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An Examination of the Meaning and Difference between Mind and Mind in Huang Po's Text, Huang Po Ch'uan Hsin Fa Yao

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AN EXAMINATION OF THE MEANING AND DIFFERENCE

BETWEEN Mind AND mind IN HUANG PO'S

TEXT, HUANG PO CH'UAN HSIN FA YAO

By

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School of Loyola University in partial fulfillment
of the requirements for the Degree of

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CHAPTER I

INTRODUCTION

Definition of the Problem and a Profile of the Paper

1.

Huang Po, philosophically an important figure in Ch'an (Zen) Buddhism, uses the term Mind no less than two hundred and seventy (270) times in his very short work, Huang Po Ch'uan Hsin Fa Yao. Throughout this work he attempts to distinguish between the greater Mind\(^1\) and the lesser mind\(^2\). I find difficulty in recognizing the distinction. The problem therefore, may be stated: Is there a difference between Mind and mind? And, if there is one, what is it?

This problem is very important in the history of Buddhism. The notion of Mind has been basic to all forms of Buddhism throughout history. From Gotama Buddha who first experienced enlightenment in 528 B.C., up to the present day when many divergent forms of Buddhism exist around

\(^1\)Throughout this text Mind will designate Huang Po's usage of this term as the experience of ultimate reality.

\(^2\)Throughout this text mind will designate Huang Po's usage of this term as the capacity to experience Mind.
the world, the concept of Mind remains important. The term Buddha means "Awakened, Enlightened, made Aware." The term Buddha means "Awakened, Enlightened, made Aware." There can be no doubt then, that Mind, which is capable of being awakened or enlightened, must play an important role in the central doctrine of Buddhism.

Christmas Humphreys has said that "To the Buddhist, therefore, all weight and emphasis is on the mind, and none on circumstances." "All value and all valuation lies in the mind." The importance of the Mind is demonstrated in Buddha's eight fold path: Right understanding; Right mindedness; Right speech; Right action; Right living; Right effort; Right attentiveness; and Right concentration. Of the eight ways, at least four of them are concerned with the Mind. The last step of the eight fold path is of greatest importance to our discussion. Humphreys says of this eighth step that it is "mind-development carried to heights beyond our normal understanding."5

Historically it is possible to see how this eighth step leads us into Zen Buddhism. The idea of Zen has its origin in the method of contemplation or meditation.

What justification can there be for the significance of a discussion of Huang Po's notion of Mind? First of all, Huang Po's method

4Ibid., p. 17.
5Ibid., p. 117.
for achieving Mind is different from other Buddhists outside the tradition of Zen. Further, Huang Po maintains that other methods will not work. Since Buddhists outside the Zen tradition believe that their methods are the only successful way, it is apparent that the notion of Mind for the non-Zen Buddhist is uniquely different from that of Huang Po.

For the non-Zen Buddhist the achievement of Mind comes from study and contemplation of the orthodox regulations. The practice of these regulations must be severely observed. Good works, right living, and study of the sūtras are the prescribed ways of attaining nirvana (the ultimate).

For Huang Po good works, right living, and study of the sūtras is not the way to achieve enlightenment. The way to achieve enlightenment is through mind-transformation. Therefore, although Huang Po believed that study, good works, and right living should not be entirely dismissed, one would never achieve enlightenment through the sole use of them.

Finally, it must be added that this author recognizes the difficulties in trying to examine Huang Po's notion of Mind, since the method employed by Huang Po (which is common to all the Zen writers) is deliberately evasive. It is explained by the Zen authors that in order to capture the essence of Zen we cannot make use of human reasoning. Mind is beyond reason, and, in attempting to achieve an understanding of Mind we must abandon or transcend reason. Therefore, the only proper method we can employ for transmitting the essence of Zen is through the
use of analogy or metaphor, and, sometimes, deliberate evasiveness.

In order to understand the vision of Zen we have to look back to our own Western tradition, Plotinus in particular. For Plotinus the One can never be fully known by man because as soon as we begin to talk about it, we have already limited it with our words. For Plotinus the One cannot be understood because of the limitation of man's mind. For Huang Po Mind cannot be understood through man's clouded mind and, as a matter of fact, must be understood through a transcendence of his reasoning. Therefore, in attempting to explain the difference between Mind and mind, it appears that this author may have a choice of one of two possibilities: (1) an interpretation of the essence of the Mind with the method deliberate of evasiveness, or, (2) being explicit but losing the essence. A combination of both choices, nevertheless, will be attempted in this paper.

2.

We will begin in chapter two by examining Buddhism. It will be examined briefly from its origin in India through its development into a mature religion. We will trace the transmission of Indian Buddhism to China by Bodhidharma. The official interpretation holds that Zen has its roots in Buddha, but it must not be forgotten that the Chinese philosophy of Taoism must be included in even the briefest

6I am using mind in this case in the Western sense, meaning, individual intellect.
accounts of the development of Zen. Chapter two will also take us through the sixth Patriarch in China leading up to Huang Po. This will provide the reader with at least a general background for the introduction to the main figure, Huang Po. In Huang Po's teachings, a history and the central doctrines of Buddhism and Zen were implicitly presupposed. So, it is necessary for the present author to present a brief history of Buddhism to his readers, in order that they can understand the discussion of Huang Po's theory as presented in this thesis.

Chapter three will deal exclusively with Huang Po. It will begin by examining the immediate background of Huang Po along with his historical significance. We will discuss his general philosophy. Emphasis will be placed on methodology and the foundation of his philosophy. An explanation of the text will follow.

Chapter four will be concerned with Huang Po's text and the actual use of the term Mind. Textual analysis will come from both the first part of his text, "Chun Chou Record" and the second part, "Wan Ling Record". The method used for obtaining a clear understanding of the term Mind will be a comparison of the many different analogies and metaphors in order to derive some distinction between Mind and mind. It is a method of synthesis rather than abstract analysis. It is this author's belief that an adequate understanding of Huang Po's terms will be achieved only through synthesis, for if we analyze terms and ideas, they will be abstracted from the context. This can easily result in a loss of the essence of Huang Po's thoughts. Moreover, by synthesizing,
we will be less likely to commit this error.

The last chapter will conclude by asking if the terms have been distinctly defined, and, if in fact, it is possible to define them at all. Careful consideration must be given to this second question for it may be that for Huang Po it is not possible to define the terms with a sharp distinction.
CHAPTER II

Buddhism and Zen

Throughout much of India's history, suffering has been a constant companion of the people. There are many factors which contribute to this fact such as: climate and geography, population size, invasions, and even the Hindu religion. The result is that the people began asking questions such as: Is life worth living? Or, is there a way to liberate people from suffering? Some suggested that capital gain would solve the problem, but this was achieved only at the expense of others. Others believed that in order to end suffering one must escape from the system in which it appeared—to get above it. Since suffering existed in the physical world, or, as a result of the physical world, the answer would lie in the spiritual world. Therefore, to look for the spiritual world one would have to turn inward instead of looking to the external world. It was suggested that in the spiritual world one would achieve permanent bliss and peacefulness. It was in this atmosphere that Buddhism began.

1This brief account of Buddhism was extracted from a chapter by August Reischauer in Edward J. Jurji's book The Great Religions of the Modern World (Princeton, New Jersey: Princeton University Press, 1946), pp. 90 - 140.
The term *Buddha* means "the Enlightened", and it was this title that was given to the founder of Buddhism. In 560 B.C. the first Buddha was born in an area just south of Nepal in India. He was given the name Siddhartha and had the family name Gautama. His family, being wealthy, were able to provide the comforts that most people were denied, thus sheltering him from the sufferings of the common people. As the story goes, one day he left the confines of his home only to be confronted with people who were diseased and dying. This experience caused him to think, and he realized that even though he was surrounded in comfort, he could not avoid death and suffering. Therefore, one night he left his home and family to go out into the world to discover if there were answers to the questions of why men suffered and could suffering be ended.

Gautama tried several of the ways that were being practiced in his day and discovered that they were not able to provide the answers. Discouraged by these attempts he decided to set out on his own. While resting under a tree, Gautama decided that he would go no further until he had answered the questions. After a long while he was enlightened—he had discovered the truth. He found the meaning of life and the way to be liberated from the bondage of the world.

**Teachings of Buddha**

Buddha did not, as most other founders of religions do, begin his philosophy with the notion of God. He spoke only of discovering the truth of nature, life, suffering, and the way to achieve liberation from
suffering. The Buddha also claimed that no one was equal to him—he was the Sambuddha (Perfectly Enlightened). He had attained Nirvana. Further, Buddha scorned the traditional Indian philosophers for their notion of Brahman, the Absolute, and the divine.

Throughout his thinking, he discovered that all beings are subject to the law of cause and effect, this is the well-known doctrine of karma. The terms cause and effect were employed in an ethical sense. He also suggested that this law of karma resulted in individuals being born and reborn. This cycle could continue indefinitely until liberation is acquired. Buddha had found a way to free men from this cycle. The solution he proposed is embodied in what he calls his "Four Noble Truths". The basic idea of this way being that man must guard against self-indulgence and, at the same time, avoid making the error of self-mortification. Therefore, the solution was to maintain what he calls the "Middle Way".

The first of the "Four Noble Truths" is that life is suffering. He judges this to be the cause because when man is born there is pain. As man gets old there is the pain of decay. Disease which plagues men's lives is painful. Death is painful.

The second of the truths suggests the causes of suffering. Craving for outward satisfaction results in suffering because it is not really satisfaction. Suffering then, arises from the things which will not really satisfy, and the craving for them.
The third truth claims that suffering can end. It is possible for man to be set free from suffering by the desire for unsatisfactory things.

The fourth truth shows how one may achieve release from these desires. The method for achieving release is embodied in what Buddha called the "Noble Eightfold Path": Right views; right aspirations; right speech; right conduct; right effort; right mindfulness; and right concentration. It is interesting to note that right views are mentioned first in the path, for Buddha claimed that true understanding is absolutely necessary. The last, right concentration, being in eighth position, was not an accidental order either. Since it is called the "path", it seems to indicate that we are moving towards some goal. Through proper concentration of the mind, one is lead to a heightening of the spirit to such a degree that one may achieve Nirvana. But what is Nirvana?

Nirvana can be expressed as a release from and an emptiness of all that makes up man's desires. It also means freedom, joy, happiness, and changelessness. It is peace, where desires have ceased. Abraham Kaplan has said that "The literal meaning of the word is 'blown out' as might be said of a candle. It is the extinction of the fires of desire and hate, of the flame in which there flickers the illusion of self."²

But how can man rid himself of his "self"? Buddha claimed we may lose our "self" through the non-ego doctrine, anatta.

Anatta is the doctrine of non-ego in which Buddha taught that there was no single factor that was permanent in man. The implication is that there is no such thing as "soul". This was found to be the case when Buddha analyzed man and discovered that there are five ingredients in man. The first ingredient is the body (rupa) which we know is always either growing or being torn down. The second ingredient is sensation, dealing with emotional reaction (vedana). Buddha calls the third sanna, as indicating the reaction by the mind to sense stimuli. The fourth ingredient is the mental process based on predisposition (sankharas). The last ingredient is consciousness (vinnana). All of these were found to be in a state of flux. Therefore, Buddha concluded that the "self" is an ever evolving process which is created by karma. This evolving "self" continues to be reborn until it attains Buddhahood.

During his lifetime Buddha's disciples spread his word and worked with him. But, when Buddha was near death his disciples were worried. They had many questions and if he were not around to answer them, surely the teachings would fail. So, when Buddha was near death, he told one of his disciples that there is but one thing and that is dharma. The term dharma is generally agreed to mean the truth, absolute, not merely what the finite minds think of. Therefore, for every Buddhist the basic aim is to understand the truth, whether with the help of a teacher or by self-effort.
The final concept we shall deal with here is prajña, which is intuitive wisdom. It is the way of seeing how things are related.\textsuperscript{3} Without such an intuitive wisdom, all our moral effort will be labor in vain. After the death of Buddha, this concept became a dominant concept in Hinayana Buddhism.

**Mahayana Buddhism**

As it developed in this history of India (about first or second century A.D.) Buddhism was divided into two schools, Mahayana and Hinayana. The Hinayana school, known as the lesser vehicle, attempted to keep Buddhism "pure", but this resulted in a retardation of growth. Whereas the other school, Mahayana, or Greater Vehicle, taught the necessity of Enlightenment and the need to stay in this world to enlighten others. Since Zen Buddhism has its foundation in the Mahayana school, we will limit ourselves to an examination of Mahayana Buddhism.

The Mahayana school can be regarded as being different from the Hinayana school, in especially three ways. First, the Mahayana school believed in Bodhi-sattvas. These were divine beings who started as humans. Through a series of several incarnations they perfect themselves to a point where they may enter Nirvana. But, out of compassion, they allow themselves to be born again and again into the world in order to help others. The second is the notion of Eternal Buddha. This concept

appears similar to God. This idea is said to be an accommodation to those minds which are still tied to the world. The last of these distinctive features is the prominence of metaphysical speculation which is lacking in original Buddhism.

Movement to China

Buddhism was introduced into China around 65 A.D., although it was not well received. The reason for this is probably because it was so different from the Chinese culture. Buddhism has been built on, and, was concerned with suffering, while the Chinese notion of life was that it was cheerful and worthy of being prolonged. But there was no well-organized religion in China, and Confucianism and Taoism did not satisfy the religious needs of the people.

Between around 65 A.D. and the end of the fourth century, the major work of the Buddhists and their disciples was translating the Buddhist Cannon into Chinese. It is here that we find the great influence of Taoism. Many of the terms that were translated into Chinese had Taoist concepts at their base. Heinrich Dumoulin has said:

Thus for the Buddhist terms they coined Chinese equivalents. The Primal Nothingness (pen-wu) of Taoism prepared the way for the understanding of the Buddhist negativism of the Nonego, the Void, and nirvana. The Middle Way of Mahayana philosophy was prefigured in the teaching of Nonacting (wu-wei). In their enlightenment (sambodhi) Buddhists grasp the Absolute, which
After a time Buddhism became thoroughly saturated with Taoist terms and concepts. We even find that Buddhism not only recognized that what was ultimately real is in man's nature, but, also, that man is grounded in nature. Buddhism, has then become at home with Chinese culture.

Between 221 and the fifth century China was in political turmoil. But, by the end of the fifth century Buddhism had begun to catch on, and in 518 the first great collection of Buddhist scriptures was made. Buddhism enjoyed the greatest popularity during the T'ang dynasty (620-907). For the purpose of this paper it is necessary for us to cover Buddhism only through the T'ang dynasty.

Development of Zen

Zen is said to have its roots very early in Buddhism. The popular story is that at a sermon Gautama Buddha held up a flower. Mahakashaya, one of Buddha's disciples looked at him and smiled. He had attained knowledge of the "way". The "way" was transmitted to twenty-eight successive Patriarchs, the twenty-eighth being Bodhidarma. Bodhidarma travelled in the sixth century to China and is known as the

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\(^{1}\)Heinrich Dumoulin, History of Zen Buddhism (New York: Pantheon, 1963), p. 54.

\(^{5}\)The name "Patriarch" was given to the individual who had received knowledge of the "way" through intuition. Generally, it was believed that one man possessed this knowledge for several years at a time.
first Chinese Patriarch. There followed five succeeding Patriarchs, after which Zen Buddhism split into three major sects: 1) Rinzai; 2) Soto; and 3) Obaku (founded by Huang Po).

It has been suggested that Zen does not have its beginnings in Bodhidarma but from the Lankavatara Sūtra. It is this sūtra that contains elements of the wordless doctrine. It is not within the scope of this paper to resolve this question, therefore we will go on to explain some basic ideas of Zen Buddhism.

Zen Buddhism

Zen grew out of Buddhism and Taoism and basically emphasizes the Buddhist idea that the deepest truth can only be attained through intuitive insight. Zen maintains that to find the nature of Buddha in oneself is the highest wisdom. Ascetic disciples, good works, and the study of sūtras are only useful if they lead to the ultimate truth. The most distinctive idea in Zen is "sudden enlightenment". This process is known as satori.

Satori is the spiritual state of moving from thinking, with all its physical and systematic processes, to intuitive knowing, free from conventional as well as conceptual process. Satori dwells beyond the intellect. In it, all problems are no longer problems. There is nothing true, for in order to have the truth there must be things that are false.

To describe Satori is to limit it, therefore silence has to be its main characterization. This silence is the higher level of silence rather than of the primitive level. The Zen Buddhist arrived at this state through meditation which is not from outside but from within. It is achieved when the mind reaches its highest state. It is interesting to note that satori written in Chinese characters combines the character for "mind" and the character for "myself". The reason for this is because when 'myself' and 'mind' are completely united, there is satori.8

There are at least two distinctive methods employed in Zen for achieving satori. The first method is known as the mondo. This is a form of question and answer during which thought processes are speeded up until the student is catapulted into "awareness". The second and perhaps more popular, is known as the koan. This is the method of setting up a problem that cannot be solved by the intellect. But the koan has within it the "seed" that may shock the student into "reality". An example of koan is:

A master was asked the question, "What is the Way?" by a curious monk.
"It is right before your eyes", said the master.
"Why do I not see it for myself?"
"Because you are thinking of yourself."
"What about you: do you see it?"
"So long as you see double, saying I don't and you do, and so on, your eyes are clouded", said the master.

7 The term "mind" is used here to mean intellect.

"When there is neither 'I' nor 'you', who is the one that wants to see it?"\(^9\)

It was from this tradition of Buddhism and Zen that our main character, Huang Po, arose to formulate his ideas on the Transmission of the Mind. Let us turn our attention to a brief examination of Huang Po, his life and doctrine.

During the eighth century A.D. the Zen sects split into the Northern Branch and the Southern Branch. The Northern Branch which held that Enlightenment was gradual, did not survive long. But the Southern Branch which held that Enlightenment is sudden, expanded.

Huang Po lived in the first half of the ninth century. He transmitted his doctrine to I Hsuan who was the founder of the Lin Chi (Rinzai) sect which is successful to this day. It was quite common for monks to have more than one name and Huang Po was no exception. But the most common names were; Master Hsi Yun, Master T'uan Chi, and his posthumous name Huang Po. In Japan he is generally known as Obaku.

Huang Po's basic goal was to show that studying sūtras and performing good works do not lead to Enlightenment, unless the process of forming concepts in the mind are transcended. Further, when a Buddhist is ready to discipline his mind to rise above quality, he reaches a stage in which even the quality of good and evil must be transcended.

1 Documented knowledge of Huang Po's life and general philosophy is very limited, therefore this chapter will be very brief, merely outlining his life and philosophy as presented in John Blofeld's book, The Zen Teaching of Huang Po (New York: Grove Press, Inc., 1958), pp. 7 - 24.
Huang Po assumed that all the people who came to hear him speak had studied the sūtras and other written works on Buddhism and were thoroughly acquainted with the Buddhist doctrine. But they lacked the knowledge of mind-transformation. It was not Huang Po's intention to throw out books and teaching, but he saw them as aids for less advanced people. He wished to emphasize that mind-transformation (samma anādhi) is the highest teaching of all. Without mind-transformation all the methods of study would be in vain for those who wish to achieve Nirvana.

The text, Huang Po Ch'uan Hsin Fa Yao, is one of the principal Zen works. It is a record of Huang Po's thoughts. Unfortunately Huang Po never wrote anything down, so this work is authored by P'ei Hsiu, a scholar of the T'ang dynasty (620-907), who studied with Huang Po and attempted to record his sermons. There are three different styles in the text: sermons, dialogues, and anecdotes. The most important of the three are the sermons, for the dialogues and anecdotes only reiterate what is in the sermons. There are two main parts of the text. The first part is called, "The Chun Chou Record of the Zen Master Huang Po (Tuan Chi)". The first part is a collection of Huang Po's discussions recorded by P'ei Hsiu in the city of Chun Chou.

The second part is called, "The Wan Ling Record of the Zen Master Huang Po (Tuan Chi)". These are discussions recorded while in the

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2 It is recognized by this author that the dialogues and anecdotes should not be disregarded, but, the sermons are his explicit ideas of the "way", whereby the dialogues and anecdotes attempt to develop the same ideas.
prefecture of Wan Ling.

As was mentioned earlier, there is a significant problem with the text, and that is the actual use of the term Mind. The text itself indicates that Huang Po was not really satisfied with the term Mind to express reality beyond conceptual thought. A second problem with this term is that the Chinese character for mind, hsin, also means heart, spirit or soul, which has no exact equivalent in the English language. John Blofeld has translated this character as Mind. This linguistic gap is, no doubt, one of the sources of our difficulties in understanding Huang Po's doctrine.
CHAPTER IV

Huang Po's Use of the Term Mind and mind in His Text

The customary approach taken by Zen Buddhists in explaining their philosophy has been implicit and suggestive, rather than explicit and expository. Huang Po puts it:

Thus, those who seek the goal (Mind) through cognition are like the fur (many), while those who obtain intuitive knowledge of the Way are like the horns (few).¹

Therefore, as Huang Po views it, it is intuition rather than analysis that will lead us to an understanding of the idea of Mind. Henri Bergson has been one of the leading exponents of intuitive knowledge in Western philosophy. In examining Huang Po and Bergson, I found a great deal of similarity between their approaches. So, perhaps by presenting Bergson's views at this point it may help the reader understand Huang Po more easily.

In An Introduction to Metaphysics he writes:

...an absolute could only be given in an intuition whilst everything else falls within the province of analysis. By intuition is meant the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible. Analysis, on the contrary, is the operation which reduces the object to elements already known, that is, to elements common both to it

and other objects. ...All analysis is thus a translation, a development into symbols.
...But intuition, ... is a simple act.²

Bergson maintains that analysis employs concepts to express intuition. But the former cannot really transfer the essence of the latter. For conceptual analysis is the employment of symbols which are substituted for the intuition, and require no more intuitive effort from the one it is directed at. Analysis attempts to compare one thing with another thing that resembles it. Even when many concepts of the same thing are put together they are symbols of only "impersonal aspects" of the object. They give us only a shadow of the object.³

As Bergson puts it: "...the error consists in believing that we can reconstruct the real....diagrams." And, he continues, "from intuition one can pass to analysis, but not from analysis to intuition."⁴

But, we may ask, How does one induce intuitive knowledge? Bergson suggests that the only method for relaying intuition is through images. Thus he says:

No image can replace the intuition..., but many diverse images, borrowed from very different orders of things may, by the convergence of their action, direct consciousness to the precise point where there is a certain intuition to be seized. By choosing images as dissimilar as possible, we shall prevent anyone of them from usurping the place of the intuition it is intended to call up, since it would

³Ibid., p. 28.
⁴Ibid., p. 42.
then be driven away at once by its rivals.  

Bergson goes on to explain that we may not be sympathetic to anything except what comes from within us. Thus the object for intuition is the inner dynamic process of the self. Here Bergson makes quite explicit:

There is one reality, at least, which we all seize from within, by intuition and not by simple analysis. It is our own personality in its flowing through time - our self which endures. We may sympathize intellectually with nothing else, but we certainly sympathize with our selves.

The method of intuition is the use of images. Bergson holds that analysis can only give one an artificial, constructed notion of the object. The second way (intuition) is the only way one may achieve a "real" understanding of the object.

Huang Po believes that intuition, which implies an abandonment of structured reason, is the only way one will achieve an understanding of Mind. It appears that Huang Po and Bergson develop their thinking in similar ways.

It is my opinion that Huang Po, in attempting to explain Mind, makes much use of image throughout his discussions. But it is not

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6 Ibid, pp. 24 - 25.
7 Object is used here in its broadest sense, not necessarily a material thing.
the task of this paper to simply suggest and justify Huang Po's use of image, it is to explain what is meant by the very term Huang Po is attempting to point to. This brings us back to the remark made in the first chapter of this paper. In attempting to explain Huang Po's term *Mind*, we must abandon analysis whereby the essence of the term is lost. An adequate understanding can be obtained only through image.

It is the position of this paper that instead of "watering down" the explanation, providing the reader with an artificial reconstruction of the idea of *Mind*; this author will attempt to employ the same technique which is employed throughout Huang Po's text, i.e., images. There are two reasons for this choice: first, it is hoped that by using the same method Huang Po has made use of, the author hopes that he will be able to transmit the "flavor" of the term to his reader; second, the author believes that by analyzing the term, this paper will become merely another forgotten attempt to fit Eastern thought into a Western structure, accomplishing very little towards an adequate understanding of Eastern thought. Let us begin by examining the first part of this text.

The Chun Chou Record

We shall begin by concerning ourselves with some examples

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8The quotes in this chapter are all from John Blofeld's book, *The Zen Teaching of Huang Po*, therefore, reference will be in parentheses by page number immediately following the quote.
of the images used to explain the term Mind. 9

Huang Po begins his imagery by saying that, "The Mind... is not green nor yellow, and has neither form nor appearance." (p. 29) In attempting to express the limitlessness of Mind, Huang Po merely expresses it in terms of visual preception. If one is allowed to interpret Mind as having characteristics, one is limiting it.

In his second image Huang Po compares Mind to the sun by saying:

Mind is like the void in which there is no confusion or evil, as when the sun wheels through it shining upon the four corners of the whole earth, the void gains not in brilliance; and, when the sun sets, the void does not darken. The phenomena of light and dark alternate with each other, but the nature of the void remains unchanged. So it is with the Mind ... and sentient beings. (p. 31)

This image represents the difficulty one is confronted with. Huang Po believes that it is an error to believe that the world exists in this duality presented by the image. Huang Po wishes only to express unity, something that transcends duality.

In the following image we begin to see how Huang Po attempts to identify Mind in a more positive way. For Huang Po Mind is equivalent to the Absolute. Thus he says:

The substance of the Absolute is inwardly

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9The reader is reminded that Mind refers to Huang Po's term for ultimate reality, while mind is designated to refer to the capacity to experience the former.
like wood or stone, in that it is motionless, and outwardly like the void, in that it is without bounds or obstructions. (pp. 31 - 32)

These images have not been enough to transmit a complete picture of what he means by Mind. Further on, he develops the image:

> It is pure Mind, which is the source of everything and which, whether appearing as ... the rivers and mountains of the world which has form, as that which is formless, or a penetrating the whole of universe is absolutely without distinctions, there being no such entities as selfness and otherness. (p. 36)

It is at this point that we begin to get at the meaning of the term, Huang Po continues to explain that Mind is not any particular thing and that by attaching ourselves to anything we will never realize Mind. "Above, below and around you, all is spontaneously existing, for there is nowhere which is outside the Buddha-Mind." (p. 37)

Further, he says, "to mistake material surroundings for Mind is to mistake a thief for your son." (p. 42)

We can now go on to examine the remainder of the images and then perhaps, we will have a more adequate view of this concept, Mind.

We find Huang Po's next image brought out in answer to a question by one of his disciples.

Q: Surely the void stretching out in front of our eyes is objective. Then aren't you pointing to something objective and seeing Mind in it?
A: What sort of mind could I tell you to see in an objective environment? Even if you could see it, it would only be Mind reflected in an objective sphere. You would be like a man looking at his face in a mirror; though you could distinguish your features in it clearly, you would still be looking at a mere reflection. (p. 60)

This image reaffirms the idea that Mind is part of everything, and if we attempt to talk about something objective we cannot help but approach it with Mind, which is both objective and subjective. It is quite obvious that Mind for Huang Po transcends either objectivity or subjectivity, yet it embraces both.

Again, we turn our attention back to the image of the sun when he says:

You must get away from the doctrines of existence and non-existence, for Mind is like the sun, forever in the void, shining without intending to shine. (pp. 61 - 62)

Finally, the last image Huang Po uses, directs itself to the idea of transcendent unity.

You must see clearly that there is really nothing at all—no humans and no Buddhas. The great chillococms, numberless as grains of sand, are mere bubbles. All wisdom and all holiness are but streaks of lightening. None of them have the reality of Mind. The Dharma, from ancient times until today, together with the Buddhas and Patriarchs, is One. How can it lack a single hair of anything? (p. 64)

What have all these images suggested? First, in truth, there is no real multiplicity. That we distinguish things as individual, is an error produced by our own mind or, a result of conceptual ways of thinking. It is a false or artificial construction of what we do not
really understand. You might say that it is like the small boy who sees only a few blades of grass, but he is unable to appreciate the beauty of the lawn. Perhaps better, it is like the scientist attempting to find a drop of water in the sea.

Second, an adequate knowledge of Mind will not come from attaching ourselves to the universe as we have structured it. Further, how can we attach ourselves to the universe which is reached only through our own conceptual structure? The answer is, we cannot attach ourselves at all to the universe, for, by interpreting it we pervert it. Therefore, we will never know the universe by attempting to be within it while we are inclined to see it from outside. It is only when one releases oneself from his conceptual analysis of the universe that he will be allowed to exercise his mind freely. It might be likened to the children's toy known as Chinese hand cuffs. One inserts one finger from each hand into either end of a thin wicker tube. The harder one pulls to get his fingers out, the tighter the tube grips. The solution is to relax and gently remove one's fingers.

If we stop here, we have only answered half of the question, for the initial question asks the difference between Mind and mind.

Let us now examine the term mind.

The term mind, as Huang Po uses it is a personal idea. It perhaps has an empirical meaning. Huang Po says, "Away with all thinking and explaining. Then we may say that the Way of Words has
been cut off and movements of the mind eliminated." (pp. 34 - 35)

More evidence can be found that the term mind is used in an empirical sense if we pay attention to the following passage where he says:

These six sense organs become severally united with objects that defile them--the eyes with form, the ear with sound, the nose with smell, the tongue with taste, the body with touch, and the thinking mind with entities. (p. 51)

It is obvious that he is definitely attempting to make a distinction between the two terms (Mind and mind) because he says:

If you hadn't mentioned ordinary and Enlightenment who would have bothered to say such things? Just as those categories have no real existence, so Mind is not really 'mind', (pp. 58 - 59)

So far we have seen that there is a significant difference between Mind and mind, and that the term mind has an empirical basis as opposed to the unlimited Mind. It is believed by this author that the term mind refers to the personal or empirical capacity for knowing Mind. Mind, for Huang Po, is free from concept. I say this because, if we conceptualize Mind we necessarily limit it, but Huang Po says Mind is unlimited. There are two reasons for suggesting that mind is the capacity for recognizing Mind. First, Huang Po would not have used the same term for both ideas unless there was some connection. Second, Huang Po says that mind-transformation is the way to achieve knowledge of Mind. But let us examine a few more uses of the terms.

While criticizing the approach the Hinayanists take to reach the Absolute, Huang Po says, "Srāvakas (Hinayanists) do not comprehend
their own mind but allow concepts to arise from listening to the doctrine." (p. 39) In other words, these individuals do not understand how to achieve maximum use of their minds so they simply take the common way, which is conceptualization.

Further, evidence that the term mind is intended to have a personal meaning is found when we read Huang Po's answers to the questions from his disciples.

Q: But is the Buddha the ordinary mind or the Enlightened mind?

A: Where on earth do you keep your 'ordinary mind' and your 'Enlightened mind'?

Q: In the teaching of the Three Vehicles it is stated that there were both. Why does Your Reverence deny it?

A: In the teaching of the Three Vehicles it is clearly explained that the ordinary and Enlightened minds are illusions. You don't understand. All this clinging to the idea of things existing is to mistake vacuity for the truth. ...All this amounts to beclouding your own minds! (pp. 57 - 58)

Huang Po holds that the mind should not be the focus of attention. The attention should be directed to Mind. But as in the above example, the boy may focus his attention on the individual blades of grass so much that the beauty of the lawn is lost. It is the same with those who concern themselves with their mind, for it is only the capacity for realizing something so much greater. But, Huang Po finds that, "Men are afraid to forget their minds, fearing to fall through the Void with nothing to stay their fall." (p. 41) Again he says:
If you would spend all your time - walking, standing, sitting or lying down - learning to halt the concept-forming activities of your own mind, you could be sure of ultimately attaining the goal. Since your strength is insufficient, you might not be able to transcend samsāra by a single leap; but, after five or ten years, you would surely have made a good beginning and be able to make further progress spontaneously. It is because you are not that sort of man that you feel obliged to employ your mind 'studying dhyāna' and 'studying the Way'. (p.63)

What then is meant by the term mind? We may say that mind is used in an empirical sense. The mind deals with the world and is a part of it. Nevertheless, too often it becomes misdirected because it attempts to conceptualize.

Next, mind is intended to indicate something personal. Every individual at least has his own mind which he may use in whatever manner he chooses.

Finally, mind is used to mean capacity. Each individual is given the capacity to become aware of Mind. The error comes when the individual uses this capacity to conceptualize as opposed to allowing it to realize Mind freely.

If we look back, we can compare how Huang Po distinguishes between Mind and mind. There are many individual comparisons Huang Po makes between these two terms, but they may be categorized into three main ways.

First, Mind is used to mean something greater than mind.
It seems reasonable that since the mind is part of Mind, it would be less than Mind.

Second, Mind is transcendent unity and the individual mind is a personal thing possessed by each person.

Third, the individual mind is an avenue for realizing Mind. It is our capacity for achieving an understanding of this great Mind.

From the preceding discussion it is perhaps evident to the reader that there is a difference between Mind and mind. However, the actual definition of Mind does not seem to have been made clear. Let us examine the second part of the text, and, perhaps the definition will be made clearer.

Wan Ling Record

In examining the Wan Ling Record, we find that Huang Po continues to distinguish between Mind and mind.

In order to stress the unity of Mind he says, "There exists just the One Mind. Truly there are no multiplicity of forms, no celestial Brilliance, and no Glorious Victory or submission to the Victor." (p. 72) But, let us examine more carefully the notion of unity.

By unity, does Huang Po simply mean a collection of individual things such as, many pages in a book? Is it more than this? In another passage he says:
...we can encompass all the vast world systems, though numberless as grains of sand, with our One Mind. Then, why talk of 'inside' and 'outside'? Honey having the invariable characteristic of sweetness, it follows that all honey is sweet. To speak of this honey as sweet and honey as bitter would be nonsensical! (p. 108)

Perhaps even the term unity is misleading. By using unity it implies that there are things which are unified. There seems to be a multiplicity of things, if we employ conceptual thinking. But for those who have realized Mind, multiplicity itself is recognized as false—an artificial construction due to our misguided ways of cognition. Therefore, the term unity is employed as an intermediate notion to explain the illusion of multiplicity. But, for one who has realized enlightenment, this term is unnecessary.

Another point in discussing the term Mind is that we cannot attach ourselves to the universe as we know it. He says:

With the practice of the Pure Land Buddhists it is also thus, for all these practices are productive of karma; hence, we may call them Buddha-hindrances! As they would obstruct your Mind, the chain of causation would also grapple you fast, dragging you back into the state of those as yet unliberated. (p. 91)

What is meant by rejecting the world? Does this mean we should all attempt to take our lives so that we can escape from the world? This is not the case. Huang Po holds that since the world in which we live is a conceptualized structure formulated as a result of our minds, we cannot expect to know it. Therefore, rid your mind of all
this clouded thinking and you will realize One Mind. Huang Po puts it, "Mind is filled with radiant clarity, so cast away the darkness of your old concepts." (p. 92) Putting it another way he says, "...let no activity be the gateway of my Dharma! Such is the Gateway of the One Mind, but all who reach this gate fear to enter." (p. 131)

So, to reject the world is not intended to mean run away from it, rather, it means a rejection of those concepts which are mistaken for reality. As Huang Po imagines it:

Outside Mind, there is nothing. The green hills which everywhere meet your gaze and the void sky that you see glistening above the earth--not a hairsbreadth of any of them exists outside the concepts you have found for yourself! So it is that every single sight and sound is but the Buddha's Eye of Wisdom. (p. 82)

Thus far, it appears that the term Mind is meant as the actuality of the world, or the proper way of understanding the world. But, again, what then is meant by mind?

According to Huang Po the mind is that capacity to conceptualize the world. He says, "...Mountains, ...rivers, the whole world itself, together with the sun, moon and stars--not one of them exists outside the mind." (pp. 81 - 82) In discussing the power of the mind to conceptualize he says:

'Develop a mind which rests on no thing whatever.' (p. 88)

or,

'Our bodies are the creations of our own minds.' (p. 89)
The question that arises from the idea that the mind conceptualizes is: Why does the mind conceptualize? If it is natural to simply allow your mind to realize Mind, then why do most men build concepts about the world? Perhaps it is because working with concepts is a lower level of spiritual activity. Therefore, we conceptualize simply because we fail to cultivate our mind adequately. Then, what is the right way to develop our mind? Here Huang Po suggests that he found the right way to employ one's mind to recognize the true state of nature. He gives us some ideas on how to approach the problem for ourselves. He says:

When a sudden flash of thought occurs in your mind and you recognize it for a dream or an illusion, then you can enter into the state reached by the Buddhas in the past. (p. 106)

or,

Only when your minds cease dwelling upon anything whatsoever will you come to an understanding of the true way of Zen. (p. 127)

After examining the images, Huang Po has used to explain the terms, Mind and mind, we find that the images from both parts of the text appear to be consistent with each other. In order to help the reader remember the basic images from both parts of the text, they will be presented again briefly.

First, Mind is compared to the void, and sentient beings are compared to the sun lighting up the earth but not the void.
Second, Huang Po says that Mind is like wood or stone inwardly and like the void outwardly.

Third, he says that mountains and rivers along with all form and all that is formless, have their sources in Mind.

Fourth, when asked whether one can find Mind in the objective is like looking at a man's face in a mirror. All you see is the reflection.

Fifth, he says, all that appears is not real, only Mind is real.

Sixth, he says that the Mind has no 'inside or 'outside'. Just as it is ridiculous to talk about honey that is either sweet or bitter.

Seventh, finally, Huang Po says that Mind is perfect clarity and that concepts are nothing but darkness.

Huang Po does not use much imagery when he discusses the individual mind. We find him somewhat analytical. He says that the mind is united with entities and these entities are concepts made up in the mind in order to understand the world. Also, the mind is a personal or individual thing. He says that it is our own minds that create our bodies. Further, it is our minds that provide the vehicle for realizing Mind.

While studying these terms explained through images, the basic idea Huang Po was attempting to express stimulated this author into
an exploration of some original images. Perhaps the following images will help the reader to understand Huang Po's terms.

To begin, we might say that Mind may be compared to air. Our minds are like the surface of a soap bubble floating in the air. The only way the air inside the bubble can know the air outside the bubble is through the surface. But, actually the air in the bubble is part of the air outside the bubble. Therefore, there really is no inside and no outside. When the air inside the bubble realizes this, it will know all Air.

Asking what Mind is, is like asking where is the universe.

Our mind acts as a man walking down the street seeing another man. His first act is to describe the other individual according to color, race, nationality, etc., losing sight of the fact that it is first a man.

Finally, the Mind is like a home to a horse. Years ago horses were quite popular in the United States. When a farmer went for a ride in his horse and buggy, quite frequently on the return trip the horse was allowed to go without having the farmer hold the reins. The horse would invariably go directly home. But, if the farmer tried to hold the reins, the horse would balk or react in an unexpected way. This might be compared to the relationship between Mind and mind. Mind is represented by the home and the individual mind represented by the horse. If we attempt to control our mind, it will begin to form concepts
which will result in losing the goal.

It is quite possible that the reader may feel disappointed because this author did not take a more analytic approach. But, justification for the "image approach" was given at the beginning of this chapter. Thus it is hoped that the reader will come to the understanding of the distinction between the two terms through the interpretation of the images as presented in this chapter.
CHAPTER V

CONCLUSION

Have the terms been distinctly defined?

This question itself is not distinctly defined. It is possible to define words in at least two different ways: by analyzing the term and attempting to draw implications from it, and through imagery. If distinct definitions are only achieved through analysis, the answer to this question would have to be, "no". Because by this criterion, the terms have not been defined. But, if you mean by define, the transmission of intuition, this author believes the answer is, "yes". It is hoped that the reader will not be impatient with this approach for if the validity of intuition is justified, our methodology is well acceptable.

Throughout our approach different genre of images have been presented for Mind and for mind correspondingly. It is credible that an intuition of Mind and mind has been transmitted to my readers. But has it? This author believes that it has. The reader will have to judge for himself.

Is it technically possible to define the terms?

At first, this question seems to be unnecessary in light of the
answer to the previous question. But, perhaps it may have some significance.

It seems apparent enough that it is technically possible to define the term mind, but what of Mind? Huang Po says that it cannot be conceptualized, but it must be intuited.

I believe Huang Po should be commended for his approach because it appears to be very sound. He begins by saying that the term Mind is beyond limitation, and so, beyond definition. Therefore, the only way we can come to understand it is by experiencing it. In other words, for Huang Po, defining itself may be regarded as experiencing. The mind attempts to reconstruct reality. This might be compared with one of Picasso's abstracts of a woman. The resemblance is sometimes difficult to see. Huang Po would say it is a poor substitute for the woman.

Therefore, I believe Huang Po would say that to wonder whether Mind can be defined or not is unnecessary. His approach aims at eliminating the "middle-man" in that he attempts to induce in us a first-hand experience of Mind, and not give us a great deal of facts as bricks to reconstruct the experience.
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APPROVAL SHEET

The thesis submitted by William Leslie Cheshier has been read and approved by members of the Department of Philosophy.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts in Philosophy.

May 29, 1970

Date

Signature of Advisor