

XII: The Gradual and the Sudden

¹DHP, chap. 18 "Malavagga" ["Impurities"], verse no. 239; on medha and related Avestan mazdā (wise/wisdom) from "paying attention to, noting in one's mind," see P.O. Skjærvø, "Ahura Mazdā and Ārmaiti, Heaven and Earth, in the Old Avesta," JAOS, vol. 122, no. 2 (2002), pp. 399-410, at pp. 402-403. On gradual progress in Theravāda Buddhism, see MN #70, *Kiṭāgiri Sutta*, at M.i.480.

²Quote in Pir Vilayat, *Sufi Masters*, p. 1 of chap. on Rūmī. Ellipses in original.

³Discourse 50, RUMIFIHI MAFIHI, p. 195; cf. *Śvetāśvatara Upaniṣad*, II.14-15.

⁴On ca. 350 B.C.E., see L. Kohn, *God of the Dao: Lord Lao in History and Myth*, p. 9, and sources cited there. On ca. 500 B.C.E., see L. Kohn, *ibid.*; J. Blofeld, *Ī Chīng (The Book of Change)*, p. 45; TAO TE CHING HENRICKS, pp. xiii.

⁵In chapter 10, verse 3. In TAO TE CHING HENRICKS, pp. xxxi, 64, 213-214.

⁶In Rev. Yung Hsi, *Buddhism and the Chan School of China*, Sanskrit-Chinese Glossary, p. 28, Sanskrit dharma and Chinese fǎ in their various technical compounds are consistently rendered by one another. See also MATHEWS#1762, under entries for 法 fǎ (pp. 248-250), with 1st entry in subsection (c), at bottom of p. 249: "The doctrines or law of Buddha, from the Sanskrit, dharma."

⁷Or, in Pinyin transliteration, Wang Rong.

⁸In the translation of R.B. Mather, "The Life of the Buddha and the Buddhist Life: Wang Jung's (468-93 C.E.) 'Songs of Religious Joy' (法樂辭 Fǎ-lè tz'ü)," JAOS, vol. 107, no. 1 (1987), at p. 33.

⁹Shén Hsiù, or, in Pinyin, Shenxiu. In an alternative font, written as 神秀 (cf. MATHEWS#5716, 2803). See also n. 10.

¹⁰Shén Hsiù (606-706 C.E.); Jap., Jinshū. Cf. NICHIEI, p. 151R; Y. Yokoi, *Zen Master Dōgen*, p. 212; and DUMOULIN ZEN INDIACHINA, p. 760. See also n. 9.

¹¹This name reflects the importance given there to the *Laṅkāvatāra Sūtra*, vs. the *Vajracchedikā (Diamond-cutter Sūtra)*, more central in development of Southern Ch'an: see D.T. Suzuki, *Studies in the Lankavatara Sutra*, pp. 60-62, on this, on the **philosophical politics** behind this split in Ch'an, and on the consequent bias in the received recounting of this history. On these verses and this story as **fictionalized** teachings, see CH'EN, p. 356; A. Ferguson, *Zen's Chinese Heritage: The Masters and Their Teachings*, p. 42; and J.R. McRae, *Seeing Through Zen: Encounters, Transformation, and Genealogy in Chinese Chan Buddhism*, p. 67. Cf. cmy on the "retelling" of Sūfī story "The Man with the Inexplicable Life" (I. Shah, *Tales of the Dervishes*, pp. 155-157); stories of Khair Nassaj (I. Shah, *The Way of the Sufi*, pp. 64-65) and student al-Shebli (al-Shibli; in 'Aṭṭar, *Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya'*, pp. 278-280).

¹²Bodhi, from the Sanskrit: awakening, enlightenment.

¹³The personal possessives ('our') are not in the original (ditto for 'the'). The Chinese language allows sentences without such modifiers before nouns.