness' 'is not' eradicated.' Now, Buddhism is known as having no two ways. There are good ways and evil ways, but since Buddha-nature is neither, therefore Buddhism is known as having no two ways. From the point of view of ordinary folks, skhandhas (aggregates or component parts of a personality) and Dhātus (factors of consciousness) are two separate things; but enlightened men know and understand that they are not dual in nature. The nature of non-duality is Buddha-nature."

Bhikkhu Yen Chung was highly pleased with my answer. Putting his two palms together (as a sign of respect), he said, "My interpretation of the Sutra is as worthless as a heap of debris, while your discourse is as valuable as genuine gold." Subsequently he conducted the ceremony of hair-cutting for me (*i.e.* the ceremony of Initiation) and asked me to accept him as my pupil.

Thenceforth, under the Bodhi-tree I preached the teaching of the Tung Shan School (the School of the Fourth and the Fifth Patriarchs who lived in Tung Shan).

Since the Dharma was transmitted to me in Tung Shan, I had gone through many hardships and my life often seemed to be hanging by a thread. Today I have had the honour of meeting Your Worship, officials, Bhikkus, Bhikkhunis, Taoists, and laymen in this assembly and I must ascribe this to our good connection in numerous kalpas (cyclic periods) as well as to our common accumulated merits in making offerings to various Buddhas in our past incarnations; otherwise, we would have no chance of hearing the above teaching of the 'Sudden' School and thereby laying the foundation of our future success in understanding the Dharma.

This teaching was handed down from the past Patriarchs and it is not a system of my own invention. Those who wish to hear the teaching should purify their own mind first; and after hearing it, they themselves ought to clear up their own doubts in the same way as what the Sages did in the Past.

At the end of the address, the assembly felt rejoiced, made obeisance and departed.

CHAPTER II.

ON PRAJNA.

Next day Prefect Wai asked the Patriarch to give another sermon. Having taken his seat and asked the assembly to purify their mind collectively and recite 'Maha Prajnaparamita' (Great Perfection of Wisdom), he gave the following address:—

Learned Audience, the Wisdom of Enlightenment is inherent in every one of us. It is because of the delusion under which our mind works that we fail to realise it ourselves and that we have to seek the advice and the guidance of the highly enlightened one before we can know our essence of mind. You should know that so far as Buddha-nature is concerned, there is no difference between an enlightened man and an ignorant one. What makes the difference is that one realises it, while the other is kept in ignorance of it. Now, let me talk to you on Maha Prajnaparamita, so that each of you can attain wisdom. Listen carefully, for I am speaking to you now.

Learned Audience, while people recite the word 'Prajna' whole day long, they do not seem to know that Prajna is inherent in their own nature. Now, mere talking on food will not appease hunger and this is exactly the case with these people. We might talk on Sunyata (voidness) for myriads of kalpas, but talking alone will not enable us to realise the essence of mind and it serves us no purpose in the end.

The word 'Mahaprajnaparamita' is Sanskrit, meaning 'great wisdom to reach the opposite shore (of the sea of existence).' Now, what we have to do with it is to carry it into practice with our mind: whether we recite it or not does not matter. Mere reciting it without mental practice may be likened to a phantasm, a magical delusion, a flash of lightning or a dewdrop. On the other hand, if we do both, then our mind would be in concord with what we repeat orally. The very nature of our own is Buddha, and apart from this nature, there is no other Buddha.

What is Maha? It means 'Great'. The capacity of the mind is as great as that of space. It is infinite, neither round nor square, neither great nor small, neither green nor yellow, neither red nor white, neither above nor below, neither long nor short, neither angry nor happy, neither right nor wrong, neither good nor evil, neither first nor last. All Buddha Ksetras (lands) are as void as space. Intrinsically our transcendental nature is void and not a single Dharma can be attained. It is the same with the essence of mind which is a state of 'Absolute Void' (*i.e.* the voidness of non-void 非空之空).

Learned Audience, when you hear me talk about the void, do not at once fall into the idea of insistence on vacuity. (Because it involves the heresy of the doctrine of annihilation.) It is of utmost importance that we should not fall into this idea, because when a man sits quietly and keeps his mind blank, he will abide in a state of 'Voidness of Indifference'.

Learned Audience, the illimitable void of the universe is capable of holding myriad of things of various shape and form, such as the sun, the moon, stars, mountains, rivers, worlds, springs, rivulets, bushes, woods, good men, bad men, Dharmas pertaining to goodness or badness, Deva planes, hells, great oceans, and all the mountains of the Mahameru. Space takes in all these, and so the voidness of our nature. We say that the essence of mind is great, because it embraces all things, since all things are within our nature. When we see the goodness or the badness of other people, we are not attracted by it, nor repulsive to it, nor attached to it; so that our attitude of mind is as void as space. In that case, we say our mind is great. Therefore we call it 'Maha'.

Learned Audience, what the ignorant talk merely, the wise men put into actual practice with their mind. There is also one class of foolish people who sit quietly to keep their mind blank. They refrain from thinking of anything and call themselves 'great'. On account of their heretical view, we can hardly talk to them.

Learned Audience, you should know that the mind is very great in capacity, since it pervades the whole Dharmadhatu (the sphere of the Law, *i.e.* the Universe). When we use it, we can know clearly of everything; and when we use it to its full capacity, we shall know all. All in one and one in all. When our mind works without hindrance and is at liberty to 'come' or to 'go', then it is 'Prajna'.

Learned Audience, all Prajna come from the essence of mind and not from exterior source. Do not have any mistaken notion about it. This is called 'Self-use of the True Nature'. Once the Tathata (Suchness which is another name for the essence of mind) is known, one will be free from delusion forever.

Since the scope of the mind is for great objects, we should not practise trivial acts (such as sitting quietly with a blank mind). Do not talk about 'Void' all day without practising it in the mind. One who does this may be likened to a self-styled king who is really a commoner. Prajna can never be attained in this way and those who behave like this are not my disciples.

Learned Audience, what is Prajna? It means 'Wisdom'. At all times and in all places, if we steadily keep our thought free from any foolish desire and act wisely on all occasions, then we are practising Prajna. One foolish notion is enough to shut Prajna off, while one wise thought would bring it forth again. People in ignorance or under delusion do not see it; they talk about it with their tongue, but in their mind they are always ignorant. They always say that they practise Prajna and they talk incessantly on 'Vacuity'; but they do not know the 'Absolute Void'. 'The Heart of Wisdom' is Prajna which has neither form nor characteristic. If we interpret it in this way, then it is called the wisdom of Prajna.

What is Paramita? It is a Sanskrit word, meaning 'to the opposite shore'. Figuratively, it means 'above existence and non-existence'. By clinging to sense objects, existence or non-existence arises like the up and down of the billowy sea, and such a state is called metaphorically 'this shore'; while by non-attachment, a state above existence and non-existence, like running water (without bubbles), is called 'the opposite shore'. This is why it is called 'Paramita'.

Learned Audience, people under illusion recite 'Mahaprajnaparamita' with their tongue, and while they are reciting it, erroneous and evil thoughts arise (in their mind). But if they put it into actual practice unremittingly, they would know what is called 'the true nature'. To know this Dharma is to know the Dharma of Prajna and to practise this act is to practise Prajna. He who does not practise it is an ordinary man. He who directs his mind to practise it even for one moment only is the equal of Buddha.

Learned Audience, ordinary man is Buddha, and Klesa (infection or defilement) is Bodhi (enlightenment). A foolish passing thought makes one an ordinary man, while an enlightened second thought makes one a Buddha. A passing thought that clings to sense-objects is Klesa, while a second thought that frees one from attachment is Bodhi.

Learned Audience, Mahaprajnaparamita is the most exalted, the supreme, and the foremost. It neither stays, nor goes, nor comes. By means of it, Buddhas of the present, the past, and the future generations attain Buddhahood. We should use this great wisdom to break up the five Skhandhas (they are: material qualities or matter, sensation, perception, dispositions or tendencies, and consciousness), Klesas, and contaminations. To follow such a practice ensures the attainment of Buddhahood. The three poisonous elements (greed, anger, and infatuation) will then be turned into Sila (good conduct), Samadhi, (concentration or exalted ecstacy) and Prajna (wisdom).

Learned Audience, in this system of mine, one Prajna produces eighty four thousand ways of wisdom, since there are the same number of 'defilements' (Klesa) for us to cope with. When one is free from defilements, wisdom reveals itself steadily and will not be separated from the essence of mind. Those who understand this Dharma will be free from idle thoughts. To be free from being infatuated by one particular thought, from clinging to desire, and from falsehood; to put one's own essence of Tathata into operation; to use Prajna for contemplation; and to take an attitude of neither indifference nor attachment towards all things—this is what is meant by realising one's own essence of mind for the attainment of Buddhahood.

Learned Audience, if you wish to penetrate the deepest mystery of the Dharmadhatu (the sphere of the Law) and the Samadhi of Prajna, you should practise Prajna by reciting and studying the Vagrakkhedika (The Diamond Cutter) which will enable you to realise the essence of mind. You should know that the merit for studying this Sutra, as distinctly set forth in laudatory terms in the text, is immeasurable and illimitable, and cannot be enumerated in details. This Sutra belongs to the highest school (literally vehicle) of Buddhism and Lord Buddha delivered it specially for the very wise and the quick-witted. If the less wise and the slow-witted hear about it, they would doubt its credibility. Why? For example, when it rains in Jambudvipa (the Southern Continent) through the miracle of the celestial Naga; cities, towns, and villages would be drifted about in the flood, as if they were only a leaf of the date tree. But should it rain in the great ocean, the level of the sea on the whole would not be affected by it. When the Mahayanists and the followers of the highest school hear about the

Vagrakkhedika, their minds become enlightened and they know that Prajna is immanent in their essence of mind and that they need not rely on scriptural authority, since they can make use of their own wisdom for constant practice of contemplation and observation.

The Prajna immanent in the essence of mind of every one may be likened to the rain (rain does not come from the sky but is produced by the miracle of the Naga) the moisture of which refreshes alike sentient beings, such as all living creatures, and the inanimate, such as trees and plants. When rivers and streams reach the sea, the water carried by them merges into one body; and this is also a good analogy. Learned Audience, when rain comes in deluges, plants which are not deep-rooted are washed away, and eventually they succumb. This is the same case with the slow-witted, when they hear about the teaching of the 'Sudden' School. The Prajna immanent in them is exactly the same with that of the very wise men; but they fail to enlighten themselves, when the Dharma is made known to them. Why? Because they are thickly veiled by erroneous views and deep-rooted infections, in the same way as the sun is thickly veiled by the cloud and unable to show his light until the wind blows the obscuration off.

Prajna does not vary with different persons; what makes the difference is the question whether one's mind is enlightened or deluded. He who does not know his own essence of mind and is under the delusion that Buddhahood can be attained by outward religious rites is called the slow-witted. He who knows the teaching of the 'Sudden' School and attaches no importance to rituals, and whose mind functions always under right views, so that he is absolutely free from defilements or contaminations, is said to have known his essence of mind.

Learned Audience, the mind should be framed in such a way, so that it will be independent of external or internal objects, at liberty to come or to go, free from attachment and thoroughly enlightened without the least obscuration. He who is able to do this is up to the same standard as that required by the Sutras of the Prajna School.

Learned Audience, all Sutras and Scriptures of the Mahayana and Hinayana Schools, as well as the twelve sections of the canonical writings were provided to suit the different needs and temperaments of various people. It is upon the principle that Prajna is latent in every man that the doctrines expounded in these books are established. Should there be no human beings, there would be no Dharmas; and hence we know that all Dharmas are made for men, and that all Sutras owe their existence to the preachers. Since some men are wise, the so-called superior men, and some are ignorant, the so-called inferior men; the wise preach to the ignorant, when the latter ask them to do so. Through this, the ignorant may attain sudden enlightenment and their mind thereby becomes illuminated. Then they are no longer different from the wise men.

Learned Audience, without enlightenment, there would be no difference between a Buddha and other living beings; while a gleam of enlightenment is enough to make a living being the equal of a Buddha. Since all Dharmas are immanent in our mind, there is no reason why we should not realise intuitively

the real nature of Tathata (Suchness). The Bodhisattva Sila Sutra says, "Our essence of mind is intrinsically pure, and if we know our mind and realise what our nature is, all of us would attain Buddhahood." The Vimalakirti Nirdesa Sutra says, "At once they become enlightened and regain their own mind."

Learned Audience, when the Fifth Patriarch preached to me, I became enlightened immediately after he had spoken and spontaneously I realised the real nature of Tathata. For this reason, it is my particular object to propagate the teaching of this 'Sudden' School, so that the learners may know Bodhi (enlightenment) at once and realise their true nature by introspection of their mind.

Should they fail to enlighten themselves, they ought to ask the very pious and learned Buddhists who understand the teaching of the Highest School to show them the right way. It is an exalted position, the office of a pious and learned Buddhist who guides the others to realise the essence of mind. Through his assistance, one may be initiated into all meritorious Dharmas. The wisdom of the past, the present, and the future Buddhas as well as the teachings of the twelve sections of canons are immanent in our mind; but in case we fail to enlighten ourselves, before we can do so, we have to seek the guidance of the pious and learned ones. On the other hand, those who enlighten themselves need no extraneous help. It is wrong to insist upon the idea that, without the advice of the pious and learned, we cannot obtain liberation. Why? Because it is by our innate wisdom that we enlighten ourselves, and even the extraneous help and instructions of a pious and learned friend would be of no use, if we were deluded by false doctrines and erroneous views. Should we introspect our mind with real Prajna, all erroneous views would be vanquished in a moment, and as soon as we know the essence of mind, we arrive immediately at the Buddha stage.

Learned Audience, when we use Prajna for introspection, we are illuminated within and without and in a position to know our own mind. To know our mind is to obtain fundamental liberation. To obtain liberation is to attain Samadhi (exalted ecstacy) of Prajna which is 'thoughtlessness'. What is 'thoughtlessness'? 'Thoughtlessness' is to see and to know all Dharmas (things) with a mind free from attachment. When in use, it pervades everywhere, and yet it sticks nowhere. What we have to do is to purify our mind so that the six Vijnanas (six aspects of consciousness, *i.e.* consciousness dependent upon sight, sound, smell, taste, touch, and mentation) in passing through the six gates (sense organs) will neither be defiled by nor attached to the six sense-objects. When our mind works freely without any hindrance and is at liberty to 'come' or to 'go', then we attain Samadhi of Prajna, or freedom, or liberation. Such a state is called the function of 'thoughtlessness'. But to refrain from thinking of anything, so that all thoughts are suppressed, is to be Dharma-ridden, and this is an extreme (erroneous) view.

Learned Audience, those who understand the way of 'thoughtlessness' will know every thing, have the experience of what all Buddhas have had and attain Buddhahood. In future, if an initiate of my school should make a vow in company with his colleagues and fellow-disciples to devote his whole life without retrogression to practise and commemorate the teachings of this 'Sudden' School in the same spirit as that for serving Buddha, he would reach without fuilure the Path of

Holiness (*i.e.* Bodhisattvahood and Buddhahood). (To the right men), he should transmit from heart to heart the instructions handed down from one Patriarch to another; and no attempt should be made to conceal the orthodox teaching. To those who belong to other schools and whose views and objects are different from ours, the Dharma should not be transmitted, since it will be anything but good to them. This step is taken lest ignorant persons who cannot understand our system should make slanderous remarks upon it and thereby annihilate their seed of Buddha-nature for hundreds of Kalpas and thousands of incarnations.

Learned Audience, I have a 'Formless' (*i.e.* above phenomena) Stanza for all of you to recite. Both laity and clergy should put its teaching into practice without which it would be useless to remember my words alone. Listen to this stanza:—

A master of the Buddhist canons as well as the teaching of the Dhyana School

May be likened unto the blazing sun sitting high in his meridian tower.

Such a man would teach nothing but the Dharma for realising the essence of mind,

And his object in coming to this world is to vanquish the heretical sects.

We can hardly classify the Dharmas into 'Sudden' and 'Gradual',

But some men will attain enlightenment much quicker than others.

For example, this system for realising the essence of mind

Is above the comprehension of the ignorant.

We may explain it in ten thousand ways,

But all those explanations may be traced back to one principle.

To illumine our gloomy tabernacle which is stained by defilement,

We should constantly set up the Light (literally the Sun) of Wisdom.

Erroneous views keep us in defilement,

While right views remove us from it,

But when we are in a position to discard both of them,

We are then absolutely pure.

Bodhi is immanent in our essence of mind,

Any attempts to look for it elsewhere is erroneous,

Within our infected mind, the pure one is to be found,

And once our mind is set right, we are free from three kinds of obscuration (obscuration of defilement, of evil karma, of compensation or expiation in evil realms of existence).

If we are treading the Path of Enlightenment,

We need not at all be worried by stumbling-blocks.

Provided we keep an eye constantly on our own faults,
We cannot go astray from the right path.
Since every species of life has its own way of salvation,
They will not interfere with or be antagonistic to one another.
If we leave our own path and try to seek for other way of salvation,
For life we shall not find it.
And we may plod on till death overtakes us,
But we shall find only penitence in the end.
If you wish to find the true way,
Right action will lead you to it directly;
But if you have not a mind to aim at Buddhahood,
You would grope in the dark and never find it.
He who treads the Path in earnest
Sees not the mistakes of the world,
If we find fault with others,
We ourselves are also in the wrong; so it is not a wise thing to do.
When other people is in the wrong, we should ignore it;
As it is wrong for us to find fault.
By getting rid of the habit of fault-finding,
We cut off the source of defilement (Klesa).
When neither hatred nor love can disturb our mind,
Serenely we sleep with our legs fully stretched.
Those who intend to be the teacher of others,
Should themselves be skilled in the various expedient means (Upaya) which would lead others to enlightenment.
When the disciple is free from all doubts,
Then it indicates that his essence of mind is developed.
The Kingdom of Buddhism is in this world,
Within which enlightenment is to be sought.
To seek enlightenment by separating from this world
Is as absurd as to search for rabbit's horn.
Right views are called 'Transcendental',
Erroneous views are called 'Worldly.'
When views, right or erroneous, are discarded,
Then the essence of Bodhi (enlightenment) manifests itself prominently.

This stanza is for the 'Sudden' School.

It is also called the 'Big Ship of Dharma' (for sailing across the ocean of existence).

Kalpa after Kalpa, a man may be under delusion;

But once enlightened, it takes him only a ksana (moment) to attain Buddhahood.

Before conclusion, the Patriarch added, "Now, in this Tai Fan Temple, I have addressed you on the teaching of the 'Sudden' School. May all sentient beings of the Dharmadhatu (sphere of Law, *i.e.* the Universe) instantly understand the Law and attain Buddhahood."

After hearing what the Patriarch said, Prefect Wai, government officials, Taoists and laymen were all enlightened. They made obeisance in a body and exclaimed unanimously, "Well done! Well done! Who would have expected that a Buddha was born in Kwong Tung?"

CHAPTER III.

QUESTIONS AND ANSWERS.

One day Prefect Wai entertained the Patriarch and asked him to preach to a big gathering. At the end of the feast, Prefect Wai asked him to mount the pulpit. After bowing twice reverently in company with other officials, scholars, and commoners, Prefect Wai said, "I have heard what Your Holiness preached. It is really so deep that it is beyond our mind and speech. Now I have some doubts which I hope you will kindly clear up for me."

"If you have any doubts," replied the Patriarch, "please ask, and I shall explain." "What you preach are the fundamental principles taught by Bodhidharma. Are they not?" "Yes," replied the Patriarch.

"I was told," said Prefect Wai, "that in Bodhidharma's first interview with Emperor Wu of Liang, he was asked what merits would the Emperor get for the work of his life in building temples, allowing new monks to be ordained (royal consent was necessary at that time), giving alms and entertaining the order; and his reply was that really these would bring no merits. Now, I cannot understand why he gave such an answer. Will you please explain."

"Really these would bring no merits," replied the Patriarch. "Don't you doubt the words of the past Sage (Bodhidharma). Emperor Wu's mind was under an erroneous impression and he did not know the orthodox teaching, Such deeds as building temples, allowing new monks to be ordained, giving alms and entertaining the order will bring you only felicities which should not be taken for merits. Merits are to be found within the Dharmakaya (Body of the Law) and they have nothing to do with practices for attaining felicities."

The Patriarch added, "Realisation of the essence of mind is Kung (good desert), and equality is Tak (good quality). When our mental activity works without any impediment, so that we are in a position to know constantly the true state and the mysterious function of our own mind, then we are said to have acquired Kung Tak (merits). Within, to keep the mind in a condescending mood is Kung; and without, to behave oneself according to propriety is Tak. That all things are the manifestation of the essence of mind is Kung, and that the quintessence of mind is free from idle thoughts is Tak. Not to go astray from the essence of mind is Kung, and not to pollute the mind in using it is Tak. If you seek for merits within the Dharmaknya and do it according to what I have just said, then what you acquire are real merits. He who works for merits does not slight others; and on all occasions, he treats every body with respect. He who is in the habit of looking down upon others has not got rid of the erroneous idea of a self, which indicates his lack of Kung. Because of his egotism and his habitual contempt for all others, he knows not the real essence of mind; and this shows his lack of Tak. Learned Audience, when our mental activity works without interruption, then it is Kung; and when our mind functions in a straightforward manner, then it is Tak. To train our own mind is Kung, and to train our own body is Tak. Learned Audience, merits should

be sought within the essence of mind and they cannot be acquired by almsgiving, entertaining the monks, etc. We should therefore distinguish between felicities and merits. There is nothing wrong in what our Patriarch said. It is Emperor Wu himself who did not know the true way."

Prefect Wai then asked the next question, "I notice that it is a common practice for monks and laymen to recite the name of Amitabha with the hope of being born in the Pure Land of the West. To clear up my doubts, will you please tell me whether it is possible for them to be born there or not."

"Please listen to me carefully, Sir," replied the Patriarch, "for I am going to explain this to you now. According to the Sutra spoken by the Bhagavat in Shravasti City for leading people to the Pure Land of the West, it is quite clear that the Pure Land is not far away from here. But when we consider the distance in mileage, it is 103,000 which really represent the 'ten evils' and 'eight errors' within us. On this account, we may say that it is far away. To those of inferior mentality, it is certainly far away; but to the superior men, we may say that it is quite near. Although the Dharma is uniform, men vary in their mentality. Because they differ from one another in their degree of enlightenment or ignorance, therefore some understand the Law quicker than the others. While ignorant men recite the name of Amitabha and pray to be born in the Pure Land; the enlightened purify their mind, and as the Buddha said, 'When the mind is pure, the Buddha Land is simultaneously pure'.

"Although you are a native of the East, if your mind is pure, you are sinless. On the other hand, even if you were a native of the West, an impure mind could not free you from sin. When the people of the East commit a sin, they recite the name of Amitabha and pray to be born in the West; but in the case of the sinners who are natives of the West, where should they pray to be born in then? Ordinary men and ignorant people understand neither the essence of mind nor the Pure Land within themselves, so they wish to be born here or there (literally East or West). To the enlightened, everywhere is the same: as the Buddha said, 'No matter where they happen to be, they are always happy and comfortable'.

"Sir, if your mind is free from evil, the West is not far from here; but difficult indeed it would be for one whose heart is impure to be born there by invoking Amitabha!

"Now, I advise you, Learned Audience, to do away with the 'ten evils' first, then we would have travelled one hundred thousand miles. For the next step, do away with the 'eight errors', and this would mean another eight thousand miles traversed. If we can realise the essence of mind at all times and behave in a straightforward manner on all occasions, in the twinkling of an eye we may reach the Pure Land and there see the Amitabha at once.

"Sir, if you only put into practice the ten good deeds, then there would be no necessity for you to be born there. On the other hand, if you do not do away with the 'ten evils' in your mind, which Buddha will come to take you there? If you understand the 'Birthless Doctrine' (which puts an end to the cycle of birth and death) of the 'Sudden' School, it takes you only a moment to

see the West. If you do not understand, how can you reach there by reciting the name of Amitabha, as the distance is so far? Now, how would you like it, if I am going to shift the Pure Land to your presence within this moment, so that all of you can see it?"

The congregation made obeisance and replied, "If we might see the Pure Land here, then there would be no necessity for us to desire to be born there. Will Your Holiness kindly let all of us see it by having it removed here."

The Patriarch said, "Dear Sirs, the physical body of ours is the city. Our eyes, ears, nose, and tongue are the gates. There are five external gates (eyes, ears, the nose, the tongue and the body), while the internal one is ideation. The mind is the ground. The essence of mind is the King who lives in the domain of the mind. While the essence of mind is in, the King is in, and our body and mind exist. When the essence of mind is out, there would be no King and our body and mind would decay. We should work for Buddhahood within the essence of mind, and we should not look for it apart from ourselves. He who is kept in ignorance of his essence of mind is an ordinary being. He who is enlightened in his essence of mind is a Buddha. To be merciful is Avalokitesvara (one of the two principal Bodhisattvas of the Pure Land). To take pleasure in almsgiving is Mahasthama (name of the other Bodhisattva). Competency for a pure life is Sakyamuni (one of the epithets of Buddha Gautama). Equality and straightforwardness is Amitabha. The idea of a self (Atma) or that of a being is Mount Meru. A depraved mind is the ocean. Klesa (defilement) is the billow. Wickedness is the evil dragon. Falsehood is the devil. The wearisome senseobjects are the aquatic animals. Greed and hatred are the hells. Ignorance and infatuation are the brutes.

"Learned Audience, if you constantly perform the ten good deeds, the paradise will appear to you at once. When you get rid of the idea of a self and that of a being, Mount Meru will topple. When our mind is no longer depraved, the ocean (of existence) will be dried up. When you are free from Klesa, billows and waves (of the ocean of existence) will be calmed down. When wickedness is alien to you, fish and evil dragons will die out.

"Within the domain of our mind, there is a Tathagata of Enlightenment who sends forth a very powerful light that illuminates externally the six gates (of sensation) and purifies them. This light is strong enough to pierce through the six Kama Heavens (heavens of desire); and when it is turned inwardly to the essence of mind, it eliminates at once the three poisonous elements (greed, hatred, and infatuation), purges away immediately our sins which may lead us to the hells or to the other evil realms, and enlightens us thoroughly within and w thout, so that we are not different from those born in the Pure Land of the West. Now, if we do not train ourselves up to this standard, how can we reach the Pure Land?"

Having heard what the Patriarch said, the congregation knew their essence of mind very clearly. They made obeisance and exclaimed in one voice, "Well done!" They also chanted, "May all the sentient beings of this Universe who have heard this sermon at once understand it intuitively."

The Patriarch added, "Learned Audience, those who wish to train themselves (spiritually) may do so at home. It is quite unnecessary for them to stay in monasteries. Those who train themselves at home may be likened unto a native of the East who is kind-hearted, while those who stay in monasteries but neglect their work differ not from a native of the West who is evil in heart. So far as the mind is pure, then it is the 'Western Pure Land of one's own essence of mind'."

Prefect Wai asked, "How should we train ourselves at home? Will you please teach us."

The Patriarch replied, "I am going to give you a 'Formless' Stanza. If you put its teaching into actual practice, you will be in the same position as those who live with me permanently. On the other hand, if you do not practise it, what progress can you make in the spiritual path, even though you cut your hair and leave home for good (*i.e.* to join the order)? The stanza reads:—

For a fair mind, observation of precepts (Sila) is unnecessary.
For straightforward behaviour, practice in Dhyana (contemplation) may be dispensed with.
On the principle of gratefulness, we support our parents and serve them filially.
On the principle of righteousness, the superior and the inferior stand for each other (in time of need).
On the principle of complaisance, the senior and the junior are in affectionate terms.
On the principle of forbearance (Ksanti), we quarrel not even in the midst of a hostile crowd.
If we can persevere till fire can be obtained through rubbing a piece of wood,
Then the red lotus (the Buddha-nature) will surely shoot out from the black mire (the unenlightened state).
That which is of bitter taste is bound to be good medicine.
That which sounds unpleasant to the ear is certainly a frank advice.
By amending our mistakes, we get wisdom.
By defending our faults, we betray an unsound mind.
In our daily life, we should as a rule practise altruism.
But Buddhahood is not to be attained by giving away money as charity.
Bodhi is to be found within our own mind,
And there is no necessity to look for mysticism from without.
Hearers of this stanza who put its teaching into actual practice
Will find paradise in their very presence.

The Patriarch added, "Learned Audience, all of you should put into practice what is taught in this stanza, so that you can realise the essence of mind and attain Buddhahood directly. The Dharma waits for no one. I am going back to Tso Kai, so the assembly may now break up. If you have any doubt, you may go there to ask me."

At this juncture, Prefect Wai, the government officials, pious men, and devout ladies who were present were all enlightened. Faithfully they accepted the teaching and put it into practice.

CHAPTER IV.

SAMADHI AND PRAJNA

(Concentration and Wisdom).

The Patriarch (on one occasion) preached to the assembly as follows:—

Learned Audience, in my system, Samadhi and Prajna are fundamental. But you should not be under the wrong impression that these two are independent of each other, for they are inseparably united and are not two entities. Samadhi is the quintessence of Prajna, while Prajna is the activity of Samadhi. At the very moment when we attain Prajna, Samadhi is therewith; and vice versa. If you understand this principle, you know what is the equilibrium of Samadhi and Prajna. A disciple should not say that there is a distinction between 'Samadhi begets Prajna' and 'Prajna begets Samadhi'. To hold such an opinion would imply that there are two characteristics in the Dharma.

For one whose tongue is ready with good words but whose heart is impure, Samadhi and Prajna are useless, because they do not balance each other. On the other hand, when we are good in mind as well as in words and when our outward appearance and our inner feelings harmonise with each other, then it is a case of equilibrium of Samadhi and Prajna.

Argument is unnecessary for an enlightened disciple. To argue whether Prajna or Samadhi comes first would put one in the same position as those who are under delusion. Argument implies a desire to win; strengthens egotism; and ties us to the belief in the idea of a self, of a being, of a living being, and of a person.

Learned Audience, what may Samadhi and Prajna be analogous to? They may be analogous to a lamp and its light. With the lamp, there is light. Without it, it would be dark. The lamp is the quintessence of the light and the light is the expression of the lamp. In name they are two things, but in substance they are one and the same. It is the same case with Samadhi and Prajna.

(On another occasion), the Patriarch preached to the assembly as follows:—

Learned Audience, to practice the 'Samadhi of Specific Mode' is to make it a rule to be straighforward on all occasions—no matter we are walking, standing, sitting, or reclining. The Vimalakirti Nirdesa Sutra says, "Straightforwardness is the holy place, the Pure Land." Don't let your mind be crooked and practise straightforwardness with your lips only. We should practise straightforwardness and should not attach ourselves obstinately to anything. People under delusion believe obstinately in Dharmalaksana (phenomenal objects, or things and form) and so they are stubborn in having their own way of interpreting the 'Samadhi of Specific Mode' which they define as 'sitting quietly and continuously without letting any idea arising from the mind'. Such an interpretation would rank us with inanimate objects and it is a stumbling block to the right Path. Learned Audience, the Path should be kept open, how can we block it up? Should we

free our mind from attachment to all things (Dharma), the Path would be clear, otherwise, we would have ourselves under restraint.* If that interpretation 'sitting quietly and continuously etc.' be correct, why on one occasion Sariputta was reprimanded by Virmalakirti for sitting quietly in the wood? †

Learned Audience, some teachers of meditation instruct their disciples to keep a watch on their mind for tranquility, so that it will cease from activity. Henceforth the disciples give up the exertion of their mind. Ignorant persons who understand not become insane for having too much confidence on such instruction. Such cases are not rare, and it is a great mistake to teach others to do so.

(On another occasion), the Patriarch addressed the assembly as follows:—

In orthodox Buddhism, the distinction between the 'Sudden' School and the 'Gradual' one really exists not: the only difference recognised is that by nature some men are quick-witted, while others are dull in understanding. Those who are enlightened realise the truth in a sudden, while those who are under delusion have to train themselves gradually. But such a difference will disappear, when we know our own mind and realise our own nature. Therefore these terms, 'Gradual' and 'Sudden', are more apparent than real.

Learned Audience, it has been the tradition of our school to take 'Idea-lessness' as our object, 'Non-objectivity' as our basis, and 'Non-attachment' as our fundamental principle. 'Non-objectivity' means not to be absorbed by objects when in contact with objects. 'Idea-lessness' means not to be carried away by any particular idea in the exercise of the mental faculty. 'Non-attachment' is the characteristic of our essence of mind.

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*A Bhikkhu once asked Dhyana Master Shek Tau (石頭遵), a successor to one of the Sixth Patriarch's disciples, "What is emancipation?" The Master asked him in return, "Who puts you under restraint?" The significance of this answer is practically the same as that of our text here. Again when the Sixth Patriarch said that the Fifth Patriarch would not discuss on Dhyana and Emancipation but on the realisation of the essence of mind (Chapter I), he expressed the same idea too.

—DIH PING TSZE.

†Virmalakirti said to Sariputta, "As to sitting quietly, it should mean that one does not put in an appearance within the three worlds (*i.e.* to have an existence above the World of Desire, the World of Matter and the World of Non-Matter). It should mean that while remaining in Nirodha Samapatti (Ecstacy with cessation of consciousness), one is able to do the various bodily movements such as walking, standing, sitting, or reclining, etc. It should mean that without deviating from the Norm, one is able to discharge various temporal duties. It should mean that one abides neither within nor without. It should mean that one practises the thirty-seven Bodhipaksa (Wings of enlightenment) without being moved by heretical views. It should mean that without exterminating Klesas (defilements), one may enter Nirvana. He who is able to sit thus will be approved by the Buddha."

—VIRMALAKIRTI NIRDESA SUTRA.

Towards all things—good or bad, beautiful or ugly—we should treat all of them as void; and even in time of disputes and quarrels, we should treat our intimates and our enemies alike and never think of retaliation. In the exercise of our thinking faculty, let the past be dead. If we allow our thoughts, the past, one, the present, and the future ones, to link up in a series, we would put ourselves under restraint. On the other hand, if we let our mind attach to nothing at all times and towards all things, we gain emancipation. For this reason, we take 'Non-attachment' as our fundamental principle.

Learned Audience, to free ourselves from absorption in all external objects is called 'Non-objectivity'. When we are in a position to do so, the nature of Dharma will be pure. For this reason, we take 'Non-objectivity' as our basis.

Learned Audience, to keep our mind free from defilement under all circumstances is called 'Idea-lessness'. Our mind should stand aloof from circumstances, and on no account should we allow them to influence the function of our mind. But it is a great mistake to suppress our mind from all thinking; for even if we succeed in getting rid of all thoughts and die immediately thereafter, still we shall be reincarnated elsewhere. (Note: Such an attainment is useless, for it cannot free us from incessant re-births). Mark this, treaders of the Path. It is bad enough for a man to commit blunders for not knowing the purport of the Law, but how much worse would it be to encourage others to follow suit? Being deluded, he sees not and in addition he blasphemes the Buddhist Canon. Therefore we take 'Idea-lessness' as our object.

Learned Audience, (let me explain more fully) why we take 'Idea-lessness' as our object. Because there is a type of man under delusion who cants of the realisation of the essence of mind; but being carried away by circumstances, idea rises in his mind, followed by erroneous views which are the sources of all sorts of false notions and defilements (Klesa). In the essence of mind (which is the embodiment of void), there is intrinsically nothing to be attained. To say that there is attainment and to talk thoughtlessly on merits or demerits are erroneous views and Klesas. For this reason, we take 'Idea-lessness' as the object of our school.

Learned Audience, (in 'Idea-lessness') what should we get rid of and what should we fix our mind to? We should get rid of the 'pairs of opposites' and all conceptions of Klesas. We should fix our mind to the true nature of Tathata (Suchness). Tathata is the quintessence of idea, and idea is the result of the activity of Tathata.

It is the attribute (or positive essence) of Tathata—not the sense organs—that gives rise to idea. Tathata bears its own attribute, and therefore it can give rise to idea. Without Tathata, the sense organs and the sense objects would perish immediately. Learned Audience, because it is the attribute of Tathata that gives

rise to idea, our sense organs—in spite of their functioning in seeing, hearing, touching, knowing, etc.—may not be tainted or defiled under all circumstances, and our true nature may be 'Self-manifested' all the time. Therefore the Sutra says, "He who is an adept in the discrimination of various Dharmalakshana (things and phenomena) will be immovably installed in the 'First Principle' (*i.e.* the 聖樂處 blissful abiding place of the Holy, or Nirvana)."

CHAPTER V.

DHYANA

(Meditation or Contemplation).

The Patriarch (one day) preached to the assembly as follows:—

In our system of meditation, it is, fundamentally, neither to dwell upon the mind (in contradistinction to the essence of mind) nor upon purity. Nor does it mean non-activity. As to dwelling upon the mind, the mind is primarily delusive; and when we realise that it is only a phantasm, there is no necessity to dwell upon it. As to dwelling upon purity, our nature is intrinsically pure; and so far as we get rid of all delusive idea, there will be nothing but purity in our nature, for it is the delusive idea that obscures Tathata (Suchness). If we direct our mind to dwell upon purity, we are only creating another delusion, the delusion of purity. Since delusion has no abiding place, it is delusive to dwell upon it. Purity has neither shape nor form; but some people go so far as to invent the 'Form of Purity', and treat it as a problem for solution. Holding such an opinion, these people are purity-ridden, and their essence of mind is thereby obscured.

Learned Audience, those who train themselves for 'Imperturbation' should see not, in their contact with all types of men, the fault of others. They should be indifferent to others' merit or demerit, good or evil. To take up such an attitude would be a case of 'Imperturbation of the essence of mind'. Learned Audience, a man unenlightened may be unperturbed physically; but as soon as he opens his mouth, he criticises others and talks about their merits or demerits, ability or weakness, good or evil: thus he deviates from the right course. On the other hand, to dwell upon our own mind or upon purity is also a stumbling-block in the Path.

The Patriarch once preached to the assembly as follows:—

Learned Audience, what is meditation (坐 禪 to sit, to meditate)? In our school, 坐 (to sit) means to gain absolute freedom and to be mentally unperturbed under all outward circumstances—be they good or otherwise. 禪 (to meditate) means to realise inwardly the imperturbation of the essence of mind.

Learned Audience, what are Dhyana (meditation) and Samadhi (concentration or exalted ecstacy)? Dhyana means to be free from attachment to all outer objects and Samadhi means to attain inner peace. If we are attached to outer objects, our inner mind will be perturbed. When we are free from attachment to all outer objects, the mind will be in peace. Our essence of mind is intrinsically pure, and the reason why we are perturbed is simply because we allow ourselves to be carried away by the very circumstances we are under. He who is able to keep his mind unperturbed, irrespective of circumstances, has attained real Samadhi.

Learned Audience, to be free from attachment to all outer objects is Dhyana, and to attain inner peace is Samadhi. When we are in a position to deal with Dhyana and to keep our inner mind in Samadhi, then we are said to have attained Dhyana and Samadhi. The Bodhisattva Sila Sutra says, "Our essence of mind is intrinsically pure." Learned Audience, let us realise this for ourselves at all times (literally from one Ksana, momentary sensation, to another). Let us train ourselves, practise it by ourselves, and attain Buddhahood by our own effort.

CHAPTER VI.

ON REPENTANCE

(Ksamayati).

Once there was a big gathering of scholars and commoners from Kwong Chow, Shiu Chow, and various places to wait upon the Patriarch to preach to them in this mountain (*i.e.*, the mountain where the monastery was). Seeing this, the Patriarch mounted the pulpit and delivered the following address:—

Come, you good people. In Buddhism, we should start from our essence of mind. At all times, let us purify our own mind from one Ksana (momentary sensation) to another, tread the Path by our own efforts, see our own Dharmakaya (Body of the Law), realise the Buddha of our own mind, and deliver ourselves by a personal observance of the disciplinary rules (silas); then your visit here is not in vain. Since all of you came from very far, the possibility of our meeting here shows that there is a good Pratyaya (relationship or affinity) among us. Now let us kneel down in the Indian fashion. I'll first transmit you the 'Formless' Repentance.

When they had knelt down, the Patriarch continued:—The first is the Sila (disciplinary rules) Incense which means that our mind is free from taints of misdeeds, evils, jealousy, avarice, anger, spoliation, and hatred. The second is the Samadhi (exalted ecstacy) Incense which means that our mind is unperturbed under all circumstances—favourable or unfavourable. The third is the Prajna (Wisdom) Incense which means that our mind is free from all impediments; that we constantly introspect our essence of mind with wisdom; that we refrain from doing all kinds of evil deeds; that although we do all kinds of good acts, yet we do not let our mind be attached to (the fruits) of such actions; and that we are respectful towards our superiors, considerate to our inferiors, and sympathetic to the destitute and the poor. The fourth is the Incense of Liberation which means that our mind is in such an absolutely free state that it clings to nothing and bother itself neither with good nor with evil. The fifth is the Incense of 'Knowledge obtained consequent on the Attainment of Liberation'. When our mind clings to neither good nor evil, we should take care not to let it dwell upon the 'void', or remain in a state of inertia. What we should do at this juncture is to further our study and broaden our knowledge, so that we can know our own mind, understand thoroughly the principles of Buddhism, be congenial to others in our dealings with them, get rid of the idea of 'self' and that of 'being', and realise that up to the time when we attain Bodhi (enlightenment), the 'true nature' (or essence of mind) is always immutable. Such then is the Incense of 'Knowledge obtained consequent on the Attainment of Liberation'.

Learned Audience, this fivefold Incense fumigates us from within and we should not look for it from without. Now, I am going to instruct you the 'Formless' Repentance which will expiate our sins committed in our present, past, and future lives, and purify our physical, oral, and mental Karmas (actions).

Learned Audience, please follow me and repeat what I am going to say. Now let us say this together:—

May we, disciples so and so, from the past Ksana (momentary sensations) to the present and the future ones be always free from the taints of ignorance and delusion. Allow us to repent of all our past sins and evil deeds committed under delusion or in ignorance. May they be expiated at once and may they never arise again.

May we, disciples so and so, from the past Ksana to the present and the future ones be always free from the taints of arrogance (Mada) and dishonesty (Sathya). Allow us to repent of all our evil deeds, arrogant behaviour, dishonest dealings, etc. committed in the past. May they be expiated at once and may they never arise again.

May we, disciples so and so, from the past Ksana to the present and the future ones be always free from the taints of envy and jealousy. Allow us to repent of all our past sins and evil deeds committed in an envious or jealous spirit. May they be expiated at once and may they never arise again.

Learned Audience, this is what we call 'Formless Chen Fu' (repentance). Now what is the meaning of Chen and Fu (the Chinese phonetic rendering of Ksamayati)? Chen refers to the repentance of past sins. To repent of all our past sins and evil deeds committed under delusion, ignorance, arrogance, dishonesty, jealousy, or envy, etc., so as to put an end to all of them is called Chen. Fu refers to that part of repentance concerning our future conduct. Having realised the nature of our transgression, (we make a vow) that hereafter we shall put an end to all kinds of evil committed under delusion, ignorance, arrogance, dishonesty, jealousy, or envy, and that we shall never sin again: this is Fu.

On account of ignorance and delusion, common people know not that in repentance they have not only to feel sorry for their past sins but also to refrain from sinning in the future. Since they take no heed of their future conduct, they commit sins anew before the past ones are expiated. When this is the case, how can we call it 'Repentance'?

Learned Audience, having repented of our sins, we shall take the following four all-embracing vows. Now listen very carefully.

We vow to deliver an infinite number of sentient beings of our own mind (Buddhists believe that all things are nothing but phenomena in mind).

We vow to get rid of the inexhaustible evil passions (Klesa) of our own mind.

We vow to learn the countless systems of Dharma of our essence of mind.

We vow to attain the Supreme Buddhahood of our essence of mind.

Learned Audience, all of us have now declared that we vow to deliver an infinite number of sentient beings; but what does that mean? It does not mean that I, Wei Lang, is going to deliver them. And who are these sentient beings within our mind? They are the delusive mind, the deceitful mind, the evil mind,

and such like minds—all these are sentient beings. Each of them has to deliver himself by means of his own essence of mind. Then the deliverance is a genuine one.

Now, what does it mean by delivering oneself by one's own essence of mind? It means the deliverance of the ignorant, the delusive, and the vexatious beings within our mind by means of Right Views. With the aid of Right Views and Prajna-Wisdom, the barriers of these ignorant and delusive beings may be broken up; so that each of them is in a position to deliver himself by his own efforts. Let the fallacious be delivered by rightness; the delusive by enlightenment; the ignorant by wisdom; and the malevolent by benevolence: such then is genuine deliverance.

As to the vow, 'we vow to get rid of the inexhaustible evil passions', it refers to the substitution of our unreliable and illusive thinking faculty by the Prajna-Wisdom (transcendental wisdom) of our essence of mind.

As to the vow, 'we vow to learn countless systems of Dharmas', it may be remarked that there would be no true learning until we have seen face to face our essence of mind and until we conform to the orthodox Dharma on all occasions

As to the vow, 'we vow to attain Supreme Buddhahood', I wish to point out that when we are able to bend our mind to follow the true and orthodox Dharma on all occasions, and when Prajna always rises in our mind, so that we can hold aloof from ignorance as well as from enlightenment and do away with falsehood as well as truth; (Note: Because these are only pairs of opposites) then we may consider ourselves as having realised the Buddha-nature, or in other words, having attained Buddhahood under the very utterance of (our teacher).

Learned Audience, we should always bear in mind that we are treading the Path; for thereby strength will be added to our vows. Now, since all of us have taken these four all-embracing vows, let me teach you the 'Formless Threefold Guidance'.

We take 'Enlightenment' as our Guide, because it is the culmination of both Punya (merit) and Prajna (wisdom).

We take 'Orthodoxy' as our Guide, because it is the supreme means to get rid of desire.

We take 'Purity' as our Guide, because it is the noblest quality of mankind.

Hereafter, let the 'Enlightened One' be our teacher; and on no account should we accept the evil Mara (the demon of passions, etc., the personification of evil) or any heretic as our guide. This we should testify to ourselves by constantly appealing to the 'Three Gems' of our essence of mind, which, Learned Audience, I advise you to take refuge in. They are:—

Buddha which stands for Enlightenment.

Dharma (the Law) which stands for Orthodoxy.

Sangha (the Order) which stands for Purity.

To let our mind to take refuge in 'Enlightenment' so that evil and delusive notions arise not, desire decreases, discontent is unknown, and lust and greed bind us not—this is the culmination ot Punya and Prajna.

To let our mind to take refuge in 'Orthodoxy' so that from one Ksana to another, we are always free from wrong views (without wrong views, there would be no egotism, arrogance, conceit, craving, and bigotry)—this is the supreme means to get rid of desire.

To let our mind to take refuge in 'Purity' so that no matter under what circumstances it may be, it will not be contaminated by the wearisome sense-objects, craving and desire—this is the noblest quality of mankind.

To practise the 'Threefold Guidance' in the way as above mentioned means to take refuge in oneself (*i.e.*, in one's own essence of mind). Ignorant persons, from day to night, take the 'Threefold Guidance'; but they understand it not. If they say they take refuge in Buddha, do they know where He is? If they cannot see Buddha, how can they take refuge in Him? Would not such an assertion amount to a lie?

Learned Audience, each of you should consider and examine this point yourself and let not your energy be misapplied. The Sutra distinctly says that we should take refuge in the Buddha within ourselves, and it does not mention that we should take refuge in other Buddhas. (Moreover), there is no other place for us to retreat, if we do not take refuge in the Buddha within ourselves.

Having cleared up this point, let each of us take refuge in the 'Three Gems' within our mind. Within, we should control our mind; without, we should be respectful towards others—this is the way to take refuge within ourselves.

Learned Audience, since all of you have taken the 'Threefold Guidance', I am going to speak to you on the Trikaya (three bodies or aspects) of the Buddha of our essence of mind, so that you can see these three bodies and realise clearly the essence of mind. Please listen very carefully and repeat this after me:—

With our physical body, we take refuge in the Pure Dharmakaya (Body of the Law) of Buddha.

With our physical body, we take refuge in the Perfect Sambhogakaya (Body of Compensation or Body of Endowment) of Buddha.

With our physical body, we take refuge in the Myriad Nirmanakaya (Body of Transformation or Body of Incarnation) of Buddha.

Learned Audience, our physical body may be likened unto an inn (*i.e.*, a temporary abode), so we cannot take refuge there. Within our essence of mind, the above-mentioned Trikaya of Buddha are to be found; and they are common to every body. Because the mind (of an ordinary man) labours under delusions, he knows not his own inner nature; and the result is that he ignores the Trikaya within himself, (erroneously believing) that they are to be sought from without. Please listen, I am going to show you that within yourself you can see the Trikaya, which, being the manifestation of the essence of mind, are not to be sought from without.

Now, what is the Pure Dharmakaya? Our essence of mind is intrinsically pure: all things, (good or evil), are only its manifestations, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively. Thus, within the essence of mind, all things (are intrinsically pure), like the azure of the sky and the radiance of the sun and the moon, which, when obscured by passing clouds, may appear as if their brightness had been dimmed; but as soon as the clouds are blown off, brightness pervades and all objects are fully illuminated. Learned Audience, our whimsical habits may be likened unto the clouds; while sagacity and wisdom (Prajna), the sun and the moon respectively. When we attach ourselves to outer objects, our essence of mind is beclouded by wanton thoughts which prevent our ever-illuminative sagacity and wisdom from sending forth their light. But should we be fortunate enough to get learned and pious teachers to make known the Orthodox Dharma to us, then, we may with our own efforts do away with ignorance and delusion, so that we are enlightened both within and without, and the (true nature) of all things manifests itself within our essence of mind. This is exactly the case with those who have seen face to face the essence of mind, and this is what is called the Pure Dharmakaya of Buddha.

Learned Audience, to take refuge in a true Buddha is to take refuge in our own essence of mind. He who does so should get rid of, from his essence of mind, the evil mind, the jealous mind, the adulatory and crooked mind, egotism, deceit and falsehood, contemptuousness, snobbishness, fallacious views, arrogance, and all other evils that may arise at any time. To take refuge in ourself is to be constantly on the alert for our own mistakes, and to refrain from criticism of other's merits or faults. He who is humble and meek on all occasions and is polite to every body has thoroughly realised his essence of mind, so thoroughly that his Path is free from further obstacles. This is the way to take refuge in ourself

What is the Perfect Sambhogakaya? Let us take the illustration of a lamp. Since the light of a lamp can break up darkness that has been there for thousand years, so a spark of Wisdom can do away with ignorance that has lasted for ages. We need not bother about the past, for the past is gone and irrecoverable. What demands our attention is the future; so let our thoughts from Ksana to Ksana (momentary sensation) be clear and round, and let us see face to face our essence of mind. Good and evil are opposite to each other, but their quintessence cannot be dualistic. This non-dualistic nature is called the true nature (*i.e.*, the absolute reality) which can neither be contaminated by evil, nor affected by good. This is what is called the Sambhogakaya of Buddha.

One single evil thought from our essence of mind would spoil the good merits accumulated in æons of time, while a good thought from that same source can expiate all our sins, though they are as many as the grains of sand in the Ganges. To realise our own essence of mind from Ksana to Ksana without intermission until we attain Supreme Enlightenment (Bodhi), so that we are perpetually in a state of Right Mindfulness, is the Sambhogakaya.

Now, what is the Myriad Nirmanakaya? When we subject ourselves to the least discrimination or particularization, transformation takes place; otherwise, all things are as void as space, as they inherently are. By dwelling our mind on

evil things, hell arises. By dwelling our mind on good acts, paradise becomes. Dragons and snakes are the transformation of venomous hatred, while Bodhisattvas (Enlighteners of sentient beings) are mercy personified. The upper regions (various heavens) is Prajna crystallized, while the underworld (Narakas, the place of the wicked) is only another form assumed by ignorance and infatuation. Numerous indeed is the transformation of the essence of mind! People under delusion awake not and understand not; they bend their minds always on evil, and as a rule practise evil. But should they turn their minds from evil to righteousness even for a moment, Prajna instantly arises. This is what is called the Nirmanakaya of the Buddha of the essence of mind.

Learned Audience, the Dharmakaya is intrinsically self-sufficient. To see face to face from Ksana to Ksana (*i.e.*, continuously, without interruption) our own essence of mind is the Sambhogakaya of Buddha. To dwell our mind on the Sambhogakaya (so that Wisdom or Prajna arises) is the Nirmanakaya. To attain enlightenment by our own efforts and to practise by ourself the goodness inherent in our essence of mind would be a genuine case of 'Taking Refuge'. Our physical body consisting of flesh and skin, etc. is nothing more than a tenement or an inn (for temporary use only), so we do not take refuge therein. But let us realise the Trikaya of our essence of mind, then we shall know the Buddha of our essence of mind.

I have a 'Formless' Stanza, the reciting and the practising of which will at once dispel the delusions and expiate the sins accumulated in numerous Kalpas. This is the stanza:—

People under delusions accumulate tainted merits (for favourable rebirths in this world or in upper worlds), but tread not the Path.

They are under the impression that to accumulate merits and to tread the Path are one and the same thing.

Their merits for alms-giving and offerings though are infinite,

But (they realise not) that the ultimate source of sin lies in the three venomous elements (*i.e.* greed, hatred, and infatuation) within their own mind.

They expect to expiate their sins by merit-accumulating

Without knowing that felicities obtained in future lives have nothing to do with the expiation of sins.

Why not get rid of sin within our own mind?

Then it is a case of true repentance, *i.e.* repentance within our essence of mind.

(A sinner) who realises suddenly what constitutes true repentance in the Mahayana (The Great Vehicle) School,

And who ceases from doing evil and practises righteousness, is free from sin.

A treader of the Path who keeps a constant watch on his essence of mind
May be classified in the same group as the various Buddhas.
Our Patriarchs transmitted no other system of Law but this 'Sudden' one.
May all followers of it see face to face their essence of mind and be at once with the Buddhas.
If you are going to look for the Dharmakaya,
See it above Dharmalaksana (things and form, phenomena), and then your mind will be pure.
Exert yourself in order to see face to face the essence of mind, and relax not;
For Death may come suddenly and put an abrupt end to your earthly existence.
Those who happen to understand the Mahayana teaching and are thus able to realise the essence of mind
Should reverently put their palms together (as a sign of respect) and fervently seek for the Dharmakaya.

The Patriarch then added:—

Learned Audience, all of you should recite this stanza and put it into actual practice. Should you be able to realise your essence of mind, after reciting it, then you may consider yourself to be always in my presence, though actually you are thousand miles away from me. But should you be unable to do so, then though we are face to face to each other, we are really thousand miles apart. In that case, what is the use of taking the trouble to come here from such a long distance? Take good care of yourself. Good-bye.

The whole assembly, after hearing what the Patriarch had said, became enlightened. In a very happy mood, they accepted his teaching and put it into practice.

CHAPTER VII

DIALOGUES OF THE PATRIARCH.

(The literal translation of the title of this chapter is 'Temperament and Circumstances', which means 'Instructions given according to the disciples' temperament and to the circumstances of the case'.)

Upon the Patriarch's return to Tso Hau Village of Shiu Chow from Wong Mui where the Dharma was duly transmitted to him, he was still an unknown figure. At that time, it was a Confucian scholar named Liu Chi Luk who gave him a warm welcome and a liberal treat. Chi Luk happened to have an aunt named Wu Chun Chong who was a Bhikkhuni (a female member of the Order). She used to recite the Maha-Parinirvana Sutra. After hearing the recitation for only a short while, the Patriarch grasped the profound meaning of that work and began to explain it to her. Whereupon, she picked up the book and asked him the meaning of certain words.

"I am illiterate," he replied, "but should you wish to know the purport of this work, please ask." "How can you catch the meaning of the text," she rejoinded "when you do not know even the words?" To this he replied, "The profundity of the teachings of the various Buddhas has nothing to do with the written language."

This answer surprised her very much; and knowing that he was no ordinary Bhikkhu, she made it widely known to the pious elders of the village. "This is a holy man," she added, "and we should ask him to stay and get his permission to allow us to supply him food and lodging."

Whereupon, a descendant of Marquis Wu of Ai Dynasty, named Tso Shuk Leung, together with other villagers came one afternoon to tender homage to the Patriarch. The historical Po Lam Monastery devastated by war at the end of Chu Dynasty was then reduced to a heap of ruin. On the old site, they rebuilt it and asked the Patriarch to stay there. Before long, it became a very famous temple.

After being there for nine months and odd days, his wicked enemies traced him and persecuted him again. Thereupon, he took refuge in a yonder hill. The villains then set fire to the wood (where he was in hiding), but he escaped by forcing his way to a rock. This rock which has since been known as the 'Rock of Refuge' has thereon the knee-prints of the Patriarch in the squatting pose and also the impressions of the texture of his gown.

Recollecting the instruction of his master, the Fifth Patriarch, that he should stop at Wei and seclude himself at Wui, he made these two districts (*i.e.* Wei Chap and Sze Wui) his places of retreat as well as his circuit.

Bhikkhu Fat Hoi, a native of Hook Kong of Shiu Chow, in his first interview with the Patriarch, asked the meaning of that well-known saying, 'What mind

is, Buddha is.' The Patriarch replied, "Let not a passing thought rise up again is 'mind'. Let not the coming thought be annihilated is Buddha. To manifest all kinds of phenomena is 'mind'. To be free from all forms (*i.e.* to realise the unreality and the illusiveness of every conceivable form of phenomena) is Buddha. If I am going to give you a full explanation, the topic cannot be exhausted even I take up the whole time of one Kalpa. So listen to my stanza:—

Prajna is 'What mind is',
Samadhi is 'What Buddha is'.
In practising Prajna and Samadhi, let each keep pace with the other,
Then our thoughts will be pure.
This teaching can be understood
Only through the 'habit of practice'.
Samadhi functions, but inherently it becomes not.
The orthodox teaching is to practise Prajna as well as Samadhi.

After hearing what the Patriarch had said, Fat Hoi was at once enlightened. He praised the Patriarch with the following stanza:—

'What mind is, Buddha is' is naturally true, indeed!
But I humiliate myself by not understanding it.
Now I know the principal cause of Prajna and Samadhi,
Both of which I shall practise to set me free from all forms (*i.e.* arbitrary concept of phenomena).

Bhikkhu Fat Tat, a native of Hung Chow, who joined the order at the early age of seven, used to recite the Saddharma Pundarika Sutra (Lotus of the Good Law Sutra). When he came to tender homage to the Patriarch, be failed to lower his head down to the ground. For his mutilated courtesy, the Patriarch reproved him, saying, "If you object to lower your head down to the ground, would it not be better to do away with salutation entirely? There must be something in your mind that makes you so puffed up. Please tell me what work do you do in your daily exercise."

"Reciting the Saddharma Pundarika Sutra", replied Fat Tat, "I have read the whole text three thousand times."

"Had you grasped the meaning of the Sutra," remarked the Patriarch, "you would not have assumed such a lofty bearing, even if you had read it ten thousand times. When this is the case, you are then treading the same Path as mine. But now what you have accomplished has already made you so self-conceited, and moreover, you do not seem to realise that this is wrong. Listen to my stanza:—

"Since the object of ceremony is to curb arrogance,
Why did you fail to lower your head to the ground?
'To believe in a self (egoism)' is the source of sin,
But 'to treat any attainment as void' attains merit incomparable indeed!"

The Patriarch then asked for his name, and upon being told that his name was Fat Tat (meaning Understanding of the Law), he remarked, "Your name is

Fat Tat, but you have not yet understood the Law." He concluded his remark by uttering another stanza:—

Your name is Fat Tat.

Dilligently and steadily you recite the Sutra.

Lip-repetition of the text goes by the pronunciation only (*i.e.* without grasping the meaning),

But he whose mind is enlightened by grasping the meaning, is a Bodhisattva indeed!

On account of Pratyaya (conditions which bring about any given phenomena) which may be traced to our past lives,

Let me explain this to you.

If you only believe that Buddha speaks no words (*i.e.* truth is ineffable),

Then the Lotus will blossom in your mouth (*i.e.* you will then know the right way to recite a Sutra).

Having heard this stanza, Fat Tat became remorseful and apologised to the Patriarch. He added, "Hereafter, I will be humble and polite on all occasions. As I do not quite understand the meaning of the Sutra I recite, I am always doubtful as to its proper interpretation. With your profound knowledge and high wisdom, will you kindly give me a short explanation?"

The Patriarch replied, "Fat Tat, the Law is quite clear: it is only your mind that is not clear. The Sutra is free from doubtful passages: it is only your mind that makes them doubtful. In reciting the Sutra, do you know its principal object?"

"How can I know, Sir," replied Fat Tat, "since I am so dull and stupid? What I know is to recite it word by word."

The Patriarch then said, "Will you please recite the Sutra over once, as I cannot read it myself. I shall then explain the meaning to you."

Fat Tat recited the Sutra loudly. When he came to that chapter entitled 'Parables', the Patriarch stopped him, saying, "The key-note of this Sutra is to set forth the aim and object of a Buddha's incarnation in this world. Though parables and illustrations are numerous in this book, none of them goes beyond this pivotal point. Now, what is that object? What is that aim? The Sutra says, 'It is for a sole object, a sole aim, verily a lofty object and a lofty aim that the Buddha appears in this world.' Now that sole object, that sole aim, that lofty object, that lofty aim referred to is the sight of Buddha-Knowledge.

"Common people attach themselves to objects without; (*i.e.* to accept phenomenal things as something real) and within, they fall into the wrong idea of 'Vacuity' (which involves the fallacious view of annihilation). Should they be able to free themselves from attachment to objects when in contact with objects, and to free themselves from the fallacious view of annihilation on the doctrine of 'Void' (cunya); then they are free from delusions within and from illusions without. He who understands this and whose mind is thus enlightened in an instant is said to have opened his eyes for the sight of Buddha-Knowledge.

"The word 'Buddha' is equivalent to 'Enlightenment', which may be dealt with (as in the Sutra) under four heads:—

To open the eyes for the sight of Enlightenment-knowledge.

To show the sight of Enlightenment-knowledge.

To awake to the sight of Enlightenment-knowledge.

To be firmly established in the Enlightenment-knowledge.

"Should we be able, upon being taught, to grasp and understand thoroughly the teaching of Enlightenment-knowledge, then our inherent quality or true nature, *i.e.* the Enlightenment-knowledge, will have an opportunity to manifest itself. You should not misinterpret the text and come to the conclusion that Buddha-knowledge is something special to Buddha and not common to us, because you happen to find in the Sutra this passage, 'To open the eyes for the sight of Buddha-knowledge, to show the sight of Buddha-knowledge, etc.' Such a misinterpretation would amount to slandering Buddha and blaspheming the Sutra. Since he is a Buddha, he is already in possession of this Enlightenment-knowledge and there is no occasion for himself to open his eyes for it. You should therefore accept the interpretation that Buddha-knowledge is the Buddha-knowledge of your own mind and not that of any other Buddha.

"Being infatuated by sense-objects and thereby shutting themselves from their own light, all sentient beings, tormented by outer circumstances and inner vexations, act voluntarily as slaves to their own desires. Seeing this, our Lord Buddha had to take the trouble of rising from his Samadhi (exalted state of concentration) in order to exhort them with earnest preaching of various kinds to suppress their desires and to refrain from seeking happiness from without, so that they may become the equals of Buddha. For this reason, the Sutra says, 'To open the eyes for the sight of Buddha-knowledge, etc.'

"I also advise people to open their eyes constantly for the Buddha-knowledge within their mind. But in their perversity, they commit sins under delusion and ignorance; they are kind in words, but wicked in mind; they are greedy, malignant, jealous, crooked, flattering, egotistic, offensive to men, and destructive to inanimate objects. Thus, they open their eyes for the 'Common-people-knowledge' (instead of Buddha-knowledge). Should they rectify their heart, so that wisdom arises perpetually, the mind is under introspection, and evil doing is substituted by the practice of good; then they would initiate themselves into the Buddha-knowledge.

"You should, therefore, from Ksana to Ksana (momentary sensations) open your eye not for 'Common-people-knowledge', but for Buddha-knowledge, which is super-mundane, while the former is worldly. On the other hand, if you stick to the arbitrary concept that mere recitation (*i.e.* without understanding the meaning of the Sutra) as daily exercise is good enough, then you are infatuated like the yak by its own tail." (Yaks are known to have a very high opinion of their own tails.)

Fat Tat then said, "If that is so, then we have only to know the meaning of the Sutra, and there would be no necessity for us to recite it. Is that right, Sir?"

"There is nothing wrong in the Sutra," replied the Patriarch, "so that you should refrain from reciting it. Whether Sutra-reciting will enlighten you or not, benefit you or not, all depends on you yourself. He who recites the Sutra with the tongue and puts its teaching into actual practice with his mind 'turns round' (*i.e.* masters) the Sutra. He who recites it without putting it into practice is 'turned round' by the Sutra. Listen to my stanza:—

"When our mind is under delusion, the Saddharma Pundarika Sutra 'turns round' us.

With an enlightened mind, we 'turn round' the Sutra instead.

To recite the Sutra for a considerable time without knowing its principal object

Indicates that you are a stranger to its meaning.

To recite the Sutra without holding any arbitrary belief is the correct way;

Otherwise, it is wrong.

He who is above 'Affirmative' and 'Negative',

Rides permanently in the White Bullock Cart (the Vehicle of Buddha)."

Having heard this stanza, Fat Tat was enlightened and moved to tears unconsciously. "It is quite true," exclaimed he, "that heretofore I was unable to 'turn round' the Sutra. It was rather the Sutra that 'turned' me round."

He then raised another point: "The Sutra says, 'From various Cravakas up to Bodhisattvas, if they were to speculate with combined efforts, they would be unable to comprehend the Buddha-knowledge'. But you, Sir, give me to understand that if an ordinary man realises his own mind, he is said to have attained the Buddha-knowledge. I am afraid, Sir, that with the exception of those gifted with superior mental dispositions, others may doubt your remark. Further, three kinds of Carts are mentioned in the Sutra, namely, Carts yoked with goats (*i.e.* the vehicle of Cravakas), Carts yoked with deers (the vehicle of Pratyeka Buddha), and Carts yoked with bullocks (the vehicle of Bodhisattvas). How are these to be distinguished from the White Bullock Carts? Will you please tell me."

The Patriarch replied, "The Sutra is quite plain on this point: it is you yourself who misunderstand it. The reason why Cravakas, Pratyeka Buddhas, and Bodhisattvas cannot comprehend the Buddha-knowledge is because they speculate on it. They may combine their efforts to speculate; but the more they speculate, the farther they are away from the truth. (Note: Buddha-knowledge is to be realised; it cannot be known by speculation). It was to the ordinary men, not to other Buddhas, that Buddha Gautama preached this Sutra. As to those who could not accept the doctrine he then expounded, he let them leave the assembly. You do not seem to know that since we are already riding in the White Bullock Cart (the vehicle of Buddhas), there is no necessity for us to go out to look for the other three vehicles. Moreover, the Sutra tells you plainly that there is only the Buddha Vehicle; and that there are no other vehicles, such as the second or the third. It is for the sake of this sole vehicle that Buddha had to preach to us with innumerable skilful means, such as various reasons and arguments, various parables and illustrations, etc. Why can you not understand that the

other three vehicles are makeshifts, for the past only; while the sole vehicle, the Buddha Vehicle, is the ultimate, meant for the present?

"The Sutra teaches you to dispense with the makeshifts and to resort to the ultimate. Having resorted to the ultimate, you will find that even the very name 'Ultimate' disappears. You should know that you are the sole owner of these valuables and that they are entirely subject to your disposal. (Note: An allusion made to the chapter entitled 'Parables' in the Sutra, exemplifying that Buddha-knowledge is innate in every man.) When you are free from the arbitrary conception that they are the father's, or they are the son's, or they are subject to so and so's disposal; then you may be said to have known the right way to recite the Sutra. In that case, from Kalpa to Kalpa, the Sutra will virtually be in your hand always; and from morning till midnight, you are reciting the Sutra all the time."

Being thus awakened, Fat Tat praised the Patriarch, in a transport of great joy, with the following stanza:—

The delusion that I have attained great merits by reciting the Sutra three thousand times over
Is all dispelled by an utterance of the Master of Tso Kai (*i.e.* the Patriarch).
He who has not yet understood the object of a Buddha's incarnation in this world
Is unable to suppress the wild passions accumulated in many lives.
The three vehicles yoked by goat, deer and bullock respectively, are makeshifts only,
While the three stages, Preliminary, Intermediate, and Final, in which the orthodox Dharma is expounded, are ingeniously spoken, indeed!
Who knows that within the very burning house (*i.e.* the burning pains of mundane existence)
The King of Dharma is to be found therein!

The Patriarch then told him that thenceforth—but not before—he might call himself a 'Sutra-reciting Bhikkhu'. After that interview, Fat Tat was able to grasp the profound meaning of Buddhism; and yet he continued to recite the Sutra as before.

Bhikkhu Chi Tong, a native of Shau Chow of An Fung, had read over the Lankavatara Sutra nearly a thousand times; but could not understand the meaning of Trikaya (three bodies of the Buddha) and the four Prajnas (Wisdom). Thereupon, he called on the Patriarch for an interpretation.

"As to the three bodies," explained the Patriarch, "the Pure Dharmakaya (the body of truth or Law) is your nature; the Perfect Sambhogakaya (the body of perfect endowment) is your wisdom; and the Myriad Nirmanakayas (bodies of transformation) are your actions. If you deal with these three bodies apart from

the essence of mind, there would be 'bodies without wisdom'. If you realise that these three bodies have no positive essence of their own, (Note: Because they are only the properties of the essence of mind) then you attain the Bodhi (enlightenment) of the four Prajnas. Listen to my stanza:—

"The three bodies are inherent in our essence of mind,
By development of which, the four Prajnas are manifested.
Thus, without shutting your eyes and your ears to keep away from the external world,
You may reach Buddhahood directly.
Now, I have made this plain to you;
And if you believe it firmly, you will forever be free from delusions.
Follow not those who seek 'Enlightenment' from without:
These people talk about Bodhi all the time, (but they can never find it)."

"May I know something about the four Prajnas?" asked Chi Tong a second time. "If you understand the three bodies," replied the Patriarch, "you would know the four Prajnas as well; so your question is quite unnecessary. If you deal with the four Prajnas apart from the three bodies, there would be Prajnas without bodies. When such is the case, the so-called Prajnas would not be Prajnas."

The Patriarch then uttered another stanza:—

The Mirror-like Wisdom is pure by nature.
The Equality Wisdom frees the mind from all impediments (literally, illness).
The All-Discerning Wisdom sees things intuitively without going through the process of reasoning.
The All-Performing Wisdom has the same characteristics as the Mirror-like Wisdom.

The first five vijnanas (the first five kinds of consciousness dependent respectively upon the five sense organs) and the Alaya vijnana (Repository or Receptacle consciousness) are 'transmuted' to Prajna (Wisdom) in the Buddha Stage (literally Fruit Stage, *i.e.* the fruit of Buddhahood); while the Klista-Mano vijnana (soiled-mind consciousness or self-consciousness) and the Mano vijnana (thinking consciousness), in the Bodhisattva Stage (literally Cause Stage, *i.e.* the preparatory or the training period of a Bodhisattva for Buddhahood. There are altogether ten stages for a Bodhisattva to go through.)

Note:—It is in the First Stage 'Mudita' or Joyous Stage when a Bodhisattva realises the voidness of self and Dharma (things) that he 'transmutes' the Klista-Mano Vijnana to the All-Discerning Wisdom. When Buddhahood is attained, the first five vijnanas will be 'transmuted' to the All-Performing Wisdom; and the Alaya Vijnana to the Mirror-like Wisdom.

These so-called 'transmutations of vijnana,' are only changes of appellations and not change of substance.

Note:—In the essence of mind, there is no such thing as 'transmutation.' When a man is enlightened, the term 'Prajna' is used; otherwise, the term 'vijnana' is applied. In other words, the word 'transmutation' is used in the figurative sense only.

When you are able to free yourself entirely from attachment to sense-objects at the time these so-called 'transmutations' take place,

Then you will forever abide in the repeatedly-arising Naga Samadhi (an exalted state of ecstacy as powerful as a dragon).

(Upon hearing this), Chi Tong realised suddenly the Prajna of his essence of mind and submitted the following stanza to the Patriarch:—

Intrinsically, the three Bodies are within our essence of mind.

When our mind is enlightened, the four Prajnas will appear therein.

When Bodies and Prajnas absolutely identify with each other,

We may be able to respond (in accordance with their temperaments and dispositions) to the appeals of all beings, no matter what forms they may assume.

To make a start to seek for the Trikaya and the four Prajnas is to take an entirely wrong course. (Because they are inherent in us, they are to be realised and not to be sought.)

To try to 'grasp' or 'confine' them is to go against their intrinsic nature. (Because they are inherent in the essence of mind which pervades everywhere, it is impossible to 'grasp' or 'confine' them.)

Through you, Sir, I am now able to grasp the profundity of their meaning;

And henceforth, I may discard for ever their false and arbitrary nomenclatures. (Note: Having grasped the spirit of a doctrine, one may dispense with the names used therein, since all names are makeshifts only.)

Bhikkhu Chi Sheung, a native of Kwai Kai of Shun Chow, joined the order in his childhood, and was very zealous in his efforts to realise the essence of mind. One day, upon his coming to pay homage to the Patriarch, he was asked by the latter whence he came and for what he came.

"I have recently been to the White Cliff Mountain in Hung Chow," replied he, "to interview Upadgyaya (High Priest) Ta Tung who was good enough to teach me how to realise the essence of mind and thereby attain Buddhahood. But as I still have some doubts, I travelled far to come here to pay you respect. Will you kindly clear them up for me, Sir."

"What instruction did he give you?" asked the Patriarch. "Will you please repeat it."

"After staying there for three months, I was not yet given any instruction. Being zealous for the Dharma, I went alone to his chamber one night and asked him what was my essence of mind. 'Do you see the illimitable void?' he asked. 'Yes, I do,' I replied. Then he asked me whether the void had any particular form and upon being told that the void is formless and therefore cannot have any particular form, he said, 'Your essence of mind is exactly like the void. To realise that nothing can be seen is 'Right View'. To realise that nothing is knowable is

'True Knowledge'. To realise that it is neither green nor yellow, neither long nor short; that it is pure by nature; that its quintessence is perfect and clear; is 'to realise the essence of mind and thereby attain Buddhahood', which is also called the Buddha-knowledge. As I do not quite understand his teaching, will you please enlighten me, Sir."

"His teaching indicates," said the Patriarch, "that he still retains the arbitrary concept of 'Views' and 'Knowledge', and this explains why he fails to make it clear to you. Listen to my stanza:—

"To realise that nothing can be seen but retain the concept of 'Invisibility'
Is somewhat like the surface of the sun obscured by passing clouds.
To realise that nothing is knowable but retain the concept of
'Unknowability'
May be likened to the spotless sky disfigured by lightning flash.
To let these arbitrary concepts rise spontaneously in your mind
Indicates that you have misidentified the essence of mind and that you
have not yet known the skilful means to realise it.
If you realise for one moment that these arbitrary concepts are wrong,
Then your own spiritual light will shine forth permanently."

Heaving heard this, Chi Sheung at once felt that his mind was enlightened Thereupon, he submitted the following stanza to the Patriarch:—

To allow the concepts of 'Invisibility' and 'Unknowability' to rise
spontaneously in the mind
Is to seek Bodhi (Enlightenment) without freeing oneself from the arbitrary
concepts of phenomena. (Note: Bodhi is above phenomena and
beyond concept and speech.)
He who is puffed up by the slightest impression, 'I am now enlightened'
Is no better than what once he was when under delusion.
Had I not put myself at the feet of the Patriarch,
I would have been bewildered without knowing which is
the right way to go.

One day, Chi Sheung asked the Patriarch, "Buddha preached the doctrine of 'Three Vehicles' and also that of 'Supreme Vehicle'. As I do not understand them, will you please explain."

The Patriarch replied, "(In trying to understand these), you should introspect your own mind and act independently of outward Dharmalaksana (things and phenomena). The distinction of these four vehicles exists not in the Dharma itself, but in the differentiation of the people's mind. To see, to hear, and to recite the Sutra is the Small Vehicle. To know the Dharma and to understand its meaning is the Middle Vehicle. To put the Dharma into actual practice is the Great Vehicle. To understand thoroughly all Dharmas, to have them completely in us, to be free from all attachments, to be above Dharmalaksana, and to be in possession of nothing, is the Supreme Vehicle.

"Since the word 'Yana' (Vehicle) means 'motion' (*i.e.* action or figuratively actual practice), verbal argument on this point is quite unnecessary. All depends on self-practice and so you need not ask me any more. (I may also tell you that) at all times, the essence of mind is in a state of 'Thusness'."

Chi Sheung made obeisance and thanked the Patriarch. Henceforth, he acted as his attendant until the death of the Master.

Bhikkhu Chi Tao, a native of Nam Hoi of Kwong Tung, came to the Patriarch for instruction, saying, "Since I joined the order, I have read the Maha Parinirvana Sutra for more than ten years; but I have not yet grasped its main idea. Will you please teach me."

"Which part of it do you not understand?" asked the Patriarch.

"It is this part, Sir, that I am doubtful: 'All things are impermanent and so they belong to the Dharma of Becoming and Cessation (*i.e.* Samskrta Dharma). When both Becoming and Cessation cease to operate, the bliss of Perfect Rest and Cessation of Changes (*i.e.* the bliss of Nirvana) arises'."

"What makes you doubt?" asked the Patriarch.

"All beings have two bodies—the physical body and the Law body (Dharmakaya)," replied Chi Tao. "The former is impermanent: it exists and deceases. The latter is permanent: it knows not and feels not. Now, the Sutra says, 'When both Becoming and Cessation cease to operate, the bliss of Perfect Rest and Cessation of Changes arises.' I do not know which body ceases to exist and which body enjoys the bliss. It cannot be the physical body that enjoys; because when it deceases, the four Mahabhutas (ultimate material elements, *i.e.* earth, water fire and air) will disintegrate, and disintegration is pure suffering, the very opposite of bliss. If it is the Dharmakaya that ceases to exist, it would be in the same state as the inanimate objects, such as the grass, the tree, the stone, etc.; and who will then be the enjoyer?

"Moreover, Dharma-nature is the quintessence of 'Becoming and Cessation' whose functions are the five Skhandkas (aggregates; they are: Rupa, Vedana, Samjna, Samskara, and Vijnana). That is to say, with one quintessence, there are five functions. The process of 'Becoming and Cessation' is everlasting. When function or operation 'arises' from the quintessence, it becomes; when the operation or function is 'absorbed' back to the quintessence, it ceases to exist. If reincarnation is admitted, there would be no 'Cessation of Changes', as in the case of sentient beings. If reincarnation is out of the question, then things will remain forever in a state of liveless quintessence, like the case of inanimate objects. When this is the case, then under the limitation and restriction of Nirvana, even living is impossible to all beings (literally Dharmas or things): what enjoyment can there be?"

"You are a son of Gina (*i.e.* the son of Buddha, or a Bhikkhu)", said the Patriarch, "why do you adopt the fallacious views of Eternalism and Annihilationism held by the heretics, and venture to criticise the teaching of the Supreme Vehicle?

"Your argument implies that apart from the physical body, there is a Law body; and that 'Perfect Rest' and 'Cessation of Changes' may be sought apart from 'Becoming and Cessation'. Further, from the statement, 'Nirvana is everlasting joy', you infer that there must be somebody to play the part of the enjoyer.

"Now, it is exactly these fallacious views that make people crave for sensate existence and indulge in worldly pleasure. You should know that it is for these people, the victims of ignorance, who identify the union of five skhandhas as the 'self', and regard all other things as 'not-self' (literally, outer sense objects); who crave for individual existence and have an aversion to death; who are drifting about, from one Ksana to another, in the whirlpool of life and death without realising the hollowness of mundane existence which is only a dream or an illusion; who commit themselves to unnecessary sufferings by binding themselves to the wheel of re-birth; who mistake the state of everlasting joy of Nirvana to be a mode of suffering; and who are always after sensual pleasure; that the compassionate Buddha preached the real bliss of Nirvana.

"Within a Ksana (moment), Nirvana has neither the phenomena of Becoming, nor that of Cessation, nor even the ceasing of operation of Becoming and Cessation. Thus is the manifestation of 'Perfect Rest and Cessation of Changes'; and at the time of manifestation, there is even no concept of manifestation; and so it is called the 'Everlasting Joy' which has neither enjoyer nor non-enjoyer.

"There is no such thing as 'one quintessence and five functions' (as you allege); and you are slandering Buddha and blaspheming the Law, since you go so far as to state that under that limitation and restriction of Nirvana, living is impossible to all beings. Listen to my stanza:—

"The Supreme Maha Parinirvana
Is perfect, splendorous, permanent, calm, and illuminating.
Common people and ignorant ones miscall it death,
While heretics hold arbitrarily that it is annihilation.
Those who belong to the Cravaka Vehicle or the Pratyeka Buddha Vehicle
Regard it as 'Non-action'.
All these are mere intellectual speculations,
And they form the basis of the Sixty-two fallacious views.
Since they are mere fictitious names invented for the occasion,
They have nothing to do with the Absolute Truth.
Only those of super-eminent mind
Can understand thoroughly what Nirvana is and take up the attitude of neither attachment nor indifference towards it.*

* While ordinary people are bewilderd by the whirlpool of birth and death, the Cravakas and Pratyeka Buddhas' attitude towards it is one of detestation. Neither of them is in the right. A treader of the Path does not cling to sensate existence nor does he shun it purposely. Because the idea of a 'self' and that of a 'person' are foreign to him and because he takes up the attitude of neither attachment nor aversion towards all things, freedom is within his reach all the time and he is at ease under all circumstances. He may go through the process of birth and death; but such a process can never bind him, so to him the question of 'birth and death' is no question at all. He who is able to do this may be called a man of super-eminent mind.

—DIH PING TSZE.

They know that the five Skhandhas
And the so called 'ego' arising from the union of these Skhandhas,
Together with all external objects and forms,
And the various phenomena of sound and voice,
Are equally unreal, like a dream, or an illusion.
They make no discrimination between a sage and an ordinary man,
Nor do they have any arbitrary concept on Nirvana.
They are above 'Affirmation' and 'Negation'; and they break the barrier of the past, the present, and the future.
They use their sense organs, when occasion requires;
But the concept of 'Using' does not arise.
They may particularize on all sorts of thing,
But the concept of 'particularization' arises not.
Even during the cataclysmic fire at the end of a Kalpa, when ocean-beds are burnt dry;
Or during the blowing of the catastrophic wind when one mountain topples on another;
The real and everlasting bliss of 'Perfect Rest' and 'Cessation of Changes'
Of Nirvana remains in the same state and changes not.
Now, I am trying to describe to you something which is ineffable,
So that you may get rid of your fallacious views.
If you do not interpret my words literally,
You may perhaps know a wee bit of the meaning of Nirvana.

Having heard this stanza, Chi Tao was highly enlightened. In a rapturous mood, he made obeisance and departed.

Bhikkhu Hang Shi, a Dhyana Master, was born at An Sheng of Kat Chow of a Liu family. Upon hearing that the preaching of the Patriarch had enlightened a great number of people, he at once came to Tso Kai to tender him homage, and ask him this question:

"What should a learner direct his mind to, so that his attainment cannot be rated by the (usual) 'Stage of Progress'?"

"What work have you been doing?" asked the Patriarch.

"Even the Noble Truths taught by various Buddhas I am not going to have anything to do with," replied Hang Shi.

"What 'Stage of Progress' are you in?" asked the Patriarch.

"What 'Stage of Progress' can there be, when I refuse to have anything to do even with the Noble Truths taught by Buddhas?" he retorted.

His repartee commanded the great respect of the Patriarch who made him the leader of the assembly.

One day the Patriarch told him that he should propagate the Law in one of the districts, so that the teaching might not come to an end. Thereupon, he returned to Ching Un Mountain in his native district. The Dharma having been transmitted to him, he spread it widely and thus perpetuated the teaching of his Master. Upon his death, the posthumous title 'Dhyana Mastar Hung Tsai' was conferred on him.

Bhikkhu Wei Yang, a Dhyana Master, was born of a Tao family in Kim Chow. Upon his first visit to National Teacher (an honorary title conferred on Buddhist monks) Wei On of Sung Shan Mountain, he was directed by the latter to go to Tao Kai to interview the Patriarch.

Upon his arrival and after the usual salutation, he was asked by the Patriarch whence he came.

"From Sung Shan," replied he.

"What thing is it (that comes)? How did it come?" asked the Patriarch

"To say that it is similar to a certain thing is wrong," he retorted

"Is it attainable by training? asked the Patriarch.

"It is not impossible to attain it by training; but it is quite impossible to pollute it," he replied.

Thereupon, the Patriarch exclaimed, "It is exactly this unpolluted thing that all Buddhas take good care of. It is so to you, and it is so to me as well. Patriarch Prajnatara of India foretold that under your feet, a colt (Note: This refers to Wei Yang's famous disciple, Ma (Horse) Tso, through whom the teaching of the Dhyana School was spread all over China) would rush forth and trample on the people of the whole world. I need not interpret this oracle too soon, as the answer shall be found within your mind."

Being thereby enlightened, Wei Yang realised intuitively what the Patriarch had said. Henceforth, he became his attendant for a period of fifteen years; and day by day, his knowledge of Buddhism got deeper and deeper. Afterwards, he made his home in Heng Shan where he spread widely the teaching of the Patriarch. Upon his death, the posthumous title, 'Dhyana Master Tai Wai' was conferred on him by imperial edict.

Dhyana Master Yuen Kwok of Wing Ka was born of a Tai family in Wenchow. As a youth, he studied Sutras and Shastras and was well-versed in the teaching of Samatha (inhibition or quietude) and Vipassana (contemplation or discernment) of the Tendai School. Through the reading of Vimalakirti Nirdesa Sutra, he realised intuitively the mystery of his own mind.

A disciple of the Patriarch by the name of Un Chak happened to pay him a visit. During the course of a long discussion, Un Chak noticed that the

utterance of his friend agreed virtually with the saying of the various Patriarchs. Thereupon he asked, "May I know the name of your teacher who transmitted the Dharma to you?"

"I had teachers to instruct me," replied Yuen Kwok, "when I studied the Sutras and the Shastras of the Vaipulya section. But afterwards it was through the reading of the Virmalakirti Nirdesa Sutra that I realised the significance of the Buddhacitta (Buddha-heart) School (the Dhyana School); and in this respect, I have not yet had any teacher to verify and confirm my knowledge."

"Before the time of Bhismagarjitasvara Raja Buddha," (Note: This is the first Buddha. Before his time, no Buddha exists.) Un Chak remarked, "it is possible (to dispense with the service of a teacher); but after that time, he who attains enlightenment without the aid and the confirmation of a teacher is a natural heretic."

"Will you, Sir, kindly act as my testifier," asked Yuen Kwok.

"My words carry no weight," replied his friend. "In Tso Kai, there is the Sixth Patriarch, to whom visitors in great numbers come from all directions with the common object of having the Dharma transmitted to them. Should you wish to go there, I shall be pleased to accompany you."

Subsequently they arrived at Tso Kai and interviewed the Patriarch. Having circumambulated the Patriarch thrice, Yuen Kwok stood still (*i.e.*, without making obeisance to the Master) with the Khakkharam (the Buddhist staff) in his hand.

(For his discourtesy), the Patriarch made the following remark: "As a Srmana (Buddhist monk) is the embodiment of three thousand moral precepts and eighty thousand minor disciplinary rules, I wonder where do you come from and what makes you so conceited."

"The question of incessant re-births is a momentous one," replied he, "and as Death may come at any moment, (I have no time to waste on ceremony and wish you can give me a quick answer to this problem)."

"Why do you not realise the principle of 'Birthlessness' and thus solve the problem of the transiency of life?" the Patriarch retorted.

Thereupon Yuen Kwok remarked, "To realise the essence of mind is to be free from re-births; and once this problem is solved, the question of transiency exists no longer."

"That is so, that is so," concurred the Patriarch.

At this stage, Yuen Kwok gave in and made obeisance in full ceremony. After a short while he bid the Patriarch adieu.

"You are going away too quick, are you not?" asked the Patriarch.

"How can there be 'quickness' when motion intrinsically exists not?" he retorted.

"Who knows that motion exists not?" asked the Patriarch.

"I hope you, Sir, will not particularize," he observed.

The Patriarch then commended him for his thorough grasp of the notion of 'Birthlessness'; but he remarked, "Is there a 'notion' in 'Birthlessness'?"

"Without a notion, who can particularize?" asked the Patriarch.

"That which particularize is not a notion," replied Yuen Kwok.

"Well said!" exclaimed the Patriarch. He then asked Yuen Kwok to delay his departure and spend a night there. Henceforth Yuen Kwok was known to his contemporaries as the 'enlightened one who had spent a night with the Patriarch',

Afterwards, he wrote the famous work, 'A Song on Spiritual Attainment'. which circulates widely. His posthumous title is 'Grand Master Wu Sheng' (He who is above form or phenomena), and he was also called by his contemporaries 'Dhyana Master Chun Kwok' (He who is really enlightened).

Bhikkhu Chi Wang, a follower of the Dhyana School, after his consultation with the Fifth Patriarch (as to the progress of his work), considered himself as having attained Samadhi (an exalted state of concentration). For twenty years, he confined himself in a small temple and kept up the squatting posture all the time.

Un Chak, a disciple of the Sixth Patriarch, in his excursion to the northern bank of Hoang Ho, heard about him (Chi Wang) and called at his temple.

"What are you doing here?" asked Un Chak.

"I am abiding in Samadhi," replied his friend.

"Abiding in Samadhi. Did you say so?" observed Un Chak. "I wish to know whether you are doing it consciously or unconciously (literally with or without mind). If you do it unconsciously, it would mean that it is possible for all inanimate objects such as earthenware, stones, trees, and weeds, to attain Samadhi. On the other hand, if you do it consciously, then all animate objects or sentient beings would be in Samadhi also."

„When I am in Samadhi," observed Chi Wang, "I know neither consciousness nor unconsciousness."

"If this is the case", said Un Chak, "then it is the perpetual quietude; in which state, there is neither abiding nor leaving. That state which you can abide in or leave off is not Grand Samadhi."

Chi Wang was dumbfounded. After a long while, he asked, "May I know who is your teacher?"

"My teacher is the Sixth Patriarch of Tso Kai," replied Un Chak.

"How does he define Dhyana and Samadhi?" Chi Wang asked.

"According to his teaching," replied Un Chak, "the Dharmakaya (Body of the Law) is perfect and calm: its quintessence and its function are in a state of Thusness. The five Skhandhas (aggregates) are intrinsically void and the six sense-objects are non-existent. There is neither abiding nor leaving in Samadhi. There

is neither quietude nor perturbation. The nature of Dhyana is non-abiding, so we should get above the state of 'abiding in the calmness of Dhyana'. The nature of Dhyana is uncreative, so we should get above the notion of 'creating a state of Dhyana'. The state of the mind may be likened unto space, but (it is infinite) and so it is without the limitation of the latter."

Having heard this, Chi Wang went immediately to Tso Kai to interview the Patriarch. Upon being asked whence he came, he told the Patriarch in details the conversation he had with Un Chak.

"What Un Chak said is quite right," said the Patriarch. "Let your mind be in a state such as that of the illimitable void, but attach not to the idea of 'vacuity'. Let it function freely. Whether you are in activity or under rest, abide your mind nowhere. Forget the discrimination between a sage and an ordinary man. Ignore the distinction of subject and object. Let the essence of mind and all phenomenal objects be in a state of Thusness. Then you will be in Samadhi all the time."

Chi Wang was thereby fully enlightened. What he considered for the past twenty years as an attainment of his now all vanished. On that night, inhabitants of Ho Pei (the northern bank of the Yellow River) heard a voice in the air to the effect that Dhyana Master Chi Wang had gained enlightenment on that day.

Some time after, Chi Wang bid the Patriarch adieu and returned to Ho Pei where he taught a great number of men and women, the clergy as well as the laity.

A Bhikkhu once asked the Patriarch what sort of man could get the keynote of the teaching of Wong Mui (the Fifth Patriarch). "He who understands the Buddhist Dharma can get it", replied the Patriarch. "Have you, Sir, got it then?" asked the Bhikkhu. "I do not know the Buddhist Dharma", was his reply.

One day the Patriarch wished to wash the robe he inherited, but could find no stream good for the purpose. Thereupon he walked to a place about five miles from the rear of the monastery. There, he noticed plants and trees grew profusely and the environment gave an air of good omen. He shook his staff (Khakkharam. A tinkling noise is thereby made, as rings are attached to the top part of it) and stuck it on the ground. Immediately water spurted out and before long, a pool was formed.

While he was kneeling down on a rock to wash the robe, a Bhikkhu suddenly appeared before him and tendered him homage.

"My name is Fong Pin", said he, "and I am a native of Szechuen. When I was in South India, I met Patriarch Bodhidharma who instructed me to return to China. 'The Garbha (matrix) of Orthodox Dharma Eye' said he, 'together with

the robe which I inherited from Mahakasyapa has now been transmitted to the Sixth Patriarch who is now in Tso Kai of Shiu Chow. Go ye there to have a look at them and to pay respect to the Patriarch.' After a long voyage, I arrive here now. May I have a look at the robe and the begging bowl you inherited."

Having shown him the two relics, the Patriarch asked him what line of work was he taking up. "I am pretty good in sculptural work", replied he. "Let me see your work then," demanded the Patriarch in a serious mood.

Fong Pin was confounded at the time; but after a few days, he was able to complete a life-like statue of the Patriarch, about seven inches high, a masterpiece of sculptural work.

(Upon seeing the statue), the Patriarch laughed and said to Fong Pin, "You do know something about the nature of sculptural work; but you do not seem to know the nature of Buddha." He then stretched forth his hand to rub the crown of Fong Pin (the Buddhist way of blessing) and declared, "You shall for ever be the 'field of merit' for human beings and celestial beings."

In addition, the Patriarch rewarded his service with a robe which Fong Pin divided into three parts,—one for dressing the statue, one for his own reservation, and one for burying in the ground after covering it up with palm leaves. (When the burial took place), he took a vow to the effect that by the time the robe was exhumed, he would be reincarnated to be the abbot of the monastery and he would also undertake to renovate the shrine and the building.

A Bhikkhu quoted the following Gatha (stanza) composed by Dhyana Master Au Lun:—

Au Lun has ways and means
To insulate the mind from all thoughts.
When circumstances react not on the mind,
The Bodhi tree (symbol of wisdom) will grow steadily.

Hearing this, the Patriarch said, "This stanza indicates that the composer of it has not yet fully realised the essence of mind. To put its teaching into practice (will gain no liberation), but bind oneself more tightly". Thereupon, he showed the Bhikkhu the following stanza of his:—

Wei Lang has no ways and means
To insulate the mind from all thoughts.
Circumstances often react on my mind;
But I wonder how can the Bodhi tree grow.

(Note:—In the last line, the Patriarch challenged the statement that "the Bodhi tree will grow", as Bodhi neither increases nor decreases.)

CHAPTER VIII.

THE SUDDEN SCHOOL AND THE GRADUAL SCHOOL.

Contemporaneous with the Patriarch, when he was living in Po Lam Monastery, there was Grand Master Shin Shau who preached in Yuk Chuen Monastery of King Nam. At that time, the two schools, known as Wei Lang of the South and Shin Shau of the North, flourished side by side. As the two schools were distinguished from each other by the names "Sudden" (the South) and "Gradual" (the North), the question which sect they should follow baffled some Buddhist scholars (of that time).

(Seeing this), the Patriarch addressed the assembly as follows:—

"So far as the Dharma is concerned, there can be only one school. (If a distinction exists), it exists in the fact that the founder of one school is a northern man, while that of the other, a southerner. While there is only one system of Law, some disciples realise it quicker, and some slower. The reason why the names "Sudden" and "Gradual" are given is this: some disciples are superior to others in mental dispositions. So far as the Dharma is concerned, the distinction of "Sudden" and "Gradual" exists not."

(In spite of what the Patriarch had said), the followers of Shin Shau used to criticise the Patriarch. They discredited him by saying that as he was illiterate, he could not distinguish himself in any respect.

Shin Shau, on the other hand, admitted himself that he was inferior to the Patriarch, that the Patriarch attained wisdom without the aid of a teacher, and that the Patriarch understood thoroughly the teaching of the Mahayana School. "Moreover", added he, "my teacher, the Fifth Patriarch, would not personally transmit to him the robe and the bowl unless with some good causes. I do regret that, owing to the patronage of the state, which I by no means deserve, I am unable to travel far to receive instructions from him personally. Your men should go to Tso Kai to consult him. Tarry here not."

One day he said to his disciple, Chi Shing, "You are clever and witty. On my behalf, you may go to Tso Kai to attend the lectures there. Try your best to keep in mind what you learn there, so that upon your return, you may repeat it to me."

Acting on his teacher's instruction, Chi Shing arrived at Tso Kai. Without telling whence he came, he joined the crowd there to call on the Patriarch.

"Some one has hidden himself here to plagiarize my lecture," addressed the Patriarch to the assembly. Thereupon, Chi Shing came out, made obeisance, and told the Patriarch what his mission was.

"You come from Yuk Chuen Monastery. Did you?" asked the Patriarch.

"And you must be a spy."

"No, I am not," replied Chi Shing.

"Why not?" asked the Patriarch.

"If I had not told you," said Chi Shing, "I would be a spy. Since I have told you all about it, I am not."

"How does your teacher instruct his disciples?" asked the Patriarch.

"He often tells us to concentrate our mind to contemplate on purity, to keep up the squatting posture all the time and not to lie down," replied Chi Shing.

"To concentrate the mind to contemplate on purity," said the Patriarch, "is an infirmity and not Dhyana. To restrict oneself to the squatting posture all the time is logically unprofitable. Listen to my stanza:—

"A living man sits and does not lie down (all the time),
While a dead men lies down and sits not.
To this physical body of ours
Why should we impose the task of squatting?"

Making obeisance a second time, Chi Shing remarked, "Though I have studied Buddhism for nine years under Grand Master Shin Shau, my mind has not yet been awakened for enlightenment. But as soon as you speak to me, my mind is enlightened. As the question of incessant re-births is a momentous one, will you please take pity on me and give me further instructions."

"I understand," said the Patriarch, "that your teacher gives his disciples instructions on Sila (disciplinary rules), Dhyana (meditation), and Prajna (Wisdom). Will you please tell me how he defines these terms."

"According to his teaching," replied Chi Shing, "to refrain from all evil actions is Sila, to practise whatever is good is Prajna, and to purify one's own mind is Dhyana. This is the way he teaches us. May I know your system."

"If I tell you," said the Patriarch, "that I have a system of Law to transmit to others, I am cheating you. What I would do to my disciples is to liberate them from their own bondage with such device as the case may need. To use an appellation which is nothing but a makeshift, this may be called Samadhi. The way your master teaches Sila, Dhyana, and Prajna is wonderful; but my exposition is different."

"How can it be different, Sir," asked Chi Shing, "when there is only one form of Sila, Dhyana, and Prajna?"

"The teaching of your master," replied the Patriarch, "is for the guidance of the followers of the Mahayana School, while mine is for those of the Supreme School. Because some one realises the Dharma quicker and deeper than the others, this accounts for the difference in the interpretation. You may listen, and see if my instruction is the same as his. In expounding the Law, I deviate not from the authority of the essence of mind (*i.e.*, I speak what I realise intuitively). To do it otherwise would indicate that the expositor's essence of mind is under obscuration and that he can touch the phenomenal side of the Law only, (but not its essence). The true teaching of Sila, Dhyana, and Prajna should be based on the principle

that the function of all things derives its impetus from the essence of mind. Listen to my stanza:—

"To free the mind from all improprieties is the Sila of the essence of mind.
To free the mind from all perturbations is the Dhyana of the essence of mind.
That which neither increases nor decreases is the Vagra (Diamond, used metaphorically for the essence of mind)
'Coming' and 'going' are different phases of Samadhi."

(Note:—This means that it is not necessary to attain Samadhi by sitting quietly: one may be in Samadhi while walking to and fro.)

Having heard this, Chi Shing felt sorry (for having asked an impertinent question) and thanked the Patriarch for his instruction.

He then submitted the following stanza:—

The 'Self' is nothing but a phantasm created by the union of five Skhandhas.
And phantasm can have nothing to do with the absolute reality.
To hold that there is Tathata (Suchness or Absolute) for us to aim at or to return thereto
Also falls within the category of 'Impure Law'.

(Note:—Pure Law is above concept and speech.)

Approving what he said in his stanza, the Patriarch said to him again. "The teaching of your master on Sila, Dhyana, and Prajna deals with wise men of the inferior type, while mine with those of the superior type. He who realises the essence of mind may dispense with such doctrines as Bodhi, Nirvana, and 'Knowledge of Emancipation'. Only those who inherit or possess not a single system of Law can formulate all systems of Law, and those who can understand the meaning (of this paradox) may have such terms as Buddhakaya, Bodhi, Nirvana, or 'Knowledge of Emancipation' applied to them. To those who have realised the essence of mind, it makes no difference whether they formulate all systems of Law or dispense with all of them. They are at liberty to come or to go (*i.e.* they may remain in or leave this world at their free will). They are free from obstacles or impediments. They take appropriate actions, when circumstances require. They give suitable answers according to the temperament of the requirer. They see with comprehensive glance that all Bodies of Transformation (Nirmanakaya) are not separate from the essence of mind. They attain liberation, psychic powers (Siddhi), and Samadhi which enable them to perform the arduous task of universal salvation as willingly as if they were only playing. Such are the men who have realised the essence of mind!"

"By what principle are we guided in dispensing with all systems of law?" was Chi Shing's next question.

"When our essence of mind is free from improprieties, infatuations, and perturbations," replied the Patriarch, "when we introspect our mind from Ksana to Ksana (momentary sensation) with Prajna, and when we do not cling to things and phenomenal objects (Dharmalaksana); we are free and liberated. Why should

we formulate any system of Law, when our goal can be reached no matter whether we turn to the right or to the left? Since it is with our own efforts that we realise the essence of mind, and since the realisation and the practice of the Law are both done instantaneously, and not gradually or stage by stage, the formulation of any system of Law is therefore unnecessary. As all Dharmas are intrinsically Nirvanic, how can there be gradation in them?"

Chi Shing made obeisance and volunteered himself to be the attendant of the Patriarch. In that capacity, he worked hard both day and night.

Bhikkhu Chi Chai, whose secular name was Chang Hang Chong, was a native of Kiangsi. As a young man, he was fond of chivalric exploits.

Since the two Dhyana Schools, Wei Lang of the South and Shin Shau of the North, flourished side by side, a strong sectarian feeling ran high on the part of the disciples, in spite of the tolerant spirit shown by the two masters who hardly knew what egotism was. Calling their own teacher, Shin Shau, the Sixth Patriarch on no better authority than their own, the followers of the Northern School naturally were jealous of the rightful owner of that title whose claim supported by the robe inherited was too well known to be ignored. (In order to get rid of the rival teacher), they sent Chang Hang Chong (who was then a layman) to murder the Patriarch.

With his psychic power of mind-reading, the Patriarch was able to know the plot beforehand. (Making ready for the coming of the murderer), he put ten taels by the side of his own seat. Chang came one evening, entered the Patriarch's room, and was going to execute the murderous act. With outstretched neck, the Patriarch was quite ready for the fatal blow. Thrice did Chang cut; (but strange to say), not a single wound was thereby inflicted! The Patriarch then addressed him as follows:—

"An upright sword is not crooked,
While a crooked one is not upright.
I owe you money only;
But life I owe you not."

The surprise was too great for Chang: he fell into a swoon and did not revive until a considerable time. Remorseful and penitent, he asked for mercy and volunteered to join the order at once. Handing him the money, the Patriarch said, "You had better not remain here, lest my followers should do you harm in return. Come to see me under disguise some other time, and I shall take good care of you then."

As directed, Chang ran away in the same night. Subsequently, he joined the order under a certain Bhikkhu. Upon being fully ordained, he proved himself to be a very diligent monk.

One day, recollecting what the Patriarch had said, he took the long journey to see him and to tender him homage. "Why do you come so late?" asked the Patriarch. "I have been thinking of you all the time."

"Since that day you so graciously pardoned my crime," said Chang, "I have become a Bhikkhu and studied Buddhism diligently. Yet, I find it difficult to requit you adequately, unless I can show my gratitude by spreading the Law for the deliverance of sentient beings. In studying the Maha Parinirvana Sutra which I read very often, I cannot understand the meaning of 'Eternal' and 'Not Eternal'. Will you, Sir, kindly give me a short explanation."

"What is not eternal is the Buddha-nature," replied the Patriarch, "and what is eternal is the discriminating mind together with all meritorious and demeritorious Dharmas."

"Your explanation, Sir, contradicts the Sutra," said Chang.

"I dare not, since I inherit the 'Heart-Seal' of Lord Buddha", replied the Patriarch.

"According to the Sutra," said Chang, "the Buddha-nature is eternal, while all meritorious and demeritorious Dharmas, including the Bodhi-citta (the heart or thought of enlightenment) are not eternal. As you hold otherwise, is this not a contradiction? Your explanation has now intensified my doubts and perplexities."

"On one occasion," replied the Patriarch, "I had Bhikkhuni Wu Chun Chong to recite to me the whole book of Maha Parinirvana Sutra, so that I could explain it to her. Every word and every meaning I explained on that occasion agreed with the text. As to the explanation I give you now, it likewise differs not from the text."

"As my capacity for understanding is a poor one," observed Chang, "will you kindly explain to me more fully and more clearly."

"Don't you know?" said the Patriarch. "If Buddha-nature is eternal, it would be of no use to talk about meritorious and demeritorious Dharmas; and until the end of a Kalpa, no one would arouse the Bodhi-citta (the wisdom heart or the thought of enlightenment). Therefore, when I say 'Not Eternal' it is exactly what Lord Buddha meant for 'Truly Eternal'. Again, if all Dharmas are not eternal, then every thing or object would have a nature of its own (*i.e.*, positive essence) to suffer death and birth. In that case, it would mean that the essence of mind which is truly eternal (and knows neither birth nor death) does not pervade everywhere. Therefore when I say 'Eternal' it is exactly what Lord Buddha meant for 'Truly Not-Eternal'.

"Because ordinary men and heretics believe in 'Heretical Eternalism' (the opposite of True Eternalism, *i.e.*, they believe in the eternity of soul and of the world), and because Cravakas (aspirants to arhatship) mistake the eternity of Nirvana as something not eternal, eight upside-down notions arise. (*i.e.* Ordinary

men and heretics mistake the non-eternity, non-happiness, non-egoism, and non-purity of mundane existence as eternity, happiness, egoism, and purity; while Cravakas mistake the Eternity, Happiness, Egoism, and Purity of Nirvana as Non-eternity, Non-happiness, Non-egoism and Non-purity.) In order to refute these one-sided views, Lord Buddha preached exoterically in the Maha Parinirvana Sutra—which expounds the 'Ultimate Doctrine' of Buddhist teaching—true eternity, true happiness, true self, and true purity.

"In following slavishly the wording of the Sutra, you have ignored the spirit of the text. In assuming that what annihilates is non-eternal and that what is fixed and immutable is eternal, you have misinterpreted Lord Buddha's dying instruction (Buddha preached the Maha Parinirvana Sutra before he entered into Parinirvana) which is perfect, profound, and abstruse. You may read the Sutra one thousand times, but you will get no benefit out of it."

All of a sudden, Chang awoke to full enlightenment and submitted the following stanza to the Patriarch:—

In order to refute the bigoted belief of 'Non-eternity',
Lord Buddha preached the 'Eternal Nature'.
He who does not know that such preaching is only a skilful device (Upayakausalya)
May be likened to the child who picks up pebbles and calls them gems.
Without painstaking on my part,
The Buddha-nature manifests itself.
This is due neither to the instruction of my teacher
Nor to the attainment of my own.

"You have now thoroughly realised (the essence of mind)," commended the Patriarch, "and hereafter you should name yourself Chi Chai (to realise thoroughly)." Chi Chai thanked the Patriarch, made obeisance, and departed.

Note:—Buddha's object is to get rid of bigoted belief of any form. He would preach 'Non-eternity' to believers of Eternalism; and preach 'Neither Eternity nor Non-eternity' to those who believe in both.

A thirteen year old boy named Shin Wui, who was born of a Ko family of Sheng Yang, came from Yuk Chuen Monastery to tender homage to the Patriarch.

"My learned friend," said the Patriarch, "it must be pretty hard on you to undertake such a long journey. But can you tell me what is the 'fundamental principle'. If you can, you would know the owner (*i.e.*, the essence of mind). Try to say something, please."

"Non-attachment is the fundamental principle,* and to know the owner is to realise (the essence of mind)," replied Shin Wui.

"That Samanera (a young monk or a novice) is fit for nothing but to talk loosely," reproved the Patriarch.

Thereupon Shin Wui asked the Patriarch, "In your meditation, Sir, do you see (your essence of mind) or not?"

Striking him three blows with his staff, the Patriarch asked him whether he felt painful or not. "Painful and not painful," replied Shin Wui. "I see and I see not," retorted the Patriarch.

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*Manjursi asked Virmalakirti, "What is the source of our body."
"Craving and desire," answered Virmalakirti.
"What is the source of craving and desire?"
"Delusion and particularization."
"What is the source of delusion and particularization?"
"Topsy-turvy views."
"What is the source of topsy-turvy views?"
"Non-attachment."
"What is the source of non-attachment?"
"Non-attachment has no source, Manjursi. With non-attachment as basis, all Dharmas are established."

—VIRMALAKIRTI NIRDESA SUTRA.

Commentary on the above by Dharma Master Shiu:—

"If we take the 'action of the mind' as the source, then 'phenomena' would exist. But the 'Ultimate of the Norm' or the 'Primordial Action' has no source. If we take 'non-Dharma' as the source, then 'inexistence' would be the cause of 'inexistence.' But as 'inexistence' needs not another 'inexistence' to be its cause, it would also be sourceless."

Further, he said:—"From Non-Attachment, topsy-turvy views arises. From topsy-turvy views, particularization arises. From particularization, craving and desire arise. From craving and desire, our physical body exists. The existence of our physical body will be ensued by good and evil elements from which all Dharmas arise. Thenceforth, things become so multifarious that neither speech nor enumeration can exhaust them."

According to Dharma Master Shiu, the primordial mind-impulse or the fundamental non-enlightenment is the source of Non-attachment. In the "Transmission of the Lamp," National Teacher Ching Leung," in reply to the question put to him by the Crown Prince on the essential teaching of the mind, said, "The source of the ultimate teaching is the Transcendental Mind and the source of the Transcendental Mind is Non-attachment. The inherent quality of Non-attachment is omniscient and free from obscuration."

The quotation, "One should use one's mind in such a way that it will be free from any attachment," from the Diamond Sutra expresses the same idea too.

In his book, "An Explicit Treatise on Dhyana Teaching', Dhyana Master Ho Chak said, "After the Parinirvana of the Exalted One, the twenty-eight Patriarchs of India all transmitted the 'Mind of Non-attachment' to their successors. What is referred to as 'Non-attachment' is the real state of all things (*i.e.*, things as they really are, things stripped of their draperies and trappings). In such a state, truth and falsehood merge into one. Call it 'Unity," it is of many kinds. Call it 'Duplicity,' it is non-dualistic."

From the above, it will be seen that this sentence "Non-attachment is the fundamental principle" is the keynote of the Dhyana teaching.

—DIH PING TSZE.

"How is it that you see and you see not?" asked Shin Wui.

"What I see and often see is my own fault," replied the Patriarch. "What I do not see is the good, the evil, the merit and the demerit of others. That is why I see and I see not. Now, please tell me what do you mean by 'painful and not painful'. If you feel no pains, you would be as insensible as a piece of wood or stone. On the other hand, if you feel painful and anger or hatred is thereby aroused, you would be in the same position as an ordinary man.

"'Seeing' and 'not Seeing', as you referred to are pairs of opposites; while 'painful' and 'not painful' belong to that category of Dharma which becomes and ceases (*i.e.* Samskrta Dharma, conditioned or caused elements). Without having realised your own essence of mind, you dare to hoodwink others."

Shin Wui apologised, made obeisance, and thanked the Patriarch for his instruction.

Addressing him again, the Patriarch said, "If you are under delusion and cannot realise your essence of mind, you should seek the advice of a pious and learned friend. When your mind is enlightened, you will know the essence of mind; and then you may tread the Path according to the right way. Now you are under delusion and do not know your essence of mind. (Instead of seeking advice) you dare to ask whether I know my essence of mind or not. If I do, I would realise it myself. But the fact that I know cannot help you from being under delusion. Similarly, if you know your essence of mind, your knowing would be of no use to me. Instead of asking others, why not see it for yourself and know it for yourself?"

Making obeisance more than hundred times, Shin Wui again expressed regret and asked the Patriarch to forgive him. (Henceforth), he worked diligently as the Patriarch's attendant and posted himself always either on the right or on the left of his Master.

Addressing the assembly one day, the Patriarch said, "I have an article which has no head, no name, no appellation, no front, and no back. Do your men know it?"

Stepping out from the crowd, Shin Wui replied, "It is the source of all Buddhas, and the Buddha-nature af Shin Wui."

"I have told you already that it is without name and appellation, and yet you call it 'Source of Buddhas' and 'Buddha-nature'," reproved the Patriarch. "Even you confine yourself in a matshed for further study (as is the wont of the Bhikkhus), you will be a Dhyana scholar of second hand knowledge only (*i.e.* Knowledge from books and verbal authority instead of Knowledge obtained intuitively).

After the death of the Patriarch, Shin Wui left for Loyang where he spread widely the teaching of the Sudden School. The popular work entitled 'An Explicit Treatise on Dhyana Teaching' was written by him. He is generally known by the name Dhyana Master Ho Chak (the name of his monastery)

Seeing that many questions had been put to him in bad faith by followers of various schools and that a great number of such interrogators had gathered around him, he addressed them, out of compassion, as follows:—

"A treader of the Path should do away with all thoughts—good ones as well as evil ones. It is merely as an expedient that the essence of mind is so called; but it really cannot be named by any name. This 'Non-dual nature' is called the 'true nature', upon which all systems of teaching are based. One should realise the essence of mind as soon as one is spoken to about it."

Upon hearing this, every one of them made obeisance and asked the Patriarch to allow them to be his disciples.

CHAPTER IX.

ROYAL PATRONAGE.

An edict dated 15th day of the 1st. Moon of the 1st. year of Shin Lung issued by Empress Dowager Chek Tin and Emperor Chung Chung ran as follows:—

"Since we had invited Grand Masters Wei On and Shin Shau to stay in the palace to receive our offerings, we used to study the 'Buddha Vehicle' under them whenever we could find time after we had attended to our imperial duties. Out of sheer modesty, these two masters recommended that we should seek the advice of Dhyana Master Wei Lang of the South, who had esoterically inherited the Dharma and the robe of the Fifth Patriarch as well as the 'Heart Seal' of Lord Buddha.

"We hereby send Eunuch Sit Kan as the courier of this Edict to invite His Holiness to come, and trust His Holiness will graciously favour us with an early visit to the capital, etc."

On the ground of illness, the Patriarch sent a reply to decline the royal invitation and asked permission to be allowed to spend his remaining years in the forest.

"Dhyana experts in the capital," said Sit Kan, "unanimously advise people to meditate in the squatting posture to attain Samadhi. They say that this is the only way to realise the Norm and that it is impossible for any one to obtain liberation without going through meditation exercise. May I know your way of teaching, Sir?"

"The Norm is to be realised by the mind," replied the Patriarch. "It depends not on the squatting posture, The Vagrakkhedika Sutra says that it is wrong 'for any one to assert that Tathagata comes or goes, sits or reclines.' Why? Because Tathagata's 'Dhyana of Purity' implies neither coming from anywhere nor going to anywhere, neither becoming nor annihilation. All Dharmas are calm and void, and such is Tathagata's 'Seat of Purity'. Stricity speaking, there is even no such thing as 'attainment': why should we bother ourselves about squatting posture?"

"Upon my return," said Sit Kan, "Their Majesties will certainly ask me to make a report. Will you, Sir, kindly give me some essential hints on your teaching, so that I can make them known not only to Their Majesties, but also to all Buddhist scholars in the capital. As the flame af one lamp may kindle hundreds or thousands of others, the ignorant will be enlightened (by your teaching), and light will produce light without end."

"The Norm implies neither light nor darkness," replied the Patriarch. "Light and darkness signify the idea of alternation. (It is not correct to say) that light will produce light without end; because there is an end as well, since light and darkness are pair of opposites. The Vimalakirti Nirdesa Sutra says, 'The Norm has no analogy, since it is not a relative term'."

"Light signifies wisdom," explained Sit Kan, "and darkness signifies Klesa (mental intoxicants or defilement). If a treader of the Path does not break up Klésa with the force of wisdom, how is he going to free himself from the 'wheel of birth and death' which is beginningless?"

Klésa is Bodhi (enlightenment)," rejoined the Patriarch. The two are the same and not different trom each other. To break up Klésa with wisdom is the teaching of the Cravaka (aspirant to Arhatship) School and the Pratyeka Buddha School, the followers of which are of the 'Goat Vehicle' and 'Deer Vehicle' standard respectively. To those of sharp intellects and superior mental dispositions, such teaching would entirely be of no use."

"What is the teaching of the Mahayana School then?" asked Sit Kan.

"From the point of view of ordinary men," replied the Patriarch, "enlightenment and ignorance are two separate things. Wise men who realise thoroughly the essence of mind know that they are of the same nature. This same nature or non-dual nature is what is called the 'real nature'; which neither decreases in the case of orlinary man and ignorant person, nor increases in the case of the enlightened sage; which perturbs not in a state of annoyance, nor calms in a state of ecstacy (Samadhi). It is neither eternal nor non-eternal; it neither goes nor comes; it is to be found not in the exterior, not in the interior, nor in the space intervening between the two. It is above existence and non-existence, its nature and its phenomena are always in a state of 'Thusness', it is permanent and immutable. Such is the Norm."

Sit Kan then asked, "You say that it is above existence and non-existence. How do you differentiate it from the teaching of the heretics who teach the same thing?"

"In the teaching of the heretics," replied the Patriarch," 'non-existence' means the end of 'existence', while 'existence' is used to contrast with 'non-existence'. What they mean by 'non-existence' actually annihilates not and what they call 'existence' really exists not. What I mean by 'above existence and non-existence' is this: intrinsically it exists not, and at the present moment it annihilates not. Such is the difference between my teaching and the heretics'.

"If you wish to know the essential points of my teaching, you should free yourself from all thoughts—good ones as well as bad ones; and then your mind will be in a state of purity, calm and serene all the time, the usefulness of which is as manifold as the grains of sand in the Ganges."

The preaching of the Patriarch awoke Sit Kan on a sudden to full enlightenment. He made obeisance and bid the Patriarch adieu. Upon his return to the palace, he reported what the Patriarch had said to Their Majesties.

In that same year on the 3rd day of the 9th Moon, an edict was issued commending the Patriarch in the following terms:—

"On the ground of old age and poor health, the Patriarch declined our invitation to come to the capital. Devoting his life to the practice of Buddhism

for the benefit of us, he is, indeed, the 'field of merit' of the nation. Following the example of Vimalakirti (a famous Buddhist preacher) who recuperated in Vaisali, he spreads widely the Mahayana teaching, transmits the doctrine of the Dhyana School, and expounds the system of 'Non-dual Law'.

"Through the medium of Sit Kan to whom the Patriarch had imparted the 'Buddha-knowledge', we are fortunate enough to have a chance to understand spontaneously the teaching of Higher Buddhism. This must be due to our accumulated merits and our 'root of goodness' planted in past lives; otherwise, we cannot be the contemporaries of His Holiness.

"In appreciation of the graciousness of the Patriarch, we find ourselves hardly able to express our gratitude. (As a token of our great regard for him), we present him herewith a Mo La robe (valuable Buddhist robe made in Korea) and a crystal bowl. The Prefect of Shiu Chow is hereby ordered to renovate his monastery and to convert his old residence into a temple which is to be named "Kwok Yen" (State Munificence) by royal favour, etc."

CHAPTER X.

HIS FINAL INSTRUCTIONS.

One day the Patriarch sent for his disciples, Fat Hoi, Chi Shing, Fat Tat, Shin Wui, Chi Sheung, Chi Tung, Chi Chai, Chi Tao, Fat Chun, Fat U, etc. and addressed them as follows:—

"Your men are different from the common lot. After my entering into the Parinirvana, each of you will be the Dhyana Master of a certain district. Now I am going to give you some hints on preaching, so that when doing so, you can keep up the tradition of our school.

"Let the three categories of Dharmas be first mentioned and then the thirty six 'pairs of opposites' in the activities (of the essence of mind). Then the two extremes may be avoided whether we are 'coming in' or 'going out'. In all preachings, stray not from the essence of mind. Whenever a man puts a question to you, answer him always in antonyms, so that a 'pair of opposites' will be formed. (For example), 'coming' and 'going' are the reciprocal cause of each other: when the interdependence of the two is entirely done away with, there would be, in the abosolute sense, neither 'coming' nor 'going'.

"The three categories of Dharmas are:—

Skhandhas (aggregates),
Ayatanas (place or sphere of meeting),
Dhatus (factors of consciousness).

The five Skhandhas:

Rupa (matter), Vedana (sensation), Samjna (perception), Samskara (tendencies of mind), and Vijnana (consciousness).

The twelve Ayatanas:

Six Sense Objects (external).	*Six Sense Organs (internal).*
Object of sight	Organ of sight
" " hearing	" " hearing
" " smell	" " smell
" " taste	" " taste
" " touch	" " touch
" " thought	" " thought

The eighteen Dhatus:

Six sense objects, six sense organs, and six recipient Vijnanas (consciousness).

"Since the essence of mind is the embodiment of all Dharmas, it is called the Repository Consciousness (Alaya). But as soon as the process of thinking or reasoning is started, the essence of mind is transmuted into vijnanas. When the six recipient vijnanas come into being, they perceive the six sense objects through the six 'doors' (sense organs). Thus, the functioning of the eighteen Dhatus derive

their impetus from the essence of mind. Whether they function with an evil tendency or a good one depends upon what mood—good or evil—the essence of mind is in. Evil functioning is that of a common man, while good functioning is that of a Buddha. Because there are 'pairs of opposites' inherent in the essence of mind, the functioning of the eighteen Dhatus derive their impetus therefrom.

"The thirty six 'pairs of opposites' are:—

Five external inanimate ones: Heaven and earth, sun and moon, light and darkness, positive element and negative element, fire and water.

Twelve Dharmalaksana terms: Speech and Dharma, affirmation and negation, matter and non-matter, form and without form, Taints (asravas) and absence of taint, matter and void, motion and quiescence, purity and foulness, ordinary people and sages, the Sangha and the laity, the aged and the young, the big and the small.

Nineteen pairs denoting the functioning of the essence of mind: Long and short, good and evil, infatuated and enlightened, ignorant and wise, perturbed and calm, merciful and wicked, Abstinent (Sila) and inabstinent, straight and crooked, full and empty, steep and level, Klesa (mental intoxicants) and Bodhi (enlightenment), permanent and transient, compassionate and cruel, happy and angry, generous and mean, forward and backward, existent and non-existent, Dharmakaya (Body of the Law) and physical body, Sambhogakaya (Body of perfect endowment) and Nirmanakaya (Body of incarnation).

"He who knows how to use these thirty six pairs realises that all-pervading principle which goes through the teaching of all Sutras. Whether he is 'coming in' or 'going out,' he is able to avoid the two extremes.

"In the functioning of the essence of mind and in conversation with others, outwardly, we should free ourselves from attachment to objects, when come contact with objects; and inwardly, towards the teaching of 'Void', we should free ourselves from tha idea of Nihilism. To believe implicitly in the reality of objects or in Nihilism would result in deep-rooted fallacious views or intensified ignorance respectively.

"A bigoted believer of Nihilism would blaspheme the Sutras on the ground that literature (*i.e.*, Buddhist Scripture) is unnecessary (in the study of Buddhism). If that is so, then it would neither be right for us to speak, since speech forms the substance of literature. He would also argue that in the direct method (literally the straight Path) literature is discarded. But does he know that the very two words 'is discarded' are also literature? Upon hearing others speak of Sutras, such a type of man would criticise the speakers as 'addicted to scriptural authority'. It is bad enough for him to confine this mistaken notion of himself; but in addition, he blasphemes the Buddhist scripture. Your men should know that it is a serious offence to speak ill of the Sutras, for the consequence is a very grave one indeed!

"He who believes in the reality of outward objects tries to seek the form (from without) by practising a certain system of doctrine. He may also furnish spacious lecture-halls for the discussion of Realism or Nihilism therein. Such a type of man for numerous Kalpas will never realise the essence of mind.

"We should tread the Path according to the teaching of the Law, and should not keep our mind in a state of indolence and thus put an obstacle to the understanding of the nature of the Norm. To preach or to hear the Law without practising it would give occasion to the arising of heretical views. Hence, we should tread the Path according to the teaching of the Law, and in the almsgiving (*i.e.* dissemination) of the Dharma, we should not be influenced by the arbitrary concept of the reality of objects.

"If you do understand what I say and make use of it in preaching, in actual practice, and in your daily life, you will not miss the distinguishing feature of our school.

"Whenever a question is put to you, answer it in the negative, if it is an affirmative one; and vice versa. If you are asked about an ordinary man, tell him something about a sage; and vice versa. From the correlation or interdependence of the two opposites, the doctrine of the 'Mean' may be grasped. If all other questions are answered in this manner, you will not be away from the truth.

"(Let me explain more fully). Suppose some one asks you what is darkness. Answer him thus: Light is the Hetu (root condition) and darkness is the Pratyaya (conditions which bring about any given phenomenon). When light disappears, darkness is the consequence. The two are in contrast to each other. From the correlation or interdependence of the two, the doctrine of the 'Mean' arises.

"In this way, all other questions are to be answered. To ensure the perpetuation of the aim and object of our school in future in the transmission of the Dharma to your successors, this instruction should be handed down, as what I have done now, from one generation to another."

In the 7th Moon of the year of Yen Chi, the 1st year of Tai Kik or Yen Wo Era, the Patriarch sent some of his disciples to Sun Chow to have a pagoda (stupa) built within the Kwok Yen Monastery, with further instructions that the work should be completed as soon as possible. Next year, when Summer was well-nigh spent, the pagoda was duly erected.

On the 1st day of the 7th Moon, the Patriarch assembled his disciples and addressed them as follows:—

"I am going to leave this world by the time of the 8th Moon. Should you have any doubts (on the doctrine), please ask me beforehand, so that I can clear up all of them for you, lest you should find no one to teach you after my departure."

The sad news moved Fat Hoi and other disciples to tear. Shin Wui, on the other hand, remained unperturbed and cried not. Commending him, the

Patriarch said, "Young Master Shin Wui is the only one here who has attained that state of mind which sees no difference in good or evil, knows neither sorrow nor happiness, and is unmoved by praise or censure. The rest of you have not attained this. For so many years' training in this mountain, what progress have your men made? Tell me what are you crying for now. Are you worrying for me that I do not know whither I shall go? I know that myself; otherwise I cannot tell you what will happen beforehand. What makes you cry is this: you don't seem to know whither I shall go. If you do, there would be no occasion for you to cry. In Suchness (Tathata), there is intrinsically neither coming nor going, neither becoming nor cessation. Please sit down all of you and let me read to you a gatha on Reality and Illusion and on Motion and Quietude. Read it and your opinion will be in concord with mine. Practise it and you will not miss the aim and object of our school."

The assembly made obeisance and asked the Patriarch to let them hear the stanza. It reads as follows:—

Of all things, there is nothing real,
And so we should free ourselves from the concept of reality of objects.
He who believes in the reality of objects
Is bound by this very concept which is entirely illusive.
He who realises the 'Reality' (*i.e.*, the essence of mind) within himself
Knows that the 'True Mind' is to be sought apart from false phenomena.
If one's mind is bound by illusive phenomena,
Where is Reality to be found, when all phenomena are unreal?
Sentient beings are mobile,
Inanimate objects are stationary.
He who trains himself by exercise to be motionless
(Gets no benefit) other than making himself as still as an inanimate object.
Should you find the true type of Immobility,
There would be Immobility within Activity.
Immobility alone (like that of inanimate objects) is Immobility (and not Dhyana),
And in inanimate objects, the seed (potentiality) of Buddhahood is not to be found.
He who is an adept in the discrimination of various Dharmalaksana (things and form)
Abides immovably in the 'First Principle' (*i.e.* the Blissful Abiding place of the Holy, or Nirvana).
Thus are all things to be perceived,
And this is the functioning of Tathata (Suchness).
Treaders of the Path, let me tell you:
Exert yourself and take heed that,
As a follower of the Mahayana School,

You will not embrace that sort of knowledge which binds you to the wheel of birth and death.

With those who are sympathetic
We may have a discussion on Buddhism.
As to those whose point of view differs from ours,
Let us also treat them politely and thus make them happy.
Disputes are alien to our school,
For they are incompatible with its doctrine.
To be bigoted and argue with others in disregard of this rule
Is to subject one's essence of mind to the bitterness of mundane existence.

Having heard this stanza, the assembly made obeisance in a body. In accommodation with the wishes of the Patriarch, all of them concentrated their minds to put the stanza into actual practice, and refrained from further religious controversy.

Seeing that the Patriarch would pass away in the near future, Elder Fat Hoi, after prostrating himself twice asked, "Sir, upon your entering into Parinirvana, who will be the inheritor of the robe and the Dharma?"

"All my sermons," replied the Patriarch, "from the time I preached in Tai Fan Monastery up to now, may be copied out for circulation in a volume entitled 'Sutra Spoken on the High Seat of the Gem of Law (Dharmaratha)'. Your men should take good care of it and hand it down from one generation to another for salvation of all sentient beings. He who preaches in accordance with its teaching preaches the Orthodox Dharma.

"Now I have already made known the Dharma to you. As to the transmission of the robe, this practice is to be discontinued. Why? Because your men have implicit faith in my teaching; and being free from all doubts, you are able to carry out the lofty object of our school. Furthermore, according to the implied meaning of the gatha by Bodhidharma, the first Patriarch, on Law Transmission, the robe need not be handed down to posterity. The gatha reads:—

The object of my coming to this land (*i.e.* China)
Is to transmit the Law for deliverance of those under delusion.
In five petals, the flower will be complete.
Thence, fruit will come to bearing naturally.

(*i.e.* After his 5th successor or the 6th Patriarch, the Dhyana School will thrive greatly and the transmission of the robe may then be discontinued.)

The Patriarch then added, "Learned Audience, each of you purify your mind and listen to me. He who wishes to attain the All-knowing Knowledge (omniscience) of a Buddha should know the 'Samadhi of Specific Object'. and the 'Samadhi of Specific Mode'. Under any circumstances, we should free ourselves from attachment to objects; and towards them, our attitude should be neutral and indifferent. Let neither success nor failure, neither profit nor loss, etc. worry us. Let us be calm and placid, modest and accommodating, plain and dispassionate.

Such is the 'Samadhi of Specific Object'. On all occasions, whether we are standing, walking, sitting or reclining, let us be absolutely straightforward. Then remaining in our sanctuary, and without the least movement, we would virtually be in the Kingdom of Pure Land. Such is the 'Samadhi of Specific Mode'.

"He who is complete with these two forms of Samadhi may be likened to the ground with seeds sown therein. Covered up in the mud, the seeds receive nourishment therefrom and grow until fruits come into bearing. Likewise is the case of these two types of Samadhi.

"My preaching to you now may be likened to the seasonable rain which gives pervasive moisture to a vast area of land. The Buddha-nature within you may be likened to the seed, which, upon being moistened by the rain, will grow rapidly. He who carries out my instructions will certainly attain Bodhi (enlightenment). He who follows my teaching will certainly get the superb fruit (of Buddhahood). Listen to my stanza:—

"Buddha-seeds latent in our mind
Upon the coming of the all-pervading rain will sprout.
The 'flower' of the doctrine having been intuitively grasped,
The fruit of Enlightenment one is bound to reap."

Then he added, "The Dharma is non-dual and likewise is the mind. The Path is pure and also above all forms. Your men are hereby warned not to take those exercises for contemplating on quietude or for keeping the mind in a blank state. The mind is by nature pure, so there remains nothing for us to crave for or to give up. Do your best each of you and go (to preach) wherever circumstances may lead you."

Thereupon the disciples made obeisance and withdrew.

On the 8th day of the 7th Moon, the Patriarch gave a sudden order to his disciples to get ready a boat for his going back to Sun Chow. In a body, they entreated him very earnestly and pitifully to stay.

"It is only natural", said the Patriarch, "that death is the inevitable outcome of birth, and so even the various Buddhas who appear in this world have to show an earthly death by entering into Parinirvana. There is no exception to my physical body which must be laid down somewhere."

"After your visit to Sun Chow," entreated the assembly, "will you please return here sooner or later."

"Fallen leaves go back to the place where the root is, and when I first came, mouth I had not," replied the Patriarch.

Then they asked, "To whom, Sir, do you transmit the 'Garbha (womb or repository) of the Eye of Orthodox Law'?"

"Men of principle will get it and those who are free irom arbitrary concepts (literally, mind-less) will understand it."

They further asked, "Would any calamity befall on you hereafter?"

"Five or six years after my death", replied the Patriarch, "a certain man will come to cut off my head. I have made the following prophesy of which please take note:—

"To the top of the parent's head, offerings are made,
For the mouth must be fed.
When the calamity of 'Mun' befalls,
Young and Liu are the officials."

(Note:—The prophesy is couched in a riddle.)

He then added, "Seventy years after my departure, two Bodhisattvas from the East, one a layman and the other a Bhikkhu, will preach contemporaneously, disseminate the Law widely, establish our school on firm basis, renovate our monasteries, and transmit the doctrine to numerous promising successors."

"Can you please let us know for how many generations the Dharma has been transmitted from the appearance of the earliest Buddha up to now?" asked the disciples.

"Ancient Buddhas appearing in this world are too many to be enumerated," replied the Patriarch. "But let us start from the last seven Buddhas. They are:—

Buddha Vipassin
Buddha Sikhin
Buddha Vessabhu
} of the last Kalpa, the Alamkarakalpa.

Buddha Kakusundha
Buddha Konagamana
Buddha Kassapa
Buddha Gautama
} of the present Kalpa, the Bhadrakalpa.

"From Buddha Gautama, the Law was first transmitted to the

1st Patriarch Arya Mahakasyapa.
(It was then in turn transmitted to)
2nd Patriarch Arya Ananda
3rd " " Sanavasa
4th " " Upagupta
5th " " Dhritaka
6th " " Michaka
7th " " Vasumitra
8th " " Buddhanandi
9th " " Buddhamitra
10th " " Parsva
11th " " Punyayasas
12th " Bodhisattva Asvaghosa
13th " Arya Kapimala
14th " Bodhisattva Nagarjuna

15th	Patriarch	Arya	Kanayeva
16th	"	"	Rahulata
17th	"	"	Sanghananti
18th	"	"	Sanghayasas
19th	"	"	Kumarata
20th	"	"	Jayata
21st	"	"	Vasuhandhu
22nd	"	"	Manura
23rd	"	"	Haklena
24th	"	"	Sinha
25th	"	"	Basiasita
26th	"	"	Punyamitra
27th	"	"	Prajnatara
28th	"	"	Bodhidharma (the 1st Patriarch in China)
29th	"	Grand Master	Wei Ho
30th	"	" "	Tsang Tsan
31st	"	" "	Tu Shun
32nd	"	" "	Hwang Yan

And I am the 33rd Patriarch (*i.e.*, the 6th Patriarch in China). Thus, by pupillary succession, the Dharma was handed down from Patriarch to another. Hereafter, your men should in turn transmit it to posterity by passing it on from one generation to another, so that the tradition may be kept up without failure.

On the 3rd day of the 8th Moon of the year of Kwai Tsau, the 2nd Year of Sin Tin Era, after feasting in Kwok Yen Monastery, the Patriarch addressed his disciples as follows:—

"Please sit down in order of seniority. I am going to say good-bye to you."

Thereupon Fat Hoi spoke to the Patriarch, "Sir, will you please leave to posterity certain instructions whereby people under delusions may realise the Buddha-nature."

"Listen to me", replied the Patriarch. "It is not impossible for this type of men to realise the Buddha-nature, provided they acquaint themselves with the nature of the ordinary sentient beings. Without such a knowledge, to seek Buddhahood would be in vain, even one may spend aeons of time in doing so.

"Now, let me show you how to get acquainted with the nature of the sentient beings within your mind and thereby realise the Buddha-nature latent in you. Knowing Buddha means nothing else other than knowing sentient beings; for it is the latter who ignore that they are Buddhas in potentiality, whereas a Buddha sees no difference between himself and other beings. When sentient beings realise the essence of mind, they are Buddhas. If a Buddha is under delusion in his

essence of mind, he is then an ordinary being. Equality in essence of mind makes ordinary beings Buddhas. Iniquity in essence of mind reverts Buddha to ordinary being. When your mind is crooked or depraved, then you are ordinary beings with Buddha-nature latent in you. On the other hand, if you direct your mind on equality and straightforwardness even for one moment only, then you are a Buddha.

"Within our mind, there is a Buddha, and that Buddha within is the real Buddha. If Buddha is not to be sought within our mind, then where shall we find the real Buddha? Doubt not that Buddha is within your mind, apart from which, nothing can exist. Since all things or phenomena are the production of our mind, the Sutra says, 'When mental activity starts, various things exist; when mental activity ceases, various things exist not.' In parting with you, let me leave you a gatha entitled 'the Real Buddha of the Essence of Mind'. People of future generations who can understand its meaning will realise the essence of mind and attain Buddhahood accordingly. It reads:—

"The essence of mind or Tathata (Suchness) is the real Buddha,
While heretical views and the three poisonous elements (i.e. Greed, hatred, and infatuation) are Mara (Satan).
Enlightened by Right Views, we call forth the Buddha within us.
When our nature is dominated by the three poisonous elements as a result of heretical views,
We are said to be possessed by Mara;
But when Right Views expurgate from our mind these poisonous elements,
The Mara will be transformed to a real Buddha.
The Dharmakaya, the Sambhogakaya, and the Nirmanakaya—
These three Bodies emanate from one (*i.e.*, the essence of mind).
He who is able to realise this fact intuitively
Has sown the seed and will reap the fruit of Enlightenment (Bodhi) of a Buddha.
It is from the Nirmanakaya that our 'Pure Nature' emanates:
Within the former, the latter is always to be found.
Guided by 'Pure Nature', the Nirmanakaya treads the Right Path,
And will someday culminate in a Body of Compensation (Sambhogakaya), perfect and infinite.
'Pure Nature' is an outgrowth of our sensual instincts:
By getting rid of sensuality, we attain the Pure Dharmakaya.
When our temperament is such that we are no longer the slaves of the five sense-objects,
And when we have realised the essence of mind even for one Ksana (moment) only. then Truth is known to us.
Should we be so fortunate as to be the followers of the Sudden School in this life,
In a Sudden, we shall see the Bhagavat of our essence of mind.

He who tries to seek Buddha (from without) by practising certain doctrines
Knows not the right place where the real Buddha is to be found.
He who is able to realise the Truth within his own mind
Has sown the seed of Buddhahood.
He who has not realised the essence of mind and tries to seek Buddha from without
Is a great fool motivated by wrong desires.
I have hereby left to posterity the teaching of the Sudden School,
For the salvation of all sentient beings who care to practise it themselves.
Hear me, ye future disciples!
Your time would have been badly wasted, if you neglect to put this teaching into practice."

Having recited the gatha, he added, "Take good care of yourself, all of you. After my passing away, do not follow the worldly tradition to cry or lament. Neither should messages of condolence be accepted, nor should mourning be worn. These things are contrary to the orthodox teaching and he who does them is not my disciple. What you should do is to know your own mind and realise your own Buddha-nature which neither rests nor moves, neither becomes nor ceases to be, neither comes nor goes, neither affirms nor denies, neither stays nor departs. Lest your mind should be under delusion and thus fail to catch my meaning, I repeat this to you to enable you to realise your essence of mind. After my death, should you carry out my instructions and practise them accordingly, then my being away from you would make no difference. On the other hand, if you go against my teaching, no benefit would be accrued, even I continue to stay here."

Then he uttered another stanza:—

Imperturbably and passively, he (*i.e.*, the ideal man) practises no virtue.
Self-possessed and dispassionate, he commits no sin.
Calm and silent, he gives up seeing and hearing.
Even and straight, his mind abides nowhere.

Having uttered the stanza, he sat reverently until the third watch of the night. Then he said abruptly to his disciples, "I am going now," and in a sudden passed away. At that time, a sort of peculiar fragrance pervaded his room, and a lunar rainbow which seemed to join up the earth and the sky appeared. The trees in the wood turned white and birds and beasts cried mournfully.

In the 11th Moon of that year, the question of the Patriarch's resting place gave rise to a dispute among the government officials of Kwong Chow, Shiu Chow and Sun Chow, each party being anxious to have the remains of the Patriarch removed to its own district. The Patriarch's disciples together with other Bhikkhus and laymen also took part in the controversy. Being unable to come to any settlement among themselves, they burnt incense and prayed to the Patriarch to

indicate by the direction of the drift of the smoke the place he himself would like to choose. As the smoke turned directly to Tso Kai, the sacred shrine (in which the body was kept) together with the inherited robe and bowl was accordingly removed back there on the 13th day of the 11th Moon.

Next year on the 25th day of the 7th Moon, the body was taken out of the shrine. Fong Pin, a disciple of the Patriarch, plastered it with incense-clay. Recollecting the Patriarch's prediction that some one would take away his head, the disciples, as a matter of precaution, strengthened his neck by wrapping it with iron sheets and lacquered-cloth, before the body was removed into the stupa. Suddenly, a flash of white light rushed out from the pagoda, went up straightly towards the sky, and did not disperse until three days after. The incident was duly reported to the throne by the officials of Shiu Chow District. By imperial order, tablets were erected to record the life of the Patriarch.

The Patriarch inherited the robe when he was 24, had his hair shaved (*i.e.*, ordained) at 39, and died at the age of 76. For thirty seven years, he preached to the benefit of all sentient beings. Forty three of his disciples had inherited the Dharma, and by his express consent, they became his successors; while those who attained enlightenment and thereby got out of the rut of the ordinary man were too numerous to be calculated.

The robe transmitted by Arya Bodhidharma as the insignia of Patriarchship, the Mo La robe and the crystal bowl presented by Emperor Chung Chung, the Patriarch's statue made by Fong Pin, and other clerical equipments, etc., were put under the charge of the keeper of the stupa. They were to be kept permanently in Po Lam Monastery to guard the welfare of the temple. The Sutra spoken by the Patriarch was published and circulated to make known the principles and the objects of the Dhyana School. All these steps were taken for the prosperity of the 'Three Gems' (*i.e.*, Buddha, Law, and Order) as well as for the general welfare of all sentient beings.

END OF THE SUTRA.

APPENDIX BY SRMANA LING TO, THE STUPA KEEPER.

In the midnight of the 3rd day of the 8th Moon of the Year of Yen Sheu, the 10th year of the Hoi Yuen Era, noises similar to those made by the dragging of an iron chain were heard within the stupa in which the Patriarch's remain was enshrined. Awakened by the alarm, the Bhikkhus saw a man in mourning run out from the pagoda. Subsequently, they found that injuries had been inflicted in the Patriarch's neck. Reports were duly made to Prefect Liu Wu Tim and Magistrate Young Han. Upon receiving the complaint, they made a vigilant search for the culprit who was subsequently arrested in Shek Kwok Village five days after and sent to Shiu Chow for trial.

He stated that his name was Chang Ching Mun, a native of Leung Yuen of U Chow, and that in Hoi Yuen Monastery of Hung Chow, he had received two thousand cash from a Sun Lo (a state in Korea) Bhikkhu named Kam Tai Pi who ordered him to steal the Patriarch's head to be sent back to Korea for veneration.

Having taken this statement, Prefect Liu reserved judgment and went personally to Tso Kai to consult the Patriarch's senior disciple, Ling To, as to the adequate sentence to be passed. Ling To said, "According to the law of the state, death sentence should be passed. But as mercy is the keynote of Buddhism which teaches that kindreds and enemies should be treated alike, coupled with the fact that religious veneration is the motive for the crime, the offender may be pardoned." Being much impressed, Prefect Liu exclaimed, "Now I begin to realise how liberal and broad-minded the Buddhists are!" The prisoner was accordingly set free.

Emperor Shiu Chung who wished to do veneration to the Patriarch's robe and bowl sent an ambassador to Tso Kai to escort them with due respect to the royal palace. They were kept there until the 1st Year of Wing Tai, when Emperor Tau Chung had a dream in the night of the 5th day of the 5th Moon that the Patriarch asked him to return the relics. On the 7th day of the same moon, the following edict addressed to Young Kan was issued:

"Whereas His Majesty dreamt that Dhyana Master Wei Lang asked for the restitution of the inherited robe and bowl, Marshal Chan Kwok (Pillar of State, a title of honour) Lau Sung King is hereby detailed to convey them with due reverence to Tso Kai. These relics are deemed by His Majesty as state valuables and you are directed to store them properly in Po Lam Monastery and give express orders to the Bhikkhus, who had received personal instructions from the Patriarch, to exercise special care for their protection, so that no loss or breakage may be suffered."

Thereafter, the relics had been stolen several times; but on each occasion, they were recovered before the thief could run away far.

Emperor Hin Chung conferred on the Patriarch the Posthumous title 'Tai Kam' (the great mirror or the great seer) and wrote the epigraph 'Un Wo Ling Chiu' (Harmonious spirit shines forth divinely) for the pagoda.

Other biographical materials are to be found in the tablets recording the life of the Patriarch written by Chancellor Wong Wei, Prefect Liu Chung Un, Prefect Lau U Shik, and others, all of the Tang Dynasty.

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