

HUANG-PO'S NOTION OF MIND

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ABSTRACT

The purpose of this study is to examine in detail the teaching of the ninth century Ch'an master, Hsi-yün of Mt. Huang-po, whose ideas were instrumental in determining the eventual course Ch'an Buddhism was fated to take. In this study, the teaching of Huang-po is considered within the context of the debate over the nature of "mind" current in Ch'an circles at this time. Within this context, Huang-po's understanding of "mind" is revealed, and the practice of "no-mind" is established. The thesis attempts to unravel the internal logic of Huang-po's thought, shedding some light on the central teachings attributed to him.

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LIST OF ABBREVIATIONS:

1 = Daishō no Isshū Taiokyo ('Large Edition of Tripitaka in Japanese'),
Tokyo, 1924-1929.

2 = Sō-tōng-chin ('The Supplement to the Chinese Tripitaka'),
Shanghai: Han-fen-lou reprint, 1923.

(I would also like to acknowledge the general use of the
translation and notes contained in Iriya Yoshitane's
Densha hōyō, Enryō roku, in the 'Zen no goroku' series,
volume 8; Tokyo: Chikuma Shōtō, 1969.)

I. INTRODUCTION

A. The Nature of the Study

Although Ch'an Buddhism is often presented as professing a unified doctrine, the study of its sources does not always support such an assumption. Though such a view may not be unwarranted, it must seemingly depend on an understanding of Ch'an "apart from its historical setting".¹

During the period prior to the establishment of the 'Five Houses', known as 'Middle Ch'an', one witnesses the flourishing of a variety of sects and subsects preaching doctrines "contradictory and obstructive to each other".² Given this description, Ch'an Buddhism of this period is highlighted with debates concerning the salient aspects of the tradition.

The purpose of this study is to examine in detail the teaching of the ninth century Ch'an master Hsi-yün of Mt. Huang-po in the context of the debate he was involved in concerning the nature of "mind". As a leading proponent of the Hung-chou school, his teaching rivaled the view held by the most influential Ch'an school of his time, the Ho-tse. What this study hopes to determine is the nature of Huang-po's teaching concerning "mind", and its relation to the view of "mind" held by the Ho-tse school.

B. The Sources of the Text and the Arrangement of Its Contents

Currently, there are four extant versions of the Huang-po

text. Listed, they are:

- (a) 'Huang-po Shan Tuan-chi ch'an-shih ch'uan-hsin fa-yao'
(黃蘗山儼師禪師傳心法要)
T.48 (no. 2012A and no. 2012B), pp. 579-89. Compiled
by P'ei Hsiu.
- (b) 'Huang-po Hsi-yun ch'an-shih ch'uan-hsin fa-yao'
(黃蘗希運禪師傳心法要)
T.51 (no. 2076), pp. 270-73. Chüan 9 of the Ching-te
ch'uan-teng lu (景德傳燈錄) by Tao-yuan (道原)
- (c) 'Huang-po ch'an-shih ch'uan-hsin fa-yao'
(黃蘗禪師傳心法要)
HTC.119, pp. 412-32. Compiled by P'ei Hsiu.
- (d) 'Huang-po Tuan-chi ch'an-shih wan-ling lu'
(黃蘗儼師禪師宛陵錄)
HTC.118, pp. 913-19. Chüan 3 of the Ku-tsun su-yü lu
(古尊宿語錄)

The version recorded in the Ching-te ch'uan-tang lu (b) seems to be the oldest. According to Chang Chung-yüan, it was added to this collection in 1004.³ This would place it approximately 150 years after Huang-po's death in 849. This version also contains the least amount of material, and shows no apparent evidence for dividing the text, as the other versions do, into the 'Chün-chou' and 'Wan-ling' sections. Although this division is warranted by the information given us by the compiler P'ei Hsiu, based on the locality at the time of his recording, the internal evidence offers no clear distinction.

Versions (a) and (c) are what might be considered "standard" versions of the text. They are later editions that have assumed an accepted format regarding the structure of the text. Ms. (a) and Ms. (c) both contain considerably more material than Ms. (b). (a) and (c) are

both divided into two sections based on the locality of their recorder P'ei Hsiu, as mentioned above. The first section, entitled 'Chün-chou' in (a) and (c), is of almost identical content and length, ((a) being slightly longer). The length of the entire text in Ms. (b) is about two-thirds of the 'Chün-chou lu' sections of (a) and (c). Based on a comparison of (b) with the corresponding portions of (a) and (c), it would appear that the additional material of Mss. (a) and (c) is merely an addition to (b), as both (a) and (c) are almost identical to (b) in content and order of arrangement. (Based of course on that content that they share.)

In addition to containing additional material in their 'Chün-chou' sections, (a) and (c) each include a second section entitled 'Wan-ling lu' containing material of which (b) has no counterpart. Furthermore, nearly the entire 'Wan-ling' section of (a) corresponds to only about half of that of (c). Once again, these portions are all but identical in order and content, the only difference being that (c) is greatly expanded.

The Ku-tsun su-yü lu version, (see (d) above), is notable in that it lacks both the 'Preface' by P'ei Hsiu, and the 'Chün-chou lu'. Chang dates the collection at 1271.⁴ The material contained in it is largely identical with the 'Wan-ling' section in Ms. (c), the difference being that there are scattered fragments omitted in (d) that amount to a very small portion of the text as we have it in (c).

Concerning the English translations of Huang-po's material, I have knowledge of the following:

John Blofeld (Chu Ch'an) has attempted two translations. The first one, entitled The Huang Po Doctrine of Universal Mind

4.

(London, 1948), is a translation of the 'Chün-chou lu'. Judging from the ending it is probably based on version (c). The second one, The Zen Teaching of Huang Po on the Transmission of Mind (New York, 1958), comprises a re-translation of the 'Chün-chou lu' as well as the 'Wan-ling lu'. Judging from the amount of material translated from the 'Wan-ling lu', it appears that Blofeld also based his second translation on version (c) of the text.

Lu K'uan Yu (Charles Luk) has translated that material related to Huang-po in the Ku Tsun Su Yü Lu ((d) above), in volume 1 of the series: The Transmission of the Mind Outside the Teaching (London, 1974).⁵ Luk's translation is divided into two main sections, a short section at the beginning bearing no sub-title, and a large section entitled 'From the Wan-Ling Record'. As best as I can judge, this second section in Luk's translation corresponds to the entire copy of the Ku Tsun Su Yü Lu as I have the material. The short, untitled subsection has no counterpart in my copy.

D. T. Suzuki, in his Manual of Zen Buddhism (New York, 1960), has translated a portion of the 'Chün-chou lu'. Not knowing what version his translation is based upon, it can only be pointed out that the passages rendered into English correspond to not quite one-third of (b), the Ching-te ch'uan-teng lu version, and the corresponding portions of (a) and (c).

Finally, I have come across a somewhat obscure Chinese-English bilingual edition containing, in abbreviated form, the Huang-po text. It seems to consist largely of the presentation and translation of scattered fragments from the 'Chün-chou lu'. It seems to come from a collection called the 'Bilingual Buddhist Series', bearing the title

Doctrines of Buddhism, Volume One (Taiwan, 1962). At any rate, it completes, to my knowledge, the translations into English of material attributed to Huang-po. Furthermore, there is a German translation by Walter Liebenthal entitled: "Huang-po Hsi-yun. Protokoll Seiner Einvernahme durch P'ei Hsiu", Asiatisch Studien, xxx (1976), which I have not consulted. There is also a Japanese edition of the Huang-po text with an annotated translation and explanatory comments by Iriya Yoshitaka entitled: Denshin hōyō, Enryō roku in the 'Zen no Goroku' series, vol. 8, which was consulted on a selective basis.

The following table is an attempt to correlate the material presented above.

TABLE OF ORIGINAL SOURCES WITH CORRESPONDING ENGLISH TRANSLATIONS

	P'ei Hsiu Preface	Chün-chou lu	Wan-ling lu
(a) T.48 (no. 2012A, 2012B) pp. 379-389	379b-c	379c-384a	384a-389b
(b) T.51 (<u>Ching-te ch'uan-teng lu</u>) pp. 270-273	270b	270b-273a	-
(c) HTC.119, pp. 412-423	412a	412a-416a	416a-423b
(d) HTC.118 (<u>Ku-tsun Su-yü lu</u>) pp. 913-919	-	-	913b-919b
John Blofeld, (Chu Ch'an) 'The Huang Po Doctrine of Universal Mind'	pp. 13-15	pp. 16-52	-
John Blofeld, (Chu Ch'an) 'The Zen Teaching of Huang Po'	pp. 27-28	pp. 29-66	pp. 67-132
Lu K'uan Yu (Charles Luk) 'The Transmission of the Mind.1' (pp. 121-183)	-	-	pp. 139-183

D. T. Suzuki 'Manual of Zen Buddhism' (pp. 112-119)	-	pp. 112-119 (fragment)	-
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Bilingual Buddhist Series (pp. 115-129)	-	pp. 115-129 (scattered fragments)	-
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Turning to the body of the text and the style in which its contents are presented, one finds a variety of methods employed. Essentially these are four: the introductory comments embodied in the preface by the text's recorder P'ei-hsiu; sermons attributed to Huang-po; dialogues between Huang-po and his disciples; and anecdotes relating various incidents that are supposed to have occurred during the course of Huang-po's life.

In the preface P'ei-hsiu informs us of such details as: Huang-po's place of residence;⁶ his Ch'an lineage;⁷ a summary of his teaching; when and where P'ei-hsiu had opportunity to meet and talk with Huang-po;⁸ the circumstances that led to the publication of the text; and the date the preface was written.⁹ This information provides us with perhaps the best indication concerning how the text originated and achieved the form that it did.

Following the division of the text given by Iriya Yoshitaka in Denshin hōyō Enryō roku, the 'Chün-chou lu' contains fourteen sections. This includes, in the following order: P'ei-hsiu's 'Preface'; a long sermon covering a variety of topics; two shorter sermons; six sections answering questions, some of which result in long discourse on the part of Huang-po; a short shang-tang (上堂) sermon; and ending with three

more question answering sections. This division is somewhat at variance with that of Ms. (b) which divides the text into twenty sections, counting P'ei-hsiu's 'Preface'.

The 'Wan-ling lu' is divisible into sixteen sections. This includes fifteen sections based on the question/answer format, with a shang-tang sermon at the end. These divisions are based on that version of the text as contained in Ms. (a). As noted earlier, those versions of the text in Mss. (c) and (d) contain additional material in the 'Wan-ling lu' not found in Ms. (a). The nature of this material is similar, except that some biographical and anecdotal material has been added.

While I have not attempted to determine what material is extraneous, for the purposes of this study I have used as my source that material which is most consistently presented throughout the various versions of the text. As Huang-po did not write any of these materials himself, any understanding of his thought is conditioned by the understanding that the compilers of the material attributed to Huang-po (P'ei-hsiu and Huang-po's disciples) had of him. Of this material, I have relied most heavily on the sermons presented in the 'Chun-chou lu', on the assumption that these most truly reflect Huang-po's own words and ideas, as recorded by the hand of P'ei-hsiu.

Last of all, it should be understood by the reader that I have made no attempt at this time to unravel the details of Huang-po's life, such as are contained in the Sung kao-seng chuan, chapter 20; the Ching-te ch'uan-teng lu, chapter 9;¹¹ and the Tsu-tang chi, chapter 16. The purpose of this study is to illumine Huang-po's thought generally, paying special attention to his notion of Mind.

FOOTNOTES

¹D. T. Suzuki, 'Zen, A Reply to Hu-Shih', Phil. East and West, III, no. 1, p. 46.

²Jan Yün-Hua, "Tsong-Mi's Analysis of Ch'an Buddhism", T'oung Pao LVIII, p. 36.

³Original Teachings of Ch'an Buddhism, p. 306.

⁴Ibid.

⁵This is based on information given in his 'Preface', pp. 9-10.

⁶住洪州萬安縣黃藥山鷲峯下 . "[He] dwelled below Vulture Peak on Mount Huang-po, in the Kao-an district of Hung-chou".

⁷了曹溪六祖之嫡孫。百丈之子西堂之姪。

⁸The second year of Hui Chang [會昌] (843 A.D.), Chung-ling [鍾陵] district, and the second year of T'ai-chung [大中], (849 A.D.) Wan-ling [宛陵] district.

⁹時唐大中十一年十月初八日序。 (Following HTC.119) "Written on the eight day of the tenth moon of the eleventh year of T'ai Chung (858 A.D.) of the T'ang Dynasty".

¹⁰Huang-po was no longer alive to give his own approval.

¹¹For a translation of this material, see Chang Chung-yuan, Original Teachings of Ch'an Buddhism, pp. 102-106.

II. "BUDDHA", THE TRADITION AND TRANSMISSION

A. Introduction

The subject matter of this chapter concerns the manner in which Huang-po interpreted his tradition. Consequently, it also pertains to what Huang-po regarded as the essence of his tradition and how this essence was transmitted. In order to facilitate this task it will be helpful to make a few preparatory comments concerning the nature of interpretation.

The aim of any interpretation may be seen as a reconstruction which enables the appropriation of notions difficult to accept as they initially present themselves. The process of appropriation itself is that of 'bringing near that which is distant'. This process is applicable to many areas of human endeavor. As the process presents itself in the 'appropriation of ideas', the role of interpretation becomes prominent. Yet, appropriation and interpretation themselves are artificial unless motivated by some other force, i.e. inspiration. This force provides the need for appropriation and interpretation. It is doubtful whether true appropriation is possible without this prior inspiration. In the context of religious experience, the phenomena of religious acceptance serve as "the given", the impetus and motivation of all interpretation, and hence, the base from which appropriation springs.

Although the mysterious promptings that herald this 'phenomena of acceptance' are better left to those who understand it better than I, one can safely say that it is characterized by a certain "vision"--a

belief or insight concerning the nature of reality--which is thought to agree with the founder's original insight, and thus constitute the essence of the tradition. As this "vision" and acceptance are occasioned in a religious aspirant, the task of interpreting and articulating the "vision" presents itself. This task, among other things, determines the relationship between the "appropriation", one who claims the "vision," the "vision" itself, and those members of the tradition who have previously acquiesced in it. It is in this process that a tradition re-interprets itself, determining those elements that are most essential to it, rejecting those elements "falsely" acquired by the tradition, in the name of the tradition.

The task of interpretation is especially acute in the case where the ideas of two or more cultures are involved. In this regard, the Chinese appropriation of Indian Buddhism is exemplary. The Buddha, in the person of the historical founder, serves as the common denominator that unites all those who assume his name and share his "vision". Huang-po, as a Chinese monk who considered himself Buddhist, is certainly no exception to this. Yet, his own "vision", which he believed linked him to the historical Buddha, results in an attempt (perhaps unconscious) to interpret the significance of the founder's insight in a manner harmonious with his (Huang-po's) own. The "aptness" of such an interpretation will always raise expressions of doubt. Rather than speculate on such futilities, our task here is to enter into a discussion of Huang-po's interpretation in order to determine the essence of his own "vision", and how he perceives it operating within the tradition he chose to inherit.

What follows is an attempt to detect the essence and peculiarity

of Huang-po's "vision" as it is shown in the text bearing his name.

The procedure adopted is the examination of passages pertaining to:

(a) figures of prominence within the Ch'an tradition; (b) the Buddhist teaching of the 'Three-Vehicles' (Tri-yāna); and (c) the Buddhist teaching of the 'three bodies of a Buddha' (Tri-kāya).

B. Huang-po's Account of Three Patriarchs

Among the figures acclaimed by the Ch'an tradition, and the incidents relating to their lives, none assumes more importance than the Tathāgata, the historical Buddha himself. Concerning him, Huang-po writes:

After the Tathagata entrusted the Dharma to Kāśyapa until now, it has been transmitted through impressing the seal of the 'Mind' on the 'Mind'. Thus the two 'Minds' [the mind impressing the seal, and the mind receiving the impression] are not different.¹

For Huang-po, as for other adherents of Ch'an, this incident is one of the most significant events in the life of the Tathagata (historical Buddha). It not only accounts for the Buddha as the historical "founder" of this "vision", but also indicates the manner in which the tradition is to transmit it. The incident itself is undoubtedly legendary, though we cannot ascertain whether or not Huang-po was aware of this. It is perhaps best to discard questions of historical accuracy in cases such as this, and consider legendary accounts from the motivation that inspired them.² Accordingly, the symbolism of the event is a description of that which constitutes the basis of transmission--an agreement between minds. It implies that because Huang-po has come to share this vision, as others that preceded him had done in the past, he has fallen heir to what one might call a 'mystical transmission of mind'. Certainly,

this constitutes the basis of his claim to legitimacy. It is by means of this "identicalness of mind" or "spirit" that Huang-po is able to claim that his "vision" agrees with the Tathagata's original insight.

If the 'Mind-seal' is impressed on the void then the seal does not become impressed. If you impress it on things, the seal does not become the Dharma.³

In accordance with the very nature of this "vision", the transmission or "communication" of it is not possible in empty space which has no means to apprehend it. On the other hand, if it is transmitted by means of concrete things, what remains is only a formal representation and not the true Dharma. Huang-po's justification is that any true transmission of the "spirit" cannot partake of empty space--having no place to "congeal" it will inevitably be lost. It also cannot be conveyed with such commonly utilized forms as speech or concrete things. Because words and concrete things are empty, they can only be ascribed a provisional reality. Hence a transmission of the true Dharma cannot be completed through such means. Huang-po's motivation concerning this is perhaps partially inspired by the desire to undermine those Buddhist lineages that place a higher value, and thus rely more heavily, on formal expressions of the Buddha's teaching. If we can imagine for a moment the situation in China - the influx of teachings, all attributed to the Buddha, being proliferated in Chinese Buddhist circles, as well as the ensuing attempts to schematize them in a sensible way⁴--we can perhaps understand what motivated Huang-po toward what he considered the essence of the teaching as opposed to the often confusing and conflicting literary accounts. Huang-po's attention is consequently turned toward the original impetus of Buddhism, the realization of that truth to which the Buddha himself had attained, in distinction to the

formal acclamations that were inspired by such a realization.

Therefore, one impresses 'Mind' on the 'Mind', as both 'Minds' are not different. However, the one that impresses and the one on which it is impressed are hard to match. Therefore, those who attain the 'Mind'-Dharma are rare.⁵

If we review the mind-seal metaphor as it appears throughout the foregoing passages, we can obtain a clearer picture of the special transmission that Huang-po is referring to. Before we witnessed that if the seal is impressed upon space, it leaves no impression, and the impression that it leaves on concrete things does not belong to the true Dharma. Therefore 'Mind' must be impressed on the 'Mind'. However, there is the stipulation that any impression between minds is only possible under the circumstances that the two minds are in agreement with each other. "The one that impresses and the one on which it is impressed are hard to match" implies that the 'mind-seal' cannot be impressed indiscriminately, but can only be transmitted to those minds that already "match", or agree. Predisposed is a self-realized 'Mind' prepared to receive special notification from another who formerly acquiesced in the same "vision".

The 'Mind' differs from the void. Because of the void's vacuous and unsubstantial nature it is incapable of accepting an impression. It also differs from concrete things whose natures belong to form and appearance but not to 'Mind'. Although the 'Mind-seal' is impressed upon them, the mark that is formed does

not constitute the true Dharma. The nature of the true Dharma and the nature of 'Mind' must be identical. The relationship of this identity will be of primary concern in the following chapters. Consequently, minds that are of the same nature, whose realizations partake of the same "vision" (the true Dharma), are capable of transmitting, or receiving the 'Mind-Dharma'.

If we turn our attention to the "historical" founder of the Ch'an sect, Bodhidharma, we can further observe the intention of Huang-po's interpretation.

When Bodhidharma, the great master, arrived in China, he only spoke of the 'One Mind' and only transmitted the One Dharma (-Teaching). By means of the Buddha he transmitted the Buddha, not speaking of any other Buddhas. By means of the Dharma he transmitted the Dharma, not speaking of any other Dharmas. The Dharma is not a Dharma which can be expressed, and the Buddha is not a Buddha which can be grasped, since both are original, pure 'Mind'. Only this one thing is real, the remaining two are not true.⁶

According to Ch'an legend, Bodhidharma's arrival in China is of prime significance to subsequent followers, as he embodied that attainment the Tathagata originally transmitted to Kāśyapa.⁷ Bodhidharma speaks of only the 'One Mind' (一心) and transmits only the 'One Dharma Teaching' (一法). He does not proclaim any other Buddha-truths or teach any other Dharmas, acquiescing only in that Truth that the Tathagata himself had realized. It is the soteriological realization, and not the formal teaching-functions that are of significance in this account of Bodhidharma, the same as with Huang-po's account of the Tathagata. The 'Dharma' and 'Buddha' that were transmitted by Bodhidharma are not to be confused with Dharmas that can be spoken of, and Buddhas that can

be grasped. This indicates that the transmitted 'Dharma' is not definable in words, and the transmitted 'Buddha' is not to be mistaken for doctrines formulated in reference to it. The true 'Dharma' and 'Buddha' are identical with 'original, pure Mind' (本源清淨心). As it is explained here, 'Mind' is the Truth which one must attain if one is to realize the essence of the Buddhist tradition and the true teaching that has been transmitted by it. Accordingly, the text continues:

Prajñā is wisdom. This wisdom is none other than 'Original Mind' that has no form.⁸

Prajñā constitutes the wisdom of 'Original Mind', which is the same as the 'Original, Pure Mind' referred to above. It is this 'Mind' that the true 'Dharma' and 'Buddha' are identical with. Accordingly wisdom concerning 'Mind,' and thus 'Dharma' and 'Buddha,' is based upon knowledge of that which has no form (無相). What actually constitutes this knowledge will have to wait for a later discussion. For now, we must be satisfied in the knowledge that the true 'Buddha', as well as in the case of the true 'Dharma' and true 'Mind,' for Huang-po, cannot be adequately comprehended by formal methods, with the implication that any attempt to do so is illusory and false. Again, this concurs with the tendency in Huang-po's account of the Tathagata. Furthermore, we can detect the intention behind such a view. It is as if Huang-po is saying that the realization of the historical Buddha should not result in the glorification of his image or the doctrines attributed to him, but in a compelling invitation, summoning his followers to partake in the "vision" that led to his realization. It is the primacy of the realization that is important. It occasioned the forms that attempt to inherit its legacy, not the reverse. As such, forms can only depreciate the original significance of the "vision."

This theme, whereby transmission is occasioned by an agreement of "vision" or a matching of minds, is further embellished in Huang-po's account of the Sixth Patriarch. This event, again of prime importance to Ch'an adherents, is recorded in the tale of the transmission of the teaching by the Fifth Patriarch, Hung-jen. The contenders are the respected Shen-hsiu and the young novice, Hui-neng. The legend describes the former as the learned elder, the latter as the illiterate underdog.⁹ In the Huang-po text, a disciple questions the justification of awarding the transmission to Hui-neng, on the basis of the seeming merits of both contenders.

Q: The Sixth Patriarch (Hui-neng) could not read the sutras. How is it that he was given the robe and made Patriarch? The Elder Hsiu was leader and instructor to five hundred men and could lecture on thirty-two sutras. Why was the robe not given him?

A: Because the latter has a mind which exists as things. As he practiced, so he realized, but it constituted (only) this [existing things]. Therefore the Fifth Patriarch conveyed the Dharma to the Sixth Patriarch (Hui-neng) who, at that moment, merely was in silent agreement. Thus was the deepest meaning of the Tathagata secretly received and that is why the Dharma was conveyed to Hui-neng.¹⁰

According to Huang-po, although Shen-hsiu's type of mind (有心) enabled him to practice and attain realization accordingly, as his mind and achievements were thus limited to existing things, partaking in "formal" practices, he was unable to "attain" the highest realization. Bound by such forms he was unable to achieve insight into the "deepest meaning of the Tathagata." Hui-neng, unable to read, did not suffer from such limitations. His nature was "uncultivated" compared to learned and erudite men who are the savants of "higher" culture. As Huang-po accepts him, Hui-neng is the opposite of such men, yet he has an *are ab* that

him to penetrate to what we might call subtler regions of understanding, silent realms where traditionally cultivated methods of understanding do not apply. Thus, those who rely on such methods will be unable to conduct themselves appropriately when confronted with these subtler regions. Hui-neng's innate, "uncultured" ability allowed him to view and understand these regions without relying on formulations. Thus his "vision" enabled him to receive its secret ways, and partake of the deepest meaning that was the basis of the Tathāgata's original insight.

C. The Teaching of the Three Vehicles

Already we are beginning to witness the priorities implicit in Huang-po's thought. The essence of the tradition cannot be reduced to the formal means through which it is commonly appreciated. Affirming the "true" nature of the transmission that occurred between the Tathagata and Kāśyapa, Huang-po's justification is that any transmission of the "spirit" cannot be exhausted in such commonly utilized means as formal acclamation. Yet the transmission of "mind" or "spirit" is not automatic, but must be assented to by the mind of one who understands its mysterious and subtle ways. In the development of the Ch'an tradition, this becomes the accomplishment of the Patriarchs, who by their unique insight are able to claim the "vision" of the Tathagata himself. The significance of the Tathāgata's soteriological realization being as it may, what, one may ask, was the purpose of the countless years of the Tathagata's preaching, and the various doctrines that he taught to aid the situation of suffering in the world? The question of status--what place these teachings had in relation to the Tathāgata's original "vision"--occupied the attention of Huang-po as well as other Chinese Buddhists. In the

case of Huang-po, the question assumes special relevance by virtue of his claim to share in this "vision". Thus, Huang-po faced the task of incorporating and justifying these teachings so that they accorded with his own experience. We will attempt to examine Huang-po's conclusions concerning this matter by paying close attention to the Tri-yāna doctrine and the scriptural references to it in the Huang-po text.

When the Tathāgata entered the world, he wished to preach the true Dharma of One Vehicle, but sentient beings would not have believed him, and scoffing him, would have become immersed in the sea of misery. If he had said nothing, that would have been to fall into the sins of stinginess, and he would not have been able to spread widely the knowledge of the Mysterious Way for the sake of sentient beings. 11

This constitutes the basis of Huang-po's interpretation of the Tathāgata's decision to preach after his enlightenment. Following Huang-po's account, the Tathāgata wished to preach that Truth that he had mastered, but since people were not prepared to accept this "highest" Truth, and would have subjected themselves to even worse consequences by their rejection, he adopted expedient means of preaching that served the purpose of spreading his teaching and thus enabling sentient beings to benefit from it. Implied in this account is that the Tathāgata arrived at this decision somewhat reluctantly, and although his compassion is commendable, the result is a teaching that is somewhat less than complete, and "beneath" the Truth to which he had attained. It was a compromise, no less.

Therefore the Tathāgata established skillful means (方便) preaching that there are Three Vehicles. Yet to make a distinction between greater and smaller and to preach that there is a difference between deep and shallow enlightenment is not the true Dharma (本法). Therefore it is said: 'There is only the path of One Vehicle and the other two are

not true.' And-yet, even with that in the end he was not able to manifest the Dharma of 'One Mind' (一心法):¹²

The terms 'Three Vehicles' (三乘) and 'One Vehicle' (一乘) are both common to the Mahayana. Generally, 'Three Vehicles' (Triyāna) refer to the three means of attaining enlightenment, namely: the Śrāvaka-Vehicle, Pratyeka-vehicle, and the Bodhisattva-vehicle. The 'One Vehicle' (Ekayāna) is used by Mahāyānists to refer to the all-encompassing Bodhisattva-vehicle, in contrast to the "lesser" means of enlightenment used by Hīnayānists, the two-fold (Dviyāna) Śrāvaka-vehicle and Pratyeka-vehicle.¹³

In accord with the Tathāgata's "compromise", he resorted to the means of the 'Three Vehicles,' in order that sentient beings might at least profit provisionally from his teachings. However, this provisional teaching, which is based on differences and distinctions, should not be mistaken for the real teaching. The path of the 'One Vehicle' (Bodhisattva) constitutes the true teaching, in contrast to that teaching which is based on distinctions. However, as formal means of transmitting a teaching are only appropriate for showing discrimination, the Tathagata was unable to indulge in them when occasion arose for transmitting the "highest" teaching of 'One Mind.' The situation demanded that he resort to more subtle means, harmoniously assenting to the True teaching. If the "highest vision" is to remain true to its nature, it cannot be communicated merely through words. Hence, the legend serves as a prime justification, testifying that Huang-po's "vision" agrees with the Tathāgata's original intention, making him a true inheritor of the tradition.

Therefore, the Tathāgata summoned Kāśyapa to the same Dharma-seat (ās himself) and separately handed over the teaching of 'One-Mind' which is apart from words.

This branch of the Dharma-teaching is even now practiced independently. Those who can experience in their own mind this teaching will immediately arrive at Buddhahood.¹⁴

For Huang-po the legend not only indicates the special "Status" that this teaching was intended to occupy, in contrast to simpler forms of the teaching, but it also reveals the way in which one must realize this teaching. The revelation is for those who experience it in their own minds, immediately arriving at Buddhahood. Furthermore, the passage seems to imply that the sect to which Huang-po belongs, is this special branch of the Dharma, independently practicing the true teaching of 'One-Mind' in the world.

Although mention of the 'Three Vehicles' is common to the Mahayana,¹⁵ there is evidence that the reference to it in the Huang-po text comes from the Lotus Sutra. This evidence is of two types. The first is general, being merely a mention of a visit to T'ien-t'ai (天台) Mountain in the Transmission of the Lamp.¹⁶ This evidence alone, however, would be insignificant in this context if it were not for more pointed references to the Lotus in the Huang-po text.¹⁷ In this regard we would like to refer once more to the above quoted passages where mention of the 'Three Vehicles' in contrast to the 'One Vehicle' is made. This constitutes the second, specific piece of evidence. A line in this section of the Huang-po text, attributed to the Tathāgata says:

....there is only the path of One Vehicle and the other two are not the true teaching.¹⁸

This corresponds nearly character for character in the Chinese to a line in chapter two of the Lotus entitled: 'Expedient Devices'.¹⁹ Furthermore, earlier in the Huang-po text is found an exact transcription of this line as it is found in the Lotus.²⁰ In addition, the 'Wan-ling lu' contains a quote concerning this subject from the same section of the Lotus, which,

save for two characters, is a direct transcription as well.

Therefore it is written: 'There is only the way of the One Vehicle; there is neither a second nor a third save where the Buddha preaches by resort to expedients'.²¹

Other periodic references to the Lotus indicate that it must have served a useful purpose in the exposition of Huang-po's thought. For instance, in the Huang-po text there is a brief reference to those who left the assembly in disgust when the Lotus was preached at the Buddha's reluctance to speak.

If people who study prajñā do not hold that there is a single thing upon which to lay hold and put an end to all taught of the Three Vehicles, there is only One Truth (一真) and it cannot be realized or grasped. To say 'I am able to realize something' or 'I am able to grasp something' is merely to add yourself to the ranks of the arrogant. The people who flapped their garments and left the meeting at which the Lotus Sutra was preached were just such men.²²

This reference to the Lotus is once again from the chapter on 'Expedient Devices'.²³ Although the Huang-po text refers to this incident to illustrate that the 'One Truth cannot be realized or grasped', it should also be noted that the line in the Huang-po text stating, "To say 'I am able to realize something' or 'I am able to grasp something' is merely to add yourself to the ranks of the arrogant,"²⁴ is a paraphrase from another Mahayana sutra, the Vimalakīrti Nirdeśa (chapter seven: 'Contemplating Sentient Beings'), where the heavenly maiden responds to Sāriputra's question concerning what she has gained and experienced that gives her such eloquence.

The fact that I neither grasp nor realize anything gives me this eloquence. Why is it so? Because he who (claims to) have grasped and realized (something) is arrogant with regard to the Buddha-Dharma.²⁵

Another pointed reference to the Lotus Sutra appears at the beginning of the third sermon in the Huang-po text.²⁶ Specific mention is made of the 'Illusory City' (化城) and the 'Precious Place' (寶所).

The beginning of this sermon is concerned with interpreting the meaning of the parable in the Lótuś where these two are discussed.²⁷ In the present context there is no need to describe the parable in detail. Its occurrence is only noted here as further evidence of reliance on the Lotus for the expounding of ideas in the Huang-po text:²⁸

Regardless of the nature of the influence of the Lotus, via T'ien-t'ai or otherwise, on the contents of the Huang-po text, it will be instructive to examine Huang-po's teaching concerning the 'Three Vehicles' and 'One Vehicle' in light of what the Lotus has to say concerning them.

In the foregoing we have witnessed, in the incorporation of the Ch'an legend whereby the Tathāgata transmits the Dharma to Kāśyapa, how Huang-po used the teaching of the 'One Vehicle' or 'Vehicle of Truth' as opposed to the 'Three Vehicles' in order to justify it. The 'One-Vehicle Way', constituted that transmission of the 'True Dharma' within the tradition, whereby expedient and ultimately false teachings partaking of formal methods were not resorted to.

Turning our attention briefly to the Lotus, and the discussion of the respective vehicles therein, we find a similar distinction made between the 'One Vehicle' as opposed to the 'Three Vehicles'.²⁹

The Buddhas, the Thus Come Ones, teach the bodhisattvas merely that whatever they do is for one purpose, namely, to demonstrate and make intelligible the Buddha's knowledge and insight to the beings. Śāriputra, the Thus Come One by resort to the One Buddha Vehicle alone preaches the Dharma to the beings. There are no other vehicles, whether two or three.³⁰

This passage accompanies well the view of Huang-po. The purpose of the Buddha's teaching is to make known his own insight ("vision") to bodhisattvas and other beings. This task is accomplishable only by resort to the 'One-Vehicle'. Resort to any other vehicles will not accomplish this purpose. Yet, the Buddha makes known that there are occasions when such lesser means are appropriate.

When the kalpa is in chaos, Śāriputra, the stains of the beings run deep, and with greed and envy they complete unwholesome roots. Therefore, the Buddhas, with their expedient powers, make distinctions in the One Buddha Vehicle and speak of three ³¹

The thrust of this passage corresponds with similar statements in the Huang-po text which regard "external" practices as useful for attracting people's interest, but for no other reason. ³²

Though there is an apparent borrowing, both directly and indirectly, from the Lotus' teachings of the 'One' and 'Three' vehicles, mention of these teachings in the Huang-po text is marked by the addition of a further doctrine, essential to Huang-po's thought. The Lotus makes no mention of 'Mind,' while in the understanding of the teaching of the vehicles in Huang-po it is crucial. The teaching of the 'One Vehicle' and the 'Mind-Dharma' are one and the same. As ample space has been devoted to the discussion of 'Mind', we will not attempt to deal with the subtleties of this teaching here. It will be useful, however, to take a closer look at the role it plays in Huang-po's discussion of the various vehicles and divisions of Buddhist practitioners. In this regard, we refer ourselves to the following passage in the Huang-po text.

Īcchantikas are those whose believing (mind) is not complete. All beings within the six realms of existence up to and including the Two Vehicles [Hinayanists]

do not believe in Buddha-fruits. They are called Icchantikas who have cut off their roots of goodness. Bodhisattvas who have a deeply believing (mind) in the Buddha-Dharma, but do not recognize that there is (a difference between) the Greater Vehicle and the Lesser Vehicle, or that Buddhas and sentient beings have the same Dharma-nature, are called Icchantikas with roots of goodness.

Generally, those who achieve enlightenment through voice and teaching are called Srāvakas. Those who attain enlightenment by observing causes and conditions are called Pratyeka-Buddhas. If one does not attain enlightenment in one's (own) 'Mind', even if one becomes a Buddha, one is called a Srāvaka-Buddha (or Pratyeka-Buddha). Among those who study the path, there are many who attain enlightenment in the Dharma, and do not attain enlightenment in their 'Mind'. If this is the case, even if one cultivates throughout eternity, ultimately one never becomes a real Buddha. Those who do not reach enlightenment from their own 'Mind', including those who reach it through the Dharma, attain it only stage by stage and neglect their real 'Mind'. If they could only harmonize with their (own) real 'Mind', there would be no need for them to seek any Dharma, for that 'Mind' is the Dharma.³³

This passage draws attention to many different levels of our discussion. The distinction made between Icchantikas with and without good roots has a similar formulation in the Lankāvatāra Sutra. As we have already noted, the discussion of the various vehicles is also common to this sutra (see n. 15). Within the Lankāvatāra, a distinction is made among five groups of people, according to the insight attained by each. The five groups are: (1) Srāvaka-vehicle; (2) Pratyekabuddha-vehicle; (3) Tathāgata-vehicle; (4) the group of indefinite character; and (5) the group of people to whom no insight is possible.³⁴ The Icchantika is considered in the fifth group. The following is a translation from the Sanskrit version of this text.

...how is it that the Icchantika never awakes the desire for emancipation? Because they have abandoned all the stock of merit, and because they cherish certain vows

for all beings since beginningless time--What is meant by abandoning all the stock of merit? It refers to (those Buddhists) who have abandoned the Bodhisattva collection (of the canonical texts), making the false accusation that they are not in conformity with the sutras, the codes of morality, and the emancipation. By this they have forsaken all the stock of merit and will not enter into Nirvana. Second,...there are Bodhisattva-Mahāsattvas who, on account of their original vows made for all beings, saying, 'So long as they do not attain Nirvana, I will not attain it myself,' keep themselves away from Nirvana: This...is the reason of their not entering into Nirvana, and because of this they go on the way of the Icchantika. 35

Although the description of the Icchantika as it is formulated here lends itself to interpretations that vary somewhat from that in the Huang-po text, there are elements of similarity in their respective formulations. The two kinds of Icchantikas described in the Huang-po text are: (1) those who do not believe in Buddha-fruits, called Icchantikas who have cut off their roots of goodness; and (2) Bodhisattvas who believe in the Buddha-Dharma, but do not recognize the difference between the Greater and Lesser Vehicles or that Buddhas and sentient beings have the same nature, called Icchantikas with roots of goodness. In the Chinese the term Icchantikas is introduced as a transliteration, chan-t'i (闡提). The first type of Icchantika is then characterized as a tuan-shan-ken chan-t'i (斷善根闡提), which combines a Chinese translation of the meaning of the term with the transliteration. Similarly, the Bodhisattva (菩薩) type of Icchantika is characterized as a shan-ken chan-t'i (善根闡提).

In the Laṅkāvatāra, the two kinds of Icchantikas described are characterized as: (1) those who abandon the texts of the Bodhisattvas, thus forsaking their stock of merit; and (2) Bodhisattva-Mahāsattvas who go the way of the Icchantika as a result of somehow misunderstanding the intention of their original vow to save all beings. According to

Gunabhadra's Chinese translation (Sung version) the distinction is very explicit.

There are two kinds of Icchantikas. The first are those who relinquish all their good roots...The second are Bodhisattvas whose true selves were originally (given) for the cause of expediencies.

36

The basis of the distinction in this Chinese translation also corresponds with what we have already noted in the Huang-po text. The two types of Icchantika are characterized as: (1) those who relinquish their good roots (she-shan-ken, 捨善根); and (2) those who don't relinquish their good roots (fei-she-shan-ken, 非捨善根), referring to the Bodhisattva-Icchantika.

Generally speaking, the teachings of the Laṅkāvatāra were widely spread among Ch'an monks, in accordance with the legend that it was this text Bodhidharma brought with him from India and subsequently based his teachings on, eventually passing it (the text) on to the Second Patriarch, Hui-K'o (慧可).³⁷ With the acceptance of this legend, the contents of the Laṅkāvatāra assumed a special status among most Ch'an adherents, so it is not unusual that some of its teachings and terminology would come to bear on Huang-po's thoughts. Furthermore, specific mention of the Laṅkāvatāra is made in the dialogues of Ma-tsu (709-788), of whom Huang-po is a direct descendant. In the Transmission of the Lamp, chüan six, we find the following excerpt concerning Ma-tsu and the Laṅkāvatāra.

One day the Master spoke to his assembly as follows: 'All of you should realize that your own mind is Buddha, that is, this mind is Buddha's Mind. The great master Bodhidharma came from India to China to transmit the Mahayāna Vehicle doctrine of the One Mind in order to enlighten us all. He used the texts of the Laṅkāvatāra Sutra to prove the presence of the

Mind in all beings. He thought that people might become confused and cease believing that within each of them this mind is innate. Therefore he quoted the Laṅkāvatāra: "Buddha teaches that the Mind is the source of all existence, and that the method of Dharma is no-method."³⁸

Thus it would appear that Ma-tsu regarded the teachings of the Laṅkāvatāra highly. Specifically, in this passage we see the text used to "prove the presence of the Mind (hsin-ti, 心地) in all beings," and reference to a quote from it by Bodhidharma which says: "Buddha teaches that the Mind is the source of all existence, and that the method of Dharma (fa-men, 法門) is no-method." An apparent reference to hsin-ti fa-men ('Mind Teaching') also appears in the Transmission of the Lamp, ch'uan three, where it is recorded that Bodhidharma gives the Laṅkāvatāra in four chapters (Sung version) to Hui-K'o saying: "This is the Mind Teaching (hsin-ti yao-men) of the Tathagata."³⁹ Furthermore, this doctrine occupies a prominent position in the Huang-po text as wei, referred to as hsin-ti fa-men.⁴⁰ Though this doctrine is held in high regard by this lineage of Ch'an, we will have to defer the discussion of it until the next chapter. In the meantime, it should be pointed out that while the Doctrine of Mind is central to the Laṅkāvatāra Sutra, in the Chinese translations of it there is apparently no reference to it as hsin-ti.⁴¹

By virtue of Bodhidharma's admission, or at least the later tradition's recording of it, the doctrine of Mind assumed a place of prominence in the Ch'an tradition, no matter how disputed its meaning was destined to become. As we have already pointed out, for Huang-po the teaching of the 'One-Vehicle' and the 'Mind-Dharma' are the same. It is in the second part of the passage referred to on page 24 that this is most clearly indicated. There it

states that in order to be the Buddha (本佛), as opposed to a Srāvaka-Buddha or a Pratyeka-Buddha, one must attain enlightenment in one's own 'Mind' (自心). Many attain a "false" enlightenment via the spoken Dharma, and thus are unable to attain enlightenment in their 'Mind' although they cultivate throughout eternity. Therefore, those who attempt to reach enlightenment through the spoken Dharma attain it only stage by stage (not at all), and in the process neglect their real 'Mind' (本心). If only they could realize that their 'Mind' is the Dharma they could harmonize (契) the two, and give up the search for a 'Dharma' that is other than 'Mind'.

For Huang-po, the "highest" Vehicle is a 'Mind' Vehicle, and this is meant not in the sense of an abstract essence, but as a truth that can only be realized in one's own mind. At this moment (realization in one's own mind) the tradition has been transmitted, as its essence has been apprehended. It is an occasion whereby a particular individual, and a particular "vision" that constitutes the essence⁴² of the tradition, encounter each other. Both are intrinsic to the tradition and its transmission. Therefore, the fostering of this occasion constitutes the most essential task in the tradition. It could hardly be otherwise. The tradition as Huang-po understands it, and as it supposedly understands itself, must depend on this encounter for its survival. Without it, there would be no tradition. It could only degenerate to a form that would outwardly glorify, and in some sense might even resemble, the "spirit" of the true tradition. Viewed thus, the tradition becomes none other than one's own real 'Mind' (自本心).

Ordinary people, not interested in the Way, merely engage in their six senses and thus traverse the six realms of existence. If Students of the Way consider one thought of birth and death, they fall into the realm of Mara, for one thought gives rise to various views that result in one's falling outside the Way. To view that there is the creation and destruction (of things) is to fall into the realm of Śrāvakas. To view that there is no creation, and only view that there is destruction is to fall into the realm of Pratyeka-Buddhas. Dharmas, originally not created, now do not also undergo destruction. (Thus), the joy and sadness of dualistic views does not arise. All the various dharmas are only 'One Mind', and moreover, that ('One Mind') is the Vehicle of the Buddhas.⁴³

This passage is similar to the previous one quoted from the Huang-po text. In both of these passages, one witnesses the mention of the 'six realms of existence' (六界) combined with a discussion of the various Buddha-vehicles. Though there is no specific mention, the combination of the two would seem to indicate an awareness of the Buddhist idea of the 'ten realms' (十界) which combines the 'six realms of existence' with the 'four saintly ways of rebirth' (四聖道), i.e. Śrāvaka, Pratyeka-Buddha, Bodhisattva, and Buddha.⁴⁴

What is of special interest to us here is the identification of 'One Mind' (一心) with the 'Buddha-Vehicle' (佛乘). The error of Śrāvakas is believing in the creation and destruction of Dharmas. Pratyeka-Buddhas believe that dharmas are not created, yet still hold that they are subject to destruction. Both of these groups of people are mistaken, because dharmas that are originally not created cannot also undergo destruction (法本不生亦不可滅). The idea of this passage is voiced by the Bodhisattva called Fa-Tzu-Tsai (法住持) in chapter nine of the Vimalakīrti Nirdeśa Sutra entitled 'Entering the Dharma of Non-Duality'. At the request by Vimalakīrti for the Bodhisattvas.

present to speak of entering the Dharma of non-duality, Fa-Tzu-Tsai says:

Creation and destruction are a duality. But if Dharmas are originally not created, then they do not undergo destruction. Attaining this non-created Dharma incessantly, is the entrance to the Dharma of non-duality. 45

The entire chapter in the Vimalakīrti focuses on various dualities, and how one will be able to 'enter the Dharma of non-duality' when their true nature is exposed. For example, this idea is expressed by the Bodhisattva Pao-Yin-Shou (普賢) in a way that complements our passage from the Huang-po text.

Joy for nirvāṇa and sadness for saṃsāra are a duality. If one is not joyful for nirvāṇa and sad for saṃsāra, then there is no duality. 46

This would serve to clarify the passage in the Huang-po text following the claim that 'dharmas originally not created do not undergo destruction', which asserts that 'dualistic views, joy and sadness, do not arise'. The reference becomes more pointed if the use of 'creation and destruction' (生滅) in the Huang-po text is paralleled with the use of 'saṃsāra and nirvāṇa' (生死 , 涅槃) in the Vimalakīrti passage. This would help clarify the distinction between Śrāvakas and Pratyeka-Buddhas in the Huang-po text. Śrāvakas would thus become those who are partial to viewing saṃsāra as real, Pratyeka-Buddhas those who are partial to viewing nirvāṇa as real, as opposed to those followers of the true Buddha-Vehicle who are not-partial toward saṃsāra or nirvāṇa and are thus able to 'enter the Dharma of non-duality' which to Huang-po is no other than 'One Mind'. Admittedly, this may be trying to carry the parallel between the two passages farther than plausible limits would allow.

Nonetheless, what has been evidenced thus far in the Huang-po text is an attempt, conscious or otherwise, to impose the ideas of

Huang-po on similar notions that occur sporadically throughout certain Mahayana sutras.⁴⁷ There exists a similar tendency in the Huang-po text with respect to other doctrines common to Mahayana literature. Indicative of this tendency is the mention of the Trikāya doctrine. It is through the use of this doctrine that we hope to further clarify the intent of Huang-po's teaching.

D. The Trikāya Doctrine

Although the Trikāya doctrine received its most explicit determination and formulation in the Mahayana, most notably by Asaṅga, it seems that it was not completely without mention in the Hinayana literature. It has been suggested that the distinction of a triple body of the Buddha has its basis in the sutras of the Hinayana.⁴⁸

According to Conze,

The Sarvāstivādin Abhidharma systematized these hints and distinguished the following three bodies: (1) the material body (rūpakāya) which is the result of past karma. It is corruptible, though in other ways superior to that of ordinary beings.⁴⁹ (2) The Buddha can through his magical power conjure up fictitious bodies (nirmāṇa kāya) which allow him to appear anywhere. (3) Finally there is the Dharma-body, which consists of the five 'portions of Dharma,'⁵⁰ the possession of which makes a Bodhisattva into a Buddha. In this form the trikāya doctrine was taken over by the Mahāyāna, where it underwent some further modifications, partly from its being combined with the Docetism of the Mahāsaṅghikas, and partly from the impact of the Bodhisattva-ideal and of the new ontological conceptions of the Mahāyāna.⁵¹

Be this as it may, Suzuki claims that the dogma was a late development in the history of Mahayana, and that before it was fully formulated, its mention was only scattered here and there in the earlier Mahāyāna sutras.⁵²

In the formulation given by the Mahayana,⁵³ the Trikāya is represented as: Dharmakāya (法身), Sambhogakāya (受身), and Nirmānakāya (化身). By the Dharmakāya is meant the absolute aspect of the Buddha, which in itself transcends all limiting conditions. It is the principle of the highest reality from which all things derive their being and lawfulness. As such, the Sambhogakāya and Nirmānakāya attain their significance only in relation to the Dharmakāya. The Dharmakāya is too exalted for sentient being to have conscious contact with, as it transcends all objects of sense or intellect. Sentient beings can only relate to it through its transformed forms; thus, the Sambhogakāya (the 'Body of Recompense' or 'Enjoyment'), and the Nirmānakāya (the 'Body of Transformation' or 'Assumed Body') give hope for the salvation of a world of particulars.

The Awakening of Faith, which exerted a broad influence upon the development of Chinese Buddhism,⁵⁴ gives a systematic presentation of the Trikāya doctrine following the general formulation given above. Concerning the Dharmakāya, the Awakening of Faith says:

...the Buddha-Tathāgatas are no other than the Dharmakāya itself, and the embodiment of wisdom. (They belong to the realm of) the absolute truth, which transcends the world where the relative truth operates. They are free from any conventional activities. Any yet, because of the fact that sentient beings receive benefit, through seeing or hearing about them, their influences (i.e., of Suchness) can be spoken of (in relative terms).⁵⁵

Although the Buddha-Tathāgatas are none other than the Dharmakāya (the absolute truth), the other bodies of the doctrine must serve to make this doctrine appreciated by sentient beings who have yet to realise the highest understanding. According to the Awakening of Faith,⁵⁶ the influences of Suchness are of two kinds: as reflected in the 'object-discriminating consciousness', called the 'Transformation Body' (Nirmānakāya); and as reflected in the mentality which regards external objects as unreal, called the 'Enjoyment Body' (Sambhogakāya).

Though the precise intent of this doctrine remains obscure, its formulation seems to coincide with the teaching of expedient means. The Buddha-Tathagatas are the Dharmakāya,⁵⁷ transcending the world of forms, free from conventional activities. In order for sentient beings to receive benefit from the Buddha-Tathagatas (Dharmakāya), their influences can be spoken of in relative terms. These influences are manifested in forms related to the capacity of the conceiver. "What is seen by ordinary men is only the coarse corporeal forms. Depending upon where one is in the six transmigratory states, his vision of it will differ. The unenlightened beings are not in a form of Bliss; this is the reason why it is called the 'Transformation-body' [Nirmanakāya]."⁵⁸ Bodhisattvas, owing to their deep faith, have a partial insight into the nature of Suchness. Through practice of the pāramitās,⁵⁹ this insight is able to be perfected. Thus the Sambhogakāya (sometimes referred to as 'Reward-body') has the quality to manifest itself in accordance with the needs of sentient beings while always remaining

firm (without destroying or losing itself.) This, however exalted, does not represent the highest attainment, as the Bodhisattvas who thus conceive

are not free from dualistic thinking, since they have yet to enter into the stage (where they gain complete realization) of the Dharmakāya. If they advance to the 'stage of pure-heartedness',⁶⁰ (the forms) they see will be subtler and the influences (of Suchness) will be more excellent than ever. When they leave the last stage of Bodhisattvahood, they will perfect their insight (into Suchness). When they become free from the 'activating mind'⁶¹ they will be free from the perceiving (of duality).⁶²

This summary of the Trikāya doctrine is preparatory to the understanding of the account given it in the Huang-po text. Although much of what Huang-po has to say concerning it agrees with the description presented in the Awakening of Faith, his formulation is not without its own distinguishing characteristic. A careful reading of the passage in question will bring the uniqueness of Huang-po's interpretation to light, in the background of our previous discussion.

A Buddha has three bodies. By the Dharmakāya (法身) is meant the teaching of the emptiness (空) and omnipresence (遍) of one's own nature (自性). By the Sambhogakāya (受用身) is meant the teaching of universal purity (法淨). By the Nirmanakāya (化身) is meant the teaching of the six pāramitās and the myriad practices. The teaching of the Dharmakāya cannot be sought through speech, hearing, appearances, or the written word. There is nothing about it which can be spoken or made evident. It is the emptiness (空) and omnipresence (遍) of one's own nature (自性) and nothing more. Therefore it is said: 'That there is no Dharma which can be spoken of is called the spoken Dharma.'⁶³ The Sambhogakāya and Nirmanakāya both manifest themselves according to the needs (of different individuals). These spoken Dharmas are also in accordance with phenomenal circumstances (時), responding (應) to the senses (機) in order to assist transformation (化) [and thus attract beings to salvation]. Yet, none of these represent the real Dharma (眞法). Therefore it is said: 'The Sambhogakāya and the Nirmanakāya are not the real Buddha (眞佛) or the non-spoken Dharma (不可說法)'.⁶⁴

In Huang-po's use of the Trikāya doctrine, we encounter the same basic structure as was employed in the Awakening of Faith. The Dharmakāya represents the real Buddha, the Sambhogakāya and Nirmanakāya expedient uses of the Buddha teaching, meant to meet the needs of individuals and encourage them at various stages of realization. The interesting emphasis in Huang-po is that although the Dharmakāya is characterized as transcendent, unable to be sought through words, hearing, appearances, or written words, it is actually none other than the emptiness and omnipresence of one's own self nature (自性). In other words, Huang-po is going farther, in his interpretation, than the assertion that the Sambhogakāya and Nirmanakāya are not the real Dharma, in that the real Dharmakāya not only transcends, but is also the essence of the other Buddha-bodies.⁶⁵ Huang-po's claim that the Dharmakāya is none other than one's own self-nature is not just a further embellishment; he is really pointing in a quite different direction with his interpretation. He is identifying the nature of the individual with the Dharmakāya, which, as the Awakening of Faith indicates, are none other than the Buddha-Tathagatas themselves.

In identifying the nature of the individual with the Dharmakāya, Huang-po is suggesting an interpretation which does not posit the Dharmakāya as an 'absolute principle' which transcends relative existence, but rather represents the subtle operation through which relative existence comes into 'being'. In its

unspoken and unevident quality, as the "emptiness and omnipresence of one's own nature", the Dharmakāya becomes likened to the 'real Buddha' which represents the substance of 'Mind' transmission.

It is the 'Dharma' upon which the essence of the tradition is based.

It is this "vision" or understanding of the Dharmakāya that forms the content of the 'Mind-Dharma'.

E. Conclusions

Our examination of the Huang-po text has revealed a common tendency in the accounts given to the Patriarchs, the doctrines of the Three-Vehicles (triyāna) and the three bodies of a Buddha (trikāya). The true 'Dharma' and true 'Buddha' transmitted by the Patriarchs are none other than 'original, pure Mind'. 'Mind' is the Truth which one must attain if one is to realize the essence of the Buddhist tradition and the true teaching that has been transmitted by it. Regarding the 'Three Vehicles,' for Huang-po the "Highest" Vehicle is a 'Mind' Vehicle, as "One Mind is the Vehicle of the Buddhas". Furthermore, the Dharmakāya, for Huang-po, is "the emptiness and omnipresence of one's own nature", the 'real Buddha'.

Huang-po's discussion of prominent figures and doctrines in the Buddhist tradition lead to the same aspiration--the realization of the 'Mind-Dharma', on the part of the individual himself. For Huang-po the 'Universal Mind' (一心) is none other than 'one's own mind' (自心), or 'one's own nature'

(自性). Although the use of doctrines and scriptural references common to the Mahayana tradition may not be at odds with the essence of Huang-po's teaching, the status that they are to assume according to it is somewhat ambiguous. Because of the nature of the text's formulation, their appearance itself is problematic. It is impossible to determine whether they are the result of Huang-po's own devotion to certain texts and doctrines contained therein, or largely the product of a self-serving desire on the part of later Ch'an Buddhists seeking legitimacy among those schools of Chinese Buddhism that were doctrinally and scripturally founded. Regardless of this, however, the value given to doctrines, scriptures, and even "historical" figures themselves is problematic for a tradition that conceives its essence to be only marginally related to them. A tradition that values the soteriological quest for individual insight to the exclusion of "established" doctrines and written literature supporting them, faces the danger of becoming no tradition at all. The tension of this paradox perhaps best bespeaks the condition of the Huang-po text as it has come down to us, if not the thought of Huang-po himself. The problem is one of appropriating those teachings common to the Buddhist tradition, yet subverting them by means of their re-interpretation, for the sake of one's own realization. This realization is ultimately personal and has little to do with the teachings and doctrines amassed by the tradition.

Yet, perhaps ironically, Huang-po is able to call upon the "founder" of the tradition himself to support his claim. The "founder", the Tathagata, is really no founder at all. He was one who attained insight into his own true nature and was able to devise means to pass it on. Though his teaching came to mean many things to many people, the truth of his insight was something that could only be personally assented to. Generally speaking, although Huang-po tends toward exclusiveness in his demand for a tradition based on individual insight, the demand itself is not necessarily at odds with the tradition that carries the Buddha's name.

If the uniqueness of Huang-po, and the Ch'an tradition in general, lies in this tendency toward exclusion, as it seems to do, the problem becomes one of establishing and maintaining a tradition based upon individual insight. In such circumstances, the individual rightfully becomes the center of attention. Indeed, without the individual there would be no tradition. The individual becomes the essence, the conveyer, and the tradition itself. It is he who creates the tradition, and one could almost say that when the individual dies, the tradition dies with him, as it is only through the mind of the individual that the true essence of the tradition can be conceived and relayed. Yet, almost unconsciously, the need for textual and doctrinal supports that outlast the individual assume prominence, however marginal their role is conceived to be. Similarly, the attainments of past

individuals, and the circumstances by which their realization was achieved, become embellished sources for the sake of inspiring future devotees.

However, it is not my intention to resolve the tension between the literature and teachings that characterize an established tradition, and the quest for individual insight that presents itself in Huang-po. It is precisely this tension that reveals the dual motivation implicit in the text of Huang-po--the need to remain true to one's insight, combined with the need to interpret it through the appropriation of the teachings and doctrines of the tradition at large.

FOOTNOTES

¹T.48, (no. 2012), p. 382a, ll. 15-16.

²Following Yampolsky, The Platform Sutra of the Sixth Patriarch, p. 4, it is perhaps best to consider legendary accounts such as these from the motivation that inspired them.

Once Ch'an began to be organized into an independent sect, it required a history and a tradition which would provide it with the respectability already possessed by the longer-established Buddhist schools. In the manufacture of this history, accuracy was not a consideration; a tradition traceable to the Indian Patriarchs was the objective. At the same time that Ch'an was providing itself with a past which accommodated itself to Buddhism as a whole, various competing Ch'an Masters, each with his own disciples and methods of teaching, strove to establish themselves... To this end, they not only perpetuated some of the old legends, but also devised new ones, which were repeated continuously until they were accepted as fact. Indeed, in the eyes of later viewers the two are virtually indistinguishable. These legends were, in most instances, not the invention of any one person, but rather the general property of the society as a whole. Various priests used various legends; some were abandoned, some adopted, but for the most part they were refined and adjusted until a relatively palatable whole emerged. To achieve the aura of legitimacy so urgently needed, histories were compiled, tracing the Ch'an sect back to the historical Buddha,...

³T.48, p. 382a, ll. 16-17. (徒) is a colloquial expression with a meaning similar to (徒). See Iriya Yoshitaka, Jenshin hōyō, Enryō roku, pp. 52-53.

⁴For a general account of the various Chinese Buddhist schools and their teachings during the T'ang dynasty, see W. S. Ch'en, Buddhism in China, pp. 297-364.

⁵T.48, p. 382a, ll. 17-19. The metaphor of the mind seal (心印) also occurs in the Transmission of the Lamp, chapter thirty, T.51, (no. 2076), p. 459b, ll. 2-3.

⁶T.48, p. 381b, ll. 17-20. The last line (唯此一乘) corresponds with a line in the Lotus Sutra, see Fn. 19. T.51, p. 272a, ll. 18-19, has (一性) instead of (一乘).

⁷For an account of the Bodhidharma legend, see Yampolsky, op. cit., pp. 10-11, 21, and 51; and Dumoulin, A History of Zen Buddhism, pp. 67-72.

⁸T.48, p. 381b, l. 20. Reading (無相之本也) instead of (無相之本也) according to T.51, p. 272, l. 21.

⁹For a secondary account of the controversy between Hui-neng and Shen-hsiu, see Dumoulin, op. cit., pp. 80-87; for the account given in the Platform Sutra, consult Yampolsky's translation, op. cit., pp. 128-133.

¹⁰T.48, p. 383c, ll. 19-24.

¹¹T.48, p. 382b, ll. 3-5.

¹²Ibid., ll. 5-7.

¹³Suzuki, Studies in the Laṅkāvatāra Sutra, pp. 358-361.

¹⁴T.48, op. cit., ll. 7-9. Reading (一), T.51) for (一).

¹⁵For instance, mention of the 'Three Vehicles' is found in the following prominent Mahayana Sutras: Conze, The Perfection of Wisdom in Eight Thousand Lines, p. 234; Suzuki, The Laṅkāvatāra Sutra, pp. 133-135; Luk, Vimalakīrti Nirdeśa Sutra, pp. 76-77.

¹⁶T.51 (no. 2076), p. 255a, l. 5.

¹⁷According to Chih-i (i.e. T'ien-t'ai), the teaching of the Lotus assumes priority among Buddhist sutras. See L. Hurvitz, Chih-I: An Introduction to the Life and Times of a Chinese Buddhist Monk, especially pp. 230-244. For a general exposition, see K. Ch'en, Buddhism in China, pp. 305-307.

¹⁸T.48 (no. 2012a), p. 382b, ll. 6-7. (唯此一乘三句 = 別非二).

19. T.12 (no. 242), 法華經, p. 8a, 1.21. (唯此一乘。餘二則非法。): Hurvitz translation of this line reads: "Only this one cause is true, for the other two are unreal." (Scripture of the Lotus Blossom of the Fine Dharma, p. 34.)

20. T.48, p. 381b, 11.20-21. (唯此一乘。餘二則非法。):

21. Ibid., p. 385a, 11.2-3. (所以云。唯此一乘。餘二則非法。). Compare with the Lotus, T.12, p. 8a, 11.17-18. (有 is used for 此, and 法 is used for 法。)

22. T.48, p. 381c, 11.1-4.

23. L. Hurvitz, Lotus (trans.) pp. 27-29.

24. T.48, p. 381c, 1.3. (謂此能證能得。皆會上慢人。):

25. T.14, (no. 475), p. 548a, 11.19-21. (天白。我無得無證。故辯如是。所以者何。若有得法。證者。即於佛法為上。). Translation by Charles Luk, The Vimalakīrti Nirdeśa Sutra, p. 76, except where different words are inserted to show the parallel in the Chinese. It is interesting to note that just after this passage the heavenly maiden speaks of the 'Three Vehicles'.

26. T.48, p. 381c, 1.13.

27. The parable occurs in chapter seven of the Lotus entitled: '化城喻' . See Hurvitz, pp. 148-149 for a translation of the parable in this chapter.

28. In support of a possible T'ien-t'ai influence on the Huang-po text, mention should also be made that there are references to the Mahāparinirvāna Sutra contained therein. (Of the references to the Mahāparinirvāna Sutra in the 'chun-chou' section of the Huang-po text, I have found mention of two. One is to the Warrior who goes seeking for the pearl that is on his forehead [not realizing it is there]. The other is to the Dharmā kaya [Buddha-nature in the Mahāparinirvāna] being likened to empty space. In the Huang-po text the first is found in T.48, p. 380c, 11.10-12; the second, p. 381a, 11.12-18. [Iriya Yoshitaka, Denshin hoyō, Enryo roku, pp. 24, 34.]). This is in accordance with Chih-i's classification of Buddhist Sutras (p'an-chiao, 判教) into five periods. This system was devised according to chronology, or the order in which the Buddha was thought to preach the various sutras during his life. The periods are as follows: (1) Hua-yen or Avataṃsaka; (2) A-han or Āgama; (3) Fang-teng or Vāipulya; (4) Ta-pan-jo or Mahāprajñāpāramitā; (5) Fa-hua nich-p'an

or Lotus and the Mahāparinirvāna. (See K. Ch'en, op. cit., p. 305.) According to this classification, the last period represents the culmination of the Buddha's teaching. However, the Mahāparinirvāna was also a sutra generally popular in China, referred to by those outside of T'ien-t'ai as well. It was especially important to Ch'an because of its discussion of Buddha-nature.

²⁹In Hurvitz, op. cit., pp. xx-xxiii, is summarized an interesting discussion by Fujita Kotatsu concerning the issue of One Vehicle versus three in the Lotus. As it would serve little purpose to summarize that summary here, anyone interested should consult accordingly.

³⁰Ibid., p. 30.

³¹Ibid., p. 31.

³²See T. 48, 381a, 11.8-10; 381c, 11.13-14.

³³T. 48, 381c, 11.19-30. The six realms of existence (六趣) are: (1) hells (二地獄); (2) hungry ghosts (餓鬼); (3) animals (畜生); (4) malevolent nature spirits (asuras) (阿修羅); (5) human existence (人道); and (6) devas (天). (Soothill, p. 138.) Buddha-fruits = 佛果, Dharma-nature = 法性; 心 and 云 are edited out in accordance with the texts appearance in T. 51, p. 272b.

³⁴Suzuki (trans.), The Lankavatara Sutra, p. 56.

³⁵Ibid., pp. 58-59. See Suzuki, Studies in the Lankavatara Sutra, pp. 44-46.

³⁶T. 16 (no. 670), p. 487b, 11.20-24. (一門捨行二不重。一者捨一切善根。...二者菩薩相順。方便說)

³⁷See Dumoulin, A History of Zen Buddhism, p. 74. The original account is in the Transmission of the Lamp, volume III.

³⁸T. 51 (no. 2076), p. 246a, 11.4-9. Trans. by Chang Chung-yuan, Original Teachings of Ch'an Buddhism, p. 149.

³⁹Ibid., p. 219c, 1.23 (即是知來心。世變門也。)

⁴⁰T. 48, p. 381b, 11.10-11.

⁴¹This is according to Suzuki, An Index to the Lankavatara Sutra.

⁴²In this work the word essence is used in two different ways.

When referring to the "essence of the tradition" what is meant is the fundamental nature or most important quality of the tradition. When referring to the "mind-essence" what is meant is an abstract nature or the indispensable conceptual characteristic of Mind.

⁴³T.48, p. 581b, 11.21-27. Six senses (六十有) = eye, ear, nose, tongue, body, and mind; for six realms of existence (六凡) see n. 33; realm of Mara = (魔界).

⁴⁴See Soothill, A Dictionary of Chinese Buddhist Terms, p. 51 and p. 139. The scheme as it presents itself in the Huang-po text seems to fuse the Bodhisattva and Buddha vehicle into one.

⁴⁵T.14, (no. 475), p. 550c, 11.2-4. (生滅為二。法本不生。今則無滅。得此無生法。是為不二法門。). Seng-chao, in his essay entitled: 'Emptiness of the Non-Absolute,' also quotes a passage from the Middle Treatise of Nagarjuna with a similar flavor. "The dharmas are not existent and not inexistent." (諸法不有不無者。T.45 (no. 1858), p. 152a-b.)

⁴⁶T.14, p. 551c, 11.5-6. (樂涅槃者。不樂世間。為二。若下樂涅槃。不厭世間。則無角二。). Also see Luk, op. cit., p. 99.

⁴⁷In this regard, we do not wish to give the impression that we have exhausted the sutra passages referred to in the Huang-po text thus far in our discussion.

⁴⁸E. Lamotte, Histoire du Bouddhisme Indien, I 1958, pp. 689-90.

⁴⁹According to Vasubandhu's Abhidharmakośa (vii, 84) the Buddha's material body has four unique features: (1) the thirty-two marks of a superman, and eighty secondary marks; (2) it has tremendous power that some believe make it infinite, otherwise it could not support an infinite cognition; (3) on being cremated, it contains an adamant and indestructible substance, referring to 'relics' (śarīra); (4) it emits rays brighter than a hundred thousand suns, penetrating the entire universe. (This is according to Conze, Buddhist Thought in India, pp. 170-171.)

⁵⁰According to Conze, op. cit., p. 94, the 'five portions' refer to: morality, concentration, wisdom, deliverance, and the vision and cognition of deliverance. (His list is based on Abhidharmakośa vi.297.)

⁵¹Conze, Buddhist Thought in India, pp. 172-173. See also A. B. Keith, Buddhist Philosophy in India and Ceylon, p. 267.

⁵²Suzuki, Studies in the Laṅkāvatāra Sutra, p. 308.

⁵³Ibid., pp. 308-310. For other accounts see Keith, op. cit., pp. 267-272; Conze, op. cit., pp. 232-234; E. J. Thomas, The History of Buddhist Thought, pp. 242-244.

⁵⁴See Hakeda, The Awakening of Faith, "Introduction", pp. 7-11.

⁵⁵T.32, (no. 1666), p. 579b, 11.17-20. The translation is that of Hakeda, The Awakening of Faith, p. 68.

⁵⁶T.32, p. 579b-c, 11.b20-cl. Hakeda, pp. 69-70.

⁵⁷(諸佛和合唯是法身。)

⁵⁸Hakeda, op. cit., p. 70. Interpolations in parenthesis omitted.

⁵⁹The paramitās are generally conceived as ways or means of crossing over from the shore of birth and death to nirvāna. They are variously listed as six or ten. The six are: (1) dāna, charity; (2) sīla, moral conduct; (3) ksānti, patience; (4) vīrya, energy or devotion; (5) dhyāna, contemplation; (6) prajñā, wisdom. For the list of ten are added: (7) upāya, use of expedient means; (8) praṇidhāna, vows, for bodhi and helpfulness; (9) bala, strength, purpose; (10) wisdom. (Soothill, op. cit., p. 267.)

⁶⁰(淨心)

⁶¹(菩提)

⁶²T.32, p. 579c, 11.6-9. Hakeda, p. 71.

⁶³(無法可說名為說法。) This is a direct quote from the Diamond Sutra, T.8, (no. 235), p. 751c, 11.14-15.

⁶⁴The entire passage is from T.48, p. 382a, 11.19-25. The last quote comes from Bodhiruci's translation of the Diamond Sutra, T.8, (no. 236). In the Chinese one should note the play on words between ying and hua, ying-shen being another name for the Sambhogakāya.

⁶⁵See The Awakening of Faith, Hakeda, p. 72.

III. Huang-po's Notion of Mind

A. Introduction

From the preceding chapter, we have witnessed the pivotal position the 'Mind-Dharma', or simply the teaching concerning 'Mind', occupies in the thought of Huang-po. Certainly, the title of one of the documents attributed to Huang-po, 'The Essentials of Transmitting the Mind-Dharma' (chuan-hsin fa-yao),¹ alone is enough to recommend the doctrine as central to his thought. Although we have travelled some distance in establishing the role of 'Mind' in the appropriation and interpretation of the tradition Huang-po inherited, our journey has taken us but little distance into the intricacies and subtleties of the notion of 'Mind' itself. The procedure followed here is to examine the various uses of 'Mind' (心) as they occur in the Huang-po text, as well as those terms that contribute to the meaning of 'Mind'.

B. Mind, Buddha, and Sentient Beings

Previously in the Huang-po text, notice was made that "all the various dharmas are only 'One Mind'" (一切諸法唯是一心).² The opening lines of the chuan-hsin fa-yao bespeak an implicit identification intended between 'Mind' (心), 'Buddha' (佛) and 'sentient beings' (衆生).

All the Buddhas and all sentient beings
are only 'One Mind'. There is no other
Dharma.³

Following these examples, Huang-po's notion of 'Mind' is subsequently identified not only with 'dharmas', but with 'Buddhas' and 'sentient beings' as well. From what we have seen thus far, it is not surprising to find that for Huang-po, 'Buddhas' are only 'One Mind'. The identification of the term 'Buddhas', which represent the Buddhist tradition, and 'Mind', the pivotal teaching in Huang-po's thought, perhaps represents an attempt to relate his teaching with the tradition. The "vision" of 'Mind', for Huang-po, represents not only the means by which the tradition is transmitted, but also the tradition itself. By equating these terms, the tradition ('Buddhas') is appropriated according to his "vision" ('Mind'). Yet, it is not only 'Buddhas' that are 'Mind', but 'sentient beings'⁴ and 'dharmas' as well. It is in the further identification of 'Mind' with these terms that Huang-po's 'Mind'-"vision" is indicated. In the Buddhist tradition, the 'Buddhas' are the embodiment of that principle which represents the Absolute (Nirvāna). In contrast, 'sentient being' often represents phenomenal existence in delusion (samsāra). While the term 'dharmas' include a variety of meanings, as concrete particulars they serve as focal points for realizing the true nature (i.e. "emptiness") of all things. In order to determine what constitutes Huang-po's 'Mind'-"vision", it will be necessary to consider how the identification of these terms is achieved.

This 'Mind' is without beginning in the past. It has never been created, nor will it ever be destroyed; it is not green nor yellow, and does not have appearance or form; it does not belong to the categories of being or non-being; it cannot be reckoned among the new or old; it is neither long nor short; it is neither large nor small; for it exceeds all limits,

words, traces, and opposites. Regard it as the substance just as it is; attempt to think about it and you are mistaken. It is like space, having no boundaries, it cannot be fathomed or measured. This 'One Mind' alone is the Buddha; and there is no difference between the Buddha and sentient beings. This Mind does not decrease even though it occurs in sentient beings, and this Mind is not added to even though it occurs in Buddhas.⁵

To say that 'Mind' is without beginning in the past, (無始已來), is to imply that 'Mind' has always existed, and will always continue to exist.⁶ This same point is reinforced by the statement that 'it has never been created' (不曾生) and 'it will never be destroyed' (不守滅). Implicit in this statement is that 'Mind' is not subject to birth and death. Birth and death (生滅) is a common way of referring to samsāra. Indeed, the entire passage is concerned with the tension between nirvāṇa and samsāra, as a result of their being non-differentiated in the Mahayāna (i.e. Madhyamika).⁷ Although much of what has come to be known as Mahayana thought and practice is thus inspired, the actual meaning of the non-differentiation of nirvāṇa and samsāra has remained paradoxical. For instance, what role can the tension between nirvāṇa (the Absolute) and samsāra (the phenomenal) play in such a paradoxical relationship, as the case must be if they are truly non-differentiated?

Huang-po attempts to dramatize this quandry by stressing the "transcendent" quality of 'Mind' that surpasses the mere traces and phenomenal distinctions through which it is commonly appraised on the one hand, yet insisting that this substance cannot be determined apart from phenomena on the other. The passage indicates this by stressing the

timeless, uncreated, and indestructible nature of 'Mind'--its "transcendent" quality. The quality of 'Mind' being such, it cannot be determined by the manifested colours, (青, 黃)⁸ appearances (形) and forms (相) of the world through which it is commonly apprehended. 'Mind' also cannot be appropriated under the categories of being (有) and non-being (無).⁹ For Huang-po it is the universal quality that "transcends" all limits (限量), words (名言), traces (蹤跡), and opposites (對待). Yet, Huang-po instructs us to "Regard it as the substance just as it is" (當體便是),¹⁰ as thinking (動念) about it will only result in error (乖). "This 'One Mind' alone (唯此一心) is the Buddha, and there is no difference (無別異) between the Buddha and sentient beings (衆生)." Thus, 'Mind' is "transcendent" and not determined by the forms and categories through which concrete particulars are commonly apprehended. This "transcendent" quality of 'Mind' has nothing to do with categories, or that which (falsely) conceives concrete particulars by categories. 'Mind' is not something that decreases as it is occasioned in sentient being, nor does its value increase because it occurs in Buddhas. It is the same 'Mind' that is common to both.

Although sentient beings are by nature no different than the Buddha, they are not aware of that quality of 'Mind' that is innately theirs.

...sentient beings are attached to forms and so seek for Buddhahood outside it ('Mind'). By their very seeking for it they produce the contrary effect of losing it, for that is using the Buddha to seek for the Buddha and using Mind to grasp 'Mind'.¹¹

The fact that sentient beings and Buddhas partake of the same nature ('Mind') does not in itself prevent sentient beings from being deluded concerning it. As a result of misunderstanding their nature, sentient beings attach themselves to forms in an attempt to seek for Buddhahood. In thinking such, they become deluded. The forms themselves are the Buddha (referring to the forms not in their appearance, but in their substance). If the forms themselves already reveal the substance of 'Mind', to attempt to use them to seek the substance of 'Mind', or Buddha, is to be mistaken about the nature of the forms themselves. One must not think that the true substance of 'Mind' or Buddhas exists apart from these forms. This is the point of Huang-po's insistence that Buddhas and sentient beings are 'Mind'. Thus, one should

Only awaken to 'One Mind' and (realize) that there are not the slightest dharmas one can attain. This is the real Buddha, and there is no difference between the 'One Mind' of the Buddha and sentient beings. 12

The real Buddha (眞佛) cannot be attained (得) through dharmas (法). To awaken (悟) to 'One Mind' (一心) is to understand that the Buddha is the substance of the dharmas themselves. To think that one can reach Buddhahood through the attainment of dharmas is to misunderstand the nature of dharmas themselves. Such a view would posit Buddhahood as something that can be achieved only after dharmas have been apprehended. This can be possible only if the Buddha (Absolute) is viewed as distinct from sentient beings.

Since the Mind-substance reveals itself in all things indiscriminately, categories that establish priorities of existence are not suitable.

In order to appreciate fully Huang-po's description of 'Mind' it will be useful to attempt to unravel the internal dynamics of his discussion. An initial problem arises as a result of his use of the term 'Mind' (心) to serve as a focal point for the "vision" that he is trying to propose. Mind is commonly conceived as an entity or essence that is able to appropriate (understand) concrete particulars by virtue of its ability to conceptualize, or represent these particulars according to reified categories of existence. Although Huang-po articulates his thought in terms of this Mind discussion, his use of this term is intended to depict a quality of 'Mind' quite different than the way it is usually thought of. It is in his insistence on a non-reified quality of 'Mind' that Huang-po is able to indicate the intrinsic identity of 'Buddha' and 'sentient being'.

Yet, what constitutes this "vision" of 'Mind', so that the usually debased status of 'sentient being' is identified with the enshrined status of 'Buddha', whereby 'Buddha' is seen as no different than the reality of concrete particulars ('dharma's')? And how is this "vision" introduced into the context of the Mind discussion? In order to unravel the internal logic of Huang-po's thought, we must turn our attention to the distinction between yu-hsin (有心) ¹³ and wu-hsin (無心) that seems to be implicit in Huang-po's discussion concerning 'Mind'. Though Huang-po did not interest himself in developing a conceptual framework for his "vision", the discussions attributed to him suggest that this pattern is in operation.

For Huang-po, the wu/yu (無 / 有) pattern--the discussion concerning the relationship of 'being' to 'non-being'--is aligned with the 'Mind' discussion. As this meeting of the nature of

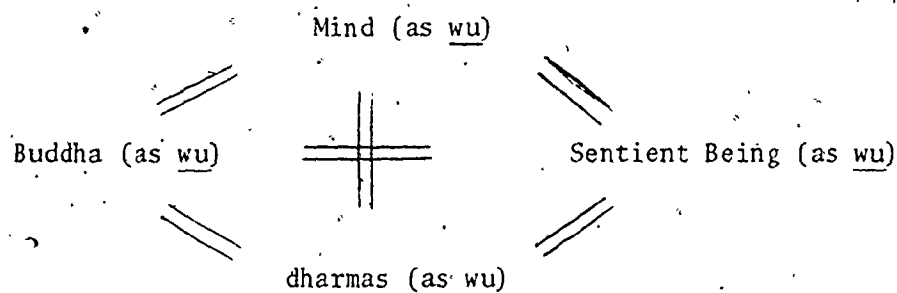
'Mind' with the nature of 'being' is encountered in Huang-po's thought, it introduces an interesting and significant dimension to the whole discussion concerning 'Mind'.

While the terms 'being' (yu) and 'non-being' (wu) "occur only sporadically in Confucian literature",¹⁴ they are used quite frequently in Taoism and Buddhism. In the Taoist context, wu (~~無~~) signifies the state of non-being where "things" are identified prior to their emergence into being (yu, 有).¹⁵ It is the state where "things" are not yet things, but are all identified in 'non-being'. As such, the true, original nature of things is wu, the subtle dynamic state from which all things emerge and eventually return to. It is by virtue of this nature that all things attain an implicit identity. It is important to understand that the nature of the identification in this wu state is characterized by its "no-thing-ness" as distinguished from a state of "nothingness". When perceived as wu, concrete particulars are not "nothing", rather they are "not things".

Conceived in terms of Huang-po's 'Mind' discussion, 'Buddha' and 'sentient being' achieve identity by virtue of their implicit nature as wu, which is the nature of all concrete particulars ('dharma's') as well. Thereby, Huang-po is able to claim that 'Buddha' and 'sentient being' are no different (identical). He is able to articulate this identity in terms of his 'Mind' discussion because the notion of 'Mind' that he is proposing is really a wu-'Mind' (~~無~~ 心), which is to say that there is no Mind-essence which exists as a thing that is able to understand concrete particulars according to reified categories. For Huang-po, the nature of 'Mind' is no different than the nature of 'Buddha', 'sentient being', or 'dharma's'. His notion is that the

'Mind-nature', as the implicit nature of all existing things, is wu.

Diagrammatically, one might illustrate this position as:



Thus, in Huang-po's scheme there is no Mind as an entity through which concrete particulars become conceived or understood as particulars. Rather, 'Mind' is the internal logic of the operation of wu as such, and as all "things"--whether regarded as 'Buddhas', 'sentient beings' or 'dharmas'--partake of this operation, the nature of wu is implicit in all of them. Hence, the terms 'Buddha' and 'sentient being' may be used to reflect a difference in the quality of one's insight, but only on the understanding that this difference is not intrinsic to their nature. By nature, they are not different. It is this insight that constitutes the "vision" that Huang-po regards as the basis of the Buddhist tradition and its subsequent transmission.

This 'Mind' is the Source, the Buddha absolutely pure in its nature, and is present in every one of us. All sentient beings however mean and degraded are not in this particular respect different from Buddhas and Bodhisattvas--they are all of one Substance (i.e., wu). Only because of their imaginations and false discriminations, sentient beings work out their karma and reap its result. 16

This passage reinforces the point that sentient beings are no different in nature than Buddhas and Bodhisattvas, yet sentient

beings lack insight into their own real natures as (wu). The insight into this 'wu' nature--regarded as the Source (本源) of purity (清淨) not only with regard to 'Buddhas' (諸佛) and 'Bodhisattvas' (菩薩), but of 'all sentient beings no matter how mean and degraded' (蠢動含靈)¹⁷--is Huang-po's "vision" of 'Mind'. The idea of returning to the 'origin' or 'source' is one that is highly regarded throughout Chinese philosophy. In early Chinese thought, it is especially prominent in Taoism.¹⁸ In the Huang-po text, as in Taoism, the 'source' or 'origin' signifies the true nature of "things" as wu (無). For Huang-po, this true nature is also a 'Mind'--"vision" that sees that all "things", whether 'Buddhas' or 'sentient beings', are of one Substance (wu). The term 'Substance' (t'i, 體)¹⁹ is also important to Chinese thought. In viewing it in terms of wu, Huang-po appears to be following a pattern that can be traced explicitly to Wang-Pi.²⁰ Thus, in the process of identifying 'Mind' with the 'Buddha', the Absolute in the Buddhist tradition, Huang-po at the same time equated it with concepts and ideas highly valued in the early Chinese tradition as well.^{20a}

Huang-po's main intention was not, however, to align himself with certain aspects of the early Chinese tradition. His effort was aimed at realizing the Truth of the Buddhist tradition. Thus 'Mind' became for him 'Buddha'--the Truth of that tradition. But as 'sentient being' is no different than 'Buddha', it also became the Truth of the tradition, an identity resulting from seeing the nature of all existence as wu (無). Hence, in order to understand the Buddhist tradition, Huang-po was willing to rely on those Chinese concepts that were useful for articulating his "vision".

In the process of so doing, it appears that Huang-po turned the concept of Mind into a notion which renders positive knowledge of essences unattainable. Furthermore, for Huang-po 'Mind' becomes a notion whereby the futility of seeking the knowledge of essences is understood. Hence, Huang-po does not speak in terms of knowledge, so much as dramatizing a profound faith and trust in man's 'non-essential nature'.

In the historical context of Huang-po's thought, his notion of 'Mind' may be seen as a response to the position offered by the masters of Ho-tse, Shen-hui and Tsung-mi. While we will have occasion to consider their position in some detail later, as preparatory to that discussion it will be helpful to highlight it in terms of the relationship between the 'Mind' discussion and the 'being'/'non-being' discussion that we have been considering.

In the Ho-tse school this relationship is mediated by a mirror analogy, whereby the Mind is likened to the reflecting capacity of a mirror. In such a formulation, the Mind possesses a discriminating function that illuminates the true nature of being as such. Mind is here characterized as an abstract essence, whose nature differs from the concrete particulars that it illuminates; the implication being that it is this Mind-essence that is the true nature of reality, and that the concrete "things" that are reflected by it partake of this true nature only as they are illuminated. For the followers of Ho-tse, this Mind-essence is part and parcel to the tradition, and it is this insight that constitutes the basis of transmission.

For Huang-po, and by implication the Hung-chou school, the

identification of 'Mind' with 'non-being' (wu) renders any need to mediate the two obsolete. 'Mind' is not a knowing, discriminating, or categorizing entity, but is a quality implicit in 'being'. As such, it provides no useful function for understanding other "things". It is useful only in so much as it indicates that the nature of the individual as wu, is identical with the nature of all other "things" as well. It is this 'wu nature' that constitutes not only the true nature of 'Mind', but also the basis of that insight on which the tradition is founded, as opposed to the insight into a Mind-essence that characterizes the Ho-tse position.

In the remainder of this chapter and the next, it will be our task to broaden our understanding of Huang-po's "vision" of 'Mind', and bring its significance more openly to the fore.

C. The Doctrine of 'Mind-Ground' (心地法門)

In the previous chapter we witnessed that the Doctrine of the 'Mind-Ground' (hsin-ti fa-men, 心地法門), played an important role in the legendary account of the founder of Ch'an, Bodhidharma, in his transmission of the teaching to the Second Patriarch, Hui-ko. Mention is also made of this Doctrine in the Platform Sutra, where it occurs among the teachings of Hui-neng, the Sixth Patriarch: "Mind is the ground; self-nature is the king".²¹

Furthermore, this Doctrine appears to have been especially favoured in the Hung-chou (洪州) lineage. Earlier we witnessed the mention of this doctrine in the Dialogues of Ma-tsu, in conjunction with Bodhidharma and the Lañkāvatāra.

He (Bodhidharma) used the texts of the Lañkāvatāra Sutra to prove the presence of the Mind (hsin-ti) in all

As well as appearing in the Huang-po text, mention of hsin-ti (心地) also occurs in the Lin-chi lu.

As for myself, followers, if I speak of the Dharma what Dharma is it? It is the Dharma of the Mind-ground (hsin-ti).²³

And again:

Do you want to know the Triple World?
It is no other than your own Mind-ground (hsin-ti).²⁴

Having surveyed the occurrence of this Doctrine in conjunction with the teachings of some of the prominent members of Ch'an, we can safely assume that the hsin-ti (心地) teaching was of some importance not only to the Ch'an school in general, but especially with regard to the lineage which Huang-po was directly related to. The Doctrine, then, was quite possibly a special one for Huang-po. He used it not only as a means for articulating his own thought, but also as representing the teaching of his lineage. Turning our attention to the reference to this Doctrine in the Huang-po text, we will do well to keep this in mind.

In our teaching which is called 'hsin-ti fa-men' all dharmas are fixed and established by this 'Mind' itself. It exists (有) only when it encounters external objects (事). It is non-existent (無) if it does not encounter external objects. Therefore, concerning the pure ('Mind'-) Nature, don't follow a way of understanding that would reify it (執).²⁵

According to Huang-po, 'Mind' serves as the basis for the fixing and establishing of all dharmas that come into 'existence' (有) from 'non-existence' (無). His intention here is to indicate

the intrinsic relationship between the 'existence'/'non-existence' of dharmas and external objects on the one hand, and the 'existence'/'non-existence' of 'Mind' on the other. As it encounters external objects, Mind exists as an external object exists. This is designated as a yu (有) Mind. If it does not encounter external objects 'Mind' does not exist as an external object exists, but rather as a wu (無) 'Mind'.²⁶ As it is in this later state that the non-differentiation of "things" is understood, Huang-po advises not to follow a way of understanding that would conceive of one's pure ('Mind'-)Nature as an external object.

In the context of cultivation in Huang-po's thought, Huang-po speaks of the nature and value of practices using a parallel construction.

...(since) your fundamental self(-nature) is complete, there is no need to supplement that perfection by meaningless practices. Perform acts of giving (dana) only if you encounter a reason for them. When the reason ceases, remain quiescent.²⁷

Though the discussion of cultivation in the full context of Huang-po's thought will have to be postponed until the next chapter, the pattern in which this passage is expressed is of interest to our present discussion. If we recall what was previously said concerning the 'existence'/'non-existence' of 'Mind', the pattern suggests itself in the following fashion: (1) Mind exists when it encounters external objects / Practices are appropriate when one encounters a reason for them; (2) 'Mind' is non-existent when it does not encounter external objects / Practices are not appropriate (remain quiescent) when the reason for practice ceases.²⁸ Thus, the 'quiescent' (無) "state" of the practitioner is parallel to the 'non-existent' (無)

"state" of 'Mind', and suggests a similar relationship. Though a structural analysis such as this cannot readily resolve the issue at hand, it indicates the real centre of the issue--the problem of the meaning of 'non-existence' (wu, 無) and its relation to 'Mind' (hsin, 心). From the cultivational standpoint, the relation is between 'practice' and 'quiescence' (chi, 止). We will have occasion to explore the relationship between wu (無), hsin (心), and chi (止) more thoroughly in conjunction with Huang-po's attitude toward cultivation in the next chapter.

Returning to the relationship between yu-hsin (有心) and wu-hsin (無心), one can say that the internal logic of 'Mind' is the operation of external objects. When external objects are perceived as the appearance of things, Mind (yu) arises (i.e. exists as a thing). But when external objects are perceived not as things, but as the operation of "things", they serve as the "key" through which the subtle and mysterious activities of 'Mind' (wu) can be understood. This operation is the inexhaustible "source" of phenomena, without which, any true appreciation of 'Mind' would not be possible. This is indicated by Huang-po with reference to the Buddha-nature.

As for the superiority of our original Buddha-nature, in truth there is not one thing (that is superior). It is void, omnipresent, quiescent, pure, illustrious, mysterious, peaceful, and joyous and nothing more. Deep within oneself, one must awake to it and enter. That which is before you is it in all its entirety with nothing whatsoever lacking. 29

The Buddha-nature, conceived as a thing, is not superior. Yet, when one understands it in terms of the qualities of wu (i.e. 'void', 'quiescent', 'pure', etc.), one may awaken to the way in which

the Buddha-nature operates (i.e. the nature of the Buddha-nature). Thus, the Buddha-nature is not to be seen as something apart from (i.e. superior to) the operation of "things". It is entirely present therein. As such, the Buddha-nature is nothing other than the nature of wu implicit in all "things".

If one returns to the 'Dialogues of Ma-tsu', the one accredited with establishing this new Ch'an sect,³⁰ further support can be found for a view of 'Mind' that is not merely exhausted in the appearance of external objects. Ma-tsu says:

What are seen as forms are the reflections of the mind. The mind does not exist by itself; its existence is manifested through forms. Whenever you speak about 'Mind' you must realize that appearance (shih) and reality (li) are perfectly interfused without impediment.³¹

In Ma-tsu we find an ambiguity in the relationship between 'Mind' and concrete things that is also in Huang-po. 'Mind' does not exist independently of concrete things. Thus 'Mind' is dependent on concrete things for its existence. Yet, the nature of this "dependence" is not articulated. It also appears that phenomena do not exist independently of 'Mind', and that phenomena are thus dependent on 'Mind' for their existence as well. The realization that "appearance (事 , phenomena) and reality (理 , noumena) are perfectly interfused without impediment",^{31a} would seem to indicate that in this view concrete "things" are not just things in the ordinary sense of the word. Because they are perfectly interfused with 'Mind' (wu) they embody a special quality. Furthermore, this quality

is not something acquired, but is intrinsic to their very nature. The same can be said about 'Mind'. The nature of 'Mind' is not special because it is an abstract essence that exists apart from phenomena. 'Mind', one could say, is the special quality that is the essence, the true nature of concrete "things". It is because of the nature of 'Mind' as wu that "things" are not ordinary things. And it is because of the nature of "things" that Mind cannot be conceived as an abstract essence. Thus, though external objects appear (shih) as things (yu), in reality (li) they are "things" (wu).

With some understanding of Huang-po's teaching of hsin-ti fa-men (心地法門), it will be useful to view this teaching in the context of the debate with the Ho-tse school concerning the nature of 'Mind'. In this regard Huang-po articulates his teaching as follows:

It is often said 'illuminate meditation (ting) and wisdom (hui) and use it',³² or 'quiet (chi) and intelligent (hsing) seeing, hearing, feeling and cognition.'³³ These are interpretations that posit it (Mind) as an object or reify it. If it were the preaching for the people whose endowment is of the middle and lower rank, this kind of preaching is acceptable. If one himself wants to experience it in his own body, one cannot follow this kind of interpretation. It is exhausted by objective attachments.³⁴ If it were that the Dharma has a place in which it becomes buried (exhausted), then it disappears (is exhausted) in the ground of being.³⁵ But if one did not follow the viewpoint that makes a distinction between being (yu) and non-being (wu), then the person would see the dharmas existence as they really are.³⁶

The teaching that Huang-po is referring to here might alternatively be characterized as the mirroring of meditation and wisdom in which the mirror reflects myriad things. The character chien (鑑) actually refers to a mirror, and li-li (歷歷) refers to the manner in which the mirror reflects or illuminates various phenomena. The nature of the mirror is a metaphorical representation of the nature of 'Mind'. Thus, according to this view, the 'Mind', through the mirroring (金鑑), and functioning (用) of meditation (禪) and wisdom (慧), is able to tranquilly (寂寂) and intelligently (惺惺) see (見), hear (聞), feel or sense (覺), and know (知). As Huang-po's description of this view is extremely concise, it is hard to know what exactly is intended by it. However, from Huang-po's description one can judge that it represents a view in which the nature of Mind is characterized as an 'essence' apart from the myriad phenomena; that only through meditation and wisdom is the Mind able to quietly and intelligently comprehend the true essence of the myriad phenomena that present themselves to the Mind through the senses. Huang-po's polemic against such a view is that it views Mind as something apart from phenomena as they occur in themselves. In such a view practice and understanding (meditation and wisdom) are necessary in order to illuminate phenomena. But according to Huang-po, such enterprises do not serve to illuminate phenomena, but only understand them in terms of an 'essence' that is not implicit in the occurrence of the phenomena themselves. It is, one could say, an interpretation that

attempts to understand phenomena (and thus 'Mind') abstractly. Furthermore, one should note that Huang-po does not dismiss this teaching entirely. Rather, it does not correspond with Huang-po's own understanding of the highest realization. It is appropriate for those who do not have the ability to realize the highest attainment, and so must rely on abstract interpretations in order to understand it. Again, this points to Huang-po's own "vision"; the direct experience of realization on the part of the individual himself, without any conceptual or practical aids to mediate such an experience. If such aids are utilized, 'Mind' becomes interpreted through them. Interpretations such as these tend to exhaust the meaning of 'Mind' in objective attachments, since the true nature of 'Mind' (the functioning of one's own self-nature) becomes obscured by the conditions and objects through which 'Mind' is perceived. These interpretations fail to understand that these conditions and objects are none other than the phenomenal activities of 'Mind' itself, the functioning of one's own self-nature. If these activities are 'Mind' (self-nature) itself, to use them for the purpose of understanding 'Mind' (self-nature) is to mistakenly think that 'Mind' (self-nature) is something over and above the activities or phenomena themselves. While there will be further opportunity to dwell on the practical implications of Huang-po's view later on, the foregoing discussion should help to clarify the meaning of the hsin-ti fa-men doctrine, and the radical interpenetration of 'Mind' (the

Absolute) and phenomena that is intended by it.

There is reason to believe that Huang-po's polemic against other, reified interpretations of 'Mind' is intended as more than just a general refutation of the practices and teachings of other Buddhist schools. We must recall that at the time when Huang-po preached, the Hung-chou lineage had not attained the prominent position that it was later fated to occupy. Quite the contrary, during the lifetime of Huang-po, his lineage was not only relatively unrecognized by the more established Buddhist schools of the age (i.e. T'ien-tai and Hua-yen); within the Ch'an school it was one sect among many, all competing with one another for doctrinal recognition.³⁸ During Huang-po's lifetime, the ideas that he valued were not widely accepted outside the narrow context of his own particular lineage. Other lineages within the Ch'an school were accepted more favourably in Chinese Buddhist circles as a whole. Such a lineage was that of Tsung-mi, recognized not only as a master of the Ho-tse sect of Ch'an Buddhism, but also as a Patriarch of the Hua-yen school.³⁹ In distinction to those Ch'an sects that were only beginning to attract wider recognition, Tsung-mi's scholarly and philosophical interests merged well with the more established Buddhist schools of the time. Hence it seems quite probable that Huang-po's polemic is directed in particular toward the Ho-tse sect of Ch'an which Tsung-mi belonged to. In order to fully understand the nature of Huang-po's teaching concerning 'Mind', it will be most useful to briefly review the teachings of his greatest rival, Tsung-mi.⁴⁰ Not

only will this serve to clarify the intention of Huang-po's own polemic, but it will also give us a perspective on the teachings of the Hung-chou lineage from a leading and learned proponent of Buddhism at this time.

According to Tsung-mi, the teaching of his own school, the Ho-tse (何濬), is characterized by ...

Those who taught that 'quietness and knowledge' is the substance... It means that all dharmas being empty, the substance of the mind is originally tranquil; being tranquil it is the Body of Dharma (dharmakāya, the Absolute). From tranquility, knowledge is attained; and then knowledge is the true wisdom... This is the original source of the pure mind of all sentient beings; it is the dharma spontaneously innate in them.⁴¹

The teaching of this school emphasizes the substance or essence of 'Mind' (心體) is to be found in tranquility (靜) and knowledge (知). The substance of Mind, being originally tranquil (本寂), is the Dharmakaya (法身), the Absolute. From tranquility knowledge is attained. This knowledge is the true wisdom (真智).

If we compare the themes emphasized by this school with Huang-po's own notion of 'Mind', the tension between these two teachings becomes readily evident. Huang-po's emphasis on the immediacy of 'Mind', its presence in the phenomena of existence as they instinctively occur, naturally results from a view that stresses the radical non-differentiation of Buddha-nature and sentient being. As the annihilation of the tension between these two realms becomes the goal of one's realization, the usefulness of intellectual

thinking and the categories embodied therein are rendered inoperative. Knowledge, then, is not only useless for such a realization, but serves as an impediment to it.

Huang-po sees no need for one's reflective capacity. If one wants to realize 'Mind' in himself, dependence on thought will not serve to encourage a self-reliant attitude that is needed to do so. This is what is meant when Huang-po says that "These are interpretations that posit 'Mind' as an object (or reify it)" and, "if one does not follow a viewpoint that makes a distinction... then the person would see the dharmas (existence) as they really are."

In order to illustrate this difference more succinctly, let us take a look at a couple of short passages from the writings of Tsung-mi. The first one uses the metaphor of a mirror to exemplify the teachings of the Ho-tse school.

Tranquility and wisdom are as pure and bright as a mirror; the conditions are like images reflected in the mirror. 42

The mirror, as a symbol for Mind, likens tranquility (寂) and wisdom (知) as the pureness (淨) and brightness (明) of the mirror. Thus illustrated, tranquility and wisdom do not represent the mirror itself (as an object), but the

reflecting capacity of the mirror. By analogy, the "essence" of Mind rests in its reflecting capacity. The conditions of existence are likened to the images reflected in the mirror. They are not the essence of Mind itself, but the objects that are reflected by the Mind.

In terms of ontology, the question revolves around the essence of 'Mind' (心 ^心 _心), its fundamental quality, and where it can be located. For Tsung-mi, the essence of Mind or reality is opposed to existence as such. It is an intelligible character or quality ('knowledge' or 'wisdom') that illuminates existence. For Huang-po, the "essence" of 'Mind' consists in the implicit wu-nature of all "things". One might say that for Huang-po the "essence" of 'Mind' is the illumination of "things" themselves. 'Mind' has no prior function as with Tsung-mi; 'Mind and wu interpenetrate each other so as to be indistinguishable.

From Tsung-mi's point of view, such a radical identification of Mind with objective things serves to destroy the tension which makes true knowledge a possibility. If Mind is dependent on existing things, one's knowledge of it is conditioned by them as well.

Whether deluded or enlightened,
the Mind knows by itself, it is not
dependent on conditions for its birth,
nor does it arise because of external
objects. 43

This passage corresponds with Huang-po's assertion that "This 'Mind' exists only when it encounters external objects, it is non-existent if it does not encounter external objects", as well as Ma-tsu's saying that "The mind does not exist by itself; its existence is manifested through forms." For Tsung-mi such assertions result in viewing Mind as dependent on conditions for its birth, and external objects for its arising. If 'Mind' is none other than conditions and external objects, how can it not be exhausted by them? Though Huang-po does not see the 'Mind' from the same vantage point, it is difficult for him to respond to this question. It points directly to the "vision" that we witnessed earlier in Huang-po's thought, the relationship of 'Mind' to non-existence. (~~無~~).

D. Conclusions

Unlike Tsung-mi, Huang-po is not a systematic philosopher. Rather, he seems to be calling for an "end" to systematic philosophy. Consequently, nowhere does he express straightforwardly how 'Mind' may be dependent on conditions and objects of existence on the one hand, and its "essence" not exhausted by them on the other. While Huang-po views 'Mind' as dependent on phenomena for its existence, he also says that "All dharmas (existence) are fixed and established by this Mind itself."⁴⁴

Thus, while Tsung-mi's remarks are not unwarranted,⁴⁵ they are based on suppositions that Huang-po would not adhere to. Huang-po, it seems, would not submit that the contemporaneous existence of 'Mind' and phenomena necessarily entails that the "essence" of 'Mind' is exhausted by the appearance of phenomena. Because Huang-po loathes conceptual thinking, he is reluctant to express what he means in a fashion that can be readily unraveled. Indeed, explanations would seem to fall short of his realization, except when they are expressions of that realization. One can speculate, however, on the nature of his elusive 'Mind-essence' that exists only as phenomena exist, yet is not exhausted by them. It would seem that the inexhaustible 'Mind-ground' is the eternal act of creation itself, the passing from non-existence into existence of external objects. The mystery of creation presents itself in the appearance of phenomena, yet is not exhausted by them. For as phenomena (external objects) come and go, creation ('Mind') endures these manifestations on the one hand, and is somehow dependent on them on the other. If this is the case, as it seems to be, the endurance of creation throughout the appearance (creation) of all external objects is for Huang-po the true "essence" of 'Mind', the inexhaustible 'Mind-ground'. This is in accordance with the "vision" of the nature of all "things" as wu (無).

FOOTNOTES

¹T.48, (no. 2012a), p. 379c, (傳心法要).

²The idea that dharmas are only manifestations of Mind is prominent in the Lankāvatāra Sutra. For instance, in chapter four of the Tang version [T.16 (no. 672), p. 612b, 11: 4-5] it states: (...一切法唯心建立.).

³T.48, p. 379c, 11.1-2 following P'ei-hsiu's 'Preface'.

⁴According to Iriya Yoshitaka, Denshinhōyō, Enryō roku, p. 10, this idea is traceable to the Shen-hui yu-lu.

⁵T.48, p. 379c, 11.3-7, 9-10.

⁶Suzuki, Manual of Zen Buddhism, p. 112, translates this phrase: "It has been in existence since the beginningless past..." Chu Ch'an (Blofeld), The Huang-po Doctrine of Universal Mind, p. 16, translates it simply as: "This mind, which has always existed,...."

⁷See Nāgārjuna's Mūlamādhyaṃakārikās, Chapter 25: "An Analysis of Nirvana", verses 19 and 20:

19. There is nothing whatever which differentiates the existence-in-flux (samsara) from nirvana; And there is nothing whatever which differentiates nirvana from existence-in-flux.

20. The extreme limit (koti) of nirvana is also the extreme limit of existence-in-flux; There is not the slightest bit of difference between these two.

Quoted from Streng, Emptiness: A Study in Religious Meaning, p. 217.

⁸The use of colours to represent the attractiveness of the appearance of phenomena seems to be common in Buddhist circles around the time of Huang-po. (See especially Tsung-mi's metaphorical description of Ch'an sects, Ch'an-men shih-tzu ch'eng-hsi t'u, HTC II, XV, 5, pp. 436c-437b. For a translation see Jan Yun-hua, "Tsung-mi: His Analysis of Ch'an Buddhism", T'oung Pao LVIII, pp. 51-53. The use of colours also occurs in the Lankāvatāra Sutra, see Suzuki, Studies in the Lankāvatāra Sutra, p. 172.) See also Shen-hui yu-lu, (Hu-Shih ed.), p. 118.

⁹For a discussion of the place of these two terms in Chinese thought, see pp. 57-59 Derk Bodde's article "Harmony and Conflict in Chinese Philosophy", in Arthur F. Wright (ed.), Studies in Chinese Thought.

¹⁰This is a difficult phrase to render into English. Suzuki, Manual, p. 112 renders it: "It must be taken just as it is in itself..."; Chu Ch'an, op. cit., p. 16, "It is the substance that you see before you..."; and in his later translation, The Zen Teaching of Huang-po, p. 29, "It is that which you see before you..." (Underlining mine).

¹¹T.48, p. 379c, 11.7-8.

¹²T.48, p. 380a, 11.5-7. (更無少法可得) is similarly expressed in the Diamond Sutra, T.8 (no. 235), p. 751c, 11.22-23 (乃至無有少法可得...).

¹³In terms of the text itself, the term yu-hsin (有心) occurs only once (T.48, 383c, 1. 21). However, as we shall see, Huang-po often refers to hsin (心) in a manner indicative of yu-hsin (有心).

¹⁴Derk Bodde, "Harmony and Conflict in Chinese Philosophy", in Studies in Chinese Thought, A. F. Wright, ed., p. 57.

¹⁵See for instance the Tao-te-Ching, chapter 40: "All things in the world come from being. And being comes from non-being." (天下萬物生於有，有生於無) and chapter 1: "Therefore let there always be non-being, so we may see their subtlety, And let there always be being, so we may see their outcome." (故常無欲以觀其妙，常有欲以觀其徼). Translations from Wing-tsit Chan, The Way of Lao Tzu.

¹⁶T.48, p. 380b, 11.14-16. The translation follows Suzuki, Manual, p. 117.

¹⁷Literally, "wriggling movement containing spirit".

¹⁸See Tao-te-Ching, chapters 16, 25, 40, 52, 65.

¹⁹Commonly rendered as "Substance", and opposed to yung (用), "function or application". For a discussion of the use of these terms see: W. T. Chan, A Sourcebook in Chinese Philosophy, p. 791; and W. Liebenthal, The Book of Chao.

²⁰See W. T. Chan, ibid.

^{20a}The close affinities between Taoism and Ch'an Buddhism have been recognized in the following works: W. T. Chan's The Way of Lao-Tzu,

pp. 23, 101-102, 120; Sourcebook, pp. 428, 433; 445; John C. H. Wu, The Golden Age of Zen, pp. 30-44; K. Chen, Buddhism in China, pp. 361-363.

²¹T.48, (no. 2007), p. 341b, 1.26. (心即是地...性即是王。
). Translation by Yampolsky, op. cit., p. 158 (sec. 35).

²²Transmission of the Lamp, Chuan 6, T.51 (no. 2076), p. 246a.
Translation by Chang Chung-yuan, op. cit., p. 149.

²³T.47, (no. 1985), p. 498a, 11.5-6. Translation follows
Paul Demieville, Entretiens de Lin-Tsi, p. 69.

²⁴T.47, p. 500c, 11.13-14. Demieville, ibid., p. 121.

²⁵T.48, p. 381b, 11.10-12.

²⁶(遇境即有無境即無。)

²⁷T.48, p. 379c, 11.28-29. (本自具足不假修添。
遇緣即施緣息即寂。)

²⁸The pattern is suggested in the Chinese as well. Compare the
parallel formulations in nn. 26 (and 27 above).

²⁹T.48, 380b, 11.17-18. (果本佛上實無一物。虛通寂靜明妙
冥樂而已。深自悟入。匪下使是。圓滿具足更無所欠。)

³⁰Although the origins of the Hung-chou lineage are traceable
to Huai-jang (677-744), a disciple of Hui-neng, according to Yampolsky,
op. cit., p. 53, it was Ma-tsu Tao-i (709-788) who was largely
responsible for the development of this new Ch'an sect in Kiangsi."

³¹T.51, (no. 2076), chuan 6, p. 246a, 11.13-15. (凡所見色皆是見心。
心下自心因緣故有。汝但隨時言說。即事即理
都無所繫。)
Original Teachings, p. 149.

^{31a}This formulation in terms of li and shih is taken from the
Hua-yen school. See Garma C. C. Chang, The Buddhist Teaching of
Totality, esp. pp. 141-170.

³²(...定慧鑑用歷歷。)

³³(寂寂惺惺見聞覺知。)

³⁴(諸見上見不奪。)
(no. 2076), p. 272a, 11.16-17.

³⁵ (法有沒慮沒恐有也。)

³⁶ (世於一切法不作有無見。即見法中。)

³⁷ The entire passage is from T.48, p. 381b, 11.12-16.

³⁸ In this regard see especially Jan Yün-Hua, "Tsung-Mi's Analysis of Ch'an Buddhism", T'oung Pao LVIII p. 32, where he states:

Comparing Tsung-mi's presentation of Ch'an Buddhism with most of the publications on Ch'an in Western languages, one cannot but think that Ch'an Buddhism in China during the VIIIth and IXth centuries was much richer and varied than it seems. The difference is due to the later history of the school: the later sects, known as 'the Five Houses' or 'Seven Sub-Sects', were developed from only one or two of these early sects. The anti-traditional, anti-textual and anti-institutional tendency had not yet become dominant in 'Middle Ch'an', but was only part of a complex development. The radical aspect of Ch'an Buddhism is over-emphasized in most of the current writings on the topic. The reason for this over-balance is partly due to the influence of later Ch'an ideology, partly due to current religious sentiment, i.e., a rebellious spirit against tradition and authority...

³⁹ Ibid., pp. 2-3, See also Garma C. C. Chang, The Buddhist Teaching of Totality, p. 240; Dumoulin, op. cit., p. 41; Yampolsky, op. cit.

⁴⁰ Although Tsung-mi, to my knowledge, never refers to Huang-po by name, he does refer to the viewpoint of (Ma-tsu) Tao-i and his disciples, thus implicating Huang-po. Furthermore, P'ei-hsiu, the original compiler of the Huang-po text, was a close friend of Tsung-mi (See Jan, op. cit., p. 16). So although neither Huang-po nor Tsung-mi refer to one another by name, they were aware of each other according to their teachings, if not by their names.

⁴¹ Jan, ibid., p. 49; HTC I, xiv, 3, p. 279d, 11.1-5.

⁴² Jan, ibid., HTC, ibid., p. 280a 1.2.

⁴³ Jan, ibid., p. 50; HTC II, xv, 5, p. 436b, 11.16-17.

⁴⁴ Ma-tsu expresses a similar notion in his saying that "What are seen as forms are the reflections of the mind". (Chang, op. cit., p. 149.)

⁴⁵ We shall have occasion to consider the value of Tsung-mi's remarks later.

IV. THE CULTIVATION OF 'NO-MIND' (wu-hsin)

A. Huang-po's Attitude Toward the Efficacy of Buddhist Practices

It should come as no surprise that Huang-po was ill-disposed toward the practices of the Buddhist tradition. This is in accordance with the general attitude he displayed toward the scriptures and doctrines of Buddhism. Huang-po is reluctant to admit the value of doctrines and practices for engendering that realization which he considers to be the true essence of the tradition, the awakening of one's self nature. These doctrines and practices can only serve to "detach" the individual from his own true self, and the attitude of self-reliance that is part and parcel of his awakening. In accordance with this attitude, Huang-po refers to traditionally respected Buddhist practices as follows.

Concerning the six paramitas and (other) myriad practices whereby merit as countless as the sands of the Ganges is gained, your original self is entirely sufficient (as it is); it is not something that can be added to by cultivation.¹

Since your original self (本自) is sufficient by its very nature, says Huang-po, how can the six paramitas (六度) or other numerous practices (萬行) add anything to it? On other occasions, Huang-po's criticisms of doctrines and practices designed for the acquiring of merit tend to become more direct and vehement.

If you do not resolutely believe that this (Mind) is Buddha, and desire to cultivate practices attached to forms² in order to seek their effects, this is an absurd expectation³ and contradicts the true Way [tao].⁴

To the degree that this passage reflects Huang-po's attitude

toward general Buddhist practices, we can assume that he was quite opposed to them. The issue implicit in this passage concerns the role of cultivation in the realization of enlightenment. According to Huang-po, the merits or effects of cultivation are not conducive to one's realization. Quite the contrary, for such an attitude fails to affirm that one's own mind is the Buddha, the basis of enlightenment itself. Intermediary forms, such as those provided by traditional Buddhist doctrines and practices, only distract one from realizing that their own mind is the Buddha, and the basis of true awakening.

Huang-po's attitude toward commonly respected Buddhist practices converges most clearly in the debate concerning whether enlightenment is attained through the use of "gradual" methods of cultivation or whether it is an awakening that corresponds with a "sudden" insight on the part of the individual. In the context of Huang-po's thought, this debate is an interesting one. The "gradual" method lends a more structured approach to the individual's quest and in effect, provides a pattern in which one's religious yearnings may be developed. "Sudden" insight tends to devalue the place of formal practices, stressing instead that one cultivate their own self-nature without recourse to an artificially imposed pattern.

Even if you have most earnestly and diligently disciplined yourself for the past three asankhyeya Kalpas⁵ and passed through all the stages of Bodhisattvahood, when you realize in one thought that you are from the first the Buddha himself and no other, the realization has not added one thing (to your original Buddha-nature). When you look back and survey all the disciplinary measures you have gone through, you only find that they have been no more than so many idle doings in a dream.⁶

As this passage represents Huang-po's position concerning

graduated practices, we see that his attitude is not so much that they are harmful, but ultimately of no value. True realization comes suddenly in a single moment, though because one's original nature is complete in itself, the realization does not add anything. The disciplinary practices that supposedly occasion such a realization are ultimately illusory. In the context of Huang-po's thought, we see that the position assumed by cultivation and practices is an ambiguous one. From the ultimate standpoint of the tradition as Huang-po interprets it (self-realization), the merits of practice are of no consequence because they add nothing to the original-nature that one realizes. Yet, from what one might term a "temporal" standpoint, although Huang-po will not accord them a place of any real value, he seems reluctant to renounce them entirely.

If people who study the Way do not instantaneously have no Mind (無心), their kalpas of striving and practices of cultivation in the end will not achieve the Way (for them). Due to their cherishing the meritorious practices of the Three Vehicles, they will be unable to attain emancipation (解脫). Nevertheless, in the experience of this (kind of) Mind there is slowness and quickness. Some hear the Dharma and in one thought attain no-mindedness (無心). Others attain no-mindedness by going through the ten grades of Bodhisattva faith,⁷ the ten stages in Bodhisattva wisdom,⁸ the ten activities of a Bodhisattva,⁹ and the ten Parināmanās.¹⁰ Still others attain no-mindedness through the ten stages of a Bodhisattva's progress.¹¹ Whether a longer or shorter period of time is required to attain no-mindedness, once attained there is no need for cultivation or realization; yet in truth, there is nothing which is attained. This is the Truth (真), not falsehood (假). Whether no-mindedness is attained in a single thought or attained after going through the ten stages, its practical working is the same; it is not that one is deeper or shallower than the other. Only by the one method you pass through long ages of (unnecessary) suffering and toil.¹²

We have continually witnessed in Huang-po's thought the exclusive emphasis of self-awakening. In this passage, self-awakening becomes identified with the expression of 'no-mindedness' (無心). This "state" is the essence of self-realization, and it is this mode that Huang-po advocates as the only appropriate practice to cultivate. So called "traditional practices" may or may not hinder the "attainment" of 'no-mindedness'. If one believes that disciplined practice itself will occasion 'no-mindedness', one will be unable to achieve it regardless of one's effort. In this case practice is considered harmful and obstructive to true self-awakening. Yet, when one awakens, the prior practices that one may have undergone do not lessen one's attainment. In this case the practices are not considered either harmful or beneficial, only irrelevant. The practices themselves are of no consequence to Huang-po, they are either harmful or useless depending on one's attitude towards them.

Whether one goes through the stages of a Bodhisattva's progress or not, realization comes in a single flash of thought. Hence, Huang-po is inclined to emphasize awakening that is attained by "sudden" insight. However, as indicated before, this insight may or may not be the "result" of graduated practices. It does not necessarily exclude them, but on the other hand it does not in any way include them either. For Huang-po, "sudden" insight is not a method, and nothing is realized by it. When one understands that methods are only external practices, and that they have nothing to do with one's real self and the mode of 'no-mindedness' that is the basis of true cultivation, one is free to act without depending on them. Whether one "attains" this state of freedom by undergoing disciplinary practices

or not, the result is a mode where cultivation and realization are no longer necessary. In this regard, it is significant that Huang-po is able to successfully undermine the efficacy of traditional practices without completely renouncing them.

Using the parable of the "Illusory City" (化城) in the Lotus Sutra for imagery,¹³ Huang-po indicates the subordinate role occupied by highly regarded goals of Buddhist practice in comparison with an understanding of one's true self-nature (自性).

That which is called the 'Illusory City' includes the Two Vehicles along with the ten stages of a Bodhisattvas progress, the state of Omnisience,¹⁴ and the Wonderful Enlightenment of Mahayana;¹⁵ which are all powerful teachings for attracting people, but still constitute the 'Illusory City'.

That which is called the 'Treasured Place'¹⁶ is the Reality of one's True Mind, original Buddha (-essence), and self-nature.¹⁷ These Treasures cannot be measured and one cannot construct (create) them. Since (the Treasures) are neither Buddhas nor sentient beings, neither subjective nor objective, where is there a 'City'?¹⁸ If you say this is, in fact, the 'Illusory City', where is the 'Treasured Place'? The 'Treasured Place' cannot be pointed to; if it could be pointed to then it would be an 'Expedient Place'¹⁹ and not the real 'Treasured Place'. Therefore one can only say that it is near and nothing more. It cannot be described with any exactitude, and only when one attains harmony with its essence does it appear.²⁰

In the Lotus Sutra, the "Illusory City" is devised as a resting place for five hundred aspirants on their way to the "Treasured Place". Seeing that the aspirants are becoming weary from their journey, and thinking of returning rather than going on, the guide skillfully creates an illusory resting place that allows them to continue on their journey to the "Treasured Place". In the context of Huang-po's thought, the

stages of a Bodhisattva's progress (十地) and even the highest states of Enlightenment (等覺, 妙覺) in the tradition of Mahayana are no more than resting places convenient for attracting and maintaining people's interest. The "Treasured Place" represents the true reality of 'Mind', one's own self-nature, the fundamental Buddha-nature. These all represent a reality which cannot be created, and cannot be measured in stages. Thus, they cannot be located in the "Illusory City". These "Treasures" (Mind, Buddha, self-nature) cannot be doctrinally defined, are not mere "expediencies", and can nowhere be located. For Huang-po, traditional practices may be useful expediencies, but they lead one only to the "Illusory City". In order to realize the True Reality of 'Mind', the Buddha, and one's self-nature, one must leave these expedient practices behind; with the understanding that True Reality has no specific "state" in which it can be located.

According to Huang-po then, traditional Buddhist practices contribute nothing toward the "awakening" of 'Mind', 'Buddha', and one's self-nature. To the contrary, without this "awakening", they will only serve to substitute it with methods that are by nature external to the 'Mind-essence'.

There is only this 'One Mind' and not the slightest particle of anything one can attain, for 'Mind' is the Buddha. If people who study the Way do not awaken to the substance of this (their own) 'Mind', they will create a Mind over and above 'Mind', turn outward to seek Buddha, attaching themselves to formal cultivation practices. These are all harmful teachings and not the Way of Enlightenment (Bodhi). 21

As with interpretations that rely on abstractions, practices that rely on formal cultivation practices (著相修行) prevent people from awakening (悟) to the substance or "essence" of their own

'Mind' (心體). It is this 'Mind-essence' and not the cultivation practices themselves that are the source of true awakening. If one relies on them instead of awakening to their own 'Mind', these practices are harmful (惡).

Although it is important to understand the polemical tendency in Huang-po's thought, particularly in his attitude toward cultivation, it is equally, if not more, important to consider the motivation that prompted this reaction. Of the thoughts that survive in his name, the notion of the autonomy of the individual self is the focal point from which Huang-po takes his own "stand" regarding cultivation. It is here that he embarks not only as a polemicist, but also as an advocate of the method that he esteemed. Structures for training or disciplining inhibit the spirit of the individual which is by nature complete in itself. There is no need for such practices. Instead one should practice 'relying-on-oneself' which would enable him to freely practice according to the situation as it arises.

B. The "Practice" of 'No-Mind' (無心)

Considering the polemical attitude of Huang-po toward practice, it is hard to determine the nature of that "practice" that he himself would advocate. What he has in mind has nothing to do with form or structure, the guidelines by which practice is ordinarily defined. This is similar to his attitude toward knowledge or thought, which he

rejects on the basis that intellectual concepts only serve to mediate true reality from itself. Yet, these attitudes alone give us a point from which to orient ourselves because it is with reference to them that the nature of Huang-po's notion of true "practice" is suggested.

As with 'tradition', however, Huang-po assumes a peculiar attitude toward practice. Cultivation that is form-less and structure-less is really no practice at all, and yet it is the ultimate "practice", precisely because it is able to exclude those formal methods which people so readily engage in. 'Realization' and 'awakening' no longer become necessary goals to achieve when one abides by the immediate and ever-present reality of their true nature; what is valued is the "on-going" experience of enlightenment according to the circumstances that instinctively present themselves. For Huang-po, this is the practice of 'No-Mind' (無心). Rather than being a practice as such, it is a special way of "seeing" the world whereby knowledge and cultivation are no longer necessary, and a sign of delusion. This special way of "seeing" is really a way of acting or expressing oneself without thought, will, or purpose--effortless action that is spontaneous. It is the real immaterial mind free from illusion.²²

As a pivotal notion in Huang-po's thought, we will attempt to illuminate its meaning in the course of those discussions in which it appears.

This Dharma is itself 'Mind'; apart from 'Mind' there is no Dharma. This 'Mind' is itself Dharma, apart from Dharma there is no Mind. Mind itself is 'no-Mind', (wu-hsin); yet, there is not a 'no-Mind' either. If you adopt the thought of 'no-Mind', the opposite of 'Mind' comes into existence. It is silent harmony and nothing more--the cessation of all thought and discussion. Therefore it is said: 'The way of words and speech is cut off, and the place of Mind (as an existing entity) and (outward) practice is subverted'.²³

In order to understand this passage, it is helpful to recall the pregnant meaning of the term 'Dharma' (法) for Huang-po. Not only is it representative of the 'Truth', or essence of Buddhism, but, more significantly, this 'essence' is incorporated in the very occurrence of sentient being itself, whereby 'Mind' and sentient being are seen as not different. The 'essence' or 'Truth' of Buddhism, be it considered in terms of 'Dharma' or 'Mind', cannot be "apprehended" apart from sentient being. To put it differently, sentient being does not serve as the basis for understanding an 'essence' that is conceived apart from them. It is for this reason that Huang-po says elsewhere:

One thought separates you from reality,
 (because) all thinking is erroneous. You
 cannot seek (something) from Mind on the
 basis of 'Mind'; you cannot seek (something)
 from Buddha on the basis of 'Buddha'; you
 cannot seek (something) from Dharma on the
 basis of 'Dharma'. Therefore, students of
 the Way should straightforwardly (直下...)
 have 'no-Mind', silently harmonize (with
 all circumstances) and nothing more, for a
 judging Mind (執_心心) is itself erroneous. 24

For Huang-po, using 'Mind' to seek Mind is to leave the true substance and attach yourself to form. To think that there is a Mind, Buddha, or Dharma apart from sentient being is to create an imagined Mind, Buddha, and Dharma. In reality, there is no abstract substance. There is only the reality that appears before you. It is the only true 'Mind', 'Buddha' and 'Dharma'. If people think that there exists a Mind over and above sentient being ('Mind'), they will only be using true 'Mind', which is no different than sentient being itself,

to pursue a false illusion. Thus, Huang-po says that at every opportunity one should have 'no-Mind'--no intention of seeking something apart from phenomena themselves. This is true 'Mind'--the ability to harmonize oneself with all circumstances without depending on artificial concepts in order to determine one's relationship with them. It is what one might call a direct intuitive appreciation of 'things-as-they-are', instead of an intellectual understanding of 'things-as-they-intrinsically-are-not'.

Thus, for Huang-po, true 'Mind' itself is 'no-Mind'. 'No-Mind' (無心) is not the opposite of 'Mind', for that would be adopting the thought of 'no-Mind'--conceiving 'no-Mind' as an abstract substance and not as intrinsic to true 'Mind' itself. It would be using 'Mind' to achieve 'no-Mind'; This would also (as in the case of Mind, Buddha, and Dharma) be positing 'no-Mind' as a substance apart from phenomena. 'No-Mind' is not the object of one's search, but a way of conducting oneself in the world of phenomena. The attitude that 'no-Mind' depicts is one of 'silently harmonizing' (默契) with ordinary circumstances as they present themselves, and nothing more. It is this same 'silent harmony' that Huang-po tells us that one must acquiesce in, for the transmission of the Dharma to be possible. It is the basis of 'true transmission' as Huang-po understands and interprets the Ch'an tradition. It is a "mode of Mind" whereby one 'silently harmonizes' (默契); in his own activities, with the activities of sentient being, by virtue of the understanding that one's own-nature (自性) is of the same substance as sentient being itself. This is 'Mind'; the true Buddha-nature of the

Thusly considered, true 'Mind' is practiced 'no-mindedly' (無心), without (conceptual) thought (思) or discussion (言), and has nothing to do with knowledge (知). As described by Iriya Yoshitaka, 'no-mind' (無心) is "The Mind that transcends all discriminating consciousness, yet manifests spiritual and subtle operation in everyday ordinariness."²⁵ Hence, 'no-mind' is not a category of the intellect, but a way of conducting oneself in the everyday affairs of the world. In this sense, it may be termed as a way of "practice", but not a practice in the formal sense of the word, for "no-minded practice" does not use imposed structures in order to appreciate reality. Rather, "practice" is formed by the activities of one's environment (ordinary circumstances) as they present themselves. However, the idea of this "method" is not so much that one's affairs are dictated by ordinary circumstance, as may be suggested by it. Preferably, it involves the ability to act freely and responsively in accord with ordinary circumstances.

The mind of common people is based upon external objects (外境), and this mind accordingly feels joy and hatred. If one desires to eliminate external objects, they should forget their mind. If mind is forgotten, external objects become void (空); if external objects are void, mind is annihilated. If you do not forget your mind (忘心) and still try to remove (除) external objects, external objects cannot be removed, and will only increase your agitation. Therefore, if the myriad dharmas are only 'Mind', and 'Mind' too cannot be attained, then what is there to seek?²⁷

This passage indicates quite clearly that Huang-po does not have in mind a view whereby the activity of one's self-nature is conditioned by one's external environment. Rather, when one sees the intrinsic 'voidness' of external objects, one is able to appreciate the subtle and mysterious operation of these objects in their everyday activities.

Pointing to the 'voidness' (空) of external objects is meant to depict their nature as wu (無). Thus if one is able to see external objects as 'void', they are no longer capable of obstructing one's 'Mind'-nature, which is also wu. Hence, by virtue of the operation of wu, one's mind is really in accord with external objects. This is the point of Huang-po's insistence that it is useless to try and remove external objects. Such an act presupposes that external objects are different in nature than 'Mind', when in reality, their operation is the same.

When the people of the world listen for the (teaching of the) Way, all the Buddhas everywhere transmit the 'Mind-Dharma' [心法]. If they take it to mean a Mind over and above ('Mind') [心上] other than existing things [dharmas, 法] that one can realize [證] and can grasp [取], then they use 'Mind' to seek 'Dharma(s)'; not understanding that 'Mind' itself is none other than 'Dharma(s)', and 'Dharma(s)' themselves are none other than 'Mind'. One cannot use Mind to seek something from 'Mind'; even with the passage of millions of kalpas, in the end one will not attain the day of success. Such a method does not compare with straightforwardly [當下] having 'no-Mind' [無心], which is the fundamental 'Dharma' [本法]. 28

This passage depicts clearly the interplay between the use of the term 'fā' (法) as representing the 'Dharma' or the essence of Buddhism, and as representing 'dharmas'--the "things" of phenomenal existence. The stress in Huang-po's thought is clearly toward the identification and interpenetration of 'Mind' (as wu) with existing things. If one considers 'Mind' as an abstract substance that can be "grasped" or "realized" apart from phenomenal existence, then 'Mind' is used to seek the 'Dharma'. But if one understands that 'Mind' itself is the 'Dharma', and that the 'Dharma' is the "things" of phenomenal

existence--'Mind' itself--then the 'Mind' will not be used in order to seek a Mind that is not of itself in accord with phenomenal existence, or perhaps one might say, 'existing as phenomenal things exist'. A method that reifies 'Mind' will never result in an understanding whereby 'Mind' and the "things" of phenomenal existence completely interpenetrate one another. This is a 'no-minded' understanding which immediately and straightforwardly esteems phenomenal existence as intrinsically 'non-being' (wu).

To illustrate the futility of seeking a Mind apart from one's own nature, Huang-po resorts to a parable:

Suppose a strong man (力士) was confused (迷) concerning the 'gem' within his own forehead; although he turned his attention outwardly to seek it, completely travelling (行) the ten directions, in the end he was not able to obtain it, until a wise man pointed it out to him--he immediately understood himself that originally his 'gem' was there from the very beginning. 29

This parable dramatically portrays the "heart" of Huang-po's thought. The 'gem' is of course the very nature of the man in the story. Huang-po is also saying that the nature of man is concealed in his own forehead--in his 'Mind'! Though he looks everywhere, attempting to discover it, he can never find it. But when a wise man reveals it to him, he realizes that his true nature was in his own forehead from the very start. In this vivid portrayal it is also significant that 'Mind' is understood in relation to the physical body of the human person, and thus the true nature of the human individual is understood as well.

Furthermore, Huang-po applies this parable to the students of Buddhism.

Therefore, if a student of the Way is confused (迷) concerning his own 'original Mind' (自本心), not recognizing it as the Buddha; and accordingly turns his attention outwardly to seek it, employing practices (用行) to establish merit, depending on graduated realization (次第證), going through kalpas of diligent seeking, he will never realize the Way. Such a method does not compare with straightforwardly (當下) 'having no-mind' (無心). (Such a person) knows (知) with certainty that all dharmas originally have no-existence in themselves (本無所有), that there is nothing to attain, nothing to rely on, nothing in which to abide, no subjective nor objective (understanding), and that false thought does not arise (不動妄念), thereby realizing Bodhi. When one realizes the Way, they are only realizing the Buddha who has always existed in (their own) original-Mind (本心). Undergoing kalpas of effort will turn out to be useless cultivation (虛修). It is like when the strong man attained his 'gem', he only attained the original 'gem' of his own forehead; his attainment bore no relationship to the effort of outwardly seeking it. 30

In Huang-po's account of the man searching for his 'gem' it is significant that since dharmas are non-existent, there is nothing that can be gained from outwardly seeking. Cultivation (修行) is useless. There is nothing to attain, nothing external that can be relied on; and though he does not say it explicitly, it is strongly implied that one need only rely on one's own self-nature. Then one realizes the Buddha who has always existed in one's own 'Mind'. The Buddha-nature no longer becomes an abstract principle to pursue intellectually, or a fundamental "essence" that is sought methodically. Because the Buddha-nature is none other than the operation of wu, one's expression of it harmonizes with the nature of everyday activity.

Making offerings to support all the Buddhas of the ten directions is not equal to making

offerings to support a follower of the Way who has 'no-mind' (無心). Why? Because one who has 'no-mind' does not have any Mind whatsoever. The substance of the Absolute (空空) is inwardly like wood or stone, motionless and stable; outwardly it is like space, unobstructed and unrestrained; it is without activity or passivity; there is no place it can be located; it has no form or appearance; it cannot be attained or lost. Those who hasten to reach it do not dare enter this Dharma (法), fearing that they will fall into the void (空) without a resting or anchoring place. Because of this they stop and retreat, as exemplified by all who extensively seek knowledge (知見). Therefore, those who seek ('no-mind') through knowledge are like hair (many), and those who awaken to the Way are like horns (few).³¹

For the practitioner who awakens to 'no-mind', there is no need for a created Mind whatsoever. His substance is the Absolute; he has the quality of stability in his actions on the one hand, yet his activities are free and unrestrained on the other. While many people fear being "caught" in what we might call this eternal 'liminal realm' (the 'void'), retreating to intellectual knowledge in a futile attempt to understand it, the practitioner of 'no-mind', resolved and responsive, relishes its presence, and the challenge that it offers for the true expression of his Buddha-nature. This is the challenge that Huang-po offers--to allow the 'Mind' to become 'void'.

Many people obstruct their minds with (external) objects (塵), and obstruct their (underlying) Principles (理) with (external) affairs (事); so they frequently try to escape objects in order to quiet their minds, and reject affairs in order to preserve their Principles, not knowing that it is their own mind that obstructs objects and their own Principles that

obstruct affairs. If they could only allow their Mind to 'void' (空), objects would 'void' of themselves. If they could only allow their Principles to become silent, their activity would become silent of itself. Do not use 'Mind' in a way contrary (to its nature). Many people are unwilling to 'void' their minds, fearing they will fall into the abyss (空); they fail to realize (知) that their own 'Mind' originally is 'void' (自心本空). The foolish man eschews affairs but does not eschew Mind, while the wise man eschews Mind but does not eschew affairs.

By contrasting Mind (心) with external objects (外境), and underlying Principles (原理) with external affairs (事), Huang-po indicates the way in which people frequently delude themselves.

External objects are set aside for the sake of preserving one's Mind, but according to Huang-po this is a Mind that is falsely construed in order to provide a measure of safety from the uncertainties of the 'void'. The case is the same with Principles and affairs. Affairs are shunned for the sake of preserving one's underlying Principles, but these Principles are nothing but falsely imagined safety measures to protect one from confronting the 'void'. In Huang-po's understanding of reality, such measures are useless. There is no Mind nor underlying Principles that one may resort to. Mind and Principles are 'void' by nature. If one can only allow their Mind to become 'void', objects would 'void' of themselves. If Principles are allowed to become silent, one's affairs would become silent of themselves.

In Huang-po's presentation, Mind becomes the crucial component. If one does not allow it to become 'void', external objects become afflictive, causing one to interpret their occurrence through the

formulation of underlying Principles. These Principles, in turn, restrict one's free activity (inhibiting one's responsive nature). When 'Mind' becomes 'void', objects need no longer be seen as oppressive; Principles become silent, and no longer obstructive to the spontaneous performance of one's affairs. For this reason the wise man acts in accord with his daily affairs, as it is through them that his true Buddha-nature is revealed. He displays no use for abstract principles that attempt to preserve an artificially created Mind. Instead, he harmonizes with those silent principles that are inherent in daily affairs, responding with vibrant yet graceful activity, marking the true expression of Buddha-nature.

While Lin-chi I-hsuan (d. 867?) became famous for the radical expression of Buddha-nature in one's day to day activity, one can easily see how such an interpretation was encouraged by his teacher, Huang-po.³³ Such lively expression, though not reported in the Chuan-hsin Fa-yao, is also distinguishable in the character of Huang-po.³⁴ These explosive tactics that much of the later Chan tradition came to admire, are readily traceable to the "founder" of the Hung-chou school, Ma-tsu Tao-i (709-788).³⁵ So much has been written about these techniques that I need not discuss them in detail here. It should be pointed out that they represent a natural outcome of understanding Buddha-nature in terms of one's responsive potential in and through the ordinary activities of everyday life. As such, they indicate the ideal expression and "practice" of 'no-mind'. In the midst of these eruptive activities lies Huang-po's articulation of what it means to be 'no-minded'. This serves as a "base" for such activities, and marks Huang-po's unique contribution to Buddhist thought and expression.

Unique not in the sense that Huang-po was the original initiator of discussions concerning wu-hsin, but in the sense that he used the wu-hsin "model" to give Hung-chou "practice" perhaps its most comprehensive expression. This wu-hsin "model" is by no means unique to Huang-po's thought, but is part of a greater body of Ch'an literature concerning wu-hsin, including the notable example of the Niu-t'ou (Oxhead) school.

C. Wu-hsin (無心) and Wu-nien (無念)

As exemplified in the efforts of Huang-po, the practice of wu-hsin ('no-mind') became an integral part of Hung-chou Ch'an (洪州禪). Furthermore, it is the emphasis on this teaching that distinguishes the Hung-chou school from a rival Ch'an school of this period, the Ho-tse (荷澤). While the practice of the Hung-chou school, as presented by Huang-po, was conceived in terms of wu-hsin, that of the Ho-tse school was largely understood in terms of wu-nien ('no-thought'). One might venture to say that this different use of terminology best reveals the point where the teachings of these two schools are at variance. As an indication of this, one can readily observe instances where terminology, and perhaps even the presentation of certain teachings, is similarly expressed in both schools.³⁶

However, be this as it may, there is no instance in the writings attributed to Huang-po³⁷ where the terminology of wu-nien is used. Similarly, there seems to be no mention of wu-hsin in the writings of the master of Ho-tse, Shen-hui (670-762).³⁸ In those writings of his descendant Tsung-mi (780-841) there are only brief references to wu-hsin outside of his discussion of the Hung-chou school.³⁹ On the other hand, as we shall presently have

opportunity to examine in detail, these Ho-tse masters' references to wu-nien are quite abundant, occupying an essential position in their thought.

Surely, the issue between these two schools has broader and more significant implications than the mere use of variant terminology to describe one of their main teachings. Rather, the use of this terminology will be seen as indicative of larger and more crucial differences that were in dispute between them; differences that proved especially significant for the future development of Ch'an.

Shen-hui, of course, is well-known as the disciple of the Sixth Patriarch, Hui-neng (638-713), who succeeded in launching an attack on the more powerful Northern school, led by Shen-hsiu (d. 706) and his followers, which eventually led to the establishment of his own Southern school as the true Ch'an lineage.⁴⁰ It is with the thought of this Ho-tse master that we shall deal first.

In the conversations of Ch'an master Shen-hui, we find reference to a discussion between the master and a government official called T'o-pa.⁴¹

In his conversations today with the vice-president, the Master asks if, in cultivating by means of one's body and mind, one fails to have a Mind which is integrated with that of the Buddhas and Bodhisattvas. If it is, one then obtains a share of the 'Buddha-dharma'. If one does not, all these exercises will have been in vain.

T'o-pa asks:

How does one obtain understanding [解]?

[Shen-hui responds] Only obtain 'no-thought' [wu-nien] and this itself is realization.

Q: How does one arrive at this 'no-thought'?

A: Not activating thought [不作意] itself is 'no-thought'. On the substance [體上] of 'no-thought', one finds wisdom's decree [智命]; the foundation of wisdom's decree is itself Reality [實相] (of 'no-thought').

All Buddhas and Bodhisattvas employ [用] 'no-thought' in order to arrive at the Dharmakāya of deliverance [解脫法身]; when they see this Dharmakāya, samādhis as numerous as the Ganges' sands and all the pāramitās are present in their completeness. If you study today with me the prajñā-pāramitā, you will obtain a Mind identical to that of the Buddhas and Bodhisattvas; from today, in the sea of birth and death (samsāra), in a 'single thought' [一念], you attain correspondence [相應] with the Buddhas and Bodhisattvas. So, residing in this union of a 'single thought', cultivating (its) practice, you know [知] the Way, you see [見] the Way, you obtain [得] the Way. 42

It is interesting to find in Shen-hui's thought an emphasis on 'attaining correspondence' (相應) with the Buddhas and Bodhisattvas. In this tendency then is an apparent similarity with Huang-po's notion of a 'harmony' (契) among minds as representing the true transmission of the tradition. However, this similarity is one of disposition rather than an agreement concerning the "vision" constituting the basis of the tradition. This can be readily indicated by turning directly to the content of Shen-hui's "vision".

In Shen-hui's formulation 'not activating thought' (不作意), or 'no-thought' is conceived as the Mind 'substance' (心體) which gives rise to 'wisdom' (慧). For Huang-po, 'Mind-substance', conceived in terms of 'no-mind', (wu-hsin), has no direct association with wisdom. In the debate between practicing 'no-thought' as opposed to 'no-mind', a real distinction concerning two different "ideas" of what 'Mind' is reveals itself. Though both masters emphasize the instantaneousness of realization, occurring in the course of a 'single thought' (一念 , i-nien),⁴³ the gist of Shen-hui's "mind of 'no-thought'" is a substance (t'i) mirroring (i.e. abstract) phenomenal reality itself, where one comes in contact with the true source (i.e. foundation) of wisdom.⁴⁴ As we have seen, the thought of Huang-po for no

creation or characterization of a Mind apart from 'Mind', or the "wu-nature" of all things that come into 'being'. This distinction is apparent in Shen hui's description of the relationship between Mind and particular objects.

In our school, we indicate immediately that it is harmony [和] that is essential, and that it is not necessary to have recourse to excessive texts. (We declare) only (that) all sentient being is a Mind which is fundamentally without (phenomenal) characteristics [本无相].⁴⁵ All these which one calls (phenomenal) characteristics is equal to a 'mind of error' [妄心]. Why is this an error? Fixing your Mind on activating thought, grasping vacuity and purity, and in the end, placing your mind in moving (things) in order to seek and discover Bodhi and Nirvana; all this is illusion and error. Only do not activate thought, and your Mind of itself is devoid of particular objects [心自无物], you will have a Mind which consists in the absence of particular objects [无物心], and your true nature [自性] will be vacuous and quiet. On the substance [体上] of vacuity and quietude, one naturally finds fundamental wisdom [本智], that is to say knowledge, which one considers as the function of illumination [照用].⁴⁶

This passage reveals the distinction concerning Mind in the thought of Shen-hui and Huang-po. For Shen-hui, Mind is fundamentally without phenomenal characteristics. A mind that places attention on phenomenal characteristics is nothing but a 'mind of error' (wang-hsin). According to Shen-hui this constitutes fixing one's Mind on 'activating thought' (作意), and trying to abide in moving things in an attempt to realize Enlightenment. As Enlightenment is vacuous and quiet, such an attempt is illusory and erroneous. Thus, for Shen-hui, true Mind is of itself devoid of "things", or particular objects. By virtue of its inherent "no-thing-ness", one's Mind will attain vacuity and quietude. It is in the 'substance' of vacuity and quietude, which is none other than the true 'substance' of Mind, that

one discovers the fundamental wisdom, or knowledge that is the function of understanding the nature of Mind as apart from "things".

We have already indicated that for Huang-po 'Mind' is 'non-being' (wu), and that the Mind of 'being' (yu) is inferior. Thus for Huang-po, true 'Mind' is also devoid of things (i.e. 'this' or 'that'). Yet, the way in which this is achieved indicates the point at which these two thinkers diverge. For Huang-po, there is no Mind apart from the operation of the 'dharma's' (concrete particulars) of 'sentient being'. This operation (wu) constitutes the 'Mind'-nature. For Shen-hui, Mind has nothing to do with the operation of wu. Consequently, his conception of Mind as devoid of particular objects ('things') is not based on a distinction between Mind as 'non-being' and Mind as 'being'. Rather, Mind-nature is conceived more in terms of an Absolute 'substance' or 'essence' (t'i) whose purity is achieved by virtue of its non-identity with particular objects, either in their operation or their occurrence as separate entities.

In order to appreciate this distinction more fully, one can also note the role of 'vacuity' (空) and 'quietude' (静) in the thought of each master. In Huang-po's notion, 'vacuity' (or the 'void') and 'quietude' were conceived in terms of the external activity of everyday life. If people could allow their Mind to 'void', external objects would 'void' of themselves; and if they allowed their underlying Principles to 'become quiet', their external affairs would 'become quiet' of themselves.⁴⁷ 'Vacuity' and 'quietude' were thusly conceived in the hope that external objects would not be seen as obstructing one's 'Mind', and that external affairs would not be seen as obstructing one's Principles, and so gotten rid of. Instead, if objects are seen

as 'void', one's 'Mind' will not be disturbed by objects, but will be allowed to function responsively amidst objects; and if one's phenomenal affairs are seen as 'quiet' and unobtrusive. Principles will not check one's spontaneous adaptability to the circumstances of everyday life as they present themselves.

For Shen-hui, the place of 'vacuity' and 'quietude' is somewhat different. In the substance of 'vacuity' and 'quietude', one finds fundamental wisdom (本智). 'Vacuity' and 'quietude' are not found directly in the midst of external objects and affairs, but are "located" in a 'substance' not actively present in the objects and affairs of everyday life, which provides the source of wisdom or knowledge with which one is able to truly function in the phenomenal realm. In other words, the realm of phenomenal things in themselves have a less direct correspondence with the true, 'vacuous' and 'quiet', Mind-substance than one finds with Huang-po. It is only by virtue of the fact that the wisdom of the Mind-substance understands the deluded nature of phenomenal things, that one is able to function among them; and although this understanding is necessary for revealing the deluded nature of the phenomenal realm, the Mind-substance is separate from these things, and can only be considered as mirroring them.

'Vacuity' and 'quietude' for Shen-hui also represent meditation (定). When asked of the meaning of meditation (samādhi) and wisdom (prajñā),⁴⁸ Shen-hui responded:

The non-arising of thought, the void [空] which has no 'being' [有] is called 'correct meditation' [正定]. To be able to see the non-arising of thought and the void which has no 'being' is called 'correct wisdom' [正慧]. At the moment of meditation there is the substance of wisdom [慧分], and at the moment of wisdom there is the function of meditation [定用]....⁴⁹

For Shen-hui 'vacuity' and 'quietude' are characteristics of meditation (定) which are the substance of wisdom (慧). For Huang-po, there is no talk of meditation and wisdom in relation to 'vacuity' and 'quietude'. 'Vacuity' and 'quietude' are understood directly in terms of the intrinsic wu (無) nature of all things.

The t'i (體)/yung (用) pattern is used quite prominently for relating the important elements in Shen-hui's thought. We have already seen how the relationship between meditation (定) and wisdom (慧) was conceived in terms of this pattern. It is interesting to note its utilization in the conception of the relationship between the 'Absolute' (Bhūtatathatā; 真如) and 'thought' (念). When asked of the difference between 'thought' and the 'Absolute', Shen-hui responds that there is no difference.

Q: Since there is no difference, why say 'think the Absolute' [念真如]?

A: I say this (because) 'thought' [念] is the function [用] of the 'Absolute' [真如] and the 'Absolute' is the substance [體] of 'thought'. Because of this meaning, one should establish 'no-thought' [无念] as their principle [宗]. If one understands [見] 'no-thought', although one sees [見], hears [聞], feels [覺] and knows [了], one is constantly 'vacuous' [空] and 'quiet' [寂]. 50

It is not just ordinary 'thought' that Shen-hui regards as the function of the 'Absolute'. It is 'thought' based on 'no-thought' (wu-nien). It is understanding and establishing this principle that allows one to undertake the activities of sense while remaining in 'vacuity' and 'quietude' (i.e. meditation). Thus for Shen-hui, Mind is like a principle that must be understood and established. It is not a "thing" in the concrete sense, but is more like an abstract "essence" that remains unchanged amidst the appearance of concrete

Yet for Hua this kind of Mind is "th

that searches after principles as the foundation of wisdom. It fails to realize wu-hsin (無心) -- the intrinsic 'wu-nature' of all "things". Instead, "things" are appreciated by means of a Mind-substance that mediates (or interprets) the phenomenal realm (i.e. "things") on the basis of the substantial realm (i.e. "essence") of the Absolute. In the thought of Huang-po, there is an interesting reference to the sense activities of seeing, hearing, feeling, and knowing in relation to substance (t'i) and 'no-mind' (wu-hsin). It will prove useful to look at it in the context of our present discussion.

This pure 'Mind', the Source (of all "things") [本源清淨心] is always completely brilliant and everywhere illuminating of itself. But people of the world do not awaken [悟] to it and merely regard seeing [見], hearing [聞], feeling [覺] and knowing [知] as 'Mind'. As seeing, hearing, feeling, and knowing are that which conceals it ('Mind'), they do not perceive the subtle brilliance [精明] of the 'original substance' [本體]: If they only immediately [當下] have 'no-Mind' [無心], the 'original substance' would of itself emerge [自現], like the procession of the sun in space illuminates the whole universe without obstruction. Therefore, if people who study the Way only regard seeing, hearing, feeling and knowing as their activities, when these activities are deprived them, then the path of 'Mind' is blocked and there is no place of entry. On the other hand 'original Mind' [本心] should be regarded in relation to these activities. Nevertheless, 'original Mind' is not dependent upon [屬] seeing, hearing, feeling, and knowing, but it is not separate from [離] these activities either. Only do not begin reasoning [思] from seeing, hearing, feeling, and knowing, nor begin thinking [思量] from them, nor seek 'Mind' apart from [離] them, nor reject [捨] them in order to grasp the Dharma. Neither depend on them, nor separate oneself from them, nor abide [住] in them, nor attach [著] oneself to them, but allow yourself to move freely in them [於此不立於此], as the Way is everywhere [無所不在]. 51

For Huang-po, it is important to emphasize that if the activities of sense (seeing, hearing, feeling, and knowing) are viewed as "things" in themselves, they are not 'Mind', but only conceal it. To see these activities as "things" in themselves is not to see the intrinsic 'wu' (無) nature of these activities. Yet, quite paradoxically, the 'original substance' (pen-t'i) of 'Mind' is not to be found apart from these activities of sense either. This excludes it from being conceived as a transcendent "essence", or a reasoning or thinking capacity that one may depend on. When one's "vision" sees the 'wu'-nature of all "things" the activities of sense become 'void' in nature and cannot be depended upon as things, and analytical reasoning becomes a false imagining on which nothing can be based. Yet, when one sees the subtle identity of their own nature with all "things" by virtue of wu (無), they are able to adapt perfectly with sense activities, neither obstructing nor being obstructed by them. Thus, if one thinks that 'Mind' is exhausted by activities of sense, then one ends up being obstructed by them, as when these activities are deprived them it appears that 'Mind' is deprived them as well, and their path is blocked. On the other hand, if one thinks that 'Mind' is an Absolute "essence" conceived apart from the activities of sense, then one ends up obstructing them, by basing one's activities on a principle (Mind) that is not, by nature, identical with these activities. While the former is important with regard to the Ho-tse critique of the Hung-chou lineage, which will be considered shortly, the latter is important with regard to Shen-hui's position concerning the nature of Mind. It is a position like that of Shen-hui that Huang-po is criticizing.

Turning our attention to Shen-hui's descendent, Shih Tsung-mi (釋宗密), one notices many similar themes in the two masters' thought. In the previous chapter we witnessed Tsung-mi's characterization of the Ho-tse school as "those who taught 'quietness and knowledge' is the substance..."⁵². He also states that 'absence of thought' (wu-nien, 無念) is their principle (宗).⁵³ In this same context, Tsung-mi emphasizes the 'fundamentally tranquil and knowing' (本寂本知) Mind-substance, and that when this is realized "one should apply one's mind searching for the fundamental (理復稱本, 用心), not allowing false thoughts to arise in the mind under any circumstance (不可遂起妄念)."⁵⁴ As such, Tsung-mi uses doctrines and ideas common to Shen-hui to elucidate both his own thought and that of the Ho-tse school. Combining these principles with a study of the Ch'an schools current during his time, Tsung-mi characterized the teachings of these schools.

In this study, Tsung-mi formulated a distinction concerning Mind-nature particularly important to his analysis of the Ho-tse and Hung-chou schools. In the Ch'an-yüan chü-ch'uan-chi tu-hsü,⁵⁵ Tsung-mi highlights this general distinction in pointing out the two kinds of manifestations of Mind-nature of the sect teaching 'direct revelation of Mind-nature' (直顯心性宗).

The absolute Nature [性] is characterless and non-active, and its substance [理] differs from all phenomena; it is neither profane nor sacred, neither cause nor effect, neither good nor evil. Nevertheless, the functioning of the substance [理之用] is able to create all kinds of manifestations, meaning that it is capable of manifesting itself as profane or sacred, as material form [色] or other characters [相].⁵⁶

In this formulation, Tsung-mi is intimating the basic difference in the conception of Mind-nature in the Ho-tse and Hung-chou schools as he views them. In the Ho-tse school, the substance of the absolute Nature (Mind) differs from all phenomena. In the Hung-chou school, the emphasis is placed on the functioning of the substance whereby Mind-nature is capable of manifesting itself as various phenomena. As Tsung-mi points out, these two views are based on a difference of emphasis rather than a difference of principle.⁵⁷ However, in the Ch'an-men shih-tzu ch'eng-hsi t'iu⁵⁸ Tsung-mi outlines a more specific division between the teachings of these two schools, based on their conception of the functioning (用) of the 'original substance of True Mind' (真心本體). This distinction is articulated in response to the following question concerning the Hung-chou school.

Q: The Hung-chou school takes being able to speak, act, etc. as manifesting Mind-nature; this itself they regard as the manifest teaching [顯教]; this itself is its (Mind's) functioning [用]. How is it deficient?

A: The original substance of True Mind [真心本體] has two kinds of functioning [用]. The first is the 'original functioning of self-nature' [自性本用]. The second is 'functioning in response to conditioning causes' [隨緣而應]. It is like a copper mirror; the copper material [質] is the 'substance of self-nature' [自性體], the copper's illumination [明] is the 'functioning of its self-nature' [自性用], illuminating the revealed images, [現影] is the 'functioning of conditioning causes'. As 'images' [影] join with causes then they are revealed; what is 'revealed' [現] has a thousand differences; 'illumination' [明] is the constant illumination of self-nature. Illumination is of only one type. By analogy, the Mind's constant quietude [心常寂] is the 'substance of self-nature'; the Mind's constant knowing [心常知] is the 'functioning of self-nature'; this ability to speak and to act uniquely [分別動作],

etc. is the 'functioning in response to conditioning causes'. Now the Hung-chou school directly indicates the ability to speak, etc. (as their teaching), yet this is (only) the 'functioning of conditioning causes', and is a deficient 'functioning of self-nature'. And so, in the teaching of 'manifesting there is 'manifesting by analogical inference' [比於自然] and 'manifesting by immediate perception' [現於自然]. The Hung-chou school says the substance of Mind cannot be directly indicated, yet on the basis of this they are able to speak, etc., and verify it--the knowledge that there is Buddha-nature--this is 'manifesting by analogical inference'. The Ho-tse school straightforwardly says the substance of Mind is capable of knowing, and that this knowledge itself is Mind; the knowledge of this harmony (between knowledge and Mind) is the basis for 'manifesting Mind' [具於心]; this is 'manifesting by immediate perception'. The Hung-chou school is deficient in (their understanding of) this. 59

As a prelude to describing the deficiency in the Hung-chou school's teaching regarding the 'manifesting of Mind-nature', Tsung-mi designates two kinds of functioning in relation to 'Mind-substance' (hsin-t'i). The first, representing the teaching of the Ho-tse school, is termed as 'the original functioning of self-nature'. According to Tsung-mi, this 'functioning of self-nature' is directly related to the 'substance of self-nature' or the 'original substance of True Mind'. This is parallel to the relation between the Mind that is always quiet (i.e. meditation) as the 'substance of self-nature' and the Mind that is always knowing as the 'functioning of self-nature'.

The second type of functioning in relation to 'Mind-substance', intended to depict the teaching of the Hung-chou school, is termed as a 'functioning in response to conditioning causes'. This kind of functioning is only indirectly related to 'Mind-substance' as Tsung-mi conceives it. In fact, one could say that this kind of functioning by

itself is based on an unclear notion of the nature of 'Mind-substance'. To describe this, Tsung-mi resorts to a mirror metaphor. The material from which the mirror is made (i.e. copper) is like the substance of self-nature (i.e. Mind). The reflecting capacity of the mirror itself is like the functioning of self-nature. The reflection of the images that it encounters is described as the 'functioning of conditioned causes'. While the 'original functioning of self-nature' is representative of the understanding of the Ho-tse school, the 'functioning in response to conditioned causes' describes the understanding of the Hung-chou school. As such, the Hung-chou understanding is not in accord with the true nature of Mind-substance. Instead, this kind of functioning is a direct response to existence which, according to Tsung-mi, is conditioned. Such a conditioned response, in itself, is not reflective of a true understanding of Mind. For Tsung-mi, the conditioned realm of existence is wrought with a thousand differences. To attempt to manifest one's self-nature in conditioned existence is functioning among the realm of differentiations. The realm of non-differentiation, upon which one's true self-nature is based, is conceived as a Mind-substance that is able to reveal conditioned existence for what it is, thus allowing one to function in it while remaining true to the Mind-substance (Absolute). Or alternatively, one could say that one's activity is in response to (i.e. a reflection of) the undifferentiated Mind-substance instead of in response to conditioned existence.

Although Tsung-mi's formulation is quite sensible and insightful in itself, it is not representative of the way in which Huang-po viewed 'Mind' in its relation to sentient being. In fact, as we have

already witnessed, Huang-po had quite a different "vision" of what 'Mind' really is, according to its relation with the realm of non-differentiation (wu) whereby the identity of all "things" is achieved. As indicative of what constitutes this non-differentiated identity of "things", Huang-po resorted to a 'non-being'/'being' (wu/yu) model rather than one of 'substance'/'function' (t'i/yung). Consequently, what guides Huang-po's "vision" is the relation of 'being' (yu) to 'non-being' (wu), and in turn the relation of 'Mind' and "things" to both 'being' and 'non-being'. While Tsung-mi, on the basis of his model, is able to exclude "things" (i.e. conditioned existence) from direct participation in the Mind-substance (i.e. Absolute), Huang-po rejects the ability to conceive of a Mind-substance that does not "participate" in the realm of "things" as wu.

What is even of possibly further significance regarding this dispute over what constitutes the nature of 'Mind', is its implications regarding the nature of man. For Tsung-mi, the intellectual faculties (i.e. reflecting capacity) distinguish man from conditioned existence. It is by means of these faculties that man is able to "escape from" the predicament of sentient being, and realize his enlightened nature. For Huang-po, there can be no "escape". When man realizes that his nature is no different than that of sentient being, there is no need to posit a Nature on top of his real 'nature'. Thus he loses his recognition as an entity distinguishable from sentient being, and merges with the subtle way in which sentient being operates.

D. Conclusions

At this point, it will be useful to reflect on the nature of the difference that is presented in the Hung-chou teaching of Huang-po, and the Ho-tse teaching of Shen-hui and Tsung-mi. With regard to the latter, it is not meant to infer that the teachings of Shen-hui and Tsung-mi are necessarily the same. However, there is undoubtedly a concurrence in their doctrines, and we wish to reflect on this in its relation to the teachings of Huang-po.

It has been noted that there is a difference in language used in the respective teaching advocated by Huang-po on the one hand and Shen-hui and Tsung-mi on the other. It remains to be considered to what extent this emphasis on different terminology is representative of a substantial difference in thought or outlook, and to what extent it represents a difference in emphasis toward what is an essential agreement in outlook. Any discussion of this type is naturally conditioned by the frame of reference one wishes to consider. From the point of view of the masters' themselves, there were obviously substantial issues being debated. For Tsung-mi and Shen-hui, the Mind is a knowing entity that searches for the fundamental substance of other things. For Huang-po, 'Mind' is merely another thing through which the nature of all "things" (as wu) is realized. Both views are in agreement in that things are not as they appear, and that a realized Mind is one that is devoid of particular objects. What is in dispute is how this realization is accomplished, and what role the Mind plays in its accomplishment. In this regard, Tsung-mi emphasizes the role of Mind in searching for the fundamental, and establishing itself upon wisdom. Thus, in this formulation, the Mind has a positive function--the search for knowledge and

wisdom (which is no different than the substance of Mind itself). For Huang-po however, 'Mind' is completely brilliant and everywhere illuminating of itself, and knowing is considered among those activities that serve to obstruct the natural brilliance of 'Mind'. (Knowing is an activity that mediates 'Mind' from itself, and prevents one from an immediate encounter with the nature of all "things" as wu.)

The emphasis on knowledge with relation to Mind in Tsung-mi would seem to presuppose that in the realization of one's Buddha-nature there exists a substantial base (i.e. knowledge) from which one is able to act. Huang-po is not inclined to include the need for such a base, but chooses to emphasize an intuitive encounter with the 'Mind' nature itself. Tsung-mi perceptively points to the ethical difficulties of the Hung-chou view, offering justification for his emphasis on knowledge, or manifesting Mind-nature by immediate perception rather than analogical inference.

However, given the terminological and methodological differences between these two views, it remains to be considered whether they are reflective of different views regarding the nature of Mind itself. If one accepts Tsung-mi's interpretation, the two views represent a difference in emphasis rather than different ideas of Mind-nature itself. Given the fact that in both teachings (and especially that of Huang-po) there is a reluctance to speak definitively about Mind-nature, the sources offer little evidence that would refute Tsung-mi's interpretation. However, I would be quick to add that this difference of emphasis was of no small consequence, but was destined to be very significant in the future development of Ch'an.⁶⁰

NOTES

¹T.48, p. 379c, ll. 27-28. (月至六度廣行河沙功德。本自具足不假修添。)

²(所欲著相修行以求功用。) My translation follows Suzuki's rendering (Manual, p. 113) which treats chu-hsiang and hsiu-hsing as separate units complimenting each other, as opposed to Blofeld's rendering (Zen Teaching of Huang-po, p. 30) which treats chu as a verb with objects hsiang, hsiu, and hsing.

3. 妄想

⁴T.48, p. 379c, l. 29 - p. 380a, l. 1.

⁵Following Suzuki (Manual, p. 117) 祇 appears to be an abbreviation for 阿僧祇. According to Soothill (Dictionary, p. 60) the three asaṅkyeya kalpas or the three countless aeons are the period of a bodhisattvas development.

⁶T.48, p. 380b, ll. 19-21. I have followed Suzuki's translation closely in rendering this difficult passage into English.

⁷The ten grades of Bodhisattva faith (十信) are:

- (1) 信 faith (which destroys illusion and results in)
- (2) 念 remembrance;
- (3) 精進 zealous progress;
- (4) 慧 wisdom;
- (5) 定 concentration;
- (6) 不退 non-retrogression;
- (7) 護法 protection of the Truth;
- (8) 迴向 reflexive powers;
- (9) 無為 the nirvana mind in 無為 effortlessness;
- (10) 願 action at will in anything and everywhere.

(Soothill, Dictionary, p. 45.)

⁸The ten stages in Bodhisattva wisdom (十住) are:

- (1) 發心 the pruposive stage, the mind set upon Buddhahood;
- (2) 治世 clear understanding and mental control;
- (3) 修行 unhampered liberty in every direction;
- (4) 生貴 acquiring the Tathāgata nature or seed;
- (5) 方便具足 perfect adaptability and resemblance in self-development and development of others;

- (6) 正心 the whole mind becoming Buddha-like;
 (7) 不退 no retrogression, perfect unity and constant progress;
 (8) 童真 as a Buddha-son now complete;
 (9) 法王子 as a prince of the law;
 (10) 灌頂 baptism as such, e.g. the consecration of kings.

(Soothill, p. 44; another possible interpretation is also given on p. 45).

⁹The ten activities of a Bodhisattva (十行) are:

- (1) joyful service;
- (2) beneficial service;
- (3) never resenting;
- (4) without limit;
- (5) never out of order;
- (6) appearing in any form at will;
- (7) unimpeded;
- (8) exalting the pāramitās amongst all beings;
- (9) perfecting the Buddha-law by complete virtue;
- (10) manifesting in all things the pure, final, true reality.

(Soothill, p. 53).

¹⁰The ten Parināmanās (十迴向) I have been unable to find a list of. In general it refers to the turning over or transferring of merit, especially the merits acquired by a Bodhisattva or Buddha, for the salvation of others (Soothill, p. 205). In total these four lists of ten are representative of the first forty stages in the fifty-two stages of a Bodhisattva's progress in the process of becoming a Buddha (see Soothill, p. 115).

¹¹This is according to T.51, p. 271a, l. 9. Reference to the ten stages of a Bodhisattva's progress (十地) is absent in T.48. This adds the fifth list of ten to the already mentioned four lists of the fifty-two stages of a Bodhisattva's progress in the process of becoming a Buddha (see the previous note). There are various renditions of the 十地 (See Soothill, pp. 47-48).

¹²T.48, p. 380b, ll. 3-9.

¹³See chapter seven of the Lotus Sutra, i.e. Hurvitz, pp. 130-155.

¹⁴等覺 (Samyak-sambodhi), the fifty-first stage in the fifty-two stages of a Bodhisattva's progress.

¹⁵妙覺; the final, or fifty-second stage of a Bodhisattva's progress:

¹⁶寶所

17 (真心本佛自性之實。)

18 The intention of this sentence illudes me. (無佛無衆生。無能無所。何處有城。)

19 方所

20 T.48, 381c, ll. 13-19.

21 T.48, 380a, ll. 13-16.

22 These descriptions of 無心 are according to Soothill, Dictionary, p 379. In my opinion, they reflect well Huang-po's use of the term. Soothill also gives its meaning as "Mindless", which is the general term I have adopted in an attempt to include the different shades of meaning it represents. Tsung-mi explains the term as "The Enlightened mind is mindless, as it is free from thought" (覺心無心。為離心也。). (Quoted from Jan Yün-Hua, "Tsung-mi's Analysis of Ch'an Buddhism", op. cit., p. 45, n. 1.)

23 T.48, p. 380b, ll. 11-14.

24 T.48, p. 381b, ll. 1-3.

25 Iriya Yoshitaka, Denshin hōyō, Enryōroku, p. 17. To describe 無心, Iriya also refers to the 無心論 ('Treatise on No-Mind'), Tun-huang ms., Stein no. 5619,* where it says: "The perception (and knowledge) of seeing and hearing is itself 'no-mind' (無心)." In the Transmission of the Lamp, Chuan five, the Ch'an master Pen-ching of Szu-K'ung Mt. says of 'no-Mind': "If you desire to seek the Buddha, then nothing other than Mind is the Buddha. If you desire to understand the Way, then 'no-mind' is the Way... If the Buddha causes the mind to awaken, it is a mind that considers the Buddha to be an ornament. If you awaken to 'no-mind', the Buddha also does not exist.... The Way is itself originally (something that is) 'no-mind'. Its character as 'no-mind' is named as the Way. If one masters 'no-mind', 'no-mind' itself is the Way [T.51, 242b, l. 27 - 242c, l.2].

*A version of the 無心論 can also be found in T.85, no. 2831.

26 Reading 十斤 instead of 斤欠.

27 T.48, p. 381b, l. 27 - p. 381c, l. 1.

28 T.48, p. 380c, ll. 7-10.

29 T.48, p. 380c, ll. 10-12. The tale originally appears in the Maha-Parinirvana Sutra (See T.12, [no. 375], 649a-b.; for an English account,

see the translation of Kosho Yamamoto, The Mahayana Mahaparinirvana Sutra, vol. 1, pp. 183-184). This tale may also bear some curious relationship to the report in Huang-po's biographical account which states that: "In the middle of his forehead there was a swelling resembling a gem." (T.51, p. 266a, 1.4).

³⁰T.48, p. 380c, 11.12-18.

³¹T.48, p. 380a, 11.16-21.

³²T.48, p. 381c, 1.29-p. 382a, 1.5.

³³The Transmission of the Lamp, Chuan eleven, contains many reports of the interactions between Huang-po and Lin-chi, one of which supposedly occasioned the enlightenment of Lin-chi. (See Chang, Original Teachings of Ch'an Buddhism, pp. 116-123.)

³⁴See the Transmission of the Lamp, Chuan nine; Chang, ibid., pp. 102-106. Such reports are not recorded in the Chuan-hsin fa-yao probably because of the nature of the text and its recorder, P'ei-hsiu.

³⁵Transmission of the Lamp, Chuan six; Chang, ibid., pp. 148-152.

³⁶For instance, one notices the following terms appearing in both Huang-po and Shen-hui's thought: 妄心, 無住; as well as the teaching that equates the Mind of Buddha with the mind of sentient being. These examples serve to indicate that as members of the same tradition, teachers such as Huang-po and Shen-hui shared much in the way of teachings and terminology that were common to the literature of the Ch'an tradition.

³⁷Here I am referring particularly to the Chuan-hsin fa-yao and the Wan-ling lu. According to Iriya's index, there is no mention whatsoever of wu-nien in these documents. (See pp. 8-9)

³⁸Although no index is provided in the Hu-Shih edition of the Shen-hui Ho-shang i-chi, in my own perusing of this text I could find no reference to wu-hsin. Furthermore, in the French translation of this text by Jacques Gernet entitled 'Entretiens du Maître de Dhyana Chen-houei' in the Publications de l'Ecole Française d'Extrême Orient V.XXXI, there is no mention of wu-hsin in the index.

³⁹See T.48 (no. 2015), Ch'an-yüan chü-ch'uan-chi tu-hsü, p. 411c; or the Japanese edition by Kamata, Shigeo in 'Zen nogoroku', vol. 9, entitled Zen gen shosenshu.

⁴⁰For discussions of this see Hu-Shih, "Ch'an (Zen Buddhism in China), Its History and Method", Philosophy East and West, III, no. 1, pp. 4-12; and P. Yampolsky, The Platform Sutra of the Sixth Patriarch, pp. 23-57.

⁴¹My translations are according to Hu-Shih's edition of Shen-hui's conversations, Shen-hui Ho-shang i-chi, Shanghai, 1930. With slight exception, I follow the translation of this text by Jacques Gernet, 'Entretiens du Maître de Dhyana Chen-houei'.

⁴²Hu-Shih, ibid., p. 101; J. Gernet, ibid., i, 5 (pp. 12-14).

⁴³For instance, in the Chuan-hsin fa-yao (T.48, p. 380b, l. 5) Huang-po speaks of "...those who hear the Dharma and in a 'single thought' (i-nien) obtain 'no-mind' (wu-hsin)...."

⁴⁴Gernet, ibid., p. 10, n.3, speaks of i-nien in the context of Shen-hui's thought: "This thought is of a transcendent character which itself causes the moment when the mind is empty of all thought (wu-nien), that is to say, of all notions and oppositions." (underlining mine).

⁴⁵Gernet, ibid., p. 15, translates pen-wu-hsiang as "foncièrement supraphénoménal".

⁴⁶Hu-Shih, ibid., p. 102; Gernet, ibid., i, 5 (pp. 14-15).

⁴⁷T.48, p. 382a, ll.2-3.

⁴⁸By designating ting (samādhi) as 'meditation', and hui (prajñā) as 'wisdom', I am following the standardized rendering of these terms as exemplified in Yampolsky's translation of The Platform Sutra of the Sixth Patriarch.

⁴⁹Hu-shih, ibid., pp.128-129; Gernet, ibid., i, 27 (p. 50):

⁵⁰Hu-shih, ibid., pp. 129-130; Gernet, ibid., i, 28 (pp. 51-52).

⁵¹T.48, p. 380b, l.25-p. 380c, l.7.

⁵²Jan, op. cit., p. 49; HTC. 279d, l. 1.

⁵³Ibid.

⁵⁴Ibid.; HTC. 279d, ll. 6-7.

⁵⁵T.48 (2015).

⁵⁶T.48, p. 402c, ll. 17-19; Jan, op. cit., p. 39.

⁵⁷T.48, p. 403a, ll. 10-11; Jan, ibid., p. 40.

⁵⁸HTC.II, xv, 5.

⁵⁹HTC.II, xv, 5, p. 437d, ll. 2-12.

⁶⁰Further research directed solely to this issue might lead one to more positive conclusions concerning whether these two teachings do in fact reflect different or similar views of Mind-nature. But to repeat, any conclusions depend largely on what one wishes to define as "difference" and what one wishes to define as "similarity" in this case. They are indeed similar in their general orientation, and quite different in their particular manifestation of Mind-nature. This is, more or less, what Tsung-mi- says.

V. CONCLUSION

Huang-po, in his view of 'Mind', proposed a radical shift in emphasis with regard to important aspects of the Ch'an tradition. In order to highlight this shift, one may speak of it in terms of a certain "vision" or insight into what is perceived as most fundamental to the tradition as opposed to the way it has typically been understood and accepted. Furthermore, Huang-po's "vision" is articulated in terms of the discussion concerning the nature of "mind" contemporary to his times, and it is in his view of 'Mind' that the radical departure from more established views is most apparent.

In general terms, Huang-po is proposing that action is inseparable from knowledge. This is in opposition to a more respected view that action is based upon knowledge. In terms of the nature of "mind", this shift was accomplished by its identification with 'non-being' (wu) as the source of all "things". Thus, 'Mind'-nature for Huang-po suggests the process by which concrete particulars pass from 'non-being' (wu) into 'being' (yu), and subsequently, return to the state of 'non-being' (wu). By perceiving the nature of 'Mind' in terms of this process, all "things", whether 'Buddhas', 'sentient beings', or 'dharma's', achieve non-differentiation. In this identification of 'Buddhas' and 'sentient beings', the tension between the Absolute and the phenomenal is destroyed, and replaced with a different kind of tension.

For Huang-po, this shift of perspective results in the re-consideration of Buddhist practices and doctrines common to the tradition.

Buddha-nature (i.e. the Absolute) becomes none other than the operation of "things" (i.e. the phenomenal), not as particular objects, but by virtue of their nature as wu. Thus, Buddha-nature has nothing to do with traditionally established practices and learning, but is realized as an insight into the nature of reality. Hence the fate of the tradition and its transmission rests not upon formal practices, "knowledge" or scriptures, but on the ability of the individual to attain this insight into his own nature. Consequently, the tradition is based upon the ability of the individual to recognize that his nature is identical with the nature of all "things", and that one strives to attain harmony with 'non-being' as the source, or origin of "things".

The central tension then, for Huang-po, is between the individual and his "practice", rather than the Absolute (i.e. Buddha) and the phenomenal (i.e. sentient being). This is articulated by Huang-po in terms of the "practice" of 'no-mind' (wu-hsin). Since one's nature is identified with the way in which all "things" operate, emphasis is placed on not having a will (or mind) that interferes with this operation. This is the attitude of 'no-mind'. Ideally, this will allow one to "practice" one's everyday affairs according to their spontaneous occurrence (i.e. intrinsic nature). This ability to express one's harmony with the nature of all "things", while performing the activities of everyday life, represents the true expression of one's Buddha-nature, upon which the tradition is both founded and transmitted. Thus for Huang-po, Buddha-nature, as it occurs in people, is an active expression according to the fundamental nature of all "things" as 'non-being' (wu). The tradition of the Buddha is

correctly realized in the individual's practice of 'no-mind' (wu-hsin).

As Huang-po's "vision" regarding the nature of "mind" depicts the position of the Hung-chou school, it represents, in some respects, a reaction to that view offered by the Ho-tse school. As has been stated in some circles, Zen (Ch'an) "is altogether beyond the ken of human understanding", and "our so-called rationalistic way of thinking" is apparently of no use when it comes to evaluating the truth of Zen.¹ From this position, a case could be made for a unified doctrine of "mind" in the Ch'an tradition. This applies to the Hung-chou and Ho-tse schools as well. However, judging from the sources just considered, such a view is somewhat at odds with the understanding of the Ch'an masters themselves. Though the respective positions of the Hung-chou and Ho-tse schools are not exclusive of each other, there is a marked tendency in each that distinguishes them.²

In terms of the Awakening of Faith,³ the Ho-tse school emphasized Mind in its Absolute aspect, while the Hung-chou school tended toward an appreciation of 'Mind' in its phenomenal aspect. Hence, Shen-hui and Tsung-mi viewed the 'substance' or 'essence' of Mind (hsin-t'i) in its relation to the tranquil, pure, immutable sphere beyond thought and activity, and taught a method of cultivation encouraging one to apply one's mind searching for this fundamental tranquility. Huang-po viewed 'Mind' in its relation to the operation of "things" in the phenomenal sphere (i.e. 'that which you see before you') and taught that there is no Truth to be sought apart from this operation (i.e. wu). One should instead let the mind be free (of a reified conception of mind) and thereby express oneself spontaneously in everyday (concrete) activities.

Huang-po's rejection of a sphere beyond the operation of "things" where true knowledge is attained, is based on a supposition of the non-differentiation of knowledge and action. While such a position affirms the central role of one's soteriological quest for religious practice, it is not free from difficulties. By identifying the Buddha (Absolute) with sentient being (Phenomena) by means of wu, the tension between the sacred and profane is destroyed. This is one of the main points in Tsung-mi's criticism of the Hung-chou school. The issue is whether knowledge can be separated from its application or not; and if it cannot, what standard can be devised in order to distinguish true expression from false expression? If Buddha-nature is characterized in terms of individual activity rather than an (Absolute) standard, what standard can serve as a basis for one's expression?

Huang-po's response is that such standards do not correspond to the true nature of "things", and their operation as wu. Thus he is displacing the notion of standards and principles with the notion of 'non-being', as the only "vision" appropriate to reality as such. One might say that this notion is already apparent in the natural operation of reality, and that any need to devise a notion apart from it is illusory. Thus, Huang-po's teaching seems to presume an enlightened nature, one that is ethically sound, and is thus intended to encourage the individual's realization and expression of his/her enlightened nature.

As Huang-po emerges from the pages of the text attributed to him, he seems bold and brazen, confident in his power to give expression, albeit tacitly, to the inexpressible. And it is by no

strange quirk of his style that his thought never stands steadfast in the light of day, for it is always emerging, never admitting a solid ground on which to stand. His thought has no room for the supremacy of systematic order. Concepts and reasoning are for him tools for expression rather than pure reflections of the Absolute. Many of his statements seem outlandish, aimed at shocking his listeners. Yet, beneath his often aggressive, penetrating manner is the anticipation that he may occasion in his listeners a genuine, non-reified dialogue with the truth of what it means to be.

NOTES

¹Both statements are from Suzuki's Living by Zen, p. 20.

²This is, of course, only as the teachings of each school are reflected in those masters that have been considered.

³The Awakening of Faith, Yoshito S. Hakeda, tr., p. 31.

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