

The background of the entire image is a photograph of a sunset over the ocean. The sun is a bright, glowing orb just above the horizon, casting a long, horizontal band of intense orange and yellow light across the sky. The sky transitions from a deep orange near the horizon to a lighter, hazy yellow at the top. Below the horizon, the ocean is visible with dark, rolling waves. The water's surface is dark blue and black, with some lighter patches where the sun's light reflects off the crests of the waves. The overall mood is serene and contemplative.

Treasury of the Eye of True Teaching

Volume II
Thomas Cleary

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Translated by Thomas Cleary

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Translator's introduction

Treasury of the Eye of True Teaching is a famous anthology of Chan Buddhist lore used in the teaching activity of the celebrated Song dynasty master Dahui. Dahui was known for his challenging methodology and vigorous efforts to eliminate attachment to conventional cliché and religious ego. *Treasury of the Eye of True Teaching* alternates explicit expositions of principle and practice with opaque anecdotes intended to arouse the tension known as *great doubt*, used to break through ingrained mental habits to awaken direct perception.

Dahui himself was described to a later master by a cabinet minister who knew him in these terms: “In the old days Dahui revived the way of Linji in the autumn of its withering and decline; but by nature he esteemed humility and emptiness. He never flaunted or advertised his insight and reason, and never in his life did he run to people of authority and power, and did not grab profit and support.” [Zen Lessons] Something of his endeavor to revitalize Chan studies, and the backstory to his commentaries in the *Treasury of the Eye of True Teaching*, can be glimpsed in this notice:

The Way that is specially transmitted outside of doctrine is utterly simple and quintessential. From the beginning

there is no other discussion; our predecessors carried it out without doubt and kept it without deviation.

During the Tianxi era of the Song dynasty [1012-1022], the Chan master Xuedou, using his talents of eloquence and erudition, with beautiful ideas in kaleidoscopic display, seeking freshness and polishing skill, followed the example of Fenyang in making verses on ancient stories, to catch and control the students of the time. The manner of Chan went through a change from this point on.

Then during the Xuanho era [1119-1125] Yuanwu also set forth his own ideas on the stories and verses from Xuedou, and from then on the collection was known as *The Blue Cliff Record*. At that time the perfectly complete masters of the age, like Wayfarer Ning, Huanglong Sixin, Lingyuan, and Fojian, could not contradict what he said, so new students of later generations prized his words and would recite them by day and memorize them by night, calling this the highest study. None realized this was wrong, and unfortunately students' meditational skills deteriorated.

In the beginning of the Shaoxing era [1131-1163], Yuanwu's enlightened successor Miaoxi [Dahui] went into eastern China and saw that the Chan students there were recalcitrant, pursuing the study of the book to such

an extent that their involvement became an evil. So he broke up the woodblocks of *The Blue Cliff Record* and analyzed its explanations, thus to get rid of illusions and rescue those who were floundering, stripping away excess and setting aside exaggerations, demolishing the false and revealing the true, dealing with the text in a special way. Students gradually began to realize their error, and did not idolize it any more.

So if not for Dahui's high illumination and far sight, riding on the power of the vow of compassion to save an age of dereliction from its ills, the Chan communities would be in peril. [Zen Lessons]

Treasury of the Eye of True Teaching

446. The sixth patriarch said to an assembly,
Good friends, each of you clean your mind and listen to my teaching. Your own mind is Buddha—don't doubt any more. There is not a thing you can establish outside—it is all the basic mind conceiving all sorts of things. Therefore scripture says, "When thought is produced, all kinds of things are produced; when thought passes away, all kinds of things pass away." If you want to develop knowledge of all kinds, you need to attain absorption in unity, absorption in one practice. If in all places you do not dwell on appearances, do not conceive aversion or attraction to any of those appearances, and have no grasping or rejection, do not think of such things as benefit, fulfillment, or destruction, and you are at peace, calm, open, aloof, this is called absorption in oneness. If in all places whether walking, standing, sitting, or lying down, your pure unified direct mind does not move from the site of enlightenment, truly making a pure land, this is called absorption in one practice. If people are equipped with these two absorptions, it is like the earth having seeds, able to store, develop, and perfect their fruits. Unity and unified practice too are like this. My teaching now is like timely rain moistening the earth; your Buddha-nature is like the seeds—when watered, they will sprout. Those who take up my teaching will

certainly attain enlightenment; those who follow my practice will certainly realize the sublime result.

447. Master Qingyuan asked Shitou, “Where did you come from?” He said, “From Caoqi.” Qingyuan then held up his whisk and said, “Does Caoqi have this?” He said, “Not only Caoqi—it’s not even there in India.” Qingyuan said, “Have you ever been to India?” He said, “If I had, it would be there.” Qingyuan said, “Not yet—speak again.” He said, “You too should say half, master. Don’t rely wholly on me.” Qingyuan said, “I don’t decline to tell you, but I’m afraid afterwards no one would get it.”

448. Master Muping first called on Luopu. He asked, “What is before a single bubble has emerged?” Luopu said, “To move a boat, become familiar with the current; raising the oar, distinguish the waves.” Muping didn’t get it; next he called on Panlong and asked the same question. Panlong said, “Moving a boat, you don’t distinguish the waters; raising an oar, you lose the source.” Muping was initially enlightened by this.

Yunfeng Yue said, “If Muping had understood at Luopu’s words, that still would have amounted to a little bit; too bad he drowned in

Panlong's stagnant water." Someone asked, "How was Muping?" Yunfeng replied, "He didn't bother with the axe; after all he just stayed here. Chan worthies, whenever you set out to travel around, you must distinguish false and true, discern reality and artifice, have a bit of eye sinew. Even so, this is drawing the bow after the thief has gone."

Dahui said, "These words of Yunfeng can blind people and also can open people's eyes."

449. Master Muping picked up his staff, showing to the assembly, and said, "If I pick it up, you then turn to before picking up to construct a theory; if I don't pick it up, you then turn to when it's picked up to construe mastery. Now tell me, where is my effort to help people?" At that time a monk came out and said, "I don't presume to arbitrarily create a gap." The master said, "I know you're not out of your depth." The monk said, "The lowest place, when leveled, is more than enough; the highest place, when gazed upon, is lacking." The master said, "You're creating gap upon gap." The monk had nothing to say. The master said, "If you cover your nose to steal incense, you'll uselessly get penalized."

450. Master Yangshan went to Dongsì. Dongsì asked, "Where are you from?" Yangshan said, "I'm from Guangnan." Dongsì said, "I've heard that there is a bright pearl that stills the sea in Guangnan. Is this true?" Yangshan said, "Yes." Dongsì said, "What is this pearl like?" Yangshan said, "It is hidden when the moon is dark, and appears when the moon is bright." Dongsì said, "And did you bring it?" Yangshan said, "I brought it." Dongsì said, "Why don't you show me?" Yangshan joined his hands, stepped forward, and said, "Yesterday I went to Guishan and was also asked for this pearl; I simply had nothing to say in reply, no principle to set forth." Dongsì said, "You are truly a successor to Guishan, well able to roar. You're like a bug making a nest on a mosquito's eyelash, standing at a crossroads yelling that the land is vast, with hardly any people, and those met with are few."

451. When Baizhang called on Mazu a second time, as he stood by Mazu looked at the whisk at the corner of the meditation seat; Baizhang said, "Do you identify with this function or detach from this function?" Mazu said, "Later on, when you open your lips, how will you benefit people?" Baizhang took the whisk and stood it up. Mazu said, "Do you identify with this function or detach from this function?"

Baizhang hung the whisk where it was before. Mazu drew himself up and shouted; Baizhang was deafened for three days. Fenzhou said, "If he was enlightened, the matter rests there; what more 'deafened for three days' is there to talk about?" Shimen said, "If he wasn't deafened for three days, how could he become enlightened?" Fenzhou said, "My speaking thus compares to that Shimen's half month journey." Donglin Cong said, "When you should speak, you don't shrink from cutting off the tongue; when you're in charge of a furnace, you don't shrink from sparks flying. How can Buddhism crookedly follow human sentiments? Today I go to the black dragon's cave to fight for the pearl; it's not that Baizhang was not deafened for three days, but how could Fenzhou and Shimen avoid both being blind? What about these three elders—did they become enlightened or not? (after a pause he said) If the ancestors do not finish, the calamity comes to their descendants."

Also, Fenyang's verse says,

It's always because of having nothing to do he attends the teacher's presence;

The teacher points to what's hung at the corner of the rope seat.

Picking it up, putting it down, he's returned it to its original position:

Distinctly clear, one shout is transmitted even now.

Zhenjing's verse says,

The visitor's sense step by step rolls along with another;

He has a great luster of dignity but cannot show.

Suddenly a single shout and both ears are deaf;

A demon king's eyes open on Huangbo's face.

452. A monk asked Muzhou, "Can the entire canon be recited in one breath?" Muzhou said, "What pastries do you have? Set them right out!"

Dahui said, "When you get up early in the morning, there are also people who've been traveling by night."

453. Master Letan Ying said to an assembly,
Nanquan, Guizong, and Magu went together to pay respects to National Teacher Zhong. Halfway there, Nanquan drew a circle on the ground and said, "If you can speak, we'll go; if not, we won't."
Guizong sat in the circle; Magu curtseyed. Nanquan said, "So then we won't go." Guizong said, "What mental activity is this?"
Bodhisattvas learning wisdom must reach this state before they can. It's like filling a gold bowl with pearls—they roll without being pushed. Even so, when Nanquan said, "So then we won't go,"

where was the gain and loss? Is there anyone who can say? Try to come forth and say. If not, I will add a footnote for you. (silence) Unless you go into the immense waves, how can you reveal the person sporting in the tide?

454. Master Fachang Yu brought up to master Nan the minister Chang's contemplation of the saying about circumstances of birth. Fachang said, "Why not put an immediate end for him?" Nan said, "Legs were drawn for a snake, but he didn't get a glimpse." Fachang said, "How did you help him?" Nan said, "Chewing up raw ginger, drinking up vinegar." Fachang said, "Commonplace preacher—you too go this way." Nan said, "What is your idea?" Fachang picked up his whisk and hit him. Nan said, "This old fellow has no human feelings."

Fachang also brought up having asked Xinghua when in Hunan, "Where does someone who knows existence go?" Xinghua said, "Sudhana's staff." Fachang said, "I'm not asking about Sudhana's staff—tell me, where does someone who knows existence go?" Xinghua said, "Sometimes climbing mountains, sometimes crossing rivers." Fachang said, "You only know how to go higher with every step; you don't know how to let go from the

sky.” Xinghua said, “Though I am old, still I don’t turn my back on opportunities that come up.” Master Nan said, “What did you do then?” Fachang said, “I mistakenly suspected Xinghua.” Nan said, “Now that you know, tell me, where are you going from?” Fachang said, “Who are you asking?” Nan said, “Why pretend to be deaf and dumb?” Fachang said, “Even so, I don’t turn my back on opportunities that come up.”

Notes

Circumstances of birth—This is one of the so-called three barriers of Huanglong Huinan: “How is my hand like a Buddha’s hand?” “How is my leg like a donkey’s leg?” “Everyone has circumstances of birth—what are your circumstances of birth?”

Sudhana’s staff—Sudhana is the name of the central figure of the last book of the *Flower Ornament* scripture, which tells the story of his journey to call on teachers.

455. Master Panshan said, “The mind-moon solitary and full, its light engulfs myriad forms. When the light is not shining on objects, the objects are not there either. When light and objects are both gone, then what is this?”

Dahui said, “A thousand years’ supplies, one morning’s community.”

456. Master Gaoan Benren said to an assembly, “Ordinarily I don’t want to stir up people’s sons and daughters before sound or after expression. Why? Sound isn’t sound, form isn’t form.” At that time a monk asked, “How is it that sound isn’t sound?”

The master said, “Can you call it form?” The monk said, “How is it that form isn’t form?” The master said, “Can you call it sound?” The monk bowed. Benren said, “Tell me, did I explain to you, did I answer what you said? If anyone can discern, he’s got an entry.”

457. Zhaozhou went to a hermit’s place and asked, “Is there? Is there?” The hermit raised his fist. Zhaozhou said, “Where the water is shallow is not the place to moor a ship,” and he left. He went to another hermit’s place and said, “Is there? Is there?” That hermit also raised his fist. Zhaozhou said, “Able to let go, able to take away; able to kill, able to give life,” and then he bowed.

Jiangshan Ai said, “Zhaozhou only sees the sharpness of the awl.”

Yunju Shun said, “Zhaozhou was quite spunky at that time, but even so his nose is in the hands of the two hermits.”

458. Magu asked Linji, “Of the Great Compassionate One’s thousand hands and eyes, which is the true eye?” Linji said, “Of the

Great Compassionate One's thousand hands and eyes, what is the true eye? Speak quickly, speak quickly!" Magu pulled him off the Chan seat and sat in it himself. Linji then approached and said, "How are you?" Magu hesitated. Linji then shouted, dragged him off the Chan seat, and sat down. Magu thereupon went out.

Daguan said, "Chan worthies, these two venerable adepts acted like this; tell me about it. People these days all speak of illumination and function; illumine what bowl? Everyone just knows how to ride a horse by themselves to go catch a brigand, wield a sword themselves to kill a brigand; these two men were able to take away a brigand's horse to catch the brigand, snatch away the brigand's sword to kill the brigand. Even so, though Linji got the advantage, after all this was losing the advantage."

459. Master Baiyun Duan said to an assembly,

It is very clearly known that the Way is just *this*—why can't people pass through? It is just because when they see someone open his mouth they immediately call it verbal expression, and when they see someone keep his mouth shut they immediately call it silence.

He also said,

All activity and talk in all worlds is without exception oneself. So it is said that falling along the way subtly embosoms past aversion.

Have you not seen how great master Yunmen said, “Hearing sound, awaken to the Way; seeing form, understand the mind,” then raised his hand and said, “Guanyin bodhisattva brings a coin to buy a cake,” then lowered his hand and said, “After all it’s a bun.” And haven’t you seen how when I was at Fahua I once pointed out to the assembly, “Chan master Wuye said that if the slightest subjective thought of ordinary and holy is not yet terminated, one cannot avoid entering into a donkey’s womb or a horse’s belly. Everyone, even if the slightest subjective thought of ordinary and holy is terminated at once, you still won’t escape entering into a donkey’s womb or a horse’s belly. Blind blokes, just look at it this way. Inquire!”

460. The workman Gan Zhi went to Nanquan, donated gruel, and requested a recitation. Nanquan then sounded a signal and said, “Recite *mahaprajnaparamita* for cats and cows.” Gan Zhi abruptly left. After gruel, Nanquan asked the cook, “Where is the workman?” The cook said, “He immediately left at that time.” Nanquan broke the pot.

461. Master Huanglong Xin said to an assembly,
There are no phenomena outside mind; thus things can be understood. There is no mind outside phenomena; thus mind can be comprehended. Comprehensible, understandable, mind and phenomena fulfill the aim. Fulfill the aim, and everything is the aim; make mind complete, and every state of mind is mindless. Since there is no mind in mind, you go directly to the source. When you find the source, when you manifest a great body, it fills space; and when you manifest a small body, not an atom is established. How is it when no an atom is established? (silence) One drop of ink in two places completes a dragon.

462. Master Guanghui Lian said to an assembly,
In the olden days, in the assembly of Linji, when the chief monks of the two halls encountered each other, they looked at each other and each gave a shout, then stopped. Tell me, people, were there still guest and host? If you say there were guest and host, you are just a blind fellow. If you say there was no guest or host, you are still a blind fellow. If there was not, yet not that there wasn't, this is myriad miles away. If you can speak here, you still deserve thirty blows. If you can't speak, you still deserve thirty blows. When patchrobed

monks get here, how can they get out of my corral? (silence)

Ouch! A fog and a worm jump up to the thirty-third heaven, bump into the polar mountain, and shatter it. (raising his staff) You bunch of holeless hammerheads, withdraw at once! Withdraw at once!

Someone asked, "What was the intention of the founding teacher in coming from the West?"

He replied, "Waving a red flag on a bamboo pole."

463. When elder Huo came to study with master Rirong Yuan, Yuan clapped three times and said, "A fierce tiger is in the house—who can oppose it?" Huo said, "A swift hawk soars into the sky—who can catch it?" Yuan said, "That one and this one are hard to match." Huo said, "Stop for now; this case isn't decided yet." Yuan took his staff and danced back to his quarters. Huo had nothing to say. Yuan said, "Had this fellow die."

464. Master Tianyi Huai said to an assembly,
An ancient said, "A single space on the mountain of five clusters; we go out and in the same door without meeting each other. For countless ages dwelling in a rented house, after all we never know

the landlord.” An old adept brought him up and said, “Since we don’t know him, who do we ask to rent to begin with? Bringing it up this way is still far off. Why? You should know that on the road of the dead there is a place for the living to emerge; on the road of the living the dead are innumerable. Which is the innumerable dead on the road of the living, and which is the place for the living to emerge on the road of the dead? If you can find out, you remove your greasy headgear and shed your stinking shirt.

Dahui said, “The ancient Buddha Tianyi is indeed fine, but not yet good. Let patchrobed monks with eyes try to distinguish.”

465. Master Huangbo went to the kitchen, saw the superintendent of meals, and asked him what he was doing. “Selecting the rice for the community,” he said. Huangbo said, “How much do they eat in a day?” The superintendent said, “Two and a half piculs.” Huangbo said, “Isn’t that too much?” The superintendent said, “I’m afraid it’s still too little.” Huangbo then hit the superintendent. He told Linji about this, and Linji said, “I’ll test this old fellow for you.” As soon as he went to stand in attendance on Huangbo, Huangbo recounted the foregoing conversation; Linji said, “The superintendent didn’t understand; please say something on his behalf.” Then he posed

the question, “Isn’t that too much?” Huangbo said, “Why didn’t he say, ‘They’ll eat another time tomorrow’?” Linji said, “Why speak of tomorrow—eat right now.” Having said this, he slapped Huangbo. Huangbo said, “This lunatic still comes here to grab the tiger’s whiskers.” Linji gave a shout and left.

Guishan said, “Only when you’ve raise children do you know your father’s kindness.” Yangshan said, “It is much like bringing in a thief who ransacks the house.”

466. Master Touzi was asked by a monk, “All sounds are the voice of Buddha’—is this so?” He said, “Yes.” The monk said, “Master, don’t make a sound farting.” Touzi then hit him. The monk also asked, “Coarse words and fine speech all return to ultimate truth’—is this so?” He said, “Yes.” The monk said, “Can I call you an ass?” Touzi then hit him.

Dahui said, “Two outlaws are foiled.” He also said, “But tell me, which one is a bush bandit, and which one is a true rebel?”

467. Master Wuzu Yan said to an assembly

The grandee Lu Geng asked Nanquan, “There is a stone in my garden; it has sat up, and has lain flat. I want to sculpt it into a

Buddha—can I?” Nanquan said, “You can.” Lu said, “Can’t I?”

Nanquan said, “You can’t.” To be a teacher, one must clarify choices; why does he say it’s possible when someone else says it’s possible, and say it’s impossible when someone else says it’s impossible? Do you know where Nanquan is at? I do not spare my eyebrows to give you an explanatory footnote. Who says it’s possible, and who says it’s impossible? If you still don’t understand, tonight I’ll make a similitude for you. (raising his hand) Take the triple world and twenty-eight heavens and make a Buddha’s head; with the sphere of metal and region of water make the Buddha’s legs; with the four major continents make the Buddha’s body.

Though you’ve made this Buddha, you are still living therein. Do you understand yet? I’ll make a second similitude. Take the eastern continent to make a Buddha; make the southern continent a Buddha; make the western continent a Buddha; and make the northern continent a Buddha. Plants, trees, and forests are a Buddha; animate creatures are a Buddha. This being so, then what do you call sentient beings? Do you understand yet? Better to return the eastern continent to the eastern continent, return the southern continent to the southern continent, return the western continent to the western continent, return the northern continent to the northern

continent, return plants, trees, and forests to plants, trees, and forests, return animate creatures to animate creatures. This is why it is said, "These phenomena abide in the normative state; the features of the world are always there." This being so, then what do you call Buddha? Do you understand? If this fellow suddenly comes forth and says I should stop talking in my sleep, let everyone remember this recital.

468. Yunmen said, "The eyelashes extend horizontally through the ten directions; the eyebrows penetrate heaven and earth above and penetrate the underworld below. The polar mountain blocks off your throat. Does anyone understand? If there is anyone who understands, drag out Cambodia to butt heads with Korea."

Dahui said, "'This is a great spiritual spell, a spell of great knowledge, an unexcelled spell, an unequalled spell, able to eliminate all suffering, really true not in vain.' Do you want to know Yunmen? Haven't you heard it said, 'Everyone must be stirred by party music'?"

469. Master Mingzhao composed two verses:

Smashing open golden chains, the eyes are like bells;

Brushing the eyebrows up, they grow over the head.

Only then is one called an heir to the Dharma King,

Naturally allowed to travel freely throughout the land.

A lion teaches its cub the secret of the wanderer;

As it goes to leap forward, it's already turned around.

Where sword points cross interlocked,

Hawk's eyes, when the time comes, have lost the trail.

470. The Clam Monk lived in no fixed place. After he was acknowledged by Dongshan, he blended in with the populace along the Min River. He used to follow the river bank gathering clams to eat. At night he would sleep in the paper money offerings at White Horse Shrine. The local residents called him the Clam Monk.

Master Huayan Jing heard of him and wanted to determine if he was real or fake; he buried himself in the paper money ahead of time, and when the Clam Monk came back to settle late that night he grabbed him and asked, "What is the meaning of the founding teacher's coming from the West?" The Clam Monk immediately replied, "The bowl on the wine stand in front of the spirit."

471. Jingqing asked Xuefeng, “What about the ancient worthies—didn’t they communicate mind by mind?” Xuefeng said, “Also they didn’t establish writings or verbal statements.” Jingqing said, “What about not establishing writings or verbal statements—how is that transmitted?” Xuefeng remained silent. Jingqing bowed in thanks. Xuefeng said, “Wouldn’t it be better to ask me another question?” Jingqing said, “I ask the master a question.” Xuefeng said, “Just so; do you think there is some discussion besides?” Jingqing said, “For you, ‘just so’ will do.” Xuefeng said, “How about you?” Jingqing said, “Totally disappointing.”

472. Master ‘Reclining Dragon’ from Korea was asked by a monk, “What are the signs of a great person?” He said, “Not reaching out inside purple gauze curtains.” The monk asked, “Why not reach out?” He said, “He is not noble.” The monk asked, “How should one apply the mind twenty-four hours a day?” He said, “A monkey eating caterpillars.”

473. Master Baiyun Zang was asked by a monk, “What is the deepest state?” He said, “A midget crosses a deep valley stream.”

The monk asked, “What about when barefoot?” He said, “Why not strip?”

474. The scholar Zhang Cho called on Shishuang. Shishuang asked, “What is your surname? He said, “Cho’s (‘unskilled’) surname is Zhang.” Shishuang said, “When you look for skill, it cannot be found—where does ‘unskilled’ come from?” At these words Zhang had an insight; he then set forth a verse saying,

Light shines silently, pervading countless worlds;

Ordinary and holy animate beings are collectively my family.

When a single thought is not produced, the total being appears;

As soon as the six sense stir, they are blocked by clouds.

Removing afflictions doubly increases sickness;

Heading toward reality as such is all in error.

Going along with the multitude of conditions, there is no obstruction;

Nirvana and birth and death are flowers in the sky.

Yunmen asked a monk, “‘Light shines silently, pervading countless worlds’—aren’t these the words of the scholar Zhang Cho?” The monk said, “Yes.” Yunmen said, “This is the failure of talk.”

Dahui said, “A donkey picks out a wet spot to piss.”

475. Master Baiyun Duan said to an assembly,
In ancient times, in the assembly on Spiritual Mountain the World
Honored One held up a flower and Kasyapa smiled. The World
Honored One said, “I have the treasury of the eye of truth; I impart it
to Kasyapa the elder. Transmit it successively; don’t let it die out.” It
has come down to the present day. Everyone, if it is the treasury of
the eye of truth, old Shakyamuni had no part himself—what did he
impart, what did he transmit? What does this mean? Each one of
you on your own part has the treasury of the eye of truth yourself.
Everyday getting up is it; affirming what is so and negating what is
not, distinguishing south and distinguishing north, all sorts of
activities, are all reflections of the treasury of the eye of truth. When
this eye opens, the universe, the whole earth, sun, moon, stars, and
planets, myriad forms, are right before you, but you do not see that
there is the slightest definition. When the eye is not yet open, it’s all
in the pupils of your eyes. Those whose eye is already open are not
within these limitations; for those whose eye is not yet open, I will
spare no effort to open the treasury of the eye of true teaching for
you: look! (he then raised his hand, putting up two fingers) Look,
look! If you can see, everything is one. If not, I cannot but reiterate
in verse:

Everyone's treasury of the eye of truth—

A thousand sages cannot match it.

Communicating a line for you,

Its light fills the country.

The polar mountain runs into the sea,

Severe frost comes down in the sixth month.

Though the flower of truth speaks this way,

There is no statement to discuss.

Everyone, after having spoken fully, why is there no statement that can be discussed? (he shouted) Divide your body into two places and see.

476. Master Tianyi Huai said to an assembly,

“Skillfully able to distinguish the characteristics of all things without moving from the ultimate truth”—how do you explain this principle of distinguishing? I will try to distinguish: the four directions are it, in the mountains is it, the communal hall, Buddha shrine, kitchen, triple gate, and ‘here’ are it, in the teaching hall is it, the whole land is it; monks are monks, the laity is the laity. How do you explain the ultimate truth? If you can understand here, you pierce old

Vimalakirti's nostrils. If you don't understand, wait till Aniruddha emerges in the world.

Note

Aniruddha was one of Gautama Buddha's top ten disciples, foremost in clairvoyance. To emerge in the world means to emerge as a Buddha.

477. Master Shunji was asked by a monk, "What is someone engaged in great practice like?" He said, "Wearing stocks and chains." The monk asked, "What about someone creating a lot of karma?" He said, "Practicing meditation, entering concentration." The monk was speechless. Shunji then said, "You ask me about good—good does not follow evil. You ask me about evil—evil does not follow good. Therefore it is said that good and evil are like floating clouds, arising and disappearing, both having no abode." The monk was enlightened at these words. Later the Over Breaker heard of this and said, "My son has thoroughly understood all things have no origin."

Dahui said, "What can be done about forming false imaginations in front of the skull?"

478. Master Yunju You said to an assembly,

A monk asked Zhaozhou, “What is the meaning of the founding teacher’s coming from the West?” Zhaozhou said, “The cypress tree in the yard.” The monk said, “Don’t use an object to teach people.” Zhaozhou said, “I’m not using an object to teach people.” The monk said, “What is the meaning of the founding teacher’s coming from the West?” Zhaozhou said, “The cypress tree in the yard.”

Extraordinary! When ancient sages gave out a saying or half a phrase, they could be said to have cut off the doorway of holy and ordinary, and directly shown the eyes of Maitreya, never degenerating over time. Among the communities are many ways of different interpretation, a multiplicity of evaluations, burying the essential meaning, mistakenly analyzing the terms and words. Some say, “The green, green bamboo is all reality as such; the flourishing yellow flowers are without exception wisdom.” Some say, “Mountains, rivers, plants and trees—every thing is a manifestation of the true mind, not just the cypress tree in the yard. Dust, hair, tiles and pebbles are in totality the infinite interrelations in the one reality realm, principle and phenomena completely merging.” Some say, “The cypress tree in the yard—as soon as it is brought up, get it directly. The substance we face is complete reality—when you hesitate you fall into sense objects. It requires the action of the

person involved, meeting at the moment, whether beating, shouting, or holding up a fist, or abruptly leaving—this eye is like a spark, like lightning.” Some say, “The cypress tree in the yard—what further issue is there? Zhaozhou was helping directly, speaking realistically: when hungry, eat; when tired, sleep—all activities are your own experience of it.” Views like this are numerous, plentiful—all of them are of the family of the celestial devil, aberrant doctrines. They just take discriminations of the subjectivity of consciousness, applying their minds to grasping and rejecting, making forced intellectual views, transmitting them mouth to ear, fooling and confusing people, hoping for fame and profit. What kind of behavior is this, sully the way of the ancestors? Why don’t they travel around looking for good teachers to settle their bodies and minds, to be something like a patchrobed monk? Since ancient times there have naturally been guides and exemplars of the school of the source. Our Buddha-mind school is respected and trusted by the celestials; even the three grades of sages and ten ranks of saints cannot fathom its source. (raising his whisk) If you understand here, the mountains, rivers, and earth are fellow seekers with you. (looking right and left) How dare I degrade decent people?

479. A monk asked Yunfeng, “Is there any Buddhism on mountain peaks and sheer cliffs?” He said, “There is.” The monk asked, “What is the Buddhism on mountain peaks and sheer cliffs?” He said, “Monkeys climbing trees upside-down.”

Dahui said, “If people can accept and apply this, their lifetime’s study is finished.”

480. Master Langya Jiao said to an assembly,
As I read the ninth section of the Flower Ornament *Golden Lion* essay, on formation by the operation of mind, with the explanation that it is like a foot-high mirror containing multiply multiplied images, if so, you can say they exist and you can say they are nonexistent, you can deny and you can affirm; even so, you still need to know there is an opening on a staff. If you don’t know, the staff snakes through a lamp and enters the Buddha shrine, bumping into Shakyamuni and knocking over Maitreya; the pillars clap and laugh. Tell me, what are they laughing at? (he planted his staff)

481. National Teacher Shao asked Longya, “Why can’t the powerful noble be approached?” Longya said, “It’s like fire with fire.” Shao said, “Suppose it comes upon water—what then?” Longya said,

“Wayfarer, you don’t understand.” Next he asked Sushan, “A hundred times around, a thousand layers—whose realm is this?” Sushan said, “A rope of strands twisted to the left ties up a demon.” Shao went on to say, “Please speak without falling into past or present.” Sushan said, “I won’t say.” Shao said, “Why not?” Sushan said, “Herein being and nothingness are not distinguished.”

482. Master Yunmen said to an assembly,
I cannot help but tell you to be free of concerns at once; this is already burying you away. You still want to step forward seeking sayings, pursuing statements, seeking understanding, setting out challenges in a thousand different ways with myriad distinctions, gaining a slippery tongue for the moment while getting further and further from the Way. When will you ever stop? If this matter were in words, are there no words in the twelve-part canons of the three vehicles? Why speak of a separate transmission outside of doctrine? If it came from learned interpretation and intellectual knowledge, the likes of the sages of the ten stages expound the Dharma like clouds and rain, yet are still criticized for their perception of essence being as if screened by gauze. Hence we know that all thinking is as far off as the sky is from earth. Even so, if you have

attained, you may speak of fire but it cannot burn your mouth. You may speak of things all day without it sticking to your lips and teeth—you haven't said a word. You may wear clothes and eat rice all day without ever touching a grain of rice or putting on a single thread. Even so, this is still talk of the doorway; you must really get to be this way before you can attain. According to the school of patchrobed monks, potential is presented in a phrase—it is a waste of effort to stand there thinking. Even if you understand at a single statement, you are still snoozing.

At that time a monk asked, "What is a single statement?"

Yunmen said, "Brought up."

Dahui said, "Snoozer."

483. Duan the Lion lectured in Huading, saying, "The lion of Spiritual Mountain roars in the clouds. There's nothing to discuss in Buddha's teaching; it's better to do a flip." Then he bounded down from the chair.

484. Ananda asked Kasyapa, "The World Honored One transmitted the golden sleeved vestment; other than that, what teaching did he

transmit?” Kasyapa called, “Ananda!” Ananda responded. Kasyapa said, “Take down the flagpole in front of the gate.”

Fenyang said, “If he didn’t ask, how would he know?”

Wuzu Jie said, “Evident.”

Cuiyan Zhi said, “The thousand year shadowless tree, the present day bottomless shoes.”

485. Master Zhenjing said to an assembly,
Are there any questions? (silence) After thirty years of horse riding,
I’ve been kicked by a mule. (rubbing his knees) After all, with the
polar mountain steep and high, the ocean waters sending waves
leaping, the thirty-three deities withdraw from their position all at
once, the eighteen great hells stop their pains. Do you see? If you
can see here, Shakyamuni folds his hands, Maitreya furrows his
brow, Manjusri and Samantabhadra serve as attendants. If you do
not see, watch me free in all ways, and get it within complications.
Ha, ha, ha! Exalted worthies, tell me, what am I laughing at? Oh,
I’m laughing at the firefly light and mosquito understanding of
Yunmen, Linji, Deshan, and Yantou of olden times. One said, “When
the great enlightened World Honored One was first born, he pointed
to the sky with one hand, pointed to the earth with one hand, and

said, 'In the heavens above and on earth below, I alone am honored.' If I had seen him at the outset I would have killed him with one blow and fed him to the dogs." The likes of this bunch of thieving phonies are all just temporarily claiming honor where there is no Buddha. If they were called back now, I would start an inquisition of them at once. As for the rest, it will not do to let them off. Haven't you read how a monk asked Jianfeng, "For the Blessed Ones of the ten directions, there is one road to nirvana—where does that road start?" Jianfeng described a line with his staff and said, "Here." What about this answer of Jianfeng—did he ever see, even in a dream? If it were me, I'd do otherwise. "For the Blessed Ones of the ten directions, there is one road to nirvana—where does the road begin?"—I'd strike the questioner across the back and ask him, "Where is the beginning of the road?" When he's about to open his mouth, I'd shout him out. Then there was this old broken-legged Yunmen, who didn't distinguish the adept from the naïve, did not distinguish true from false—holding up his fan, he said, "This leaps up to the thirty-third heaven and bumps into the nose of the emperor of gods; the carp of the eastern sea struck once with a cane, it rains buckets." As for this kind of guy mixing in mud and water, in a pile of crap, what would be wrong with burying five or ten? Ah, ha, ha!

Happy? Enough? Now we're fortunate to face the greening of the mountains; over the years this phenomenon is one time. Stop letting body and mind lazily be bound up—everyone better stop snoozing.

486. Master Ruiyan Yan asked Yantou, "What is the fundamental constant principle?" Yantou said, "It's in motion." Ruiyan asked, "How is it when in motion?" Yantou said, "It's not a fundamental constant principle." Ruiyan sank into thought. After a long while Yantou said, "If you agree, you haven't yet gotten free of senses and objects. If you don't agree, you're forever sunk in birth and death." Ruiyan finally attained enlightenment. Afterwards he visited Jiashan; Jiashan asked, "Where are you coming from?" He said, "From Reclining Dragon." Jiashan said, "When you came, did the reclining dragon get up?" Ruiyan stared at him. Jiashan said, "You put more moxa to burn on a moxibustion scar." Ruiyan said, "Why are you still suffering so?" Jiashan then stopped.

Dahui said, "If he didn't shoot Shihu at Indigo Fields, he might have mistakenly killed General Li."

487. Nanyuan asked a monk, "What is your name?" The monk said, "Pucan" ['study everywhere.']. Nanyuan said, "What if you come

upon a piece of crap?” The monk said, “How are you?” Nanyuan hit him.

488. Master Lohan Nan said to an assembly,
The Buddhas did not emerge in the world, Bodhidharma didn’t come from the West. The mind seal of the founding teachers is like the works of the iron ox. Therefore, if it stamps the sky, sun and moon lose their light, heaven and earth are plunged into darkness. If it stamps water, it compresses the breakers and disturbs the waves, fish and dragons lose their lives. If it stamps mud, the whole earth melts, the roads of the holy and the ordinary are cut off. As for that other seal, who would dare stare at it? Nevertheless everywhere they make descriptions and likenesses; if it comes into my hand, I’ll simply make it shatter.

489. Master Zhaoqing said to an assembly, “Tonight I’ve told you all at once; but do you comprehend what it comes down to?” Then a monk came out and said, “If the assembly disperses at once, will it conform to your intent?” He said, “I ought to give a staff.” The monk bowed. Zhaoqing said, “Though you have the aim of a blind turtle, you have no way to go under the dawn moon.” The monk asked,

“What is the way to go under the dawn moon?” He said, “This is the aim of the blind turtle.” The monk asked, “What is the conduct of a monk?” He said, “Wrong conduct is not carried out.” The monk asked, “What is the meaning of the coming from the West?” He said, “A mosquito gets on an iron ox.”

490. For a long time master Deshan made it his task to lecture on the Diamond Sutra; later he heard that the Chan school in the South was flourishing greatly, and couldn't figure out why. Eventually he stopped lecturing, dismissed his students, and took his commentaries to travel South. He first went to Longtan, where as soon as he stepped across the threshold he said, “I have long heard of Longtan [‘dragon pond’], but now that I’m here I don’t see a pond, and a dragon does not appear.” Longtan said, “You have personally arrived at Dragon Pond.” Deshan then bowed and withdrew. That night he went into Longtan’s quarters and stood in attendance. When it had become late, Longtan said, “Why don’t you leave?” Deshan finally bid goodbye, raised the blind and went out. Seeing it was dark outside, he came back and said, “It’s dark outside.” Longtan then lit a paper torch and handed it to Deshan. Just as Deshan took it, Longtan blew it out. At this Deshan was suddenly greatly

enlightened. He then bowed. Longtan said, "What have you see, that you bow?" Deshan said, "From now on I won't doubt what the old masters in the land say." The next day Longtan went up in the hall and said, "There is someone here with fangs like sword trees, mouth like a bowl of blood; struck a blow of the cane, he won't turn his head. Some day he'll establish my path on the summit of a solitary peak." Deshan subsequently took his commentaries and held up a torch in front of the teaching hall; he said, "Thorough explanation of the mysteries is like a single hair in cosmic space; exhausting the workings of the world is like a drop in an abyss." He then burned the commentaries, bowed, and departed.

491. When Dengyin Feng took leave of Mazu, Mazu said, "Where are you going?" He said, "To Shitou." Mazu said, "The road of Shitou is slippery." He said, "Bringing a pole with me, I'll perform at whatever location I come upon." Then he left. As soon as he reached Shitou, he circled the Chan seat once, planted his staff, and asked, "What doctrine is this?" Shitou said, "Heavens, heavens!" Feng was speechless. He went back and told Mazu about this. Mazu said, "Go again, and when he says, 'Heavens, heavens!' you heave a couple of sighs." Feng went back and asked the same

question; Shitou then heaved a couple of sighs. Feng was again speechless. He returned and related this to Mazu. Mazu said, "I told you the road of Shitou is slippery!"

492. 'Muslin Robe' Zhao one night pointed to the half moon and asked elder Pu, "Where has the other part gone?" Pu said, "Don't misconceive." Zhao said, "You're lost a piece."

Dahui said, "He gets up by himself and falls down by himself."

493. When Guanghui Lian came to Shoushan, Shoushan asked, "Where have you just come from?" He said, "Hanshang." Shoushan raised a fist and said, "Is there this in Hanshang?" He said, "What gurgling is this?" Shoushan said, "Blind!" He said, "As if it were a smack," and immediately left.

494. Master 'Long Mustache' called on Shitou. Shitou asked, "Where are you coming from?" He said, "From South of the Range." Shitou said, "Has the set of virtues of the Dayu Range been completed yet?" He said, "It's been complete for a long time. All that's lacking is the pupils of the eyes." Shitou said, "Do you want the pupils put in?" He said, "Please." Shitou let one leg hang down.

'Mustache' thereupon bowed. Shitou said, "What have you seen, that you bow?" he said, "It's like a snowflake on a red-hot furnace."

495. Yangshan asked Nanta, "How am I like a donkey?" He said, "Even a Buddha doesn't compare." Yangshan said, "Since even a Buddha doesn't compare, what am I like?" He said, "If you were like anything, how would you differ from a donkey?" Yangshan approved of this.

496. Master Yangqi asked a monk, "The colors of autumn are fully developed; where did you leave in the morning?" He said, "Last summer I was in Shanglin." Yangqi said, "How do you say the one expression that doesn't go on a road?" He said, "A double case." Yangqi said, "Thanks for your reply." The monk thereupon shouted. Yangqi said, "Where did you learn this vanity?" He said, "An adept with clear eyes can't be fooled." Yangqi said, "If so, I'll follow you." The monk hesitated. Yangqi said, "Considering that someone from your hometown is here, I forgive you thirty blows."

Yangqi was asked, "What is Buddha?" He said, "The sound of shouting and caning in front of the stairs."

497. When master Muzhou saw a monk coming, he said, "The presently concluded official decision forgives you thirty blows."

Yunfeng Yue said, "The thief's heart is cowardly."

Dahui said, "I'll add another." Having said this, he asked Chongmi,

"You tell me, am I at fault for having spoken thus?" Chongmi said,

"The thief's heart is cowardly." Dahui said, "There are three."

498. Master Daowu Zhen said to an assembly,

An ancient said, "If you acknowledge fixedly, as before it's not right."

Hard to understand indeed. Under the jaw of a bee there are a lot of whiskers; a Parsi's eyes are deep, and his nose is big. Quite strange! Suddenly they've passed through the realm of Korea.

He also said to an assembly,

Past and present, sun and moon are as ever over the mountains and rivers. If you can understand, it's the one road of nirvana of the Blessed Ones of the ten directions; if you don't understand, you slander this scripture, so you get such a penalty.

499. Master Jiashan said to an assembly,

Not cognizant of the dawn in the sky, enlightenment doesn't come from a teacher. The fish leaping at the Dragon Gate do not fall into the hands of fishermen. As long as the intellect doesn't rest on subjective relations, and the tongue doesn't associate with mysterious doctrines, you are a truly good connoisseur. This is called talk that can produce both good and bad. If you focus on mysterious doctrines and go on wondering, they'll cheat you completely. Exhausted fish stay in the shallows, weakened birds roost in the reeds. Clouds and water are not you, you are not clouds and water. I have gotten freedom amidst the clouds and water; what about you?

500. Master Muzhou said to an assembly, "Breaking open is in oneself, kneading together is in oneself." A monk asked, "What is breaking open?" He said, "Three times nine is twenty-seven. Bodhi, nirvana, reality as such, and liberation are mind, which is Buddha. I say so for the moment; what about you?" The monk said, "I do not say so." He said, "A cup is knocked to the ground, the number of pieces is seven."

Yunfeng Yue said, "When we're reviling each other, you may go beak to beak; when we're spitting at each other, you may spew slobber."

501. Master Cuiyan Zhi said to an assembly,
There's no oil in sand. Pitiful as it is, I'm chewing food to feed
babies. Some day when you know good and bad for sure, only then
will you be aware of a previous face full of ash.

502. As Angulimalya was begging, he came to the door of a rich
man whose wife was having a difficult birth, and had not yet
delivered. The rich man said, "As a disciple of Gautama you are a
supreme sage—what method do you have to avoid birthing
difficulty?" Angulimalya said to the rich man, "I have just entered the
path and do not yet know this method. Wait till I go back and ask the
World Honored One, and I'll come back and tell you." Then he went
back and told the Buddha all about this. The Buddha said, "Go there
quickly and announce, 'Ever since I have been following the teaching
of saints and sages, I have never killed a living being.'" Angulimalya
did as the Buddha said; he went and told this to the rich man. When
his wife heard this, she delivered at once.

Note

Before he was converted by Buddha, Angulimalya was a death cultist who believed he
could attain spiritual liberation by killing a thousand people. Some see in him evidence of

an ancient ancestor of the more recent cult of Thuggee.

503. Master Caoshan said to an assembly, “Everywhere they all take up standard examples; why not speak to them so that they don’t doubt?” Yunmen was in the assembly; he came forth and said, “Why is the most intimately hidden place not known to exist?” Caoshan said, “Because it is most intimately hidden; that’s why it isn’t known.” Yunmen said, “How can people approach it?” Caoshan said, “Don’t approach the most intimately hidden place.” Yunmen said, “How is it when one doesn’t approach the most intimately hidden place?” Caoshan said, “Only then is one able to approach.”
Dahui said, “A wet lamp wick is stuck in contaminated oil.”

504. Master Deshan Yuanming said to an assembly,
Coming on thus is a presently complete official decision; coming on not thus is a target arising inviting an arrow. Coming on not so at all is partiality meeting bias. A swift point is already dull. When there are no clouds for ten thousand miles, the blue sky is still there.

A monk asked, “How is it when standing out with no deviation?”
He said, “A donkey tethering stake.”
The monk said, “Where is the fault?”

He said, "One's own shit doesn't seem to stink."

The monk said, "It's alright for you to say so."

He said, "A dung beetle pushes a ball of dung."

He was asked, "No tracks, no traces—whose conduct is this?"

He said, "A thief stealing an ox."

"How is it when attaining the reality body without going through immeasurable eons?"

"This is still standing under a sign."

"How is it before a ram gets hung up by the horns?"

"A dog chasing crap."

"What is the road of the ancient Buddhas?"

"A sacred tree by the wayside."

505. Master Fayen of Mt. Qingliang said to an assembly,
People who leave home, just go along with the time and season;
then when it's cold you're cold, and when it's hot you're hot. 'If you
want to know the meaning of Buddha-nature, you must observe time
and season, causes and conditions.' Expedient means past and
present have not been lacking. Haven't you seen how when master
Shitou read the treatise of Sengzhao saying, "Those who understand

all things as self are only sages, it seems,” he then said, “Sages have no self, but there is nothing they do not regard as self.” He had a set of sayings he called *Merging of Difference and Sameness*, in which he finally said, “The mind of the great immortal of India”—nothing is beyond these words. In the meantime he just spoke according to the time. Elders, do you want to understand all things as self now? In sum, there is nothing on earth to view. He also charged people, “Don’t waste time.” A moment ago I told you that it will do to go along with the time and season. If your timing is wrong and you miss the signs of the times, then you are wasting time, understanding the immaterial to be material. If you understand the immaterial to be material, your timing is wrong and you’re missing the signs of the times. But tell me, is it then appropriate to understand the material as immaterial? If you understand this way, you’re out of touch. Actually this is madly running in two directions; what use is that? Just keep to your lot and go along with the time.

506. Master Zhou of Guangde monastery in Rang province was asked by a monk, “I understand that there is a statement in the teachings that Aniruddha didn’t cut off afflictions and didn’t cultivate meditation concentration, and the Buddha predicted that this man

would undoubtedly become a Buddha. What is the principle of this?" He said, "Salt all gone, and no charcoal either." The monk said, "How is it when the salt is all gone and there is no charcoal?" He said, "Sad man, don't tell sad people; if you tell sad people, you'll sadden them to death."

Dahui said, "The ancient answering this way is called washing the feet and boarding the boat."

507. The second patriarch asked Bodhidharma, "Can I hear about the Dharma seal of the Buddhas?" He said, "The Dharma seal of the Buddha is not gotten from another." The second patriarch said, "My mind is not yet at peace; please pacify my mind for me." He said, "Bring me your mind and I will pacify it for you." The second patriarch said, "Having looked for my mind, I cannot find it." Bodhidharma said, "I have pacified your mind for you." Baqiao said, "Diamond scratches a clay man's back."

508. Master Xianglin Xiang was asked by a monk, "What is the meaning of hiding one's body in the North Star?" He said, "The moon is like a drawn bow; little rain, lots of wind."
"What is one lamp in a room?"

“When three people testify it’s a turtle, it’s a terrapin.”

“What is the business under the patch robe?”

“In December fire burns a mountain.”

“How is it when a fish swims on dry land?”

“When speaking out, there has to be follow-up reason.”

“How is it when descending into an aquamarine pool?”

“The head is heavy, the tail is light.”

509. When meditation master Hai of Shao province first met the sixth patriarch, he asked, “‘Mind itself is Buddha’—please provide instruction.” The patriarch said, “When the preceding thought is not produced, this is mind itself; the following thought not passing into extinction is Buddha. Formulating all descriptions is mind, detachment from all descriptions is Buddha. If I were to explain in full, it would take eons and still not be finished. Listen to my verse:

Mind itself is called insight;

Being Buddha is concentration.

When insight and concentration are maintained equally,

In the mind is purity.

Understanding this teaching

Depends on the nature you've developed.

Its function is rooted in no origination;

Twin cultivation is correct."

Hai believed and accepted, and praised in verse:

Mind itself is basically Buddha;

If you don't understand, you inhibit yourself.

I know the bases of concentration and insight;

Twin cultivation detaches from all things.

510. Master Yaoshan didn't lecture for a long time. One day the abbot said to him, "The congregation has been wanting your instruction for a long time." Yaoshan said, "Ring the bell." Then when the congregation had gathered, Yaoshan got down off the chair and returned to his quarters. The abbot followed him and asked, "You agreed to speak to the congregation—why didn't you say a word?" Yaoshan said, "The scriptures have teachers of scriptures, the treatises have teachers of treatises—how can you think me strange?"

Dahui said, "He makes people laugh their heads off."

511. Master Ximu went up in the hall; a layman raised his hand and said, "You're an ass." Ximu said, "I'm ridden by you." The layman was speechless. Three days later he came back and said, "Three days ago I ran into a bandit." Ximu took up his staff and drove him out.

512. Master Shexian Sheng was asked one day by master Nian, "If you call it a bamboo knife, you're attached; if you don't call it a bamboo knife, you're turning away. What should it be called?" With this Sheng was greatly enlightened. He then seized the bamboo knife, broke it, tossed it down the stairs, and said, "What is this?" Nian said, "Blind!" Sheng then bowed.

When a monk asked for help with the story of Zhaozhou's cypress tree, Sheng said, 'I don't decline to explain to you, but will you believe?' The monk said, "How dare I not believe weighty words of the teacher?" Sheng said, "Do you hear the sound of rain dripping from the eaves?" The monk's mind was opened; he unconsciously cried, "Yea!" Sheng said, "What principle have you seen?" The monk replied in verse,

*The sound of rain dripping from the eaves
Is distinctly clear.*

The dripping breaks up heaven and earth;

Right away the mind stops.

Sheng was delighted.

513. Master Fahua Ju said to an assembly,
Speaking of the gradual, it is countering the ordinary to conform to the Path; speaking of the sudden, it doesn't leave any tracks. Even if you discern the sudden, you counter its norm—this is doing it by suppression.

When Ju went to master Gongan Yuan's place, Yuan asked, "What is a sanctuary?" Ju said, "Deep mountains hide a lone tiger; shallow grass reveals a bunch of snakes." Yuan said, "How about the person in the sanctuary?" Ju said, "Green pines cannot cover him; how can yellow leaves hide him?" Yuan said, "What are you saying?" Ju said, "A youth thoroughly enjoys the moon in the sky; for a dotard, there's no sun in the east." Yuan said, "How is it when the clouds open and the moon appears in one or two statements?" Ju said, "Shining through the Buddhas and patriarchs."

514. Master Wuzu Yan said to an assembly,

If there is anyone who can take the waters of the four great oceans for an inkstone and the polar mountain for a brush, and writes in space the words, “The meaning of the founding teacher’s coming from the West,” I will get off my chair, spread my mat, and pay homage to him as my teacher. If you can’t write it, then Buddhism has no spiritual effect. Is there anyone? Is there? (Then he got down from the chair; the assembly dispersed. The teacher said loudly,) “Attendant!” (The attendant responded. The teacher told him to put away the mat. He also asked the attendant if he was able to put away the mat. The attendant held up the mat. Yan said,) “I knew you were like this.”

He also said to the assembly,

Above is the sky, below is the earth; south, north, east and west stay in their positions. Old Shakyamuni played with the spirit, Bodhidharma’s coming from the West had a lot of taboos. If someone comes forth and tells me to quiet down, I’ll just tell him I only want to toss out a brick to draw out a jade.

515. Yunmen saw a monk coming to inquire; he held up his vestment and said, “If you can speak, you fall within my vestment

loop. If you cannot speak, then you're inside a ghost cave. How about it?" He answered himself on the monk's behalf, "I have no strength."

Dahui said, "In India they cut off heads and sever arms; here you take what's yours and get out."

516. Master Xuansha said to an assembly,
The way of Buddhas is vast; it has no standard course. No door is the door of liberation; no thought is the thought of wayfarers. It is not in past, present, or future, so you cannot rise or sink. Definition defies reality; it does not belong to creation. Stir, and you produce the basis of birth and death; stay still, and you get intoxicated in the realm of torpor. If movement and stillness both disappear, you fall into nothingness. If movement and stillness are both taken in, you presume upon Buddha-nature. You simply must be like dead trees or cold ashes in face of sense data and objects, while acting responsively according to the time, not failing to be appropriate. A mirror reflects all images without that disrupting its shine; birds fly in the sky without mixing up the color of the sky. Therefore there are no reflections in the ten directions, no traces of activity in the triple world. It does not fall into the mechanics of coming and going, nor

dwell in thought in between. There is no sound of a drum in a bell, and no sound of a bell in a drum. Bell and drum do not interchange; statements have no before or after. Just as a strong man does not need to borrow another's strength to extend his arm, why would a lion roaming seek companions? There is no blockage in the nine skies—how is it a matter of piercing through? The single light has never been obscured. If you arrive here, your being is at peace, you're always clear. The glowing flames of the sun are boundless, unwavering in the sky of complete awareness, engulfing heaven and earth in light, shining afar. The Buddhas' emergence in the world basically has no out or in; terms and descriptions have no substance. The Way is fundamentally as such, natural reality, not the same as cultivated realization. It only requires being open and free of preoccupation, not befuddling activity, not getting into the mud of sense objects. Herein, if there is the slightest incompleteness of the Way, you become a subject of the king of demons.

Before expression and after expression are points of difficulty for students; hence when one expression is really accurate, eighty thousand doors are forever closed to birth and death. Even if you get to be like the reflection of the moon in an autumn pond, the

sound of a bell on a quiet night, ringing unfailingly whenever struck, not scattered on contact with ripples, this is still something on the shore of birth and death. The action of people on the Way is like fire melting ice—it never becomes ice again. Once an arrow has left the bowstring, it does not come back. Therefore they won't be kept trapped, and will not turn their heads when called.

The ancient sages did not make arrangements; even now they have no fixed place. If you arrive here, you ascend into the mystery with every step, not in the province of wrong or right. Perception cannot discern it, intellect cannot know it. Stir, and you lose the source; consciously notice, and you miss the essence. Those on the two vehicles tremble, those in the ten stages are shocked. The road of speech is cut off, the sphere of mental activity disappears. Hence we have Shakyamuni shutting off his room in Magadha, Vimalakirti keeping his mouth closed in Vaisali, Subhuti preaching no explanation to reveal the Way, Indra and Brahma raining flowers without hearing. If it is evident in this way, what would you still doubt? Where there is no abiding is beyond past, future, and present. It cannot be limited; the road of thought is cut off. It does not depend on arrangement or embellishment; it is

originally real and pure. Activity, speech, and laughter are everywhere perfectly clear; there is no lack anymore.

People of the present do not understand the principle herein, and mistakenly get themselves involved in things and sense objects, getting influenced everywhere, getting bound up everywhere. Even if you awaken, sense data and objects are still profuse; names and descriptions are not real. Then you try to freeze your mind, rein in thoughts, reduce phenomena to emptiness, shut your eyes, break off thoughts as they arise again and again, and suppress subtle thinking as soon as it arises. Views like this are characteristic of outside ways that fall into nihilism, dead people whose ghosts have not yet departed, dark and vague, unaware, unknowing, covering your ears to steal a bell, uselessly fooling yourself. If you discriminate here, it is not so.

This is not standing by the door, at the corner of the gate. Each expression is evident, not open to debate, not literal. To be fundamentally beyond sense data and objects, fundamentally without ranks, is provisionally called a leaver of home, ultimately without tracks or traces. Reality as such, ordinary and holy, hell and heaven, are just prescriptions of obvious lunatics. Even space has no change—how can the Way have rising and sinking? When you

are enlightened, you are free in all ways without leaving the fundamental. If you arrive here, ordinary and holy have no place to stand. If you fabricate ideas in expression, this drowns students. If you run seeking outside, you fall into the realm of demons. Real transcendence has nothing to arrange. It is like a blazing furnace does not hide a mosquito. This principle is originally even; what's the need for leveling off? Activity, even raising the brows, is the real path of liberation; it is not forced or calculated. Setups are contrary to reality. If you arrive here, nothing at all is taken on; set your mind and you miss. This is the coming forth of a thousand sages; you cannot label it at all.

You have been standing for a long time; take care.

517. When master Zhaozhou went to Zhuyu, he took his staff into the teaching hall and crossed from east to west and west to east. Zhuyu asked, "What are you doing?" Zhaozhou said, "Testing the depth of the water." Zhuyu said, "Here at my place there isn't even a drop—what will you test the depth of?" Zhaozhou went out leaning on his staff.

Langya Jiao said, "A castrated servant fools the master; a decrepit ghost plays with a human."

Dahui said, "The hook is in an unsuspected place."

518. Yangshan was asked by Guishan, "The habit-ridden active consciousness of the people of earth is boundless and unclear, with no basis to rely on. How do you know whether others have this or not?" Yangshan said, "I have a test." At that moment a monk was passing by; Yangshan called to him, "Your Reverence!" The monk turned his head. Yangshan said, "Master, this one's habit-ridden active consciousness is boundless and unclear, with no basis to rely on." Guishan said, "This is one drop of lion milk dispersing ten gallons of donkey milk."

519. The hermit of Tongfeng was asked by a monk, "What would you do if a tiger suddenly came while you're here?" The hermit roared like a tiger. The monk made a gesture of fright. The hermit laughed. The monk said, "This bandit!" The hermit said, "What can you do about me?"

Xuedou said, "Right, all right, but both bandits only know how to cover their ears to steal a bell."

520. National Teacher Wuye said to some disciples, “The essence of your perception and cognition is the same age as space, unborn and undying. All objects are fundamentally empty and quiescent; there is not a single thing that can be grasped. The deluded do not understand, so they are confused by objects; once they are confused by objects, they go around in circles endlessly. You should know that the essence of mind is originally there of itself, not based on constructs. Like diamond, it cannot be broken down. All phenomena are like reflections, like echoes; none have real substance. Therefore scripture says, ‘Only this one thing is true; any other is not real.’ If you understand all is empty, there isn’t a single thing affecting you. This is where the Buddhas apply their minds; you should practice it diligently.”

521. Master Guishan said to an assembly,
The mind of people of the Way is simple and direct, without falsehood, without opposition, without inclination, without deceptive mental activity. At all times seeing and hearing are normal. There are no further details. Also one does not shut the eyes or close the ears—as long as feelings do not stick to things, that will do. The sages since time immemorial have just spoken of the problems of

impurity; if you don't have so much false consciousness, subjective views and conceptual habits, you are clear and calm as autumn waters, pure, without contrivance, tranquil, free from obstruction. That is called a Wayfarer, and also called someone with no issues.

At that time a monk asked, "Is there any further cultivation for someone who is suddenly enlightened?"

Guishan said, "If one has truly realized the fundamental, that is when one knows for oneself. Cultivation and no cultivation are a dualism. Now though a beginner attain total sudden realization of inherent truth from conditions, there is still the habit energy of beginningless ages which one cannot clear away all at once. It is necessary to teach that person to clean away the currently active streaming consciousness. This is cultivation, but it doesn't mean there is a special doctrine to teach one to practice or aim for. Gaining access to truth from hearing, when the truth heard is profound, the immaculate mind is inherently complete and illumined, and does not abide in the realm of delusion. Even if there are a hundred thousand subtle meanings according to the times, this is getting a seat, wearing clothes, and knowing how to live on your own. Essentially speaking, the noumenal ground of reality does not admit a single

particle, while the ways of Buddhist service do not abandon a single method. If you enter directly at a single stroke, then the sense of ordinary and holy ends, the substance of being is revealed, real and eternal; noumenon and phenomena are not separate. This is the Buddha of thusness as such.

522. When the fifth patriarch was in Chang'an lecturing on the Flower Ornament scripture, a monk came and asked, "What is the meaning of the conditional arising of the nature of reality?" The patriarch was silent. Chan master Anguo Ting was standing by in attendance at the time; he said, "Great worthy, right when you produce a single thought, this is conditional arising in the nature of reality." That monk was greatly enlightened at these words.

Dahui said, "Before a single thought has yet arisen, conditional arising cannot be nonexistent. One might say, when a single thought has not yet arisen, what do you call conditional arising? I just need you to speak thus."

523. Master Yueshan first called on Xuefeng and got a taste. Later, when the king of Min invited him to a ceremonial meal up in Clear Breeze Tower, after sitting for a long time he raised his eyes and

suddenly saw the sunlight, at which he was at once greatly enlightened. He composed a verse saying,

Going to an official meal up in Clear Breeze Tower

This day my ordinary eye opened wide.

Now I believe that the remote events of the Putong years

Did not come handed on from the Onion Range.

He presented this to Xuefeng, and Xuefeng approved of it.

A monk said, "What is the body of Buddha?"

Yueshan said, "Which Buddha body are you asking about?"

The monk said, "The body of Shakyamuni Buddha."

Yueshan said, "His tongue covers a billion worlds."

When he was about to die, he gathered his congregation and told them in verse,

The light of the eyes, following forms, comes to an end;

The perception of the ears, pursuing sound, dissolves.

Returning to the source, there is no separate doctrine

Today and tomorrow.

The Putong years and the Onion Range both refer to the coming of Bodhidharma, the founder of Chan, from India to China.

524. Master Guoqing Feng was asked by a monk, “What is the great meaning of Buddhism?” He said, “Shakyamuni was an ox-headed minion of hell, the founder of Chan was a horse-faced minion of hell.”

“What is the meaning of the coming from the West?”

“The east wall hits the west wall.”

“What is the unbreakable expression?”

“Without the slightest separation, people of the time receive it from afar.”

525. Master Luopu said to an assembly,

At the last word you reach the unbreakable barrier; cutting off the essential bridge, you don’t let ordinary or holy through. Usually I tell you people that even if the whole world is merry, I alone do not agree. Why? It is like a miraculous turtle with a chart on its back carries the omen of its own destruction; when a phoenix caught in a golden net aims for the sky, how can it hope to succeed? You simply must understand the aim outside doctrine; don’t take rules from words. Therefore if the potential of a stone man were like you, it

could sing songs of the south; if you are like a stone man, you can chime in to songs of snow.

526. Master Jiashan was asked by a monk, “How is it when removing sense data to see Buddha?” He said, “If you want to know this thing, you simply must swing a sword; if you don’t swing a sword, a fisherman dwells in a nest.” The monk asked the same question of Shishuang. Shishuang said, “He has no country—where will you meet him?” The monk went back and related this to Jiashan. Jiashan said, “For setup of a school, I cannot be denied, but when it comes to profound talk entering into noumenon, I’m still a hundred paces behind Shishuang.”

527. Master Letan Ying said to an assembly,
An ancestral teacher said, “The nature of all living beings is pure, fundamentally unborn and indestructible. So this body and mind are illusory productions. In illusory projection there is no sin or merit.” Such talk of the sage of the past is undeniably extraordinary; nevertheless, in relation to the school of patchrobed monks, when brought up for examination it is still hurting the heart by eating to fullness, pain in the waist from sitting a long time.

He also said to an assembly

Ah, ha, ha! What is this? Last night sitting by myself in the light of the moon, I counted people who've passed. I remember the Oven Breaker back in those times; what is this? Raise your eyebrows and you've already stumbled past.

A monk asked, "How is it when performing on encountering a stage?"

He said, "A red hot furnace tosses out an iron turtle."

528. Master Tianhuang asked Shitou, "Apart from concentration and insight, what doctrine do you teach people?" Shitou said, "Here I have no servants—apart from what?" Tianhuang said, "How can it be understood?" Shitou said, "Can you grasp space?" Tianhuang said, "Then it doesn't depart from Today." Shitou said, "When did you come from the Other Side?" Tianhuang said, "I am not someone on the Other Side." Shitou said, "I already knew where you're coming from." Tianhuang said, "How can you take a bribe to covertly incriminate other people?" Shitou said, "You're physically present." Tianhuang said, "Even so, after all, how do you teach people who

come after?” Shitou said, “You tell me—who are people who come after?” Tianhuang had insight from this.

Dahui said, “But tell me, what did he realize?”

529. When elder Taiyuan Fu was at Xiaoxian temple in Yang province lecturing on the *Nirvana* scripture, there was a Chan practitioner who was staying at the temple snowed in, and took the opportunity to go listen to the lecture. Coming to the triple-base Buddha-nature and triple-quality reality body, the lecturer spoke extensively about the subtle principle of the reality body. The Chan practitioner inadvertently laughed. When Fu’s lecture was finished, he invited the Chan practitioner to tea and said to him, “My basic aspiration is narrow and inferior; I interpret meanings based on the text. Just now I’ve been laughed at, and I hope to be instructed.” The Chan practitioner said, “Actually I laughed at the fact that you don’t know the body of reality.” Fu said, “What’s wrong with explaining this way?” The Chan practitioner said, “Please explain once more.” Fu said, “The noumenon of the body of reality is like cosmic space, pervading all times and all places, all-encompassing, containing both yin and yang, coming to the senses in every object, all-pervasive.” The Chan practitioner said, “I don’t say your

explanation isn't right, but you are talking about the scope of the reality body—you still don't actually know the reality body." Fu said, "So explain it for me." He said, "Will you believe?" Fu said, "How dare I not believe?" He said, "If so, stop lecturing for ten days, meditate properly in a room, reining in your mind and controlling your thoughts, letting go of all objects, good and bad, at once." Fu did as he was instructed from the evening until dawn; when he heard the sound of the drum and horn, he suddenly attained enlightenment. He then went to knock on the door of the Chan practitioner. "Who is it?" the Chan man said. Fu said, "So and so." The Chan practitioner clucked and said, "I'd have you inherit the great teaching and expound the teaching in Buddha's stead; why have you been lying in the street drunk all night?" Fu said, "Ever since I came to lecture on scripture I've been twisting the nose of the father and mother who gave birth to me. From now on I won't dare act like this." The Chan practitioner said, "Go away for now; we'll meet tomorrow." Fu subsequently stopped lecturing and traveled around. He spent a long time with Xuefeng, and became very famous. Later he returned to Yang province, and was lodged and supported by Ministry President Chen. One day he said to the ministry president, "Tomorrow I'm going to lecture on the *Mahaparinirvana* scripture to

repay you.” The ministry president arranged a vegetarian meal, and when tea was finished, Fu finally got up in the chair, brandished a ruler, and said, “Thus have I heard.” Then he called to the ministry president. The ministry president responded. Fu said, “At one time the Buddha was in” And thereupon he passed away.

530. Yantou said to an assembly, “I once studied the *Nirvana* scripture for seven or eight years; there are two or three principles in it that somewhat resemble the talk of patchrobed monks.”

He also said, “Stop, stop.”

At that time a monk said, “Please cite them.”

Yantou said, “The meaning of my teaching is like three dots. First a dot is set down in the east, opening up the eyes of bodhisattvas.

Second, a dot is set down in the west, lighting up the root of life of bodhisattvas. Third, a dot is set down above, opening up the crown of bodhisattvas. This is the first principle.”

He also said, “The meaning of my teaching is like the opening up of one eye up on the forehead of the great god Mahesvara. This is the second principle.”

He also said, “The meaning of my teaching is like a poisoned drum; at one beat, all who hear it, far and near, die. This is the third

principle.”

At that time a certain elder Xiaoyan came forth and asked, “What is the poisoned drum?” Yantou put his hands on his knees, straightened up his body, and said, “What Han Xin went to court with.”

Dahui, citing this, shouted and said, “Draw in your head.”

Note

Han Xin rose from poverty to become a general and a leading figure in the establishment of the Han dynasty. He was ennobled but later demoted and eventually executed on suspicion of treason.

531. Master Shoushan Nian went up in the hall; Fenyang Zhao came forth and asked, “What is the meaning of Baizhang rolling up the mat?” Shoushan said, “Imperial sleeves brushed open, the totality is revealed.” Zhao said, “What is your meaning?” Shoushan said, “Where a king of elephants goes, there are no fox tracks.” Zhao was greatly enlightened at these words. He then held up his seat cloth, looked over the assembly, and said, “In the ancient aquamarine pond, the moon in the sky; you will only know after trying to fish it out two or three times.” He bowed and returned to the group. At that time Shexian Sheng was the assembly leader. As

soon as they had withdrawn, he asked Zhao, “What principle did you see just now, that you spoke thus?” He said, “This is precisely where I let go of my body and abandon my life.” Sheng then stopped.

Note

Baizhang rolling up the mat—once when Mazu went up in the hall to lecture, and the community had gathered, after taking the chair Mazu remained silent for a long while. Baizhang then rolled up the prostration mat in front; Mazu then left the hall.

532. Master Shexian Sheng said to an assembly Chan worthies, patchrobed monks are wayfarers expert in adaptation. If you encounter troubles like boiling water or furnace coals, how do you escape? If you cannot escape, how can you be called wayfarers expert in adaptation? What is an expression of passing through to freedom from all sorts of troubles? Can anybody pass through to freedom? Try to tell the group; I will be your witness. If one cannot pass through to freedom, then even if myriad people constitute one family, no one can substitute for him.

533. Master Mingsong of Tang was asked by a monk, “What is the meaning of the ancient’s ‘the eastern mountains and western ridges

are green’?” He said, “A Parsi’s nose is big.” The monk said, “So then in India thee was Kasyapa, in China our teacher.” He said, “The thunderbolt bearer’s palm is broad.”

He was asked, “Of the Great Compassionate One’s thousand hands and eyes, which is the true eye?”

He said, “The stone Buddha openly teaching claps and laughs; the maiden of the shrine of Jin is able to sing.”

He was asked, “When Linji pushed over Huangbo, why did the duty distributor get beaten?”

He said, “The guard dog didn’t steal the oil; a chicken ran off with the lamp saucer.”

534. Master Xuefeng, seeing some monkeys, said, “Each of these monkeys bears an ancient mirror.” Sansheng said, “It has never been named over the ages; how can you characterize it as an ancient mirror?” Xuefeng said, “A flaw has come about.” Sansheng said, “Teacher of fifteen hundred people, and you don’t even know a saying?” Xuefeng said, “My tasks as abbot are many.”

535. Master Huanglong Xin said to an assembly,

Superior people studying the mystery should study the living word; don't study the dead word. Why? If you understand at the living word, you kill all the patchrobed monks in the land; if you understand at the dead word, you enliven all the patchrobed monks in the land. Tell me, how do you say the word that does not fall into dead or living? In the vast expanse of the great lake, the moon is in the heart of the waves—whom can you tell?

A monk asked, "What are the poisonous snakes of the four gross elements?"

He said, "Earth, water, fire, air."

The monk said, "What are earth, water, fire, and air?"

He said, "The poisonous snakes of the four gross elements."

The monk said, "I don't understand—I ask the teacher for an expedient"

He said, "Since a single gross element is thus, the four gross elements are the same."

536. Master Qinglin Jian said to an assembly,

In the school of the ancestral teachers, the bird's path is mysterious and subtle; when effort is exhausted, it all turns around. If you don't

investigate thoroughly, it's impossible to understand. You simply must seek apart from mind, intellect, and consciousness, study beyond ordinary and holy. Only then can you keep it. Otherwise you are not my children.

Dahui said, "Even if you seek successfully apart from mind, intellect, and consciousness, and learn successfully beyond ordinary and holy, this is still what Xuefeng said."

537. Ministry Vice President Yang asked Guanghui Lian, "I hear you have a saying that all criminal activity comes about on account of wealth, urging people to be indifferent to wealth. But all people live by material goods, countries gather people by material goods, and in the teaching there are two kinds of giving, material and spiritual. How can you urge people to be indifferent to wealth?" Lian said, "On top of a flagpole, an iron dragon head." The vice president said, "A horse of Haidan is the size of a mule." Lian said, "A chicken of Chu is not a phoenix of Cinnabar Mountain." The vice president said, "Two thousand years after the death of the Buddha, few monks have any shame."

538. Master Wei of Jian province was asked by a monk, “The essential principle of the canonical teachings is subtle; is it the same as the meaning of Chan, or different?” He said, “You must reflect on it outside the six propositions; don’t roll along with the sound and form.” The monk said, “What are the six propositions?” He said, “The spoken, the silent, the unspoken, the not silent, all, and none. What should you do?” The monk was nonplussed.

539. Master Guishan said to Yangshan, “You should turn attention around and reverse awareness by yourself—other people don’t know your understanding. Try to present real understanding to me.” Yangshan said, “If you have me see for myself, at this point there is no state of completion, and not a single thing or a single understanding that can be presented to you.” Guishan said, “Where there is no state of completion is originally the understanding you formulate—it is still not other than a mental object.” Yangshan said, “Since there is no state of completion, where is there a phenomenon? What thing is taken for an object?” Guishan said, “Did you or did you not formulate such an understanding just now?” Yangshan said, “Yes, I did.” Guishan said, “If so, this includes mind and object; it is not yet free of the notion of possession. All along

you've had an understanding to present to me. I acknowledge that your state of faith is evident, but the stage of person is still concealed."

540. Deshan Yuanming said to an assembly,
Whenever master Judi was asked a question, he just raised a finger.
When it's cold, it's cold through sky and earth. Xuedou said, "Where do you see Judi?" When it's hot it's hot throughout sky and earth.
Xuedou said, "Don't make the mistake of acknowledging the zero point of the scale." He also said, "Myriad forms are solitary all the way down; earth, mountains, and rivers are sheer all the way up.
Where do you get one-finger Chan?"

Dahui said, "It can be said that this is a case of a noble man forgetting a lot."

541. The World Honored One was there when Manjusri came to a gathering place of all Buddhas. When the Buddhas had each returned to their own places, there was just one woman sitting near the Buddha, immersed in absorption. Manjusri then said to the Buddha, "How can this woman sit near the Buddha when I cannot?"
Buddha said to Manjusri, "Just rouse this woman from absorption

and ask her yourself.” Manjusri circled the woman three times, snapped his fingers, then lifted her up to the Brahma heaven; using all his spiritual powers, he could not get her out of absorption. The World Honored One said, “Even a hundred thousand Manjusris could not get this woman out of concentration. Below here, past as many Buddha-lands as grains of sand in forty-two Ganges Rivers, there is a bodhisattva Netted Light, who can get this woman out of absorption.” In a moment the great hero Netted Light sprang up from the ground and bowed to the World Honored One. The World Honored One told Netted Light to get her out. Netted Light went up to the woman and snapped his fingers once; at this the woman emerged from absorption.

Yunju You versified,

A hundred thousand Manjusris couldn't get her out;

Netted Light didn't expend the slightest force.

Descending mist and a lone duck fly together;

The autumn water and eternal sky are the same color.

Tianyi Huai versified,

Manjusri lifted her up to Brahma heaven,

Netted Light lightly snapped his fingers.

The woman and yellow-faced Gautama—

Watch them; one falls, one gets up.

542. Master Nantai An was asked by a monk, “How is it when still and silent, with no dependence?” He said, “Still and silent!”

Based on this he composed a verse saying,

Nantai sits quietly, incense in one burner;

Still all day long, myriad thoughts are forgotten.

This is not stopping the mind, removing errant thought;

It's all because there is nothing to think about.

Dahui shouted one shout.

543. When master Linji came to Sanfeng, master Ping asked,

“Where have you just come from?” He said, “Last night a golden ox encountered water and fire; no trace has been seen ever since.”

Ping said, “When the autumn wind blows on jade pipes, who recognizes the tune?” He said, “Passing directly through myriad-fold barriers, he does not dwell beyond the blue sky.” Ping said, “This question is too lofty.” He said, “A dragon gave birth to a golden phoenix, bursting through blue crystal.” Ping said, “Sit for a while and have tea.” Linji then sat down. Ping again asked, “Where have you just come from?” He said, “Longguang.” Ping said, “What is

Longguang saying these days?” Linji thereupon left and went to the hall.

544. Master Letan Jun said to an assembly,
‘Sameness, difference, becoming, disintegration, totality,
distinction’—three, four, five, six, seven, eight. If you want to follow
the flow into the flow, nothing surpasses understanding this
teaching. (picking up his staff and planting it once) This teaching
cannot be understood by thought and discrimination. If you
discriminate, you fall into the realm of sentient beings. But tell me,
not thinking, not discriminating, what is this? (throwing down the
staff) The immovable honored one of subtle and profound mastery;
the king of *Heroic Progress*, rare in the world.

He also said to an assembly

It’s been raining for a long time without clearing, so that black clouds
hang over Five Elders Peak, the white-capped waves on Dongting
Lake flood the sky. Great master Yunmen couldn’t help burning
incense in the Buddha shrine, joining his palms before the triple gate
and praying, wishing that the barren woman of Huangmei would give
birth to a child, that child and mother bond completely, that the

hornless iron ox of Few Houses always finds the water and herbage sweet. (shouting) What connection is there?

545. Master Yuntai Jin said to an assembly,
Can you see as in a mirror? If you can, what worn out sandal in a village is this? If not, it falls to the ground making a metallic sound.

A monk asked, "What is speaking of the real versus the conventional?"

He said, "You hired laborer, what are you asking?"

The monk asked, "What is following the conventional contrary to the real?"

He said, "Go have tea."

546. Master Longtan asked Tianhuang, "Since coming here I've never had you point out the key of mind." Tianhuang said, "Ever since you came I have never not been pointing out the key of mind to you." Longtan said, "Where is it pointed out?" Tianhuang said, "When you bring tea, I take it for you; when you serve food, I receive it for you. When you greet me, I nod my head. Where am I not pointing out the key of mind to you?" As Longtan stood there

thinking, Tianhuang said, “When you see, see directly; if you try to think, you’ll miss.” Longtan was thereupon first enlightened. He then went on to ask how to preserve it. Tianhuang said, “Go about naturally; be free in all circumstances. Just end the profane mind—there is no holy understanding besides.”

547. Master Xuefeng was asked by a monk, “How is it when the ancient valley stream’s spring is cold?” He said, “Looking straight in, you don’t see the bottom.” The monk said, “How about one who drinks of it?” He said, “It doesn’t enter through the mouth.”

Zhaozhou heard a monk relating this and said, “It doesn’t go in through the mouth; it goes in through the nostrils.” The monk asked back, “How is it when the ancient valley stream’s spring is cold?”

Zhaozhou said, “Painful.” The monk said, “How about one who drinks?” Zhaozhou said, “He dies.” When Xuefeng heard of this, he said, “Zhaozhou is an ancient Buddha,” and he bowed to him from afar and said, “From now on I won’t give answers.”

548. Master Baoen Ze was asked by Fayan, “Whom have you met?” He said, “I’ve met master Qingfeng.” Fayan said, “What did he have to say?” Ze said, “I once asked what my self is. Qingfeng

said, 'The fire god comes looking for fire.'" Fayan said, "How did you understand that?" Ze said, "The fire god is in the province of fire; using fire to seek fire is like seeking the self by the self." Fayan said, "How can you get it by understanding this way?" Ze said, "I am just thus; what do you mean?" Fayan said, "The fire god comes looking for fire." Ze was greatly enlightened at these words.

549. Xuansha and Tianlong went into the mountains, where they saw a tiger. Tianlong said, "Master—a tiger!" Xuansha said, "It's your tiger." When they returned to the monastery, Tianlong asked for further instruction: "Master, today when we saw the tiger, what did you mean?" Xuansha said, "In this world there are four extremely serious things. If someone can pass through, he can undeniably get out of the clusters and elements."

Dahui said on Tianlong's behalf, "I knew you were keen on helping people."

550. Baoming Yong said in verse,
*A fierce tiger on the road is awesome alone;
Its claws and fangs are truly sharp as awls.
Pitiful the one who perishes through carelessness;*

When the shattered bones are gathered up they are indeed pathetic.

551. Layman Pang said in verse,

Mind is thus, objects are thus;

There is nothing substantial and nothing empty.

Unconcerned with existence and untrammeled by nonexistence,

This is not a saint or a sage,

But an ordinary man done with concerns.

Easy, again easy, these five clusters have true wisdom;

The worlds of the ten directions are one vehicle,

The same formless body of reality—how could there be two?

If you abandon affliction to enter enlightenment,

Where is the Buddha land?

552. Master Huanglong Nan ascended the seat on the occasion of a missionary's return and said,

There are five kinds of those who are not easy to find. One is a donor, second is a missionary, third is one who transforms the raw into the cooked, fourth is one who sits upright and eats; now tell me, who is the fifth one who is not easy to find? (after a pause, he said) A dead ghost. (then he got down from the seat)

At the time Cuiyan Zhen was the chief monk; the librarian asked him, “Who is the fifth one not easy to find?” Zhen said, “If you see jowls from behind his head, don’t go along.”

553. Master Shikong used to be a hunter. He passed by Mazu’s hut while pursuing deer, and asked Mazu, “Did you see a deer go by?” Mazu said, “Who are you?” He said, “I’m a hunter.” Mazu said, “How many can you shoot with one arrow?” He said, “One arrow shoots one.” Mazu said, “You don’t shoot well.” He said, “Do you know how to shoot?” Mazu said, “I can shoot.” He said, “How many can you shoot with one arrow?” Mazu said, “One arrow shoots a whole herd.” He said, “They are all lives—why shoot the whole herd?” Mazu said, “If you know this much, why don’t you shoot yourself?” He said, “If you have me shoot myself, I simply have nowhere to start.” Mazu said, “This guy’s eons of afflictions of ignorance have suddenly stopped today.” Right then and there Shikong threw down his bow and arrows and became Mazu’s disciple.

554. Master Xuansha went up in the hall; the community gathered. He then took his staff and drove them out at once. Now he turned to

an attendant and said, "Today I've created an instance of danger; I'm going to hell like an arrow shot." The attendant said, "I hope you'll return to a human body."

Cuiyan Zhi said, "Even the great Xuansha didn't get to the village before and didn't reach the shop after."

Daowu Zhen said, "Even the great Zhi is biased. I do not concur. Xuansha and the attendant each have one eye."

555. Master Luoshan once asked Shishuang, "How is it when arising and passing away don't stop?" Shishuang said, "You simply must be like cold ashes, a dead tree, ten thousand years in one thought, box and lid matching, completely clear, without a spot." Luoshan didn't get it; he then went to Yantou and asked the same question. Yantou shouted and said, "Whose arising and passing away is it?" At this Luoshan had an insight.

556. Master Mingzong of Tang asked Shoushan, "What exactly is the main meaning of Buddhism?" Shoushan said, "By the city wall of the king of Chu, the Ru River runs eastward." Mingzong had an insight at this, and suddenly understood what the Buddha meant. Then he composed three mystic verses:

If you get the function, just use it;

Don't stir your mind.

When a three year old lion roars,

There are no foxes anywhere.

I have the nature of reality as such;

It's as if hidden inside curtains.

Breaking open the barriers of the senses,

It reveals the symbol of Vairocana.

The adamantine body with bones of reality is worthy of pride;

Once sense objects are swept away, there is never any obstruction.

In the world of openness, emptiness is the body;

With no contrivance in the body, one truly arrives home.

When Shoushan heard them, he invited him to tea and asked, "Did you compose these verses?" He said, "Yes." Shoushan said, "What if someone asks you to show the thirty-two marks of a Buddha?" He said, "I'm not a wild fox spirit." Shoushan said, "Be careful of your eyebrows." He said, "How much of yours have been lost?"

Shoushan rapped him on the head with a bamboo ruler. He said, "Hereafter this fellow will go on acting at random."

557. Yunmen once said, "When the light doesn't penetrate freely, there are two kinds of sickness. When everywhere is not clear, and there is something present, this is one. Also, having penetrated to the emptiness of all things, subtly it seems like there is some thing. This too is the light not passing through freely. Also, the reality body has two kinds of sickness. Having reached the reality body, because clinging to phenomena is not forgotten, the notion of self is still there, sitting in the reality body. This is one. Even if you penetrate the reality body, you cannot let go; examining closely, what breath is there? This too is sickness."

Dahui said, "Don't interpret as Chan, don't interpret as the Way, don't interpret as transcendent discussion. Old Yunmen is speaking based on reality. In my saying so, there is immeasurable fault. If you can find it out, I'll admit you have the eye to pick out truth. If you cannot find it out, seek in Yunmen's complications."

558. Master Deshan was asked by attendant Huo, "Where have the sages of all times gone?" Deshan said, "What? What?" Huo said,

“The command specified the Flying Dragon horse, but a lame tortoise shows up.” Deshan then stopped. The next day, when he came out of the hall, attendant Huo handed Deshan some tea. Deshan patted Huo on the back and said, “What about yesterday’s case?” Huo said, “This old fellow has only just gotten a glimpse today.” Deshan again stopped.

559. Master Yantang Ji was asked by a monk, “At night the moon unfurls its light—why is there no reflection in the aquamarine pond?” He said, “You’re an expert at toying with a reflection.” The monk crossed from east to west and stood there. Ji said, “Not only do you toy with a reflection, you also fear for your head.”

560. Master Daning Guan was asked by a monk, “What is the white ox on open ground?” Guan set the fire tongs across the top of the brazier, and said, “Understand?” The monk said “I don’t understand.” Guan said, “The head is not lacking, the tail is not too much.” He was asked, “When Danxia burned the wooden Buddha, why did the abbot’s eyebrows and whiskers fall out?” He said, “A thief does not hit the house of a pauper.”

While the master was at Tongan ['common security'], when a monk passed away, a monk asked, "Since this 'common security,' why does a sick monk pass away?" He said, "Donation is not as good as returning a loan." He was asked, "If the teaching negates grasping and rejecting, why is it transmitted in succession?" He said, "Transmission has no grasping or rejection." He was asked, "Kasyapa saw correctly—why did he then smile when the flower was held up?" He said, "He couldn't restrain himself." He was asked, "Why can't the Chan students everywhere get out of the empty circle?" He said, "From time to time it's like this."

Note

The white ox on open ground refers to the Ekayana, or One Vehicle of Buddhist teaching, the aim of which is described as the opening up of the knowledge and vision of Buddhas.

561. Master Zifu Yuan asked Jingqing, "What is the place where Buddhas emerge?" Jingqing said, "Everyone should know." Yuan said, "Then the eyes of the masses are hard to fool." Jingqing said, "Reason can overcome a leopard."

562. Master Jinniu, when Linji came, sat in front of the abbot's room with his staff sideways. Linji clapped three times and went back to

the hall. Jinniu then went down, and after exchanging greetings asked, "When guest and host meet, there are standard manners for each; how can you be so discourteous?" Linji said, "What are you saying?" As Jinniu was about to open his mouth, Linji hit him once with his seat cloth. Jinniu made a gesture of falling down. Linji hit him once more with his seat cloth. Jinniu said, "Today I didn't get the advantage."

Guishan asked Yangshan, "Of these two venerable adepts, was there a winner and a loser?" Yangshan said, "As far as winning goes, both won; as far as losing goes, both lost."

563. When an attendant announced the king's coming to master Zhaozhou, Zhaozhou said, "Felicitations, great king!" The attendant said, "He hasn't arrived yet." Zhaozhou said, "But you said he came."

564. When lecturer Liangsui first called on Magu, when Magu saw him coming he took a hoe into the garden and hoed the weeds. Liangsui followed him to where he was weeding; Magu paid no attention to him, but went right back to his room and shut the door. Liangsui went again the next day, and Magu shut the door again.

Liangsui knocked, and Magu asked, "Who is it?" Liangsui said, "Liangsui." As soon as he'd called out his name, he suddenly attained enlightenment. He then said, "Master, don't treat me like a fool. If I hadn't come to pay respects to you, I'd likely have spent my whole life being cheated by scriptures and treatises." When he returned to the place where he'd lectured, he told the group, "I know everything you know, but you don't know what I know."

565. Master Luoshan of Zhang province asked master Chang of Guannan, "What is the source of the Great Way?" Chang gave him a punch, and he had an insight. Then he composed a verse saying,
I began studying the Way in 866;

Wherever I went I encountered words but didn't know what they were saying.

The mass of doubt in my heart was like a basket;

For three years I stayed by the forest springs unhappy.

Suddenly I met a Dharma king sitting on felt;

Then I set forth my doubts sincerely to the teacher.

The teacher rose from the felt like a dragon;

The patriarch punched me in the chest,

Dispelling my mass of ignorance with a shock.

*The giant wolf was felled;
When I raised my head and looked,
I saw the sun was finally round at last.
Since then I've climbed, steeply, right up till now,
Always happy and lively, just feeling my belly full,
No longer going east and west carrying a begging bowl.*

Dahui said, "Too bad this punch can't be passed on to others."

566. When master Ciming saw Quan Dadao coming, he said, "A fleck of cloud lies across the mouth of the valley; where does the traveler come from?" Quan looked left and right and said, "Since last night what place did fire burn the graves of people of old?" The master said, "Not yet—say more." Quan roared like a tiger. The master hit him once with a seat cloth. Quan pushed the master onto his seat. The master then roared like a tiger. Quan said, "I've met over seventy teachers, and you're the only one who amounts to anything."

567. Yunmen said, "There are three kinds of people. One attains enlightenment through speech. One attains enlightenment by being

called. The third goes back as soon as it's brought up. You tell me, what is the meaning of immediately going back?" He also said, "Better give thirty strokes of the cane."

568. Chan master Che was a man from Jiangxi; his surname was Zhang, his given name was Xingchang. When he was young he was a soldier of fortune. After the southern and northern schools of Chan divided, though the leaders of the two schools had no mutual opposition, their followers competed, producing partiality and antagonism. The members of the northern school set up Shenxiu as the sixth patriarch, and resented the fact that great master Huineng had inherited the mantle and was famous throughout the land. The patriarch Huineng, knowing beforehand what would happen, placed ten ounces of gold in his room; at that time Xingchang, commissioned by members of the northern school, went into the patriarch's room armed with a sword. As he went on the attack, the patriarch stretched out his neck to him. Xingchang swung the sword three times, but no harm was done. The patriarch said "A righteous sword does not do wrong; a wrongful sword does not do right. I only cede you gold; I don't cede you my life." Xingchang collapsed in shock; after a long while he revived, and begged for mercy,

repenting of his misdeed and vowing to become a mendicant. The patriarch gave him the gold and said, "Go away for now, lest the community of followers do you harm in revenge. Some day you may come in a different guise; I will accept you."

Xingchang did as he was told, fleeing by night and entering into the order of monks. He received the precepts and practiced diligently. One day he recalled what the patriarch had said and came from afar to respectfully visit him. The patriarch said, "I've been thinking about you for a long time; why have you been so late in coming?" He said, "Previously you forgave me; now, though I've become a monk and have been practicing intensely, I can hardly repay your kindness. It seems that would only be transmission of the teaching to liberate people. I've read the *Nirvana* scripture but still don't understand the meanings of permanence and impermanence; I beg your kindness and compassion to expound them summarily for me." The patriarch said, "The impermanent is Buddha nature, the permanent is the mind that discriminates all things good and bad." He said, "What you say is very different from the doctrines of the scripture." The patriarch said, "I transmit the seal of the Buddha-mind; how dare I deviate from Buddhist scripture?" He said, "The scripture says Buddha-nature is

permanent, while you say it is impermanent. All things good and bad, including the will for enlightenment, are impermanent, yet you say they are permanent. This contradiction confuses me all the more.” The patriarch said, “I heard the nun Wujinzang recite the *Nirvana* scripture a long time ago, and I explained it to her without a single word or single meaning failing to accord with the scripture. Now what I am telling you is no different.” He said, “My intellectual capacity is shallow and benighted; please explain in detail.”

The patriarch said, “Whether you know it or not, if the Buddha-nature were permanent, what good or bad would still be spoken of? No one would ever awaken the will for enlightenment. Therefore the impermanence I speak of is precisely the way to true permanence expounded by the Buddha. Also, if all phenomena were impermanent, then every thing would have its own nature subject to birth and death, and real permanent nature would not be universal. Therefore the permanence I speak of is precisely the meaning of true impermanence spoken of by the Buddha. Buddha compared the grasping of false permanence by ordinary people and outsiders with the notion of people of two vehicles that the permanent is impermanent to collectively constitute eight inversions. Therefore in the complete teaching of the *Nirvana* scripture he refuted those

biased views and revealed real permanence, real bliss, real self, and real purity. Now you are going by the words but against the meaning, misinterpreting the Buddha's complete sublime final subtle words in terms of nihilistic impermanence and fixed stagnant permanence. Even if you read them a thousand times, what is the use?"

Xingchang was all at once like someone awakening from a stupor; he then spoke a verse, saying,

Because of keeping to the idea of impermanence,

Buddha expounded a permanent nature.

Those who don't recognize expedient means

Are as if picking up pebbles from a springtime pond.

Now Buddha-nature has appeared to me without expending effort;

It is not given to me by a teacher, and I have not acquired anything.

The patriarch said, "You have now penetrated; you should be named Zhiche, 'penetration by will.'" Zhiche then bowed in thanks and left.

Note

Eight inversions—thinking the impermanent to be permanent, thinking what is not pleasant to be pleasant, thinking what is not self to be self, thinking what is not pure to be pure, thinking what is permanent to be impermanent, thinking what is pleasant to be unpleasant, thinking self to be selfless, thinking what is pure to be impure.

569. Master Guizong Hui was asked by a monk, “How is it when cutting off the water to stop the wheel?” He said, “The millstone doesn’t turn.”

Dahui said, “When a boon is great, it’s hard to requite.”

570. When Dongshan invited head monk Tai to have some fruit, he asked, “There is something that supports the heavens above and supports the earth below; black as lacquer, it is always in the midst of activity, yet activity cannot contain it. You tell me, where is the fault?” Tai said, “The fault is in activity.” Dongshan called an attendant to take away the fruit table.

Dagui Zhe said, “Do you know what Dongshan was getting at? If you don’t know, time and again you’ll understand in terms of right and wrong, gain and loss. Benevolent ones, it is not only head monk Tai who couldn’t eat this fruit; even if everyone in the world came, they still couldn’t look right at it.”

571. Master Daliao asked Mazu, “What is the precise meaning of the coming from the West?” Mazu knocked him down with a foot to the chest; he was greatly enlightened. Getting up he clapped and laughed out loud, saying, “Marvelous, marvelous! The source of a

hundred thousand absorptions and countless subtle meanings is perceived all at once on a single hair tip!" Then he bowed and withdrew. Later the master said to a group, "Ever since getting kicked by Master Ma, I haven't stopped laughing even now." Master Jiangshan Quan said, "Suddenly glimpsing is even more laughable."

572. When a monk entered his room, master Yunfeng Yue cited, "A monk asked Zhaozhou, 'Myriad things return to one; where does the one return?'" Yue then shouted. The monk was at a loss. Yue asked, "What did Zhaozhou say?" The monk hesitated; Yue hit him at once with his whisk.

573. Xuefeng said, "I have met with you at Wangzhou Station; I have met with you on Black Rock Ridge; I have met with you in front of the communal hall." Baofu asked Ehu, "Leaving aside 'in front of the communal hall' for the moment, where were the meetings at Wangzhou Station and Black Rock Ridge?" Ehu rushed back to his room; Baofu then went into the communal hall.

574. Xuefeng asked a monk, “Where are you going?” The monk said, “If you were perceptive, you’d know where I’m going.” Xuefeng said, “You are an accomplished man—why are you running wild?” The monk said, “Better not sully people.” Xuefeng said, “I’m not sullying you. How would you explain to me the ancient’s blowing on a blanket?” The monk said, “There have already been people who ate leftover soup and rancid rice.” Xuefeng stopped. Yunmen gave a different answer for the foregoing saying: “If you bump into it, it stinks like shit.” He also gave a substitute for the latter saying: “I thought you were a hawk piercing the skies; after all you’re just a frog in stagnant water.” Xuedou produced a saying for Xuefeng: “Once dead, you do not revive.”

575. Master Zhenjing’s six verses on three contemplations of the reality realm:

Matter and emptiness interpenetrate

At will, freely;

The dense web of myriad forms

Appear as reflections, inside and out.

Emerging and disappearing, going and coming,

This land and other realms.

*The mind seal is open,
All pervasive, immensely vast.*

*Noumenon and phenomena interpenetrate,
At will, freely,
Grabbing the polar mountain upside down,
Setting it up in a mustard seed.*

The pure body of reality—

A complete clod of earth.

A mirror and lamp at one point—

The oceanic congregation of ten directions.

Phenomena interpenetrate

At will, freely.

The immutable site of enlightenment—

The worlds of the ten directions.

Welling up in the east, sinking in the west;

A thousand differences, myriad oddities.

An insect in a fire

Swallows a crab.

Phenomena interpenetrate

At will, freely;

The hand holds a pig's head,

The mouth recites precepts of purity.

Chased out of a brothel,

Yet to pay the bill for wine,

At a crossroads

One opens a cloth bag.

Phenomena interpenetrate

At will, freely;

Picking up a single hair,

The multiply inter-reflecting realm of reality.

One thought enters everywhere

The infinite ocean of lands;

It is just the immediate present,

Some evident, some obscure.

Phenomena do not know each other;

Who understands emptiness and matter?

Once noumenon and phenomena stop,

An iron boat enters the ocean.

Sparks and lightning flashes—

Tsk!—they're not swift.

The sharpest sword held sideways,

The army of demons loses heart.

576. Dongshan was asked by a monk, “Which of the three bodies expounds the teaching?” Dongshan said, “I am always keen on this.” The monk later asked Caoshan, “What is the meaning of Dongshan’s saying ‘I am always keen on this’?” Caoshan said, “If you want my head, go ahead and chop it off and take it away.” The monk also asked Xuefeng. Xuefeng immediately hit him with a staff and said, “I’ve been to Dongshan too.” Chengtian Zong said, “With one saying, the sea is calm and the rivers are clear; with one saying, the wind is high and the moon is cold; one saying rides a brigand’s horse chasing the brigand. Try to distinguish them. If a patchrobed monk should come forth and say it’s all not so, I’ll grant that he has one eye.”

Dahui said, “With such complications, he hasn’t even dreamed of seeing the three old fellows.” *He also said*, “Don’t stick an acupuncture needle in the opening of incurable illness.”

577. Master Yunju You said to an assembly,
The Realized Ones of the past are not tested anymore; the bodhisattvas of the present cannot be let go; the practitioners of the future cannot be treated as fools. Therefore it says in the teachings that if people want to know the Buddhas of all times, they should

view the nature of the universe as all mentally constructed. Even so, in my school this is precisely what is meant by gold dust getting in the eyes.

A monk asked, "How is it when a turtle withdraws into its shell?"

He said, "A pattern is already showing."

The monk said, "What about the fact that there are no tracks anywhere?"

He said, "Go ahead and trail mud and water."

The monk said, "How is it when going on thus?"

He said, "So it turns out."

578. Master Baiyun Duan said to an assembly,

If you truly manage to break out in a sweat once, you manifest a coral tower and jade palace on a single blade of grass. If you haven't truly broken out in a sweat, even if you have a jade palace and coral tower they're covered by a single blade of grass. Now tell me, how can you break out in a sweat? (silence) Ever since having a pair of hands with the characteristics of poverty, I've never easily danced to a party tune.

579. Xuansha said, “To discuss this matter, it is like a piece of land which has all been sold by contract to you, except for a tree in the center that still belongs to me.”

580. Master Dongshan Jie asked a monk his name; the monk said so-and-so. Dongshan said, “Who is your master?” The monk said, “The one presently replying.” Dongshan said, “Ouch, ouch! People these days are all like this—they just recognize what’s in front of an ass but behind a horse as the self. This is the cause of the disappearance of Buddhism. If you don’t even understand the host within the guest, how can you discern the host within the host?” The monk then asked, “What is the host within the host?” Dongshan said, “Say it yourself.” The monk said, “Whatever I say is the guest within the host—what is the host within the host?” Dongshan said, “It is easy to speak this way, but continuity is very difficult.”

Subsequently he composed a verse saying,

Followers of the Way these days

Thousands and tens of thousands, recognize the threshold,

As if they’ve gone to the capital to go to the court of the emperor

Then stop when they’ve only gotten as far as an outlying pass.

581. Master Jingqing asked Caoshan, “How is it when the pure empty noumenon is ultimately bodiless?” Caoshan said, “Give that the noumenon is like this, what about phenomena?” Jingqing said, “As is noumenon, so are phenomena.” Caoshan said, “You may treat me, one man, like a fool, but what about the eyes of the sages?” Jingqing said, “If there are no eyes of the sages, how can they see the reflection of what isn’t so?” Caoshan said, “Officially not even a needle is admitted; privately, a horse and carriage can pass.”

Dagui Zhe said, “Although Caoshan can polish skillfully, nevertheless Jingqing’s jade is originally flawless. Do you want to understand? If it isn’t put into clever hands, it turns out to be a useless tool.”

582. Master Rang said one day, “Daoyi is in Jiangxi expounding the teaching for people; I haven’t had any news.” So he sent a monk there, telling him to wait till Daoyi went up in the hall, then ask him “What are you doing?” and report what he said. The monk went and questioned him as instructed. Mazu (Daoyi) said, “Ever since the confusion, for thirty years I haven’t lacked salt and vinegar.”

583. Master Deshan of Lang province was asked by a monk, “When you meet a master of the Way on the road, you do not respond with speech or silence’—what does one respond with?” He answered, “Just this.” The monk remained silent. The master said, “Ask again.” The monk asked again. The master shouted him out. *Dahui said*, “Undoubtedly a good shout, but he did it too late.”

584. Master Fengxue said to an assembly, The eye of participatory study requires great function to appear; don’t restrict yourself to small measures. Even if you understand before verbalization, this is still lingering in a shell, lost in limitation. Even if you comprehend precisely at a statement, you do not escape crazy views on the road. Your learned understanding hitherto must be dichotomized into light and dark; now I will sweep it away for you all at once. You must each be like a lion roaring, standing like a mile-high wall. Who would dare look straight at you? If anyone looked, it would blind them.

A monk asked, “Speech and silence get into detachment and subtlety’—how can one get through without transgressing?”

He said, “I always remember spring in the south, the hundred flowers fragrant where the partridges sing.”

“What is Buddha?”

“A bamboo strand whip at the foot of the mountain in the forest grown from a staff.”

Zhenjing’s verse said,

‘A bamboo whip at the foot of the mountain in the forest grown from a staff—

Water is in the deep valley stream, the moon is in the sky.

I don’t know where the good horse has gone;

Ananda, as ever, stands before the World Honored One.

585. Guishan asked Yangshan, “Speak quickly, without entering into the body-mind clusters and elements of sense.” Yangshan said, “I don’t even establish faith.” Guishan said, “Do you not establish it after having had faith, or without having had faith?” Yangshan said, “It’s just I—who else would I have faith in?” Guishan said, “If so, you are a listener of fixed nature.” Yangshan said, “I don’t even see Buddha.”

586. Master Dadian said to an assembly,

People who study the Way need to know their own basic mind. You can only see the Way when it is shown by mind. I often see people of the time who just acknowledge raising the eyebrows and blinking, sometimes speaking, sometimes silent, and right away give approval as the essence of mind. This is really not comprehending. I will now explain for you clearly; each of you should listen. Just get rid of all random operation of conceptual assessment, and then this is your true mind. This mind has nothing at all to do with sense objects or keeping notice of when it is still and silent. Mind itself is Buddha; it doesn't depend on cultivation. Why? Responding to situations according to perception, it functions on its own clearly and coolly; when you search out the seat of its function, it cannot be found. This is called subtle function; this is the basic mind. You really need to preserve it; don't take it lightly.

587. Langya Jiao said to an assembly,

My late teacher Fenyang said, "At the school of Fenyang there is a lion of West River sitting at the gate: any who come, it bites and kills. What expedient will you use to enter the gate of Fenyang and get to see the man of Fenyang?" Here at Langya I have a little:

Langya has a lion; any who come lose their lives themselves. What expedient will you use to enter the gate of Langya and see the man of Langya? Can you check out these two sayings? If you can, that is called the eye that discerns truth; if not, you have no place to settle yourself and establish your life.

588. Xuansha asked Jingqing, “Not seeing a single thing is considered a big problem’—tell me, not seeing what?” Jingqing pointed to a pillar and said, “Isn’t it not seeing this thing?” Xuansha said, “You may partake of the clear water and white rice of Chekiang, but you still don’t understand Buddhism.”

Dagui Zhe said, “Had it not been Jingqing, he might have forgotten before and missed after. Why? If he didn’t meet someone different he’d never open his fist.”

589. Master Heishui called on master Huanglong Ji and asked, “How is it when snow covers white flowers?” Huanglong said, “Blazing.” Heishui said, “Not blazing.” Huanglong again said, “Blazing.” Heishui again said, “Not blazing.” Huanglong then hit him; Heishui got an insight from this.

590. Master Dayang Mingan asked Liangshan, "What is the formless site of enlightenment?" Liangshan pointed to a picture of Guanyin and said, "This was painted by Wu Daozi." As Mingan was about to speak further, Liangshan hurriedly demanded, "This is the one with form; what is the formless one?" Mingan attained enlightenment at these words. He bowed, then stood there. Liangshan said "Why don't you say something?" Mingan said, "I don't decline to speak, but I'm afraid it will get into paper and ink." Liangshan laughed loudly and said, "These words will wind up on a memorial stone yet."

591. When master Zhaozhou was traveling around, he came to the place of an old adept. The adept asked him, "Where did you just come from?" He said, "Gu Province." The adept said, "How many stages did your trip here take?" He said, "I stumbled here in one stumble." The adept said, "Quite a speedy spirit!" Zhaozhou said, "Felicitations, Great King!" The adept said, "Go to the hall." Zhaozhou said, "Yes, yes." A Confucian scholar saw Zhaozhou and said in praise, "You're an ancient Buddha." Zhaozhou said, "You're a new Realized One."

592. Master Bima Yan always carried a forked stick; whenever he saw a monk come, he'd hold up the forked stick and say, "What demon made you leave home? What demon made you go traveling? Even if you can say, you'll die at the forked stick; if you can't say, you'll still die at the forked stick. Speak quickly, speak quickly!" Later master Huoshan heard of this and went to visit him. As soon as he saw him, before he'd bowed he tossed it inside his vest; then Bima patted Huoshan on the back three times. Huoshan clapped his hands and said, "Elder brother, you've cheated me from three thousand miles away! You've cheated me from three thousand miles away!"

593. Master Baoen Ming asked two Chan travelers, "Where have you elders just come from?" They said, "From the capital city." He said, "When you left the capital city and came to this mountain, the capital city was missing you, while this mountain had you added. That means there is something outside mind, and the reality of mind is not pervasive. If you can explain the principle you can stay, but if you don't understand, then go." The two men had no reply.

Dahui said in their place, "You can't fool us, and we can't fool you either." *He also said*, "Now isn't there anyone who can articulate an

expression of mutual deception? If you can, I'll grant that you can leap out of an unbreakable cage and can swallow a chestnut thorn ball."

594. Master Ciming asked head monk Xianying, "Where have you just come from?" He said, "Jinluan." Ciming asked, "Where were you during the previous summer?" He said, "Jinluan." Ciming asked, "Where were you the summer before that?" The head monk said, "Master, why don't you get what's being said?" He said, "I can't test you. Have the supply servant come test, and I'll make a cup of tea for you to wet your whistle."

595. Master Laian said to an assembly,
What are you people all coming to me looking for? If you want to become Buddhas, you are inherently Buddhas, yet you run elsewhere in haste, like thirsty deer chasing a mirage. When will you ever succeed? Oh, if you want to be Buddhas, just don't have an impure mundane mentality with so much perverted clinging to objects, false thought, wrong consciousness and defiling desire; then you are truly enlightened Buddhas as beginners. Where else would you seek? That is why in the thirty years since I've been on Mt. Gui,

I've eaten the food of Mt. Gui and shat the shit of Mt Gui, but haven't studied the Chan of Mt. Gui. I've just watched over a water buffalo: if it went off the path into the weeds, then I pulled it out; if it invaded people's plantings, then I disciplined it with a whip. Eventually it came to accept human speech nicely. Now it has turned into a white ox on open ground, always present, standing out all day long, not going away even if chased. You people each have an invaluable jewel of your own, radiating light from your eyes shining on mountains, rivers, and land, radiating light from your ears taking in all beautiful and ugly sounds. Always radiating light day and night from your six senses, it is also called radiant concentration. You yourselves don't recognize it, but its reflection is in your physical body, supporting it inside and out, not letting it fall over. It is like someone carrying a heavy load over a single log bridge; it still doesn't let you lose your footing. Now tell me, what is it that provides such support enabling you this way? If you seek in the slightest you won't see. Therefore Mr. Zhi said "Pursuing a search inside and out, it is not there at all; applied in action objectively, it's all very much there."

596. Zhaozhou asked a monk, "Have you ever been here?" He said, "Yes." Zhaozhou said, "Go have some tea." Another said, "No," and Zhaozhou also said, "Go have some tea." The temple superintendent asked the master why he told them to have tea whether or not they'd been there. Zhaozhou said, "Superintendent!" The superintendent responded. Zhaozhou said, "Go have some tea."

Baofu said, "Zhaozhou is used to getting the advantage."

597. Duan "the Lion" was asked by a monk, "How is it when the ram has not yet grown horns?" He said, "I'm afraid." The monk said, "Since you're a man of knowledge, why are you afraid?" He said, "I've never seen such a strange animal."

He also composed a verse on letting an ox go:

Ox, ox, ox, stop, stop, stop—

Don't pull a plow or a reaper anymore.

Pass winters and summers, springs and autumns, as you will,

Without a rope, without a halter, without guidelines, without a hook.

When morning comes, go free in uncultivated land;

In the dark, trackless, rest, again rest.

598. Master Dalong was asked by a monk, “What is Buddha?” He said, “You are.” The monk said, “How to understand?” He said, “Do you still object to your bowl having no handle?”

599. Jiashan said to an assembly, “Find me on the tips of the hundred grasses; recognize yourself in a busy town.” Yunmen said, “A frog drills your nostrils, a viper penetrates your pupils. Now recognize it in the midst of complications.”

Dahui said, “Jiashan represents a case of ‘when a target arises, it invites an arrow.’ Yunmen represents a case of ‘taking a thief to be your son.’ Even so, the grateful are few while ingrates are many.”

600. Master Huanglong Nan said to an assembly,
There is someone who reads the *Flower Ornament* scripture in the morning and reads the *Wisdom* scripture at night, working diligently day and night, without taking a break. There is someone who doesn’t study Chan, doesn’t discuss doctrine, but takes a worn-out mat and sleeps in the daytime. Now both come alike to Huanglong; one strives, one has no striving: Which would it be right to lodge?”
(silence) ‘A wise host does not admit either the goddess of fortune or the girl of darkness.’

601. In olden times there was an old adept who didn't go to the hall. An attendant came and asked him to go to the hall. The adept said, "Today I've eaten my fill of pastries at the manor." The attendant said, "You haven't gone out." The adept said, "Just go ask the lord of the manor." As soon as the attendant had gone out the gate, he saw the lord of the manor coming back to thank the master for going to the manor to eat pastries.

602. Master Baotang was asked by minister Du, "I've heard that master Jin preaches a three-phrase teaching—'No recollection, no thought, don't stray'—is this so?" He said, "Yes." The minister said, "Are these three phrases one or three?" He said, "'No recollection' is called discipline, 'no thought' is called concentration, 'don't stray' is called wisdom. When the whole mind is not aroused, this embodies discipline, concentration, and wisdom—they are not one and not three." The minister said, "Shouldn't the word 'stray' in the last phrase be 'forget'?" He said, "'Stray' is correct." The minister said, "Is there any proof?" He said, "The *Dhammapada* says, 'If you arouse the idea of diligence, this is straying, not diligence; if you are

able to keep your mind from straying, diligence is boundless.’” When the minister heard this, his sense of doubt was washed away.

603. Meditation master Cheng served meditation master Shenxiu at Jade Spring in Xingnan. Later, because the teaching activity of both schools was flourishing, Shenxiu’s followers slandered the southern school from time to time, saying that the great teacher Huineng was illiterate, and questioning his excellence. Shenxiu said, “He has attained the knowledge that has no teacher, and profoundly understands the supreme vehicle. I am not as good as he is. Moreover, our fifth patriarch personally entrusted him with the robe and the teaching—how could this be for no reason? My regret is that I cannot go away to associate with him. I am vainly receiving the benevolence of the nation. You should not remain here, but go to Caoqi to ask him about what you doubt; come back some day and explain to me.”

Cheng then respectfully took leave and went to Shaoyang, where he participated in inquiry along with the community, not saying where he’d come from. At that time the sixth patriarch announced to the community, “Now there is someone stealing the teaching hidden in this congregation.” Cheng came forth and told the whole story.

The patriarch said, “How does your teacher direct the community?”

Cheng replied, “He always instructs the community to still the mind and contemplate quiescence, perpetually sitting without lying down.”

The patriarch said, “Stilling the mind and contemplating quiescence is illness, not Chan. Perpetual sitting binds the body—what use is it in principle? Listen to my verse:

“Living we sit, not lie;

Dying, we lie, not sit.

Basically it is stinking bones—

How can virtue or fault be established for it?”

Cheng said, “What do you teach people?” The patriarch said, “To say I have a doctrine to give people would be to deceive you. I just untie bonds by whatever means, provisionally calling this *samadhi*.

Listen to my verse:

“Not minding at all is inherent discipline;

Having no obstruction at all is inherent wisdom.

Not increasing, not receding, is inherent indestructibility.

A body goes, a body comes—fundamental samadhi.”

When Cheng heard this verse, he repented, gave thanks, and took refuge. He then composed a verse saying,

The five clusters are an illusory body;

How can the illusory be ultimate?

Heading back to reality as such,

Doctrine is after all impure.

The patriarch affirmed this, and he subsequently returned to Jade Spring.

604. Maser Cuiyan Zhen said to an assembly,
'Not seeing a single thing is a great affliction.' Mountains, rivers, earth, sun, moon, stars, planet, form and void, light and dark—those are not a single thing. (holding up his staff) Ordinary people, seeing a staff, call it a staff. Listeners, seeing a staff, recognize insensate void and negate the staff. As for bodhisattvas seeing a staff, when have they ever hung it on their teeth? When they get hungry, they eat; when they get tired, they sleep. When it's cold they turn to the fire, when it's hot they try to cool off. Haven't you heard it said that knowledge of all knowledge is pure—such talk laughs off the nostrils of earth.

A monk asked, "What is Buddha?"

He said, "In the same pit there's no different dirt."

The monk asked, "What is the meaning of the founding teacher's coming from the West?"

He said, "Plowing deep, planting shallow."

"What is the great meaning of Buddhism?"

"Sages and saints with five powers."

"I don't understand."

"The tongue is up against the Brahma heaven."

"What is a student's turning point?"

"With one fence a hundred residences are arranged."

"Where is a student's empowerment?"

"A thousand days of chopping wood, burned in one day."

"Where does a student approach?"

"The whole family sends off a ferry."

605. When Huangbo was head monk at Nanquan's, one day he took his bowl and sat in Nanquan's place. Nanquan, entering the hall, saw him and asked, "Elder, what year did you practice the Way?" Huangbo said, "Before the prehistoric Buddha." Nanquan said, "You're still my descendant. Get down." Huangbo then moved to the second place and sat down. Nanquan let the matter rest.

Guishan said, "One who lies to an enemy dies." Yangshan said, "Not so; it should be known that Huangbo had a device to fell a tiger." Guishan said, "Your view is so excellent."

Xuedou said, "Too bad Nanquan only saw the sharpness of the awl. If I had been Nanquan, when he said, 'Before the prehistoric Buddha,' I'd sit in the second seat, so Huangbo could never get up all his life. Even so, it would still be necessary to rescue Nanquan."

Dahui said, "Why wait to ask him what year he practiced the Way? As soon as he entered the hall and saw him in the main seat, I'd take my bowl and sit in the second place. Even if Huangbo had a device to fell a tiger, where would he set it up?"

606. Master Fojian said to an assembly,

A monk asked Zhaozhou, "What is the meaning of not moving?"

Zhaozhou depicted flowing water with his hands. The monk had an insight. Also, a monk asked Fayan, "When one does not grasp appearances, suchness as is does not move. How does one not grasp appearances and see the unmoving?" Fayan said, "The sun rises in the east, and at night sets in the west." That monk also had an insight. If you can see here, then you will know 'the whirlwind flattening mountains is fundamentally always still; the rivers pouring

furiously basically do not flow.’ If you cannot, you will not escape the sky turning to the left and the earth turning to the right by too much talk—since of old, and from now, how many times has it happened? The sun flies, the moon runs—no sooner do they rise over the ocean than they set behind the green mountains. The waves of the rivers go on and on, right into the sea, flowing day and night. [raising his voice) Chan worthies, do you see suchness as is?

607. Meditation master Huang first called on the fifth patriarch; though he sought for certainty, he followed gradual practice. Later he went back to Hebei, built a hut, and sat constantly for twenty years, never evincing any slacking. Later he met a disciple of the sixth patriarch, Chan master Ce, who had come to the area on his travels. He heard that Huang had studied with the fifth patriarch and had been living in a hut for many years, considering himself correctly attuned. Ce knew that Huang’s attainment was not consummate, so he went and asked him, “What are you doing sitting here?” He said, “Entering concentration.” Ce said, “You say you are entering concentration—mindful or mindless? If mindful, all creatures would have attained concentration; if mindless, all plants and trees would have attained concentration.” Huang said, “When I actually go into

concentration, I don't see the existence of any mind that is there or not." Ce said, "If you don't see the existence of any mind present or absent, this is constant concentration—how could there be coming out or going in? If there is exit and entry, this is not great concentration."

Huang was at a loss. After a long while he asked, "To whom did you succeed?" Ce said, "My teacher was the sixth patriarch of Caoqi." Huang asked, "What did the sixth patriarch consider meditation concentration?" Ce said, "My teacher says subtle clear mental calm is completely peaceful, essence and function as such; the five clusters are fundamentally empty, the data of the six senses are not existent. Not emerging, not entering, not concentrated, not confused, the essence of meditation has no dwelling—detachment from dwelling is the peace of meditation; the essence of meditation has no production—detachment from production is meditation contemplation. Mind is like space, yet without the idea of space."

When Huang heard the essentials of the teaching, he left his hut and went to call on the sixth patriarch. The patriarch was sympathetic to him having come from afar, and gave him instruction at once. Huang was enlightened at his words. The state of mind he'd attained over the previous twenty years had no more influence

at all. That night his patrons in Hebei, gentry and peasantry, heard a voice in the sky say, “Meditation master Huang attained the Way today.” After that he returned to Hebei and taught monks, nuns, lay men, and lay women.

608. When Yantou went to Deshan, as soon as he straddled the threshold he immediately asked, “Is this ordinary or holy?” Deshan immediately shouted. Yantou thereupon bowed. Later a monk cited this to Dongshan. Dongshan said, “If it hadn’t been Yantou, it would be very hard to get.” When Yantou heard of this, he said, “The old fellow Dongshan doesn’t recognize good and bad; he misapplies labels. At that time I was holding up with one hand and pressing down with one hand.”

609. Master Mingzhao said to an assembly,
Opposing successfully with blade intact—one rarely meets a connoisseur. Dying the same and born the same—there is not one in ten thousand. Those who pursue words and go after sayings are as numerous as sand grains in the Ganges River. Those who cite the old and quote the new are destroying the Buddhists. As for the one road beyond, even breaking in and breaking out is contrary.

When Confucians meet, they grip their riding crops and turn their heads; the views of Buddhist ascetics are truly miserable, discarding real gold and picking up dirt along with the crowd. I tell you youngsters, don't be conceited—impulsively interpreting others' mysteries still includes rubble. It is better to leap beyond cosmic space at once—who dares approach this spiritual blade? I'll allow you oncoming arrows—only then is one called a strong man. If you try to swallow your voice, you're not worth a dig.

610. Master Sanjiao was asked by a monk, "What are the Three Treasures?" He said, "Rice, wheat, and beans." The monk said, "I don't understand." Sanjiao said, "Everybody gladly serves them."

611. Zihu said,

For over thirty years I've dwelt at Zihu;

Strength from two meals is rough.

With nothing to do, I climb the mountain and walk about;

I ask, do people of the time understand or not?

Dahui said, "You cannot construe this as discussion of Buddhism, you cannot construe this as interpretation of worldly truth. Do you understand?"

612. Nanyuan asked a monk, “Where have you just come from?” He said, “Rang province.” Nanyuan asked, “What did you come for?” He said, “I came especially to pay respects to you.” Nanyuan said, “It so happens I’m not here.” The monk thereupon shouted. Nanyuan said, “I told you I’m not here—why do you shout?” The monk shouted again; Nanyuan then hit him. The monk bowed. Nanyuan said, “Originally you should have hit me; I’ve just hit you to get this story to circulate. Blind fellow, go to the hall.”

613. Master Huanglong Nan said to an assembly, Chan master Yongjia said, “Traveling over river and sea, traversing mountains and rivers, seeking a teacher, asking about the Way, is called studying Chan. Ever since I recognized the road of Caoqi, I’ve realized birth and death are irrelevant.” Elders, what are the mountains and rivers traversed? What are the teachers sought? What is the Chan studied? What is the Way asked about? If you seek teachers and ask about the Way in Huainan, the river lands, Mt. Lu, Nanyue, Yunmen or Linji, or study Chan with Dongshan or Fayen, this is running in search outside; this is called being an outsider. If you can take the inherent nature of Vairocana for an

ocean, and consider the quiescent knowledge of insight to be Chan, this is called inward seeking. If you seek outside, it runs you to death; if you seek inside the five clusters of matter, sensation, perception, conception, and consciousness, this binds you fatally. Therefore Chan is not internal, not external, not existent, not nothing, not actual, not empty. Haven't you read the statement that inner views and outward views are both mistaken, the path of Buddhas and the path of demons are both bad? If you get a glimpse this way, the moon sets on the mountains to the west; if you go on pursuing sound and form, where will you name and describe?"

614. When Mazu was staying in Temple for Transmitting the Teaching, he always sat meditating. Master Rang knew he was a vessel of Dharma; he went and asked, "Great worthy, what are you aiming for by sitting meditating?" He said, "I aim to become a Buddha." Rang then picked up a tile and rubbed it on a rock in front of the hermitage. Mazu said, "What are you doing?" He said, "Polishing a tile to make a mirror." Mazu said, "How can you make a mirror by polishing a tile?" He said, "How can you become a Buddha by sitting meditating?" Mazu said, "What would be right?" He said, "It is like someone riding a cart—if the cart doesn't move, should you

hit the cart or hit the ox?" Mazu had no reply. Rang also said "Are you learning sitting meditation or are you learning sitting Buddhahood? If you're learning sitting Buddhahood, Buddha is not a fixed form. You shouldn't grasp or reject things that don't abide. If you keep the Buddha seated, you're killing the Buddha; if you cling to the form of sitting, you do not arrive at the truth."

Hearing this instruction was to Mazu like drinking ambrosia. He bowed and asked, "How should I apply my mind to accord with formless concentration?" Rang said, "Your studying the teaching is like planting seed; my expounding the essence of the teaching is like moisture from the sky. Because conditions are meet for you, you will see the Way." Mazu also asked, "If the Way has no form, how can one see it?" Rang said, "The spiritual eye of the mind ground can see the Way. The same is true of formless concentration." Mazu asked, "Does it have becoming and disintegration?" Rang said, "If you see the Way in terms of becoming and disintegration, assemblage and dispersal, that is wrong. Listen to my verse:

The mind ground contains seeds;

When moistened, all sprout.

The flower of concentration is formless;

What disintegrates, and what forms?"

Having been enlightened, Mazu's state of mind was transcendent.
He attended Rang for ten years, daily attaining mystic profundity.

615. Master Changsha sent a monk to go ask master Tongcan Hui, "How was it after you saw Nanquan?" Hui was silent. The monk said, "What about before you'd seen Nanquan?" Hui said, "Couldn't be anything special besides." The monk went back and told Changsha about this. Changsha composed a verse saying,

The person who sits atop a hundred foot pole

May have gained entry, but it's not yet reality.

Atop the hundred foot pole one must step forward;

The worlds in the ten directions are the whole body.

The monk asked how to step forward at the top of the hundred foot pole. Changsha said, "The mountains of Lang province, the rivers of Li province." The monk said he didn't understand. Changsha said, "The four seas and five lakes are within the imperial sway."

Dahui said, "If you want to see Changsha, take another step forward. If anyone asks how to take this step forward, I'll wait till you're relaxed to give you complications."

616. When master Furong Xun first called on Guizong, he asked, “What is Buddha?” Guizong said, “I’ll tell you, but will you believe?” Xun said, “How dare I not believe your truthful words?” Guizong said, “You are Buddha.” Xun asked how to preserve it. Guizong said, “One cataract in the eye, and flowers in the sky shower in a flurry.” At this Xun had insight. Fayan said, “If not for the latter saying, where would you look for Guizong?”

617. Master Zhenjing, opening a hall, said to the assembly, Questions will be stopped for now; you only know to ask about Buddha, ask about the Teaching, but don’t know where Buddha’s teaching comes from. Tell me, where does it come from? (letting down one leg, he said) In past days Huanglong personally enforced this order; the Buddhas of the ten directions didn’t dare violate it, the ancestral teachers through the generations and all sages and saints didn’t dare transgress. Countless methods of teaching, all subtle meanings, the sayings of the teachers all over the world, one seal beginning to end, never dared differ. Leaving aside for the moment not differing, where is the seal? Do you see? If you see, you are not monks, not lay people; you have no partiality, no factionalism—

everyone is entrusted. If you do not see, I withdraw myself (then drawing in his leg he shouted and said) The army rolls with the seal, the general goes with the talisman. The Buddha's hand, a donkey's leg, circumstances of birth—ultimately a painful beating is deserved. Now in the present assembly, isn't there anyone who doesn't accept? If there is, he's undeniably exceptional. If not, the new elder goes on fooling you people. So our great enlightened World Honored One in ancient times in the country Magadha on the eighth day of the twelfth month, when the morning star appeared, became enlightened, and all the living beings on earth became Buddha at the same time. Now there is a Buddhist monk, Kewen, in the eastern country of China, in the city of Chunyang; on the thirteenth day of the sixth month, when the blazing sun appeared, he also realized—what? (drawing one line with his whisk he said) I don't dare take you lightly—you will all become Buddhas.

Note

The Buddha's hand, a donkey's leg, circumstances of birth—this refers to a famous device of Huanglong in which the master asks, “How is my hand like Buddha's hand? How is my leg like a donkey's leg? Everyone has circumstances of birth—what are your circumstances of birth?”

618. Master Zhaozhou asked Nanquan, “Where does one who knows of existence go?” Nanquan said, “To the house of the patron in front of the mountain, becoming a water buffalo.” Zhaozhou said, “Thanks for your direction.” Nanquan said, “Last night the moon came to the window in the middle of the night.”

Yunfeng Yue said, “Were it not Nanquan, he might have suffered the breakup of Cai province.”

Note

Cai province—Cai was known for the large turtles whose shells were used for divination.

619. National Teacher Wuye asked Mazu, “What is the mind seal secretly transmitted when the founding teacher came from the West?” Mazu said, “Great worthy, right now you’re noisy—go away for now and come another time.” As soon as Wuye went off, Mazu called, “Great worthy!” Wuye turned his head. Mazu said, “What is this?” Wuye suddenly attained enlightenment. He thereupon bowed. Mazu said, “This dullard! Why are you bowing?”

620. Master Huaitang said to an assembly,
If one only understands oneself and doesn’t understand what’s present, this person has eyes but no feet. If one understands what’s

present but doesn't understand oneself, this person has feet but no eyes. In the case of these two people, there's always something in the chest twenty-four hours a day. Since there's something in the chest, signs of unease are always present. Since there is unease present, they get stuck all along the way—how can they be at peace? Didn't a patriarch say that if you cling to it you lose balance and inevitably enter a false path; let it go naturally and the being neither goes nor stays.

621. Two monks were arguing about the wind and a flag. One said, "The wind is moving," one said, "The flag is moving." The sixth patriarch said, "It's not the wind moving, not the flag moving—it's your minds moving." The two monks were cowed.

Xuefeng said, "Even the great patriarch had a dragon's head but a snake's tail. He should be given twenty strokes of the cane." Elder Fu, standing by, gnashed his teeth. Xuefeng said, "My speaking this way also deserves twenty strokes of the cane."

Dahui said, "Do you want to know elder Fu? When a rhinoceros gazes at the moon, a pattern is produced on its horn. Do you want to know Xuefeng? When an elephant is startled by thunder, a pattern gets into its tusks."

622. Fayan asked the master of Xiushan, “The slightest miss is as the distance between sky and earth’—how do you understand?”

Xiushan said, “The slightest miss is as the distance between sky and earth.” Fayan said, “How can you get it understanding this way?”

Xiushan said, “I am just thus; what about you?” Fayan said, “The slightest miss is as the distance between sky and earth.” Xiushan had an insight at this.

Baoning Yong versified,

At Stone City he closely questions a fellow student;

He doesn't speak of east or west, he points right to the south.

Light and dark a two-lane road, coming and going,

Vague, winding, in the smoky haze.

Note

Pointing to the south means giving direction, guiding.

623. Master Fayun Quan was asked by a monk, “When Bodhidharma came from the West, what did he transmit?” He said, “Zhou, Qin, Han, Wei.”

He was asked, “A monk asked Yunmen, ‘What is the expression going beyond the reality body?’ Yunmen said, ‘Hiding the body in

the North Star.' What does this mean?"

He said, "A bit of sincerity."

The monk said, "If it were up to me, I'd disappear."

The master said, "What would you say?"

The monk said, "Last night I looked up and saw the North Star; indistinct, it resembled a sweet rice cake."

The master said, "You just think of water plants, and have no other knowledge."

Note

Zhou, Qin, Han, and Wei were successive dynasties prior to the Chan founder Bodhidharma's coming to China.

624. Master Suxi was asked by a monk, "What is the Buddha of Stable Light?" He said, "A duck swallows a snail." The monk asked, "Do you allow me to turn around?" The master said, "Eyes pop out."

625. Master Xiangyan Duan said to an assembly, "Speech is slander, silence is deception. There is still something beyond, but my mouth is narrow and I can't explain it to you." Then he got down from the seat.

626. Master Tianzhu Hui was asked by a monk, “Before Bodhidharma came to this land, was there any Buddhism?” He said, “Leaving aside before he came, what about now?” The monk said, “I don’t understand; I beg the teacher’s instruction.” He said, “The eternal sky of all time, one morning’s wind and moon. (after a long silence) Understand? What about for your own part? What’s it got to do with Bodhidharma’s coming or not having come? Someone else’s coming is much like someone selling auguries; seeing you don’t understand, he pokes through the text of a hexagram just to come up with fortune and misfortune. It’s all up to you; see everything for yourself.” The monk asked, “What is the person who knows how to augur like?” He said, “As soon as you go out the gate you miss.”

627. When the Bird’s Nest Monk’s attendant Huitong wanted to leave one day, he asked, “Where are you going now?” The attendant said, “I left home for the Dharma but you’ve never given me instruction. Now I am going to other places to study Buddhism.” The master said, “If it’s Buddhism, I have a little bit here too.” The attendant said, “What is your Buddhism here?” The Bird’s Nest

Monk held up the blanket on his body and blew on it. The attendant was greatly enlightened by this.

Dagui Xiu said, “Too bad this monk acknowledges sound and form at another’s mouth, taking it for a norm, not knowing his own light covers heaven and covers earth.”

Dahui said, “Such a critique still has not seen Bird’s Nest even in a dream.”

628. Master Letan Jun, when an attendant announced his departure, took up a brush and wrote a verse saying,

Bird’s Nest blew on his blanket,

Kindly acting for his attendant.

Though the path is the same now as ever,

I do not agree.

In the season of the second and third months

A gentle breeze fills the land.

Everywhere a hundred flowers bloom,

Mountains far and near are like a picture.

On byways in spring, animals are noisy;

On high cliffs spring waters pour.

Every place is a gateway to samadhi;

Open and clear, throughout the vast countryside.

A fine bit of true information

I write to you returning to your abode.

The last statement of a patchrobed monk—

Phew! What words are these?

629. Master Zhaozhou was asked by a monk, “Does a dog have Buddha-nature or not?” Zhaozhou said, “No.”

Wuzu Yan versified,

Zhaozhou’s bare-bladed sword—

Its cold frosty light blazes.

If you try to ask about it,

It splits your body in two.

The monk said, “From the Buddhas above down to ants, all have Buddha-nature; why then has a dog none?” Zhaozhou said, “There is still conditioned consciousness.”

Zhenjing versified,

He says there’s still conditioned consciousness;

Who would say the meaning’s not profound?

When an ocean dries up, ultimately you see the bottom,

But people’s hearts are not known even till they die.

630. When master Nan was dwelling on Huangbo, he said to the assembly, “How is it when reciting hymns up in the bell tower, planting vegetables at the foot of the bed?” Many people made statements, but none was fitting. Finally master Zhenjiao Sheng said, “A fierce tiger sits in the road.” Nan agreed.

631. Master Shimen Cong said to an assembly,
Each individual's a heroic stalwart,
Magnificent, imposing, what further doubt about things and self?
Present, evident, clear as the sun,
Expanding and contracting, when the person concerned shows
illness,
Transcendent, ungraspable, the road of the eternal sky.
Independently liberated, the light of meditation can be known on
one's own;
The expedient of learning discusses present and past.
To save people you need to show lightning-like action.
(after a long silence, he said) “Go, go—the road to India is very far,
a hundred thousand and more.”

A monk asked, “If one can turn things around, one is the same as the Realized’—how can the triple gate and Buddha shrine be turned around?”

He said, “I’ll tell you—will you believe?”

The monk said, “How dare I not believe the teacher’s truthful words?”

The master said, “This lacquer bucket!”

632. Master Fenyang said,

Those who expound the teaching need to include ten knowledges of same reality. If it doesn’t include ten knowledges of same reality, false and true are not distinguished, black and white are not differentiated, and one cannot be an eye for humans and celestials, determining right and wrong. It would be like a bird trying to fly with broken wings, like trying to shoot an arrow at a target with a broken bowstring. When the bowstring is broken, no shot can hit the target; when its wings are broken, a bird cannot fly. Only when the bowstring is sound and wings are strong is it possible to hit the target and fly in the sky.

What are the ten knowledges of same reality? I will point them out for you. The first is the same one substance. Second is the

same great matter. Third is total same study. Fourth is the same true knowledge. Fifth is the same universality. Sixth is the same completeness. Seventh is the same gain and loss. Eighth is the same enlivening and killing. Ninth is the same voice calling. Tenth is the same attainment.

With whom is the same attainment of entry? With whom is the voice calling the same? What is the same life-giving and killing? What thing is gained or lost the same? What is completely fulfilled the same? What same universality is it? Who has the same true knowledge? Who can totally study the same? What is the same great matter? What is the same one substance? Is there anyone who can point them out? Those who can point them out don't begrudge compassion. Those who cannot point them out do not yet have the eye of study. You urgently need to discern; it is necessary to know right and wrong. The face is present. Don't stand long.

Dahui said, "If old Fenyang did not have the final 'the face is present,' he'd have lost. Even so, he still didn't avoid losing his own descendants. Ha!"

633. When master Baoshou opened a hall, Sansheng pushed a monk forward; Baoshou immediately hit him. Sansheng said, "If you

do for people this way, you'll blind the eyes of everyone in the city."

Baoshou immediately returned to his quarters.

Yunfeng Yue said, "The whole school of Linji has been wiped out—how did it come to this?" Holding up his staff, he said, "Where did it go?"

Zhenjing versified,

Seeking out a steed, he comes flying, pacifying with a staff.

Blind people, on the other hand, fill the city.

Great peace is originally brought about by the general

But it is not permitted for the general to see great peace.

Zhenru versified,

The eye of the teaching, brought forth, to whom is it handed over?

Sansheng, pushing a monk forward, settles all doubts;

When the general's order is cited, the multitude of men are shook up

Resulting in the voices of the blind penetrating all around.

634. Master Changqing Yan said to an assembly

Maitreya Buddha entered a monastery in the morning and attained true enlightenment in the evening. Then he uttered a verse saying,

The phenomena of the triple world, above and below

I say are all mental.

Apart from mental phenomena

There is nothing that can be grasped.

See how extremely alert he was in speaking thus; compared to my disciples, he was still a dullard. So if you see the Way in an instant, the sense of past, present, and future ends. It is like a seal stamping mud; there is no more before and after. Disciples, the matter of birth and death is important; you need to understand it—don't consider it idle. Conditioned consciousness is boundless—it's all because of losing oneself and pursuing things. When the World Honored One was about to enter nirvana, Manjusri asked the Buddha to turn the wheel of Dharma again. The World Honored One scolded him, "I remained in the world for forty-nine years, but never had a single word to give people. You're asking me to turn the wheel of Dharma again—this implies that I have already turned the wheel of Dharma." So in the present time, setting up guest and host in the community, with questions and answers, is a matter that cannot be helped, just for the sake of beginners.

635. Master Baqiao Qing was asked by a monk, "What is the school of Kanadeva?" He said, "The red flag on the left." He was asked, "When a thief comes you should strike; when a guest comes, you

should attend. Suppose it happens that a guest and a thief both come—then what?” He said, “There’s a worn out pair of straw sandals in the house.” He was asked, “Can worn out straw sandals still be used?” He said, “If you take them away, it is ominous before and unfortunate after.” He was asked, “How is it before the ancient Buddhas appeared?” He said, “A thousand-year eggplant root.” He was asked, “How about after emerging?” He said, “A thunderbolt bearer’s eyes bulge in anger.”

636. Master Daan Gan was asked by a monk, “What is the meaning of the founding teacher’s coming from the West?” He said, “A goat-head cart pushes the bright moon.”

637. As Yantou and Luoshan were looking for a location for a memorial tower, on the way Luoshan suddenly called, “Master!” Yantou turned his head and said, “What?” Luoshan pointed and said, “Here’s a good spot.” Yantou shouted and said, “Melon-seller in melon-land!” They went another mile or so, then as they were resting Luoshan bowed and said, “Weren’t you at Dongshan’s thirty years ago but didn’t agree with Dongshan?” Yantou said, “Yes.” Luoshan said, “And weren’t you a spiritual successor of Deshan, yet

didn't agree with Deshan?" Yantou said, "Yes." Luoshan said, "I don't ask about not agreeing with Deshan; as for Dongshan, what flaw did he have?" After a long silence Yantou said, "Dongshan was a fine Buddha; it's just that he had no light." Luoshan then bowed. *Dahui said*, "Yantou and his successor, though skillfully going in darkness and coming in light, when carefully examined do not yet avoid skulls colliding."

638. Master Shishuang Xingkong was asked by a monk, "What is the meaning of the founding teacher's coming from the West?" He said, "It's like a man in a thousand foot well; if you can get this man out without using an inch of rope, then I'll give you an answer to the meaning of the coming from the West." The monk said, "Recently master Qiang of Hunan has appeared in the world; he also talks to people of one thing and another." Xingkong called a novice, "Haul out this corpse!"

That novice was Yangshan. Later Yangshan cited this and asked Danyuan, "How can one get the man out of the well?" Danyuan, scolding him, said, "Ignoramus! Who's in the well?"

Yangshan also asked Guishan, "How can one order each one of the senses?" Guishan said, "If you realize enlightenment, no

senses will be out of order.” Yangshan said, “What about Xingkong’s saying, ‘It is like a man in a thousand-foot well—how can you get him out without using any rope’?” Guishan said “I have a method of getting him out.” Yangshan said, “How do you get him out?” Guishan called Yangshan by name; Yangshan responded. Guishan said, “He’s out.” At this, Yangshan had an insight. Later, after he was dwelling on Mt. Yang, he said to the community, “At Danyuan’s I got the name, at Guishan’s I got the state.”

639. Master Yungai Zhi said to an assembly,
Zhaozhou asked a monk, “Where are you going?” He said “To pick tea.” Zhaozhou said, “Idler.” Speaking of it does not touch upon it; where can you go look for it? In back are dragon scales, in front, donkey legs. Turning a flip, a lone cloud; the wild crane laughs aloud.

He also said to an assembly,
There is only one solid body appearing in all objects. As far as I am concerned, today a thousand mountains are lush, birds and beasts cry and call. A hundred flowers bloom together, myriad trees bring forth branches. All this is the particularized reality as such of the

Buddhas; as you people roam the mountains and enjoy the waters you simply must focus your eyes intently and not be fooled by them.

640. Buddhas was asked by an outsider, “I don’t ask about what has verbal expression or what has no verbal expression.” Buddha remained silent. The outsider said in praise, “Your great kindness and great compassion have cleared away the clouds of my confusion, enabling me to gain entry.” After the outsider left, Ananda asked Buddha, “What did the outsider realize, that he said he gained entry?” Buddha said, “Like a good horse, as soon as he sees the shadow of the whip he goes.”

Tianyi Huai versified,

Twin swords, covering and protecting, both break:

Clouds of confusion are henceforth cleared.

After taking over the bell at the start,

Lightly shaking it moves clouds and thunder.

641. When great master Yongjia first arrived at Caoqi, he circled the rope seat three times, shook his ringed staff, and stood there. The patriarch said, “A monk embodies three thousand dignified manners and eight hundred details of conduct. Where have you come from,

Great Worthy, to give rise to such conceit?" Yongjia said, "The matter of life and death is important; impermanence is swift." The patriarch said, "Why don't you realize no birth and comprehend no speed?" Yongjia said, "Realization basically has no birth, comprehension basically has no speed." The patriarch said, "That is so. That is so." Yongjia now paid respects with full ceremony, and then bade farewell. The patriarch said, "Isn't that too quick?" Yongjia said, "It's basically inherently not movement; how could there be quickness?" The patriarch said, "Who knows non-movement?" Yongjia said, "You're creating distinction yourself." The patriarch said, "You've gotten the meaning of no birth." Yongjia said, "Does no birth have meaning?" The patriarch said, "Without meaning, who would discriminate?" Yongjia said, "Discrimination is not meaning either." The patriarch said, "Good, good! Stay overnight."

642. Chan master Guoyi of Jingshan was summoned to court and honored by Emperor Daizong of the Tang dynasty. One day the master, in the inner courtyard, saw the emperor and stood up. The emperor said, "Why do you get up?" He said, "Patron, how can you see me within walking, standing, sitting, or lying down?"

Dahui said, “Yet how can you see Guoyi except within walking, standing, sitting, and lying down?”

643. Deshan said to a group in an informal gathering, “Tonight I won’t give answers—whoever has a question gets thirty strokes of the cane.” At that time a monk came forth and bowed. Deshan immediately hit him. The monk said, “I haven’t asked a question yet; why do you hit me?” Deshan said, “Where are you from?” The monk said, “Korea.” Deshan said, “You should have been given thirty strokes of the cane before you got on the boat”

Dagui Zhe versified,

Holding high the seal of the patriarchs, he sits in the center of the heartland.

Who is willing to determine fortune and misfortune at the moment?

If not for this patchrobed one from Korea

How could the pure wind be kept in motion forever?

644. Master Yunju Ying was asked by a monk, “Whence do mountains, rivers, and earth come to be?” He said, “They come to be from false imagination.” The monk said, “Can I produce a bar of gold by imagination?” Ying stopped. The monk didn’t agree.

Yunmen said, “This is already a complication he can’t reconcile. When he said, ‘Can I produce a bar of gold by imagination?’ I’d pick up my staff and hit him.

645. When master Gaoding Jian first went to Deshan, he saw Deshan on the other side of a river, sitting on the riverbank. He asked after him from across the river; Deshan beckoned him with his hand, whereupon Jian became enlightened. Then he ran past to the side and didn’t cross the river; he returned to Gaoding and became abbot.

646. Master Zhenjing said to an assembly, The doctrinal teacher Yinzong asked workman Lu, “When you were at Huangmei, what did he teach you to pass on the transmission?” Lu said, “What he taught was just about seeing essential nature to become a Buddha; he didn’t talk about meditation concentration, liberation, no thought, or no contrivance.” Yinzong said, “Why didn’t he talk about meditation concentration, liberation, no thought, or no contrivance?” Lu said, “Because these are dualisms, not Buddhist nondualism.” Yinzong said, “What is nondualism?” Lu said, “It’s like when you lecture on the *Nirvana* scripture—clearly seeing Buddha

nature is called Buddhist nondualism. Half the Chan worthies at that time were already on a Chan path of petty cleverness. Most of the monasteries now just talk about meditation concentration, liberation, no thought, and no contrivance.” But tell me, is the sixth patriarch right, or are the contemporaries right? Is distinction right, or is not distinguishing right? If you distinguish, there is deviation and there is accord, there is right and there is wrong. But if you don’t distinguish, you don’t distinguish false from true, burying away our school’s vehicle. It is like roads in the world; there are the straight, there are the winding, there are the dangerous, there are the good. Those who travel the road go when it is suitable to go, stop when it is appropriate to stop. Do you know me, after all? (silence) ‘Serving countless lands with this profound mind is called requiting the benevolence of Buddha.’

647. Caoshan asked elder De, “‘Bodhisattvas in concentration hear a musky elephant crossing a river’—what scripture does this come from?” He said, “From the *Nirvana* scripture.” Caoshan said, “Do they hear it before concentration, or do they hear it after concentration?” De said, “The master is flowing.” Caoshan said, “You’ve said quite a bit, but have only managed to say half.” De

said, "What about you?" Caoshan said, "Receive it at the river bank."

Dahui said, "Where do you get involved?"

648. Whenever master Baizhang held meetings, there was an old man who listened to the teaching along with the community. When the group withdrew, the old man withdrew too. Suddenly one day he didn't withdraw; Baizhang asked him, "Who is this person standing before me?" The old man said, "I'm not a human being. In the past, in the time of Kasyapa Buddha, I once dwelt on this mountain; a student asked if greatly cultivated people still fall within cause and effect, and I said they don't fall within cause and effect. After that I fell into the body of a wild fox for five hundred lifetimes. Now I ask you to say something on my behalf." Then he asked, "Do greatly cultivated people still fall within cause and effect, nor not?" Baizhang said, "They are not blind to cause and effect." The old man was greatly enlightened at these words. He bowed and said, "I have been liberated from the body of a wild fox. I stay on the other side of the mountain; I ask for the rites customary for a monk that's passed away." Baizhang had the duty distributor announce to the community that they'd send off a dead monk after the meal. After

the meal, Baizhang led the group to a crag on the other side of the mountain, where he fished out a dead fox with his staff, then cremated it according to the norm.

That evening Baizhang went up in the hall and related the foregoing events. Huangbo then asked, “An ancient gave a mistaken answer and fell into the body of a wild fox for five hundred lifetimes; what becomes of one who makes no mistake time after time?” Baizhang said, “Come here, and I’ll tell you.” Huangbo went up and gave Baizhang a slap. Baizhang clapped and laughed; he said, “I thought foreigners’ beards were red—there is even a red-bearded foreigner here!”

Guishan was serving as the cook; the ascetic Sima told him the foregoing story and asked Guishan about it. Guishan rattled the door thrice. Sima said, “Too crude.” Guishan said, “Buddhism is not this principle.” Guishan also quoted this to ask Yangshan.

Yangshan said, “Huangbo always uses this device.” Guishan said, “Did he have it by nature, or did he get it from someone?” Yangshan said, “This is received from a teacher’s transmission, and also his inherent communion with the source.” Guishan said, “So it is. So it is.”

Zhenjing versified,

‘Not falling’—a concealed point; ‘not blind’ distinguishes.

He wants him to shed the fox body from this.

Everyone says they’re going to retire from office,

But when has a single one been seen in the forests?

Zhenru versified,

The immense furnace of the great smith

Forges Buddhas and forges patriarchs;

When the mold is thoroughly melted,

Those who know are at a loss.

649. Mr. Bao said, “As my body is empty, all things are empty. A thousand kinds, myriad categories, are all the same.” Yunmen said, “You stand not seeing standing, walk not seeing walking. The four gross elements and five body-mind clusters cannot be grasped—where do you see that there are mountains, rivers, and earth? You take your bowl and eat food every day; what do you called food? Where is there even a single grain of rice?”

650. Master Tiansheng Tai went to master Langya Jiao’s place.

Jiao asked, “Hiding an army and spoiling for a fight is not yet expert; please meet me with a lone lance on a single horse.” Tai pointed to

Jiao and said, "If the general is not fierce, this burdens all the armed forces." Jiao hit him once with a seat cloth. Tai also struck out with a seat cloth; Jiao grabbed it and stopped him, saying, "The previous seat cloth was my order going into effect; where does your seat cloth fall?" Tai said, "I humbly hope for your hospitality." Jiao pushed him away and said, "When you get up early in the morning, there's already someone who's been traveling by night." Tai said, "You're drawing a bow after the thief has gone." Jiao said, "For now sit and have tea."

651. Master Changsha was asked by ministry president Zhu, "When a worm is cut in two, both parts move—which one is the Buddha-nature in?" Changsha said, "Don't think falsely." The ministry president said, "What about the movement?" Changsha said, "If you understand, air and fire have not yet dispersed."

The ministry president again called on Changsha. The master called to him, and he responded. Changsha said, "This is not your birth star." The ministry president said, "There cannot be a separate second self apart from this present response." Changsha said, "Can I call you the emperor?" He said, "Then if I don't respond at all, isn't this my inner self?" Changsha said, "It's not just when you respond

or don't respond—since beginningless time this is the root of birth and death.” Then he produced a verse saying,

People studying the Way do not know reality;

They just recognize the usual conscious spirit.

The root of birth and death for countless ages,

The ignorant call the original person.

Dahui said, “Given that the one presently responding is not the original person, what do you call the original person?” (after a silence, he said) “My speaking thus too is making medicine for a dead horse.”

652. Master Baiyun Duan said to an assembly,

It is like my pressing the oceanic symbol with my finger, radiating light. (holding up his staff) Mountains, rivers, earth, birds, forests, animate and inanimate beings today are all on my staff roaring the great lion's roar, expounding great wisdom. But tell me, what teachings do Tiantai and Nanyue expound? Nanyue expounds the Dong progression's cultivation of five positions of ruler and subject, father and son, each finding the proper place. Don't keep to the green of the unusual plants on a cold crag; if you sit persistently in the white clouds, the source is not subtle. Tiantai expounds the Linji

succession's three mysteries, three essentials, and four propositions, one shout distinguishing guest and host, observation and action activated at the same time. If you want to understand the meaning here, chime midnight at noon. Mt. Lu comes forth and says, 'You two are right in a nest of complications. Haven't you heard it said that if you want to avoid bringing on action with immediate consequences, don't slander the Buddha's wheel of true teaching'? If you take views of these three groups and put them on the balance of a patchrobed monk, one weighs eight ounces, one weighs half a pound, one isn't worth half a cent. Now tell me, which one isn't worth half a cent? (silence) I only pray the spring wind will exert its force equally, blowing into our gate at the same time.

653. One day as officer Wang was at work, Mi Hu arrived. Wang held up his writing brush and showed it to him. Mi Hu said, "And can you judge space?" Wang then threw down his brush and went into his residence and didn't interact any further with Mi Hu. Mi Hu had doubts.

The next day, when master Huayan had a gathering for tea, he asked Wang, "What did Mi Hu say yesterday that you didn't interact with him any more?" Wang said, "A lion bites people, the

hound of Han chases a clod.” As soon as Mi Hu heard this, he let out a clear laugh and said, “I understand! I understand!” Wang said, “It’s not that you have no understanding, but try to say it.” Mi Hu said, “Please bring it up.” Wang then stood up one chopstick. Mi Hu said, “This wild fox sprite!” Wang said, “This fellow has penetrated.”

Dagui Zhe said, “Though Mi Hu was like this, he only got one piece. When officer Wang said ‘This fellow has penetrated,’ it was much like seeing a tower and making it out to be a tower. I am otherwise. Though the officer was a layman, he had the authority to give life or kill at his pen. Mi Hu was a teacher of one region, but he couldn’t get out of the other’s cage. At that time, when he threw down his pen, I’d say to him, ‘I’d doubted this fellow hitherto.’”

654. When master Linji was in the community of Huangbo, the head monk urged him to ask Huangbo, “What is the actual great meaning of Buddhism?” Huangbo gave him twenty strokes of the cane. This happened three times; each time he asked he was caned. Then he announced his departure to the head monk, saying, “I was lucky enough to be kindly and compassionately directed to go question the master. I posed the question three times and was caned three times. I regret to myself that due to obstruction I didn’t understand

the deep message; now I will leave.” The head monk said, “If you are going, you should take leave of the master before you go.” Linji then bowed and withdrew. The head monk went to Huangbo first and told him, “The youth who was questioning is very much in accord with the Dharma; later on he will become a great tree sheltering everyone in the land. If he comes to take leave from you, please give him instruction.” Linji then took leave of Huangbo; Huangbo said, “Go to Dayu’s place by the shoals of Gaoan; he will explain for you.”

Linji went to Dayu; Dayu asked, “Where have you come from?” He said, “From Huangbo.” Dayu said, “What has Huangbo been saying?” Linji cited the foregoing story and asked, “I don’t know where I was wrong.” Dayu said, “Huangbo was so kind, he wore himself out for you, yet you still come here asking whether you were wrong or not.” Linji was greatly enlightened at these words. He said, “After all there’s nothing much to Huangbo’s Buddhism.” Dayu grabbed and held him and said, “You bed-wetting devil! Just now you spoke of being wrong or not, and now you say there is not much to Huangbo’s Buddhism. What principle do you see? Speak quickly, speak quickly!” Linji thumped Dayu in the ribs with his fist three

times. Dayu pushed him away and said, “Your teacher is Huangbo—it’s none of my business.”

Linji returned to Huangbo. Seeing him coming, Huangbo said, “When will there be an end to this fellow’s comings and goings?” Linji said, “It’s just because of your kindness.” Then he recounted the foregoing story. Huangbo said, “That old fellow Dayu—why is he so talkative? Wait till he comes.” Linji said, “Why do you want him to come?” Huangbo said, “When he comes I’ll give him a sound beating.” Linji said, “What ‘when he comes’ are you talking about? Take it right now!” And then he slapped Huangbo. Huangbo said, “This madman has come back here to grab the tiger’s whiskers.” Linji then shouted. Huangbo said, “Attendant, bring this madman to the hall.”

Guishan asked Yangshan, “Did Linji get Dayu’s empowerment, or did he get Huangbo’s empowerment?” Yangshan said, “Not only did he mount the tiger’s head, he also knew how to control the tiger’s tail.”

Note

The account in *Zutang ji* says that Linji went back and forth between Huangbo and Dayu for twenty years.

655. Master Yanguan asked a lecturer, “What scriptures and treatises have you plumbed?” He said, “The *Flower Ornament* scripture.” Yanguan said, “How many reality realms are in the *Flower Ornament* scripture?” The lecturer said, “In sum there are four; in extension they are infinitely multiplied.” Yanguan stood up his whisk and said, “Which type of reality realm is this contained in?” The lecturer was silent. Yanguan said, “To know by thinking and understand by cogitation is the livelihood of ghosts. A lone lamp under the sun in effect loses its radiance.”

Dahui said, “The two steps are not the same; it is contained in the top class.”

656. Master Dabai said to an assembly

You people each turn your mind around by yourself and get to the root—don’t pursue the branches. Just get the root, and the branches will come of themselves. If you want to know the root, just comprehend your own mind. This mind is originally the root of all things, mundane and transcendental. Therefore when the mind is aroused, all sorts of phenomena occur; when the mind is quiescent, all sorts of phenomena pass away. Just don’t conceive them sticking to any good or bad at all, and myriad things are inherently as such.

A monk asked, "What is the great meaning of Buddhism?"

He said, "Reed blossoms, willow flowers, bamboo needles, hemp thread."

657. Master Wuzu Yan said to an assembly,
Every day we get up and lean on Linji's cane, play Yunmen's tune,
respond to Zhaozhou's clapping, carry Yangshan's hoe, drive
Guishan's ox, plow Baiyun's field, gradually making a livelihood over
the last seven or eight years. I tell you all furthermore to each put
forth a hand for mutual assistance, and sing the song of returning
from the fields, getting along for now this way with simple soup and
plain food. What do I mean? Let's just hope the silkworms and
wheat mature this year, and the sun gives a dime.

A monk asked, "Before Niutou met the fourth patriarch, what was he like?"

The master said, "Wearing a drape on his head."

"What about after meeting?"

"Blue cloth covering in front."

“Before he met the fourth patriarch, why did the birds bring him flowers?”

“Wealth and status are what people desire.”

“After meeting, why didn’t the birds bring him flowers?”

“Poverty and lowliness are disliked by people.”

658. Master Guling met Baizhang on his travels and became enlightened. Then he returned to Dezhong monastery in Fuzhou. His original tutor asked him, “When you left me and went elsewhere, what practice did you learn?” He said, “No practice at all.” So the tutor sent him off to do chores. One day as he was bathing he ordered Guling to wash his back. Guling patted him on the back and said, “A fine Buddha shrine, but the Buddha isn’t holy.” The tutor looked back at him. Guling said, “Though the Buddha isn’t holy, still he can radiate light.” Another day, the tutor was reading a scripture by the window; a bee was flying into the paper covering the window, trying to get out. Guling looked at it and said, “The world is so wide, yet it won’t go out, but bores into that old paper; it will never get through.” The tutor put the scripture aside and asked, “Who did you meet on your travels? I see you’ve been making extraordinary statements.” Guling said, “I had master Baizhang point out a place

of rest for me. Now I just want to requite the benevolent blessing.”

The tutor then asked him to expound the teaching. Guling then quoted Baizhang saying, “Spiritual light shines alone, utterly liberated from senses and objects. The essence reveals true eternity, not contained in writings. The nature of mind is stainless, fundamentally perfect in itself; just detach from delusive relations—this is Buddha as is.” That tutor experienced enlightenment at these words.

659. At the *Nirvana* assembly, the Buddha rubbed his chest with his hand and said to the crowd, “You should carefully observe my violet burnished golden body, gazing upon it to your satisfaction so you won’t have any regrets later. If you say I have passed away, you are not my disciples. If you say I have not passed away, you are not my disciples either.” At that time a million billion people all realized enlightenment. Yunfeng Yue said, “But the seat of fatal illness is not susceptible to medication. Today I am temporarily making medicine for a dead horse; do you people have blood under your skin?”

660. Yunmen asked Wolong, “Do people who understand self still see that there is self?” Wolong said, “Only when not seeing there is

self does one understand self.” He also asked, “What order of operation is what is learned on the long bench?” Wolong said, “The second order of operation.” Yunmen said, “What is the first order of operation?” Wolong said, “Tying your shoes tightly.”

Dahui said, “He rides a brigand’s horse to chase a gang of brigands, borrows an old woman’s skirt to pay respects to an old woman’s age.”

661. Emperor Wuzong of the Tang dynasty was fond of clams; officers in charge of the seashore went along in succession and worked hard. One day in the imperial kitchen there was a clam they couldn’t open. The emperor considered this strange. He burned incense and prayed over it, and it opened; then he saw an image of a bodhisattva, with all the iconic features. The emperor subsequently put it in a golden grain sandalwood incense bag, wrapped it in beautiful brocade, and presented it to the community at the Temple of Promoting Goodness. The monks looked upon it with reverence and asked the officials, “What auspicious sign is this?” The emperor therefore summoned Chan master Zheng of Zhongnanshan and asked him. The master said, “I’ve heard that there is no meaningless response to beings; this simply opens up

Your Majesty's faith. Hence scripture says, 'To those who would be liberated by this body, he manifests this body to expound the teaching.'" The emperor said, "The body of the bodhisattva is manifest, but I haven't heard the exposition of the teaching." The master said, "Do you see this as eternal or not eternal? Do you have faith or not?" The emperor said, "It's a marvel—I have profound faith in it." The master said, "You have heard the exposition of the teaching." The emperor was overjoyed, imbued with a sense of wonder. He ordered all the temples in the land to erect statues of Guanyin.

Note

Guanyin is Chinese for Avalokitesvara, the bodhisattva of universal compassion, said to appear in many forms according to the needs of individuals.

662. Master Fenyang Zhao said to an assembly,
Any statement must include three hidden gates; each hidden gate must include three keys. There is observation, there is action. Sometimes observation precedes action, sometimes action precedes observation. Sometimes observation and action are simultaneous, sometimes observation and action are not simultaneous. When observation precedes action, it is calling for discussion with you.

When action precedes observation, you have to be the person to get it. When observation and action are simultaneous, how will you meet it? When observation and action are not simultaneous, how will you stay?

A monk asked, "What is the source of the Great Way?"

He said, "Digging the earth looking for the sky."

"How can it be like this?"

"Not perceiving the hidden mystery."

"What is the guest within the guest?"

"Joining the palms in front of the hermitage and questioning the World Honored One."

"What is the host within the guest?"

"No peer facing."

"What is the guest within the host?"

"Marshalling clouds across the ocean, drawing a sword stirring up and rattling the Dragon Gate."

"What is the host within the host?"

"With three heads and six arms, holding up sky and earth, a raging demon king strikes the imperia bell."

663. Chan master Tong read the *Lankavatara* scripture over a thousand times, but did not understand the three bodies and fourfold knowledge. He paid respects to the sixth patriarch and sought interpretation of these doctrines. The patriarch said, “As for the three bodies, the pure reality body is your essence. The fulfilled reward body is your knowledge, and the hundred thousand billion projection bodies are your activities. If you speak of the three bodies apart from your own essence, this is called embodiment without knowledge. If you realize the three bodies have no identity of their own, this is called enlightenment with fourfold knowledge. Listen to my verse:

Inherent essence contains three bodies;

When you discover them, that forms fourfold knowledge.

Without departing from objects of perception,

You rise transcendent to the state of Buddhahood.

I have now explained for you; believe assuredly, and you’ll never get confused. Don’t imitate those who run in search taking about enlightenment all day.”

Tong said, “May I hear about the meaning of the fourfold knowledge?”

The patriarch said, “Once you understand the three bodies, you understand the fourfold knowledge—why ask further? If you speak of the fourfold knowledge apart from the three bodies, this is called having knowledge with no embodiment, so this having knowledge turns into having no knowledge. I will again utter a verse:

The great round mirror knowledge is purity of essence;

The knowledge of equality is mind without illness.

Observing knowledge sees, not as a result of effort;

Knowledge for accomplishing tasks is the same as the round mirror.

Five and eight, six and seven, effect and cause revolve;

It’s just use of terminology, with no substantive nature.

If you do not keep feelings on the revolving,

Flourishing, you’ll always be in dragon concentration.”

Tong bowed in thanks and expressed praise in a verse:

The three bodies are originally my being,

The fourfold knowledge is clarity of the basic mind.

Body and knowledge merge without hindrance,

Responding to people, freely adapting.

Initiating cultivation is all arbitrary action;

Maintaining stasis is not true refinement.

The subtle message understood through the teacher,

Finally I've lost defiling terms.

Note

Five and eight, six and seven—five refers to the basic sense consciousnesses, which are the channels of the operation of the knowledge for accomplishing tasks; eight refers to the repository consciousness, which becomes the mirror knowledge. Six refers to the cognitive sense, seven to the intellectual consciousness; these are the channels of the observing knowledge and knowledge of equality. The four-scroll Chinese translation of the *Lankavatara* scripture originally used in the Chan school is notoriously obscure, and went out of fashion in a few generations.

666. Master Wuzu Yan said to an assembly,
Talking about Buddha, expounding the teaching, taking up the gavel,
standing up the whisk—white clouds for thousands of miles. Deshan
would strike as soon as anyone entered the door, Linji would shout
as soon as anyone entered the door—white clouds for thousands of
miles. After that, ‘thus’ won’t do, ‘not thus’ won’t do, ‘thus and not
thus’ won’t do at all—this is also white clouds for thousands of
miles. If someone should suddenly come forth and say, ‘Elder, your
speaking this way is also white clouds for thousands of miles,’ this
talk is called a dwarf watching a performance, following people up
and down. After thirty years it will be a laugh. But tell me, laughing
at what? Laughing at white clouds for thousands of miles.

A monk asked, “I request the teacher to speak directly, without being blind to the present opportunity.”

He said “Kneading together, cutting apart.”

He also said to the assembly, “Root and branch must return to the source; noble and base use their language. A sharp sword is hurled into space, a big stick hits a rat.”

667. As Yunyan was sweeping the ground, Daowu said, “Why so busy?” Yunyan said, “You should know there is one who is not busy.” Daowu said, “If so, then there is a second moon.” Yunyan stood up the broom and said, “Which moon is this?” Daowu then stopped.

Xuansha said, “If I had seen him at that time, I’d have said to him, ‘This is precisely the second moon.’”

Yunmen said, “When the manservant sees the maid, he is polite.”

Zhenru said, “He uses diligence to compensate for clumsiness. Of those three sayings, one can settle heaven and earth, one can test patchrobed monks, one can deal with beginners. Can you distinguish? If you can distinguish them, I’ll allow that you’ve personally seen me. If you can’t distinguish, don’t say this mountain

is steep; from across the river gaze afar at the quiet of the blue clouds.”

668. Master Dongshan Chu said to an assembly,
To bring out the vehicle of the source and express the great teaching, it is necessary to have thorough clarity of vision of truth. Only then can you discern black and white. Because truth and falsehood have the same source, and water and milk are in the same container, when you get here it's hard to distinguish them. I always use the eye within the mind to observe appearances outside the body; observing over and over, then I distinguish true and false. Otherwise, what do you call a teacher? A teacher drives off the plowman's ox, takes away the hungry man's food—only then is one called a teacher. Right now, who in the world is a real teacher? Chan worthies, how many teachers have you called on? This is not an idle matter—you need to investigate thoroughly and see all the way through. When a thousand sages cannot testify, only then is a great person revealed. Have you not seen how old Shakyamuni was greatly enlightened when the morning star appeared, and all the living beings on earth simultaneously attained Buddhahood? Isn't

this comprehensive? But even so, if he met a clear-eyed patchrobed monk, he'd still deserve a whack on the back.

A monk asked, "When Vimalakirti held up four worlds, where was he himself?"

The master said, "Behind you."

The monk said, "Why would he be behind me?"

The master said, "Return the statement to me."

"How is it when spotless, with no traces?"

"A pointed measure cannot measure it completely."

"What is a patchrobed monk's proper concern?"

"A camel crosses the Han River."

"What is an expression of hindrance?"

"Bodhidharma has no front teeth."

669. When Deshan came to Guishan, he went directly to the teaching hall with his seat cloth under his arm, crossed from west to east and east to west, looked around and said, "Nothing, nothing," then left. When he got to the gate, he said, "Still, it won't do to be crude." Then he went back ceremoniously to meet. As Guishan sat there, Deshan held up his seat cloth and said, "Master..." Guishan

made to pick up his whisk. Deshan shouted and abruptly left; turning his back on the teaching hall, he put on his sandals and went. That evening Guishan asked the head monk, "Where is the newcomer who arrived earlier?" The head monk said, "At that time he turned his back on the teaching hall, put on his sandals, and left." Guishan said, "Later on this guy will make a reed hut atop a solitary peak and scold Buddhas and revile patriarchs."

Dahui said, "The two venerable adepts, in meeting like this, each lost one eye."

670. Dahui said to an assembly

An ancient said, "Great knowledge has no discrimination, great function has no pattern or preoccupation. It is like the moon reflected in a thousand rivers, like waves going along with a multitude of waters." Now then, which is the great knowledge that has no discrimination? Which is the great function that has no pattern or preoccupation? Is it not that eloquence like a waterfall that gives ten answers to every question is great knowledge? Is it not that things like coarse words and fine saying all referring to ultimate truth, overturning seats, scattering crowds with shouts, giving a slap across the jaw, abruptly leaving, immediately blocking

as soon as there is hesitation thinking are great function? If you make this kind of interpretation, don't say you're a patchrobed monk; you can't even be a menial picking up sandals and lugging a sack of antiques in the school of patchrobed monks.

A teacher is really enlightened, with genuine realization; if the great teaching is unclear, when you try to help people you won't avoid directing them with your own subjective understanding and your own subjective realization, blinding people's eyes. How much the more literalist types without enlightenment or realization blind people—it goes without saying.

This matter is very difficult; when immeasurably great people get here, they have no place to plant their feet. You devils with small faculties and no knowledge, how dare you carelessly open your mouth? Try sitting in quietude assessing minutely—in your heart, have you actually arrived at a state where you do not doubt? If you haven't yet really arrived, on the other hand I would commend your letting go and holding still, not letting yourself be diverted by other people. Those who do this sort of thing are called the dregs of hell. Patrons all over bring a grain of rice, a stalk of vegetable, and offer them to you, just hoping your work on the Way will be completed and you'll head alike to the vehicle of Buddhahood, seeking rewards in

another lifetime in another age. If your work on the Way is not clear, how can you digest this?

If you are determined to succeed to the way of this school, it is necessary for mind and environment to be as one before you have a little bit of accord. Hearing me say something like this, don't immediately close your eyes and play dead, forcibly arranging your mind to be at one with the environment. In this, no matter how you try, how can you arrange it? Do you want to attain genuine unity of mind and environment? You just need to make a complete break and resolute cutoff, take away what forms false imagination in your skull, cut off the eighth consciousness in one sword stroke, naturally, not applying arrangement.

Haven't you seen the saying of master Yantou that whenever you have an object of esteem, it becomes a nest? You people who have spent your whole lives in monasteries investigating this matter without attainment are not worth talking about. A lot of those with white hair and yellow teeth still sit in a nest, unable to get out all their lives, totally unaware of their error. Those who get a taste for the sayings of people of old make extraordinary sayings and wonderful statements into a nest. Those who get a taste for the terminology and interpretation of scriptural teachings make scriptural teachings

into a nest. Those who get a taste for the cases of people of old make the ancients' dialogues, substitute sayings, alternative sayings, words of praise and words of censure into nests. Those who get a taste for the nature of mind make 'the triple world is only thought, myriad things are only perceptions' into a nest. Those who get a taste for a state of quiescent silence without words or speech make a nest of closing the eyes and sitting in a ghost cave in a mountain of darkness on the other side of the prehistoric Buddhas. Those who get a taste for the goings on of daily activities make a nest of raising their eyebrows, blinking their eyes, and alerting attention. Those who get a taste for saying it is not in speech, not in sense or consciousness, not in activity, mistakenly taking conditioned consciousness for Buddha-nature, make the flash of sparks or lightning into a nest.

All the aforementioned have esteem for what they have gotten a taste for. If you do not have a strong will and discipline to step back and realize your error, you will imagine what you esteem to be extraordinary, imagine it to be mysterious and marvelous, imagine it to be peace and security, imagine it to be ultimate, imagine it to be liberation. Those who entertain such imaginations could not be helped even if the Buddha appeared in the world. In the teachings

this is called the confusion of ignorance and benightedness. Why? Because you are ignorant you cling to error and consider it right. Because you are benighted you remain plunged into what you esteem and cannot budge.

If you do not produce anything in your mind, and are not fixated on anything, then you have no object of esteem. When you have no object of esteem, you naturally have no greed and no dependence on things, independent in the midst of things, with bare boned strength.

If you want such accord right now, it is not difficult; just be equanimous in mind, unaffected by anything. What is affectation? Formulating concepts of sentient beings, concepts of Buddha, concepts of the mundane, concepts of the transcendental, concepts of seeking detachment, concepts of seeking enlightened knowledge. These are all called affectations. Just concentrate intensely on the brink of arousal, and leap out in one jump—this mind will be clear, independently liberated. Then as soon as you sense this, turn upward, and you will spontaneously be lucid everywhere; it will be evident in everything.

When you manage to reach such a state, don't keep taking note of it. If you keep taking note of it, then you'll have an object of

esteem. As soon as you have an object of esteem, this mind leaks. This is just called a leaking mind, not an equanimous mind.

Equanimity means equanimous toward good and bad, equanimous toward turning away and turning to, equanimous toward principle and phenomena, equanimous toward ordinary and holy, equanimous toward the finite and the infinite, equanimous toward substance and function. This principle is only known to those who realize it experientially. If you haven't realized experientially, you simply must get experiential realization. Only when you're attained experiential realization can you be called real home leavers. If your mind does not experience realization and you grasp realization outside of mind, this is called an outsider who has left home; you are not fit to be a monk.

This mind is vast, unlimited, boundless. Countless Buddhas attaining true enlightenment, mountains, rivers, earth, and all forms and all things are not beyond this mind. This mind can name everything, but nothing can name this mind. Therefore the Buddhas and the patriarchs have no choice but to assign names according to your confusion, calling it reality as is, Buddha-nature, enlightenment, nirvana—they impose various different names. Because your views in the world of living beings are biased, there are various distinctions;

that is why these different terms are set up, to get you to perceive this undifferentiated mind in the midst of distinctions. It is not that this mind has distinctions.

Therefore when a monk asked Mazu, “What is Buddha?” Mazu said, “Mind itself is Buddha.” If you truly realize and truly awaken, what distinctions are there? If you seek extraordinary understanding without enlightenment, you do not truly realize and truly awaken, and do not believe this mind is certainly Buddha—this ‘mind is Buddha’ becomes a causal condition of distinction.

Buddha said, “If you want to use similes for expression, there is ultimately no simile to which this can be likened.” This talk of vastness is already limiting it. How much the more so wanting to enter this vast realm with a limited mind. Even if you manage to enter, it is like dipping water from the ocean with a gourd. Even if the gourd is filled, how much can it contain? However, before the water in the gourd goes into the gourd, it is identical to the measureless water. Because your perspective is just so, you imagine this is plenitude; so this infinite realm also fills you according to the measure of your capacity. It is not that there is only so much water in the immense ocean. Therefore the Buddha has said that the immense ocean does not refuse small streams; from insects to

titans, those who drink the water all get filled. This water represents the mind, while the insects and titans represent differences of great and small. There are fundamentally no distinctions in the essence of mind. If you perceive this mind without producing any views, you will also be able to perceive all sorts of distinctions on your own.

Sages of yore did not even allow holding to this mind as real; outside of mind, what real things are there to obstruct you? My trailing mud and water now too is unavoidable, dotting, presenting something attractive to pacify beloved children. Therefore I am pulling out branches and drawing out vines; don't memorize what I say and consider it right. Today I speak this way, but tomorrow I won't speak this way. As soon as you are this way, I am not this way. When you are not this way, I am this way. Where will you look for my dwelling place? I myself don't know anywhere to dwell—how will anyone else find me? This is the living door; only when you have the action of views die out can you enter.

Nowadays students take a little bit of diligence, bowing to Buddha, recitation, and discipline of conduct, speech, and thought for fodder to seek realization. What connection is there? They're much like ignoramuses burying their heads running westward to get something in the east. The more they run, the further away they

are; the more they hurry, the later they are. This is a great teaching with no contrivance, no affectation, no effort; if you arouse the slightest thought of getting realization, you run away from it. How can you hope to seek it by a little bit of contrived practice?

So it is that people of old, seeing it so close, said, “I sit there watching you find out,” and “I stand there watching you find out.” That is, they never taught you to produce a model or draw a likeness, accumulating achievement and piling up merit seeking to accomplish the Way. Even if your quest is accomplished, as soon as it is done it deteriorates; you wear yourself out in vain.

When you see this said, don’t then dismiss cause and effect and do hellish deeds, calling constant unconcern having no view of Buddhism, eating when hungry and sleeping when tired and taking this to be having no practice and realization, considering this to be effortlessness. Don’t misunderstand: to bear this thing you have to be totally strong, cast of raw iron—how could it be taken up carelessly by your small faculties and small capacity? Haven’t you read how Linji asked Huangbo the exact great meaning of Buddhism three times and was beaten three times, then afterward got a pointer from Dayu and suddenly was greatly enlightened; unconsciously he uttered, “Ah, basically there’s not much to Huangbo’s Buddhism!”

Dayu said, “You just said you were trying to find out whether or not you were wrong, but now you say there’s not much to Huangbo’s Buddhism; what have you seen, that you speak this way?’ Linji stuck Dayu twice in the ribs. Then Dayu pushed him away and said, “Your teacher is Huangbo; it’s none of my business.” Has your study of Chan gotten to be like this yet? Master Yunan said in verse,

No provisions supplied at all

For years at a crossroads he fears being further and further away.

Immediately given threescore painful blows,

When night comes he lodges as ever in the reed flowers.

He also versified Linji’s enlightenment:

Right off he says Huangbo hasn’t much teaching;

How can a strong man turn away from himself?

Two fists on the ribs—clearly there’s a message;

It wasn’t passed on from Huangbo.

Also master Duan’s verse says,

Knocking down Yellow Crane Pavilion with one punch,

Kicking over Parrot Island with one kick,

Where there is spunk, he adds spunk;

Where he is inelegant, he is still elegant.

Based on the verses of these two old fellows it is possible to succeed to Linji and be a descendant of Linji, truly, without disgracing or usurping.

Since olden times there has fortunately been such a constitution; why not apply some eye and brain to see what principle this is. This matter is like the bright sun in the blue sky—what obscuration is there? In other places there are exceptional distinctions, the Chan of a dipper-full of ocean, with complicated details: ‘this saying is examining another,’ ‘that saying is finding out,’ ‘this saying is not getting hooked on another’s line, not going into another’s cage,’ ‘this saying is interchange of relative and absolute,’ ‘this saying is avoidance in the sanctuary, not daring to be direct.’ There is also a type who take for realization the likes of statements in the *Heroic Progress* scripture, *Source Mirror*, and verses of Linji that ‘what the eyes see and ears hear is all mental—there is nothing else,’ citing ‘crossing the mystic peak is not the human world—outside mind there are no things; green mountains fill the eyes,’ calling this the immediately present matter, calling this the basis, calling this close attention. You undeniably understand well, but if you understand this way, aren’t you taking things for mind? Since the mind is your mind, how will you recognize that if you want to?

There is also a type who take Linji's three mysteries and Yunmen's three statements, and pursue the expressions to interpret, taking the sayings of the ancestral teachers from the *Transmission of the Lamp* and *Expanded Lamp*, individually categorizing methods, taking the likes of 'as soon as a mote of dust arises, the whole earth is contained therein,' 'in the lion on the tip of a hair, lions on the tips of a hundred billion hairs appear,' 'the whole earth is a door of liberation, the whole earth is one eye of a monk,' 'if people know the mind, there's not an inch of soil on the whole earth; mountains, rivers, and land, light and dark, form and void, are all things in the wonderfully clear true mind,' and categorize them as the mystery within the substance, the expression containing heaven and earth. They take 'a three legged donkey romps,' 'sawing apart of balance beam,' 'an insect swallows a tiger in a fire,' 'Manjusri gave rise to the notion of Buddha and the notion of Dharma and was banished to two iron enclosing mountains,' 'the eastern mountain walks on water,' 'hide the body in the North Star,' generally anything that can't be explained in words, and say 'a mosquito climbs an iron ox; no place for you to get your beak into,' calling this type 'the mystery within an expression' and 'expression that cuts off all streams.' They take the likes of 'stepping on a balance beam, hard as iron,' 'mountains are

mountains, waters are waters,' 'when going, just go; when sitting, just sit,' 'a long month is thirty days, a short one twenty-nine,' and call them 'the mystery within mystery,' and 'expression of going along with the waves.' Haven't you seen master Fenyang's verse saying,

The three mysteries and three essentials are hard to distinguish in fact;

When you get the meaning and forget the words, the Way is easy to draw near.

One expression very clearly includes myriad forms;

On the ninth day of the ninth month the chrysanthemum flowers are new.

This old master has clearly pointed out the marrow of Linji to you, but you come back adding line by line interpretations, saying 'the three mysteries and three essentials are hard to distinguish in fact' is a comprehensive versification; 'when you get the meaning and forget the words, the Way is easy to draw near' is 'the mystery within the substance,' 'one expression very clearly includes myriad forms' is 'the mystery within the expression,' 'on the ninth day of the ninth month the chrysanthemum flowers are new' is the 'mystery within the mystery.' There were among our predecessors those who were

famous and had genuine enlightenment, but incompetents who don't understand the great teaching and have no teacher's transmission blind people like this. As for the rest, the hucksters, they are nothing to talk about. I imagine old Fenyang wouldn't nod. He clearly tells you that the three mysteries and three essentials are in fact hard to distinguish; when you get the meaning and forget the words, the Way is easily approached. One expression clearly includes myriad forms; on the ninth day of the ninth month the chrysanthemum blossoms are new. This having been said, if you go on to add a handle to a bowl, don't say you have a great reputation, great eloquence, and great knowledge. If even the great teacher Bodhidharma came forth and acted like this, he should be arrested and buried alive, to avoid letting him spoil the men and women of other people's families.

One blind person leads many blind people. When asked about the three essentials and they can't explain, then they equate this with Deshan carrying his bowl, Yantou's last word, Nanquan's killing a cat, Baizhang's wild fox, Guizong's killing a snake, Dasui's burning off a field, Zhaozhou's checking the woman and checking the hermits, Muzhou's 'carrying a board,' ministry president Chen Cao testing monks, Xuansha's 'I dare say the old brother isn't through

yet,' Dongshan's 'you've said it alright, but you've only said eighty percent,' and Bodhidharma's returning west with one shoe—they call all examples like this 'the last word,' and cite Luopu's saying, "at the last word you finally arrive at the impenetrable barrier.' 'Cutting off the essential ford, not letting ordinary or holy pass,' 'let the whole world delight happily—I alone do not agree' they call 'I am king of Dharma, independent in respect to Dharma.' 'You students may freely exercise all your spiritual powers and show all your skills; I will just hold you still and not allow you' they call the impenetrable barrier. They just wait to be promoted to set up a community and be abbot of a monastery, giving transmission from mouth to ear in a closed room. Types like this destroy the right basis themselves, and instead carry on bedeviling talk.

There is also a type who say stories like Nanquan killing a cat, Baizhang's wild fox, Guizong's killing a snake, Dasui's burning off a field, Zhaozhou's testing a woman and testing hermits, are set up methods, and there were actually no such events, wishing to entrap students.

There is also a type who take interchange of relative and absolute to be the message of the school. For example, as Dongshan and Yunju were crossing a stream, Dongshan asked,

“How deep is the water?” Yunju said, “Not wet.” Dongshan said, “Crude man.” Yunju asked back, “How deep is the water?” Dongshan said, “Not dry.” They say ‘water’ is a euphemism for ‘wet,’ and to directly say ‘wet’ and not be able to interchange is called being a crude person; when Yunju instead said, ‘Not wet,’ this was violating the taboo and hence inability to interchange; Dongshan’s saying ‘Not dry’ is the wordless within words: what are words? “Not dry.” What is called the wordless? ‘Not dry.’ ‘Not dry’ means ‘wet’—these are living words, because they are able to interchange and not violate the taboo.

They also use black and white circles to make descriptions of the five ranks. They take a totally black circle to be ‘the other side of the prehistoric Buddhas,’ ‘before being born,’ ‘before the empty eon,’ ‘before chaos is differentiated,’ calling the absolute state. They use a circle two parts black and one part white for the relative within the absolute, resorting to the white part to explain the black part, yet not allowing touching upon the word ‘black,’ as touching upon the word ‘black’ would be violating a taboo. They go on to cite Dongshan’s verse saying, “*The relative within the absolute; in the third watch, at the beginning of the night, before the moon is bright,*” and call it ability to associate, just saying ‘the third watch’ is black, ‘the

beginning of night' is black, 'before the moon is bright' is black—it doesn't say black, but only says 'the third watch,' 'the beginning of night,' and 'before the moon is bright'—this is ability to interchange and not violate the taboo name. They take a circle two parts white and one part black to be 'the absolute within the relative,' resorting to the black part to explain the white, not allowing touching upon the content of the white, saying that "*The absolute within the relative; an old woman who's slept late comes upon the antique mirror*" is ability to associate the words 'bright' and 'white' and not violate the taboo name. This is because 'slept late' is light within dark, so 'antique mirror' is also light within dark. An old woman's head is white—it doesn't say white, but says 'old woman,' in which 'white' is implied; this is because of being able to associate the word 'white.'

They also explain the verse on coming from within the absolute, which says, "*Coming from within the absolute; there is a road within nothingness, apart from the dust,*" or "*leaving the dust,*" saying that whenever there are spoken expressions they are all pronounced from within nothingness, hence inherently contain the subtle. None do not come from the absolute state; whether light or dark, whether reaching or arriving, all subtly carry communion with the source. Each rank includes these five things, like a hand's five

fingers, no less, no more. 'Arriving in both' they say includes black and white, relative and absolute, thus arriving. What does arriving mean? It is like someone returning home, and arriving at another job before getting there. This refers to helping people on the way. It is also able to associate the subtle before embodiment. 'Attainment in both' they say includes the preceding four ranks, all containing subtlety and winding up in the rank of the absolute. They call this *"after all coming back to sit in the ashes,"* thus also expressing the black in the final analysis, while interchanging the word black, saying 'ashes' instead of 'black.'

Some also say Caoshan had a statement that "The absolute state is the realm of emptiness, where there is nothing at all; the relative state is the realm of form, in which there are myriad forms of all kinds. Arriving in both is leaving phenomena and entering into noumenon. Coming from within the absolute is turning away from noumenon and going to phenomena. Including both is mysteriously responding to all conditions without going along with existents, neither defiled nor pure, with no absolute or relative. So it is called the essential path of open mystery, the true school with no attachments. The worthies of the past since time immemorial have considered this state most subtle, most mysterious; it is necessary to

thoroughly discern its actuality.” They also say the five ranks all are three-character expressions, relative and absolute, higher and lower, interchanging without violating the center, the center being the absolute state; expounding noumenon, expounding phenomena, there are clear passages in the teachings. Is the path of direct pointing transmitted alone outside doctrine actually like this? If it is actually like this, what good old Caoshan are you looking for?

They also cite Fushan’s eulogy on the image of Dayang; where it says, “*A black dog flashes silver claws*,” their own comment is that this says there is the relative state within the absolute, the ‘black dog’ being the absolute and ‘flashing silver claws’ being the relative. “*A white elephant ridden by the Kunlun Mountains*” their own comment is that this says there is the absolute within the relative. “*There is no interference in these two*” their own comment says this speaks of not falling into existence or nonexistence, hence Dongshan’s saying, “Who presumes to harmonize without falling into being or nonbeing?” “*A wooden horse neighs in fire*” their own comment says subtlety is held in it, and emptiness and mystery expound the Way; this kind of talk requires you to burn your head and burn your arm and vow not to pass it on at random before it is transmitted. They also call this the last word.

(snapping his fingers) Fine ‘concealing color Chan’—if you are one with blood under your skin, would you be willing to consume this tea and rice? I ask you, on the last day of the last month, when the four gross elements are about to disintegrate, can what you have learned all along by memorization be kept in mind? When you can keep it in mind, do you pay attention? At such a time, consciousness is already dim—how can you keep anything in mind? Since you can’t, you’ll surely enter the wombs of donkeys, the bellies of horses, experiencing retribution for what you have done. At this time, even if you want to “touch upon the taboo name” or be a “crude person,” you can’t; how indeed can you fend off birth and death?

There is also discussion of Dongshan’s saying to the community, “How is the time of proceeding? How is the time of service? How is the time of achievement? How is the time of collective achievement? How is the time of achievement over achievement?” At the time a monk asked, “What is proceeding?” Dongshan said, “How is it when eating meals?” “What is serving?” Dongshan said, “How is it when turning away?” “What is achievement?” Dongshan said, “How is it when putting down the hoe?” “What is collective achievement?” Dongshan said, “Not apprehending form.” “What is achievement over achievement?”

Dongshan said, “Not collective.” ‘How is the time of proceeding?’ means proceeding to this task. The answer ‘How is it when eating?’ means this task should not be interrupted, without working while eating. ‘How is the time of service’—service means taking on service, like someone serving superiors, first expressing respect and then taking on service. Proceeding is established by achievement; as soon as there is proceeding, there is the duty of taking on service. The answer ‘How is it when turning away’ means this task is uninterrupted; as when serving it is so, when turning away it is also thus. ‘Turning away’ means service, because service and turning away are both accomplishments. ‘How is the time of achievement’—achievement is function. As for the answer ‘How is it when putting down the hoe,’ taking up the hoe is function, putting down the hoe is absence of function. Dongshan means function and no function are both accomplishments. This also means no interruption. ‘How is the time of collective achievement’ means Dharma and objects are opposed. The answer ‘not apprehending form’ means Dharma and objects cannot become uniform. The very time of function reveals that which has no function; no function is function. If they are made uniform, this is the dead word of total completeness—Dongshan’s teaching avoids completeness, so he

says ‘not apprehending form’—this is the living word. ‘How is the time of achievement over achievement?’ means Dharma and objects are all empty. This is called great effortless liberation. Therefore he said ‘Not collective’—nothing can be associated. The meaning of non-collectivity all goes back to accomplishment, like the interpenetration of phenomena in the reality realm. ‘There is no one before you, no you before me.’ That is why Jiashan said, “There is no one here, no you there.” Such talk is all proceeding and taking up service in daily activities, in walking, standing, sitting, and lying down, fulfilling the mundane and the transcendental, managing everything. This is called the five ranks of accomplishment.

Tell me, was the ancient’s meaning actually like this? If so, what is extraordinary about it? These are just complications passed on by word of mouth and handed on by thought. Since it was not like this, what was the ancient’s meaning after all? I add a footnote for you, wanting everyone to check. Haven’t you seen Fenyang’s saying, “The face is there—I leave it to you to discern.” Therefore Vimalakirti said, “Just get rid of the disease, don’t get rid of the method.” Also, the *Heroic Progress* scripture says, “If you listen to the teaching with an objectifying mind, the teaching is also an object.” Although the sayings of the ancients were extending

compassion, they were all prior to excretion. Coming to the likes of the three mysteries, three essentials, four choices, ten equal realities of knowledge, this principle also applies. When I talk like this, I'm not tearing down everyone else, I just want people involved to distinguish initiate and naïve.

There's also another kind—'It's not in words, it's not in the cases of the ancients, it's not in the nature of mind, it's not in mystic subtlety, it's not in being or nonbeing, gain or loss. It's like fire—touch it, and you get burned. It is not standing apart from reality—right where you are is reality. Taking up what comes to hand, you transcend present and past. One statement comes, one statement goes—in the end one statement is left over—this is getting the advantage.' People like this are just playing with the mass of ignorance of conditioned consciousness; so they say there is no cause and effect, no consequences, and no person and no Buddha, that drinking alcohol and eating meat do not hinder enlightenment, that theft and lechery do not inhibit wisdom. Followers like this are indeed insects on the body of a lion, consuming the lion's flesh. This is what Yongjia called "Opening up to emptiness denying cause and effect, crude and unrestrained, bringing on disaster."

There is also a type who evaluate cases of the ancients and call this the work of needle and thread; they also call this the Chan of scholarly youth. For example, they evaluate the woman coming out of absorption in these terms: “Manjusri was the teacher of seven Buddhas; why couldn’t he get the woman out of concentration?” “Manjusri and the woman had no affinity.” “Netted Light was a bodhisattva of the first stage; why was he able to get the woman out of concentration?” “He had affinity with the woman.” They make the remark, “An enemy has a chief, a debt has a creditor.” There is also discussion that says, “Manjusri shouldn’t have thought—that’s why he couldn’t get her out. Nettled Light had no ideas, therefore he got her out.” They make the remark, “When there is intentional function, there must be error; when there is no willful seeking, then it’s clear.” There is also discussion saying, “Why couldn’t Manjusri get the woman out of concentration? The handle of the ladle was in the woman’s hand. Why was Netted Light able to get her out? It was like insects chewing wood.” They also say, “He used the wind to fan the fire.” They also say, “What can be done about the woman?” Extreme misinterpretations include such as adopting a posture of entering concentration and acting like emerging from concentration, giving a shove, snapping the fingers and wailing ‘heavens’ several

times, 'Please accept an offering,' and brushing out the sleeves and leaving abruptly. When observed coolly, this is mortifying.

Also, Baqiao said, "If you have a staff, I give you a staff. If you have no staff, I take the staff away." They evaluate this saying, "If you are this kind of person, I speak this way to you—this is 'giving you a staff.' If you are not this kind of person, I switch your eyes face to face—this is 'taking away your staff.'" They remark, "He measures abilities to assign jobs." They also say, "Seeing a tower, he hit the tower." There are also those who evaluate it in these terms: "Having and not having, giving and taking away, are capturing and releasing students." Opinionated interpretations like this are very common.

The foregoing explanations are all oral tradition, handing on thoughts, slogans, complications, set on printing blocks, produced out of models; not only are they self-repudiating, they also insult the people of old. This is the Chan of a gourd of ocean water, learned in various places. Do you believe completely? Haven't you heard it said, "When extending compassion, then there are teachings; no teaching does not extend compassion." "Recognize the meaning on the hook; don't acknowledge the zero point."

Mine here is oyster Chan; when the mouth is opened you see the heart, liver, and guts—unusual valuables and extraordinary gems are all before you. When the mouth is closed, where will you look for a gap in it? It is not forced—the teaching is fundamentally like this.

Time is to be valued; take advantage of robust physical strength to concentrate intensely to understand. Don't take a liking to the exceptional—the exceptional cheats people; mixed poison is in the consciousness. Sometime later on don't say you've gained power; when you die without glimpsing liberation, how can you talk about opposing birth and death?

The ignorance and afflictions of the world have limits; the moment you recognize this, their very being is extinct. Wrong knowledge, wrong views, the afflictions of religion as an object, are unlimited; they can obstruct the eye of the Way and make your mind restless day and night, insulting Buddha, Dharma, and Sangha, creating hellish karma. Though it is a good cause, it brings on bad results.

If you are actually strong people with wisdom, only then will you discern thoroughly, and not be afflicted by others. Haven't you heard how Yunmen said, "Take the whole universe all at once and put it on your eyelids"? When you hear this kind of talk, I dare not

hope you'll come forth and hastily give me a clout. For now take your time to look at it closely—does it exist, does it not; what principle is this? Even if you can understand here, in the school of patchrobed monks you deserve to get your legs broken. If you are an individual, when you hear it said, “Where are there seasoned adepts appearing in the world?” you should directly spit in my ears and eyes. If you don't have this ability, even understanding as soon as you hear someone bring it up you have already fallen into the secondary. And haven't you heard of master Luoshan having said, “The mystic school has no dogma; it does not set up regulations”? If you want to seek, look before it's voiced.

Buddhists, the true mind has no fixation, true wisdom has no boundaries. If I were to flap my lips talking continuously from today throughout all time to come, I still wouldn't borrow someone else's energy. This is something inherent in everyone; it cannot be augmented, cannot be reduced. When Buddhas and patriarchs realize it, it is called the Dharma door of great liberation; when ordinary people miss it, it is called the afflictions of troubling over sense objects. However, when gotten it has never been gotten, and when missed has never been lost. Getting and losing are in the person, not in the reality. Therefore an ancestral teacher said, “The

ultimate Way has no difficulty; just avoid picking and choosing. Just don't hate and love, and it is thoroughly clear. The slightest deviation is as the distance between sky and earth. If you want it to appear, don't keep following or opposing." You Channists have each memorized this—but have you ever paid attention and understood? The ancestral teacher put a name on it, calling it a poem on faith in mind, just wanting people to believe this vast peaceful subtle mind is certainly not obtained from another. Therefore in it he says, "If the one mind is not aroused, myriad things are blameless. No fault, no dogma, not aroused, not minding, the subject disappears along with objects, objects disappear along with the subject. Objects are objects depending on the subject, the subject is the subject depending on objects."

It also says, "The essence of the Great Way is broad, with no ease, no difficulty." It also says, "When you cling to it you lose measure and will surely enter false paths; let it go naturally and the essence has no going or staying." You just trust this teaching of one mind; don't grasp, don't reject—then you should let body and life go here. If you can't let go, your faculties are slow and dull. On the last day of your life, don't make the mistake of suspecting me.

The season is hot; you've been standing a long time.

(shouting once, he got down from the seat)