



RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 2
THE EARLY MASTERS

TRANSLATED BY
RANDOLPH S. WHITFIELD



Fragrance
of the
Dharma

Hōkun Trust

The Hokun Trust is pleased to support the second volume of a complete translation of this classic of Chan (Zen) Buddhism by Randolph S. Whitfield. The Records of the Transmission of the Lamp is a religious classic of the first importance for the practice and study of Zen which it is hoped will appeal both to students of Buddhism and to a wider public interested in religion as a whole.

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Reden ist übersetzen – aus einer Engelsprache in eine
Menschensprache, das heist, Gedanken in Worte, –
Sachen in Namen, – Bilder in Zeichen.

Johann Georg Hamann, *Aesthetica in nuce*.
Eine Rhapsodie in kabbalistischer Prosa. 1762.

Preface

The doyen of Buddhism in England, Christmas Humphreys (1901-1983), once wrote in his book, *Zen Buddhism*, published in 1947, that ‘The “transmission” of Zen is a matter of prime difficulty...Zen... is *ex hypothesi* beyond the intellect...’¹ Ten years later the Japanese Zen priest Sohaku Ogata (1901-1973) from Chotoko-in, in the Shokufuji Temple compound in Kyoto came to visit the London Buddhist Society that Humphreys had founded in the 1920s. The two men had met in Kyoto just after the Second World War. Sohaku Ogata’s ambition was to translate the whole of the Song dynasty Chan (Zen) text *Records of the Transmission of the Lamp* (hereafter CDL), which has never been fully translated into any language (except modern Chinese), into English. Before his death Sohaku Ogata managed to translate the first ten books of this mammoth work.² The importance of this compendium had not gone unnoticed. It was Paul Schmidt (1901-1972) at the University of Albuquerque, New Mexico, a one-time student of Zen at Chotoko-in, who was responsible for getting Sohaku’s work into print. Humphreys, who had already mentioned the work in *Zen Buddhism*, had a copy of this translation in his library. Carmen Blacker (1924-2009) at the University of Cambridge had high praise for the original Song work. In an open letter ‘to whom it may concern’ addressed to her long-time friend Irmgard Schlögl³ (later Ven. Myokyo-ni 1921-2007), she says of this work, ‘A full translation of the ...Transmission of the Lamp would be an invaluable asset to Buddhist studies in this country....The work ranks as a religious classic of sufficient importance to merit a place in the *Sacred Books of the East* and any publisher who made it accessible to English readers would be doing a considerable service to Buddhist studies in the West.’

There is much research to do on this lengthy work, the bible of Chinese Chan, but the translator’s present task is to render arcane Song dynasty classical Chinese into modern readable English. There are bound to be mistakes in a project of this scope but hopefully this

will facilitate a fruitful voyage of discovery for the generations to come. Annotations too have been kept to a minimum though here again, the allusions in the work are a rich mine of history of one of the major civilisations on our home-world. Happily the literature on both Chan and its wider cultural influence is growing all the time, with many excellent scholars devoting study to this subject.

The introduction has been kept short and is directed to a wider readership interested in religion as a whole rather than scholarly exposition. As we progress in our translation different aspects of Chan will no doubt come to light and in Volume 3 it is hoped to go into the historical background in more depth, itself a daunting task!

This is the second volume of a full translation of the *Records of the Transmission of the Lamp* comprising books 4-9 of 30. Being the primary source text of the Chinese Chan School (in Japanese called Zen) up to about 1008 CE, we meet all the important figures in Chan 'history' there. May it inspire and delight, as the shades of the ones who have gone before still inspire us in our efforts to plumb the depths of the Great Way.

Randolph S. Whitfield

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- ¹ *Zen Buddhism* by Christmas Humphreys. London, William Heinemann, 1947, p. 3.
 - ² *The Transmission of the Lamp. Early Masters*. Translated by Sohaku Ogata. Edited by Prof. Paul F. Schmidt. Wakefield, New Hampshire. Longwood Academic, 1990.
 - ³ Carmen Blacker's open letter on the subject of the *Jingde Chuandeng Lu* (in Japanese, *Keitoku Dentoroku*) is dated 15th June, 1972.

Acknowledgements

In gratitude to the Venerable Myokyo-ni of London who pointed out the way of Master Linji (Rinzai) for many years.

Thanks to the Hokun Trust of London for granting funds for this translation and its publication.

Thanks to the Venerable Sohaku Ogata, whose work continues.

Thanks to Carman Blacker for her far-sightedness.

Thanks to the Ven. Myokun of The Hermitage of the True Dharma (Shobo-an) London, for real enthusiasm and practical help.

Thanks to Michelle Bromley for much practical help and encouragement, without which this book would never have come into being.

Last but not least, thanks go to my wife Mariana, who has supported me all along the Way.

Introduction

'If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders.'⁴ So there is a descent followed by an ascent: spirit descends into the body and from the body it ascends into spirit. In the middle is the causal matrix of the living body. In Chan too the original nature is immanent. It takes the wonderful potential of the physical, living body, swept clean through *śīla* practice (scraping off the adventitious passions) to make a fitting abode for the original nature to *manifestly* function unobstructedly (大用).

Encounters in Chan

What is the Chan message? Not to rely on words? The message, the word, is a call to attention, the signal that an exchange is about to begin between teacher and pupil, a precursor to gathering together an attention usually scattered all over the place. Around this crystallising point, encompassed by rituals just sufficient to help gather up scattered awareness, living currents can pass between two human beings. Students can feel the master's quality of being precisely because it by-passes their consciousness and thought processes. What happens at such an encounter then takes place through the living bodies of both, even though thought gave the initial impulse. Indeed, without initial thought it would be impossible to approach the living body in this way. The CDL redactors have crystallised essentially *physical* living encounters into words, though the words by themselves are insufficient to know what is going on.

For thought to impregnate the living flesh it has to be concentrated. The ordinary dispersed thinking of everyday life is not potent enough to make much impact on the living flesh. But when thought is concentrated enough and pressed into the living body it can stamp it with its content. The body then reabsorbs the thought, so to say, so that it becomes instinctual bodily awareness and in the Chan encounter it is these two living bodies with this kind of awareness that are said to respond to each other.⁵ Thinking then becomes redundant. Such encounters are legion in Chan and are called 'entering the tiger's den' or 'entering the room' – pupils have to confront the tiger (the master) by becoming tigers themselves, then it is tiger to tiger. This initial impregnation of the living flesh by concentrated thought (the *gong'an*, Jap. *kōan*) only takes such a long time, because again conventional thought by itself is hopelessly weak, confused and helpless when it comes to knowing how to approach the living body, admittedly the most inaccessible part of the human being from consciousness' point of view, though right under our nose twenty-four hours a day. In fact, by the time the *gong'an* has reached the cold upper world of the verbal formula, it has

already completed half of its journey. The return journey is to take its host back down into the depths whence it came, like a globule of nuclear plasma spurting forth from the central sun, reaching its zenith and then falling down again into the living fire, a slow, willing immolation which is a systematic stripping away of everything petty, cosy and sentimental, re-emerging as the fully humanised warmth of the heart: the wonder of wonders.⁶ Neither can cold thought acknowledge the fact that it is unable to appreciate what it means to impregnate the living flesh with thought leading to bodily awareness in this way. Yet curiously enough there is a verb in the English language that refers more or less to this activity – ‘to ponder’. Thought by itself can only think, is incapable of pondering and even less capable of appreciation.

Chan also means concentrated in the sense of being awake: if I am driving my car round a busy roundabout in the middle of the capital at rush hour, my eyes, hands, feet, in fact my whole body and the body of my car are in a profound union in which there is absolutely no time to *think*. If I had to think when to change gear (we are still in *manual* transmission), or think which car I should give right of way to when they are coming at me from all sides four lanes deep, if I had to think about all this before taking action, an accident would certainly ensue. But as Master Farong says to Prince Boling, ‘no-thought is the truly abiding reality.’ We could not survive without no-thought, especially in a rush hour.

Again, an athlete is ‘in good form’ – but what is good form? Is not the most outstanding characteristic of good form that the athlete who has it knows that he does *not* have it? It has him, it is given, it happens out of the blue and is something which cannot be had on order. It comes unannounced and it leaves unannounced. An athlete in good form feels *physically* that he is *being* run. Analogies taken from normal life abound – exactly the lived life of Chan. It is nothing special, all very ordinary – and yet, as remarkable as Life itself. What cannot be known by the conscious mind? When the next aches and pains will come, when we shall *not* be in good form, who I will meet on the street tomorrow, what the weather is going to be like in a few hours, whether I am going to pass that important exam, etc., etc. In fact, if we were to enumerate the things that cannot be known or

foreseen in our daily round one would have to come to the unnerving conclusion that we live most of our lives in the dark, moment to moment. What is the difference with the Chan life, also lived moment to moment? An athlete needs training to nurture inbuilt potential through bodily awareness. Simplicity is the hallmark of [the Chan] life, a profound effortlessness which we all share, only we too often obstruct it, unwittingly.

In a Far Eastern civilisation more than a thousand years ago, and going back even further, lived communities of men in mountain vastnesses where the hard conditions of everyday life made for a deep familiarity with the living body of the earth and of themselves. These men were tough and gentle at the same time, dedicated to scraping off the adventitious layers of conditioning a civilisation imposes. Only much later was the way they lived crystallised by others into words and phrases that mostly beguile us now, if we take them into our thoughts only. But as soon as we press these words and phrases down into the living body, a new vista as old as the hills emerges: then we are back to our roots.

Chan Master Farong of the Oxhead School (牛頭法融, **4.43** below) tells us that the origin of this root nature is the cardinal affair. Yet the absolute principle, he says, cannot be known by the conscious mind, an insight echoed by Chan Master Xuansu (玄素, **4.51** below). Surely, we say, cannot everything be known by consciousness? Even more challengingly, Master Farong tells us that the middle way between all extremes is a peace without there being a place to be peaceful. So, as it is said in the *Diamond Sūtra*, 金剛般若波羅蜜多經, there is nowhere to abide, or, the son of Man has nowhere to lay his head (Luke 9.58). The endless labour of searching for emptiness then is merely to abide in the abysmal darkness of ignorance grasping at shadows. Different from the Western *cogito ergo sum* – I think therefore I am⁷ – is no-thought, the truly abiding reality according to Farong. And in the practice of meditation it is futile to try to catch hold of its process before the business of the ‘three meditations’ have been sorted out – meditation of the absolute, of the relative and of their mutual interpenetration. Neither does the heart refer to the understanding. To act in accordance with this is the turnaround.

Our confused thoughts today live in a borderland region, seeking to go where they cannot go. Fortunately actions still speak louder than words. Indeed, action has made our world, whilst scattered thoughts about action render our universe seemingly less stable these days. The mind races around, giving birth to human beings seemingly split into two parts: a body and a mind. We cannot live with our body *in* the mind, though the mind is clearly *in* the body. To always have to return to our daily bodily routines, even when we have tried to reach for the stars in our mind, is quite a burden to be carrying around with us. We want to fly, but the body isn't built for it!

The Borderland Complex – a term coined by Antonio Forte, crystallised long ago in the history of China. It was a name coined for the initial impact that Indian Buddhism had on the early Chinese converts. In the 7th century the great Daoxuan 道宣 (596-667 CE), patriarch of the Vinaya School in China, author of the *Further Biographies of Eminent Monks*,⁸ was lamenting the fact that India was the heartland of the Buddhist world, China only on the periphery. This borderland complex was seen as a great misfortune in terms of the possibility for authentic practice.⁹ Similarly, the Western infatuation with Zen led thousands of 'borderlanders' to seek enlightenment in Japanese temples in the 1960s and 70s. Zen became fashionable through the writings of Daisetz Suzuki and it was thought that the only authentic Zen was to be had by travelling to its supposed source, Japan. Only later, with authenticated Western Buddhist missionaries returning from 'the source' was it possible to come into direct contact with [Japanese] Zen teachings without going off to the Far East.¹⁰ Yet our modern borderland complex is still active. Monks and holy men come from the East to give retreats and the halls are packed full of pilgrims. There are still difficulties involved in internalising a religious practice which only seems to be exotic because the grass always looks greener on the other side of the fence.

Yet itinerancy and monasticism have always been closely related¹¹ – pilgrimage is a moving engagement with a spiritual quest. 'Leaving the home life', for whatever reasons, be it flight from war-torn regions, economic necessity or 'the urge to commune with holy

men, both living and dead' as Maribel Dietz puts it,¹² has been a constant theme in the life of pilgrim monks and nuns both East and West, as well as in the lives of layman living on the borderland between domesticity and the monastery. Chan pilgrimage bonded the various Chan establishments into a 'family'. The CDL is not mere literary propaganda then but reflects an earlier physical reality of much movement, much travel, within a world in the ferment of great changes.¹³ The Chan *movement* took an active part in this world on all levels, political, social, economic,¹⁴ artistic, literary and religious, and the pilgrimage was an essential component.

The fact that Chan is still alive today, that modern pilgrims jet about from one end of the home-world to the other is an indication not only of its adaptability and its *portability*, as Lewis Lancaster expressed it,¹⁵ but also of its soteriological credentials and its internal process of authentication, passed down over distances in time and space from human being to human being, both living and dead, enshrined within such texts as the CDL. The political vicissitudes any world religion has to weather is surely a paradigm of the difficulties the pilgrim faces wandering through an ever changing psycho-physical life-world. Changes work as a stimulant to practice in traditional Chan, just as any growing up is an education in the politics of accommodation, a schooling in real life.

There might even seem to be a contradiction in the title of our text, translated as the *Records of the Transmission of the Lamp*.¹⁶ The paradox is that the light or lamp, according to this text, is obviously not a physical one but an immanent one *not* handed down since time immemorial: everyone has this lamp even when it is covered by layers of scattered thinking and feeling and confined within a case of flesh functioning inefficiently. Yet even a master who spends years caring for his monks with a grandmotherly kindness cannot transmit his 'lamp' directly to them. The paradox: since the light cannot be given to another and since we all have it anyway, what does the 'transmission of the lamp' amount to? How can something which cannot be transmitted be transmitted? More confusing still, the endeavour of journeying to the source inside, where the immanent light is said to be located according to our text, is by definition both a

singular *and* universal one. In fact it is a pilgrimage. Yet the pilgrim's journey is not a standardised endeavour in which everyone comes out exactly the same, with the same insights, with the same lamp: there are differences in voltages. Or like the leaves on a tree, every one of them is different, whilst belonging to the same tree. If transmission is not manipulation (in which something that is impossible to give is given), then it is verification, authentication, the mark of which is that nothing has actually been transferred and nothing concrete has been received, 'For the releasing word or gesture of the Master has no transferable significance.'¹⁷

The actual historical development of Chan in China eludes us and has in fact become even more difficult to pin down since the finds at Dunhuang have turned its history upside down. Ever incomplete and one-sided, subject to various ups and downs, cultural, political and social, the outer history of this religion seems often to be at variance with its core message of simplicity. How could it be otherwise? The importance of actual facts is determined by fashions in information that change all the time. In the West, where biblical textual criticism has taken centuries to make some inroads, nobody has yet rewritten the Bible according to the facts in vogue at any given period.

An historical example of the newly revised paradigm after Dunhuang is to consider what until recently was thought to be an irrelevant collateral branch of Chan springing from the Chan 4th Patriarch Daoxin (580-651 CE). This collateral branch, another borderland case, later came to be considered a separate school – the 'Ox Head' (Niutou 牛頭) school taking its name from the mountain south of modern Nanjing (in Daoist country near Maoshan 茅山, where the Shangqing 上清 School of Daoism – Supreme Clarity – was revealed in the 4th century). The Oxhead 'school' was traditionally founded by Master Farong. It was not until the beginning of the 20th century, when Sir Aurel Stein discovered the great cache of ancient documents in the caves at Dunhuang, the western most outpost of the Chinese Empire that opened out directly onto the Silk Road, that it was realised just how limited our facts concerning this early history had been up to that time.

One of the manuscripts found in the cache was a text called *The Ceasing of Notions*, *Jueguan lun* 絕觀論,¹⁸ which has long been

considered the main text of the Oxhead School since Daisetz Suzuki first published an edition of it in 1935. There were six separate texts of this work found in the caves of Dunhuang and all were subsequently treated by the renowned Japanese scholar, Yanagida Seizan. The eminent Buddhist scholar, the late John McRae (a student of Yanagida) also made a study of this text, whose date he attributes to c.775 CE.¹⁹ According to McRae the Oxhead School developed as a reaction to both the Northern and the Southern Schools of Chan which were in the process of defining their identity at this time. *The Ceasing of Notions* is permeated with Daoist vocabulary and shows affinities with the *Treasure Store Treatise*, a Daoist text from Sichuan,²⁰ for example in the insistence that the visions coming from the practice of contemplating Buddha (*nian fo*) are the product of mediators' own minds since Buddha's body is the *Dharmakāya*. (Sharf: 44-6). Both texts originated in the soil of Sichuan.

There are also *epitaphs* (*beiming* 碑銘) contained in *The Complete Tang Literature* collection (*Quan Tang Wen*, 全唐文 hereafter QTW),²¹ some of which found their way into biographical collections. For example, there is an epitaph for Chan master Xuansu (**4.51**) of Helin (潤州鶴林寺故徑山大師碑銘 QTW ch. 320) on which his biography in the *Jingde Chuandeng Lu* is based.²²

Chan master Xuansu's most outstanding heir was Jingshan Faqin (714-792 CE), who became a very prominent figure at the court of Emperor Xuanzong (r. 762-779 CE) and Faqin's students also had extensive contacts with Mazu Daoyi (709-788, **6.91**)²³ and Shitou Xiqian (700-790, **14.329**), two of the most prominent Chan masters of their day. Mazu hailed from Sichuan, a fact which will become significant below. Faqin's epitaph (in QTW ch. 512) was written by no lesser a person than Li Jifu (760-814), Prime Minister during the reign of Emperor Dezong (r.779-805). Four other prominent men wrote epitaphs for Faqin, but they are not preserved.

Chan master Faqin was summoned to court by Emperor Xuanzong. When he arrived he was carried into the palace on a palanquin with great pomp and ceremony. One thousand of the aristocracy wanted interviews with him every day but the master took

no pleasure in the lavish court life and after a while asked to be allowed to return to his mountain monastery. He was granted permission but not without first being conferred with the title of 'First in the Empire'. Indeed, on his return journey from the capital Chang'an to his temple he was besieged by supplicants and overwhelmed with donations, all of which he gave away, thus gaining his nickname 'Mountain of Merit'. Around 785 CE he moved from his temple on Jingshan to Hangzhou where he died on the 28th day of the 12th month 792 CE, in the evening. (McRae, pp. 169-253)

Another famous monk from the Oxhead School was a certain Fahai ('Ocean of the Dharma' **5.73**). Yan Zhenqing 顏真卿 (709-785), the literatus, indomitable statesman and great calligrapher,²⁴ was magistrate of Wuxing *xian* in Huzhou (Zhejiang) from 773-777. He enlisted the help of local literati and monks to complete his life work – a massive encyclopaedia of poetic usage and rhymes in 360 fascicles called *The Source of the Ocean Mirror of Rhymes*, (韵海鏡源),²⁵ in which Fahai's name was placed at the very top – such was the standard of education some of these monks had come to.

Another window affording a glimpse of early Chan teachings and practice, its connection with the Oxhead School and its connection with Sichuan Province is through the supposed great debate which took place at Samye (*sBam-yas*), the newly built (775-779) first Buddhist monastery in Tibet, several hours away from the capital Lhasa. The debate, summoned by the Emperor Trisong Detsen (r. 755-797), took place from 792-794 between an Indian master, Kamalaśīla, advocate of the gradualist path to enlightenment and a Chinese Chan Master called Moheyan, who advocated the sudden awakening doctrine of the East Mountain Northern Chan movement.

There had been two previous waves of Chan coming to Tibet before Moheyan arrived. The first wave occurred, according to the *Statements of the Sba Family*, c. 761 CE when Trisong Detsen sent a party to Yizhou (modern Chengdu in Sichuan Province) to receive teachings from a Reverend Kim Hwasang (Chin., Wuxiang), a Korean Chan master in Sichuan. In the second wave Trisong Detsen sent a party in 763 CE. This second expedition was headed by Gsal-snan, of the Sba family. It is still unclear who Gsal-snan encountered in Yizhou, but it seems probable that it was the famous monk

Baotang Wuzhu (無住; 714-774 CE), head of the Baotang monastery founded by his master Wuxiang at Chengdu.²⁶ Wuzhu was of the East Mountain Teaching of the Northern School.²⁷

So during the third round, instead of the Tibetans going to the Channists in Sichuan, the Channists went to the Tibetans. The debate between Kamalaśīla and Moheyan took place over a two year period. According to Tibetan sources the debate was won by Kamalaśīla's gradualist party and the Chinese were ordered to leave.²⁸

At this point we have to ask ourselves why, towards the end of the 8th century, such a wave of impassioned debate was sweeping the Buddhist world of East Asia, centred precisely around this issue – gradual cultivation or immediate access to Buddhist awakening.²⁹ What was going on? It seems that the essential issue was – and still is – whether ordinary beings can gain access to Buddhist awakening without having to don priests' robes and go through the long and painful training of a monk learning, studying and living by the canonical texts. Can it be done at home under one's own steam, in daily life and accessed suddenly – with the right help and effort?

In this third wave Kamalaśīla (713-763) the Indian Buddhist master from the Nalanda Mahavihara, accompanying Śāntarakṣita (725-788), came to Tibet at the request of the Tibetan ruler. The Indian pundits, represented mainly by Śāntarakṣita, Kamalaśīla, and his disciple Ye-śes-dbang-po, were all defenders of the *Madhyamika* school, which is based upon Nāgārjuna's teachings. First they taught the ten rules of behaviour of the Buddhist ethics (*śīla*) and a summary of the teachings according to the canonical *sūtras* of the Mahāyāna, as well as the virtuous works of the six *pāramitās*. These exercises, together with meditation leading to wisdom, are supposed to lead to the gradual acquisition of higher faculties finally culminating in Buddhahood. This gradualist approach became the ostensible orthodoxy in Tibet after the debate of bSamyas had taken place in the years from 792 to 794. Clearly there was no possibility to access all these gradual stages as a layman or without specialised training according to the gradualist party.

The sudden party tackled the problem of access to awakening by seemingly stripping practice down to its bare essentials. According to

this view normal life is ruled by deluded thoughts, whereas awakening is achieved by not holding on to these thoughts or dwelling on them, not bringing them to mind but just being aware of all thoughts as they arise.³⁰ That this chimes in with the known position of Master Wuzhu of the Sichuan School is a noteworthy point.

The Western picture before Dunhuang, which painted the Tang dynasty as the golden age of Chan, has been shown by modern research to be a Song dynasty fabrication. The reality is that the coming of age of Chan was precisely during the Song dynasty and later. The only text which hints at a Chan school before 845 CE is the *Lidai fabao ji* (*Record of the Dharma-Jewel Through the Generations*),³¹ probably composed, according to Wendi Adamek, between 774 and 780 CE.³² It is a product of the Sichuan School of Buddhism, long considered by Western scholars as an aberrant offshoot of the true Dharma. The current theory is that the *Chengdu Baotang Chan* of Wuzhu actually became the orthodox, classical Chan of the Song dynasty³³ – a complete about turn.

In books 4-9 of the present volume we meet some of the well-known figures of Chan on their pilgrimage, whether on the road or in the monastery. Their recorded acts, seemingly strange at times,³⁴ had an eminently practical thrust and centred around the perennial question of how a human being can re-link to an original naturalness programmed into all human beings and how to let it function freely in the service of others. This exclusive concern, tested

and proved by a thousand years of practice, is the practice of Chan. That this quest is as valid today as ever is shown by the fact that Chan has grown out to an impressive tree, still very much alive. Although deeply rooted in the soil of China and having absorbed many literary influences from the Daoist classics, from native poetic usage, from the popular miracle stories and from great individuals who gave their lives to its propagation, this tree still affords beneficent shade even to non-Chinese sheltering under it. This is surely testament to its trans-cultural importance as a *bona fide* re-linking practice open to everyone, made available through just this

process of training and authentication, a transmission as necessary now as it ever was in the many turbulent periods of Chinese history.

Coda – Big Pussy Cats

Tigers were very common in old China. The character for tiger 虎 represents, above, the stripes and below the form of a man 儿 standing upright. What such animals do have, according the ancient Chinese, is *xueqi* 血氣 ‘living blood’³⁵ – a living blood that makes them accessible to the transformation of their instincts...through virtuous rulership,³⁶ just as the human being is accessible to the transformation of instinct through the rulership of the *Dao*.³⁷ This influence is mutual: tigers are full of impersonal ‘emptiness’, silence, just like the old sages, or, the old sages are full of emptiness, just like tigers. Both could be fierce and playful in turn, both could be ‘pleased when one complies with them and get angry when one is obstinate to them.’³⁸

Master Farong (4.43) lived harmoniously with a number of wolves and tigers around his hermitage. In the monastery of Chan master Huizhong (4.48) there were two granaries for storing the community’s victuals and, being a temptation to thieves, they were guarded by tigers. When the district magistrate Zhangsun came to the mountain to see the master he asked him, ‘How many disciples does the master have?’

‘About four,’ answered the master.

‘May I see them?’ asked the Magistrate.

The master then patted his sitting cushion and out came three growling tigers. Zhangsun was frightened and withdrew.

One day Surveillance Commissioner Feixiu called on Master Shanjue (8.152) and asked him, ‘Does the master have any attendants?’

‘One or two,’ answered the master.

‘Where are they?’ asked the Commissioner.

The master called them, ‘Great Emptiness! Little Emptiness!’ In came two tigers from behind the hermitage. Feixiu was afraid, so the master said to them, ‘We have a guest, better go.’ The two of them growled and went out.

‘What is the master doing to get such a response?’ asked Feixiu. The master remained silent for a while. ‘Understood?’ he asked. ‘No,’ said Feixiu.

‘This mountain monk is always invoking Guanyin,’ said the master. On another tack we have Baizhang asking Huangbo (9.168) one day, ‘Where have you come from?’

‘From the foot of Daxiong Mountain picking mushrooms,’ replied Huangbo.

‘Were there any tigers to be seen there?’ asked Baizhang.

Huangbo then roared like a tiger. Baizhang picked up an axe and made as if to chop. Huangbo boxed his ear. Baizhang laughed uproariously and returned to the monastery. There he ascended the podium and said to the assembly, ‘At the foot of Daxiong Mountain there is a big tiger; all of you must keep a good lookout for him. Old fellow Baizhang has already been bitten today.’

⁴ The Christ talking to his disciples in the *Gospel of St. Thomas*, verse 29 Nag Hammadi collection, translated by Thomas O. Lambdin. <http://gnosis.org/nagham/gthlamb.htm>. This saying neatly puts Darwin in perspective.

⁵ See *The Tiger's Cave* by Trevor Leggett. London: Routledge and Kegan Paul, 1964, p.11.

⁶ ‘By the marvel of the thought of no-thought, it is to return thought to the spiritual light of the inexhaustible, so that when thought is spent there is still the source, where Nature and Appearance abide always. Affairs and Principle are not two, for the True Buddha is *Tathatā*.’ Guishan Lingyou (9.167) to Yangshan Huiji in 11.221.

⁷ *Principia Philosophiae*, 1644, René Descartes.

⁸ *Xu Gaoseng Zhuan* 續高僧傳 T. 51, 2061.

⁹ Yet Daoxuan himself came to terms admirably with his complex. See *Outsiders: Medieval Buddhists and the 'Borderland Complex'*. *An Exploration of the Eight Difficulties* by Janine Nicol, SOAS Journal of Postgraduate Research, Vol. 6, 2014 and *The Construction of Space in Early China* by Mark Edward Lewis. Albany: State University of New York Press, 2006.

¹⁰ There was a turning point in the 1930s when Lu K'uan Yü (Charles Luk) came to London to further the cause of *Chinese Chan* practice. It was eventually decided to opt for the Japanese model through Suzuki.

- ¹¹ For an interesting account of monasticism and travel in late Roman antiquity see *Wandering Monks, Virgins and Pilgrims* by Maribel Dietz. Pennsylvania State U.P., 2005 and *Wandering Begging Monks* by Daniel Caner, Univ. of California Press, 2002. Buddhist monasticism came long before Christian monasticism.
- ¹² Dietz: 2
- ¹³ For example, the growth of government established Chan monasteries during the Song. See HZBZ.
- ¹⁴ The best work on the overall economic contribution made by Chinese Buddhism from the fifth to the tenth centuries is *Buddhism in Chinese Society* by Jaques Gernet, first translated into English in 1995 by Fransiscus Verellen from *Les aspects économiques du bouddhisme dans la société chinoise du Ve au Xe siècle*. Saigon: École Française d'Extrême-Orient, 1956.
- ¹⁵ <http://www.uctv.tv/shows/Lewis-Lancaster-Buddhism-in-a-Global-Age-of-Technology-14331>
- ¹⁶ The character for lamp 燈 *deng* also means light.
- ¹⁷ See Humphryes, *Zen Buddhism*, p. 140
- ¹⁸ See the latest translation of this work, *The Ceasing of Notions* translated by The Ven. Myokyo-ni (Irmgard Schloegl) and Michelle Bromley, Commentary by Soko Morinaga Roshi and introduction by Martin Collcutt, Wisdom Publications, Boston in association with the Zen Trust and the Buddhist Society, London, 2012. This was based on the German translation by Ursula Jarand of the text and Soko Morinaga's commentary: *Dialog über das Auslöschen der Anschauung*, R.G. Fischer Verlag, 1987. The work has also been given the title *Treatise on the Transcendence of Cognition* (MacRae in Gimello, see next note).
- ¹⁹ See John R. McRae, 'The Ox-head School of Chinese Buddhism: From Early Ch'an to the Golden Age' in *Studies in Ch'an and Hua-yen*, edited by Robert M. Gimello and Peter N. Gregory, Kuroda Institute, Studies in East Asian Buddhism, No. 1, Hawaii University Press, 1983, pp. 169-253.
- ²⁰ Robert H. Sharf, *Coming to Terms With Chinese Buddhism: A Reading of the Treasure Store Treatise*. Honolulu: University of Hawaii Press, 2002, p. 40.
- ²¹ <http://zh.wikisource.org/wiki/%E5%85%A8%E5%94%90%E6%96%87%E5%8D%B70320#.E6.BD.A4.E5.B7.9E.E9.B6.B4.E6.9E.97.E5.AF.BA.E6.95.85.E5.BE.91.E5.B1.B1.E5.A4.A7.E5.B8.AB.E7.A2.91.E9.8A.98>
- ²² The CDL biography of Chan master Xuansu below (4.51) is somewhat shorter.
- ²³ Xuansu was also known as Mazu.
- ²⁴ Some of the best calligraphy in Chinese history was produced by this great artist.

- ²⁵ *Chinese Lexicography : A History from 1046 BC to AD 1911*, by Heming Yong and Jing Peng, Oxford University Press. 2008, p.226.
- ²⁶ See **4.70** below for the biography of Wuzhu.
- ²⁷ Following Gary, L. Ray, 'The Northern Chan School and Sudden versus Gradual Enlightenment debates in China and Tibet', Institute of Buddhist Studies, Berkeley, 2005. See also, http://www.thezensite.com/ZenEssays/HistoricalZen/Sudden_vs_Gradual_Ray.html
- ²⁸ See Luis Gomez, 'The Direct and Gradual Approaches of Zen Master Mahāyāna: Fragments of the Teachings of Moheyan,' in *Studies in Ch'an and Hua-yen*, edited by Gimello and Gregory. Kuroda Institute, Hawaii University Press, 1983. Pp. 393-434.
- ²⁹ This debate started a lot earlier: we shall go into this in Volume 3.
- ³⁰ A paraphrase after Gomez, p. 89
- ³¹ See *The Mystique of Transmission: On an Early Chan History and its Contexts*, by Wendi L. Adamek, (hereafter MT). New York: Columbia University Press, 2007 – which treats of the complicated history of Chan and contains a full translation of the *Lidai fabao ji*.
- ³² MT: 6.
- ³³ See *Tsung-mi and the Sinification of Buddhism*, by Peter N. Gregory. Princeton University Press, 1991, p. 18.
- ³⁴ See, for example, Chan master Yinfeng (**8.127**), dying standing upside down. Is this just the 'proselytising and even the pure pleasure of reading' (what a waste!) or is there something else going on (a switch of gravitational poles from 地 to 空, 'heart abiding nowhere'; head, dust to dust)?
- ³⁵ My translation, but see *The Animal and the Daemon in Early China* by Roel Sterckx. Albany, State University Press, 2002, p. 73. See also Richard Wilhelm and Hellmut Wilhelm, *Understanding the I Ching: The Wilhelm Lectures on the Book of Changes*, New Jersey, Bollingen Series LXII, Princeton University Press, p.304, in which Wilhelm uses Rudolf Steiner's phrase from his lecture 'Blood is a very special fluid' in GA. 55, Berlin, 25th October, 1906.
- ³⁶ Sterckx, p. 148.
- ³⁷ Every pet dog eventually takes on the characteristics of its master.
- ³⁸ Sterckx, p. 76 quoting from the Liezi, 2.10a.

Abbreviations

Primary Sources:

DS – *Dong Chansi Ban* (Tōji) edition (1080 CE), The Eastern [Chan] Temple Edition [of the CDL] 東禪寺版 edited by 四口芳男

FG – *Foguang Dazang Jing* 佛光大藏經, 1983

T – *Taishō Shinshū Daizōkyō* 大正新修大藏經常, 55 volumes, edited by Takakusu Junjirō and Watanabe Kaigyoku, (1912-1926). (The Taisho CDL, T.51, no.2076 is the Yuan edition published 1316/1360 CE based on the *Sibu Congkan* 四部叢刊, A Collection of The Four Branches of Literature of 1134 CE)

X – *Shinsan Dainihon Zokuzokyo*, 卅新纂大日本續藏經 Tokyo, Kokusho Kanokai, 東京, 國書刊行會

XY – *Xinyi Jingde Chuandeng Lu* 新譯經得傳燈錄 A New Translation of the Records of the Transmission of the Lamp, translated and annotated by Gu Hongyi 顧宏義, published by *Sanmin Shuju* 三民書局 Taipei, 2005. 3 vols. This edition is a collation based on the *Sibu Congkan* 四部叢刊 edition of 1134 and is the main source for the present translation.

ZTJ – *Zutang Ji* 祖堂集 Anthology from the Patriarchal Hall by *Jing* 靜 and *Jun* 筠 *Zhonghua Chuban* 中華出版, 2 vols. 2007

Secondary Sources:

Chinese:

ZGFJS – *Zhongguo Fojiao Shi* 中國佛教史 (History of Chinese Buddhism), by Ren Jiyu, 任繼愈, 3 vols. Beijing, 1981, 1985, 1988

Japanese:

KIK – *Kokuyaku issai-Kyō; Wa-kan senjutsu-bu* 國譯一切經 The Chinese and Japanese section of the Japanese Tripiṭaka, containing the Japanese translations of the Chinese Buddhist texts written in Kambun, with introductions and footnotes by Japanese scholars, vol. 82. Tokyo, 33rd year of the Shōwa 昭和 period (1959)

KDI – *Keitoku Dentoroku* 景德傳燈錄, books 7-12 annotated under the supervision of *Irya, Yoshitaka* 入矢義高昂, 2 vols, Kyoto, Institute of Zen Studies (Zenbunka Kenkyujo), 1993

KTS – *Keitoku Dentoroku Sakuin* 景德傳燈錄索引 compiled by 芳澤勝弘 *et al*, 2 vols. Kyoto, Zenbunka Kenkyujo, 1993

Western:

AUL – *Jingde chuandeng lu. Aufzeichnungen von der Übertragung der Leuchte aus der Ära Jingde*, by Christian Wittern, Insel, 2014

BCA – *Buddhism in Central Asia*, by B.N.Puri, Delhi, 1987

BCC – *The Buddhist Conquest of China*, by E. Zürcher, Leiden, 1972

BCR – *The Blue Cliff Record*, translated by Thomas and J.C. Cleary, 3 vols., Boulder, 1977

BDT – *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600-1400*, by Tansen Sen, Honolulu, Hawai'i, 2003

BICC – *Buddhism in Chinese Society*, by Jacques Gernet, Columbia, 1995

BFSS – *Beacon Fire and Shooting Star: The Literary Culture of the Liang (502-557)*, by Xiaofei Tian, Cambridge, Mass., 2007

CBD – *A Chinese Biographical Dictionary*, by Herbert Giles, 1898, Rprt. Taipei, 1975

CL – *Chinese Letterkunde*, by Wilt Idem and Lloyd Haft, Amsterdam, 1985, (in Dutch)

- DCBT – *Dictionary of Chinese Buddhist Terms*, by W.E. Soothill & L. Hodous, London, 1937
- DOTIC – *A Dictionary of Official Titles in Imperial China*, by Charles O. Hucker, Stanford, 1985
- DPPN – *Dictionary of Pali Proper Names*, by G.P. Malalasekera, London, 1974
- GEB – *Geography of Early Buddhism*, by B.C. Law, London, 1932
- HCB – *Handbook of Chinese Buddhism*, by E.J. Eitel, Hong Kong, 1888
- HCC – *A History of Chinese Civilization*, by Jacques Gernet, Cambridge, 1982
- HIB – *A History of Indian Buddhism*, by Etienne Lamotte, translated by Sara Webb-Boin, Louvain, 1988
- HRFD – *Historical Records of the Five Dynasties*, by Ouyang Xiu, translated by Richard L. Davies, Columbia, 2004
- IB – *Indian Buddhism*, by Hajime Nakamura, Delhi, 1987
- LS – *The Lotus of the Good Law*. Translated by H. Kern. Oxford: Sacred Books of the East, vol. 21, 1884
- MRL – *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*, by Albert Welter, Oxford, 2006
- MT – *The Mystique of Transmission*, by Wendi L. Adamek, New York, 2007
- NJ – *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka*, by Bunyiu Nanjio, Oxford, 1883
- PSSP – *The Platform Sutra of the Sixth Patriarch*, by Philip B. Yampolsky, Columbia, 1967
- SBCR – *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*, translated by Thomas Cleary, Boston, 2000
- SH – *A Study of History*, by Arnold Toynbee, 12 vols. Oxford, 1934-61, Rprt. 1979

TZC – *Two Zen Classics*, translated by Katsuki Sekida, New York, 1977; rpt., 1985

YCB – *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglu (1004)* by Christian Wittern, Bern, 1998

ZS – *Zen Sand*, by Victor Sogen Hori, Hawai'i, 2003

Book Four

Chan Master Daoxin (*Dōshin*) – *Collateral Dharma Heirs*

4.43 Chan master *Farong* (Jap: *Hōyū*) (1st Patriarch of Oxhead [Niutou] School)

4.44 Chan master *Zhiyan* (*Chigan*) (2nd Patriarch)

4.45 Chan master *Huifang* (*Ehō*) (3rd Patriarch)

4.46 Chan master *Fachi* (*Hōji*) (4th Patriarch)

4.47 Chan master *Zhiwei* (*Chii*) (5th Patriarch)

4.48 Chan master *Huizhong* (*Echū*) (6th Patriarch)

Chan Master *Farong* (*Hōyū*) – *Collateral Dharma Heirs*

4.49 Chan master *Tanchui* (2nd generation)

Chan Master *Huizhong* (*Echū*) – *Collateral Dharma Heirs*

4.50 Chan master *Xuanting*

4.51 Chan master *Xuansu* (*Genso*)

4.52 Chan master *Chonghui*

(End of Niutou School lineage)

Chan Master *Xuansu* (6th generation collateral Dharma Heir of 4th Patriarch *Daoxin*)

4.53 Chan Master *Hangzhou Jingshan Daoqin* (*Dōkin*)

Chan Master *Dao Qin*

4.54 Chan Master *Hangzhou Niaoke Daolin*

Chan Master *Niaoke*

4.55 Chan Master *Hangzhou Zhaoxian Si Huitong*

Chan Master *Huizhong* (6th generation Dharma Heir of *Farong*)

4.56 Chan Master *Tiantai Shan Fo Kuyan Weize*

4.57 Chan Master *Tiantai Yunju Zhi*

Chan Master *Hongren* (*Gunin*) – the 5th Chinese Patriarch

4.58 Chan master *Bei Zong Shenxiu* (*Jinshū*)

4.59 National Teacher *Songyue Huian*

4.60 Chan Master Yuanzhou Mengshan Daoming

Chan Master Shenxiu (*Jinshū*)

4.61 Chan Master Wutai Shan Jufang

4.62 Chan Master Hezhong Fuzhong Tiaoshan Zhifeng

4.63 Chan Master Yanzhou Xiang Mozang

4.64 Chan Master Shouzhou Daoshu

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Chan Master **Puji** (*Fujaku*)

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Dharma Heirs of National Teacher Huian of Songyue

4.66 Chan Master Luoqing Fuxian Si Renjian

4.67 The Venerable Songyue Pozao Duo

4.68 Chan Master Songyue Yuangui

4.69 Chan Master Yuenan Shan Weizheng

4.70 Chan Master Yizhou Baotang Si Wuzhu

The Fourth Patriarch Daoxin's (Dōshin) Collateral Dharma Heirs of the First Generation

There were Six Generations of the School from Oxhead Mountain (Niutou Shan) in Jingling,

4.43 Chan Master Farong (Jap. Hōyū), First Patriarch of the Oxhead School

Chan master Farong's (594-657 CE) family name was Wei and he was from Yanling in the province of Run (Jiangsu). At nineteen he had already penetrated the Classics and Histories. Reading avidly the Greater *Prajñāpāramitā Sūtra* he came to an understanding of True Emptiness. Sighing suddenly one day he said, 'The Confucian Way is a worldly teaching, it is not the supreme Dharma, whilst the teaching of the *Prajñāpāramitā* is the raft for crossing the world [of birth and death].'

Then he went into hiding in the Mao Mountains,³⁹ placed himself under a teacher and had his head shaved. Later, going into the Niutou (Oxhead) mountains (south of Nanjing), he lived in a grotto on the northern rock face by the Yuqi Temple. There, something unusual happened – hundreds of birds would carry flowers in their beaks to him. During the Zhenguan reign period (627-649 CE) of the Tang dynasty, the Fourth Patriarch Daoxin was wandering in the mountains and saw this phenomenon, so he knew that there must be an extraordinary man there. Wishing to visit him, he inquired from a monk at the temple, 'Is there a man of the Dao living in these parts?'

'Which of these monks would not be a man of the Dao?' replied the monk.

'What is that – a man of the Dao?' asked the Patriarch.

The monk had no answer. Another one said, 'About ten *li*⁴⁰ into the mountains from here there is one Lazy Rong – if he sees someone he doesn't rise or join his palms in greeting; could that be the man of Dao?'

The Patriarch then made his way into the mountains. When he saw the master sitting upright and at ease, paying absolutely no regard to anything, he asked master Farong, 'What are you doing here?'

'Contemplating the heart,' answered the master.

'Who is the person contemplating? What kind of thing is the heart?' asked the Patriarch.

The master had no reply but arose and making a bow, said, 'Venerable Sir, where is your esteemed residence?'

'Without deciding the destination, I go east or west,' said the Patriarch.

'Would you know of a Chan Master Daoxin?' asked the master.

'Why do you ask after him?' was the response.

'I have admired his reputation for a long time and harboured a wish for just one interview with him,' said the master.

'Actually it is I who am Chan Master Daoxin,' said the Patriarch.

'Why come down here?' asked the master.

'It's a special visit. Is there not a quiet spot here?' asked the Patriarch.

The master pointed to the back, saying, 'There's another little hermitage over there.' Then he led the Patriarch to the other place. Around that hermitage there were only a number of tigers and wolves to be seen. The Patriarch raised both his hands in a gesture of fear.

'Still this present?' said the master.

'What did you just see?' responded the Patriarch. The master had no reply and a moment later the Patriarch wrote the character for 'Buddha' on the rock which was the master's meditation seat. The master regarded it fearfully.

'Still this present?' asked the Patriarch.

The master didn't understand but made a full prostration and implored the Patriarch for the True Essence [of the teaching].

The Patriarch made this reply, 'The hundreds of thousands of Dharma-gates all lead back to the heart and the wonderful virtues, numerous as the sands of the River Ganges, all have their source in the heart. All the entrances – of discipline, of meditation, of wisdom and of spiritual transformation – are entirely self-sufficient and not separate from your own heart. All vexations and afflictions resulting in karmic obstructions are originally empty and quiescent, all causes and their fruits are like a dream, a mirage. There are no "three worlds" from which to escape, no *bodhi* to seek. Human or non-human natures are equal and the same. The great Dao is empty and vast, unreachable by thought, unreachable by deliberation. This being the Dharma you have now come to, without anything lacking,

how is it different from Buddha? Neither are there any other dharmas, so you can allow the heart its freedom. Do not engage in contemplation, nor in calming the heart, do not give rise to hankerings or anger and do not harbour feelings of anxiety or sorrow. Boundless and without obstructions, roaming here and there at ease, doing neither good nor evil, then whether walking, standing, sitting or lying, whatever circumstances one meets or the eyes fall upon, all will be the wonderful functioning of the Buddha. Joyful and without anxiety – this is called Buddha.’

Master Farong then said, ‘Since the heart is self-sufficient, what is Buddha then, what is heart?’

The Patriarch replied, ‘If there were no heart, it would not be possible to inquire into Buddha, and to inquire about Buddha can only be done with the heart.’

The master asked again, ‘Since one may not practise contemplation, how should the heart meet circumstances when they arise?’

The Patriarch answered, ‘Circumstances are neither beautiful nor ugly, for beauty and ugliness arise in the heart. Yet if the heart does not habitually label things, from where could those deluded feelings arise? When deluded feeling cannot arise then the true heart can be trusted to be everywhere correct. Only if you are in accord with this freedom of heart will there be no persistent resistance to deal with; this then is called “the ever-abiding Dharma-body”, which is without passing changes. Having received the Dharma-entrance of the sudden teachings from Patriarch Sengcan, I hand it over to you now, so be attentive to my words: just stay on this mountain, then, at a later time, there will be five men of wisdom who will hand down your profound teaching.’

The Dharma-seat then began to flourish greatly [under master Farong]. During the Yonghui reign period (650-655 CE) of the Tang dynasty, although his community had no food, the master would go to Danyang (a town in Jiangsu) to beg for alms, going eighty *li* from his mountain in the morning and returning in the evening loaded up with 150 pounds of rice on his back, enough to feed the community of three hundred twice a day without anyone going hungry.

In the third year [of the same reign period] the district magistrate Xuanyuan Shan invited the master to the Jianchu Temple⁴¹ to give a talk on the *Mahā-Prajñāpāramitā Sūtra*. A vast audience gathered like clouds and when the master came to the section *Extinction and Quiescence* there was an earthquake tremor. After the talk the master returned to Niutou Mountain.

Prince Boling⁴² once asked the master, ‘When worldly desires arise as a result of *karma*, is it not said [by you] that such desires have arisen due to *karma*? Say then, how does one come to insight into *karma* and how to put a stop to its arising?’

The master replied, ‘When worldly desires first emerge, the nature of desire and of the object of desire are both empty. Originally there is no knower of *karma*, for the capacity of the heart and that which it knows are identical. In awakening the original emergence is non-emergence, for arising has stopped of itself. But when ignorance is prevalent then the feeling for *karma* is born, so heart and *karma* are not in accord, a feeling that has nothing to do with the pristine state before *karma*. From emptiness there was originally no thought produced but ideas and sensations are occasions for words and thoughts – if the arisen never arises anymore, what is the use of Buddha’s teaching for living?’

The Prince then asked, ‘Eyes which are closed do not see forms yet worldly anxieties proliferate. Since the world of form has nothing to do with heart, where then does the world come from?’

The master replied, ‘Although eyes which are closed do not see forms, the activity of thought inside the heart is great. The deluded consciousness avails itself of this to produce effects, in the end just giving rise to names. Understanding form has nothing to do with the heart, just as the heart has nothing to do with the man. To act in accordance with this is the turn-around, as the sky is truly empty when the birds have flown away.’

The Prince asked further, ‘The world issues forth from nowhere; then *karma* awakens and knowledge is engendered. When the world loses its interest, consciousness turns in on itself such that it changes into becoming its own objective field. Thought then leads to thought, each one following the other, but it is only consciousness

being conscious, on and on, so it seems impossible to get out of the realm of birth and death.'

The master replied, 'In the backward and forward movement of the discriminating mind there is actually no arising of an objective realm. In a moment of total forgetfulness, who is present to calculate motion or rest? This is natural knowing, not "knowledge", a knowing that cannot be second-hand knowledge. When looking into one's original nature, what need is there to search outside of this sphere? If the former is stable then second thoughts will not come into the present. Searching for the moon by grasping at insubstantial shadows, tracking birds by following their traces in the sky, wishing to know the heart's original form is also like inspecting a dream world, or comparing it to ice in June; and it is like this everywhere. Neither will there ever be freedom in fleeing from empty space nor in searching for empty space; it cannot be found. Ask your image in the mirror about where the heart comes from!'

The Prince asked, 'When the heart functions spontaneously, is it better to be in a quiescent state?'

The master answered, 'When the heart functions spontaneously, spontaneously no-heart functions. Clever talk is called making things difficult whilst straightforward speech is without complications. When no-heart spontaneously functions that which abides always functions spontaneously without [heart]. Talking now about this no-heart, it is no different from "heart".'

The Prince then asked, 'A man of wisdom takes mystical phrases and becomes spiritually one with them. But the way of phrases and that of the heart surely differ, so a strong attachment to such is very perverse.'

The master replied, 'The skilful means of uttering mystical phrases is the Great Vehicle's Way of bringing sickness to an end and has nothing to do with chatter about the original nature because it is a creative transformation coming from emptiness: no-thought is the truly abiding reality, so that even the Way of the Heart has finally to come to an end. Free from thoughts, the [true] nature does not waver, so birth and death are without aberrations. The echoes in the valley come from sounds; the form in the mirror can return the look.'

The Prince asked again, 'To someone practising the Way, the outside world exists but because of awakening he knows that this world is fleeting. Thus there are three worlds, the one before awakening, the one after awakening and the outside world.'

The master answered, 'The outside world and its manifestations is not the awakening to the essence. Once awakened, one does not respond by thinking. Due to awakening one knows that the outside world is fleeting, for when awake, the outside world no longer arises. Then, "before awakening", "after awakening" and the "outside world" are just three afterthoughts.'

The Prince asked, 'To abide steadily in samādhi – this is taken to be the correct samādhi, which cannot be led around by any *karma*, although, unawares, the subtleties of ignorance may be stalking in the background.'

The master replied, 'It has been heard time and again from others that it is in vain to try to catch hold of the process of meditation, for if the business of the "three contemplations"⁴³ has not been clarified then, even without falling back, it's still all in vain and aberrant. If the heart is fettered for the sake of samadhi then good *karma* is blocked on account of it. If there is even one speck of dust in the heart then it can be said unequivocally that this is ignorance. Minutely examining the causes of things that arise, slowly "name and form" are born. With wind come waves but when the wind quietens the waves calm down – but even more talk like this might strike consternation into the hearts of those of later times and frighten them. Before thought the Great Lion (Buddha) roars. When the Nature is empty it's like the appearance of the vast empty sky after freezing cold and hail, when the starry vault scatters the old weeds to ruin and flocks of birds formerly flying hither and thither fall down, when the five realms⁴⁴ cease with their confusions and the four demons⁴⁵ go into the background. This is both like a fierce fire singing and like the chopping of a very sharp sword.'

The Prince continued, 'When all things are known through awakening then the origin of all things is [also known to be] like that and if the heart functions by means of illumination then it only arrives at the illuminated functioning of the heart, which has nothing to do with the basic function of the heart.'

The master replied, 'When all things are known through awakening then all things are [known as] ultimately unreliable and if the heart functions by means of illumination then it is certain that nothing exists apart from the heart.'

The Prince said, 'At ease and without picking and choosing the enlightened heart does not appear outside, whilst the thinking mind is ignorant and stupid, set on achieving, so that intellectual blockages are also difficult to get rid of.'

The master answered, 'Wishing to have, it cannot be had, searching, it cannot be sought, but when there is no choice then the real chooses and coming to darkness, the enlightened heart emerges. As for thinking, it is a weight on the heart, loading it with expectations of achievements. Why talk about the difficulties of wisdom being obstructed when the sickness is just this striving for "Buddha"?''

The Prince said, 'In deciding the pros and cons of something equitably it is actually difficult to maintain peace of mind. If one is not someone used to practicing the Way this difficulty will ever be outstanding.'

The master replied, 'In wishing to decide the pros and cons of things equitably, the pros and cons themselves are neither difficult nor easy. Firstly, look into your heart of hearts; secondly, extract the quintessential wisdom; thirdly, illuminate the one doing the extracting; fourth, penetrate to that which is indifferent to either good or bad; fifth, be free from names; sixth, realise the equality of real and unreal; seventh, get to know of the origin of things; eighth, practise compassion through non-interference; ninth, realise the emptiness of all compounded things – and then let the clouds and rain [of circumstances] fertilise you. Even if there is no awakening at this extreme point, Original Wisdom will emerge from Ignorance. In the mirror appear the forms of the three *karma*-producing activities [of thought, word and deed], magicians who are shape-shifters. The Four Great Ways of transcendence do not abide in emptiness but cast light on being's non-existence; they neither emerge from emptiness, nor from inner existence, nor are they the product of the two. This is called the Middle Way, a Middle Way which is not merely

an expression of words but is peace, without there being a place in which to be peaceful. How could it be fixed by means of practices?’

The Prince then said, ‘There is another kind of person who has a good insight into emptiness. He talks of meditation and confusion as being the same, also affirms that within being there is non-being, at the same time trying to prove that functioning is ever quiescent and awakened quiescence is ever functioning. His wisdom in skilful means is great and he says that confusion and principle are in accord. Yet the absolute principle is as it is of itself and cannot be known by the conscious mind. Since he knows that the intellect is off the mark, thought after thought must cancel each other out. But it is difficult to get to know the Dharma in this way and couldn’t be known in endless *kalpas*. The person whose heart functions like this can surely not be transformed by the Dharma.’

The master replied, ‘There is yet another one trying to verify emptiness, like the one in your case, practising emptiness, nursing quiescent extinction, but his knowledge can capsize at any time. He thinks the truth is a matter of mental calculation but what is finally known here is not insight into the origin. He also says that cessation is the heart’s function and that much wisdom is tantamount to having many doubts. This is really the root ignorance; searching for emptiness he labours endlessly, abiding for endless *kalpas* in the abysmal darkness of ignorance, not knowing that he is grasping at shadows. Even [Buddha] sending out waves of illumination that could shake the earth could do nothing for such a man!’

The Prince asked, ‘The insight of such a one is as if it were through a gauze curtain.’

The master said, ‘When looking at the heart as if through a gauze curtain, what does the deluded mind expect to see? Not to mention how difficult it is to spit out a verbal description even when the heart is without delusion!’

The Prince asked again, ‘Holding already for a long time to the fundamental matter, still ways of the heart differ. Having obtained only a partial awakening, I took it to be the real thing. Because there was no good and wise teacher, there was no possibility to settle this truth, so I entreat the Great Master, may he open the essential gate

and lead the one with a willing heart so that the True Way may not be lost!’

The master answered, ‘The origin of the Dharma-nature is the cardinal affair. In the world of dreams it becomes distorted. The characteristics of reality are very subtle and usually not known to the normal mind. Suddenly meeting a confused seeker who is yet sympathetic towards all beings and who asks far-ranging questions due to doubts – should such a one embrace the principle, he will be illumined within, for always. When birth and death are profoundly penetrated then the heart is indifferent to praise or blame. This old country bumpkin is embarrassed in coming out with contradictory answers and for bringing the teachings of the Dharma in such a guise, a remedy for banishing ignorance from a sentient being still in the sensual world!’

In the first year of the Xianqing reign period (656 CE) the district magistrate Xiao Yuanshan invited Master Farong to leave his mountain and take up residence at Jianchu [temple]. Although the master declined the request he did not obtain exemption from the invitation and so he transmitted the Dharma to his chief disciple Zhiyan, together with instructions on handing it over in the future.

About to leave the mountain the master said to the community, ‘I will never again walk this mountain.’ Birds and animals wailed for more than a month without ceasing and the four great Paulownia trees in front of the master’s hermitage suddenly withered and died in the middle of summer.

On the twenty-third day of the first month of the following year, corresponding to the 54th year of the sexagenarian cycle, the master died at Jianchu Temple. He was sixty-four years old, and it had been forty-one years since his ordination. On the twenty-seventh he was buried at Jilong Shan (Jiangxi Sheng) where more than ten thousand people came to see him off. His old cave dwelling on Niutou Mountain, together with the springs of Jinyuan, Hupao Quan, Xizhang Quan and Jingui and other ponds, as well as the rock cave in which he used to meditate, are still in existence.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Second Generation

4.44 *Chan Master Zhiyan (Chigan), the second Patriarch of the Oxhead School*

Chan master Zhiyan (600-677 CE), the second generation [Patriarch of the Niutou School of Chan], whose family name was Hua, was from Qu'e (Jiangsu). By the time he was twenty he was already seven [Chinese] feet six inches tall and excelled others in wisdom and daring. During the Daye reign period of the Sui dynasty (605-618 CE), as a young military officer, he always hung a water filtering bag from his saddle, next to the bow, and wherever he went would drink from it. Diligently following his commander in military combats he constantly rendered distinguished service in the field.

During the Wude reign period of the Tang dynasty (618-626 CE), [Zhiyan], at the age of forty, begged to be allowed to become a monk. Then he entered Yuangong Shan [monastery] in Shuzhou (Anwei) as a disciple of Chan master Baoyue. One day, after sitting in meditation, he saw a strange monk who was more than ten feet tall, had a spiritual air about him, with a brisk disposition and a sonorous voice, who said to him, 'Having become a monk so late in life it is fitting for you to make extra efforts to attain the Way.' Having said this he disappeared.

Once, in a valley where the master was practising meditation, the mountain beck rose suddenly, but the master remained peacefully seated and the water receded of itself. A hunter, seeing this whilst passing by, was converted to practising the Way on account of this.

Then two men from the master's old regiment, hearing of his quiet escape [from the world], went into the mountains in search of him; on seeing him they asked, 'Has the commander gone mad, why is he living in this place?'

The master replied, 'My madness is about to be dispelled; yours is just starting – delighting in sensual forms, lusts of the flesh and sounds, desiring honour, risks and imperial favour, ever returning anew to life and death, how do you get yourselves out of that?' The

two men were moved to the depths – then sighed in lamentation [at the loss of their comrade-in-arms] and departed.

In the seventeenth year of the Zhenguan reign period (643 CE) the master returned to Jianye (Jiangsu, Nanjing) and went into Niutou Mountain to pay a courtesy call on Master Farong, who expounded on the Great Matter for him. Master Farong said to the master, ‘Since receiving Patriarch Daoxin’s True Way, that which I gained has all perished. Even if there should be a Dharma surpassing *nirvāṇa*, I tell you it is all dreams and illusions. Furthermore, one speck of dust hides the whole of heaven; one grain of mustard covers the whole earth. You have already gone beyond such insights, so what further could I say? The responsibility for the teaching in this monastery is now handed over to you.’ With this behest the master became the second generation [inheritor of the Niutou School of Chan] and later transmitted the True Dharma to Chan Master [Hui] Fang. He also resided in two monasteries, the White Horse Monastery (Jiangsu, Nanjing) and at the Monastery of Abiding Silence (also in Nanjing). Finally he moved to Shitou city (near Nanjing).

In the second year of the reign period Yifeng, (677 CE) during the first month, on the tenth day, the master entered cessation. His visage did not change, and his body remained as supple as if he were alive. The room where he lay was pervaded by a strange fragrance which hadn’t dispersed after more than ten days. The master had left instructions that his body be cast into the waters. His age was seventy-eight years and he had been a monk for thirty-nine years.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Third Generation

4.45 *Chan Master Huifang (Ehō), the third Patriarch of the Oxhead School*

Chan master Huifang (629-675 CE), the third generation [inheritor of the Niutou School of Chan] was a native of Yanling in Run province (Jiangsu) whose family name was Pu. He left the home life on entering Kaishan Temple and by the time he received the full precepts had penetrated the *sutras* and commentaries. Later he went to pay a courtesy call on Chan master [Zhi] Yan in Niutou Mountain, seeking advice concerning the essentials of the teaching. Zhiyan recognised his root potential as a vessel of the Dharma and revealed to him the Heart-seal. The master, suddenly awoken, did not leave his retreat again for more than ten years after that and students came from every direction, gathering like clouds.

One morning the master said to his assembly, 'I wish to go elsewhere now, to be of benefit, according to the situation. Be in peace.' Then he transmitted the True Dharma to Chan master Fachi and promptly returned to Mao Mountain.

Some years later, wishing to enter cessation, he saw five hundred or so beings, hair down their backs, seemingly Bodhisattvas, each holding a streamer of flowers, saying, 'We request a discourse on the Dharma from the master.' At the same time he also felt the presence of the mountain deity in the form of a great python appearing in front of his enclosure, as if tearfully bidding farewell. The master said to his attendant Hongdao, 'I'm going. Please inform all my disciples for me.' The disciples then hurried to the master but he had already entered cessation on their arrival. This was on the first day of the eighth month, in the first year of the reign period Tiance (675 CE) of the Tang dynasty. The mountain forests turned white, the torrents and becks stopped flowing for seven days and the sound of mourning from monks and laymen reverberated through mountain and valley. He was sixty-seven years of age and had been a monk for forty years.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Fourth Generation

4.46 *Chan Master Fachi (Hōji), the fourth Patriarch of the Oxhead School*

Chan master Fachi, the fourth generation [inheritor of the Niutou School of Chan], was a native of Jiangning in Run Province (Nanjing), whose family name was Zhang. He left the home life when still young and at the age of thirty journeyed to Huangmei (Hubei province) where under the great master Hongren, his heart opened on hearing the Dharma. Later his awakening was confirmed when he met Chan master Huifang and, continuing in his footsteps, became a patriarch of the Niutou School.

When the incumbent of Huangmei was dying he said to his disciple Xuanze, 'It is possible that ten men might inherit my Dharma and Fachi of Jingling is one of them.' Later [Chan master Fachi] transmitted the Dharma-eye to Chan master Zhiwei. In the second year of the reign period Chang'an (702 CE), on the fifth day of the ninth month, in the Wuchang hermitage of the Yanzuo Temple compound in Jinling, the master, as he lay dying, gave instructions that his body be left under a pine tree to feed all the birds and animals. When the day came to put the body out, a miraculous streamer [of light] appeared in the western sky and, encircling the mountain, made a complete revolution several times, whilst the house in the bamboo grove in which the master had lived turned white for seven days.

He was sixty-eight years old and had been a monk for forty-one years.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Fifth Generation

4.47 Chan Master Zhiwei (Chii), the fifth Patriarch of the Oxhead School

Chan master Zhiwei (653-729 CE), the fifth generation [inheritor of the Niutou School of Chan], was a native of Jiangning (Jiangsu, Nanjing) whose family name was Chen. They lived in the Qing Mountains. Suddenly one day, when still quite young, the boy went missing from home and nobody knew where he was. His mother and father searched and asked around and then they learnt that he had already taken the monk's tonsure and had been ordained by Venerable Tong at the Tianbao Temple. When he was twenty years old he received the full precepts.

Later, on hearing that Chan master Fachi was making a public appearance, he went to pay his respects to him and Zhiwei received the transmission of the true Dharma from him. After this all of the many who were students of the Buddha east of the river hurried to train under him. Amongst those was a certain Huizhong, who the master recognised as a vessel of the Dharma. The master once composed a *gatha* that he showed to master Huizhong, which said,

Do not be attached to thoughts
For thoughts give rise to the stream of life and death
Debouching into the ocean of the six destinies
Do not pay attention to the big waves.

Huizhong had an answering *gatha* that said,

Thoughts come from illusory dreams
The [Buddha] Nature is without beginning or end
If this is seen into
The choppy waves are of themselves calm.

Then the master had another verse for him,

My Original Nature is empty
'I' is born of past delusions
How can one rest in deluded feelings
Still persisting in empty vacuity?

Huizhong had an answering verse,

This emptiness is not a real thing
So how can such an 'I' exist?
Deluded feelings do no need to rest
This is the raft of *Prajñā*.

The master recognised [Huizhong's] awakening and entrusted him with the teaching at the monastery, to give guidance according to the circumstances of affinity.

In the seventeenth year of the Kaiyuan reign period of the Tang dynasty (729 CE), on the eighteenth day of the second month, the master died in Yingzuo Temple. About to reveal his nirvāṇa, he said to his disciples, 'Take the body into the forest as a gift for all the birds and animals.' He was seventy-seven years old.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Sixth Generation

4.48 *Chan Master Huizhong (Echū), the sixth Patriarch of the Oxhead School*

Chan master Huizhong (683-769 CE), the sixth generation [inheritor of the Niutou School of Chan], was a native of Shangyuan in the province of Run (Jiangsu, Nanjing) whose family name was Wang. At the age of twenty-two he was ordained at the Zhuangyan Temple. Later, hearing of the public appearance of Chan master [Zhi] Wei, he went to have an interview with him. On seeing him Wei said, 'The incumbent of the monastery has arrived!' Huizhong, moved by these obscure words, stayed on as the master's attendant for some time. Then one day, bidding farewell, he went on a tour of all the places of pilgrimage.

Meanwhile Master Zhiwei was at the Jujie Monastery, where he saw one day a wisteria vine, withered away by the summer heat. The men wished to cut it down, but the master said to them, 'Don't cut it down. When Huizhong returns it will bloom again.' Indeed, after Huizhong's return it did come into flower once more, just as predicted. After this Master Zhiwei entrusted the running of the temple to Master Huizhong whilst he himself went to live in Yingzuo Temple.

Master Huizhong had only one robe all his life and one pot for preparing food.

In the monastery there were two granaries for storing the community's victuals and, being a temptation to thieves, they were guarded by tigers. When the district magistrate Zhangsun came to the mountain to see the master he asked him, 'How many disciples does the master have?'

'About four,' answered the master.

'May I see them?' asked the magistrate.

The master then patted his sitting cushion and out came three growling tigers. Zhangsun was frightened and withdrew.

Later the assembly requested the master to reside at the old temple of Zhuangyan in the walled city. He then wanted to set up a separate Dharma-hall there, to the east of the shrine room, but an old tree was standing on the spot, in which magpies had built their nests. When the workmen were about to cut the tree down the master said to the birds, 'We are going to build a hall on this spot so why don't you move, and quick!' As soon as he had said this, the magpies moved house to another tree. First the foundation was laid and then two heavenly beings settled themselves over the four corners and secretly gave help at night, so that within a few days the hall was ready. Due to this, students gathered like clouds from all four directions to the master's seat and those who obtained the Dharma were thirty-four in number, each from a different locality so that the teachings were passed on to many.

The master had once shown a *gatha* (the *gatha* on the Peace of the Heart) to the assembly, which read:

When man and Dharma are both pure
Good and bad are forgotten.
If the True Heart is a true reality
This is the place of *bodhi*.

In the third year of the Dali reign period of the Tang dynasty (768 CE) a tree in front of the stone cave on which pots were hung, as well as the wisteria on which the robes were hung, suddenly, at the height of summer, withered and died. In the fourth year of the same period, on the fifteenth day of the sixth month, (769 CE) the monks assembled at the end of a retreat to recite the rules of discipline. Then the master instructed his attendant to wash and shave him and that evening an auspicious cloud covered the monastery, whilst the sound of heavenly music was heard from nowhere. The next morning the master passed away happily. A violent storm then broke, trees were blown down and a white rainbow shone through the rocky valley. In the spring of the following year he was cremated and there were innumerable *śarīra* relics. The master was eighty-seven years old.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Second Generation, from Chan Master Farong, (the First Patriarch of the Niutou School of Chan)

4.49 *Chan Master Tanchui*

Chan master Tanchui (631- 672 CE) of Zhong Mountain in Jingling (Jiangsu, Nanjing) was a native of Wu Prefecture whose family name was Gu. On his first interview with Chan master Farong of Niutou Mountain, Patriarch [Farong] thought him rather strange. He said to Tanchui, 'Form and sound are *nirvāṇic* poisons; feelings and perception are snares even for superior men. Do you know this?'

The master remained silent but investigated this and was then greatly awoken to the profound import. After that he erased his traces on Zhong Mountain and spent many years wandering. In old age he settled in a thatched hut and used only earthenware pots.

During the third year of the Tianshou reign period of the Tang dynasty (692 CE), on the sixth day of the second month, the master peacefully entered meditation and, seven days later, cessation. He was sixty-two years old.

The Fourth Patriarch Daoxin's Collateral Heirs of the Sixth Generation, from Chan Master Zhiwei, (the Fifth Patriarch of the Niutou School of Chan)

4.50 *Chan Master Xuanzhou Anguo Si Xuanting*

Chan master Xuanting of Anguo Temple in Xuan County (Anhui) was of unknown origin. One day there was a monk who had come from Chang'an to give a talk on the *Avatamsaka Sūtra*. This monk asked the Fifth Patriarch, Zhiwei, 'What is the meaning of "causally arisen from the True Nature"?'

The patriarch remained silent. Master Xuanting, who was attending the patriarch at this time, said, 'Just in the instant that the venerable sir asks the question, that is the causally arisen from the True Nature.' When the monk heard this he experienced great awakening.

On another occasion someone asked, 'What is the basis of the Southern School [of Chan Buddhism]?'

The master answered, 'In the Heart School there is no north or south.'

4.51 Chan Master Runzhou Helin Xuansu (Genso)

Chan master Xuansu of Helin, in the province of Run (Jiangsu) was a native of Yanling in Run province whose family name was Ma. He was ordained in the first year of the Ruyi reign period of the Tang dynasty (692 CE) at the Changshou Monastery in Jiangning (Jiangsu, Nanjing). Later he went to pay his respects to Chan master Zhiwei and awoke to a thorough penetration of the true teaching. Then he resided in the Helin Monastery, which was at the entrance to the [provincial] capital.

One day a butcher came to pay his respects and invited the master for a repast at his home. The master accepted gladly and went, but the assembly expressed surprise, whereupon the master said to them, 'The Buddha-nature is even and equal, wisdom and folly are one and the same. I only deliver those who are able to be delivered, so why be biased?'

Once there was a monk who asked, 'What is the meaning of the coming from the West?'⁴⁶

The master answered, 'Knowing it is not knowing it, doubting it is not doubting it.' He added, 'Those who don't doubt don't understand. Those who don't understand don't doubt.'

On another occasion a monk knocked at the gate and the master asked, 'Who is it?'

'I'm a monk,' came the reply.

'Not only this monk, but even if the Buddha himself should come, I pay no attention,' said the master.

The monk said, 'Why not pay attention even to the Buddha if he came?'

'There is no place where he could stay,' replied the master.

In the eleventh year of the Tianbao reign period (752 CE), on the first day of the eleventh month, at midnight, the master entered cessation without suffering any illness. He was eighty-five years old and was given the posthumous title of 'Chan Master of Great Discipline'. A pagoda was erected in his memory, called 'The Precious Vessel of Great Harmony'.

4.52 Chan Master Shuzhou Tianzhu Shan Chonghui

Chan master Chonghui of Mount Tianzhu in the county of Shu (Anhui) was a native of Peng County (Sichuan) whose family name was Chen. In the beginning of the Qianyuan reign period (758-760 CE) he went to Tianzhu Mountain in Shu to set up a temple and in the first year of the Yongtai reign period (765 CE) it received the name of the Tianzhu Temple by imperial permission.

A monk once asked, 'What's it like around Tianzhu?'

The master answered, 'It is difficult to see the sun in this temple overshadowed by the mountain, but it is easy to make out someone on the peak of the Jade Mirror Mountain.'⁴⁷

Someone asked, 'In the time when Bodhidharma had not yet come to this land, was there nevertheless the Buddha-dharma or not?'

'Never mind the time before he came, what about now?' asked the master.

'I don't understand, may the master please indicate the purport,' responded the questioner.

'In the ageless vault of heaven, the morning sun gives way to the evening moon,' said the master and after a short pause added, 'Does the venerable monk understand? And what does Bodhidharma's coming or not coming have to do with your own business? His coming seems more like a fellow selling predictions of good fortune – he sees that you don't understand his crafty art and so arises your fortune and misfortune [through believing in his words], yet all these things you can understand within yourself.'

The monk asked, 'Who is the one who can understand the soothsayer?'

'As soon as you step outside the gate you'll lose sight of him,' said the master.

Questions to the Master:

‘What kind of life is it in the Tianzhu monastery?’

‘There are times when white clouds come and block the doors, yet even when there is no landscape, the four mountains move,’ replied the master.

‘Where does a monk go after death?’

‘The Qian mountain peak is high and forever in emerald green, Shu River shines in radiant moonlight,’ replied the master.

‘What is the Great Buddha of Supreme Penetration and Wisdom?’

The master said, ‘For many, many aeons it has never been blocked. May this not have something to do with the Great Buddha of Supreme Penetration and Wisdom too?’

‘And why has the Buddha-dharma not made an appearance?’ the questioner continued.

‘It is only because you have not understood, so there is no way for it to make its appearance. Still, had you awoken to the meaning then the Buddha’s Way could not come into being either,’ answered the master.

‘What is the Way?’

‘White clouds cover the green peaks and humming birds fly to and fro amongst the courtyard flowers,’ said the master.

‘What have all the sages since high antiquity been saying?’

‘You who see me now,’ replied the master, ‘what have I said?’

‘Would the master please elucidate what the business of this school’s teaching is?’

The master replied, ‘A stone bull ever roars in the true emptiness, a wooden horse neighs as the moon sets behind the mountains.’

‘How does the venerable sir bring benefit to others’ lives?’

‘One rainfall and all is nourished, a thousand mountains burst into beautiful colour,’ said the master.

‘How does it go with someone on Tianzhu Mountain?’

The master replied, ‘Alone he wanders amongst a thousand mountain peaks, carefree and at ease at the source of the winding river.’

‘What’s the meaning of the coming from the West?’

‘A white monkey comes to a blue cliff holding a son; a butterfly sucks the pollen from the green pistils,’ said the master.

The master lived on the mountain teaching the Way for about twenty-two years and passed away in the fourteenth year of the Dali reign period (779 CE), on the twenty-second day of the seventh month. At the north of the monastery a *stūpa* was erected, in which his mummified body is still to be seen.

The Fourth Patriarch Daoxin's Collateral Heirs of the Seventh Generation, from Chan Master Xuansu of Helin

4.53 *Chan Master Hangzhou Jingshan Daoqin (Dōkin)*

Chan master Daoqin (714-792 CE) of Jing Mountain in Hangzhou (Zhejiang province) was a native of the Kunlun Mountains in the province of Suzhou (Jiangsu), whose family name was Zhu. At first he was devoted to the teachings of Confucius but at the age of twenty-eight he met Chan master Xuansu, who said to him, 'There seems to be a warmth and spirituality within you, a True Dharma Treasury.' Roused by these words, the master sought to become Xuansu's disciple. Xuansu personally shaved Daoqin's head and giving him the precepts said, 'You should cross the river, then go on until you come to Jing [Monastery] and stay there.' The master then journeyed south. Coming to Linan (Zhejiang), he saw a mountain in the northwest; a woodcutter he asked confirmed that this was indeed Jing Mountain, so he stayed in the monastery there.

A monk once asked the master, 'What is the meaning of the patriarch's coming from the West?'

'On the mountain there are carp, on the sea bed raspberries grow,' he replied.

Patriarch Ma (Mazu, Japanese: Baso, 707-788 CE) once sent someone to deliver a letter [to the master]. On breaking the seal he saw that the letter was a drawing of an empty circle. The master added one stroke within the circle and sent the letter back.

(Textual comment: National Teacher Huizhong heard of this and commented, 'Master Daoqin was still fooled by Mazu!')

A monk asked, 'What is the meaning of the patriarch's coming from the West?'

'Your question is not appropriate,' replied the master.

‘Why is it not appropriate?’ countered the monk.

‘Wait until after my decease, then I will explain it to you,’ said the master.

Mazu had his disciple Zhicang ask [the master], ‘What should be the focus twenty-four hours a day?’

The master replied, ‘Wait until the time of your departure, then you will hear news of it’.

‘But I’m going right now,’ said Zhicang.

‘Then say this to Mazu – that I would like to take this question to the Sixth Patriarch Huineng.’

In the third year of the Li reign period of the Tang dynasty (768 CE) Emperor Taizong ordered the master to the Imperial Palace. One morning the master was in the inner court and seeing the Emperor, stood up.

‘Why did the master rise?’ asked the Emperor.

‘How else could the August Presence get a view of the four dignified postures of a humble monk?’ replied the master.

The Emperor was pleased and said to National Teacher Zhong, ‘We wish to bestow a title on Master Qin.’ Zhong joyfully fulfilled the imperial command and the title of ‘First in the Empire’ was granted.

Later the master took his leave, returning to his mountain monastery. In the eighth year of the Zhenyuan reign period (792 CE), in the twelfth month, an illness revealed itself. After giving a Dharma-talk, the master passed away at the age of seventy-nine years. The posthumous title of ‘Chan Master of Great Awakening’ was conferred upon him.

The Fourth Patriarch Daoxin's Collateral Dharma Heirs of the Eighth Generation, from Chan Master Daoqin

4.54 Chan Master Hangzhou Niaoke Daolin

Chan master Niaoke Daolin (741-824 CE) was from Fuyang in Hangzhou and his family name was Pan. His mother, whose maiden name was Zhu, once dreamt of the rays of the sun entering her mouth, after which she conceived. When the baby was born a strange fragrance pervaded the room, so the name 'Fragrant Light' was given to the boy. He left the home life at the age of nine and received the full precepts at the Guoyuan Temple in Jing (Jingling, Hubei) when he was twenty-one years old. Later he went to the Ximing Monastery in Chang'an to study the *Huayan Jing (Avatamsaka Sūtra)* and the *Śāstra on the Arising of Faith (Śraddhotpada Śāstra, Aśvagoṣa)* under the Dharma Teacher Fuli, who also introduced him to the *Song of the Real and Unreal*, and had him practise meditation.

Once Niaoke asked Fuli, 'Could you say how one meditates and how to exercise the heart?'

Teacher Fuli was silent for a long time, so then the master bowed three times and withdrew.

It happened that at this time Tang Emperor Taizong had called the First Teacher in the Empire [Daoqin] of Jing Mountain to the Imperial Palace and Daolin went to pay him a formal visit, obtaining the True Dharma from him.

Returning south the master first came to the Yongfu Temple on Mount Gu (Zhejiang),⁴⁸ where there was a *stūpa* dedicated to the Pratyekabuddhas. At this time both monks and laymen were gathering there for a Dharma-talk. The master also entered the hall, carrying his walking stick, which emitted a clicking sound. There was a Dharma-teacher present from a temple called Lingying,⁴⁹ whose name was Taoguang, and who asked the master, 'Why make such a sound in this Dharma-meeting?'

‘Without making a sound who would know that it was a Dharma-meeting?’ replied the master.

Later, on Qinwang Mountain,⁵⁰ the master saw an old pine tree with lush foliage, its branches shaped like a lid, so he settled himself there, in the tree, which is why the people of that time called him Chan Master Niaohe (Bird’s Nest). Then magpies made their nest by the master’s side and became quite tame through the intimacy with a human – so he was also referred to as the Magpie Nest Monk.

One day the master’s attendant Huitong suddenly wished to take his leave. ‘Where are you off to then?’ asked the master.

‘Huitong left the home life for the sake of the Dharma, but the venerable monk has not let fall one word of instruction, so now it’s a question of going here and there to study the Buddha-dharma,’ replied Huitong.

‘If it could be said that there is Buddha-dharma,’ said the master, ‘I also have a little here,’ whereupon he plucked a hair from the robe he was wearing and blew it away. Suddenly Huitong understood the deep meaning.

During the Yuan reign period (1279-1368 CE) Bai Juyi⁵¹ was appointed governor of this commandery⁵² and so went to the mountain to pay the master a courtesy call. He asked the master, ‘Is not the Chan Master’s residing here very dangerous?’

‘Is not your Excellency’s position even more so?’ countered the master.

‘Your humble student’s place is to keep the peace along the waterways and in the mountains. What danger is there in that?’ asked Bai Juyi.

‘When wood and fire meet there is ignition – the nature of thinking is endless,’ replied the master, ‘so how can there not be danger?’

‘What is the essence of the Buddha-dharma?’ asked Bai.

‘To refrain from all evil and do all that is good,’ answered the master.

‘A three-year-old child already knows these words,’ said Bai.

‘Although a three-year-old can say them, an old man of eighty can’t put them into practice!’ countered the master.

Bai then made obeisance.

In the fourth year, during the tenth day of the second month of the reign period Changqing (824 CE), the master said to his attendant, 'Now my time is up.' And having spoken he sat on his cushion and passed away. He was eighty-four years old and had been a monk for sixty-three years.

(Textual note: Some say the master's name was Yuanxiu, but this is probably his posthumous name.)

The Fourth Patriarch Daoxin's Collateral Heirs of the Ninth Generation, from Chan Master Niaoke

4.55 Chan Master Hangzhou Zhaoxian Si Huitong

Chan master Huitong of Zhaoxian Temple in Hangzhou was a native of the province whose family name was Wu, although his original name was Yuanqing. He was clever from young on and his demeanour was quiet and reserved. In the reign of Emperor Dezong of the Tang (780-804 CE) he held an administrative post within the six palaces compound and the whole of the imperial household thought highly of him.

Once, during springtime, the master saw the plants and flowers at the palace of the Empress blossoming in profusion; standing for a long time in appreciation, he suddenly heard a voice from heaven saying, 'Illusory manifestations, coming to be and ceasing to be without end, can only destroy good roots. How could virtuous ones enjoy them in peace?' The master fell to reflecting. As a child he revered the good and really disliked being troublesome. Still, the Emperor, wandering through the palace some time later, asked the master, 'Why is Qing unhappy?'

The master replied, 'Since childhood I have eaten neither fish nor meat, for the only aspiration was to follow the Buddha's Way as a monk.'

The Emperor said, 'We regard Qing (Huitong) as a brother, so we would not be stingy in granting him anything which he might desire, with the one exception of leaving the home life: that is not possible.' Ten days later the Emperor, seeing the master's contained distress, summoned a royal guest to have a look at him and report back. The guest said to the Emperor, 'This man has to hand down the lofty Three Treasures,' whereupon the Emperor said to the master, 'If Qing so wishes, let him choose the day – more or less – of his going forth [into the homeless life of a Buddhist monk].' The master received the imperial favour with gratitude.

Not long afterwards a letter came from the master's home, saying that his mother was seriously ill and entreating him to return to his

native place. By imperial orders some officials were sent to see the master off at the boat. After a while at home the master met Dharma Teacher Taoguang, who urged him to seek an interview with Chan master Niaoke, who was just then having a temple built through the contributions of donors. When the temple was finished the master said to Chan master Niaoke, 'Since the age of seven your humble student has been frugal with eating and at the age of eleven received the Five Precepts.⁵³ Becoming twenty-two years old this year and having retired from the civil service for the purpose of leaving the home life, would the venerable sir please grant me the full ordination of a monk.'

Niaoke replied, 'Few are the monks these days who can diligently and thoroughly cut off suffering: and their abusive practices are many.'

The master replied, 'The purity of the source is pristine, the original numinosity does not resemble shining.'

Niaoke said, 'If you appreciate the wonderful completeness of pure wisdom and that its essence is of itself empty and quiescent, that truly is having left the home life, so to what avail would outward forms be? You should be a lay bodhisattva, engaging in all the practices of restraint and generosity, like Xie Lingyun and his companions.'⁵⁴

The master persisted, 'If it is like this in theory, what is its practical advantage? If the Great Master, out of his kindness would have the compassion to accept me as a disciple, I swear to obey the master's teaching.' Three times the master asked in this way but got no response. Then Taoguang said forcefully to Niaoke, 'The Ambassador Qing has never married, nor even taken a concubine. Now if the Chan master will not deliver him, who is going to ferry him across?' Niaoke then enrobed him, shaved his head and gave him the full precepts.

The master always took his meal in the early morning and during the rest of the day and night worked hard, reciting *sutras* of the Great Vehicle and practising the breath-counting Samādhi. After some time though he really wished to leave in order to travel around and then Niaoke showed him a thread on his robe as a hint. Huitong awoke to the meaning and people of that time called him 'robe-thread

attendant'. About twenty years after Chan master Niaoke had returned to the peace of cessation the Emperor Wuzong (reg. 841-46 CE) closed his temple, so the master [Huitong] and his assembly bade farewell to the *stūpa* and moved on. It is not known what became of them all.

The Seventh Generation Collateral Dharma Heirs of the Fourth Patriarch Daoxin (from Chan Master Huizhong)

4.56 *Chan Master Tiantai Shan Fo Kuyan Weize*

Chan master Weize of Fo Kuyan on Mount Tiantai was a native of Jingzhao (Xi'an, Shanxi), who's family name was Zhangsun. At his first formal interview with Chan master [Hui] Zhong of Niutou Mountain, he was deeply awakened to the profound meaning and after that became a hermit living on Mount Tiantai, by the cataract of the West Face.

During the Yuanhe reign period of the Tang dynasty (806-820 CE) the master's disciples gradually increased and at this time he began to call his place 'Mountain Cave of the Buddha'.

One day the master said the following to his assembly, 'There is nothing in heaven and earth and I have nothing either, nevertheless, there has never not been anything. This being the case, the sage is like a shadow and a hundred years like a dream, so what could be subject to birth and death? Since Buddha⁵⁵ is a solitary light, it is able to be the master of the ten thousand things. I know this to be so but do all of you know this to be so?'

Once a monk asked, 'What is Nārānyana's arrow?'⁵⁶

The master replied, 'Bull's eye!'

The master suddenly told his disciples one day, 'All of you carry on energetically. What else can I say?' Two days after this, in the evening whilst sitting quietly, he showed his cessation. He was eighty years old and had been a monk for fifty-eight years.

4.57 Chan Master Tiantai Yunju Zhi

Chan master Yunju Zhi of Tian Tai Mountain was once asked by a monk named Jizong of the Huayan Temple, 'What is said to be the meaning of "to see into ones Original Nature and become Buddha"?'

The master replied, 'The purity of the Original Nature is wholly transparent, without blemish, belonging neither to being or non-being, nor to purity or defilement, long or short, attachment or rejection, for its essence is of itself free and at ease. If seen clearly like this, then this is called "seeing into the Original Nature". The Original Nature then is Buddha, Buddha the Original Nature: that is why it is said "see into the Original Nature and become Buddha".'

The monk asked further, 'Since the Original Nature is pure and belongs neither to the category of existence nor to that of non-existence, what is there to see into then?'

'To see into there being nothing to see into,' said the master

'If there is nothing to see into, why is there still seeing?' asked the monk.

'There is also no seeing,' replied the master.

'With this kind of seeing, whose seeing is it then?' asked monk.

'There is no something that is able to see,' replied the master.

'What is the rationale of this principle?' asked the monk again.

'Do you not know?' said the master, 'False conjectures regarding Being are about subject and object, so that we obtain the term "delusion". Following this way of seeing gives rise to an understanding that precipitates one into [the world of] birth and death. The people who see clearly are not like this; they see the whole day yet never see anything. To search for the principle behind the seeing cannot succeed: cutting off both subject and object, just this is what is called seeing into the Original Nature.'

'This Original Nature is everywhere is it not?' asked Jizong again.

'There is no place where it is not,' replied the master.

'Do ordinary people have it too then?' said Jizong.

'As I have just said, there is no place where it is not, so why should ordinary people not have it too?' said the master.

Jizong, 'Why then are the Buddhas and Bodhisattvas not constrained by birth and death whilst average people are bound to this suffering? How is it everywhere present?'

The master replied, 'The average person discriminates between subject and object even whilst being in the midst of the purity of the Original Nature, thus falling into birth and death. All the Buddhas and Great Beings however, know well that the purity of the Original Nature is not connected with being or non-being, so they don't set up a subject or object.'

Jizong asked further, 'If this is so then there must be those who understand and those who don't understand.'

The master replied, 'Even understanding doesn't get it, so why must there be those who understand?'

Jizong, 'What is the Ultimate Principle then?'

'I will give you the essentials, which should be pondered,' said the master. 'In the purity of the Original Nature there is no difference between those who understand and those who do not understand. "Ordinary" and "sage" are merely words. If you follow the understanding based on words then you fall into birth and death. If it is known that artificial names are not concretely real, this only means that there isn't anything that bears a name.' The master added, 'This really is the Ultimate Principle. If one says, "I can understand, he is not able to understand," this is a great sickness. Discriminating between purity and impurity, between the ordinary and the sagely is a great sickness too. Still, behaving as though there is no difference between the ordinary and the sagely is tantamount to denying the law of cause and effect, and a seeing which gets stuck in the purity of the Original Nature is also a great sickness. Behaving as if one is beyond understanding is another great sickness. Although there is no agitation within the purity of the Original Nature, all is infallibly made use of in a skilful way, generated by compassion and benevolence. That is why the putting into effect of this, which is the complete purity of the Original Nature, can be called "seeing into the Original Nature and becoming Buddha".'

Jizong, delighted, bowed and withdrew.

(End of the Oxhead line of transmission.)

The Collateral Dharma Heirs of the Thirty-Second Patriarch [The Fifth Chinese Patriarch] Hongren (Gunin).

4.58 Chan Master Beizong Shenxiu (Jinshū)

Chan master Shenxiu (606-706 CE) of the Northern School of Chan was a native of Kaifeng Weishi (Henan) whose family name was Li. He was familiar with Confucianism when still young but then suddenly abandoned the home life for a monk's vocation and went in search of a master of the Way. Coming to the East Mountain Monastery in the Twin Peaks area of Qi province (Hubei), he met Master [Hong] Ren, the Fifth Patriarch, who emphasised the practice of sitting Chan (meditation). Prostrating before him, Shenxiu cried in admiration, 'This is truly my teacher!' and pledged his heart to undergo any hardship, taking the cutting of wood and drawing of water as his labour of service, in the earnest wish to learn from the master's Way. [Hong]Ren, acknowledging him in silence and with a deep respect for him, said, 'I have led many men across to the other shore but as far as enlightened understanding goes, none can reach you.'

After Hongren had revealed his cessation Xiu stayed on at Jiangling, in the Dangyang Mountains (Hubei).

Then the Tang dynasty Empress Wu [Zetian]⁵⁷ heard of Shenxiu and summoned him to court, where he was received and with especial honour and ceremonies conducted into the palace temple.⁵⁸ [The Empress] had the 'Gate of Salvation Temple' restored to proclaim the virtue of the master, and all the princes, dukes, knights and officers vied to pay him reverence at this time. When Zhongzong⁵⁹ ascended the throne (706-10 CE) his esteem was even higher.

The senior minister, Zhangshuo,⁶⁰ once asked about the essentials of the Dharma and remained a devoted disciple of the master.

The master composed a *gatha* for the assembly:

All the Buddha-dharmas
Originally reside in one's own heart
Using the heart to search them outside
Is abandoning the father by running away.

In the second year of the Shenlong reign period (706 CE) the master passed into nirvāṇa at the Tiangong Monastery in the Eastern Capital. He was given the posthumous title 'Chan Master of Great Penetration'. The Emperor, at the head of the guard of honour, himself accompanied the funeral procession through the Dragon Gate and up to the bridge. Princes, dukes, knights and officers were all there as well as ordinary people.

Zhangshuo and Lu Hongyi, a local recruit for official posting, both eulogised on his virtuous life.

His disciples, Puji (651-739 CE),⁶¹ Yifu (died 732 CE)⁶² and others were highly esteemed by the government and the people alike.

4.59 National Teacher Songyue Huian

National Teacher Huian (572-707 CE) of Songyue⁶³ was a native of Zhejiang in Jing province (Zhejiang, Hubei) with the family name of Wei. In the seventeenth year of the Kaihuang reign period the Emperor Wu of the Sui dynasty⁶⁴ had all privately ordained monks sought out by the authorities.⁶⁵ The master, on being investigated, said, 'Originally there were no names' and then promptly went into hiding on Mount Gu (about 200km southwest of Mount Song).

During the Daye reign period (605- 616 CE) a great section of the population was mobilised to begin [construction] on the Tongji Qu canal⁶⁶ but so many were dying from starvation that they were using each other as pillows. The master begged for food to save them, and the ones for whom he obtained relief were very many. Emperor Yang then summoned the master [to court] but he went into hiding in the Taihe Mountains.⁶⁷ During the Emperor's Imperial Tour of Jiangdu (Yangzhou, Jiangsu) there was pandemonium everywhere but [the master] managed to climb up to the Hengyue Monastery (in Hunan Prov.) to continue with the Buddhist practice.

During the Zhenguang reign period of the Tang (627- 649 CE), [the master] went to Huangmei [Monastery] to have an interview with Patriarch Hong, through whom he came to the Heart-essence. In the first year of the Linde reign period (664) he was travelling around and came to Zhong Nanshan (Shanxi) and there he stayed on. The Emperor Gaozong once summoned him to court but the master did not respond to the imperial mandate.

Wandering further through famous old mountain paths the master came to Shaolin by Mount Song and said, 'This is the place where I will end my days!' From this time on Chan students gathered like spokes going to the hub of a wheel.

Tanran and Huairang⁶⁸ were two who came to visit and asked, 'What's the meaning of the Patriarch Bodhidharma's coming from the West?'

(CBD: 2367); see also BFSS: 401- 7.

The master replied by asking, 'Why don't you ask about the meaning of yourselves?'

'What is the meaning of oneself?' they asked.

'You should be aware of the mysterious functioning,' said the master.

'What is the mysterious functioning?' they asked in turn.

The master showed them by opening and closing his eyes. Tanran awoke to the meaning straightaway and he stayed, but Huairang's affinity links impelled him to take his leave of the master and journey on to Caoqi.

Empress Wu summoned the master to the Imperial Capital [Luoyang] where he was treated with courtesy and much respect, as much as Shenxiu himself.⁶⁹ The Empress once asked the master his age, to which he replied, 'I do not remember.'

'Why do you not remember?' asked the Empress.

'The self of birth and death goes round and round, round without end. What use is there in remembering it – not to mention this heart flowing into the sea, at the centre of which there is nothing at all. Look at bubbles arising and disappearing – the very thought of it is absurd. The endless flow of every moment's coming to be and ceasing to be is just like this, so which year, which month is to be remembered?' Bowing, the Empress received these words in faith and gratitude.

Then, in the second year of the Shenlong reign period (706 CE), Emperor Zhongzong⁷⁰ bestowed upon the master a purple robe⁷¹ and he was invited, together with twenty-seven disciples, to the inner apartments of the palace for a meal. In the third year he was again bestowed a linen robe and bade farewell to the Emperor. Having returned to Mount Song, on the third day of the third month he said to his disciples, 'After my death, take the corpse into a glade of the forest and cremate it there.'

Then Duke Wanhui⁷² suddenly came to visit and they became very lively, talking excitedly with many gesticulations and although some students were straining their ears to listen, none of them could work out what it was all about.

On the eighth day (of 709 CE) the master closed his door, lay down and went into the great peace, having seen one hundred and

twenty-eight springs and autumns come and go. The disciples, honouring his wishes, placed him in a glade in the forest, where they cremated him. The cremation yielded eighty grains of *śarīra* relics, five of which, of the colour red and purple, were preserved in the Imperial Palace. In the second year of the Xiantian reign period (713 CE) his disciples erected a pagoda.

4.60 Chan Master Yuanzhou Mengshan Daoming

Chan master Daoming of Mount Meng in Yuanzhou (Jiangxi province) was a native of Poyang (in Jiangxi) and a descendant of the Emperor Xuan of the Chen dynasty.⁷³ When his country perished⁷⁴ he was reduced to the straightened circumstances of a commoner, but owing to his royal connections was given the title of 'General'. He was ordained young into the homeless life at the Yongchang Monastery and, longing to practise the Way, went to join the assembly of the Fifth Patriarch where he applied himself to the utmost in his searching. At first the master did not understand what 'awakening' was, but then he heard that the Fifth Patriarch had secretly transmitted the Robe and Dharma to Layman Lu (Huineng, the Sixth Patriarch) so he went in hot pursuit, following the trail at the head of scores of monks.

Coming to the Dayu peak⁷⁵, the master, now ahead of his fellows, was the first to see [Layman Lu], his followers being somewhere behind. Layman Lu, seeing the master running up to him, then threw the robe and bowl down on a great rock and said, 'This robe is the emblem of faith, should it be seized by force?

early one morning on the arduous journey to visit his brother, in order to bring back news of him and a letter for his parents, arriving back home in the evening. From then on he was called 'Wanhui' that is, 'ten thousand [mile] round trip'. Later he became a monk and was called to serve in the Imperial Temple by Empress Wu, who thought highly of him. He was ennobled as a duke after his death in 713 CE. ZRMDC: 1297.4

You may take it and go.' The master then made to lift it but it was as immovable as a mountain, so in fear and trembling he said, 'My coming is in search of the Dharma, it is not on account of the Robe. Would that the Layman reveal it to me.'

The [Sixth] Patriarch then said, 'Thinking neither of good nor of bad, at this very moment, what is your Original Face?'⁷⁶

On hearing this, the master had a great awakening. Perspiring profusely and with tears in his eyes, he prostrated himself

repeatedly. Then he asked, 'Apart from the esoteric words and esoteric meaning just now, is there still another meaning?'

The Patriarch replied, 'What I just said to you is really not esoteric. If you reflect on your "Original Face" then "esoteric" is just you yourself.'

The master said, 'Although I took part in the assembly at Huangmei Monastery, there was actually no meditation on ones "Original Face". Now, thanks to your pointing out the essential way, it is like a man drinking water – he knows for himself whether it is hot or cold. From today the Layman is my teacher.'

The Patriarch replied, 'Since you feel like this, then let us both regard the master of Huangmei [the Fifth Patriarch] as our master. Now, take good care of yourself.'

The master asked further, 'Where should I go from here?'

'Stay for a while in Yuan,' replied the Patriarch, 'but when you come to Meng, settle there.'

The master prostrated in gratitude, then quickly went down to the foot of the mountain and said to his companions, 'Having climbed right to the top and seen far and wide, all was quiet and without a trace, so we should continue our search of him along other roads.' All agreed to this and took various routes. The master, alone, went to Mount Lu, by Bu Shuitai and after three years undertook the journey to Mount Meng in Yuanzhou, where he greatly prospered in teaching the wonderful practice. At first he was called Huiming but to avoid the first syllable [of the Sixth Patriarch's name Huineng] was then called Daoming. His disciples were always sent to Lingnan on a courtesy visit to the Sixth Patriarch.

Collateral Dharma Heirs of Fifth Patriarch

Hongren, from Chan Master Shenxiu⁷⁷

4.61 *Chan Master Wutai Shan Jufang*

Chan master Jufang (647-727 CE) of Mount Wutai was a native of Anlu (Hubei) with the family name of Cao. He left the home life and received the precepts whilst still young from Chan master Lang of the Mingfu Temple. At first he paid particular attention to the *sutras* and commentaries but later visited a Chan place, after which he joined the Northern School, where Chan master Shenxiu asked him, 'What is the place of no clouds like?'

'Not obscured,' answered the master.

Shenxiu asked again, 'What after getting here?'

'I clearly see five leaves sprouting from a single branch,' replied the master.

Shenxiu approved him in silence. Entering the abbot's quarters, the master attended on Shenxiu and answered his further probing; they were in almost complete accord.

Soon afterwards [Master Jufang] went to live on Cold Peak Mountain in Shangdang (Shanxi), and within a few years the flourishing assembly numbered about one thousand persons. Later the master expounded the Dharma on Mount Wutai, where he passed more than twenty years and entered cessation at the age of eighty-one. On the 3rd day of the 9th month in the 15th year of the Kaiyuan reign period his entire body was reverently placed in a *stūpa*.

4.62 Chan Master Hezhong Fuzhong Tiaoshan Zhifeng

Chan master Zhifeng of Tiao Mountain in Hezhong prefecture (Shanxi) had the family name of Wu. At first he studied the *Weishi Lun*⁷⁸ but got stuck in the concepts. Becoming angry and frustrated by his doubts he betook himself on a journey and climbed Mount Wutai to call on Chan Master Shenxiu. All at once the doubt in his heart was dispelled. Intending to nurture the 'sacred embryo' he bid him farewell and went to reside at Pujin (Shanxi) in the Anfeng Mountains. Eating vegetation and drinking from streams, he did not descend for ten years.

Then it happened that Weiwen, the provincial governor, asked the master to return to the precincts of the city, so he set up and resided at the Anguo monastery, where monks and laymen alike came for support. The governor once asked the master, 'How will it go with me after today?'

The master replied, 'The sun rises from the mists and shines on trees which cast absolutely no shadows.' The governor didn't understand the meaning at first, so bowed reverently and withdrew, but a little while later understanding dawned and the insight then came of itself.

The master continued to go to Tiaoshan for more than twenty years and those who came to the Way were innumerable. After his death his disciples built a *stūpa* north of the provincial capital.

4.63 Chan Master Yanzhou Xiang Mozang

Chan master Xiang Mozang of Yan province (Shandong) was a native of Zhao prefecture (Hebei) whose family name was Wang. His father was a minor government official. The master left the home life at the age of seven and at that time there were many supernatural phenomena bedeviling the people in the countryside. The master, by single-handedly taking control of a situation not without danger, subdued the phenomena and thus earned the name of 'demon subjugator'. Then he was ordained a monk at the Huangfu Monastery, under Chan master Zan and, putting forth great effort, came to the Dharma. Later it happened that the Northern School of Chan was flourishing⁷⁹ so the master vowed to hitch up his robe and be off.

[On his arrival] Chan Master Shenxiu⁸⁰ asked the new arrival, 'You are called the demon subjugator but here there are no mountain demons or tree sprites. Can you turn yourself into a demon?'

'There is both a Buddha and a demon,' replied the master.

'If you were a demon,' replied Shenxiu, 'you would certainly be dwelling in the absolute state.'

'But Buddha is also empty, so what state would he have?' replied the master.

Shenxiu made a prediction, saying, 'You and Shaohao's remains are connected.'⁸¹ Not long afterwards the master went into Tai Mountain⁸² for several years, where the students gathered like clouds. Then one day he told his pupils, 'I am old now – things that have reached their limit return.' Having said this he died, at the age of ninety-one years.

4.64 Chan Master Shouzhou Daoshu

Chan master Daoshu (734-825 CE) of Shou province (Anwei) was a native of Tang province (in Henan) whose family name was Wen. As a young man he researched the classics but on coming to his fiftieth year he met a senior Buddhist monk, through whose persuasion he vowed to leave the home life. Reverently he asked Master Huiwen of the local temple on Mingyue Mountain to be his teacher. The master was embarrassed at being so old but still went in search of the Dharma, thoroughly and determinedly visiting those places he hadn't been to before. Later he returned to Dongluo (Luoyang, the western capital of the Tang dynasty) and there came across Chan master Shenxiu, under whose words he gained the knowledge of the profound meaning. Eventually he became a vessel of the Dharma and chose the Three Peaks Mountains in Shou Province to live – there he built himself a hut and there he stayed.

He would often go about as a country bumpkin, wearing simple clothes, laughing and talking strangely, would also conjure up apparitions of Buddhas and bodhisattvas, *Arhats* and various celestial sages, or else bring to manifestation spiritual auras or voices. The master's followers saw these things but none could fathom it. Thus ten years passed, after which it became quieter – no more apparitions. The master told his assembly, 'This bumpkin has cultivated much ingenuity in deluding people and only wasted an old monk's not seeing and not hearing. His ingenuity was poor, whilst his not seeing and not hearing is without limit.'

In the first year of the Baoli reign period (825 CE) the master became ill and died at the age of ninety-two. In January of the following year a *stūpa* was erected.

4.65 Chan Master Huainan Duliang Shan Quanzhi

Chan master Quanzhi of Duliang Mountain in Huainan⁸³ was a native of Guanzhou (Henan) whose family name was Rui. At first he lived in the cottage he built for himself but then Weiwen, the governor of his native province, asked him to start a Dharma-group at the Zhangshou [state] Monastery. The Honorable Wen once asked him, 'How will the Buddha-dharma fare in the future – will it prosper or decline?'

The master answered, 'Reality is without ancient or modern and doesn't leave any traces. The way of all existence accords with the constantly changing state of the four modes,⁸⁴ all of which are subject to cessation, as Your Honour can see.'

The master was ninety-three when he died, in the fourth year of the Huichang reign period of the Tang dynasty, corresponding to the 1st year of the sexagenarian cycle. On the 7th day of September his body was laid in a *stūpa*.

Dharma Heirs of National Teacher Huian of Songyue

4.66 *Chan Master Luoqing Fuxian Si Renjian*

Chan master Renjian of Fuxian Monastery in Luoqing (Henan), having stopped asking questions at the Song Monastery [of National Teacher Huian], let himself go in the local market place, so people called him 'the drunken monk'.

During the Tianze Wansui reign period of the Tang dynasty (695 CE), Tianhou⁸⁵ summoned Renjian to the palace. After regarding her respectfully for a while he asked, 'Understood?'

'Not understood,' answered the Empress.

'This old monk upholds the precept of no-speaking,' said the master. The next day he presented the Empress with nineteen short poems. She read them with delight and wanted to bestow generous gifts on the master but he wouldn't accept any of them. The Empress had the poems copied and circulated throughout the Empire though some of the lines, expounding the True Principal, shocked the current thinking. Only the poem *The Song of Realising the Fundamental* is still circulating in the world.

4.67 The Venerable Songyue Pozao Duo

The speech and behaviour of the Ven. Pozao Duo (broken-stove-fallen) of Song Mountain, whose family name is unknown, was unfathomable. He lived on Song as a hermit. In a valley in the middle of the mountain was an extremely sacred shrine, in the sanctuary of which was a solitary stove, to which people from far and wide came continuously to sacrifice many animals.

One day the master, accompanied by his attendant, went into the sanctuary and beating the stove three times with his staff said to it, 'Shame! This stove has only been put together by a combination of mud and tiles, so where does the sacredness come from? Where does its spiritual nature arise from, that it rules the destinies of living animals in such a way?' Again he beat the stove three times and then it just fell into pieces.

A little while later there appeared a tall man, clad in green and wearing the scholar's cap, who suddenly prostrated himself before the master. The master said, 'What kind of man are you?'

'I am actually the spirit of the stove in this shrine and have for a long time been incarnated in it as *karmic* retribution. Today, thanks to the master's expounding of the Dharma of Birthlessness, I obtained release from this situation and am reborn in heaven. I have come specially to extend my thanks.'

'This is due to your Original Nature, not to my strong words,' said the master. The spirit bowed once again and then disappeared.

After a while the master's attendant spoke, on behalf of the assembly, to the master, as follows, 'For a long time we have been by the venerable monk's side yet never have we had a cross word directed towards us. What then was the hidden purport which the stove-spirit obtained, that it came to be reborn in heaven?'

'I only pointed out to it that it is originally constituted of just mud and tiles,' the master replied, 'more than that I didn't say.' The attendant and company remained standing, nobody saying anything.

'Do you understand?' asked the master.

'We don't understand,' answered the head monk of the assembly.

The master said, 'Originally there is the [True] Nature. Why is that not understood?' The attendant and assembly all bowed reverently, at which the master continued, 'Fallen, fallen! Broken, broken!'

In later years there was a Chan master called Yifeng who brought up this story with National Teacher Huian, who commented, 'This man's understanding is exhaustive, subject and object are as one. One could say that it is like the bright moon in empty space, there is no one who does not see it. To match the power of such an utterance would be difficult.'

Chan master Yifeng then bowed and, bringing his hands together in respect, asked, 'Is there anyone who could match this saying?'

'One who doesn't know,' replied National Teacher Huian.

Once a monk asked, 'When there are no forms, what then?'

'Bowing, there is only you, no me; no bowing, there is only me, no you,' replied the master. The monk bowed in gratitude. The master added, 'The Original Nature of everything is not a thing. That which the Heart of the Way can transform, that is the same as the Tathāgata.'

A monk asked, 'How do things go with a person who practises good conduct?'

'Tightly holding a lance and wearing armour,' replied the master.

'And how, with somebody doing evil?' asked the monk again.

'He practises Chan and enters samādhi,' said the master.

'My understanding is shallow,' replied the monk, 'please may the master give a straightforward pointer.'

'You asked me about evil,' answered the master, 'but evil does not proceed from good. You asked me about good – good does not proceed from evil.' The master paused, then said, 'Do you understand?'

'No, I do not understand,' replied the monk.

'Evil people are without good thoughts,' said the master, 'good people are without a heart of evil, therefore to talk of good and evil is like floating clouds, all without a place of arising or a place of extinction.'

At these words the monk had a great awakening.

There was once a monk who had come from Niutou's place. The master asked him, 'From whose Dharma-assembly have you come?'

The monk approached, hands raised palms together, made one circumambulation of the master and then moved away.

'There can't be such a person in Niutou's assembly,' said the master.

The monk then returned, palms together, to the master and stood to one side. 'Not bad, not bad!' said the master.

'What about responding to things without following them?' asked the monk.

'What would it be not to follow them?' countered the master.

The monk replied, 'Just so, follow the True Way back to the Original Source.'

'Why follow the Original Source?' asked the master.

'But for the venerable sir, I would really be incurring error upon error,' said the monk

'Just this was the understanding of the Fourth Patriarch before he had insight into the Principle of the Way,' said the master, 'now come up with something after insight into the Principle.' The monk then made one circumambulation of the master and went out. 'Following the True Way of the Dao is ever like this, now as in the past,' commented the master.

The monk bowed.

Once, the master said to a monk who had been a long time in attendance, 'All the Buddhas and the Patriarchs expounded only on the Suchness⁸⁶ of man's Original Nature and Original Heart; there is no other principle of the Way. Get it, get it!' The monk bowed in gratitude and the master struck him with his fly-whisk,⁸⁷ saying, 'It is like this here and everywhere.'

The monk, palms together, then came closer to the master and made a single verbal response.

'Still no faith, still no faith!' said the master.

A monk asked, 'What is a great Icchantika?'⁸⁸

'To honour and revere!' said the master.

'What is great undaunted progress in a man?' asked the monk again.

'Eliminating dishonour, anger and aggression,' answered the master.

In later times it was not known where the master ended his days.

4.68 *Chan Master Songyue Yuanguai*

Chan master Yuanguai (644-716 CE) of Song Mountain was a native of Yique (Henan) with the family name of Li, who left the home life when still young. In the 2nd year of the Yongchuan reign period of the Tang (683 CE) he received the full precepts and lived at the Xianju Monastery, where he studied the *Vinaya* tirelessly. Later he paid a courtesy call on National Teacher [Hui] An, who transmitted the True Dharma to him, upon which he had a sudden realisation of its wonderful purport. Then, by divination, he found himself a cottage in a great valley in the Song Mountains.

One day a strange man arrived, wearing a high scholar's hat and breeches, with many followers in train, their step light but dignified, come to pay a visit to the great master. The master regarded his strange appearance, which was most unusual, and said to him, 'Welcome Venerable Sir, what is the reason for your coming?'

The other replied, 'Might you know me, Master?'

The master said, 'I see the Buddha and all living beings as equal and I regard you with the same eye, so why make a difference?'

The other replied, 'I am the spirit of this mountain, capable of bringing life and death to men; how then can the master regard me as equal?'

The master answered, 'Originally I am not born so how are you capable of bringing death! I see the body and emptiness as equal, see you and I as equal, but you regard yourself capable of destroying emptiness and yourself? Even if you could be capable of destroying emptiness and of destroying yourself, I nevertheless am not subject to birth and not subject to death. Since you cannot yet be like this, again, how would it be possible to bring me birth and death?'

The spirit made obeisance and said, 'I am more clever and upright than the other spirits but who was to know that the master possesses such vast knowledge? Pray grant me the true precepts that allow me to transcend this world.'

'Since you ask for the precepts,' said the master, 'this is already receiving the precepts, so what, since there are no precepts other

than these, would those precepts be?’

‘This reasoning still sounds vast and obscure to me,’ answered the spirit, ‘so I will continue to seek the precepts from the master in order to become his disciple.’

The master then put out a seat and placed a small incense burner on a table, saying, ‘If, when giving the precepts, you wish to uphold them then answer “yes”, but if not answer “no”.’

‘I shall respectfully receive your teachings,’ said the spirit.

The master began, ‘Can you refrain from sexual activity?’

‘But I am married,’ replied the spirit.

‘This is not the meaning,’ said the master, ‘the meaning is to refrain from indulging in licentious behaviour,’

‘Yes I will,’ said the spirit.

‘Will you refrain from stealing?’ asked the master.

‘What do I lack that I would become a thief?’ answered the spirit.

‘This is not the meaning,’ said the master, ‘the meaning is to refrain from receiving sacrifices just to benefit the licentious or, due to not having received offerings, to do harm to the good.’

‘Yes I will,’ answered the spirit.

‘Will you refrain from killing?’ asked the master.

‘In fact I have total power, so how is “don’t kill” possible?’

‘This is not the meaning,’ said the master, ‘the meaning is to refrain from too many mistakes, doubts and confusions.’

‘I will,’ answered the spirit.

‘Will you refrain from telling lies?’ asked the master.

‘I am honest,’ replied the spirit, ‘so how could I tell lies?’

‘This is not the meaning,’ said the master, ‘the meaning is to refrain from ever being out of accord with the Original Heart.’

‘I will,’ answered the spirit.

‘Will you not countenance the abuse of alcohol?’ asked the master.

‘I agree,’ answered the spirit.

‘All these are the precepts of the Buddha,’ said the master. ‘Maintain them reverently and whole-heartedly yet adhere to them with an empty heart. Engage in activity whole-heartedly yet hold the heart empty when quiet. If you can do this then you will be no ghost, though heaven and earth are yet to be born, nor will you be old,

though heaven and earth have long perished. There will be formation and transformation the whole day long yet you will be immovable; everything will have reached its limit in silence yet you will not be inert. If this is realised then although married you will be single, taking sacrifices there will be no grasping. There will be power yet no urge to control; although doing there will be no doer, although drunk, no confusion. If the heart is empty in the midst of the ten thousand things then desire is not licentiousness, benefiting the wrong and bringing harm to the good is not being a thief, dealing in excesses, lies and doubts does not kill, disobeying heaven from first to last is not deluded, confused and upside down is not intoxication. This is what is meant by an empty heart. An empty heart then is empty of precepts, and being empty of precepts is an empty heart. There are no Buddhas, no living beings, no you and no me. There being no you, what would the precepts be?’

The spirit replied, ‘My supernatural powers are second only to the Buddha!’

The master said, ‘Your supernatural powers are ten; five are under control, five not. Of the Buddha’s ten powers, seven are under control, three are not under control.’

The spirit then timorously withdrew from the table and kneeling said, ‘Is it possible to hear more?’

The master continued, ‘Can you go against your Supreme Ruler by causing the heavens to circuit westward and the sun, moon and planets eastward?’

‘I cannot,’ answered the spirit.

‘Can you seize the spirit of the Earth,’ asked the master, ‘melt the five mountain peaks⁸⁹ and tie up the four seas?’⁹⁰

‘I cannot,’ answered the spirit.

‘These are the so-called Five Impossibilities,’ explained the master. ‘The Buddha can nullify all forms and take on the wisdom of the ten thousand things, but he cannot destroy the fixed law of *karma*. Buddha can know the nature of sentient beings and investigate affairs over millions of *kalpas* but is nevertheless unable to instruct and guide beings without *karmic* connections. The Buddha is capable of leading innumerable sentient beings to the other shore but is nevertheless unable to exhaust the world of sentient beings.

These are the three impossibilities. However, the fixed *karmic* laws are not fixed for long periods and living beings too, who are without *karmic* connections, refers to a single human life. The world of living beings is originally without increase or decrease and from of old until the present no man has been able to be the ruler of his dharmas. Dharma without a ruler is called no-Dharma. No Dharma and no ruler – this is called the empty heart. As I understand it, Buddha is also without supernatural powers but is capable, with an empty heart, of penetrating all dharmas.’

The spirit replied, ‘I have been truly shallow and ignorant until hearing the teaching on emptiness. The precepts that the master has bestowed I shall reverently put into practice. From now on, wishing to requite his compassionate benevolence, I shall bestir myself as earnestly as possible.’

The master continued, ‘I regard myself as no-thing, dharmas as impermanent; living peacefully, what then is there to desire?’

The spirit replied, ‘The master should tell me to do something for the world, to extend my small spiritual merit, enabling the five kinds of people to see my spiritual traces – those whose hearts have already supremely awakened, those whose hearts have just begun to aspire to supreme awakening, those whose hearts have not yet awoken to the aspiration for supreme awakening, those of an unbelieving heart and those who really need to believe. Then they can know that Buddha exists, that the spirit exists, that there is the possibility for it or not, that it is natural to some or unnatural.’

The master however replied, ‘Don’t do it, don’t do it!’

‘Buddha also employed spirits to protect the Dharma,’ replied the spirit, ‘so is the master not destroying the Buddha’s order by rebelling? May the master condescend to instruct me!’

The master had no alternative but to say, ‘The eastern cliff face forming the wall of the monastery is barren of trees, whilst on the mountain peak on the north side there are trees, though they don’t afford protection. Could you move the northern trees to the eastern peak?’

‘No sooner said than done,’ replied the spirit, ‘but there is bound to be some noisy disturbance during the night – hopefully the master will not be too put out.’ Then the spirit bowed low and took his leave.

The master accompanied him to the monastery gate and saw him and his multitude of royal bodyguards off on his long winding road, looking like a king. Vapoury clouds and rosy mists swirled around, here and there streamers and flags towered up to heaven, gradually disappearing into the firmament.

That evening there was indeed a sudden storm, with rolling of thunder, howling of animals and bolts of lightning. The trees were shaken up and the birds roosting in them cried and wailed. The master however addressed his assembly, saying, 'Do not be afraid, do not be afraid! This was already arranged between the spirit and myself.'

The following morning the sky had cleared and the pines and junipers had all moved from the northern peak to the eastern cliff, neatly planted in order. The master now addressed his followers saying, 'After my death do not let outsiders know of this, if rumour gets around people might take me for a miracle worker.'

In the fourth year of the Kaiyuan reign period (716 CE) corresponding to the 53rd year of the sexagenarian cycle, the master gave the following instructions to his disciples, 'I first began living by the eastern peak of this monastery so after my death you should place my bones there.' Having finished talking he passed away, just like a reptile casting off its skin. It was autumn and he was in his seventy-third year. The disciples erected a *stūpa* to him.

4.69 Chan Master Yuenan Shan Weizheng (Dharma Heir of Chan Master Puji of Song Mountain, a 3rd generation Dharma Heir of Shenxiu)

Chan master Weizheng of Yuenan Mountain (757- 843 CE) was a native of Pingyuan (Shandong) whose family name was Zhou. He was ordained by Dharma Preceptor Quanzhang at the Yinghuo Temple in his native province but inherited the Dharma from Chan master Puji of Song Mountain.⁹¹ Having definitively penetrated the True Principle he then established himself on Taiyi Shan (Yuenan Mountain) where students filled his room [in search of guidance].

During the Taihe reign period of the Tang (827-35 CE) Wenzong was the Emperor. He loved to eat clams, so the palace officials combed the whole coastal region in order to present him with the first ones of the season, to the great toil of the people who were pressed into service. One day, whilst the royal repast was being served, there was one [clam] that wouldn't open. The Emperor thought this so strange that he burnt incense and had prayers chanted to it. Suddenly the thing changed into the complete form of an Indian bodhisattva. It was then kept in a sandalwood incense-box decorated with gold stars, covered with a beautiful brocade cloth and donated to the Temple of Joy and Felicity for the monks there to reverence it. Nevertheless the Emperor asked his ministers what this good omen might be. Someone said, 'Chan master Weizheng in Taiyi Mountain has a deep insight into the Buddha-dharma, and is widely learned with great knowledge.'

The Emperor then had the master summoned to court and questioned him about the affair. The master said, 'I have heard that things do not come to pass in vain – surely this is the opening of Your Majesty's heart of faith. This agrees with what it says in the *sutras*, that this form appears to those who are bound to obtain the crossing to the other shore in this very body, and that is called Dharma.'

The Emperor replied, 'The body of the bodhisattva has already appeared but we have not yet heard a talk on the Dharma.'

'Does Your Majesty regard this as a common appearance or as an unusual one? Is it believable or unbelievable?' asked the master.

'It is a strange affair,' replied the Emperor, 'and We believe in it deeply.' 'Then Your Majesty has already heard the Dharma-talk,' said the master.

The Son of Heaven was delighted as never before and issued a proclamation to all the temples in the Empire that they should set up an image of Guanyin as a response to the great blessing.

Due to this affair the master was detained at the Inner Palace Temple but after repeated farewells returned to his mountain. Again a summons was issued ordering him to reside at the Shengshou Monastery. When Emperor Wu ascended the throne (841 CE) the master suddenly went into the Zhongnan Mountains to live in solitude. When someone asked him the reason for retirement he would say, 'I am hiding from enemies.' He ended his days in a mountain hut, at the age of eighty-seven. His cremation yielded 47 pecks of *śarīra* relics and on the 4th day of the 8th month of the 3rd year of the Hui Chang reign period (843) these were placed in a *stūpa*.

4.70 Chan Master Yizhou Baotang Si Wuzhu, a Dharma Heir of Chan master Wuxiang of Yizhou, who was a fourth generation heir of the 5th Chinese Patriarch, Hong Ren.⁹²

Chan master Wuzhu (714-774 CE) of Baotang Temple ⁹³ in Yi province (Chengdu, Sichuan) first inherited the Dharma from Patriarch Wuxiang⁹⁴ and then went to live in the Baiyan mountains in Nanyang,⁹⁵ where he devoted himself to meditation. As the years went by, students gradually came in a steady stream earnestly seeking the Way and so began his instruction. Although his verbal teachings were extensive he only taught the one salient point of ‘no-thought’.

During the Tang, Grand Secretary Du Hongjian,⁹⁶ being sent to quell an uprising in the southwest garrison, heard of the master’s reputation and thought to pay him a courtesy call. In the ninth month of the first year of the Dali reign period (766 CE) he therefore dispatched a messenger to the mountain, extending an invitation to the master. At that time Military Commissioner Cui Ning⁹⁷ had also ordered all temple monks to come out in welcome and on the 1st day of the 10th month [the master] arrived at the Gonghui temple⁹⁸ where Minister Du, army commanders and scholar monks learned in the Three Disciplines⁹⁹ were all convened. All paying their respects, Minister Du spoke, ‘We have just heard that the master has granted a temporary stop here – where will he reside later?’

‘To the nature of non-abiding (Wu Zhu!) it is agreeable to be in the quiet of the countryside but many times I have been in the monastery in the Bai mountains. From Mount Helian¹⁰⁰ and Wutai I travelled around many beautiful places. Then hearing that my late teacher was living within Your Excellency’s borders, at the Daci Temple and that he was expounding the Supreme Vehicle, I hitched up my robe and came from afar to humbly listen at the elders’ feet. Later, sojourning in the Baiyai mountains, many years passed. Today

Your Excellency the Prime Minister has summoned me and who would dare not to comply with the command!

The minister replied, 'A disciple has heard that the Venerable Jin¹⁰¹ expounded the three-phrase Dharma-gate of "no-recollection", "no-thought" and "do not be deluded" – is this so?'

'That is so,' replied the master.

The minister asked further, 'Are these three phrases one or are they three?'

"No-recollection" is called practice, "no-thought" is called meditation and "do not be deluded" is called wisdom,'¹⁰² replied the master. 'Before the arising of a single thought, all is practice, meditation and wisdom. It is neither one nor three.'

'The character for "deluded" in the last phrase, should it not have the character for "heart" underneath rather than "woman"?'¹⁰³ asked the Minister.

"Woman" is correct,' replied the master.

'Is there a precedent for this?' asked the minister.

'In the *Faju Jing* it says, "If the thought of great effort arises then this is delusion: it is not great effort. If the Heart is able to be without delusion, then great effort will have no limits."'¹⁰⁴

The minister's doubts were allayed on hearing this. He then asked, 'Does the master still instruct people with these three phrases?'

'First-time students need to quieten the thoughts by settling the restless waves of consciousness – like water becoming clear and able to reflect. Awakening to the essence of no-thought, the peace of cessation will become manifest and then even no-thought will have no leg to stand on.'

At that moment a crow cawed from the tree in the garden. The minister asked, 'Did the master hear that?'

'Yes,' replied the master. The crow then flew away.

'Did the master hear that?' asked the minister.

'Yes,' replied the master.

'The crow flew away without making a sound,' said the minister, 'so how was it possible to hear it?'

The master then spoke to the whole assembly, 'The Buddha's world is difficult of access and the True Dharma difficult to listen to; in the hearing of every truth that is heard, there is no one that is

hearing. The hearing-nature is not influenced by hearing; being originally unborn – how could it be subject to death? When there is sound it is the defilement of sound from its arising, when there is no sound it is the defilement of sound from its cessation. Yet this hearing-nature does not follow the arising of sound, does not follow the extinction of sound. Awakening to the hearing-nature is to avoid that which is turned around by the defilement of sound. Then it is known that there is no birth and death in hearing, that there is no coming and going in hearing.'

The minister, officials and assembly prostrated in gratitude.

Again it was asked, 'What is called the cardinal truth? And how may we obtain, step by step from the cardinal truth, an entry?'

The master replied, 'The cardinal truth is that there is no cardinal truth, neither is there a way into it. In the world of conventional truth all exists yet the cardinal truth does not exist. In all dharmas, the Nature of no-Nature is called the cardinal truth. Buddha said, "Dharmas which exist are called conventional truth but no-Nature is the cardinal truth."'

'What the master has revealed is truly unfathomable,' said the minister.

Again the minister asked, 'Your disciple's root understanding is superficial yet in the past, during leisure from official duties, I would make a selection from *A Commentary on the Śāstra of The Arising of Faith*¹⁰⁵ which came to two chapters. Might this be counted as engaged in the Buddha-dharma or not?'

The master replied, 'Well, the compilation of commentaries generally involves the intellect, thinking, discrimination, all *karmically* determined, which give rise to the restless mind; and so something is created. Accordingly, this *sastra* says that it should be known that all dharmas from the very beginning are far from verbal elucidations, far from names, far from *karmically* motivated reactions and ultimately even and equal, non-existent, unchanging and without difference, for there is only one Heart, which is called "Suchness". Today Your Excellency has explained in phrases, set out names, postulated

forms of *karmically* determined reactions and revealed all kinds of other forms – how can this be said to be the Buddha-dharma?’

The minister rose and made a bow, saying, ‘Your disciple had also asked all the venerable ones of the fraternity – they all praised me as unfathomable. Now I know that they were only following their feelings of kindness, whilst the master speaks from the principle which is enlightened and which is in accord with the Dharma of the Heart-ground; this is really the True Principle that cannot be fathomed.’

The minister asked again, ‘What is meant by “not born” and what is meant by “not dying” and what is liberation?’

The master replied, ‘Looking at the world without the heart becoming restless is called “not born” – “not born” is then also “not dying” and is not being bound by previous defilements; then every situation is liberation. So “not born” is the name for “no-thought” and no-thought is no-death; no-thought is non-attachment so no-thought is also no-liberation. To sum up, the cognising heart is far from thought and seeing into the [Original] Nature is liberation. Such a thing as an even higher Dharma-gate does not exist apart from this heart that cognises seeing apart from the [Original] Nature.’

The minister asked, ‘What is “the heart which cognises” and “seeing into the [Original] Nature” ’?’

The master replied, ‘All students of the Way are drifting about, following their own thoughts, because they don’t know the True Heart. The True Heart, when a thought is born, neither follows the birth nor, when a thought dies, does it rely on quietude. Neither coming nor going, neither rigid nor chaotic, neither taking nor leaving, neither sinking nor floating, it has no being and no characteristics. Lively and playful and always at ease, this Heart-essence can ultimately not be acquired and is imperceptible. Touching all that is, it is without error in penetrating the [Original] Nature.’

The minister and the great assembly all bowed, expressed their admiration and then departed in joy.

Chan Master Wuzhu later resided at the Bao Tang Temple, where he ended his days.

End of Book Four

- 39 A famous 'Daoist' mountain in Jiangsu province where the three Mao brothers practiced the Way during the time of the Han dynasty.
- 40 A Chinese *li* is about one-third of a mile.
- 41 In modern Nanjing City – a very early temple established during the Three Kingdoms period (3rd cent. CE).
- 42 A prince of the Imperial Tang House, during the reign of Emperor Taizong, (626-649 CE), one of the greatest Emperors in Chinese history: family name Li 李
- 43 Of the absolute, the relative and their mutual interpenetration.
- 44 The five *gati* are the realms of hell, hungry ghosts, animals, human beings and devas (gods).
- 45 The Four Demons are *Skandha Mara* – the negating spirit working through the physical and mental forms, *Klesha Mara* – the troublesome spirit of the passions affecting the mind and body, *Mrtyu Mara* – the spirit of death, *Devaputra Mara* – lord of the sixth heaven of desire.
- 46 Referring to Bodhidharma's bringing of the Buddha-dharma from India to China, this is a standard formulaic question meaning such as 'what is the meaning of Buddhism?'
- 47 There were two mountains in the vicinity of the temple, Tianzhu Mountain, (lit. the mountain which holds up heaven) and Jade Mirror Mountain.
- 48 Mount Gu gained its name from a large rock on the mountaintop shaped like a drum; it is a famous Buddhist scenic spot, sitting on the north bank of the Min River, about 17 kilometres from Fuzhou city. From the Song Dynasty (960-1279), there are 500 inscriptions on the cliff face by literati of this time, which is rare in China.
- 49 In Hangzhou, established c. 326 CE which still stands today.
- 50 So called because the First Emperor of China, Qinshi Huangdi once climbed this mount.
- 51 One of China's greatest poets and a statesman. In his later years, Bai Juyi called himself 'The Hermit of the Fragrant Mountain', cultivating Buddhism as a layman, outside the temple. See, CBD: 1654 and *The Life and Times of Po Chu-I, 772-846 A.D.*, by Arthur Waley. George Allen and Unwin, London, (1949)
- 52 For the different sizes of the areas called commanderies, which were headed by a governor, see DOTIC: 1731.
- 53 To refrain from killing, stealing, sexual misconduct, falsehood and the taking of intoxicants.

- ⁵⁴ Xie Lingyun (385-433 CE) was one of China's first – and very unconventional – nature poets. He was a man of letters and a devout Buddhist layman. CBD: 739; CL: 184-5; SKCP: 233-7 for a selection of poetry (in Dutch).
- ⁵⁵ Literally 'the Supreme Man', the highest of the three great men in Daoism (the Supreme Man, the Spiritual Man and the Sage – *Zhi Ren*, *Shen Ren* and *Sheng Ren*) – see the *Zhuang Zi* Chapter One. Also an honorary title of the Buddha (see Taisho No. 1805, Vol. 40, Commentary on the Vinaya).
- ⁵⁶ Nārānyana, 'son of Nara', the original man, Purusha. Also identified with *Brahma*, *Vishnu* and *Krishna*; originator of human life. See DCBT: 248a.
- ⁵⁷ The only Empress in Chinese dynastic history (r. 690-705 CE), calling her dynasty the Zhou, of which she was the sole ruler, until a palace coup d'état set her aside (she was already in her eighties). For the Empress Wu's active involvement with the Buddhist Sangha, see S. Weinstein, *Imperial Patronage in Tang Buddhism*, in PT: 297 ff and MT: chapter 5.
- ⁵⁸ The Empress is said to have knelt before him when inquiring about the Dharma, cited in Weinstein PT: 300.
- ⁵⁹ Son of Empress Wu, see CBD: 1135 and Weinstein, PT: 297.
- ⁶⁰ An influential Chancellor close to the future Tang Emperor Xuanzong.
- ⁶¹ A famous disciple and successor of Shenxiu, chiefly remembered as the object of Shenhui's extravagant accusations of stealing the head of the Sixth Patriarch Huineng (see MT:441, n.150) and of following a different lineage which did not include Huineng as the Sixth Patriarch (MT: 456, n.3).
- ⁶² Who is said to have spent twenty years in his monastery without setting foot outside of it , ZGRXM:3513
- ⁶³ Songyue is Mount Song in modern Shanxi, site of the famous Shaolin Monastery.
- ⁶⁴ Yang Jian (541- 604 CE), the founding emperor of the Sui dynasty, was canonised as Emperor Wu. 'In spite of wholesale slaughter of the house of Zhou and treacherous behaviour to relatives and friends, he was not altogether a bad ruler. He lightened the burden of taxes, codified the criminal law, instituted the tithing system, opened public libraries, and set an example of simplicity and economy in food and dress. During his reign the population is said to have doubled, reaching a total of nearly nine millions.'
- ⁶⁵ Money would buy the certificate to become a monk and thus exempt that person from corvee duties and taxes. The private (i.e. illegal) sale of these certificates by officials who had become independent, was a major source of revenue for the purchase of arms for their private armies, in order to further their political ambitions. BCS: 56-8

- ⁶⁶ The first big canal in Chinese history was designed to connect the Yellow River with the lower Yangzi, to facilitate grain and rice transportation and to speed up communications. More than 40 metres wide, with an imperial highway alongside, the whole route was provided with post-houses. HCC: 239-40. The Emperor Yang 'alienated his people by his endless wars and the tremendous labour needed for the construction of canals, walls and palaces.' C: 96.
- ⁶⁷ Also called the Wudang Mountains, in Xibei prefecture, Hubei Province.
- ⁶⁸ Huairang (677-744 CE) was to be a disciple of the Sixth Patriarch, Huineng, at Caoqi in south China and the future teacher of Mazu.
- ⁶⁹ Perhaps in the year 695 CE according to the *Comprehensive Register of the Buddhas and Patriarchs through the Ages (Fozu Lidai Tongzai* T.49, no.2036, 584b9 and b15) see MT: 481, n.250. The master would have already been 107 by this time, probably the reason for his usual name, Laoan (Old An), for he grew to be 127 years old!
- ⁷⁰ Reigned from 683-84, and then again from 705-710 CE. For the unfortunate life of this individual see CBD: 1135.
- ⁷¹ A mark of honour.
- ⁷² A famous monk and model of filial piety; his brother was on military service far away from his native Henan province and the parents missed him. Wanhui then left home
- ⁷³ The last of the southern dynasties (577–89 CE) was a product of the military rebellions and civil war at the end of the Liang dynasty period (502-549 CE). Most of the aristocracy was massacred. HCC:185
- ⁷⁴ Swallowed up by the Sui Dynasty, which reunified China in 589 CE.
- ⁷⁵ On the border of modern Jiangxi with Guangdong, one of the five mountains of China, on the summit of which grew many plumb trees (mei), so often called 'Plumb Peak'.
- ⁷⁶ This is a famous incident in the Linji (Rinzai) School of Buddhism and is often used in *kōan* study.
- ⁷⁷ The biographies in the transmission line from Hongren to Zhishen → Chuji → Wuxiang – [the *Sichuan School*] – are omitted in the CDL. For the history behind the Chan transmission, which is complicated enough to keep quite a few scholars busy all their working lives, see MT for an overview.
- ⁷⁸ The *Vijnaptimātratāsiddhi*, T.1585, 1588, 1589, Nanjio No. 1197 – compiled by Dharmapala and others and translated by Xuanzang in 659 CE, being an explanation of thirty verses by Vasubandhu, a text of the Yogacara School. See *Studies in the Lañkāvatāra Sūtra*, London, 1930 by Daisetz T. Suzuki, pp. 278-82.

- ⁷⁹ The so-called 'Gradual Enlightenment School' as opposed to the Southern School of 'Sudden Awakening'. See ZBH, I: 107ff. and the introduction to *The Platform Sutra of the Sixth Patriarch*, translated by Philip B. Yampolsky, (Columbia 1967) on the complicated historical background to early Chan in China.
- ⁸⁰ Actually the doyen of the Northern School of Chan and a great Master.
- ⁸¹ One of the five legendary Emperors of China, Shaohao ('little Hao' c. 2597 BCE) was the son of a weaver goddess and Venus, or, as another tradition has it, of the legendary Yellow Emperor – who anyway was so pleased with the boy's beauty that he made him ruler of the western heavens. A tradition popular in Song dynasty times says that his remains are in the pyramid shaped tomb built of stone blocks at Qufu in Shandong province. There is also a 'great' Hao, who is the culture hero Fuxi (c. 2953 BCE) who came before 'the little one'. XSJDL, I: 218, n.6.
- ⁸² In modern Shandong, one of the five mountain ranges (Wuling) forming the southern boundary of ancient China.
- ⁸³ A Tang dynasty administrative area in the China plains around the River Huai, which included parts of the modern Hubei, Jiangsu and Anwei provinces.
- ⁸⁴ Birth, old age, sickness and death.
- ⁸⁵ See footnote 55.
- ⁸⁶ In Sanskrit it is '*tathā*', the reality of all the Buddhas, in English, the 'quiddity' of something.
- ⁸⁷ *Vyaja* in Sanskrit, a Chan master's 'badge of office', frequently put to good use as a teaching accessory.
- ⁸⁸ A person not capable of Buddhahood, due to bad roots. (DCBT: 483)
- ⁸⁹ The Five Sacred Mountains of China, Tai Shan in Shandong, Song Shan in Shanxi, Hua Shan in Shanxi, Heng Shan in Hunan (south mountain) and Heng Shan in Hubei/ Shanxi (north mountain).
- ⁹⁰ It was believed in former times that China was surrounded by sea on all four sides.
- ⁹¹ Chan Master Puji (651-739 A.D.), a famous Dharma-heir of Chan Master Shenxiu, has been left out of this Record for various sectarian reasons. For the growing literature on this interesting subject consult MT: 170; 205; 255; 440, n.122; 441, n.150; 456, n.3; and T. 51 (2075), 185b6-13, (full text and translation in MT: 335, section 15).
- ⁹³ The Baotang and Jingzhong temples in Chengdu are illustrious names in the Sichuan School of Chan. See Adamek, MT:284
- ⁹⁴ Wuxiang (684-762 CE) is said to have hailed from Korea (see his biography in the *Lidai fabao ji – Records of the Dharma-Jewel through the Generations* – T.

51. 184c17-185b14; translated in MT: 336-9). He came to China in 728 and inherited the Dharma from Chan Master Chuji. Later he taught the Dharma for more than twenty years in Chengdu's Jingzhong temple. He died in 762, aged 79 years. For the Sichuan school of Chan see Wendy Adamek, MT, which is also a complete translation of the *Lidai fabao ji*, being a history of the Southern Chan school of Buddhism according to this Sichuanese sectarian view.

- ⁹⁵ The location is uncertain, but part of the western plateau in Sichuan. MT: 484, n.289.
- ⁹⁶ 709-769 CE – a Grand Secretary and Eunuch, famous for his timidity, who gave himself the nom de plume 'Great In Years' for fear of dying young. He was made governor of Sichuan Province and was a devout Buddhist, as evidenced by the fact that, although Wu Zhu's imperial benefactor and patron, he, a Prime Minister, prostrated himself before the master. See MT: 6.
- ⁹⁷ 718-779 CE. He rose to high office but later fell a victim to intrigue. Accused of treason he was summoned to court, where he was led behind a curtain and strangled by two hired assassins. CBD: 2044.
- ⁹² There is an awful lot behind this brief biography of Wuzhu, which concerns the whole question of the historical development and transmission of Chan from Sichuan. The interested reader should go to Wendi L. Adamek's book, *The Mystique of Transmission*, Harvard 2007.
- ⁹⁸ A famous Han dynasty monastery in Chengdu. MT: 492, n.433.
- ⁹⁹ *Śīla, Samādhi and Prajñā*.
- ¹⁰⁰ A sacred mountain in Gansu province.
- ¹⁰¹ 'Jin' is the Chinese transliteration for 'Kim', the Korean name of Master Wuxiang, Master Wuzhu's teacher.
- ¹⁰² An elucidation of *Śīla, Dhyāna and Prajñā*.
- ¹⁰³ A common occurrence amongst Chinese speakers of any era, due to the large number of homonyms and homophones in their language: 忘 *wang* (4th tone) with 心 heart underneath means 'to forget'; with 妄 'woman' underneath it means 'deluded'.
- ¹⁰⁴ *Faju Jing*, T.85 (2901), a spurious text. See MY: n.440 and IB: 42, n. 46.
- ¹⁰⁵ The *Śāstra* is still popular today and is attributed to Aśvagoṣa, the 12th Indian Patriarch (see his biography **1.19, Vol.1**). It was translated a number of times, e. g. by Paramārtha in 553 CE, in two fasculi, in 695 CE by Shikshānanda, in one fasc. (see T. 1844-50; 2283).

Book Five

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5.71 Great Master Huineng (*Enō*), the Thirty-third Patriarch,¹⁰⁶ [the Sixth Chinese Patriarch]

The family name of Great Master Huineng, the 33rd [Indian] Patriarch, was Lu and his forefathers were from Fanyang (Beijing area). During the Wude reign period (618-626) his father Xingtao was banished to Nanhai in Xinzhou (Guangdong, South China), where he settled. When Huineng was three years old his father died, so his mother, remaining faithful to her widowhood, brought the boy up herself. They were very poor and the master chopped firewood to support the family.

One day, whilst carrying wood to the market place, he heard a stranger reciting from the *Diamond Sūtra*, and deeply moved, asked him, 'What teaching is this and from whom did you obtain it?'

'This is called the *Diamond Sūtra* and I obtained it from the great Master Hong of Huangmei,' replied the stranger.

The master then told his mother of his intention to search out Master Hong [Ren] for the sake of the Dharma. Immediately on his arrival in Shaozhou (Guangdong) he came across the scholar recluse Liu Zhilue, with whom he became friends. Zhilue's aunt, Wu Jinzang, was a Buddhist nun who often recited the *Nirvāṇa Sūtra*.¹⁰⁷ The master, on hearing just a little of it, could explain its purport to her. The nun then took out some of the scrolls and asked the master about some of the readings, but the master replied, 'I do not know the characters but you can ask me about the meaning.'

'How is it possible to understand the meaning without knowing the characters?' replied the nun.

'The wonderful principle of all the Buddhas is not dependant on the written word,' said the master.

The nun, amazed by this, told the village elders about it, saying, 'Neng is a man of the Dao, it is fitting to ask his advice and to support him.'

Thereupon the locals vied with each other in coming to him with their respects. Nearby was the old temple of Baolin, which was in a state of disrepair. The general opinion was to restore it so that the

master could occupy it. Then the four assemblies gathered from far and wide and within a short time the temple was restored.

One day the master suddenly thought to himself, 'I am in search of the great Dharma, so why stop midway?' Then he left the following day. Coming to the stone caves at West Mountain in the district of Changle (Guangdong, northwest of Shaozhou), he came across Chan master Zhiyuan. Huineng asked him for instruction. Yuan said, 'You seem to be of an exceptionally spiritual disposition, somewhat beyond the average person. I have heard that the Heart-seal transmitted by Bodhidharma of the Western Regions went to Huangmei – you should go there to settle any doubts.'

The master then bid his farewells and made directly for Huangmei; this was in the 2nd year of the reign period Xianheng (670 CE) of the Tang dynasty. Great Master Hongren, as soon as he saw Huineng, silently acknowledged his capacity and later transmitted the Robe and Dharma to him, with instructions to go into hiding somewhere between Huaiji and Xihui (Guangxi and Guangdong).

On the 8th day of the 1st month of the 1st year of the Yifeng reign period (676 CE) the master arrived in Nanhai (Guangzhou) where he came across Dharma Master Yinzong at the Faxing temple, who lectured on the *Nirvāṇa Sūtra*. One evening at dusk Huineng was resting in one of the temple gangways; as the wind was stirring the temple banner, he overheard two monks in discussion, one saying, 'the banner moves,' whilst the other was saying, 'the wind moves.' So it went on, backwards and forwards, without them ever once agreeing. Then the master said to them, 'Would it be permissible for an ordinary layman to come in on your deep discussion? Quite frankly, it's neither wind nor flag that moves. What is moving is only your own hearts.' Yinzong, who was eavesdropping on these words, was overcome by their extraordinariness. Immediately the next day he invited the master to his room to enquire after the meaning of the wind and flag discussion. The master told him all regarding the principle and Yinzong, without thinking, rose to his feet and said, 'The kind Sir is certainly no ordinary man, who was his teacher?'

The master promptly related in full the event of his obtaining the Dharma, whereupon Yinzong placed himself under the master as a disciple and asked him for instruction in the essentials of Chan,

telling the whole assembly, ‘Yinzong is a completely normal man but today we come into the presence of a living Bodhisattva,’ and pointing to layman Lu (Huineng) added, ‘This is he.’ Then he asked for the Robe, the proof of transmission, to be shown so that all could reverence it. On the 15th day of the 1st month there was a plenary meeting of senior monks to shave Huineng’s head and on the 8th day of the following month he received the full precepts from Vinaya Master Zhiguang at the Faxing temple. The ordination platform there had been set up by Tripiṭaka Master Gunabhadra (394-468 CE) in the earlier Song dynasty.¹⁰⁸ The Tripiṭaka Master had predicted that, ‘In the future a living Bodhisattva will receive the full precepts from this ordination platform.’ Also Tripiṭaka Master Paramārtha,¹⁰⁹ on planting two *bodhi* trees on either side of the platform, had said to the assembly, ‘About 120 years from now there will be a greatly awakened being who will expound the vehicle of the peerless Dharma from the shelter of these trees, leading countless numbers of beings to the other shore.’ The master, having received all the precepts, opened the Dharma-gates of the East Mountain from the shelter of these trees, as if in accord with latent conditions.

On the 8th day of the 2nd month of the following year [677] Huineng suddenly said to the assembly, ‘I don’t wish to stay here but want to return to my old hermitage.’ Then Yinzong, together with about one thousand monks, saw the master off on his way to the Baolin temple.¹¹⁰

The prefect of Shaozhou, Weiju, invited the master to turn the Wonderful Wheel of the Dharma at the Dafan Temple¹¹¹ and to give the precepts of the formless Heart-ground. His disciples recorded his talks, which were given the name of *The Platform Sūtra* and have been widely distributed. Later the master returned to Caoqi¹¹² where the rain of the Dharma poured down and where the students under him numbered not less than a thousand.

In the 1st year of the reign period Shenlong (706) the Emperor, Zhongzong¹¹³ issued a proclamation, saying, ‘We have invited the two masters [Hui] An and [Shen]Xiu to make offerings in the palace, having studied the One Vehicle in the spare time between the many cares of state. The two masters moreover, have conceded in terms

of high esteem that in the south there is Chan master Neng, who secretly received the Dharma Robe from Patriarch [Hong] Ren so he is the one who should be asked. Today the chief palace attendant Xuejian has been dispatched to extend an invitation and it is hoped that the master will look upon this kindly by speedily coming to the capital.'

The master reported back to the throne pleading ill health and the desire to live out the rest of his days in the forests at the foot of the mountain [at the Baolin Temple]. Xuejian asked him, 'Chan masters at the capital all say that one must practise Chan meditation, that if there is no practice of Chan meditation then no one will attain liberation.'

The master replied, 'The Dao comes from the awakened heart, so what would it have to do with meditation? A *sutra* says, "If you imagine the Tathāgata as sitting or lying down, this is walking evil ways. Why? Because he is without coming and going, without birth and death." This is the Tathāgata's pure Chan. All dharmas are empty, this is the pure meditation of the Tathāgata, yet ultimately there is no proof of it. Is "meditation" not irrelevant?' Palace attendant Jian asked, 'When your disciple¹¹⁴ returns, the Emperor is bound to ask questions; may the Venerable Sir be so compassionate as to point out the essential teaching on the heart.'

The master replied, 'The Dao is without light or darkness; light and dark carries a meaning of alternation. Although light and dark are without end, yet there is an end.'

Jian said, 'Light is likened to wisdom whilst darkness is compared to the passions. If someone who practises the Dao does not bring the passions to light and destroy them by wisdom then by what means can he escape the endless round of birth and death?'

The master replied, 'To illumine the passions with wisdom – this is the immaturity of the Two Vehicles, the goat-cart and the deer-cart.¹¹⁵ The superior wisdom and great capacity are not at all like this.'

Jian asked, 'What then is the Great Vehicle's understanding of liberation?'

The master answered, 'The nature of awakening and ignorance is not two. This nature not being two is the True Nature. Now the True

Nature does not decrease in the foolish nor does it increase in the wise; it abides in the passions yet is not confused, lives in the depths¹¹⁶ yet is not quiescent. Neither temporary nor permanent, nor coming or going, it is not in the middle, outside or inside. It is not born, does not die, and the characteristic of this Nature is Suchness.¹¹⁷ Ever abiding and changeless, it is called Dao.'

Jian said, 'The Master talks of there being no birth and no death, what then is the difference from what the heretics [say]?'

The master replied, 'When the heretics talk of there being no birth and no death, they take death as putting an end to birth and with birth they demonstrate death; but death is still not dead and with birth they talk about not being born. When I talk about there being no birth and no death it is that from the very beginning birth does not exist, neither then, does death; therefore this is not the same as the heretics. If you want to know the essentials of the heart, it only consists of not thinking of anything as good or bad, then one naturally gains entrance to the pristine essence of the heart, transparent and ever quiescent, and to its miraculous functions [as many] as the sands of the river Ganges.'

Xuejian, whilst receiving these teachings, suddenly had a great awakening. Reverently taking his leave and returning to the palace, he wrote a memorial on what the master had said. Then an edict was issued thanking the master and he was bestowed a special robe, five hundred bolts of silk and a precious bowl.

On the 19th day of the 12th month [706] the name of the Baolin Temple was changed by an imperial edict to the Zhongxing Temple. On the 18th day of the 11th month of the third year [of the Shenlong period, 707] there was another imperial edict that the Prefect of Shaozhou redecorate the temple, which was then bestowed with a temple tablet, inscribed as 'The Source of the Dharma Temple'. The master's home in Xinzhou was converted into the Guoen Temple.

One day the master announced to the assembly, 'Good friends, all of you, purify the heart and listen to my Dharma-talk. All of you, your own heart is Buddha and do not doubt this. Apart from this there is nothing that can be established. Therefore, the dharmas of the ten thousand things are all engendered by this original heart. A *sutra*

says, “When the heart is born all the various dharmas are born, when the heart ceases all the various dharmas cease.” If you wish to come to an all-encompassing wisdom then it is necessary to penetrate the samādhi of the one form and the samādhi of the one practice. If, under all circumstances, there is no getting stuck in form and if, in the middle of form, there arises no love or hate, no grasping or rejection, no thinking of profit and loss in things, then everything is calm and quiet, empty and at ease – just this is called the samādhi with the single characteristic. If, in all situations, whether walking, standing, sitting or lying down, the heart is direct and pure and no movement in it, this is the direct access to the Pure Land, called the samādhi of the one practice. A person equipped with these two samādhis is like the earth with seed, capable of containing and nurturing it long, and then bringing it to fruition. The one characteristic and one practice are just like this. My talk on the Dharma today is like seasonal rain fructifying the great earth. Your Buddha-nature is like the many seeds that sprout into existence on encountering this ubiquitous moisture. Those who inherit my teaching will assuredly come to *bodhi* and adopting my practice, will certainly witness the wonderful fruit.’ In the first year of the Xiantian period (712 CE) the master told the whole assembly, ‘Although unworthy I received the Robe and Dharma from Patriarch Hongren and so am giving this Dharma-talk to you today; but the Robe will not be handed down, for your root of faith is pure and deep, you are firm and without doubts and worthy of taking on the great matter. Now listen to my *gatha*,’

The Heart-ground contains all the seeds
The universal rain fructifies them all
By sudden awakening awareness has flowered
Now the fruit of *bodhi* will mature of itself.

Having recited this *gatha* the master added, ‘This Dharma is not two and neither is this heart, whilst this Dao is pure and totally without form. Take care neither to analyse purity nor to make the heart vacuous. This heart is originally pure and there is nothing to be

grasped or rejected, so let everyone make their own efforts and then it will go well, according to the affinity links.'

For forty years the master had been teaching the Dharma for the benefit of living beings and on the 6th day of the 7th month of the same year (712) he had his disciples go to the Guoen Temple in Xinzhou to erect a pagoda there, called Bao-en, to be constructed at double speed. Then a monk from Sichuan, by the name of Fangbian, came to pay a courtesy call on the master and said, 'I am good at making clay figures.'

Keeping a straight face, the master replied, 'Try, make one able to see.' Fang didn't get the pointer but fashioned a likeness of the master, about seven inches in height, on which he exhausted all his wonderful art. The master took one look at it and said, 'Your sculpting nature is good but your Buddha-nature is not good. I reciprocate with some items of clothing.' The monk bowed in gratitude and took his leave.

On the 1st day of the 7th month of the 2nd year of the Tianxian period (713) the master told his followers, 'I wish to return to Xinzhou, arrange a boat quickly.' Then the whole assembly was grief-stricken and implored the master to stay a while, but he said, 'All the Buddhas who appear reveal their nirvāṇa. Having come, it is necessary to go and the rule admits of no exceptions. This form of mine must also have a place to return to.'

The assembly said, 'Although the master leaves here, will he not return sooner or later?'

The master replied, 'Leaves fall and go back to the source, as for returning, there is nothing to say.'

Again they asked, 'To whom has the master's Dharma-eye been transmitted?'

The master said, 'The one who has the Dao will get it and the one with no-heart will penetrate it.'

Again they asked, 'Will there not be difficulties later?'

The master replied, 'Five or six years after my death someone will come to take my head. Listen to my prediction,'

Above make offerings to both parents

Below, make sure mouths are fed

When trouble with 'Man' occurs
Yang and Liu are the officials.¹¹⁸

The master continued, 'Seventy years after my going, two bodhisattvas will appear from the east, one of them a layman, the other a monk, and both will be active at the same time to establish my school and cause it to prosper, raising many Dharma-heirs.' Having said this, the master left for the Guoen Temple in Xinzhou.

After bathing one day, the master sat down cross-legged and went into transformation. There was a strange fragrance in the air and a white rainbow going into the earth. This was on the 3rd day of the 8th month of that year. By that time sacred *stūpas* had been built both in Xinzhou and in Shao; the monks and laymen could not decide to which place the body should go. The magistrates of the two prefectures therefore burnt incense and gave prayers, saying, 'May the smoke of this incense lead in the direction to which the master's body wishes to be returned.' Then the smoke from the incense burner leapt straight in the direction of Caoqi [Baoling temple in Shao], so on the 13th day of the 11th month his body was put into the *stūpa* there. He was seventy-six years old. Weiju, the former Prefect of Shaozhou, composed the inscription.

The disciples, remembering the prediction about the head being taken, began by protecting the neck with a garment of mail, covered with a lacquered cloth. Also in the *stūpa* was the Robe of Faith transmitted by Bodhidharma, (made from cotton thread spun in the Western country and later lined with purple silk), as well as the robe and precious bowl bestowed by the Emperor Zhong, the sculpture by Fangbian and other items of the way, all under the care of the guardian of the *stūpa*.

In the middle of the night on the 3rd day of the 8th month of the 10th year (the 59th year of the sexagenarian cycle) in the reign period Kaiyuan, (722) there was suddenly heard a sound like the dragging of a metal chain from the *stūpa* and the monks, getting up in surprise, beheld an old man coming out of the *stūpa*. It could be seen on examination that the master's neck had sustained some damage, so all the details pertaining to the theft were reported to the prefectural offices. The prefecture ordered Yangkan and the prefect

Liu Wutian to obtain a warrant and locate and apprehend the person concerned. Five days later, the thief was arrested in Shijue village and from there was sent to Shaozhou for questioning. His statement said that his family name was Zhang and his personal names Jing Man and that he was a native of Liang Prefecture in the province of Ruzhou. At the Kaiyuan temple in Gongzhou he had been paid 2000 cash by Jing Dabei, a Korean monk, to get the head of the Sixth Patriarch, so that he could take it back to Korea to venerate it.

After Commander Liu had heard the case, he suspended judgement and himself went to Caoqi to see Lingdao, a senior disciple of the master, to ask him which was the best way to proceed with the case. Lingdao said, 'According to the laws of the Empire he should be punished, but taking into account the Buddha's teaching of compassion, of friends and enemies being equal, not to mention the fact that the motive was the wish to venerate the master, the crime should be pardoned.'

Commander Liu, sighing in admiration, said, 'Now I understand how great is the breadth of the Buddha's Gate.' Then he was pardoned.

In the 1st year of Shangyou (760), the Emperor sent an emissary to request the master's robe and bowl to be returned to the palace. In the 1st year of the Yongtai reign, on the 5th day of the 5th month (765), Emperor Daizong dreamt that the Sixth Patriarch was asking for his robe and bowl. On the 7th day an Imperial mandate was sent to magistrate Yangshui saying, 'As We felt in a dream that Chan Master Neng was asking for the robe of the Dharma-transmission to be returned to Caoqi, We have today dispatched the Chief Commander and Defender of the Empire, Liu Chongjing, to convey it there with all reverence, as We regard it as a national treasure. Our officials must place it with all care in its original temple so that the monks who have received the transmission shall reverence it and guard it with the proper solemnity, allowing no harm to befall it.'

Later the relic was stolen on four occasions but never got very far and was always recovered. Emperor Xianzong (of the Tang, reg. 805-820) conferred the posthumous title of 'Dajian Chan Shi' (Chan Master 'Great Mirror') on the master and his *stūpa* was named 'Yuanhe Lingzhao' (the 'Harmonious Spiritual Emanation of the

Origin'). At the beginning of the Kaibao period of the Song dynasty (968-975 CE) the Imperial army quelled the Liu faction.¹¹⁹ The retreating army set up barricades and the master's temple and *stūpa* were put to the torch and reduced to ashes. Still, the body of the master was saved by the guardian of the *stūpa* and was completely unharmed.

Subsequently an effort at reconstruction was put into effect and before it had come to an end, Emperor Taizong of the Song ascended the throne (reg. 976-997), whose heart was really in the Chan School and who contributed much to the dignity and splendour of it.

From the great master's entering cessation in the 2nd year of the reign period Xiantian of the Tang, in the 50th year of the sexagenarian cycle, until this 1st year of the Jingde period of the Song dynasty, in the 41st year of the sexagenarian cycle (1004 CE), 292 years have elapsed. Except for Yinzong and thirty-three others who each propagated the Dharma somewhere and made their mark as True Dharma-heirs, there were yet others who obtained the Dharma, who concealed all traces of themselves, of whom no 'Records' are given. They are listed as about ten men and belong to collateral branches.

The First Generation Dharma Heirs of the Sixth Chinese Patriarch, Great Master Huineng.

5.72 Tripiṭaka Master Gupta

Tripiṭaka Master Gupta from the Western Regions was a native of India. He was sojourning in Shaoyang (Guangdong) when he had an interview with the Sixth Patriarch and was awakened through the encounter.

Later, on the road to Wutai, he came to the village of Li in the prefecture of Dingxiang (Shanxi) and saw a monk practising sitting meditation in a small hut he had built himself. Tripiṭaka Master Gupta asked him, 'What are you doing sitting alone?'

'Contemplating tranquillity,' replied the monk.

'Who is the one contemplating? What is tranquillity?' asked the Tripiṭaka Master.

This monk then bowed and said, 'What do you mean?'

'Why don't you contemplate yourself and your own tranquillity?' responded Tripiṭaka Master Gupta.

The monk was utterly at a loss and didn't know what the right thing to do was. 'Under whose guidance did you leave the home life?' asked the Tripiṭaka Master.

'Great Master Shenxiu,'¹²⁰ answered the monk.

'Even I, only a heretic from the Western Regions with inferior roots, have not fallen into such practices. What is the profit in working so diligently at useless sitting?' said the Tripiṭaka Master.

The monk asked again, 'Who is the Tripiṭaka Master's master?'

'The Sixth Patriarch is my master,' replied Tripiṭaka Master Gupta, 'why don't you go to Caoqi (the place of the Patriarch's temple) quickly and decide for yourself what the true essentials are?'

The monk then abandoned his hut, made the journey to the Sixth Patriarch and told him all that had transpired. The Patriarch instructed him and it was in accordance with the Tripiṭaka Master. The monk was convinced.

It is not known where the Tripiṭaka Master Gupta ended his days.

5.73 Chan Master Shaozhou Fahai

Chan master Fahai of Shaozhou (Guangdong) was a native of Qujiang. On first seeing the Sixth Patriarch he asked him, “This very Heart is Buddha” – please be so good as to point out the meaning.’

‘Before thought it does not arise, this is heart, after thought it does not die, this is Buddha. To become one with all forms is heart, to detach from all forms is Buddha. Although I talk about all this, it can never be exhausted. Listen to my *gatha*,’

Heart is called Wisdom, Buddha, and Meditation
Upholding both Meditation and Wisdom
The intention is clean and pure
To realise this Dharma-gate
Rely on your innate capacity for realisation
By using the Original Unborn.
To cultivate these two is correct

Having come into faith Fahai gave praise with the following *gatha*:

Heart is originally Buddha
Being unaware of this is a grief to oneself
I know the way to meditation and wisdom
Practising both is to become free of all things

5.74 Chan Master Jizhou Zhicheng

Chan master Zhicheng of Jizhou (Jiangxi) was a native of Taihe in Jizhou. When he was young he attended on Chan Master Shenxiu at the Jade Fountain Temple in the Dangyang mountains in Jingnan (Hubei). Later, because the two schools, Northern and Southern, were flourishing, the disciples of Shenxiu often poked fun at the Southern School, saying, 'Great Master Huineng doesn't know one character – what's the merit in that?'

Shenxiu said, 'He came to wisdom without a master, a deep awakening in the Supreme Vehicle not equal to mine. Moreover, my master the Fifth Patriarch handed over the Robe and Bowl to him – would that be for no reason?! What I regret is being unable to travel far so as to be near him and having to be here receiving state benefits in vain. But all of you people don't remain here; you can go to Caoqi [Temple] to confront your doubts. Then return sometime and recount everything for me.'

When master Zhicheng heard this he bowed in gratitude and departed for Shaoyang. When he arrived he didn't announce himself at all. Then the Sixth Patriarch said to his assembly, 'A man is hiding in this meeting at the moment who is a thief of the Dharma.' Master [Zhicheng] came forward then, bowed and also stated his business. The Patriarch said, 'What does your master teach his assembly?'

Zhicheng replied, 'He always teaches his assembly to let the heart abide in the contemplation of calmness, to sit long and not to flag.'

'The heart abiding in the contemplation of calmness – this is sickness, not Chan,' said the Patriarch. 'Long sitting, body cramped – what profit is there in such an idea? Listen to my *gatha*,

Living is to sit, not lie
Dead one goes lying, not sitting
Originally a dirty old bag of bones
Why set up 'merit' or 'fault'?

Zhicheng responded, 'I have not yet understood. What Dharma has the Patriarch to give to people?'

The Patriarch answered, 'If I were to say that there's a Dharma to give to men, this would be deceiving you. It is just untying knots according to the situation – it could be called samādhi. Listen to my *gatha*,

A heart completely empty is its own preceptor
Obstructions completely gone is Wisdom itself
Neither adding to nor subtracting from the Diamond Body
The original samādhi is body going, body coming

Having heard this *gatha* the master capitulated in gratitude and pledging to follow the teaching, submitted the following verse:

The five *skandhas* constitute an illusory body
Being illusory, what depths are there to plumb?
On returning to Suchness
Even the dharmas are not pure.

The Patriarch approved it and the master returned to the Jade Spring Temple.

5.75 Chan Master Biandan Shan Xiaoliao

The biographical details of Chan master Xiaoliao of Biandan Mountain are not recorded, only that he was a disciple of the Northern School. His memorial tablet, composed by Hu Leicheng, had a wide circulation. In brief it said, 'The master lived in the Biandan Mountains and his Dharma name was Xiaoliao. He was a legitimate heir of the Sixth Patriarch. The master came to the Heart of no-Heart and penetrated the Form of no-Form. But "no-Form" still displays the protean confusion that is dizzying to the eyes, whilst "no-Heart" can differentiate with scorching clarity. To cut off the sounds of all words, so that the sound can't be transmitted, that is the process of transmission. Speech cannot be traced to its source for the source has no limit.

'The master gained the Emptiness of empty Emptiness, that is, the emptiness of Emptiness. "Today, concerning existence, I have the very existence of Existence, that is, the non-existent in Existence. The non-existence of Existence, whose comings and goings are not to be added to. As for the non-emptiness of Emptiness, Nirvāṇa is not cessation." ' Alas! When the master lived in the world it was bright in Caoqi but since his peaceful demise the raft of the Dharma is listing! The master's silence still fills the world and he showed deluded students the way to comprehend the meaning of the teachings. The colour of the Biandan Mountains retains his colour and the empty valleys will ever remember his name!

5.76 Chan Master Hebei Zhihuang

Chan master Zhihuang of Hebei began his practice under the eye of the Fifth Patriarch and although he had inquired deeply into the teachings he followed the gradual practice. Later he journeyed to Hebei where he built a hut in which he practised meditation for more than twenty years without regard to his appearance.

Encountering Chan master [Xuan] Ce, a disciple of the Sixth Patriarch, Zhihuang abandoned his hut and went away to practise under him, moved to seek for the essential of the Dharma. After that he went himself to see the Sixth Patriarch, who looked compassionately on his long journey and offered him a helping hand. The master then was suddenly awakened under the Patriarch's guidance and what he had attained in the last twenty years now left his heart completely empty, without a shadow or an echo. That same night in Hebei the master's patron Shi Shihu heard a voice in the sky saying 'Today Chan master Huang came to the Dao.'

Later the master returned to Hebei to guide the four assemblies.

5.77 Chan Master Hongzhou Fada

Chan master Fada of Hongzhou (Jiangxi) was a native of the city of Feng in Hongzhou. He left the home life at the age of seven and [specialised in] reciting the *Lotus Sūtra*. After receiving the full precepts he went to the Sixth Patriarch and during the formal interview prostrated without his head touching the ground. The Patriarch scolded him loudly saying, 'It would be better to have no interview at all rather than this half-hearted prostration! There must be something in your heart – what is it that is deluding you?'

'I have already recited the *Lotus Sūtra* three thousand times,' replied the master.

'You wouldn't be so proud with even ten thousand recitals if you'd really understood the meaning of the *sutra*,' said the Patriarch. 'Then we could walk the same Way together. Now you are making a heavy burden of this thing, without knowing how wrong it is. Listen to my verse,'

The Principle is essentially to break laziness
So why not bow the head to the ground?
With the aberration of 'I' comes birth
Forget 'merit' – happiness is without this.

The Patriarch then asked, 'What is your name?'

'The name is Fada,' he replied. (i.e. 'Dharma-attaining')

'Why is your name not Dafa instead of Fada (Attained the Dharma)? Listen to my verse,'

Today your name is Fada
Diligently reciting without rest
Yet vain recitation is just following the sound
Whilst the clear heart is called Bodhisattva
Since you have made the affinity link
I will now explain it for you.
It is only Faith in Buddha, without words
Then the Lotus blossoms in the mouth.

When the master heard this verse, he repented of his haughtiness and said, 'From now on I will be properly respectful. My only wish is that the venerable sir might, through his great compassion, summarise the meaning of this *sutra*.'

The Patriarch answered, 'With what understanding do you recite this *sutra* then?'

The master replied, 'This student is dull-witted, having from the beginning only recited the words. Is there a meaning to be known?'

The Patriarch replied, 'Have a go at reciting it for me now and I will explain it for you.'

The master then recited the *sutra* and when he got to the chapter on 'Skilful Means' the Patriarch said, 'Stop! The fundamental meaning of this *sutra* is that [Buddhas] appear in the world through [the law of] cause and effect. No matter how many parables there are in it, none go beyond this. Why? [The law of] cause and effect is itself the one Great Matter and the one Great Matter is Buddha's knowing and seeing. So take care not to mistake the meaning of this *sutra*. If it is thought that the sentence, "to show the entry to awakening", is about the wise seeing of the Buddhas and has no connection with us, then that is to slander the *sutra* and ruin the Buddhas. Since we ourselves are Buddhas and are already in possession of Wisdom, what would be the use of showing it? For yourself now, just cultivate faith, for the Buddha Wisdom is actually your own heart, apart from which there is no other reality. From birth all sentient beings hide from their own light by thirsting for the dusty world, creating consequences on the outside, agitation on the inside and willingly enjoy running around here and there. Then the Buddha is obliged to rise from his Samādhi to advise them with all kinds of severe admonishments, to take some rest and not to seek anything on the outside. Buddha and living beings are not two – thus all "show Buddha's Wisdom". If you only work hard at reciting for the purpose of gaining merit, then what is the difference between you and the yak lost in admiration of its own tail?'¹²¹

The master replied, 'This being so, is it only a question of coming to awakening and not working at the recitation of the *sutra*?'

'What's wrong with the *sutra* that one would stop reciting it?' responded the Patriarch. 'Delusion and awakening are only in the

man, thoughts of profit and loss come from you. Listen to my verse,'

A heart deluded is turned around by the Lotus [Sutra]
A heart awakened turns the Lotus [Sutra]
To recite for a long time without comprehension
Makes an enemy of the meaning
The recitation of no-recitation is correct
For self-conscious recitation becomes aberration
When Being and non-Being are both of no account
Then for a long time one can ride
The [Buddha] vehicle of the white bull.

When the master heard this verse he continued, 'The *sutra* says, "all the great listeners, together with the bodhisattvas exhausted their thinking on trying to work out the crossing over to the other shore. But they still couldn't fathom the Buddha Wisdom." Nowadays the ordinary man can be enlightened through his own heart, which is even given the name of "Wisdom of the Buddhas". Were it not that those [propounding such doctrines] were men of superior roots, they would not have avoided creating doubts by their slanders. Again, the *sutra* speaks of three vehicles,¹²² so what is the difference between the vehicle of the great bull and that of the white bull? May the venerable sir please elucidate this.'¹²³

The Patriarch [Huineng] answered, 'The *sutra*'s meaning is perfectly clear; it is you who are on the side of delusion. Those who cannot measure Buddha Wisdom, of whichever vehicle, are those who are over-troubled by trying to work out the crossing over to the other shore. Even though they exhaust their thinking through logic, the more specious it becomes the farther away it is. The Buddha originally taught for the sake of ordinary people, not for the Buddhas. Anyone who didn't believe in his doctrines could leave. It is really on account of the unawareness of sitting in the vehicle of the white bull that one searches beyond the three vehicles. Moreover, the words of the *sutra* clearly tell you that there are neither two nor three vehicles. Why can't you understand that there only seem to be three? In former times the one vehicle was the concrete reality; now it is only a question of teaching you to return from the seeming back to the real.

Having returned to the concretely real this reality also has no name. You should know that this precious treasure is wholly yours and for you to draw upon. It is not even for realising fatherly impulses, nor for realising filial impulses. Furthermore, when there no longer is an impulse to use it in this way, this can be called supporting the *Lotus Sūtra*. Then, from *kalpa* to *kalpa*, the hands will not put down the scrolls [of this *sutra*], for the recitation will continue from morning 'til night.'

The master was awakened thanks to hearing this and with much joy recited the following verse:

Reciting the *sutra* three thousand times
One line from Caoqi was ruination
Not yet having understood the meaning of leaving the world
Would that an end had come to accumulating life-long madness!
Goat, deer and bull¹²⁴ were set up expediently
So the beginning, the middle and the end are good and
praiseworthy
Yet who knows that the fire in the house is inside?
That originally there is the king in the middle of the Dharma?

The Patriarch said, 'From now on you can really be called a *sutra*-reciting monk!' From this profound hint the master never stopped reciting and upholding [the *sutra*].

5.78 Chan Master Shouzhou Zhitong

Chan master Zhitong of Shouzhou (Anwei) was a native of Anfeng in Shouzhou. He began by reading the *Lañkāvatāra Sūtra* one thousand times but could not understand the meaning of the Three Bodies and the Four Wisdoms.¹²⁵ Then he paid a formal visit to the Sixth Patriarch, in search for an explanation of their meaning.

The Patriarch said, 'The Three Bodies are the pure *Dharmakāya*, which is your inherent nature, the completely fulfilled *Sambhogakāya*, which is your [innate] wisdom and the myriads of *Nirmāṇakāyas* (transformation bodies), which are your deeds. Being far from the Original Nature these Three Bodies would just be called bodies without wisdom but in awakening they have no self-nature and so are called the four wisdoms of *bodhi*. Listen to my *gatha*,'

The self-nature has Three Bodies
Coming into the light as the Four Wisdoms
They are not apart from the world of seeing and hearing
But transcended ascend to the Buddha-land
Today I explain this to you
True faith is ever without delusion
Do not practise with those seeking short cuts
Talk always of *bodhi*.

The master then said, 'Is it also possible to obtain a hearing of the meaning of the Four Wisdoms?'

'When the Three Bodies are understood then there is clarity concerning the Four Wisdoms too, so why ask further?' replied the Patriarch. 'If there is talk of the Four Wisdoms apart from the Three Bodies, this is called having the Wisdom without the Bodies. This means that there is wisdom but it is equal to no wisdom. Listen again to my verse,'

The nature of the great round Mirror Wisdom
Is pure and clean
The nature of the Wisdom of Universal Equality

Is the heart without sickness
The Wisdom of Wonderful Penetration
Sees effortlessly
The wisdom thus engendered
Is likened to a round mirror

The five together with the eighth,
The sixth and the seventh
Fruit from causal transmutations¹²⁶
This is only talking about names
Not about the actual nature
If one doesn't remain in the passions
During the process of transmutation
Then there will always be prosperity
From the Naga's Samadhi¹²⁷

The master bowed in gratitude and gave praise with this verse:

I am initially constituted of Three Bodies
The Four Wisdoms are the original luminosity of the Heart
When self and wisdom combine without obstructions
Then the response to things just follows its natural form
All practices are erroneous activity
To guard the dwelling place is not the true essential
Now that the Patriarch has plumbed the wonderful meaning
Useless names can perish at last

5.79 Chan Master Jiangxi Zhiche

Chan master Zhiche was a native of Jiangxi, with the family name of Chang and personal name of Xingchang. As a young man he was dedicated to helping people. From the time of the splitting of the Chan School into a Northern and a Southern branch, bitter rivalry arose amongst the followers from both camps even though the two leaders had nothing against each other. The members of the Northern School had elected Master Shenxiu as the Sixth Patriarch, yet there was jealousy about Patriarch Huineng's having received the Robe of Transmission, though it was known to everybody. The Patriarch [Huineng], being a bodhisattva, already knew of the business and so placed twelve gold pieces in his quarters at the temple. Then Xingchang was ordered by the disciples of the Northern School to enter the Patriarch's room with a sword concealed in his robe, with the intention of putting him to the sword. [Xingchang having entered the room] the Patriarch stretched out his neck to receive the blade. Xingchang struck three times with his sword but was unable to do him any injury. 'The True Sword is not bad, the bad sword is not true,' said the Patriarch, 'I only owe you money, I do not owe you a life.'

At these words Xingchang fainted with shock and only revived after some time. He begged for mercy and repenting, asked to leave the home life.

The Patriarch then gave him the coins and said, 'You had better go for fear of the monks here doing you harm. Leave, change you appearance and return another day. Then I can receive you [as a new member of the community].' Xingchang accepted the advice and escaped during the night.

Eventually Xingchang submitted to the full ordination of the monk's life and practised assiduously. One day he remembered the words of the Patriarch and then set out on the long journey to pay him a formal visit.

Said the Patriarch on seeing him, 'I have been thinking of you for a long time, why have you taken so long to return?'

‘Thanks to the venerable sir having forgiven my crime sometime ago I have been ordained and have practised hard. Yet it is truly difficult to requite his deep compassion, which surely can only be done by inheriting the Dharma in order to ferry all sentient beings over to the other shore? Yet having read the *Nirvāṇa Sūtra*, your disciple has still not understood the meaning of “permanence and impermanence”. Would that the venerable sir be so compassionate as to give a short explanation.’

The Patriarch replied, ‘Impermanence is the Buddha-nature and that which is permanent is all the good and bad dharmas of the discriminating heart.’

‘But what the venerable sir is saying utterly contradicts the words of the *sutra*,’ said Xingchang.

‘I have inherited the Seal of the Buddha-heart so how could I dare to go against the Buddha’s *sutra*?’ replied the Patriarch.

‘The *sutra* says that the Buddha-nature is permanent yet the venerable sir has just stated that it is impermanent. As for good and bad dharmas, as well as the Heart of *Bodhi*, they are all impermanent, whilst the venerable sir has just declared them to be permanent. This is a double contradiction so that your humble student is now running around in even greater confusion,’ said Xingchang.

‘Once long ago,’ replied the Patriarch, ‘I heard a nun reciting the entire *Nirvāṇa Sūtra* at Wu Jingcang. On giving her an explanation of the text there was not one word or one meaning that did not agree with the text of the *sutra*. This goes for you too – there are no contradictions.’

Xingchang said, ‘Your student’s understanding is shallow and obscured, would that the venerable sir deign to give a more detailed explanation.’

The Patriarch said, ‘Do you not understand? If the Buddha-nature were permanent then what would be the point of talking about all the dharmas of good and bad, even to the end of the *kalpa*? Furthermore, there would not be one person who could give rise to the Heart of *Bodhi*. That is why I talk of impermanence, for truly this is what the Buddha meant by the real permanence of the Way. Similarly if all the dharmas being impermanent means that this is the

self-nature of all things, having to endure rounds of birth and death, then the true nature of permanence is not able to exist anywhere. Therefore I say that it really has the meaning of the Buddha's pronouncement on True Impermanence.¹²⁸

'Ordinary men and heretics, unlike Buddha, grasp at a counterfeit permanence and all the students of the two vehicles twist permanence into impermanence; together these become the eight upside-down views.¹²⁹ Therefore the ultimate meaning of the *Nirvāṇa Sūtra*'s teaching is to break up such biased views in order to discourse plainly on True Permanence, True Self and True Purity. By relying on just the words now, you violate the meaning by taking discontinuous bits of impermanence and a fixed lifeless permanence, thereby wrongly understanding the final, perfect and wonderful subtlety of the Buddha's words, given even a thousand readings.'

It was as if Xingchang had suddenly regained his senses after taking intoxicants. Then he recited the following verse:

On account of treasuring the Heart of Impermanence
The Buddha taught on the nature of permanency
Those who know nothing of skilful means
Just pick pebbles from the springtime pond
Now, without making any effort
The Buddha-nature is right before me
It is not the teacher who gives
Nor I who receive

Said the Patriarch, 'Now that you have penetrated [the meaning] your name shall be Determined Penetration (Zhiche).' The master bowed low in gratitude and left.

5.80 Chan Master Xinzhou Zhichang

Chan master Zhichang of Xinzhou (Jiangxi) was a native of Guiji. He was young when he left the home life and earnestly aspired to experiencing the [Buddha] Nature.

He went on a visit to the Sixth Patriarch one day, who asked him, 'Where have you come from and what are you searching for?'

The master replied, 'Recently at Baifeng Shan in Jinchang prefecture, Hongzhou (Jiangxi) I paid a visit to the Venerable Datong, who revealed the meaning of "seeing the Nature and becoming Buddha" but I still have doubts. On arriving in Jizhou (Jiangxi) a man there advised a visit to the venerable sir. Would that he, through his benevolence and compassion, receive me.'

The Sixth Patriarch replied, 'What was the teaching there? Try to explain it to me and I will clarify it.'

The master replied, 'For the first three months I was left in ignorance. Then due to eagerness for the Dharma I went in the middle of the night alone to the priest's quarters and prostrating, asked him plaintively [for teaching]'. Datong then asked, "Have you seen into emptiness?" "Yes", I replied. "Have you seen the appearance of emptiness?" he asked. "Emptiness has no form so how could it have an appearance?" was my response. Then Datong said, "Your Original Nature is just like emptiness. Looking into one's self-nature one understands that there is not one thing to be seen. This is called the true seeing. There is not one thing which can be known and that is called true knowing. It is not green or yellow, long or short. Only the seeing of this original purity and the perfection of awakening can be called seeing [into the Buddha] Nature and becoming Buddha, also called the World of Utmost Joy (the Pure Land) or Knowledge of the Tathāgata." Although I listened to this explanation I still couldn't understand it. May the venerable sir please explain it and dissipate my sluggishness.'

The Patriarch said, 'What that master has said still contains an intellectual view, which is why you haven't yet understood. I will now explain it to you in verse,'

To maintain the view of 'nothing exists'
Whilst not having insight into any Dharma
Is really like floating clouds obscuring the face of the sun.
To intellectualise on all dharmas and cherish vain knowledge
Is like flickers of lightening in the vastness of the firmament
Intellectual views prosper for a moment
But how can wrong understanding be capable of discerning skilful
means?

After the master had heard this *gatha* his heart understood
immediately and he recited the following *gatha*:

The incorrect intellectual understanding which arises
Seeks *bodhi* through attachment to forms
If there is a single thought about awakening
How will the delusions of old be transcended?
The self-nature's awakening to the essence of the source
Follows the crooked course of a sun-dappled stream
Without having entered the Patriarch's room
I would have taken an ignorant delight in opposite extremes

5.81 Chan Master Guangzhou Zhidao

Chan master Zhidao of Guangzhou was a native of Nanhai (Guangdong). On his first visit to the Sixth Patriarch he said, 'Ever since leaving the home life more than ten years ago I have only been studying the *Nirvāṇa Sūtra* but the profound meaning has not yet become clear, would that the venerable sir deign to elucidate it.'

The Patriarch replied, 'Which part have you not understood?'

Zhidao replied, 'All compounded things are impermanent; this is the Dharma of birth and death. Birth and death having ceased, the peace of cessation is happiness. This is the doubtful point.'

'What is doubtful to you?' replied the Patriarch.

'All sentient beings have two bodies,' said Zhidao, 'the so-called physical body and the Dharma-body. The physical body is impermanent and undergoes birth and death. The Dharma-body is permanent and has no knowledge or awakening. When the *sutra* says, "Birth and death having ceased, happiness is peaceful cessation," it is not yet clear – which body undergoes peaceful cessation? Which body experiences happiness? If it is the physical body then when the physical body dies the four elements [surely] break up and scatter, so this is all suffering and suffering cannot be happiness. If it is the Dharma-body that undergoes cessation then that is tantamount to being a tree, grass or a stone – can any of these feel happiness? Again, the essence of birth and death is in the Dharma-nature whilst the five aggregates are the functioning of birth and death. So there is one essence with five functions, and birth and death is permanent since birth arises from the functioning of substance whilst death assimilates the functioning's return to essence. If rebirth is being taught it is attended with a feeling of continuity, but if rebirth is not being taught then there is a permanent return to the quiescence of cessation, as with all insentient beings. If all the dharmas are like this then all are imprisoned in *nirvāṇa* and wouldn't at all be able to come to life. What could be the happiness in that?'

The Patriarch replied, 'You are a son of Śākaymuni so why play with the heretic's false views of annihilation and immortality to

debate the Dharma of the Supreme Vehicle? According to your understanding the physical body is different from the Dharma-body and the search for quietude is to detach from birth and death. Further, the inference is that nirvāṇa is everlasting happiness and you talk of the body partaking in that. But this is just grasping greedily at birth and death and being addicted to the attachment of worldly pleasures. You should realise right now that according to the Buddha, all deluded people acknowledge the harmonious combination of the five aggregates as the mark of their individual essence. They distinguish all dharmas as being manifestations of this dusty world. They love life and hate death. Swept away from moment to moment, with no idea of the empty illusion of things, they vainly undergo rebirth, turning the eternal happiness of nirvāṇa into a thing of suffering whilst running around all day long in search of it. The Buddha took pity on this and showed the true happiness of nirvāṇa, that there is not, even for a single instant, such a thing as birth, nor for a single instant such a thing as death, never mind the possibility of the cessation of birth and death. This is the aspect of quiescent cessation and not to perceive it is the perceiving of it. This is the permanent happiness for this happiness is without anyone who perceives it and equally without anyone who does not perceive it. How could there be an essence with the name of five functions? How much the less can one talk of nirvāṇa imprisoning all the dharmas, never allowing them to be born? Such talk slanders the Buddha and destroys the Dharma. Listen to my verse,'

The peerless Great Nirvāṇa, complete, bright
Forever quiescent and illumined
The foolish call death
Heretics seize on it as annihilation
Whilst all those searching the two vehicles
See it as selfless action.
These all belong to the accumulated feelings
Originating the sixty-two [erroneous] views
Deludedly standing on false and empty names
What could be the real, actual meaning?
Only he who transcends the calculating one

Can understand non-grasping.
Intellectual understanding of the five aggregates
With the 'I' as their product
Projects various manifestations outside
So that every sound and form
Is equally illusory and unreal;
Not giving rise to the view of 'sacred' or 'profane'
Not making the understanding of nirvāṇa an object
He cuts off birth and death and the three times.
Forever responding through the functioning of the senses
He does not give rise to ideas of functioning
Distinguishing all the dharmas
He does not give rise to ideas of distinguishing.
When the fires at the end of the *kalpa*
Scorch the ocean floors
When the winds stir up the mountains
To mutual destruction
The truly eternally quiescent happiness of cessation
The form of nirvāṇa will still be.
I now forcefully say to you
You should abandon all evil views
Do not try to understand the words
But understand the finer points

When the master had heard this *gatha* he became supremely joyful,
made prostrations and left.

5.82 The Venerable Guangzhou Faxing Si Yinzong

The Venerable Yinzong (627-71 CE) of the Faxing Temple in Guangzhou (Guangdong) was a native of Wu Prefecture (Jiangsu) whose family name was Yin.¹³⁰ Following his teacher, he left the home life and studied the greater part of the *Nirvāṇa Sūtra* diligently. In the 1st year of the Xianheng reign period of the Tang dynasty (670 CE) he came to the capitol [Chang'an] and by Imperial command resided at the Da Jingai Temple. He firmly declined [to appear at court] and then went to live in Qichun (Hubei) where he was granted an interview with the Fifth Patriarch Hongren. Later in the Faxing Temple (Canton) he lectured on the *Nirvāṇa Sūtra*. There he came across the Sixth Patriarch Huineng and was the first to awaken to the mysterious principle, so that he regarded Huineng as his master in the transmission. The Venerable Yinzong also collected the sayings of all the old masters from the time of the Liang dynasty down to that of the Tang. *The Collection of the Essentials of the Heart* had a wide circulation.¹³¹

On the 1st day of the 2nd month of the 2nd year of the reign period Xiantian (713 CE), Yinzong died at the Miaoxi Temple in the Huiji Mountains (Zhejiang) at the age of eighty-seven years. Wang Shikan of Huiji set up the *stupa* and inscription.

5.83 Chan Master Yizhou Qingyuan Shan Xingsi (*Seigen Gyōshi*)

Chan master Xingsi (died 740 CE) of Mount Qingyuan in Yizhou was from Ancheng in Yizhou (Jiangxi) whose family name was Liu. He left the home life when still young. Whenever the assembly fell to talking of the Dao he alone would keep silence. Later, he heard of the Dharma-seat at Caoqi and there he went to pay his respects [to the Sixth Patriarch]. He asked the Patriarch, ‘What should be done not to fall into “the stages”?’

‘What have you been working on?’ asked the Patriarch.

‘Not even the Noble Truths yet,’ was the reply.

‘So what is falling into the stages then?’ said the Patriarch.

‘Indeed what stages could there be if even the Noble Truths haven’t been worked through?’ said Xingsi.

The Patriarch then fell into a profound silence.

Although there were many students of the Way in the assembly the master resided there as the head, just as the Second Patriarch’s silence at Shaolin is said to have obtained the marrow [from Bodhidharma].

One day the Patriarch said to the master, ‘The Robe and Dharma have both been in circulation from of old, masters handing on the Robe as a manifestation of Faith and the Dharma as the Heart-seal. Now that I have found my man why be troubled by lack of faith? Since receiving the Robe I have met with many difficulties, how much the more future generations, when strife will be so much greater? Have the Robe remain within the temple compound then, whilst you must go out to spread the teaching. Do not countenance a break in its continuity!’

The master obtained the Dharma and went to reside at the Jingju Temple on Mount Qingyuan in Jizhou (Fujian).

When the time came for the Sixth Patriarch to reveal his nirvāṇa there was a Śramaṇa named Xiqian¹³² who asked him, ‘After the venerables sir’s death Xiqian still does not know on whom to rely.’

The Patriarch answered, 'Go in search to *Si*.'¹³³ After the Patriarch had left the world Qian would often sit in meditation in a secluded place, stock still as if the life had left him too. The head monk came to him and asked, 'Your master has already passed away so what is the point of sitting in vain?'

Qian answered, 'I received this admonition, which is the reason of the search inside.'

'You have a senior Dharma-brother in the Venerable Xingsi, who now resides at Jizhou; your affinity link is with him. This master's words are very much to the point. By yourself you will become confused.'

When Qian heard this he took his leave at the Patriarch's shrine and went directly to Jizhou.

Master Xingsi asked him [on arrival], 'Where have you come from?'

'From Caoqi,' answered Qian.

'Brought something along?' asked Xingsi.

'Even before coming to Caoqi there was nothing lacking,' said Qian.

'What was the use of going to Caoqi then?' asked Xingsi.

'How could I have got to know that there was nothing lacking without going to Caoqi?' answered Qian and asked, 'Did the Patriarch of Caoqi know you, Sir?'

'Can you see me right now?' said Xingsi.

'See yes, but can one know?' replied Qian.

'Although there are many animals with horns, one of its kind is enough [to know what a horn is],' said Xingsi.

'How long is it since the venerable sir left Caoqi?' asked Qian.

'I still don't know when you left Caoqi,' answered Xingsi.

'Xiqian didn't come from Caoqi,' said Qian.

'I also know your destination,' said Xingsi.

'The venerable sir is fortunately a great man. He doesn't need to create complications!' said Qian.

On another occasion the master [Xingsi] questioned Qian further, asking, 'Where did you come from?'

'From Caoqi,' said Qian.

The master then held up his fly-whisk and said, 'Does Caoqi also have such a thing?'

'Not only is there not one in Caoqi but even in India there isn't one,' replied Qian.

'Have you ever been to India?' asked the master.

'Had I been, there would be one (a fly-whisk),' said Qian.

'...didn't get that, say again,' said the master.

'The venerable sir should also take this conversation by the horns and not let the disciple do all the work!' said Qian.

'I fear that later generations will not be grateful for my talking with you,' replied the master.

The master [Xingsi] had Xiqian take a letter to give to the Venerable Nanyue Huairang (677-744 CE) with the instructions, 'You must deliver the letter and then return quickly. I have an axe to give you on taking up residence on a mountain.'

Qian went there, but before handing over the letter asked, 'How do things stand when nothing sacred is honoured and no importance is attached to one's own spirit?'

'Your question is too high-flown, is it possible to come down a bit?' answered Huairang.

'I would rather sink down into the eternal round of transmigration than honour the sages as a means of liberation,' answered Qian.

Huairang fell silent. Qian returned to Jingju temple, where master Xingsi asked him, 'It is not long since you left, did you not deliver the message?'

'No news was communicated nor any letter delivered,' answered Qian.

'Why is that?' asked Xingsi.

Qian related all that had happened at Huairang's and then said, 'Before I left the venerable sir promised me an axe; may I have it?'

The master [sitting cross-legged on the high stool] dropped one leg down. Qian bowed respectfully, took his leave and went to Nanyue.

Shenhui of Heze came to call [on Master Xingsi]. The master asked him, 'Where have you come from?'

'Caoqi,' replied Shenhui.

'What is the teaching at Caoqi?' asked the master.

Shenhui just shrugged.

'Still blocked by rubble,' said the master.

'Does the venerable sir then not have the true gold here to give to people?' asked Shenhui.

'If there were some to give you, where would you keep it?' asked the master.

A monk once asked, 'What is the profound meaning of the Buddha-dharma?'

'What is the price of rice over in Luling (Jiangxi)?' replied the master.

The master had already transmitted the Dharma to Shitou Xiqian when, on the 13th day of the 12th month of the 28th year of the Kaiyuan reign period of the Tang dynasty, corresponding to the 17th year of the sexagenarian cycle (740 CE) the master ascended the podium, said goodbye to the assembly and, seated cross-legged, passed away.

Emperor Xizong conferred the posthumous title of 'Great Benefactor' on Chan Master Xingsi and his pagoda was called 'Return to the True'.

5.84 Chan Master Nanyue Huairang (*Nangaku Ejō*)

Chan master Nanyue Huairang (677-744 CE), who's family name was Du, was a native of Jinzhou (Shanxi). When he was fifteen he made the journey to Yuquan Temple in Jingzhou (Hubei), where he took the robes under the guidance of Vinaya Master Hongjing. Later he received the full precepts and studied the Vinaya Piṭaka.

One day, sighing, he said to himself, '*Wu wei* is the Dharma of the homeless ones.' At that time a fellow student, Tanran, could see that the master's aspiration was very high so he advised him to go and have an interview with the Venerable An of Song Mountain. Venerable An encouraged him to go further and so Huairang went directly to the Sixth Patriarch at Caoqi for an interview.

'Where have you come from?' asked the Patriarch.

'From Song Mountain,' replied Rang.

'What kind of a thing is it that has come?' asked the Patriarch.

'Describing the thing doesn't hit it,' said Rang.

'But it can still be practised and verified can it not?' said the Patriarch.

'Practised and verified it is not non-existent, but impure it is not attained to,' said Rang.

'It is just this not being impure that all the Buddhas guard and take care over, the same as yourself and me too. The Indian Master Prajñātara prophesied that under your wing (lit. feet) a foal would emerge that will trample to death all these under heaven.¹³⁴ This will cause you heartache but you must not reveal it too soon.'

The master [Huairang] suddenly experienced insight and served as the Sixth Patriarch's personal attendant for fifteen years. In the 2nd year of the Xiantian reign period of the Tang (712) he first journeyed to the Hengyue Mountains¹³⁵ and resided at the Panruo (Prajna) Temple.

In the Kaiyuan reign period (713-41 CE) there was a Śramaṇa named Daoyi¹³⁶ who was living in the Quanfa Temple and forever practising meditation. Master Huairang knew that he was a vessel of

the Dharma, so he went to him and asked, 'What is the venerable one after in sitting meditation?'

'The desire to become a Buddha,' was the reply.

The master then took a tile and right there in front of the hermitage, began grinding it on a stone.

'What is the master doing?' asked the Śramaṇa Daoyi.

'Grinding it down to make a mirror,' answered Master Huairang.

'How is it possible to make a mirror by grinding down a tile?' asked Daoyi.

'How is it possible to make a Buddha from sitting in meditation?' countered the master.

'What to do then?' asked Daoyi.

'It's like a man driving a cart; if the cart gets stuck, does he beat the cart or does he beat the ox?' asked the master. Daoyi was silent. The master continued, 'When you practise meditation is it to practise sitting like a Buddha? If you are practising Chan meditation, Chan is not sitting or lying down. If you are practising sitting like a Buddha, Buddha is not rigid form. In the Dharma of Non-Abiding you must not try to grasp or reject anything. If you are sitting to become a Buddha, that is killing Buddha. Clinging to the form of sitting is not penetrating the principle.'

When Daoyi heard this teaching it was as if he had drunk the purest nectar of truth. Bowing reverently he asked, 'How then to let the heart function so that it is in accord with the formless samādhi?'

'When you practise in the Dharma-gate of the Heart-ground, it is like sowing a seed,' replied Huairang. 'When I talk of the essentials of the Dharma, it is like the fertilisation from heaven. Your affinity links are in accord with this, so you will see into this Dao.'

'But the Dao is neither colour nor form, so how can it be seen?' asked Daoyi.

'The Dharma-eye of the Heart-ground can see the Dao, and the formless samādhi too,' said the master.

'Is it subject to birth and death?' asked Daoyi.

'If the Dao is seen as being subject to birth and death, to gathering and dispersal, then that is not the Dao. Listen to my verse,'

The Heart-ground holds all the seeds

On meeting moisture all sprout
The flower of samādhi is without form
How could it be subject to either birth or death?

Thanks to the opening of understanding, Daoyi realised the meaning of Heart to be transcendent. He served [Master Huairang] for ten autumns and daily the mystery deepened.

There were six people in all who entered Master Huairang's room and each of the six he approved by saying, 'You six have all verified my body, each one having experienced the One Way. One (Changhao) has obtained my eyebrows and is skilled in the dignity of demeanour; one (Zhida) has obtained my eyes and is skilled in clear seeing; one (Tanran) has obtained my ears and is skilled in hearing the Principle; one (Shenzhao) has obtained my nose and is skilled in knowing the atmosphere; one (Yanzhun) has obtained my tongue and is skilled in discourse and Daoyi has obtained my heart and is skilled in the ancient and modern.' The master also said, 'Each and every dharma is born from the heart, yet the heart is without birth. Dharmas cannot last. If the Heart-ground is penetrated, then whatever is done is without obstructions. Be careful with your words when encountering people without superior roots!'

A senior monk asked, 'Where does the brightness of the mirror go to after the image cast in the mirror is created?'

'Where is the senior monk's face when he was a young man?' answered Huairang.

'Why doesn't it simply reflect, even after the image is made?' asked the senior monk.

'Although it doesn't reflect, I wouldn't belittle that for one moment,' said Master Huairang.

Later Great Master Ma (Mazu Daoyi) developed his teaching in Jiangxi. Master Huairang asked his assembly, 'Is Daoyi teaching the Dharma to people or not?'

'He is already teaching people the Dharma,' came a reply from the assembly.

‘Nobody comes with any news!’ said the master. There was no reaction from the assembly so he dispatched a monk with the instructions, ‘Wait until he [Daoyi] ascends the podium and then ask him “How are things?” Then come back and recount exactly his reply.’

The monk went, did as instructed, returned to the master and reported, ‘Master Ma said, “Ever since the time of confusion¹³⁷ thirty years ago I have not lacked salt or soya sauce to eat.” ’

Huirang approved this. His peaceful passing away took place on the 11th day of the 8th month in the 3rd year of the Tianbao reign period (744 CE).

The Emperor conferred on him the posthumous title of ‘Chan Master of Great Wisdom’ and the Pagoda was named ‘The Most Excellent Wheel’.

5.85 Chan Master Wenzhou Yongjia Xuanjue (*Yōka Genkaku*)

Chan master Xuanjue (665-713 CE) of Yongjia in Wenzhou was a native of Yongjia (Zhejiang) with the family name of Dai. He left the home life whilst still young and diligently studied the Buddhist Tripiṭaka, being especially versed in the profound and subtle Tiantai Dharma-gates of peaceful and investigative meditation.¹³⁸ He was always deeply at one with the four dignified demeanours [of walking standing sitting and lying]. Later, due to the urging of Chan master Lang of Zuoji¹³⁹ he set out for Caoqi in the company of Chan master [Xuan] Ce of Dongyang.

On arrival, shaking his staff and carrying his water bottle, the master circumambulated the Patriarch three times. The Patriarch said, 'A worthy monk is he who possesses the three thousand dignified demeanours and the eighty thousand detailed practices. Where does the great virtuous one come from, giving rise to such haughtiness of self?'

'The matter of birth and death is great, being impermanent and fleeting,' said the master.

'Why not embody the Unborn and penetrate the non-fleeting?' responded the Patriarch.

'Embodiment is the Unborn and penetration originally has no speed!' said the master.

'That's it! That's it!' said the Patriarch.

The assembly were all amazed. The master only then bowed formally in greeting. After a while he began to take his leave. The Patriarch said, 'Leaving so quickly!'

'The original self is without movement, so how could there be speed in it?' replied the master.

'Who knows that there is no movement?' asked the Patriarch.

'Good Sir, you yourself are giving rise to discrimination!' answered the master.

'You have really got the understanding of the Unborn,' said the Patriarch.

‘How can “Unborn” have a meaning?’ countered the master.

‘If it has no meaning, then who is discriminating at this moment?’ asked the Patriarch.

‘Discriminating also has no meaning,’ said the master.

‘Well done, well done!’ said the Patriarch admiringly, ‘at least stay one night.’

From that time on the master was called the ‘Enlightened One-nighter’.

[Chan master] Ce had official duties there so he remained but the master descended the mountain the following day and returned to Wenzhou. Students surrounded him like the spokes of a wheel and they called him the Chan Master of True Enlightenment. Yongjia authored *The Testimony to the Way*¹⁴⁰ in one scroll, and in *The Objectives of the Complete Practice of Awakening in the Chan School* set forth the practice step by step. Weijing, governor of Jingzhou, compiled his writings and wrote a preface to them, with the title of *The Collected Works of Yongjia*¹⁴¹ in ten sections. It had a wide circulation.

Section One – The Forms of Aspiration in Longing for the Dao.

He who wishes to practise the Dao should first make firm the aspiration to it. Then it is to serve the master by following the customs and rules, to bring the teachings on the rules to life. Therefore first is to show and explain the *mores* of the longing for the Dao.

Section Two – A Warning against Arrogant and Excessive Wilfulness.

At first, although the aspiration to practise the Way might be firm and one knows well the rules of deportment, yet if the three actions (thought, word and deed) are arrogant and extravagant then the deluded heart is stimulated. How could one come to samādhi? Therefore in the second section there is a clear warning against arrogance and extravagance.

Section Three – Purifying the Practice of the Three Actions.

The last section was, in rough outline, a warning against arrogance and extravagance. Now it is necessary to examine in detail the discussion on behaviour, so as not to let transgressions arise. Therefore in the third section, the purification of the three modes of conduct (of thought, word and deed) is clarified, with admonishments regarding body and speech and mind.

Section Four – The Song of Śamatha (Tranquillity).

Having examined body and speech so that no coarseness is allowed to arise, the next stage is to enter the gate of the gradual practice, without losing Samādhi or Wisdom, the Five Ways of the Arising of the Heart and the Six Ways of Achieving Śamatha. Therefore in the fourth section, a Song of Śamatha is the clarification.

Section Five – The Song of Vipāśyanā (Insight).

Without the Vinaya Rules there is no meditation, without meditation there is no Wisdom. Śamatha was discussed above. After a long period of practising Samadhi, Wisdom becomes clear. Therefore in the fifth section The Song of Vipāśyanā is the clarification.

Section Six – The Song of Upekṣā (Equanimity).

When the accent is on practising samādhi, samādhi will become heavy after some time. When the accent is on studying Wisdom, Wisdom becomes so much that the heart is unstable. Therefore in section six The Song of Upekṣā is the clarification of Equanimity between meditation and wisdom.

Section Seven – The Gradual Attainment of the Three Vehicles.

When meditation and wisdom (*Dhyāna* and *Prajñā*) have been brought into balance then quietness and steadiness illumines all. With the Three Contemplations¹⁴² of the One Heart how could doubt not be banished? How could illumination not be complete? Although one's own awakening has been clarified, compassion for others has not yet awoken. Awakening has various depths. Therefore in the

seventh section the gradual attainment of the Three Contemplations is clarified.

Section Eight – Principle and Phenomena are not Two.

By awakening to the Principle through the Three Vehicles, Principle is plumbed to the depths. Having plumbed the Principle in Phenomena, it is understood that Phenomena are Principle. Therefore in the eighth section Phenomena and Principle are not Two is clarified.

Section Nine – Encouraging Friends, One Writes Letters.

Phenomena and Principle having fused, the inner heart is naturally lucent and there is also compassion for students far away who waste time in vain. Therefore in the ninth section Encouraging Friends, One Writes Letters is clarified.

Section Ten – Generating the Vow [to Save All Sentient Beings].

Although the encouraging of friends is compassion for others, it is focusing on just these and the feeling is not yet universal. Therefore in section ten, Generating the Vow to Ferry All to the Other Shore is clarified.

The following are the Ten Gates of Contemplating the Heart:

1. The discussion of its nature.
2. To bring out the substance of contemplation.
3. To talk about its unity.
4. To warn against conceit.
5. An admonishment against idleness.
6. Once more to extract the substance of contemplation.
7. The clarification of right and wrong.
8. To designate the core meaning.
9. The contact with the path becomes meditation.
10. The wonderful harmony with the mysterious source.

The First Gate – is to discuss the normal state [of the heart in contemplation]. Both heart and nature is a single open channel; the source of movement and stillness is the same. Suchness is divorced from concern; the aim and the goal are not different. Feelings and

insights are many and fleeting yet when plumbed to the depths are only quiescence. The spiritual source has no form yet on examination a thousand differences are discerned. The thousand differences are not the same and with the Dharma-eye's naming of them they become independent. In the single quiescence there are no differences yet wisdom's naming of it gives it existence. When Principle and the innumerable manifestations are both dispelled then the merit of the Buddha-eye is completely fulfilled. Thus the Three Truths of the one realm¹⁴³ and the Absolute Principle of the Dharma-body is forever pure, the Three Wisdoms of the One Heart¹⁴⁴ and the light of *Prajñā* is forever luminous. As the world and wisdom are in profound concord, the liberated response follows conditions. Neither horizontal nor vertical, the perfected man understands the way silently. Therefore the miraculous nature of the wisdom of the Three Virtues¹⁴⁵ is as if irreversible. The unified heart is deep and wide, so how could difficult thoughts arise? Were that to happen it would not be the path, for, since heart is Dao, it is called searching for the stream and then following it to its source.

Second Gate – That which emerges as the essence of contemplation is merely the knowledge that one thought is both empty and not empty – that it is neither emptiness nor non-emptiness.

Third Gate – discusses mutual response. When the heart and emptiness are mutually responsive then even if there were praise or blame, what is there to feel good about, what to worry about? When body and emptiness are mutually responsive, then cut by a sword or being anointed with perfume, what is it that could suffer or be happy? When worldly goods and emptiness are mutually responsive then giving alms or being robbed, what is gained, what is lost? When the heart, emptiness and non-emptiness are mutually responsive then love and attachment are forgotten and compassion becomes universal salvation. When body, emptiness and non-emptiness mutually respond then the inner is [like] a log of wood, the outer is full of dignity. When material goods, emptiness and non-emptiness mutually respond then the craving to seek for something is forever

cut off, and yet there is enough to help others. When the heart, emptiness and non-emptiness mutually respond, when non-emptiness and not non-emptiness mutually respond, then the characteristics of reality will for the first times be bright, and the seeing of the Buddha-knowledge will be open-ended. When body, emptiness and non-emptiness, together with the non-empty and the not non-empty mutually respond, then, when one sense faculty enters samādhi, all senses emerge in samādhi. When the actual environment, emptiness and non-emptiness, together with the not-empty and the not non-empty are mutually responding then the fragrant terrace of the Precious Pavilion will be born in this majestic ground.

Fourth Gate – to warn against haughtiness; if not heeded there will be no mutual response [between the heart and contemplation].

Fifth Gate – an admonition against laziness. Now, in crossing the sea, one has to board a vessel. Without a vessel how would it be possible to cross over? The heart that is in the practice needs to enter contemplation. If there is no contemplation, how could the heart become lucent? The heart not yet being lucent, how could the mutual response take place? Ponder this and do not be stubborn.

Sixth Gate – getting to the essence of contemplation again. The one thing known is that a single thought is both empty and not empty; that it does not exist yet is not non-existent either. Not known is that a thought is both empty and not-empty and that it is neither non-existent and nor not non-existent.

Seventh Gate – An explanation of being and non-being. The heart is non-existent, the heart is not non-existent. The heart is not nonexistent nor is the heart not not-existent. To affirm being and non-being falls then into being or non-being and when it's 'not non-existent' it falls into negation. This is just the affirmation and negation of non-being, but is not the affirmation of negation. To use the two negations abolishes the two affirmations, whilst negation is abolished by affirmation, so that negation is still affirmation. Also when using the two negations, then the two negations are abolished, whilst when

using negation to abolish negation then negation is still affirmation. This is only the affirmation of not affirming affirmation nor affirming negation, it is not not affirming negation; neither is it affirming that it is not negation, nor again is it affirming that it is affirming nor not affirming. The confusion of affirmation and negation is difficult to investigate in detail and only with clear and lucent spiritual faculties and calm thinking can it be discerned in all its detail.

Eighth Gate – the clarification of the meaning is such that arrival at the principle is without words yet words can clarify its purport. Buddhist teachings are not contemplation but by practising contemplation their message is understood. If the meaning has not yet become clear then neither have the words' purport. If the scriptures are not yet understood then contemplation is not yet deep. With deep contemplation and understanding the words of the scriptures will be understood. When the message of the scriptures is clearly understood, how can the existence of words or contemplation be further upheld?

Ninth Gate – on contact with the path becoming contemplation. The repeated expounding of the words and phrases is the repeated externalisation of the essence of contemplation. In the desire for the clarification of the meaning there is no difference between the word and contemplation. Slowly the words change and when words change then word and principle are not different. There being no discrepancy [between them] means that there is no difference between contemplation and meaning. There being no difference in the meaning is principle and there being no discrepancy in principle is the meaning of Buddhism. One name or two, when words and contemplation are clear, that makes for a long line of descendants.

Tenth Gate – the wonderful harmony with the mysterious source. Those knights of the Way whose hearts have been awakened, might they sooner grasp at contemplation whilst confusing the meaning, and might a man educated in the teachings not grasp at the words and confuse the principle? If the principle is clear then the way of words is broken, so how could there be discussion in words? When

the meaning is understood then the heart's restlessness is extinguished, so how could contemplation think about it? What the heart finds imponderable and beyond words is its wonderful harmony with heaven and earth.

The Master revealed his cessation peacefully sitting in mediation on the 17th day of the 10th month in the 2nd year of the Xiantian reign period (713 CE). On the 13th day of the 11th month his remains were placed in his pagoda to the south of West Mountain and he was posthumously conferred the title of 'Great Master of Formlessness'. The pagoda was called 'Pure Light'. The Emperor Taizong, in the Shunhuan reign period of the Song Dynasty (990-994 CE), issued a mandate to Wenzhou to repair the shrine and pagoda.

5.86 Chan Master Sikong Shan Benjing (*Shiku Honzo*)

Chan master Benjing of Sigong Mountain (?-761 CE), was a native of Jingzhou (Shanxi), whose family name was Zhang. As a young man he donned the robe in Caoqi's room, received the prediction and went to train at the Wuxiang Temple on Sigong Mountain.¹⁴⁶ In the 3rd year of the Tianbao reign period of the Tang (744 CE) Emperor Xuanzong dispatched Director Yang Guangting to the mountain 'to gather the ever-growing ivy.' Accordingly he went there, was received in the abbot's room and, after the prostrations, asked, 'This student has admired the Dao for a long time, would that the venerable sir be so compassionate as to bestow a general indication.'

The master answered, 'All the eminent scholars of Chan congregate in the capital; the Imperial Envoy should return to the Court, where there are competent people enough from whom he can inquire. Dwelling simply by the bend in this stream in the mountains there are no ulterior motives for anything else.'

Guangting was bowing deeply and weeping. The master addressed him, saying, 'Cease bowing to a poor priest of the Dao. Is the Imperial Envoy seeking the Buddha or asking questions about the Dao?'

'This student's wisdom is dull and obscured,' replied the Envoy, 'He has yet to understand Buddha and Dao. What is the meaning of the two?'

The master replied, 'If there is a wish to seek for Buddha, then "Heart is Buddha". If there is a wish to understand Dao, then the "Empty Heart is Dao".'

'What is meant by saying "Heart is Buddha",' asked the Envoy.

'Buddha awakens by means of the heart,' replied the master, 'and the heart manifests through Buddha. When the empty heart is awakened then even Buddha does not exist.'

Guangting asked further, 'What is meant by saying that the empty heart is Dao?'

‘Dao is originally the empty heart and the name for empty heart is Dao,’ replied the master. ‘When the empty heart is understood then the empty heart is Dao.’

Imperial Envoy Guangting made a deep bow, his faith restored. Having returned to the Imperial Court he submitted a full report of all that had taken place. Then the Imperial Mandate requested Guangting to invite the master, and on the 13th day of the 12th month the master arrived at court. He was lodged in the White Lotus Pavilion.

On the 5th day of the 1st month of the following year (745 CE) the Emperor invited learned monks from other traditions to debate and discuss the Buddhist Teachings in the Palace Inner Temple. At this meeting was a Chan master named Yuan, who, addressing the master in a contentious voice, said, ‘Today we are to consider carefully, under the Imperial Aegis, the teachings of the Chan School, so it will be necessary to ask straightforwardly and to answer straightforwardly, without recourse to irrelevant verbiage. Now, what, according to the Venerable Chan Master, is Dao?’

‘Empty Heart is Dao,’ replied the master.

‘Dao exists because of the heart,’ said the other, ‘so why the answer “Empty Heart is Dao”?’

‘Originally Dao had no name, which is why heart called it Dao,’ answered the master. ‘Since the heart called it into existence, it didn’t call it “empty” in vain. The heart being essentially empty, on what basis could the Dao be established? Both are vain illusions, both are tricky names.’

Yuan said, ‘The Chan Master seems possessed of body and heart faculties. Is this the Dao then?’

‘This mountain monk’s body and heart are originally Dao,’ replied the master.

‘But just now it was said that the empty heart is the Dao,’ countered Yuan, ‘and now it is body and heart that are the Original Dao. Is this not contradictory?’

‘Empty heart is Dao. If the heart vanishes, then Dao is no more,’ answered the master. ‘Heart and Dao are as one, therefore it is said that the empty heart is the Dao. Body and heart are originally the Dao and the Dao too is originally body and heart. Since both body

and heart are originally empty, the Dao too is the ultimate source of the non-existent.’

Yuan said, ‘The Chan Master’s form and stature seem rather small to understand such a grand principle.’

‘The venerable monk sees only the form of this mountain monk, he does not see the mountain monk’s formlessness.’ replied the master. ‘The seeing of the form is what the venerable monk sees. As a *sutra* says, “All things having form are illusion.” If all forms are seen as no-form, this is being awakened to the Dao. If forms are regarded as concrete then it will not be possible to awake to the Dao, not in endless *kalpas*.’

Yuan, ‘Today we request the master who is in a form to explain about no-form.’

‘In the *Vimalakīrti Sūtra* it says “The four great elements are without essence, are no-I and without an I which sees; together they are identical with Dao.” If the venerable monk takes the four elements as possessing essence, as possessing an I and an I which sees, then he will not be able to understand the Dao even in endless *kalpas* of time.’

When Yuan heard this pronouncement he turned pale and withdrew to the safety of his seat. The master then recited a *gatha*:

The four great elements have no master
Like water meeting the crooked, following the straight,
There is no this or that
The two places of purity and defilement do not live in the heart
Blocked or flowing freely
How could there be two inclinations?
When making contact with the sense realm
It’s like water – like the empty heart
What business would there be running here and there?

He added, ‘One great element is like this and the four also. If it is clear that the four elements are without a master then being awakened is the empty heart. If the empty heart is penetrated, it is naturally in harmony with Dao.’

There was also a Chan master named Zhiming who asked, 'If it is said that the empty heart is the Dao then tiles and pebbles too, being empty of heart, must also be the Dao?' He also asked, 'Body and heart are originally Dao, the four kinds of birth (from heat, moisture, womb and egg) and the ten kinds of beings are all possessed of body and heart, surely these ten are also Dao?'

The master answered, 'If the venerable monk is making of liberation something that comes from seeing, hearing, perception or knowledge, then this Dao is very different. Those who seek by seeing, hearing, perception and knowledge are not people seeking the Dao. A *sutra* says, "No eyes, no ears, nose, tongue, body or will." The six roots (senses, plus mind) are empty, so what can seeing, hearing, perception and knowledge depend on for a base? A definitive origin does not exist, so where could the heart be lodged? How can there be a difference from grass, wood, tile and pebble?'

Zhiming kept silence and withdrew. The master had another *gatha*:

Seeing, hearing, perception and knowledge
Are without obstructions,
Sound, smell, taste and touch
Are forever in samādhi
Like birds in empty space
Just flying without grasping or rejecting
Without love or hate;
If one can respond to the situation
With the original, empty heart
There is the beginning called 'the great ease'!

There was another Chan master called Chen who asked the master, 'Since Dao is no-heart, is Buddha the heart or not? Buddha and Dao, are these one or are they two?'

The master replied, 'Not the same, not different.'

Chen said, 'Buddha ferries living beings across to the other shore, therefore he has a heart. The Dao does not ferry beings across, so has no-heart. One ferries across, the other does not ferry across, so does that come to "not two"?''

The master replied, 'If it is said that Buddha ferries living beings over to the other shore, and that Dao does not ferry anyone, this is the venerable monk erroneously conceiving two views. This mountain monk is not such a one. Buddha is an empty name, Dao too is erroneously set up. These two are not real and both are false names. How can one falsity be divided into two?'

Chen countered, 'If the Buddha and Dao come from false names then at the time of setting them up, who was responsible for establishing them? If someone set them up, how does one come to talk of non-existence?'

The master replied, 'Buddha and Dao were established through the heart. On examining the heart that set these up, the heart would seem to be empty too. Since the heart is empty then the awakening of them both is not real. It is like a dream or an illusion, for awakening is originally void. Vigorously setting up the two names of Buddha and Dao, this is the view of liberation taken by adherents of the two vehicles.' The master also composed a *gatha* on practice and non-doing:

Seeing Dao, then practising Dao
Not seeing then practise what?
The nature of Dao is like empty space
How can empty space be practised?
Those who look everywhere to practise Dao
Stir up fire whilst seeking bubbles.
Just look at the puppet's doings –
Once the strings are cut all is at peace!

There was also a Chan master by the name of Fagong, who asked, 'If Buddha and Dao are false names then the twelve divisions of the teachings must be untrue too. Why have all the worthy ones of bygone times talked about practising the Dao?'

The master replied, 'The venerable monk misunderstands the import of the *sutras*. In the Dao there was originally no practice, yet the venerable sir practises it vigorously. The Dao was originally without doing, yet the venerable sir acts vigorously. The Dao was originally without affairs, yet there is a vigorous growth in affairs. The

Dao was originally without knowledge, yet knowledge is now firmly lodged in it. Seeing liberation like this is being opposed to Dao. The masters of bygone times were not like this. It is you yourself, Venerable Sir, who has not understood. Please ponder this.’ The master then recited a *gatha*:

The Dao’s essence was originally without practice
No-practice itself is the harmonious Dao.
If there arises a heart [wishing to] practise the Dao
This man does not understand Dao.
Discarding the One True Nature
One enters great agitation.
When suddenly encountering a man who practises the Dao
The first thing is not to approach talking.

There was also a Chan master by the name of You’an, who asked, ‘Since “Dao” is a false name, “Buddha” a misleading word and the twelve divisions of the teachings leading sentient beings to the other shore too are all false, what then is to be taken as the real?’

The master replied, ‘Because there is “error” one takes up the “true” to oppose the erroneous. Yet on deep investigation of the nature of the erroneous, it turns out to be originally void. The true too – why should it have existed? Know therefore, that true and false are both false names. These two things mutually influence each other yet neither has any real essence. Plumbing their roots, both are void.’

You’an said, ‘Since words are all erroneous and error is the same as the true, then the true and the erroneous are without differences. What are these things then?’

The master replied, ‘If it is said that these things exist, then these existent things would also be erroneous. A *sutra* says, “Without resemblance to anything, without analogies, words fail, like a bird flying through the empty sky.” You’an was demonstrably humbled and did not know where he stood. The master then had a *gatha*:

On investigating the true, the true has no characteristics.
Plumbing the erroneous, the erroneous is without form.

Looking within to investigate the heart
Know that the heart too is only a name.
Understanding Dao is also like this.
Coming to the end will also be like this.

There was also a Chan master by the name of Daxing present, who asked, 'The Master is most wonderful, most refined, eradicating the dichotomy of truth-falsehood and putting an end to the two, Buddha – Dao. The nature of training he voids whilst names are rendered unreal. The world is likened to a dream and all things are erroneous names. Yet when engaged in this liberation it is still not possible to cut off the good and bad roots of living beings.'

The master replied, 'The two roots of good and bad exist because of the heart. If, on investigating the heart, it is seen to exist, then the roots too are not inexistent. But when, on pondering the heart, there is found to be nothing, then on what base could roots be established? A *sutra* says, "The dharmas of good and not good are transformed through the heart. The *karmic* causes of good and bad have originally no real existence.'" The master also had a *gatha*:

Since good is born of the heart
How could bad exist apart from the heart?
Good and bad are external causes
They really do not exist in the heart.
Rejecting bad, where can we put it? –
Grasping the good, who would we have guard it?
How unfortunate for the people of two views
Holding on to the two extremes!
If awakened to the original empty heart
Then for the first time
There will be repentance of former faults.

There was also a member of the imperial coterie present who asked, 'Where does this body come from and where does it go to? After a hundred years where will it appear?'¹⁴⁷

The master replied, 'It is like a man having a dream – where does it come from? Where has it gone to on awakening from sleep?'

The member said, 'It cannot be said that there is nothing whilst the man was dreaming, yet it cannot be said that there was a something on awakening. Although there was both something and nothing, its coming and going is without location.'

The master replied, 'To this simple wayfarer, this body is also like a dream.' He also had a *gatha*:

Regarding life as being in a dream,

Within the dream it is really noisy.

Awakening suddenly,

The ten thousand things are all put to rest

Just like awakening to the realisation of the dream.

The wise know about awakening from a dream

The deluded believe the confusion of the dream.

Know that the dream has two sides

Once awakened, there is no other awakening.

Riches and poverty are also not different paths.

On the 5th day of the 5th month of the 2nd year of the Shengyuan reign period (761 CE) the master died peacefully. The posthumous title of 'Chan Master of Great Insight' was conferred on him by Imperial Decree.

5.87 Chan Master Wuzhou Xuance (*Gensaku*)

Chan master Xuance of Wuzhou (Zhejiang) was a native of Jinhua in Wuzhou. He left the home life and wandered at large until he came to Heshuo (Hebei). There was a Chan master there by the name of Zhihuang, who had once visited the Fifth Patriarch at Huangmei and stayed for twenty years. He considered himself to have received the authentic teachings. The master knew that what [Zhi]Huang had come to was not yet the true, so he went to ask him, 'What are you doing sitting here?'

'Engaging in samādhi,' replied Huang.

'You say engaging in samādhi,' said Master Xuance, 'but is the heart present or is there no-heart present? If there is the heart then all wriggling things must also have obtained samādhi. If there is no-heart then even the various trees and grasses have all obtained samādhi too!'

'When about to enter samādhi I don't see if the heart is there or not,' replied Huang.

'Since there is no awareness of the heart being present or not,' said the master, 'this is surely the constant samādhi, so how could there be entering or emerging? If there is entering and emerging then that is not engaging in samādhi!'

Huang was speechless and after a pause asked, 'Whom did the master succeed?'

'My master is the Sixth Patriarch at Caoqi,' replied master Xuance.

'What did the Sixth Patriarch consider to be Chan samādhi?' asked Huang.

'My master said, "The wonderfully profound is complete and quiescent, substance and function are absolute. The five *skandhas* are originally empty; the six dusts (senses) have no existence. Not going out, not entering, not stable yet not unstable, the nature of Chan meditation abides nowhere. Being far from abiding, Chan is quiescence. The nature of Chan is without objects and being far from objects, Chan is reflective. The heart is like empty space yet is not limited even by empty space.'"

When Huang heard this he went straight to Caoqi to ask to have his doubts put at rest. The Patriarch's meaning and the Xuance's were in perfect accord. Huang was awakened for the first time. Chan Master Xuance later wished to return to Jinhua, where a great assembly gathered around the Dharma-seat.

5.88 Chan Master Caoqi Lingtao

Chan master Lingtao of Caoqi was a native of Wuzhou (Jiangxi) whose family name was Zhang. He left the home life under the Sixth Patriarch and thereafter never left his side. When the Patriarch returned to quiescence he became the warden of the 'Robe Pagoda'. In the 4th year of the Kaiyuan reign period of the Tang dynasty (716 CE), Emperor Xuanzong, hearing of the master's reputation, summoned him to appear at court. The master, pleading illness, declined. In the 1st year of the Shangyuan period (760) the Emperor Suzong dispatched an emissary to bring the Robe of the Dharma-transmission back to the palace for veneration. The master was also told to come to court with the Robe but again pleaded illness. He ended his days in his temple, aged ninety-five years. By imperial decree he was conferred with the posthumous title of 'Chan master of Great Insight'.

5.89 National Teacher Xijing Guangzhe Si Huizhong¹⁴⁸ (*Nanyō Echū*)

National Teacher Huizhong of the Guangzhe Temple in the western capital (Chang'an, modern Xi'an, Shanxi) was a native of Zhuji in Yuezhou (Zhejiang) with the family name Ran. After receiving the transmission he went to live in Dangzi valley in the Boyai Mountains, in Nanyang (Henan) and for more than forty years never went out of the temple gate. His practising of the Dao was heard of even in the capital. In the 2nd year of the Shangyuan reign period (761 CE) the Tang Emperor Suzong decreed that Imperial Commissioner Sun Zhaojin was to accompany him, by imperial command, on a journey to the capital and to be shown every courtesy attaching to a master. At first he resided in the Qianfu Temple there, in the Western Chan Centre [of the imperial city] but after Emperor Daizong had conferred a visit upon him he was welcomed to reside at the Guangzhe Temple where, for sixteen years, he expounded on the Dharma according to the capacities of his listeners.

During that time an Indian Tripiṭaka Master named Da'er had arrived at the capital. He claimed to possess the Wisdom Eye, by being capable of reading the thoughts of others. The Emperor wished the National Teacher to test him. The Tripiṭaka Master just looked at the master and bowed, then moved to one side. The master asked him, 'Have you acquired the penetration of the hearts of others?'

'Wouldn't dare!' was the reply.

'Where is this old monk before you now?' asked the master.

'The Venerable Monk is the Empire's Teacher, but why does he still want to see the boat race at Xichuan (Sichuan, Chengdu)?' asked the Tripiṭaka Master.

'The master asked again, 'Where is this old monk before you now?'

'The Venerable Monk is the Empire's Teacher, why is he still on Tianjun Bridge (Henan, Luoyang) watching the monkeys at play?' responded the Tripiṭaka Master.

The master put the question a third time, using exactly the same words. The Tripiṭaka Master hesitated, not knowing where to put himself. The master scolded, 'This wild fox spirit, what is this being able to penetrate the hearts of others!'

The Tripiṭaka master had no reply.

(Textual comment: A monk asked Yangshan (Jap. Kyozan, 807-883), 'Why is it that Tripiṭaka Master Da'er couldn't see the National Teacher the third time?' Yangshan said, 'The first two times involved the heart of the senses, the third time he was in the oneness of perfect response, so he couldn't see him.'

Again a monk brought up the question concerning the foregoing dialogue with Xuanjue (Yongjia), asking, 'Can you tell me what he saw on the first two occasions?' Xuanjue said, 'If he saw something the first two times, why didn't he see anything the last time? And moreover, tell me which one was the crucial one?'

A monk asked Zhaozhou (Jap. Joshu, 778-897), 'The Tripiṭaka Master Da'er didn't see the National Teacher the third time – is it because he didn't know the place where the National Teacher had gone to?' Zhaozhou replied, 'It was on the tip of the Tripiṭaka Master's nose.' A monk asked Xuanjue, 'Since it was on the tip of his nose, why didn't he see it?' 'It was just to close by,' answered Xuanjue.)

One day the National Teacher called his attendant. 'Yes!' answered the attendant. After the third call – and every time the same 'Yes!', the master said, 'Thinking at first that it was me who let you down, it turns out that you let me down!' ¹⁴⁹

(Textual comment: a monk asked Xuan[sha], 'What was the meaning of the National Teacher calling the attendant?' 'Just to see if the attendant understood,' answered Xuan. Yunzhu Xi [Chan master Qingnan] said, 'Tell me then, did the attendant understand or not? If you say he understood then the National Teacher would also say, "You have let me down."; if you say not understood, then Xuansha would say, "Just to see if the attendant understood."' Xuanjue asked a monk, 'Anyway, what were they discussing, and what did the attendant understand?' The monk said, 'If he didn't understand, how did he know how to respond?' Xuanjue (Yongjia) said, 'You don't understand very well!' and added, 'If there was something in this discussion then Xuansha comes out even clearer.' A monk asked Fayen, 'The National Teacher called his attendant – what is the meaning?' Fayen answered, 'Go away – another time.' Yunzhu Xi said, 'Did what Fayen say clarify the meaning or did it obscure the meaning?' A monk

asked Zhaozhou, 'What is the meaning of the National Teacher calling the attendant?' Zhaozhou answered, 'It is like a man writing in the dark. Although the letters are not perfect, still the talent is already there.'

Nanquan ¹⁵⁰ came for an interview; the master asked him, 'Where have you come from?'

'From Jiangxi,' answered Nanquan.

'And brought along the truth obtained from Master Mazu or not?' asked the master.

'It's just this one,' replied Nanquan.

'The ghostly spirit behind your back!' said the master.

Nanquan was quiet.

(Textual comment: Chan master Qinglong (845-932) said, 'An extreme example of not knowing!' Bao Fuzhan said, 'He almost didn't get to the National Teacher's place.' Yun Zhuyang said, 'These two worthies are completely supportive of each other behind peoples' backs; now if Nanquan were to leave quietly, would the support be in the front or at the back?')

Magu ¹⁵¹ came for an interview. He walked round the master three times then, facing him, shook his staff.

'If it's like this,' said the master, 'what is the use of still coming to see the simple monk?' [Ma]Gu again shook his staff.

'This wild fox spirit, get out!' scolded the master.

The master said to the whole assembly, 'Students of the Chan School should follow the Buddha's instructions. The awakening to the one vehicle is in harmony with the source of one's own heart. Those who are not yet awakened can't tolerate each other – like parasites on a lion's body. As for teaching people, if one gets involved in fame and fortune or in developing strange extremes, of what benefit is that to others? It's like a great craftsman in everyday life – his tools don't harm him. The spices which an elephant carries cannot be carried by a donkey.'

There was a monk who asked, 'How to attain perfect Buddhahood?'

The master answered, 'At the same time that Buddha and sentient beings are let go of, this is the place of liberation.'

Another monk asked, 'How does one respond to it?'

‘Thinking neither of good nor of bad, the Buddha-nature will appear of itself.’ said the master.

Another asked, ‘How can the Dharma-body be experienced?’

‘Surpass the state of Vairocana Buddha,’ answered the master.

‘How does one obtain the pure Dharma-body?’ asked the other.

‘Just do not be attached to searching for Buddha!’ said the master.

‘Is the breath Buddha?’ asked a monk.

‘Heart is Buddha,’ answered the master.

‘The heart has worries and vexations, does it not?’

‘The nature of distress disappears of itself,’ said the master.

‘Why not cut it off?’ asked the other.

‘Those who cut off vexations are called followers of the two vehicles. When vexations do not arise, that is called Great Nirvāṇa,’ answered the master.

A monk asked, ‘Sitting in meditation and contemplating purity – is this something too?’

‘Being neither impure nor pure, how can one look for signs of purity in the things arising in the heart?’ said the master.

Again the monk asked, ‘The Chan master sees all in the ten directions as empty. Is this the Dharma-body or not?’

‘If it is grasped with the thinking mind then that is an upside-down view,’ answered the master.

The monk asked, ‘Just heart is Buddha – so is it possible to cultivate the ten thousand practices or not?’

The master replied, ‘All the sages are possessed of two adornments, (Wisdom and Meritorious Action) so why deny the law of cause and effect? If I were to answer you now, endless *kalpas* would not be exhausted. The more it is spoken of, the further away is the Dao, or in other words, preaching the Dharma for the sake of gaining it is the yelping of a wild fox. Talking of the Dharma without wishing to obtain it, this is called the lion’s roar.’

Layman Zhangfen from Nanyang (Henan) asked, ‘The Venerable Fucheng says that insentience teaches the Dharma but I haven’t

experienced this personally. Would that the venerable monk deign explain it.'

National Teacher Huizhong replied, 'If you wish to ask about insentience teaching the Dharma then understand others' insentience. By listening to my teaching of the Dharma, you will grasp insentience teaching the Dharma!'

Fen asked, 'Today's way of consciousness being as it is, what is the connection with insentience?'

The master replied, 'In today's usage neither ordinary man nor the sages have any inkling of arising and cessation; even less of consciousness, which belongs neither to being nor to non-being yet is intensely awake. One only hears it said that it has no attachment or bondage to feelings or knowledge. That is why the Sixth Patriarch said the six senses belong to their six fields, but to discriminate is not consciousness.'

A monk came for an interview and the master asked, 'What good deeds have you accumulated?'

'Lecturing on the *Diamond Sūtra*,' answered the monk.

'What are the first two characters?' asked the master.

'"Thus have..."'

'What...?' asked the master.

Someone asked, 'What is liberation?'

'Where all the dharmas do not bestir themselves, just there is liberation.'

'What is cutting them off?' he asked.

'I have just told you that all the dharmas do not bestir themselves. What cutting off?' the master replied.

The master saw a monk coming and made a circle with his hand, in the middle of which he wrote the character for sun. The monk made no reply.

The master asked Chan master Benjing, 'When you have heard some wonderful turn of phrase, how is it possible to maintain purity?'

'Without a single thought of treasuring it,' replied Chan master Benjing.

‘This is your secret practice,’ said the master.

Emperor Suzong (r.756-762) asked, ‘What Dharma has the master come to?’

‘Does His Majesty see that little cloud in the sky?’ replied Master Huizhong.

‘Yes,’ said the Emperor.

‘Is it nailed up or hanging down?’ asked the master.

The Emperor also asked, ‘Of the ten bodies of the Buddha, what is his aspect as tamer of men?’

The master rose to his feet. ‘Understood now?’ asked the master.

‘Not understood,’ replied the Emperor.

‘Pass this old monk the pitcher of pure water,’ said the master.

Again the Emperor asked, ‘What is the Samādhi of No-Contention?’

‘Oh Patron,’ replied the master, ‘tread on Vairocana’s head and keep walking!’

‘What does this mean?’ asked the Emperor.

‘Do not acknowledge your own pure Dharma-body,’ said the master.¹⁵²

Again the Emperor asked a question but the master completely ignored him.

The Emperor said, ‘Why does the master make a point of ignoring The Son of Heaven, Emperor of the Great Tang Dynasty?’

‘Still see the empty sky?’ the master asked the Emperor.

‘Yes.’

‘Is it still winking at Your Majesty?’

Yu Yunrong asked, ‘When the master was living in the Baiyai Mountains (Jiangnan) how did he practise the Dao during the twenty-four hours of the day?’

The master called his boy attendant, stroked his head and said, ‘When alert just be alert, when all there just be all there. After that, do not be deceived by any man.’

The master was to have a debate with Commissioner Zilin. Everybody having taken their seats, the Commissioner said, ‘May

the master please present the argument. I will take the opposing side.'

'The argument is presented,' said the master.

'But what is the argument?' asked the Commissioner.

'It is really not to be seen, not in the public domain,' replied the master. Then he descended the podium.

One day the master asked Commissioner Zilin, 'What is meant by Buddha?'

'It means enlightened,' replied the Commissioner.

'Was Buddha ever deluded then?' said the master.

'Never deluded.'

'So what would be the use of enlightenment?' asked the master.

There was no reply from the Commissioner. Then he asked, 'What is the true mark?'

'Bring the emptiness,' replied the master.

'Emptiness can't be got hold of,' replied the Commissioner.

'Since emptiness cannot be got hold of, why ask what the true mark is?' countered the master.

A monk asked, 'What is the fundamental meaning of the Buddha-dharma?'

'Ten thousand Bodhisattvas in the Hall of Manjuśri,'¹⁵³ said the master.

'This student does not understand,' replied the monk.

'Great Compassion, with a thousand eyes and hands,' said the master.

Danyuan (a disciple of the National Teacher) asked, 'If there were a man a hundred years from now who would ask about the great matter, what then?'

'Just pity him – what is he doing searching for a talisman to preserve himself!' answered the master.

His affinity with the Dharma-teachings about to come to an end with the approaching of nirvāṇa, the master took leave of Emperor Daizong.

The Emperor asked, 'After the master has crossed over to the other shore, what should a disciple keep in mind?'

'Ask the benefactors to make a seamless pagoda,' replied the master.¹⁵⁴

'May the master please indicate the type of pagoda,' said the Emperor.

The master remained silent, then said, 'Understood?'

'Not understood,' answered the Emperor.

'After this simple wayfarer's departure there is Yingzhen, an attendant here, who knows about this affair,' answered the master.

In the 10th year of the Dali reign period, on the 9th day of the 12th month (775 CE), the master died, lying on his right side. The disciples reverently placed his remains in a pagoda in Tangzi valley. The posthumous title of 'Chan Master Great Witness' was conferred on him by imperial decree.

Emperor Daizong later summoned Yingzhen to come to the Imperial Palace and raised the matter of the master's last words with him.

Yingzhen asked, 'Has Your Majesty understood?'

'No,' replied the Emperor.

Yingzhen then recited a verse:

South of Xiang, north of Tan,
In the middle is a country abounding in yellow gold
Under the shadowless tree is the community ferryboat
In the emerald palace there is no one who knows

Yingzhen later went to live in the Tanyuan Mountains.

5.90 Chan Master Xijing Heze Shenhui (*Kataku Jinne*)

Chan master Shenhui (686–760 CE) of Heze in the Western Capital (Xi'an in Shanxi) was a native of Xiangyang (Hubei) whose family name was Gao. He became a novice at the age of fourteen.

In an interview with the Sixth Patriarch, the Patriarch said to him, 'The knowledgeable one has come here from afar with great difficulties. Has he brought the root or not? If there is a root, there should be knowledge of the host. Try to explain – show it.'

'Taking non-abiding as the root, seeing is the host,' answered the master.

'How can a novice talk so carelessly!' said the Patriarch and struck him with his stick. Under the impact of the stick Shenhui thought, 'It is difficult to meet with a great enlightened teacher even in *kalpas* of time. Today, having obtained such an encounter, why begrudge body and life?' From then on he served as attendant.

On another occasion the Patriarch told the assembly, 'I have a thing with no head, no tail, no name, no appellation, no back, no front; do you all know it?'

The master came forward and said, 'It is the origin of all the Buddhas, Shenhui's Buddha-nature!'

'I told you that it has no name, no appellation,' replied the Patriarch, 'you then proceed to call it "origin" and "Buddha-nature"!'.

The master bowed reverently and retired. Later he journeyed to the Western Capital to receive the precepts and then, during the Jinglong reign period (707-710), wished to return to Caoqi.

Twenty years after the Patriarch's death (? 713) the message of Sudden Awakening coming from Caoqi was in serious decline in the states of Jin and Wu¹⁵⁵ and around Song Mountain, whilst the gate to the Gradual Practice was flourishing in Qin and Luo.¹⁵⁶ By the 4th year of the Tianbao reign period (746) the two schools¹⁵⁷ were established. Shenhui came to the capital and also composed *The Record of the Appearance of the Schools* which achieved a wide circulation.

One day a letter arrived from the master's native place with the news of the death of his parents. The master went to the meditation hall and, beating the board with a mallet,¹⁵⁸ said, 'Mother and Father are both dead, may the assembly please meditate upon the *Mahā-Prajñā Pāramitā Sūtra!*' When the assembly had gathered the master then again started beating the board, saying, 'Sorry for bothering the great assembly.'

On the 13th day of the 5th month in the 1st year of the Shangyuan reign period (760) Master Shenhui suddenly passed away in the middle of the night. He was seventy-five years old. In the second year of the same period his *stūpa* was moved to the Longmen Temple in the capital Luoyang. By imperial decree a new temple was erected there, by the *stūpa* called Baoying. In the 5th year of the Dali reign period (770) it was given the name 'The Hall of the True School Transmitting the Dharma of the *Prajñā Pāramitā*'. In the 7th year it was also conferred with the name of 'The Pagoda of the Great Master of the *Prajñā Pāramitā*'.

There was a monk who once praised a poem by Chan master Wolun:

Wolun has skill to cut off a hundred thoughts
Encountering the sense fields, the heart does not stir
Bodhi grows day by day

The Sixth Patriarch, the Great Master, on hearing this said, 'This *gatha* is not clear about the Heart-ground; if one were to practise in accordance with it, confusion would increase.' Because of this the Patriarch composed a new *gatha*:

Huineng has no skill
Cannot cut off a hundred thoughts
Encountering the sense fields
The heart is stirred many times
How could *bodhi* grow?

(Textual comment: These two verses were greatly praised and are therefore appended. As for Wolun, his origins are unknown.)

End of Book Five

- 106 On the formation of the Huineng legend and all the complexities involved see PSSP: 79-88.
- 107 *Mahāparinirvāṇasūtra*, T. 12, no. 374, 375
- 108 An ordination platform – usually a sacred place for ordaining Buddhist monks. Gunabhadra, the famous translator from Central India, by cast a Brahmin, who arrived in China in 435 CE and died in 468 at the age of 75. The Song Dynasty here is an earlier one belonging to the house of Liu. NJ: App. II: 81, col.416. His biography is in T. 50, 2059, fasc.3.
- 109 A famous translator from Western India who arrived in China in 548 CE and died in 569 at the age of 71. NJ: App. II, 104 & 105, col.423-4. Biography in T.50, 2060, fasc. 1.
- 110 In the same town, Shaoguang.
- 111 In the same town as the Baolin Temple; in 714 the Dafan was renamed the Kaiyuan Temple (in 738 every prefecture was authorised to establish a Kaiyuan temple to honour the reign period. BCS:44)
- 112 Cao is the name of a river, on the banks of which the Baolin Temple was situated, at the confluence of the rivers Cao and Zhen.
- 113 656 -710 CE, CBD: 1135.
- 114 A high government official humbling himself before a monk, Jian is referring to himself in the third person.
- 115 A reference to the parable of the burning house in the *Lotus Sūtra*, chapter 3. See LS, p.74. The Two Vehicles are that of the Śravakas and that of the Pratyekabuddhas.
- 116 Literally 'in Chan Samādhi'.
- 117 'Quiddity', in Sanskrit Tathatā. See *Studies in the Lañkāvatāra Sūtra* by Daisetz T. Suzuki, London, 1930, pp. 154-157; 114; 278.
- 118 This refers to a legend that a hungry man was hired by a Korean monk to cut off the Patriarch's head, that it might be taken to Korea to be venerated. The poor thief was called 'Man' whilst the officials concerned with his punishment were called Yang and Liu. PSSP: 85.
- 119 A family of humble origins carried to power by a *coup d'état*. HCC: 183.
- 120 The one and only Master Shenxiu, 606?-706 CE, see MT for his story.
- 121 The Patriarch is referring to Chapter Two of the *Lotus Sūtra* (which he had not asked the master to read to him), where beings fettered by desire are likened to a yak's love for its own tail. LS: 54, par.110.
- 122 The Śravakas, Pratyekabuddhas and Bodhisattvas.

- 123 A reference to Chapter 3 of the *Lotus Sūtra*, where the Supreme Vehicle is likened to a cart drawn by white bullocks.
- 124 The three vehicles of the Śravaka, Pratyekabuddha and Bodhisattva.
- 125 The Three Bodies are the *Dharmakāya*, the *Sambhogakāya* and the *Nirmāṇakāya*, terms which the Sixth Patriarch is just about to elucidate. The Four Wisdoms are the Great Mirror Wisdom, the Wisdom of Universal Equality, the Wisdom of Profound Penetration and the Perfecting of Wisdom. See DCBT: 77 & 176b.
- 126 For the eight consciousnesses according to the Yogacara School, see DCBT: 40. The five senses plus the eighth (the *Alāyavijñāna*) transmute into the great round Mirror Wisdom. The sixth and seventh consciousnesses (the workings of the mind and the mind itself) become the Wonderful Wisdom of Penetration and the Universal Wisdom of Equality respectively.
- 127 The Naga (serpent) is an epithet of the Buddha.
- 128 If the Buddha-nature were permanent then nothing could change it so that good or bad dharmas would make no difference. Similarly, if all dharmas were impermanent that too is a fixed state about which absolutely nothing could be done. True Impermanence in this context would therefore seem to mean a completely open-ended fluidity between Buddha-nature and dharmas. (Trsl.)
- 129 The eight upside-down views are taking birth and death as permanent, happy, 'I' and pure rather than as impermanent, unhappy, no-I and impure. DCBT: 41a
- 130 For a quite different encounter between Yinzong and the Sixth Patriarch see the story in the *Lidai fabao ji* (Record of the Dharma Jewel Through the Generations) T. 51 no.2075, 183c1-184a6, translated in MT: 329-30 and p.480, n. 232 & 233.
- 131 No longer extant.
- 132 Later the great Chan master Shitou Xiqian (700-791 CE) (**14.329**).
- 133 Word play on *si*, referring to Chan Master Xingsi and to 'within yourself' (*si*).
- 134 Foal is here a word play on Chan Master Mazu (see book 6), to whom the prediction refers, for 'Ma' is both his name and the character for horse, the Maju (foal) in the text standing for Mazu!
- 135 Also called the Nanyue mountains, situated to the north of Hengyang in Hunan province. One of the five sacred mountains of Chinese Buddhism.
- 136 The future Master Mazu Daoyi, to whom Prajñatāra's prediction refers.
- 137 This is also a reference to the great An Lushan rebellion of the mid-eighth century, which brought the Tang dynasty to its knees.
- 138 The great founder of the Tiantai School of Buddhism, Zhiyi (538-597 CE) wrote three texts considered particularly important to the new school, two dealing with the meaning of the *Lotus Sūtra* (T.33, no. 1716 & T.34, no. 1718) and the third,

Zhiguan (T.46, no.1911; Nj. 1538), dealing with meditation, stresses the 'inner light'. 'Zhi' is usually translated as *śamatha* and 'guan' as *vipaśyanā* (DCBT: 158a).

- 139 Chan master Xuanlang of Zuoji (in Zhejiang), a great admirer of the Tiantai teachings, was later well-known for having lived on Zuoji Mountain in Zhejiang for more than thirty years without once descending it. He died in 754 CE at the age of eighty-one.
- 140 T.48, no. 2014
- 141 T.48, no. 2013
- 142 On emptiness, transience and the interpenetration of the two (*kong guan*, *jia guan* and *zhong guan* 空觀假觀中觀).
- 143 Emptiness, the apparent and the interpenetration of the two.
- 144 Of Śravakas, Bodhisattvas and Buddhas.
- 145 Indestructible Dharma-body, the virtue of a Real Awakening and Great Liberation.
- 146 In Anwei province, built by the 3rd Patriarch Sengcan and restored in Tang times.
- 147 A polite way of saying 'after death'.
- 148 National Teacher Huizhong also makes an appearance in Book 28.
- 149 See the Mumonkan, Case 17.
- 150 Nanquan Puyuan (Jap. *Nansen Fugan*, 748-835 CE), was a famous Dharma-heir of Chan Master Mazu Daoyi (Jap. *Baso Doitsu*, 709-788). See Book 6 below.
- 151 A Dharma-heir of Mazu named Baoche who lived on Magu Mountain.
- 152 See Case 99 in 'The Records from the Emerald Cliff'(BYL)
- 153 Manjuśri is the Bodhisattva of Transcendental Wisdom.
- 154 See Case 18 in 'The Records from the Emerald Cliff'(BYL)
- 155 Hunan/Hubei in the north and Fujian in the south.
- 156 Guanzhong in the south and Luoyang in the north.
- 157 The Southern School of Huineng (Sudden Awakening) and the Northern School of Shenxiu (Gradual Cultivation).
- 158 For an interesting account of the old Chan ways of life and its many accoutrements, still followed in modern Japanese Zen monasteries, see *The Training of a Zen Buddhist Monk* by Daisetz Teitaro Suzuki, published by the Eastern Buddhist Society, 1934; new edition, University Books, 1964.

Book Six

The Dharma Heirs of Chan Master Nanyue Huairang

6.91 Chan Master Mazu Daoyi (*Baso Doitsu*)

The Dharma Heirs of Chan Master Mazu Daoyi (part 1)

6.92 Chan Master Yuezhou Dazhu Huihai (*Daishu Ekai*)

6.93 Chan Master Hongzhou Baizhang Shan Weizheng

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6.98 Chan Master Fuzhou Shigong Huizang

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6.100 Chan Master Jiangxi Beilan Rang

6.101 Chan Master Luoyang Foguang Ruman

6.102 Chan Master Yuanzhou Nanyuan Daoming

6.103 Chan Master Xinzhou Licun Ziman

6.104 Chan Master Langzhou Zhongyi Hong'en

6.105 Chan Master Hongzhou Baizhang [Shan] Huaihai (*Hyakujō Ekai*)

6.91 Chan Master Jiangxi Daoyi (*Baso Doitsu*)

Chan master [Mazu] Daoyi (709-788 CE) of Jiangxi was a native of Shifang in the province of Han (Sichuan). His family name was Ma.¹⁵⁹ Uncommon of appearance, with the gait of a bull, the gaze of a tiger and a long tongue that could reach to his nose; he also had two wheel-like marks on the soles of his feet. As a youngster he had his head shaved by the Venerable Tang¹⁶⁰ of Zhizhou (in Sichuan) and later received the full monks' precepts from Vinaya Master Yuan of Yuzhou. During the Kaiyuan period (713-41 CE) he was practising meditation at the Quanfa Monastery in the Hengyue Mountain¹⁶¹ and there met the Venerable Huairang (5.84), who had nine disciples at that time. Only the master inherited the silent transmission of the Heart-seal.

Later he moved from Fujiling in Jianyang (Fujian) to Linchuan (Jiangxi) and from there to the Gong-gong Mountains in Nankang (Jiangxi). During the Dali period (766-779) he was attached to the Kaiyuan Monastery. There the provincial governor Luo Sigong,¹⁶² hearing of his reputation and admiring him, came to receive the essence of the teaching personally. After that, students gathered like clouds from the four quarters to train under him.

One day the master said to the assembly, 'All of you, each one should have the faith that your own heart is Buddha, that this heart is the Buddha-heart. The Great Master Bodhidharma came here to China from Southern India in person to transmit the Mahayana Dharma of the One Heart, enabling us all to open up to awakening. He also took the words from the *Lañkāvatāra Sūtra*¹⁶³ in order to show living beings the teachings of the Heart-ground, fearing that people would be confused and not believe in themselves. This teaching of the heart, which is everyone's birthright, is expressed in the *Lañkāvatāra Sūtra* thus, "Buddha taught that the heart is the essence and that the Dharma-gate is no-gate." It also says, "Those who seek the Dharma should not seek anything." Apart from heart there is no other Buddha and apart from Buddha there is no heart. Do not attach to the good, do not reject the bad; purity and

defilement are two aspects and not to be relied upon. Realise that the nature of wrongdoing is empty, that thought after thought cannot be grasped since there is no self-nature. Therefore the triple world is nothing but heart. All the phenomena of the universe are the stamp of the one Dharma. All perceived forms are manifestations of the heart. The heart is not heart in itself; it is because of form that heart exists. Whenever you speak [of heart], it is the relative and the absolute, without any obstruction between them. This is also the fruit of the Bodhisattva Way. Although that which comes into being through the heart is called form, due to the knowledge of form being empty, birth is no-birth. If one knows this to be so, then one can be uncontrived in action: putting on one's robe or eating is to cultivate the holy womb, moving freely as of old. What would there still be to do? You, who receive my teachings, listen to my *gatha*,

Whenever the Heart-ground manifests as speech
It is just the tranquillity of *bodhi*
Relative and absolute are without obstruction
Thus birth is no-birth

Encounters with Mazu Daoyi

A monk asked, 'Why does the master say that heart is Buddha?'

The master replied, 'To stop the crying of little children.'

'When the crying has stopped, what then?' asked the monk.

'No heart, no Buddha,' replied the master.

'And what to teach someone who is beyond these two?' asked the monk.

'To him I would say, "It is not a thing,"' replied the master.

'When suddenly encountering such men, then what?' asked the monk.

'I would then teach the understanding of the Great Dao,' answered the master.

A monk asked, 'What is the meaning of the coming from the West?'¹⁶⁴ 'What is the meaning at this moment?' countered the master.

Layman Pang¹⁶⁵ asked, 'What is this principle which is like the passive strength of water yet capable of bearing a ship of ten thousand tons?'

'There is no water here, nor a ship, so what is this talk about strength?' replied the master.

One day the master mounted the podium and kept silence for a long time. Baizhang¹⁶⁶ then rolled up his mat.¹⁶⁷ The master then descended the podium.

Baizhang asked, 'What is the purpose and intention of the Buddha-dharma?'

'It is precisely the place where you lay down body and life,' answered the master.

The master asked Baizhang, 'What Dharma would you show people?' Baizhang held up his fly-whisk.

'Only this? Is there something else?' asked the master. Baizhang lowered his fly-whisk.

A monk asked, 'What is it to be in harmony with the Dao?'

'I have not been in accord with the Dao for a long time,' answered the master.

A monk asked, 'What is the meaning of the coming from the West?'

The master struck him and said, 'Had I not struck you, people everywhere would laugh at me.'

A disciple returned from his pilgrimage and drew a circle [on the ground] in front of the master. Then he stepped into it, made a bow and remained standing. The master said, 'Do you not wish to make a Buddha of it?'

'I don't know how to give form to the eyes,' replied the monk.

'I'm not as good as you,' replied the master. The monk had no reply.

Deng Yinfeng took his leave of the master, who asked him, 'Where are you going to?'

‘To Shitou’s,’¹⁶⁸ replied Deng.

‘Shitou’s road is slippery,’ said the master.

‘My staff is with me and maybe there’s some fun to be had on the way,’ countered Feng and left.

Just arrived at Shitou’s, Feng made one revolution of master Shitou’s seat and, making a single clicking sound with his staff, asked the master, ‘What is the point of this?’

‘Heavens! Heavens!’ answered Shitou.

Yinfeng was speechless and on returning to Mazu related what had happened. The master said, ‘You should go once more and if he says “Heavens!” again, you should sigh twice with a “Phew! Phew!” sound.’¹⁶⁹

Yinfeng then went back and as soon as he had asked Shitou, ‘What is the point of this?’ Shitou sighed twice with ‘Phew, Phew!’

Yinfeng was dumbfounded and returned to Mazu, who said, ‘Told you Shitou’s way is slippery!’

A monk once drew four lines in front of Master Mazu, the top one long, the other three short and asked, ‘Without saying “one long three short” and apart from these four lines, may the venerable monk please respond.’

The master then drew one line on the ground and said, ‘Without mentioning “long” or “short”, this is your reply.’

A lecturing monk came and asked, ‘Before knowing of the Chan School’s teachings, what Dharma would you uphold?’

‘What teaching does the venerable sir hold to?’ countered the master.

‘Your humble servant has lectured on more than twenty *sutras* and *śāstras*,’ replied the other.

‘Are you not a lion?’ replied the master.

‘I wouldn’t go so far as to say that,’ said the lecture master.

The master then made a ‘Phew! Phew!’ sound.

‘This is Dharma,’ said the lecture master.

‘Which Dharma is it?’ asked Mazu.

‘The Dharma of the lion coming out of his lair,’ replied the other.

The master fell silent.

‘This too is Dharma,’ said the monk.

‘What Dharma is it?’ asked the master.

‘The Dharma of the lion in his lair,’ said the monk.

‘And neither going out nor entering, what Dharma is that?’ asked the master.

The monk had no reply and took his leave. The master called him back, saying, ‘Venerable Sir!’ The monk turned round and the master asked, ‘What is it?’¹⁷⁰

Again there was no reply.

‘What a dumb monk!’ said the master.

The Investigation Commissioner for Hongzhou asked, ‘Should your disciple¹⁷¹ be consuming meat and alcohol or should he not?’

‘To consume them is Your Excellency’s official duty,’ answered the master, ‘not to consume them is Your Excellency’s blessing.’

The disciples who entered the master’s room were one hundred and thirty-nine in number, every one of them became a Dharma-leader in his own district, transmitting the Dharma without break over the generations.

In the 1st month of the 4th year of the Zhenyuan reign period (788 CE) the master ascended Stone Gate Mountain in Jianchang (Jiangxi). On his way through the forest he saw a grotto with a level floor in a ravine and said to his attendant, ‘My mortal remains shall come to rest there in the coming month.’ Having said this he returned to the monastery. On the 4th day of the second month he was already a little unwell and, having taken a bath, seated himself cross-legged and entered cessation. In the Yuanhe reign period (806-820 CE) the master was posthumously conferred the title of ‘Chan Master of Great Peace’ and his pagoda was called ‘Great Adornment’. The shrine hall can still be seen to this day (1004 CE) in Haihun prefecture (Jiangxi).

6.92 Chan Master Yuezhou Dazhu Huihai (*Daishu Ekai*)

Chan master Dazhu Huihai of Yuezhou (Zhejiang) was a native of Jianzhou (Fujian) whose family name was Zhu. He received the precepts from the Venerable Daozhi of the Dayun Temple in Yuezhou. At first he went to Jiangxi to have an interview with Patriarch Ma (Mazu Daoyi). The Patriarch asked him, 'Where have you come from?'

'From the Dayun Temple in Yuezhou,' replied Dazhu.

'What is the idea in coming here?' asked the Patriarch.

'To seek the Buddha-dharma,' said Dazhu.

'Not concerned about the treasure trove in your own house, you squander your precious estate – for what? I have not a single thing here. Seeking what Buddha-dharma?' said the Patriarch.

The master (Dazhu) then bowed and asked, 'What is that, the treasure trove in Huihai's own house?'

'Just the one who is asking me at this moment, this is your treasure. Everything is in there, to use freely, without a single thing lacking. Why bother with seeking outside?' answered the Patriarch.

Under the impact of these words the master awakened to knowledge of his original heart, without recourse to intellection. Dancing with joy, he gave reverent thanks. After attending on the Patriarch for six years the master had to return to his temple to look after his temple father, advancing in years. He hid the tracks of his activities and affected a simpleton's demeanour and stammer.

He composed a work of one scroll entitled *The Tractate of Entering the Gate of the Essential Dao of Sudden Awakening*.¹⁷² A Dharma-master by the name of Zhi Xuanan surreptitiously took it across to Jiangxi and had the Patriarch read it. After reading it he told the congregation, 'In Yuezhou there is a great pearl, perfectly round and shining, whose light penetrates freely without any obstructions.'

There were some in the assembly who knew that the master's family name was Zhu (pearl). They supported each other by

agreeing to go to Yue together and remain there for instruction.

[On arrival] the master addressed them, saying, 'Dear Chan Guests! I do not understand Chan and because there is absolutely no Dharma to show anyone, do not go to the trouble of standing here too long. You may stay or leave as you wish.' At this time the number of students was steadily increasing, questions were asked from morning until night, answer following question without end. The master's responses knew no obstructions.

There was an occasion when a number of Dharma-masters came to pay a formal visit. They asked, 'Would the master answer the questions we intend to put?'

'You are free to fathom the reflection of the moon in the deep lake,' replied Master Dazhu.

'What is Buddha?' they asked.

'The face that is reflected in the clear depths – if it isn't Buddha then whose is it?' answered the master. The whole assembly was puzzled.

(Textual comment: Fayan said, 'They are sunk, wading about.') ¹⁷³

After a time, one of the monks asked, 'What Dharma does the master propagate in order to ferry people across to the other shore?'

'This simple wayfarer has never known a Dharma with which to ferry people across,' answered the master.

'All the Chan family are like this,' he responded.

'What Dharma does the worthy one propagate to ferry people across?' asked the master.

'Lecturing on the *Diamond Sūtra* ,' replied the monk.

'How many times?' asked the master.

'More than twenty,' replied the monk.

'Who delivered this *sutra*?' asked the master.

'The master jests,' said the monk in a contentious voice, 'does he not know that it was the Buddha?'

'If it were said that it was the Tathāgata who propagated the Dharma then that would be slandering the Buddha. Such a man does not understand the meaning of what I said. If it is said that the

Buddha did not deliver this *sutra*, then that is slandering the *sutra*. Please give your view then, Worthy One.'

There was no reply.

The master continued, 'A *sutra* says, "Seeing me through form, seeking me through hearing, such a one goes contrary to the Way and cannot see the Tathāgata." So tell me, Worthy One, what is the Tathāgata?'

'I am still in the dark regarding this,' answered the monk.

'Having never once been awakened, what is it that is said to be still in the dark?' asked the master.

'May the master please explain,' the monk replied.

'The venerable monk has lectured more than twenty times and still does not know the meaning of Tathāgata!'

The monk bowed again and said, 'Would that the master deign explain it.'

The master said, 'The Tathāgata is the ultimate reality of all dharmas. How could this be forgotten?'

'It is the ultimate reality of all dharmas', repeated the monk.

'Oh, Venerable Monk!' said the master, 'is this so or is it not so?'

'The *sutra* clearly affirms it, so how could it not be so?' countered the monk. 'Is the venerable monk not also thus?' asked the master.

'Yes,' said the monk.

'And trees and stones, are they not thus?' asked the master.

'Yes,' came the reply.

'And is not the *thusness*¹⁷⁴ of the venerable monk and the *thusness* of trees and stones the same?' asked the master.

'They are not two,' replied the monk.

'Then what is the difference between the venerable monk and trees and stones?' asked the master.

The monk had no reply. After a pause he then asked, 'How is the Great Nirvāṇa obtained?'

'Do not make *karma* leading to birth and death,' replied the master.

'What is the *karma* of birth and death?' asked the monk.

'Seeking for Great Nirvāṇa is the *karma* of birth and death. Rejecting defilements and grasping purity is the *karma* of birth and death. To have obtained, to have experienced, is the *karma* of birth

and death. Not to have renounced the way of restraint is the *karma* of birth and death,' said the master.

'How does one obtain liberation?' asked the monk.

'From the beginning there is no bondage, so there is no use in searching for liberation. Direct functioning is the peerless,' said the master.

'A Chan master such as this is truly said to be rare!' The monk bowed and departed.

A layman asked, 'If the heart is Buddha then what is Buddha?'

'If you doubt that there is anything that is not Buddha, point it out!' answered the master.

There was no reply.

'Penetrated, it is everywhere. Not awakened, forever at odds with it,' said the master.

There was a Vinaya teacher by the name of Faming who asked the master, 'All Chan masters stress emptiness.'

'Actually, it is all Vinaya teachers who stress emptiness,' replied the master. Faming, greatly surprised, said, 'How do we stress emptiness?'

Said the master, 'The *sutras* and *sastras* are paper, ink and letters. Now paper ink and letters are all vainly built on sound, based on nouns and phrases and such things. They could not but be empty, for how could grasping hold of the teachings and getting stuck in them not be stressing emptiness?'

'Does the master stress emptiness then?' asked Faming.

'No stress on emptiness,' replied the Master Dazhu.

'Why then is there no stress on emptiness?' said Faming.

'Letters and the rest are all engendered by wisdom and the presence of the great function,' answered the master, 'so what is this stressing emptiness?'

'So, unless it were known that all dharmas would be penetrated, [Buddha] would not have been named All Penetrated,'¹⁷⁵ said Faming.

'The venerable teacher not only stresses emptiness', replied the master, 'but also misuses names and phrases.'

Blushing, Faming asked, 'What is the mistake?'

'The Vinaya teacher cannot yet tell the difference between the sounds of Chinese and Sanskrit,' said the master, 'so how is it possible to give lectures?'

'May the master be kind enough to point out Faming's error,' was the reply 'Is it not known that *xi da* is a Sanskrit word?' asked the master.

The Vinaya teacher, although understanding the error, harboured anger in his heart.

Again Faming asked, 'Well, the *Sūtras*, *Vinaya* and *Śāstras* contain the Buddha's words, so why is it that by studying and reciting the teachings and following their instructions one cannot see the [Buddha] Nature?'

'It is like a mad dog chasing imaginary meat or a lion biting a man,' said the master, '*Sūtra*, *Vinaya* and *Śāstra* are the functioning of the self-nature (*svabhavā*), those who study and recite them are the instruments of the self-nature.'

'Has Amitābha Buddha a father, mother and family name?' asked Faming.

The master replied, 'Amitābha's family name is Jiao Shijia, his father's name is Yueshang, mother's name Shusheng Miaoyan.'

'Which scripture is this taken from?' asked Faming.

'From the collection of *Dharanis*,' replied the master.

Faming bowed in gratitude and, with deep respect, took his leave.

There was a Tripiṭaka Master who asked, 'Does *Bhūtatathatā* change or not?'

'It changes,' replied the master.

'The Chan master is mistaken,' said the Tripiṭaka Master.

'Is there *Bhūtatathatā* then?' asked the master.

'There is,' replied the Tripiṭaka Master.

'If there is no change, then it is most assuredly with the average monk,' said the master. 'Has it not been heard that the three poisons¹⁷⁶ can be changed into the three pure precepts by a good teacher, that the six sense fields become the six supernormal powers, turning anger into *bodhi*, turning ignorance into Great

Wisdom? If there is no change in *Bhūtatathatā* then the Tripiṭaka Master is a Nature Heretic.’¹⁷⁷

‘If this is so,’ replied the Tripiṭaka Master, ‘then *Bhūtatathatā* does change.’

‘If there is clinging to the *Bhūtatathatā* as possessing change, this is a heresy,’ said the master.

‘The Chan master has just said that the *Bhūtatathatā* changes yet now he also says that it does not change. Which is correct?’ replied the Tripiṭaka Master.

Master Dazhu replied, ‘To those who have really seen into the nature of reality, it is like a precious pearl manifesting all the colours. Say that it changes, and then it changes; say that it does not change, and then it does not change. To those who have not seen into the nature of reality, when they hear that *Bhūtatathatā* changes, they believe that it changes; when they hear that it is not subject to change, then they believe that it does not change.’

The Tripiṭaka master said, ‘Now I know that the Southern School is truly unfathomable.’

There was a Daoist priest who asked, ‘Are there dharmas in the world transcending the natural?’

‘There are,’ replied Master Dazhu.

‘Which dharmas are transcendent?’ asked the priest.

‘That which is able to know the transcendent,’ replied the master.

‘Is not the original *qi* the Dao?’ asked the priest.

‘Original *qi* is of original *qi*. Dao is of Dao,’ said the master.

‘If that is so then there must be two,’ replied the priest.

‘That which knows is not two people,’ said the master.

Again the priest asked, ‘What is wrong, what is right?’

‘The heart chasing after things is wrong; things yielding to the heart, is right.’ said the master.

There was a Vinaya teacher by the name of Yuan who came and asked, ‘When the venerable monk practises the Dao, is it still productive of merit?’

‘It produces merit,’ answered Master Dazhu.

‘What is producing merit?’ asked the teacher.

‘To eat when hungry, to sleep when tired,’ replied the master.

‘Everybody does that, so is the merit the same as the master’s?’ asked the priest.

‘Not the same,’ answered the master.

‘Why not the same then?’ asked the teacher.

‘When others eat it is not wholly eating but pondering over a hundred kinds of other things too, when they sleep it is not wholly sleeping but plotting and planning a thousand affairs. So it is not the same,’ said the master.

The Vinaya master was silenced.

There was a venerable monk by the name of Yun Guang who asked, ‘Does the Chan master know the place of his next birth?’

The master replied, ‘Not having died yet, of what use would be the round of births? Know that birth is really no-birth and that Dharma is not separate from birth, for Dharma too is without birth. The [Sixth] Patriarch said that this birth is unborn.’

Yun said, ‘Can people who have not seen into the [Original] Nature also obtain this understanding?’

‘Not having seen into that Nature for oneself does not mean that it does not exist. Why? Seeing into it is the Original Nature. If there were no Original Nature then it couldn’t be seen. Awareness of it is the Original Nature, which is why it is called aware of the Original Nature. Realisation is the Original Nature so it is called the realised Original Nature. Capable of giving birth to the ten thousand dharmas it is called Dharma-nature, also called Dharma-body. Āśvagōṣha said, “That which is spoken of as Dharma, is called the heart of all sentient beings and because the heart is born all dharmas are born. Were the heart not born, dharmas too would have no birth and no name.” The deluded do not know that the Dharma-body has no form, that it creates forms in accordance with things. That is why it is said, “The pure green luxuriant bamboos are all the body of the Dharma and the chrysanthemums are not without *Prajñā*.” Now if chrysanthemums were *Prajñā*, *Prajñā* would be the same as insentience. If the flourishing bamboos were the body of the Dharma then the Dharma-body would be the same as grass and trees. People eating bamboo sprouts would then be eating the Dharma-

body. Is talk such as this falling out of the mouth worth recording? Deludedly facing Buddha for long *kalpas*, hoping and searching, totally immersed in the Dharma, still they look mistakenly to the outside. Therefore, to those who are enlightened to the Dao, there is nothing that is not Dao, whether walking, standing, sitting or lying. To those enlightened in the Dharma freedom is everywhere, for there is nothing that is not Dharma.'

The venerable monk also asked, 'Is the Great Void capable of generating wisdom? Is the True Heart determined by good and bad? Is there an avaricious man of the Dao? Will clinging to right and wrong lead a man to the penetration of the heart? Can a man whose heart is stirred by contact with the sense fields experience *samādhi*? Does a man dwelling in quietude possess wisdom? Is a man who harbours haughtiness possessed of egoity? Is a man who hangs on to emptiness or hangs on to existence possessed of wisdom? Is a man who searches the texts for proof, or who engages in austerities, or who sees Buddha outside the heart, or who clings to the heart as being Buddha wise in the Dao? May the master please elucidate these points one by one.'

Master Dazhu replied, 'The Great Void does not give birth to spiritual wisdom; the True Heart is not determined by good or bad and a greedy man has few opportunities. One who contends over good and bad has not yet penetrated through; the one whose heart is stirred by contact with the sense fields has little *samādhi*. The wisdom of a man of quietude, who forgets his root capacities, sinks. The egoity of one with a haughty heart is strong; the one who clings to either emptiness or existence is foolish, whilst the one who looks in the texts for confirmation becomes increasingly blocked. One searching Buddha through austerities is completely deluded, the one searching for Buddha outside the heart a heretic. One clinging to the heart as being Buddha is a devil.'

'If this is the conclusion,' said the monk, 'then ultimately there is no ground for anyone to stand on.'

'In the end it lies with the venerable monk. It is not about an ultimate place to stand on,' answered the master.

The venerable monk was happy, made his prostrations and took his leave.

6.93 Chan Master Hongzhou Baizhang Shan Weizheng

Chan master Weizheng of Baizhang Mountain in Hongzhou (Jiangxi) said to the monks one day, 'When you have cultivated the fields for me I will speak on the Great Matter for you.'

Having worked in the fields, they returned and asked the master to talk to them about the Great Matter. Master Weizheng just opened both his hands.

There was an old monk who, seeing a beam of sunlight coming through the window, asked the master, 'Ultimately, is it the window which is approaching the sun or the sun coming to the window?'

'Old Venerable,' said the master, 'there is a guest in the house, better go home!'

Master Weizheng asked Nanquan (his senior), 'Amongst the all-wise ones, are there not those who have kept silent about the fundamental Dharma?'

'There are,' answered Nanquan.

'What is it then?' asked Weizheng.

"It is not heart, it is not Buddha," replied Nanquan.

'If this is it, it seems that people have already heard about it,' said Weizheng.

'It's just like this,' answered Nanquan.

'What about you, Elder Brother?' asked Weizheng.

'Not being an all-wise one either,' replied Nanquan, 'how could I know if the fundamental Dharma has ever been spoken of or not?'

'I do not understand,' said Weizheng, 'may the elder brother please explain.'

'I have already given you more than an exhaustive explanation,' replied Nanquan.

A monk asked, 'How is Buddha and Buddha-dharma the same?'

'Samādhī,' answered the master.

On his way to the city the master came across an official ordering something to eat, who suddenly saw an ass braying. 'Monk!' the official called out. The master turned his head and saw the official pointing at the ass, whereupon the master pointed at the official.

(Textual comment: Fayan says, 'Only an ass could do this.')

6.94 Chan Master Hongzhou Letan Fahui

Chan master Fahui of Letan in Hongzhou (Jiangxi) asked Mazu, 'What is the meaning of the Patriarch's coming from the West?'

'Shush! Keep your voice down,' said Mazu, 'come a little closer.'

The master came closer, whereupon Mazu gave him a slap in the face, saying, 'We are being overheard, come back tomorrow.'

Master Fahui came back the next day and entering the Dharma-hall, said, 'May the venerable monk please explain.'

Mazu said, 'Withdraw and wait for a little while until the old boy¹⁷⁸ has ascended the rostrum. Then come forward and I will give you the confirmation of attainment.'

Master Fahui was suddenly awakened. He said, 'Thanks to the great assembly for the confirmation of attainment.' He walked once around the Dharma-hall and then left.

6.95 Chan Master Chizhou Shan Mountain Zhijian

Chan master Zhijian of Shan Mountain in Chizhou (Anwei) was still young and on his study-pilgrimage with Guizong and Nanquan¹⁷⁹ when they encountered a tiger on the road. Each of them passed the tiger at close quarters. Nanquan said to Guizong, 'What did that tiger just now look like?'

'It looked like a cat,' replied Zong. Zong then asked the [young] master [Zhijian], who answered, 'It looked like a dog.' Zong also asked Nanquan. Quan answered, 'What I saw was a tiger.'

When master Zhijian was once about to eat a meal, Nanquan, collecting some morsels for the offering,¹⁸⁰ said, 'Offerings!'

'No offerings,' said the master.

'No offerings is the end [of the Dao],' replied Nanquan.

When Nanquan had walked several steps away, the master called out to him, 'Venerable monk, Venerable monk!'

'What?' said Nanquan, turning round.

'Do not say it is the end,' said the master.

One day the general work party was collecting bracken sprouts for the meal, when Nanquan held up one stem and said, 'This is excellent food for the community.'

'They wouldn't relish it, nor a hundred other rare and tasty delicacies,' said the master.

'Although this is so,' said Nanquan, 'they should all be tasted in order to appreciate them properly.'

(Textual comment: [Chan master Yongjia] Xuanjue comments: 'These are the words of mutual penetration, these are not the words of mutual penetration.')

A monk asked, 'What does the original body resemble?'

'It has no likeness in all the worlds,' answered the master.

6.96 Chan Master Hangzhou Letan Weijian

Chan master Weijian of Letan in Hangzhou (Jiangxi) was one day sitting in meditation at the back of Patriarch Mazu's Dharma-hall. When the Patriarch saw him he blew into the master's ear, twice. The master came out of his meditative state, saw that it was the Patriarch and promptly went back to meditating. The Patriarch returned to his quarters and had the attendant take the master a bowl of tea. The master ignored him and himself returned to his quarters.

6.97 Chan Master Lizhou Mingji Daoxing

Chan master Daoxing of Mingji in Lizhou (Hunan) once said, 'I have a great sickness for which there is no cure in the whole world.'

Later a monk asked Xian Caoshan,¹⁸¹ 'Once an ancient worthy said, "I have a great sickness for which there is no cure in the whole world" – I have not yet penetrated this; what might the sickness be called?'

Cao replied, 'It is a collective, indefinite sickness.'

'Do not all living beings have this sickness?' asked the monk.

'Everyone has it,' said Cao.

'If everyone has it, does the venerable monk also have it?' asked the monk.

'Look directly into the place of its arising, you won't find it,' said Cao.

'Why are all living beings not sick then?' asked the monk.

'If living beings were sick, they would not be living beings,' replied Cao.

'I have not yet understood – do all the Buddhas have this sickness too?'

'They do,' replied Cao.

'Since they have it, why are they not sick?' asked the monk.

'Because they understand,' said Cao.

A monk asked, 'What is practising the Way?'

'Such a good teacher – do not put on any airs!' the master answered.

'But what is it then?' persisted the monk.

'Contrive it and it will not endure,' replied the master.

Again a monk asked, 'What is the true practice of the Way?'

'It comes after nirvāṇa,'¹⁸² answered the master.

'What is existence like after nirvāṇa?' asked the monk.

'You don't wash the face,' said the master.

'Your student does not understand,' said the monk.

'There is no face to be washed,' answered the master.

6.98 Chan Master Fuzhou Shigong Huizang

Chan master Huizang of Shigong in Fuzhou originally took up hunting as a profession and had a bad opinion of monks. On account of following a herd of deer one day, he passed by Mazu's hermitage. Mazu engaged him. Zang asked, 'Has the venerable monk seen a herd of deer passing by or not?'

'Who are you?' replied Mazu.

'I am a hunter,' said Zang.

'Do you know how to shoot then?' asked Mazu.

'I know how to shoot,' replied Zang.

'How many can you shoot with one arrow?' said Mazu.

'One with one arrow,' replied Zang.

'You don't know how to shoot,' said the Patriarch [Mazu].

'Does the venerable monk know how to shoot then?' countered Zang.

'I know how to shoot,' said Mazu.

'How many can the venerable monk shoot with one arrow then?' asked Zang.

'A whole herd with one arrow,' replied the Patriarch.

'They are all living things – what is the use of shooting the whole herd?' said Zang.

'If you know this why not shoot yourself?' asked the Patriarch.

'If I were taught how to shoot myself there would suddenly be nothing in my hands,' said Zang.

'This fellow! After many *kalpas* of ignorance and vexation, today is the day of their final cessation,' said the Patriarch.

Then Zang destroyed his bow and arrows, himself cut off his hair with a knife and handed himself over to the Patriarch and the homeless life.

One day whilst Zang was working in the monastery kitchen, the Patriarch asked, 'What are you doing?'

'Tending the ox,' replied Zang.

'How is the tending going?' asked the Patriarch.

‘When he gets overexcited in the pastures I grab him by the nose and pull him back,’ said Zang.

‘You are really tending the ox!’ said the Patriarch.

The master fell silent. Later, when the master had his own monastery, he often had occasion to use the bow and arrow [story].

The master asked Xitang,¹⁸³ ‘Do you truly know how to seize hold of emptiness?’

‘Seize,’ replied Xitang.

‘How to seize?’ persisted the master.

Xitang gathered the air with his hands.

‘What kind of a way is that to seize emptiness?’ said the master and grabbed Xitang by the nose. Xitang cried out in pain, saying, ‘Brutally seizing a man’s nose – it’s almost off!’

‘Just this is the way to seize hold of emptiness,’ said the master.

When monks came for interviews the master would ask, ‘Where is the one who has just arrived going to?’

One monk answered, ‘Here.’

‘Where is here?’ asked the master.

The monk snapped his fingers.

A monk came and bowed courteously. The master said, ‘Did you also bring that one along or not?’

‘Brought it,’ said the monk.

‘Where is it?’ asked the master.

The monk snapped his fingers three times.

Someone asked, ‘How to get out of life and death?’

‘What to do after getting out?’ countered the master.

‘How to escape?’ insisted the monk.

‘There is no birth and death here,’ said the master.

6.99 Chan Master Tangzhou Zimu Shan Daotong

Chan master Daotong of Purple Jade Mountain in Tangzhou (Henan) was a native of Lujiang (Anwei), who's family name was He. When still a young man he succeeded his father as a local official in Nan'an county, Quanzhou (Fujian), but as a result of this he left the home life. At the beginning of the Tianbao reign period (742-755 CE), Mazu was teaching at Jianyang (Fujian) and residing at the Foji Yan (Buddha-trace Rock). The master went there to pay him a courtesy call. Later, when Mazu moved to Mount Gong-gong in Nankang (Jiangxi), master Daotong also followed him there. In the beginning of the second month of the Zhenyuan period (788) Mazu, soon to die, said to the master, 'It would be good for your propagation of the Way to live where the jade shines and the mountain is very beautiful, when coming across them.' The master did not understand these words.

In the autumn he went on a visit to Luoyang in the company of Chan master Zizai of Funiu Mountain.¹⁸⁴ Returning through Tangzhou he saw a mountain in the west whose west face was separated from the rest of the range, with a peak lofty and beautiful. When he asked a local about it he was told, 'This is Purple Jade Mountain.' The master then climbed it to the top and saw that there was a rock quite square, lustrously purple of colour. Sighing in admiration, he said, 'This is that Purple Jade.' He began to think back on the words of the master and then remembered the prediction. So he cut down the grass, constructed a hut and there he lived in it. Later many students came from all directions.

A monk asked, 'What is it to be liberated from the Three Worlds?'

The master replied, 'How long have you been in them?'

'How can one get out?' persisted the monk.

'The blue mountains do not obstruct the flying white clouds,' said the master.

Cabinet Minister Yudi¹⁸⁵ asked, 'What is meant by "a black wind blows and tosses boats to the man-eating monsters"?''

The master replied, 'What is the business the honoured guest Yudi is asking about?' Yudi was embarrassed and the master then pointed to him and said, 'This is falling to the man-eating monsters!'

Yu asked again, 'What is Buddha?'

'Yudi!' called the master.

'Yes!' he answered.

'Just do not ask again,' said the master.

(Textual comment: A monk raised this with Yueshan [a disciple of Shitou] who said, 'He bound this fellow up and he died!' 'What about your Venerable Self?' asked the monk. Yueshan called, 'Oi, you!' 'Yes!' answered the monk. 'What?' asked Yueshan.)

In the 8th year of the Yuanhe reign period Jinzang (813 CE), one of the master's disciples had returned from training with Baizhang. He had an interview with the master, who said to him, 'Now that you have finally returned, this mountain monastery has an abbot!' Then he entrusted the monastery to Jinzang and left with his walking stick for Xiangzhou (Hubei, Xiangyang), where he was welcomed by monks and laymen alike. On the 15th day of the 7th month, without any illness, he died at the age of eighty-three.

6.100 Chan Master Jiangxi Beilan Rang

Chan master Beilan Rang was asked once by Elder Liang of Hutang,¹⁸⁶ 'Master Fuchen's heir ('you') painted a true likeness of our late teacher. May I gaze upon it for a little while?'

The master then opened his robe with both hands to reveal his chest. Liang bowed reverently.

'Do not bow! Do not bow!' said the master.

'The elder brother is mistaken. I was not reverencing the elder brother,' responded Liang.

'You were reverencing the true likeness of our late teacher,' said the master. 'So why the injunction not to do obeisance?' asked Liang.

'Why was it wrong?' countered the master.

6.101 Chan Master Luoyang Foguang Ruman

Emperor Shunzong of the Tang¹⁸⁷ once asked Chan master Ruman of the Foguang [monastery] in Luoyang, 'Where does Buddha come from? Where does he go to after death? Since it is said that he abides in the world forever, where is Buddha now?'

The master answered, 'Buddha came from *wu wei* and on death returns to *wu wei*. The Dharma-body is the same as empty space, is forever in the place of no-heart. Thought returns to no-thought, being returns to non-being. Coming for the sake of living beings they come, going for the sake of living beings they go. The pure ocean of ultimate reality abides forever in the profoundly deep substance. The wise ones should ponder this well and carefully; above all do not give rise to doubts and worries.'

The Emperor also asked, 'Buddha came to birth in the king's palace and died at the twin sala trees. During his forty-nine year sojourn in the world he said that no Dharma had been propagated. There are mountains, rivers and oceans, heaven and earth, sun and moon. When their term has arrived all return to nothing. Who can say that there is no birth and death? The feeling for the mystery is just this and the wise ones know this well.'

The master answered, 'The Buddha's body is originally no-body but the deluded love to discriminate arbitrarily. The Dharma-body is the same as empty space, has never been subject to life and death. When necessary, a Buddha comes into the world, when no longer needed a Buddha enters cessation. He transforms living beings everywhere. He is like the moon [reflected] in water, neither temporary nor permanent, neither coming to be nor ceasing to be. Birth is also not-yet-born, cessation is also not-yet-dead. If one knows that there is no actual heart then there is naturally no Dharma to propagate.'

When the Emperor heard this he was greatly awakened and his estimation of the Chan School increased.

6.102 Chan Master Yuanzhou Nanyuan Daoming

Chan master Daoming of Nanyuan in Yuanzhou (Jiangxi) ascended the podium in the Dharma-hall and said, 'One whip for the fiery steed, one word for the quick-witted man. If there is something, why not come forward; if there is nothing, please take care of yourselves!' Then he descended the platform. A monk asked him, 'The "One word" – what is it?' The master then stuck out his tongue and said, 'If it were about me having the characteristic of the long tongue ¹⁸⁸ I could tell you.'

Dongshan¹⁸⁹ came for an interview and, about to ascend the Dharma-hall podium, the master said to him, 'We have already seen each other!' Dongshan descended the podium and left. Next day he came again and going up to the master, asked, 'Yesterday the venerable sir showed compassion indeed, but where and how the interview took place is still not clear!'

The master replied, 'Heart to heart there is no space in between; flowing, they enter the ocean of the [Buddha] Nature.'

Dongshan said, 'It nearly slipped by!' As he was about to take his leave the master said, 'With much practice of the Buddha-dharma many have been benefited.'

'Much practice of the Buddha-dharma aside, what is it, to be of great benefit?' asked Dongshan.

'One thing only: do not disobey.'

A monk asked, 'What is Buddha?'

'One couldn't say that you are it!' replied the master.

6.103 Chan Master Xinzhou Licun Ziman

Chan master Ziman of Licun in Xinzhou (Shanxi) ascended the Dharma-hall and said, 'Ancient and modern are not different; the Dharma is also like this. What more could there be? Although it is naturally so, this business is great and there are people who mismanage this.'

A monk present asked, 'Falling neither into "ancient" nor "modern", may the master please speak straightforwardly.'

The master answered, 'Quite honestly, you mismanage things.' The monk wished to engage in discussion but the master continued, 'Were you just about to tell this old monk that he has fallen into "ancient" and "modern"?''

'What is the right thing then?' asked the monk.

'A fish flies into the blue heaven, yet it cannot go beyond its own flying,' said the master.

'How to avoid this error then?' asked the monk.

'If it were a dragon could anyone discuss "high" and "low"?' retorted the master. The monk bowed and the master said, 'Hardship! Submission! Is there anyone like me?'

The master told the assembly one day, 'Apart from the brightness of day and the darkness of night, what else is there to talk about obtaining? Take care of yourselves!'

A monk present asked, 'What is the indisputable statement?'

The master answered, 'It upsets heaven and makes the earth move.'

6.104 Chan Master Langzhou Zhongyi Hong'en

Chan master Hong'en was from Zhong city in Lang Province (Hunan). When Yangshan first received full ordination he went to the master to render his thanks for receiving the complete precepts.¹⁹⁰ The master, seated on the Chan seat [in the Dharma-hall], saw him coming and clapping his hands said, 'Oh! Oh!' Yangshan went to stand on the east side of the hall, then on the west side and then in the centre. Having given thanks for the precepts in this way, he went to stand at the back.

The master said to him, 'Where did you gain this samādhi from?'

'At Caoqi I learnt to be free from the [Dharma] Seal,' replied Yangshan.

'And you say that at Caoqi you came into contact with someone making use of this samādhi?' asked the master.

'The "Enlightened One-nighter" was the contact who used this samādhi,'¹⁹¹ answered Yangshan. 'Where did the venerable sir obtain this samādhi from?' asked Yangshan in turn.

'It was at Great Master Ma's¹⁹² that it was learnt,' replied the master.

'How can one see into one's Nature?' asked Yangshan.

'Take for example a house – a house with six windows. Inside there is a monkey. Out on the east side is a call "Shanshan!"¹⁹³ and immediately there is a response, "Shanshan!" The six windows are all calling like this and all evoke a response,' said the master.

Yangshan bowed in gratitude, rose and asked, 'The understanding that this humble monk has received has not gone amiss. Just one more thing – what if the monkey inside is enveloped in sleep yet the outside monkey wants to meet up with him?'

The master descended from his cord seat, took Yangshan by the hands and, dancing around, said, 'Shanshan and you have seen each other! It's like minute little larvae insects making their nest on the eyelashes of a mosquito, all crying out at the crossroads, "The earth is vast and men are few: to meet each other is rare!"'

(Textual comment: Yun Juti says, 'Had not [Hong'en] Zhongyi obtained this utterance from Yangshan, where would Zhongyi be?' Chong Shoutiao said, 'Is

there someone able to understand this Way? If it is understood by getting it [from someone else] then that's just a thinking devil with a big horn. So where does the understanding of the Buddha-nature lie these days?' Xuanjue (Yongjia) comments, 'If it were not Yangshan, who would be able to see Zhongyi? Say, all of you, how is Yangshan able to see the place of Zhongyi?')

6.105 Chan Master Hongzhou Baizhang Shan Huaihai (*Hyakujō Ekai*)

Chan master Baizhang Huaihai (720-814 CE) of Hongzhou (Jiangxi) was a native of Zhangle in Fuzhou (Fujian). When young he left the dust [of the world] and deeply penetrated the three studies.¹⁹⁴ Under Daji (Mazu Daoyi) the transformation was effected at Nankang (Jiangxi), after which his heart inclined unreservedly to being there. Together with Chan master Xitang Zhicang they were called ‘the ones entering the room’ and were the cornerstones at that time.

One evening these two knights were accompanying Mazu on a leisurely walk in the moonlight when Mazu said, ‘Just at this moment, what to do?’

‘It would be really good to give thanks,’ answered Xitang.

‘It would be really good to engage in practice,’ said the master.

Mazu said, ‘The *sutras* enter the treasury, Chan returns to the ocean.’¹⁹⁵

Mazu ascended the podium. The great assembly had gathered like clouds and Mazu was about to take the high seat. The master (Baizhang) waited for a moment and then rolled up his mat. Still facing the podium, he bowed to take his leave. Mazu then descended the podium.

One day the master went to Mazu’s interview room. Mazu took up his fly-whisk, hanging on the corner of the Patriarch’s Chan-seat, to show the master.

‘Just this one, there is no other,’ responded the master.

The Patriarch then hung it back in its original place, saying, ‘What will you have for people hereafter?’

The master then took up the fly-whisk to show him.

‘Only this – is there still something else?’ asked the Patriarch.

The master hung the fly-whisk back in its original place. He was just about to resume attendance on the Patriarch when the Patriarch roared at the master.

The fruit of the sound of thunder reverberating [from Baizhang's teaching] was the boon of the faithful. They requested the master to take up residence in a new location in Wu, living in the Daxiong Mountains and because the mountains are so extremely precipitous there, they came to be called the Baizhang Mountains.¹⁹⁶ The master had not yet lived there for a month when black-robed guests (monks) came to pay their respects in droves from the four directions, Guishan and Huangbo¹⁹⁷ at their head.

One day the master said to the assembly, 'The Buddha-dharma is no small business. This old monk was once shouted at by Mazu and truly suffered deafness and blindness for three days.'

When Huangbo heard this he instinctively spewed out his tongue, saying, 'I do not understand Mazu and moreover do not see Mazu.'

'You will succeed Mazu later,' replied the master.

'I will not inherit from Mazu,' said Huangbo.

'What?' countered the master.

'My children and grandchildren would be disinherited,' said Huangbo.

'Quite so, quite so,' answered the master.

One day a monk entered the Dharma-hall wailing. 'What?' asked the master.

Father and mother have died. May the master please choose the day,' said the monk.

'Come tomorrow for a quick burial,' replied the master.

The master ascended the podium and said, 'If you all shut your mouths and vocals what is there to say? Speak quickly!'

Guishan said, 'It's not declining to say a word, but that my heirs would be disinherited.'

'To chop the head off in no man's land – that is your hope,' said the master.

Yunyan¹⁹⁸ said, 'This fellow has something to say; please Venerable, raise it again.'

'Shut up mouth and larynx, come here and say it quickly!' said the master.

'The master has it today,' replied Yunyan.

'My heirs are disinherited,' said the master.

The master said to the assembly, 'I need a man to convey a message to Xitang. Who will go?'

'This fellow will go,' said Wufeng.¹⁹⁹

'How will you convey it?' asked the master.

'I'll wait for him and then speak,' said Wufeng.

'Saying what?' asked the master.

'Immediately on returning the venerable will be told,' replied the monk.

The master and Guishan were once working when the master said, 'Is there fire or not?'

'There is,' answered Guishan.

'Where?' asked the master.

Guishan picked up a branch, blew on it two or three times and passed it to the master.

'Just like little insects nibbling away at a log,' said the master.

A monk asked, 'What is Buddha?'

'Who are you?' responded the master.

'A fellow,' replied the monk.

'Do you know the fellow or not?' asked the master.

'Very well,' said the monk.

The master then raised his fly-whisk and said, 'You see this too?'

'Yes,' replied the monk.

The master said nothing.

Once at a general work party in the gardens, a monk suddenly heard the sound of the drum for the midday meal. He raised his mattock, gave a great laugh and returned [to the monastery].

'Capable!' said the master. 'This is the gate of entry into the principle of Guanyin.' The master returned to the monastery and calling the monk asked, 'What principle of the Dao did you see into just now?'

'I just went to eat on hearing the sound of the drum,' replied the monk.

The master laughed.

A monk asked, 'By relying on the *sutras* for awakening, the Buddhas of the three worlds become angry,²⁰⁰ yet one word divorced from the *sutras* is like the talk of a demon. What to do?'

'Consolidate functioning and let the Buddhas of the three worlds be angry. Apart from this, other practices are the same as the talk of demons!' said the master.

A monk asked Xitang, 'When there is a question there is an answer but when there's no question and no answer, then what?'

'Still, what to do even for fear of spoiling it?' replied Xitang.

The master heard this and said, 'There was always a doubt about this Elder Brother.'

'May the venerable monk please explain,' said the monk.

'A combination of particles that cannot be got hold of,' answered the master, who then addressed the assembly. 'Someone didn't eat for a long time and didn't talk of hunger whilst another ate all day long and didn't talk of being sated.'

(Textual comment: No one in the assembly responded.)

Yunyan asked, 'For whom does the venerable monk drive himself so hard every day?'

'There is someone who needs it,' answered the master.

'Why not teach him to care for himself?' asked Yunyan.

'He doesn't have the wherewithal,' replied the master.

A monk asked, 'What is the Great Vehicle's Dharma Gate of Sudden Awakening?'

The master replied, 'You first put a stop to all *karma*-producing activity and cease from engagement in the affairs of the world. As for the good and the not-good, of being and non-being, of in the world or not of the world and all such dharmas, desist from reflecting on them; desist from giving rise to thoughts. Lay down and abandon body and heart, let them be free. When the heart is like a tree or a stone there is nothing with which it can contend. When the heart is without activity and the Heart-ground is empty, then the Sun of Wisdom appears of itself, shining as when the clouds disperse.'

Ceasing completely with all *karmic* attachments, from greed, anger and grasping out of love, then all the defiling passions will be exhausted. As for the Five Desires and Eight Winds,²⁰¹ they will not be stirred, will not be bound by seeing, hearing, perceptions and knowledge and will not be confused by any circumstances whatsoever. Being naturally complete in spiritual penetration and wonderful functioning, this is a liberated man. If, in all situations, the heart is without confusion or indifference, is neither self-absorbed nor scattered, can penetrate all sounds and colours without blockages or obstructions, this is called a man of Dao. Only when there is no being bound by any good or evil, by purity or impurity, being and non-being, worldliness or wisdom, can it be called Buddha-wisdom. Right/ wrong, beautiful/ugly, this is principle/this is not principle – when all such knowledge is completely exhausted and there is no attachment, when the heart is free, this is called the Bodhisattva who attains the initial enlightenment ²⁰² that ascends into the Buddha-land. There, no dharmas whatsoever declare themselves to be empty, or declare themselves to be form, nor do they pronounce right and wrong, purity or impurity. There is no person there with the heart of attachment.

‘Only a man with vain and deluded schemes could engender all kinds of solutions and give rise to many kinds of opinions. Yet if the heart of purity and impurity is exhausted, if living is without attachment and without liberation, without any intellection regarding being and non-being, possessed of a heart of equanimity in the face of life and death – then such a heart is free. In the end there will be no identification with the world of illusion or the dusty toil of the passions, of life and death. Completely independent, not grasping anything, he stays or leaves without hindrance, comes and goes between life and death as through an open gate.

‘When encountering all kinds of pains and pleasures, he does not engage with them, for the heart is without submissive fear. Not giving a thought to fame, clothes, food, nor coveting any merits or advantages, he does not add to the dharmas blocking the world. Although his heart is familiar with the experience of joy and suffering, these are not lodged in the breast. Scraping by with coarse food and patched up clothing to resist heat and cold, he is diligent in making

the best of the years like a fool or a mute hardly in possession of his senses.

‘In the world of birth and death, broad learning and analytical knowledge, the seeking of good fortune or wisdom, are, in relation to the principle of things, without profit, for one is still tossed about by the winds of the thought realm, still returned to the ocean of birth and death.

‘ “Buddha” is a person who has nothing to seek, so searching something would be perverse. In this principle of not having anything to seek, seeking also loses itself. If one were to grasp at this “nothing to seek” then that would again be having something to seek.

‘This Dharma is neither true nor false. If the heart is able, the whole life long, to be like wood or stone, not to be driven around or overwhelmed by the five *skandhas* or the eight winds, then one is free from life and death, cause and effect, for one cannot be bound by the causal fruits of attachments but will enjoy, in time, all things with non-attachment. With a heart unattached it is possible to respond to all hearts, with wisdom unattached it is possible to liberate all attachments, as well as being able to respond to the sickness with a cure.’

A monk asked, ‘Is it that, on receiving the precepts today, with body and speech already purified and good deeds accomplished, one has obtained liberation, or not?’

‘A small portion of liberation,’ answered the master, ‘but the liberation of the heart has not yet been effected, so a complete liberation has not yet been obtained.’

‘What is the liberation of the heart then?’ asked the monk.

‘Neither seeking Buddha, nor seeking liberation by comprehension, with pure and impure feelings exhausted, yet not to treasure this non-seeking, it is also not to abide in the place of exhaustion of these,’ said the master. ‘When there is no fear of hell nor love for heavenly mansions of happiness, when not a single dharma is grasped at, then it is possible to begin calling such a one as liberated from the fetters. This is called the complete liberation from body and heart. So you should not talk of having a few precepts or good deeds as just being definitive. Ignorant of The Gates of Wisdom and Samādhi and the pure precepts, numerous as the

sands of the river Ganges, the stream is not crossed yet, not by one iota.

‘Boldly make the effort and promptly investigate! Do not wait for the ears to become deaf, the eyes to grow dark, the hair white and the pains of old age to afflict the body whilst the eyes stream with tears. This is the time when the heart is trembling with fears and the hands and feet are out of control. Even with the good fortune of knowledge and of having heard much, none of it will conduce to salvation. Since the heart-eye is not yet open, this is merely the realm of *karmic*-producing memories and not recognising them to be reflections. Then, not seeing the Buddhist Path, all the evil *karma* of one’s entire life will appear to view, both pleasant and terrifying, together with the Six Ways ²⁰³ and the Five Skandhas. Seeing beautiful mansions, boats, carts and palanquins in all detail, shining refulgent and radiant, that which is seen is one’s own heart indulging in the covetousness of what it loves. Even if all changes into beloved realms, following that which is seen he receives birth in an identical place, all without any share in freedom. Whether it will be a fortunate destiny or a mean one is totally unknown.’

The monk asked, ‘How is freedom obtained?’

‘Not to entertain, at this moment, any impulses of grasping or rejection regarding the Five Desires and the Eight Winds,’ answered the master. ‘The idea of defilement and purity must both die, then it is like the sun and moon in the empty sky, just shining without any reason, with the heart like wood or stone, or like the fragrant elephant (Samantabhadra)²⁰⁴ blocking the stream and crossing without any hindrances whatever. Such a man cannot be bound by heaven or hell. Studying the *sutras* or listening to the teachings is just passively taking them in for oneself. Yet only when every word of the teaching manifests as one’s own clarity in awakening at this moment, not influenced by any dharma-realms, existent or non-existent, this is a master capable of leading. Being able to illumine and penetrate all existent and non-existent dharma-realms, this is a diamond of total freedom and independence. If there is no capacity to attain to this, but only self-indulgent lip service to the twelve disciplines,²⁰⁵ this is only adding to laziness, is still slandering the Buddha and has nothing to do with practice. Studying *sutras* and

listening to the teachings is a good and virtuous thing to do according to the worldly point of view, but seen from the clarity of the Principle, such a person is merely obstructed. Even the ones at the tenth stage [of Buddhist training]²⁰⁶ cannot escape and flow back into the stream of birth and death. Just do not go seeking knowledge or intellectual liberation through verbal explanations, for such intellectual knowledge belongs to greediness and greediness changes into sickness. Put a distance between all dharmas, whether of being or of non-being, right now. Penetrate beyond the Buddha's three phrases – then there will naturally be no difference from the Buddhas. Since we are by nature Buddha, why worry that Buddha might not understand? Fear only not being Buddha, not being capable of gaining freedom from all the shifting dharmas of being and non-being. Therefore, when principle has not yet been set up, before good fortune and wisdom are experienced, it is like a humble servant behaving as a nobleman. Better to set up the principle first and later have the good fortune and wisdom. Then the time will come for action – taking earth and transmuting it into gold, changing water into butter-cream, pulverising Mount Meru into grains of dust, from one meaning to extrapolate countless meanings, from countless meanings infer one.'

As the assembly was dispersing from the hall after the master had come to the end of his Dharma-talk, he called out to them. The assembly turned their heads and the master said, 'What?'

On the 17th day of the 1st month of the 9th year of the Yuanhe reign period of the Tang dynasty (814 CE) the master returned to quiescence, at the age of ninety-five.

In the 1st year of the Changqing reign period (821) the master was conferred with the posthumous title of 'Chan Master of Great Wisdom', his pagoda was named 'Great and Precious Victorious Wheel'.

Regulations of the Chan School

The Chan School was chiefly housed in monasteries of the Vinaya Sect from its beginnings in Shaolin right up to the many monasteries of Caoqi [founded by the 6th Patriarch] and beyond. Although [the Chan monks] were living in separate quarters, still the Dharma-talks and daily routine were not really in accord with the Vinaya Regulations, so that day-to-day tensions were frequent. Then Master Baizhang said, ‘The Way of the Patriarchs needs to be propagated and flourish. From the very beginning there was the hope that [this teaching] would not perish in the future, so why not go side by side with the Hinayāna teachings [of the Vinaya]?’

A monk asked, ‘The *Yogācārabhūmi Śāstra*²⁰⁷ and the *Sūtra of the Precious Necklace*²⁰⁸ are the repositories for the Vinaya practices of the Mahāyāna. Why not follow them?’

‘That which I take to be the Chan School is neither a Hinayāna nor a Mahāyāna sect, nor different from Hinayāna-Mahāyāna,’ replied the master.

‘There should be a middle way between the meticulous and the simple, in order to establish a form in which our affairs may be conducted fittingly.’

Thereupon the ethos of an independent Chan School was established. All those with the Eye of the Dao and worthy of respect are to be called ‘Elder’, as was the practice in the Western Regions where the Venerable Elders of the Dao, such as Subhūti,²⁰⁹ were addressed like this. If the Elder is a teacher [in the monastery], his place is in the abbot’s quarters, which is the same as the room of Vimalakīrti,²¹⁰ not a private apartment. A Buddha-hall is not to be erected but only a wooden Dharma-hall, indicating that [the teacher] has been received into the lineage of the Buddhas and Patriarchs as the venerable representative of the present generation. Amongst those assembled for training there shall be none having more or less than the others and none shall be higher or lower than the others. The order in the dormitory should be according to [the number of]

summer retreats. On the platform constructed for sleeping, a clothes hanger will be provided, as well as a space for the keeping of the utensils of the Wayfarer.²¹¹ When sleeping, the pillow should be at the edge of the platform. Sleeping on the right side is propitious for easing the long periods of sitting meditation and completes the Four Nobly Inspiring Postures.²¹²

Except for entering the abbot's room to inquire into the Way, those training may be diligent or slack, entering or leaving [the hall] without permission. The whole community is to inquire into the Way in the morning and meet [for meditation] in the evening. When the Elder mounts the podium to ascend the high seat, the head monk and assembly should stand in good order and listen attentively. The answering of trainees' questions by the seniors of the school will show their accordance with the Dharma and the living of it.

A diet of vegetables and rice gruel is to be followed twice a day by everybody alike. Affairs must be conducted with frugality, fostering the clear realisation of the twin good fortunes of the Dharma and food to eat. All are required to join in work, both seniors and juniors. Ten offices are to be instituted, each with an official room and a senior monk who will be in charge of others in his department. He will be known by the corresponding title.

(Textual comment: for example, the one in charge of the rice is called head of the rice; of vegetables, head of the vegetables and so on.)

Should an imposter infiltrate the assembly and disturb the run of the community then the head monk will be informed and the person's place in the dormitory will be removed. He should be expelled from the community for the peace of everybody. If a monk has committed a crime, he will be punished by being beaten with a stick, his robes and bowls burnt in the presence of the community. He should be driven out through the side-gate of the monastery, to express his shameful humiliation. There are four advantages for this detailed rule: firstly, to engender reverence and faith by not besmirching the purity of the congregation. Secondly, not to break the monks' rules, but obey the Buddha's ordinations. Thirdly, to save litigation by avoiding the public courts. Fourthly, not to vent the business in public but to protect the integrity of the School.

These are the main points of the independent practices instigated by Baizhang, reminding all trainees of the future generations not to forget its roots. The complete rules are to be found in the monasteries.

End of Book Six

- 159 The character for the family name Ma is ‘horse’– he is still known today as Patriarch Ma (Mazu), a rare accolade.
- 160 This is Chan Master Chuji (648-743) – successor of Zhixian (609-702), who was one of the eleven successors of the Fifth Patriarch, Hongren following Bavo Lievens, *Ma-tsu De Gesprekken*, Amsterdam, 1981, from Zongmi, T.48, 2015).
- 161 A long mountain chain of which Nanyue is one peak and one of the five sacred Buddhist mountains; in Hunan province.
- 162 His original name was Lu Jianke. Emperor Xuan Zong gave him the name Sigong (‘inheritor of reverence’) because of his respect for the traditional administration methods of the Han dynasty (206 BCE-220 CE). He died in the reign of Emperor Dezong (780-805).
- 163 T.16, no.670.
- 164 Of the Indian master Bodhidharma who came to China. A standard question in Chan texts equal to ‘what is the meaning of Buddhism?’
- 165 Regarding this famous Buddhist layman, (c.740-808 CE) and his enlightened family, see *A Man of Zen. The Recorded Sayings of Layman Pang*, translated from the Chinese by Ruth Fuller Sasaki, Yoshitaka Iriya and Dana R. Fraser, Tokyo, 1971, from the original Ming dynasty text in ZZ.69. 1336. He was a Dharma-heir of Chan Master Mazu.
- 166 Chan Master Baizhang Huaihai (Japanese, *Hyakujo Ekai Zenji*) 749-814 CE was a famous Dharma-heir of Mazu. See **6.105** below.
- 167 The usual thing to do when a Dharma-talk has finished.
- 168 Chan master Shitou Xiqian, (700-790 CE), a famous contemporary master of Mazu (whose heirs figure in Books 13-26 of the CDL) lived not far away and was called ‘Stone Head’ (Shitou) because he spent many years in solitary meditation in a hut he built himself on top of a flat rock in the mountains. His entry is **14.328**.
- 169 A pun on the sound ‘pew’, Chinese ‘xu’, which also means ‘empty’?
- 170 A famous technique employed by Mazu to help bring students to a sudden realisation.
- 171 A government official of some standing, assuming the position of humble disciple over against the famous Master Mazu.

- 172 X.63, no.1223. Translated into English by John Bloefeld, *Zen Teaching of Instantaneous Awakening*, London, Rider,1962.
- 173 Fayan Wenyi 法眼文益 (Hōgen Bun'eki 885-959 CE) was an influential Chan master and the retrospective founder of a short lived school whose biography appears in Book 24.
- 174 Sanskrit – *Bhūtathatā*, the *quiddity* of things; the totally real.
- 175 The two characters for 'All Penetrated' are *xi-da* (悉達), which is a phonetic transcription of Siddhartha, the personal name of Shakyamuni. DCBT:468a
- 176 Anger, Greed and Delusion.
- 177 Nature Heretic – is one of the thirty heresies, which holds that all things are spontaneously engendered, thus denying the law of cause and effect. DCBT: 219b.
- 178 Mazu referring to himself.
- 179 Disciples of Mazu, see **8.126** below.
- 180 To the hungry ghosts and all living, made at mealtimes before eating. DCBT:195a.
- 181 Chan master Benji, see Book 17
- 182 I.e. After death.
- 183 Zhizang Xitang (738-817 CE) was one of the senior disciples of Mazu. See **7.109** below.
- 184 A disciple of Mazu, (741-821) see **7.113** below.
- 185 Cabinet Minister Yudi (died 818 CE), a former persecutor of Buddhist monks, was present at the death of his great friend Layman Pang. Afterwards he also composed *The Recorded Sayings of Layman P'ang*. See the translation in Sasaki *et al*, *A Man of Zen*.
- 186 A disciple of Mazu who lived in Hongzhou.
- 187 Emperor Shunzong came to the throne in 805 and died within the year.
- 188 One of the thirty-two characteristics of a Buddha.
- 189 Dongshan Liangjie (807-869), co-founder of the Caodong (Jap. Soto) School of Buddhism, is one of the most influential masters of Chan. See Book 18.
- 190 Yangshan Huiji (*Kyōzan Ejaku*) (807-883, **11.221**), was a famous disciple, together with his Dharma-brother Xiangyan Zhixian (*Kyōgen Chikan*) (d. 898, **11.222**), of Guishan Lingyu (*Isan Reiyū*) (771-853, **9.167**), who founded his own 'house' (school) known as The House of Gui-Yan, with a preference for action above words.
- 191 Chan Master Xuanjue of Yongjia. See **5.85** above.
- 192 Mazu Daoyi.

- 193 A monkey screeching somewhere.
- 194 *Śīla, Dhyāna and Prajñā*.
- 195 A word play on the names [Zhi]Cang (treasury) and [Huai]Hai (ocean).
- 196 Baizhang is literally 'Hundred Meters', meaning very high. The dilapidated Temple of Baizhang in mid-south China is still standing and it takes some hours in a small bus on a dirt road to get to it. The authorities are rebuilding the whole into a huge temple complex, which will take some years. Good for tourism!
- 197 For the great Chan masters Guishan Lingyou **9.167** and Huangbo Xiyun **9.168**, below. Huangbo, (Ōbaku Kiun) (d.850), was the great heir of Baizhang and teacher of Linji (d.866, **12.255**), who was later to teach at Huangbo Mountain in Fuzhou.
- 198 Yunyan Tancheng (**14.350**), a disciple of Baizhang, later head of the Yunyan Temple in Tanzhou (Jiangxi).
- 199 See **9.171** below for Wufeng Chang Guan.
- 200 The three worlds are of past (Mahākāśyapā Buddha), the present (Shakyamuni Buddha), and the future (Maitreya Buddha).
- 201 The Five Desires are seeking the satisfaction of the Five Senses; the Eight Winds are gain, loss, defamation, eulogy, praise, ridicule, sorrow and joy.
- 202 See the *Huayan Jing (Avataṃsaka Sūtra)* T.10, no.279, chap.17 for the initial determination for enlightenment.
- 203 The Six Realms of Existence according to Buddhism are – Hell Beings (Skt. *Narakagati*), Hungry Ghosts (*Preta-gati*), Animals (*Tiryagyoni-gati*), Titans (*Asura-gati*), Human Beings (*Manuṣya-gati*), and the Gods (*Deva-gati*).
- 204 One of the Buddhist Trinity (with Shakyamuni and Manjuśri), Samantabhadra is the Bodhisattva 'Universally Good'.
- 205 From the *Buddha Elucidates the Twelve Disciplinary Practices (dhutas)*, i.e., twelve practices relating to release from ties to clothing, food and dwelling, T. 17. No.783.
- 206 'The Cloud of the Dharma' is the tenth and final stage of a bodhisattva's path.
- 207 T. 1579
- 208 T. 1485
- 209 A disciple of the Buddha who appears in the *Diamond Sūtra*, T. 235
- 210 I.e. it is a public room, the hub of the monastery from which the teacher coordinates affairs.
- 211 Eating bowls, chopsticks, robes and so on.
- 212 Of walking, standing, sitting and lying.

Book Seven

Dharma Heirs of Chan Master Mazu Dao Yi (part 2), (Mazu was the Dharma Heir of Chan Master Nanyue Huairang)

- 7.106** Chan Master **Tanzhou Sanjue Shan Zongyin**
- 7.107** Chan Master **Chezhou Luzu Shan Baoyun**
- 7.108** Chan Master **Hongzhou Letan Changxing**
- 7.109** Chan Master **Qianzhou Xitang Zhicang** (*Seido Chizo*)
- 7.110** Chan Master **Jingzhao Zhangjing Si Huaiyun**
- 7.111** Chan Master **Dingzhou Boyan Mingzhi**
- 7.112** Chan Master **Xin Zhou E'hu Dayi**
- 7.113** Chan Master **Yique Niushan Zizai**
- 7.114** Chan Master **Youzhou Panshan Baoji**
- 7.115** Chan Master **Piling Furong Shan Taiyu**
- 7.116** Chan Master **Puzhou Magu Shan Baoche** (*Mayoku Hotestu*)
- 7.117** Chan Master **Hangzhou Yanguan Qi'an**
- 7.118** Chan Master **Wuzhou Wuxie Shan Lingmo**
- 7.119** Chan Master **Mingzhou Damei Shan Fachang**
- 7.120** Chan Master **Jingzhao Xingshan Si Weikuan**
- 7.121** Chan Master **Hunan Dong Si Ruhui**
- 7.122** Chan Master **E'zhou Wudeng**
- 7.123** Chan Master **Lushan Guizong Si Zhichang**

7.106 Chan Master Tanzhou Sanjue Shan Zongyin

A monk asked Chan master Zongyin of Sanjue Shan in Tanzhou (Hunan), 'What are the Three Treasures?'²¹³

'Unhulled rice, barley and pulse,' answered the master.

'The student does not understand.'

'The assembly is happily sustained,' replied the master.

The master ascended the podium and said, 'If there is talk about this business even for an instant you've missed the point.'

Chan master Magu²¹⁴ said, 'Never mind about the instant, what is this business?'

'Missed!' replied the master

Magu then lifted the master's seat. The master struck him. Magu said nothing.

(Textual comment: Chan master Changqing Huileng (book **18.478**) said on his behalf, 'Quietly.')

7.107 Chan Master Chezhou Luzu Shan Baoyun

A monk asked Chan master Baoyun of Luzu Shan in Chezhou (Anwei), 'What is the teacher of all the Buddhas like?'

'It is not the one with a precious crown on his head,' replied the master.

'What then?'

'The one with no precious crown on his head,' said the master.

Dongshan²¹⁵ came to pay a visit. After the formal greeting he went to stand at the master's side for a few moments, then left and came back in again. 'Just so, just so! That's it!' said the master.

Dongshan said, 'There are people who do not agree with it.'

'How is one to take your verbal distinctions?' responded the master.

Dongshan then attended on the master for several months.

A monk asked, 'What is the talk of not talking?'

'Where is your mouth?' replied the master.

'No mouth,' answered the monk.

'How do you eat then?' asked the master.

The monk had no reply.

(Textual comment: Dongshan answered for him, 'He wasn't hungry so what food would there be to eat?')

The master was in the habit of turning to face the wall when he saw a monk coming. Nanquan,²¹⁶ hearing of this, said, 'I usually tell the monks to direct their understanding to the Buddha who has not yet left the world, but still there is no one even half awake yet. He can go on like this until the Year of the Ass!'²¹⁷

(Textual comment: Xuanjue [Yongjia] said, 'Is not the repeated recitation of chants and sentences permitted?' Baofu asked Zhangqing, 'It's just like Luzu Baoyun's weak point – where is it and was it penetrated by Nanquan's words?' Changqing answered, 'To step back from oneself is to allow the other; there is not one in ten thousand like this.' Luoshan said, 'Had I seen the stale old master at that time I would have given him five fire-tongs on his back. Why? Because he laid down his awakening but couldn't activate it.' Xuansha said, 'I too would have given him five fire-tongs if I'd seen him.' Yun Zhuyang said, 'Did Luoshan

and Xuanshao mean the same thing or something different? If different, then he must be going up to the place of the Buddha and Dharma.' Xuanjue said, 'Anyway, was the talk of Xuanshao's five fire-tongs hitting him, attached or unattached?')

7.108 Chan Master Hongzhou Letan Changxing

A monk once asked Chan master Changxing of Letan in Hongzhou (Jiangxi), 'What is it to be a guest in the school of Caoqi?'

'Swallows coming south,' said the master.

'The student doesn't understand.'

'Nurturing their feathers, they wait for the autumn winds,' said the master.

A monk asked, 'What is the ultimate matter in the Chan School?'

'In the autumn rain the grasses seem scattered,' replied the master.

Then Nanquan Puyuan came in person and seeing the master facing the wall, tapped him on the back.

'And who are you?' asked the master.

'Puyuan.'

'How is it?' asked the master.

'As normal,' replied Puyuan.

'How busy you must be!' said the master.

7.109 Chan Master Qianzhou Xitang Zhicang²¹⁸ (*Seido Chizo*)

Chan master Xitang Zhicang of Qianzhou (Jiangxi) (735-814 CE) was a native of Qianhua (Jiangxi) whose family name was Liao. From the age of eight he followed a teacher and received the full precepts at twenty-five. A physionomist, gazing at his extraordinary appearance, said to him, 'The master's build is not of the normal. He will surely be the right-hand man of a King of the Dharma.' The master then journeyed to the Buddha's Footprint Cliff in order to train under Daji (Mazu). Together with Baizhang, he was among the ones who 'entered the room' and inherited the seal of transmission.

One day Mazu sent the master to Chang'an to deliver a letter to the National Teacher.²¹⁹ The National Teacher asked him, 'What Dharma does your master teach?' The master then walked from the east side [of the room] to the west side and remained standing.

'Just this, or is there something else?' asked the National Teacher.

The master then walked back to the east side and remained standing.

'This is Mazu's, what about yours, Good Sir?'

'It's just been submitted to the venerable sir,' replied the master.

Thereafter Master Xitang was again sent with a letter to Chan master Guoyi at Jing Mountain. Then Commander-in-Chief Luo Sigong²²⁰ extended an invitation to Daji (Mazu) to come and reside in his prefecture. Thereupon, his teaching immediately began to flourish. Master Xitang criss-crossed the whole area, having obtained Daji's Robe of Transmission, to show to students everywhere.

²¹⁸ One of the three great Dharma-heirs of Mazu, with Nanquan Puyuan and Baizhang Huaihai.

A monk asked Mazu, 'Apart from the Four Phrases and the One Hundred Negations,²²¹ could the venerable sir please point this fellow directly to the meaning of the coming from the West?'

‘I am out of sorts today,’ responded Mazu, ‘you should go and get it from Zhicang.’

The monk then came to ask the master (Xitang Zhicang). The master said, ‘Why don’t you ask the Venerable [Mazu]?’

‘Mazu sent this fellow to ask the head monk,’ replied the monk.

The master, stroking his head, said, ‘Having a headache today, you would be better off going to ask Elder Brother Hai.’ (Baizhang Huaihai).

The monk then went to Baizhang, who responded, ‘I really don’t understand this.’

The monk brought all this up with Mazu, who said, ‘Cang’s head is white, Hai’s head is black.’²²²

Mazu one day asked the master, ‘Why do you not read the *sutras*?’ ‘Would the *sutras* be so different?’ asked the master.

‘Alright, but for the sake of others in the future you should have them,’ said Mazu.

‘Zhicang thinks to cure his own sickness, would he dare then teach others?’ said the master.

‘In later years you will certainly rise in the world,’ said Mazu.

After Mazu died, the master was invited by the assembly to open the hall.²²³ This was in the 7th year of the Zhenyuan reign period of the Tang (791 CE).

Minister Li Ao²²⁴ once asked a monk, ‘What was the teaching of Patriarch Ma[zu]?’

‘The Patriarch taught either “Heart is Buddha” or “Not Heart, Not Buddha”’, answered the monk.

‘Everyone has passed this way,’ said Li Ao.

Li Ao then asked the master, ‘What was the teaching of Patriarch Ma?’

The master called out, ‘Li Ao!’

‘Yes,’ he replied.

‘Drum and horn have moved,’ said the master.

Master Zhigong said to the master, 'When the sun comes out the great morning is born.'

'Right on time,' replied the master.

When the master was residing in the western hall, a layman asked him, 'Are there heavenly mansions and deep hells or not?'

'There are,' replied the master.

'Are there three treasures – Buddha, Dharma and Sangha – or not?' asked the layman.

'There are,' replied the master.

Many other such questions followed and to each of them the master replied, 'There are.'

'Is the venerable sir not mistaken in answering everything in this way?' asked the layman.

'Have you ever seen an old monk?' asked the master.

'This fellow has trained under Guo of Jingshan,'²²⁵ answered the layman.

'What did the venerable Jingshan have to say to you?' asked the master.

'He always said things are "not",' answered the layman.

'Do you have a wife or not?' asked the master.

'I have,' answered the layman.

'Did the venerable Jingshan have a wife or not?'

'He had not,' replied the layman.

'When the venerable Jingshan said "not" that was correct,' said the master.

The layman bowed in gratitude and withdrew.

On the 8th day of the 4th month of the 9th year of the Yuanhe reign period (814 CE) the master returned to quiescence, at the age of eighty, having been a monk for fifty-five years.

Emperor Xianzong (r.806-21) conferred on him the posthumous title of 'Chan Master Great Proclaimer of the Teachings' and his memorial tower of the Yuanhe period was called 'Witness to the Real'.

Emperor Muzong (r.821-4) conferred the additional title of 'Chan Master of Great Awakening'.

7.110 Chan Master Jingzhao Zhangjing Si Huaiyun

Chan master Huaiyun (d.818 CE) of Zhangjing Temple in Jingzhao Fu (Shanxi, Xi'an) was a native of Tong'an in Quanzhou (Fujian) whose family name was Xie. Having received the transmission of the silent Heart-seal he first resided at Poyan in Dingzhou (Hebei) and later in the Zhongtiao Mountains.

In the Yuanhe reign period of the Tang (806-820 CE) Emperor Xianzong decreed that the master occupy the Zhangjing Temple [in the capital]. Those wishing to learn hurried to him all at once.

The master ascended the podium one day to address the assembly, saying, 'The Supreme Principle cannot be expressed in words and men of today do not understand. Making great efforts in the studying of other affairs to obtain virtue, they do not know that their one nature is originally without dust and that this is the gate to the great, wonderful liberation. Those who would investigate are not infected, not obstructed, just as the shining light has never yet been stopped. From ancient times to the present it is without change, just as the sun wheels round, illumining far and near alike. Although reaching a multitude of forms yet the light does not blend with them. This spiritual light shines wonderfully and is not artificially disciplined. Because this is not realised, it is taken as a concrete thing, but this is like empty flowers arising to delude imaginary eyes. Followers, exhausted by such toil, pass endless *kalpas* in vain. If one can turn the light back on oneself then there will be no second self and putting this into effect one will not harm the true form.'

A monk asked, 'When heart and Dharma are both forgotten, where is there to return to?'

'The men of Ying had no defiling passions but the followers labour to wield the sword,' said the master.²²⁶

'Would the master please not resort to obscure speech.'

'These words are not obscure,' said the master.

(Textual comment: later someone brought this up with Dongshan, who said, 'In talking, this was deep talk and it's rare to come across such a one in the family.')

The Venerable Baizhang had a monk come to the master as attendant. Once, as the master was ascending the podium, the monk unfolded his prostration mat and having completed the prostrations, arose. He then picked up one of the master's slippers, wiped the dust off it with the sleeve of his robe and replaced it, upside down.

'My fault,' said the master.

Someone asked, 'Is the Patriarch's transmission of the Dharma-gate of the Heart-ground the heart of *Bhutathata* or the heart of delusion, or was it neither the heart of *Bhutathata* nor the heart of delusion. Or has another heart been established apart from the teachings of the Three Vehicles?'

'Do you see the air before you?' asked the master.

'Belief knows it to be ever present but men don't see it.'

'Do you perceive shapes?' asked the master.

'Such as the venerable sir?'

The master waved his hand in the air three times and said, 'Like this.' He added, 'In the future you will understand.'

A monk came, walked round the master three times, shook his staff and stood still. 'Right! Right!' said the master.

(Textual comment: Changqing said on his behalf, 'Oh monk, where is the Buddha and Dharma's own heart?')

This monk then went to Nanquan and again made three revolutions, shook his staff and stood still. Nanquan said, 'Not right! Not right! This is the strength of the wind revolving, in the end it won't work.'

'Zhangjing [Huaiyun] said it was right, why does the venerable sir say that it is not right?' asked the monk.

Nanquan said, 'Zhangjing is right, you are not right.'

(Textual comment: Changqing said for him, 'What was the monk thinking of?' Yan Zhuxi said, 'Zhangjing didn't say that he was absolutely right, Nanquan didn't say that he was absolutely not right.' He also said, 'Had the monk just held his staff out at that time, that would have been exactly right.')

The master had a disciple who had just returned from pilgrimage and asked him, 'How many years have you been away now?'

'It has been about eight years since taking leave of the venerable sir,' replied the monk.

'And learnt something?' asked the master.

The monk then drew a circle on the ground and the master said, 'Just so. Is there something else?'

The monk then rubbed out the drawing of the circle and bowed.

A monk asked, 'Of the Four Great Elements and the Five Aggregates, which is the Original Buddha Nature?'

The master then called out the monk's name; the monk replied with a 'yes' and the master, after a moment, said, 'You have no Buddha-nature.'

On the 12th day of the 12th month in the 13th year of the reign period Yuanhe of the Tang dynasty (818 CE) the master revealed his cessation.

The memorial pagoda was built by the Ba River (Shanxi) and the master was posthumously conferred with the title of 'Chan Master of Great Awakening'. His pagoda was named, 'The Form of Great Treasure'.

7.111 Chan Master Dingzhou Boyan Mingzhi

Chan master Mingzhi of Boyan in Ding Zhou (Hebei) once saw the Venerable Yueshan²²⁷ reading a *sutra*, so he said to him, 'Venerable monk, do not let people prostitute themselves for the good.'

Yueshan put the *sutra* down and said, 'What time is it?'

'Just about noon,' was the reply.

'There still seems to be some cultural variety here,' said Yueshan.

'This fellow has nothing either,' said the master.

'Elder Brother is good and intelligent,' said Yueshan.

'This fellow is just so, how about the venerable sir?' asked the master.

'Crippled, with a hundred infirmities and a thousand shortcomings, so the time passes,' said Yueshan.

7.112 Chan Master Xinzhou E'hu Dayi

Chan master Dayi (745-818 CE) of E'hu in Xinzhou (Jiangxi) was a native of Xujiang in Quzhou (Zhejiang), whose family name was Xu.

Minister Li Ao²²⁸ once asked the master, 'What does the Great Compassionate One²²⁹ use a thousand hands and eyes for?'

'What does the present Emperor employ officials for?' replied the master.

A monk asked to set up a pagoda. Minister Li [Ao] asked him, 'According to the teachings a corpse is not allowed to pass through a pagoda, so what to do?'

The monk had no reply, but he went to the master to question him about it. The master said, 'He has come to the Bodhisattva of Great Mercy.'²³⁰

Emperor Xianzong (r.806-821) once called for a debate to take place at the Linde Temple in the Palace. A Dharma Master asked, 'What are the Four Truths?'

The master [Dayi] replied, 'There is only one "Di" so where would the other three be?'²³¹

Another question, 'The desire for the world is not Chan yet Chan lives in the world of form, so what is needed to establish it?'

'The Dharma Master only has knowledge of the world of desire without Chan but doesn't know of the Chan world without desire,' answered the master.

'What is Chan?' asked the other.

The master pointed into the air and the Dharma Master made no reply. The master then said, 'The Dharma Master can lecture on the inexhaustible *sutras* and commentaries but just on this point all is to no avail.'

The master then asked all the dignitaries present, 'In walking, standing, sitting and lying – what is the Dao then after all?'

Someone answered, 'Non-differentiation is Dao.'

The master said, 'To be skilful at differentiating all the marks of the dharmas but still not be capable of acting on the basis of the first

principle – how does one arrive at the non-differentiated being Dao?’

Someone answered, ‘The Four *Dhyānas* and the Eight Absorptions are the Dao.’²³²

‘The Buddha’s body is without being, and does not fall into multiplicity, so how [could the Dao be] the Four Dhyānas and the Eight Absorptions?’ asked the master.

The whole assembly was silenced. The master then also cited Emperor Shunzong of the Tang (r.805-6) asking Chan master Shili,²³³ ‘How can the living beings of this great earth see into their nature and become Buddha?’

Shili had answered, ‘Buddha-nature is just like the moon in water – it can be seen but not taken hold of.’

Then the Emperor [Xianzong] asked, ‘If the Buddha-nature which is not visible must be seen, then how can the moon in the water be grasped?’ The Emperor also asked, ‘What is the Buddha-nature?’

The master [Dayi] answered, ‘It is not apart from that which the Imperial Presence has asked.’

The Emperor, although silent, was in accord with the true school and his respect greatly increased.

On the 7th day of the 1st month of the 13th year of the Yuanhe reign period the master returned to quiescence, at the age of seventy-four.

By Imperial decree he was conferred posthumously with the title of ‘The Chan Master of Awakened Wisdom’ and his pagoda was called ‘Seeing into the Nature’.

7.113 Chan Master Yique Niushan Zizai

Chan master Zizai (741-821 CE) of Funiu Mountain in Yique (Henan) was a native of Wuxing (Zhejiang), whose family name was Li. At first he trained under Chan master Guoyi of Jing Mountain. Having received the precepts he journeyed to Nankang (Jiangxi) to see Dayi (Mazu) and there the Heart-ground manifested. Due to this Dayi sent [the master with] a letter to National Teacher [Hui]Zhong (5.89). The National Teacher asked him, 'What does Patriarch Ma show his disciples?'

"Just Heart is Buddha" ', replied the master.

'What words!' said the National Teacher. After a moment he asked again, 'Apart from this is there still something else he teaches?'

The master replied, ' "Not Heart, Not Buddha" or he says, "It is neither Heart nor is it Buddha. It is not a thing." '

'That's about it,' said the National Teacher.

'Master Ma does it like that but we have not enquired – how does it go with the venerable sir?' asked the master.

'The Three Points are like flowing water, the crooked resembles a scythe for mowing grain,' replied the National Teacher.²³⁴

Later the master ensconced himself in the Funiu Mountains, where he spoke to the assembly one day, saying, "Just Heart is Buddha" is a phrase for seeking a cure even though there is no sickness. The phrase "Not Heart, not Buddha" is the cure to administer to a sickness.'

A monk asked, 'What is the basic liberating phrase?'

'It has ever been transmitted under Funiu Mountain, today, as of old,' replied the National Teacher.

Later the master revealed his cessation at the Kaiyuan Monastery in Suizhou (Hubei). He was eighty-one years old.

7.114 Chan Master Youzhou Panshan Baoji

A monk once asked Chan master Baoji of Panshan (Beijing Municipality), 'What is the Dao?'

'Out!' shouted the master.

'This student hasn't got the pointer,' replied the monk.

'Go!' said the master.

The master ascended the podium and addressed the assembly, saying, 'When the heart is not busy with affairs, the ten thousand things cannot arise. Thoughts cut off from the profound inner endowment, how could dust settle? The Dao was originally without solidity but because of solidity names were established. The Dao was originally without names but because of names number arose. If it is said that "Just Heart is Buddha", this is not yet entering the deep mystery right now. If it is said, "It is not Heart, not Buddha", this is just pointing to the most subtle traces. A peerless Way not transmitted by a thousand sages! Students labouring to give it form are like monkeys grasping at their shadows.

'The Great Dao has no centre, so who could be first, who last? The length of space cuts across all borders, how could it be expressed in measurement? If space is like this, how could one even talk about Dao?

'Now the moon of the heart, solitary and complete, shines and absorbs the ten thousand forms. Its light does not illuminate phenomena, for phenomena do not exist as such. What is left when light and phenomena cancel each other out?

'Brothers, if for example a sword is thrust into the air, do not say that it goes right through the air, nor say that it does not go right through. It seems to go right through space yet leaves no trace, nor does the blade of the sword cause any injury. If this is so, then the heart of hearts cannot be known for the whole heart is Buddha, the whole Buddha is the man. Since Buddha and man are not different, this is Dao.

'Brothers, studying Dao seems like lifting a mountain from the earth without realising its volume. It is like a stone which contains a

precious gem without it being known whether the gem is flawed. This is called being a homeless monk. Therefore a leader has said, “The Dharma is originally without any internal obstructions and the three times are also like this. People of ego-less action, who have no [outstanding] affairs to attend to, are as though impeded by golden chains.” Therefore the spiritual source shines forth alone, the Dao cuts up the Unborn; great Wisdom is not bright and the true Void leaves no traces. Tathāgatas, ordinary people and the wise, all are words in a dream; moreover, Buddha and Nirvāṇa are words that add to it. Brothers, you should take a look into yourselves, for no man can do that for you.

‘Since there is no Dharma in the Triple World, where could the heart be sought? Since the Four Great Elements are originally empty, where could Buddha abide? The *Xuan Ji* ²³⁵ does not move, the pure silence is without words and meeting face to face there is nothing for it but to say, “Everybody, take care of yourselves!” ’

When the master was about to leave the world, he told the assembly, ‘Has anybody sketched my portrait?’ Each member of the assembly then submitted a sketch to the master, but the master struck each one of them. Disciple Puhua (d.861)²³⁶ came forward and said, ‘This fellow has succeeded in drawing it.’ ‘Why have you not submitted it to the old monk?’ asked the master. Puhua then did a somersault and left. The master said, ‘This chap will be like a madman when dealing with people in the future.’

After the master went into transformation he was conferred posthumously with the title ‘Great Master of Palpable Quiescence’ and his pagoda was called ‘The Real Limit’.

7.115 Chan Master Piling Furong Shan Taiyu

Chan master Taiyu (747-826 CE) of Furong Mountain in Piling (Jiangsu, Changzhou) was a native of Jinling (Jiangsu, Nanjing) whose family name was Fan. At the age of twelve he presented himself to Chan master [Hui]Zhong (4.48), the sixth generation patriarch of the Niutou (Oxhead) School, who shaved his head. He received the full precepts when he was twenty-three, at Anguo Temple in Jingzhao (Chang'an). After that the master encountered Dayi (Mazu) from whom he received the transmission in private.

In the 13th year of the Yuanhe reign period of the Tang (818) the master was staying in the Furong Mountains in Yixing, Piling. One day, whilst entertaining Layman Pang²³⁷ to a meal, when the Layman was about to take the food, the master said, 'Long ago Vimalakirti condemned the heart which engenders the idea of receiving gifts. On this occasion, is the Layman enjoying it or not?'²³⁸

'Was Subhūti not a master at that time?' asked the Layman.

'It has nothing to do with that business,' replied the master.

'But as the food reached the mouth, was it not snatched away?' countered the Layman. The master then served the food. The Layman added, 'It's not worth mentioning it.' He also asked the master, 'Patriarch Ma (Mazu) is wholly committed to his people, still, did he share [his inheritance] with the master?'

'This fellow has never seen him, so how could it be known if he is wholly committed?' replied the master.

'Just this seeing knows that there is no place for discussion here either,' said the Layman.

'So the Layman has also not obtained one moment of being able to say something,' said the master.

'By even one moment of saying something, the master might lose the teaching. If it were to be two moments or three, would the master then be able to open his mouth, or not?' said the Layman.

'It really seems that it is not possible to open the mouth – this can be called the real,' said the master.

The Layman clapped his hands and left.

During the Baoli reign period (825-6) [the master] returned to the Qiyun Mountains (Anhui) and there he died at the age of eighty, having been a monk for 58 years. In the 2nd year Dahe period (828) the master was retrospectively conferred with the posthumous title of 'Chan Master of Great Treasure', his pagoda was called 'Lanka'.

7.116 Chan Master Puzhou Magu Shan Baoche (*Mayoku Hotestu*)

Chan master Baoche of Magu Shan in Puzhou (Shanxi), following Mazu on a walk one day, asked him, 'What is the Great Nirvāṇa?'

'Quickly!' said the Mazu.

'What, quickly?' responded Baoche.

'Look at the water!' said Mazu.

Master Baoche was once walking in the mountains with Danxian²³⁹ when he saw a fish in the water and pointed it out to Danxian, who said, 'Naturally! Naturally!'

The following day the master asked Danxian again, 'What was the meaning of yesterday?'

Danxian lay down on the ground in a sleeping posture.

'Heavens!' said the master.

Later the master also journeyed to Mount Magu with Danxian. The master said to him, 'Wouldn't mind living here.'

'Living here might be alright but would there still be this or not?' said Danxian.

'Take care of yourself!' said the master.

A monk asked, 'Concerning the twelve-fold teachings, this fellow has no doubts, but what is the meaning of the Patriarch's coming from the West?'

The master stood up and with his stick drew a circle around him, lifted one leg in the air and said, 'Understood?'

The monk had no reply, so the master hit him.

A monk asked, 'What is the deep meaning of the Buddha's Dharma?'

The master maintained silence.

(Textual comment: This monk also asked Shishuang,²⁴⁰ 'What is the meaning?' Shishuang said, 'The host is reverently leading others up the garden path – a monk dragging them through the mud and wading through water.')

Danyuan²⁴¹ asked [the master], 'Is the twelve-faced Guanyin (Avalokiteśvara) worldling or sage?'

'Sage,' replied the master.

Danyuan then slapped the master's face.

'Clearly you haven't got to this realm,' said the master.

7.117 Chan Master Hangzhou Yanguan Qi'an

Chan master Qi'an (d.842 CE) of Haichang Temple in Yanguan Zhenguo, Hangzhou (Zhejiang, Haining Yanguan Zhen) was a native of Haimen (Jiangsu) whose family name was Li. When he was born, a spiritual light illumined the room and a strange monk was present who said, 'The one to set up the peerless banner and cause the Buddha-light to reflect, is that not yourself?' Accordingly, he received the precepts from Chan Master Yuncong of the same county, who shaved his head.

Later he heard that Dayi (Mazu) was spreading the Dharma on Gong-gong Shan and he was roused to set out with his staff to go and pay his respects. The master was of unusual appearance and as soon as Dayi saw him he deeply regarded the master's extraordinariness and had him enter the room to receive the True Dharma in private.

A monk asked, 'What is the Original Body of Vairocana Buddha?'

'Bring me that copper vessel,' said Master Qi'an.

The monk fetched a clean vessel and the master said, 'Take it and put it peacefully back in its original place.' The monk, having put it back in its original place, still returned to repeat his former question.

'Old Buddha already passed by a long time ago,' said the master.

A lecturing monk²⁴² came on a training visit and the master asked him, 'What merit has the venerable been accruing?'

'Lecturing on the *Flower Ornament Sutra*,'²⁴³ replied the monk.

'How many Dharma-realms are there?' asked the master.

'Broadly speaking, they are innumerable, but roughly speaking four Dharma- realms,'²⁴⁴ said the monk.

The master raised his fly-whisk and said, 'How many Dharma-realms is this?'

The monk, in deep thought, was calmly thinking of his reply.

'To know by thinking, to understand by chewing it over, this is just a devil's way of making a living. Under the radiance of the sun a solitary candle loses its light,' said the master.

(Textual comment: Baofu [Congzhan Chan Shi]²⁴⁵ said, 'If he would have bowed he would have suffered the Venerable's stick.' Heshan²⁴⁶ would rather have said on his behalf, 'This fellow is not bothered; Venerable, don't go all funny.' Fayan [laughing] clapped his hands three times.)

A monk asked Dahai [Fachang],²⁴⁷ 'What is the meaning of the coming from the West?'

Dahai replied, 'The coming from the West is without meaning.'

The master heard of this and said, 'One coffin, two corpses.'

(Textual comment: Xuansha [Shibei Chan Shi]²⁴⁸ said, 'Yanguan is a performer.')

The master summoned the attendant saying, 'Bring the rhinoceros-horn fan.'

'It's broken,' replied the attendant.

'If the fan is broken bring the rhinoceros,' said the master.

The attendant made no answer.

(Textual comment: Touzi [Datong Chan Shi]²⁴⁹ answered on his behalf, 'I don't decline to bring him out, but fear the head and horns are not complete!' Zifu²⁵⁰ in his turn drew a circle and in it the character for Bull. Master Shishuang in his turn said, 'If it's still with the Ven. Sir then it's not here.' Baofu²⁵¹ said, 'The Ven. Sir is of honourable age, it would be better if someone else asks.')

The master said to his assembly one day, 'Emptiness is the drum, Mount Meru the stick but what about the man beating it?' There was no response from the assembly.

(Textual comment: Someone raised this with Nanquan, who said, 'Old master Wang didn't beat that broken drum.' Fayan also said, independently, 'Old Wang didn't beat it.')

There was a Chan master Fakong,²⁵² who came to ask about various meanings in the *sutras*. The master, having answered his questions one by one, said, 'Since the Chan master has arrived here, this humble wayfarer has been utterly unable to play host!'

'Well, may the venerable monk please play host then,' said Fakong.

'It's getting late now; return peacefully to your quarters and come back tomorrow,' said the master. Fakong retired.

On the morning of the following day the master had a novice go to Fakong to invite him to see the master. When Fakong arrived, the master looked at the novice and shouted, 'Really! This novice doesn't understand anything. Instructed to invite Fakong and all that comes is a Dharma-plodder!'

Fakong had nothing to say.

The head of a temple, by the name of Faxin, came for training. The master asked him, 'Who are you?'

'Faxin,' was the reply.

'I don't know you,' said the master. Faxin had no reply.

Later the master revealed his cessation whilst peacefully sitting in meditation, without suffering any illness. He was posthumously conferred with the title, 'Chan Master of Enlightened Emptiness'.

7.118 Chan Master Wuzhou Wuxie Shan Lingmo

Chan master Lingmo (747-818 CE) of Wuxie Shan in Wuzhou (Zhejiang, Jinhua) was a native of Piling (Jiangsu, Changzhou), whose family name was Xuan. On his first visit to Master Ma[zu] of Yuzhang (Jiangxi, Nanchang) he received the precepts and had his head shaved.

Later he called on the Venerable Shitou Qian.²⁵³ Hitching [his robe] up [for the journey to Shitou] he said to himself, 'If there is mutual accord in speaking together then I will stay but if not then I will go.'

Shitou knew that this was a vessel of the Dharma so he gave of his best to the master, but the master didn't understand the pointer, bade Shitou farewell and left. When he got to the gate Shitou hailed him, saying, 'Monk!' The master turned round to look back at Shitou, who said to him, 'From birth to old age there is only this fellow, there's no point in searching for another!' Under these words the master had a great awakening. Breaking his travelling staff, he stayed there and then.

(Textual comments: Dongshan said, 'If it had not been for Master Wuxie's former teacher it would have been very difficult for a transmission to have taken place but had it been so difficult, it would have just been a step along the Way.' Changqing said, 'Dangerous.' Xuanjue [Yongjia] said, 'Was this a step on the Way?' A monk added, 'Because he was awakened under the Master's tongue he is on the Way.' Xuanjue comments, 'Was he awakened to himself or was he awakened to the words? If he was awake to himself why the words, if from the words, how could he have awoken? Moreover, what was Dongshan's meaning pointing to? Do not confuse the issue but look at it carefully.')

In the beginning of the Zhengyuan reign period of the Tang (785-804 CE) [the master] entered the Tiantai Mountains, residing in the Boshan monastery, later at the Wuxie monastery.

A monk asked, 'What thing is greater than Heaven and Earth?'

'No man knows it,' said the master.

'Still is it possible to cut and polish it or not?' asked the monk.

'Try it and see,' replied the master.

A monk asked, 'What is the ultimate business within these precincts?'

'How much time have you already spent talking about things right under your nose?' replied the master.

'The student doesn't understand,' said the monk.

'There is nothing you can ask me about in this place,' replied the master.

'Why is it that the venerable sir has nothing with which to help people?' asked the monk.

'Wait until you are in need of help, then I will help,' said the master.

'Then please help, Venerable Sir!' said the monk.

'What are you lacking?' replied the master.

Question: 'How to obtain an empty heart?'

'Mountains uprooted and oceans tipped over, he is peacefully quiet. When the earth quakes he sleeps tranquilly – how about watching out for it!' said the master.

On the 23rd day of the 3rd month of the 13th year of the Yuanhe reign period (818) the master took a bath, burnt incense and then, sitting formally, addressed the assembly saying, 'The *Dharmakāya* (Dharma-body) is perfect and quiescent yet shows the presence of coming and going. A thousand sages are from the same source, the ten thousand spiritual energies return to the One.

Now I am soaked and scattered – why should there be cause for grief? Without troubling yourself over the spirit, it is only necessary to remain in Right Recollection. Following this injunction is truly requiting my compassion, but should there be obstinate disobedience to these words then you are not my sons.'

At that time a monk asked, 'To which place is the venerable monk going?'

'Not going to any place,' answered the master.

'Why can't this fellow see this?' asked the monk.

'No eyes with which to see,' replied the master.

(Textual comment: Dongshan said, 'Accomplished.')

Words finished, [the master] fully obeyed the transformation and at the age of seventy-two passed away, having been a monk for forty-

one years.

7.119 Chan Master Mingzhou Damei Shan Fachang

Chan master Fachang (752-839 CE) of Damei Mountain in Mingzhou (Zhejiang, Ningbo), was a native of Rangyang (Hubei, Rangfan) whose family name was Zheng. When he was young he followed a teacher from the Yuan Temple in Jingzhou (Hubei). On his first visit to Dayi (Mazu) he asked, ‘What is Buddha?’

‘Heart is Buddha,’ replied Dayi. The master was immediately awakened. During the Zhenyuan reign period of the Tang (785-840) he lived on Tiantai Mountain, in Yang, about seventy *li* south of the old retreat of Mei Zizhen.²⁵⁴

Once a monk from the assembly of [Chan master] Yanguan [Qi’an],²⁵⁵ having gone into the mountains in search of a staff, lost his way and arrived in front of [the master’s] hermitage. ‘How long has the venerable sir been living here?’ he asked of the master.

‘Seeing the mountains green then yellow,’ replied the master.

‘Which path is it out of these mountains?’ asked the monk further.

‘Follow the stream,’ said the master.

When the monk returned [to his monastery] he related everything to Yanguan, who said, ‘I once knew a monk whilst living in Jiangxi, but didn’t hear any more news of him – might this be him?’ The monk was then ordered to return [to the mountains] and invite the master to leave [his retreat]. The master composed a *gatha* in reply:

A broken dried-up log
Entrusted to the cold forest
Many springtimes crossed
Yet the heart has not changed.
Coming across the woodcutters
They don’t even give him a glance
Why does a man from Ying
Chase after me so earnestly?

Dayi (Mazu) heard that the master was living in the mountains so he dispatched a monk to go and ask him, 'What [Dharma] did the venerable sir come to when he saw Mazu, that he lives on this mountain now?'

The master replied, 'Mazu said to me, "Heart is Buddha" – so I came to live here.'

The monk said, 'Mazu's Buddha-dharma is different these days.'

'How is it different?' asked the master.

'These days it is "Not Heart, Not Buddha" ', replied the monk.

'That old fellow, confusing people without end! Allow him "It is not Heart, Not Buddha", I will just stick to "Heart is Buddha!" '

The monk returned and reported everything to Mazu, who said, 'The plum is ripe.'²⁵⁶

(Textual comment: A monk asked Heshan, 'What did Damei mean by talking in this way?' Heshan replied, 'The son of a real lion.')

After this the students gradually arrived and the master's teachings spread afar.

The master ascended the podium and addressed the assembly, saying, 'All of you, follow the heart down to the root, each one of you, and do not chase after the branches. Only come to the root and the branches will naturally follow. If there is a wish to know the root, then it is getting to know one's own heart. This heart is the origin of all in the world, and the primal root of the Dharma beyond the world; therefore, the heart being born, all kinds of dharmas are born; when the heart dies, all kinds of dharmas die. Moreover, the heart does not rely on anything good or bad, yet gives birth to the ten thousand things, for originally it is *bhūtatathatā*.'

A monk asked, 'What is the great meaning of the Buddha-dharma?'

'Flowers of the vine and willow catkins, a bamboo needle and flaxen thread,' replied the master.

The monks Jiashan and Dingshan²⁵⁷ were on the road together, chatting and walking along, when Dingshan said, 'In life and death there is no Buddha, so it's not life and death.'

‘In life and death there is Buddha, it is just not confused with life and death,’ answered Jiashan.

The two men climbed the mountain, on their way to pay a courtesy call [on Master Fachang]. Jiashan raised the matter with the master saying, ‘Without investigating our two points of view, which is comparatively closer?’

‘One is near, one is far,’ replied the master.

‘Which one is the nearer?’ asked Jiashan.

‘Go. Come back tomorrow,’ said the master.

The following day Jiashan again brought the question up and the master replied, ‘The nearer one does not ask, and the one who asks is not the nearest.’

(Textual note: Jiashan himself commented later, ‘No single eye yet at that time.’)

[The master] suddenly said to his disciples one day, ‘Coming, they cannot be denied; going, they cannot be detained.’

Hearing repeatedly the sounds made by a flying squirrel during a period of quiet, the master said, ‘Just this thing, it is not something else. All of you, look after yourselves and keep well. Now I die.’ Having spoken these words he revealed his cessation. He was eighty-eight years old and had been a monk for sixty-nine years.

Chan Master Zhijue Yanshou²⁵⁸ eulogised the master as follows,

The master first came to the Dao
With ‘Just this Heart is Buddha’
Later showing disciples that
‘This thing is not something other’
Exhaustively going to the source of all
The bones of a thousand sages were penetrated
Real transformation does not move
Impossible to impede its sinking and rising

7.120 Chan Master Jingzhao Xingshan Si Weikuan

Chan master Weikuan (755-817 CE) of Xingshan Temple in Jingzhao (Shanxi, Xi'an) was a native of Xin'an in Quzhou (Zhejiang), whose family name was Zhu. At the age of thirteen he saw a man killing [animals] and felt such profound sorrow that he couldn't bear to eat meat anymore and left the home life. At first he learnt the *Vinaya* rules and practised meditation. Later, on a visit to practise under Daji (Mazu), he came to the Heart-essence. In the 6th year of the Zhenyuan reign period (790) he began spreading the Dharma in [the states of] Wu and Yue (South-east China) and in the 8th year arrived in Poyang (Jiangxi), where a mountain deity beseeched him for the Eight Precepts.²⁵⁹ In the 13th year (797) [the master] went to the Shaolin Temple on Mount Song and there he stayed.

A monk asked, 'What is the Way (Dao)?'

'A beautiful mountain,' replied the master.

'The student asks about the Way – why does the master talk of a beautiful mountain?' asked the monk.

'Is it possible to come to the Way only by knowing the beauty of the mountains?' replied the master.

'Question: 'So does a dog have Buddha-nature or not?''²⁶⁰

'It has,' replied the master.

'Does the master also have it then?' asked the monk.

'Me not,' answered the master.

'All sentient beings have the Buddha-nature. Why is it that only the venerable sir does not?' said the monk.

'I am not all sentient beings,' replied the master.

'If not a sentient being, a Buddha then?' said the monk.

'Not a Buddha either,' replied the master.

'Well what kind of thing then?' persisted the monk.

'Also no kind of thing,' said the master.

‘Can it be seen or thought about?’ asked the monk.

‘Thinking does not reach it, talking about it doesn’t get it, which is why it is called unthinkable,’ said the master.

In the 4th year of the Yuanhe reign period (809), Emperor Xianzong (r. 809-820 CE) issued an imperial invitation [to the master] to come to the palace.

Bai Juyi ²⁶¹ once went to visit the master and asked him, ‘Being known as a Chan Master, is it still possible to talk about the Dharma?’

‘As for the peerless *bodhi*, through the body it becomes the *Vinaya*, talked in the mouth it becomes Dharma, practised in the heart, Chan. Applying these three they come to one. Just as the Yangzi River, the Five Lakes, the Huai River and the Han River give rise to their various names; although their names are not one, still the nature of water is not two. So *Vinaya* is Dharma and Dharma is not apart from Chan. How then could false discrimination arise among these?’

Bai Juyi asked further, ‘If there is no discrimination how is the heart to be put in order?’

‘The heart is originally without disorder – so can it be said to be in need of repair?’ replied the master. ‘Without going into purity or impurity, just do not give rise to a single thought.’

‘Impurity should not be contemplated; but should not purity be contemplated?’ asked Bai Juyi.

‘It is like a man with something in his eye – nothing can stay in there. Although gold dust is very precious, it is only an impairment in the eyes,’ said the master.

‘No cultivation, no contemplating – so what is the difference from the average man?’ asked Bai Juyi.

The master said, ‘The average man is without enlightenment, and those of the Two Vehicles grasp at attachments. Apart from these two sicknesses there is one called the true practice. Diligence is too close to grasping, whilst to be neglectful is to fall into ignorance. This is the so-called Essence of the Heart.’

There was a monk who asked, ‘Where is the Dao?’

‘Only in front of your eyes,’ replied the master.

‘Why don’t I see it?’ he asked.

‘Because there is “I”, so you can’t see,’ said the master.

‘My having “I” and therefore not being able to see – does the venerable sir see or not?’ asked the monk.

‘There being a you and me makes it even more unseeable,’ said the master.

‘Without me and without you – is it visible then?’

‘Without you and without me, who would be seeking to see?’ replied the master.

On the last day of the 2nd month, in the 12th year of the Yuanhe reign period, after ascending the podium and giving a Dharma-talk, the master went into transformation. He was sixty-three years old and had been a monk for thirty-nine years. He was buried on the western plains at Baling (west of Xi’an, Shanxi).

By imperial decree the master was conferred with the posthumous title of ‘Chan Master of Great Penetration’ and his pagoda was named ‘The True and Upright of the Yuanhe Reign Period’.

7.121 Chan Master Hunan Dong Si Ruhui

Chan master Ruhui (744-823 CE) of Dong Temple in Hunan (Hunan, Changsha) was a native of Qujiang in Shixing (Guangdong, Zhaoguan). First he visited [Chan master] Jingshan [Guoyi].²⁶² Later he trained under Daji (Mazu), after which his disciples were so many that the sleeping platform collapsed in the monks' hall. From then they were called 'the couch-breaking assembly'.

After Daji had left the world the master was frequently troubled with his disciples' brash and endless repetition of [Mazu's] 'This Heart is Buddha'. They were also asking such questions as, 'Where would the Buddha reside, saying that it is the Heart? If the Heart is imagined as the master then why say that it is Buddha?' So the master said to the assembly, 'Heart is not Buddha, human wisdom is not the Dao. The sword is far away, that is certain – you are just carving from a boat.'²⁶³ At that time the Dong Temple came to be called the Chan cave.

Chief Minister Cui Gongqun²⁶⁴ was sent out as Surveillance Officer for Hunan. He came to see the master and asked, 'How did the master come to it?'

'By seeing into the [Original] Nature,' replied the master, who was just then suffering from an eye complaint.

The Minister said, rather mockingly, 'How is "seeing into the [Original] Nature" with those eyes?'

'It is not the eyes that see into the [Original] Nature so what do sick eyes have to do with it?' replied the master.

The Minister bowed reverently and thanked him.

(Textual comment: Fayan put it another way, 'The eyes were the Minister's!')

The master asked Nanquan, 'Where have you been recently?'

'Jiangxi,' replied Nanquan.

'Brought the portrait of Master Mazu or not?' asked the master.

'It's just this,' said Nanquan.

'From the back,' added the master.

No reply.

(Textual comment: Changqing said, 'He very much seems not to know.' Baofu said, 'He almost didn't get there.' Yunju [Qing]yang²⁶⁵ said, 'These two Worthies totally supported the back, it is just as if Nanquan had not gone. But was it support from the front or from the back?')

Minister Cui, on entering the monastery, saw a sparrow befouling the head of the Buddha statue. He asked the master, 'Does a sparrow have the Buddha-nature or not?'

'It does,' replied the master.

'Then why is it befouling the head of the Buddha?' asked the Minister.

'Why doesn't it do it on its own head?' asked the master.

When Yangshan²⁶⁶ came for training the master said, 'We have already met so there is no use in coming again.'

'Such a meeting is hardly appropriate, is it?' asked Yangshan.

The master then returned to the abbot's quarters and closed the door.

Yangshan, on his return, brought the matter up with Guishan,²⁶⁷ who said, 'What kind of behaviour is that from my son?'

'If it had not gone so, how could it be known that it was him?' said Yangshan.

A monk once asked the master, 'This fellow was about to ask the venerable sir to open the Dharma-hall [for a formal talk]. Is that alright?'

'Wait until you can use something to make that stone warm, then alright,' said the master.

On the 19th day of the 8th month of the 3rd year of the reign period Changqing of the Tang (823 CE) the master returned to quiescence at the age of eighty. By imperial decree he was posthumously conferred with the title of 'Chan Master of the Propagation of the Light' and his pagoda was 'Limitless Boundaries'.

7.122 Chan Master E'zhou Wudeng

Chan master Wudeng (749-830 CE) of E'zhou (Hubei, Wuhan) was a native of Weishi (Henan) whose family name was Li. He first left the home life at Gonggong Shan and then went for training to Master Mazu, where he received the transmission in private. Later he resided in Tumen in Suizhou (Hubei). The master once paid a courtesy call on the Grand Councillor and Chief Magistrate Wang.²⁶⁸ When the master was leaving and was about to go out of the front gate Wang called after him, 'Monk!'

The master turned around, whereupon Wang struck a pillar three times. The master made a circle with his hands, then opened them. He did this three times and then left. Later the master resided at the Daji Monastery in Wuchang (Hubei, Wuhan).

One day the assembly was going for evening interviews – the master saw them all walking in front of him, saying 'Hello'. He said to them, 'Where has that sound that just came out gone to now?'

A monk present pointed his finger aloft.

'Take care!' said the master.

In this monk's interview the following morning, the master turned around, faced the wall and lay down. Feigning a voice groaning in pain, he said, 'This old monk has not been well for the last two or three days. Does the venerable one have a little medicine of his own to give to the old monk?'

The monk tapped a clean and empty bottle and said, 'Where does this clean bottle come from?'

'This is the old monk's. Where is the venerable one's?' replied the master.

'This one is both the venerable sir's and this fellow's,' replied the monk.

In the 10th month of the 4th year of the reign period Dahe of the Tang (830 CE) [the master] revealed his cessation. He was eighty-two years old.

7.123 Chan Master Lushan Guizong Si Zhichang

Chan master Zhichang (d. 827) of Guizong Temple on Mount Lu (Jiangxi) mounted the podium and said, 'From times of old eminent monks have never been without wisdom and even other noble ones were not of the same stamp as the average. These days it is not possible [for people] to be so outstanding and independent, they just waste time. Everybody, do not misuse the heart, there is no one who will do it for you, just as there is no one using your heart. Do not emulate others. In the past people relied on the awakening of others and all their words were blocked, like the light which does not penetrate. There is simply something in front of the eyes.'

A monk asked, 'What is the wonderful meaning?'

'No man can know it,' said the master.

'What about those who aspire to it?' asked the monk.

'If there is an aspiration to it then it errs,' said Master Zhichang.

'What about those who don't aspire to it?'

'Who is searching for the wonderful meaning?' said the master.

'Go! There is no room for you to make use of the heart!'

'But if there are no skilful means by which to enter the gate, how will the people of today gain an entry?' asked the monk.

'It is possible through the wonderful wisdom-power of Guanyin to be rescued from the sufferings of the world,' said the master.

'What is the wonderful power of Guanyin?'

The master struck the top of a bronze cauldron three times and said, 'Do you hear it or not?'

'Yes,' answered the monk.

'Why do I not hear it?' asked the master.

The monk had no answer and the master, taking his striker, took his leave.

The master was once walking with Nanquan. Later, quite suddenly, they lost each other. At tea Nanquan said, 'In the old days, discussing the [Chan] stories with master Elder Brother, we were

always familiar with them; but what if someone were to bring up the ultimate matter now, how would it be?’

The master answered, ‘This piece of ground is very good for setting up a Buddhist hermitage.’

‘Putting aside the setting up of a Buddhist hermitage, what about the ultimate matter?’ said Nanquan.

The master then overturned the tea kettle and got up. Nanquan said, ‘The master Elder Brother has already drunk tea but Nanquan has not yet drunk tea.’

‘With talk like this, even one drop is too much,’ said the master.

A monk asked, ‘This business takes a long time, so how to conduct the heart?’

‘When an oxhide is stretched over an outdoor frame, the frame makes a

creaking sound. The average man doesn’t hear it but all the sages feel ripples of laughter,’ said the master.

Because the master was receiving a worldly official he raised the two strings of his hat. ‘Understood?’ the master asked him.

‘No,’ said the official.

‘Do not take it amiss, the old monk has a head cold and can’t take the hat off,’ said the master.

The master once entered the garden to cut vegetables. He drew a circle around a head of cabbage and said to everyone, ‘Under no circumstances should this one be disturbed.’ Nobody dared disturb it. After a while the master returned, saw the cabbage still there and then, going at the assembly with his stick, he said, ‘This band of fellows – there is not one among you who has any wisdom!’

The master asked a newly arrived monk, ‘Where have you come from?’

‘From Fengxiang (Shanxi),’ said the monk.

‘Have you brought that with you or not?’ asked the master.

‘Yes,’ answered the monk.

‘Where is it?’ asked the master.

The monk then, with both hands raised aloft as if making a reverent offering, motioned to submit it. The master, raising his hands, made as if to receive it and then tossed it behind his back. The monk made no response. 'This wild fox,' said the master.

Whilst the master was mowing grass a lecturing monk, who had come for training, suddenly had a snake crossing his path. The master decapitated it with his hoe.

'There is a lot of noise about the real thing but actually this is just a coarsely behaved monk,' said the lecturing monk.

'Go to the tea room, Venerable, and drink some tea,' said the master.

Yunyan²⁶⁹ came for training and the master motioned as if drawing a bow. After a moment Yan made as if pulling out a barb. 'Rather late in coming,' said the master.

Some monks were taking their leave and the master hailed them saying, 'Approach and I will tell you about the Buddha-dharma.'

The monks approached and the master said, 'All of you people have outstanding business and at a future time will still have to come back to this – except that no one will recognise you. When the weather is cold, it is good to be leaving.'

The master ascended the podium and said, 'Today I wish to talk about Chan, so all of you draw near.'

Everyone came closer and the master said, 'You must listen to the deeds of Guanyin for a proper response to every situation.'

'What are the deeds of Guanyin?' asked a monk.

The master snapped his fingers, 'Did everybody hear that?' he asked.

'Yes,' replied a monk.

'What are you band of fellows looking for here?' asked the master and drove everyone out with his stick. Laughing, he returned to the abbot's quarters.

A monk asked, 'How can a freshman gain entrance?'

The master struck the top of bronze cauldron three times saying, 'Can you actually hear it or not?'

'Yes,' replied the monk.

'Why can I not hear it?' asked the master, who again struck three times. 'Still hear it?' he said.

'No,' said the monk.

'Why can I hear it?' asked the master.

The monk had no answer.

'The power of Guanyin's wonderful wisdom is able to save the sufferings of the world,' said the master.

The Provincial Governor for Jiangzhou, Libo,²⁷⁰ asked the master, 'In the teachings it is said that Mount Sumeru can conceal a mustard seed. Libo does not doubt this, but a mustard seed concealing Mount Sumeru – is this not foolish talk?'

'People say Your Excellency has read ten thousand books. Is this so?' replied the master.

'It is so,' said Libo.

'Even with a man as tall from head to toe as a palm tree – where could ten thousand books be kept?' asked the master.

Libo just bowed his head.

On another day he asked further, 'What aspect of the business is clearly elucidated in the great collection of teachings?'

The master raised his fists to show him. 'Understand?' he asked.

'No,' answered Li.

'This impoverished scholar. He doesn't even know what a fist is!' said the master.

'Please point it out,' asked Li.

'If you come across someone on the way, give it to him. If you meet no one then be attentive in letting it circulate in the world at large,' said the master.

Due to suffering from double vision the master had some herbs applied to his eyes but the eyeballs went red. He was then referred to as the Venerable One with the red eyes. Later he revealed his cessation. The posthumous title of 'Chan Master of Great Reality' was conferred upon him.

End of Book Seven

- 213 Buddha, Dharma and Sangha.
- 214 A disciple of Mazu. See **7.116** below.
- 215 Dongshan Liangjie (807-869 CE) – a great Chan master and co-founder of the Zao-Dong School (Jap. Sōtō), appears in Book 15.
- 216 Nanquan Puyuan (Jap. *Nansen Fugan*, 748-834), the famous disciple of Mazu; see **8.126**.
- 217 There is no Year of the Ass in the Chinese Calendar.
- 219 Huizhong, see **5.89** above.
- 220 See **6.91** above, footnote 169.
- 221 For the various differentiations among Buddhist schools as to existence, non-existence, both and neither, etc. see DCBT: 172a
- 222 The story of two robbers: a black-capped one tricked a white-capped one of all the goods he had stolen, i.e. the black-capped one was more radical, even thieving from thieves. (John Wu, *The Golden Age of Zen*, 103)
- 223 To occupy Mazu's place and carry on the teaching.
- 224 Li Ao (772-841) was a famous literatus, political thinker and opponent of Buddhism who advocated a return to the 'Golden Mean' of Confucius.
- 225 No entry in the CDL.
- 226 This refers to a story in the *Zhuangzi* in which a man from Ying (the name of an ancient state) is said to have had a piece of mud on the end of his nose as big as a fly's wing. He sent for the craftsmen Shi to cut it off. Shi whirled his sword in the air making a great swishing sound and brought it down with great force, removing all trace of the mud. Both the man of Ying, who was entirely unconcerned and Shi, equally unconcerned, were perfectly relaxed throughout. See *Zhuangzi*, Chapter 24, Xuwu Gui.
- 227 A disciple of Chan master Shitou. See **14.334**.
- 228 See footnote 222 above.
- 229 Guanyin or Avalokiteśvara is the Bodhisattva of Compassion and Mercy, who has forfeited Buddhahood in order to assist all sentient beings.
- 230 A *double entendre* – having forsworn the boon of Buddhahood also means no longer being eligible for Buddhahood.
- 231 'Truth' and 'Emperor' (*di*) are homophones.
- 232 Meditation states, See DCBT: 179a; 36a.
- 233 Chan master Shili was a disciple of Shitou. See **14.330**.

- ²³⁴ The Three Points refers to a Sanskrit sign indicating neither unity nor difference; here it means 'heart'. DCBT:200b.
- ²³⁵ An ancient astronomical instrument in the time of Shun (2255-2205 B.C.), perhaps an armillary sphere. Since everything moves, nothing moves.
- ²³⁶ See **10.213**.
- ²³⁷ For Layman Pang's biographical entry see **8.166** below.
- ²³⁸ This refers to an incident in Chapter 3 of the *Vimalakirti Sūtra* involving Subhuti, who had come to the house of Vimalakirti for a meal, but was first given a lecture about the emptiness of enjoying it! See T. 475, p.540b18-c21.
- ²³⁹ Chan Master Danxian Shan Tianran, a disciple of Shitou, appears in **14.331**.
- ²⁴⁰ Chan master Shishuang Xing-gong was a disciple of Baizhang. See his entry **9.172** below.
- ²⁴¹ Chan Master Danyuan Yingzhen, a disciple of the National Teacher Huizhong (**5. 89**), appears in **13.324**.
- ²⁴² A monk who travelled around lecturing on the *sutras*.
- ²⁴³ T.279, *Huayan Sūtra* in Chinese, *Avatamsaka Sūtra* in Sanskrit.
- ²⁴⁴ According to the teaching of the above *sutra* there are four realms – 1) the relative, 2) the absolute, 3) the interpenetration of the relative and the absolute and 4) the relative interpenetrating with the relative without any obstruction.
- ²⁴⁵ Biographical entry in **19.498**.
- ²⁴⁶ See **17.467**.
- ²⁴⁷ See **7.119** above.
- ²⁴⁸ Biography in **18.477**.
- ²⁴⁹ See **15.363**.
- ²⁵⁰ See **12.301**.
- ²⁵¹ See footnote 243 above.
- ²⁵² No entry in the CDL. Chan master Dongwu Fakong was a Dharma-heir of Nanyue Huairang (entry **5.84**).
- ²⁵³ See **14.328**.
- ²⁵⁴ Meifu, literary name Zizhen, was a Han dynasty governor in early life, later became a recluse and was deified in the 11th century CE as Shouqun Zhenren. See Hanshu 67 and CBD: 1507.
- ²⁵⁵ Entry **7.117** above
- ²⁵⁶ 'Da Mei' Mountain, from which the master Fachang takes his name, means 'great plum'.

- 257 Jiashan Shanhui Chan Shi was a Tang dynasty master who appears in **15.374**. Dingshan was a disciple of Guishan (771-853).
- 258 Yongming Yanshou (904-975 CE), whose biography appears in book 26, was a Dharma-brother of our author, Daoyuan – they both had the same master, Tiantai Deshao (891-972).
- 259 First Eight of the Ten Precepts – not to kill, steal, indulge in sexual misconduct, lie, drink alcohol, indulge in cosmetics, jewellery, dancing and music, not to sleep in a soft bed and not to eat after noon. DCBT: 37a.
- 260 A reference to one of the most famous *kōans* in Chan, the first case in the *Mumonkan* Collection of 1228 CE..
- 261 One of China's greatest poets (772-846 CE) and president of the Imperial Board of War from 841, Bai Juyi often criticised government policy and used his poems to bring up social issues. He was also a Buddhist. See A. Waley's book, *The Life and Times of Po Chu-I*.
- 262 No biographical entry in the CDL.
- 263 An expression from the *The Spring and Autumn of Mr. Lu (Lushi Chunqiu, Chajin 吕氏春秋·察今)*, 3rd cent, BCE about some people who were trying to divide up the sea from their boat by marking the borders with a sword, i.e. trying to grasp at water or 'thin air'.
- 264 A Hanlin academician. See *Old Tang History*, 159; *New Tang History*, 165.
- 265 See Book 25 for biography.
- 266 See **11.220**.
- 267 Yangshan was a disciple of Guishan (**9.167** below).
- 268 Not known.
- 269 Yunyan Tangsheng (782-841 CE), the master of Dongshan (807-869). See **14.350**.
- 270 Retired from public life, he became a recluse but was later called to serve as a high-ranking civil servant. See *Old Tang History*, 171; *New Tang History*, 118.

Book Eight

Second Generation Dharma Heirs of Chan Master Hui Rang and Dharma Heirs of Mazu.

- 8.124** Chan Master **Fenzhou Wuye** (*Funshū Mugō*)
- 8.125** Chan Master **Datong Guangcheng**
- 8.126** Chan Master **Nanquan Puyuan** (*Nansen Fugan*)
- 8.127** Chan Master **Wutai Yinfeng**
- 8.128** The Venerable **Wenzhou Fo'ao**
- 8.129** The Venerable **Wujiu**
- 8.130** The Venerable **Tanzhou Shishuang Dashan**
- 8.131** The Venerable **Shijue**
- 8.132** The Venerable **Benxi**
- 8.133** The Venerable **Shilin**
- 8.134** Head Monk **Hongzhou Xishan Liang**
- 8.135** The Venerable **Heyan**
- 8.136** The Venerable **Miliang**
- 8.137** The Venerable **Qifeng**
- 8.138** The Venerable **Dayang**
- 8.139** The Venerable **Hong Luo**
- 8.140** Chan Master **Quanzhou Guiyang Shan Wuliao**
- 8.141** The Venerable **Li Shan**
- 8.142** The Venerable **Shaozhou Ruyuan**
- 8.143** The Venerable **Songshan**
- 8.144** The Venerable **Zechuan**
- 8.145** Chan Master **Nanyue Xiyuan Lanruo Tancang**
- 8.146** The Venerable **Bailing**
- 8.147** The Venerable **Zhenzhou Jin Niu**
- 8.148** The Venerable **Dongan**
- 8.149** The Venerable **Xinzhou Dadi**
- 8.150** The Venerable **Xiuxi**

- 8.151** Chan Master **Cizhou Matou Feng Shenzang**
- 8.152** Chan Master **Tanzhou Hualin Shanjue**
- 8.153** The Venerable **Tingzhou Shuitang**
- 8.154** The Venerable **Gusi**
- 8.155** The Venerable **Jiangxi Beishu**
- 8.156** The Venerable **Jingzhao Zotang**
- 8.157** Chan Master **Yuanzhou Yangqi Shan Zhenshu**
- 8.158** The Venerable **Mengxi**
- 8.159** The Venerable **Luoqing Hejian**
- 8.160** The Venerable **Jingzhao Xingping**
- 8.161** The Venerable **Xiaoyao**
- 8.162** The Venerable **Fuxi**
- 8.163** The Venerable **Hongzhou Shuilao**
- 8.164** The Venerable **Fubei**
- 8.165** The Venerable **Tanzhou Longshan**
- 8.166** Layman **Pang**

8.124 Chan Master Fenzhou Wuye (*Funshū Mugō*)

Chan master Wuye (762-823) of Fenzhou (Shanxi, Fenyang) was a native of Shangzhou, Shangluo (Shanxi, Shangzhou), whose family name was Shi. At first his mother, of the Li family, heard a voice in the air saying, ‘Sending a recluse, okay?’, after which she felt pregnant. The evening before the birth a spiritual light filled the room.

When still very young the boy would walk looking straight ahead and whilst sitting would cross his legs. At the age of nine, under the guidance of Chan master Zhiben of the Kaiyuan Monastery, he received instruction in the Mahāyāna Sūtras. Reading five lines he could recite them without mistake. At twelve he had his head shaved and at the age of twenty received the full precepts at the hands of Vinaya Master Yu of Rangzhou (Hubei, Rangyang). When studying the *Commentaries on the Four Divisions of the Vinaya Regulations*,²⁷¹ just going through to the end was enough to be able to explain them. For the sake of all the monks he discoursed the summer and winter without break on the *Mahāparinirvana Sūtra*.²⁷² Later he heard that Patriarch Mazu’s teaching was flourishing and especially went to see him.

When Mazu regarded his handsome countenance and robust form, his voice as sonorous as a bell, he said, ‘What a lofty Buddha-hall, but no Buddha in it.’

The master made a prostration and said, ‘Having studied the Three Vehicles and poorly understood their purport, I have often heard of the Chan School’s “This Heart is Buddha” but do not really understand it.’

‘It is just the heart that has not yet completely understood, nothing else,’ replied Mazu.

The master asked further, ‘What is the Heart-Seal secretly transmitted by the patriarch coming from the West?’

‘The venerable is really quarrelsome. Go and come back another time!’ said Mazu.

The master went and Mazu hailed him, ‘Venerable!’ He turned to look round.

‘What is it?’ asked Mazu.

[At that] the master was awakened and bowed low to Mazu.

‘Why is this dullard bowing?’ said Mazu.

(Textual comment: Yunju Xinian said, ‘What was Fengzhou really getting so bothered about?’)

After getting to the meaning [the master] visited the tomb of the Sixth Patriarch at Caoqi and then went on to Luyue (Lushan in Jiangxi) and Tiantai, everywhere following in the tracks of the sages. From Luoyang (Henan) he went to Yongzhou (Chang’an in Shanxi) and put up at the Ximing Monastery. All the monks inveigled him to fill the post of teacher at both capitals but the master said, ‘This is not my original aspiration.’ Later, at Shangdang (Shanxi, Zhangshi) the Area Commander Li Baozhen, who had a great respect for the master’s well-known reputation, came morning and evening to attend him. The master was often weary in body and would say to people, ‘I basically avoided the capital’s hustle and bustle and now it is still vexing to receive the high and mighty – is this my Heart!’ Then he went to Baofu Shan in Shang prefecture (Shanxi, Qinyuan *xian*); shortly afterwards to the Jinge Monastery in Qingliang (Wutai Mountains) and there undertook a close reading of the entire Buddhist Canon which was finished within eight years.

Then the master went south, reaching the western river region (Shanxi, Fenyang) where the provincial governor, Dong Shuchan, invited the master to take up residence in the [state] Kaiyuan Monastery there. The master said, ‘My affinity links are here,’ and for twenty years he generously let lose the rain of the Dharma.

(Textual comment: There are more anecdotes in *The Extended Record of the Transmission of the Lamp*.)

Amongst the community of monks in Bingzhou (Shanxi, Taiyuan) and Fenzhou there were none there, who did not incline to his teaching. When the usual students used to ask a question, the master would often answer, ‘Do not speculate foolishly!’

Emperor Xian of the Tang (r. 806-820) often dispatched emissaries to summon [the master to court] but the master always pleaded illness and never went.

When Emperor Jimu (821-824) ascended the throne he aspired to paying respects to the master and so had the Controller of Monks and others extend a summons to invite the master to the palace. Respectfully addressing the master on their arrival they said, 'The thrust of the Imperial compassion is not the same at all times; it is to be wished therefore that the venerable monk will obey the [Son of] Heaven's heart, for there can be no talk of sickness.'

The master laughed a little and said, 'What is the virtue of an impoverished monk that he should vex the ruler of the world? Nevertheless, please go ahead and I will follow by a different way.' Then he took a bath and shaved. In the middle of the night he informed his disciples, Huiyin and the others, 'The nature of your seeing, hearing and awareness is the same as the ancient Great Void. It was not born and does not die. All realms and states are originally empty and quiescent and there is not a single Dharma to be obtained. Those who are lost do not understand this and are therefore bewildered in these realms. Completely bewildered by the states of existence is drifting around in them without end. You should know that the nature of the heart is originally self-existent, not dependent on anything created, just like an indestructible diamond. All dharmas whatsoever are like shadows, like sounds, without substantial reality. Therefore a *sutra* says, "There is only one reality, two is not genuine. Forever comprehending all to be empty, without a single thing that can be regarded as the sentient." This is the way all the Buddhas apply the heart and all of you should diligently practise in it too.'

Having finished talking, the master sat crossed-legged and passed away. On the day of cremation there was an auspicious cloud of five colours about and a strange fragrance pervaded the four directions. The *śarīra* relics obtained were the lustre of precious pearls and the disciples kept these in a golden casket. On the 11th day of the 12th month of the 3rd year of the Chang Qing reign period (823) he was buried in a *stūpa* of stone, at the age of sixty-two. He had been a monk for forty-two years.

By imperial decree the master was posthumously conferred with the title of 'Chan Master of Great Penetration' and his *stūpa* was 'Pure Source'.

8.125 Chan Master Datong Guangcheng of Li Zhou

Chan master Datong Guangcheng of Lizhou (Hunan, Li xian, Dongnan). A monk asked him, 'What is the death of the six senses?'

'A revolving sabre slashing clouds, without doing harm to anything,' replied the master.

'And what is the original man?' he asked.

'Sitting together without knowing one another,' said the master.

'This being so, the student gives reverent thanks and takes his leave,' said the monk.

'To whom will you forward your anxious forebodings in your obscure letters?' asked the master.

8.126 Chan Master Chizhou Nanquan Puyuan (*Nansen Fugan*)

Chan master Nanquan Puyuan (748-834) of Chizhou (Anwei) was a native of Xinzheng in Zhengzhou (Henan) whose family name was Wang.²⁷³ In the 2nd year of the Zhide reign period of the Tang (757) Chan master Dahui ordained him at the Dawei Shan monastery (Henan). At the age of thirty he went to Song Mountain to receive the precepts. At first he studied the old writings on the *Vinaya* (in the Xiangbu commentary)²⁷⁴ then to the collections of writings on the *Vinaya* rules. Next, he set off travelling and visited many lectures on the *Lañkāvatāra Sūtra*, *Huayan Jing*, and going on to the *Madhyamika Śāstras*, he comprehended their secret essence. Later he knocked on Mazu's door and suddenly forgot everything he had learnt,²⁷⁵ coming to the samādhi of sporting in play.

One day the master was the monk on duty with the rice gruel. Master Mazu asked him, 'What is in the pail?'

'This old fellow should keep mum, coming out with such words!' replied the master. From then on none of the other monks dared approach him with questions.

In the 11th year of the reign period Zhenyuan (795) [the master] put down his travelling staff at Chiyang (Anwei, Chizhou) and there built himself a Chan retreat, where for more than thirty years he didn't come down from Nanquan Mountain. At the beginning of the Dahe reign period (827-835) the Military Commissioner Lu Xuan, greatly admiring the reputation of the master's Dao, invited him, together with the Army Commander, to descend the mountain in order that they might both extend to him the courtesies of a disciple, thus stimulating the profound principle. From this time students and disciples numbered not less than a few hundred. The master's words went out in all directions and he was regarded as 'a craftsman of Ying'.²⁷⁶

One day the master instructed the assembly saying, 'It is said that the absolute soon changes. Today's masters and monks might have to go into a quite different round of existence.'

Guizong²⁷⁷ replied, ‘Even being born as an animal there is no need to engender the retribution of an animal.’

‘Can a young whippersnapper also go on like this?’ asked the master.

The master once said, ‘In the 3rd watch last night Manjuśri and Samantabhadra both got twenty blows of the stick to chase them out of the monastery.’

Zhaozhou²⁷⁸ said, ‘Who bore [the weight of] the venerable monk’s teaching of the stick?’

‘Tell old master Wang²⁷⁹ then where he transgressed,’ said the master.

Zhaozhou bowed reverently and left.

(Textual comment: [Yongjia] Xuanjue said, ‘Moreover, say, when Zhaozhou left peacefully, was he approving Nanquan or was he disapproving Nanquan?’)

The master intended to go on a tour of the village. That night the Spirit of the Earth announced it first to the headman of the village. The headman then made arrangements in preparation. When the master arrived he asked the headman, ‘Was it known that the old monk would come that preparations like this were made?’

The headman answered, ‘Last night the Spirit of the Earth said that the venerable monk would be coming today.’

‘Old master Wang’s practice has no strength, being spied out by spirits,’ replied Nanquan.

A monk asked, ‘Since the venerable monk is virtuous and knowledgeable, how is it that he could be spied out by the spirits?’

‘Make an offering now to the Spirit of the Earth,’ replied Nanquan.

(Textual comment: [Yongjia] Xuanjue said, ‘Which is the place for making an offering to the Spirits of the Earth?’ Yun Zhuxi said, ‘Was it to reward him or to punish him? Is being in the presence of the Spirit of the Earth seen as only being Nanquan or is it not Nanquan?’)

Once the master said, ‘Mazu of Jiangxi said “This Heart is Buddha”, but old master Wang doesn’t put it like that – “It is not Heart, it is not Buddha, it is not a Thing” – putting it like this, what fault could there be?’

Zhaozhou bowed reverently and left. There was a monk present who followed Zhaozhou and asked, 'The head monk bowed reverently and then left – what does it mean?'

'You had better go and ask the venerable monk,' said Zhaozhou.

The monk went to ask, saying, 'What was the head monk's meaning just now?'

'He certainly understood the old monk's meaning,' answered Nanquan.

The master ascended the hall one day holding a bowl up with both hands. Venerable Huangbo,²⁸⁰ sitting on the first place [next to the abbot] saw the master but did not rise.

'Venerable Elder, how many years is it now in the practice of the Dao?' asked the master

'Ever since the time of the Buddha King of the Void,²⁸¹ replied Huangbo.

'This is still old Wang's grandson. Get down!' said Nanquan.

The master asked Huangbo one day, 'Yellow gold to make the world, white silver to make an enclosed dwelling – who's dwelling place is this?'

'It is the dwelling place of a sage,' replied Huangbo.

'There is still another man – which country does he live in?' asked Nanquan.

Huangbo just stood, palms together for bowing.

'The words won't come, so why ask the old monk?' said Nanquan.

'There is still another man – which country does he live in?' asked Huangbo.

'What a pity!' said Nanquan.

At another time the master questioned Huangbo once more saying, 'Studying meditation, wisdom and such like – what is the principle of this?'

'During the twelve periods of the day²⁸² not to rely on a single thing,' answered Huangbo.

'Is that not the elder's point of view?' asked the master.

'Wouldn't dare!' replied Huangbo.

‘Putting aside the cost of rice gruel (living expenses), who is going to pay the sandal money (travelling expenses) for the sake of the teaching?’ asked Nanquan.

The master saw a monk chopping wood, whereupon the master struck the wood three times. The monk put the axe down and returned to the monk’s hall. The master returned to the Dharma-hall but shortly afterwards went into the monk’s hall and seeing the monk sitting with his robe and bowl said, ‘Cheating people!’

The monk responded, ‘The master returned to the abbot’s quarters; what significance would that have?’

‘Last night at the third watch the ox was lost and then at daybreak the fire was lost,’ replied the master.

Due to a dispute concerning a cat, between [the monks of] the eastern hall and the western hall, the master went over and said to them, ‘If there is a word forth-coming it will save the cat, if there is no word forthcoming then chop!’ There was no response from the assembly so the master killed the cat. Zhaozhou was returning from outside and the master related what had happened. Zhaozhou then took off his footwear, placed it on his head and made to leave. ‘Had you been there at that moment it would have saved the cat,’ said the master.

The master was once sitting in front of the fire in the abbot’s quarters with Shanshan,²⁸³ when he said, ‘Without pointing east or west, let the fundamental business express itself directly.’

Shanshan put the fire-tongs down and raised his hands, palms together.

‘Even like this it is still relative to the single straight Way of old master Wang,’ said Nanquan.

There was a monk standing palms raised together, about to put a question. ‘Too vulgar!’ said the master.

The monk then brought his hands down and the master said, ‘Too monkish!’

(Textual comment: The monk had no answers.)

A monk was once washing his bowl when the master suddenly snatched it away. The monk stood empty-handed and the master said, 'The bowl is in my hands, what are you chattering for?' The monk had no reply.

Once when the master went into the vegetable garden he saw a monk there and taking a piece of tile, hit him with it. The monk turned to look. The master raised his foot. The monk had no reply. The master then returned to the abbot's quarters, the monk following him and asking, 'The venerable monk just threw a stone which hit me, is this not a warning to this fellow?'

'And what was the lifting of the foot?' asked the master.

The monk had no reply.

(Textual comments: Later a monk asked Shishuang, 'What was the meaning of Nanquan's raising of his foot?' Shishuang raised his hand saying, 'Was it like this or not?')

The master addressed the assembly saying, 'Old master Wang wants to sell himself. Who wants to buy?'

A monk stepped forward and said, 'This fellow will buy.'

'If he doesn't make the price expensive, doesn't make it cheap, how are you going to buy?' asked the master.

The monk had no reply.

(Textual comment: Wolong answered for him, 'It belongs to me anyway.' Heshan said, 'What is going on here?' Zhaozhou said, 'Come next year. I will sew a robe for the venerable monk'.)

The master was going to pay a courtesy visit to National Teacher Nanyang [Huizhong] (5.48) with Guizong (7.123) and Magu (7.116). First the master drew a circle in the road and said, 'If there is a word forthcoming then it's go.' Guizong then went and sat in the circle; Magu curtsied like a woman.

'Like this it's no go,' said the master.

'What is the motive?' asked Guizong.

The master called them back and didn't go to visit the National Teacher.

(Textual comment: [Yongjia] Xuanjue said, 'It is just like Nanquan to talk so – but was it approval or disapproval?' Yun Zhuxi said, 'Nanquan was going to visit the

National Teacher, why then did he call them back? Moreover, what was the meaning of the words of the ancients?')

The master asked Shenshan,²⁸⁴ 'What's going on?'

'Striking the gong,' was the reply.

'Striking with the hand or striking with the foot?' asked the master.

'May the venerable please explain,' replied Shenshan.

'Remember this clearly when raising it with the expert,' said the master.

(Textual comment: Dongshan also said, 'Without hands or feet is to begin to understand the striking of the gong.')

A temple priest was taking his leave of the master. 'Where are you going to?' asked the master.

'Down the mountain,' replied the priest.

'The first thing is not to slander old master Wang,' said Nanquan.

'Wouldn't dare slander the venerable!' said the priest.

The master then sneezed and said, 'How much?' The priest left.

(Textual comment: First Yunzhu said, 'It is not the master's original meaning.' Xian Caoshan says, 'It depends.' Shishuang, 'It is not for people to work out.' Changqing said, 'Verbal clarity, please!' Yun Zhuxi, 'Did the temple priest understand or not understand when he left?')

One day the master shut the door to the abbot's quarters and taking some ash, spread it outside of the door. 'If someone can come up with a word then it will be opened,' he said.

Although there were tentative answers, none of them corresponded satisfactorily with the master's meaning. Zhaozhou said, 'Heavens!'

The master opened the doors.

Once, as a result of enjoying the moon, a monk asked the master, 'How long before attaining to the likeness of this?'

'Old master Wang already came to it twenty years ago,' said the master.

'What about now?' asked the monk. The master returned to the abbot's quarters.

Chief Steward Lu Xuan asked the master, 'Your disciple has just come from Liuhe (Jiangsu), is there another of myself still there or not?'

'Remember this clearly when raising it with the expert,' replied the master.

'The venerable monk is immeasurable,' said Lu, 'wherever he goes in the world there is success.'

'All this is just the Chief Steward's business,' replied the master.

On another day Lu asked further, 'Your disciple also has some small understanding of the Buddha-dharma.'

'What does the Chief Steward do during the twelve periods of the day?' asked the master.

'Not a stitch of clothing on,' replied Lu.

'This is just a fellow who is at the bottom rung of the ladder,' said the master. He added, 'Not seeing there is the Dao, a Dao in which kings and nobles do not accept intellectuals as ministers.'

The master once ascended the hall and Chief Steward Lu said, 'May the venerable monk please give a Dharma-talk to the assembly.'

'What teaching should the old monk talk about?' asked the master.

Lu said, 'Does not the venerable monk have skilful means?'

'Say now, what is lacking?' replied the master.

'Why are there six modes of existence and four modes of birth?' asked Lu.

'The old monk does not teach those things,' said the master.

Chief Steward Lu and Master Nanquan saw a man playing dice. Lu picked up a dice and said, 'This, not this, only this – ever in hope. Which way will the colour go?'

The master picked up a dice and said, 'Eighteen sides of a dirty animal's bone!'²⁸⁵

Lu asked again, 'In the disciple's home there is a piece of stone; sometimes it sits, sometimes it lies. Is it now possible to decide to carve a Buddha from it or not?'

'It's possible,' replied the master.

The Chief Steward said, 'It is not impossible then?'

‘Not possible! Not possible!’ said the master.

(Textual comment: Yunyan said, ‘Sitting is Buddha, not sitting is not Buddha.’ Dongshan says, ‘Not sitting is Buddha, sitting is not Buddha.’)

Zhaozhou asked, ‘The Dao is not outside of things nor are things outside of the Dao, so what is the Dao outside of things?’

The master hit him. Zhaozhou grabbed the master’s staff and said, ‘In future do not hit a man by mistake!’

‘The dragon and the snake are easy to tell apart but patched-robed monks are difficult to deceive,’ said the master.

The master summoned the head of the monastery. The head answered and the master said, ‘When Buddha was in the Heaven of the Thirty-Three²⁸⁶ to expound the Dharma to his mother, Udayana, King of Kausambi, was thinking of the Buddha. He asked Maudgalyāyana three times to mobilise his magical powers, to send an artisan to go and carve an image of the Buddha. But the artisan only carved thirty-one [of the thirty-two] marks – why did he not manage to carve his *Brahma* voice?’

The monastery head asked, ‘What is the sign of the *Brahma* voice?’

‘Deceiver!’ said the master.

The master asked the supervisor,²⁸⁷ ‘What work is there for everybody today?’

‘To work the millstone,’ replied the supervisor.

‘The stone is for you to turn but do not move the centre-post of the millstone,’ said the master. The supervisor had no reply.

(Textual comment: Baofu answered for him, ‘Always turning the millstone, why is it still not finished today?’ Fayen said for him, ‘If it is so then don’t turn it.’)

An elder monk asked the master one day, ‘Neither does “Heart is Buddha” get it, nor does “It is not Heart, it is not Buddha” get it. What is the master’s opinion?’

‘If the elder were to believe that it is the Heart which is Buddha, that is enough to understand, so why go further with getting it or not getting it! It is just like the elder going to the meal from the eastern

corridor to the western corridor – it is not necessary to ask everyone whether you are going to get there or not get there,’ said the master.

When the master was an incumbent of a hermitage, a monk came to see him. The master said to that monk, ‘I am going to climb up the mountain. Wait until mealtime, make the food, and after having eaten yourself, bring some up to the mountain.’

After a while that monk, having eaten himself, just broke all the domestic routines and went to lie down. The master waited but didn’t see him coming, so returned to the hermitage. There he saw the monk lying down, so the master also went to lie down on one side of him. The monk then got up and left. Later, when the master had become an abbot, he said, ‘When I was the incumbent of a hermitage there was once a bright monk, but he was never seen again from that day to this.’

The master picked up a ball and asked a monk, ‘How does that one resemble this one?’

‘No resemblance,’ replied the monk.

‘What is there to see in that one, to say there’s no resemblance?’ asked the master.

‘When questioning this fellow’s point of view the venerable monk should put down the thing in his hand,’ replied the monk.

‘You are allowed the single eye,’ said the master.

Chief Steward Lu Xuan said to the master, ‘Master Zhaofa²⁸⁸ was really strange, saying that the ten thousand things have the same root and that good and bad are of the same substance.’

The master pointed to the peonies in the courtyard saying, ‘Chief Steward, when people look at these flowers, they see them as if they were forms in a dream.’

Lu did not understand, so he asked the master again, ‘What stage do the Heavenly Devas abide in?’

‘If they are Devas there are clearly no stages. Should it be that a Deva has obtained such a body, it manifests as the Deva-body and expounds the Dharma accordingly.’ said the master.

Lu was taking his leave to return to governing Xuancheng (modern Xuancheng) when the master asked him, 'When the Chief Steward returns there, how is he going to govern the people?'

'To govern with wisdom,' replied Lu.

'If so, then the people of that region are going to suffer extreme misfortune,' said the master.

The master went to Xuanzhou and Chief Steward Lu came out [of the city gate] to meet him. Pointing to the city gate he said, 'Everyone without exception calls this the Arch Gate but it is not yet known what the venerable monk might call it.'

'If the old monk were to say something, the fear would be to undermine the Chief Steward's influence,' said the master.

'What if bandits were suddenly to come?' asked Lu.

'It would be old master Wang's fault,' said the master.

Lu also asked, 'With so many eyes and hands, what does the Bodhisattva of Great Mercy do?'

'It is just like a Chief Steward employed by the state – what does he do?'

The master arranged the Remembrance Day feast for Master Mazu and asked the assembly, 'Will Master Mazu turn up or not?'

There was no answer from the assembly but Dongshan said, 'Wait until there is a companion, then he will come.'

The master said, 'Although young, you are capable of being knocked into shape.'

'The venerable monk must not force a noble to become a slave!' replied Dongshan.

The master was once washing his robe. A monk asked him, 'This venerable monk has still this to do?'

Picking up the robe the master said, 'But what to do with this one?'

(Textual comment: [Yongjia] Xuanjue said, 'Moreover, say, was it one or was it two [robes]?')

The master asked a monk named Langqin, 'Is there still a Buddha in the [final] *kalpa* of the void?'

'There is,' replied the monk.

‘Who is it?’ asked the master.

‘Langqin,’ said the monk.

‘Living in which country?’ asked the master.

No reply.

A monk asked, ‘The transmission from patriarch to patriarch – what is it that is being transmitted?’

‘One, two, three, four, five,’ said the master.

Question: ‘What is it that the ancients had?’

‘When we have it we’ll talk,’ said the master.

‘Why is the venerable monk using words to deceive?’

‘I am not using deceitful words, but that Luxing (the Sixth Patriarch), he was using deceitful words.’

Question: ‘What is the inner state during the twelve periods of the day?’

‘Why not ask old master Wang?’ replied the master.

‘I’ve just asked,’ said the monk.

‘Was this given to you as an inner state?’ asked the master.

‘When the green lotus does not obey the wind and fire in scattering – what is that?’ asked a monk.

‘Without the wind and fire, what is it that does not obey?’ replied the master. No reply

The master then asked, ‘Not thinking of good, not thinking of bad, and before any thought has arisen, what is your original face?’

‘No face to be exposed,’ answered the monk.

(Textual comment: Dongshan says, ‘Has it ever been shown people?’)

The master asked the head monk, ‘Will you give me a lecture on the *sutras*?’

‘If this fellow is to discourse on the *sutras* to the venerable sir then the venerable sir should tell this fellow all about Chan,’ replied the monk.

‘It’s not possible to exchange a golden pellet for a silver pellet,’ replied the master.

'Not understood,' said the monk.

'Tell me – there is a cloud in an empty sky; has it been nailed fast and fixed there, or is it held fast by wisteria vines?'

Question: 'In the empty sky there is a pearl – how to get it?'

'Chop up some bamboo, make a ladder to heaven and get it,' replied Master Nanquan.

'How can there be a ladder up to heaven?' asked the monk.

'Do you have a suggestion as to how to get it?' answered the master.

A monk who was taking his leave said, 'The student will be going to many places and there are bound to be people who will ask about the venerable sir and what he is doing these days: but about what reply to give, there is no idea!'

'Just say to them that recently it is wrestling,' replied the master.

'What?' said the monk.

'One attack, both eliminated!' said the master.

Question: 'Before mother and father were born, where was your face?'

'After you mother and father were born, where is your face?' replied the master.

The master was about to leave the world and the head monk asked him, 'In a hundred years from now where will the venerable sir be found?'

'Down the hill working as a water-buffalo,' said the master.

'Can this fellow follow the venerable sir or not?' asked the head monk.

'If you wish to follow me, you must bring a blade of grass in your mouth,' replied the master.

The master then began to show signs of illness and towards the early morning of the 25th day of the 12th month of the 8th year of the Dahe reign period, corresponding to the 51st year of the sexagenarian cycle (834), he said to the disciples, 'For some time already, stars have been in front of the eyes and the lamplight is dim; do not talk about me as coming and going.' Having finished speaking

the master passed away at the age of eighty-seven. He had been a monk for fifty-eight years.

The following spring the pagoda was finished.

8.127 Chan Master Yinfeng Wutai Shan

Chan master Yinfeng of Wutai Mountain (Shanxi) was a native of Shaowu in Jianzhou (Fujian), whose family name was Deng. (Textual comment: At that time he was called Deng Yinfeng.) Not being considered very wise when he was young, his parents consented to him leaving the home life.

First he wandered through Master Mazu's gate but was not yet able to witness the profound. He also visited Shitou twice but again was not responsive. Then later, under Mazu's words, he came into accord and understood.

When the master was at Shitou's he asked, 'How is it possible to get in accord with the Dao?'

'I am never in accord with the Dao either,' answered Shitou.

'What is it then after all?' asked the master.

'How much time have you been spending on this?' replied Shitou.²⁸⁹

One day, when the Venerable Shitou was cutting grass, the master came to his left side, palms reverently together and just stood. Shitou's sickle was flying and right in front of the master's face he cut a swathe of grass. 'The venerable monk is only cutting this one but doesn't cut that one,' said the master to Shitou.

Shitou held up the sickle and the master took it, making the gesture of cutting grass. Shitou said, 'You are only cutting that one, but do not know how to cut this one.' The master had no reply.

(Textual comment: Dongshan said for him, 'Is there a pile yet?')

One day the master was pushing along a wheelbarrow when Master Mazu, sitting at the side of the way, stretched his legs out.

'May the master please withdraw the legs,' said the master [Yinfeng].

'Already stretched out, they can't be withdrawn,' said Master Mazu.

'Already pushing, it can't go back,' countered the master, whereupon he pushed the wheelbarrow and ran over Mazu's legs,

injuring them.

Returning to the Dharma-hall Mazu grabbed an axe and said, 'Let the one who ran over and injured the old monk's legs just now come forward!'

The master [Yinfeng] stepped forward and stretched out his neck. Mazu then put down the axe.

The master was at Nanquan's and saw the assembly of monks going for interviews. Nanquan, pointing to a clean pitcher, said to him, 'The bronze pitcher is there and in the pitcher there is water. Without moving the pitcher from its place, bring the old monk some water.'

The master then picked up the clean pitcher, went to Nanquan and poured the water out in front of him. Nanquan left it at that.

Later the master went to Guishan's. On hearing the master unpacking his robe and bowl and placing it [on the shelf] above his sitting place, Guishan dressed formally and went down to the Dharma-hall to greet his Dharma Uncle.²⁹⁰ Seeing him coming, the master lay down as if sleeping. Weishan returned to the abbot's quarters and the master made ready to leave.

After a while Guishan asked the attendant, 'Is Dharma-uncle still here?'

'He has already gone,' replied the attendant.

'What did he say before he left?' asked Guishan.

'Nothing was said,' replied the attendant.

'Do not say that there was nothing said – his voice is like thunder!' said Guishan.

During the winter the master resided at Hengyue, during the summer he stayed at Qingliang. In the Yuanhe reign period of the Tang (806-820) he often climbed the Wutai Mountains (Shanxi),²⁹¹ going by way of Huaixi (Anwei/Hubei/Henan). There he came across Wu Yuanji²⁹² who was relying on his military might to rebel against government rule. The government troops and rebel army were engaged in battle, with the issue not yet decided. The master said to himself, 'I should resolve this suffering,' so he cast his staff into the air, then flew into the air himself and passed over them. The soldiers

and officers of the two armies looked up and the whole business seemed a premonitory dream of something – their heart for fighting was completely put to rest. Because of such a strange manifestation of the spirit the master was concerned that the multitude might fall into confusion so he went into the Wutai Mountains.

About to reveal his cessation in front of the Diamond Cave, the master first asked the assembly, 'Everywhere those about to go into change, go sitting or lying; I have seen this. Is there anyone who passed away standing?'

'There was,' said the assembly.

'Was there anyone who passed away standing upside down?' asked the master.

'Such has never been seen,' they said.

The master then went into transformation, standing upside down, but his robe still covered his body appropriately. When the assembly were planning for the cremation, the body was as immovable as a mountain peak. People came from far and wide to gaze at it and there was no end to their wonder.

The master had a younger sister who was a nun. Being in the vicinity she came and made prostrations, and scolded, 'Elder Brother, since of old never obeying the law of Dharma and in death confusing people even more!' She gave him a push with her hand and he fell flat on the ground. After he was cremated the ashes were put into a pagoda.

8.128 The Venerable Wenzhou Fo'ao

The Venerable Fo Ao of Wenzhou (Zhejiang), when he saw someone coming, would usually jab his staff deeply into the ground and say, 'The former Buddhas were so and the future Buddhas will be so.'

A monk asked, 'Were this really so, what to do?'

The master then drew a circle and the monk curtsied like a woman. The master struck him.

A monk asked, 'What is the profound meaning of the Buddha-dharma?'

'Thief! Thief!' replied the master.

'What are aliens?' asked the monk.

The master struck his bowl saying, 'Come along now pets, come along, feeding time!'

8.129 The Venerable Wujiu

There were two head monks by the name of Xuan and Shao who came from Jiangxi to visit the master for training. The master asked them, 'Two Chan brothers! Where have you come from?'

'Jiangxi,' they replied.

The master struck them with his staff. Xuan asked, 'It has been known for some time that the venerable monk has this stratagem.'

The master said, 'Since you don't understand let's see the other brother's response.'

The other monk came forward, on his guard, but the master struck him too, saying, 'It is really true that one doesn't get different clods of earth from the same hole! Off to the monks' hall with you!'

8.130 The Venerable Tanzhou Shishuang Dashan

A monk asked the Venerable Shishuang Dashan of Tanzhou (Henan, Zhangsha), 'What is the great meaning of the Buddha-dharma?'

The master replied, 'In spring the cocks crow.'

'The student does not understand,' replied the monk.

'In autumn the dogs bark,' said the master.

The master ascended the podium and said, 'Everybody, come on! Come on! The old boy has some Dharma essentials; you will not be bothered again within a hundred years!'

'Then please tell it, Venerable Sir,' said the assembly.

'It will not perish in a pile of flames,' said the master.

Dongshan asked, 'The boy in front of the small table understands the business very well, but he is not to be seen at the moment – where has he gone?'

'It is not possible to lie at anchor in flames of fire, so he returned home to the Wutai Mountains,' said the master.

8.131 The Venerable Shijue

When the Venerable Shijue first came to Mazu for training, he was asked, 'Where have you come from?'

'Wujiu,' replied the master.

'What is Wujiu teaching these days?' asked Mazu.

'How many deluded people are there here?' asked the master.

'Putting delusion aside for now, what about a silent statement?' said Mazu.

The master approached three steps and Mazu said, 'I have seven blows of the stick to send him. Perhaps you would be willing?'

'With pleasure, after the venerable sir has tasted them first, ' said the master. The master returned to Wujiu.

8.132 The Venerable Benxi

Layman Pang asked the Venerable Benxi, 'Danxia²⁹³ striking the attendant – what did it mean?'

'The old man could see the long and the short in people,' replied the master.

'Since the master and I trained together I now dare to ask the question,' said the Layman.

'If it is like that, then relate it from the beginning and we can discuss it together,' said the master.

'The old man would not be able to talk about the good and bad of people with you,' replied the Layman.

'Considering the old man's age,' said the master.

'Wrong! Wrong!' replied the Layman.

8.133 The Venerable Shilin

One day Layman Pang came to see the Venerable Shilin. Master Shilin raised his fly-whisk and said, 'Not falling into the artifices of Danxia try to say a word.'

Layman Pang then grabbed the fly-whisk and held up his own fist.

'That is just Danxia's way,' said the master.

'Give it to me without falling into seeing,' replied the Layman.

'Danxia suffers from dumbness, old Pang from deafness,' said the master.

'Just so! Just so!' replied the Layman.

The master said nothing.

'You just said that without realising it,' added the Layman.

The master remained silent.

On another day the master again asked Layman Pang, 'This fellow has a question; may the Layman not begrudge an answer.'

'Then please raise it,' said the Layman.

'Just begrudged an answer!' replied the master.

'The question does not feel profitable to others,' said the Layman.

The master just covered his ears.

'Masterly! Masterly!' said Pang.

8.134 Head Monk Hongzhou Xishan Liang

Head monk Liang (West Mountain, Jiangxi) was a native of Sichuan. His speciality was in lecturing on the *sutras* and *sastras* and he therefore went to Master Mazu to practise. Mazu said to him, 'It has been said that the head monk is a great lecturer on the *sutras* and *sastras*. Is this so?'

'Wouldn't dare say!' said Liang.

'Lecturing with what?' asked Mazu.

'With the heart,' replied Liang.

'The heart is like a good composer, the intention is like a musician, so how can it come to lecturing on the *sutras*?'

Rather peeved, Liang replied, 'Since the heart cannot lecture, does not emptiness lecture on the *sutras*?'

'Then it is still only empty lecturing,' said Mazu.

Liang was discontented and made to go. About to descend the steps, Mazu called after him, 'Monk!' Liang turned his head – and suddenly had a great awakening. He bowed reverently.

'Dullard! What is this bowing?' said Mazu.

Liang returned to his temple and said to the assembly, 'It used to be said that there was no man who could measure up to this fellow lecturing on the *sutras* and *sastras*. One word by Mazu recently and my whole life's work has melted away like a block of ice.' Then he became a recluse in the West Mountains and it is not known how he met his end.

8.135 The Venerable Heyan

A monk asked the Venerable Heyan, 'What is a master who does not leave the world?'

'Sudhana's staff, ' replied the master.²⁹⁴

'What is the profound meaning of the Buddha-dharma?' asked the monk.

'The chap who has sold charcoal for the past ten years still doesn't know how to work the scales [when selling it],' replied the master.

8.136 The Venerable Miliang

A monk asked the Venerable Miliang, 'What is the business underneath the robe?'

'Being ugly, he can rely on the ruler's displeasure but do not hang on his favours,' said the master.

When the master was about to reveal his cessation he left a *gatha*:

Patriarch after Patriarch, all without opinions
None allowed a permanent lodging in the world.
Great beings examine this only
In the end, this is what it amounts to.

8.137 The Venerable Qifeng

One day as Layman Pang was entering the monastery, the Venerable Qifeng asked him, 'Laymen who often come to monasteries – what are they looking for?'

The Layman, looking around on all sides, replied, 'Who said that? Who said that?'

Master Qifeng shouted at him.

'Here!' said the Layman.

'Can you be talking to my face?' asked the master.

'To your back,' said the Layman.

The master turned his head, 'Look! Look!' he said.

'The petty thief is caught! The petty thief is caught!' said the Layman.

The master was silent.

'How many miles distant is it to this mountain summit?' asked the Layman again.

'Where do you come from and go to?' asked the master.

'One can be in awe of their towering strength. It is impossible to know of them,' said the Layman.

'How many?' asked the master.

'One, two, three,'

'Four, five, six,' replied the master.

'Why not seven?'

'To say seven would have to be followed by eight,' said the master.

'True, true.'

'Add more at will,' said the master.

The Layman then shouted at the master and left. The master shouted back.

8.138 The Venerable Dayang

A Chan master Yi once came for an interview to the Venerable Dayang. Dayang said to him, 'This fellow's Chan is recently just like that of the Chan master's; it points to teaching people to understand the present moment, taking the affairs of the present moment and making use of this for the sake of others. Still, do they appreciate the signs of a culture not yet arrived, or do they not?'

Yi replied, 'It was the intention to ask a question about this, to ask if the venerable monk knows – is it possible?'

'It has just been answered for you, so unnecessary to talk further,' said the master.

'Can it nevertheless be known that the present has not yet been attained?'

'There is the present moment. What does it have to do with knowing?'

'It is necessary to come across a man who can verify this in detail,' said Yi. 'Who?' asked the master.

'This fellow,' said Yi.

The master then shouted at him. Yi retreated a step and stood.

'You only know how to look at the front and do not know how to regard the back,' said the master.

'Adding frost onto snow,' replied Yi.

'This and that are not easily harmonised,' said the master.

8.139 The Venerable Hongluo

The Venerable Hongluo, at Youzhou (Beijing) had a verse which he showed his disciples:

The son of Hongluo mountain
Approached the Yi barbarians
A measure he obtained of their kind
Half savage, talking together incomprehensibly
Sadly they only understand superstitious gibberish

8.140 Chan Master Quanzhou Guiyang Shan Wuliao

Chan master Wuliao of Guiyang Shan (Fujian) was a native of Hugong Hengtang in Futian (Fujian), whose family name was Shen. When he was seven years old his father took him to Baizhong Temple, which he then regarded as his home. Renouncing the love of family therefore, he had his head shaved at eighteen, and received the full precepts at the Lingquan Temple. Later he went to practise with Chan master Daji (Mazu), where he penetrated that Patriarch's Dharma. Then he returned to his original temple.

To the north of the temple there was an overgrown fuel-gathering path. One day the master, clearing the thicket with his staff, went along the path. There he encountered an enormous six-eyed tortoise but a moment later there was no trace of it. The master consequently established his hermitage on this peak, which is why he was called the Venerable Guiyang (Ocean of Turtles).

One day there was a tiger which had chased a deer into the hermitage. The master resisted the tiger with his staff, thus saving the deer's life.

When about to reveal his transformation the master composed a *gatha*:

Eighty years distinguishing east from west
Now a white-haired old man has no use
It is not long, not short
Not great or small
Still having the same nature and form
As all other men
Without coming, without going
Without staying either
Nevertheless comprehending
The original self-nature as void

Having finished the verse, he calmly announced his quiescence. He was buried in the Hall of Truth [pagoda].

Twenty years later, due to the flooding of the mountain spring, the disciples entered the pagoda and saw the body intact, floating on the water. The ruler [of Fujian] heard of this and dispatched an envoy to transport [the body] to the prefectural court for veneration.

Suddenly there was a terrible stink [at the prefectural court]. Burning incense in reverence, the ruler said, 'Guiyang can be moved back to his old place and establish the pagoda there.' As soon as this was said a mysterious fragrant vapour was noticed pervading everywhere. Onlookers then came pouring out of the town to do reverence.

The events were reported to the Imperial Court, which conferred the posthumous title of 'Chan Master of True Quiescence' on the master. His pagoda was 'Spiritually Awakened'.

Later a disciple named Huizhong, who had been returned to lay life and had ended his days as a layman, was buried two hundred paces east of the master's pagoda, thus called the Eastern Pagoda. These days country folk and gentry alike rely on the two bodies of the Turtle Ocean [Mountain], just as Sengqie left his remains to followers.²⁹⁵ Huizhong had obtained the Dharma from Cao'an and is treated in his entry (Book 23).

8.141 The Venerable Lishan

A monk asked Lishan, 'All forms return to emptiness, where does emptiness return to?'

'The tongue does not leave the mouth,' answered the master.

'Why does it not leave the mouth?' asked the monk.

'Because in and out are the same,' said the master.

A monk asked, 'May the master please point out directly how to obtain the *Dharmakāya* without going through the assembly of monks.'

'The son inherits the father's estate,' replied the master.

'How to understand that?'

'To ease the deprivation won't work,' replied the master.

'If it is like that – but the assembly are relying on it,' said the monk.

'Laying the assembly aside, what is the *Dharmakāya*?' asked the master.

The monk had no reply so the master said to him, 'You ask and I will tell you.'

'What is the *Dharmakāya*?' asked the monk.

'Emptiness flowers in the furnace of the sun,' replied the master.

A monk asked, 'What is the meaning of the coming from the West?'

'Don't see "what",' replied the master.

'Why like this?' asked the monk.

'Only like this,' replied the master.

8.142 The Venerable Shaozhou Ruyuan

The Venerable Ruyuan of Shaozhou (Guangdong, Shaoguan) ascended the hall and said, 'The exact meaning of the coming from the West is not obstructed by being difficult to express in words. Does the assembly have something to say? Come forward and try to say something.'

A monk came forward and, on bowing, the master immediately struck him, saying, 'What time is this to poke your head out?'

(Textual comment: Later someone brought this up with Changqing. Changqing said, 'Not obstructed, not obstructed!' Zifu said, 'For the sake of the venerable monk, do not begrudge body and life.')

When the master first saw Yangshan as a novice ²⁹⁶ he was reciting a *sutra*. The master gave a shout, saying, 'The sound of this novice's recitation of *sutras* is just like wailing.'

'Huiji's (Yangshan's) recitation resembles wailing but the venerable monk's has yet to be judged – how about it?' retorted Yangshan.

The master just looked at him, no more.

8.143 The Venerable Songshan

The Venerable Songshan one day invited Layman Pang to drink tea. The Layman raised the tray and said, 'All men have their portion, why can't they express it?'

'Just because every man has it, it cannot be expressed,' said the master.

'What would the elder brother say then?' asked the Layman.

'Impossible not to express it,' said the master.

'Apparently! Apparently!' replied the Layman.

The master then drank his tea.

'Elder brother is drinking tea. Why not invite a guest?' said the Layman.

'Who?' asked the master.

'Old man Pang,' replied the Layman.

'Is a second invitation necessary?' asked the master.

Later Tanxia heard this brought up and said, 'If it had not been Songshan, that old Pang would have caused confusion.' The Layman heard about this comment and had someone go to Tanxia with a message, 'When the tray was lifted up, why was that not understood?'

8.144 The Venerable Zechuan

The Venerable Zechuan – Layman Pang once went to see the master, who asked, ‘Still remember the gist of what Shitou said on that first visit?’

‘Well, the master bringing that up again!’ replied the Layman.

‘It is well-known that long-time practice makes for sluggishness,’ said the master.

‘It is not only with old man Pang, dear octogenarian master,’ replied the Layman.

‘Two contemporaries – what is the difference?’ said the master.

‘Old man Pang is livelier and healthier and moreover surpasses the honourable master,’ said the Layman.

‘He does not surpass me, but you have the cap,’ replied the master.

‘An exact likeness to the master!’ said the Layman.

The master only laughed heartily.

When the master went into the tea plantation to pick tea once, Layman Pang said to him, ‘The Dharma-world contains no self, so does the master still see me or not?’

‘If it were not an old master there would be fear to answer your question,’ said the master.

‘When there is a question, there is an answer – this is normal,’ replied the Layman.

The master, without listening further, continued picking tea.

‘Do not think it strange to have taken the opportunity to ask a question just now,’ said the Layman.

The master continued to take no notice.

The Layman shouted, ‘This is not a polite old fellow. Just wait until I bring this up with clear-eyed people one by one!’

The master put his tea basket down and returned to the abbot’s quarters.

8.145 Chan Master Nanyue Xiyuan Lanruo Tangcang

Chan master Tangcang (758-832) of Xiyuan Monastery in Nanyue (Hunan) originally received the Heart-seal from Chan master Daji (Mazu) but later, on visiting Venerable Shitou of Qian, clearly penetrated it. In the 2nd year of the Zhenyuan reign period of the Tang (786 CE) the master went into seclusion on the summit of Mount Nanyue where visitors were rarely seen. Suffering after a while from a bad leg, he moved to the Xiyuan Monastery where many trainees gathered.

The master himself was once heating the water for the bath when a monk asked him, 'Why not use a novice?'

The master then clapped his hands three times.

(Textual comment: Dongshan said, 'One kind is the period of cause and effect, just the wonderful essence in the middle of the western garden [xi yuan].' A monk asked Zaoshan, 'When the ancient clapped his hands, did they not understand the business with the novice?' Zaoshan replied, 'Yes.' 'What about the business of ascending?' asked the monk. 'This novice!' said Zaoshan.)

The master kept a very intelligent dog and once, during a night-walk, it suddenly tugged at the master's robe, so he promptly returned to the monastery. Again at the monastery gate it crouched defensively, barking incessantly, as if it were ready to make an aggressive attack. On enquiring the following morning it turned out that there was a huge python outside, not far from the kitchen, which was several meters long. Coming from its open mouth were hot venomous fumes and flames. The attendant begged the master not to go near it but he just said, 'How is it possible to escape death? It comes with poison and I receive it with compassion. Poison has no real nature but aroused it comes out and is strong. If compassion is without rhyme or reason then that goes for relatives too.' Having said this, the serpent lowered its head and then peacefully slithered away out of sight.

On another evening there were thieves about and again the dog tugged at the master's sleeve. The master said to the thieves, 'If

there is something particularly desirable in this thatched hut do not be stingy about taking it.'

The thieves, moved by his words, bowed low and fled.

8.146 The Venerable Bailing

The Venerable Bailing and Layman Pang ran into each other on the road one day. The master asked the Layman, ‘Long ago the Layman came to the Dharma at Nanyue²⁹⁷ – did he pass it on to someone?’

‘It’s passed on,’ replied the Layman.

‘Passed on to whom?’ asked the master.

The Layman, pointing to himself, said, ‘Old Pang.’

‘Truly, even the praise of Manjuśri and Subhuti would not be enough for the Layman!’ said the master.

‘And does anyone know from whom the master obtained the strength of the Buddha-word?’ asked the Layman in his turn.

The master just put on his bamboo hat and went on.

‘Good walking of the Way!’ hailed the Layman.

The master walked on without looking back.

8.147 The Venerable Zhenzhou Jinniu

The Venerable Jinniu of Zhenzhou (Hubei, Zhengding) – the master would himself prepare the rice with which to feed the community. Every mealtime he would carry the pail to the front of the hall and performing a dance would say, ‘Come along little Bodhisattva children, come and eat!’ Clapping his hands and with a great laugh, every day went like this.

(Textual comment: A monk asked Changqing, ‘What was the meaning of the ancient who called the monks to eat like that?’ Changqing said, ‘It seems very much as if there were a congratulatory feast.’ A monk asked Daduan, ‘Not yet understood – what was the occasion for congratulations?’ Dagan then performed a dance and the monk bowed. Dagan said, ‘This wild fox spirit!’ Dong Chanji said, ‘The ancient who himself cooked and served the rice, dancing and calling his monks to eat – what was the meaning of it? Is it still understandable? Is it only Changqing and Dagan who understand the ancient’s meaning, not being for the sake of others to analyse? Nowadays the monks are busy every day serving with cups and bowls, all the time welcoming and seeing off guests – would that be giving the same teaching as that ancient one or would it be different?’ If the Way were different then how is it different? If it is said that it is the same and it came to awakening and dancing, would that also be called ‘wild fox spirit?’ If not yet understood then where is the Chan Eye?’ A monk asked Zaoshan, ‘Was the ancient just behaving like a servant girl or not?’ Zaoshan replied, ‘Yes.’ ‘May the master please give a talk on the advanced practice,’ asked the monk. Zaoshan shouted.)

8.148 The Venerable Dongan

The Venerable Dongan – a monk was taking his leave of the master.

The master asked him, 'Where are you going to?'

'Originally there is no place to go,' replied the monk.

'It is good to be a priest,' said the master.

'Wouldn't dare! Wouldn't dare!' replied the monk.

'Be sure to bring it up clearly in all places,' said the master.

8.149 The Venerable Xinzhou Dadi

The Venerable Dadi of Xinzhou (Shanxi, Xin *xian*), after he had awoken to the teachings at Jiangxi (Mazu's place) went incognito. Whatever student came to question him he would instruct him by striking the ground with his stick. In time he became known as the Venerable Ground Striker. One day a monk hid his stick and then asked him a question. The master only opened his mouth.

A monk asked a disciple of the master, 'What was the meaning of the venerable monk just striking the ground every time someone asked a question?'

The disciple just took a faggot out of the bottom of the kitchen stove and dropped it into the kettle.

8.150 The Venerable Tanzhou Xiuxi

The Venerable Xiuxi of Tanzhou (Hunan, Changsha) – one day Gushan asked him, ‘Given purity of deportment, what is the Dao?’

‘What is the point of confused talk?’ said the master.

Gushan then crossed from the east side [of the hall] to the west side and remained standing.

‘If it were so it would be a disastrous business,’ said the master.

Gushan then crossed to the east side again; the master stepped down from the Chan seat and just walked two paces. He was grabbed and held fast by Gushan, who demanded, ‘What about the business of the purity of deportment?’

The master gave Gushan a slap.

‘Wanting this man to come for tea in ten years time, he might not be here,’ said Gushan.

‘Old fellow Gushan wants to what?’ asked the master.

Gushan made a great laughing sound three times.

8.151 Chan Master Cizhou Matou Feng Shenzang

Chan master Shenzang of Matou peak in Cizhou (Hebei, *Ci xian*) ascended the podium and said to the assembly, 'Knowing without knowing is not not-knowing, yet it is to talk unknowingly.'

(Textual comment: Nanquan said, 'Relying like this on the master's words is the beginning of getting to talk about half of it!' Huangbo said, 'It is not that Nanquan refutes him but he must complete his previous talk.')

8.152 Chan Master Tanzhou Hualin Shanjue

Chan master Shanjue of Hualin in Tanzhou (Hunan, Changsha) often used to walk in the forested foothills at night. Every seventh step he would shake his staff and call upon the name of Guanyin.

Shanhui of Jiashan was visiting the hermitage and asked, 'It has been heard far and wide that the venerable monk calls upon Guanyin – is that so?'

'That is so,' replied the master.

'What is it to ride from the head?' asked Shanhui.

'With the head sticking out you should follow your mount. With the head not sticking out, what are you?' replied the master.

A monk came for a training visit and was just unfolding his prostration cloth when the master said, 'Slow! Slow!'

'What does the venerable monk see?' asked the monk.

'What a pity. The bell has been knocked out of its tower!' said the master.

From these words the monk entered awakening.

One day Surveillance Commissioner Feixiu called on the master and asked him, 'Does the master have any attendants?'

'One or two,' answered the master.

'Where are they?' asked the Commissioner.

The master called them, 'Great Emptiness! Little Emptiness!' In came two tigers from behind the hermitage. Feixiu was afraid so the master said to them, 'We have a guest, better go.' The two tigers growled and went out.

'What is the master doing to get such a response?' asked Feixiu.

The master remained silent for a while. 'Understood?' he asked.

'No,' said Feixiu.

'This mountain monk is always invoking Guanyin,' said the master.

8.153 The Venerable Tingzhou Shuitang

The Venerable Shuitang of Tingzhou (Fujian, Zhangting) – the master asked Guizong (7.123 above) ‘Where are you from?’

‘From Chenzhou (Henan, Huaiyang),’ replied Guizong.

‘How old are you?’

‘Twenty-two.’

‘Before the young monk came into the world this old monk had already left it,’ said the master.

‘When was the venerable monk born?’ asked Guizong.

The master raised his fly-whisk.

‘Is this not birth?’ asked Guizong.

‘If understood, it is birthless,’ replied the master.

‘Not yet understood,’ said Guizong.

The master said nothing.

8.154 The Venerable Gusi

The Venerable Gusi. Danxia²⁹⁸ came to visit the master and stayed the night. Early the following morning when the rice gruel was cooked, the attendant filled a bowl to give to the master, filled another bowl for himself, but paid no attention at all to Danxia. When Danxia helped himself to a bowl and ate, the attendant said, 'I got up at dawn this morning but there was already someone walking about during the night.'

Said Danxia to the master, 'How is it that the attendant is so rude. Why does the master not teach him obedience?'

'One must not spoil the children of the Pure Land,' replied the master.

'Better not to have asked this old fellow,' retorted Danxia.

8.155 The Venerable Jiangxi Beishu

The Venerable Beishu of Jiangxi was once lying down so Daowu approached with bedding to cover him.

‘What?’ asked the master.

‘Blanket,’ replied Daowu.

‘Is lying best or is sitting best?’ asked the master.

‘It is not about these two,’ said Daowu.

‘Then why the blanket?’ asked the master.

‘Don’t confuse the issue,’ said Daowu.

Daowu was once returning from outside when the master asked him, ‘Where have you come from?’

‘It was close,’ said Daowu.

‘What is the use of flapping those two lips?’ replied the master.

‘Useful,’ said Daowu.

‘Useful for you, but without them, then what?’ asked the master.

‘They are there, so they are useful,’ said Daowu.

8.156 The Venerable Jingzhao Zaochang

The Venerable Zaochang of Jingzhao (Shanxi, Xi'an), having himself terminated his training under Master Daji (Mazu), came in the course of his wanderings to Haichang. The Venerable Haichang asked him, 'Where have you come from?'

'From the monastery,' answered the master.

'Where is this place?' asked Haichang.

'Thieves do not break into a poor man's house,' replied the master.

Question: 'Before there was a single dharma, where was this body?'

The master just drew a circle and in its middle wrote the character for 'body'.

8.157 Chan Master Yuanzhou Yangqi Shan Zhenshu

Chan master Zhenshu (d.820) of Yangqi Shan (Jiangxi, Yiqun) in Yuanzhou ascended the podium and addressed the assembly saying, 'All the spirits are of one source, deceptively referred to as Buddha. Even with body exhausted and form melted away it is not annihilated. Like gold flowing, unadorned, it scatters yet abides always. The ocean nature is without wind for the golden waves stir of themselves. The spirit of the heart cuts through all pictures and the ten thousand forms shine peacefully. Those who regard things thus, pass through all worlds yet do not talk about it, just meritoriously benefiting the deep transformation without making use of it. What is it to betray awakening, to be against participating in dusty work, to be attached to and deluded by the dark world [of ignorance]?'

Having ascended to this mountain's peaceful spot, the master established the monastery and taught the Dharma to disciples for over forty years. On the 3rd day of the 1st month of the 15th year in the reign period Yuanhe of the Tang (820 CE) he returned to quiescence. Upon cremation, seven hundred grains of *śarīra* relics were obtained, interned in the pagoda at the foot of the Eastern Peak.

8.158 The Venerable Mengxi

A monk asked the Venerable Mengxi, 'Before a thought has arisen, what?'

The master was silent for some time and the monk bowed.

'What have you understood?' asked the master.

'At last this fellow cannot but be embarrassed,' replied the monk.

'You can trust having come to it,' said the master.

The monk asked again, 'What is there to understand about the business of one's original lot?'

'Why don't you ask?' replied the master.

'May the master please answer,' replied the monk.

'Good questioning from you!' said the master.

The monk left, laughing heartily.

'Just this master-monk is smart!' said the master.

A monk came in from outside and the master shouted at him.

'With good reason!' said the monk.

'It still needs a blow of the stick,' said the master.

'Be seeing you!' replied the monk and left.

'Freedom obtained,' replied the master.

8.159 The Venerable Luoqing Hejian

A monk asked the Venerable Hejian of Luoqing (Henan, Luoyang),
'What is the secret room?'

'Cut off the ears and lie down in the street,' replied the master.

'What about the man in the middle of the secret room?' asked the monk.

The master struck his chest with his hand.

8.160 The Venerable Jingzhao Xingping

Dongshan came to visit the Venerable Xingping of Jingzhao (Shanxi, Xi'an) and made prostrations.

'Don't stand on ceremony with an old crow!' said the master.

'The bow is not to the old crow,' replied Dongshan.

'The one who is not an old crow does not receive bows,' countered the master.

'He doesn't stand still either!' said Dongshan.

Dongshan asked, 'What is the ancient Buddha-heart?'

'It is your very heart,' replied the master.

'Although it may be so, there is still doubt in this fellow,' said Dongshan.

'If that is so then go and ask the wooden man,' replied the master.

'This fellow has a sentence but it isn't borrowed from any sayings of the sages,' said Dongshan.

'You may attempt to say it,' replied the master.

'It is not me,' said Dongshan.

Dongshan was taking his leave and the master asked him, 'Where to now?'

'Just around, nowhere in particular,' answered Dongshan.

'Is it the *Dharmakāya* that just goes around or the *Nirmanakāya* that just goes around?' asked the master.

'Absolutely not going into this kind of interpretation,' said Dongshan. The master applauded.

(Textual comment: Baofu said, 'Because of this Dongshan is one of the family.' Again, 'How many followers did he have?')

8.161 The Venerable Xiaoyao

The Venerable Xiaoyao was sitting on the Chan seat one day when the monk Luxi asked, 'To be quiescent, is it to concentrate on every thought or the objects of the heart?'

'Last evening someone raised the same question,' replied the master.

'What was said?' asked the monk.

'No idea,' said the master.

'May the master please explain,' said the monk.

The master suddenly struck him in the face with his fly-whisk.

Xi then left.

The master told the assembly, 'Manifest the single eye in the forehead [to understand]!'

8.162 The Venerable Fuxi

A monk asked the Venerable Fuxi, 'How was it when the ancient mirror was flawless?'

The master remained silent for a long time.

'What is the master's meaning?' asked the monk.

'This mountain monk's ears are a little deaf,' said the master.

The monk repeated the question.

'It seems to have got a little worse,' said the master.

A monk asked, 'What is it to be oneself?'

'What was your question?' replied the master.

'That is not supposed to be skilful, is it?' said the monk.

'What did you just come to ask?' replied the master.

'This is so confusing,' said the monk.

'Today it is partaking of the stick at the hands of this mountain monk,' said the master.

A monk asked, '*Karma* scatters and returns to emptiness, but where does emptiness return to?'

'Fellow!' shouted the master.

'Yes,' answered the monk.

'Where is emptiness?'

'May the master please tell!' replied the monk.

'The Persians eat spices,' said the master.

8.163 The Venerable Hongzhou Shuilao

The Venerable Shuilao of Hongzhou (Jiangxi, Nanchang) first asked Mazu, 'What is the meaning of Bodhidharma's coming from the West?' Mazu kicked him in the chest and he fell down. The master had a great awakening, got up and, palms together in reverence, laughing a great laugh, said, 'Very Strange! Very Strange! All the one hundred thousand samādhis and their miraculous meanings without number, all are on the tip of a hair, for the convenience of understanding their source!' Then he bowed and departed.

Later, after the master became an abbot, he said to his assembly, 'From once enduring Mazu's kick until now, it has been laughter all the way.'

There was a monk who made the sign of a circle and with his hands put it over the master's person. The master dispelled it three times and himself made the sign of a circle, pointing at the monk. The monk bowed, whereupon the master struck him, saying, 'This scatterbrained fellow!'

Question: 'What is a novice's practice?'

'When he acts shadows appear, awakened, they become ice,' replied the master.

'What is the deep meaning of the Buddha-dharma?' asked the monk.

The master clapped his hands and burst into a great laugh. The master was like this with all the students who came to him for guidance.

8.164 The Venerable Fubei

There was a virtuous old laywoman who came to pay her respects to the master. He entertained her with tea. The laywoman then asked, 'Although totally inexpressible in words, who can still transmit it?'

'Fubei has no extra words,' said the master of himself.

'I should not have talked like that,' apologised the laywoman.

The master then asked her again about the question she had asked, but the laywoman, palms together in reverence, began to cry, saying, 'Good Heavens! Even here there is injustice and suffering!'

The master said nothing.

Said the laywoman, 'One doesn't know if the words incline to correctness, nor is it understood whether principle is upside down. This can be disastrous to a person!'

Later a monk brought this up with Nanquan, who said, 'How bitter! Fubei was routed by the old woman!'

The old woman heard of Nanquan's remark and laughing said, 'Old master Wang (Nanquan) still misses the power and clarity.'

In Youzhou (Beijing) there was an itinerant Chan monk called Chengyi who encountered the virtuous laywoman and asked her, 'What was the meaning of saying that Nanquan still missed the power and clarity?'

The laywoman broke into tears, saying, 'How sad! How painful!'

The itinerant monk didn't know what to do.

The laywoman said, 'Understood?' The monk, palms together in reverence, stood back.

'Sleepwalking young monks are [as numerous] as grains of raw millet,' said the old woman.

Later the monk brought this up with Zhaozhou, who said, 'If I were to see this stinking old woman, it would be to ask her to shut her mouth completely!'

'It's not yet clear what the venerable sir would ask her,' said the monk.

Striking the monk with his staff, Zhaozhou said, 'If this sleepwalking fellow doesn't get the stick, how long will it be?' There followed a good many blows with the stick.

When the old woman heard what Zhaozhou had said, she commented, 'Zhaozhou himself should get the stick from the old woman's own hand.'

Later a monk brought this up with Zhaozhou. Zhaozhou, weeping, said, 'How sad! How painful!'

When the old woman heard these words of Zhaozhou's, she joined her palms in reverence and said in admiration, 'Zhaozhou's eye emits light, illumining the four directions under heaven.'

Sometime later Zhaozhou sent a monk to the old woman to ask her, 'What is Zhaozhou's eye?'

The old woman raised her fist. Zhaozhou, when he heard this, composed a verse which he sent to the old woman:

Faced directly, at the right time and promptly
When you relate this to the old laywoman
How could one miss the sound of her weeping?

The old woman wrote a poem in return:

The master has already understood the sound of weeping –
Now who understands the already understood?
In the time of the Kingdom of Magadha
How many lost the chance that was present?

8.165 The Venerable Tanzhou Longshan

The Venerable Longshan of Tanzhou (Hunan, Chang Sha) asked a monk, 'Where have you come from?'

'From the old master,' replied the monk.

'What are the old master's words and phrases?' asked the master.

'Talking of that would yield a thousand, ten thousand phrases, not talking about it, not even one word,' replied the monk.

'Like flies laying eggs,' said the master.

The monk bowed. The master struck him.

The Venerable Dongshan Liangjie lost his way in the mountains whilst on a pilgrimage and so came to pay a visit. The master asked him, 'There are no paths in these mountains so which direction did the venerable priest take to arrive here?'

'Setting aside that there are no paths, how did the venerable sir enter?' asked Dongshan.

'I was not a monk,' replied the master.

'How many years has the venerable been residing here?'

'Springs and autumns are of no concern.'

'Was this mountain here first or the venerable monk here first?' asked Dongshan.

'No idea,' said the master.

'How so – no idea?'

'I came neither for the sake of men nor for heavenly beings,' replied the master.

'What is the host within the guest?' asked Dongshan.²⁹⁹

'For long years not going out of the house,' replied the master.

'What is the guest within the host?'

'Blue sky covered with white clouds,' replied the master.

'How far apart are guest and host?'

'Waves on the waters of a long river,' replied the master.

'When guest and host see each other, what are their words?' asked Dongshan.

'The pure wind sweeping the white moon.'

Dongshan asked again, 'What principle did the master see into that he lives on this mountain?'

'I saw two clay bulls fighting, then entering the ocean. There has been no news of them to this day,' replied the master. He also composed a poem:

Living all the time in a reed hut three yards square
The spiritual light of the One Dao is everywhere tranquil
Do not make good and bad to differentiate the object
Floating and penetrating are not related.

8.166 Layman Pang

Layman Pang Yun of Xiangzhou (Hubei, Xiangfan) was a native of Hengyang County in Chongzhou (Hunan), whose personal name was Daoxuan. When still young the Layman awoke to the pathos of the dusty world and aspired to seek the real truth, though for generations the family had been Confucian civil servants. At the beginning of the Zhenyuan reign period of the Tang (785-804), on a visit to the Venerable Shitou, he forgot about words and understood the essential. He also became friendly with Chan Master Danxia.³⁰⁰

One day Shitou asked, 'How is it going with the daily life practice since last seeing the old monk?'

'Although questioned about daily life practice there is no way to open the mouth,' replied the Layman, but submitted a *gatha*:

Daily life practice is not separate
It is just my being in natural harmony
Neither grasping nor rejecting
Nowhere open or closed
Who assigns ranks of vermillion and purple?
One speck of dust sunders great mountains.
Spiritual penetration and wonderful functioning
Fetching water and carrying wood.

Shitou approved it, saying, 'A son in white silk or in black silk?'³⁰¹

'In accord with the affections,' replied the Layman, so he did not shave [his head] or change the colour [of his clothes].

Later in Jiangxi he visited Mazu and asked him, 'What man is it who is no companion to the ten thousand dharmas?'

'Wait until you can swallow all the waters of the West River, then I will tell you,' replied Mazu. Under the impact of these words the Layman suddenly comprehended the wonderful essence and remained for two years receiving training. He composed a poem:

There is a son unmarried
There is a daughter unmarried.

The great family circle talk together
Without giving rise to a single word

From this moment on elucidation was quick and nimble in all circumstances.

Visiting a lecture hall on his travels once, the Layman was happily following the talk on the *Diamond Sūtra*. When it came to the passage “No-I, no-person” he asked, ‘Lecture Master! Since there is No-I and no-person, who is lecturing, who listening?’

The lecture master had no reply so the Layman said, ‘Although a country bumpkin, I have a rough knowledge of faith.’

‘This being so,’ replied the lecture master, ‘what is the Layman’s understanding?’

The Layman replied with a verse:

No-I and no-person
Which is family, which stranger?
The advice to the esteemed Sir –
Cease from lecturing
Better directly search the Real.
The Nature of Diamond Wisdom
Excludes even a speck of dust
‘Thus have I heard’ , ‘believe’
Are all an array of deceptive words.

When the lecture master heard these lines, he sighed joyously in admiration.

Wherever the Layman lived there was much coming and going of venerable priests and exchanging of questions. According to the capacity of each he responded, as an echo, yet without being constrained by the conventional.

During the Yuanhe reign period (806-820), travelling northward in Xiang and Han, the Layman would stop here and there for a time, on Phoenix Peak or Deer Gate Mountain (both in Hubei, near Xiangchang) or even in a village shop. At first he lived by the Eastern Cliff, later in a small hut west of the city. His daughter, named

Lingzhao, always followed him, making and selling bamboo baskets to provide for the morning and evening meals. He had a poem:

If the heart is like this
The place is also like this.
There is no reality, no illusion
Being is of no concern
Non-Being too is not to abide in

No saint or sage
Just an average man
Settled in his affairs.

Easy, very easy this!
The five *skandhas* have true wisdom
The world in the ten directions is one vehicle
How could the formless *Dharmakāya* be two?
If one casts the passions off to enter *bodhi*
The way to the Buddha-land cannot be known

The Layman, about to enter cessation, told his daughter, ‘Go outside and look at the position of the sun – when it is noon then report to me.’

Ling immediately reported it, saying, ‘It is already noon and there is an eclipse.’

When the Layman went out of the door to have a look, Lingzhao climbed onto her father’s couch and, palms together in reverence, died.

The Layman, smiling, said, ‘My daughter is sharp in victory,’ whereupon he delayed [death] for seven days.

When the Departmental Magistrate Yugong once came to inquire about his illness, the Layman said to him, ‘The only wish is that existence be regarded as empty and be careful not to take as real all that which does not exist. Have a good life; all is like shadows and echoes.’ Having said this, he pillowed his head on the magistrate’s lap and died.

His final request was for cremation and to be scattered over river and lake. Monks and laymen mourned him sorely, saying that the Chan School's Layman Pang was a Vimalakirti.

He left the world more than three hundred poems.

End of Book Eight

- 271 Dao Xuan 道宣 (596-667) promoted the fourfold division of the *Vinaya* and wrote treatises and volumes of commentaries on the *Vinaya*.
- 272 A 6-fascicle text was translated by Buddhahadra and Faxian in 416-18 CE, T. 12. No. 376. There is also a 'Northern' 40-fascicle translation, T.12. No.374, by Dharmakṣema, done in 421 in the Kingdom of Northern Liang; and a 36 fascicle 'Southern' translation, T. 12. No.375, by Huiguan and Huiyan, c. 453, compiled in the Liu Song Dynasty.
- 273 Nanquan Puyuan often refers to himself by his family name of Wang.
- 274 The *Dharmagupta Vinaya* translated into Chinese by Buddayasas in the early 5th century.
- 275 Literally, 'forgot his fish-trap', i.e. his limited thinking.
- 276 Ying was the capital of the ancient state of Chu from 680-280 BCE, renowned for its Daoism and Shamanism – perhaps the phrase is Daoist in origin, meaning 'a veteran Daoist'.
- 277 Guizong Zhichang (7.123 above)
- 278 One of the greatest of Chan Masters (778-897!), see 10.195.
- 279 Master Nanquan referring to himself.
- 280 A Dharma-heir of Master Baizhang and master of Linji, he died in 850 CE. See 9.168 below.
- 281 Name of a previous Buddha.
- 282 The day in old China was divided into twelve two-hour periods.
- 283 Shanshan Zhijian 6.95 above.
- 284 See Book 15.372.
- 285 Evidently there were three dice.
- 286 The second of the six heavens of desire, where the average life expectancy is about 36 million earth years.
- 287 Karmadāna, the second in rank at the monastery.
- 288 Seng Zhao (384-414), an eminent disciple of Kumārajīva.
- 289 See 6.91, par. 7 above.
- 290 Guishan (771-853) was a Dharma Heir of Baizhang Huaihai.

- 291 Literally 'Five Plateau Mountain', 3,000m high and one of the sacred mountains of China, was declared a UNESCO world heritage site in 2009 and has some fifty-three sacred monasteries on its slopes.
- 292 A revolutionary and rebel, who was eventually captured and beheaded at Chang'an.
- 293 Chan master Tanran Danxia, see **14.332**.
- 294 Sudhana was the young indefatigable searcher who went to fifty-three different teachers to further his practice, according to the last chapter of the *Avatamsaka Sūtra*. (*Huayan Jing*, Eng. *The Flower Ornament Sutra*, T.279 etc.)
- 295 Sengqie, (617-720) was a famous Tang Dynasty monk of unknown origins who is said will return with Maitreya to regenerate Buddhism in China. (See T.2920.) BDT:139.
- 296 Yangshan Huiji (807-883, **11.221**) was one of the great Chan masters of the Tang.
- 297 The mountain in Hunan where Shitou was teaching.
- 298 See **14.332**.
- 299 From the 'Five Ranks of Dongshan' (Japanese: Tozan's Five Ranks). 'Host' is the noumenal, 'Guest' the phenomenal world.
- 300 See **14.332**.
- 301 Black silk is a monk, white, a layman.

Book Nine

- 9.167 Chan Master **Tanzhou Guishan Lingyou** (*Isan Reiyū*)
- 9.168 Chan Master **Hongzhou Huangbo Xiyun** (*Ōbaku Kiun*)
- 9.169 Chan Master **Hanzhou Daci Huanzhong**
- 9.170 Chan Master **Tiantai Pingtian Pu'an**
- 9.171 Chan Master **Yunzhou Wufeng Changguan**
- 9.172 Chan Master **Tanzhou Shishuang Shan Xingkong**
- 9.173 Chan Master **Fuzhou Da'an**
- 9.174 Chan Master **Fuzhou Guling Shenzan**
- 9.175 Chan Master **Guangzhou He'an Si Tong**
- 9.176 Chan Master **Jiangzhou Longyun Tai**
- 9.177 Chan Master **Jingzhao Weiguo Yuandao**
- 9.178 The Venerable **Zhengzhou Wansui**
- 9.179 The Venerable **Hongzhou Dongshan Hui**
- 9.180 The Venerable **Qingtian**
- 9.181 The Venerable **Dayu**
- 9.182 Chan Master **Qianzhou Chuwei**
- 9.183 Chan Master **Shouzhou Liangsui**
- 9.184 Chan Master **Jizhou Shushan Huizhao**
- 9.185 Chan Master **Jingzhao Dajian Fu Si Hongbian**
- 9.186 Chan Master **Fuzhou Guishan Zhizhen**
- 9.187 Chan Master **Langzhou Dongyi Huaizheng**
- 9.188 Chan Master **Jinzhou Cao**
- 9.189 The Venerable **Langzhou Guti**
- 9.190 The Venerable **Hezhong Gongji**

9.167 Chan Master Tanzhou Guishan Lingyou (*Isan Reiyū*)

Chan master Guishan Lingyou (771-853) of Tanzhou (Henan, Changsha) was a native of Changxi in Fuzhou (Fujian) whose family name was Zhao. At the age of fifteen he bid farewell to family in to order follow the homeless life. Trusting himself to Vinaya Master Fachang of the Jianshan Temple in his native district, he later had his head shaved at the Longxing Monastery in Hangzhou. There he received the precepts and studied the *sutras* and *vinayas* of the greater and smaller vehicles. At the age of twenty-three he was travelling in Jiangxi and there went to visit Chan master Baizhang (6.105) who, taking one look, allowed him to come for interviews. Thereafter Guishan was to become the head of the resident monks.

Being in attendance on Baizhang one day, Baizhang asked, 'Who?'

'Lingyou,' replied the master.

'Rake the stove – is there fire still?' asked Baizhang.

The master raked it and said, 'There's no fire.'

Baizhang himself then got up and raking it through thoroughly, found an ember. Showing it to Guishan he said, 'Is this not fire?' At this the master's awakening manifested. Making a bow, he expressed what he had understood.

Baizhang said, 'This is actually a temporary opening up of the road. A *sutra* says, "To wish to see the Buddha-nature it is necessary to take into account the propitious time and the right conditions." Since the propitious time has arrived it is like being confused, then suddenly awakening or like being forgetful and suddenly remembering. Then one's own things are seen not to be obtained from the outside. Therefore an ancient worthy has said, "Awakened is the same as not yet awakened." Only this state is without confusion, for worldly and holy are equally heart. Originally heart and Dharma are self-sufficient and inviolable – since you have come to this now, guard it well.'

Once a mendicant monk by the name of Sima came from Hunan and Baizhang asked him, 'The old monk would like to go to Guishan (the mountain in Hubei) – is that possible?'

(Textual comment: apart from visiting for the practice of Chan, Sima was an expert in the art of human psychology and in geography and *feng shui*. He established monasteries in several places and made decisions based on this knowledge.)

'Guishan is wonderfully unique,' answered Sima, 'and could take a community of one thousand five hundred; yet it is not the place for the venerable sir to reside at.'

'Why?' asked Baizhang.

'The venerable sir is of the bone nature, the mountain of the flesh nature.³⁰²

The disciples would not amount to more than a thousand living there.'

'Is there not someone else among my assembly who could live there?' asked Baizhang.

'Let us have a look at them one by one,' replied Sima.

Baizhang then had the attendant call the head monk first. (Textual comment: this was the Venerable Hualin) 'What about this man?' asked Baizhang.

The mendicant ordered the head monk to cough lightly and walk a few paces, then said, 'It is not possible with this man.' Then the person in charge of the general duties was summoned (Textual comment: this was master [Ling]You) and the mendicant said, 'This is the one to be master at Guishan.'

Baizhang called the master to his room that very night and told him, 'My *karmic* links are here. Guishan is an excellent spot, you should reside there to carry on my school, thus greatly benefiting later generations.'

Later, head monk Hualin heard of this and asked, 'This fellow has humbly resided here as head monk so how could [Ling]You reasonably obtain the position of head priest?'

Baizhang answered, 'If able to respond, in the presence of the assembly, with an original word, then you shall be given the post of head priest.'

Pointing to a water pitcher, Baizhang asked him, 'Without calling it a water pitcher, what would you call it?'

'It can't be called a wooden stake,' replied Hualin.

Baizhang did not pass it and asked the master. The master knocked the pitcher over with his foot. Baizhang laughed and said, 'The head monk has lost the mountain.' Then he sent the master off to live on Guishan.

The mountain was steep, high and far from the smoke of human habitations. The master had monkeys for company and chestnuts for food. The people living in the vicinity of the mountain slowly got to know of him and then they banded together to build a Buddhist temple. District Commandant Li Jingrang memorialised the Emperor and the temple was assigned the name Tongqing (Equal Blessings). The Prime Minister, Pie Xiu (791-864),³⁰³ came to inquire into the profound mystery, after which a whole generation of Chan students assembled like spokes going to the hub of a wheel.

The master ascended the high seat and addressed the assembly, saying, 'The heart of wayfarers is by nature honest, without falsehood, not two-faced and without fraud or foolishness in motive and conduct. At all times seeing and hearing is normal, there being nothing crooked or tortuous about it. Yet, the eyes are not closed, the ears not blocked, whilst the feelings are just not attached to things. From of old all the sages talked about the sufferings of the dusty world, that if there are no more ill feelings and perverted views such a one can be referred to as a man practising the Dao, also called a man who has nothing further to do, without doubts, without self-centred action, likened to a calm and clean autumn stream.

There was a monk present at the time, who asked, 'Does a man who has been suddenly awakened need further practice or not?'

The master answered, 'If it is a real awakening to the original self-nature then the concept of practice or not practice is just contradictory verbiage. If it is initially come to by concentration so that there is a sudden awakening to the principle, there still are beginningless *kalpas* of habit patterns which are yet to be purified. He must learn to purify the remaining *karmic* outflows in awareness,

which is the practice, and not be concerned with other ways. Teaching him to turn his aspiration into practice, then he will enter the principle from knowledge of it. Knowledge of the principle is then deep and wondrous, for the heart is perfectly bright and does not reside in confusion. However, even if there were one hundred thousand miraculous interpretations according to the vicissitudes of the moment, this is really for obtaining an abbot's robe as a means of livelihood. To put it straightforwardly, the state of absolute reality does not accommodate one speck of dust and in the one thousand practices does not reject a single dharma. Entering swiftly like a sword, feelings of holy and profane are extirpated so that the real is exposed as the essential reality. Absolute and relative are not two; this is the quiddity of the Buddha.'

Yangshan³⁰⁴ asked, 'What is the meaning of the coming from the West?'

'A very fine lantern,' replied the master.

'This is just the one, is it not?' said Yangshan.

'Which is this one?' asked the master.

'A very fine lantern,' said Yangshan.

'Sure enough, unknown,' replied the master.

One day the master addressed the assembly, saying, 'It seems that there are many people who only come to the great insight but do not come to the great functioning.'

Yangshan brought this up with an abbot of a hermitage at the foot of the mountain. He asked him, 'What is the meaning of the venerable monk putting it like this?'

'Repeat the question,' said the abbot.

Yangshan was just about to bring it up again when he was kicked to the ground by the abbot. Returning, Yangshan related this to the master, who laughed heartily.

The master was seated in the Dharma-hall. The bursar-monk beat the wooden fish³⁰⁵ and the monk in charge of the fire threw down the fire tongs, clapped his hands and laughed heartily. The master said,

‘Is there also such a person amongst the assembly?’ And calling to them he asked, ‘Well?’

The fire-monk said, ‘This fellow hasn’t eaten any rice gruel and the stomach is famished, thus the joy.’

The master nodded his head.

(Textual comment: Dongshi said, ‘I know that there are no such men amongst Guishan’s assembly.’ But Chan master Wolong said, ‘I know that there are such men in Guishan’s assembly.’)

During a general work party to pick tea the master said to Yangshan, ‘Picking tea all day we only heard your voice but haven’t seen your form. Please show the original form for us to see.’

Yangshan shook the tea tree and the master said, ‘You have only come to its functioning, not to its essence.’

‘How about the venerable sir – he hasn’t made it known yet either,’ replied Yangshan. The master was silent for some time. Yangshan said, ‘The venerable sir has only come to its essence not to its functioning.’

‘You are excused twenty blows,’ replied the master.

(Textual comment: Xuanjue said, ‘Say furthermore, where is the fault?’)

The master ascended the podium and a monk stepped forward, saying, ‘May the venerable sir please give a Dharma-talk for the assembly.’

‘I have already succeeded in seriously bothering you,’ said the master. The monk bowed.

(Textual comment: Later someone brought this up with Xuefeng³⁰⁶ who said, ‘How did the old ancient come to such grandmotherly kindness?’ Xuansha said, ‘That old mountain monk missed the ancients’s meaning.’ Xuefeng heard of this comment and asked Xuansha, ‘What point was missed in the meaning of the ancient?’ Xuansha replied, ‘Great master Guishan, being asked by that monk, obtained confusion a hundred fold.’ Xuefeng was cowed by this and retired.)

The master said to Yangshan, ‘[Hui] Ji, say something quickly but do not enter the world of darkness.’

‘Huiji has faith but it is not yet established,’ answered Yangshan.

‘Is it that having faith you are not established, or not established through no faith?’ asked the master.

‘This is just Huiji, so who is there to have faith in?’ asked Yangshan.

‘If it is like this, it is certainly the nature of a Śravaka,’ said the master.

‘Neither does Huiji see the Buddha,’ replied Yangshan.

The master asked Yangshan, ‘How many of the forty chapters of the *Nirvāṇa Sūtra* were preached by Buddha, how many by a demon?’

‘They were all preached by a demon,’ answered Yangshan.

‘From now on no man can deal with you!’ said the master.

‘But this is a one-off of Huiji’s, so how to behave accordingly?’ asked Yangshan.

‘What matters now is to see correctly, not to talk about daily practice,’ replied the master.

Once when Yangshan was scrubbing his robe he lifted it up and asked the master, ‘Just at this very moment what is the venerable sir doing?’

‘At this very moment I am not doing anything here,’ replied the master.

‘The venerable sir has the substance but not the functioning,’ said Yangshan.

The master was silent for some time then picked [the robe] up and asked, ‘Just at this very moment, what are you doing?’

‘Just at this very moment does the venerable sir see it or not?’ asked Yangshan.

‘You have the functioning but do not have the substance,’ said the master.

(Textual comment: This dialogue took place in the second month.)

The master suddenly asked Yangshan, ‘Your words in spring were not yet complete, try to say something now.’

‘Just at this moment it is prohibited to make models of clay in a hurry,’ replied Yangshan.

‘A detained prisoner grows in wisdom,’ replied the master.

One day the master called for the administration monk. The administration monk came and the master said, ‘I called for the

administration monk, why are you coming?’

The administration monk made no reply.

(Textual comment: Zaoshan answered for him, ‘I also know that the ven. sir didn’t call me.’)

Again the attendant was told to call the head monk and he came. Said the master, ‘I called the head monk, why are you here?’

(Textual comment: Zaoshan said, ‘If the attendant was told to call maybe [!] would not have come.’ Fayen added, ‘The attendant has just come calling.’)

The master asked a newly arrived monk, ‘What name?’

‘Full Moon is the name,’ replied the monk.

The master made the sign of a circle and asked, ‘How like this one?’

‘Such words from the venerable sir are not approved by many in a lot of places,’ said the monk.

‘This lowly monk says it like this, what about the venerable priest?’

‘Is the Full Moon still visible?’ asked the monk.

‘When the priest talks like this, a great many here would not approve,’ said the master.

The master once asked Yunyan,³⁰⁷ ‘I hear that you have spent a long time at Yueshan’s – is that so?’

‘Yes,’ replied Yunyan.

‘What is Yueshan’s greatest human characteristic?’ asked the master.

‘Water, pouring forth, yet not noticeable,’ replied Yunyan.

Yunyan in turn asked the master, ‘What is Baizhang’s greatest human characteristic?’

‘A towering hall, radiant, luminous. Sound before no-sound, form after no-form. A mosquito on an iron ox and nowhere for you to bite,’ replied the master.

The master passed a water pitcher to Yangshan, who was about to receive it when the master withdrew it, saying, ‘What is it?’

‘Does the venerable sir still see something?’ responded Yangshan.

‘What is the use of coming to me then, in search of what?’ asked the master.

‘Although it is so, protocol dictates carrying water to the venerable sir to be the proper duty,’ said Yangshan.

The master then gave the pitcher to Yangshan.

The master was once taking a walk with Yangshan when he pointed to a cypress tree and asked, ‘What is that in front?’

‘This is just a cypress tree,’ replied Yangshan.

The master pointed to an old farmer behind, saying, ‘This venerable old boy will have an assembly of five hundred later.’

The master asked Yangshan, ‘Where have you returned from?’

‘Back from the fields,’ answered Yangshan.

‘Is the rice good for harvesting yet?’ asked the master.

‘Ready for harvesting,’ confirmed Yangshan.

Does it look green or yellow, or neither green nor yellow?’ asked the master.

‘What is that at the back of the venerable sir?’ asked Yangshan.

‘Do you see something too?’ replied the master.

Yangshan picked up an ear of rice, saying, ‘Has the venerable sir asked about this one?’

‘This is the truth-discerning Buddha,’ answered the master.³⁰⁸

During a winter month the master asked Yangshan, ‘Is the weather cold or the man cold?’

‘Everybody is here,’ answered Yangshan.

‘Why not come straight out with it?’ asked the master.

‘What just came out was not crooked,’ replied Yangshan, ‘but what about the venerable sir?’

‘It is necessary to go with the flow,’ replied the master.

A monk came and bowed. The master made as if to get up. ‘Please don’t get up!’ said the monk.

‘The old monk had not yet sat down,’ replied the master.

‘This fellow had not yet bowed,’ countered the monk.

‘What then has no manners?’ asked the master.

The monk had no reply.

(Textual comment: Dongan answered for him, ‘The venerable sir is not to blame.’)

Two Chan students from Shishuang's assembly³⁰⁹ came to visit and said, 'There is no one here who understands Chan.'

Later, during the general work period collecting firewood, Yangshan saw the two guests taking a break. He took a twig of firewood and said, 'How about saying something about this?'

The two had no answer.

'Do not say that there is nobody who understands Chan,' said Yangshan. On returning he brought the matter up with Guishan, saying, 'Today the two Chan guests were given a good hiding by Huiji.'

'On what point were they given a good hiding?' asked the master.

Yangshan then related all that had happened.

'[Hui] Ji was also given a good hiding by me!' said the master.

(Textual comment: Yunzhu Xi said, 'On what point did Guishan give Yangshan a hiding?')

The master was sleeping. Yangshan asked him a question but the master just turned round to face the wall.

'How can the venerable sir do this?' asked Yangshan.

The master rose and said, 'I just had a dream – try to get to the bottom of its meaning for me.'

Yangshan took a bowl of water and gave it to the master to wash his face. A moment later Xiangyan³¹⁰ also came along to ask a question. The master said to him, 'I have just had a dream and Huiji got to the bottom of it. Can you give me an interpretation too?'

Xiangyan then brought the master a cup of tea. 'The insight of these two exceeds that of Śāriputra,' commented the master.

A monk asked, 'Not making a bamboo hat for the top of Guishan [the mountain] there is no way to reach the village which is free of forced labour. What is the top hat of Mount Gui?'

The master stamped his foot on the ground.

The master ascended the podium and addressed the assembly, saying, 'One hundred years from now the old monk will be a water buffalo at the foot of this mountain and on the left flank will be written five characters: "This fellow is the monk Guishan." At this time call

me monk Guishan even though it is a water buffalo. Calling it a water buffalo, it is also monk Guishan. By what name then is it to be called?’

(Textual comment: Yunzhu said, ‘The master has no special name.’ Zifu made a circle above and recited a verse by an ancient:

Do not say Guishan,
Do not say Buffalo,
One body two names,
Really difficult,
Far from these two extremes
Yet it should be possible to say.
How to bring to expression
The normal flow?)

The master propagated the Chan teachings for over forty years. Those who penetrated them were innumerable and forty-one disciples were his Dharma-heirs.

On the 9th day of the 1st month in the 7th year of the reign period Dazhong of the Tang (853), the master washed and rinsed his mouth, spread the sitting mat and peacefully entered quiescence. He was eighty-three years old and had been a monk for sixty-four years. The *stūpa* was on the home mountain and he was conferred with the posthumous title of ‘Chan Master of Great Perfection’; the pagoda was ‘Pure Quiescence’.

9.168 Chan Master Hongzhou Huangbo Xiyun (*Ōbaku Kiun*)

Chan master Huangbo Xiyun (d.850) of Hongzhou (Jiangxi, Nanchuan) was a native of Min (Fuzhou, Fujian). When still young he left the home life at the Huangbo Mountain monastery in his native province. He had a fleshly perturbation like a pearl in the middle of his forehead and a clear and melodious voice.

Once, wandering in the Tiantai Mountains (in Zhejiang), he came across a monk with whom he chatted and laughed as if they were old friends. Warmly regarding him, Huangbo saw that his eyes were bright and penetrating and so they travelled together for a while. They were just approaching a mountain stream which had risen violently, so [Huangbo] gave up walking, took off his hat, planted his staff in the ground and made a stop. The monk wanted them both to cross the ford but the master said, 'If the elder brother wants to cross then let him cross by himself.' The monk then hitched up his robe and trod over the water as if it were solid ground. Turning his head he shouted back to Huangbo, 'Come across! Come across!'

The master shouted angrily, 'What! This self-enlightened fellow. If I had known this earlier I would have chopped his feet off!'

The monk, sighing in admiration said, 'Truly a vessel of the Great Vehicle, something which I will not reach!' Having said that he wandered off out of sight.

Later the master went to the capital and there someone advised him to go and pay a visit to Baizhang.

The master asked Baizhang, 'How have the Chan School's teachings been given from of old?'

Baizhang was silent for a long time.

'Do not let the teaching be lost to future generations,' said the master.

'Just about to say that you are the one,' replied Baizhang. Then he got up and went to his quarters.

The master followed him in, saying, 'This fellow comes especially.'

Baizhang said, 'This being so, he had better not be ungrateful to me.'

Baizhang asked the master one day, 'Where have you come from?'

'From the foot of Daxiong Mountain picking mushrooms,' replied the master.

'Were there any tigers to be seen there?' asked Baizhang.

The master then roared like a tiger. Baizhang picked up an axe and made as if to chop. The master boxed his ear. Baizhang laughed uproariously and returned to the monastery. There he ascended the podium and said to the assembly, 'At the foot of Daxiong Mountain there is a big tiger; all of you must keep a good lookout for him. Old fellow Baizhang has already been bitten today.'

When the master was at Nanquan's, going to pick vegetables during a general work period, Nanquan asked, 'Where are you off to?'

'To pick vegetables,' replied the master.

'Picking them with what?' asked Nanquan.

The master held up a knife and Nanquan said, 'Everybody's gone to pick vegetables.'

Nanquan told the master one day, 'The old monk happens to be reciting the Ox Herding Song, may the elder please join in.'

'This fellow has his own master here,' replied the master.

The master was taking his leave. Nanquan accompanied him to the gate and holding up the master's bamboo hat said, 'The venerable elder's body is immeasurably large, but the hat is too small.'

'Although it is true, still a thousand great universes are in it,' replied the master.

'Old master Wang's', replied Nanquan.

The master then put his hat on and departed.

Later the master lived at the Da'an temple in Hongzhou where droves of students collected around him.

Prime Minister Pei Xiu (791-864) was stationed at Wangling (Anhui, Xuancheng) where he established a great Chan monastery. He

asked the master to give the Dharma-talks and because of the master's great love for his old mountain, the monastery was called after the mountain, Huangbo.

The master was again invited to the provincial capital [by Pei Xiu] and there presented the master with a written piece on his understanding [of Chan].

The master accepted it and put it on his seat. Having casually put it down without reading it, the master was silent for some time.

'Understood?' asked the master.

'Not yet understood,' replied Pei Xiu.

'If it could be understood in just such a way, it would be the same as all kinds of other things. If it can be given form on paper and ink how can it be of my school?' said the master.

Pei Xiu then presented a poem which read:

Following the great master who transmits the Heart-seal
A pearl on his forehead, body seven feet tall
He hung his staff up for ten years by the waters of Shu.
A floating vessel ferries across the Zhang River
From ten thousand *li* incense and flowers connect the great cause
Disciples come intending to serve the master
Not knowing to whom the Dharma will be transmitted

This verse did not cause the master any happiness, and after this the reputation of the Huangbo School prospered south of the River Jiang (Yangze).

One day, mounting the podium in the hall where the assembly had gathered like clouds, the master said, 'All of you, what is it that you wish to seek?' Thereupon he shook his staff as if to disperse everyone and continued, 'Going on like this, by drinking dregs and eating crumbs to the bottom, people will only laugh. Only looking at where the crowds are and following them, it cannot be found in noisy places. When this old fellow was on pilgrimage and happened upon another who had the same outlook, I would bore into him; if he knew of the itches and pains [of Chan practice] it was good to share the rice ration with him. But if it were all as easy as you seem to make it,

where could one settle the matter [of serious practice] these days? Since you all call yourselves pilgrims, you should put all the spiritual strength into it. Is it truly realised that in the entire great Tang dynasty there is no Chan master?’

Then a monk stepped forward and said, ‘In many places there are venerable masters who have made the teachings available to those who assembled around them, so why say that there are no Chan masters?’

‘That is not to say there is no Chan, only to say that there are no masters. Does the venerable monk not know that of the eighty-eight disciples under the great master Mazu only two or three of them came to the true eye, amongst them, the Venerable Lushan.³¹¹ Now those who have left the home life should know the transcendent capacity for differentiation. Yet, even the great master Farong of Niutou Mountain, (4.43 above) a disciple of the Fourth Patriarch, (3.41) although talking freely on the Dharma, still did not yet know of the ascent to the crucial gate. Only by coming to this penetrating eye is it possible to tell the difference between the true and the false. Furthermore, if those people engaged in Chan are really incapable of embodying any understanding but only study words and phrases whilst being in physical comfort and going around everywhere claiming that “I understand Chan”, how could that conduce to getting out of birth and death? To treat the old masters frivolously is to enter hell straight as an arrow – I can recognise these people as soon as they step through the gate. Understood? Then hurry up, work hard and do not try to make things easy by just maintaining a robe and having enough to eat, wasting a whole lifetime. Clear seeing men will only laugh at you and in the end even the ordinary man will reckon you as a good-for-nothing. It is good to take a careful look around for who is above this business? If you want to understand then understand completely, but if there is no wish to understand then go away!’

Question: ‘What is the meaning of the coming from the West?’

The master struck the questioner. His skilful means were for all those of superior endowment whilst those of middling capacity could not really reach to his depths.

During the Dazhong reign period of the Tang (847-859) the master died on his home mountain. By imperial decree he was conferred with the posthumous title of 'Chan Master of Breaking Limitations' and the pagoda was 'Vast Deeds'.

9.169 Chan Master Hangzhou Daci Huanzhong

Chan master Huanzhong (780-824) of Daci [mountain] in Hangzhou (Zhejiang) was a native of Pufan (Shanxi, near Yongqi *xian*), whose family name was Lu. The shape of his skull was round and lofty, the voice like a bell. When still young his mother died and Lu made the grave the site of his abode. When the [three year] mourning period was over he announced the requital of his parents' boundless kindness by leaving the home life at the Tonzi monastery in Bingzhou (Shanxi, Taiyuan). He received the precepts at Songyue and there applied himself to all the *Vinaya* rules.

Later, on a visit to Baizhang, he received the Heart-seal. Taking leave there, the master journeyed to Changle Temple in Nanyue where he built a hut on top of the mountain.

One day Nanquan arrived, asking, 'How is it going with the host of this hermitage?'

'Blue sky! Blue sky!' replied the master.

'Leaving aside the blue sky, how is it going with the host of this hermitage?' repeated Nanquan.

'When able to understand, it will be understood – don't worry,' replied the master.

Nanquan shook his sleeves [in disapproval] and left.

Later the master went to live on the north side of Daci mountain in Zhejiang.

The master ascended the hall and said, 'This mountain monk does not liberate by responding to questions but is only capable of diagnosing sickness.'

At that time a monk came forward and stood in front of the master. The master descended from his seat and returned to the abbot's quarters.

(Textual comment: Fayan said, 'Someone in the assembly was called sick, not knowing what was in front of his eyes.' Xuanjue said, 'Just say, did Daci know about illness or not and that monk coming forward, was he sick or not sick? Even so, not all his daily activities were due to sickness surely? If it is said that he was not sick, why did he step forward?')

Zhaozhou asked, 'What is the substance of *Prajñā*?'

'What is the substance of *Prajñā*?' replied the master.

Zhaozhou laughed heartily and left.

The next day the master saw Zhaozhou sweeping and asked him, 'What is the substance of *Prajñā*?' Zhaozhou put down his broom and, laughing heartily, clapped his hands. The master returned to the abbot's quarters.

A monk was taking his leave of the master, who asked, 'Where to now?'

'To Jiangxi for a while,' replied the monk.

'Can I trouble you with a small matter?' asked the master.

'What matter, Venerable Sir?' said the monk.

'Could you take the old monk?' asked the master.

'There is something even beyond the venerable sir's which is also impossible to take,' replied the monk.

The master fell silent. That monk later raised the matter with Dongshan, who said, 'What was your answer to that, Venerable Priest?'

'What would the venerable monk have answered?' countered the monk

'Okay,' said Dongshan.

(Textual comment: Fayan said later, 'If I had to go, I would have taken his bamboo hat along.')

Dongshan also asked, 'Did Daci have anything else to say?'

'He once said to the assembly, "If speech gains an inch, practice gains a foot. If speech gains a foot, practice gains an inch." '

Dongshan remarked, 'I wouldn't put it like that.'

'How then?' asked the monk.

'Speech on practice cannot reach it and practising, speech cannot reach it.'

(Textual comment: Yunzhu said, 'During practice there is no way to talk, and whilst talking there is no way to practise. When neither talking nor practising then what is the way?' Kejin said, 'If practice and speech are mutually in agreement then there is ultimately no problem. When action and speech are not in accord then there is something to do.')

Later, when Tang Emperor Wuzong (r.841-846) turned to abrogating the teachings, the master briefly donned coarse clothes and went into hiding. In the 9th year of the Dazhong reign period he shaved his head again and spread the teachings far and wide.

On the 15th day of the 2nd month of the 3rd year of the Xian Tong reign period (862) the master passed away without illness. He was eighty-three years old and had been a monk for fifty-four years.

Emperor Xizong (r. 874-888) conferred the posthumous title of 'The Chan Master of Empty Nature' upon him and the pagoda was 'Wisdom of Samādhi'.

9.170 Chan Master Tiantai Pingtian Pu'an

Chan master Pu'an of Pingtian on Tiantai was a native of Hangzhou (Jiangxi, Nanchang) who came to insight under Master Baizhang. Later, on hearing of Mount Tiantai's auspicious environment producing so many sages and worthy ones, he conceived the wish to leave the world and follow their example. Tying together all kinds of rushes and grasses for a dwelling, he lived peacefully under the forest canopy, whilst the days passed into months. The four assemblies came to know of him and a temple was established to which the name of Pingtian Monastery was given.

Once the master told the assembly, 'The light of the spirit is not obscure – just the countless ancient strategies. Come, enter this gate where knowledge and liberation do not exist.'

A monk came for a training visit and the master struck him with his staff. The monk approached closer, grabbed the staff and held on to it.

'The old monk was just going to begin,' said the master.

The monk then struck the master with the staff.

'Masterly! Masterly!' said the master.

As the monk bowed low the master grabbed and held him, saying, 'It was the venerable priest who just began.'

The monk roared with laughter.

'This monk suffered a great defeat today,' commented the master.

The master composed a poem for the assembly:

The Great Way is empty and vast

Always the One True Heart

Not to be thought good or bad

Spirit pure, all things are its witness.

Eating and drinking according to circumstances

What more is there!

The end of life came in the home monastery. The original pagoda at the gate is still there and has been repeatedly restored by the

dynasty's emperors. A plaque there reads, 'Longevity and Prosperity to Chan master An' – thanks to the Venerable One who opened the gates to a monastery long lived and prosperous.

9.171 Chan Master Yunzhou Wufeng Changguan

A monk asked Chan master Changguan of Wufeng [mountain] in Yunzhou (Jiangxi, Gaoan), 'What is the region of Wufeng like?'

'Risky,' replied the master.

'What is the man there like?' asked the monk.

'A narrow pass,' said the master.

A monk was taking his leave of the master, who said, 'Where to next, Venerable Priest?'

'To Taishan,' replied the monk.³¹²

The master held up his finger saying, 'If you should see Manjuśri, be sure to come back here so that you share it.'

The monk had no answer.

The master asked a monk, 'Do you still see an ox?'

'Yes,' replied the monk.

'Do you see its left horn or its right horn?' asked the master.

The monk had no reply, so the master answered for him, 'I see neither the left nor the right horn.'

(Textual comment: Yangshan added, 'Still differentiating left and right?')

Another monk was taking his leave. The master said to him, 'When you are wandering about here and there, do not slander this old monk here.'

'This fellow will not mention the venerable sir here,' replied the monk.

'Where will you mention the old monk?' asked the master.

The monk lifted up a finger and the master said, 'The old monk is already slandered.'

9.172 Chan Master Tanzhou Shishuang Shan XingKong

A monk asked Chan master Xingkong of Shishuang mountain in Tanzhou (Hunan, Chang Sha), 'What is the meaning of the coming from the West?'

'Supposing there were a man a thousand feet down a well, and not an inch of rope – if you can get him out, you can have the answer on the meaning of the coming from the West,' said the master.

'Just recently the Venerable Hunan Chang came out into the world to spread the Dharma – he also makes such sweeping statements,' replied the monk.

The master called for the novice and said to him, 'Drag this corpse out!' (Textual comment: The novice was Yangshan.)

The novice later brought this up with Danyuan³¹³ by asking him, 'How could he get the man out of the well?'

'What! Idiotic fellow! Who is in the well?' said Danyuan.

Later he also asked Guishan, 'How does one get the man out of the well?'

Guishan then shouted, 'Huiji!' To Huiji's 'Yes' Guishan said, 'He's out!'

When Huiji became an abbot later, he once told his assembly the above story, saying, 'I got my name at Danyuan's place and the ground at Guishan's.'

9.173 Chan Master Fuzhou Da'an

Chan master Da'an (793-883) of Fuzhou (Fujian) was native to Fuzhou, with the family name Chen. He received the precepts whilst still young on Huangbo Mountain and applied himself to the *Vinaya* teachings. Once a thought arose in him: 'Although having taken pains to practise I still have not yet heard of the profound principle.' Then, taking his staff, he went on a solitary pilgrimage. At length, in Hongjing, on the road to Shangyuan (Jiangsu, Nanjing) he came across an old man who said to him, 'The master should go to Nanchang; there is the place to find something.' The master then made his way to Baizhang.

Having made the customary prostrations, the master asked Baizhang, 'The student is still seeking to know Buddha – where is he?'

'It looks very much like searching for an ox whilst riding on the ox,' said Baizhang.

'What about after realising that?' asked the master.

'It is like the man riding the ox arriving home,' replied Baizhang.

'Not yet completely understood – how to preserve it at all times?' asked the master.

'Be like the herdsman tending the ox – stick in hand, he keeps his eye on it and does not let it trample over peoples' sprouting grain.'

The master understood this pointer for himself and thereafter gave up the feverish searching. At that time there was amongst Baizhang's assembly a certain [Guishan Ling] You (9.167), who had established himself on Guishan mountain. The master was cultivating the Dao when Chan master You returned to quiescence and the assembly asked the master (Da'an) to continue in his footsteps and become their abbot.

The master ascended the podium and said, 'All of you have come here but in search of what? If it is for the desire to become a Buddha, then you yourselves are that Buddha. But you are still running around here and there, staying within the familiar round, like thirsty deer chasing a mirage. When will there ever be a time that such thirst could be satisfied? If you really wish to become Buddha,

then just be without all the topsy-turvy attachments, deluded notions, evil motives and defilements of all kinds which pollute the hearts of living beings – then you will be a truly awakened Buddha, with a beginner’s heart. Where else would there be to search for it?

‘Da’an has been on Guishan for thirty years, eating Guishan food, expelling Guishan waste; not studying Guishan Chan but just tending a water-buffalo to watch whether it goes for the grass by the side of the road and if so, to pull it back. If it should trample into another man’s patch then it gets the whip good and sharp. Training it took a long time and how pitiful to always be the recipient of human words! But it seems it has changed into a dew-white ox on solid ground, visible the whole day long and even if it could now, wouldn’t stray away.

‘Now everyone of you have in yourselves a priceless great treasure, a light coming from the eyes, illuminating mountains, rivers and the great earth. From the ears comes forth a light able to distinguish all sounds of good and bad. The six sense gates are forever emitting rays of light, also called emitting the rays of Samādhi. You yourselves are not aware of the traces, which are in the Four Great Elements of the body, supporting inside and outside, without showing any bias. It is like a man with a heavy burden, on a single plank bridge – he must not lose his footing. Moreover, what is there for support, to obtain what? If you search for it in the great or the small, it won’t be found, which is why the Venerable Zhigong³¹⁴ said, “Chasing and searching around outside or inside is all in vain, yet in the world of change it looms large.”’

Question: ‘Every action is the functioning of the *Dharmakāya*, but what is the *Dharmakāya*?’

‘Every action is the functioning of the *Dharmakāya*,’ replied the master.

‘Apart from the five *skandhas*, what is the original body?’ asked the monk.

‘Earth, water, fire and air, perception, thought, action, and cognition,’ replied the master.

‘Are these not the five *skandhas*?’ said the monk.

‘These are a different five *skandhas*,’ replied the master.

‘When these five *skandhas* have already died and the others have not yet arisen, then what?’ asked the monk.

‘When these *skandhas* have not yet died, where is the venerable one?’ asked the master.

‘Don’t know,’ replied the monk.

‘If these *skandhas* are known, then the other *skandhas* are also known,’ said the master.

Question: ‘What is it when the great function is present yet does not conform to the norm?’

‘Try functioning – let it function,’ replied the master.

The monk then uncovered his shoulder and walked round the master three times.

‘Why was nothing said about going towards the most important matter?’ asked the master.

The monk was about to open his mouth but the master struck him, saying, ‘This wild fox spirit – away!’

There was a monk who ascended the Dharma-hall and, looking around left and right, couldn’t see the master. He said, ‘A beautiful Dharma-hall, only no people.’ The master came in from the gate and said, ‘What?’ No reply.

When the Venerable Xuefeng was in the mountains he picked up a piece of a tree whose shape resembled a snake. He sent it to Master Da’an. On its back was written, ‘Natural, not carved.’ Da’an said, ‘An originally formed man living in the mountains and moreover with a single scratch from the blade of an axe.’

Someone asked the master, ‘Where is Buddha?’

‘Not apart from the heart,’ replied the master.

‘A man on top of a solitary mountain peak – what does he have to gain?’ asked the monk.

‘The Dharma is without any gain,’ said the master, ‘and even supposing there were something to gain, that gain is originally no-gain.’

A monk asked, 'If Huang Chao's army comes, would there still be a place for the venerable sir to escape to?'³¹⁵

'Into the Wuyun Mountains,' replied the master.

'And if suddenly captured – what then?' asked the monk.

'Annoy the general,' replied the master.

The master gave the great teaching for more than twenty years at Fuzhou. On the 22nd day of the 10th month, in the 3rd year of the reign period Hezhong (883) the master returned to Huangbo Mountain. A sickness appeared and he died.

The pagoda was at Lanka Mountain and he was conferred with the posthumous title of 'Chan Master of Complete Wisdom', the pagoda was 'Witnessing the True'.

9.174 Chan Master Fuzhou Guling Shenzan

Chan master Shenzan of Guling in Fuzhou (Fujian) received the precepts at the Dazhong Temple in his native place. Later he went on a pilgrimage and came across Baizhang, under whom he opened into awakening.

After that he returned to his home temple. The temple father who had given him the precepts asked Shenzan, 'What have you obtained since being away from me?'

'Absolutely nothing,' replied the master. Then he was sent to work. One day, as the temple father was taking a bath, he had the master scrub him. The master slapped his back and said, 'A fine place for a Buddha Temple but the Buddha is not a sage.' The temple father turned round and looked at him. The master added, 'Although the Buddha is not a sage he can still emit light.'

On another day the temple father was reading a *sutra* by the window when a wasp was trying to get out through the paper window. The master, looking at it, said, 'The [mundane] world is so vast and still it doesn't want to leave; it could bore the paper until the cows come home³¹⁶ without wishing to escape.' The temple father put down the *sutra* and asked, 'Who did you come across on your pilgrimage that you come out with things so completely different from before?'

'This fellow received [the certainty of] the resting place from the Venerable Baizhang. Now I wish to requite my gratitude to the temple father,' said the master.

Then the temple father told the assembly to prepare a feast and asked the master to give a Dharma-talk. The master ascended the seat and, lauding the spirit of the Baizhang School, said,

The spiritual light shines forth in solitary splendour
Completely divorced from the dust of the senses
The essential dew is the ever real
It does not grasp at words
The Nature of the Heart is without taint
Of itself originally complete.
Divorcing from deluded attachments

Is the True Buddha

The temple father, under the impact of these words, experienced awakening, saying, 'How could such an old man come to hear of the ultimate principle!'

Later the master went to Gulin where disciples gathered for several years. About to go into transformation, the master shaved and bathed. Having sounded the temple bell he told the assembly, 'Do you all understand the voiceless Samādhi?'

'No,' replied the assembly.

'You should listen properly, without thinking of anything else,' said the master.

The assembly were inclining their hearing when the master majestically obeyed the call to quiescence.

The pagoda still exists on his home mountain.

9.175 Chan Master Guangzhou He'an Si Tong

Chan master Tong of the He'an temple in Guangzhou (Guangdong) received the precepts at the Shuanglin temple in Yuzhou (Zhejiang, Jinhua). From youth on he was sparing of words and the people of the time called him 'Silent Penetration'. As he was a devotee of Buddha, a Chan monk once asked him, 'What is the venerable one venerating?'

'It is Buddha,' replied the master.

The Chan monk then pointed to a figure [of the Buddha] saying, 'What is this thing?'

The master had no reply. Wearing his formal robe that evening, the master asked the Chan monk, 'The question of this morning – this fellow hasn't yet understood its meaning. What is its purport?'

'How many summer retreats has the venerable one done?' asked the monk.

'Ten summers,' replied the master.

'And not yet left the home life?' asked the monk.

The master was still at a complete loss. 'If not', continued the Chan monk, 'what is a hundred summer retreats?' The monk then suggested that they go to Mazu together to train. When they arrived in Jiangxi, Mazu had already entered quiescence, so they went to Baizhang's, where the problem was immediately solved.

Someone asked the master, 'Are you a master of Chan?'

'This lowly wayfarer has not studied Chan,' replied the master, who lapsed into silence for some time. Then he hailed the person, who replied, 'Yes.' The master pointed at the palm tree. The man had no reply.

The master one day had Yangshan bring a seat. When Yangshan came with it, the master said, 'Now take it back to its original place.' Yangshan obeyed.

'What is at the side of the seat?' asked the master.

'Nothing,' replied Yangshan.

'What is there here?' asked the master.

'Nothing,' replied Yangshan.

'Huiji!' the master called.

'Yes,' replied Yangshan

'Go!' said the master.

9.176 Chan Master Jiangzhou Longyun Tai

A monk asked Chan master Tai of Longyun in Jiangzhou (Jiangxi, Jiujiang), 'What is the meaning of the Patriarch coming from the West?'

'The old monk lost an ox from the pen last night,' replied the master.

9.177 Chan Master Jingzhao Weiguo Yuandao

A monk came for a training visit to Chan master Dao of Weiguo Yuan in Jingzhao (Shanxi, Xi'an), who asked him, 'Where have you come from?'

'From Xiang Nan (Hunan)', replied the monk.

'Is the Yellow River clear or not?' asked the master.

The monk had no reply.

(Textual comment: Guishan answered for him, 'If the little fox cubs want to go beyond, just get to know how to go beyond. What is the use of hesitation?')

As the master was ill someone came to ask after his health, but the master did not appear. 'For a long time the master's reputation for walking the Way has been known,' said the visitor, 'but the news is that this Dharma-body is out of order, so may the venerable monk please make an appearance.'

The master took a bowl, placed it on a stand and told the attendant to take it out and respectfully present it to the person. The man had no response.

9.178 The Venerable Zhengzhou Wansui

A monk asked the Venerable Wansui of Zhengzhou (Henan, Zhengding), 'The great assembly is gathered like clouds – to discuss what?'

'The introduction to Chapter One,' replied the master.

(Textual comment: Guizong Rou added, 'Having bowed in gratitude, go.')

9.179 Venerable Hongzhou Dongshan Hui

The Venerable Hui of Dongshan in Hongzhou (Jiangxi, Nanchang), roaming in the mountains, saw a cave. A monk asked him, 'Is this cave occupied or not?'

'Occupied,' replied the master.

'Who is it?' asked the monk.

'What is there to search for in a little hamlet of three families?' replied the master.

'Who is the host of this cave then?' asked the monk again.

'Still impatient?' asked the master.

A young master was returning from pilgrimage and the master asked him, 'How long have you been away from me?'

'Ten years,' replied the young master.

'Say directly, without going astray – what have you learnt?' asked the master.

'Wouldn't dare talk confusedly to the venerable monk,' replied the young master.

'This stupid fellow!' said the master.

9.180 The Venerable Qingtian

The Venerable Qingtian was one day brewing tea for the head-monk Tao. The master struck his seat three times. Tao also struck the seat three times. The master said, 'The old monk's striking was the right thing, what was the idea behind the head monk's striking?'

'This fellow struck and it was fitting. What did the venerable strike for?'

The master raised his cup and Tao said, 'The all-knowing eye must be like this.' After the tea was made Tao again asked, 'What was the meaning of the venerable monk just then raising the teacup?'

'It cannot have another meaning than it has,' replied the Venerable Qingtian.

9.181 The Venerable Dayu

The Venerable Dayu was at a teahouse with Nanyong when they saw a monk coming up to them without announcing himself. Yong said, 'Since I am not familiar with you and you have never seen me, to whom is the silence addressed?'

The monk didn't say anything. Master Dayu said, 'He wouldn't ask for something without reason.'

'Dayu doesn't say anything either,' said Yong.

Master Dayu then grabbed the monk, saying, 'This is how you are bothering me!' and gave him a box on the ears.

Yong, laughing, said, 'A bright moon and a clear sky.'

An attendant came to visit and the master asked him, 'The True Diamond Samādhis are all like this. What about when the autumn has gone and the winter has arrived?'

'There is nothing to prevent the venerable from asking,' answered the attendant.

'It is alright now, but what about later?' asked the master.

'Who would venture to ask this fellow about it?' replied the attendant.

'Is Dayu also suitable?' asked the master of himself.

'It still needs another person to examine it,' said the attendant.

'Helping a Chan master is not to lose face,' said the master.

The attendant bowed.

9.182 Chan Master Qianzhou Chuwei (Dharma-heir of Chan Master Xitang Zhicang of Qianzhou 7.109)

A monk asked Chan master Chuwei of Qianzhou (Jiangxi, Kanzhou), 'If the essentials of the Three Vehicles and the Twelve Divisions of the Teachings have been assimilated, are these of the same purport as the meaning of the Chan Patriarchs, or different?'

'If it were so, it would be necessary to look into the mirror beyond the six sentences and without following other forms,' answered the master.

'What are the six sentences?' asked the monk.

'Speech, silence, no-speech, no-silence, all is well, all is not well. With which of these are you in agreement?' replied the master.

The monk had no reply.

The master asked Yangshan, 'What is your name?'

'Huiji,' he replied.

'Which is Hui (wisdom) and which is Ji (quiescence)?' asked the master.

'Just here,' replied Huiji.

'Still only approximate,' replied the master.

'Just putting aside approximate, what does the venerable monk see?' asked Huiji.

'Go and drink some tea,' replied the master.

9.183 Chan Master Shouzhou Liangsui (Dharma-heir of Chan master Baoche of Magu Shan in Puzhou 7.116)

On his first visit to Magu, Chan master Liangsui of Shouzhou was hailed by Magu, 'Liangsui!'

'Yes,' replied the master.

This went back and forth three times, calling and answering. Then Magu said, 'This dumb master!'

The master then had an awakening and said, 'The venerable monk must not be insulting. If Liangsui had not come to pay obeisance to the venerable sir, the whole of life would have almost been in vain!'

Magu approved him.

9.184 Chan Master Jizhou Shushan Huizhao (Dharma-heir of Chan master Ruhui of Nandong Si in Hunan 7.121)

Chan master Huizhao of Shushan in Jizhou (Jiangxi, Ji'an) was once visited by Dongshan. The master said to him, 'You are already an abbot somewhere, so what is the point of coming here?'

'[Dongshan] Liangjie cannot help his doubt, so comes especially to see the venerable sir,' replied Dongshan.

The master summoned Liangjie, who answered with a 'Yes' and the master said, 'What?'

Liangjie had no reply.

'A fine Buddha, only it lacks fire,' commented the master.

9.185 Chan Master Jingzhao Dajian Fu Si Hongbian (Dharma-heir of Chan master Huaiyun of Zhang Jing Si in Jingzhao)

The Tang Emperor Xuanzong (r.847-859) asked Chan master Hongbian of Da Jiangfu Temple in Jingzhao (Shanxi, Xi'an), 'Why are the schools called "Southern" and "Northern"?'

'Originally,' answered the master, 'the Chan School had no southern and northern division. In days of old the Tathāgata transmitted the True Dharma Eye to Mahākāśyapā and so the transmission extended through the generations until it came to the 28th Indian Patriarch, Bodhidharma, who came to these parts as the 1st Chinese Patriarch. Then it came to the 5th Patriarch Hongren, who made the Dharma available at the Eastern Mountain in Jizhou (Henan, Jichun). He had two disciples at that time, one of whom was named Huineng, who received the Dharma Robe of transmission. He went to live on the Southern Peak (Lingnan, Liangguang region) and became the 6th Patriarch. The other disciple was named Shenxiu and he spread the teachings in the North. Later Puji, a man from the school of Shenxiu, set up his master [Shenxiu] as the 6th Patriarch and called himself the 7th Patriarch. Although the Dharma to which each came is one and the same, still the difference in their style of coming to awakening was either sudden or gradual. Therefore the southern was called the "sudden", the northern the "gradual" approach, but it is not that here was something called southern or northern in the original Chan.'

The Emperor asked, 'What about the name "*Vinaya*"?'

'To prevent wrongdoing and desist from evil is called the *Vinaya* [precepts for monks].'

'What is Samādhi?' asked the Emperor.

'When the six senses are straying into the world, yet the heart does not follow their sway, this is called Samādhi,' replied the master.

'What is wisdom?' asked the Emperor.

‘When the heart and circumstances are both empty yet the seeing is clear,’ replied the master.

‘What are skilful means?’ asked the Emperor.

The master replied, ‘Skilful means is the artful gate of hidden reality covered by phenomenal expedients. By connecting the middling and low so that the crooked can be induced to advance is called skilful means. When talking of establishing something for the sake of those of superior roots, or of discarding skilful means, or only talking of the peerless Dao, all these too are the talk of skilful means. Even when it comes to the profound words the Patriarchs, who are forgetful of merit and detached from verbosity, they are not without traces of skilful means.’

‘What is the Buddha-heart?’ asked the Emperor.

The master replied, “Buddha” is an Indian word which in Tang parlance means awakened. What is called “Buddha-heart” is a human being who has wisdom and is awakened. Heart is another name for Buddha but there are hundreds of thousands of different names – though all of the same single essence. Originally it is without form, neither green, yellow, red nor white, neither male nor female in character. Located in space, it is not heavenly, located in man it is not human, though it appears heavenly, appears to be human and can be male or female. It has no beginning, no end, is without birth, without death and so is called the nature of spiritual awakening. It is like the innumerable affairs which Your Majesty must attend to daily – this is Your Majesty’s Buddha-heart. Even though transmitted by a thousand Buddhas from one to another, still it must not be thought that there is something else other than this to obtain.’

‘What of the people of today who call upon Buddha?’ asked the Emperor.

The master replied, ‘The Tathāgata is the teacher who came into the world for the sake of gods and men. He propagated the Dharma in accordance with the root propensities which he knew well. For the sake of those with superior roots he made available the Supreme Vehicle which has as its principle sudden awakening. As for those of middling capacities, because they couldn’t awaken suddenly, the Buddha therefore opened the temporarily expedient gate of the sixteen entrances to meditation and of invoking Buddha to be born in

the Pure Land. Therefore a *sutra* says, “This Heart is Buddha, this Buddha is Heart; apart from the Heart there is no Buddha, apart from Buddha there is no Heart.”

The Emperor asked, ‘There are people who invoke the Buddha by holding to the *sutras*, who seek Buddha by relying on chants – what about that?’

The master replied, ‘In the one Supreme Vehicle there are all kinds of ways to praise the Tathāgata, like a hundred streams, all of which flow back to the ocean. All these various streams return to the ocean of omniscience.’

The Emperor asked, ‘Since the patriarchs were in accord with the Heart-seal, what is meant in the *Diamond Sūtra* when it talks of “the Dharma in which there is nothing to obtain”?’

The master replied, ‘The Buddha’s first teaching was that there is truly no Dharma to give to people, but simply to show living beings that each one’s own nature is the treasure house of the One Dharma. At the time of the Tathāgata Dipankara, although Shakyamuni inherited the original Dharma, yet there was not anything which had been obtained. This was in accord with Dipankara’s original meaning and that is why the *sutra* says, that there is no I, no person, no living being, no life – this Dharma is even and equal, is the practice of all beneficial dharmas without abiding in any form.’

The Emperor asked, ‘Since the master has comprehended the meaning of the patriarchs, does he still reverence the Buddha and recite the *sutras*?’

The master replied, ‘All Buddhist monks reverence the Buddha and recite the *sutras* – this is the abiding support of the omnipresent Dharma, from which emerges the fourfold gratitude.³¹⁷ So, through reliance on the rules for everyday life set up by the Buddha, by practising in the body, inquiring into the teachings and by gradual purification, we follow in the footsteps of the Tathāgata’s practice.’

The Emperor asked, ‘What is sudden seeing and what is gradual practice?’

The master replied, ‘To suddenly understand one’s own nature is to be a companion of the Buddha. However, being from beginningless time permeated with error, it is necessary to gradually

effect a cure, allowing the nature to arise according to its [inherent] functioning – it is like a man eating rice, one mouth full is not enough to satisfy hunger.’

On this occasion the master answered questions for three and a half hours. He was granted a purple robe and the title of ‘Chan master of Complete Wisdom’. In addition, all pagodas dedicated to the Patriarchs throughout the Empire were, by imperial decree, to be kept in a state of repair.

9.186 Chan Master Fuzhou Guishan Zhizhen

Chan master Zhizhen (782-865) of Guishan in Fuzhou (Fujian, near Pingnan *xian*) was a native of Yangzhou (Jiangsu), whose family name was Liu. He was inducted [into the religious life] at the Hualin Temple in his native province and received the precepts in the 1st year of the Yuanhe reign period of the Tang (806) at the Tianxiang Temple in Tantu, Runzhou (Jiangsu, Zhenjiang). He did not study the *sutras* and commentaries but devoted himself to Chan practice. On a first visit to Chan master Yun, Yun asked him, 'Where have you come from?'

'Coming, there is no place to come from, going, there is no place to go to,' replied Zhen. Although Yun maintained silence, Zhen awakened by himself.

After a while Zhen came to Wuxie Shan in Yuzhou (Zhejiang, Jinhua) where he met master Zhengyuan. In the 2nd year of the reign period Changqing (822), they went together to Jianyang (Fujian) where Yefen, a local dignitary, invited Zhen to reside at the Eastern Chan Temple.

In the 1st year of the Kaicheng reign period (836) he moved to the Changji Temple in Fuzhou (Fujian) where the citizens Chenliang and Huangyu asked him to establish a monastery on Gui Mountain.

One day, addressing the congregation, the master said, 'Even just knitting the brows or blinking, there is no getting away from oneself – one instant of the Pure Heart is the Original Buddha.' Then he read a poem,

The heart is originally apart from dust
What need to purify then?
The body is free from illness
Why search a cure?
Wishing to know this Buddha
It is not a personal something
When the bright mirror points high
There is yet no reflection

Later it happened that Emperor Wuzong (r. 840-846) instituted a purge on Buddhism and there were two stanzas of a poem which the master read to the assembly,

The bright moon shining everywhere
Makes everything new
Will it be the white-clad laymen
Who cause the downfall
Of the men of the Void?
But who says laypeople are hindered
In practising the Dao?
Vimalakirti was the Golden Grain Tathāgata³¹⁸

The second stanza read,

[Buddha in a previous life]
Meditating in the forest
As the patient cultivator,
Had his limbs chopped off
By King Kalinga³¹⁹

Furthermore, in our glorious dynasty
There are not such occurrences
Simply to order a stop to the practice of the Dao
Why would that cause any sorrow?

Then, until the prosperous reign of Emperor Xuanzong (847-859), the master ceased to wear the black silk of the monk.

In the 6th year of the reign period Xianxong (865) the master's life ended in his temple. He was eighty-four years old and had been a monk for sixty years. By imperial decree the posthumous title of 'Chan Master Returning to Quiescence' was conferred upon him and his pagoda was 'Mysterious Truth'.

9.187 Chan Master Langzhou Dongyi Huaizheng

Chan master Huaizheng of Eastern City in Langzhou (Henan, Changde) was visited by Yangshan, who came for an interview.

‘Where are you from?’ the master asked him.

‘From Guangnan,’ replied Yangshan.

‘I hear that in Guangnan they have bright pearls forged in the depths of the ocean – is that right?’ asked the master.

‘That is right,’ answered Yangshan.

‘What is the shape of such a pearl?’ asked the master.

‘A white moon just become visible,’ said Yangshan.

‘Have you brought one with you?’ asked the master.

‘Yes,’ replied Yangshan.

‘Why not let the old monk have a look at it?’ said the master.

‘Yesterday, at Guishan’s, he also asked about this pearl and because of this there are no words left now with which to answer and no more principles which can be expressed,’ replied Yangshan.

‘The great roar of a real lion,’ said the master.

his concubines all standing together, talking with this very strange-looking person. They were touching his hands and feet, and it looked very improper. The King was suddenly overwhelmed by feelings of jealousy and listened to what the man was saying. He was talking about cultivating the Way. The King was enraged, and cut off the old cultivator’s limbs one by one to test his patience and endurance. After the Buddha attained Buddhahood, he went to the Deer Park to save Ajnatakaundinya first. The old cultivator was a former incarnation of Shakyamuni Buddha, and the King of Kalinga was a former incarnation of Ajnatakaundinya. Because the Buddha made a vow in his past life, he wanted to save the person who had treated him the worst.

9.188 Chan Master Jinzhou Cao

Chan master Cao of Jinzhou (Shaanxi, Ankang) one day invited the Venerable Mi to a vegetarian meal, but the sitting order was not yet arranged. Mi arrived, unfolded his prostration cloth and made his prostrations. The master had not yet occupied the Chan seat [in the Dharma-hall] so Mi just went to the master's place and sat down. The master [when he arrived] took another place. When the meal was finished and Mi had departed, the attendant asked the master, 'The venerable sir receives respect and courtesy from everyone, yet today his sitting place was just taken over!'

'If he returns within three days it will be a call for help,' replied the master.

Mi indeed returned within three days, saying, 'The day before yesterday I was attacked by thieves.'

(Textual comment: A monk asked Jingqing, 'What was the meaning of that ancient being attacked by thieves?' Qing replied, 'He only saw the sharp point of an awl, he didn't see the square blade of the chisel.')

9.189 The Venerable Langzhou Gutu

Whenever the Venerable Gutu of Langzhou (Hunan, Changde) saw a monk coming, he would usually say, 'Go away! You do not have the Buddha-nature.'

The monks had no reply for this or if they had one, it was never approved. One day Yangshan Huiji came for an interview and the master said to him, 'Go away! You do not have the Buddha-nature.'

Huiji approached with hands folded and answered, 'Yes!'

The master laughed and said, 'Where did you get this Samādhi from?'

'I got it from Guishan,' replied Yangshan, who asked the master, 'And from whom did the venerable sir get it?'

'I got it from [Chan master] Zhang Jing,' replied the master.

9.190 The Venerable Hezhong Gongji

The Venerable Gongji of Hezhong (Shanxi, Yong Qixi) was asked by a monk, ‘What is Dao? What is Chan?’

The master replied, ‘If it has a name it is not the Great Dao; Chan is neither right nor wrong. To wish to understand this middle meaning – yellow leaves stop the crying of little children.’³²⁰

End of Book Nine

- ³⁰² *Feng shui* terms: here, the bone is the ‘father’, the flesh is its ‘son’.
- ³⁰³ A famous Buddhist layman, closely associated with Chan Master Huangbo, the inheritor of Baizhang’s Dharma. See the next entry.
- ³⁰⁴ Yangshan Huiji (807-883, **11.221**), one of the two most prominent Dharma-heirs of Guishan, together with his Dharma-brother, Xiangyan Zhixian (d.898, **11.222**).
- ³⁰⁵ A drum usually beaten at *sutra* chantings and mealtimes.
- ³⁰⁶ Xuefeng Yizun (822-908, **16.389**) one of the most prominent Chan masters of the end period of the Tang dynasty.
- ³⁰⁷ Yunyan Tancheng (780-841, **14.350**) was a Dharma-heir of Yueshan Weiyang (745-828, **14.335**), who was a disciple of Shitou Xiqian (700-791, **14.329**). Yunyan was the master of Donghsan Liangjie (807-869, **15.370**), who also inherited his master’s (Yunyan’s) transmission of the famous ‘Five Ranks’.
- ³⁰⁸ Literally, ‘the goose-king selecting the milk from water’, i.e., a Buddha who can extract the essence from the inessential, DCBT:470b. DCBT:470a.
- ³⁰⁹ Shishuang Qingzhu (807-888, **15.367**), a Dharma-heir of Guishan.
- ³¹⁰ Xiangyan Zhixian (d.898, **11.222**), the Dharma-brother of Yangshan.
- ³¹¹ Chan master Guizong Zhichang **7.123**, (n.d.) of Mount Lu.
- ³¹² Wutai, one of the major Buddhist mountains in China, where Manjuśri is revered.
- ³¹³ Chan master Danyuan Yingzhen, **13.325**.
- ³¹⁴ This is Baozhi, (418-514) , an eminent monk of the Liang dynasty (502-557).
- ³¹⁵ Huang Chao was a rebel general of the late Tang dynasty.
- ³¹⁶ Literally ‘until the year of the donkey’, which does not exist in the Chinese calendar, thus, forever.

- 317 Gratitude to parents, to having been born a living being, to country and to the Three Treasures.
- 318 Title of Vimalakirti in a previous life.
- 319 The *Vajra Sūtra* mentions the King of Kalinga. When Shakyamuni Buddha was practising the Way as the Patient Cultivator in one of his former lives, the King discovered
- 320 From the *Mahāparinirvana Sūtra*, T.12 no.375, Chapter 26, ‘When a child cries and weeps, the parents take up the yellow leaf of bitter willow and say to the child: “Don’t cry, don’t cry! I shall now give you some gold!” The child sees this, thinks it is true gold, and stops crying. But this yellow leaf is in actual fact not gold.’

Finding List

**For books 4-9 of the CDL from sources T, XY, FG
and DC (W=W[hitfield] Numbering in XY)**

bk W name Taisho XY FG DC

4	43	第一世法融禪師	226c26	161	134	44
	44	第二世智巖禪師	228b9	174	135	48
	45	第三世慧方禪師	228c2	176	136	48
	46	第四世法持禪師	228c15	178	136	49
	47	第五世智威禪師	228c25	179	137	49
	48	第六世慧忠禪師	229a17	180	139	49
	49	曇瓘禪師	229b15	183	140	50
	50	玄挺禪師	229b22	184	140	50
	51	玄素禪師	229b28	185	142	50
	52	崇慧禪師	229c12	187	145	51
	53	徑山道欽禪師	230a11	191	146	51
	54	烏窠道林禪師	230b3	193	148	52
	55	招賢寺會通禪師	230c2	197	150	53
	56	佛窟巖惟則禪師	231a1	201	151	53
	57	雲居智禪師	231a12	202	154	54
	58	北宗神秀禪師	231b12	205	155	55
	59	嵩嶽慧安國師	231c1	208	157	55
	60	袁州蒙山道明禪師	232a1	212	159	56
	61	五臺山巨玄[方]禪師	232a26	216	159	56
	62	條山智封禪師	232b5	216	160	57
	63	降魔藏禪師	232b15	218	161	57
	64	壽州道樹禪師	232b25	219	162	57
	65	都梁山全植禪師	232c8	220	162	57
	66	福先寺仁儉禪師	232c15	222	163	58
	67	嵩嶽破灶墮和尚	232c22	223	167	58
	68	嵩嶽元珪禪師	233b7	227	172	59
	69	終南山惟政禪師	234a18	234	174	61
	70	保唐寺無住禪師	234b10	237	179	61
5	71	第三十三祖慧能大師	235b10	247	179	64
	72	西域掘多三藏	237a13	263	187	68
	73	韶州法海禪師	237a25	265	188	69
	74	吉州志誠禪師	237b7	266	189	69

	75	廬檐山曉了禪師	237c2	268	190	69
	76	河北智隍禪師	237c13	270	191	70
	77	洪州法達禪師	237c21	271	192	70
	78	壽州智通禪師	238b21	276	195	71
	79	江西志徹禪師	238c16	278	196	72
	80	信州智常禪師	239a27	282	199	73
	81	廣州志道禪師	239b23	284	200	73
	82	廣州法性寺印宗和尚	240a9	288	202	74
	83	吉州青原山行思禪師	240a17	289	203	75
	84	南嶽懷讓禪師	240c7	294	208	76
	85	溫州永嘉玄覺禪師	241a27	299	212	77
	86	司空山本淨禪師	242b19	310	218	80
	87	婺州玄策禪師	243c14	319	226	83
	88	曹谿令韜禪師	244a1	321	227	83
	89	西京光宅寺慧忠國師	244a7	322	228	83
	90	西京荷澤神會禪師	245a15	333	238	86
6	91	江西道一禪師	245c23	341	241	88
	92	越州大珠慧海禪師	246c8	349	247	90

93	T. moved to 9.178	248a5	360		93
94	洪州泐潭法會禪師	248a6	362	258	94
95	池州杉山智堅禪師	248a12	362	258	94
96	洪州泐潭惟建禪師	248a23	364	260	94
97	澧州茗谿道行禪師	248a27	365	260	94
98	撫州石鞏慧藏禪師	248b11	366	262	95
99	唐州紫玉山道通禪師	248c6	369	265	95
100	江西北蘭讓禪師	248c27	372	266	96
101	洛京佛光如滿禪師	249a3	373	267	96
102	袁州南源道明禪師	249a17	374	268	96
103	忻州酈村自滿禪師	249a28	376	269	97
104	朗州中邑洪恩禪師	249b9	377	270	97
105	洪州百丈山懷海禪師	249b26	378	272	97
7 106	潭州三角山總印禪師	252c15	395	285	103
107	池州魯祖山寶雲禪師	252c21	396	286	103
108	洪州泐潭常興禪師	252a6	398	288	104
109	虔州西堂智藏禪師	252a12	398	289	104
110	京兆府章敬寺懷惲禪師	252b19	403	292	105
111	定州柏巖明哲禪師	252c24	406	295	106
112	信州鵝湖大義禪師	253a1	408	296	106
113	伊闕伏牛山自在禪師	253a24	410	298	106
114	幽州盤山寶積禪師	253b8	411	299	107
115	毘陵芙蓉山太毓禪師	253c4	414	300	108
116	蒲州麻谷山寶徹禪師	253c20	416	302	108
117	杭州鹽官齊安禪師	254a4	418	303	108
118	婺州五洩山靈默禪師	254b6	421	306	109
119	明州大梅山法常禪師	254c2	424	309	110
120	京兆興善寺惟寬禪師	255a12	428	31	111
121	湖南東寺如會禪師	255b15	432	316	112

	122	鄂州無等禪師	255c10	435	318	112
	123	廬山歸宗寺智常禪師	255c24	436	320	113
8	124	汾州無業禪師	257a1	443	327	115
	125	澧州大同廣澄禪師	257b14	447	330	117
	126	池州南泉普願禪師	257b18	448	330	117
	127	五臺山隱峰禪師	259b5	465	346	121
	128	溫州佛和尚	259c12	469	349	122
	129	烏臼和尚	259c17	470	350	122
	130	潭州石霜大善和尚	259c22	470	350	122
	131	石臼和尚初	259c29	471	351	123
	132	本谿和尚	260a5	472	351	123
	133	石林和尚	260a10	473	352	123
	134	亮主(洪州西山	260a19	474	353	123
	135	黑眼和尚	260a29	475	354	123
	136	米嶺和尚	260b3	475	355	123
	137	齊峰和尚	260b7	476	355	123
	138	大陽和尚	260b17	477	356	124
	139	紅螺和尚	260b26	478	357	124
	140	泉州龜洋山無了禪師	260b29	479	358	124
	141	利山和尚	260c20	481	359	125
	142	韶州乳源和尚	260c29	482	360	125
	143	松山和尚	261a6	483	361	125
	144	則川和尚	261a15	484	362	125
	145	南嶽西園蘭若曇藏禪師	261a12	485	363	125
	146	百靈和尚	261b12	487	364	126
	147	鎮州金牛和尚	261b18	487	365	126
	148	洞安和尚	261b25	488	366	126
	149	忻州打地和尚	261c2	489	367	
	150	潭州秀谿和尚	261c7	490	367	127

151	磁州馬頭峰神藏禪師	261c14	491	368	127
152	潭州華林善覺禪師	261c17	491	368	127
153	汀州水塘和尚	261c29	493	369	127
154	古寺和尚	262a5	493	370	127
155	江西棹樹和尚	262a11	494	370	127
156	京兆草堂和尚	262a21	495	372	128
157	袁州陽岐山甄叔禪師	262a25	496	372	128
158	濛谿和尚	262b4	497	373	128
159	洛京黑澗和尚	262b12	498	374	128
160	京兆興平和尚	262b14	498	374	128
161	逍遙和尚	262b12	500	375	128
162	福谿和尚	262b29	500	376	129
163	洪州水老和尚	262c8	502	377	129
164	浮盃和尚	262c18	503	378	129
165	潭州龍山和尚	263a14	505	380	130
166	襄州居士龐蘊	263b3	507	382	130
9 167	潭州瀉山靈祐禪師	264b15	517	387	132
168	洪州黃檗希運禪師	266a3	531	399	136
169	杭州大慈山寰中禪師	266c17	537	405	138
170	天台平田普岸禪師	267a16	540	408	138
171	筠州五峰常觀禪師	267b1	541	409	139
172	潭州石霜山性空禪師	267b11	543	410	139
173	福州大安禪師	267b20	544	411	139
174	福州古靈神贊禪師	268a10	548	415	141
175	廣州和安寺通禪師	268a28	550	416	141
176	江州龍雲臺禪師	268b14	552	418	141
177	京兆衛國院道禪師	268b16	552	418	142
178	鎮州萬歲和尚	268b22	553	419	142
	洪州百丈山惟政禪師			420	

179	洪州東山慧和尚	268c14	554	422	
180	清田和尚	268c21	555	422	142
181	大于和尚	268c26	556	423	142
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景德傳燈錄

Records of the Transmission of the Lamp

Up to the Era of Great Virtue [of the Song Dynasty CE 1004-7]

(Jap: Keitoku Dentōroku)

Compiled by

Daoyuan

of the Chan School, of the later Song Dynasty
in 30 fascicules.

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München Cover design by Sandra Hill. Detail from the image of Two
Standing Avalokitesvara, from the Dunhuang Caves.

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Printed by BoD – [Books on Demand GmbH](#)

ISBN 978-3-7392-8443-9