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TRANSLATION

Treatise on No-Mind

A Chan Text from Dunhuang

URS APP

THIS PAPER PRESENTS the first complete English translation of a short Chan text that is regarded as representative of the teachings of the Southern school of Chan:¹ the *Wuxinlun* 無心論, (Jap. *Mushinron*) or *Treatise on No-Mind*.² The introduction to the translation includes a short description of the original manuscript, now found in London,³ and a summary of previous work on the text.

Stein Manuscript No. 5619

Among the tens of thousands of manuscripts found at the beginning of this century in cave No. 17 of the famous temple complex near the Gobi desert town of Dunhuang, about three hundred have so far been identified as early Chan materials. Most of them are written in Chinese, but there are also im-

¹ This is the most recent appraisal of the text by Tanaka Ryōshō. It appeared in a handy little volume that is destined to become a classic for students of Chan, Sōn, and Zen: Tanaka Ryōshō, ed., *Zengaku kenkyū nyūmon* (Tokyo: Daitō shuppansha, 1994), p. 62.

² The Chinese text is found in Taishō vol. 85, No. 2831. For an edited version see Suzuki Daisetz, *Suzuki Daisetsu zenshū*, vol. 2 (Tokyo: Iwanami, 1968), pp. 216–219.

³ Stein manuscript No. 5619. This corresponds to No. 5998 in Lionel Giles' *Descriptive Catalogue of the Chinese Manuscripts from Tunhuang in the British Museum* (London: British Museum, 1957).

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portant translations into Tibetan and some central Asian languages. Since some of these texts exist in several versions, the total number of Dunhuang Chan texts amounts to approximately one hundred.⁴

However, the *Treatise on No-Mind* that is translated here exists only in a single version. It is found at the beginning of a small notebook, followed by part of a text entitled *Eulogy on the Immediate Realization of the Wisdom of the Unborn* 頓悟無生般若頌. The twenty-four page notebook containing the *Treatise* (pp. 1–21) and the *Eulogy* fragment (pp. 21–24) is made of fairly thick and soft ochre paper typical of the period after the Tibetan occupation of Dunhuang. Ueyama calls texts of this period (approximately between 860 and 1000) “late.”⁵ My inspection of the original in September of 1994 at the India Office of the British Museum Library in London yielded the following conclusions:⁶ The thin booklet (format 10.5 × 14.5 cm) was acquired by the copyist as a blank, primitively bound notebook. He then prepared it for writing by drawing horizontal margins and vertical lines on each page. The notebook was probably inscribed in two stages by the same copyist. First, the lines were drawn and the *Treatise* copied. In a second stage, some corrections in thinner ink were added to the *Treatise*, and the *Eulogy* was added in the same thinner ink, presumably to fill the remaining empty pages of the notebook. Greasy stains and paper damage at the spots where readers tend to turn pages indicate that this notebook was frequently perused before ending up on the heap of manuscripts in the Dunhuang cave. Due to humidity, one of the thin lines of glue that served as the notebook’s primitive binding dissolved, resulting in the loss of the remainder of the *Eulogy*.

Yabuki Keiki, D. T. Suzuki, and the Treatise

The first man to pay attention to this notebook was Yabuki Keiki, one of the great pioneers of research on Dunhuang Chan texts.⁷ Yabuki pho-

⁴ For a concise survey of Dunhuang texts and important collections see the preface to Tanaka Ryōshō’s *Tonkō zenshū bunken no kenkyū* (A Study of Dunhuang Zen Manuscripts) (Tokyo: Daitō shuppansha, 1983).

⁵ In his excellent study of Dunhuang Buddhism, Ueyama lists Stein Ms. 5619 without further commentary in this group: Ueyama Daishun, *Tonkō bukkyō no kenkyū* (Kyoto: Hōzōkan, 1990), p. 421.

⁶ For a more detailed description of the notebook, a newly and critically edited and punctuated Chinese text, and a concordance to that text, see my Japanese article “Mushinron—Tonkō shutsudo no ichi tekisuto” in the *Zenbunka kenkyūjo kiyō*, No. 21 (May 1995), pp. 1–69.

⁷ See Yanagida Seizan, “Tonkō no zenseki to Yabuki Keiki,” *Tonkō butten to Zen*,

tographed the notebook in London but did not show these photographs at the tenth Daizōe exhibition in November of 1924. In 1930, however, Yabuki published a complete reproduction of Stein manuscript No. 5619 in a large case entitled *Echoes from the Singing Sands*.⁸ These photographs were then used for the compilation of the *Treatise* for inclusion in volume 85 of the Taishō canon (No. 2831, pp. 1269a17–1270a28), published in 1932. One year later, Yabuki's comments on his collection furnished the first appraisal of the value and content of the *Treatise*.⁹ Based on quotations as well as the style of the *Treatise*, Yabuki concluded that Bodhidharma could not be its author.

While Yabuki studied the manuscripts in preparation for his 1933 commentary, Daisetz Teitarō Suzuki (1870–1966) had already translated part of the *Treatise* into English. His interest in Dunhuang Chan texts had been incited by an anonymous review in the *Times Literary Supplement*¹⁰ of the first series of his *Essays in Zen Buddhism* (published in 1927). The reviewer (Arthur Waley, not Hu Shih, as Suzuki thought)¹¹ had criticized Suzuki for not having made use of the newly discovered Chan texts in the Stein collection. Spurred by this critique and an ardent desire to uncover “true” Zen and present it to the West, Suzuki delved into the study of Dunhuang Chan texts. It is likely that the *Treatise on No-Mind* (which Suzuki discovered in Yabuki's *Meisha yoin* collection) was the first Dunhuang text he translated into English. The *Treatise* thus may be the first Dunhuang Chan text translated into any language. Suzuki included its partial translation in the Third Series of his *Essays in Zen Buddhism*¹² and noted:

This discourse ascribed to Bodhidharma is not mentioned in any of the Zen histories we have at present and there is no way to decide its

ed. by Shinohara Hisaō and Tanaka Ryōshō (Tokyo: Daitō shuppansha, 1980), pp. 3–17.

⁸ Plates 77 and 78 of Yabuki Keiki's *Meisha yoin* (*Echoes from the Singing Sands*) 鳴沙餘韻 (Tokyo: Iwanami shoten, 1930). Yabuki, as well as the Taishō canon, still uses Yabuki's old number (296) for this notebook.

⁹ Yabuki Keiki, *Meisha yoin kaisetsu* (Tokyo: Iwanami shoten, 1933), pp. 533–538. On p. 537 Yabuki also refers to Hu Shih's early research on the *Eulogy*.

¹⁰ Suzuki thought that Hu Shih was the author of this review that was in fact authored by Arthur Waley. See Timothy Barrett, “Arthur Waley, D. T. Suzuki and Hu Shih: New Light on the ‘Zen and History’ Controversy,” *Buddhist Studies Review* 6, no. 2 (1989), pp. 116–121.

¹¹ D. T. Suzuki, *Suzuki Daisetsu zenshū*, supplementary volume No. 2 (Tokyo: Iwanami, 1971), p. 351.

¹² D. T. Suzuki, *Essays in Zen Buddhism* (Third Series). London: Luzac, 1934, pp. 23–27.

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authenticity. MS is not in the best style of writing. *Wu-hsin* is one of those difficult Chinese words which are untranslatable. *Wu* is a negative term and *hsin* comprises various meanings. It is 'mind,' 'heart,' 'soul,' 'a regulating principle,' 'a mental attitude,' 'consciousness,' 'voluntariness,' etc. In the present case, *Wu-hsin* is 'unconsciousness' in its ordinary, empirical sense, and at the same time it means the Unconscious as underlying all our activities mental and bodily, conscious and unconscious.¹³

Thus did the non-specialist international public first take notice of the *Treatise on No-Mind*. Suzuki's partial translation still betrays a lack of experience in reading Dunhuang manuscripts;¹⁴ but when he edited the text and translated it into Japanese a few years later,¹⁵ he was already an experienced reader and collocator of such ancient manuscripts with their unfamiliar conventions and variant character forms. The translation was part of Suzuki's quest to portray "Zen Buddhism" as a "form of Indian Buddhism transplanted into China" whose "experiences are fundamentally the same as those of Buddhism" but needed to be "localized in harmony with the new conditions under which they are to develop."¹⁶ While working on editions and translations of central Chan texts such as the *Sayings of Shenhui*¹⁷ and the *Platform sūtra* that stress *wu-nian* 無念 or no-thought, a sister concept to *wuxin* or no-mind, Suzuki gradually came to view *wuxin* as a central teaching that not only forms the core of Zen but also that of Buddhism and even Oriental civilisation as a whole. The *Treatise* thus took the limelight both as a succinct expression of Buddhist teaching in general and as a splendid example of the "localization" of Chan.

Around 1938, Suzuki held some lectures in Tokyo on the theme of *wuxin*. When he published them in 1939 under the title of *Mushin to iu koto*,¹⁸ he said in the foreword that these lectures were based on things that he had for several years planned to write for foreigners. He explains his motive for this as follows:

I think that *mushin* forms the core of Buddhist thought and is the

¹³ op. cit., pp. 23–24.

¹⁴ See note 155 below.

¹⁵ D. T. Suzuki, *Mushin to iu koto* (Tokyo: Daitō shuppansha); reprinted in vol. 7, pp. 166–171 of Suzuki's *Collected Works [Suzuki Daisetsu zenshū]* (Tokyo: Iwanami, 1968).

¹⁶ op. cit., p. 23.

¹⁷ op. cit., note 1, p. 18.

¹⁸ (Tokyo: Daitō shuppansha, 1939); reprinted in vol. 7, pp. 115–303, of Suzuki's *Suzuki Daisetsu zenshū*.

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pivot of the Oriental spiritual civilisation. . . . One may recognize that what distinguishes the West from the East is that in the West, there is no *mushin*, and that in the East there is. Or rather: I propose that among the items that distinguish Eastern spirit and thought from their Western equivalents, *mushin* has a definite place. That is why I would like to explain it to Westerners.¹⁹

In these lectures, Suzuki, apart from presenting the first partial Japanese translation of the *Treatise*,²⁰ elaborated on the historical background that he had alluded to in the third series of his Essays. He connected *wuxin* to the Sanskrit term *acitta* (no-mind),²¹ an Indian concept that the Chinese, according to Suzuki, made more concrete. To oversimplify his argument somewhat: Chan got born just because Indian Buddhist thought did not quite jibe with the Chinese;²² and the resulting localization and concretization was aided by already current terms such as *wuxin* that in the process acquired a much deeper meaning than they originally had.²³

According to Suzuki, *wuxin* stands for the thorough overcoming of all dualistic consciousness.²⁴ Mind (*xin*), on the other hand, is marked by a self-conscious "I" with whose rise there inevitably is dualistic discrimination²⁵—which includes the dualism between discrimination and non-discrimination. Suzuki thus understands *wuxin* as "nondiscriminatory discrimination" (*mufunbetsu no funbetsu* 無分別の分別).²⁶ In his view, "no-mind" therefore does not simply mean "absence of mind"²⁷ but rather "absence of dualistic

¹⁹ op. cit., 1939 edition, pp. 1–2.

²⁰ D. T. Suzuki, *Suzuki Daisetsu zenshū*, vol. 7, pp. 166–171. Suzuki based his translation on an examination of the original manuscript rather than the flawed Taishō text (p. 166). However, the last part of the treatise (i.e., everything after the two four-line gāthās) is left out. This omission is indicated by ellipses, but no further explanation is given.

²¹ See also below for more recent work on this term and its connection to Chan.

²² op. cit., p. 174; see also p. 166.

²³ op. cit., p. 174.

²⁴ op. cit., p. 278 ff.

²⁵ *ibid.*

²⁶ op. cit., p. 289.

²⁷ op. cit., p. 278 ff. In his otherwise interesting book entitled *On Being Mindless* (La Salle, Ill.: Open Court, 1986), Paul J. Griffiths advances the view that the Buddhist state of cessation ("mindlessness") means, according to Buddhaghosa, that all ordinary mental functions such as sensation, perception, and concept-formation do not occur. Griffiths states that "perhaps the closest analogy in Western psychological parlance to this condition would be some kind of profound cataleptic trance, the kind

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mind,” or conversely, the presence of a “mind of no-mind.”²⁸ Thus *wuxin*, the Chinese “concretization” of an Indian Buddhist concept is, according to Suzuki, the experiential realization (*taitoku* 體得) of *acitta* and corresponds to what Zen calls *kenshō* 見性 (seeing the Nature).²⁹ It is expressed in the “logic of *wuxin*” (i.e., the logic of non-discriminatory discrimination) that Suzuki regarded as the foundation of Buddhist thought.³⁰

Suzuki’s lectures were never translated into English,³¹ but in 1949, Suzuki published an English book entitled *The Zen Doctrine of No-Mind*, a study of the teaching of the *Platform sūtra*.³² In this work, Suzuki confirmed his view of *wuxin*³³ as the central doctrine of Zen. He was evidently still struggling to explain the meaning of *wuxin* to Westerners;³⁴ and various inconsistencies, contradictions, and the choice of the word “unconscious” for *wuxin* were less than helpful in this endeavor.³⁵ Interestingly, he did not mention the *Treatise*

of condition manifested by some psychotic patients and by long-term coma patients” (pp. 10–11). As is to be expected, this view is strikingly repudiated by Buddhaghosa himself who states, quite in tune with Suzuki’s and our *Treatise’s* view of *wuxin*: “Let us live in happiness having become mindless here and now and having attained that cessation which is Nirvana” (p. 29; emphasis my own).

²⁸ Suzuki, *op. cit.*, p. 298. We will see below that the expression “mind of no-mind” is used at a critical place in the *Treatise*.

²⁹ *op. cit.*, p. 290.

³⁰ Of course, these lectures also address many other aspects that Suzuki linked to *wuxin*, for example, references to “absolute passivity” and various other important Pure Land themes (pp. 130, 191 ff., 210 ff., etc.), difficulties of conveying the meaning of *wuxin* to Westerners (pp. 295–296), connections to psychology (p. 296), etc.

³¹ One reason for this may be the loose structure of the lectures and their focus on themes that might interest a predominantly Pure Land Buddhist audience. Writing a different book for a new audience (i.e., writing *The Zen Doctrine of No-Mind*) was probably a more sensible option than translating tailor-made lectures.

³² D. T. Suzuki, *The Zen Doctrine of No-Mind* (London: Rider, 1949).

³³ Suzuki states that *wuxin* “is the same thing as ‘no-thought’ [*wunian*].” *Op. cit.*, p. 29. See also pp. 57 and 71.

³⁴ The schemata on pp. 142 ff. of Suzuki’s book attest to his desire to accommodate the “logical” Western mind; however, I admit that I prefer the somewhat disorganized approach Suzuki took in his Japanese lectures cited above.

³⁵ To mention just one of the most blatant problems: on p. 116 of *The Zen Doctrine of No-Mind*, Suzuki appears to contradict his view of *wuxin* (which he translates as “the Unconscious”) as “non-discriminating discrimination” (emphasis mine) by stating: “The Unconscious cannot be held responsible for its deeds. They are above moral judgments, for there is no deliberation, no discrimination. The valuation of good and bad presupposes discrimination, and where this is absent, no such valuation is applicable.”

on *No-Mind* in this publication, quoting instead a number of other Chan texts. His interest in the *Treatise*, however, continued; the famous second volume of his *Zen shisōshi kenkyū* (Collected Research on the History of Zen Thought) contains the first edited text of the *Treatise* with some notes.³⁶

Bodhidharma and the Treatise

The first line of the *Treatise* features, just after the title, the words "Authored by Bodhidharma." It thus attracted the attention of Sekiguchi Shindai, a Tendai scholar intent on proving that the historical identity of the founding father of Chan (and purported author of the *Treatise*), Bodhidharma, was rather different from his religious and mythical one.³⁷ The *Treatise* struck Sekiguchi by its similarity to the *Jueguanlun* ("Treatise on Cutting off Contemplation," Jap. *Zekkanron*), a Dunhuang Chan text discovered by D. T. Suzuki in 1935.³⁸ In 1940, Sekiguchi argued in the wake of Ui Hakujū³⁹ and Kunō Hōryū⁴⁰ that the *Jueguanlun* had not been authored by Bodhidharma but rather by Niutou Farong (Jap. Gozu Hōyū; 594–654), traditionally accepted as a disciple of the Third Patriarch Daoxin and founder of the so-called "Oxhead tradition."⁴¹ In 1952, in his *Daruma daishi no kenkyū*,⁴² Sekiguchi insisted that the *Treatise on No-Mind* was so similar in both structure and content to the *Jueguanlun* that one had to attribute it to the same author, i.e., Niutou.⁴³ Sekiguchi also saw connections to the *Inscription on Faith in Mind*⁴⁴

³⁶ D. T. Suzuki, *Suzuki Daisetsu zenshū*, vol. 2 (Tokyo: Iwanami, 1968), pp. 216–219.

³⁷ Sekiguchi Shindai, *Daruma daishi no kenkyū* (Tokyo: Shunjūsha, 1957).

³⁸ This text was translated into English by Tokiwa Gishin, *A Dialogue on Contemplation-Extinguished* (Kyoto: The Institute for Zen Studies, 1973).

³⁹ Ui Hakujū, *Zenshūshi kenkyū* (Tokyo: Iwanami, 1939).

⁴⁰ *Bukkyō kenkyū*, vol. 3, No. 6 (1939).

⁴¹ Sekiguchi Shindai, "Zekkanron (Tonkō shutsudo) sensha kō," *Taishō daigaku gakuho* 30/31 (1940). The Niutou tradition, and of course also the writings attributed to it, have been the subject of many publications. In the West, there are, for example, John McRae's "The Ox-head School of Chinese Ch'an Buddhism: From Early Ch'an to the Golden Age" (in Robert M. Gimello & Peter Gregory, eds., *Studies in Ch'an and Hua-yen*, Honolulu: University of Hawaii Press, 1983, pp. 169–252), and Catherine Despeux's translations of several "Niutou" texts (*Hermès*, No. 4, pp. 103–164).

⁴² Sekiguchi Shindai, *Daruma no kenkyū* (Tokyo: Iwanami, 1967).

⁴³ Sekiguchi Shindai, *Daruma daishi no kenkyū* 達摩大師の研究 (Tokyo: Shunjūsha, 1952, pp. 32–33). On page 82 of the same book, Sekiguchi says that just about all scholars agree with this attribution. In one of the most recent studies of the *Treatise* (*Tonkō butten to Zen*, ed. by Shinohara Hisaō and Tanaka Ryōshō, Tokyo: Daitō shuppan-

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and to a poem attributed to Niutou, the *Inscription on Mind* (Ch. Xinming 心銘, Jap. *Shinmei*).⁴⁵ In *Daruma daishi no kenkyū*, he mentioned yet another text whose thought and terminology match the works “by” Niutou “simply too well”:⁴⁶ the *Baozanglun* 寶藏論,⁴⁷ a treatise traditionally ascribed to Seng Zhao (374–414), the talented disciple of Kumarajīva and author of the *Zhaolun* 肇論 (Jap. *Jōron*).

Such links had been explored by various scholars before Sekiguchi; indeed, the connection between the *Zhaolun*, the teachings of Zhu Daosheng (an early advocate of “immediate realization”), and the Daoist-influenced terminology of various Chan texts including the *Treatise on No-Mind* had led to various attempts to define a group of Chan texts with “Daoist” flavor.⁴⁸ Research such as that of Fukunaga Mitsuji isolated the term *wuxin* as a central one in this context.⁴⁹ Our *Treatise* thus gradually came to be regarded as one item in a web of still little studied texts that had traditionally been attributed to Bodhidharma but were obviously written several centuries later.

The research tendency spearheaded by Hu Shih and Sekiguchi moved into a significantly broader arena with the appearance of Yanagida Seizan’s study of

sha, 1980, pp. 193–198), Shinohara essentially repeats Sekiguchi’s view about the close connection with the *Jueguanlun* but is a bit less decisive in squarely attributing it to Niutou.

⁴⁴ *Xinxinming* 信心銘 (Jap. *Shinjinmei*). This is one of the most frequently translated Chan texts. There are several Dunhuang manuscripts containing the full text or part of it; it also used to be a text attributed to Bodhidharma.

⁴⁵ Sekiguchi Shindai, *Zenshū shisōshi* (Tokyo: Sankibō busshorin, 1963, p. 69.

⁴⁶ op. cit., p. 166.

⁴⁷ Recently, a doctoral dissertation has appeared on this important text: Robert H. Sharf, *The Treasure Store Treatise and the Sinification of Buddhism in Eighth Century China* (Ph.D. diss., University of Michigan, 1991). Sharf mentions the *Jueguanlun* (pp. 25–31) and the *Xinxinming* 信心銘 (pp. 31–34) but not the *Wuxinlun*. Though noting that the term *wuxin* occurs repeatedly in the *Baozanglun*, can be traced to Zhuangzi, and is “central to early attempts to explicate Buddhism through the use of indigenous Chinese terminology” (p. 310), Sharf fails to see the equally central role of this concept in eighth-century China, the soil on which the *Baozanglun* as well as many related texts of middle Chan grew.

⁴⁸ In his *Daruma no kenkyū*, Sekiguchi refers to such texts in a section on Daoism and Chinese thought (p. 357 ff.). See also Tanaka Ryōshō, *Tonkō zenshū bunken no kenkyū* (Tokyo: Daitō shuppansha, 1983), p. 517 ff.

⁴⁹ See Fukunaga’s “Sōjō to rōsō shisō” (Seng Zhao and Lao-Zhuang thought) in Tsukamoto Zenryū’s *Jōron kenkyū* (Kyoto: Hōzōkan, 1955, pp. 252–271), and his English article “‘No-mind’ in Chuang-tzu and in Ch’an Buddhism,” in *Zinbun* 12, (1969), pp. 9–45.

the historical sources on early Chan.⁵⁰ Yanagida's goal, and in his wake that of many other researchers, was less a Suzuki-style analysis of Chan thought but rather a careful and detailed study of the available sources, their history, their doctrinal background, and the motives that could have led to their appearance and transmission.⁵¹ The *Treatise*, along with many other texts attributed to Bodhidharma, thus underwent protracted scrutiny.⁵² In the introduction to the first complete and annotated Japanese translation,⁵³ Yanagida noted that the two most interesting Dunhuang treatises attributed to Bodhidharma were the *Jueguanlun* and the *Treatise on No-Mind*, two texts that show great similarity and stem from roughly the same period (early ninth century). According to Yanagida, the *Treatise on No-Mind* is based on the gist of the *Jueguanlun*. Yanagida also suggests that the author of the *Treatise* was very familiar with the writings of Seng Zhao, and that the *Treatise* is linked to several doctrinal poems which stem from approximately the same period.⁵⁴ On this backdrop, the *Treatise* unfolded its teaching of no-mind as the gist of Bodhidharma's teaching, a teaching that later was strongly reflected in Linji's (Jap. Rinzai) and Dongshan's (Jap. Tōzan) works. Through the efforts of Yanagida and several other Japanese scholars,⁵⁵ the *Treatise on No-Mind* thus came to be seen as part of a group of texts called *Darumaron* (treatises attributed to Bodhidharma) that were written in the late eighth and early ninth centu-

⁵⁰ *Shoki zenshū shisho no kenkyū* (Kyoto: Hōzōkan, 1967). See the summary of this book by John McRae in *Cahiers d'Extrême-Asie*, No. 7, pp. 58–78.

⁵¹ Yanagida's famous book keeps being misunderstood in this way. The most blatant case is that in an article by Whalen W. Lai (Whalen Lai and Lewis R. Lancaster, eds., *Early Ch'an in China and Tibet*, Berkeley: Asian Humanities Press, 1983, p. 66), where Yanagida's title 初期禪宗史書の研究 (Research on historical sources of the early Chan tradition) is boldly changed by Lai into 初期禪書思想の研究 (Research on the thought of early Chan texts)!

⁵² For a recent survey of such literature see Tanaka Ryōshō, ed., *Zengaku kenkyū nyūmon* (Tokyo: Daitō shuppansha, 1994), p. 53 ff. Among the larger publications, Yanagida's "Goroku no rekishi" (History of Recorded Sayings) in *Tōhō gakuho* 57 (March 1985) deals extensively with texts attributed to Bodhidharma (see especially chapters 7–16).

⁵³ Yanagida Seizan, *Zengoroku* (Tokyo: Chūō kōronsha, 1978), pp. 64–66 (text description) and 80–91 (translation and notes).

⁵⁴ Yanagida mentions Niutou's *Xinming* 心銘 (Inscription on Mind), Fu Dashi's 傅大士 *Xinwangming* 心王銘 (Inscription on the Mind-King), and the *Xinxinming* 信心銘 (Inscription on Trust in Mind) that is traditionally attributed to the Third Patriarch.

⁵⁵ See the summary of such research by Shinohara Hisao 篠原壽雄 and Tanaka Ryōshō 田中良昭, eds., *Tonkō butten to Zen* 敦煌仏典と禪 (Tokyo: Daitō shuppansha, 1980), vol. 8 of the *Kōza Tonkō* 講座敦煌 series, pp. 193–198.

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ries—i.e., just around the fault line that Yanagida drew between “Early Chan” movements and the “Mazu tradition”⁵⁶ that is seen as the fount of “classical” Chan of the late Tang and Five Dynasties. It is regarded as a concise summary of the teaching of the Southern tradition of Chan, the tradition that came to dominate Chan in its classical age (ninth and tenth centuries).⁵⁷

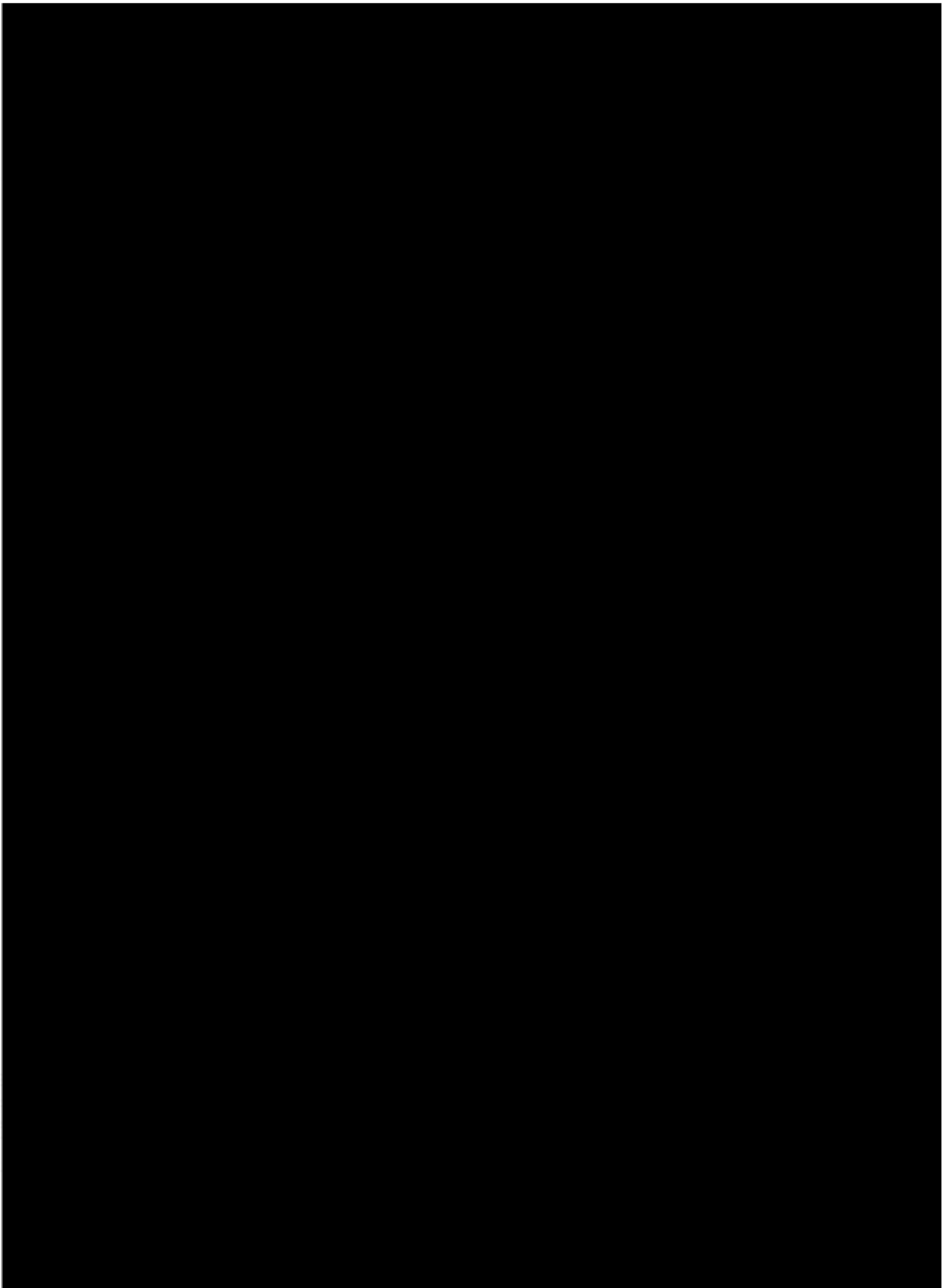
⁵⁶ See Yanagida Seizan’s “The Development of the ‘Recorded Sayings’ Texts of the Chinese Ch’an School,” trans. by John R. McRae, in Whalen Lai and Lewis Lancaster, eds., *Early Ch’an in China and Tibet* (Berkeley: Asian Humanities Press, 1983), pp. 185–205.

⁵⁷ My own view of the historical position and doctrinal background of *On No-Mind* will be laid out in a larger publication.

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Chronological List of Important Work on the Treatise

- 1916 Between June and November, Yabuki Keiki first reads the small notebook in the Stein collection in London and gives it the old number 296.
- 1922 Between December of 1922 and July of 1923, Yabuki takes photographs of the notebook.
- 1930 Yabuki publishes the photographic reproductions of the entire notebook on plates 77 and 78 of his *Meisha yoin* [Echoes from the Singing Sands] (Tokyo: Iwanami shoten).
- 1932 The first (badly) edited and punctuated Chinese text of the *Treatise on No-Mind* is published in volume 85 of the Taishō canon (No. 2831).
- 1933 Yabuki gives the first description of the *Treatise* in his *Meisha yoin kaisetsu* (Tokyo: Iwanami shoten), pp. 533–538.
- 1934 D. T. Suzuki publishes the first partial English translation of the *Treatise* in *Essays in Zen Buddhism* (Third Series) (London: Luzac, pp. 23–27).
- 1939 Suzuki publishes the first unannotated and partial Japanese translation of the *Treatise* in *Mushin to iu koto* (Tokyo: Daitō shuppansha); reprinted in vol. 7, pp. 166–171 of Suzuki's Collected Works [*Suzuki Daisetsu zenshū*] (Tokyo: Iwanami, 1968).
- 1949 Suzuki publishes *The Zen Doctrine of No-Mind* (London: Rider).
- 1951 Suzuki publishes an edited Chinese text of the *Treatise* in vol. 2 of his *Zen shisōshi kenkyū*; reprinted in *Suzuki Daisetsu zenshū*, vol. 2. (Tokyo: Iwanami, 1968), pp. 216–219.
- 1952 Sekiguchi Shindai devotes a part (pp. 186–234) of his *Daruma daishi no kenkyū* (Tokyo: Shunjūsha) to the *Treatise* and the concept of *wuxin*; in accord with earlier scholars, he asserts (p. 82) that Niutou Farong is its author.
- 1978 Yanagida Seizan publishes the first complete and annotated Japanese translation of the *Treatise* in *Zengoroku* (Tokyo: Chūō kōronsha, 1978), pp. 80–91, and gives a detailed description and evaluation of the text (pp. 64–66).
- 1980 Shinohara Hisaō summarizes previous research on the *Treatise* in *Tonkō butten to Zen*, ed. by Shinohara Hisao and Tanaka Ryōshō (Tokyo: Daitō shuppansha, 1980), pp. 193–198.
- 1994 Murakami Shun studies the concept of No-Mind and summarizes the *Treatise's* content in an article on *wuxin*: “Mushin no shūhen. Tongo to no kanren ni tsuite” (The Theme of No-Mind, particularly in relation to Immediate Awakening), *Zenbunka kenkyūjo kiyō*, No. 20 (May 1994), pp. 151–222.
- 1994 Urs App publishes a critically edited Chinese text together with its concordance in “Mushinron—Tonkō shutsudo no ichi tekisuto,” *Zenbunka kenkyūjo kiyō*, No. 21 (May 1995), pp. 1–68.



Treatise on No-Mind (Wuxinlun)
Stein No. 5619; shown actual size.
Courtesy British Museum Library.

On No-Mind⁵⁸

In one fascicle

By Bodhidharma⁵⁹

1⁶⁰

THE ULTIMATE PRINCIPLE⁶¹ is without words; one needs to borrow words to make this principle apparent.⁶² The great Dao is without equivalent; [yet] to touch the uncultivated it reveals shapes. Let us now for expedience sake posit two persons holding a discussion on the subject of no-mind.⁶³

⁵⁸ The original Stein manuscript (S 5619), the Taishō edition of the same text (T85, No. 2831), and D. T. Suzuki's text edition (*Suzuki Daisetsu Zenshū*, vol. 2, pp. 216–219) were all consulted in establishing the edited Chinese text I prepared as a basis for this translation. For the critically edited and annotated Chinese text see Urs App, "Mushinron—Tonkō shutsudo no ichi tekisuto," *Zenbunka kenkyūjo kiyō*, No. 21 (May 1995), pp. 1–69.

⁵⁹ Many texts found at Dunhuang are attributed to Bodhidharma; indeed, such texts form an entire genre of Chan literature. These texts were usually written long after Bodhidharma in the eighth or early ninth centuries. However, texts as early as the *Chuanfabaoji* 傳法寶記 (713) complained about fake "Treatises by Bodhidharma." See Yanagida, *Zengoroku*, p. 46.

⁶⁰ Section numbers have been added to facilitate reference. With the sole exception of a slight change in the starting point of section 13, they correspond to the sections devised by D. T. Suzuki for his edited Chinese text (*Suzuki Daisetsu Zenshū*, vol. 2, pp. 216–219).

⁶¹ *Zhili* 至理: This term was used in the official histories before Buddhist texts had any impact, for example, in *Houhanshi* 後漢史 7–252a1 (see the related amendment in 7–283a4). Sharf (op. cit., p. 367) points out, that Zhidun 支遁 used it (T55 {2145} 55a27). The *Gaosengzhuan* 高僧傳 features two instances (T50 {2059} 382c23 & 418b9), and by the time of the *Xu gaosengzhuan* 續高僧傳, this was a frequently used expression. It also appears in the *Zhaolun* 肇論 T45 {1858} 157a9.

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⁶² See also *Lengjia shiziji* 楞伽師資記 T85 {2837} 1290b26–27 where “borrowing words to manifest the Principle” is also mentioned. This theme has a long tradition; it is, for example, in the background of the opening chapter of the *Daodejing* 道德經: “If the Dao can be put in words, it is not the eternal Dao 道可道非常道.” The Chan tradition insisted on the priority of actual realization versus simply instituting words, as is expressed in the famous quatrain stemming from around the year 1000:

[Chan] is transmitted outside established doctrine;
it does not institute words. [Rather,]
It points directly to the human being’s heart:
whoever sees his own nature becomes an awakened buddha.

Far from condemning words (不立文字 means “not instituting words” rather than “not using words,” as keeps being repeated), the first two lines of this quatrain express what numerous Chan teachers as well as the opening of the present treatise point out. The *Zutangji* 祖堂集 (*Collection from the Founder’s Halls*) 3.23, 7 ff. also recounts:

A monk asked, “The Ancients said that the Dao is beyond words. But if the Dao is beyond words, who is able to establish this?”

Master Yungai Zhiyuan replied, “Borrowed words give voice to the Dao; the Dao does not verbalize itself.”

This theme is also frequently evoked in the opening sermon of Chan records (Ch. *yulu*, Jap. *goroku* 語錄), for example, the *Record of Yunmen* (*Yunmen guanglu* 雲門廣錄 T47 {1988} 545a16 ff., or the *Record of Linji*, T47: 496b11–14 (R. F. Sasaki, tr., *The Record of Lin-chi*, (Kyoto: Institute for Zen Studies, 1975, p. 1):

Today, I, this mountain monk, having no choice in the matter, have perforce yielded to customary etiquette and taken this seat. If I were to demonstrate the Great Matter in strict keeping with the teaching of the Patriarchal School, I simply couldn’t open my mouth and there wouldn’t be any place for you to find footing.

⁶³ *Wuxin* 無心. This term has much weight both in philosophical Daoism (particularly Zhuangzi 莊子; see, for example, Fukunaga Mitsuji’s article “‘No-mind’ in Chuang-tzu and in Ch’an Buddhism” [*Zinbun* 12, 1969, pp. 9–45]) and Buddhism from the Six Dynasties (for example, *Dazhidulun* 大智度論 T25 {1509} 171b13, 376c22 *et passim*; or *Zhaolun* 肇論 T45 {1858} 152a16, 154c20, 159c9, etc.). The words of the slightly earlier *Vajrasamādhi sūtra* 金剛三昧經 T9 {273} 366b22 echo the introduction of the present text: “Sons of good families! The formless Mind has no mind and no self.” Several researchers have also noted the similarity of this introduction to that of the *Jueguan lun* 絕觀論 (Tokiwa tr., p. 5) which reads:

The Great Way is deep and void, sublime and still, beyond comprehension, beyond verbal expression. Here are provisionally set up two persons who both talk the true reality: a master named Attainment and a disciple called Gateway.

Like the present treatise as a whole, the *Baozanglun* 寶藏論 T45 {1857} 144c12 ff. also connects the Dao with no-mind: “Only the Dao is without mind.”

2

The student asks the Reverend, “[Do you]⁶⁴ have a mind or not?”⁶⁵

“[I] have no mind.”⁶⁶

3

“Since you say that you have no mind: who then has the ability to see, hear, feel, and know?⁶⁷ Who knows that there is no mind?”⁶⁸

“Just no-mind is seeing, hearing, feeling, and knowing. And it is no-mind that has the ability to be aware of the absence of mind.”⁶⁹

⁶⁴ Personal pronouns are substituted, as one must often do when rendering telegram-style classical Chinese into English. In the original text, the present question and answer read: “Have mind, not have mind?” “Not have mind.” In light of section 4 where the personal pronoun “I” (*wo* 我) is explicitly used by the teacher in connection with *wuxin* 無心, the translation reflects a concrete bent rather than the more abstract one of “is there mind or not,” which is another possible rendering.

⁶⁵ In order to avoid tedious repetitive phrases such as “The student asks” and “[The Reverend] answers,” I have simply set the questions in italic. The *Lengjia shiziji* 楞伽師資記 T85 {2837} 1290b28 gives one more twist in a question that it attributes to Shenxiu 神秀: “Does this mind have mind or not? What mind is this mind?”

⁶⁶ *Wuxin* 無心. As the next question already shows, the questioner takes “mind 心” in the sense of consciousness that is able to distinguish (“the ability to see, hear, feel, and know”). The respondent, however, denies having such a discriminating mind. At the beginning of the *Jueguan lun* 絕觀論 (Tokiwa tr., p. 5) we find a similar theme:

Question: “What is it that is called ‘mind’? How do we put mind at ease?”

Answer: “You need not suppose a mind, nor need you particularly endeavor to put one at ease. That can be spoken of as putting the mind at ease.”

⁶⁷ These are the activities of the human mind; shapes, sounds, bodily sensations, and everything known constitute the objects of consciousness.

⁶⁸ Such knowledge, the questioner implies, would imply discriminating consciousness and thus mind. Such knowledge is explained, for example, in the *Dacheng kaixin xianxing dunwu zhenzong lun* 大乘開心顯性頓悟真宗論 T85 {2835} 1280a4 ff. See also *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 421a13.

⁶⁹ The *Jueguan lun* 絕觀論 (Tokiwa tr., p. 5) again raises a similar problem:

Question: “If [the Dao] is not anything the mind thinks of, how can we ever think of it?”

Answer: “To have thought is to have mind. To have mind contradicts the Dao. To have no-thought is to have no-mind. No-mind is the true Dao.”

4

“If one accepts⁷⁰ that there is no mind, it must follow that there is no seeing, hearing, feeling, and knowing. Say: how⁷¹ can there be any seeing, hearing, feeling, and knowing [without mind]?”⁷²

“Though I have no mind, I can very well [1269b]⁷³ see and hear and feel and know.”⁷⁴

5

“Just the fact that you see, hear, feel, and know proves that you have mind! How can you deny this?”

“This very⁷⁵ seeing, hearing, feeling, and knowing is no-mind!⁷⁶ Where could there be another no-mind apart from seeing, hearing, feeling,

⁷⁰ *Jiruo* 既若: “if that is the case,” “in that case.” See *Zengo jiten* 禪語辭典, p. 75.

⁷¹ *Hede* 何得: “why would it be possible,” “how could it be the case,” “why could it be.” See *Zengo jiten* 禪語辭典, p. 44.

⁷² Cf. *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 421b18 ff. where the question is raised how there can be perception without confronting objects.

⁷³ Such cursive-style references in square brackets inserted into the English text are to the beginning of segments in the Taishō edition of this text (Taishō vol. 85; in this case page 1269, middle page segment)

⁷⁴ See section 3 of the *Jueguan lun* 絕觀論 where the same theme is discussed:

Gateway asks, “The ordinary being has a body; he sees, hears, feels, and knows. The Most Honored One also has a body, and sees, hears, feels, and knows. What difference is there?”

Answered, “With the ordinary being, the eyes see, the ears hear, the body feels, and the consciousness knows. With the Most Honored One that is not the case. With him seeing is not the seeing of the eyes; likewise, knowing is not the knowing of the consciousness. Why? Because it goes beyond the senses and measurements.” (Tokiwa tr., Yanagida ed., pp. 7–8)

⁷⁵ *Zhishi* 只是: “just,” “only;” or “yet,” “but.” See *Zengo jiten* 禪語辭典, pp. 168–169. Here this expression is combined with 即是 *jishi*.

⁷⁶ Cf. *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 428a9 ff. and 430d16 ff. where perception is said to be nothing other than one’s unborn, true nature. The well-known Chan phrase “This very mind is Buddha” 即心即佛 which became the banner of Mazu 馬祖 and his successors is a famous variation on this theme; on this line, see Huizhong’s statement that “no-mind is nothing other than becoming an awakened one 無心即成佛” (*Jingde chuandenglu* 景德傳燈錄 T51 [2076] 439a12–13).

and knowing? Now I am afraid that you do not understand; so let me explain this to you step by step in order to let you realize the truth.⁷⁷ Take seeing: [I]⁷⁸ see throughout the day—but since it is seeing without seeing, it is without mind. Or take hearing: [I] hear all day long—but as it is hearing without hearing, it is without mind. Or feeling: [I] feel all day long—but as it is feeling without feeling, it is without mind. Or knowing: [I] know all day long—but as it is knowing without knowing, it too is without mind.⁷⁹ Engaged in actions⁸⁰ day in and day out, [I] do without doing⁸¹—which is nothing other than no-mind.⁸² Therefore it

⁷⁷ *Zhenli* 眞理: “truth.” As the *Hanyu dacidian* 漢語大詞典 vol. 2, p. 148 points out, this concept is often used by Buddhists to refer to the Buddha Dharma. The one occurrence of this term in the *Gaosengzhuan* 高僧傳 (T50 {2059} 349a11) illustrates this usage. It seems not to appear in China’s official histories before the *Suishu* 隋書 and may thus be of Buddhist origin.

⁷⁸ Again, no personal pronoun is present in this whole answer; but in the light of the answer in section 4, I assume that the answers could have a similar tone. A more general “one sees . . . one hears . . .” etc. is a valid alternative.

⁷⁹ Cf. *Jueguan lun* 絕觀論 (Tokiwa tr., p. 19):

Question: “Which mind knows [all as it really is]? Which eye sees it?”

Answer: “Not-knowing knows it, and not-seeing sees it.”

This answer appears to allude to a *gāthā* that is cited in *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 421b9-10 (translation by John Blofeld, *The Zen Teaching of Hui Hai on Sudden Illumination*, London: Rider, 1969, p. 47):

Prajñā, unknowing, knoweth all;

Prajñā, unseeing, seeth all.

⁸⁰ *Zaozuo* 造作: There is no need to interpret this term as “useless acts,” as does the *Zengo jiten* 禪語辭典, p. 272. Yanagida’s interpretation (*Zengoroku* 禪語錄 p. 89) as “movement of will” or “intentional act” seems more to the point here. In the light of what follows, though, the simple translation as “action” appears most appropriate.

⁸¹ See note on *wuwei* 無爲 below. This whole passage is similar to one in another treatise attributed to Bodhidharma: the *Xuemailun* 血脉論 (*Xiaoshi liumen* 少室六門 T48 {2009} 376a28ff). There, “hearing without hearing,” “seeing without seeing,” “knowing without knowing,” “being happy without being happy,” “walking without walking,” and “standing without standing” are mentioned. Such paradoxical statements occur rather frequently in literature attributed to Bodhidharma; see, for example, also the *Wuxing lun* 悟性論 (*Xiaoshi liumen* 少室六門 T48 {2009} 370c23) where bodhisattvas are said to “make use of everything without using anything” and to “travel all day long without traveling.”

⁸² *Zongmi* 宗密 paraphrases the *Vimalakīrti sūtra* (*Weimojie suo shuo jing* 維摩詰所說經 T14 {475} 539c) in speaking of “engaging in walking, standing, sitting, and reclin-

is said: Seeing, hearing, feeling, and knowing are all no-mind.”⁸³

6

“But how⁸⁴ could one [even] gain the ability to know that it is no-mind [that sees, hears, feels, and knows]?”

“Just try to find out in every detail:⁸⁵ What appearance does mind have?⁸⁶ And if it can be apprehended: is [what is apprehended] mind or not?⁸⁷ Is [mind] inside or⁸⁸ outside, or somewhere in between?⁸⁹ As long as one looks for mind in these three locations, one’s search will end in failure.⁹⁰ Indeed, searching it anywhere will end in failure.⁹¹

ing without emerging from extinction-attainment” (*Chanyuan zhuquanji douxu* 禪源諸詮集都序 T48 [2015] 405c1–2).

⁸³ Huangbo defines undefiled knowledge as “having no mind at all” (*Chuanxin fayao* 傳心法要 T48 [2012a] 380a17–18). Incidentally, that single short text contains the term *wuxin* no less than twenty-two times. See my *Concordance to Huangbo’s Essentials of Transmitting Mind and the Wanling Record* (Kyoto: International Research Institute for Zen Buddhism, 1993), p. 76.

⁸⁴ *Ruwei* 若爲: this is equivalent to *ruhe* 如何. See *Zengo jiten* 禪語辭典, p. 193.

⁸⁵ *Zixi* 子細: *Zengo jiten* 禪語辭典, p.167. See also examples in *Kattō gosen* 葛藤語箋 [Yanagida ed.] p. 972 and *Hanyu dacidian* 漢語大詞典 vol. 4, p. 173.

⁸⁶ On a similar line, the *Dacheng kaixin xianxing dunwu zhenzong lun* 大乘開心顯性頓悟真宗論 T85 [2835] 1280a15 ff. challenges the practitioner to find out where the eye-consciousness comes from.

⁸⁷ Cf. Shenhui’s *Words from the Platform* (*Nanyang heshang dunjiao jietuo chanmen zhiliao xing danyu* 南陽和上頓教解脫禪門直了性壇語 in Hu Shih’s *Shenhui heshang yiji* 神會和尚遺集. Taipei: Hu Shih jinianguan, 1968) p. 238 line 10. Master Huihai compares using the mind for this task to trying to wash dirty sticks with mud (*Dunwu ru-dao yaomen lun* 頓悟入道要門論 ZZ110: 429b1–2).

⁸⁸ *Weifu* 爲復: This usually occurs, as here, in the pattern “weifu A weifu B” and means “it is either A or B.” See *Zengo jiten* 禪語辭典, pp. 11–12, and the examples in *Hanyu dacidian* 漢語大詞典 vol. 6, p. 1111.

⁸⁹ This theme was frequently taken up by Chan masters of the classical age. There, however, such statements are made with considerably more panache, for example, in the following passage (*Deshan shizhong* 德山示衆 [contained in Dahui’s *Zhengfayan zang* 正法眼藏] ZZ 118: 19d6 ff.):

You all! Don’t search in some different place. If Bodhidharma, that barbarian monk with his tiny green eyes, came here, he did it simply in order to make you be without concern and to prevent you from creating [bad] karma.

⁹⁰ In Chan records, this theme became very prominent; see, for example, the *Record of Linji* 臨濟錄, T47: 498c8–11; cf. Sasaki tr., p. 15) where Linji characterizes the true

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That's exactly why it is known as no-mind."⁹²

person who hears him speak as follows:

It is without form, without characteristics, without root, without source, and without any dwelling place, yet it is brisk and lively. As for all its manifold responsive activities, the place where they are carried on is, in fact, no-place. Therefore, when you look for it, it retreats farther and farther, and when you seek for it, it turns more and more the other way: This is called "Mystery."

This characterization of "mystery" exhibits striking similarities to that of no-mind in the present treatise.

⁹¹ According to Yanagida Seizan (*Zengoroku*, Tokyo: Chūō kōronsha, 1978, pp. 65), this is a source for the story of the second patriarch's first conversation with Bodhidharma. An early version reads as follows:

Huikē: "Please, Master, bring peace to my heart-mind!" Bodhidharma: "Show me your heart-mind, and I will pacify it!" Huikē: "I have searched for it, but I could not find it." Bodhidharma: "If you could search for it, how could it be your very own heart-mind? And how should I bring peace to it?" Then Bodhidharma said to Huikē, "I have once and for all pacified the heart-mind for you. Do you now see it?" At these words, Huikē was greatly awakened. (*Zutangji* 祖堂集 [Collection from the Founder's Halls] 1.73, 6 ff.)

The "object" of this search is in Chan literature often compared to the sun (see, for example, the *Xiuxinyao lun* 脩心要論, Tanaka ed., section 5, p. 2), or a light. But—as Yunmen points out in a sermon—confronting this as an object is futile (*Yunmen guanglu* 雲門廣錄 T47 [1988] 553a8–9):

Having entered the Dharma Hall for a formal instruction, the Master said: "Every person originally has the radiant light—yet when it is looked at, it is not seen: dark and obscure!" With this, the Master left the teacher's seat.

⁹² "No" in this context negates the dualism inherent in the "mind" mentioned by the questioner—the mind that "sees, hears, feels, and knows" and is inherently unable to recognize that which is, in the words of the *Xiuxinyao lun* 脩心要論 cited above, "most intimate" and by definition formless and unobjectifiable. The *Baozanglun* 寶藏論 T45 [1857] 148b10 ff. calls this "the unborn which is nothing other than the place of origin. Neither appearing nor disappearing, it is like empty space—[though] nothing can really be compared to it." The *Baozanglun* then goes on to urge the practitioner to find this root-source that the mortals have all lost but warns (148b15–16):

The root is nothing other than that which cannot be sought, because the root does not seek for the root, just as gold does not search for gold.

A little further on (148b20–21) the same text points out the reason for this:

If the root is the true one, it cannot be cultivated. Why? Because it is the Dharma of non-duality.

“Reverend, since you have said that all is no-mind, neither evil nor meritorious deeds⁹³ ought to exist. So why are people transmigrating in the six spheres of existence,⁹⁴ ceaselessly embroiled in life-and-death?”⁹⁵

“In their confusion, people for no reason conceive an [an entity called] ‘mind’ within no-mind.⁹⁶ Deludedly clinging to [mind’s] existence, they perform action upon action,⁹⁷ which in turn makes them transmigrate in the six realms and live-and-die without respite. It is as if someone would in the dark mistake a contraption for a ghost⁹⁸ or [a rope] for a

⁹³ Such evil or meritorious deeds are once more mentioned in the present text (*Wuxinlun* 無心論 T85 [2831] 1270a8) and also in the *Xiuxinyao lun* 脩心要論 (Tanaka ed., p. 41b2). Their effects lead to better or worse destinies in the cycle of life-and-death (see next note).

⁹⁴ *Liuju* 六聚 in the Stein manuscript corresponds to *liuqu* 六趣 or *liudao* 六道: the six possible “destinations” or destinies in the cycle of rebirths: deva, human being, evil spirit (*asura*), animal, hungry ghost, and damned being in hell.

⁹⁵ See also Shenxiu’s *Guanxinlun* 觀心論 (also called *Poxianglun* 破相論, T85 [2009] 367a21 ff.), where the cause of man’s “drowning in life-and-death,” “wandering through the six destinies,” and “suffering of countless ills” is also explained.

⁹⁶ Much of the literature of the “Mere Representation” 唯識 movement of Buddhism is devoted to the explanation of this “error,” its possibility, and its removal. In this context, the paper of Ueda Yoshifumi 上田義文, a student of Ui Hakuju, entitled “Mushin ni tsuite 無心について” (*Fukui Hakase shōju kinen tōyōbunka ronshū* 福井博士頌壽記念 東洋文化論集, Tokyo: Fukui hakase shōju kinen ronbunshū kankōkai, 1969, pp. 799–813) is of great interest. Ueda shows that a central text of this movement, Vasubandhu’s *Thirty Stanzas* 唯識三十頌, culminates in presenting *acitta* (no-mind, 無心) as the heart of salvation (stanza 29). In Chan thought, which was deeply influenced by that movement, we find various accounts of this “confusion.” See, for example, *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 425a1–5 & 431b8 ff., or *Dacheng kaixin xianxing dunwu zhenzong lun* 大乘開心顯性頓悟真宗論 T85 [2835] 1278c9. The sister text to our treatise, *On Cutting Off Contemplation* (*Jueguan lun* 絕觀論, Pelliot manuscript no. 2732, folio 1a), features the following dialogue:

Question: “Do people really have mind?”

Answer: “If they do have mind, they are upside-down. Deluded thoughts arise just because they posit a mind within no-mind.”

⁹⁷ *Ye* 業: karma. Actions that produce some kind of effect in the future; the result of such action; or the causal link between action and result.

⁹⁸ See also Zongmi’s 宗密 *Chanyuan zhuquanji douxu* 禪源諸詮集都序 (T48 [2015])

snake and be gripped by terror. That's just what people's deluded clinging [to a mind] is like. In the midst of no-mind they deludedly cling to a 'mind'⁹⁹ and perform action upon action¹⁰⁰—yet this results in nothing but transmigration through the six realms.¹⁰¹ If such people come across a great teacher who instructs them in seated meditation, they will awaken to no-mind, and all karmic hindrances will be thoroughly wiped out and [the chain of] life-and-death cut through. Just as all darkness disappears with a single ray of sunlight that penetrates it,¹⁰³

411c22) where the same example is used in a context which also speaks of mind and no-mind.

⁹⁹ This theme recurs in various forms in Chan literature. One form is the story of Yajñadatta looking for his own head (*Linjilu* 臨濟錄 T47 [1985] 497c19–20; Sasaki tr., note 69, pp. 72–73). Some others are found in the *Yunmen guanglu* 雲門廣錄 T47 [1988] 556c29–557a2:

Master Yunmen cited the following story:

Xuefeng said, "A man sitting next to a rice basket is starving to death, and a fellow by a river is dying of thirst."

Xuansha commented, "A man sitting in a rice basket is starving to death, and a fellow up to his head in the water is dying of thirst."

Master Yunmen said, "His whole body *is* rice, his whole body *is* water!"

¹⁰⁰ *Ye* 業: karma. See note above.

¹⁰¹ The following excerpt from the *Record of Linji* shows how radical similar statements about karmic actions became in the classical age of Chan; note also the contrast of Linji's words with the advice given in the following sentence of the present text.

Outside mind there's no Dharma (dharma), nor is there any thing to be obtained within it. What are you seeking? Everywhere you're saying, "There's something to practice, something to prove." Make no mistake! Even if there were something to be obtained by practice, it would be nothing but birth and death karma. You are saying, "The six paramitas and the ten thousand [virtuous] actions are equally to be practiced." As I see it, all this is just making karma. Seeking Buddha and seeking Dharma is only making hell karma. Seeking bodhisattvahood is also making karma; reading the sutras and studying the teachings is also making karma. (*Linjilu* 臨濟錄 T47 [1985] 499b7–12; Sasaki tr., pp. 18–19)

¹⁰² The very end of the *Dacheng kaixin xianxing dunwu zhenzong lun* 大乘開心顯性頓悟真宗論 (T85 [2835] 1281c2–3) explains the resolution expounded in Buddhist teaching as follows:

It is just the silent mind, knowing for itself that delusive thoughts do not arise: the mind of 'me' and 'mine' is extinguished.

¹⁰³ The image of light penetrating darkness emphasizes that this awakening is sudden

awakening to no-mind wipes out all evil karma.”¹⁰⁴

8

“I am dull, and my mind is still not quite made up. But observing the one who is everywhere making use of the six sense organs,¹⁰⁵ responding¹⁰⁶ to questions, speaking, and performing all kinds of action—and [the existence of] delusion and wisdom, or life-and-death and nirvana, [I wonder if all of this] really is nothing but no-mind?”¹⁰⁷

“Indeed it is! Just because people deludedly cling to having mind,¹⁰⁸

and absolute; with the first ray of sunlight at the crack of dawn, night is at once and absolutely over. The sun often stands for Buddha-nature 佛性; see, for example, the *Po-xiang lun* 破相論 (*Xiaoshi liumen* 少室六門 T48 [2009] 367a7–9) which cites the *Sūtra of Ten Stages* 十地經. In his *Chanyuan zhuquanji douxu* 禪源諸詮集都序 T48 [2015] 404c1–3, Zongmi 宗密 says that the ever bright and never dark, complete and constant knowing is called Buddha-nature and also Tathāgata-garbha or mind-ground. He comments on this by saying that this is the “mind” that Bodhidharma transmitted.

¹⁰⁴ Master Huihai (*Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 430d2 ff.) says that seeing one’s nature wipes out all karmic obstructions resulting from past deeds “just as the hot sun melts frost and snow.” This is achieved at once and totally, “as if all the grass covering the mighty Mount Sumeru were burnt in a single flash; their karmic obstructions are like grass, and their wisdom like fire.”

¹⁰⁵ *Liugen* 六根: The six “roots” or organs of consciousness: eye, ear, nose, tongue, skin, and mind.

¹⁰⁶ The Stein manuscript inserts a space before “responding”; the copyist obviously took the following two characters (答曰) as the beginning of an answer, which would leave the question unfinished and the following answer without question. Suzuki (*Essays in Zen Buddhism, Third Series*, p. 26) notes that “something is missing in this question and as it stands it yields no sense. The master’s reply too does not seem quite to the point.” His translation still follows this bad text, but the edited text given on p. 217 of vol. II of his *Collected Works* amends 答曰 to 答言, thus ignoring the scribe’s space and making all of the following text until the beginning of the answer part of the present question. Yanagida, too, reads the text in this way (*Zengoroku*, p. 86); indeed, not overriding the copyist on this point makes the text incomprehensible.

¹⁰⁷ Here, the questioner addresses the problem of the subject (“the one who is everywhere making use of the six organs”). See *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 421b16 ff. for a discussion of the related topic of perception in spite of the absence of perceived objects. There, the essence of immediate awakening (*dunwu* 頓悟) is explained in terms of *wunian* 無念 or thinking-without-deluded-thought (421c10–11).

¹⁰⁸ The *Wuxing lun* 悟性論 (*Xiaoshi liumen* 少室六門 T48 [2009] 371c24–27) states that the ordinary people create delusions; by using mind to give rise to mind, they al-

they have all their illusions and life-and-death as well as supreme wisdom (bodhi) and total release (nirvana).¹⁰⁹ If they awaken to no-mind, then there are neither illusions nor life-and-death and nirvana. Thus the Tathāgata said to those who [think that they] have mind that there is life-and-death. Bodhi is so named as a counterpiece to illusion, and nirvana as a counterpiece to [1269c] life-and-death; all of these [concepts] are but countermeasures.¹¹⁰ If no-mind obtains, both illusion and bodhi are nowhere to be found; and the same is true for life-and-death and nirvana.”¹¹¹

ways find themselves in hell. In contrast, not using mind to give rise to mind means to be in the land of the awakened where every state of mind conforms to emptiness and every thought is still. Cf. Red Pine, tr., *The Zen Teaching of Bodhidharma* (San Francisco: North Point Press, 1987), p. 61.

¹⁰⁹ Master Huihai defines deluded thinking as “thinking in terms of being and non-being.” *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 421c13–14. Consequently, awakening is defined as “no-awakening and no non-awakening 無覺無無覺 (422d13–14)—which is the point that our *Treatise* is about to make.

¹¹⁰ In Chan literature, this kind of expedient means often goes under the label of “medicine corresponding to the disease” (*yaoping xiangji* 藥病相治). Master Linji once said, “Whatever I say, it is all temporary medicine in response to a disease” (*Linjilu* 臨濟錄 T47 [1985] 498b18). Elsewhere, the same master says this of all Buddhist teachings (*Linjilu* 臨濟錄 T47 [1985] 502c8–9). See also *Jueguan lun* 絕觀論, Tokiwa tr. p. 20 section 4.

¹¹¹ Cf. Hu Shih’s edition of the *Records of Shenhui* (*Shenhui yulu* 神會語錄 in *Shenhui heshang yiji* 神會和尚遺集, Taipei: Hu Shih jinianguan, 1968), p. 101, line 4 ff., where “just obtaining no-thought 無念 constitutes understanding;” and this understanding is said to be identical to that of the buddhas and bodhisattvas. As mentioned above, Huihai also defines awakening as the absence of opposites and thus as “neither awakening nor no-awakening” (*Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 422d13–14). The *Wuxing lun* 悟性論 (*Xiaoshi liumen* 少室六門 T48 [2009] 371c11–13) sums this up as follows:

One who cultivates the Dao does not look for it outside. Why? Because he knows that mind is the Dao. When he attains mind, there is no mind that can be grasped; and when he attains the Dao, no Dao is there to be grasped. Those who say that one can pursue Dao through mind all hold wrong views. For the deluded, there are Buddha and Dharma. For the awakened, there are neither Buddha nor Dharma. Why? Because awakening is Buddha and Dharma.

“[You state that] *bodhi* and *nirvana* are nowhere to be found—but one can say that all the buddhas of the past have attained *bodhi*, can one not?”

“Only in terms of the phraseology of conventional truth,¹¹² but not from the point of view of genuine truth. Hence the *Vimalakīrti sūtra*’s statement: ‘*Bodhi* can neither be attained by a body nor by a mind.’¹¹³ Again, the *Diamond sūtra* says: ‘There is not the slightest object to be attained;¹¹⁴ the buddhas and the Tathāgata simply attained through the unattainable.’¹¹⁵ Which goes to show that with mind everything arises,

¹¹² *Shidi* 世諦: conventional or relative truth (what *seems* true to the dualistic mind), as opposed to the genuine or ultimate truth *shendi* 真諦 (what is realized as true by the awakened mind). The doctrine of the “two truths” 二諦 plays such a prominent role in Buddhism that already the Indian sage Nāgārjuna remarked (*Madhyamaka Kārikā* 24:8,9; translation from Mervyn Sprung, ed., *The Problem of Two Truths in Buddhism and Vedānta*, Dordrecht, Netherlands: Reidel, 1973, p. 57):

The buddhas teach *dharma* (the doctrine) by resorting to two truths:
One is the conventional or provisional truth, the other is the ultimate truth.
Those who do not comprehend the distinction between these two truths
Do not comprehend the deep significance in the Buddha’s teachings.

¹¹³ *Weimojie suo shuo jing* (*Vimalakīrti sūtra*) 維摩詰所說經 T14 {475} 542b23 (chapter 4 of the Kumārajīva translation). The Japanese Zen master Dōgen’s 道元 well-known phrase “*shinjin datsuraku, datsuraku shinjin* 身心脱落、脱落身心” can also be seen in the present context.

¹¹⁴ See the *Dacheng kaixin xianxing dunwu zhenzong lun* 大乘開心顯性頓悟真宗論 T85 {2835} 1278b15–16 where on the question what object should be studied, sought, and attained, the following answer is given:

Not a single object is studied, and there is nothing to be sought; not a single object is verified, and nothing is left. Not a single object is awakened to, and there is no Path to be practised. Just this is *bodhi*.

¹¹⁵ The first half of this quote stems from *Jingang jing* 金剛經 T8 {235} 751c22–23. The phrase “attaining through the unattainable” is also used in Shenhui’s *Words from the Platform* (*Nanyang heshang dunjiao jietuo chanmen zhiliao xing danyu* 南陽和上頓教解脫禪門直了性壇語 in Hu Shih’s *Shenhui heshang yiji* 神會和尚遺集. Taipei: Hu Shih jinianguan, 1968) p. 235, line 3. There, alluding to the *Vimalakīrti sūtra* 維摩詰所說經, “attaining through the unattainable” is said to be the root of health or nonaffliction 無病本.”

while with no-mind there is nothing at all.”¹¹⁶

10

“You have already said, Reverend, that everything everywhere is no-mind; so trees and rocks¹¹⁷ are also no-mind. But [no-mind] is not the

¹¹⁶ This is based on the phrase found in the *Awakening of Faith*: 以心生則種種法生、心滅則種種法滅 “With the arising of mind, all sorts of objects arise; with the mind’s extinction, all sorts of objects vanish” (*Dacheng qixinlun* 大乘起信論 T32 {1167} 577b22). It is also found in other sūtras, for example, in the *Śūramgama sūtra* 首楞嚴經 T19 {945} 107c or in chapter 9 of the Wei version of the *Laṅkāvatāra sūtra* (*Rulengjia jing* 入楞伽經 T16 {671} 568c). It was often cited by famous Chan masters, for example, by Zhaozhou 趙州 (*Zhaozhoulu* 趙州錄 ZZ 119:156c17), Linji 臨濟 (*Linjilu* 臨濟錄 T47 {1985} 502b8–9), Huangbo 黃檗 (*Wanlinglu* 宛陵錄 T48 {2012b} 385c4–5 and 386b16–17), Yunmen 雲門 (*Yunmen guanglu* 雲門廣錄 T47 {1988} 555a10), etc. In his *Chanyuan zhuquanji douxu* 禪源諸詮集都序 (T48 {2015} 404a10–13), Zongmi 宗密 makes the following basic statement:

Mind and objects rely on each other since they are empty yet seem to exist. So mind does not arise alone but in conjunction with objects; and objects do not arise alone but appear through mind. If mind is empty then objects disappear, and if objects are extinguished then mind is empty. There has never been a mind without objects, and there are no objects without mind.

The cessation of the duality of mind-objects is also expressed in the title of the *Jueguan lun* 絕觀論 (“On Cutting off Contemplation”). The *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 423c6–8 says that with the ceasing of the mind’s activities no more views or notions 觀 arise and then introduces another crucial related term into the discussion: “the unborn 不生” which is “nothing other than the empty nature of all forms.”

¹¹⁷ *Mushi* 木石: Trees and rocks (or sometimes trees and grass 木草) stand for insentient beings; thus the Tang poet Bo Juyi 白居易 wrote in a poem entitled “Madam Li 李夫人”: “Unlike trees or rocks, people all have feelings 人非木石皆有情.” A similar argument is made by Baizhang (*Baizhang guanglu* 百丈廣錄 ZZ 118: 86b3), and Shenhui in the *Platform sūtra* 六祖壇經 T48 {2007} 343a23–24 (Yampolsky tr., p. 169) says: “If it did not hurt, I would be the same as an insentient tree or rock. If it did hurt, I would be the same as a common person, and resentments would arise.” However, this expression is also used in a positive sense to describe the absence of dualistic mind, which characterizes awakening, as in *Chuanxin fayao* 傳心法要 T48 {2012a} 380a18–19: “Inside, the essence of suchness is like wood or rock, unmoving and steady; and outside it is like empty space, boundless and without obstruction.” Baizhang may have thought of *On the Two Entrances and Four Practices* 二入四行論 where a similar point is made about the essence of the Dao (see Yanagida, *Daruma no goroku*, pp. 98 ff. and 162 ff.). Similar expressions in *Zhuangzi*, the “Dark Learning 玄学” movement, and the literature of the circle around Kumārajīva may also be noted.

same as trees and rocks, is it?"¹¹⁸

"Our mindless mind¹¹⁹ is not identical with trees or rocks. Why? It may be compared to a celestial drum¹²⁰ which, though just lying there

¹¹⁸ In the *Record of Conversations with Visitors* 諸方門人參問語錄, Master Huihai mentions the *Diamond sūtra's* statement that the Tathāgata is the suchness of all things and then asks his student:

"Are you such?" "Yes." "Are trees and rocks such?" "Yes, they are." [The Master:] "Is your suchness the same as that of trees and rocks?" "They are not-two." "Then how do you differ from trees and rocks?" The student knew no answer (*Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 427b13 ff.).

¹¹⁹ *Wuxinxin* 無心心: See also *Zhaolun* 肇論 T45 [1858] 154b23. This expression emphasizes that no-mind is not a simple absence of mind, thus contradicting interpretations of wuxin that equate it with simple absentmindedness or thoughtlessness (see, for example, Bernard Faure, *The Rhetoric of Immediacy*, Princeton: Princeton University Press, 1991, p. 47). Far more to the point is, for instance, Master Huangbo 黃檗 who states in his *Chuanxin fayao* 傳心法要 T48 [2012a] 380b1–2 that "this mind is nothing other than the mind of no-mind 此心即無心之心." See also my note to section 17. Simple lack of differentiation is equally rejected here, as it is in the following passage of the *Dacheng kaixin xianxing dunwu zhenzong lun* 大乘開心顯性頓悟真宗論 (T85 [2835] 1279a6–12) which speaks of "nondiscriminative understanding":

Question: What is an ordinary person, and what is an accomplished one?

Answer: If you discriminate, you are an ordinary person. If you don't, you are an accomplished one.

Question: If that's the case, what about an infant that does not differentiate? Is it an accomplished person?

Answer: Only a very foolish person would adopt such a view. Infants and children do not distinguish between good and evil, just as fools don't recognize what is honourable and what is not. How could that be taken as nondiscriminative understanding? To get nondiscriminating wisdom, one must, within the very principle of genuine suchness, always apply discriminative mind 須於真如理中常行分別心得無分別智.

Later on, the same text insists once more: "It is just within discrimination that the wisdom of nondiscrimination is attained 即於分別中得無分別智" (T85: 1279a21). This matches the "nondiscriminatory discrimination" (*mufunbetsu no funbetsu* 無分別の分別) that Suzuki saw as the core of no-mind (D. T. Suzuki, *Suzuki Daisetsu zenshū*, vol. 7, Tokyo: Iwanami, 1968, p. 289).

¹²⁰ *Tiangu* 天鼓: According to a story in the introduction to the *Lotus sūtra*, this is a drum in the Trayastrimsat heaven that sounds without being beaten (see *Zengaku daijiten* 禅学大辞典, p. 890a).

without mind, by itself emits various wondrous teachings, thus guiding the people. Again, it is like the wish-fulfilling gem¹²¹ that, though also without mind, is by nature able to produce a variety of different apparitions. Our no-mind is just like that: though without mind, it is very well able to thoroughly perceive the true form of everything.¹²² Equipped with true wisdom (*prajñā*), its threefold body¹²³ enjoys utter freedom,¹²⁴ and its activity is without constraint.¹²⁵ Therefore the *Rat-*

¹²¹ This is the *mani* jewel 摩尼珠, safely stored in the chest of the great sea dragon, that conjures up anything one might think of. As the *Lengjia shiziji* 楞伽師資記 T85 {2837} 1286a11 laments, ordinary people “mistake the *mani* jewel for tiles and pebbles.” The *mani* jewel is a popular metaphor in connection with the nature of awakening (Buddha-nature), true mind, and suchness. Zongmi 宗密, for example, used it extensively to portray the “one numinous mind 一靈心” that is perfectly pure, luminous and tranquil while flawlessly reflecting whatever it faces (see Peter Gregory’s *Tsung-mi and the Sinification of Buddhism*. Princeton: Princeton University Press, 1991, p. 245 ff.). Gregory rightly draws the connection to the image of the mirror which also was an important metaphor in Chan Buddhism (see note 91 below).

¹²² See the similar argument relating to “no-thought” in the *Platform sūtra* 六祖壇經 T48 {2007} 338c18 ff. (Yampolsky tr., p. 139). See also Huihai (*Dunwu rudaoyao men lun* 頓悟入道要門論 ZZ110: 423a14) who explains that Buddha-vision is “without perception yet leaves nothing unperceived.” The “no-mind that perceives the true form of everything” is often compared to a mirror. In the section of the *Lengjia shiziji* 楞伽師資記 that presents the teaching of the fourth patriarch Daoxin 道信, the following passage is found:

Daoxin said: It is precisely because the Tathāgata’s reality-nature body is pure and perfect that all kinds of forms appear within it. Yet the reality-nature body gives rise to them mindlessly. It is like a glass mirror hung up in a high hall: all images appear within it, but the mirror is mindless, though it can manifest all kinds of images. (Tr. by J. C. Cleary, *Zen Dawn*, Boston: Shambhala, 1986, pp. 50–51; this corresponds to T85 {2837} 1286b1–3.)

For the mirror metaphor see Paul Demiéville’s broad inquiry in “Le miroir spirituel,” *Sinologica* 1, 2 [1947]: 112–137; reprinted in Paul Demiéville, *Choix d’études bouddhiques* [1929–1970], Leiden: E. J. Brill, 1973), 135–156. On the mirror as a central metaphor of Northern Chan; see John McRae, *The Northern School and the Formation of Early Ch’an Buddhism* (Honolulu: University of Hawaii Press), 1986.

¹²³ The identification of the Buddha’s threefold body (Dharmakāya, Nirmāṇakāya, and Samboghakāya) with one’s true self is a central teaching of Chan, as is nicely illustrated in the following passage of the *Platform sūtra* 六祖壇經 (T48 {2007} 339a12–18; translation partly by Yampolsky, p. 140) as well as the two quotes from Linji in the subsequent notes:

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nakūta sūtra says: ‘Without any mental intention, it is manifestly active.’¹²⁶ How would thus [no-mind] be identical to trees and rocks?¹²⁷

Good friends, you must all receive the formless precepts and at once recite what I am about to say; this will let you perceive the Buddha’s threefold body in your own. ‘I take refuge in the pure Dharmakaya Buddha in my own physical body. I take refuge in the ten thousand hundred billion Nirmanakaya Buddhas in my own physical body. I take refuge in the future perfect Sambhogakaya Buddha in my own physical body.’ (Recite the above three times). The physical body is your own home; you cannot speak of turning to it. The threefold body which I just mentioned is within your own self natures. Everyone in the world possesses it, but being deluded, one cannot see it and seeks the threefold body of the Tathāgata on the outside.

¹²⁴ See Linji’s statement with a similar thrust (*Linjilu* 臨濟錄 T47 {1985} 497b16–20; cf. Sasaki tr., p. 8):

If you wish to differ in no way from the Patriarch-Buddha, just don’t seek outside. The pure light in your every thought is nothing other than the Dharmakāya-Buddha within your own house. . . . This threefold body is nothing other than you who are listening to my discourse right now before my very eyes.

¹²⁵ In explaining “wisdom” among the three subjects 三學 (monastic discipline, concentration [dhyāna], and wisdom [prajñā]), Master Huihai once again echoes our text:

Wisdom means that, though one is aware of the mind’s purity, one does not give rise to thoughts of purity, and though one is able to make all discriminative distinctions between good and evil, one is not stained by that and reaches independence. (*Dunwu rudaoyao men lun* 頓悟入道要門論 ZZ110: 422b11–12)

In the following passage of the *Linjilu* 臨濟錄 (T47 {1985} 498a2–5; Sasaki tr., p. 11), Linji defines the Buddhist teaching (Dharma) as a teaching of “mind”—which of course does not refer to the dualistic mind (mind with form) but the formless mind that is in the present treatise negatively described as “no-mind” (which is equivalent to “no [dualistic] mind”).

Attain Dharma and you’re all done. Until then, you’ll go on transmigrating through the five paths of existence just as you have been. What is Dharma? Dharma is mind-dharma. Mind-dharma is without form; it pervades the ten directions and is manifesting its activity right before your very eyes.

¹²⁶ *Baojijing* 寶積經. As Suzuki notes in his *Collected Works* vol. 2, p. 217, this passage does not stem from the said sūtra but rather from the *Vimalakīrti sūtra* 維摩詰所說經. Yanagida notes (*Zengoroku* p. 90) that the same mistaken attribution occurs in the *Zhaolun* 肇論 T45 {1858} 153b14; this suggests that the present treatise built on Seng Zhao’s *On Prajñā that has No Knowledge* 般若無知論. The same attribution also occurs in the *Zongjinglu* 宗鏡錄 T48 {2016} 627c23–24.

Indeed, no-mind is nothing other than true mind.¹²⁸ And true mind is nothing other than no-mind.”¹²⁹

11

“At present, I am involved in [dualistic] mind;¹³⁰ so how should I practice?”

¹²⁷ See also a crucial passage in Shenhui’s *Words from the Platform* (*Nanyang heshang dunjiao jietuo chanmen zhiliao xing danyu* 南陽和上頓教解脫禪門直了性壇語 in Hu Shih’s *Shenhui heshang yiji* 神會和尚遺集, Taipei: Hu Shih jinianguan, 1968), p. 241, line 1, where in the context of the “essential teaching 宗 of no-thought 無念,” no-thought is said to be “equipped with seeing, hearing, feeling, and knowing.”

¹²⁸ *Zhenxin* 真心: This is a pivotal term not only in this text but also in middle Chan as a whole; the *Platform sūtra*, for example, features it six times (*Platform sūtra* 六祖壇經 T48 [2007] 338b16, b17, b18, b20, 341b3, and 341b17). The *Xiuxinyao lun* 脩心要論, which uses it no less than sixteen times, says the following on this theme (Tanaka ed., section 4; *Zuishangsheng lun* 最上乘論 T48 [2011] 377b11 ff.):

This true Mind exists in and of itself; it is not something that comes from the outside, nor something one can get by way of a tuition fee. It has been, is, and will always be the most intimate; nothing surpasses Mind in this respect.

One of the *Xiuxinyao lun*’s central arguments is indeed that the “guarding of one’s original true mind 守本真心” is the central religious task; once this is achieved, “illusions do not arise, the ‘mind of me and mine’ 我所心 is extinguished, and one is naturally equal and not-two with the Buddha” (*Zuishangsheng lun* 最上乘論 T48 [2011] 377c3–4). See also the *Awakening of Faith* (*Dacheng qixinlun* 大乘起信論 T32 [1167] 576b5–6) which, similarly to the present text, warns of the danger of a negativistic or nihilistic interpretation.

¹²⁹ The thrust of this statement (and the whole argument concerning wood and rocks, or even the text as a whole) against understanding no-mind as a simple “absence of mind” is of central importance: “no-mind” means “no dualistic mind,” or (in terms of the *Xiuxinyao lun*) “no mind of me and mine,” or “no discriminating mind”—which, according to the *Awakening of Faith* (*Dacheng qixinlun* T32 [1167] 581b11) as well as other texts, is exactly what “true mind” means. Master Huihai makes a very similar argument about no-thought (*Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 425a15–17):

Question: You have explained no-thought before, yet I am not yet quite convinced.

Answer: What no-thought means is to be without mind in all circumstances. There’s no state whatsoever, and no trace of seeking is left. With regard to all objects and forms it remains eternally unstirred. Just this is no-thought. No-thought is what is called true thought.

¹³⁰ Master Huihai calls this dualistic mind set “that-mindedness-and-this-minded-

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“Just be totally aware in all affairs! No-mind is nothing other than practice; there is no other practice.¹³¹ Thus you’ll realize that no-mind is everything, and that extinction (*nirvāna*) is nothing other than no-mind.”

12

At this, the disciple all at once greatly awakened¹³² and realized for the first time that there is no thing apart from mind, and no mind apart from things.¹³³ All of his actions became utterly free.¹³⁴ Having broken

ness 有彼心有此心” (*Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 426c5).

¹³¹ The *Baozanglun* 寶藏論 T45 {1857} 146b10 ff states on a similar line:

All those deluded about there being something to be grasped, discarded, cultivated, or attained, are on the wrong track.

Such statements are typical of “immediate” 頓 (Ch. *dun*, Jap. *ton*) teachings where mediation and cultivation are seen as symptoms rather than therapy and where anything short of the resolution is denied—or, to say it in medical terminology, where no-illness is seen as the only remedy (cf. *Chanyuan zhuquanji douxu* 禪源諸詮集都序 T48 {2015} 411c17 ff.). My recent article analyses this in a broader context: “*Dun* 頓: A Chinese Concept as a Key to ‘Mysticism’ in East and West,” *Eastern Buddhist* 26:2 (Autumn 1993), pp. 31–72.

¹³² Again, the *Jueguan lun* 絕觀論 shows a similar development (Tokiwa tr., p. 21):

Hereupon [the disciple] Gateway gave a loud sigh. The voice filled the ten directions. Suddenly there was no sound, and the dawn came to him; he was awakened. Subtly profound light of pure wisdom reflecting upon itself free from doubt, for the first time he knew how hard it was to attain the Way, and that he had conceived discriminative thoughts all in vain as in a dream.

¹³³ This is the central realisation expounded in the Mere Representation 唯識 Movement of Buddhism. With somewhat different terms (‘nonthinking’ instead of ‘no-mind,’ and ‘cognition’ instead of ‘[dualistic] mind’), this nondualistic realm is expressed in the *Inscription on Trusting in Mind* (*Xinxinming* 信心銘) (T51: 457b17–18) that is traditionally attributed to the Third Patriarch but was written around the same time as our *Treatise*:

The realm of nonthinking
can hardly be fathomed by cognition;
in the sphere of genuine suchness
there is neither “I” nor “other.”

¹³⁴ *Zizai* 自在: Freedom or autonomy is one of the central themes of Chan literature. In the *Platform sūtra*, it is mentioned in connection with the awakening to the fact that

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through the net of all doubt,¹³⁵ he was freed of all obstruction.¹³⁶

one's own true self is the genuine teacher (*Platform sūtra* 六祖壇經 T48 [2007] 340c16 ff.; cf. Yampolsky tr., p. 153). This awakening is then related to "original mind" which corresponds to no-thought (*wunian* 無念) and, in the terminology of the present *Treatise*, to no-mind:

If one knows one's original mind, it is nothing other than final deliverance. Once one attains deliverance, it is the total concentration (*samādhi*) of wisdom (*prajñā*). Realizing this concentration is nothing other than no-thought. What is no-thought? The teaching of no-thought signifies to see all things without being attached to anything. . . . While in the midst of the six dusts [of delusive subject-object relation], one is neither apart from nor stained by them. [Wherever] one comes or goes, one is free. (T48 [2007] 340c18–22)

This freedom is also described, for example, in part of a *gāthā* included in *Dunwu ru-dao yaomen lun* 頓悟入道要門論 ZZ110: 426a4–7:

How totally at ease I feel right now!
Nothing to say—nothing amiss, my mind at peace,
At ease and autonomous, liberation won,
I am free to go anywhere.

A later description portrays a person of such freedom in connection with no-mind (*Biyan lu* 碧巖錄 case 80, T48: 206b26ff; Thomas & J. C. Cleary, tr., *The Blue Cliff Record*, Boulder, Col., and London: Shambhala, 1977, p. 520):

He is like the sun and moon moving through the sky without ever stopping and without saying, "I have this rank and am called like that." He is like the sky everywhere covering, like the earth everywhere supporting: since they have no mind, they bring up and nurture myriad beings without saying, "I have so many accomplishments." Since sky and earth are without mind, they last forever—what has mind has limits. A person who has attained the Path is like this, too. In the midst of no activity, he carries out his activities, accepting all unfavorable and favorable circumstances with a compassionate heart.

¹³⁵ *Yiwang* 疑網: Expressions such as "breaking through the net of doubt" or "getting rid of all doubts," etc. were used in early and middle Chan texts in connection with awakening, for example, several times in the *Lidai fabaoji* 歷代法寶記 (疑網頓除). The *Xuemailun* 血脉論 (*Xiaoshi liumen* 少室六門 T48 [2009] 375c4 ff. says on this line:

I only talk about seeing one's nature. . . . If one sees one's nature the doubting mind will at once all vanish.

In the *Siyifantian suowen jing* 思益梵天所問經 (T15 [586] 42b14) the "net of doubt" is mentioned in connection with the wrong ways of "I" and "mine" (我我所等邪道).

¹³⁶ Here ends Suzuki's pioneer English translation.

As he rose and bowed with folded hands, he engraved no-mind in producing the following verse:

Mind¹³⁷ is marvelously tranquil;
 It has no color or form.¹³⁸
 Looking at it, one does not see it;¹³⁹
 Listening to it, it has no sound.¹⁴⁰

¹³⁷ The reader may be surprised that the word “mind” is used at a culminating moment of this text on “no-mind;” however, as is clear from the context, what is meant here clearly is not the dualistic mind but the “mind of no-mind” or nondualistic mind (see above, section 10), i.e., “the mind free from deluded thought” (section 17).

¹³⁸ The theme of formlessness 無相 and form 相 was important to Chinese thinkers long before the advent of Buddhism; see, for example, *Daodejing* chapter 14. This may at least in part account for the acceptance of this central term of Indian Buddhism in China. The *Awakening of Faith*, among many other Chinese Buddhist texts, stresses this theme (大乘起信論 T32 {1666}, 576a–b), and the *Vajrasamādhi sūtra* 金剛三昧經, a seminal text of Chan Buddhism, devotes its second chapter to it (T9 {273} 366b ff.); see Robert Buswell, *The Formation of Ch’an Ideology in China and Korea* (Princeton: Princeton University Press, 1989), p. 188 ff.

¹³⁹ See the following similar statement in another text attributed to Bodhidharma, the *Xuemailun* 血脈論 (*Xiaoshi liumen* 少室六門 T48 {2009} 374b17–18).

This mind is subtle and hard to see; it is not the same as the mind-of-form 色心, yet it is what all people wish to be able to see. [Though] those who in its luminosity move their limbs are [countless] like River Ganges’ grains of sand, they all can’t say a thing when asked about it. They’re like wooden puppets—though it is what they themselves use!

For the image of the puppet and the puppeteer in connection with mind see also *Linjilu* 臨濟錄 T47 {1985} 497a18.

¹⁴⁰ This line stems from *Daodejing* 道德經 No. 14; however, in that text it is similar to the last few lines of the present poem, the Dao that is not seen or heard. A similar passage is also found in No. 35. It became a phrase often cited by Zen masters in Japan and was included in the *Zenrinkushū* 禪林句集 (Shibayama Zenkei ed., Kyoto: Kichūdō, 1978, p. 216). The *Baozanglun* 寶藏論 (T45 {1857} 146a6 ff.) describes the mysterious Dao, that “ultimate principle 至理” which is aloof and subtle and therefore difficult to reveal, in the following way (T45 {1857} 146a6–14; cf. also the translation of Sharf, op. cit., pp. 367–368):

What is called ‘aloof’ 離 in its essence does not coincide with things yet is not separate either. It is like a bright mirror’s luminosity that pictures a myriad images yet is neither one nor separate from the [reflected] objects. Again, it is like empty

Seeming obscure, it is not so;
 Appearing bright, it is not bright.¹⁴¹
 Try to discard it, and it does not vanish;
 Attempt to grasp it, and it does not arise.
 At large, it covers the entire universe;¹⁴²
 Yet in the minute it does not obstruct a hair.¹⁴³
 Embroiled in passions, it is not soiled;
 In the serenity of nirvana it is not pure.¹⁴⁴
 As suchness it is by nature without discrimination;
 Yet able to distinguish between sentient and not sentient.¹⁴⁵
 When it gathers in, nothing is left out;
 When dispersing, it is common to all people.¹⁴⁶

space that pervades yet is unsoiled by anything, unaffected by any of the five colors, can neither be disturbed by the five kinds of sounds nor confined by the myriad things nor scattered by dense arrays of manifestations. That is why it is called 'aloof.'

What is called 'subtle' 微 is in essence wondrous and without shape, form, or characteristics. Though adopting myriad aspects, its countenance is invisible. Though equipped with all hundred skills, it does not manifest their activity. Looked at, it remains unseen, and listened to, it is not heard. So it possesses countless virtues yet is neither permanent nor impermanent and neither distinct nor diffuse. Hence it is called 'subtle.'

As this passage shows, the *Baozanglun* 寶藏論 (that was attributed to Seng Zhao but originated around the time of our *Treatise*) shows striking similarity with the *Treatise on No-Mind*, particularly from section 13 onward; but Sharf's dissertation on the *Baozanglun* does not mention the *Treatise* at all.

¹⁴¹ See an extended catalogue of such paradoxical characterizations in *Baozanglun* 寶藏論 T45 [1857] 144c16 ff (Sharf, op. cit., pp. 312–314).

¹⁴² *Fajie* 法界: Skt. *dharmadhātu*; the entire realm of objects, the whole universe.

¹⁴³ See Yanagida, *Zengoroku*, p. 90, for similar expressions in other Chan texts. See also *Baozanglun* 寶藏論 T45 [1857] 144c27–28 and *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 429d10–12.

¹⁴⁴ See *Xuemailun* 血脈論 (*Xiaoshi liumen* 少室六門 T48 [2009] 347b9 ff. where a similar description is given of mind as one's true "I."

¹⁴⁵ As mentioned above, Chan literature contains many sayings that affirm the ability and necessity to distinguish as an essential aspect of nondiscrimination. See, for example, *Zhaozhoulu* 趙州錄 ZZ 119, 153c18: "Nanquan 南泉 said, 'The Dao does not pertain to knowing and not-knowing. Knowing is illusion, and not-knowing is blankness.'"

¹⁴⁶ *Hanling* 含靈: all human persons; all beings endowed with a soul (spirit).

[1270c] Wondrous beyond the grasp of knowledge;
 Genuine awakening that cuts off the path of practice.
 Though extinguished, one does not witness its demise;
 Though present, its becoming is unseen.¹⁴⁷
 The great Dao is tranquil and marked by no form,
 Its myriad appearances silent and marked by no name.¹⁴⁸
 Hence its activities are totally free—
 All of this is the essence of no-mind.

14

The Reverend then told him: “Among all forms of wisdom, I regard the wisdom of no-mind as the highest. Thus the *Vimalakīrti sūtra*¹⁴⁹ says: “Neither having a conscious mind¹⁵⁰ nor mental impressions¹⁵¹ and processes, he sees through the ignorant and submits those of different creed.” Again, the *Sūtra of the Great Dharma Drum* states,¹⁵² “If you know that there is no mind that can be attained, no objects whatsoever are grasped; neither are sins and meritorious activities, nor life-and-death and nirvana. Indeed, nothing at all can be grasped—not-grasping included!”¹⁵³

¹⁴⁷ See also *Baozanglun* 寶藏論 T45 {1857} 148b29 ff., where such traits are discussed in the context of the teaching of nonduality.

¹⁴⁸ This description of the Dao shows much similarity to some passages in the *Daodejing* 道德經, for example, No. 14. See also *Baozanglun* 寶藏論 T45 {1857} 143b14 ff and 148b29 ff.

¹⁴⁹ Suzuki (Collected Works II, p. 218) says that this stems from the Kumārajīva translation of the *Vimalakīrti sūtra*; however, I was unable to find anything close to such a formulation. Yanagida (*Zengoroku* p. 91) points out that it may first occur in the *Baojijing* 寶積經 (T11, No. 310). However, the *Lidai fabao ji* 歷代法寶記 T51 {2075} quotes the same passage, attributing it to the *Laṅkāvatāra sūtra* (*Rulengjia jing* 入楞伽經 T16 {671}).

¹⁵⁰ *Xinyi* 心意: In Theravada texts, *xinyi* or *xinyishi* 心意識 simply stands for mind, but in the Mere Representation movement, *xin* in this context refers to the *ālaya* consciousness, and *yi* to the *mana* consciousness. See, for example, the *Vajrasamādhi sūtra* 金剛三昧經 T9 {273} 368a5–6.

¹⁵¹ *Shou* 受: Skt. *vedanā*. This refers to the impressions made by objects of the senses or knowledge on the mind, or to the activity of the mind that allows this. See the detailed explanations in Nakamura: *Bukkyōgo daijiten* 仏教語大辭典, pp. 636–637.

¹⁵² Both Suzuki (Collected Works II, p. 218) and Yanagida (*Zengoroku*, p. 91) point out that the *Da fagu jing* 大法鼓經 (T9, No. 270) does not feature such a passage.

¹⁵³ This last point is important, and variations of it are found in many Chan texts

15

Then [the disciple again] produced a verse:

In the past, when I was deluded, I held that there is a mind;¹⁵⁴
 But now that I am awakened, there's no mind, that's all!¹⁵⁵
 Though there is no mind, it perceives and is active;
 Its perception and activity ever calm, it is pure suchness.¹⁵⁶

16

And he added:

No mind, no perception, and no activity at all—
 No perception, no activity: that's *wuwei*.¹⁵⁷

and Buddhist literature in general. A typical example of this dialectic is present in the opening pages of the *Baizhang guanglu* 百丈廣錄 ZZ 118.

¹⁵⁴ See also Shenhui's *Words from the Platform* (*Nanyang heshang dunjiao jietuo chanmen zhiliao xing danyu* 南陽和上頓教解脫禪門直了性壇語) in Hu Shih's *Shenhui heshang yiji* 神會和尚遺集. Taipei: Hu Shih jinianguan, 1968) p. 232 line 4.

¹⁵⁵ *Bale* 罷了: "that's it," "that's all." Suzuki (*Collected Works II*, p. 218) overlooked that the copyist eliminated the character 罪 by means of a correction symbol. The character 罷 is, as my examination of the original manuscript in London showed, written next to it in thinner ink, indicating that this correction might have been made at a later point by the copyist of the *Eulogy* or by a reader.

¹⁵⁶ The *Baozanglun* 寶藏論 (T45 {1857} 145a25) equates abandonment of "mind" and its intentions with freedom from all affliction. Elsewhere, the same text describes man's affliction and its absence as follows (*Baozanglun* 寶藏論 T45 {1857} 148c15-17; translation by Sharf, op. cit., p. 430):

Therefore the scripture says: "If everything exists, then the mind exists, which is to be confused. If nothing exists, then there is no mind, which is to pervade the ten directions." Therefore the True One *is* the myriad distinctions, and the myriad distinctions *are* the True One. It is like the sea, which billows into a thousand waves, but those very waves are precisely the sea.

This quote again underlines that no-mind does not simply refer to "oneness" but to the nondual mind—which is exactly the point of section 17 of our present text. The whole passage with its metaphor of waves and sea (oneness-in-difference) is strongly alluding to the *Awakening of Faith* (*Dacheng qixinlun* 大乘起信論).

¹⁵⁷ *Wuwei* 無爲: this term has a long and interesting history in China, from the Daoist philosophers and classics through early Chinese translations of Sanskrit texts, the Dark Learning 玄學 movement, Chinese Mādhyamika, and of course Chan litera-

APP: TREATISE ON NO-MIND

This is the genuine Dharma-realm of the Tathāgata,
Different from that of bodhisattvas and pratyeka buddhas.¹⁵⁸

17

What is called no-mind is nothing other than a mind free from deluded thought.¹⁵⁹

ture. Here it appears to be used very similarly to a major ancient source of this term, chapter 3 of the *Book of Dao and De (Daodejing 道德經)*: “[The perfect man] acts without acting; thus everything is taken care of.” The *Baozanglun 寶藏論* (T45 {1857} 148a25–b10; Sharf, op. cit., pp. 424–425) gives a detailed description of different kinds of *wuwei*.

¹⁵⁸ *Bizhi* 辟支: Skt. *pratyeka*; one who seeks to get awakened by him- or herself.

¹⁵⁹ Yanagida (*Zengoroku* p. 91) thinks that this sentence is an insertion by a commentator; he also points out that the gist of it is identical to that of *Dunwu yaomen 頓悟要門*, a text attributed to a disciple of Mazu, which says, “No-thought refers to true thought” (ZZ 110:425a17). At any rate, this line emphasizes again that no-mind is not simply blankness or absence of mind but rather nondual, awakened, or true mind. One of the earliest Chan texts found at Dunhuang, the *Yuanminglun 圓明論* (Pelliot 3664), says in the first few sentences: “As soon as you see that true mind is at root without delusive thought, you have attained true nature.” The *Platform sūtra 六祖壇經* (T48 {2007} 340c23ff.; Yampolsky tr., p. 153) describes ultimate release in terms of no-thought and emphasizes:

If you do not think of the myriad things, but always cause your thoughts to be cut off, you will be bound in the Dharma. This is known as a biased view. If you awaken to the Dharma of no-thought, you will penetrate into all things thoroughly, and will see the realm of the Buddha. If you awaken to the sudden doctrine of no-thought, you will have reached the status of Buddha.

That the view expressed in the glossed sentence of the *Treatise* is not unique to Chan is shown in a very interesting treatise entitled *On Eliminating [the Duality] of ‘Is’ and ‘Is Not’ 忘是非論* (T45: 580c–581b) authored by Tanqian 曇遷 (542–607). The tenth and ultimate stage of this philosophical treatise states that “if one desires to be without burden, nothing is more effective than reaching no-mind. Without mind, what could make distinctions between ‘is’ and ‘is not’? ‘Is’ and ‘is not’ vanish, and so do ‘other’ and ‘I’ ‘Not-so’ is nothing other than ‘so,’ and ‘not possible’ is ‘possible.’ Hence one is free and without ado (*wuwei* 無爲), roving at ease beyond all mental burdens.” Cf. the study on this treatise by Whalen Lai in: Lai and Lancaster, eds., *Early Chan in China and Tibet* (Berkeley: Asian Humanities Press, 1983), pp. 65–87.

¹⁶⁰ Yanagida (*Zengoroku*, p. 91) holds that what follows strays from the main theme of the treatise and represents a supplement concerned with the discussion of Daoist teachings.

[The questioner] continued asking: "What is 'taishang,' the supreme?"¹⁶¹

"*Tai* signifies 'great,' and *shang* 'lofty.' It is called 'supreme' because it is the highest wondrous principle.¹⁶² *Tai* also signifies the primordial stage.¹⁶³ Though there are longlived ones of Yankang¹⁶⁴ in the heavens of the three realms,¹⁶⁵ their luck runs out, which is why they end up again transmigrating in the six spheres of existence. That 'ultimate' (*tai*) is not yet sufficient. And the bodhisattvas of the ten stages,¹⁶⁶ though having escaped life-and-death, have not yet plumbed the depths of this wondrous principle. Their ultimate is also not yet [the one I am talking about].¹⁶⁷ Cultivation of mind in these ten stages gets rid of being in order to enter nonbeing; this is again not yet the ultimate since

¹⁶¹ *Taishang* 太上. See poem 17 of the *Daodejing* 道德經 where a great ruler is described as follows: "Supreme (*taishang*) is one whose subjects barely know he exists." This term was commonly prefixed to the divinised Laozi of the Daoist religion (often called *Taishang Laojun* 太上老君 "Supreme Lord Lao").

¹⁶² *Miaoli* 妙理: this term was often used to mark the central tenet of a teaching, for example, in *Lengjia shiziji* 楞伽師資記 T85 {2837} 1290b6 where it is the *miaoli* of formlessness. The *Jueguan lun* 絕觀論 (Yanagida/Tokiwa ed., section 15, No. 11) says: "Giving rise to mind is easy; extinguishing mind is hard. Affirming oneself is easy; negating oneself is hard. Having intentions is easy; not having intentions is hard. Thus one knows that profound achievements are hard to understand, and the wondrous principle (*miaoli*) difficult to accord with."

¹⁶³ *Tongtaiwei* 通泰位: Yanagida (*Zengoroku*, p. 91) notes that this refers to the eleventh configuration (called *tai* 泰) of the *Yijing* 易經 where it is said that "peace pervades 泰通," and that the term *tai* 泰 was also used to refer to the "great ultimate" *taiqi* 太極 that stands at the beginning of all separation (such as *yin* 陰 and *yang* 陽).

¹⁶⁴ *Yankang* 延康: Yanagida suspects (*Zengoroku*, p. 91) that this is a Daoist term. The only instance I could locate is the preface of the *Linjilu* 臨濟錄 T47 {1985} 496a18 where it adorns the name of the preface's author: "Compiled by Ma Fang, Scholar of the Yankang Hall." I ignore, however, what the name of this hall is referring to.

¹⁶⁵ *Sanshi* 三世: The realms of desire, form, and formlessness which are all based on duality and delusion. The "heavens" of these three realms are the destinations of ordinary people.

¹⁶⁶ As described in the *Avatamsaka sūtra*, these are persons who through their faith have reached these stages.

¹⁶⁷ See the similar argument in the context of *wuwei* in *Baozanglun* 寶藏論 T45 {1857} 148a25 ff.

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it does not get rid of both being *and* nonbeing and sticks to a middle path.¹⁶⁸ But even if one has thoroughly discarded that middle path and the three locations [of inside, outside, and in between], and any place is that of wondrous awakening—and even if a bodhisattva gets rid of these three locations—one remains unable to free oneself of the wondrous. This again is not yet the ultimate.¹⁶⁹

Now if one discards the wondrous, then even the very essence of the Buddha Way has no place to abide; since no thought is left, no discriminative thinking takes place.¹⁷⁰ Both the deluded mind and wisdom have forever expired, and perceptions and reflections are at an end—calm and without ado. This is called *tai*; it means the ultimate of the principle. And *shang* means ‘without peer.’ Hence it is called *taishang*, the ultimate. This is simply another designation for Buddha, the Tathāgata.”

[End of] Treatise on No-Mind in one fascicle.

¹⁶⁸ See *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 424d15–18 where the term “middle way” is said to have value only in relation to extremes (i.e., in the context of duality). This refers to the duality between duality and nonduality (see the extensive analysis of this problem in Richard DeMartino’s *The Zen Understanding of Man*, Ph.D. diss., Temple University, 1969).

¹⁶⁹ In short, while there is any kind of attachment—be it to being, to nonbeing, to the Middle Way, or the having gotten rid of all of these—the ultimate is not reached. This kind of dialectical ladder, where consecutive attachments are denounced, became typical of Chan’s classical age and especially during the Song period; the term “[going] beyond” (*xiangshang* 向上) often is a label for this theme.

¹⁷⁰ See *Dunwu rudao yaomen lun* 頓悟入道要門論 ZZ110: 424d12 ff., where the true Dharma is said to be realized when one is free of attachment to both Dharma and non-Dharma.