Christmas Humphreys, President of the Buddhist Society, London, 1948:

"Daisetz Teitaro Suzuki, D.Litt., Professor of Buddhist Philosophy in the Otani University, Kyoto, was born in 1870. He is probably now the greatest living authority on Buddhist philosophy, and is certainly the greatest authority on Zen Buddhism. His major works in English on the subject of Buddhism number a dozen or more, and of his works in Japanese as yet unknown to the West there are at least eighteen. He is, moreover, as a chronological bibliography of books on Zen in English clearly shows, the pioneer teacher of the subject outside Japan, for except for Kaiten Nukariya’s Religion of the Samurai (Luzac and Co., 1913) nothing was known of Zen as a living experience, save to the readers of The Eastern Buddhist (1921-1939), until the publication of Essays in Zen Buddhism (Volume I) in 1927.

"Dr. Suzuki writes with authority. Not only has he studied original works in Sanskrit, Pali, Chinese and Japanese, but he has an up-to-date knowledge of Western thought in German and French as well as in the English which he speaks and writes so fluently. He is, moreover, more than a scholar; he is a Buddhist. Though not a priest of any Buddhist sect, he is honored in every temple in Japan, for his knowledge of spiritual things, as all who have sat at his feet bear witness, is direct and profound. When he speaks of the higher stages of consciousness he speaks as a man who dwells therein, and the impression he makes on those who enter the fringes of his mind is that of a man who seeks for the intellectual symbols wherewith to describe a state of awareness which lies indeed “beyond the intellect”.

"To those unable to sit at the feet of the Master his writings must be a substitute. All these, however, were Out of print in England by 1940, and all remaining stocks in Japan were destroyed in the fire which consumed three-quarters of Tokyo in 1945. When, therefore, I reached Japan in 1946, I arranged with the author for the Buddhist Society, London—my wife and myself as its nominees—to begin the publication of his Collected Works, reprinting the old favourites, and printing as fast as possible translations of the many new works which the Professor, self-immured in his house at Kyoto, had written during the war.

"This undertaking, however, was beyond the powers of the Buddhist Society, and we therefore secured the assistance of Rider and Co., who, backed by the vast resources of the House of Hutchinson, can honor the needs of such a considerable task.

"Of Zen itself I need say nothing here, but the increasing sale of books on the subject, such as The Spirit of Zen by Alan Watts (Murray), and the series of original translations of Chinese Zen Scriptures and other works published by the Buddhist Society prove that the interest of the West is rising rapidly. Zen, however, is a subject extremely easy to misunderstand, and it is therefore important that the words of a qualified Master should come readily to hand.

* * * * * * * * * * * * * * *

GATHAS AND PRAYERS

Gatha is a Sanskrit term meaning "verse" or "hymn". In Buddhist literature it is used to designate the versified portion of the sutas. Chinese scholars have adopted this word for their Versified compositions, which are known as chieh, an abbreviation of chieh-to, or as chieh-sang, which is the combination of the Sanskrit and the Chinese. The gathas collected here are not exclusively those of the Zen sect; some belong to general Buddhism.

THE THREEFOLD REFUGE

I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha. I take refuge in the Buddha, the incomparably honored one; I take refuge in the Dharma, honorable for its purity; I take refuge in the Sangha, honorable for its harmonious life. I have finished taking refuge in the Buddha; I have finished taking refuge in the Dharma; I have finished taking refuge in the Sangha.

THE FOUR GREAT VOWS

However innumerable beings are, I vow to save them; However inexhaustible the passions are, I vow to extinguish them; However immeasurable the Dharmas are, I vow to master them; However incomparable the Buddha-truth is, I vow to attain it.

THE TEACHING OF THE SEVEN BUDDHAS

Not to commit evils, But to do all that is good, And to keep one's thought pure-- This is the teaching of all the Buddhas.

THE GATHA OF IMPERMANENCE

All composite things are impermanent, They are subject to birth and death; Put an end to birth and death, And there is a blissful tranquility.

THE LANKAVATARA SUTRA

This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k’e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the Pundarika, the Vimalakirti, or the Vajracchedika.

The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of svapratyatmagati, i.e., self-realization of the highest truth.

Some of the terms may be explained here: "Birth and death" (samsara in Sanskrit) always stands contrasted to "Nirvana". Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to karma we go from one birth to another, and suffer all the ills necessarily attached to this kind of life, though it is a form of immortality. What Buddhists want is not this.

"Mind only" (cittamatra) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realize this truth is the aim of the Buddhist life.

By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e., existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the vijnanas are what rise and disappear in and of the Mind-only.
This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dhama*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent.

There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory", which lies latently preserved in the "alayavijnana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains Inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden", according to Ashvaghosha.

To understand what this suddenness means is the function of "noble wisdom" (*aryajnana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is simply that it is awakened, and no more; it is not an expression pointing to something else.

When the Alayavijnana or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the Tathagatas issue, it is called "Tathagata-garbha". The Garbha is the womb.

Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revelution" or "revolution" must take place in our inmost consciousness. This is not however a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittatasraya*.

The following extracts are from my English translation (1932) of the original Sanskrit text edited by Bunyu Nanjo, 1923.

**XVIII**

Further, Mahamati, those who, afraid of sufferings arising from the discrimination of birth and death, seek for Nirvana, do not know that birth and death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the further annihilation of the senses and their fields. They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realization. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no shadows. Therefore, Mahamati, those who do not understand the teachings of the Tathagatas of the past, present, and future, concerning the external world, which is of Mind itself, cling to the notion that there is a world outside what is seen of the Mind and, Mahamati, go on rolling themselves along the wheel of birth and death.

**XIX**

Further, Mahamati, according to the teaching of the Tathagatas of the past, present, and future, all things are unborn. Why? Because they have no reality, being manifestations of Mind itself; and, Mahamati, as they are not born of being and non-being, they are unborn. Mahamati, all things are like the horns of the hare, horse, donkey, or camel, but the ignorant and simple-minded, who are given up to their false and erroneous imaginations, discriminate things where they are not; therefore, all things are unborn. That all things are in their self-nature unborn, Mahamati, belongs to the realm of self-realization attained by noble wisdom, and does not belong essentially to the realm of dualistic discrimination cherished by the ignorant and simple-minded.

The self-nature and the characteristic marks of body, property, and abode evolve when the Alayavijnana is conceived of by the ignorant as grasping and grasped; and then they fall into a dualistic view of existence where they recognize its rise, abiding, and disappearance, cherishing the idea that all things are born and subject to discrimination as to being and non-being. Therefore, Mahamati, you should discipline yourself therein [i.e., in self-realization].
Further again, Mahamati, let the Bodhisattva-Mahasattva have a thorough understanding as to the nature of the twofold egolessness. Mahamati, what is this twofold egolessness? [It is the egolessness of persons and the egolessness of things. What is meant by egolessness of persons? It means that] in the collection of the Skandhas, Dhatus, and Ayatanas there is no ego-substance, nor anything belonging to it; the Vijnana is originated by ignorance, deed, and desire, and keeps up its function by grasping objects by means of the sense-organs, such as the eye, etc., and by clinging to them as real; while a world of objects and bodies is manifested owing to the discrimination that takes place in the world which is of Mind itself, that is, in the Alayavijnana.

By reason of the habit-energy stored up by false imagination since beginningless time, this world (vishaya) is subject to change and destruction from moment to moment; it is like a river, a seed, a lamp, wind, a cloud; [while the Vijnana itself is] like a monkey who is always restless, like a fly who is ever in search of unclean things and defiled places, like a fire which is never satisfied. Again, it is like a water-drawing wheel or a machine, it [i.e., the Vijnana] goes on rolling the wheel of transmigration, carrying varieties of bodies and forms, resuscitating the dead like the demon Vetala, causing the wooden figures to move about as a magician moves them. Mahamati, a thorough understanding concerning these phenomena is called comprehending the egolessness of persons.

Now, Mahamati, what is meant by the egolessness of things? It is to realize that the Skandhas, Dhatus, and Ayatanas are characterized with the nature of false discrimination. Mahamati, since the Skandhas, Dhatus, and Ayatanas are destitute of an ego-substance, being no more than an aggregation of the Skandhas, and subject to the conditions of mutual origination which are causally bound up with the string of desire and deed; and since thus there is no creating agent in them, Mahamati, the Skandhas are even destitute of the marks of individuality and generality-, and the ignorant, owing to their erroneous discrimination, imagine here the multiplicity of phenomena; the wise, however, do not. Recognizing, Mahamati, that all things are devoid of the Citta, Manas, Manovijnana, the five Dharmas, and the [three] Svabhavas, the Bodhisattva-Mahasattva, will well understand what is meant by the egolessness of persons.

Again, Mahamati, when the Bodhisattva-Mahasattva has a good understanding as regards the egolessness of things, before long he will attain the first stage [of the Bodhisattvahood], when he gets a definite cognition of the ageless. When a definite acquisition is obtained regarding aspect of the stages [of Bodhisattvahood], the Bodhisattva will experience joy, and, gradually and successively going the scale, will reach the ninth stage where his insight is perfected, and [finally the tenth stage known as] Great Dharma-megha.

Establishing himself here, he will be seated in the great Jewel palace known as "Great Lotus Throne" which is in the shape of a lotus and is adorned with various sorts of jewels and pearls; he will then acquire and complete a world of Maya-nature; surrounded by Bodhisattvas of the same character and anointed like the son of the Cakravarti by the hands of the Buddhas coming from all the Buddha-lands, he will go beyond the last stage of Bodhisattvahood, attain the noble truth of self-realization, and become a Tathagata endowed with the perfect freedom of the Dharmakaya, because of his insight into the egolessness of things. This, Mahamati, is what is meant by the egolessness of all things, and in this you and other Bodhisattva-Mahasattvas should well exercise yourselves.

At that time, Mahamati the Bodhisattva-Mahasattva said this to the Blessed One: Now the Blessed One makes mention of the Tathagata-garbha in the sutras, and verily it is described by you as by nature bright and pure, as primarily unspotted, endowed with the thirty-two marks of excellence, hidden in the body of every being like a gem of great value, which is enwrapped in a dirty garment, enveloped in the garment of the Skandhas, Dhatus, and Ayatanas, and soiled with the dirt of greed, anger, folly, and false imagination, while it is described by the Blessed One to be eternal, permanent, auspicious, and imperishable. Is not this Tathagata-garbha taught by the Blessed One the same as the ego-substance taught by the philosophers? The ego as taught in the systems of the philosophers is an eternal creator, unqualified, omnipresent, and imperishable.

The Blessed One replied: No, Mahamati, my Tathagata-garbha is not the same as the ego taught by the philosophers; for what the Tathagatas teach is the Tathagata-garbha in the sense, Mahamati, that it is emptiness, reality-limit, Nirvana, being unborn, unqualified, and devoid of will-effort; the reason why the Tathagatas, who are Arhats and Fully-Enlightened Ones,
teach the doctrine pointing to the Tathagata-garbha is to make the ignorant cast aside their fear when they listen to the teaching of egolessness and to have them realize the state of non-discrimination and imagelessness.

I also wish, Mahamati, that the Bodhisattva-Mahasattvas of the present and future would not attach themselves to the idea of an ego [imagining it to be a soul]. Mahamati, it is like a potter who manufactures various vessels out of a mass of clay of one sort by his own manual skill and labor combined with a rod, water, and thread, Mahamati, that the Tathagatas preach the egolessness of things which removes all the traces of discrimination by various skilful means issuing from their transcendental wisdom; that is, sometimes by the doctrine of the Tathagata-garbha, sometimes by that of egolessness, and like a potter, by means of various terms, expressions, and synonyms. For this reason, Mahamati, the philosophers' doctrine of an ego-substance is not the same as the teaching of the Tathagata-garbha.

Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment. Accordingly, Mahamati, the Tathagatas who are Arhats and Fully-Enlightened Ones disclose the doctrine of the Tathagata-garbha, which is thus not to be known as identical with the philosopher's notion of an ego-substance.

Therefore, Mahamati, in order to abandon the misconception cherished by the philosophers, you must strive after the teaching of egolessness and the Tathagata-garbha.

XXXV

At that time, Mahamati the Bodhisattva-Mahasattva again said this to the Blessed One:

Pray tell me, Blessed One, about the attainment of self-realization by noble wisdom, which does not belong to the path and the usage of the philosophers;

Which is devoid of [all such predicates as] being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity;

Which has nothing to do with the false imagination, nor with individuality and generality; which manifests itself as the truth of highest reality;

Which, going up continuously by degrees the stages of purification, enters upon the stage of Tathagatahood;

Which, because of the original vows unattended by any striving, will perform its works in infinite worlds like a gem reflecting a variety of colors;

And which is manifested [when one perceives how] signs of individuation rise in all things as one realizes the course and realm of what is seen of Mind itself, and thereby I and other Bodhisattva-Mahasattvas are enabled to survey things from the point of view which is not hampered by marks of individuality and generality nor by anything of the false imagination, and may quickly attain supreme enlightenment and enable all beings to achieve the perfection of all their virtues.

Replied the Blessed One: Well done, well done, Mahamati! and again, well done, indeed, Mahamati! Because of your compassion for the world, for the benefit of many people, for the happiness of many people, for the welfare, benefit, happiness of many people, both of celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and nonbeing, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (svabhava), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.
Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwit ed take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (vasana) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness, being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honorable sirs!" And the said hair-net has never been brought into existence. It is in fact neither an entity nor a non-entity, because it is seen and not seen. In the same manner, Mahamati, those whose minds are addicted to discrimination of the erroneous views as cherished by the philosophers, and who are also given up to the realistic ideas of being and non-being, oneness and otherness, bothness and not-bothness, will contradict the good Dharma, ending in the destruction of themselves and others.

Mahamati, it is like a firebrand-wheel which is no real wheel but which is imagined to be of such character by the ignorant, but not by the wise. In the same manner, Mahamati, those whose minds have fallen into the erroneous views of the philosophers will falsely imagine in the rise of all beings [the reality of] oneness and otherness, bothness and not-bothness.

Mahamati, it is like those water-bubbles in a rainfall which have the appearance of crystal gems, and the ignorant taking them for real crystal gems run after them. Mahamati, they are no more than water-bubbles, they are not gems, nor are they not-gems, because of their being so comprehended [by one party] and being not so comprehended [by another] - In the same manner, Mahamati, those whose minds are impressed by the habit-energy of the philosophical views and discriminations will regard things born as non-existent and those destroyed by causation as existent.
Further, Mahamati, there are four kinds of Dhyanas. What are the four? They are: (1) The Dhyana practiced by the ignorant, (2) the Dhyana devoted to the examination of meaning, (3) the Dhyana with Suchness for its object, and (4) the Dhyana of the Tathagatas.

What is meant by the Dhyana practiced by the ignorant? It is the one resorted to by the Yogins exercising themselves the discipline of the Sravakas and Pratyekabuddhas, who perceiving that there is no ego-substance, that things are characterized with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering, and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there arc no thoughts. This is called the Dhyana practiced by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one practiced by those who, having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other, and both, which are held by the philosophers, proceed to examine and follow up the meaning of the various aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Suchness for its object? When the Yogin recognizes that the discrimination of the two forms of egolessness is mere imagination, and that where he establishes himself in the reality of suchness (yathabhuta) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When the Yogin, entering upon the stage of Tathagatahood and abiding in the triple bliss which characterizes self-realization attained by noble wisdom, devotes himself, for the sake of all beings to the accomplishment of incomprehensible works, I call it the Dhyana of the Tathagatas. Therefore, it is said:

There are the Dhyana for the examination of meaning, the Dhyana practiced by the ignorant, the Dhyana with Tathata for its object, and the pure Dhyana of the Tathagata.

The Yogin, while in the exercise, sees the form of the sun or the moon, or something looking like a lotus, or the underworld, or various forms like sky, fire, etc.

All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of the Pratyekabuddhas.

When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands will stroke the head of this benefactor.

At the time, Mahamati the Bodhisattva-Mahasattva asked the Blessed One to explain concerning the deep-seated attachment to the existence of all things and the way of emancipation, saying: Pray tell me, Blessed One, pray tell me Tathagata, Arhat, Fully-Enlightened One, concerning the characteristics of our deep attachment to existence and of our detachment from it.

When I and other Bodhisattva-Mahasattvas understand well the distinction between attachment and detachment, we shall know what is the skilful means concerning them, and shall no more become attached to words according to which we grasp meaning.

When we understand well what is meant by attachment to the existence of all things and the detachment from them we shall destroy our discrimination of words and letters; and, by means of our wisdom (buddhi), enter into all the Buddha-lands and assemblies; be well stamped with the stamp of the powers, the self-control, the psychic faculties, and the Dharanis; and, well furnished with the wisdom (buddhi) in the ten inexhaustible vows, and shining with varieties of rays pertaining to the Transformation Body, behave ourselves with effortlessness like the moon, the sun, the jewel, and the elements; and hold
such views at every stage as are free from all the signs of self-discrimination; and, seeing that all things are like a dream, like
Maya, etc., [shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world
of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the
contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and
destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our
consciousness], which is more than words [Can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will
tell you.

Mahamati the Bodhisattva-Mahasattva: said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the
significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of
individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the
discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of
the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from
enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and
the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-
minded. Tenaciously attaching themselves to these, the ignorant and simple-minded go on ever discriminating like the
silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are
charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But
really] Mahamati, there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in
Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where
he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and nonexistence of the external world are understood to be due to the seeing of the
Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see
into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments
resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here
Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize
bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are
greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached
to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who
are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen
indicative of attachment or of non-attachment.

FROM THE CHINESE ZEN MASTERS

BODHIDHARMA ON THE TWOFOLD ENTRANCE TO THE TAO

There are many ways to enter the Path, but briefly speaking they are of two sorts only. The one is “Entrance by Reason
[Higher Intuition]” and the other “Entrance by Conduct [Practical Living]”. By “Entrance by Reason” we mean the realization
of the spirit of Buddhism by the aid of the scriptural teaching. We then come to have a deep faith in the True Nature which is
the same in all sentient beings. The reason why it does not manifest itself is due to the overwrapping of external objects and
false thoughts. When a man, abandoning the false and embracing the true, in singleness of thought practices the Pi-kuan
[wall-gazing] he finds that there is neither self nor other, that the masses and the worthies are of one essence, and he firmly
holds on to this belief and never moves away therefrom. He will not then be a slave to words, for he is in silent communion
with the Reason itself, free from conceptual discrimination; he is serene and not-acting. This is called “Entrance by Reason”.

182
By "Entrance by Conduct" is meant the four acts in which all other acts are included. What are the four? 1. To know how to requite hatred; 2. To be obedient to karma; 3. Not to crave anything; and 4. To be in accord with the Dharma.

1. What is meant by "How to requite hatred"? He who disciplines himself in the Path should think thus when he has to struggle with adverse conditions: "During the innumerable past ages I have wandered through a multiplicity of existences, all the while giving myself to unimportant details of life at the expense of essentials, and thus creating infinite occasions for hate, ill-will, and wrongdoing. While no violations have been committed in this life, the fruits of evil deeds in the past are to be gathered now. Neither gods nor men can foretell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. The Sutra teaches me not to worry over ills that may happen to me. Why? Because when things are surveyed by a higher intelligence, the foundation of causation is reached." When this thought is awakened in a man, he will be in accord with the Reason because he makes the best use of hatred and turns it into the service in his advance towards the Path. This is called the "way to requite hatred".

2. By "being obedient to karma" is meant this: There is no self (atman) in whatever beings are produced by the interplay of karmic conditions; the pleasure and pain I suffer are also the results of my previous action. If I am rewarded with fortune, honor, etc., this is the outcome of my past deeds which by reason of causation affect my present life. When the force of karma is exhausted, the result I am enjoying now will disappear; what is then the use of being joyful over it? Gain or loss, let me accept the karma as it brings to me the one or the other; the Mind itself knows neither increase nor decrease. The wind of pleasure [and pain] will not stir me, for I am silently in harmony with the Path. Therefore this is called "being obedient to karma".

3. By "not craving (ch'iu) anything" is meant this: Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called craving. The wise however understand the truth and are not like the ignorant. Their minds abide serenely in the uncreated while the body moves about in accordance with the laws of causation. All things are empty and there is nothing desirable to seek after. Where there is the merit of brightness there surely lurks the demerit of darkness. This triple world where we stay altogether too long is like a house on fire; all that has a body suffers, and nobody really knows what peace is. Because the wise are thoroughly acquainted with this truth, they are never attached to things that change; their thoughts are quieted, they never crave anything. Says the Sutra: "Wherever there is a craving, there is pain; cease from craving and you are blessed." Thus we know that not to crave anything is indeed the way to the Truth. Therefore, it is taught not "to crave anything".

4. By "being in accord with the Dharma" is meant that the Reason which we call the Dharma in its essence is pure, and that this Reason is the principle of emptiness (sunyata) in all that is manifested; it is above defilements and attachments, and there is no "self", no "other" in it. Says the Sutra: "In the Dharma there are no sentient beings, because it is free from the stain of being; in the Dharma there is no 'self' because it is free from the stain of selfhood." When the wise understand this truth and believe in it, their lives will be "in accordance with the Dharma".

As there is in the essence of the Dharma no desire to possess, the wise are ever ready to practice charity with their body, life, and property, and they never begrudge, they never know what an ill grace means. As they have a perfect understanding of the threefold nature of emptiness, they are above partiality and attachment. Only because of their will to cleanse all beings of their stains, they come among them as of them, but they are not attached to form. This is the self-benefiting phase of their lives. They, however, know also how to benefit others, and again how to glorify the truth of enlightenment. As with the virtue of charity, so with the other five virtues [of the Prajnaparamita]. The wise practice the six virtues of perfection to get rid of confused thoughts, and yet there is no specific consciousness on their part that they are engaged in any meritorious deeds. This is called "being in accord with the Dharma".

FROM HUI-NENG'S TAN-CHING

24. Mahaprajnaparamita is a Sanskrit term of the Western country; in T'ang it means "great-wisdom (chih-hui), other-shore reached". This Truth (dharma=fa) is to be lived, it is not to be [merely] pronounced with the mouth. When it is not lived, it is like a phantom, like an apparition. The Dharmakaya of the Yogin is the same as the Buddha.

What is maha? Maha means "great". The capacity of Mind is wide and great, it is like emptiness of space. To sit with a mind emptied makes one fall into emptiness of indifference. Space contains the sun, the moon, stars, constellations, great earth,
mountains, and rivers. All grasses and plants, good men and bad men, bad things and good things, Heaven and hell-they are all in empty space. The emptiness of [Self-] nature as it is in all people is just like this.

25. [Self-]nature contains in it all objects; hence it is great. All objects without exception are of Self-nature. Seeing all human beings and non-human beings as they are, evil and good, evil things and good things, it abandons them not, nor is it contaminated with them; it is like the emptiness of space. So it is called great, that is, maha. The confused pronounce it with their mouths, the wise live it with their minds. Again, there are people confused [in mind]; they conceive this to be great when they have their minds emptied of thoughts—which is not right. The capacity of Mind is great; when there is no life accompanying it, it is small. Do not merely pronounce it with the mouth. Those who fail to discipline themselves to live this life, are not my disciples.

26. What is prajna? Prajna is chih-hui (wisdom). When every thought of yours is not benighted at all times, when you always live chih-hui (=prajna, wisdom), this is called the life of Prajna. When a single thought of yours is benighted, then Prajna ceases to work. When a single thought of yours is of chih, i.e., enlightened, then Prajna is born. Being always benighted in their minds, people yet declare themselves to be living Prajna. Prajna has no shape, no form, it is no other than the essence (hsing) of chih-hui (wisdom).

What is Paramita? This is a Sanskrit term of the Western country. In Yang it means "the other shore reached". When the meaning (artha in Sanskrit) is understood, one is detached from birth and death. When the objective world (visaya) is clung to, there is the rise of birth and death; it is like the waves rising from the water; this is called "this shore". When you are detached from the objective world, there is no birth and death for you; it is like the water constantly running its course: this is "reaching the other shore". Hence Paramita.

The confused pronounce [Prajna] with their mouths; the wise live it in their minds. When it is merely pronounced, there is at that very moment a falsehood; when there is a falsehood, it is not a reality. When Prajna is lived in every thought of yours, this is known as reality. Those who understand this truth, understand the truth of Prajna and practice the life of Prajna. Those who do not practice it are ordinary people. When you practice and live it in one thought of yours, You are equal to the Buddha.

Good friends, the passions are no other than enlightenment (bodhi). When your antecedent thought is confused yours is an ordinary mind; as soon as your succeeding thought is enlightened, you are a Buddha.

Good friends, Prajnaparamita is the most honored, the highest, the foremost; it is nowhere abiding, nowhere departing, nowhere coming; all the Buddhas of the past, present, and future issue out of it. By means of Great Wisdom (ta-chih-hui = mahaprajna) that leads to the other shore (paramita), the five skandhas, the passions, and the innumerable follies are destroyed. When thus disciplined, one is a Buddha, and the three passions [i.e., greed, anger, and folly] will turn into Morality (sila), Meditation (dhyana), and Wisdom (prajna).

27. Good friends, according to my way of understanding this truth, 84,000 wisdoms (chih-hui) are produced from one Prajna. Why? Because there are 84,000 follies. If there were no such innumerable follies, Prajna is eternally abiding, not severed from Self-nature. He who has an insight into this truth is free from thoughts, from recollections, from attachments; in him there is no deceit and falsehood. This is where the essence of Suchness is by itself. When all things are viewed in the light of wisdom (chih-hui=prajna), there is neither attachment nor detachment. This is seeing into one's Nature and attaining the truth of Buddhahood.

28. Good friends, if you wish to enter into the deepest realm of Truth (dhammadhatu), and attain the Prajnasamadhi, you should at once begin to exercise yourselves in the life of Prajnaparamita; you just devote yourselves to the one volume of the Vajracchedika-prajnaparamita Sutra, and you will, seeing into the nature of your being, enter upon the Prajnasamadhi. It should be known that the merit of such a person is immeasurable, as is distinctly praised in the sutras, of which I need not speak in detail.

This Truth of the highest order is taught to people of great intelligence and superior endowments. If people of small intelligence and inferior endowments happen to hear it, no faith would ever be awakened in their minds. Why? It is like a great dragon pouring rains down in torrents over the Jambudipa: cities, towns, villages are all deluged and carried away in
the flood, as if they were grass-leaves. But when the rain, however much, falls on the great ocean, there is in it neither an increase nor a decrease.

When people of the Great Vehicle listen to a discourse on the Vajracchedika their minds are opened and there is an intuitive understanding. They know thereby that their own Nature is originally endowed with Prajna-wisdom and that all things are to be viewed in the light of this wisdom (chih-hui) of theirs, and they need not depend upon letters. It is like rain-waters not being reserved in the sky; but the water is drawn up by the dragon-king out of the rivers and oceans, whereby all beings and all plants, sentient and non-sentient, universally share the wet. All the waters flowing together once more are poured into the great ocean, and the ocean accepting all the waters fuses them into one single body of water. It is the same with Prajna-wisdom which is the original Nature of all beings.

29. When people of inferior endowments hear this "abrupt" doctrine here discoursed on, they are like those plants naturally growing small on earth, which, being once soaked by a heavy rain, are all unable to raise themselves up and continue their growth. It is the same with people of inferior endowments. They are endowed with Prajna-wisdom as much as people of great intelligence; there is no distinction. Why is it then that they have no insight even when listening to the Truth? It is due to the heaviness of hindrance caused by false views and to the deep-rootedness of the passions. It is like an overcasting cloud screening the sun; unless it blows hard no rays of light are visible.

There is no greatness or smallness in Prajna-wisdom, but since all beings cherish in themselves confused thoughts, they seek the Buddha by means of external exercises, and are unable to see into their Self-nature. That is why they are known to be people of inferior endowments.

Those beings who, listening to the "Abrupt" doctrine, do not take themselves to external exercises, but reflecting within themselves raise this original Nature all the time to the proper viewing [of the Truth], remain [always Undefiled by] the passions and the innumerable follies; and at that moment they all have an insight [into the Truth]. It is like the great ocean taking in all the rivers, large and small, and merging them into one body of water - this is seeing into one's own Nature. [He who thus sees into his own Nature] does not abide anywhere inside or outside; he freely comes and departs; he knows how to get rid of attaching thoughts; his passage has no obstructions. When one is able to practice this life, he realizes that there is from the first no difference between [his Self-Nature] and Prajnaparamita.

30. All the sutras and writings, all the letters, the two vehicles Major and Minor, the twelve divisions [of Buddhist literature]- these are all set forth because of the people of the world. Because there is wisdom-nature (chih-hui-hsing), therefore there is the establishment of all these works. If there were no people of the world, no multitudinous objects would ever be in existence. Therefore, we know that all objects rise originally because of the people of the world. All the sutras and writings are said to have their existence because of the people of the world.

The distinction of stupidity and intelligence is only possible among the people of the world. Those who are stupid are inferior people and those who are intelligent are superior people. The confused ask the wise, and the wise discourse for them on the Truth in order to make the stupid enlightened and have an intuitive understanding of it. When the confused are enlightened and have their minds opened, they are not to be distinguished from the people of great intelligence.

Therefore, we know that Buddhas when not enlightened are no other than ordinary beings; when there is one thought of enlightenment, ordinary beings at once turn into Buddhas. Therefore, we know that all multitudinous objects are every one of them in one's own mind. Why not, from within one's own mind, at once reveal the original essence of Suchness? Says the Bodhisattvasila Sutra: "My original Self-nature is primarily pure; when my Mind is known and my Nature is seen into I naturally attain the path of Buddhahood."

Says the Vimalakirti Sutra: "When you have an instant opening of view you return to your original Mind."

48. The Great Master died on the third day of the eighth month of the second year of Hsien-tien (713 CE). On the eighth day of the seventh month of this year he had a farewell gathering of his followers as he felt that he was to leave them forever in the following month, and told them to have all the doubts they might have about his teaching once for all settled on this occasion. As he found them weeping in tears he said: "You are all weeping, but for whom are you so sorry? If you are sorry for my not knowing where I am departing to, you are mistaken; for I know where I am going. Indeed, if I did not, I would not part with you. The reason why you are in tears is probably that you do not yourselves know whither I am going. If you did,
you would not be weeping so. The Essence of the Dharma knows no birth-and-death, no coming-and-going. Sit down, all of
you, and let me give you a gatha with the title, "On the Absolute"

There is nothing true anywhere, The true is nowhere to be seen; If you say you see the true, This seeing is not the true one.

Where the true is left to itself, There is nothing false in it, which is Mind itself. When Mind in itself is not liberated from the
false, There is nothing true, nowhere is the true to be found.

A conscious being alone understands what is meant by "moving". To those not endowed with consciousness, the moving is
unintelligible; If you exercise yourself in the practice of keeping your mind unmoved, [i.e., in a quietistic meditation], The
immovable you gain is that of one who has no consciousness.

If you are desirous for the truly immovable, The immovable is in the moving itself, And this immovable is the [truly]
immovable one; There is no seed of Buddhahood where there is no consciousness.

Mark well how varied are aspects [of the immovable one], And know that the first reality is immovable; Only when this insight
is attained, The true working of Suchness is understood.

I advise you, O students of the Truth To exert yourselves in the proper direction; Do not in the teaching of the Mahayana
Commit the fault of clinging to the relative knowledge of birth and death.

Where there is an all-sided concordance of views You may talk together regarding the Buddha's teaching; Where there is
really no such concordance, Keep your hands folded and your joy within yourself.

There is really nothing to argue about in this teaching; Any arguing is sure to go against the intent of it; Doctrines given up to
confusion and argumentation Lead by themselves to birth and death.

---

BASO (MA-TSU) AND SEKITO (SHIH-T'OU): TWO GREAT MASTERS OF THE T'ANG DYNASTY

Ma-tsu (Baso) whose posthumous title was the Zen Master of Great Quietude (ta-chi) was to be properly called Tao-i
(Doichi). His family name was Ma, from the district of Han-chou. His teaching which was originally propagated in the province
of Chiang-hsi proved of great influence in the Buddhist world of the time, and he came to be generally known as Ma the
Father, that, Ma-tsu.

Historically, Zen Buddhism was introduced to China by an Indian monk called Bodhidharma during the South and North
Dynasties, probably late in the fifth century. But it was not until the time of Hui-neng and Shen-hsiu that Bodhidharma was
recognized as the first patriarch of Zen Buddhism in China; for this was the time when Zen to be properly so called came to
establish itself as one of the strong Buddhist movements created by Chinese religious genius. The movement firmly took root
with Ma-tsu (-788) and Shih-t'ou (700-790). The latter had his monastery in the province of Hu-nan, and thus Hu-nan and
Chiang-hsi became the hot-bed of the Zen movement. All the followers of Zen in China as well as in Japan at present trace
back their lineage to these two masters of the T'ang.

Shih-t'ou (Sekito) whose family name was Chen came from the district of Tuan-chou. His other name was Hsi-ch'ien. While
still young, his religious feeling was strongly stirred against a barbarous custom which was practiced among the Liao race.
The custom consisted in sacrificing bulls in order to appease the wrath of the evil spirits which were worshipped by the
people. Shih-t'ou destroyed many such shrines dedicated to the spirits and saved the victims. He probably acted quite
decisively and convincingly so that even the elders of his village failed to prevent him from so rashly working against popular
superstitions. He later embraced Buddhism, becoming a disciple of Hui-neng. The latter however died before this young man
had been formally ordained as a Buddhist monk. He then went to Hsing-ssu (-740), of Chi-chou and studied Zen Buddhism.
Hsing-ssu like Nan-yueh Huai-jang who was the teacher of Ma-tsu, was also a disciple of Hui-neng.

Shih-t'ou

Before quoting Ma-tsu, let me acquaint you with some of Shih-t'ou's questions-and-answers (mondo = wen-to) as recorded in
the Transmission of the Lamp.
Hsing-ssu one day asked: "Some say that an intelligence comes from the south of the Ling."
T'ou: "There is no such intelligence from anybody."
Ssu: "If not, whence are all those sutras of the Tripitaka?"
T'ou: "They all come out of here, and there is nothing wanting."

Shih-t'ou, "Stone-head", gains his name because of his having a hut over the flat surface of a rock in his monastery grounds in Heng-chou. He once gave the following sermon: "My teaching which has come down from the ancient Buddhas is not dependent on meditation (dhyana) or on diligent application of any kind. When you attain the insight as attained by the Buddha, you realize that Mind is Buddha and Buddha is Mind, that Mind, Buddha, sentient beings, Bodhi (enlightenment), and Klesa (passions) are of one and the same substance while they vary in names. You should know that your own mind-essence is neither subject to annihilation nor eternally subsisting, is neither pure nor defiled, that it remains perfectly undisturbed and self-sufficient and the same with the wise and the ignorant, that it is not limited in its working, and that it is not included in the category of mind (citta), consciousness (manas), or thought (vijnana). The three worlds of desire, form, and no-form, and the six paths of existence are no more than manifestations of your mind itself. They are all like the moon reflected in water or images in the mirror. How can we speak of them as being born or as passing away? When you come to this understanding, you will be furnished with all the things you are in need of."

Tao-wu, one of Shih-t'ou's disciples, then asked: "Who has attained to the understanding of Hui-neng's teaching?"
T'ou: "The one who understands Buddhism."
Wu: "Have you then attained it?"
T'ou: "No, I do not understand Buddhism."

A monk asked: "How does one get emancipated?"
The master said: "Who has ever put you in bondage?"
Monk: "What is the Pure Land?"
Master: "Who has ever defiled you?"
Monk: "What is Nirvana?"
Master: "Who has ever subjected you to birth-and-death?"

Shih-t'ou asked a monk newly arrived: "Where do you come from?"
"From Chiang-hsi."
"Did you see Ma the great teacher?"
"Yes, master."
Shih-t'ou then pointed at a bundle of kindlings and said: "How does Ma the teacher resemble this?"
The monk made no answer. Returning to Ma the teacher, he reported the interview with Shih-t'ou. Ma asked: "Did you notice how large the bundle was?"
"An immensely large one it was."
"You are a very strong man indeed."
"How?" asked the monk.
"Because you have carried that huge bundle from Nan-yueh even up to this monastery. Only a strong man can accomplish such a feat."

A monk asked: "What is the meaning of the First Patriarch's coming from the West?"
Master: "Ask the post over there."
Monk: "I do not understand you."
Master: "I do not either, any more than you."

Ta-tien asked: "According to an ancient sage it is a dualism to take the Tao either as existing or as not-existing. Please tell me how to remove this obstruction."
"Not a thing here, and what do you wish to remove?"
Shih-t'ou turned about and demanded: "Do away with your throat and lips, and let me see what you can say."
Said Ta-tien, "No such things have I."
"If so, you may enter the gate."
Tao-wu asked: "What is the ultimate teaching of Buddhism?"
"You won't understand it until you have it."
"Is there anything over and above it whereby one may have a new turn?"
"Boundlessly expands the sky and nothing obstructs the white clouds from freely flying about."

"What is Zen?" asked a monk.
"Brick and stone."
"What is the Tao?"
"A block of wood."

**Ma-tsu [Baso]**

Someone asked Ma-tsu [Baso]: "How does a man discipline himself in the Tao?"
The master replied: "In the Tao there is nothing to discipline oneself in. If there is any discipline in it, the completion of such discipline means the destruction of the Tao. One then will be like the Sravaka. But if there is no discipline whatever in the Tao, one remains an ignoramus."
"By what kind of understanding does a man attain the Tao?"

On this, the master gave the following sermon:

"The Tao in its nature is from the first perfect and self-sufficient. When a man finds himself unhalting in his management of the affairs of life good or bad, he is known as one who is disciplined in the Tao. To shun evils and to become attached to things good, to meditate on Emptiness and to enter into a state of samadhi--this is doing something. If those who run after an outward object, they are the farthest away [from the Tao].

Only let a man exhaust all his thinking and imagining he can possibly have in the triple world. When even an iota of imagination is left with him, this is his triple world and the source of birth and death in it. When there is not a trace of imagination, he has removed all the source of birth and death, he then holds the unparalleled treasure belonging to the Dharmaraja. All the imagination harbored since the beginningless past by an ignorant being, together with his falsehood, flattery, self-conceit, arrogance, and other evil passions, are united in the body of One Essence, and all melt away.

"It is said in the sutra that many elements combine themselves to make this body of ours, and that the rising of the body merely means the rising together of all these elements and the disappearance of the body means also merely that of the elements. When the latter rise, they do not declare that they are now to rise; when they disappear they do not declare that they are now to disappear.

So with thoughts, one thought follows another without interruption, the preceding one does not wait for the succeeding, each one is self-contained and quiescent. This is called the Sagararamudra-samadhi, "Meditation of the Ocean-stamp", in which are included all things, like the ocean where all the rivers however different in size, etc., empty themselves. In this great ocean of one salt-water, all the waters in it partake of one and the same taste. A man living in it diffuses himself in all the streams pouring into it. A man bathing in the great ocean uses all the waters emptied into it.

"The Sravaka is enlightened and yet going astray; the ordinary man is out of the right path and yet in a way enlightened. The Sravaka fails to perceive that Mind as it is in itself knows no stages, no causation, no imaginations. Disciplining himself in the cause he has attained the result and abides in the Samadhi of Emptiness itself for ever so many kalpas. However enlightened in his way, the Sravaka is not at all on the right track. From the point of view of the Bodhisattva, this is like suffering the torture of hell. The Sravaka has buried himself in emptiness and does not know how to get out of his quiet contemplation, for he has no insight into the Buddha-nature itself.

If a man is of superior character and intelligence he will, under the instruction of a wise director, at once see into the essence of the thing and understand that this is not a matter of stages and processes. He has an instant insight into his own Original Nature. So we read in the sutra that ordinary beings change in their thoughts but the Sravaka knows no such changes [which means that he never comes out of his meditation of absolute quietude].
"Going astray' stands against 'being enlightened'; but when there is primarily no going astray there is no being enlightened either. All beings since the beginningless past have never been outside the Dharma-essence itself; abiding for ever in the midst of the Dharma-essence, they eat, they are clothed, they talk, they respond; all the functioning of the six senses, all their doings are of the Dharma-essence itself. When they fail to understand to go back to the Source they follow names, pursue forms, allow confusing imaginations to rise, and cultivate all kinds of karma. Let them once in one thought return to the Source and their entire being will be of Buddha-mind.

"O monks, let each of you see into his own Mind. Do not memorize what I tell you. However eloquently I may talk about all kinds of things as innumerable as the sands of the Ganges, the Mind shows no increase; even when no talk is possible, the Mind shows no decrease. You may talk ever so much about it, and it is still your own Mind; you may not at all talk about it, and it is just the same your own Mind. You may divide your body into so many forms, and emitting rays of supernatural light perform the eighteen miracles, and yet what you have gained is after all no more than your own dead ashes.

"The dead ashes thoroughly wet have no vitality and are likened to the Sravaka’s disciplining himself in the cause in order to attain its result. The dead ashes not yet wet are full of vitality and are likened to the Bodhisattva, whose life in the Tao is pure and not at all dyed in evils. If I begin to talk about the various teachings given out by the Tathagata, there will be no end however long through ages I may go on. They are like an endless series of chains. But once you have an insight into the Buddha-mind, nothing in Lore is left to you to attain.

P’ang the lay-disciple asked one day when Ma-tsu appeared in the pulpit: "Here is the Original Body altogether unbedimmed! Raise your eyes to it!" Ma-tsu looked straight downward. Said Fang, "How beautifully the master plays on the first-class stringless lute!" The master looked straight up. P’ang made a bow, and the master returned to his own room. Fang followed him and said, "A while ago you made a fool of yourself, did you not?"

Someone asked: "What is the Buddha?"
"Mind is the Buddha, and there's no other."

A monk asked: "Without resorting to the four statements and an endless series of negations, can you tell me straightway what is the idea of our Patriarch’s coming from the West?"
The master said: "I don't feel like answering it today. You go to the Western Hall and ask Shih-tsang about it."
The monk went to the Western Hall and saw the priest, who pointing at his head with a finger said, "My head aches today and I am unable to explain it to you today. I advise you to go to Brother Hai." The monk now called on Hai, and Hai said: "As to that I do not understand." The monk finally returned to the master and told him about his adventure. Said the master: "Tsang's head is black while Hai's is white."

A monk asked: "Why do you teach that Mind is no other than Buddha?"
"In order to make a child stop its crying."
"When the crying is stopped, what would you say?"
"Neither Mind nor Buddha."
"What teaching would you give to him who is not in these two groups?"
"I will say, 'It is not a something.'
"If you unexpectedly interview a person who is in it what would you do?" finally, asked the monk.
"I will let him realize the great Tao."

The master asked Pai-chang, one of his chief disciples: How would you teach others?"
Pai-chang raised his hossu.
The master remarked, "Is that all? No other way?" Pai-chang threw the hossu down.

A monk asked: "How does a man set himself in harmony with the Tao?"
"I am already out of harmony."

Tan-yuan, one of Ma-tsu's personal disciples, came back from his pilgrimage. When he saw the master, he drew a circle on the floor and after making bows stood on it facing the master. Said Ma-tsu: "So you wish to become a Buddha?"
The monk said: "I do not know the art of putting my own eyes out of focus."
"I am not your equal."
The monk had no answer.

One day in the first month of the fourth year of Chen-yuan (788), while walking in the woods at Shih-men Shan, Ma-tsu noticed a cave with a flat floor. He said to his attendant monk, "My body subject to decomposition will return to earth here in the month to come." On the fourth of the second month, he was indisposed as he predicted, and after a bath he sat cross-legged and passed away.

THE TEN OXHERDING PICTURES

Preliminary

The author of these "Ten Oxherding Pictures" is said to be a Zen master of the Sung Dynasty known as Kaku-an Shi-en (Kuo-an Shih-yuan) belonging to the Rinzai school. He is also the author of the poems and introductory words attached to the pictures. He was not however the first who attempted to illustrate by means of pictures stages of Zen discipline, for in his general preface to the pictures he refers to another Zen master called Seikyo (Ching-chu), probably a contemporary of his, who made use of the ox to explain his Zen teaching. But in Seikyo's case the gradual development of the Zen life was indicated by a progressive whitening of the animal, ending in the disappearance of the whole being. There were in this only five pictures, instead of ten as by Kaku-an. Kaku-an thought this was somewhat misleading because of an empty circle being made the goal of Zen discipline. Some might take mere emptiness as all important and final. Hence his improvement resulting in the "Ten Oxherding Pictures" as we have them now.

According to a commentator of Kaku-an's Pictures, there is another series of the Oxherding Pictures by a Zen master called jitoku Ki (Tzu-te Hui), who apparently knew of the existence of the Five Pictures by Seikyo, for jitoku's are six in number. The last one, No. 6, goes beyond the stage of absolute emptiness where Seikyo's end: the poem reads:

"Even beyond the ultimate limits there extends a passageway, Whereby he comes back among the six realms of existence; Every worldly affair is a Buddhist work, And wherever he goes he finds his home air; Like a gem he stands out even in the mud, Like pure gold he shines even in the furnace; Along the endless road [of birth and death] he walks sufficient unto himself, In whatever associations he is found he moves leisurely unattached."

Jitoku's ox grows whiter as Seikyo's, and in this particular respect both differ from Kaku-an's conception. In the latter there is no whitening process. In Japan Kaku-an's Ten Pictures gained a wide circulation, and at present all the oxherding books reproduce them. The earliest one I think to the fifteenth century. In China however a different edition seems to have been in vogue, one belonging to the Seikyo and Jitoku series of pictures. The author is not known. The edition containing the preface by Chu-hung, 1585, has ten pictures, each of which is preceded by Pu-ming's poem. As to who this Pu-ming was, Chu-hung himself professes ignorance. In these pictures the ox's coloring changes together with the oxherd's management of him. The quaint original Chinese prints are reproduced below, and also Pu-ming's verses translated into English.

Thus as far as I can identify there are four varieties of the Oxherding Pictures: (1) by Kaku-an, (2) by Seikyo, (3) by Jitoku, and (4) by an unknown author.

Kaku-an's "Pictures" here reproduced are by Shubun, a Zen priest of the fifteenth century. The original pictures are preserved at Shokokujii, Kyoto. He was one of the greatest painters in black and white in the Ashikaga period.

The Ten Oxherding Pictures by Kaku-an

I. Searching for the Ox. The beast has never gone astray, and what is the use of searching for him? The reason why the oxherd is not on intimate terms with him is because the oxherd himself has violated his own inmost nature. The beast is lost, for the oxherd has himself been led out of the way through his deluding senses. His home is receding farther away from him, and byways and crossways are ever confused. Desire for gain and fear of loss burn like fire; ideas of right and wrong shoot up like a phalanx.
Alone in the wilderness, lost in the jungle, the boy is searching, searching! The swelling waters, the far-away mountains, and the unending path; Exhausted and in despair, he knows not where to go, He only hears the evening cicadas singing in the maple-woods.

II. Seeing the Traces. By the aid of the sutras and by inquiring into the doctrines, he has come to understand something, he has found the traces. He now knows that vessels, however varied, are all of gold, and that the objective world is a reflection of the Self. Yet, he is unable to distinguish what is good from what is not, his mind is still confused as to truth and falsehood. As he has not yet entered the gate, he is provisionally said to have noticed the traces.

By the stream and under the trees, scattered are the traces of the lost; The sweet-scented grasses are growing thick--did he find the way? However remote over the hills and far away the beast may wander, His nose reaches the heavens and none can conceal it.

III. Seeing the Ox. The boy finds the way by the sound he hears; he sees thereby into the origin of things, and all his senses are in harmonious order. In all his activities, it is manifestly present. It is like the salt in water and the glue in color. [It is there though not distinguishable as an individual entity.] When the eye is properly directed, he will find that it is no other than himself,

On a yonder branch perches a nightingale cheerfully singing; The sun is warm, and a soothing breeze blows, on the bank the willows are green; The ox is there all by himself, nowhere is he to hide himself; The splendid head decorated with stately horns what painter can reproduce him?

IV. Catching the Ox. Long lost in the wilderness, the boy has at last found the ox and his hands are on him. But, owing to the overwhelming pressure of the outside world, the ox is hard to keep under control. He constantly longs for the old sweet-scented field. The wild nature is still unruly, and altogether refuses to be broken. If the oxherd wishes to see the ox completely in harmony with himself, he has surely to use the whip freely.

With the energy of his whole being, the boy has at last taken hold of the ox: But how wild his will, how ungovernable his power! At times he struts up a plateau, When lo! he is lost again in a misty unpenetrable mountain-pass.

V. Herding the Ox. When a thought moves, another follows, and then another-an endless train of thoughts is thus awakened. Through enlightenment all this turns into truth; but falsehood asserts itself when confusion prevails. Things oppress us not because of an objective world, but because of a self-deceiving mind. Do not let the nose-string loose, hold it tight, and allow no vacillation.

The boy is not to separate himself with his whip and tether, Lest the animal should wander away into a world of defilements; When the ox is properly tended to, he will grow pure and docile; Without a chain, nothing binding, he will by himself follow the oxherd.

VI. Coming Home on the Ox's Back. The struggle is over; the man is no more concerned with gain and loss. He hums a rustic tune of the woodman, he sings simple songs of the village-boy. Saddling himself on the ox's back, his eyes are fixed on things not of the earth, earthy. Even if he is called, he will not turn his head; however enticed he will no more be kept back.

Riding on the animal, he leisurely wends his way home: Enveloped in the evening mist, how tunefully the flute vanishes away! Singing a ditty, beating time, his heart is filled with a joy indescribable! That he is now one of those who know, need it be told?

VII. The Ox Forgotten, Leaving the Man Alone. The dharmas are one and the ox is symbolic. When you know that what you need is not the snare or set-net but the hare or fish, it is like gold separated from the dross, it is like the moon rising out of the clouds. The one ray of light serene and penetrating shines even before days of creation.

Riding on the animal, he is at last back in his home, Where lo! the ox is no more; the man alone sits serenely. Though the red sun is high up in the sky, he is still quietly dreaming, Under a straw-thatched roof are his whip and rope idly lying.
VIII. The Ox and the Man Both Gone out of Sight. All confusion is set aside, and serenity alone prevails; even the idea of holiness does not obtain. He does not linger about where the Buddha is, and as to where there is no Buddha he speedily passes by. When there exists no form of dualism, even a thousand-eyed one fails to detect a loop-hole. A holiness before which birds offer flowers is but a farce.

All is empty—the whip, the rope, the man, and the ox: Who can ever survey the vastness of heaven? Over the furnace burning ablaze, not a flake of snow can fall: When this state of things obtains, manifest is the spirit of the ancient master.

IX. Returning to the Origin, Back to the Source. From the very beginning, pure and immaculate, the man has never been affected by defilement. He watches the growth of things, while himself abiding in the immovable serenity of nonassertion. He does not identify himself with the maya-like transformations [that are going on about him], nor has he any use of himself [which is artificiality]. The waters are blue, the mountains are green; sitting alone, he observes things undergoing changes.

To return to the Origin, to be back at the Source—already a false step this! Far better it is to stay at home, blind and deaf, and without much ado; Sitting in the hut, he takes no cognizance of things outside, Behold the streams flowing-whither nobody knows; and the flowers vividly red-for whom are they?

X. Entering the City with Bliss-bestowing Hands. His thatched cottage gate is closed, and even the wisest know him not. No glimpses of his inner life are to be caught; for he goes on his own way without following the steps of the ancient sages. Carrying a gourd [symbol of emptiness] he goes out into the market, leaning against a staff [no extra property] he comes home. He is found in company with wine-bibbers and butchers, he and they are all converted into Buddhas.

Bare-chested and bare-footed, he comes out into the market-place; Daubed with mud and ashes, how broadly he smiles! There is no need for the miraculous power of the gods, For he touches, and lo! the dead trees are in full bloom.

The Ten Oxherding Pictures – Second Version

1. Undisciplined

With his horns fiercely projected in the air the beast snorts, Madly running over the mountain paths, farther and farther he goes astray! A dark cloud is spread across the entrance of the valley, And who knows how much of the fine fresh herb is trampled under his wild hoofs!
2. Discipline Begun

I am in possession of a straw rope, and I pass it through his nose. For once he makes a frantic attempt to run away, but he is severely whipped and whipped; The beast resists the training with all the power there is in a nature wild and ungoverned, But the rustic oxherd never relaxes his pulling tether and ever-ready whip.

3. In Harness

Gradually getting into harness the beast is now content to be led by the nose. Crossing the stream, walking along the mountain path, he follows every step of the leader; The leader holds the rope tightly in his hand never letting it go. All day long he is on the alert almost unconscious of what fatigue is.
4. Faced Round

After long days of training the result begins to tell and the beast is faced round, A nature so wild and ungoverned is finally broken, he has become gentler; But the tender has not yet given him his full confidence, He still keeps his straw rope with which the ox is now tied to a tree.

5. Tamed

Under the green willow tree and by the ancient mountain stream, The ox is set at liberty to pursue his own pleasures; At the eventide when a grey mist descends on the pasture, The boy wends his homeward way with the animal quietly following.
6. Unimpeded

On the verdant field the beast contentedly lies idling his time away. No whip is needed now, nor any kind of restraint; The boy too sits leisurely under the pine tree, Playing a tune of peace, overflowing with joy.

7. Laissez Faire

The spring stream in the evening sun flows languidly along the willow-lined bank, In the hazy atmosphere the meadow grass is seen growing thick; When hungry he grazes, when thirsty he quaffs, as time sweetly slides, While the boy on the rock dozes for hours not noticing anything that goes on about him.
8. All Forgotten

The beast all in white now is surrounded by the white clouds, The man is perfectly at his case and care-free, so is his companion; The white clouds penetrated by the moon-light cast their white shadows below, The white clouds and the bright moon-light—each following its course of movement.

9. The Solitary Moon

Nowhere is the beast, and the oxherd is master of his time, He is a solitary cloud wafting lightly along the mountain peaks; Clapping his hands he sings joyfully in the moon-light, But remember a last wall is still left barring his homeward walk.
Both the man and the animal have disappeared, no traces are left, The bright moon-light is empty and shadowless with all the ten-thousand objects in it; If anyone should ask the meaning of this, Behold the lilies of the field and its fresh sweet-scented verdure.

FROM THE JAPANESE ZEN MASTERS

Dai-o (1235-1308), Daito (1282-1336), and Kwanzan (1277-1360) are the three outstanding luminaries in the history of the Japanese Rinzai school of Zen. All the masters of this school now in Japan are their descendants. Dai-o went to China and studied under Kido (Hsu-t’ang) in southern China, whose high expectations of the foreign disciple were fully justified as we can testify in the Japanese history of Zen. Daito is the founder of Daitokuji monastery and Kwanzan that of the Myoshinji, both Kyoto. Muso (1273-1351) who followed another lineage of the Zen masters was versatile in artistic accomplishments. There are many noted gardens designed by him which are still well preserved. He was the founder of many Zen temples throughout Japan which the most notable one is Tenryuji at Saga, near Kyoto. Hakuin (1685-1768) is the father of modern Rinzai Zen. Without him it would be hard to tell the fate of Zen in Japan. He was no founder of a temple of any ecclesiastical importance; he lived his unpretentious life in a small temple in Suruga province, devoting himself to the bringing up of Zen monks and to the propagation of his teaching among laymen.

DAI-O KOKUSHI "ON ZEN"

There is a reality even prior to heaven and earth; Indeed, it has no form, much less a name; Eyes fail to see it; It has no voice for ears to detect; To call it Mind or Buddha violates its nature, For it then becomes like a visionary flower in the air; It is not Mind, nor Buddha; Absolutely quiet, and yet illuminating in a mysterious way, It allows itself to be perceived only by the clear-eyed. It is Dharma truly beyond form and sound; It is Tao having nothing to do with words. Wishing to entice the blind, The Buddha has playfully let words escape his golden mouth; Heaven and earth are ever since filled with entangling briars. O my good worthy friends gathered here, If you desire to listen to the thunderous voice of the Dharma, Exhaust your words, empty your thoughts, For then you may come to recognize this One Essence. Says Hui the Brother, “The Buddha’s Dharma is not to be given up to mere human sentiments.”

DAI-O KOKUSHI’S ADMONITION

Those who enter the gate of Buddhism should first of all cherish a firm faith in the dignity and respectability of monkhood, for it is the path leading them away from poverty and humbleness. Its dignity is that of the sonship of the Dharmaraja of the triple world; no princely dignity which extends only over a limited area of the earth compares with it. Its respectability is that of the
The shaven head and the dyed garment are the noble symbols of Bodhisattvahood; the temple-buildings with all their ornamental fixtures are the honorific emblems of Buddhist virtue. They have nothing to do with mere decorative effects.

That the monk, now taking on himself these forms of dignity and respectability, is the recipient of all kinds of offerings from his followers; that he is quietly allowed to pursue his study of the Truth, not troubling himself with worldly labors and occupations—this is indeed due to the loving thoughts of Buddhas and Fathers. If the monk fails in this life to cross the stream of birth-and-death, when does expect to requite all the kindly feelings bestowed upon him by his predecessors? We are ever liable as time goes on to miss opportunities; let the monk, therefore, be always on the watch not to pass his days idly.

The one path leading up to the highest peak is the mysterious orthodox line of transmission established by Buddhas and Fathers, and to walk along this road is the essence of appreciating what they have done for us. When the monk fails to discipline himself along this road, he thereby departs from the dignity and respectability of monk-hood, laying himself down in the slums of poverty and misery. As I grow older I feel this to be my greatest regret, and, O monks, I have never been tired day and night of giving you strong admonitions on this point. Now, on the eve of my departure, my heart lingers with you, and my sincerest prayer is that you are never found lacking in the virtue of the monkish dignity and respectability, and that you ever be mindful of what properly belongs to monkhood. Pray, pray, ‘be mindful of this, O monks!

DAITO KOKUSHI'S ADMONITION

O you, monks, who are in this mountain monastery, remember that you are gathered here for the sake of religion and not for the sake of clothes and food. As long as you have shoulders [that is, the body], you will have clothes to wear, and as long as you have a mouth, you will have food to eat. Be ever mindful, throughout the twelve hours of the day, to apply yourselves to the study of the Unthinkable. Time passes like an arrow, never let your minds be disturbed by worldly cares. Ever, ever be on the look-out. After my departure, some of you may preside over five temples in prosperous conditions, with towers and halls and holy books all decorated in gold and silver, and devotees may noisily crowd into the grounds; some may pass hours in reading the sutras and reciting the dharanis, and sitting long in contemplation may not give themselves up to sleep; they may, eating once a day and observing the fastdays, and, throughout the six periods of the day, practice all the religious deeds. Even when they are thus devoted to the cause, if their thoughts are not really dwelling on the mysterious and untransmissible Way of the Buddhas and Fathers, they may yet come to ignore the law of moral causation, ending in a complete downfall of the true religion. All such belong to the family of evil spirits; however long my departure from the world may be, they are not to be called my descendants. Let, however, there be just one individual, who may be living in the wilderness in a hut thatched with one bundle of straw and passing his days by eating the roots of wild herbs cooked in a pot with broken legs; but if he single-mindedly applies himself to the study of his own [spiritual] affairs, he is the very one who has a daily interview with me and knows how to be grateful for his life. Who should ever despise such a one? O monks, be diligent, be diligent.

DAITO KOKUSHI'S LAST POEM

Buddhas and Fathers cut to pieces—
The sword is ever kept sharpened!
Where the wheel turns,
The void gnashes its teeth.

KWANZAN KOKUSHI'S ADMONITION

It was in the Shogen period (1259) that our forefather venerable Dai-o crossed the stormy waves of the great ocean in order to study Zen in Sung. He interviewed Hsu-t'ang (Kido) the great Zen master at Ching-tz'u (Jinzu) and under him Dai-o whole-heartedly devoted himself to the realization of Zen experience. Finally at Ching-shan (Kinzan) he was able to master all the secrets longing to it. For this reason he was praised by his master as “having once more gone over the path”, and the
prophecy was also given him that his "descendants would ever be increasing." That the rightful lineage of the Yang-ch'i, (Yogi) school was transported to this country of ours is to be ascribed to the merit of our venerable forefather. Daito, my old venerable teacher, followed the steps of Dai-o who stayed in the western part of the capital; personally attending on him, he was in close contact with the "Master during his residence at Manju in Kyoto and at Kencho in Kamakura. Throughout the many years of attendance Daito never laid himself on a bed for sleep. He reminds us in many respects of the ancient worthies. When finally he mastered Zen, the venerable Dai-o gave him his testimony but ordered him to mature his experience for twenty years in quiet retirement. Surely enough, he proved to be a great successor truly worthy of his illustrious master, Dai-o. He resuscitated Zen which had been in a state of decline; he left an admonition for his followers to be ever mindful of keeping vigorously alive the true spirit of Zen discipline; all this is his merit.

That in obedience to the august order of his Holiness the Ex-Emperor Hanazono I have come to establish this monastery, is due to the motherly love of my late master who chewed food for his helpless baby. O my followers, you may some day forget me, but if you should forget the loving thoughts of Dai-o and Daito, you are not my descendants. I pray you to strive to grasp the origin of things. Po-yun (Hakuun) was impressed with the great merit of Pai-chang (Hyakjo), and Hu-ch'iu (Kokyu) was touched with the words of warning given by Po-yun (Hakuun). Such are our precedents. You will do well not to commit the fault of picking leaves or of searching for branches, [instead of taking hold of the root itself].

MUSO KOKUSHI'S ADMONITION

I have three kinds of disciples: those who, vigorously shaking off all entangling circumstances, and with singleness of thought apply themselves to the study of their own [spiritual] affairs, are of the first class. Those who are not so single-minded in the study, but scattering their attention are fond of book-learning, are of the second. Those who, covering their own spiritual brightness, are only occupied with the dribblings of the Buddhas and Fathers are called the lowest. As to those minds that are intoxicated by secular literature and engaged in establishing themselves as men of letters and are simply laymen with shaven heads, they do not belong even to the lowest. As regards those who think only of indulging in food and sleep and give themselves up to indolence-could such be called members of the Black Robe? They are truly, as were designated by an old master, clothes-racks and rice-bags. Inasmuch as they are not monks, they ought not to be permitted to call themselves my disciples and enter the monastery and sub-temples as well; even a temporary sojourn is to be prohibited, not to speak of their application as student-monks. When an old man like myself speaks thus, you may think he is lacking in all-embracing love, but the main thing is to let them know of their own faults, and, reforming themselves, to become growing plants in the patriarchal gardens.

HAKUIN'S "SONG OF MEDITATION"

Sentient beings are primarily all Buddhas: It is like ice and water, Apart from water no ice can exist; Outside sentient beings, where do we find the Buddhas? Not knowing how near the Truth is, People seek it far away,--what a pity! They are like him who, in the midst of water, Cries in thirst so imploringly; They are like the son of a rich man Who wandered away among the poor. The reason why we transmigrate through the six worlds Is because we are lost in the darkness of ignorance; Going astray further and further in the darkness, When are we able to get away from birth-and-death?

As regards the Meditation practiced in the Mahayana, We have no words to praise it fully: The virtues of perfection such as charity, morality, etc., And the invocation of the Buddha's name, confession, and ascetic discipline, And many other good deeds of merit,-- All these issue from the practice of Meditation; Even those who have practiced it just for one sitting Will see all their evil karma wiped clean; Nowhere will they find the evil paths, But the Pure Land will be near at hand. With a reverential heart, let them to this Truth Listen even for once, And let them praise it, and gladly embrace it, And they will surely be blessed most infinitely.

For such as, reflecting within themselves, Testify to the truth of Self-nature, To the truth that Self-nature is no-nature, They have really gone beyond the ken of sophistry. For them opens the gate of the oneness of cause and effect, And straight runs the path of non-duality and non-trinity. Abiding with the not-particular which is in particulars, Whether going or returning, they remain for ever unmoved; Taking hold of the not-thought which lies in thoughts, In every act of theirs they hear the voice of the truth. How boundless the sky of Samadhi unfettered! How transparent the perfect moon-light of the fourfold Wisdom! At that moment what do they lack? As the Truth eternally calm reveals itself to them, This very earth is the Lotus Land of Purity, And this body is the body of the Buddha.