

welfare of mankind; overcoming the Tempter and his followers, he will awaken in Enlightenment and revolve the Wheel of the Law.

54. When one recites, preaches, and adheres to this "vow of living the life of Bhadrā," the Buddha will know its consequences; have no doubt about [attaining] peerless Enlightenment.
55. The powerful Mañjuśrī knows, as does Samanta-bhadrā: following them I will extend what is meritorious [toward Enlightenment].
56. I wish to extend all that is meritorious to the matchless living of the life of Bhadrā; that "merit-extending" comes foremost has been preached, is-being preached, and will be preached by the Buddhas of the past, present, and future.
57. When the time comes for me to die, may I come into the presence of Amītibhā and, clearing away all hindrances, go to the land of bliss.
58. Having gone there, may all the vows be equally present in my mind; and fulfilling them completely, may I endeavor to work for the welfare of beings in the world as far as the world extends.
59. Being born in the glorious assembly of Buddhas, graceful and beaming with beautiful lotus flowers, may I be given the assurance [that I shall attain Enlightenment] in the presence of the Buddha Amītibhā.
60. Having obtained that assurance, may I change myself into numberless forms and benefit the beings in the ten quarters by virtue of my wisdom.
61. By whatever merits I have accumulated reciting the vows of living the life of Bhadrā, may all the pure vows of the world be fulfilled in a moment.
62. By the infinite and most excellent merit acquired through perfecting the living of the life of Bhadrā, may those people drowned in the flood of calamities go to the most excellent city of Amītibhā.

[From *Gaṇḍhavyūha Sūtra*, new revised edition of the Sanskrit text, edited by D. T. Suzuki and Hokei Idzumi, Kyoto 1949, 543-548]

Tsung-mi (Zongmi) *"On the Original Nature of Man" (Yüan-nen)*

Both this treatise and its author Tsung-mi (780-841 A.D.) occupy a rare position in the history of Buddhism in the Far East. Tsung-mi has been revered as the fifth and last patriarch of both the Hua-yen school and the Ho-tse (Kataku) branch of the Southern School of Chan (Zen) Buddhism. His early training was in classical Chinese studies, preparatory to taking the civil service examinations, but in his late twenties he was converted to Chan Buddhism and gave up thought of an official career. Then in his early thirties he met Ch'eng-kuan, fourth patriarch of the Hua-yen school, who opened up Hua-yen philosophy to him. Although Tsung-mi succeeded Ch'eng-kuan in the Hua-yen school, he did not abandon the practice of Chan, but wrote many works which advocate combining Chan meditation with the philosophical Buddhism represented by the doctrinal schools. The abstruse metaphysical system of Hua-yen, formulated by the third patriarch Fa-tsang, was presented in much more understandable form by Tsung-mi, who also left many commentaries on the scriptures and on Chan writings. They, and especially the Treatise on the Original Nature of Man (Yüan jen lun), are standard works for the training of Buddhist monks in Japan today.

The importance of the present work lies in its systematic discussion and critical evaluation of the principal schools of thought in his day. Here Tsung-mi's own spiritual development and his consideration of alternative philosophies are clearly reflected, as is his awareness of the need to defend his new faith against critics upholding Chinese tradition against Buddhism. It has been said that Tsung-mi wrote this treatise as an answer to the famous essay "On the Original Nature of Man (Yüan jen)" and "On the Tao (Yüan tao)" by his contemporary Han Yü (768-824), leader of the Confucian resurgence against Buddhism.

Less polemical in tone than Han Yü, and more eclectic in spirit, Tsung-mi recognizes Confucianism as having a certain value but in the end accords it no very high standing. His choice of title suggests, however, that he is meeting the Confucian on his own ground: the nature of man. The original Chinese title, Yüan jen, has the sense of going to the source or root of the matter, of establishing its fundamental basis. Tsung-mi contends that the Confucian conception of man, which he understands exclusively in ethical and social terms, does not provide an answer to more ultimate questions. He criticizes Confucianism and Taoism for having no adequate theory of causation, citing the impossibility of man, an intelligent being, having a non-intelligent cause, primordial matter (or the

primal force, *yüan ch'i*). He also finds in these teachings no explanation for the existence of evil and injustice in the world.

The Indian ethical system based on the theory of karma is superior to Confucianism in that it does not attempt to see the human sphere as morally self-contained, but allows for past and future existence in the scheme of moral retribution. Nevertheless, even the karmic system is inadequate without some theory of the self or soul as the subject of action. This Buddhism provides. Tsung-mi then takes up in turn the Buddhist doctrines, showing how each progresses toward a more comprehensive view of the self. Finally he offers a summary statement, combining the insights of the various teachings. Here his thinking is much influenced by the Awakening of Faith in the Mahāyāna. This critique was accepted as authoritative among later Buddhists and often reasserted, in its essentials, as the basic Buddhist standpoint with regard to other philosophies.

PREFACE

All sentient beings that are in motion have their origins; all non-sentient beings that abound have their roots. It has never been that what had stems and branches had no origin or root. How then could man, the most excellent sentient being of all, not have them?

[The *Tao-te ching* XXVIII says:] "To understand others, wisdom is needed; to know oneself, insight is needed." I was given a human body, yet I did not know whence I came, how much less could I know whither I would go after death? How was I to know about human affairs in the world, past, and present? Searching for my original nature, I studied for many years under no fixed teacher, giving serious and extensive thought to both Buddhist and non-Buddhist teachings, and finally I came to understand the original nature.

Students of Confucianism and Taoism only know that, in the immediate past, their bodies have come down from their grandparents through their own parents; and that in the distant past, there was an undifferentiated "primal force (*ch'i*)" which divided into two, the yin and the yang. These then created the triad—Heaven, earth, and man—which in turn created the myriad creatures.

The myriad creatures and men, therefore, have their origin in the primal force. Some students of Buddhism say that, in

the immediate past (i.e. directly) they obtained their bodies as the fruit of their karma in previous lives; that, in the distant past, their karma developed over successive periods in proportion to the degree of their delusions, and that the storehouse-consciousness [in which these karmic influences accumulate] is the origin of their existence. All claim to have exhausted the matter and reached the final principle; in reality, they have not.

Confucius, Lao Tzu, and Shākyā Buddha were perfect sages. They established their teachings according to the demands of the age and the needs of the various beings. They differ, therefore, in their approach. Buddhist teachings and non-Buddhist teachings, however, complement each other: they benefit people, encourage them to perfect all good deeds, clarify the beginning and end of causal relationship, penetrate all phenomena (*dharma*), and throw light on [the relationship] between root and branch by which all things come into being. Although the teachings reflect the intentions of the sages, differences exist in that there are real and provisional doctrines. Confucianism and Taoism are provisional doctrines; Buddhism consists of both real and provisional doctrines. In that they encourage the perfection of good deeds, punish wicked ones, and reward good ones, all three teachings lead to the creation of an orderly society; for this they must be observed with respect. In going to the root of things, Buddhism—since it examines all phenomena and, using every means, investigates their principles in an attempt to reveal their nature—decisively leads the other schools.

Scholars of the present day cling each to his own school so that they, and students of Buddhism as well, are perplexed as to what is the truth. Consequently, they fail to inquire into the ultimate source of Heaven, earth, man and things. Here, I would like to examine all phenomena according to both Buddhist and non-Buddhist doctrines, starting from the superficial and ending with the profound, so that those who study the provisional doctrines may without obstruction eventually get to the root of things. Later I shall reveal the significance of the development and coming into being of things, in order to perfect the imperfect understand-

ing of students, who will then be able to reach a correct understanding of the end products (Heaven, earth, man and things). This treatise, divided into four sections, is entitled *On the Original Nature of Man* (Yuan jen).

1. REFUTATION OF CLINGING TO DELUSIONS— CONFUCIANISM AND TAOISM

In Confucianism and Taoism it is explained that all species—such as human beings, beasts, and others—are generated from and nourished by the Great Way of Nothingness. The principle of Tao gave rise spontaneously to the primal force, the primal force created Heaven and earth, and Heaven and earth produced the myriad creatures. The intelligent and the stupid, the high-born and the low-born, the rich and the poor, those who have ease and those who suffer—their lots are all bestowed by Heaven. They are dependent on time and destiny, and when death comes they return to Heaven and earth, and revert to Nothing. The purport of teachings other than Buddhism lies in establishing [proper] conduct for oneself, not in inquiring into the origin of oneself. In their discussion of the myriad creatures, they exclude that which lies beyond the phenomenal world. Although they point to the Great Way as their source, they do not clarify in detail the order of the causes and conditions of their defilements and purifications, of their coming into existence and going out of existence. Unaware that their teachings are provisional, students hold to these doctrines as final. Let us briefly criticize these doctrines.

If, as they say, the myriad creatures were generated from the Great Way of Nothingness, the Great Way then is the basis of birth and death, of wisdom and foolishness, of good luck and bad, of fortune and misfortune. The basis of their existence being constantly fixed [in the Great Way], there can be no removing of misfortune, disorder, bad luck, or foolishness; nor can there be any increase of good fortune, happiness, intelligence, or goodness. Then why resort to the teachings of Lao Tzu and Chuang Tzu? It is the Way that also sustains tigers and wolves, that carried in its womb the wicked kings Chieh and Chou; that took away the lives of [Confucius' disciples] Yen and Jan while they were still

young, and brought misfortune to such ancient worthies as Po I and Shu Chi. How then can the Way be called Noble?

If, as they say, myriad creatures were generated spontaneously without causes or conditions, then even where there are no causes or conditions creatures could be generated. Stones could grow grass, grass could perhaps give birth to men, men to beasts, and so on. There could be no priority or posteriority in generation; no time sequence in production. Immortals would not need to rely on elixirs nor a peaceful country on the help of the capable and wise; benevolence and righteousness could be had without instruction or learning. Why then was it necessary for Lao Tzu, Chuang Tzu, the Duke of Chou and Confucius to establish their teachings, framing them into rules and regulations?

If all things are created out of the primal force, a soul, for instance, created all of a sudden, would have no habits or thoughts. How is an infant able to show its affection or aversion, or to behave willfully? If the person who came into existence all at once could follow his own thinking and spontaneously show affection and aversion and the like, he should be able also to understand the Five Cardinal Virtues and the Six Disciplines simply by following his own thoughts. Why should he have to wait until the causes and conditions of learning were suitable for him to study and perfect them?

If life suddenly comes into existence out of the primal force, and death suddenly reduces life to Nothing through the dispersion of the primal force, then what are the spirits of the dead (*kuei-shen*)? In this world, there are cases in which people have seen and recollected their past lives as if they were reflected in a mirror. It is well known that life today is but a continuation of a previous life, and not something that suddenly came into existence out of the primal force. Since it has been verified that there is no cessation of the consciousness of spirits, man is not suddenly reduced to Nothing because of the dispersion of the primal force. Religious rites and prayers are therefore offered to the spirits; reference to this can be found in the Classics and other books. We read of dead persons who have revived and told about happenings in the world of the dead, of a dead man coming back to the delight of his wife and children; of

spirits who take revenge on their enemies, or repay a favor received while alive. Such events have been recorded both in the past and in recent times.

Someone might say in criticism: if man becomes a spirit after death, then the spirits from the ancient past to the present must crowd the roads and surely be noticed by others; why then do we not see them? I would reply that there are six transmigratory states for the dead, and not all the dead turn into spirits. Some spirits at death become men again, and so on. So why should there be a great number of spirits accumulated from olden times?

The primal force of Heaven and earth is originally, and essentially devoid of intelligence. How is it possible for a man endowed with primal force, which is devoid of intelligence, suddenly to come into being and possess intelligence? Grass and stones are endowed with the primal force; yet why do they lack intelligence? To be rich or poor, noble or base, wise or foolish, good or bad, lucky or unlucky, fortunate or unfortunate—all this depends on the Will of Heaven. Why does Heaven decree that there should be so many poor and so few rich, so many base and so few high-born, so many unfortunate beings and so few fortunate ones, and so on? If the allotment lies in [the Will of] Heaven, why is it not equitable?

Moreover, how can we explain that there are some of high status who have done no good deeds; that some are rich yet without virtue, while others are virtuous and yet poor; that some rebels meet with good fortune and some righteous men with bad; that some benevolent men die early in life, while tyrants live to a ripe old age; that some who conform to the proper way decline, while those who violate it prosper, and so on? If these are based on [the Will of] Heaven, then Heaven gives prosperity to those who offend and destroys those who conform to the Way. How can there be any reward from Heaven that blesses the good and profits the humble, or punishment that brings misfortune to the wicked or suffering to the arrogant? If calamities, disorders, and rebellions are dependent on the Will of Heaven, then for the sages to have established teachings which blame man and not Heaven, or find fault not with Heaven but with its creatures, was wrong indeed! Nevertheless, in the *Book of Odes*,

there is criticism of the disorder in the world; and in the *Book of History*, we find praise for the Kingly Way [of old]. The claim is made that nothing is superior to the Rites for relieving the anxieties [of the ruler and his people], nor to Music for improving customs. Do all these statements reflect the Will of Heaven, or are they in accordance with the mind of Heaven and earth? It is evident that the followers of these teachings will be unable to get to the origin of man.

II. REPUTATION OF IMPERFECT AND SUPERFICIAL DOCTRINES

In Buddhism there are, in short, five types of doctrines, ranging from the most superficial to the most profound: 1) the doctrine concerning man and Heaven; 2) the doctrine of the lesser Vehicle (Hīnayāna); 3) the Dharma-Character (Consciousness-Only) School of Mahāyāna; 4) the Mahāyāna School of Dialectical Negation; and 5) the 'One and Ultimate Vehicle (Ekavāna).

(1) For beginners the Buddha preached the provisional [doctrine of] retribution which operates throughout the past, present, and future, and [the doctrine of] cause and effect of good and evil. The Buddha said that if a man of high grade commits the ten evils, at death he falls into hell; if a man of medium grade commits the ten evils he becomes a hungry ghost; and if a man of low grade commits the ten evils, he becomes a beast. Therefore, the Buddha prescribed for them five precepts analogous to the Five Cardinal Virtues, so that they might avoid falling into the three states and be born among men. If a man of high grade practices the ten good deeds, charity, and the other precepts, he will be reborn in one of the six heavens of desire; if he practices the four kinds of meditation and the eight kinds of concentration, he will be reborn in the heavens of form or non-form. It is therefore called the doctrine concerning Man and Heaven. [The law of] karma is the basis of one's existence according to this doctrine.

Criticism: One is given existence in the five transmigratory states as a consequence of one's deeds; but the question remains, who creates the karma and who receives the consequences?

If eyes, ears, hands, and feet can create karma, why can-

not the eyes, ears, hands, and feet of a man who has just died, see, hear or move, for they are the same as when he was alive? If one says that it is the mind that creates karma, then what is mind? If one says that it is the mind in one's own body [that creates karma], then, because that mind is endowed with physical substance and is linked somewhere inside of one's body, how can it be possible for the mind to run swiftly into the ears and eyes and to discriminate between good and bad which exist externally? And if the mind knows neither good nor bad, by what can it discriminate and choose?

Furthermore, the mind, the eyes, ears, hands and feet are separated by physical substances; how can they communicate with each other internally and externally, correspond in their functions, and in the same manner create karma? Can it be said that joy, anger, affection and aversion arise in body and in speech and that these emotions create karma? Emotions such as joy, anger, etc., however, disappear no sooner than they arise and they have no entity of their own. Then what agent can be identified as creating karma? One might say that our body and mind as a whole create karma and that they should not be considered separately. But then, after the death of the body, who receives the fruit of suffering or joy? Or, one might say that after death a body different from the present one exists; but then how can the present body and mind, having committed sins or having practiced good to gain blessings, cause the body and mind [after death] to receive the fruit of suffering or joy? According to this theory, ~~those~~ those who practice good deeds to gain blessings, contrary to expectation, may suffer extremely, and the one who commits sins may enjoy great happiness. [If so], how unjust must the divine principle be! Thus we know that those who follow only this doctrine, even if they believe in the law of karma, will not reach to their origin.

(2) In Hinayāna Buddhism it is explained that since the beginningless beginning, because of the power of causes and conditions, both physical matter and the thinking mind have been arising and perishing continuously every moment, like a stream of water flowing drop by drop, or like a burning candle, its flame incessantly flickering. Body and mind, united temporarily, give this appearance of being a single constant thing; the ignorant man fails to see through this

and clings to that which appears single and constant, believing it to be self.¹

By treasuring this self, he develops three passions: greed, hate, and foolishness. The three passions stimulate thinking and manifest themselves in speech and behavior, thus creating all manner of karma. Once these karma are formed, there is no way to escape them. As a result, according to his karma, the ignorant man receives an appropriate form of existence in the five transmigratory states, one either of suffering or of joy, and either a superior or inferior place in the three realms (of desire, form, and non-form). He again will cling to the form of existence which he receives, believing it to be his self; thus repeating the development of greed and so forth, he creates new karma and bears its fruits. His form of existence repeats the cycle of birth, old age, sickness, and death; after death, again it resumes with birth. Meanwhile the realms in which he is found undergo the process of the four cycles to which they are subject: formation, existence, destruction, and complete annihilation. After the period of annihilation there will come again a period of formation. Aeon after aeon, birth after birth, transmigration continues without a beginning and without an end like the wheel of a well. All this develops from the failure to understand that the form of existence in its essence is not the self. That [the form of existence] is not the self means that this form of existence, in its essence, has been formed by means of the union of physical elements and mental components. Let us then examine and analyze [these elements and components].

There are four material elements—earth, water, fire, and air—and four mental components—sensation, conception, inclination, and discrimination—which relate to perception and cognition. If each of these exists as a self, then there are eight selves. Moreover, even the earthly elements [in our body] are numerous: there are 360 bones, each separate; skin, hair, muscles, liver, heart, spleen, kidneys, each of them distinct from the other; the various functions of mind, each different from the other; seeing, which differs from hearing; joy in contrast to anger. There will be as many as

¹ Understood as an absolutely independent, enduring entity.

84,000 defilements. There are so many things that we cannot single out any as the self. If each of these is self, there might be a hundred or even a thousand selves. There would be so many subjects (selves) within a body that the body would be in complete disorder.

Apart from these [attributes of earthly elements], they are not distinct dharmas [i.e. they have no independent identity]. No matter how one examines them in an attempt to identify self, it cannot be found. Consequently, we realize that this body is merely [a concatenation of] various conditions with a semblance of unity. There is originally no "I" or "you." Then to whom are greed and hatred directed? For whom are killing and stealing, charity and observation of precepts performed? Finally, not being obstructed in mind either by the defilements in the three realms or by good and evil, the common man should merely make an effort to gain insight into non-self; by uprooting greed and the like, he should put a stop to karma in its various forms and realize selflessness and Suchness (*tathatā*). In the end he will obtain the fruit of arhantship: by reducing his body and intellect to nil, he will extinguish suffering.

According to this doctrine, the physical elements, the mental components, greed, hatred, and folly are the origins of our body and mind and also of objects in the external world; no other elements in the future or in the past can be the origin.

Criticism: The basis of our form of existence which has passed through births generation after generation should itself have no interruption. Now, the five senses do not operate when the necessary conditions are absent; consciousness sometimes does not continue in a stream; in the realm of non-form the four physical elements are lacking; how is it possible [without some perduring substrate] to retain this form of existence in successive existences and not perish? Thus we know that those who hold this doctrine do not get to the bottom of our form of existence.

(3) In the Dharma-Character (Consciousness-Only or Yogachāra) School of Mahāyāna it is explained that all sentient beings, from their beginningless beginning, are spontaneously endowed with an eightfold consciousness, of which the eighth, Storehouse Consciousness, is the basis. This con-

sciousness abruptly produces the organs of sense, the external world, and the karmic seeds which in turn give rise to the seven consciousnesses [of eyes, ears, nose, tongue, body, mind, and ego consciousness]. The seven consciousnesses project corresponding objects [e.g., eye-consciousness projects the objects of sight]; however, there is no real existence (dharmas) in all [that is produced or projected].

How are they produced? Because the Storehouse Consciousness is imbued with the false notion that the self and external objects are real, when the various consciousnesses are at work there appear semblances of self and external objects. Because the sixth [the mind] and the seventh consciousness [ego-consciousness] are veiled by ignorance being conditioned by these two consciousnesses one develops an attachment [to the notion of existence of self and external objects] and comes to regard them as real as in the hallucinations of a man seriously sick or as in a dream. Because of the illness or dream, the mind produces things that are similar to the objects which exist in the external world. While dreaming, one clings to these objects as if they were real existences in the external world. Once awakened, one knows that these objects were only created in the dream. Our form of existence is the same: our form of existence is only what appears in the [Storehouse] Consciousness. Confused, one clings to [the notion of] the existence of self and external objects, giving rise to illusions and karma. Thus, the cycle of birth and death never ceases. If one realizes this principle [that both self and external world are products of the Storehouse Consciousness] one immediately understands that one's form of existence is nothing but the creation of the Storehouse Consciousness. The Storehouse Consciousness then is the origin of our form of existence.

(4) The Mahāyāna Doctrine of Dialectical Negation (*Mādhyamika*) refutes attachment to dharmas (categorical notions of phenomena) and *lakṣaṇas* (characteristic marks of phenomena) as taught in the Hinayāna and Mahāyāna doctrines mentioned before, but in a profound way, reveals the principles of Reality and Emptiness (*śūnyatā*), which will be discussed later.

Its refutation of the foregoing doctrine: If the world of objects created out of the Storehouse Consciousness is un-

real, then can the Consciousness, the creating subject, be real? If one is real but the other is not, then the consciousness [the subject] while dreaming is different from what one sees in one's dream [the objects]. If they are different [independent existences], then, because the dreaming subject is not the objects [seen in the dream] and the objects cannot be [identical to the subject of] the dream, after one awakens from the dream, the objects which appeared in the dream should remain as real existences. Also, if the objects appearing in the dream are independent of the dreaming subject, then they both should be real existences. If the dreaming subject is independent of the objects in the dream, what are the things that appear in the dream? Thus, it is known that while one is dreaming, the dreaming subject and the objects in the dream seem to be distinct; however, logically speaking, both are unreal and devoid of real existence. [Therefore, the claim that the subject is real and the objects are unreal cannot be verified.]

The various consciousnesses are the same: they are not independent entities, as they are related and dependent on conditions. Therefore, in the *Mādhyanika-kārikā* it is said: "As there has never been a dharma [state of existence] which was produced without causes or conditions, so there has never been a dharma which was not empty." Elsewhere it says: "Dharmas produced by causes and conditions, these I call empty." In the *Awakening of Faith* it is said, "All dharmas, because of our deluded thinking, are differentiated; apart from our deluded thinking, there are no distinguishing marks in the entire world of objects." It is said in the [*Varaśchedikā*] *Sūtra* that all marks are unreal and that those who are free of all marks are called the Buddhas. That both mind [subject] and world [object] are empty is the real principle of Mahāvāna. If we seek for the original nature of our existence on the basis of this principle, our existence is empty. Emptiness is then the origin.

Criticism: If the subject and object are both unreal, who is he that knows they are unreal? If there is no real state of being (dharma), on what basis do the unreal images appear? In fact, the unreal images that we actually see in the world could never come into existence without having a real state of existence. Therefore, if no water subsisted, how could

there be the illusion of waves? If there were no clear and undistorted mirror, how could there be ephemeral reflections? Similarly, with regard to the assertion before that the subject of the dream and the objects in the dream are unreal; the dream itself, which is unreal, depends necessarily on the existence of the man who is sleeping. If both the subject and object are empty, I wonder whence the illusion appears? I know, therefore, that this doctrine merely serves the destruction of attachments and still does not reveal the true nature. This is why the *Mahābherihāraka Sūtra* says: "All the sūtras that speak of emptiness are yet to be explained." The *Mahāprajñāpāramitā Sūtra* says: "[The doctrine of] Emptiness is the first step to the Mahāvāna."

If we examine in succession the four doctrines already discussed, we find that the earlier doctrines are superficial and the later ones profound. If one studies these doctrines and comes to the understanding that they are not complete doctrines, one may consider them as "superficial." [On the other hand] if one clings to any of them as final, then one's mentality is called "one-sided." Here the terms, "one-sided" or "superficial" are used in view of [the types of mentality of] those who study them [and not used in an attempt to evaluate the doctrines, since they are all preached by the Buddha, accommodating himself to the capacity of his listeners].

III. DIRECT REVELATION OF THE TRUE ORIGIN

(5) The School of the One Vehicle (Ekayāna), which reveals the real Nature, explains that all sentient beings have been endowed with the true mind of original enlightenment. From the beginningless beginning this mind has been constant, pure, luminous, and unobscured; it has always been characterized by bright cognition; it is also called the Buddha Nature or the Womb of Tatlagata. From the beginningless beginning, man's delusions have obscured it so that he has not been aware of it. Because he recognizes in himself only the ordinary man's characteristics, he indulges in a life of attachment, increases the bond of karmic power and receives the suffering of repeated births and deaths. The great Enlightened One pitied him and preached that everything is empty; then he revealed to him that his true Mind of spirit-

ual enlightenment is pure and is identical with that of the Buddhas. Therefore, in the *Avatamsaka Sūtra* it is said: "O son of Buddha, there is not even a single sentient being who is not endowed with the Tathāgata's wisdom, but, because of his illusions, he is unable to realize it. Once freed from his illusions, his all-knowing wisdom, his natural wisdom, and his unobstructed wisdom shall instantly emerge." Furthermore, the *Sūtra* states that a particle of dust contains within itself one thousand volumes of the sūtras. "A particle of dust" is compared to a sentient being, and the "Sūtra" to the wisdom of Buddha. Still further in the *Sūtra* we read: "At that time the Tathāgata observed all the sentient beings in the phenomenal world and uttered these words: 'Strange, strange, that these sentient beings, who are endowed with the wisdom of Tathāgatas, not realizing this wisdom are being misled. I must teach them the Noble Paths and free them forever from their delusions so that they can see in themselves the boundless great wisdom of the Tathāgatas, so that they may be no different from the Buddhas.'"

Evaluation: For a long time we have not met with the true doctrine and have been unable to understand how to reflect upon ourselves and seek for [the origin of] ourselves. We have been deeply attached to the characteristics which appear through our illusions, being content with our baseness and unconcerned over being born sometimes as human beings and sometimes as beasts. But now on the basis of this last doctrine, we have traced our origin and realized finally that we are from the outset Buddhas. Therefore, we should carry out our deeds in accordance with those of the Buddha, and identify our mind with that of the Buddha. Returning to and reinstating ourselves in the root and source, we should sever the habits we had as ordinary men. We must give up [these habits] and further give up [even the attempt at] abandonment until in the end we reach [the state of] "non-action (*wu-wei*)" ² wherein we can be spontaneously active, accommodating ourselves to as many situations as there are grains of sand in the Ganges. Then we will be called Buddhas. It should be known that both non-enlightenment and enlightenment are aspects of the same True Mind. How

² I.e., no conscious striving.

great is this mysterious gate [to the source]! Here ends the search for the original nature of man.

IV. SYNTHESIS

Though the True Nature is the basis of our existence, our coming into existence must have a cause, since nothing takes form all at once without any seed. Since this matter has not been dealt with in the first four doctrines, I have criticized each in turn. Now I shall synthesize everything, root and branch, including Confucianism and Taoism.

In the beginning there was a single, true, spiritual Nature, uncreated and imperishable, subject neither to increase nor decrease, changeless and immutable. Sentient beings from the beginningless beginning, suffering delusions, have been unaware of it. Since it is hidden, it is called the "Womb of Tathāgata." Because of the "Womb of Tathāgata" [remaining unrealized] there are the mental characters of birth and death. The so-called True Mind, which is unborn and imperishable, and our delusions of birth and death coexist. They are neither the same nor different! This is called the Storehouse Consciousness. This Consciousness has two aspects: the enlightened and the unenlightened. On account of its unenlightened aspect, when a deluded thought first arises, it is called a sign of karma [deluded activity]. And since this thought is not recognized as essentially unreal, it activates the subjective consciousness and further projects the unreal world of objects. One does not recognize, however, that this world of objects has made its appearance from the delusions of one's own mind. One clings to this world of objects, considering it to have definitive existence. This we call "attachment to phenomena [dharma]."

Because of attachment to phenomena, man finally sees a distinction between himself and others, increasing his attachment to himself. Because of this attachment to himself, he cherishes with deep-rooted greed objects which are agreeable to his feelings and of benefit to himself. He feels anger and disgust at objects which are not agreeable to his feelings, fearing that the former objects might be missed and the latter objects might cause him pain. These feelings, derived from stupidity, increase gradually and grow in intensity. Carried by their bad karma, therefore, the spirits of murderers

and thieves are reborn in hell, among ghosts and beasts, and so on. Then there are those who are afraid of suffering or those whose nature is good, who practice charity, observe the precepts, and the like; their spirits, carried by their good karma to the intermediate state,³ later enter a human womb.

[Here the spirit] is endowed with "primal-force" and physical substance. The "primal-force" is suddenly supplied with the four great elements (earth, water, fire, and air), and gradually forms the various sense organs; the mind is suddenly supplied with the four components (*skandhas*: sensations, perceptions, predispositions, and consciousness) and gradually produces various consciousnesses. After ten [lunar] months have passed, a being is born and is called man; this is all that there is to us, in our present mind and body. Thus we know that our body and mind have their origin: that a man comes into existence out of the coalescence of these two things, as do the heavenly beings, fighting demons (*asuras*), etc.

Although we have received our present form of existence because of primary karma, secondary karma gives rise to different states of existences: high-born or low-born, rich or poor, long-lived or short-lived, healthy or ill, thriving or declining, suffering pain or enjoying pleasure. It has been said that one's humility or arrogance in the previous life bears the fruit of high or low status in the present; benevolence brings longevity; murder, a short life; greed causes poverty; these various consequences cannot be described in detail. A man may suffer calamity without doing evil; he may enjoy prosperity without performing good deeds, a man may be blessed with longevity despite his lack of benevolence; or he may die young even though he has not committed murder. All these are predetermined by the secondary karma in the previous life.

Thus, to some who do not recognize that the present state is determined by previous actions, these things are the result of [the random operation] of natural spontaneity, and non-Buddhists, ignorant of previous existences, simply affirm, on

³ The intermediate state is the period between death and reincarnation ranging from one to seven weeks.

the basis of what they see, that the differences are due to this natural spontaneity.

Also there are men who in their previous lives performed good deeds while young but committed evil when old; or who did evil while young but good deeds when old. Accordingly, these men are rich and honorable and enjoy pleasures while young, but are poor and base and suffer bitterly when old; or they are poor and filled with misery while young, but are rich and honorable in their old age. Non-Buddhists, ignorant of this, merely affirm that men are in trouble or at peace in accordance with fate.

Man's physical endowment, when traced to its origin, can be reduced to the "Primal Spirit of Undifferentiated Oneness." The mind which arises with it, if traced back to its source, is the "Spiritual Mind of True Oneness." In the final analysis, there are no phenomena (*dharma*s) outside the Mind. The "Primal spirit" also follows the transformations of the Mind and belongs to the dimension of the world of objects projected by the evolving subjective consciousness discussed in the foregoing. It belongs to the objective aspect of the Storehouse Consciousness. The deluded activity in a moment of thought has split the original undifferentiated unity into two—the mind and the world of objects. The mind develops in succession from subtle to coarse with an increase in deluded thinking, thus creating karma. The world of objects also, moving successively from fine objects to large, develops and extends to heaven and earth. When one's karma matures and ripens, one receives the two "forces" of one's father and mother, which are joined with the activating consciousness to form a man.

According to this doctrine the world of objects, created by mind and consciousness, develops into two parts—one joins with mind and consciousness to become man; the other which does not join with mind and consciousness turns into heaven and earth, rivers and mountains, countries and villages. Among heaven, earth, and man, man is the most spiritual, because of his being joined to the spirit of mind. The Buddha meant this when he preached that the external great elements differed from the four internal great elements. What a pity that, having incomplete knowledge, people

cling to [their respective narrow views] and remain confused. I should like to present this treatise to students who seek the way so that those who wish to attain enlightenment will have a clear insight into the distinction between coarse and subtle [doctrines], between what is essential and what is non-essential. Giving up the non-essential, they should return to the essential and reflect upon the source of Mind. When their petty errors are exhausted and their major misconceptions removed, their spiritual Nature will be manifested. There will be nothing which they cannot master. This state is called the Body of Essence or the Body of Bliss. Its spontaneous manifestation in accordance with the needs of sentient beings will be limitless; we call this the Buddha's Body of Transformation.

[From *Taishō daizōkyō* XLV, 707-710]

7

SCHOOLS OF CHINESE BUDDHISM II

In the preceding chapter, four of the major schools of Buddhist doctrine have been presented. Here we shall introduce two of the most important schools of Buddhist religious practice. The first of them, the Pure Land sect, emphasized salvation by faith and became the most popular form of Buddhism in China. The second, the Meditation sect, though appealing to a more limited following, became the most influential form of Buddhism among artists and intellectuals as well as monks. Together they may be taken to represent a general reaction against the scriptural and doctrinal approach to religion, but their growing ascendancy in later centuries should not be regarded as the superseding of older schools by newer ones. In fact, both the Pure Land and Meditation schools existed along with the others, even antedating some like the T'ien-t'ai, and it was only a matter of their surviving better the vicissitudes of religious and social change.

PURE LAND BUDDHISM

The "Pure Land" (Chinese, *Ching-t'u*; Sanskrit, *Sukhāvatī*) is the sphere believed by Mahāyāna Buddhists to be ruled