

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'. Strictly 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 of 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 from 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 ordinary 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 ecstasy (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 commanding 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 absolute 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:

<i>Six Sense Objects (external).</i>	<i>Six Sense Organs (internal).</i>
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 the 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 tears. 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 from 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	}	of the last Kalpa, the Alamkarakalpa.
Buddha Sikhin		
Buddha Vessabhu		
Buddha Kakusundha	}	of the present Kalpa, the Bhadrakalpa.
Buddha Konagamana		
Buddha Kassapa		
Buddha Gautama		

"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 " " Punayatas

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 cou'd 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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