



RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 3

THE NANYUE HUAIRANG LINEAGE

TRANSLATED BY

RANDOLPH S. WHITFIELD



The Hokun Trust is pleased to support the third 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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Preface

This third volume (books 10-13 of 30) of the first complete translation into English of the *Jingde Chuandeng Lu* (景德傳燈錄), *Records of the Transmission of the Lamp* (hereafter CDL), brings us to the end of the entries from Nanyue Huairang (南嶽懷讓). We meet many of the big names here, made popular by Western scholars over the last fifty years or so. In 1960 Wilhelm Gundert published the first volume of his ground-breaking German translation *Niederschrift von der Smaragdenen Felswand* (Record from the Emerald Cliff),¹ published in China in 1125 CE (碧巖錄 Jap. *Hekiganroku*). R.H. Blyth first published his translation of another collection, *The Gateless Gate* (無門關 Jap. *Mumonkan*) in 1966² (originally published in China in 1229 CE) and dedicated it to Suzuki Daisetz. In 1977 Thomas and J.C. Cleary's translation, *The Blue Cliff Record*,³ appeared. These classic *gong'an* (*kōan*) collections have tantalised us ever since.

Chang Chung-Yuan (張鍾元) published his influential translation of excerpts from the CDL in 1969.⁴ The CDL, sourcebook for most of the *gong'an* collections, was first published in China around 1011 CE. It has taken more than a thousand years to gain access to this rather arcane literature and we are understandably still baffled by it. The accounts in the CDL are pointers to what Chan concerns itself with - the enhancement of an original awareness anchored in the body, innate to all sentient beings and functioning unobstructedly like a beacon or lamp on a dark path. Time and again the old masters push our noses towards this original awareness with a patience and kindness quite beyond that of mother and father: they know from their own arduous journey how human beings make something that is simple and pure, tricky and needlessly complicated.

¹ Gundert, Wilhelm, tr., *Bi Yän Lu, Niederschrift von der Smaragdenen Felswand*. München: Hanser Verlag, 1960.

- 2 Blyth, R.H., tr., *Mumonkan. Zen and Zen Classics, Volume Four*. The Hokuseido Press, 1966.
- 3 Cleary, Thomas and J.C. tr., *The Blue Cliff Record, Volume One, Two and Three*. Boulder: Shambhala, 1977.
- 4 Chang Chung-Yuan, tr., *Original Teachings of Ch'an Buddhism. Selected from the Transmission of the Lamp*. New York: Pantheon Books, 1969.

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In the Hun lands the winds incite, in the land of Han they engender
realisation

20.558

Introduction

‘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.’⁵ All Buddhist schools since the time of the Buddha are based on the practice of *śīla*, *dhyāna*, *prajñā*, that is, the cultivation of an ethical life (*Vinaya*), of meditation and of wisdom.

Meditation stands central: practised devotedly it ‘cleans’ direct awareness, which is a direct knowing from and of the origin.⁶ As for the word *Chan* (originally *Channa*), it is the Chinese transliteration of the Indian word *dhyāna*, meaning meditation. It is often forgotten that the Chan School, just as in the School of the Elders (*Hinayāna*), practises meditation in all the four positions: standing, walking, sitting and lying.⁷

The Extended Record of Chan Master Baizhang Huaihai (his biographical entry in the CDL is **6.105**) goes into a little more detail about what he calls the ‘direct mirror awareness’,

‘Only if the direct mirror-like awareness just does not abide in anything existent or non-existent whatsoever, mundane or supra-mundane, and neither makes an interpretation of non-abiding nor even a non-interpretation of non-abiding, then one’s own heart is Buddha and its shining function belongs to the Bodhisattvas. Then the heart and its workings have become like a ruler and his ministers, in which the function of shining responds to fluctuating conditions, as if the ocean were talking in waves, illumining the ten thousand things without effort.’⁸

Or, as Chan Master **Fenzhou Wuyue** says in **8.124**,

‘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.'

It would seem then that there is a lot of work for us to do, for direct knowing mirror- awareness is certainly not a knowing based on proof and logic, on scientific analysis, on thinking, but is direct, immediate and, more to the point, unobstructed.

Although the doctrinal roots of Chan go back to the Buddha, the topsoil in which the Meditation School (Chan) is planted is textually oriented towards Mahāyāna Buddhism. This topsoil was perhaps never more thoroughly ploughed in Chinese Buddhist literature than in the *Records from the Chan Mirror* (*Zongjing Lu* 宗鏡錄 ZJL) by Yongming Yanshou (永明延壽 904-975 CE). Yanshou was a central figure in an already mature Buddhist tradition which embraced the broader spectrum of the Mahāyāna prevalent in Yanshou's day in the state of Wuyue than came to be the case, when an articulated Chan entered the political arena later at the beginning of the Song dynasty. Indeed, in those days (late 10th century) in Wuyue (south China) the arcadian life of an all inclusive Buddhism had long been maturing and [Chan] meditation practice was a central feature.⁹

In the Preface to the ZJL Yanshou spells out, in classic terminology, the problem facing human beings from a traditional Buddhist perspective: he says, 'The reverent submission is that the true source, deep and quiescent and the sea of awakening, pure and clear, cut off the two extremes of name and form without trace. In the very beginning there is no awakening. Then an agitated heart suddenly arises, activating basic *karmic* proclivities inauspicious for the clarity of awakening.

'Due to a lighting up there arises reflection and the seeing of differences suddenly flourishes. Then the reflection gathers dust, forms proliferate, take shape and spread, like a mirror giving reality to images. The root of personality arises abruptly and thinking follows such that the world of differentiation comes into being. Later, due to knowledge, love and hate take on different intensities.

'From all of this the genuine is lost and the [true] nature suffers neglect by grasping to forms and chasing names. The affective pollutants accumulate and

block up whilst defiled awareness solidifies into a continuum. Genuine awakening is locked up in a night of dreams in which the three worlds are submerged in enchantment. Crawling along within the nine happy abodes¹⁰ on a dark path, the wisdom-eye is blinded by the yoke of *karmic* sufferings. Mourning for the gate of liberation, a self is endured in the middle of no-self, a hasty somewhere set up in the middle of going nowhere.¹¹

The ZJL by Yongming Yanshou, the St. Thomas Aquinas of Chinese Mahāyāna Buddhism,¹² is a recapitulation of the whole history of the Mahāyāna transmission to China up to his day. In chapters 97 and 98 Yangshou discusses Chan, almost at the end of his 100-chapter work.

There was another monk by the name of Daoyuan living, so to speak, next door to Yanshou in Wuyue – in fact both men seem to have had the same teacher, Tiantai Deshao (天台德891891-971 CE, who appears in book 25 of the CDL), which would render almost inconceivable the notion that these two monks did not know each other well. Daoyuan, a generation younger than Yanshou, is credited with another seminal work, *A Collection of the Common Praetiee of the Buddhas and Patriarehs* (佛祖同參集), a work that is said to have brought together the various inchoate Chan lineages under one overarching family tree. But the attribution of this work to Daoyuan is problematic, since nothing is known of him or of his original work. Daoyuan's work on the Chan patriarchal lineage was taken up later by another man, who reworked it and changed the title to *Reeords of the Transmission of the Lamp* (景德傳燈錄 CDL).¹³

The man who reworked Daoyuan's work was of quite a different stamp than a Yanshou or a Daoyuan: how different only became clear later. He was actually born as a *crane chick*. The horror and fright felt in the confinement room at this event by all those present would be a prelude to the impact he – or it – would make on a whole range of events in the future. Anyway, they threw this *thing* into a river when it was born to try to get rid of it but an old uncle of the mother, who was obviously in the habit of believing anything, said that the births of extraordinary men only appear between long intervals of time. So they all rushed outside to look for the thing-chick they had thrown away and luckily found it. What did they find? They found a little baby embryo-boy within the revolting exuviae of a

crane. Its body was still covered in feathers, but happily they fell off a month or so later. So the story goes.¹⁴ This was in the year 974 CE, a year before the death of Yanshou at the age of seventy-one. The name of the chick-man was Yang Yi and he became an all-powerful civil servant rather than a monk like Yanshou or Daoyuan.

Things started happening very quickly after the birth of the feathered one: when Yang Yi was only seven years old even the Emperor of China heard of his doings and when he was eleven he was summoned to court, being already learned and able to converse on profound subjects with any of the adult literati. But the rise of Yang Yi was also the endtime of the arcadian life of Chan as it was adumbrated in Yanshou's encyclopaedic work, written a generation before Yang Yi appeared at court.

What is known is that the man who would rise to power at the centre of court life far away in the imperial capital, Yang Yi, also hailed from the same area as the two monks Yanshou and Daoyuan. Yang Yi, of spotless moral integrity despite the heady and artificial atmosphere in which he worked, somehow acquired Daoyuan's work, presumably with the agreement of all concerned. Yang Yi's life work was quite unusual amongst civil servants, a fact not even appreciated today. It was no less than to play a key role in helping to reshape the traditional society of his day into a new Song dynasty dispensation. Drafting imperial edicts, reforming the civil service examination system into a new meritocracy, as well as revamping traditional Chan Buddhist lore – all was geared to opening up more opportunities to more people for entry into government service and to make Chan Buddhist practice more inclusive. The extraordinary thing is that Yang Yi succeeded in all these fields. What he made of Daoyuan's original work, in the service of the dynasty's crusade for more transparency, would have a lasting influence into our own day: he is responsible for the first canonical Chan Buddhist work.

Says Albert Welter, 'Because *teng-lu* (i.e. the CDL and its sequels) were forged and shaped to assert revisionist claims regarding Ch'an orthodoxy, they are best treated as historical fiction...'¹⁵ Quite so! Yet is it not the same kind of historical fiction as is found in Aeschylus, Shakespeare and Goethe? Furthermore since the debunking of Japanese biased Zen history after Dunhuang, it is

said that Linji/Rinzai Zen is *not* the classic, authentic Zen after all (therefore revisionist). Yet the Linji/Rinzai monastic system has at least the advantage of a thousand year-long history of actual practice and the fruits thereof behind it; that makes it authentic. An *Ur Chan* is surely a chimera.¹⁶

As Kristopher Schipper has pointed out, almost all the Chinese historical writings are pre-eminently Confucian – a fact often overlooked by researchers.¹⁷ A clear picture of the early history of Buddhism in China then – or of Daoism for that matter – without government influence, is difficult to acquire. Yet despite the vicissitudes of dynastic changes over long periods of time, Buddhist and Daoist temples and their local social support systems seem to have had a continuous existence throughout the many dynastic changes.¹⁸ There was always an active accommodation between government and religionists in China.¹⁹ It is equally impossible to write a coherent history of Chan before 845 CE simply because there isn't one: the Chan texts were composed after that time, under government auspices. Chinese Buddhism is rooted in the economic, social, cultural and religious history of China from the grass roots to the very top.

An intriguing, at least ideological, influence on an inchoate Chan might be the life and work of a monk named Daosheng, (道生 c.360-434 CE), famous for his saying, 'Buddhahood is attained through instantaneous awakening' – an insight which would come to full fruition during the ninth and tenth century of our era. The efforts of this famous 4th century Buddhist cleric helped to germinate the future Chan fruit. In the year 429 CE Daosheng made his opinion known that *icchantikas* (the most spiritually deluded beings) *were* capable of experiencing Buddhist awakening. This courageous statement went directly against the prevailing conviction in Chinese Buddhism of that time, based on an early shortened version of the *Mahāparanirvāṇa Sūtra* translated from the Sanskrit by Faxian and Buddhahadra in 416/7 CE at the southern capital (modern Nanjing). In this *sutra* it said that *icchantikas* were *forever excluded* from the benefits of

Buddhist wisdom because they had destroyed all their roots of goodness. That this was said in a canonical *sutra* made it incontrovertible doctrine. It could not be argued with nor could any monk whatsoever have a conflicting opinion about it. After a lifetime of Buddhist practice Daosheng had come to a radical insight whose pronouncement resulted in immediately being stripped of his Buddhist robes and expelled from the community of monks, just a few years before his death.

When Daosheng came to the full *Mahāparanirvāṇa Sūtra*, newly translated by Dharmakṣema in 422, he must have had quite a shock. In the new complete translation *icchantikas* were eligible for, were included in the Buddhist practice and its goal of awakening and indeed possessed the seeds of Buddhahood just as others did.

When we read of such controversies today we might wonder what all the fuss was about, yet in those early days when Buddhism in China was only just emerging into a clearer light after having been seen through their own Daoist constructs for three hundred years, this was nothing short of a revelation. The implications of the realisation that *icchantikas* could partake of Buddhist awakening were loaded with future goodies. It meant that now *everybody* was capable of awakening, no matter from which class or standard of education; no matter what moral virtues or their lack. It was only a short step further, which Daosheng made just before his death in 434 CE, of stating that 本有佛性 – *Buddha-nature is inherent!* All beings have it, no matter who they are – it is already inbuilt, not acquired! From this time on, Daosheng's famous statement that 'Buddhahood is achieved through instantaneous awakening', was now grounded in the doctrine of the *Buddha-nature* being inherent in all beings.

The Chan School has also been coloured by non-Buddhist sources rooted in the early Chinese world. The literary influence of the *Zhuangzi*, *Laozi* and *Liezi* are clearly discernable. In chapter 7 of the *Zhuangzi* (3rd century BCE), for example, it is said that 'the perfected man employs his heart like a mirror', a theme later to be echoed by many a Chan master. Indeed Chan masters often refer to seekers as 'followers of the Dao', a term not used exclusively to denote Daoism but used in its wider cultural context as the perennial

Way that is uniquely *Chinese*, as Zhuxi himself was to use the term much later.

The miracle stories so popular in China from an early age (the first specifically Buddhist miracle stories appeared in 399 CE) also contain many insights into the grass-roots practices of early Buddhists at this time.²⁰ The ancient Chinese love of literary games, especially poetry competitions, where two or more people would get together to spontaneously compose little verses to which the opponent would have to add a capping phrase, in the same metre and rhyme scheme and playing on the same complex allusions as the other player, might have helped to give rise to the extraordinary explorations of language, the *gong'an* (Jap. *kōan*) genre.

We could find endless comparisons between Daoism, Buddhism and Confucianism to illustrate the roots of Chan. In the secular literature too there was a classic, still much enjoyed in China today, called *A New Account of the Tales of the World* (*Shishuo Xinyu* 世說新語), compiled and edited by Liu Yiqing (劉義慶 403-444 CE) during the Liu Song dynasty of the Southern and Northern Dynasties (420-589 CE).²¹ This work contains some 1,130 historical anecdotes and character sketches of about 600 literati, musicians, painters, Buddhist monks, Daoist recluses and scholars who lived in the Han and Wei-Jin periods, that is, the 2nd to the 4th centuries CE. The mixture of literary and vernacular styles helped set the scene for the later tradition of informal Chinese literature, both secular and Buddhist. The work features many stories of Buddhist monks and Daoist recluses and scholars enjoying nature, enjoying 'pure conversation' (*qing tan*) and literary games.²²

About the same time the earliest known collection of Chinese Buddhist Miracle Tales was published in southern China in 399 CE.²³ There was already a long tradition of miracle tales in old China (called *zhiguai* 志怪, accounts of anomalies) from pre-Han and Han times. The most famous collection, Gan Bao's 干寶 *Soushenji*, 搜神記 *Records of Searching for the Supernatural* compiled around 350 CE,²⁴ is still popular today. This literature is not in the dry official style of the Dynastic Histories but in the piquant vernacular

language, later to be put to such good use in Chan encounter dialogues.

The contrary pole to the contemporary popularity of a rootless Zen is its ancestry in the early Chinese traditions, attested by its influence on Far Eastern culture in the fields of poetry, painting, secular literature and theatre. The two poles, the ancient and the modern, first meet in the early Song dynasty with the publication of the canonical CDL, which fixes the lineage of the Chan school backwards to the Buddha and its identity forwards into our own era. There were to be five following CDLs, creating in the process a new genre in Chinese Buddhist literature which migrated to Korea and then to Japan. That the lamp is an ancient Buddhist metaphor for the transmission of the living Dharma from master to heir, like a relay over the generations seems clear enough, yet we must not regard this *historically*. As in Aeschylus, reality is clothed in a good story – fiction is fact, fact is unstable fiction.

It is often forgotten that the Buddhist *Vinaya* training is still the normal time-honoured way for *all* Buddhist monks of whatever school, of whatever era, of whatever civilisation, to attain transcendence since the days of the Buddha. The Chan/Zen monk is no exception to this millennia-long tradition, despite all the literary hype. The *Vinaya* rules for monks, some 250 ordinances, 348 for nuns (!), governing their entire daily life, was and still is the *physical* bedrock of the religious life for all monks everywhere. ‘...the religious state is a spiritual schooling for the attainment of the perfection of charity. This is accomplished through the removal of the obstacles to perfect charity by religious observances...’²⁵ The *Vinaya* rules arose out of the original utterances of the Buddha, to help his community on points of form as they arose – the ‘thou shalt’ and ‘thou shalt nots’ of daily monastic life – and later became the recorded precedents by which monks were enabled the more easily to live harmoniously together. There were also a number of guidelines for the laity, pointing to a reciprocal relationship between the ordained and householders on many levels, from the social to the economic, political, cultural and spiritual. Whether the many Buddhist schools of

early China belonged to the Hinayana or to the Mahayana stream, all adhered to core *Vinaya* guidelines as the foundation of their practice.

Most of the early masters of Chan started their religious life – ‘left the home life’ – practising as monks in one of the many *Vinaya* schools, under the guidance of a Dharma Father who functioned as temple priest by virtue of himself having engaged in some years of training. These schools were monasteries and temples which also functioned as cultural centres, centres of education and even as post-houses and treasuries, in a world that was more or less in constant turmoil.

Indeed, it must have seemed to many that leaving the home life to become a monk was a much more exciting and interesting career prospect than to stay at home in one’s native village where there was no education, or where there was a good chance of being press-ganged into one of the many private armies often roaming about the countryside. Many youngsters were given to the monasteries as children (the normal age was eleven) in order to give them a chance, not only for a good square meal every day but also for the opportunities open to any bright young novice in many different fields of activity. For the best monks and for those from poor backgrounds, the educational opportunities offered in the temples and monasteries were at the very least a cultural boon and often a means to real liberation.

The ideal and the practice of the *Vinaya* rules centred around three areas of spiritual activity: the cultivation of morality, the cultivation of meditation and the nurturing of wisdom (*śīla*, *dhyāna*, *prajñā*). Monks did not normally engage in work. The larger monasteries did own land but this was cultivated by tenant farmers or by serfs and slaves, owned by the monasteries themselves. Other servants worked as intermediaries engaged in usury and commerce on the monks’ behalf. The normal way of life for monks and nuns in India was the daily alms round, the practice of meditation and the instruction of the laity.

In the extreme circumstances of almost constant warfare going on somewhere on the early Chinese mainland, monks and nuns were subjected to pressure from two sides. On the one hand pressure stemmed from the social and commercial life Buddhist

monasteries had to adopt as a result of the prevailing social and economic conditions, and on the other hand from the sheer weight of the *Vinaya* rules by which each tried to live a pure life under such difficult circumstances. This seems to have been largely responsible for creating tensions which showed themselves in a growing separation of *Vinaya* monks *within* certain monasteries; some monks wished to tread a new path to Buddhist practice.

This new path, which began to emerge during the Tang dynasty, was not geared to compromising on the *Vinaya* rules or on being imprisoned by the *letter* of the Buddhist Law. By virtue of the prevailing unsettled circumstances, for example before and after the proscription of 842-5 CE, Chan monks took to breaking through all the dead wood of usage that had accumulated over many centuries in order to make a clean start at getting to the heart of the Buddha's message. Indeed the events of 842-5 CE seem to have helped this process along.

The religious renewal emerging from the nascent Chan school was radical in two respects: firstly, monks were to work for their own sustenance, which meant daily physical labour, cultivating fields to grow their own food. This could not have been a more far-reaching departure from the time-honoured way of monks walking their daily alms round or from owning serfs and slaves to do their menial work. Secondly, although meditation was central, it was so in quite a radical way. Daily physical work, 'moving meditation' – life 'in all four positions' (sitting, standing, walking and lying) – was to be the meditation. The meditative practice of this way into the heart of the Buddha's teachings would increasingly embrace the laity too, since it stressed the importance of cultivating a new attitude to all activity in *ordinary daily life*. The thrust of this daily life practice of work as meditation was – and still is – to give oneself wholeheartedly into whatever is being done at the moment, tantamount to the ceasing of all notions of good and bad. These departures were innovative and perfectly suited to the realities of life within and outside the monastery, then as now.

In this connection, a master of the Linji/Rinzai School worthy of special mention is Baizhang Huaihai (Jap. *Hyakujō Ekai* 749-814 CE, **6.105**, vol. 2), who wrote the rules for all Chan/Zen monasteries

still in force today, and who is famous for his dictum, ‘a day without work is a day without food.’ It is related that when he was getting old the monks once hid his gardening tools because they wanted him to take it a little easier – whereupon Baizhang stopped eating. The monks were obliged to return his tools and Baizhang went back to work.

There are some striking parallels connecting our present day developments in society with those in the Song dynasty. The most evident similarities are the sudden massive dissemination of information today, which also overtook the Northern Song dynasty (c.960-1127 CE). It was the ongoing development of printing during the Song that enabled government officials like Yang Yi to take advantage of this dramatic change, by a dissemination of literature that changed their world beyond anything that had gone before.²⁶ In our day, the television screen, the invention of the computer, the development of the Internet and the cell-phone has equally changed our world irreversibly; and this only thirty years after Suzuki’s propagation of his particular brand of Japanese Chan (Zen), with which so many people became smitten. Again, the sudden appearance of the bank card and pin machines in our time is also seen in Song times with the proliferation of banking and bills of credit. Amidst the turbulence created in both worlds by these new developments all kinds of questions came to be asked by many people disorientated by the effects of these new advances.

The arcadian life of pre-Song Chan, preserved in the *Records from the Chan Mirror* seemed like a dream from the past in the fast moving, slick, volatile new world which Yang Yi served. Yet the deepest human concerns do not go away, they migrate with the fiction of the times. The arcadian life of Yanshou’s Chan turned *inwards* with Yang Yi’s reworking of Daoyuan’s work. The need to find an inner stability in a volatile world became more urgent. The CDL clearly points out the direction: every one of its one thousand seven hundredodd entries is an invitation to go inwards.

It remains unforeseeable what the new innovations in information and communication technologies will bring to our world. A look at some indications in the Song dynasty to see what happened there after the advent of their revolution reveals something interesting: advanced information technologies facilitated a new phenomenon arising from the tremendous turmoil.

An enormous meltdown of much that had gone before in Chinese life gave rise to an almost unknown trend in traditional China: rampant materialism. Out of a rampant materialism a new amalgam slowly took shape. Already in Tang dynasty times (618-907 CE) the beginnings of this new amalgam could be seen. Nevertheless it would take some time and a lot of turbulence for it to take definable form, which it started to do in later Song times with Zhuxi (1130-1200 CE). It could be argued (everything is arguable) that the 'Study of the Way School',²⁷ which took shape under Zhuxi during the Song, with its deep roots in [Chan] Buddhism, Daoism and classical Confucianism, was the first appearance of a new fruit which would stimulate a slow but profound change in traditional Chinese life right into modern times.

The central concern of this school might be characterised as an *enlightened humanism* neutralised of religious sectarian overtones. Enlightened meant a return to the *original nature* (a kind of Buddh Daoist-Confucianist inner arcadia ever abiding in the hearts of the Chinese), whilst the humanism was the expression of this at the service of the state. It was a fresh dispensation that lasted, in principle, from the 12th century into the present day (under the guise of an overt Confucianism). Its metaphysics borrowed from Buddhism and Daoism to form a Confucianist amalgam that was obviously the right formula for the Chinese.

During the Ming dynasty Wang Yangming (1472-1529 CE) further synthesises the three teachings of Confucianism, Daoism and Buddhism: back to the unity of knowledge and action, (良知 *liang zhi*, innate knowing),²⁸ the innate knowledge, first adumbrated by Mencius,²⁹ (所不慮而知者、其良知也 [孟子·盡]), a pure knowing, uncluttered by acquired learning.

To access this innate knowing is also the task of the *Vinaya*. Said the Buddha, ‘In this fathom long body, I declare, with its perceptions and thoughts, lies the world, the cause of the world, the cessation of the world and the path of action leading to the cessation of the world.’³⁰

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- 5 Chan master Weikuan (7.120) to Bai Juyi
6 Huairang called it the heart-ground.
7 ‘That which I take to be the Chan School is neither a Hinayāna nor a Mahāyāna sect, nor different from Hinayāna-Mahāyāna’, Baizhang Huaihai (6.105).
8 *The Extended Record of Baizhang* [Huaihai] 百丈廣錄.
9 For Yanshou see the important work by Albert Welter, *Yongming Yanshou’s Conception of Chan in the Zongjing lu*. Oxford: Oxford University Press, 2011. (Hereafter CC).
10 The human realm and the four realms of form and the four realms of no-form.
11 T. 48, no.2016, 415b28-c8, also translated by Albert Welter – naturally my starting point – in CC: 227-8.
12 A comparison of the ZJL with St. Thomas Aquinas’ *Summa Theologica* might reveal interesting parallels, but St. Thomas did not finish his work. After his great awakening a few months before his death, he refused to write one more word saying to his secretary that ‘all I have written seems to me like straw,’ *omnis que scripsi videntur michi palee respectu eorum que vidi et revelata sunt michi* (mihi videtur ut palea) – a great Chan way of saying something! For the sources of the life of Thomas see A. Ferrera, *Thomae Aquinatis Vitae Fontes Praecipua* (Alba, 1968).
13 There had already been earlier attempts to bring the various Chan establishments under one roof. See, for example, the translation of the *Lidai fabao ji* (*Record of the Dharma Jewel through the Generation*) in MT.
14 See Strassberg, Richard, E. tr., *Wandering Spirits: Shiyuan’s Encyclopedia of Dreams*. London: University of California Press, 2008, entry 80, p. 207. A book could be written about the symbolism attached to the crane in Chinese life from the earliest times: its longevity, its function as psycho-pomp in conveying the souls of men to the Western Heaven and their understanding of the hearts of men. See the poem on the crane by Lu Qiaoru 路喬如 (2nd cent. BCE) in SKCP: 126 tr. Wilt Idema (in Dutch) about moral virtue in a ruler engendering a similar disposition in such animals. There was a *Classic on the Physiognomy of Cranes* 相鶴經 attributed to the legendary alchemist Fu

- Qiugong 浮丘公 mentioned in the bibliographic section of the *Hanshu* (Sterckx: 26 &148).
- 15 See Albert Welter, 'Lineage and Context in the *Patriarch's Hall Collection and the Transmission of the Lamp*', in *The Zen Canon: Understanding the Classic Texts*, ed. by Steven Heine and Dale S. Wright, p 141. Oxford: Oxford University Press, 2004.
 - 16 See Vetter, Tilmann, *The Ideas and Meditative Practices of Early Buddhism*. Leiden: Brill, 1988.
 - 17 *Zhuang Zi de volledige geschriften*, tr., by Kristofer Schipper, Amsterdam: Uitgeverij Augustus, 2007, p.14.
 - 18 Schipper, p.22.
 - 19 See for example Albert A. Dalia's Ph.d dissertation on Chan master Farong, *Social Change and the New Buddhism in South China: Fa-Jong (A.D. 594-657)*, 1985
 - 20 See *Signs from the Unseen Realm: Buddhist Miracle Tales from Early Medieval China*, Translated by Robert Ford Campany, Classics in East Asian Buddhism, Hawaii University Press, 2012.
 - 21 The whole work has been beautifully rendered into English by Mather, Richard B. tr. *Shih-Shuo Hsin-Yu: A New Account of Tales of the World*, Ann Arbor, University of Michigan, 2002.
 - 22 For literary games see *Zen Sand* by Victor Sogen Hori, Nanzan Library of Asian Religion and Culture, University of Hawaii Press, 2003, especially the introduction, and chapter 4 for the background to the tradition of capping phrases.
 - 23 See Donald E. Gjertson, 'The Early Chinese Buddhist Miracle Tales' in the *Journal of the American Oriental Society*, Vol.101, no.3, (July-September, 1981. pp.287-301.
 - 24 Ban Gao was a civil servant working for the Emperor Yuan of Jin (晉元帝, 276-323 CE).
 - 25 St. Thomas Aquinas, *Summa Theologica*, II^a-II^{ae} q. 189 a. 1.
 - 26 See the introduction to Vol. 1 in this series, p.30-1.
 - 27 Usually referred to as 'Neo-Confucianism' this is actually a Western term – in Chinese it is simply called 'Study of the Way School' 道學家.
 - 28 For details of this key term in the philosophy of Wang Yangming, see Tang Chun-I, 'The Development of the Concept of Moral Mind from Wang Yang-ming to Wang Chi' in de Barry, William Theodore, *Self and Society in Ming Thought*. New York: Columbia University Press, 1970, pp. 93-118.
 - 29 'That which knows before thinking is innate knowledge.' (tr.)
 - 30 *Rohitassa Sutta*, Samyutta Nikāya.

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10.191 Chan Master Hunan Changsha Jingcen
(Chosa Keijin)

Chan Master Jingcen of Changsha in Hunan (Hunan) was called Great Master Zhaoxian. At first he resided in Luyuan Temple as the first generation incumbent. Later he had no fixed address. Only in obedience to the affinity links would he talk of the Dharma when asked. The people of that time just called him Venerable Changsha.

Mounting the podium, the master said, 'If I were to raise the matter of the teachings of Chan, weeds would emerge ten feet high around the Dharma-hall. It is not my business to do this and so I say to all of you, the whole universe, in all the ten directions, is the eye of the *śramana*, the whole universe, in all the ten directions, is one's

own light. The whole universe, in all the ten directions, is within one's own light and in the whole universe, in all the ten directions, there is no one man who is not oneself. I am ever saying this to all of you: all the Buddhas of the three worlds (past, present and future), together with all the living beings of the Dharma-world, are the light of the Great Wisdom. Before the light emanated there was still the peace of no Buddhas, no living beings, so where could mountains, rivers and countries have come from?

At that time a monk asked, 'What is the eye of the *śramana*?'

'Impossible to obtain,' replied the master, and added, 'Even on becoming a Buddha or a Patriarch, it cannot be obtained. Migrating around the wheel of the six states of being, it cannot be obtained.'

'Not yet understood: what is it that is not possible to obtain?' said the monk.

'Daytime, seeing the sun; night time, seeing the stars,' replied the master.

'The student doesn't understand.'

'The colours of the wondrously high mountains, blue upon blue,' said the master.

A monk asked, 'The teachings often refer to the Bodhi Seat, but what is this seat?'

'The old monk is just now seated, the venerable monk is just now standing,' replied the master.

A monk asked, 'What is the Great Dao?'

'You are still lost,' replied the master.

'Who is the teacher of all the Buddhas?'

'Who has been entirely hidden from the beginningless past?' replied the master.

'How was it before there were any Buddhas?'

'Patriarch Lu opened the Dharma-hall for free discussions between master and monks,' replied the master.

'What happens when the student doesn't stay on the ground?' asked the monk.

‘What is the place you are settling down on to establish your life?’
replied the master.

‘What is it to still be earthbound?’

‘Dragging a corpse around,’ said the master.

‘What is it to be the teacher of all the Buddhas?’ asked a monk.

‘It is really impossible to bend the straight into the crooked,’
replied the master.

‘May the venerable sir please talk of the ultimate,’ asked a monk.

‘What to do if the venerable monk were blind and deaf?’ replied
the master.

The master sent a monk to visit Venerable Hui and to ask him, ‘How
are things after seeing Master Nanquan?’ Hui kept his silence, but
the monk asked, ‘Venerable Sir, how was the matter before seeing
Nanquan?’

‘It could not have been otherwise,’ replied Hui.

The monk returned and related the whole exchange to the
master, who then showed them a *gatha*:

No man moves on top of a hundred-foot pole
Although entry is gained, it is still not the Real
Atop a hundred-foot pole one step further is necessary
The whole world in the ten direction is his entire body

The monk asked, ‘Just at the top of a hundred-foot pole, how to go
one step further?’

‘The mountains of Langzhou and the waters of Lizhou,’³¹ replied
the master.

‘May the master please explain.’

‘The four seas and the five lakes are within the Imperial Realm,’
said the master.

A guest came to visit. The master hailed him, ‘State Secretary!’

‘Yes,’ replied the State Secretary.

‘This is not the State Secretary’s original name,’ said the master.

‘There cannot be a second host apart from the one who is answering now,’ replied the Secretary.

‘Is it necessary to address the State Secretary as the Supreme Honoured One?’ asked the master.

‘Were it so, it couldn’t be opposed. Is not the disciple the host?’ replied the Secretary.

‘Regardless of responding or not responding, from the beginningless past there is the root of birth and death,’ replied the master. ‘Here is a *gatha*’:

Students of the Dao are not conscious of Reality
Making something spiritual out of mere knowledge
From beginningless past the root of birth and death
Is called ‘the Original Body’ by the sick

There was a learned scholar who, having read the *Sūtra of Buddha’s Names*³² asked, ‘There are hundreds and thousands of Buddhas only mentioned by name. I have not yet understood where their abode is, nor whether they taught or not.’

‘Has the scholar understood the poem by Cui Hao on the Yellow Crane Tower or not?’³³

‘Not yet understood,’ said the monk.

‘What is there to stop you composing one in leisure time?’ asked the master. A monk asked, ‘When Master Nanquan went into transformation, where did he go to?’

‘He became an ass in the eastern house and a horse in the western house,’ replied the master.

‘What does this mean?’ asked the monk.

‘When it is necessary to ride, ride; when necessary to dismount, dismount,’ said the master.

The monk Haoyue asked, ‘Have all the good masters under heaven consciously testified to the three virtues of nirvāṇa or not?’

‘Is the venerable monk asking about the consequence of nirvāṇa or about the cause of nirvāṇa?’ asked the master.

‘About the consequence of nirvāṇa.’

‘It has not yet been consciously testified to by all the good masters,’ replied the master.

‘Why has it not been testified to?’

‘Their merit was not equal to all the sages.’

‘If their merit was not equal to the sages,’ asked the monk, ‘why are they seen as good masters?’

‘The Buddha-nature which sees clearly is also called being a good master,’ replied the master.

‘It is not yet clear whose merit would be equal to being called a testifier to nirvāṇa,’ said the monk. The master had a verse:

The light of the Great Wisdom
The deep Dharma is liberation
The Dharma-body is the essence of tranquillity
The Three-in-One principle is complete and lasting
Desiring to know the place of equal merit
Its name is ‘Forever Quiescent Light’

The monk asked further, ‘Now that the three virtues of the consequences of nirvāṇa have been revealed, what about those of the cause of nirvāṇa?’

‘It is the venerable monk,’ said the master.

‘The teachings speak of it as having the illusory meaning of existing,’ said the monk.

‘It is the venerable one, so what more is there to say?’ answered the master.

‘So the meaning of illusion is that it neither exists nor does not exist,’ said the monk.

Yet again the master said, ‘It is the venerable one, so what more is there to say?’

‘Three times clearly stated, it absolutely does not agree with the meaning of illusion. The venerable sir’s meaning has not yet been understood,’ protested the monk.

‘The meaning of illusion is clear in the teachings. Does the venerable monk believe that the meaning of all the dharmas is beyond thought or not?’ asked the master,

‘Wouldn’t dare disbelieve that the Buddha was speaking sincerely,’ replied the monk.

‘The venerable monk talks of faith. Of the two faiths, which is being referred to?’ asked the master.

‘Of the two faiths being clarified, this one is called “faith in the cause”,’ replied the monk.

‘What teaching school is cited in support of “faith in the cause”?’ asked the master.

‘I follow the *Huayan Jing*,’³⁴ replied the monk. ‘The Bodhisattvas and Mahāsattvas, with unobstructed and unhindered wisdom, believe that the realms of all the worlds are the realm of the Tathāgata. The *Huayan Jing* also says that all the world-honoured Buddhas know completely that the dharmas of these worlds are without the slightest doubt not different and certainly not two. Again, it is said in the *Huayan Jing* that the dharmas in the world are Buddha dharmas and if seen in their true reality, are not different from each other in any way.’

The master said, ‘Although what the venerable monk has brought up as the “cause of faith” has a source, still, please listen to the old monk giving clarification on the meaning of illusion in the teachings. If a person sees the original reality of illusion, such a one is then called a person who sees Buddha. Completely penetrating the dharmas, dharmas are without birth and death; without birth and without death – this is the body of the Buddha.’

The monk asked again, ‘When an earthworm is chopped in two, both parts move. In which part does its Buddha-nature dwell?’

‘What are the realms of moving and unmoving?’ asked the master.

‘Talk not related to the classics is not what the wise discuss. Just such talk as that of the venerable sir on what realm is moving and what realm is unmoving – which *sūtra* does it come from?’ answered the monk.

‘Truly,’ said the master, ‘talk not related to the classics is not what the wise discuss. Has the venerable monk then not seen the chapter in the *Śūraṅgama Sūtra* where it is said, “One should know that the limitless in all the ten directions is immovable space. Moreover, the

movement that shakes earth, water, fire and air is equally called the Six Elements. Their natures are true and complete, blending all in the *Tathāgata-garbha* where there is no birth and death.”

The master had a verse:

Most profoundly deep, most profoundly deep,
The Dharma-world of the human body is just this heart
The confused confuse heart as being many desires
When awakening comes it instantly becomes the True Heart
The two dusts, body and world, have no reality
Arrived at this insight is called deep appreciation

Again the monk asked, ‘What are *dharānis*?’³⁵

The master pointed to a seated monk on his right and said, ‘The senior monk is good at reciting them.’

‘Is there another who can recite them well?’ asked the monk.

The master pointed to a seated monk on his left and said, ‘This monk can recite well too.’

‘Why do I not then?’ asked the monk.

‘Has the venerable monk not heard it said that the true recitation is without echo, the true listening without hearing?’ asked the master.

‘That being so, then sound does not enter the nature of the Dharma-realm,’ said the monk.

‘To seek to contemplate something apart from its form is not true seeing. To seek to listen to something apart from sound is wrong hearing,’ replied the master.

‘What about the true seeing that is not apart from form and the true hearing not apart from sounds?’ asked the monk.

The master then produced a verse:

The full seeing is originally not of colour
The full hearing is originally not of sound
Manjuśrī invariably touches the eye
Guanyin resides in the ear
Understanding the Three [Vehicles] to be essentially One

Coming to the fourth is originally the same
The nature of the Dharma-world is ever
Without Buddha, without man

A monk asked, 'Master Nanquan said that wild cats and white bulls still know of the three worlds, whilst all the Buddhas do not know them. Why are the three worlds unknown to all the Buddhas?'

'Before they had entered the Deer Park they were still more or less children,' replied the master.

'How is it that wild cats and white bulls know of them?' asked the monk.

'Why do you find this strange?' asked the master.

'Of whom is the venerable sir the Dharma-heir?' asked the monk.

'I am no one's Dharma-heir,' replied the master.

'Also never studied Chan?' asked the monk.

'I studied Chan by myself,' said the master.

'What is the master's meaning?' asked the monk.

The master had a verse:

Empty space asking about the ten thousand things
The ten thousand things answer with empty space
Who can hear it in person?
A small boy with a wooden spade

A monk asked, 'What is the ordinary heart?'

'Need to sleep, sleep; need to sit, sit,' replied the master.

'The student doesn't understand,' replied the monk.

'When it is hot, take something cooling, when it is cold, go to the fire,' said the master.

A monk asked, 'May the master please talk about the peerless One Way.'

'The one eye of a needle and three feet of thread,' said the master.

'What is the meaning?' asked the monk.

‘Cotton from Yizhou and silk from Yangzhou,’ said the master.

A monk asked, ‘If movement is the Dharma King’s growth and quiescence the Dharma King’s root, what is the Dharma King?’

The master pointed to the [Manjuśri] niche in the pillar and said, ‘Why not ask the great master?’

Yangshan, who happened to be in the courtyard facing the sun, said, ‘Everybody has this business in its entirety, it is just that they can’t access it.’

‘It is appropriate then to ask about its access,’ said the master.

‘Doing what to access it?’ asked Yangshan.

The master then toppled Yangshan over.

‘Really like a great tiger,’ said Yangshan.

(Textual comment: Changqing said, ‘Before he was an expert, after this, no expert.’ He added, ‘Even dharmas are difficult to help.’)

From this time on everywhere the master was called Great Tiger Cen.

A monk asked, ‘Does the original man also become a Buddha or not?’

‘Have you seen the Emperor of the Great Tang ever planting fields himself or harvesting the rice?’ replied the master.

‘Not yet understood – who is the one who becomes a Buddha?’ asked the monk.

‘It is you who becomes Buddha,’ replied the master.

The monk had no reply.

‘Understood?’ asked the master.

‘Not understood,’ replied the monk.

‘It is like a man falling to earth due to the force of gravity and by the use of gravity getting up again – what would gravity have to say about this?’ said the master.

Sansheng³⁶ had the temple priest Xiu ask the master, ‘Where did Nanquan go when he went into transformation?’

‘When Shitou was a young *śramana* he went to see the Sixth Patriarch,’ replied the master.

‘The question was not about Shitou’s visit to the Sixth Patriarch,’ said Xiu, ‘but about where Nanquan went on his transformation.’

‘He was instructed to go and ponder it,’ replied the master.

‘Although the venerable sir might be a hundred-foot-tall snowy mountain pine, there are no icicles hanging down!’ said Xiu.

The master remained silent.

‘Thanks to the venerable for the answering word,’ said Xiu.

The master still remained silent.

Xiu returned and brought up the incident with Sansheng.

Sansheng said, ‘If it really is like this, then Linji’s seven steps have been surpassed.³⁷ Although it might be so, I will wait and then examine the matter.’

Next day Sansheng went and asked [the master], ‘Hearing of venerable sir’s answer yesterday to Nanquan’s going into transformation – is this to be called a rare hearing, unprecedented and unrepeatable either in ancient or modern times?’

The master remained silent.

A monk asked, ‘What is Manjuśri?’

‘It is the wall and the tiles,’ said the master.

Again the monk asked, ‘What is Guanyin?’

‘It is the sound in the words,’ said the master.

Again, ‘What is Samantabhadra?’

‘It is the heart of living beings,’ replied the master.

‘What is Buddha?’ asked the monk.

‘It is the physical body of living beings,’ said the master.

The monk asked, ‘The manifold essences of all the Buddhas are the same [in number] as the grains of sand in the [Ganges] river – why then do they all have separate names?’

The master said, ‘Penetrating the origin through the eye faculty is called Manjuśri, penetrating the origin through the ear faculty is called Guanyin and penetrating the origin through the heart is called Samantabhadra. Manjuśri is the Buddha’s wonderful penetrative wisdom, Guanyin is the Buddha’s non-causal great compassion and Samantabhadra is the Buddha’s wonderful practice of natural action. The three wisdoms are the Buddha’s wonderful functioning whilst

Buddha is the three wisdom's true essence. Functioning then has as many names as there are grains of sand in the river Ganges and the essence has the single name of Bhagavat.'

A monk asked, 'What is the principle of "Form is Emptiness, Emptiness Form"?''

The master had a verse:

The hindrance is not a wall
Penetration is not through space
If one understands it like this
Heart and Form are originally the same

Another verse read:

Buddha-nature manifests grave and dignified
Sentience as abiding nature is difficult to see
Awakened to living beings having no 'I'
How is my face Manjusri's face?

A monk asked, 'The sixth, seventh and eighth consciousness are certainly not physical organs, so how can the eighth consciousness turn around into what is called the Great Mirror Wisdom?'

The master had a verse:

Depending on one death the seven arise –
One death supports seven arising
When one dies, death also dies –
Six and seven are then forever without change

Another monk asked, 'In the case of the earthworm chopped into two pieces and both parts still moving, not yet understood is which part is the Buddhanature in?'

'Why produce deluded thoughts?' replied the master.
'But what about the moving bits?' insisted the monk.

‘Do you not know that fire and air have yet to disperse from them?’

A monk asked, ‘How can mountains, rivers and lands be turned back into oneself?’

‘How can one turn oneself into becoming mountains, rivers and lands?’ asked the master.

‘I don’t understand,’ said the monk.

‘It is good to nurture the folk of Hunan city.³⁸ The rice is cheap, the firewood plentiful and the neighbourhood content.’

The monk had nothing to say. The master had a verse:

Who asks of mountains and rivers returning?
Mountains and rivers return to whom?
Complete penetration is not two-sided
Originally the Dharma-nature is without return

During a talk on the *Huayan Jing* a monk asked, ‘Is space finite or infinite?’

‘Yes and no,’ answered the master. ‘When space exists, it is a temporal existence. When space does not exist, the non-existence is temporal non-existence.’

‘Where is the canonical teaching for what the venerable sir has said?’ asked the monk.

‘Has not the venerable monk heard?’ said the master, ‘In the *Sūrañgama Sūtra*³⁹ it says, “The space of the ten directions arises in your own heart like a small cloud in a vast clear sky.” Is it not so then that when space is born the temporary name is born too? It also says, “When all of you really aspire to the true return to the origin then all of space in the ten directions will dissolve away.” Is it then not so, that when space perishes the temporary name perishes too? What this old monk is saying is that Being is temporal Being, non-Being is temporal non-Being.’

Again the monk asked, ‘What is the meaning when it says in the *sutras*: “It is like a pure gold image appearing inside a perfect crystal”?’

‘Take the perfect crystal as the body of the Dharma-realm. Take the pure gold image as the Wisdom without outflows. The body can engender Wisdom; Wisdom can inform the body. Therefore it says, “Like a pure gold image inside a perfect crystal”.’

A monk asked, ‘What is the conduct of a superior man?’

‘Like a dead man’s eyes,’ replied the master.

‘What is the seeing of a superior man?’ asked the monk.

‘Like a dead man’s hands,’ replied the master.

A monk asked, ‘Why did Sudhana not complete his journey of endless *kalpas* in the body of Samantabhadra?’

‘Are you still completing your journey of endless *kalpas* or not?’ replied the master.

‘What is the body of Samantabhadra?’ asked the monk.

‘In the Hanyuan Palace Temple in Chang’an, and still looking for Chang’an!’ said the master.

A monk asked, ‘What is the heart of a student?’

‘All the world in the ten directions is your own heart,’ replied the master.

‘This being so, then there would be no place for the student’s body,’ said the monk.

‘You are the locus for your body,’ said the master.

‘What is this locus of the body?’ asked the monk.

‘The waters of the great ocean are deep and deeper still,’ said the master.

‘The student doesn’t understand,’ replied the monk.

‘Fish and dragons go in and out, up and down, at will,’ said the master.

A monk asked, ‘If there is someone asking the venerable sir a question, the answer accords with the situation. But what if there were absolutely no one asking – then what?’

‘Sleep when tired, get up when refreshed,’ said the master.

‘How is the student to understand this?’ asked the monk.

'In summer, in bare flesh; in winter, more clothes are necessary,'
said the master.

The monk asked, 'Where does the deceased monk go to?'

The master had a verse:

Not knowing the Diamond Body
Still it is called cause and effect
When the ten directions are truly tranquil
Who is here, who going forth?

Nanquan had a real eulogy:

Awesome Nanquan
Source of the three worlds
A diamond forever abiding
Every direction unbounded
Beings and Buddhas without end
Appeared and still appearing

After a while, Nanquan composed a 'matching verse', which read:

Today, back in the native place
Entering the large gates
Nanquan in person talks
Of heaven and earth everywhere
Every dharma distinguished
As father of the Patriarchs
Bowing the head humbly as a good son

The master replied with a verse:

Do not discuss today's agreeable business
Nanquan does not talk everywhere of heaven and earth
Returning to the native place is the son's only business
The patriarchal fathers never originally entered the gate

The master also had a verse for the practice of meditation:

One cannot rest on a ten thousand-foot-high pole
Awesome is the path few men roam
May the Chan masters reach to where Nanquan went
Eyes full with the blue mountains
Thousands upon thousands of autumns

Thus the Venerable Linji said, 'In this lump of flesh there is a True Man of no rank.'

The master also had a verse:

The ten thousand dharmas are all alike
No use selecting –
All alike so who selects?
Who does not select?
The present birth and death are *bodhi*
The Tathāgatas of the three periods are of the same eye

In a verse called 'Admonition to People for Cutting the Pine and Bamboo', the master said,

One thousand-year-old bamboos
Ten thousand-year-old pines
Branch for branch, leaf for leaf
All completely the same
For the sake of declaring it
To all students of the profound
Even lifting the hand
One cannot help touching the old Patriarchs

10.192 Chan Master Jingnan Baima Tanzhao

Chan master Tanzhao of Baima [temple] in Jingnan (Hubei, Jingzhou) always said, 'Happy! Happy!' When he was coming to the

end of his life, he exclaimed, 'Bitter! Bitter!', also, 'King Yama is coming to get me!'

The head of the temple asked him, 'Once when the Military Commissioner⁴⁰ had the venerable sir thrown into the water his demeanour was unmoved. Why can it not be so today?'

The master raised himself from his pillow and said, 'Tell me, was it correct at that time, or is it correct now?'

The temple head had no answer.

(Textual comment: Fayan answered for him, 'This time one could only cover the ears and leave.')

10.193 Chan Master Zhong Nanshan Yunji Shizu

On his first visit to Nanquan, Chan master Yunji Shizu of Zhong asked, 'The Mani jewel – men don't know of it. It is kept closely in the womb of the Tathāgata. What is this womb?'

Nanquan replied, 'That which comes and goes with you is the womb.'

'And what about that which does not come and does not go?' asked the master.

'Also the womb,' replied Nanquan.

'What is the jewel?' asked the master.

Nanquan hailed the master, who answered, 'Yes?'

'Go. You have not understood what I said,' said Nanquan.

From this the master entered [the certainty of] faith.

10.194 Chan Master Dengzhou Xiangyan Xiatang Yiduan.

Chan master Xiangyan Yiduan of Xiangyan [temple] in Dengzhou (Henan) said to the assembly, 'Brothers, some of you still have not understood. So discuss it together because in a few days I shall be gone. Students of today need only comprehend the present moment and should not take in the irrelevant business of the higher beings.'

Brothers, even by studying the way of all kinds of differentiations in meaning, in the end you might not get to the liberative insight yourselves. After all, in writing strength is required. To memorise another's clever sentences is in vain, for it just adds to the state of confusion. If you wish to be in accord only, with great reverence and without pausing for a single moment, be truly like an atom in empty space. Empty space has no locks, no walls, no form, no Heart-eye.'

A monk asked, 'How was it when the ancients saw each other?'

'The old monk has never seen those ancients,' replied the master.

A monk asked, 'How to praise the blood running through the arteries which are constantly open?'

'What is there to praise?' asked the master.

'This fellow does not ask about a small matter. May the venerable sir please give an answering word,' said the monk.

The master replied, 'What are you seeking by still following me?'

'It is no light matter,' said the monk.

'You teach, I talk,' said the master.

Again the master said, 'Brothers, Buddha is dust and Dharma too is dust. Searching energetically all day long – where is the peace in that? Simply do not countenance feelings of attachment. When feelings do not attach to things, then there is nothing good which can be grasped, nothing bad which can be rejected. Not being trapped in other's cages is the beginning of practice.'

A monk asked, 'About to take my leave of the old master, he said to this fellow, "Go and be close to the good friend and be a friend of the Dao." It is still not clear – what did the old monk mean?' As the monk was bowing to take his leave, the master said to him, 'Bowing is allowed, but you must not take a slave as an intimate!'

A monk asked, 'How is it possible to cut off the source of delusion directly?'

The master then threw down his staff and went back to the abbot's quarters.

One day the master said to the assembly, 'Speech is slander, silence is a lie, yet silence and speech tend upwards where there is a way. Still, the old monk's mouth is too narrow to give you a description.' Then he descended the podium.

A monk asked, 'What about a sentence?'

'There is no sentence here either,' replied the master.

Another monk asked, 'Why is the real cause without issue?'

'I have never abided anywhere,' replied the master, adding, 'Even in a radical peeling off with purity obtained, there is absolutely nowhere to abide. To establish this at the propitious time is naturally the skilful means of the Dharma made available to people, but even in this case, there is no place.'

10.195 Chan Master Zhaozhou Guanyin Si [*Dong Yuan*], Congshen (*Jōshū Jūshin*)

The family name of Chan master Congshen of Guanyin Temple in Zhaozhou (Shandong, *Zhao xian*) was He. He had his head shaved at the Hutong temple in his native province by a teacher, but before receiving the precepts went on a training visit to Master Nanquan in Zhiyang (Anwei, *Guizhi xian*).

Nanquan, who happened to be lying down, asked, 'Where have you just come from?'

'Just now from Shuixiang Temple,'⁴¹ replied the master.

'Already seen the auspicious form?' asked Nanquan.

'Not the auspicious form, only a reclining Tathagata,' answered the master. 'Are you a *śramana* with a master or a *śramana* without a master?' asked Nanquan.

'A *śramana* with a master,' replied the master.

'Where is the master?' asked Nanquan.

'The midwinter cold is severe, so thoughts are turning towards ten thousand felicitations for the Esteemed Venerable's health,' replied the master.

Nanquan, aware of his capacity, gave him access to his room [for interviews].

On another day the master asked Nanquan, 'What is the Dao?'

'The ordinary heart is the Dao,' replied Nanquan.

'Is it possible to reach for it?' asked the master.

'Intending to reach for it is to miss it,' said Nanquan.

'How can the Dao be known without intending to reach for it?' asked the master.

'The Dao does not belong to known or not known. Knowing it is just deluded consciousness, not knowing it is to be without recollection. If it is truly reached the Dao is without intention, just like great space, vast and open. How could one strive for right and wrong?'

From these words the master awoke to the principle. Then he journeyed to Song Mountain to receive the precepts on the Precious [Ordination] Platform, returning afterwards to Nanquan.

On another day the master asked Nanquan, 'Where should the man who knows what it is, take his rest?'

'Become a buffalo at the foot of the mountain,' said Nanquan.

'Thanks for the pointer,' said the master.

'Last night, during the third watch, the moon appeared at the window,' replied Nanquan.

The master was in charge of the fire. One day, closing the gate and doors, he let the smoke from the fire fill the room. Then he shouted, 'Fire! Fire!' When all the monks had come, the master said, 'Come up with a word and the doors will be opened.' No reply from the assembly, but Nanquan took the lock and passed it to the master through the window. He opened the doors.

Once the master turned up at Huangbo's. When Huangbo saw the master coming he shut his door of the abbot's quarters. The master

then took fire to the Dharma-hall and shouted, 'Help! Fire! Help! Fire!' Huangbo opened his door and seizing the master said, 'Speak! Speak!'

'Drawing a bow after the thief has gone,' said the master.

Later the master arrived at Baoshou's.⁴² Baoshou, seeing him coming, went to sit on the Chan cushion with his back to him. The master spread his meditation cushion out and bowed. Baoshou descended from the Chan cushion. The master then left.

Later the master arrived at Yanguan's saying, 'Look at the arrow!'

'Gone,' said Yanguan.

'Bull's eye!' said the master.

The master arrived at Jiashan's⁴³ and entered the Dharma-hall with his staff.

'What,' said Jiashan.

'Testing the water,' said the master.

'There's not one drop here, so what is there to test?' asked Jiashan.

The master left, leaning on his staff.

The master was once about to go to Wutai Shan, but a monk composed a verse in favour of staying put, which read:

Which blue mountains are not a place for the Dao?
Why bestir the staff to pay homage to Qingliang (Wutai)
Even if the clouds reveal the golden hair (of the lion of Manjuśri,
sacred to Wutai)
Regarded with the True Eye it is not auspicious

'What is the True Eye?' asked the master.

The monk had no answer.

(Textual comment: Fayan answered for him, 'Please, Venerable Sir, accept my humble apologies.' Dongan Xian said, 'It is the monk's eye.'))

From spreading the teaching in the North, the master was invited by the assembly of Guanyin Temple in Zhaozhou to reside there. Mounting the podium, the master said, 'It is like a bright pearl in the hand. When a Mongolian comes, a Mongolian appears, when a Chinese comes, a Chinese appears. The old monk holds up a blade of grass to make a sixteen-foot-high body of Buddha, and with a sixteen-foot-high golden body of Buddha makes a blade of grass. The Buddha is distress, distress, Buddha.'

At that time there was a monk present who asked, 'Not yet understood – whose distress is Buddha?'

'He gives all people distress,' replied the master.

'How can it be avoided?' asked the monk.

'To what end is avoidance?' asked the master.

When the master was sweeping, a person asked, 'The venerable sir is a good and knowledgeable master, so why is there dust?'

'It comes in from the outside,' replied the master.

Again a monk asked, 'Why is there dust in a pure monastery?'

'Here is a speck!' said the master.

A man was walking with the master through the garden when they saw a rabbit, which bounded away. He asked, 'The venerable sir is a good and knowledgeable master, so why did the rabbit run away on being seen?'

'Because this old monk is good at killing,' said the master.

A monk asked, 'When the flower of awakening has not yet opened, how can genuine reality be distinguished?'

'It is open,' replied the master.

'Is it genuine, is it real?' asked the monk.

'The genuine is real; reality is genuine,' said the master.

'What kind of man can distinguish this business?' asked the monk.

'The old monk can distinguish it and the venerable monk can distinguish it,' said the master.

'What if this fellow should disagree?' asked the monk.

The master pretended not to hear.

The monk had nothing more to say so the master said, 'Go.'

In the master's temple a stone pillar inscribed with *dharanis*⁴⁴ had been blown over by the wind and shattered. A monk asked, 'Has the *dharani* pillar been profaned or sacralised?'

'It has neither become profane nor sacred,' replied master.

'What then, after all?' asked the monk.

'It fell to the ground,' said the master.

The master asked the head of a temple, 'What *sutra* do you lecture on?'

'On the *Nirvāṇa Sūtra*,' was the reply.

'Is it possible to ask a question on its meaning or not?' asked the master. 'Certainly,' replied the monk.

The master, kicking his leg into the air and exhaling a loud breath, said, 'What is the meaning?'

'This does not have any meaning in the *sutra*,' said the monk.

'Five hundred strong warriors are lifting a stone and you still say it has no meaning?' asked the master.

The whole assembly was gathered for a talk one evening and the master said, 'This evening, for those who have questions about the training, let them come forward for an answer.'

Then a monk stepped forward and bowed reverently. The master said, 'Recently it has come to throwing bricks away in order to find jade. Now we have found an unbaked brick!'

(Textual comment: Baoshou says, 'A tiger with an arrow is not a real one. In vain the toil, there's no feather!'⁴⁵ Chanqing asked head monk Jiaoshang, 'That monk had just come forward to bow reverently, so why call him an unbaked brick?' Jiao said, 'I was just thinking about such a question too.' Qing asked, 'What did you say to him? I also said that to him.' Xuanjue said, 'How did he become an unbaked brick? In the monastery he spoke and having come forward, became an unbaked brick. Still, engaging every day in walking, standing, sitting and lying, he could not really have become a complete unbaked brick. Tell me, moreover, did this monk who came forward have the complete eye or an incomplete eye?')

There was a monk on his way to Wutai Mountain. He asked an old woman, 'Which way to Wutai Mountain?'

'Just go straight ahead,' said the old woman.

The monk walked on.

'There goes another one,' said the old woman.

The monk brought this up with the master, who said, 'Wait until I go and question the old woman.'

The next day the master went and asked the old woman, 'Which way to Wutai?'

'Just go straight ahead,' said the old woman.

The master walked on.

'There goes another one,' said the old woman.

The master returned to the monastery and told the monks, 'I have tested this old woman for you.'

(Textual comment: Xuanjue said, 'When the first monk came, this was said and when Zhaozhou came it was also said like this, so how did he question the old woman? She was not only tested by Zhaozhou but also tested by that monk.')

A monk asked, 'Would the master receive a man who came like this?'

'Yes,' said the master.

'Would the master receive a man who didn't come like this?' asked the monk.

'Yes,' said the master.

'The master receives who comes like this, but how can he receive someone who does not come like this?'

'Stop! Stop! Do not talk about this. My Dharma is wonderful and beyond conception,' said the master.

On leaving the monastery the master met an old woman on the road. 'Where does the venerable sir reside?' she asked.

'West of the Eastern Monastery in Zhaozhou,' answered the master.

The old woman had no reply.

The master returned to the monastery and asked the assembly, 'Which is the character for "west"?''

'It is either the "xi" for "west" or it is the "xi" for "dwelling".'

The master said, 'All of you could function as judges in the government offices.'

'Why does the venerable sir say this?' asked a monk.

'Because you all know the character,' said the master.

(Textual comment: Master Fadeng said to another assembly of monks, 'Where to go is already known.')

A monk asked, 'What is the precious treasure in the bag?'

'Mouth shut!' replied the master.

(Textual comment: Fadeng also said, 'Do not talk to others about it.')

A newly arrived monk told the master, 'This fellow has come from Chang'an and the staff has been carried horizontally without having to push any man aside.'

'Probably because the venerable monk's staff is too short,' replied the master.

(Textual comment: Fayan answered for him, 'Ha, ha.' Dongan Xian also answered for him, 'Neither was it short.')

A monk painted a portrait of the master and presented it to him. The master said, 'Say now, does this resemble me or does it not resemble me? If it resembles me, then strike the old monk dead; if it does not resemble me, then burn it immediately.'

The monk had no answer.

(Textual comment: Xuanjue answered for him, 'Hold on to it for making offerings') Lighting a fire the master asked a monk, 'This old monk calls it making a fire. What do you call it?'

The monk had no reply.

'If the profound pointer is not recognised it is useless to strive for silence,' said the master.

(Textual comment: Fadeng said, 'I am not your equal.')

A newly arrived monk had an interview. The master asked him, 'Where have you come from?'

'From the south,' replied the monk.

'The whole of the Buddha-dharma is in the south, so why do you come here?'

‘How could there be a north and south in the Buddha-dharma?’ asked the monk.

‘Even if you had come from Xuefeng⁴⁶ or Yunju,⁴⁷ you are still a fellow carrying a board on one side of you,’ said the master.

(Textual comment: Chongsou Chou said, ‘The venerable sir has set the host in accord with the guest.’)

A monk asked, ‘What is Buddha?’

‘The one in the temple,’ answered the master.

‘The one in the temple – is that not a figure made of clay and mud?’ asked the monk.

‘It is,’ replied the master.

‘What is Buddha?’ asked the monk.

‘The one in the temple,’ replied the master.

‘The student is confused and ignorant and begs the master for a pointer,’ said the monk.

‘Eaten your rice gruel yet?’ asked the master.

‘Yes,’ replied the monk.

‘Then go and wash your bowls,’ said the master.

The monk was suddenly awoken.

The master mounted the podium and said, ‘Just when there is a differentiation made between right and wrong the heart is lost. Is there an answer to this or not?’

Later a monk brought this up with Lepu,⁴⁸ who just clicked his teeth together. When he brought it up with Yunju, Yunju said, ‘What for?’

Zhaozhou said, ‘Today many will lose their body and life.’⁴⁹

‘Please may the venerable monk explain.’ The master just repeated his previous words. The monk pointed to a monk at his side, saying, ‘This master, after the meal is over, utters such words!’

The master desisted.

(Textual comment: This section in the old book was completely nonsensical and is now corrected following another record.)

A monk asked, 'Wishing for a long time to see the stone bridge at Zhaozhou,⁵⁰ on arriving here there's only a ramshackle little bridge to be seen.'

'You only see a ramshackle little bridge, not the Zhaozhou Bridge,' replied the master.

'What is the Zhaozhou Bridge?' asked the monk.

'Come across!' said the master.

Another monk asked the same question and the master again gave the same answer as before. The monk asked again, 'What is the Zhaozhou Bridge?'

'Donkeys cross and horses cross,' said the master.

'And what about the ramshackle bridge?' asked the monk.

'Each bit carries a man across,' said the master.

(Textual comment: Yunju Xi said, 'Does Zhaozhou support the stone bridge or support the ramshackle bridge?')

The master had heard that a novice had come for an interview, so he told the attendant, 'Tell him to go away.' The attendant then told him to go and the novice, wishing him well, left.

'The novice managed to enter the gate but the attendant is outside the gate,' said the master.

(Textual comment: Yunju Xi said, 'Where is it that the novice entered, whilst the attendant is outside? If this is understood then Zhaozhou comes clearly into view.')

The master asked a newly-arrived monk, 'Where have you come from?'

'From the South,' replied the monk.

'Is it still known there that there is a Zhaozhou Gate or not?' asked the master.

'It is common knowledge that there are those who don't step through the gate,' replied the monk.

'This is a salt smuggler!' said the master.

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

The master descended the Chan seat and stood.

‘It isn’t just this, is it?’ said the monk.

‘The old monk never said anything,’ said the master.

The master asked the cook, ‘Are we eating raw vegetables today or cooked vegetables?’ The cook held up a vegetable to show him.

‘Those who know about compassion are few, those who are poor in compassion, many!’ said the master.

A monk asked, ‘During the empty *kalpa* will there still be people practising the Way or not?’

‘What is it that you call an empty *kalpa*?’ asked the master.

‘Where nothing exists,’ replied the monk.

‘This beginning is called practising the Way. What is called the empty *kalpa*?’ asked the master.

The monk had no reply.

A monk asked, ‘What is the mystery of mysteries?’

‘How long ago did you mysteriously arrive?’ asked the master.

‘A long-standing mystery,’ replied the monk.

‘If the venerable monk had not come across the old monk, the mystery would have killed him,’ said the master.

A monk asked, ‘The ten thousand things all return to the One, but where does the One return to?’

The master replied, ‘When the old monk was in Qingzhou a linen robe was made which weighed seven pounds.’

A monk asked, ‘At night in the Tushita Heaven, during the day descending to Jambudvīpa – why does the Mani jewel not appear between these?’

‘What did you say?’ said the master. The monk repeated the question.

‘Vipaśyin Buddha long ago fixed his heart [on this], but until now has not succeeded in reaching the wonder,’ replied the master.

The master asked the temple-head, ‘Where have you come from?’

‘Feeding the birds,’ said the head.

‘Why do the birds fly off?’ asked the master.

‘They fear this fellow,’ said the head.

‘Ten years of directing affairs here and you say this!’ said the master.

‘Why do the birds fly off?’ asked a monk.

‘Because the head does not have a murderous heart,’ replied the master.

The master, holding his bowl aloft, said, ‘If you are able to see the old monk in thirty years’ time, this stays for offerings. If not able to see him, then it will be smashed.’

A monk stepped forward and said, ‘Who would dare to say that thirty years from now one would be able to see the venerable sir?’

The master smashed the bowl.

A monk was taking his leave. The master said to him, ‘Where to now?’

‘To Xuefeng’s,’ said the monk.

The master said, ‘If Xuefeng were suddenly to ask you, “What teachings does your master propagate?” what would you answer?’

‘This fellow would not be able to say. May the venerable sir please say,’ replied the monk.

‘When it’s cold, teaching about cold; when hot, about heat,’ said the master. ‘Xuefeng might also ask you about the ultimate matter,’ he added.

‘Couldn’t say!’ replied the monk.

‘Just say that it is alright to talk about news from Zhaozhou but that you are not a transmitter of the Dharma,’ said the master.

When the monk arrived at Xuefeng’s, everything went according to the foregoing discussion with Xuefeng, who said, ‘This too must have originated with Zhaozhou.’

Master Xuansha,⁵¹ hearing this, said, ‘Truly Zhaozhou was defeated even without knowing it.’

(Textual comment: Yunju Xi said, ‘On what point was Zhaozhou defeated? If this is seen, it is the peerless eye.’)

A monk asked, 'What is Zhaozhou's one phrase?'

'The old monk doesn't even have half a phrase,' replied the master.

'Are you not a monk?' asked the monk.

'The old monk is not a phrase,' replied Zhaozhou.

A monk asked, 'What is it to leave the home life?'

'Do not strive after an illustrious name and do not search for gain,' replied the master.

'What is it when there is perfect purity, defilements all cut off?' asked the monk.

'There are no permanent guests here,' replied the master.

A monk asked, 'What is the meaning of the Patriarch?'

The master kicked the leg of the Chan seat.

'Is it just this – nothing else?' asked the monk.

Away with the "is"!' said the master.

A monk asked, 'What is Vairocana's perfectly round form?'

'Ever since leaving the home life as a youth, the old monk has never had blurred vision,' replied the master.

'Is it not for the benefit of others?' asked the monk.

'The hope is that you yourself always see Vairocana's perfectly round form,' said the master.

Someone asked, 'Will the venerable sir still enter hell?'

'The old monk will be the first to enter,' said the master.

'Why does a great and knowledgeable master enter hell?' asked the man. 'If not, who would give you the teachings?' replied the master.

One day, in the company of the Military Commissioner of Zhending Prefecture (Hebei, Zhengding), a Prince and his entourage came to visit the monastery. The master remained seated when receiving them and asked, 'Does Your Highness understand?'

'No,' replied the Prince.

‘Since youth, maintaining a vegetarian diet, my body has become old. You see a man with no strength to descend the Chan seat,’ said the master. The Prince’s veneration increased all the more and the next day he sent a general to deliver a message to the master. The master descended the Chan seat to receive him.

Later the attendant asked, ‘The venerable sir saw the great Prince coming but did not descend the Chan seat. Today an army general came, so why descend the Chan seat?’

The master said, ‘It is beyond your understanding. A person of the first rank is met on the Chan seat; with a person of middle rank, one descends from the Chan seat; a person of the lowest rank is met outside the temple gate.’

The master sent a fly-whisk for the Prince Royal, with the instruction, that if asked where it came from, to just say that the old monk used it his whole life long without exhausting it.

The master’s profound sayings spread everywhere under heaven. People of that time called them the spirit of Zhaozhou and all were inspired to submit to them.

On the 2nd day of the 11th month of the 4th year of the Qianning reign period of the Tang (897), lying on the right side, the master entered quiescence. He was one hundred and twenty years old.

(Textual comment: Once a man asked him, ‘How old is the master?’ The master replied, ‘There are an uncountable number of beads on a rosary.’)

Later he was conferred the posthumous title of ‘Great Master of Ultimate Reality’.

10.196 Chan Master Chezhou Lingjiu Xian

Chan master Xian of Lingjiu [temple] in Chezhou (Anwei, Guiche *xian*) said to the assembly, ‘The fundamental matter for all of you – if the old monk were told to comment on it – would be like drawing legs on the painting of a snake. The teaching of sudden awakening is superior to this.’

A monk then asked, 'Without asking about drawing legs on snakes, what is the fundamental matter?'

'Try to explain, Venerable Monk,' replied the master.

The monk hesitated in reformulating his question.

'What is drawing legs?' asked the master.

The Venerable Mingshui⁵² asked, 'What is it to attain the Dharma-body suddenly?'

'In one go, to penetrate the Dragon Gate beyond the clouds and see further still. Do not try to spear the fish of the Yellow River in the forehead.'⁵³

Master [Huiji] Yangshan asked, 'How is the sound of great quiescence, which is without words, to be heard?'

'There is much rainwater in front of the seamless memorial tower,' replied the master.

A monk asked, 'How is it when both parties⁵⁴ are speechless?'

'It is normal,' said the master.

'Is there nevertheless a going beyond the normal?' asked the monk.

'There is,' replied the master.

'May the master please declare it!' asked the monk.

'The mysterious jewel is of itself clear and bright. What need does it have to shine beyond the walls?' said the master.

A monk asked, 'Today there are offerings to the Great Master Wuran of the Western River,⁵⁵ but it is not yet known whether he will come or not.'

Originally from nowhere, is he likely to come on the wind today?' replied the master.

'That being so, what is the use of offerings?' asked the monk.

'If merit is effective, the meaning of not exchanging also furthers both,' said the master.

10.197 The Venerable E Zhou Zhuyu Shan

The Venerable Zhuyu of E Zhou (Hubei, Wuhan *xian*) first resided at the Huguo Monastery in Suizhou (Hubei, Sui *xian*) as the first generation incumbent.

The Venerable Keguan of Jinlun Monastery⁵⁶ asked, 'What is the Dao?'

'Do not try to nail a peg into empty space,' replied the master.

'Empty space is the peg,' replied Guan.

The master struck him. Guan seized the master and said, 'Do not strike this fellow or someone might get hit afterwards by mistake!'

The master desisted.

(Textual comment: Yunju Xi said, 'Does this man have the complete eye or does he not? Why was he struck?')

When the Venerable Zhaozhou first paid a visit to Yunju, Yunju asked him, 'Is such a great old fellow not seeking a place to settle down?'

'But where?' asked Zhaozhou.

'There is a basement in the old temple at the foot of the mountain,' said Yunju.

'Let the venerable monk take it himself,' replied Zhaozhou.

Later, when Zhaozhou came to the Venerable Zhuyu and [related the story], the master [Zhuyu] asked Zhaozhou, 'Why does the great old fellow Yunju not go to live there?'

'But where?' asked Zhaozhou.

'This great old fellow doesn't know anything about a place to live,' said the master.

'Thirty years training race horses and now beaten by an ass!' said Zhaozhou.

(Textual comment: Yunju Xi said, 'On what point was Zhaozhou beaten by an ass?')

The assembly of monks was standing and the master said, 'This is just standing around in vain without saying anything, giving the place an air of dreariness.' A monk then stepped forward intending to ask a

question. The master struck him, saying, 'Doing your utmost for the sake of the assembly.' Then he returned to the abbot's quarters.

A layman came visiting the master, who asked him, 'Have you been to see Zhaozhou?'

'Does the venerable sir presume to speak of it?' asked the layman.

'It is not only so in Zhuyu – no one succeeds in speaking of it,' replied the master.

'May the venerable sir forgive the transgression,' said the layman.

'In former times human sentiments were not understood here,' said the master.

'Still, there must be a compassionate heart here,' replied the layman.

The master struck him, saying, 'After you have woken up, come to me.'

10.198 Chan Master Quzhou Zihu Yanli Lizong

Chan master Lizong (800-880 CE) of Zihu Yanli in Quzhou (Zhejiang, *Qu xian*) was a native of Tanzhou (Henan) with the family name Zhou. He left the home life at the Kaiyuan Temple in Yuzhou (Hebei) and later received the precepts at the stipulated age of twenty. After he had entered Nanquan's interview room he came to Madi Mountain in Yuzhou where he built a thatched hut to live in seclusion.

In the 2nd year of the reign period Kaicheng of the Tang (837) a citizen named Weng Qiangui donated some land in Zihu at the foot of a mountain for a monastery. In the 2nd year of Xiantong (861) a tablet was bestowed by imperial decree which read: 'Anguo Chan Monastery' (Peaceful Country Chan Monastery).

One day, mounting the podium, Master Lizong addressed the assembly as follows, 'In Zihu there is a dog with a human head on

top, in the middle a human heart and below, human legs. If there is hesitation and thinking about this, then body and life are lost.'

A monk asked, 'What is this dog of Zihu?'

'Woof! Woof!' answered the master.

Two monks from Linji came for an interview. As they were about to enter, the master said, 'Look at the dog!'

The two monks turned round to look. The master returned to the abbot's quarters.

The master was hoeing the garden with the Venerable Shenguang.⁵⁷ The master, suddenly resting his hands on the hoe, regarded Shenguang and said, 'The great matter is never without something, but a calculating heart is a mistake.'

Shenguang, bowing low, was just about to ask a question when the master kicked him over and then returned to the abbot's quarters.

A nun came to visit. The master said, 'Are you not Liu Tierno?'

'Unworthily so,' she replied.

'Left turn or right turn?' asked the master.⁵⁸

'The venerable sir must not turn it upside down,' she replied.

The master struck.

Once in the middle of the night, the master was shouting, 'Thief! Thief!' in front of the monks' hall. All of the monks ran out whilst the master went to the back of the hall, grabbed a monk and shouted, 'Director,⁵⁹ I've got him! Got him!'

The monk said, 'It is not this fellow!'

'It is as it is, only you are not willing to accept it,' said the master.

The master had a verse which he read to the assembly,

Having lived thirty years in Zihu

Getting energy on rice and vegetables twice a day

Every day ascending the mountain a few times –

Do you people of the present understand, or not?

The master lived and propagated the Dharma in Zihu for forty-five years until the Guanming reign period (880), when he returned to quiescence, free of any illness, aged eighty-one, having been a monk for sixty-one years.

The *stupa* is still there today, on the home mountain.

10.199 The Venerable Luoqing Song Shan

A monk asked the Venerable Monk of Mount Song in Luoqing (Henan, Luoyang), 'What is it like when the ancient way goes smoothly?'

'It doesn't go ahead,' said the master.

'Why does it not go ahead?' asked the monk.

'There are no obstructions here,' said the master.

A monk asked, 'What is Mount Song like as a place?'

'The sun rises in the east and the moon sets in the west,' replied the master.

'The student doesn't understand,' said the monk.

'What, not understand east and west either?' asked the master.

A monk asked, 'What is it like when all the six sense organs arise together?'

'Separate,' replied the master.

'Why is it like this?' asked the monk.

'Together,' replied the master.

10.200 The Venerable Rizi

When the Venerable Yaji came for an interview Master Rizi made as if to get up. Yaji said, 'This old mountain devil still sees me.'

‘Guilty! Guilty! Just responded unfittingly!’ said the master.

Yaji wished to say something but the master scolded him.

Yaji then said, ‘In the face of a large army, do not be afraid of difficult manoeuvres.’

‘Quite so! Quite so!’ said the master.

‘Not so! Not so!’ said Yaji.

(Textual note: Zhaozhou said, ‘How pathetic these two fellows – not knowing how to turn their words around.’)

10.201 The Venerable Suzhou Xishan

A monk asked the Venerable Xishan of Suzhou (Jiangsu), ‘Without asking about the twelve divisions of the canon of the Three Vehicles, what is the meaning of the Patriarch’s coming from the West?’

The master held up his fly-whisk to show him.

The monk left without bowing and went to Xuefeng’s.

Xuefeng asked him, ‘Where have you come from?’

‘From Zhejiang,’ replied the monk.

‘Where was your summer retreat?’ asked Xuefeng.

‘At Xishan monastery in Suzhou,’ replied the monk.

‘Is the venerable monk there well?’ asked Xuefeng.

‘At the time of being there, well in every way,’ replied the monk.

‘Why not take it a little easier for the time being?’ suggested Xuefeng.

‘The Buddha-dharma is not clear,’ said the monk.

‘What is the problem?’ asked Xuefeng.

The monk then brought up the previous encounter with the master and Xuefeng asked him, ‘What is it that you don’t approve of?’

‘The whole situation,’ replied the monk.

‘Have you seen the houses, the men and women in the city of Suzhou?’ asked Xuefeng.

‘Yes.’

‘Have you seen the trees by the roadside?’ asked Xuefeng.

‘Yes.’

‘Just seeing the men and women in their houses, the trees and ponds of the great earth – all these are situations. Still, do you approve or not?’

‘Approve,’ replied the monk.

‘It is just like picking up a fly-whisk – so what is it that you do not approve?’ asked Xuefeng.

The monk then bowed reverently and said, ‘The student took the opportunity to let fall these words in order to experience the master’s compassion.’

‘All of heaven and earth is an eye, so what are you kneeling on?’

The monk had no reply.

10.202 Xuanzhou Luxuan Dafu

The Grand Master⁶⁰ Luxuan (764-834 CE) of Xuanzhou (Anwei, Xuancheng), on his first visit to Nanquan, asked, ‘In the old days there once was a man who raised a gosling in a pitcher. The gosling gradually grew bigger until it couldn’t get out of the pitcher and now the man could not break it without harming the gosling. Venerable Sir, how can it be got out?’

‘Grand Master!’ hailed Nanquan.

‘Yes,’ answered Lu.

‘It is out!’ said Nanquan.

From this Grand Master Lu’s understanding opened.

When Nanquan went into final quiescence, the head of the temple asked the Grand Master, ‘Why is Your Excellency not mourning the late master?’

‘The temple head’s talking of it is mourning,’ replied the Grand Master. The temple head had no reply.

(Textual note: Changqing said, ‘Should he mourn or not mourn?’)

10.203 Layman Chezhou Ganzhi

Layman Ganzhi of Chezhou (Anwei), carrying three strings of cash, entered the monks hall and facing the head monk said, 'May the head please accept a material contribution.'

'Material contributions are limited, Dharma contributions inexhaustible,' replied the head.

'Put like this, why should this fellow not keep the money then?' said Gan and took the money away and left. The head monk didn't say anything.

Again, giving a meal at Nanquan's place, Gan said, 'May the venerable sir please chant.'

Nanquan replied, 'Layman Ganzhi is giving this meal and asks the great assembly to please chant the *Prajñāpāramitā Sūtra* for wild foxes and white bulls.'⁶¹

Gan made obeisance and left. Thereupon Nanquan went into the kitchen and smashed the cooking pot.

The Venerable Xuefeng came. Gan closed the gate and called out, 'May the venerable sir please enter!'

Xuefeng then made a gap in the bamboo fence and took off his robe. Gan opened the gate and greeted him reverently.

A monk who lived in a hermitage and supported himself by alms came to visit.

Gan said, 'By saying a word you get a donation,' and then wrote the character for heart, saying, 'Which character is this?'

'The heart character,' replied the monk.

Gan also asked his wife, 'Which character is this?'

'The heart character,' answered she.

'My old lady has to live in a hermitage too,' said Gan.

The monk was without a reply, Gan without a contribution to give.

Gan asked a monk, 'Where have you come from?'

'From Guishan,' said the monk.

Gan said, 'There was once a monk who asked Guishan, "What is the meaning of the patriarch's coming from the West?" and Guishan raised his fly-whisk. What understanding has arisen of Guishan's meaning in the venerable sir?'

The monk replied, 'The heart is clarified with the aid of affairs, the principle is revealed by relying on things.'

'Better to return to Guishan!' said Gan.

(Textual comment: When Baofu heard of this he examined his hands, back and front.)

10.204 Chan Master Xianzhou Guan'nan Daochang

Chan master Guan'nan Daochang of Xianzhou (Hubei, Xianyang) – a monk asked him, 'What is the meaning of the coming from the West?'

The master raised his staff, saying, 'Understood?'

'Not understood,' replied the monk.

The master gave a shout.

The monk asked, 'What is the source of the Great Dao?'

The master showed a fist.

Every time the master saw a monk coming for an interview he would drive him away with his staff. Some said, 'A little late,' others, 'Movingly beating the drum of the passage south.'

Yet few there were of that generation who could sing in harmony to his song.

10.205 Chan Master Hongzhou Shuangling Xuanzhen

Chan master Xuanzhen of Shuangling in Hongzhou (Jiangxi, Nanchang), on his first visit to Daoyu⁶² asked, 'Why is it difficult to

find the traces of a Bodhisattva who has not transcended the spirit?’

‘A fellow wayfarer just knows,’ answered Daoyu.

‘Does the venerable sir also know?’ asked the master.

‘Not known,’ replied Daoyu.

‘Why not known?’ asked the master.

‘Go away! My words are not understood,’ said Dayu.

Later Xuanzhen awakened and penetrated the meaning whilst at Chan master Qi’an’s (7.117) place at Yuanguan.

10.206 Chan Master Hangzhou Jingshan Jianzong

Chan master Jianzong of Jingshan in Hangzhou (Zhejiang), was a native of Changcheng in Huzhou (Zhejiang), whose family name was Qian. He left the home life at the Kaiyuan Monastery in his native prefecture under the Most Venerable Gaoxian.⁶³ There he thoroughly studied the *Vimalakīrti Sūtra* and the *Siyi Sūtra*.⁶⁴

Later he went to visit Wugong Qi’an (7.117) at the Yuanguan Monastery, where he was definitively unblocked of all doubts. In the 3rd year of the reign period Tiantong (862 CE) he stayed put at Jingshan, propagating the Chan teaching.

There was a young teacher by the name of Hongyin, lecturing on the *sutras* with much self-esteem. The master called him and said, ‘The true Dharma of the Buddhas and Patriarchs is directly cutting off vain explanations. What can you add to the principle by counting out the grains of sand on the seashore? Just do not get stuck in intellectual opinions, eradicate external attachments and detach from all confused thoughts – that is your True Nature.’

Yin heard this with a boundless surprise, bowed reverently and left. Then he went to Guishan and there was awakened to the profound purport, taking Guishan as his master.

In the 7th year of the reign period Xiantong (866) on the 5th day of the 3rd month, corresponding to the 23rd intercalary year of the

sexagenarian cycle, this master of the Chan School revealed his extinction.

Later he was posthumously conferred with the title 'Peerless Great Master' by imperial decree and is regarded as the second generation incumbent of Jingshan monastery.

Dharma Heirs of Chan Master Lingmo of Wuxie Shan

10.207 Chan Master Fuzhou Changxi Guishan Zhengyuan

Chan master Zhengyuan (792-869 CE) of Guishan in Changxi, Fujian (Fujian, Xiapu) was a native of Nanling in Xuanzhou (Anwei), whose family name was Cai. Even as a young man he disliked worldly affairs, so left the home life and had his head shaved at the Jishan Monastery in his native prefecture. He received full ordination at Qianyuan Monastery in Jianzhou (Fujian, Jianpu) in the 12th year of the reign period Yuanhe of the Tang, corresponding to the 34th year of the sexagenarian cycle (816).

The master once recited two poems. The first one read:

The green-blue sea –
How many times has it changed
Into fields of mulberry trees!
Only Emptiness is
Solitary and clear
Those arrived at the other shore
Stop to become loving rafts
Those not yet crossed
Must take the boat
The second poem read:
Search the teacher – get to know

The source of the Original Heart
Two shores both profound
One is incomplete
If 'this Buddha is not necessary'
Then search Buddha even more!
Only in this way
Is *karma* easy to forget

In the 10th year of the reign period Xiantong (869) the master came to the end of his life, in his monastery. He was seventy-eight years old and had been a monk for fifty-four years. He was posthumously conferred with the title of 'Great Master of the Nature of Emptiness' by imperial decree, the pagoda was 'Wise Observer'.

The Dharma Heirs of Chan Master Ruman of Foguan Si in Luoqing

10.208 The Prefect of Hangzhou, Bai Juyi

The Tang dynasty Prefect of Hangzhou (Zhejiang), Bai Juyi (790-864 CE), whose mature name was Letian, had for a long time taken part in Buddhist practice. He had obtained the Heart of the Dharma from the Venerable Foguan and received the Precious Diamond Precepts of the Great Vehicle.⁶⁵

During the Yuanhe reign period (806-820), Bai Juyi raised four questions in the Dharma-hall of Chan master Jingzhao of Jingshan Temple (Shanxi, Xi'an).⁶⁶ In the 15th year (820) he was Prefect of Hangzhou and visited the Venerable Niaohe,⁶⁷ their dialogue being preserved in verse. He also once sent a letter to Dharma Teacher Ji, saying that since Buddha was employing peerless wisdom to propagate the principle of the teachings, how could that then have accorded with the high or low spiritual propensities of beings, since they would all be suffering from different sicknesses, thereby going against the single flavour of his own Dharma! Citing the *Vimalakīrti Sūtra*, the *Brahmajāla Sūtra* and six others, he also presented two

interpretations and their difficulties. In addition, he said that what [Dharma Master Ji] had said regarding 'name and form' in the formula of the Five Skandhas in the Twelve-fold Chain of Causation was not of a piece with [what he had said] before or since.

Still, in searching deeply to trace out the hidden meanings, in penetrating the subtle and comprehending the obscure, there were no masters of the Dharma to match Bai Juyi, nor were there any of a later generation able to refute him. He also wrote an extended explication in verse, going from the shallow to the profound like a string of pearls, on a work by Chan master Ning, called the 'Eight Gradations', a copy of which came to him from the capitol (Henan, Luoyang).⁶⁸

Wherever he was appointed, Bai Juyi would visit the local Chan master to enquire after the patriarchal way, though he had no regular teacher. Later he became Advisor to the Heir Apparent and worked in a Branch Office in the Eastern Capitol, exhausting his own capital in renovating the Longmen Xiangshan Temple, for which he then wrote a history.⁶⁹ Whenever writing in an official capacity he would touch on the teachings, never neglecting to praise the beauty of the Buddha Vehicle, as can be seen in his collected works. Bai Juyi's official career and the dates of his life are all preserved in their original form in the official Tang Histories.

The Dharma Heirs of Chan Master Fachang of Da Mei Shan

10.209 Chan Master Xinluo Guo Jiazhi

A monk asked Chan master Jiazhi of Xinluo Guo (Korea), 'What is the meaning of the coming from the West?'

'Wait for the coming in yourself, then I will tell you,' replied the master.

'What is the message of Master Damei?' asked the monk.

'Suddenly weaned,' replied the master.

10.210 The Venerable Hongzhou Tianlong

The Venerable Tianlong of Hongzhou (Zhejiang) mounted the podium and said, 'May the great assembly not wait for the old monk to come when it is the time to come, nor go when it is time to go. Each has the Lotus Treasury's Ocean Nature, complete in merit, clear and radiant without obstructions. Everyone takes part in it. Now take care of yourselves.'

A monk asked, 'What was the meaning of the patriarchs?'

The master raised his fly-whisk.

And how to gain exit from the Triple World?' asked the monk.

'Where are you now?' replied the master.

10.211 Chan Master Hunan Shanglin Jieling

Chan master Jieling of Shanglin in Hunan, on his first visit to Guishan, was asked, 'What has the virtuous one come here for?'

'Fully armed,' replied the master.

'After it is laid down completely we can meet,' said Guishan.

'Laid down,' replied the master.

'The thief has not struck yet, so what is the use of laying it down?' said Guishan.

The master had no reply, but Yangshan answered for him, 'May the venerable sir please withdraw the attendants.'

Guishan, palms together in deference, said, 'Yes! Yes!'

The master, later training with Yuntai,⁷⁰ came to understand the purport of this exchange.

10.212 The Venerable Wutai Shan Mi Moyan

The Venerable Mi Moyan of Wutai Shan often used to carry a wooden two-pronged fork in his hand, and every time he saw a monk

coming to bow, he would pin him down by the neck with his fork, saying, 'What devil instructed you to go on pilgrimage? To speak will be death under the fork, not able to speak will equally mean death under the fork. Speak quickly!'

Few students had an answer.

(Textual comment: Fayan said on their behalf, 'Beg for life.' Master Fadeng said, 'Just stretch the neck out to show him.' Xuanjue said, 'Hey, old man, throw the fork away and go.')

10.213 The Venerable Hunan Zhilin

The Venerable Zhilin of Hunan would often scold Manjuśri and Samantabhadra for both being devils and, wooden sword in hand, would tell them to drop their magic power. A monk had just arrived for a training visit and Zhilin shouted at him, 'A devil has come! A devil has come!' and recklessly wielding his sword secreted himself away in the abbot's quarters. This went on for twelve years, after which he put the sword down and said not a word. A monk asked him, 'For the last twelve years, challenging the devils to drop their power – why?'

'A thief does not strike at an impoverished man's house,' replied the master.

'So why not still challenge the devils to drop their power even after twelve years?'

'A thief does not strike at an impoverished man's house,' replied the master.

The Dharma Heirs of Chan Master Baoji of Panshan in Yuezhou

10.214 The Venerable Zhenzhou Puhua

The Venerable Puhua of Zhenzhou (Hebei, Zhengding), whose place of birth is unknown, was a disciple of Chan master Baoji of Panshan

(7.114). After receiving the transmission in private he feigned madness and everything he said was without measure. After Panshan had left the world he went propagating the Dharma in the northern region. Whether in a city or around tombs, he would ring a bell saying, 'Come with a clear head, I will strike, or with a confused head, also a strike.'

One day Linji told a monk to grab hold of him and say, 'What if it is not clear and not confused?'

'There is a feast at the Great Compassion Monastery tomorrow,' was the response from Puhua.

Whenever he saw anyone, be they high or low, all got the sound of the bell ringing. At that time he was called Puhua (Universal Dharma Propagator). Sometimes he would take the bell and ring it right in someone's ear; at other times he tapped them on the back with it and when they turned round to look, then he would stretch out his hand and say, 'Please give me a penny.' He ate whenever he came across some food, even outside the prescribed times for monks (morning and midday). Once, entering Linji's monastery at dusk, he began eating the raw vegetables. 'This chap greatly resembles an ass,' said Linji. The master brayed like an ass and Linji kept quiet. The master said, 'This little grandson Linji has only the one eye!'

(Textual comment: A monk asked Fayen, 'Is it not known how Linji reacted?' Fayen said, 'Linji remained to pass on to posterity.')

The master saw an Inspector of the Cavalry coming along, cursing. The master also started cursing and they got into a fight. The Cavalry Inspector ordered a man to give the master five strokes of the stick. The master said, 'It seems as it seems, it is right, yet it is not right.'

The master was once in a market place, ringing his bell and chanting, 'Such a place cannot be sought.' Just then Daowu⁷¹ came up and grabbed him saying, 'So where do you intend to go?'

'Where have you come from?' countered the master.

Daowu made no reply. The master released his hand and left.

On entering Linji's temple one day, Linji shouted, 'Thief! Thief!'

The master also shouted 'Thief! Thief!' and they went into the monks' hall together. Linji pointed to the sacred statue [of Manjuśri] and asked, 'Is it holy, or is it profane?'

'It's holy,' answered the master.

'Say something about it,' said Linji.

The master then rang his bell and chanted,

'Heyang is a new bride

Muta an old Chan granny⁷²

Linji a servant boy

With only the one eye.'

At the beginning of the Xiantong reign period of the Tang (860), about to reveal his extinction, the master entered the city and said to people, 'Please give me a robe.' The people offered a tatty cloak or garments of cotton and fur, but none were accepted, so he rang his bell and left. At that time Linji told a man to send him a coffin. The master, laughing, said, 'Linji the servant boy is bountiful in his talkativeness!' and accepted it, telling everybody, 'Puhua goes tomorrow to the East Gate to die.'

Next day all the citizens came out in procession behind him to send him off, but in a stern voice the master said, 'Today's burial is not in agreement with the Divine Messengers.⁷³ Tomorrow at the South Gate my transcendence will take place.' People again followed him out on the next day, but again the master announced, 'Tomorrow at the West Gate is auspicious.' But the people who came out to the West Gate were much fewer. Coming and going had become irksome. On the fourth day, going out of the North Gate and carrying the coffin himself, the master, ringing his bell, climbed into the coffin and died. On hearing the bell, the people of the city hastily came running out of the town, but when they lifted the coffin lid to have a look at him, found that there was already nothing to see. Only the sound of the bell rang vaguely in the distance, the source of which was never fathomed.

The Dharma Heirs of Chan Master Yuanchang of Long Ya Shan

10.215 Chan Master Jiahe Zangyi

Chan master Zangyi (798-879) of Jiahe (Zhejiang, Jiaying) was a native of Xin'an in Quzhou (Zhejiang, Quzhou) whose family name was Cheng. During the reign period Yuanhe (806-820) of the Tang he took leave of his parents and journeyed to Yuelu Temple in Changsha to pay reverence to Vinaya Master Lingzhi and leave the home life. In the 3rd year of the reign period Changqing (823), he received the full precepts in Kaiyuan Temple at Wuling (Hunan, Changde). Listening to the Vinaya texts one day, he said to a fellow student, 'The gates of the teaching are many and broad; it is fitting to knock at the all-inclusive gate [of Chan].' Consequently his affinity links took him to the assembly of Chan master Chang of Longya Shan. Longya told him, 'The world of compounded things is not real, Buddha and beings are not "I". Your True Origin – why should it have a name and from where is it to be obtained?'

Under the impact of these words the master was awakened. Returning by way of Keshan, he avoided the Huichang persecution [of Buddhist monks in 845 CE] and later propagated the Dharma widely in Longxing.

The master passed away during the 3rd month of the 6th year of the reign period Qianfu (879). He was eighty-two years old and had been a monk for fifty-six years.

Dharma Heirs of Chan Master Zhichang of Guizong monastery

10.216 Chan Master Fuzhou Furong Shan Lingxun.

Chan master Lingxun of Furong Shan in Fuzhou (Fujian, Minsheng), on his first visit to Guizong, asked, 'What is Buddha?'

‘Would you believe it if I told you?’ replied Zong.

‘If the venerable sir would express it sincerely and truthfully, how could one presume not to believe it?’ said the master.

‘It is just you,’ said Zong.

‘How can that be proved?’ asked the master.

‘When the eyes are blinkered, vain optical illusions appear,’ said Zong.

(Textual comment: Although Guizong didn’t say anything further, where is there still such a one as Guizong!)

When the master took leave of Guizong, Zong asked him, ‘Where are you going to?’

‘Back to the mountains,’ replied the master.

‘You have been here many years – when you have your travel gear ready, come and I will give you a talk on the Buddha-dharma,’ said Zong.

The master, having hitched up his robe for travel, went to the Dharma-hall. Zong said, ‘Come closer!’ The master approached closer and Zong said, ‘It is cold at the moment, take good care on the road.’ The master, listening to this one sentence, suddenly forgot all his previous understanding.

After he had returned to quiescence, the master was posthumously conferred with the title of ‘Great Master of Great Illumination’; the pagoda was ‘Complete Form’.

10.217 The Venerable Hanan Gucheng Xian Gaoting

A monk from Jishan⁷⁴ came to visit the Venerable Gaoting of Gucheng *xian* in Hanan (Hubei) and made the usual prostrations. The master struck him. The monk said, ‘Coming especially for the training, why does the master strike?’ The monk prostrated again and again the master struck him.

On his return, the monk brought this up with Jiashan, who said, ‘Do you understand or not?’

‘Not understood,’ replied the monk.

‘Your not understanding can be relied upon. If you had understood, Jiashan’s mouth would have fallen silent.’

10.218 The Venerable Xinluo Damo

The Venerable Damo of Xinluo (Korea) ascended the Hall and said, ‘If there is a wish to know the teacher of all the Buddhas, the knowledge is to be got from within the heart of ignorance. Wishing to know the eternally abiding uncarved Nature, the knowledge is to be got from the place where the ten thousand trees change and transform.’

A monk asked, ‘What is the world of Damo?’

‘It is not the sharp point [of a sword],’ replied the master.

‘Why is it not the sharp point?’ asked the monk.

‘There is no one able to meet it,’ replied the master.

10.219 Chan Master Wutain Shan Zhitong

Chan master Zhitong of Wutai Shan – also known as Dachan Fo (Great Chan Buddha) – when first taking part in the assembly of Guizong, suddenly, whilst circumambulating the hall one night, shouted, ‘I have been greatly awakened!’⁷⁵ The assembly was startled by it.

The next day Guizong mounted the podium and asked the entire assembly, ‘Let the monk who had a great awakening last night step forward.’

The master stepped forward saying, ‘Zhitong.’

‘What principle did you see into to talk of a great awakening? Try to express it in accordance with your insight.’

The master replied, ‘The Buddhist nun quite naturally behaves like a woman.’

Guizong, although remaining silent, took it strangely, so the master bid him farewell. Guizong later saw him to the gate, offering the master his bamboo rain hat. The master accepted the rain hat, put it on his head and walked off, without looking back.

Later he resided in the Fahua Temple on Mount Wutai and when he was approaching death wrote a poem:

Raising the hands
To scramble up to the South Pole Star
Turning round, leaning on the North Star
Released, naturally there is sight
Who would be my double?

Dharma Heirs of Chan Master Zhicang of Huayan Ji

10.220 The Venerable Huangzhou Ji'an

The Venerable Ji'an of Huangzhou (Hubei, Huangkang) said to the students of his assembly, 'The Buddhas and Patriarchs bestowed at random without words falling into sentences – who can know the mysterious rhythm that never fails?'

A monk asked, 'What is one's own Buddha?'

The master replied, 'When there is no one present, the new leaves appearing can be enjoyed endlessly; the rhythm of the wind soughing through the pines puts a stop to feelings of enmity.'

'What is one's own Buddha?' asked another monk.

'It is truly difficult to distinguish the noble steed when put out to grass; however mysterious, he will still behave naturally as a domestic animal.'

Someone asked, 'How old is the venerable master?'

'5,6,4,3 – they can't be grouped together. As for 1,2, is it not truly difficult to investigate?'

The master had a verse:

In the midst of a fierce blaze
A man has a road
In the vortex of a tornado
Majestically perched in the middle
In the eternally passing *kalpas*
Who can be different?
The bright sun without words
Shines evenly

Later the master resided in Fangxian (Shanxi)

End of Book Ten

- 31 Hunan, Changde.
- 32 T.14 no.440. Translated by Bodhiruci of the Northern Wei Dynasty, a work in which 11,093 Buddhas, Bodhisattvas and Pratyeka Buddhas are enumerated.
- 33 The place from which the Daoist Cui Hao (died 450 CE) rose to immortality by riding on a crane – Meng Haoran, (689-740) wrote a poem, as did Li Taibai (Li Bo, or Libai 701-762) about the Yellow Crane Tower. The crane is, after the phoenix, the most celebrated bird in Chinese mythology, renowned for its longevity and often depicted in the centre of a coffin in funeral processions, to help convey the soul of the departed to the ‘Western Heaven’.
- 34 The *Avatamsaka Sutra*, or *Flower Ornament Sutra*, T.279 etc.
- 35 Texts chanted to cleanse the mind, of no logical meaning.
- 36 Chan Master Sansheng Huiran, a Dharma-heir of Linji. See **12.272**.
- 37 Linji’s seven steps: either an allusion to the seven steps the infant Shakyamuni took on being born to establish the Dharma, or to the *Shishuo Xinyu* chapter on literature in which the Emperor Wen of Wei (r. 220-226 CE) once asked one of his sons to compose a poem in the time it would take to walk seven steps, which later, because he succeeded so admirably, came to be an expression for an agile, intelligent ‘thinker’. See *Shih-shuo Hsin-yü, A New Account of Tales of the World* by Liu I-ch’ing, with a commentary by Liu Chün, translated by Richard B. Mather, University of Michigan, Ann Arbor, 2002, p.133.
- 38 Hunan City is Changsha, the capital.
- 39 T.15, no.642, translated by Kumārajīva.

- 40 DOTIC:777.
- 41 'Auspicious Form Temple' is an allusion to the first Buddha statue, said traditionally to have been made by King Kauśāmbī, a contemporary of the Buddha.
- 42 **12.271.**
- 43 **15.374.**
- 44 Chants to cleanse the mind, of no logical meaning.
- 45 Refers to a general in history who went out hunting at night and mistaking a stone for a tiger, took a shot, but the stone had no arrowhead in it. See *Shiji*, biography of General Li.
- 46 **16.389.**
- 47 **17.426.**
- 48 **16.414..**
- 49 T.2076, p.277c7 is slightly different. See also the Dong Si edition, p.155.
- 50 The actual bridge, still in place, was built on the Jiaohe River about 2.5 kilometers south of Zhaoxian County, which was called Zhaozhou in ancient times. The bridge was constructed between 605-616 CE. Designed by a well-known Chinese mason, Li Chun, it is made of stone, 50.82 meters long and 10 meters wide, with an unusual arch that is 7.23 meters high with a span of 37.35 meters. The stone railing and columns on the bridge were carved with beautiful dragon and phoenix designs. One of the earliest Chinese arch bridges with a long open-spandrel arch in the middle and two smaller arches on each side, this bridge occupies an important place in the history of Chinese bridge building and has been of interest to tourists and engineers alike. See BYL: 52.
- 51 **18.477.**
- 52 Chan master Mingshui Huaizhong, (822-908 CE) was a Dharma-heir of Xuefeng.
- 53 Refers to a kind of sturgeon which, in spring would swim against the current of the strong-flowing Yellow River to spawn upstream. Having reached a certain watershed, it was necessary to leap over the barrier. (*Shui Jing Zhu*, 水經注 *Commentary on the Waterways Classic*, book 4, under [fresh] river water.)
- 54 Manjuśri and Vimalakirti, T.14, no.476, p.551c, Manjuśri explained, Vimalakirti kept silent.
- 55 **12.288** Appears as a Dharma-heir of Chan master Xiangyan Zhixian **11.222.**
- 56 **19.503** (813-908 CE), Dharma-heir of Xuefeng.
- 57 A disciple of Zihu Yanli, **11.245.**

- 58 A word play on the nun's name, 'strong grinder', as in a hand pestle grinding left and right in a mortar.
- 59 The Karmadāna is the arranger of duties, second in command of a monastery.
- 60 DOTIC:5939, a bureaucratic title.
- 61 See **10.190**.
- 62 Guan'nan Daoyu, **14.330**, a Dharma-heir of Guan'nan Daochang.
- 63 Biography in *Song Goaseng Chuan*, T.50, 2061, ch.30.
- 64 T.15, no.586, extolling the heavenly mansions of the Mahāyāna.
- 65 T.24, no.1484 – said to have been translated by Kumārajīva in 402 from the *Brahmajāla Sūtra*, (*The Sūtra of Brahma's Net*) – a very influential text in early Chinese Buddhism due to its Vinaya-like precepts: 'the Precious Diamond Vinaya is the original source of all the Buddhas and Patriarchs' (T.24, p. 1003c22).
- 66 See **7.120**.
- 67 See **4.54**.
- 68 See book 29 for Bai Juyi's introduction to this work.
- 69 *The Record of the Renovation of the Xiangshan Temple* was written in 832, when Bai was 61 years old (preserved in 四部叢刊 *Sibu Congkan*, ch.59). The latest restoration of the Xiangshan Temple took place in 2003.
- 70 **9.176** (761-829) A Dharma-heir of Mazu.
- 71 **14.330**.
- 72 Of Heyang and Muta nothing is known. See Ruth Fuller Sasaki et al, *Record of Linchi*, IV, p.41 and n.180.
- 73 An astrological reference, literally, 'with the blue-green bird' – a messenger of the Queen Mother of the West of Taoism and a primary symbol of the soul and transcendence. See Cahill, *Transcendence and Divine Passion*, p.92. (One also thinks of Odin's twin ravens Huginn and Muninn in Western culture) Moreover, the importance of directions as the source of the success or failure of any enterprise whatever in Chinese society, cannot be overestimated.
- 74 **15.374**.
- 75 The monks met on days with a 3 or an 8 in the date to circumambulate the Dharmahall and chant *sutras*.

Book Eleven

- 11.221 Chan Master **Yuanzhou Yangshan Huiji** (*Kyōzan Ejaku*)
- 11.222 Chan Master **Dengzhou Xiangyan Zhixian** (*Kyōgen Chikari*)
- 11.223 Chan Master **Xiangzhou Yanqing Shan Foduan**
- 11.224 Chan Master **Hangzhou Jingshan Hongyan**
- 11.225 Chan Master **Fuzhou Lingyun Zhiqin** (*Rei'un Shigon*)
- 11.226 The Venerable **Yizhou Yingtian**
- 11.227 Chan Master **Fuzhou Jiufeng Cihui**
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11.221 Chan Master Yuanzhou Yangshan Huiji (*Kyōzan Ejaku*)

Chan master Yangshan Huiji of Yuanzhou (Jiangxi, Yichun) was a native of Huaihua in Shaozhou (Guangdong, Shaolian) whose family name was Ye. At the age of fifteen he wanted to leave the home life but his parents didn't allow it. Two years later the master cut off two of his fingers and, kneeling, lay them before his mother and father, vowing to go in search of the True Dharma in order to requite their diligent toil [in bringing him up]. After that he had his head shaved by Chan master Tong of the Nanhua Monastery⁷⁶ and then, not yet fully ordained, went on pilgrimage.

On first visiting Tanyuan (see 7.116)⁷⁷, Huiji had already awakened to the profound purport. Later, at Guishan's [Lingyou], he was admitted to the interview room.

[Ling]You asked him, 'Are you a *śramana* who has a master or a *śramana* without a master?'

'With a master,' replied the master.

'Where?' asked You.

The master then walked from the west side to the east side of the room and remained standing. [Ling]You knew then that this was an unusual man and took him on as a disciple.

[Hui]Ji asked, 'What is the abiding place of the True Buddha?'

'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*,'⁷⁸ replied You.

Under the impact of these words the master had a sudden awakening and served as attendant from this time on. Travelling then to Jiangling (Hubei) to receive the full precepts, he took part in the summer retreat and studied the *Vinaya* intensively.

Visiting Yantou⁷⁹ later, Yantou raised his fly-whisk, whereupon the master unfolded his prostration cloth. Yantou then took the fly-

whisk and put it down behind him; [Hui]Ji then took his prostration cloth, and raising it above his shoulders, left.

Yan said, 'I do not allow your putting it down, only allow your putting it away.'

[The master] also asked Shishi,⁸⁰ 'How much do the Buddha and the Dao diverge?'

'Dao is like open hands, Buddha like clenched fists,' replied Shishi. The master took his leave of Shishi, who accompanied him to the gate. Calling ahead to the master, Shishi shouted, 'Do not just simply disappear – hopefully you will come our way again sometime.'

(Textual comment: Yunju Chang⁸¹ said, 'If he understood, he would return to the meditation hall now and come up again tomorrow.')

Weizhou⁸² went to Guishan and asked him for a *gatha*. Guishan said, 'Merely to present the teaching in front of you would be just like the behaviour of a foolish man – and anyway, to what end is it to put brush to paper?' Then Weizhou went to ask the master [Yangshan] and he drew a circle on a piece of paper, commenting, 'To know by pondering is to fall into the secondary. To know by not pondering is to fall into the tertiary.'

Following Guishan into the fields to plough one day, the master asked, 'Why is this side so low and that side so high?'

[Guishan Ling] You replied, 'The water can level things – only by water will it be levelled.'

'But water too is without level – the venerable sir is only taking high places as high level and low places as low level,' said the master.

[Ling] You approved this.

There was a benefactor who sent some silk [to Guishan] and [Hui]Ji asked him, 'The venerable sir has received, as it were, an offering from a benefactor. How is it to be requited?'

[Ling] You struck the Chan seat to show him.

'How is the venerable sir able to take the assembly's things and use them himself?' replied the master.

[Ling] You suddenly asked the master, 'Where have you come from?'

'From the fields,' replied the master.

'Were there many people in the fields?' asked [Ling] You.

The master thrust his hoe into the ground and stood there.

'Today at the southern mountain the people cutting grass were many,' said You. The master took up his hoe and left.

(Textual comment: Xuansha said, 'If I had seen him, I would have kicked over the hoe.' A monk asked Jingqing, 'What was the meaning of Yangshan thrusting his hoe into the ground?' Qing replied, 'An [enormous] dog carries the Imperial Letter of Pardon in its jaws but all the nobles get out of the way.' The monk also asked, 'Is it just like Xuansha kicking over the hoe?' Qing replied, 'It is not possible to stop the boat like this, only the paddle will break.' He also asked, 'What meaning does "cutting the grass on the southern mountain" point to?' Qing replied, 'General Lying's elder brothers were long in the fighting line.'⁸³ Yunju Xi said, 'Moreover he said repeatedly to look into this cutting phrase of the Chan master's pure mirror, whether it tallies or not.' Again a monk asked Mushan, 'Yangshan Huiji took the hoe and thrust it in the ground – what was his meaning?' Mushan said, 'You should come and ask me.' That monk entered again and asked, 'Xuansha also kicked down the hoe, what is the meaning of this?' Mushan said, 'I will come to ask you.')

The master was cow herding on Mount Gui when the head monk said to him, 'On a hundred million hair-tips a hundred million lions appear.' The master did not respond but returned to attend on [Master Guishan]. When the head monk came round later to ask about something, the master brought the previous statement up, saying, 'Saying earlier that on the tips of one hundred million hairs one hundred million lions appear – was that not the head monk?'

'It was,' replied the head monk.

'Just as they are revealing themselves, is it on top of the hairs or underneath the hairs?' asked the master.

'On their appearance, there is no question of on top or underneath,' answered the head monk.

The master then left.

[Guishan Ling] You said, 'The lions are chopped in two at the girth.'

The head monk at Guishan raised his fly-whisk saying, 'If someone is able to come up with a word, then this is his.'

'If this fellow is able to come up with a word, is it really mine?' asked the master.

'Just come up with the word, then it is yours,' said the head monk.

The master then snatched the fly-whisk and left with it.

(Textual comment: Yunju Xi said, 'What was Yangshan's word?')

It was raining one day and the head monk said, 'Beautiful rain, Venerable Ji!'

'Where lies the beauty?' asked the master.

The head monk had no answer.

'This fellow can answer,' said the master.

'Where is the beauty?' asked the head monk.

The master pointed at the rain.

Once, Guishan and the master were taking a walk when a crow dropped a red persimmon from its beak, right in front of them. [Ling] You took it and gave it to the master. The master took it and rinsed it in water and then gave it back to You.

'Where did you get it?' asked You.

'This is the inspiration from the venerable sir's strength of the Way,' replied the master.

You have not acquired it in vain then,' answered You and dividing it gave half to the master.

(Textual comment: Xuansha said, 'To what extent Guishan can be measured against Yangshan is today no longer possible to know.')

The master was once washing his robe when Danyuan⁸⁴ said, 'Just at this moment what is being done?'

'Just at this moment where is it to be seen?' asked the master.

The master stayed on Gui Mountain for about fifteen years and everybody, students and assembly alike, spoke of him in terms of admiration. Having received the seal of transmission in private from Guishan, [the master] led [some of] the assembly to live on Mount

Wangmang,⁸⁵ but the conditions were not propitious, so they moved to Yangshan, where many disciples gathered later.

The master ascended the podium and spoke to the assembly, saying, 'Each one of you should turn your own light around to look inward. Do not memorise words. From beginningless *kalpas* you have turned your backs on the light and given in to the dark. Foolish thinking deeply rooted is difficult to suddenly dig up, so even skilful means can rob you of the most rudimentary understanding. It is like taking yellow leaves [for gold] to stop the howling [of little children] – what is the point? Or like a man starting a shop to sell all of kinds of goods, as well as precious gold and silver ones. People only compare according to their circumstances – talking of Shitou, his shop deals in goods of pure gold, whilst my shop here is a mixed bag. If people come looking for rat droppings, I pull it out and give it to them. If one comes in search of real gold, I pull that out too and give it to him.'

There was a monk present who asked, 'Rat droppings are not necessary, but the real gold is, so, please, Venerable Sir.'

The master replied, 'Gnawing on the barb of an arrowhead whilst trying to open the mouth [to say something], one will not be understood until the year of the ass.'⁸⁶

The monk had no reply.

The master said, 'By proclaiming and shouting it, there is a market, not proclaiming it then there is not. If I proclaim the Chan School, then there will only be myself for company, no one else. But will this conduce to having an assembly of several hundred? However, if I proclaim both this and that, then they can vie for the best deal for themselves. This is just like deceiving a child with an empty hand, for there is nothing real in it at all. Although speaking clearly now of spiritual things, do not still try to get it out with consciousness. Just go to your own ocean of *bhūtatathā*, be sincere and practise. There is no need of the three illuminations or the six penetrations – why? These things are spiritually insignificant; what is really necessary now, is to get to the source in awareness. Just get to that source without worrying about inessentials. Later everything will fall into place. If the source has yet to be attained,

even studying it exhaustively will not obtain it. Have you not heard the Venerable Guishan saying, “Feelings of worldly and holy exhausted, the body is exposed as the truly everlasting. Principle and action are not two, this is *bhūtatathatā*.”

Question: ‘What is the meaning of the Patriarch’s [coming from the West]?’

The master drew a circle in the air with his hand and in it the character for Buddha. The monk had no reply.

The master called the head monk and said, ‘Thinking neither of good nor of bad, just at this moment, what is there?’

‘At this very moment it is the place where this fellow lays down body and life, replied the head monk.

‘Why not ask the old monk?’ suggested the master.

‘Just at this moment there is no venerable monk to be seen,’ replied the head monk.

‘You will not be able to further my teaching,’ said the master.

The master returned to Guishan for a visit, so Guishan asked him, ‘Since you are now called a wise one, how does one differentiate the wise from the unwise amongst those who come from all directions? Between those who have inherited from their teacher and those who have not inherited, between those who have learnt through right conduct and those have learnt suddenly? You should try to tell me.’

The master replied, ‘Huiji has a means of testing – when seeing all those who come from different parts, it is just raising the fly-whisk and asking them whether they can say something about this or not. Then, leaving this aside, asking them what the meaning of all the old masters everywhere was.’

[Ling] You, full of admiration, said, ‘These are the claws and teeth from the early Chan School! But what about the living beings of the great earth and the vast *karmic* consciousness, of which nothing can be got hold of – how do you know whether they have this or not?’ asked You.

The master replied, ‘Huiji has a test.’

At that moment a monk happened to be passing in front of them. The master hailed him, saying, ‘Venerable Monk!’

The monk turned his head and the master said to Guishan, ‘Venerable Sir, just this is the vast consciousness of inherited *karma* which cannot be grasped.’

‘This is the one drop of milk from the lion that gushes out, spreads and drives out six litres of ass’s milk!’ said Guishan.

Prime Minister Zhengyu asked, ‘What is it like to enter nirvāna without severing the passions?’

The master raised his fly-whisk.

‘Is it not possible with the character “to enter” too?’ asked the Minister.

‘The character “to enter” is not for the Prime Minister,’ replied the master.

(Textual comment: Fadeng⁸⁷ then said, ‘The Prime Minister had no use for the passions.’)

The master asked a monk, ‘Where have you come from?’

‘From Youzhou (Beijing),’ he answered.

‘I was just hoping for some news from Youzhou – what is the price of rice there?’

‘As this fellow was leaving the market and coming here, he inadvertently stepped on the bridge and it broke.’

The master kept his peace.

The master saw a monk coming and raised his fly-whisk. The monk gave a shout. The master asked, ‘To shout is not no-thing, so tell the old monk, where was his fault?’

‘The venerable sir shouldn’t teach others by means of objective [appearances],’ said the monk.

The master then struck him.

The master asked Xiangyan,⁸⁸ ‘What has the younger brother seen into recently?’

Yan said, ‘This fellow has ultimately nothing to say – just a poem:

Last year's poverty was not yet that poverty
This year's poverty is that poverty
Last year, just room for sticking in a gimlet
This year not even the gimlet remains

The master replied, 'You only have the Chan of the *Tathāgata*, not yet the Chan of the Patriarchs'

(Textual comment: Xuanjue said, 'Just say, are the *Tathagāta* Chan and Patriarchal Chan different or not different?' Changqing Leng said, 'All sitting together.')

Guishan wrapped up a mirror and sent it to the master. The master ascended the podium and held it up, saying, 'Say, is this Guishan's mirror or is it Yangshan's mirror? If someone can say a word, then it won't be smashed.'

Not one of the assembly replied, so the master smashed it.

The master asked Shuangfeng, 'What has younger brother seen into lately?'

'According to this fellow's insight, there is really not one dharma that can be seen as definite,' replied Shuangfeng.

'Your understanding is still a concept,' replied the master.

'So it is with this fellow, but what about the elder brother?' asked Shuangfeng.

'How is it that you are not able to know that there is not a single dharma about which one can have a concept?' said the master.

When Guishan heard about this he said, 'One phrase from Huiji and doubt kills all under heaven.'

(Textual comment: Xuanjue said, 'In the *Diamond Sūtra* it says, "Truly there are no dharmas. When Dipankara gave me the prediction, he said that truly there is not a single dharma which can be conceived." So why talk of liberation still being of the conceptual level? What, moreover, is the point of talking of profit and loss?')

A monk asked, 'Does the Dharma-body also explain the Dharma in words or without?'

'I couldn't say, perhaps someone else could say,' answered the master.

‘Where is the man who could say?’ asked the monk.

The master pushed forward his cushion. When Guishan heard of this he said, ‘Huiji is using the blade of a sword to make a point.’

Whilst the master was once sitting with his eyes closed, a monk came silently and stood by his side. The master opened his eyes and drew a circle on the ground; in the middle of the circle he wrote the character ‘water’ and looked at the monk.

The monk said nothing.

The master was carrying a staff when a monk asked him, ‘Where is that from?’

The master then held it behind his back.

The monk had no reply.

The master asked a monk, ‘What do you know?’

‘The hexagrams,’ replied the monk.

The master took up his fly-whisk, saying, ‘In which of the sixty-four hexagrams is this one to be found?’

No reply.

The master answered for him, ‘Just then it was “the power of the great”,⁸⁹ but has now changed into “darkening of the light.”’⁹⁰

The master asked a monk, ‘What’s the name?’

‘Lingtong [Spiritual Penetration],’ replied the monk.

‘Then please enter the light,’ said the master.

‘Already in,’ replied the monk.

(Textual comment: Fayan also said, ‘What is called light?’)

A monk asked, ‘The ancients said, “Seeing Form, immediately see into the Heart.” Now the Chan seat is form, could the venerable sir please point out the heart which is apart from form to this student.’

‘Which is the Chan seat? Point it out,’ replied the master.

The monk had no reply.

(Textual comment: Xuanjue said, ‘If he had suddenly pointed out the Chan seat, would his response have been good?’ A monk asked, ‘May the venerable sir please add another word.’ Xuanjue clapped his hands three times.)

A monk asked, 'What is Vairocana's master like?'

The master bawled at him.

Again the monk asked, 'What is the venerable sir's master like?'

'Do not be lacking in reverence,' said the master.

When the master was talking to a monk, another monk standing by said, 'The one of words is Manjuśri, the silent one is Vimalakirti.'

'The one who neither talks nor is silent – is that not you then?' asked the master.

The monk was silent. The master said, 'Why not show the spiritual penetration?'

'Not speaking reveals spiritual penetration and I only fear the venerable sir will put me back to learning by rote,'⁹¹ replied the monk.

'It is clear from your background that the eye for Chan has not yet been acquired,' said the master.

Question: 'What is the difference between heaven and hell?'

The master, using his staff, drew a line on the ground.

When the master was staying at Guanyin Temple he put out a notice which said, 'Do not ask questions whilst *sutras* are being read.'

Later a monk came to ask a question and saw the master reading a *sutra*, so he stood to one side and waited. The master rolled up the *sutra* and asked, 'Understood?'

'This fellow wasn't reading the *sutra*, so how could it be understood?' replied the monk.

'You will understand later,' said the master.

(Textual comment: This monk arrived at Yantou's – Yantou asked him, 'Where have you come from?' The monk said, 'From Guanyin Temple in Jiangxi.' Yantou said, 'What are the teachings of the venerable monk there?' The monk related the previous encounter and the Yantou said, 'This old boy, I still take it as explanations in a heap of old books and there they are stuck.'))

A monk asked, 'The Sudden Awakening of the Chan School – what is ultimately the meaning of entering this gate?'

The master answered, 'This meaning is very difficult. If it is a man of the Patriarchal Chan School, of superior roots and superior wisdom, then one hearing can obtain a great all-round awakening. But a man of such capacity is difficult to find. As for those of small capacity and little wisdom, the ancient sages said, if they didn't engage in peaceful meditation and purifying thought, things would only come to much confusion.'

'This apart, are there other skilful means to allow students to enter or not?' asked the monk.

'Whether others exist, or others do not exist – this will cause your heart unrest. Where are you from?' replied the master.

'I am from Youzhou,' said the monk.

'Do you still think of the place?' asked the master.

'Often,' replied the monk.

'The high towers, the parks, the great number of people and the horses – when you look back do you still have the number in mind or not?' asked the master.

'When this fellow comes to think of this he can't see anything,' said the monk.

The master said, 'Your understanding is still conceptual. The stage of confidence has already been reached but it is still not humanised. So, on the basis of your understanding, you only wished to obtain a miracle to be able to sit Chan and wear a robe. But in the end you will still have to investigate and introspect.'

The monk bowed in gratitude and left.

The master lived first on Mount Yang (Yangshan) and later moved to Guanyin. His contacts were deep and were of universal benefit, according with the mores set up by the Chan School. A few years before his demise the master composed a poem:

The years – a full seventy-seven
Even now the old boy is going
Floating up and down
According to the innate nature
Both hands embracing bended knees

The master revealed his nirvāṇa at Dongping Shan in Shaozhou (Guangdong, Shaoguan) at the age of seventy-seven and embracing his bended knees, passed away.

By imperial decree he was awarded with the posthumous title of 'Great Master of Wise Penetration' and the pagoda was 'Profound Light'. The pagoda was later moved to Mount Yang.

11.222 Chan Master Dengzhou Xiangyan Zhixian *(Kyōgen Chikan)*

Chan master Xiangyan Zhixian of Dengzhou (Henan) was a native of Qingzhou (Shandong, Yibu). Disappointed by conventional life, he took leave of his parents and sought to realise a longing for the Dao, joining the community on Mount Gui (Guishan). Venerable [Guishan Ling] You knew that he was a vessel of the Dharma and wished to arouse the light of wisdom in him. One day Guishan asked the master, 'I am not asking you about what you have understood from study, nor from the memorisation of various *sutras*. Just try to answer in one sentence, so that I can confirm you as a disciple – your original state before conception and before being able to think about things.'

As if he were a dullard, the master had no reply. Considering the question for some time he attempted a number of explanations of his understanding, all rejected by [Guishan Ling] You. The master said, 'May the venerable sir please give an explanation.'

'My words are from my understanding – what would be the profit to your spiritual eye?' replied You.

The master then returned to the monks' hall and checked his entire collection of notes but found not one word which could serve as an answer. Sighing deeply he said, 'Pictures of rice cakes cannot satisfy raging hunger.' Thereupon he set fire to all his notes, saying, 'This life is not for studying the Buddhadharma but for being a lone itinerant monk living on rice gruel, barred from serving the heart-spirit.' Then, sobbing, he took his leave of Guishan.

Having arrived in Nanyang (Henan), the master came across National Teacher Zhong's (5.89) neglected burial place, and settled there. Then one day, weeding in a nearby grove in the mountains, a loose stone struck a bamboo tree, making a sound. Suddenly, free and laughing, great awakening opened. Returning to his hermitage, he took a bath and burnt incense; then he made prostrations to Guishan far away. In gratitude he sang, 'Oh, Venerable Monk of great compassion, whose kindness surpassed mother's and father's, if you had given me an explanation on that day, how could this have happened today!' Then he composed a *gatha*:

All learning forgotten in one strike [of the stone]
Even less is it the result of cultivation⁹²
Nowhere any trace
Sound and form are beyond rules
All who have attained the Way
Proclaim the peerless functioning

The master ascended the podium and said, 'Dao is come across with awakening, it is not in words. Just look at the awesome multiplicity without end, without any boundaries, it does not toil with intellection but temporarily borrows reflected light. Daily making use of all endeavours, it enchants wayfarers from behind.'

Question: 'What is the realm of Xiangyan like?'

'Flowers and trees do not flourish,' replied Master Xiangyan.

'What is *saindhava*?' asked the monk.⁹³

The master rapped the Chan seat and said, 'Come here.'

'What is seeing into the Way?' asked a monk.

The master turned his fan around and said, 'See this?' The monk had no reply.

Question: 'What is the food of right livelihood?'

The master showed him by making as if to pick up a morsel with two fingers.

Question: 'What is the inner *Vinaya*?'

'Wait until the venerable monk becomes a layman, then we'll talk,' replied the master.

Question: 'What is the mutually understandable phrase beyond form?'

'Before this fellow lived in Xiangyan, say, where was he?' replied the master.

'Wouldn't like to say where such a place might be at that time,' replied the monk.

'Like the heart of an illusory man is the state of the heart,' replied the master.

A monk asked, 'Without admiring all the sages and before regarding the spirit as important – what then?'

'The ten thousand functions come to rest and the thousand sages are let go of,' replied the master. Shushan⁹⁴ was in the assembly at the time and said, rather peeved, 'What kind of words are these?'

'Who was that?' asked the master.

'Master's younger brother, Shu,' was the reply.

'In disagreement with the old monk?' asked the master.

'Yes!' said Shu, coming forward.

'Can you not say something then?' said the master.

'I can.'

'Try to express your understanding,' replied the master.

'If this fellow is ordered to speak, it is first necessary to make a prostration as if to a master,' said Shushan.

The master descended the podium and made the prostration, then ascended nimbly to his former place and asked him the question again.

Shushan replied, 'Why not say that approval and attaching importance cannot be complete?' asked Shushan.

The master replied, 'Even if it be so with you, it will still take thirty years to vomit everything out. Going to live in the mountains, there will be no fuel to burn and no water to drink from nearby streams. Remember this well!'

Later, living in the Shu Mountains (Shushan), it turned out indeed as the master had predicted – but after twenty-seven years his sickness healed. Shushan said to himself, ‘Elder brother master Xiangyan predicted that I would have to vomit for thirty years, now only three years are left.’ Every time after finishing a meal, he would stick a finger down his throat and vomit some food up in remembrance of the master’s prediction.

(Textual comment: Shushan later asked the senior monk Daofu, ‘Approval and attaching importance cannot be complete – what is your understanding?’ Fu answered, ‘Completed, it goes back to approval and attaching importance.’ ‘And if it cannot be completed, what then?’ asked Shushan. ‘There is no approved way in the middle,’ replied Daofu. ‘That would be a monk satisfied with his illness,’ said Shushan.)

Question: ‘What is the phrase before it is uttered?’

The master replied, ‘Before the venerable had asked – that is the answer!’

‘What is that time?’ asked the monk.

‘It is the time of asking,’ replied the master.

Question: ‘What is the Seal of the Buddha which cuts directly through the root to the source?’

The master threw down his staff and walked away unconcerned.

Question: ‘What is the great meaning of the Buddha-dharma?’

‘The frost came early this year, so the wheat harvest failed,’ replied the master.

Question: ‘What is the meaning of the coming from the West?’

The master put his hand into his robe and, as if bringing something out in his fist, showed it to him. The monk knelt down with both hands made as if to accept something.

‘What is it?’ asked the master. The monk had no reply.

Question: ‘What is the Dao?’

‘In the withered tree a dragon is singing,’ replied the master.

‘This student does not understand,’ replied the monk.

‘Eyes in a skull,’ said the master.

(Textual comment: Xuansha also said, 'The dragon is the treasury in the withered tree.')

Question: 'May the venerable sir please say something apart from the four phrases and the hundred negations.'⁹⁵

'One cannot talk about the original master's rules for living in the presence of a hunter,' replied the master.

One day the master said to the assembly, 'It is as if a man were hanging over a thousand-foot precipice, holding on to the branch of a tree with clenched teeth, his feet dangling in space and with nothing to grab hold of with his hands. Suddenly someone appears and asks him, "What is the meaning of the coming from the West?" If he opens his mouth and answers, he will lose body and life, and if he does not answer he offends the questioner. What should he do at this moment?'

The head-monk Zhao then stepped forward and said, 'Without asking about hanging from the tree, what about the time before hanging there?'⁹⁶

The master only smiled.

The master asked a monk, 'Where have you come from?'

'From Guishan,' replied the monk.

'What is the venerable monk there talking about these days?' asked the master.

'When someone asks about the meaning of the coming from the West, the venerable monk raises his fly-whisk,' replied the monk.

Hearing this, the master questioned the monk again, 'What is the understanding of the venerable monk's meaning among the disciples there?'

'They discuss until they agree that it is the heart which is enlightened through form and that the principle becomes manifest by relying on things,' answered the monk.

'To understand is to understand, so why all the deadly earnestness if it is not understood?' asked the master.

'What is the master's meaning?' asked the monk again.

The master raised his fly-whisk.

(Textual comment: Xuansha said, 'It's just that those feet of Xiangyan have not a speck of solid ground [for support].' Yun Zhuxi said, 'What are Xiangyan's feet, that they have not a piece of solid ground?')

Whenever the master had something to show the disciples, his words were simple and direct. There are more than two hundred rhymless *gathas*, spontaneous records of situations as they arose, from his hand, all circulating widely.⁹⁷

Later the master was conferred by imperial decree with the posthumous title of 'Great Master, Inheritor of the Light'.

11.223 Chan Master Xiangzhou Yanqing Shan Foduan

A monk asked the great master Foduan of Mount Yanqing in Xiangzhou (Hebei, Xiangfan), 'When an earthworm is cut into two and both parts continue to move, in which part is the Buddha-nature?'

The master opened both hands.

(Textual comment: Dongshan also said, 'Which part is the questioner?')

After the master's decease, he was conferred by imperial decree with the posthumous title of 'The Great Master who handed down the True'. The pagoda was 'Bright Gold'.

11.224 Chan Master Hangzhou Jingshan Hongyan

Chan master Jingshan Hongyan of Hangzhou (Zhejiang) was a native of Wuxing (Zhejiang, Huzhou), whose family name was Wu. At the age of nineteen he took the robes and had his head shaved by Great Master Wushang. **(10.205)**

(Textual comment: Great Master Wushang inherited the Dharma from Chan Master Yanguan [Qi'an] [7.117] and lived later on Jingshan as the 2nd generation incumbent of the monastery there.)

When he was twenty-two the master went to Mount Song to receive the complete precepts. He returned to practise under Wushang, who asked him, 'What are you going to do with your time now, in order to requite the Four Kindnesses?'⁹⁸

Yan, unable to answer, neglected eating for three days. Then, bidding farewell, he went on pilgrimage; first going to Yunyan,⁹⁹ but the affinity links were not in accord there. Later, at Guishan's, the layers of his ignorance were suddenly destroyed.

During the proscription [of Buddhism] in the Huichan reign period (841-845), everybody was apprehensive. Yan said, 'That the virtuous ones have run into this adversity – why not talk of it as destiny? What need to imitate the cries of little children?'

At the beginning of the Dazhong reign period (847) monks were reinstated, so the master returned to Xifeng Monastery in his native place. In the 6th year of the Xiantong reign period (865) he went to Jingshan. The following year Great Master Wushang went into transformation and the assembly asked the master to continue in his footsteps as the 3rd generation incumbent, thus becoming a Dharmahair of Guishan.

A monk asked, 'When burnt-out and dead as ashes – what then?'

'Just the time of a man's skilful functioning,' replied the master.

'What about after the functioning?'

'The ploughman in the field is not planting,' said the master.

'After everything is finished – then what?' persisted the monk.

'Leave the rice plants to ripen and do not go near the place,' said the master.

'What about those who still manage to penetrate the Dragon's Gate without relying on the power of wind and thunder?' asked the monk.¹⁰⁰

'Like Grades I and II,' replied the master.¹⁰¹

'Since it is about grades, what about the highest?' asked the monk.

'I do not know anything of the existence of your Dragon's Gate,' replied the master.

‘What about when there is frost and snow?’ asked the monk.

‘It will still be polluted,’ replied the master.

And when not polluted?’

‘No longer the same form,’ replied the master.

Head monk Quanming of Xuzhou (Henan, Xuchang) first went to ask Shishuang,¹⁰² ‘What is it to penetrate a host of dark dens with a fine hair?’

Shishunag answered, ‘Ten thousand years have to pass!’

‘What after ten thousand years then?’ asked the monk.

‘Graduating with distinction, give yourself to graduating with distinction. Up for competitive selection, give yourself to competitive selection,’ replied Shishuang.

Later Quanming asked the master [Hongyan], ‘What is it to penetrate a host of dark dens with a fine thread?’

‘Bare-footed, give yourself to being bare-footed; dressed up, give yourself to being dressed up,’ replied the master.

A monk asked, ‘What is long?’

‘A thousand sages cannot measure it,’ replied the master.

‘What is short?’ asked the monk.

‘An insect in the eye, one can’t quite get out,’ replied the master.

That head monk did not agree, so he went to raise the matter with Shishuang. Shishuang said, ‘This is just taking it too literally.’

‘What is long then?’ asked the head monk again.

‘Not crooked, answered Shishuang.

‘What is short?’

‘The game is won but there is no applause,’ said Shishuang.

The Elder Fori came to visit the master, who asked him, ‘Concerning the onesided secret transmission the Elder has come to by himself – can he knowingly go up to the mountain peak?’

Fori replied, ‘The bright moon was hanging in empty space; there was a frost but no feeling of being cold.’

‘But this is not the Elder’s teaching, surely?’ asked the master.

‘Precipitous peaks and multiple mountain valleys – in the middle, the precious moon,’ said Fori.

‘These are just words; what is the Elder’s teaching?’ replied the master.

‘On account of Fori coming today and being questioned, he says that the secret transmission is completely real, though men of today know they cannot give expression to it. With the great faultless awakening the men of today know how to give it expression. On these two paths the men of today ascend and descend. Now, has the master not yet worked out why the Elder comes to say what he says?’ replied the Elder Fori.

‘The point is that it cannot be expressed,’ said the master.

‘On the Way of the Tathāgata there are no private aberrations; nevertheless, it may be permissible to give vent to the mysterious sound in harmony with one and all,’ said Fori.

‘You rely on two tracks [of wisdom and meditation] to illuminate each other, but beyond the Jade Lake and the clouds there are no mutual relationships,’ said the master.

Fori answered, ‘In order to recompense the innumerable people with white hair, this year-round only a few will not return home to their native village.’

‘Old and young are on the same track without regressing and the profound way of my teaching does not differentiate between them,’ said the master.

‘If one word can define all under heaven, for whom are the four lines of a *gatha* meant?’ asked Fori.

‘You say it in three or four phrases, I say it in only one,’ said the master. Thereupon he composed a *gatha*:

East and west do not look back at each other

South and north – who do they leave behind?

You say it in three or four I just in one, no more

On the 28th day of the 9th month of the 4th year of the Guanghua reign period (901) the master announced his coming demise to the assembly and died.

11.225 Chan Master Fuzhou Lingyun Zhiqin (*Rei'un Shigon*)

Chan master Lingyun Zhiqin of Fuzhou (Fujian) was a native of Changji in Fujian. He first went to Guishan's and, awakened by the peach blossom, composed the following poem:

Thirty years searching for the swordsman
How many encounters with the fallen leaves
How many times trimmed the branches –
From the moment of seeing the peach blossom
Until now, there have never been any doubts

After [Guishan Ling] You saw the poem and had probed the master's awakening, he gave him confirmation and said, 'Through the affinity links awakening has penetrated and will never withdraw or be lost; guard it well!'

(Textual comment: A monk raised this with Xuansha; Xuansha said, 'The moment of truth is wholly the moment of truth; it would be presumptuous to affirm that the elder brother had still not penetrated.' The assembly had doubts about this pronouncement so Xuansha asked Dicang,¹⁰³ saying, 'I expressed it like this, but how do you understand it?' 'If it is not a treasure from the cassia tree,¹⁰⁴ then it will kill all under Heaven,' replied Dicang.) The master then returned to Fujian, where earnest disciples gathered in great numbers.

[The master] ascended the hall and said to the assembly, 'All you virtuous ones, some tall, some small, are ultimately not the same. Just take a look at the growth of plants during the four seasons, at the leaves falling or the flowers opening, or even more, at the endless worlds contained in a mote of dust, or the seven states of being¹⁰⁵ between heaven and earth, or the Four Great Elements of earth, water, fire and air – all are ground down on the Wheel of Change. Even with the exhaustion of all *karma*, the three bad destinies (hell, hungry ghosts and animals) are not increased or diminished by a single hair. Only the Original Nature of spiritual insight is ever existent. Those of superior roots are liberated at once on meeting a good friend who shows [the Way] – they become the

Way. The middling or inferior, being deluded and foolish, are unable to awaken. Sunk in the infatuation for the three worlds, they drift around between birth and death. The World-Honoured One, for the sake of those of superior capacity, set up the teaching to testify to and manifest the wisdom of the Way. How do you all understand this?’

A monk present asked, ‘How is escape from birth, old age, sickness and death to be obtained?’

‘The blue mountain peaks do not move, but clouds float by, this way and that, answered the master.

‘What is it like for princes and rulers to go out to war?’ asked the monk.

‘Beyond the Chunming Gate,¹⁰⁶ do not ask about Changsha,’ replied the master.

‘How does one obtain an audience with the Son of Heaven?’ asked the monk

‘A blind crane plunges into a pure green pool, a fish from the bottom passes along, replied the master.

The monk asked again, ‘What is the great meaning of the Buddha-dharma?’

‘The business with the ass is not yet finished, but the business with the horse has already arrived,’ replied the master.

The monk hadn’t got the pointer yet and asked, ‘May it please be pointed out once more.’

‘During the night good fortune is ever at work – the spiritual essence is rarely met with during the day,’ replied the master.

Xuefeng once composed a poem about seeing off Shuangfeng¹⁰⁷ when he was leaving the mountains, the last line of which read,

When the thunder stops
The sound does not cease

The master changed it to read,

The thunder quakes

Yet no sound is heard

When Xuefeng heard of this, he said,

Through the spiritual clouds

Atop the mountains

The ancient moon appears

Xuefeng later asked the master, 'The ancients used to say 3-3 before and 3-3 after – what does it mean?'

The master answered, 'In water there are fish, on mountain tops, birds.'

Feng said, 'What is the meaning of it?'

'The higher the hook flies, the deeper it can catch fish!' replied the master.

Question: Grazing here and there in all directions – this is not yet understood. What does it mean, Venerable Sir?'

'It is only different in Fujian, where there is a strong guard on the sea coast,'¹⁰⁸ replied the master.

Question: 'Having engaged in battles of slaughter for a long time on the desert borderlands, why is it that renown has not come?'

'The ruler possesses the virtue of the Dao to keep the land borders pacified, so what need is there to labour at fortifying tens of thousands of villages?' replied the master.

The monk also asked, 'What is it to rest the halberd, restrain the hands and return to the regular life of government?'

'The clouds of compassion universally refresh the endless temple; on the withered tree there is no fruit – what can one do!' replied the master.

Changsheng¹⁰⁹ asked, 'What about the time of confusion, before being able to differentiate?'

'Like an embryo feeding on dew,' replied the master.

'And after being able to differentiate?'

'Like a speck of clouds in the vast firmament,' replied the master.

‘Not quite understood – does the vast firmament really accept the speck, or not?’ asked Chang.

The master did not reply.

Changsheng said, ‘If it is like this, then living beings wouldn’t come.’

Again the master did not reply.

‘Meanwhile, between now and the time of purity, when all the specks are cut off, what is it like?’ asked Chang.

‘It resembles the true place of no fixed abode,’ replied the master.

‘What is that – the true place of no fixed abode?’ asked Chang.

‘It is like a mirror exceedingly bright,’ replied the master.

‘Is there something above this?’ asked Chang.

‘There is,’ replied the master.

‘What is the highest?’

‘Come back after smashing the mirror,’ replied the master.

Question: ‘What is the meaning of the coming from the West?’

‘At the bottom of a well, to plant an orchard of crab apples,’ replied the master. ‘The student does not understand,’ said the monk.

‘This year peaches and plums are very expensive – a thousand gold pieces for just one,’ said the master.

A monk asked, ‘When the Mani Jewel¹¹⁰ does not fulfil all desires, what wish should one make? I still do not understand.’

‘A pure wish,’ replied the master.

‘But that is just obeying all the desires,’ said the monk.

‘The precious jade from the state of Zhao was originally without flaws – and it was Xiang Ru who deceived the Ruler of Qin,’ answered the master.¹¹¹

A monk asked, ‘What is it like when the ruler goes to war?’

‘Lu Cai just buried tigers,’ replied the master.¹¹²

‘What does this mean?’ asked the monk.

‘Sit down and regard the pure raiment of heaven,’ replied the master.

‘Where is the ruler now?’

‘Do not touch the Dragon’s (i.e. Emperor’s) visage,’ replied the master.

11.226 The Venerable Yizhou Yingtian

A monk asked the Venerable Yingtian of Yizhou (Sichuan, Chengdu), ‘Every person has the Buddha-nature – what is the venerable’s Buddha-nature?’

‘What do you call the Buddha-nature?’ answered the master.

‘Put like this, the venerable sir does not have the Buddha-nature,’ said the monk.

‘Just so! Just so!’ exclaimed the master.

11.227 Chan Master Fuzhou Jiufeng Cihui

Chan master Cihui of Jiufeng in Fuzhou (Fujian) was first at Guishan’s, where he came across Master [Guishan Ling] You ascending the hall and saying, ‘All of you here have only come to the great substance but not to the great functioning.’

The master withdrew from the hall and was leaving when Guishan hailed him, but the master did not even turn to look back. Guishan said, ‘This son is capable of becoming a vessel of the Dharma.’

When the day came for the master to take his leave of Guishan to go into the mountains, he said to Guishan, ‘This fellow’s leave-taking, although it puts him at a distance of more than a thousand *li* from the venerable sir, is never distant from his presence.’

Guishan, visibly moved, said, ‘Keep well!’

11.228 The Venerable Jingzhao Mi

The Venerable Mi (also called Miqi) of Jingzhao (Shanxi, Xi'an) first went on pilgrimage to study. Later he returned to his home monastery to receive instruction. An old monk there asked him, 'In the moonlight a piece of severed well-rope is called a snake by people of today. I wonder what master Qi, having seen the Buddha, would call him?'

'The master answered, 'If there was Buddha to be seen, then he would be the same as living beings.'

(Textual comment: Fayan added, 'At what time was this question asked?' Fodeng added, 'It wasn't called anything.')

'A peach stone of a thousand years,' said the old monk. ¹¹³

The master had a monk go to Yangshan to ask him, 'Is there still a false awakening these days or not?'

Awakening is not inexistent, so how could it come down to two?' replied Yangshan.

The master deeply appreciated this. Again he had a monk go to Dongshan to ask him, 'What is it after all?'

'Better to ask another, one with talent,' answered Dongshan.

The master appreciated this too.

A monk asked, 'What is the business about [inheriting] the robe?'

'The ugly take the ruler's dislike for granted. They are not attached to the beauty of the rosy clouds,' replied the master.

11.229 The Venerable Jingzhou Huoshan

One of Yangshan's monks came to visit the Venerable Huoshan of Jingzhou (Shanxi, Linfen), calling himself 'The Great Chan Buddha [Da Chanfo] under Heaven who suffered four strokes of the rattan cane under Jiyun Peak [at the hands Yangshan]'.
'Well then, let the bell be struck!' exclaimed master Huoshan.

Da Chanfo beat a hasty retreat and left.

The master heard that the Venerable Mi Moyan of Wutai Shan (10.211), would often use a two-pronged fork whenever a monk came to visit, to pin him down [as he was doing the usual prostrations]. So the master went to pay him a visit one day. The master just looked at Mi Moyan without bowing and then promptly slapped him on the chest. Mi Moyan slapped the master on the back three times. The master stood up and, clapping his hands, said, ‘Elder Brother, I came from a thousand *li* away,’ and then went back home.¹¹⁴

11.230 Cavalier-Attendant Xiangzhou Wang Jingchu

Cavalier-Attendant [Marquis] Wang Jingchu of Xiangzhou (Hubei, Rangfan) was once attending to official business, when the Venerable Mi arrived [at the Yamen], whereupon Marquis Wang raised his writing brush. Mi said, ‘Can one also pass judgment on emptiness?’

The Marquis threw down his brush and retired to an inner room, from which he did not emerge. Mi began to have doubts and next day asked the monk responsible for drumming up material support for the monastery, to go to the Marquis to ascertain his meaning. Mi would follow secretly and hide behind a screen, eavesdropping on the Marquis’ response. The monk then went to the Marquis, sat down and asked, ‘What words did the Venerable Mi utter yesterday, that he has not been able to obtain an interview yet?’

The Marquis replied, ‘The lion’s cub bites people and the hound of Han¹¹⁵ chases clods.’

When Mi, listening stealthily, heard these words, the resolution of his doubt dawned on him clear and bright. Laughing, he said, ‘I understand, I understand!’

The master [Marquis Wang] once asked a monk, ‘All living beings possess the Buddha-nature, do they not?’

‘All have it,’ replied the monk.

The Marquis pointed to a dog in a wall painting, saying, ‘Does this one have it too or not?’

The monk had no reply. The Marquis answered for him, ‘Look at the teeth!’

The Dharma Heirs of Chan Master Da'an of Changqing Yuan in Fuzhou

11.231 Chan Master Yizhou Dasui Fazhen

A monk asked Chan master Fazhen of Dasui [Temple] in Yizhou (Sichuan, Chengdu), ‘I have not yet understood – during the great conflagration at the end of the *kalpa*, when all the thousands of Great Chiliocosms are destroyed, will this also be destroyed, or not?’¹¹⁶

‘Destroyed,’ replied the master.

‘This being so, then it will follow the way of the others,’ said the monk.

‘It follows the way of the others,’ confirmed the master.¹¹⁷

Question: ‘What is the mark of a great man?’

‘No public notice round his neck,’ replied the master.

The master asked a monk, ‘Where to next?’

‘To stay in a hermitage on West Mountain,’ replied the monk.

‘If I call you from the top of East Mountain – would you still come?’ said the master.

‘It is not possible,’ answered the monk.

‘You are still not ready to live in a hermitage,’ said the master.

Question: ‘When it’s time for birth and death, what then?’

‘When it happens to be tea, drink tea; when it happens to be rice, eat rice,’ said the master.

‘Who is it that receives offerings?’ asked the monk.

‘You should take the proffered bowl,’ replied the master.

At the side of the master's hermitage was a tortoise. A monk asked, 'Under the skin of all living beings are bones, but in the bones of this living being there is just skin – why is that?'

The master picked some grass and walking over, gave it to the tortoise. (The monk had no reply.)

Question: 'What is the essence of the Dharma of all the Buddhas?'

The master held up his fly-whisk and asked, 'Understood?'

'No,' said the monk.

'A deer-tail fly-whisk,' said the master.

'What about the student himself?' asked the monk.

'It is myself,' replied the master.'

'But why is it the venerable sir's own self?' asked the monk.

'It is yourself,' replied the master.

Question: 'What is the Seamless Tower?'¹¹⁸

'Five feet tall,' replied the master.

'The student does not understand,' said the monk.

'A whole brick,' replied the master.

Question: 'To whom will the Dharma pass a hundred years after the venerable sir?'¹¹⁹

'The exposed pillar and the fire in the hearth,' replied the master.

'Will it still be taken up or not?'

'The fire in the hearth and the exposed pillar,' replied the master.

The attendant came at the head of the assembly for formal interviews. The master asked him, 'What do those who come for an interview call "east"?''

'It cannot be called east,' replied the attendant.

In a rage the master shouted, 'Stinking donkey! If it cannot be called east what is it to be called then?'

The attendant had no answer and the assembly quickly dispersed.

Question: 'What is the characteristic of the venerable sir's teaching?'

‘To mark out a winnowing sieve in the red earth,’ replied the master.

‘What is it to mark out a winnowing sieve in the red earth?’ asked the monk.

‘The winnowing sieve has holes but the rice can’t get through,’ said the master.

The master asked a monk, ‘What about explaining some Dharma-teachings?’

‘The *Discussion of a Hundred Dharmas*,’¹²⁰ replied the monk.

The master picked up his staff, saying, ‘Through what has this arisen?’

‘Through a cause it has arisen,’ replied the monk.

‘What suffering! What suffering!’ cried the master.

The master asked a monk, ‘Where to next?’

‘To pay respects to Samantabhadra Bodhisattva,’ replied the monk.

The master, raising his fly-whisk, said, ‘Manjuśri and Samantabhadra are both here.’

The monk made the sign of a circle, cast it behind him, and bowed.

‘Attendant!’ called the master, ‘Extend an invitation for tea to this monk.’

One day, as the assembly of monks was taking part in interviews, the master, showing signs of pain in his mouth, said, ‘Is there someone here able to cure my mouth.’

The monks then vied with each other in coming up with a medicine. A person of dubious character heard about it and searched hard for a medicine, but the master would absolutely not accept it. Seven days later the master, slapping himself on the mouth, commanded it to cease, saying, ‘Had there been more time these two flaps of skin might have been incited to move. Now there is no one able to cure my mouth.’

The ruler of Sichuan admired the master's reputation and sent an emissary frequently to summon him to court, but the master begged off due to old age and illness. The ruler then conferred upon him the title of 'Great Master of Spiritual Light'.

11.232 Chan Master Shaozhou Lingshu Rumin

Chan master Lingshu Rumin of Shaozhou (Guangdong, Shaoguan) was a native of Minchuan (Fujian). Successive generations of the Liu family¹²¹ admired him and granted him the title of 'The Great Master of Knowledge and Wisdom'.

A monk asked the master, 'What is the deepest principle of Buddhism?'

The master merely opened his hands.

'What is the characteristic of the venerable sir's teaching?' asked the monk.

'A thousand-year-old field, an eight hundred-year-old master,' replied the master.

'What is a thousand-year-old field and eight hundred-year-old master?' asked the monk.

'A dilapidated old house in which no one is practising [the Way],' replied the master.

'What is the meaning of the coming from the West?' asked the monk.

'The son is not from the backwoods,' replied the master.

'May the master please elucidate,' asked the monk.

'You come from Qianzhou (Jiangxi, Kanzhou),' replied the master.¹²²

'Why the need for such a difficult reply?' asked the monk.

'In the eye of the fire, winnowed by the wind,' replied the master.

There was a nun who presented the master with a porcelain bowl. The master held it up and asked her, 'Where did this come from?'

'From Dingzhou,' she replied.¹²³

(Textual comment: Fadeng also said, 'Not far from here.')

The master then smashed the bowl. The nun had no reply.

(Textual comment: Baofu answered for her, 'The double-crossing enemy has perished.')

Someone asked, 'How old is the venerable sir?'

'Born today, die tomorrow,' said the master.

'Where were the venerable sir's affinity links at birth?'

'The sun rises in the east, the moon goes down in the west,' answered the master.

The master propagated the Dharma at Lingbiao for more the forty years, where many unusual things happened. The Ruler of Guangdong wanted to raise troops and came personally to the monastery to ask the master whether he could take part or not. The master, already appraised of the state of affairs, happily sat down and went into transformation. The Ruler, angered by this, asked someone who knew the situation, 'How long had the venerable sir been ill?'

'The master had never been ill, he had just written a letter which is awaiting the Ruler's opening,' was the reply.

The Ruler opened the letter, in which there was a card, on which was written, 'The man with the heavenly eye should go to the Dharma-hall and sit.'

The Ruler was awakened to the master's meaning and called off his requisitioning of troops. Then he summoned the senior monk to open the [Dharma] Hall and give a Dharma-talk. (This was Xuefeng's Dharma-heir, Yunmen Wenyan)

The master's body was kept intact and the burial and internment was all arranged by the Ruler of Guangdong. Today the name, 'The Pagoda of the Chan Master Spiritually Established True Body', is given to it.

11.233 Chan Master Fuzhou Shoushan Shijie

Chan master Shijie of Shoushan in Fuzhou (Fujian, Minxiang), once during a pilgrimage, paid a call on the Dharma-seat of Dongshan, who asked him, 'Where were the venerable's affinity links at the time of birth?'

'If the venerable sir wishes for a concrete reply then this fellow is a native of Mingzhong (Fujian),' replied the master.

'What is the name of your father?' asked Dongshan.

'Being granted the boon of being questioned by the venerable sir today, has caused forgetfulness of the past and loss of what is to come,' answered the master.

After the master had taken up occupation of Shoushan, he mounted the podium and said, 'All of you fortunately have true and real words with which to exhort each other. Yet all of you brothers should come to understanding from within yourselves, for, whether worldling or sage, feelings should be exhausted, leaving the body as exposed as *tathatā*. To just once lay down and cast out the delusions, *karmic* entanglements and defilements of many *kalpas*, is as if the heart has become empty. From this moment on, one knows the difference between the true and the false.'

The Ruler of Fujian asked, 'How old is Shoushan?'

The master replied, 'The same age as emptiness.'

'How old is emptiness?' asked the Ruler.

'As old as Shoushan,' replied the master.

11.234 The Venerable Raozhou Yaoshan

A monk asked the Venerable Yaoshan of Raozhou (Jiangxi, Boyang), 'What is the meaning of the coming from the West?'

'The rigorous cold of the second month of winter,' replied the master.

'What is the venerable's deepest place?' asked the monk.

'Wait until your tongue drops to the ground, then I will tell you,' replied the master.

‘What is the six-foot (or sixty-foot) golden body?’

‘When the judge has tried the case, the Grand Councillor carries out the duties,’ replied the master.

Changqing asked, ‘Following the peerless Chan vehicle, are there any words here that explain it?’

‘There is the wish not to burden the former sages,’ replied the master.

‘What is not burdening the former sages?’ asked Changqing.

‘Do not expose them,’ replied the master.

‘Being so, may the venerable sir please raise the question,’ said Changqing.

The master asked, ‘Where did you come from?’

‘Where from, indeed?’ answered Changqing.

11.235 Great Master Quanzhou Putian Chongfu Yuan Huirì

Great Master Guohuan Chongfu *Yuan* Huirì of Quanzhou Futian Xian (Fujian) was a native of Houguan *xian* in Fujian, whose family name was Huang. From birth he was different, and growing up became well-known for his literary skills. Although employed on office duties in the local law office, he often neglected his duties, going on visits to the Venerable Shenguang Lingguan¹²⁴ and to Chan master Da’an of Xiyuan (**9.173**), which the officials were powerless to prevent. Later, on a courtesy visit to Chan master Wansui Tangong (**12.270**), he had his head shaved: however, he did not wear a robe, nor did he take the full precepts but only wore a short silk surplice round his neck.

Visiting the Venerable Guan on another occasion, Guan said to him, ‘I am not your master – go to the Lixi temple.’

The master, carrying a freshly cut bamboo staff, was about to enter the Dharma-hall when master Da’an [of Lixi *yuan*] saw him

coming from afar and laughing, said, ‘Just arrived in the Nirvana Hall!’¹²⁵

The master responded by making a circling movement with his staff and then entered. At that time there were more than five hundred monks sick with a contagious infection. The master went around touching each one with his staff and they all responded by following the staff and getting up.

The Ruler of Fujian admired the master and established Guohuan Chan Monastery, installing him as incumbent. Later, after rather many spiritual insights, he showed his cessation in the middle of the Qianning reign period of the Tang (894-7 CE).

11.236 The Venerable Taizhou Fujiang

Once the Venerable Xuefeng arrived at the head of an assembly and asked the Venerable Fujiang of Taizhou (Zhejiang, Linhai), ‘At the moment there are two hundred people about to rely on the monastery for support during the summer – is this alright or not?’

The master took his staff and drew the character for ‘one’ in the earth, saying, ‘Those who can’t take a beating speak up.’

(Textual comment: Xuefeng made no reply.)

11.237 The Venerable Luzhou Lushui

A monk asked the Venerable Lushui of Luzhou (Shanxi, Changshi), ‘What is the meaning of the Patriarch’s coming from the West?’

‘Have you already seen the floral designs on the balustrades in front of the courtyard?’ asked the master.

The monk had no reply.

11.238 Chan Master Guangzhou Wenshu Yuan Yuanming

Chan master Yuanming (855-990 CE) of Wenshu *yuan* in Guangzhou (Guangdong) was a native of Fuzhou (Fujian), whose family name was Chen. Originally he was part of Guishan's assembly. After awakening he went to Chan master Xuefeng seeking further training in the Dharma of the single flavour. The master was once wandering around Mount Wutai when he beheld the form of Manjuśrī. Following the form to the source, he set up a temple there, with 'Manjuśrī' as the name on the tablet.

During the Kaibao reign period of the Northern Song, (967-976 CE) a Military Affairs Commissioner, Li Chongju (924-988 CE), was protector for the southern region. As a result of coming to the master's monastery, his eyes fell upon an image of Dicang Bodhisattva¹²⁶ and he asked a monk, 'Why does Dicang Bodhisattva have his hands open?'

The monk replied, 'In his hands is a precious jewel which repels thieves and robbers.'

Then he went to ask the master, 'Since it is Dicang, why would he encounter thieves?'

'Today he has caught one,' answered the master.

Li then thanked the master.

In the first year of the Chunhua reign period (990) the master showed his cessation. He was one hundred and thirty-six years old.

Dharma Heirs of Chan Master Congshen (Jōshū) of Dong temple in Zhaozhou.

11.239 The Honorable Hongzhou Wuning *xian* Xinxing Yanyan

A monk asked the honourable Xinxing of Wuning *xian* (Jiangxi), 'What is Buddha?'

'A lump of earth,' replied the master.

'What is Dharma?'

'The earth moving,' replied the master.

'What is Sangha?'

‘Eating gruel and eating rice,’ replied the master.

‘What is the water of freshness and prosperity?’ asked the monk.¹²⁷

‘In the river over there,’ replied the master.

‘What is the apparent form that responds to circumstances?’

‘Pick up the couch [with thumb and forefinger] and bring it over here for me,’ said the master.

The master often had a snake or a tiger accompanying him here and there and would feed them from his hand.

11.240 Chan Master Yangzhou Guanglao Yuan Huijue

A monk once asked Chan master Huijue of Guanglao Temple in Yangzhou (Jiangsu), ‘The flower of awakening just splits open and fills the *Sāha* world everywhere.¹²⁸ The patriarchal seal comes from the West, but what matter is being discussed?’

‘The passions are born and wisdom becomes separated off,’ replied the master.

‘What is the meaning of the teaching?’ asked the monk.

‘What clothes are you wearing?’ asked the master.

Question: ‘What is it to smash emptiness with one blow?’

‘If it is tiring, go for a rest,’ replied the master.

The master asked Song Qiqiu (887-957 CE),¹²⁹ ‘Can you still talk?’

‘Can’t manage to talk at all,’ replied Song.

‘Is it that it cannot be done or is it that it cannot not be done?’ asked the master.

‘Neither,’ answered Song.

‘One who can’t manage it!’ said the master.

Song had no reply.

The master led the assembly out to look at the exposed pillar.¹³⁰ With palms together in reverence, the master said, 'Greetings, World-Honoured One!'

A monk said, 'Venerable Sir, it is an exposed pillar.'

'The call of the nightjar gets its blood flowing uselessly – it would do better to close its beak and get beyond the end of spring.'¹³¹

A monk asked, 'It is a long long way to the master – what is the master's meaning?'

'The public rest houses are very strict and do not allow a tranquil respite,' replied the master.

'Why does the venerable sir not take an easier way?' asked the monk.

'Just go to the kitchen to rest for a while,' replied the master.

The scholar Zhang asked, 'How to endure old age?'

'How old?' asked the master.

'Eighty,' answered Zhang.

'That can be said to be old,' said the master.

'So how then?' asked Zhang.

'The first thousand years you haven't lived yet,' said the master.

Someone asked the master, 'This fellow likes to slaughter cattle in his daily life – is that a crime then, or not?'

'No crime,' replied the master.

'Why is it not a crime?' asked the man.

'Kill one, still one left,' replied the master.

11.241 Chan Master Longzhou Guoqing Yuan Feng

Chan master Feng of Guoqing monastery in Longzhou (Shanxi, Long *xian*) was asked, 'Is the meaning of the patriarchs and that of the teachings the same or different?'

‘The rains nourish the mountain grasses to flourish and the spring wind does not befog the peaks,’ said the master.

‘In the end, is it one or is it two?’ asked the monk.

‘The rains of good fortune vie with each other, only the peaks and grottos suffer no change,’ said the master.

‘What is the characteristic of the venerable sir’s teaching?’

‘A chair on a high platform, a window in the fire of the furnace,’ said the master.

‘What about the man who leaves the home life?’

‘Bronze head, forehead of iron, a bird’s beak and the body of a deer,’ replied the master.

‘What are the basic obligations of the man who leaves the home life?’ asked the monk.

‘Rise early with “do not judge”, in the evening “take care”’, replied the master.

‘When the Ox-head monk **(4.43)** had not yet seen the Fourth Patriarch, why were the birds bringing flowers in their beaks?’

‘This is like a government official from Shan prefecture dispatching piles of copper coins to give to the iron ox,’ said the master.¹³²

‘After seeing him, why did the birds not bring flowers in their beaks?’ asked the monk.

‘The wooden horse had travelled eight hundred *li* by dawn,’ replied the master.¹³³

‘How does one lay down the heart twenty-four hours a day?’

‘Cracking the ice in search of fire or talking for *kalpas* won’t reach it,’ replied the master.

‘The twelve divisions of the teachings are for stopping the howling [of little children]. Putting aside the stopping of howling, may the master please say a word,’ asked the monk.

‘At the top of the solitary mountain peak is a young woman with ornaments in her pigtails,’ replied the master.

‘What is the basic meaning of the Buddha-dharma?’ asked the monk.

‘Shakyamuni is the prison guard with the bull’s head, the masters and patriarchs are the horse-faced,’ replied the master.¹³⁴

‘What is the meaning of the coming from the West?’ asked the monk.

‘The eastern wall strikes the western wall,’ replied the master.

‘What is the phrase that strikes without breaking?’ asked the monk.

‘Not to split the atom – the people of today are far from reverence,’ replied the master.

11.242 Chan Master Wuzhou Muchen Conglang.

A monk asked Chan master Conglang of Muchen in Wuzhou (Zhejiang, Jinhua), ‘What is it to set birds free from their cage just as the snow is coming down?’

‘What I am talking about has no fixed form,’ replied the master.

Because the [statues of the] guardian deities had fallen over, a monk asked, ‘Since the guardian deities have indestructible bodies, why then did they fall to the ground?’

The master struck the Chan seat, saying, ‘Walking, standing, sitting and lying.’

The master, about to return to quiescence, had a *gatha*:

Thirty years ago coming to live in Muchen
It succeeded not to have a moment of leisure
People ask me about the meaning of the coming from the West
My eyebrows raise in surprise

11.243 Chan Master Wuzhou Xinjian

Because he was not taking on novices, a monk asked Chan master Xinjian of Wuzhou (Zhejiang), 'The venerable sir is getting on in age, why not train a young attendant?'

The master said, 'Look for one who is blind and deaf and bring him to me.'

A monk was taking his leave and the master asked him, 'Where to now?'

'To the Kaiyuan Monastery in the local capital,' replied the monk.

'I have a letter for the head man there, can you take it or not?' asked the master.

'Easily done,' answered the monk.

'Probably you can't after all,' said the master.

11.244 The Venerable Hangzhou Duofu

A monk asked the Venerable Duofu of Hangzhou (Zhejiang), 'What are the many blessings in one thicket of bamboo?'

'One stem, two stems, higgledy piggedy,' replied the master.

'The student doesn't understand,' said the monk.

'Three stems, four stems, all crooked,' replied the master.

'What about the business of taking the robe?' asked the monk.

'Great is the man in doubt,' replied the master.

'Why is this so?' asked the monk.

'Man hiding in the moon,' said the master

11.245 The Venerable Yizhou Ximu

The Venerable Ximu of Yizhou (Sichuan, Chengdu) ascended the podium and a layman raised his hand, saying, 'The venerable sir is just a donkey.'

'The old monk is being ridden by you,' replied the master.

The man had no reply and left. Three days later he came again and said, 'Three days ago I came across a thief.'

The master took his staff and drove him out.

Once the master suddenly called for the attendant and the attendant answered with, 'Yes.'

'Still deeper – the night is quiet, let us deliberate this together,' said the master.

The Dharma Heirs of Chan Master Lizong of Zi Huyan in Quzhou

11.246 The Venerable Taizhou Sheng'guang

A monk asked the Venerable Sheng'guang of Taizhou (Zhejiang, Linhai), 'What is the characteristic of the venerable sir's teaching?'

'Lychee kernels from Fujian, sea-trees from Quanzhou,' replied the master.¹³⁵

'What about the characters "Buddha-dharma"?' asked the monk.

'Something expedient to talk about,' replied the master.

'May the master please talk about it,' said the monk.

'The monks with pierced ears from the Western Regions would laugh their heads off,' said the master.¹³⁶

The Venerable Long Huazhao¹³⁷ arrived. The master grabbed him, saying, 'What then?'

'Don't blunder,' answered Zhao.

The master then released him and Zhao said, 'Already inclined towards the supreme light for a long time.'¹³⁸

The master was silent. Zhao then took his leave and the master accompanied him [to the main gate], saying, 'After this parting, where shall we see each other again?'

Zhao guffawed and left.

11.247 The Venerable Zhanzhou Fushi

The Venerable Fushi of Zhanzhou (Fujian) ascended the podium and said, 'All of you mountain monks opening fortune-telling stalls, is it possible to prevent men from fortune and misfortune, or foretell life and death?'

A monk present came forward and said, 'Leaving aside life and death, good fortune and bad, and without descending to the five elements,¹³⁹ may the master please say a true word.'

'Metal, wood, water, fire and earth,' replied the master.

11.248 The Venerable Zitong

A monk asked the Venerable Zitong, 'What is Zitong's world like?'

'Is it alright to put some grit in your eyes?' replied the master.

'The great good of Zitong's world is still not understood,' said the monk.

'The old monk cannot hide this business,' replied the master.

The monk made to leave and the master descended the Chan seat and detained him, saying, 'Today's was a good *gong'an*, but the old monk has not yet obtained one cent with which to make a start.'

'Relying on confronting this fellow as a monk?' replied the monk.

'Misfortunes never come singly,' said the master.

11.249 The Venerable Rirong

Head monk Huo came to visit the Venerable Rirong and the master clapped his hands three times, saying, 'A fierce tiger checked under the eaves of the Dharma-hall – who can resist it?'

Huo answered, 'A beautiful hawk soaring in the sky, who would catch it?'

'Difficult to accept each other,' replied the master.

'Never mind, this *gong'an* hasn't been decided yet,' said Huo.

The master took his staff and danced back to the abbot's quarters. Huo had no words.

The master said, 'This joker is dead too!'

(Textual comment: Yunshan said, 'Huo couldn't make head or tails of the above words.')

Dharma Heirs of the Venerable Zhuyu Shan of E Zhou

11.250 The Venerable Shiti

A newly arrived monk came and stood in front of the Venerable Shiti and after a moment made to leave.

The master said, 'Is there a clearly distinguishable place?'

The monk again stood for some time.

'It's been distinguished. It's been distinguished!' said the master.

'What about after it has been distinguished?' asked the monk.

'After burial it goes better,' replied the master.

'Thank Heavens! Thank Heavens!' said the monk.

'It has only just become so; at the moment it still can't be counted on,' replied the master.

The monk left.

The Dharma Heirs of the Venerable Tianlong

11.251 The Venerable Wuzhou Jinhua Shan Juzhi (*Gutei*)

The Venerable Juzhi¹⁴⁰ of Jinhua Mountains in Wuzhou (Zhejiang, Jinhua) lived at first in a hermitage. Once a nun by the name of Shiji arrived there. Wearing a bamboo hat and carrying a staff, she made three circumambulations of the master and then said, 'Say a word and my hat comes off.' Three times she asked but each time the master had no reply. The nun made to leave but the master said, 'It is late – stay and rest up for the night.'

'Say a word, then rest up,' replied the nun.

Again the master had no reply. After the nun had left, the master sighed and said to himself, 'Although having the form of a monk, I still do not have the air of a monk.' Then he decided to leave the hermitage and go on pilgrimage. That night the mountain deity told him, 'It is not necessary to leave this mountain; there will come a great bodhisattva who will instruct the venerable monk in the Dharma.' Indeed, a few days later the Venerable Tianlong (10.210) arrived at the hermitage. The master, after greeting him with prostrations, recounted the whole business. Tianlong pointed a finger straight up – and at that moment the master had a great awakening. From this time on, whichever monk arrived for training, the master would merely raise one finger and not give any other indications.

The master had a young attendant who, when being asked by visitors what the essentials of the master's teachings were, would just raise a finger. This eventually came to the attention of the master, who then took a knife – and cut off the young attendant's finger. Screaming in pain, the young attendant made to leave but the master called him back. When the attendant turned his head, the master raised his finger, whereupon the attendant was immediately liberated.¹⁴¹

The master, about to follow the stream of the generations, said to the assembly, 'I obtained the one-finger Chan of Tianlong and have used it the whole life long without exhausting it.' Having said this he revealed his extinction.

(Textual comments: Changqing, on behalf of the assembly, said, 'Although the food is tasty, those who eat heartily cannot just keep eating!' Xuansha said, 'If I had seen that at the time, I would have twisted the finger and broken it off.' Xuanjiao said, 'What is the meaning of Xuansha talking like this?' Yun Zhuxi said, 'It is just like Xuansha to talk like this – do you approve or not approve? If approved, what does it mean to twist off the finger? If not approved, where did Juzhi go wrong?' Xian Caoshan said, 'Juzhi succeeded in guiding [students] to the Chan place abruptly, aware of the one opportunity of time and place. It is the same with clapping the hands, striking and other such exotic peculiarities.' Xuanjiao also said, 'Moreover, was Juzhi really awakened or not? If awakened, why the talk of succeeding in the guidance to the Chan place abruptly? If not awakened, why still the talk of using the one-finger Chan without exhausting it? Also, what does Caoshan's meaning point to?')

The Dharma Heirs of Chan Master Jingcen of Changsha

11.252 Chan Master Mingzhou Xuedou Shan Changtong

Chan master Changtong (834-905 CE) of Xuedou Shan in Mingzhou (Zhejiang, Ningbo) was a native of Xingzhou (Hebei, Xingtai), whose family name was Li. He first left the home life by going into the Que mountains (Shandong), but at the age of twenty he was at the Kaiyuan Monastery in his native prefecture to receive the precepts. After studying the *Sutras* and *Vinaya* for seven years, he said, 'Kāśyapa-Mātañga¹⁴² came to the land of Han to translate this literature and Bodhidharma came to Liang, but to clarify what?'

Then he went on a long pilgrimage to visit Chan master [Jing] Cen of Changsha. Cen asked him, 'Where are you from?'

'From Xingzhou,' replied the master.

'I say that you are not from there,' said Cen.

'Did the venerable sir once live there then?' asked the master.

Cen approved this and allowed him to enter the Dharma-hall. Later [the master] journeyed to [the masters] Dongshan and to Shishuang and the Dharma there was not of a different flavour. During the last years of the Xiantong reign period (860-874) of the Tang dynasty, [the master] came to Xuan city (Anwei), where the Prefect had memorialised the Emperor on establishing a Chan monastery there. It was to be called 'Felicitous Omen of the Sacred' and the master was invited to be the incumbent.

A monk asked, 'What is the secret room?'

'Rumours do not penetrate it,' replied the master.

'What about the man in the middle of the secret room?' asked the monk.

'All the sages search but cannot see him,' replied the master.

The master continued, 'A thousand Buddhas cannot ponder it, ten thousand sages cannot discuss it. Though heaven and earth be

destroyed, they shall not be destroyed, though the void should collapse, it would not collapse. There is no way to compare anything with it and there is no song in the three worlds that can come up to it.'

The monk asked, 'What is the place where all the Buddhas of the three worlds are born?'

'They do not allow you the knowledge that there are three worlds,' replied the master. After a while he continued, 'Understand or not? If it were not so, then those who espouse the Buddha would not obtain a resting place for the body. At the time of perpetual existence, the moment of knowing that merit is fulfilled would wound him, not to mention words and phrases.'

During the Guangqi reign period (885-888) bands of robbers arose, so the master led the assembly to Ximing Mountains (Zhejiang). In the 2nd year of the Dashun reign period (891) the Prefect asked the master to take up residence on Xuedou Mountain, where his Dharma flourished greatly. During the 7th month of the Tianyou reign period, corresponding to the 2nd year of the sexagenarian cycle (905), the master showed signs of illness. After burning incense and leaving instructions, he put palms together in reverence and passed away. He was seventy-two years old and on the 7th day of that month a stone *stupa* was erected in the southwest corner of the temple courtyard.

The Dharma Heirs of Chan Master Daochang of Guannan in Xiangzhou

11.253 The Venerable Xiangzhou Guannan Daowu

The Venerable Daowu of Guannan in Xiangzhou (Hebei, Xiangfan) was passing through a village when he heard a shaman intoning to the Spirit, saying, 'Understands the Spirit, or not?' The master was suddenly awakened. Later he visited Chan master [Dao] Chang who confirmed his awakening and then he went to Chan master Deshan, whose Dharma flavour completed his education.

Whenever ascending the podium to address his disciples, the master would always wear a bamboo hat with lotus blossoms on it, and a robe woven of gold silk thread. Carrying bamboo clappers, beating a drum and blowing a whistle, he would shout, 'The three gentlemen of Lu.'¹⁴³ Once he chanted, 'Beating the drum of Guannan, chanting the song of Deshan.'

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

The master, with clappers in hand, bowed in reverence, palms together and said, 'Yes!'

Once, the master improvised a dance holding a wooden sword horizontally across his shoulders. A monk asked him, 'Where is that wooden sword in your hands from?' The master cast it to the ground. The monk replaced it in the master's hands. 'Where is it from?' asked the master. The monk had no reply. 'You have three days to come up with a word,' said the master. Again the monk had no reply. The master put the sword on his shoulders and dancing, said, 'This is the way to begin.'

Question: 'What is the characteristic of the venerable's teaching?'

The master descended from the Chan seat and bowed like a woman, saying, 'Thanks for coming from so far, but there is really no one to serve.'

The master asked Guanxi (**12.269**), 'What are you doing?'

'No place to sit,' replied Guanxi.

'Is it not the same as emptiness?' asked the master.

'This butcher!' said Guanxi.

'If there are people to be killed, there is no weariness,' replied the master.

11.254 The Venerable Zhangzhou Luohan

The Venerable Luohan of Zhangzhou (Fujian) first came to awakening under the fist of Chan master Guannan and composed a

song, ‘In the 7th year of Xiantong (866 CE) I first visited [Guannan] Dao[wu] – coming across his words, didn’t understand the words. The ball of foolishness in the heart was like a wicker basket, and for three springs there was no enjoyment of the forests and streams. Then suddenly coming across the Dharma King sitting on the mat, I sincerely presented all my doubts in front of the master. But the master rose forcefully from his mat and baring his arms, delivered a blow with his fist to my chest. Shock dispersed the foolish lump like a wolf falling to the ground, and raising my head, I saw the sun in its wholeness for the first time. From this moment on every step was dignified, right up to today’s happy life. Only the belly rumbles from eating heartily, without going east or west to beg for alms.’ He also wrote a *gatha*:

In the house, a guest at leisure
Among people, a boorish monk
Others poke fun of me as they please
Prancing along from place to place
Only myself for company

The Dharma Heirs of the Venerable Dayu of Gao’an

11.255 Yunzhou Moshan Ni Liaoran

The Venerable Guanxi Xian came during his wanderings to Mo Mountain in Yunzhou (Jiangxi, Gao’an) and began by saying to the nun Liaoran of Moshan, ‘If mutually acceptable, then I will stay. If not, then push over the Chan seat!’ Then he entered the Dharma-hall. [Liao]Ran sent the attendant to ask him, ‘For what purpose is the elder come to this mountain? Is it for the Buddha-dharma?’

‘For the Buddha-dharma,’ was Xian’s reply.

Ran then mounted the Chan seat and Xian came to formally greet her. Ran asked, ‘From which place did the elder come today?’

‘From the crossroad,’ replied Xian.

‘Why not conceal this?’ asked Ran.

Xian had no reply (Textual comment: Heshan answered for him, ‘How did he get there?’), but started bowing and said, ‘What is Mo mountain like?’

‘The peak is not exposed,’ replied Ran.

‘What about the master of Mo mountain?’ asked Xian.

‘Without characteristics of male or female,’ replied Ran.

Xian then shouted, ‘Why not a further transformation?’

‘Being neither spiritual nor demonic, transform into what?’ asked Ran.

Thereupon Xian submitted respectfully, staying and working as head gardener for three years.

A monk came to visit and Ran said, ‘Very tattered rags.’

‘Even if that were the case, it is still a son of the Lion,’ replied the monk.

‘Since it is a son of the Lion, why be ridden around by Manjuśri?’ replied Ran.

The monk had no reply.

A monk asked, ‘What is the heart of the ancient Buddhas like?’

‘The world falling to ruins,’ answered Ran.

‘Why the world falling to ruins?’ asked the monk.

‘It certainly does not have my body,’ replied Liao.

End of Book Eleven

76 The Nanhua Monastery used to be called the Baolin Monastery and was where the 6th Patriarch of Chan, Huineng, spent most of his life.

77 **13.324** below.

78 ‘Quiddity’

79 **16.388.**

80 **14.356.**

81 Book **25.**

- 82 A prefect and civil servant, d.868, whose biography is in New Tang History, chap. 197.
- 83 Lijing was a famous Tang dynasty general who, with his brothers, defeated the Khan of Eastern Tujue (Turks) in 630 CE with only 3000 soldiers.
- 84 **13.324.**
- 85 In Hunan, Chenzhou.
- 86 There is no year of the ass.
- 87 See book **25** for Chan Master Jingling Fadeng.
- 88 See the next entry.
- 89 Hexagram 34 of the *Yijing (The Book of Changes)*
- 90 Hexagram 36.
- 91 I.e. studying the *Vinaya*.
- 92 The two extra lines in the Ming edition ('Activity exposes the ancient way, it does not follow the track of quiescence.') are omitted here. See T. 2076, 284a14-18.
- 93 A simile taken from the *Nirvāṇa Sūtra* T. 12, no.376, in which the mark of a good minister is to always anticipate the sovereign's needs, e.g., when travelling – salt, a vessel, water and a horse are needed. Efficient functioning.
- 94 A Dharma-heir of Dongshan Liangjie, see book **17**.
- 95 See DCBT:172.
- 96 This is the subject of a *kōan*, No.5 of the *Wumen Guan* collection (Japanese *Mumonkan*).
- 97 There are nineteen *gathas* in Book 29, two in Bk.30; twenty-three scattered in the *Zutang Ji*, and modern collections of Tang poetry in Chinese.
- 98 The Four Kindnesses received are from, 1) father and mother, 2) to have been given life, 3) country-society, 4) the Three Treasures (Buddha, Dharma and Sangha).
- 99 Chan master Yunyan Tancheng (782-841), see Book **14** below.
- 100 Dragon's Gate – three terraced waterfalls on the Yellow River. Only the strongest carp can ascend these falls to sporn, by going against the current. They are said to become dragons. See *Biyān Lu (Records from the Emerald Cliff)*, Case 7.
- 101 The Tang Dynasty Civil Service hierarchy was graded were from I (highest) down to IX.
- 102 Book **15.367**
- 103 A Dharma-heir of Xuansha, see book **21**.
- 104 Conferring immortality

- 105 The Seven *Gati* (states of sentient beings), hell beings, hungry ghosts, animals, man, heavenly beings, gods and *asuras* (higher demons)
- 106 ‘Spring Gate’, one of the city gates of Changsha, the capital.
- 107 A Dharma-heir of Xuefeng.
- 108 Against pirates and smugglers, taken literally.
- 109 Chan master Changsheng Jiaoran was a Dharma-heir of Xuefeng. See book **18**.
- 110 A wish-fulfilling gem.
- 111 A virtuous minister (Xiang Ru) saves a precious national jewel by deceiving a dubious ruler (of Qin) who wanted it. See *The Records of the Historian* by Sima Qian, in the biography of Lian Po Lin Xiang Ru.
- 112 Lu Cai, ?600-665 CE, a famous man of letters and atheist, who wrote a no longer extant book about burial customs in China, (*Talking About Burials*), which sought to reduce everything to mundane causes. The tiger has been the subject of more metaphors in Chinese culture than any other animal.
- 113 The peach stone takes a thousand years to grow into a tree and another three thousand years before it produces the peaches of immortality.
- 114 Reference to Mencius (I.1), who came from a thousand *li* away, and stayed to instruct King Hui of Liang – the Venerable Huoshan did not need to stay.
- 115 Famous for his speed, from the Warring States period, *Annals of Qin*.
- 116 See the *Biyān Lu*, (*Records from the Emerald Cliff*), case 29.
- 117 There is also a word play here on *follow*– master Dasui literally means ‘great follower’ [of the Way?].
- 118 See *Biyān Lu*, case 18.
- 119 A polite form for saying ‘after death’.
- 120 T.1614, *Mahāyānaśatadharmaparakāśamukhaśāstra* by Vasubandhu.
- 121 Rulers of the Nanhan kingdom in the south from 917 CE until they were integrated into the Song Dynasty in 971.
- 122 Jiangxi is not in the backwoods.
- 123 In Hebei, famous since Tang times for its porcelain ware.
- 124 A Dharma-heir of Huangbo Xiyun (**9.168**).
- 125 The Nirvana Hall was the name of the infirmary for the terminally ill in a monastery.
- 126 The name of a Bodhisattva, in Sanskrit, Kṣitigarbha, Japanese, Jizō, one of the eight Dhyāni Bodhisattvas – helper of the dead. Enormously popular in China and Japan, patron saint of travellers and dead babies.
- 127 A word play on the master’s name.

- 128 The world of endurance – the name of our world in Mahāyāna literature.
- 129 A Prime Minister and man of letters during the Five Dynasties period.
- 130 A pillar in front of the monks' hall or the Dharma-hall.
- 131 The plaintive call of the nightjar's red beak, thought to be blood flowing from its incessant calling.
- 132 In Shan prefecture in Henan, the river was dammed by a gate resembling an iron ox (nothing to do with the Ox-head School) – perhaps meaning something like 'being holier than thou'.
- 133 The wooden horse was a legendary mechanical device for hauling war supplies – it was never seen.
- 134 The Lord of Avici Hell has two prison guards – one with a bull's head and a man's body, his two legs like a bull's hind legs, the arms with iron claws – called A'Pang ; the other had a horse's head and a man's body and is called 'horse head'. (Mentioned in the *Lañkāvatāra Sūtra*).
- 135 Lychee – a nut/berry with a fleshy aril, famous in Tang times from Fujian; the sea-tree, a tree with yellow, red and purple flowers, surrounding the city wall of Quanzhou in Fujian.
- 136 Monks from Central Asia, steeped in Buddhism, from beyond the frontiers of the Han Chinese civilisation.
- 137 For Chan master Lingzhao of Longhua Si, see bk. **18**.
- 138 Word play on the master's name, Sheng'guang – supreme light.
- 139 Metal, wood, water, fire and earth.
- 140 Juzhi is a nickname, due to the master's fondness for chanting the *dharani* from the *Sūtra of the Ocean Heart of Seven Koti of Buddhas*; (the *dharani* is *namah saptanam samyak-sambuddha kotinam / tad-yatha om cale cule cundi svaha*, T.20, no.1075-7) In Japanese the master's name is Gutei. The story below is the source for the later *Gong'an* collections of *Biyān Lu (Records from the Emerald Cliff)*, no.19 and in *Wumen Guan (The Gateless Gate)*, no. 3.
- 141 To use a finger to show that a finger is not a finger is not as good as using the absence of a finger to show that a finger is not a finger... Zhuangzi, Chapter 2.
- 142 According to later 5th century sources, he was an Indian monk, who, together with Dharmaratna (?), is said to have brought images and scriptures to Luoyang, China, through commissioners sent by the Emperor Ming, in 67 CE. See DCBT: 316b; BCC: 22; 30.
- 143 The name of a spirit.

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The Dharma Heirs of Chan Master Xiyun of Huangbo in Hongzhou

12.256 Chan Master **Zhenzhou Linji Yixuan** (*Rinzai Gigen*)

Chan master Yixuan (c.787-866 CE) of Linji in Zhenzhou (Hebei, Zhengding) was a native of Nanhua in Caozhou (Shangdong, Dongming) whose family name was Xing. As a youth he had the aspiration to leave the burdens of the dusty world, so he shed his hair and entered the Chan lineage, for which he had a great admiration. Initially at [Chan master] Huangbo's, he took part in the community's activities. One day, in the Dharma-hall, the head monk urged him to ask a question [of Huangbo]. The master then [went to] ask him, 'What is the meaning of the Patriarch's coming from the West?' But Huangbo promptly hit him. It went on repeatedly like this – three encounters were immediately answered with three blows. After telling the head monk what had happened, he [the master] made his farewells to the head monk, saying, 'Earlier you succeeded in encouraging the asking of a question, but there was only the feel of the beneficent stick. Therefore, regretting my ineptitude, it is a matter of leaving now and going in some other direction.'

The head monk then said to Huangbo, 'Although Yixuan is young, still he is quite exceptional. When coming to take his leave, may the venerable sir please lend him a helping hand.'

The next day the master came to bid farewell to Huangbo, who told him to go to Dayu.¹⁴⁴ So the master went to join the community of Dayu.

'Where have you come from?' asked Dayu.

'From Huangbo,' answered the master.

'What words of teaching does Huangbo have?' asked Dayu.

'Yixuan asked in person the meaning of the coming from the West but suffered the venerable monk's prompt stick. On asking three times and being hit three times there was still no understanding of where the fault was,' said the master.

'Huangbo, with such grandmotherly kindness, having to go through so much anxiety on your account – and still you are looking for the fault!' said Dayu.

Suddenly the master had a great awakening. He said, 'The Buddha-dharma is really not so much!'

Yu grabbed the master by the lapels of his robe and said, 'Just now saying, "I don't understand" and then saying, "it's not much" –

which is it, which is it?’

The master then hit Yu on the chest with his fist. Yu, releasing him, said, ‘Your master is Huangbo, this is not my concern!’

The master then returned to Huangbo, who commented, ‘You have returned rather quickly.’

‘It is only on account of the grandmotherly kindness,’ replied the master.

‘This old boy Dayu, wait ’til I see him to give him a blow!’ said Huangbo. ‘Why talk about waiting, now is also alright to hit,’ said the master, giving Huangbo a slap.

Huangbo roared with laughter.

One day Huangbo called for a general work period to weed the [rice] fields. The master was walking behind. Huangbo, turning his head and seeing the master standing empty-handed, said, ‘Where is your mattock?’

‘The head monk went off with it,’ replied the master.

‘Come here. It is necessary to discuss something with you,’ said Huangbo.

The master approached with palms together in respect. Huangbo then thrust his mattock hard into the ground saying, ‘No one under heaven can pick up my mattock, or is there still a man who can pick it up?’

The master wrenched it out and holding it aloft said, ‘The mattock is in Yixuan’s hands!’

‘Having an extra man for the work party today, it is possible for me to return to the monastery,’ said Huangbo and left.

(Textual comment: When Guishan was standing in attendance on Yangshan and had just raised this story, Yangshan cut in and asked, ‘The mattock was in Huangbo’s hands, why did Linji take it from him by force?’ Guishan said, ‘Although a thief is a person of low status, his wisdom might surpass a sovereign’s.’)

Huangbo one day put out a request for a general work party to weed the gardens. Huangbo was the last to arrive and the master, in a questioning manner, stood there, his hand resting on his mattock.

‘Not tired?’ asked Huangbo of the master.

‘Having just started hoeing why talk of tiredness?’ asked the master.

Huangbo raised his staff to strike when the master grabbed it and pushed Huangbo to the ground. Huangbo called his second-in-charge and said, ‘Second-in-charge, give me a hand up.’ Having given him a hand up, the second-in-charge said, ‘Venerable Sir, why put up with this crazy fellow?’ Huangbo then struck the second-in-charge. The master himself started to hoe, saying, ‘Everywhere else there is cremation, here they bury one alive!’

(Textual comment: Guishan asked Yangshan, ‘Just what was the meaning of the encounter between Huangbo and Linji at this time?’ Yangshan said, ‘A thief escapes, but if caught gets the stick!’ Guishan said, ‘Just so, just so!’)

The master was dozing one day in Huangbo’s monks’ hall. Huangbo came in and struck the side of his cushion with his staff three times. The master raised his head and looked at Huangbo, then dozed off again. Huangbo then struck his cushion three times, went to the top of the hall and said to the head meditation monk, ‘Sot! Don’t you know that at the far end is a Chan guest who is sitting Chan or are you only concerned about sleep?’

The head monk said, ‘Why this old venerable’s worried air?’ Huangbo struck him.

(Textual comment: Guishan asked Yangshan, ‘Just like Huangbo, but what does it mean?’ Yangshan said, ‘One lucky wager, two to decide the winner.’)

The master and Huangbo were planting pines. Huangbo said, ‘Why plant so many pines in the depths of the mountains?’

‘For later generations to record the ancients,’ replied the master. Then he tapped the earth twice with a shovel.

Huangbo took up his staff and said, ‘You have endured my blows.’ The master made a hissing sound, and Huangbo continued, ‘My school goes to you, this is actually on record.’

(Textual comment: Guishan asked Yangshan, ‘You still say that Huangbo’s later words were to instruct Linji, but is there still another meaning to them?’ Yangshan said, ‘Both to guide Linji and to make a record for future generations.’ Guishan said, ‘Why for later generations?’ Yangshan replied, ‘When one man points south then the land of Wuyue makes it happen.’¹⁴⁵ Then Nanta¹⁴⁶ commented, ‘He (Linji) just sat down awesomely, this is

actually on record.’ He also said, ‘If one comes across a great spirit, this record also gets around.’ ‘Just so! Just so!’ said Guishan.)

The master went up to Huangbo Mountain in the middle of the summer retreat to see Huangbo, who was reading a *sutra*. ‘I was about to say that here is a [true] man but it turns out to be an old monk eating black beans (a book worm).’ The master stayed a few days, then wished to bid farewell. Huangbo said, ‘You broke into the summer retreat and are not staying to the end?’¹⁴⁷

‘This fellow only came on a temporary visit to pay respects to the venerable sir,’ replied the master.

Huangbo then hit him and told him to be off.

The master, after travelling a few *li*, began to have doubts about the affair and then returned to stay to the end of summer.

The master was bidding farewell to Huangbo one day. ‘Where to now?’ asked Huangbo.

‘If it is not south of the river then it will be north of the river,’ replied the master.

Huangbo picked up his staff to hit. The master, intercepted the staff saying, ‘This old boy should not hit out recklessly. He might hit the wrong man one day.’

Huangbo called for the attendant, saying, ‘Bring a table and back-rest.’

‘Attendant! Attendant! Bring fire!’ said the master.

‘Not so. Take your leave now. In future you will silence the tongues of all under heaven,’ said Huangbo. The master was promptly dismissed.

The master arrived at Bear Ear’s Pagoda.¹⁴⁸ The caretaker of the pagoda asked, ‘Do you bow to the Buddha first or bow to the Patriarch first?’

‘Neither to Buddha nor to Patriarch,’ replied Linji.

‘What animosity is there between Buddha, Patriarch and the elder that he bows to neither?’ asked the caretaker.

The master had no reply.

(Textual comment: There was also another record where this was brought up: there the master asked the caretaker of the Pagoda, ‘Should one bow to the

Buddha first or bow to the Patriarch first?’ The caretaker of the Pagoda answered, ‘Between Patriarch and Buddha, who is the disciple?’ The master shook the long sleeves of his robe [in disapproval] and left.)

Later the master was in a village, where he complied reluctantly to a request from the people of Zhao to take up residence in the monastery of Linji, to the south of the prefectural town. Within no time students gathered.

Ascending the podium one day, the master said to the assembly, ‘All of you, in this red lump of flesh is a true man of no rank, forever coming and going through the gates of your face. If you are not aware of this, just ask the old monk!’

A monk present asked, ‘What is the true man of no rank?’

The master hit him, saying, ‘What is this dried shit stick, the true man of no rank?’¹⁴⁹

(Textual comment: Xuefeng heard of this later and said, ‘Linji really resembles a swindler.’)

The master asked Lepu,¹⁵⁰ ‘From of old, one man used the stick, another the shout. Which is closest?’

‘Neither is the closest,’ replied Lepu.

‘If there were a closest?’ asked the master.

Pu then shouted and Linji hit.

The master asked the Venerable Mukou,¹⁵¹ ‘What is the white ox in the open field?’

‘Moo!’ replied Mukou.

‘Mm!’ mimed Linji.

‘What about the elder brother?’ asked Mukou.

‘This brute!’ replied Linji.

Dajue¹⁵² came to visit. The master raised his fly-whisk, Dajue spread out his sitting mat. The master cast away the fly-whisk, Dajue folded up his sitting mat and went to the monks’ hall. The assembled monks there said, ‘This monk cannot be of the master’s lineage, he neither bows nor gets the stick!’

The master heard this and summoned the newly arrived monk. Dajue came out and the master said, 'Everyone says that you have not yet paid your respects to the old monk.'

Dajue said, 'Never mind,' and returned to the assembly.

Magu came to visit, unfolded his sitting mat and asked, 'Of the twelve faces of Guanyin, which face is the right one?'

The master came down from his makeshift Chan seat and with one hand taking the sitting mat and with the other grabbing Magu, said, 'The twelve faces of Guanyin, where have they gone?'

Magu turned around, intending to sit on the makeshift Chan seat, but the master picked up his staff and hit out. Magu met the thrust so that both were clutching the staff, and so they entered the abbot's quarters.

The master ascended the podium, saying, 'Great Assembly! Those here for the sake of the Dharma, do not evade laying down body or losing your life. When I was at Huangbo's, three times I suffered his stick, yet it seemed like being brushed by fragrant Artemisia branches. Thinking of tasting another round again today, under whose hand will I be obliged?'

A monk present said, 'Under this fellow's hand. How many [strokes] would the venerable sir like to endure?'

The master then gave him his staff and the monk was about to take it when the master hit him.

A monk asked, 'What is the first statement?'¹⁵³

'The Seal of the Three Essentials being revealed, the vermilion impression is sharp. Even before differentiation, host and guest are separate.'¹⁵⁴

'What is the second statement?' asked the monk.

'How could Miaojie allow Wuzhe's questioning?'¹⁵⁵ As for skill in means, how could it fail to cut the flow of the current?' replied the master.

'What about the third statement?' asked the monk.

‘Take a look at the puppets on the stage, prancing about, all manipulated by the man behind!’ replied the master, who added, ‘Now every statement must contain the Three Mysterious Gates and every mysterious gate must contain the three essentials. There are skilful means and there is functioning. How do you all understand this?’¹⁵⁶

On the 10th day of the 4th month of the 7th year of the reign period Xiantong of the Tang dynasty, corresponding to the 23rd year of the sexagenarian cycle, (May 27th 866 CE) the master, about to reveal his cessation, dictated a Dharma transmission verse:

The ever-flowing current does not stop
What is there to ask about?
True Illumination is without limit
It seems to be saying
Free from forms, free from names
Is not man’s natural endowment,
Even the keenest sword
Constantly needs sharpening

The verse finished, the master died. By imperial decree he was conferred with the posthumous title of ‘Great Master of Wisdom Refulgent’ and his pagoda was ‘Pure Spirit’.

12.257 Muzhou Longxing Si Chen Zunso (*Bokujū Dōmei*)

Chen Zunsu (780-877 CE) first lived in the Long Monastery in Muzhou (Zhejiang, Jiande Dongmei Cheng), where he hid his traces and concealed his doings. He always made straw sandals and would secretly leave them by a roadside. After some years people knew who it was, so they put the name ‘Sandal Chen’ to him. When students asked him questions or pressed him, the instant the question came, there was an answer. His expressions were lofty and

dangerous, which is to say, not following conventional tracks, so those of shallow disposition often laughed at him sarcastically. Only those students of deep practice who were of a clever and profound nature, respected and yielded to him. From all directions they came in admiration and called him 'Old Reverend Master Chen'.

At the evening meeting the master said to the assembly, 'All of you people who have not yet obtained entry, when you do obtain entry, do not be ungrateful to the old monk afterwards. At that time a monk stepped forward, bowed and said, 'This fellow would never be ungrateful to the venerable sir'.

'You have already been ungrateful,' replied the master. The master also said, 'Since the old monk has resided here, he has not seen one man coming here who did not have some business to settle, so why don't you come forward?'

Then a monk came forward and the master said, 'The second-in-charge is not here, you had better take yourself outside the gate and give yourself twenty blows.'

'Where is this fellow's fault?' asked the monk.

'Adding torture on torture,'¹⁵⁷ replied the master.

When the master saw monks coming, he would usually shut the door on them. Sometimes, seeing a lecturing monk, he would call out to him, 'Senior!' The monk would respond with a 'yes' and the master would say, 'A fellow carrying a wooden board.' Or he might say, 'Here is a bucket, get me some water!'

The master was one day standing on some stone steps in a corridor, when a monk came and asked, 'Where is Chen Zunso's room?'

The master took off his sandals and swiftly beat the monk around the head with them, so that the monk retreated. The master called him, 'Venerable One!' The monk turned his head, and pointing, the master said, 'You can only leave from this side.'

A monk once knocked on the door and the master said, 'Who is it?'

'Me,' replied the monk.

‘A Qin dynasty bell walking straight into his own trap,’ replied the master.¹⁵⁸

One day a diplomatic envoy asked the master, ‘When the three gates are all open, through which should one enter?’

‘Minister!’ called the master.

The minister answered with a ‘yes’ and the master said, ‘Enter through the door of faith.’

The minister then caught sight of a wall painting and asked, ‘What business are those two reverend ones discussing?’

The master tapped the exposed pillar of the Dharma-hall and said, ‘Of the three bodies [of the Buddha], would there be one that does not expound the Dharma?’

The master asked, ‘Senior, are you not lecturing on the “Consciousness Only” teaching?’

That is so,’ replied the senior.

And not maintaining the five precepts?’ said the master.

The master asked an elder, ‘Understood, then a drop of water on the tip of a hair is the great ocean and one begins to recognise the great earth in a mote of dust. What about the elder?’

‘Who is being asked?’ replied the elder.

‘The elder is being asked,’ said the master.

‘Why not put the question?’ asked the elder.

‘Is it you who does not put the question or is it me who does not put the question?’ asked the master.

The master saw a monk coming and said, ‘A ready-made *gong’an* – just try to avoid thirty blows.’

‘This fellow is like this,’ replied the monk.

‘Why is the *Vajra* at the gate raising its fist?’ asked the master.¹⁵⁹

‘The *Vajra* is just like this,’ replied the monk.

The master struck him.

Question: ‘What is the one way to the summit?’

‘There are some difficulties in having to talk about it,’ said the master.

‘May the master please talk about it,’ asked the monk.

‘In the beginning three and eleven, in the middle nine and finally seven,’ said the master.¹⁶⁰

‘Not asking about repetition upon repetition, how is it when not going into repetition after repetition?’

‘Yesterday planting egg plants, today putting down winter melon,’ said the master.

‘What exactly is Caoxi’s meaning?’ asked the monk.

‘The old monk loves anger, doesn’t love joy,’ replied the master.

‘Why is it like this?’ asked the monk.

‘When you meet a swordsman on the road show him the sword, do not talk about poetry to someone who is not a poet,’ said the master.¹⁶¹

A monk came visiting and the master asked, ‘Where have you come from?’

‘Liuyang,’ replied the monk. (in Hunan, near Changsha).

‘What does the venerable old monk there have to say about the great meaning of the Buddha-dharma?’ asked the master.

‘Going everywhere there is no road,’ replied the monk.

‘Does the old venerable really say this?’ asked the master.

‘Really,’ said the monk.

The master picked up his staff and struck, saying, ‘This fellow, memorising words!’

The master asked an elder, ‘When a brother disciple comes, what is there to respond with?’

‘Wait till he comes,’ replied the elder.

‘Why not say?’ asked the master

‘What is the venerable monk lacking?’ replied the elder.

‘Please do not bother with entangling vines,’ said the master.

A monk came to visit and the master said, 'Are you not a monk on pilgrimage?'

'Yes,' replied the monk.

'And prostrated to the Buddha yet?' asked the master.

'Why prostrate to a heap of earth?' replied the monk.

'Get yourself out of here,' said the master.

A monk asked, 'This fellow is lecturing and on pilgrimage, but when the teachings are not comprehended, what then?'

'True words should serve as repentance,' answered the master.

'May the master please point out the meaning,' asked the monk.

'If you do not understand the old monk will keep his mouth shut,' said the master.

'Please explain further,' asked the monk.

'When a man's heart does not fail him, his face does not have a pallid complexion,' replied the master.

Question: 'When one phrase says it all, what then?'

'The meaning falls,' replied the master.

'What is the place where the student's meaning falls?'

'Who will endure the taste of thirty blows?' replied the master.

Question: 'The import of the teachings and the import of the patriarchs, are these two the same or different?'

'The blue mountains are of themselves blue mountains, the white clouds are of themselves white clouds,' said the master.

'What are blue mountains?' asked the monk.

'Allow me just one drop of rain,' said the master.

'That doesn't make sense. May the master please explain,' said the monk.

'*Dharma Flower* – an army in front of the peak, *Nirvana* – behind, a phrase. All hostilities have ended,' said the master.¹⁶²

The master asked a monk, 'Where were you this summer?'

'Wait until the venerable sir has a place to live then I will tell the venerable sir,' replied the monk.

‘The fox is after all not of the same kind as the lion; a torch is not the light of the sun and moon,’ said the master.

The master asked a newly arrived monk, ‘Where have you come from?’

The monk stared at him. The master said, ‘A fellow with a front like an ass and a back like a horse.’

‘May the master please explain,’ asked the monk.

‘An ass in front, a horse from the back – say something about that,’ said the master.

The monk had nothing to say.

The master was once reading a *sutra* and Minister Chencao¹⁶³ asked him, ‘What *sutra* is the venerable sir reading?’

‘The *Diamond Sūtra*,’ replied the master.

‘It was first translated in the Six Dynasties period, which translation is this one?’ asked the Minister.

The master lifted the book up and said, ‘Every compounded thing is like a dream or the shadow of a magic bubble.’

The master was reading the *Nirvana Sūtra*, so a monk asked him, ‘Which *sutra* is the venerable sir reading?’

The master picked up the book and said, ‘This is the very last chapter, on cremation.’

The master asked a newly arrived monk, ‘Where were you this summer?’

‘Jingshan,’ replied the monk.¹⁶⁴

‘With how many others?’ asked the master.

‘Four hundred others,’ replied the monk.

‘A fellow who eats food during the night,’ replied the master.

‘How can one speak of eating at night in the venerable’s community?’ asked the monk.

The master chased the monk out with his staff.

The master heard of a virtuous elder who was difficult to approach, so he personally went to visit him. The elder saw the master just going into his quarters, so he gave a shout, whereupon the master slapped his side with the palm of his hand and said, 'A double *gong'an*.'

'Where is the fault?' said the elder.

'This wild fox spirit!' said the master and left.

The master asked a monk, 'Where have you been recently?'

'Jiangxi.'

'And worn out how many pairs of straw sandals?' asked he master.

The monk had no answer.

The master was drinking tea with a lecturing monk and said, 'I cannot save you.'

'This fellow does not understand; may the master deign to indicate,' asked the monk.

The master picked up a morsel of fried pancake and asked, 'What is this?'

'Something material,' replied the monk.

'This chap is for boiling in a cauldron,' said the master.

A purple-robed religious dignitary arrived and made his prostrations. The master took hold of the ribbon of his hat, showed it to him and asked, 'What is this called?'

'A court hat,' replied the dignitary.

'If that is so, then the old monk will not remove it,' said the master and asked again, 'What are you studying?'

'The Yogacara.'

'What do they say?' asked the master.

'The three worlds are only heart, the ten thousand things only consciousness,' answered the dignitary.

The master pointed to the gates and said, 'What are these?'

'Something material.'

'In front of the bamboo curtain the purple robe was bestowed and to the Emperor *sutras* were expounded. Why were the five precepts not upheld?' said the master.

No answer.

A monk asked, 'This fellow has just arrived in the community, may the master please give a clue.'

'You don't understand the question,' replied the master.

'How about the venerable sir?' asked the monk.

'You are released from thirty blows, now get yourself out of here,' said the master.

Question: 'Could the master please explain the meaning of the teachings?'

'Ask tomorrow and you will get an explanation,' replied the master.

'May the venerable sir please explain that,' said the monk.

'In the Buddha-hall incense is burning and outside the three gates the palms join in reverence,' said the master.

Question: 'What is clarifying the word?'

'The measure of the talent complements the profession,' replied the master.

'What if it does not clarify?' asked the monk.

'"I humbly beg the acceptance of this offer",' said the master. ¹⁶⁵

The master called, 'Attendant! Come here!' He also called, 'Boy! Bring an axe!'

The boy came with an axe and said, 'There is no measuring line, so it is only possible to chop roughly.'

The master shouted at him, called him back and said, 'What does your axe do?'

The boy made a chopping gesture.

'Did you not succeed in chopping off the old gent's head?' said the master.

Question: 'What is it to clear a way to the Dao?'

'The measure of the talent complements the profession,' answered the master.

'And what is it not to clear a way to the Dao?'

"I humbly beg the acceptance of this offer", replied the master.

A newly arrived monk presented himself and the master said, 'Have you not just arrived?'

'Yes,' replied he.

'Just lay down the trailing vines. Understood?' said the master.

'No.'

'Take the cangue, state the crime and get yourself out of here,' said the master.

The monk was about to leave when the master said, 'Wait! Wait! I actually wanted to ask you where you have come from.'

'Jiangxi,' said the monk.

'Master Letan¹⁶⁶ is at your back and fears you might say something wrong. See him?' said the master.

No reply.

Question: 'When the *Vajra* deity outside the temple gate upholds the thunderbolt, it supports heaven and earth; when not upholding it, nothing happens – why is that?'

'Hum! Hum!' said the master, 'I have never come across such a question. First leap three thousand, then retreat eight hundred, can you do that?'

'Yes,' said the monk.

'First a statement to record your crimes is best,' said the master and struck him.

The monk was about to leave when the master said, 'Wait! I will share some trailing vines with you; upholding it, it is the greatness of heaven and earth. Can you tell me how deep the waters of Dongting Lake are?'¹⁶⁷

'It has never been measured,' replied the monk.

'Dongting Lake too then?' asked the master.

'It has only come to attention today,' said the monk.

‘Not even this trailing vine is understood!’ said the master and struck him.

Question: ‘What is the phrase pertaining to the way of non-obstruction?’

‘I would not put it like that,’ said the master.

‘How would the master put it?’ asked the monk.

‘An arrow passes beyond India for ten thousand *li* and over in the great Empire of Tang they wait,’ said the master.

A monk knocked at the door and the master said, ‘What is it?’

‘The great matter is not yet clear, could the master please give a pointer?’

‘There is only the stick here,’ replied the master and opened the door. The monk was about to ask another question when the master slapped him on the mouth.

Question: ‘The character “yi” (‘by means of’) is incomplete and the character “ba” (‘eight’) is not a word, so how does the paragraph go?’

The master snapped his fingers once and said, ‘Understand?’

‘No,’ said the monk.

‘The one who was just eulogising liberation for you, this was for the infinitely surpassing cause. Frogs leap high into the *Brahma* Heaven, earthworms drift beyond the Eastern Sea,’ said the master.

The elder abbot Xifeng¹⁶⁸ came to visit and the master, offering tea and dainties, had him sit down and asked, ‘Where was the elder staying this summer?’

‘Lanxi (Zhejiang),’ he answered.

‘How many disciples were there in the assembly?’ asked the master.

‘Seventy-odd men,’ answered the elder.

‘What did you teach them during this time?’ asked the master.

The elder picked up an orange and showed it to him, saying, ‘Already done.’

‘What on earth is the hurry?’ replied the master.

A newly arrived monk was just making his prostrations when the master scolded him, saying, 'Why does the venerable one steal the everlasting fruit to eat?'

'The student has just arrived,' said the monk 'Why is the venerable sir talking about stealing fruit?'

'I see stolen goods here,' said the master and then asked, 'Where have you been recently?'

'Yangshan,' replied the monk.

'Also not upholding the Five Precepts,' said the master.

'In what way did this fellow tell a lie?' asked the monk.

'There is no attachment to novices here,' said the master.

12.258 Chan Master Hangzhou Qianqing Shan Chu'nan

Chan master Chu'nan (813-882 CE) of Qianqing Shan in Hangzhou (Zhejiang) was a native of Minzhong (Fujian), whose family name was Zhang. After shedding his milk teeth he handed himself over to Chan master Tanai of the Kaiyuan monastery, under whom he left the home life. On coming of age, he had his head shaved and thereafter first went to Wutai Shan to receive the full precepts. In Zhaojun (Hebei, Zhaoxian) he practised the *Vinaya* and then went to the capital (Chang'an) to hear a talk on the *Sūtra of Pure Names*.¹⁶⁹ Despite having made a deep study of the *Vinaya* teachings, still it was without penetrating their profound import, so he set out to see Furong (10.216). [Master] Furong looked at him and said, 'I am not your master, your master is Huangbo of Jiangxi.' The master made his prostrations, took his leave and went to Huangbo's.

Huangbo asked him, 'Have you not yet seen what it is when the three worlds cast their shadows?'

'Is that the case nowadays too?' replied the master.

'Putting aside being or non-being, what is it now?' asked Huangbo.

'Neither ancient nor modern,' replied the master.

‘My Dharma-eye is already on you,’ said Huangbo.

Thereupon the master became one who entered Huangbo’s room, attended on him and asked him questions day and night, from which he received the benefit.

Not long afterwards Emperor Wu of the Tang proscribed the teachings of Buddhism (845 CE), so the master escaped deep into the mountain forests. In the 1st year of the Dazhong reign period (847), Prime Minister Pei Gong Xiu was appointed governor of Wanling (Anwei, Xuan Cheng) and asked Huangbo to come down from his mountain monastery, and so the master accompanied him, to the Bao’en monastery in Gusu (Jiangsu, Suzhou). There he dedicatedly practised Chan meditation and for more than twenty years his feet never stepped beyond the monastery gate.

After a while the governor of Suzhou asked the master to take up residence of Baolin Monastery and a little later be the incumbent of Zhixing Monastery as well. He was also made abbot of Qianqing Monastery, and there too stirred into action the profound way of Huangbo.

The master ascended the podium one day and said, ‘Even if all of you obtain liberation from the three worlds of the Buddha’s teaching, or, like a bottle floating on the ocean, obtain the one hundred thousand qualities of a Buddha,¹⁷⁰ it would not be as good as one moment of practising the way free from defilements, or of avoiding attachment to cause and effect, human and divine.’

A monk then asked, ‘How to practise the way free from defilements?’

‘With the body which the venerable one had before being born,’ answered the master.

‘Whose body was it before this fellow was?’ asked the monk.

‘The body also was not,’ said the master.

Question: ‘What is being at ease?’

‘Getting dressed, eating, not making use of *sutras* to study the teachings, not making pilgrimages, nor burning parts of the body¹⁷¹ – is this not easy?’

‘Since this is easy, what is difficult?’ asked the monk.

‘With the arising of the smallest thought, the five *skandhas* and the rounds of birth and death in the three worlds – all these arise from one of your thoughts. Therefore Buddha taught all the bodhisattvas by saying, “Buddha is he who gives protection from thoughts.”’

Although the master responded tirelessly to demands on him, still he often practised Chan meditation earnestly, sometimes for ten days at a time or for more than a month. In the 3rd year of the Guangqi reign period (887) Ruler Qian¹⁷² requested [the master] to come down from his mountain monastery to receive the reverence [of the court]. After Emperor Zhaozong¹⁷³ heard [the master’s] Dharma exposition he conferred upon him a purple robe. In the 5th month of the 1st year of the reign period Wende (888), bidding farewell to the assembly, the master went into transformation. He was seventy-six years old and had been a monk for fifty-six years. A *stupa* was erected to the west of his monastery.

In the 2nd month of the 2nd year of the Daxu reign period, corresponding to the forty-ninth year of the sexagenarian cycle (891), when Sunru,¹⁷⁴ after occupying Xuanzhou, entered Hangzhou, his troops opened up the pagoda [of the master] and beheld his body, which was totally untouched by the process of decomposition. The nails and hair were still growing. Everybody made obeisance and confessed their crime, then left.

The master had composed a one-chapter work entitled *Verses on Chapters of the Prajñā Pāramitā Sūtra* and the *Poxie lun* (a discussion on abolishing vice) in one chapter, both of which had a wide circulation.

12.259 Chan Master Fuzhou Wushi Shan Linguan

People rarely saw Chan master Lingguan of Wushi Shan Monastery in Fuzhou (Fujian), since he usually kept his door closed. (Textual Comment: The first incumbent was Xue Laofeng, also called Dingmu Shan, but contemporaries called him Venerable Laoguan.) It was only during mealtimes, when being served food, that the master would open his door.

One day Xuefeng, on the alert, knocked on his door. The master opened the door and Xuefeng suddenly grabbed him by the lapels and demanded, 'Is it ordinary or is it holy?'

The master spat and said, 'This wild fox spirit!', then pushed him out and closed his door.

'I only want to acknowledge my friend,' said Xuefeng.

Once, when the master was cutting grass, he asked a monk, 'Where are you off to?'

'To pay respects to the Venerable An in Xiyuan (9.173),' replied the monk.

At that moment there was a green snake in the bamboos. The master pointed to the snake and said, 'If you wish to know the old wild fox spirit of Xiyuan, this is it.'

Once the master asked the Venerable An of Xiyuan, 'This is a lump of earth, can it be made into something?'

'It would do well for a formless Buddha,' replied An.

'A good lump of earth put down by my dear friend¹⁷⁵ would not be pure,' replied the master.

The master was once busy channelling water¹⁷⁶ when a monk came to visit. The master opened the channel to show him, whereupon the monk left. In the evening the master asked a disciple, 'Where is the newly arrived monk?'

'He left,' replied the disciple.

'He only got a little bone,'¹⁷⁷ said the master.

(Textual comment: Xuanjue said, 'Where is the little bone?')

Question: 'What is Buddha?'

The master showed his tongue and the monk bowed.

‘Stop! Stop! What have you seen to bow like that?’

‘Thanks to the venerable sir’s compassion for showing his tongue,’ replied the monk.

‘The day is approaching when a boil will arise on the old chap’s tongue,’ replied the master.

A monk came and knocked on the gate. The master’s attendant, after opening the door, left and the monk entered, bowed and asked, ‘What is the meaning of the coming from the West?’

‘The one who has just come, who is he?’ replied the master.

The monk was about to come forward when the master pushed him out and closed his door.

During a pilgrimage tour, Caoshan¹⁷⁸ asked, ‘What is it to be master of Vairocana’s Dharma-body?’

‘If I were to tell you, then it would be an other one,’ said the master.

Caoshan brought this up with Dongshan, who said, ‘A good main subject, it only lacks the entrance word.’¹⁷⁹ Why not go back and ask why he didn’t tell?’

So Caoshan went back and asked. The master said to him, ‘If it is said that I didn’t tell, then my mouth is still mute. If it is said that I told it, then my tongue can still speak boldly.’

Caoshan returned and related this to Dongshan, who found himself in deep agreement with the master.

12.260 Chan Master Hangzhou Luohan Yuan Zongche

Chan master Zongche of Luohan Monastery in Hangzhou (Zhejiang) was a native of Wuxing prefecture in Huzhou (Zhejiang, Wuxing), whose family name was Wu. Leaving the home life young, he received the full precepts on coming of age. After many visits on the

pilgrimage circuit he came to Huangbo's Dharma-seat. Huangbo took one look at him and knew that he was a deep vessel of the Dharma and had him enter his room for guidance.

Later he was in Hangzhou and the Prefectural Governor, Liuchan, admiring his teaching style, established a Buddhist temple to the west of the government offices, called Luohan, with three hundred disciples.

Once the master ascended the podium and a monk asked, 'What is the meaning of the coming from the West?'

'A bone grinder,'¹⁸⁰ replied the master.

(Textual comment: The master used this answer many times so people referred to him as the Venerable Bone Grinder.)

Question: 'What about the Southern School and the Northern School?'

'Heart is the school,' replied the master.

'Can one still read up on the teachings or not?' asked the monk.

'The teachings are the heart,' replied the master.

'Catching a glimpse of the import of the teachings is confusing – what is awakening?' asked the monk.

'When the angry storm clouds disperse the great emptiness is wide and clear,' said the master.

'What is it to come to clarity?' asked the monk.

'A wheel of spotless purity giving out light for ten thousand li,' replied the master.

The master, after showing signs of illness, went into transformation and the disciples' pagoda for him was in the northern surroundings of the monastery.

In the 5th year of the reign period Liang Zhenming (919 CE) Ruler Qian extended the monastery and it was given the name Anguo Luohan Monastery. The master's pagoda was moved to the slopes of Daci Shan (Hangzhou). The monastery and pagoda are still to be seen today.

12.261 Chan Master Weifu Dajue

When Chan master Xinghua Cunjiang (12.273) was head of the temple, Chan master Dajue of Weifu (Hebei, Daming) asked him one day, 'I often heard you say that even if one were to make a complete pilgrimage tour of the south, the staff would still not have allocated one person who understands the Buddha's Dharma. On which principle of the Way do you rely in giving air to these words?'

Xinghua then gave a shout. The master hit him. Xinghua gave another shout, again the master hit him. The next day when Xinghua was coming out of the Dharma-hall, the master called him, 'Temple Head, I immediately had doubts about the shouts which you gave yesterday; give me some explanation.'

Xinghua replied, 'What I learnt in my life at Sansheng's¹⁸¹ was to be exhaustively defeated by that venerable monk. I only wish the venerable sir would give me a Dharma-gate to peace and joy.'

'You blind ass! Off with those robes and ready for a good sound thrashing!' said the master.

Under the impact of these words Xinghua suddenly understood. Although both [the master and Xinghua] were disciples of Linji,¹⁸² the master still often functioned as a helpful friend [to Xinghua].

When the master was nearly at the end, he addressed the assembly, saying, 'I have an arrow which must be passed on to you.'

Then a monk came forward and said, 'The venerable sir's arrow please.'

'What do you call an arrow?' asked the master.

The monk shouted, whereupon the master hit him several times and returned to his quarters. From there the master called the monk to come and asked him, 'Did you understand that just now?'

'No,' replied the monk.

The master hit him several times and then threw down his staff saying, 'When you later come across a man of clear sight, be sure to bring this up plainly.' Having said this, the master entered quiescence.

12.262 Prime Minister Pei Xiu

Pei Xiu (791-864 CE), whose courtesy name was Gongmei, was a native of Wenxi in Hedong (Shanxi). When he was a governor of Xin'an (Anwei, *Xi xian*) he connected with Chan Master Yun [Huangbo], who had just left the assembly at Huangbo Mountain (Jiangxi, *Gao'an xian*) and entered Da'an Temple where he worked with the others sweeping and sprinkling the temple halls. Once, when the Minister [Pei Xiu] came to the monastery to burn incense, the administrative head received him. On seeing a wall painting, the Minister asked him. 'Of whom is this a portrait?'

'The portrait of an eminent monk,' replied the administrator.

'That is clear from the portrait, but where is the eminent monk?' asked the Minister.

The administrator had no reply to this.

'Is there not a man of Chan here?' asked the Minister.

'There is a monk nearby taking part in the work of the temple, who appears to be one of the Chan men,' replied the administrative head.

'Is it not possible to have him come and answer some questions?' asked the Minister, whereupon Master Yun quickly appeared. The Minister regarded him and, full of joy, asked, 'Xiu just had a question but the virtuous monk could hardly respond, please may the venerable sir grant a word now.'

'May the Minister please put his question,' answered the master [Huangbo].

The Minister then repeated his former question and the master, in a resonant voice, said, 'Pei Xiu!' When the Minister answered with a 'yes', the master said, 'Where is he?'

At that moment Gong understood the pointer, as if finding the jewel in his own topknot,¹⁸³ and said, 'Since my master really knows and responds so appropriately as this, why is he burying himself in this place?' The temple monks were astonished. From this time on [Huangbo] was invited to come to the government offices, where he was received with reverence, [Pei Xiu] adopting the position of disciple. Taking his leave several times due to unpropitious

conditions [for Dharma practice], [Huangbo] strongly inveigled [Pei Xiu] to be allowed to occupy Huangbo Mountain and to have the teachings of the patriarchs prosper there.

Whenever there was leisure time [Pei Xiu] would personally go to Huangbo Mountain to visit [the master]. There, after thirstily taking in the profound discussions, he asked Huangbo to come to the provincial capital.

Since Gong had already penetrated the patriarchal heart and broadly assimilated the teachings, all practitioners of Chan called Pei Xiu a conscientious student of Huangbo's' School. Transferred to the Xuancheng garrison, he still thought to look up Huangbo by visiting him but also had Jinglan monastery established and received [the master there], asking him to be its abbot.

Pei also thought highly of Guifeng [Zongmi]¹⁸⁴ who was well versed in the message of the *sutras* of the Chan School, but still it was not like submitting to Huangbo, whole-heartedly and devotedly and with respect. Yet [Pei Xiu] also composed the 'Inscription to Guifeng' in which it is said, 'Pei and the master [Guifeng Zongmi] stood in the Dharma as brothers, in understanding as friendly disputants, in compassion as wise, in knowledge and experience and in the teachings as protectors of their form and spirit.' This inscription can still be read.¹⁸⁵

[Pei Xiu] also wrote *The Essential Teachings of Huangbo*¹⁸⁶ to which he added his own preface at the head of the work and bequeathed it to the community of monks in the monastery for safe keeping. He also copied out *The Great Treasury of Sutras* in five hundred pages, still prized to this day. In addition, he wrote the prefaces to Guifeng's *Chan Yuan Zhu Quan*,¹⁸⁷ *Yuan Ren Lun*,¹⁸⁸ *Yuan Jue Jing Shu Zhu*, and *Fajie Guan*.¹⁸⁹

Minister Pei Xiu's father, [Pei] Su, whose courtesy name was Zhongming, when still a deputy Surveillance Commissioner of Yuezhou (Zhejiang, Zhaoxing), once fulfilled a three hundred year old prediction that the Buddha-hall in the Longxing monastery would be rebuilt by himself and that he would compose the stone tablet for it.

(Textual comment: In the beginning it was the shamen Yunchan of Yuezhou,¹⁹⁰ who was five feet tall with eyebrows very long and hanging down. Together with Xuxun of Tanyue,¹⁹¹ whose courtesy name was Xuandu, he built the two buildings – the pagoda [and Buddha-hall] with bricks and wood. Chan's strength was unusual and he was blessed by heaven. He could do the work of two all day, going from the ground to the top of the pagoda with a load on his shoulders. The pagoda was not yet finished when Xuxun died. Master Chan had a long life, for he lived to be more than one hundred and twenty years old, so that he could still wait for Xuxun to be reborn as Yueyang Wang,¹⁹² who came to be brought up in Yuezhou, which was the realisation of his essence-wish [on dying]. Chan had said beforehand to his monks, 'Xun Xuandu will come.' The disciples knew that the master was extremely old, and that his words could not measure up to reality, because Xun Xuandu had already died more than thirty years previously. How could he say that he will come again?

At this time Yueyang Wang, who had just inherited the private transmission from Zhigong,¹⁹³ arrived at the provincial capital and went to the temple to pay a call on the master [Yunchan]. Master Chan was already out of the gate of the monastery, standing and waiting, when he saw him coming from afar. 'Why is Xu Xuandu so late?' he exclaimed. 'Realising fleeting plans is still the same now as in former times.'

'This disciple's family name is Xiao,¹⁹⁴ personal name Cha,' said Yueyang. 'Why does the master call me Xu Xuandu?'

'Not yet come to the knowledge of the previous life?' asked Chan, and taking him by the hand, had him enter his rooms and sat him down. Wang, through the meditation strength of master Chan, was suddenly awoken to his former embodiment and to the whole business of the construction of the pagodas. It was as if it had just happened. From this time on the two pagodas became more and more grand and imposing.

At this time the Great Hall of the Longxing monastery suffered a collapse and the assembly asked Master Chan to again repair it. Chan said, 'This is not within the *karmic* strength of a poor Daoist priest, but three hundred years from now there will be a purple-robed virtuous master, who will come and bring prosperity to the temple hall and accomplish great Buddha-deeds.' The monks of the monastery engraved this prediction on stone to record it.

When it came to the time, Prefect Pei Su had taken up his duties and caused the Three Treasures to prosper by making money available for the rebuilding of the Great Buddha-hall, people roundabout knew that Master Chan's prediction was not off the mark.)

Gong [Pei Xiu] then entered the inner sanctum of the teachings and the Buddhist community with firm determination, as is recorded

in the *Fayuan Wen*,¹⁹⁵ which circulates widely in the world.

The Dharma Heirs of Yangshan Huiji of Yuanzhou **12.263 Chan Master Yangshan Xita Guangmu**

A monk asked Chan master Guangmu of Yangshan Xita (Textual comment: The second generation abbot.), ‘What is true hearing?’

‘Not to follow what enters the ear,’ replied the master.

‘What then?’ asked the monk.

‘Still hear something?’ asked the master.

‘The meaning of the [Chan] Patriarchs and that of the teachings – is it the same or different?’ asked the monk.

‘Putting aside same or different, first tell me – what comes out and goes in to the nozzle of a bottle?’ said the master.

Question: ‘What is the meaning of the coming from the West?’

‘You have no Buddha-nature,’ replied the master.

‘What is the sudden [awakening]?’

The master made the sign of a circle.

‘What is the gradual?’ asked the monk.

The master stirred up the air with his hand three times.

12.264 Chan Master Jianzhou Huoshan Jingtong

When Chan master Jingtong of Huoshan in Jianzhou (Shanxi, Linfen) first visited Yangshan, Yangshan just closed his eyes and remained seated. The master said, ‘That’s it! That’s it! The twenty-eight Patriarchs of the West were also like this! The six Chinese Patriarchs were also like this! The venerable sir is also like this! Jingtong is also like this!’ Having said all this he raised his right foot and stood there. Yangshan got up, and struck him four times with a stick.¹⁹⁶ Because of this the master referred to himself as ‘The Great

Chan Buddha under heaven, who got four cane strokes under Jiyun Peak’.

(Textual comment: There was also a great Chan Buddha amongst the disciples of Guizong, whose name was Zhitong,¹⁹⁷ who died on Mount Wutai.)

An abbot’s attendant once asked, ‘What is the great message of the Buddha-dharma?’

The master just bowed.

‘Why does the venerable sir bow to an ordinary man?’ asked the attendant.

‘Did you not just mention the venerable disciple?’ replied the master.

The master asked a monk, ‘Where have you come from?’

The monk lifted his sitting cushion up.

‘A dragon’s head and a worm’s tail,’ said the master.

‘What is Buddha?’ asked the monk.

The master struck him. The monk struck the master.

The master said, ‘Your striking me was a principle of the Way. My striking you is not a principle of the Way!’

The monk had no reply. The master struck him and chased him off.

The master showed the cessation of all *karmic* relations, first by preparing firewood on a piece of open ground and then by taking leave of all the faithful supporters. Having eaten, he went to the place where the fire had been prepared and said to the disciples, ‘At noon it will be requited.’ When noon came the master himself, torch in hand, stepped into the fire and kindled it. After putting on a bamboo hat, he made the signs of the halos [surrounding the heads of Buddhas and Bodhisattvas], and taking staff in hand made a gesture as if the *Vajra* thunderbolt were to descend. So standing in the furnace, he died.¹⁹⁸

12.265 Chan Master Hangzhou Long Quan Wenxi

Chan master Wenxi (821-900 CE) of Hangzhou (Zhejiang) was a native of Yu'er in Jiahe (Zhejiang, Jiaying), whose family name was Zhu. Leaving the home life at the age of seven, he took the full precepts in the 2nd year of the reign period Kaicheng of the Tang dynasty (837) at Zhaojun (Hebei, Zhao Xian), where he began to study the *Xifen Lu*.¹⁹⁹ That was just the time of the great proscription of Buddhism during the Huichang reign period (841-6), so [the master] discarded his robe and went underground. At the beginning of the Dazhong reign period (847) he again renewed his religious vows as a monk in Qifeng monastery in Yanguan (Zhejiang, Haining, Yanguan Zhen).

Later he paid a courtesy call on Chan master Daci Shan Xinggong.²⁰⁰

Xinggong asked him, 'Why are you not on an extensive pilgrimage?' Through this hint the master eventually arrived, in the 3rd year of the Xiantong reign period (862), in Hongzhou (Zhejiang, Nanchang) at the Guanyin Monastery and there saw Yangshan, under whose guidance his heart was immediately set at rest. Yangshan had him take charge of the running of the monastery.

One day a rather strange monk came asking for a vegetarian meal, so the master offered him some of his own food, as if to a superior. When Yangshan was appraised of this, he asked [the master], 'Is it true that you gave food to a senior monk just arrived?'

'Just requiting [good fortune] by giving it to another,' replied the master.

'That is to your own great advantage,' said Yangshan.

In the 7th year of Xiantong (866), returning to Zheyong (Zhejiang), the master halted at Qianqing Shan, built himself a hermitage and settled there. Just at that time the Huang Chao rebellion²⁰¹ was gathering strength, so the master escaped to Huzhou (Zhejiang) and resided at the Renwang Monastery. In the 3rd year of the Guangqi reign period (887), Ruler Qian [of Wuyue] invited the master to take up residence in Long Quan (Zhejiang) as its official head.

A monk asked, 'What is the characteristic of nirvāṇa?'

'Look at the place where the smoke from the incense is entirely exhausted,' replied the master.

'What is the real meaning of the Buddha-dharma?' asked the monk.

'Call in the head of the temple – this teaching monk is seriously deranged,' replied the master.

Question: 'What is one's self?'

The master kept silent. The monk didn't know what to do, so he asked once again.

'The blue sky is covered in darkness, so there is no flying towards the moon,' replied the master.

In the 1st year of the Dashun reign period (890) Ruler Qian [of Wuyue] memorialised the throne with a letter of recommendation and so [the master] was bestowed with a purple robe. In the 4th year of the Qianning period (897) the throne was also memorialised concerning the master's title name, which was then given as 'No Attachments'. In the 3rd year of the Guanghua period [the master] showed signs of illness and during the night of the 27th day of the 10th month said to the assembly, 'When the heart of the three worlds is exhausted, that is nirvāṇa.' Having said this he sat himself down cross-legged and died at the age of eighty, after being a monk for sixty years. At the time of death there was a radiant light all around and the bamboos and trees were clearly visible. On the 22nd day of the 11th month a memorial pagoda was erected on Lingyin Shan (Hangzhou, Xihu).

(Textual comment: In the 2nd year of the Tianyou reign period (905) the commander-in-chief, Tianjun of Xuancheng (Anwei), rendered assistance to the Hangzhou garrison commander, who had promised to treat with the rebels, but instead his troops indulged in a great ransack of the city. They had broken into the master's pagoda and beheld the master's body, which had not decomposed; the hair and nails were still growing. Wusu Wang²⁰² was greatly surprised and sent the commander aid to rebuild the pagoda and seal it up again.)

12.266 Chan Master Xinluo Guo Shunzhi.

Chan master Shunzhi of Wuguan Shan in Xinluo Guo (Korea) was called 'Great Enlightened Master' in his own country. A monk asked him, 'What is the meaning of the coming from the West?'

The master raised his fly-whisk.

'Is there not something more?' asked the monk again.

The master put down his fly-whisk.

Question: 'One word is not enough and many words are not the thing either: what is the word then?'

The master made the form of a circle.

A monk stood in front of the master and made a drawing of a five-petalled lotus. The master broke it up and drew the form of a circle.

12.267 Chan Master Yuanzhou Yangshan Nanta Guangyong

A monk asked Chan master Guangyong of Nanta on Yangshan, 'Manjuśri was the teacher of the Seven Buddhas, but did not Manjuśri have a teacher?'

'If there had been *karmic* connections, then he would have had,' replied the master.

'What was Manjuśri's teacher like?' asked the monk.

The master raised his fly-whisk to show him.

'Apart from this what is it?' asked the monk.

The master put his fly-whisk down and brought his palms together in reverence.

Question: 'What is the mysterious use of the single phrase?'

'When water runs it makes channels,' replied the master.

'Where does the True Buddha reside?'

'There is no form in the words, yet he is not anywhere else,' replied the master.

12.268 The Venerable Yuanzhou Yangshan Dongta

A monk asked the Venerable Dongta of Yangshan, 'What is the ruler's sword like?'

'A very heavy rope falling regardless of merit,' replied the master.

'How do men make use of it?' asked the monk.

'It does not fall into the hands of men of today,' said the master.

'What about when the Dharma King and the Worldly King come face to face?'

'Two palms without partiality,' replied the master.

'And after coming face to face?' asked the monk.

'In the middle, a perfect resemblance,' answered the master.

The Dharma Heirs of Chan Master Linji Yixuan of Zhenzhou

12.269 Chan Master E Zhou Guanxi Zhixian

Chan master Guanxi Zhixian (?-895) was a native of Guantao in Weifu (Hebei, Beijing) whose family name was Shi. He had his head shaved when young by Chan Master Boyan²⁰³ and received the full precepts in his twentieth year. Later he went to see the Venerable Linji, who just grabbed hold of him and only after some time released him.

'Understood!' said the master.

Later the master would tell his assembly, 'I went to see Linji but did not utter a word. Truly from that day to this there has been enough food to eat without ever going hungry.'

A monk said, 'May the master not borrow [from another]?'²⁰⁴

'My full mouth talks without borrowing,' replied the master, and added, 'Atop the Dayu Mountain peak, Buddha is not understood; on the road to Huangmei Mountain, there are no living beings.'²⁰⁵

The master once sent a monk to visit Shishuang.²⁰⁶ Shishuang asked him, 'Where have you come from?'

'From Guanxi,' replied the monk.

'I live on the north mountain, it is not the same as him living on the south mountain,' said Shishuang.

The monk had no reply.

Later the master [Guanxi] answered for the monk, saying, 'It was just a matter of saying that you have already been shaped into a Nirvāṇa Hall.'

A monk said, 'I have admired Guanxi²⁰⁷ for a long time, but on coming here see only a pond for soaking flax.'

'You see only a pond for soaking flax and don't see Guanxi,' replied the master.²⁰⁸

'What is Guanxi like?' asked the monk.

'Swift as a searing arrow,' replied the master.

(Textual comment: Later people brought this up with Xuansha, who said, 'Even if he studied for another thirty years, he still wouldn't understand Chan.')

Question: 'What were the bones of the men of old like?'

'They couldn't find a proper place for them,' replied the master.

'Why couldn't they find a proper place for them?' asked the monk.

'How is it possible to have the Golden Crow come down from the azure heavens?' replied the master.²⁰⁹

Question: 'After the golden chain is severed, then what?'

'You are just this Dharma,' replied the master.

Question: 'What is miniscule?'

'Swop it or not swop it?' asked the master.

'What is the final business?' asked the monk.

'To shun the living voice of Buddha,' replied the master.

'What is the unique form?'

'Do not follow,' said the master.

After the unique form, then what?' asked the monk.

'Is there a monk to undertake the responsibility or is there not?' asked the master.

‘In these days of all being equal, who can resist the enemy?’ asked the monk.

‘It is not up to the worldly or the holy,’ replied the master.

‘What is it in one phrase?’

‘Not to fall into the predicament of the thousand sages,’ replied the master.

‘What is water in a grotto like?’

‘It does not clean men,’ replied the master.

On the 29th day of the 5th month the 2nd year of the reign period Qianning of the Tang dynasty, corresponding to the 52nd year of the sexagenarian cycle (895 CE), the master asked the attendant, ‘Who is the one sitting, about to die?’

‘Seng Qie,’ replied the monk.

‘Who is the one standing, about to die?’ asked the master.

‘Seng Hui,’ answered the monk.²¹⁰

Thereupon the master took five or six steps, his hands went limp and he passed away.

12.270 The Venerable Youzhou Tangong

The Venerable Tangong of Youzhou (Hebei, Beijing) had a nun who wished to make the hall ready for a Dharma talk. The master said, ‘It is no use a nun preparing the Dharma Hall.’

‘Then what about the Dragon’s daughter who became a Buddha at the age of eight?’²¹¹ asked the nun.

‘The Dragon’s daughter underwent a transformation at the age of eighteen, so let the old monk see you trying such a transformation,’ said the master.

‘A wild fox spirit can change too,’ replied the nun.

The master chased her away with his stick.

The Venerable Baoshou²¹² asked, ‘What does the venerable elder brother do when men come who are not of superior or middling

roots?’

‘What you have just brought up has long been an error,’ replied the master.

‘The venerable elder brother is also not one who has not obtained transcendence,’ commented Baoshou.

‘You are still an elder brother to me,’ replied the master.

‘This old thief!’ said Bao, bowing with palms together.

12.271 The Venerable Zhenzhou Baoshou Zhao

A monk asked the Venerable Baoshou Zhao of Zhenzhou (Hebei, Zhengding), ‘When the ten thousand things come breaking in, then what?’

‘Do not attend to them,’ replied the master.

The monk bowed and the master said, ‘There is no need to do that; moving like that you will snap at the waist.’

The Venerable Zhaozhou Shen (Jōshū) came to visit, but the master was sitting on the Chan seat with his back to him. Shen unrolled his prostration cloth and prostrated. The master rose and went into the abbot’s quarters. Shen folded his cloth up and left.

The master asked a monk, ‘Where have you come from?’

‘From West Mountain,’ answered the monk.

‘Seen any monkeys?’ asked the master.

‘Yes.’

‘Were they being cunning?’ asked the master.

‘The one who saw me couldn’t exercise its cunning,’ replied the monk.

The master struck him.

Hu Dingjiao²¹³ came to pay a visit and the master asked him, ‘Surely you are not Hu Dingjiao?’

‘Afraid so,’ replied Hu.

‘Not still cobbling together empty space?’ said the master.

‘May the master please break it, then this fellow can come to repair it,’²¹⁴ replied Hu.

The master struck him with his staff and Hu said, ‘Did not the master strike this fellow by mistake?’

‘Later there will be many who will gossip and these days self-important monks give explicit explanations,’ replied the master.

(Textual comment: Zhaozhou said, ‘This is just one seam [mended] – it is still no help.’)

Question: ‘What is it when for ten thousand *li* there is not a single cloud?’

‘The azure heaven too must endure the stick,’ replied the master.

The master was about to follow the generations and so addressed the disciples saying, ‘Do you still not know my journey?’

Reply: ‘We know that the venerable sir was active all his life long without lying down.’

The master then told them to approach closer, so the disciples approached. ‘Go away! This is not my family!’ he said. Having spoken he entered transformation.

12.272 Chan Master Zhenzhou Sansheng Yuan Huiran

Chan master Huiran of Sansheng Yuan in Zhenzhou (Hebei, Zhengding), after receiving the transmission from Linji, went on an extensive pilgrimage to many monasteries. Arriving at Yangshan Huiji’s (11.220), Yangshan asked him, ‘What is your name?’

‘The name is Huiji (‘the wisdom of cessation’),’ answered the master.

‘Huiji is my name,’ replied Yangshan.

‘My name is Huiran (‘the same wisdom’),’ answered the master.

Yangshan just gave a great laugh.

The master arrived at Xiangyan's (11.221). Xiangyan asked him, 'Where have you come from?'

'Linji's,' answered the master.

'And brought Linji's sword along too?' asked the master.

The master struck him with his sitting mat and left.

The master arrived at Deshan's²¹⁵ and was just unfolding his prostration mat when Deshan said, 'Don't spread your dishcloth out, there is no leftover rice here.'

'Even if there were, there would still be nowhere to put it,' replied the master.

Deshan then hit the master with his staff, but the master intercepted it and pushed Deshan from the Chan seat. Deshan gave a great laugh and the master cried, 'Good Heavens!' and left.

The master was at Xuefeng's²¹⁶ and heard Xuefeng giving a Dharma-talk, saying, 'Everybody has an old mirror and this monkey also has an old mirror.'

The master stepped forward and asked, 'Passing through *kalpas* without a name, why does the venerable sir now set it up as an old mirror?'

'A flaw has developed in the gem,' replied Xuefeng.

The master shouted angrily, 'This old monk, whose pointers are also not understood!'

'Wrong. The old priest serves many,' replied Xuefeng.

The master saw Venerable Baoshou open up the Dharma-hall [for a talk]. The master shoved a monk in front of Baoshou whereupon Baoshou hit the monk. The master said, 'If the elder makes introductions in such a way, then the eyes of a citizen of Zhenzhou city must still be really blind!'

(Textual comment: Fayan asks, 'What is the blind spot in the blind man's eyes?')

12.273 Chan Master Weifu Xinghua Cunjiang

Chan master Cunjiang (840-925 CE) of Xinghua in Weifu (Hebei, Daming) asked a monk, 'Where have you come from?'

'From master Cui's place,' replied the monk.

And brought master Cui's shout along too?' asked the master.

'That didn't come,' replied the monk.

'If that is so, you didn't come from master Cui's place,' said the master.

The monk gave a shout whereupon the master hit him.

The master told the congregation, 'I only hear shouting along the length of the gangways and from the toilet area. You people should not go about shouting blindly and at random. Even shouting for Xinghua halfway up into heaven he would still fall back again. About to give up the ghost and just waiting for him to revive, I tell you that is not the point. Why? I have never scattered pearls to any of you from behind the purple curtain, so what is all this vain random shouting?'²¹⁷

The master said to Kebin,²¹⁸ his second-in-command, 'Before long you shall be leading the chanting.'

Kebin said, 'I do not follow in your footsteps.'

'You do not follow on account of understanding or do not follow because of not understanding?' asked the master.

'Neither,' answered Kebin.

The master struck him and told the assembly, 'Second-in-command did not prevail in Dharma combat – furnish him with five strings of cash for daily living expenses, take him to the kitchen for a bowl of rice and then send him on his way.'

A monk asked, 'What was the meaning of the National Teacher (5.89) calling the attendant?'

'A blind man leading the blind,' replied the master.

The master once summoned a monk, 'Fellow!' he said.

'Yes,' replied the monk.

'Called is not arrived,' said the master.

Again the master summoned a monk. 'Yes,' answered the monk.

‘Arrived is not called,’ said the master.

The master later became the teacher of Emperor Zhuangzong (r. 926-934 CE) of the Later Tang dynasty.²¹⁹ Zhuangzong said to the master one day, ‘We reconquered the Later Liang²²⁰ and obtained a priceless jewel that no man has ever valued more.’

‘Please step down from the throne and show the jewel,’ said the master.

The Emperor slowly undid his turban with both hands. The master said, ‘The Ruler’s jewel, who would presume to value it!’

(Textual comment: Xuanjue asked, ‘Just say, did Xinghua approve or did he not approve? If he approved where was Xinghua’s eye? If he did not approve where was the mistake?’)

After the master died he was conferred by imperial decree with the title ‘Great Master of Extensive Help’.

12.274 Chan Master Dingzhou Shancui

The prefectural commander Wang Gong set up a podium at the local magistrate’s office and asked Chan master Shancui of Dingzhou (Hebei) to give a talk on the Dharma. The master ascended the podium and after a long pause said to the assembly, ‘Step forward and it’s a hit; not stepping forward is also a hit.’

Then the Venerable Tan²²¹ stepped forward and said, ‘Shancui trickery!’

‘Long time standing, take great care, goodbye!’ said the master and descended the podium.

12.275 The Venerable Zhenzhou Wansui

A monk asked the Venerable Wansui of Zhenzhou (Hebei, Zhending), ‘When the great assembly comes up into the hall, what is the business that should be inquired into?’

‘The introduction to chapter one,’ replied the master.

Question: 'What actually is it to be a man of the robe?'

'Originally, just to blow the dust off, but then still to bare oneself on top of the ordination platform,' replied the master.

The master visited Baoshou and, on first seeing him, unfolded his prostration cloth. Baoshou then came down from the Chan seat, so the master sat down on Baoshou's seat. Baoshou quickly returned to the abbot's quarters.

After a while, the monk in charge of guests came and said to the master, 'The attendant monk has already opened the door so may the venerable sir please proceed to the bursar's office for refreshments.' The master then made his way back to the courtyard.

The next day Baoshou came to pay his respects. The master was occupying the Chan seat and Baoshou unfolded his prostration cloth. The master descended the Chan seat whereupon Baoshou occupied it. The master returned to the abbot's quarters and shut the door. Baoshou went into the attendant's quarters, took ash to the front of the abbot's quarters and went round with it three times. Then he withdrew.

12.276 The Venerable Yunshan

A monk came from the western capital (Xi'an) to see the Venerable Yunshan. The master asked the monk, 'Did you not bring a letter from your master at the western capital?'

'Wouldn't dare pass on false news,' replied the monk.

'Masters and monks of our family are naturally like this,' said the master.

'Who eats the spoilt soup and vegetables?' asked the monk.

'Monks are the only ones not eating with relish,' replied the master.

The monk then made as if to vomit. The master called the attendant saying, 'Help this sick monk outside.' The monk then left.

12.277 Abbot Tongfeng

A monk asked Abbot Tongfeng, 'What would happen if the venerable sir suddenly came upon a great serpent?'

The master made a howling sound. The monk made as if terrified and the master laughed heartily.

'This old thief!' said the monk.

'How to deal with the old monk!' replied the master.

There was a monk who came to the front of the hermitage but then left.

'Venerable! Venerable!' shouted the master.

The monk turned around and just gave a shout. The master waited a good long time.

'This old fellow is dead,' said the monk.

The master then struck him. The monk had no words. The master guffawed into a great laugh.

There was a monk who entered the hermitage and grabbed hold of the master, holding him fast.

'Murder! Murder!' shouted the master.

The monk released the master abruptly and said, 'What was that shout?'

'Who?' said the master.

The monk gave a shout and the master hit him. The monk went and turning around said, 'Just wait! Just wait!'

The master laughed heartily.

12.278 Abbot Shanyang

A monk came to visit Abbot Shanyang and the master asked the monk, 'Who are you?'

'Abbot Shanyang,' replied the monk.

'That's me,' replied the master.

The monk then gave a shout and the master made a hissing sound.

‘I still wish for a beating,’ said the monk, so the master hit him.

‘What principle of the Way did the abbot obtain to later reside on this mountain?’ asked the monk.

‘It would be good to disclose the reason, but fear coming across another man’s censure,’ answered the master.

‘How can that be avoided?’ said the monk.

The master shouted at him and the monk said, ‘Just so! Just so!’ The master hit him and the monk gave a great laugh and left.

‘A great defeat today! A great defeat!’ said the master.

12.279 The Venerable Zhuozhou Zhili

The Venerable Zhili of Zhuozhou (Hebei, Ku’an *xian*) first asked Linji, ‘What is it to rob the man and not to rob the situation?’

Linji had answered,

‘Genial spring engenders life, spreading its earthly brocade.

An infant’s hair hangs down, white as silk.’

‘What is it to rob the situation and not rob the man?’ asked the monk.

Linji had answered,

‘The sovereign’s commands have already circulated everywhere under heaven.

The general beyond the frontier stops with the dust of battle.’

‘What is it when neither man nor situation is robbed?’ asked the monk.

Linji had answered,

‘The sovereign ascends the jewelled palace temple.

Ancient rustics sing a song.’

‘What is it to rob both man and situation?’ asked the monk.

Linji had answered,

‘The lines of communication between Bing and Fen are severed.

Each one stands alone.’²²²

Under the impact of these words the master came to a profound understanding, entering deeply into the gate of the Three Mysteries, the Three Necessities and the Four Phrases, which greatly aided his transformation.²²³

12.280 Abbot Huxi

Abbot Huxi – a monk arrived, pulled the sitting cushion out from under him and looked at him; the master paid no attention.

‘It is known that this is the abbot’s style,’ said the monk.

The master made an animal sound.

‘What does this mean?’ asked the monk, whereupon the master slapped him.

‘Know that being forcibly held to account today by another was easy,’ replied the monk.

‘It will still be necessary to administer the stick,’ replied the master.

A monk arrived casually without asking a question. The master asked him, ‘Who are you?’

The monk gave a shout and the master said, ‘Is there something without guest and host?’

‘Then that would need a second shouting,’ replied the monk.

The master then gave him a shout.

A monk asked, ‘Where is the venerable sir from?’

‘From Longxi (in Gansu),’ answered the master.

‘It is said that there used to be parrots in Longxi – is that still true?’

‘True,’ replied the master.

‘No doubt the venerable sir is not one of them?’ asked the monk.

The master then made the sound of a parrot.

‘A good parrot!’ said the monk.

The master hit him.

12.281 Abbot Fupen

Abbot Fupen asked a monk, 'Where have you come from?'

'From Fupen monastery,' replied the monk.

'And still not seen the abbot there?' asked the master.

The monk just gave a shout and the master slapped him.

'What?' asked the monk.

The master also gave a shout.

One day a monk approached, coming up the mountain whining, but the master closed the gate. The monk then drew a picture of the moon on it. Then the master went out of the gate and came back up the mountain whining. The monk shouted, saying, 'Still this kind of conduct is going on!'

The master then beat his own breast vigorously, saying, 'Unfortunately the first master is buried in the same place.'

'What a pity! What a pity!' said the monk.

'The abbot has been deceived,' replied the master.

12.282 The Venerable Xiangzhou Licun

Whilst brewing tea, the Venerable Licun of Xiangzhou (Hubei, Xiangyang) was asked by a monk, 'What is the meaning of the Patriarch's coming from the West?' The master raised the tea ladle.

'Is there not something else to do than just this?' asked the monk.

The master threw the ladle into the fire.

The monk asked, 'What is it to hear the sound of Guanyin and obtain liberation?'

The master went over to the fire, put on wood and asked, 'Do you still hear it or not?'

'Yes,' said the monk.

'Who is not liberated?' said the master.

12.283 The Venerable Cangzhou Micang

The prefectural governor asked the master and Baoshou to come to the local offices to have these two old worthies say something about the Buddha-dharma. Shou said, 'May the venerable elder brother please give the reply.'

The master gave a shout.

Shou said, 'This fellow has not yet posed a question, so why give a shout?'

'Still something lacking,' said the master.

Then Shou gave a shout.

12.284 The Prefect of Muzhou, Chencao

The prefect of Muzhou (Zhejiang, Jiande, Mei cheng), Chencao, whilst sharing a vegetarian repast with the assembly of monks, picked up a rice cake and asked a monk, 'Do they have these in Jiangxi and Hunan too?'

'What has His Excellency just eaten?' asked the monk.

'Striking the glass it reverberates with gratitude,' said Chen.

On another day, whilst giving the monks a vegetarian meal, the prefect personally offered the rice cakes around. A monk opened his hand to receive one, but Chen withdrew his hand. The monk said nothing.

'Just so! Just so!' said Chen.

On another day Chen asked a monk, 'There is some business to be discussed with the head monk, is there not?'

'Shut your mouth,' said the monk.

Chen then slapped his own mouth and said, 'Cao's fault.'

'It is known for sure that the fault will improve,' said the monk.

'This being the case, please ask the head monk what he is putting in his mouth for food,' said Chen.

At another meal, whilst Chen himself went round serving the food, he said, 'Head Monk, please eat.'

The head monk said, 'The Three Virtues and Six Tastes.'²²⁴
'Wrong,' said Chen.
The head monk said nothing.

Once when Chen was climbing up to the top floor of the local government offices with his colleagues, he saw monks coming to pass below. One of the colleagues said, 'The ones passing below are all on pilgrimage.'

'Not so,' said Chen.

'How do you know that it is not so?' asked the colleague.

'Wait until they come closer and then ask them,' said Chen.

As all the monks presently passed below, in front of the building, Chen suddenly hailed them saying, 'Head Monk!'

The monks all turned round and Chen said to the colleagues, 'Still not believe what I said?'

Chen then presented the Chan monks with a verse:

The Channists are in a profound situation

The situation's profundity is really not it

Wishing to penetrate the meaning before the situation

The Dharma Heirs of Chan Master Xiangyan Zhixian of Dengzhou

12.285 The Venerable Jizhou Zhiguan

The Venerable Zhiguan of Jizhou (Jiangxi, Ji'an) was asked, 'What is the master Vairocana?'

The master pressed his palm to his heart and held it there.

'What is sudden?' asked the monk.

'It is neither Liang nor Chen,' replied the master.²²⁵

12.286 Chan Master Shouzhou Shaozong

A monk asked Chan master Shaozong of Shouzhou (Anwei, Fengtai), 'What is the meaning of the coming from the West?'

'Good things do not get out of the front gate, bad things travel a thousand *li*,' said the master.

An official asked the master, 'It has been said that Jiangxi (i.e. Mazu) does not set up a school.'

'When the affinity links come to fruition it will be set up,' answered the master.

'What will be set up when the affinity links come to fruition?' asked the monk.

'Jiangxi does not set up a school,' said the master.

12.287 Chan Master Xiangzhou Yanqing Faduan

Chan master Yanqing Faduan of Xiangzhou (Hubei, Xiangyang), who's Dharma-name was Great Master Shaozhen, was asked by a government official, 'When an earthworm is chopped in two and both parts are still moving, in which half is the Buddha-nature?'

The master opened both his hands.

(Textual Comment: Dongshan also said, 'The one posing the question, which half is that?')

12.288 Great Master Yizhou Nanchan Wuran

The great master Nanchan Wuran of Yizhou (Sichuan) was asked, 'The phrase that is not a phrase – can the master also answer this, or not?'

'Such business has only ever been understood like this,' replied the master.

'What after all is it then?' asked the monk.

'Just keep enquiring for the time being,' said the master.

12.289 The Venerable Yizhou Changping Shan

The Venerable Changping Shan of Yizhou (Sichuan, Chengdu) was asked, 'What is not reaching the place in the blink of an eye?'

'I don't even have leisure to blink,' said the master.

Question: 'What is the meaning of the Patriarch's [coming]?'

'The Western Region comes and the Land of the Tang goes,' replied the master.

12.290 Great Master Yizhou Chongfu Yanjiao

The great master Chongfu Yanjiao of Yizhou (Sichuan, Chengdu) was asked, 'What is the all-encompassing word?'

'No mouth can speak it,' replied the master.

Question: 'What is the meaning of the coming from the West?'

'Today, tomorrow,' replied the master.

12.291 Chan Master Anzhou Da'an Shan Qinggan

Chan master Qinggan of Da'an Shan in Anzhou (Hubei, Anling) was asked, 'How did all the sages of old obtain awakening?'

The master made as if to chop his head off.

Question: 'What is the meaning of the Patriarch's coming from the West?'

'A wheelbarrow pushed towards the bright moon,' replied the master.

12.292 The Venerable Zhongnan Shan Fengde Si

The incumbent of the Fengde Temple on Mount Zhongnan was asked, 'What is the venerable's house style?'

'Contact with phenomena meditation,' replied the master.

'What is the original phenomenon?' asked the monk.

'Ultimately, not to bother people with questions,' replied the master.

12.293 Chan Master Junzhou Wudang Shan Fo Yanhui

Chan master Wudang Shan Fo Yanhui of Junzhou (Hubei) was asked, 'Last year I became ill and took some poisonous medicines; may the venerable sir please cure it.'

'Two fitting broths into one bowl,' replied the master.²²⁶

Question: 'What is the exalted business of the Buddha?'

'The topknot,' replied the master.

12.294 Wayfarer Jiangzhou Lushan Shuang Xitian

Wayfarer Lushan Shuang Xitian of Jiangzhou (Jiangxi, Jiujiang) was asked, 'What is the urgent situation?'

The master made a gesture of pecking with his hand.

Question: 'What is the meaning of the coming from the West?'

'Where has this academic question come from?' asked the master.

The Dharma Heirs of the Venerable Shuangfeng of Fuzhou

12.295 Chan Master Shuangfeng Gu

Chan master Shuangfeng Gu (Textual note: second generation heir) was originally a *sutra* lecturer by profession. Since he made the effort to pay a courtesy call on the Venerable Shuangfeng, Shuangfeng asked Gu, 'Where do you live?'

'In the city,' answered the master.

'And frequently think about the old monk, or not?' asked Shuangfeng.

'I have often thought about the venerable sir without having had the chance to come for an interview,' replied the master.

'Just this thought is the great virtue,' said Shuangfeng.

From these words the master awoke to the pointer and on returning to his monastery gave up his place, ceased lecturing and moved into the mountains to serve as Shuangfeng's attendant for a number of years.

Later he came to Shishuang²²⁷ and just fitted in to the community without taking part in interviews [with Master Shishuang]. It was said amongst the assembly of monks, that attendant Gu had once received the seal of transmission from Shuangfeng. This was often heard by Shishuang. Shishuang wished to question the master on his awakening, but the opportunity had not yet arisen. The master was about to take his leave of Shishuang, who took his fly-whisk and saw the master off at the front gate. Then Shishuang hailed the master as he was walking off, calling, 'Attendant Gu!' The master turned his head and Shuang said, 'To deliberate is wrong and to be sure is also perverse. Not to deliberate and not to be sure is also not conducive to understanding. By eliminating "it is not" and knowing the "it is" one is not able to know it either. Fare well! Fare well!' The master assented respectfully and proceeded on his way.

After a while Shuangfeng revealed his cessation, so the master continued as resident head monk. A monk asked him, 'At the time when the venerable sir answered Shishuang, what was in fact the meaning of his words?'

'Simply to teach me not to be attached to right and wrong,' replied the master.

(Textual comment: Xuanjue said, 'Say, moreover, did he comprehend Shishuang's meaning or not comprehend it?')

***The Third Generation Dharma Heirs of Chan
Master Hongyan of Hangzhou Jingshan***
12.296 The Venerable Hangzhou Miling

The Venerable Miling of Hangzhou (Jiangxi, Nanchang) often let fall the following words, ‘Do not transgress in this.’

A monk asked, ‘Still not understood – what is it that one should not transgress in?’

‘Not to go beyond that,’ replied the master.

(Textual comment: That monk later asked Changqing, ‘Why not go beyond that?’ Changqing said, ‘What do you plan on doing?’)

***The Dharma Heirs of Chan Master Huijue
of Guanglao Yuan in Yangzhou***
**12.297 Chan Master Shengzhou Changqing
Daoyan**

Chan master Daoyan was a native of Luzhou (Anwei, Hefei) whose family name was Liu. On his first visit to attend upon the Venerable Huijue he was awakened to the deep meaning. The [master] then went to Daguan Shan in Hunan to have his head shaved. Having transformed the affinity links into good fortune, he received an invitation to stay at Changqing Monastery in Shengzhou (Jiangsu, Nanjing).

The master ascended the hall one day and said to the assembly, ‘Bodhisattva Maitreya entered the monastery early one morning and by dusk had become perfectly awakened, reciting the following *gatha*: “The Dharma of the Three Worlds from top to bottom I declare to be all Heart. Apart from this Dharma which is all Heart there is nothing that can be obtained.” Hearing someone talking like this seems extremely clever, but compared with my students this was a dullard. Actually, in one moment of seeing into the Dao, the sentience of the Three Worlds is exhausted. If the seal is stamped in mud then there is no clarity.²²⁸ All of you, birth and death is a matter

of great import; apprehend it quickly and do not be idle! The capacity for understanding is vague, due to one's own confusion of chasing around after things. When the World-Honoured One was about to enter Nirvāṇa, Manjuśri entreated him to once more turn the Wheel of the Dharma. The World-Honoured One cried in exasperation, "I have resided in this world for forty-nine years without uttering one syllable to anyone. That you ask me now to once more turn the Wheel of the Dharma is tantamount to saying that I once turned the Wheel of the Dharma!" That is why, among students of today, all kinds of questions and answers are set up regarding guest and host. The matter is just not graspable, but is [put like this] for first-time students.'

A monk asked, 'What is Changqing's world like?'

'When the venerable monk puts it into practice it will be seen,' replied the master.

'What is the great meaning of the Buddha-dharma?'

'Did not the ancients conduct a ceremony of purification on the 3rd day of the 3rd month?' replied the master.²²⁹

'The student does not understand,' replied the monk.

'Stop! Stop! Do not say that. My Dharma is exquisitely difficult to ponder,' replied the master.

Then, in the 2nd year of the reign period Xianping of the Song dynasty (999 CE), having descended onto the sitting cushion, the master revealed his cessation.

Dharma Heirs of Huairang in the Sixth Generation

The Dharma Heirs of Chan Master Guangyong of Yangshan Nanta in Yuanzhou

12.298 Chan Master Yuezhou Qinghua Quanfu

Chan master Qinghua Quanfu (882-947 CE) of Yuezhou (Zhejiang, Jiang Zhaoxing) was a native of Wujun Kunshan (Jiangsu), whose father was a rice merchant. The master followed [his father] to Yuzhang (Jiangxi, Nanchang) and there heard of the flourishing Chan community, which prompted him to seek the homeless life. As a result he went to Jiangxia (Hubei, Wuhan) to seek the guidance of Chan master Qingping.²³⁰

Qingping asked the master, 'What are you looking for in coming here?'

'In search of the Dao,' replied the master.

Qingping thought him different than the average and took him in. Shortly afterwards the master had his head shaved, received the precepts and then served with great diligence as attendant. Then one day he said to himself, 'Students do not have a permanent master, so is it fitting to attach oneself to this?' Then he took his leave and arriving at Yangshan in Yichun (Jiangxi), paid his respects to the Venerable Nanta Guangyong. Yong asked him, 'Where have you come from?'

'From E-Zhou (Hubei, Wuhan),' replied the master.

'What is the name of F-Zhou's governor?' asked Yong.

'Humble folk do not dare to come into such a mutual contact,' replied the master.

'There is absolutely nothing to fear here,' said Yong.

'How can a true man be examined?' asked the master.

Yong broke out into a great laugh and gave him the seal of transmission.

Then the master's travels took him to Anfu district in Luling (Jiangxi), where he was asked to establish a national Chan monastery. He was welcomed by an assembly of monks and invited to teach the Buddha-dharma. The court heard about this and conferred on the monastery the name Qinghua.

A monk asked, 'What is the venerable sir's quick [solution] for the human predicament?'

‘In the morning look to the south-east, in the evening look north-west,’ replied the master.²³¹

‘Not understood,’ said the monk.

‘Vainly boasting of being merchants from the East they have no idea of the treasures of the West,’ replied the master.

Question: What is the Eye of the True Dharma?’

‘To be incapable of wetting the bed on a beautiful clear day,’ replied the master.

Later, on the urging of the village people, the master returned to his native place, where Ruler Wenmu of the Qian family in Wuyue had a special regard for him. Later still, in the 2nd year of the reign period Tianfu of the Jin, corresponding to the 34th year of the sexagenarian cycle (937 CE), the frontier commander from the same family established a monastery on Yunfeng Mountain, also to be called Qinghua (the Monastery of Pure Transformation). Trainee monks arrived in droves.

A monk asked, ‘What is the fundamental meaning of the Buddha-dharma?’

‘The cranes fly to and fro from the tops of the ornamental pillars,’ replied the master.²³²

Question: ‘Meeting an awakened man of the Dao on the road, he must answer without speaking or remaining silent. I still do not understand what the answer might be.’

‘The pupil of the eye is whistling,’ replied the master.

Question: How old is the venerable sir?’

At first the ninth of the ninth month of the year just passed was visible, but now the gold of autumn leaves is also visible,’ said the master.

‘Such is no way of reckoning,’ said the monk.

‘Ask about the golden leaves,’ replied the master.

‘What is it, after all is said and done?’

‘Six dice cast from a full bowl, red in colour,’ replied the master.²³³

Question: ‘Where does a monk go after death?’

‘On the endless river the bubbles collect and are scattered by the whirling winds,’ replied the master.

‘Is there someone to receive our worship?’

‘Worship is not without effect,’ said the master.

‘What is worship?’

‘The fisherman’s song raises the oars and the mountain gorge resounds,’ replied the master.

When it came to the rule of Zhongxian (of Wuyue r. 941-7 CE) the ruler wished to confer upon the master a purple robe, but he did not accept it. The ruler changed it to a patched robe, yet still conferred the title of ‘Chan Master of Pristine Unity’.

The master said, ‘I am not declining out of a whim, but worry that later generations might imitate me and indulge in such desires.’

In the 4th year of the Kaiyun reign period, corresponding to the 44th year of the sexagenarian cycle (947 CE), in the autumn of the 7th month, the master showed signs of illness and passed away peacefully on his sitting cushion. A great wind arose and damaged trees in the forest. The master was sixty-six years old and had been a monk for forty-five years.

12.299 Chan Master Yingzhou Bajiao Shan Huiqing

Chan master Huiqing of Bajiao Shan in Yingzhou (Hubei, Zhongyang) was a native of Korea. A monk asked him, ‘What is the water like around Bajiao?’

‘In winter, warm, in summer, cool,’ replied the master.

‘What is the sword that cuts a hair blown on to it?’

‘Progressing forwards by three steps,’ replied the master.

‘What is it to those who use it?’ asked the monk.

‘Retreat three steps,’ said the master.

Question: ‘What is the venerable sir’s one phrase for people?’

‘Only doubt monks who do not ask,’ replied the master.

The master ascended the hall and addressed the assembly, saying, ‘Understood? Those who know are few. Take care!’

Question: ‘What is it not to speak when there is a question?’

‘Even before leaving the outer gate, still there is a one thousand-*li* road ahead,’ replied the master.²³⁴

Question: ‘What is one’s self?’

‘Look to the south for the Big Dipper,’ replied the master.²³⁵

Question: ‘If light and earth would perish, would there still be something?’

‘Know!’ replied the master.

‘Know what?’ asked the monk.

‘The nine gentlemen of Jianzhou,’ said the master.²³⁶

‘What about the Mādhyamika School?’ asked the monk.

‘A red banner on the left,’ replied the master.²³⁷

The master asked a monk, ‘Where have you just come from?’

‘May the master please try to guess,’ replied the monk.

‘About to take him as a great merchant with an ocean-going vessel, it turns out to still be a little shopkeeper from Fujian,’ replied the master.

A monk asked, ‘Without discussing two-faced, could the venerable sir please point directly to the original face?’ The master just sat down in silence.

A monk asked, ‘A thief comes and has to be repelled; a guest comes and has to be entertained. What happens when they suddenly find themselves together?’

‘In the room is a pair of ruined straw sandals,’ replied the master.

‘They only seem to be ruined straw sandals – are they not capable of still being used?’ asked the monk.

‘When you are about to go, there will be danger at first but later good fortune,’ said the master.

A monk asked, ‘What is the meaning of the treasury in the Big Dipper?’

‘9, 9, 8, 10, 1,’ replied the master. ‘Understood?’

‘No,’ answered the monk.

‘1, 2, 3, 4, 5,’ replied the master.

Question: ‘What about when the ancient Buddhas had not yet appeared in the world?’

‘A thousand-year-old root of the eggplant,’ replied the master.

And after they appeared in the world?’

‘Fierce looking protectors of the Dharma,’ said the master.

The master ascended the podium and after a long pause, said, ‘Also a great disgrace. Take care!’

12.300 Chan Master Shaozhou Huanglian Shan Yichu

Chan master Yichu of Huanglian Shan in Lechang *xian*, Shaozhou (Guangdong) had the Dharma name ‘Great Master Mingwei’.

Question: ‘Without asking about the three vehicles and the twelve divisions of the teaching, may the master please open the mouth without answering in words.’

The master said, ‘On the precious lotus terrace the ancient and modern are established.’

‘What is “on the precious lotus terrace the ancient and modern are established”?’

‘A spot of ink moves yet does not move,’ replied the master.

‘The student really does not understand. May the master please give a pointer.’

‘Although spiritual awakening moves, the empty flowers do not fade,’ replied the master.

Question: ‘The road of the ancients is without traces; how to enter upon it then?’

‘The golden rook²³⁸ wheels round Mount Sumeru. Origin and *kalpas* of time are the same,’ said the master.

‘What is it to reach the other shore?’

‘The Yellow River is one degree clearer every three thousand years,’ said the master.²³⁹

Liushi of Guangnan²⁴⁰ was very partial to the master’s Dharma and asked him to come to the local government office to give a talk.

A monk asked him, ‘When a sovereign of men and a sovereign of the Dharma meet, what then?’

‘Two mirrors mutually reflecting, the countless forms visible in every detail,’ replied the master.

Question: ‘The Dharma-sovereign’s essential Dharma was brought from the West by Bodhidharma and the Fifth Patriarch handed it over to Caoxi (the Sixth patriarch), but from then on the robe and bowl were no longer transmitted. I have still to understand – what was the word transmitted in front of the jade stairs?’²⁴¹

The master answered, ‘A stone lamb walks on the water; in the night a wooden horse and a colt role over together in play.’²⁴²

‘My sovereign has a real feel for this kind of talk – the ten thousand states all pay homage to the sovereign,’ replied the monk.

‘It is the time when all men sing the song of great peace,’ said the master.

Question: ‘What is Buddha?’

‘On the chest is the Buddhist sign of the forked cross, on the back the radiance of the sun,’ replied the master.

‘What is the Dao?’

The master opened both his hands to view.

‘What is the difference between the Buddha and the Dao?’

‘Like water and waves,’ replied the master.

12.301 Chan Master Shaozhou Huilin Hongjiu

Chan master Huilin Hongjiu of Shaozhou (Guangdong, Shaoguan) had the Dharma-name of 'Great Master Miaoji'. A monk asked him, 'The thousand sages have always walked this road, but what is this road?' 'Truly, it cannot be seen,' replied the master.

'What was the meaning of Luzu (7.107) facing the wall?' asked the monk.

'Is there a place where there is snow?' replied the master.²⁴³

'What is the urgent matter?' asked the monk.

'Dullard,' replied the master.

'What is the venerable sir's house style?'

'Everywhere the same,' replied the master.

'What is it to study such things as meditation and wisdom and to have clear insight into the principle of the Buddha-nature?'

'A newly repaired Buddhist monastery,' replied the master.

The Dharma Heirs of Chan Master Xita Guangmu of Yangshan

12.302 Chan Master Jizhou Zifu Rubao

A monk asked Chan master Zifu Rubao of Jizhou (Jiangxi, Ji'an), 'What is the phrase whose response is as sharp as a point?'

The master remained silent.

'What is the profound pointer?' asked the monk.

'You and I shutting the gate together,' replied the master.

'What was the meaning of Luzu facing the wall?' asked the monk.

'Do not be concerned with it,' replied the master.

'What is the Dharma-eye on high?'

The master beat his chest and cried, 'Good Heavens! Good Heavens!'

A monk asked, 'What is the hindrance in pretending to ask a question?'

‘Distress,’ replied the master.

Question: ‘Is this one still accepting students or not?’

‘I have never taken a hoe to the earth to cultivate useless ground,’ said the master.

Question: ‘What is the patched-robed monk’s speedy method?’

‘Not to go beyond this question,’ replied the master.

‘May the master please say something to a student who has never asked anything before,’ said a monk.

‘Alas!’ said the master.

Question: ‘Everywhere there is only the miraculous functioning – it is not yet understood what the venerable sir means by this.’

‘Alas!’ said the master.

Question: ‘When the ancients used to raise their fly-whisks, what was the principle in this?’

‘Dumb,’ replied the master.

‘What is the single road of the Nirvāṇa Gate?’

The master snapped his fingers and opened both hands.

‘What is understanding?’

‘It is not the bright moon in autumn, but you yourself practising, backwards and forwards, eight steps, nine steps,’ said the master.

Question: ‘What is the venerable sir’s house style?’

‘After the rice, three bowls of tea,’ said the master.

The master one day held up his round sitting cushion to the assembly and said, ‘All the Buddhas, Bodhisattvas and sages who have gained access to the principle, all have emerged from this.’ Then he tossed the cushion down, forcefully bared his chest and said, ‘What?’

No one made a reply.

Question: ‘This student went into the forest one day towards the end of summer. I had still not understood the import of the venerable sir’s

teaching and wish for a helping hand'

The master, pushing that monk aside, said, 'Ever since this old monk became resident priest here, he has never left a monk with a blind eye.'

The master was once sitting for a long time and, looking round right and left, said, 'Understood?'

'No,' said the assembly.

'If not understood, then you have been deceived,' replied the master.

The master one day took his round sitting cushion and put it on top of his head, saying, 'Just at such a time it is difficult for you all to come up with any answering word.'

The assembly had no reply.

The master took his cushion and said, 'Still short of the mark.'

The Dharma Heirs of Chan Master Guanxi Zhixian **12.303 The Venerable Chizhou Luzu Shanjiao**

A monk asked the Venerable Luzu Shanjiao of Chizhou (Anwei), 'What is the matter in front of one's eyes?'

'Silk and bamboo have not yet been made into a musical instrument; likewise the bottle gourd on the rack has not yet matured,' said the master.

Question: 'What about the business of the twin [Sala] trees?'

'A formless body within the body of form,' replied the master.

'What is the formless body within the body of form?'

'Sheltering under the golden Fragrant Mountain are the solid Kunlun Mountains,' replied the master.²⁴⁴

Question: 'What about the man who lives solitary as the highest mountain peak?'

‘In the middle of the night the sun is at its brightest; at midday the midnight hour strikes,’ replied the master.

‘What is the extraordinary matter?’

‘Spread the Dao after all attachments have been severed, then emptiness opens into yet another aspect,’ replied the master.

‘What is it to enter the gateless?’²⁴⁵

‘Great dull-wittedness is born,’ replied the master.

‘If there were no dull roots, then what happens when entering the gateless?’

‘Spiritual cleverness has never yet discoursed except within its own limits, whilst holding on to the Dharma is to be in the endless dark,’ replied the master.

‘So what is the strong point of a student?’

‘Spring comes and the grass of itself grows green; though the moon is on high, the sun is already bright,’ replied the master.

‘And the weak point?’

‘The mountains split apart and boulders crash below. The earth bakes and the waters boil, all consumed by fire,’ said the master.

The Dharma Heirs of Chan Master Cunjiang of Xinghua in Weifu

12.304 The Venerable Ruzhou Baoying

The Venerable Baoying of Ruzhou (Henan, Linru) (Textual comment: also referred to as the first generation incumbent of Nanyuan) ascended the hall and said to the assembly, ‘Towering above the lump of red flesh is a partition wall standing a thousand fathoms high.’

At that time a monk present asked, “‘Towering above the lump of red flesh is a partition wall a thousand fathoms high” – this is not the venerable sir’s Dao, is it?’

‘It is,’ replied the master.

That monk then overturned the Chan seat.

‘This blind ass!’ replied the master and struck him.

The master asked a monk, 'Where have you been recently?'

'Changshui ('Long water' in Shanxi),' replied the monk.

'East-flowing or west-flowing?' asked the master.

'Neither the one nor the other,' replied the monk.

'What then?' asked the master.

'Take care!' replied the monk.

The master struck him and left the Dharma-hall.

A monk came to visit and the master raised his fly-whisk. The monk said, 'Thwarted today.'

The master laid down his fly-whisk.

'There is still this,' said the monk.

The master then struck him.

The master asked a monk, 'Where have you just come from?'

'From Xiangzhou (Hubei, Xiangfan),' said the monk.

And come to do what?' asked the master.

'Especially to pay respects to the venerable sir,' answered the monk.

'It just so happens that Baoying is not in,' said the master.

The monk gave a shout.

'I just said to you that Baoying is not in, so what is the shout about?'

The monk gave another shout, whereupon the master struck him. The monk bowed and the master said, 'This hit was originally you striking me, so I will strike you four or five times for the moment; it is important that this exchange becomes a precedent,' said the master.

Before the Venerable Siming (**12.305** below²⁴⁶) had become the head priest of Xiyuan, he said to the Venerable Baoying, after arriving for a visit, 'Others do not have anything worth offering as a token – this is a razor bought in Xuzhou (Henan, Xuchang) and made in Jiangxi and comes as an offering to the venerable sir.'

'You have come from Xuzhou, but where did you get the razor which was made in Jiangxi?' responded the master.

Siming grasped the master's hand for a moment and the master said to him, 'The attendant has received it.'

Ming shook his sleeves and left. The master tut-tutted.

The master ascended the hall and said, 'Everywhere they only have the eye for simultaneously breaking in and breaking out but they do not have the function of simultaneously breaking in and breaking out.'²⁴⁷

A monk present asked further, 'What is the function of breaking in and breaking out at the same time?'

'None of the founders countenanced breaking in and breaking out at the same time. Breaking in and breaking out at the same time are both mistaken,' replied the master.

'This does not answer the fellow's question,' pressed the monk.

'What is your question about then?' asked the master

'Mistaken,' answered the monk.

The master then hit him, but the monk did not like it.

Later this monk, whilst in the assembly of Yunmen, heard another monk bringing up this very exchange, whereupon he instantly awoke to its meaning. He then returned to Baoying's place that he had just visited, but the master had already entered quiescence. After that the monk went to pay his respects to the Venerable Fengxue, who asked the monk, 'You previously asked the late master about breaking in and breaking out – did you understand it later or not?'

'Already understood,' replied the monk.

'What then?' asked Fengxue.

'At that time this fellow was walking with a lamp but the light was not shining yet,' replied the monk.

'You have understood,' said Fengxue.

The Dharma Heirs of Chan Master Bao Shouzhao **12.305 Chan Master Ruzhou Xiyuan Siming**

There was a monk who asked Chan master Siming of Xiyuan (Jap. *Abbot Shimyō of Sai-in*) in Ruzhou (Henan, Linru), 'What is a

monastery?’

‘A forest of thorny bramble bushes,’ replied the master.

‘What about the people in a monastery?’

‘Badgers and jackals,’ said the master.²⁴⁸

‘And what was a shout from Linji all about?’ asked the monk.

‘A thousand-pound crossbow cannot be used for the sake of shooting a little mouse,’ replied the master.

‘Where is the venerable sir’s compassion?’ asked the monk.

The master struck him.

After the monk Congyi²⁴⁹ had been at the Dharma-community [at Xiyuan] for ten days, he said, ‘Do not say that there is anyone who understands the Buddhadharma – in searching around for one who could come up with a word, no one has been found.’ The master heard about this but didn’t say anything.

On another day Yi entered the Dharma-hall and the master called him. Yi raised his head and the master said, ‘Wrong!’ Yi went two or three steps forward and the master again said, ‘Wrong!’ Then Congyi went nearer still and the master said, ‘These two wrongs just now, were they the venerable monk’s wrongs or the old boy Siming’s wrongs?’

‘Congyi’s wrongs,’ replied Yi.

‘Wrong!’ replied the master and added, ‘If the venerable monk would care to spend the summer [retreat] here then we can sort these two wrongs out together.’

Yi didn’t like this and left.

Later, residing as head priest in the Tianping monastery in Xiangzhou (Henan, Anchang), Congyi often raised this former exchange, saying, ‘When I was on pilgrimage a contrary wind blew me to Ruzhou and there was Elder Xiyuan [Siming]. After three “wrongs” in a row, he even wanted to detain me there over the summer to sort it all out. I did not say it was wrong then, but when I set out for the south at that time it was already clear that it was wrong.’

(Textual comment: the Venerable Shoushan Shengnian said, ‘According to such an understanding as Tianping’s, it was because he had never even seen

Xiyuan [Siming] in his dreams that he talked like this.')

12.306 The Venerable Xiyuan Baoshou

The Venerable Baoshou, second generation incumbent of Xiyuan (Western Monastery, Henan, Linru) was asked by a monk, 'What were the Patriarchs like?'

'Face black, eyes bright,' replied the master.

'What is it to fall from the magic city?'

'To die, but not chop off the head,' replied the master.

'Chop,' said the monk.

The master then hit him.

The Dharma Heirs of Chan Master Sansheng Huiran of Zhenzhou

12.307 The Venerable Zhenzhou Dabei

The Venerable Dabei of Zhenzhou (Henan, Bei Zhongding) was asked by a monk, 'Except for ascending and descending, may the master please say a word.'

'When I open my mouth it is wrong,' replied the master.

'Truly this is the disciple's master,' said the monk.

'Today I died at the hands of my disciple,' said the master.

12.308 The Venerable Zizhou Shuilu

A monk asked the Venerable Shuilu of Zizhou (Shandong, Zi Bonan), 'How should a student apply the heart?'

'To apply the heart is wrong,' replied the master.

'When not one thought arises – what then?'

'A useless nincompoop,' said the master.

'How can one keep up with this affair?' asked the monk.

‘Cut off superstitious fear,’ said the master.

‘What is the most important phrase?’

The master gave a shout.

Question: ‘When meeting each other on a narrow road, then what?’

The master then stuck his chest out for a moment.

The Dharma Heirs of the Venerable Dajue of Weifu

12.309 The Venerable Luzhou Dajue

The Venerable Dajue of Luzhou (Anwei, Heba) was asked, ‘Before Niutou had seen the Fourth Patriarch, why were the birds bringing him flowers in their beaks?’

‘He was such a brute,’ replied the master.

‘And after seeing him, why did they not come with flowers anymore?’

‘No longer such a brute,’ replied the master.

12.310 The Venerable Luzhou Chengxin Yuan Miande

When the Venerable Miande of Chengxin Yuan in Luzhou (Anwei, Heba) was with the Venerable Xinghua, he once came across Xinghua talking to his assembly, saying, ‘If there is a general skilful at fighting, it would be better to have just one sword thrust in directly rather than beating about the bush.’

The master then went out in front, made three prostrations, rose and gave a shout. Xinghua shouted in return. The master shouted again, and again Hua shouted. The master then made his bow and returned to his place.

Hua said, ‘Miande is lacking twenty blows from Xinghua this evening but since it is like this, he must come to understanding by

himself.'

Miande did not shout again.

12.311 The Venerable Ruzhou Nanyuan

The Venerable Nanyuan of Ruzhou (Henan, Linru) was asked, 'When a lone mounted lancer is coming this way, what then?'

'Wait until I chop it off with the staff,' replied the master.

Question: Are men who are vessels of the highest quality still received here?'

'Yes,' replied the master.

'Even when they ask the master to receive them?'

'They are all equal,' replied the master.

The master asked a newly arrived monk, 'Where have you just come from?'

'Han Shang (Hubei),' replied the monk.

'You have transgressed and I have transgressed too,' said the master.

The monk had no reply.

The master saw a newly arrived monk, grabbed hold of him and said, 'What? What?'

The monk had no reply.

'Thirty years of horsemanship and today beaten by a donkey!' said the master.

The master said to a newly arrived monk, 'Defeated,' and threw down his staff.

'What was that?' asked a monk. The master hit him.

End of Book Twelve

- 144 Chan Master Gao'an Dayu, a Dharma-heir of Guizhong Zhichang (7.123), dates unknown. See also ZTJ, K.1503, 353c13-25.
- 145 Wuyue state was a great centre of Buddhism at this time.
- 146 A Dharma-heir of Guishan.
- 147 The summer retreat in China was usually from mid-April to mid-July (4th to the 7th moon), during which monks collected themselves and did rather more meditation than normally, without breaking the retreat.
- 148 Where Bodhidharma is said to be buried, in Dinglin Monastery on Xiong Er mountain, near Luoyang in Henan province.
- 149 Shit stick – a spatula of bamboo used instead of toilet paper in old China. Dried – used up, useless.
- 150 Lepu Yuanan of Lizhou, disciple of Jiashan Shanhui, Book 16.
- 151 The name occurs in the *Zutang Ji*, chapter 5, under the entry for The Venerable Shishi, but nothing is known of him.
- 152 Weifu Dajue, a disciple of Linji, see below.
- 153 Linji's Three Statements: the monk who awakes on one phrase is the equal of Buddhas and Patriarchs; on the second, a man of heaven, on the third, can't save himself. (From *Five Lamps Meeting at the Source*)
- 154 The Three Essential Seals – see *Biyān Lu (Records from the Emerald Cliff)*, case 25, (Cleary tr. Vol.I, page → and note a, p. 170). Seal of space, of water and of mud: highest transmission, middling and lower transmission.
- 155 Wuzhe was a monk who went to find Manjuśri (Miaojie) to question him, but failed.
- 156 Three Mysteries – the mystery within the essence, the mystery within the phrase, the mystery within the mystery. See *Biyān Lu*, case 15, and Cleary's note to the case, *Blue Cliff Records* Vol. I, note b, p. 103.
- 157 Literally, 'Adding an instrument of torture on top of the cangue'
- 158 Qin dynasty bell – a bell hanging on the side of official carriages in olden days, announcing their presence.
- 159 The *Vajra* is the guardian spirit of the Buddhist Order and holds a thunderbolt in his hand.
- 160 Traditional days with these numbers in their dates are considered auspicious in the *Vinaya* practice.
- 161 The same dialogue is to be found in the record of Linji's doings. Muzhou was the head monk at Huangbo's and was instrumental in Linji's awakening. See *Biyān Lu* cases 10 & 11. Later, as a mature master, Muzhou was instrumental in the awakening of Yunmen, one of the greatest Chan masters (see *Biyān Lu* case 6 and *The Record of Yunmen* is T.47, no.1988).

- 162 The *Dharma Flower Sūtra* opened the teachings of Shakyamuni Buddha and the *Nirvana Sūtra* was his final word.
- 163 The governor of Muzhou, statesman and Buddhist scholar, see **12.284** below.
- 164 Chan master Jingshan Hongyan (**11.223**).
- 165 A stock phrase in eulogies.
- 166 Unclear which Letan this might refer to. Both Letan Fahui and Letan Changxing were disciples of Muzhou.
- 167 The second largest fresh water lake in China, Hunan province.
- 168 Not known.
- 169 The *Vimalakīrti Sūtra*.
- 170 Perhaps a reference to practices first made popular by Amoghavajra (705-774 CE), an Indian master who brought tantric teachings into China.
- 171 Monks who wished to manifest their faith and reverence in Buddha often burnt their fingertips or other parts of their body.
- 172 Qian Liu (852-932) was the founder ruler of the Wuyue kingdom, with its capitol in Hangzhou, during the Five Dynasties and Ten Countries period (907-960). Wuyue was an important centre of Buddhist culture and learning.
- 173 This should read Emperor Xizong, who ruled from 874-889, after which Emperor Zhaozong ascended the throne.
- 174 Army rebel commander.
- 175 Elders addressing each other as equals.
- 176 Taking water from a nearby stream and channelling it to the monastery.
- 177 Literally, a wooden bit, for a horse's mouth.
- 178 Chan master Caoshan Benji, book **17**.
- 179 Main subject, *hua tou* 話頭, and entrance word, *jin yu* 進語, refer to *gong'an* practice.
- 180 Literally a steel file for filing bones.
- 181 Chan master Sansheng Huiran, a Dharma-heir of Linji.
- 182 It is not clear whether Dajue is a Dharma-heir of Huangbo or of Linji.
- 183 A reference to a story in the *Lotus Sūtra* in which a searcher, looking for his lost jewel, finds it in his own topknot.
- 184 For Guifeng Zongmi (780-841) see **13.327** below: Pei Xiu composed a stone tablet for him; he was one of the most famous of Chinese intellectual Buddhists and the 5th Patriarch of the Huayan School, who lived on Guifeng, one of the Nanshan range of mountains, Guangdong.
- 185 And still it can be read, in *Quan Tang Wen* 全唐文, chapter 743.

- 186 From the *Si Jia Lu* 四家錄, translated by John Bloefeld, *The Zen Teaching of Huang Po*. New York: Grove Press, 1958.
- 187 T.48 no. 2015.
- 188 ZZ. 58. 1032.
- 189 T.45 no.1884,
- 190 No details.
- 191 A famous Buddhist scholar recluse of the 4th century (fl. c. 358 CE), see the many references to him in SSXY (translation Mathers) and BCC: 134.
- 192 Yueyang Wang (516-562 CE) was the grandson of Emperor Wu of Liang, and was enthroned as Emperor Xuan of the Later Liang in 555. (Beacon Fire, p. 415)
- 193 This is Jingling Baozhi (408-514 CE), an eminent Buddhist master attached to the court of Emperor Wu of Liang. See **Book 27** for his biography.
- 194 The imperial cognomen of the Liang dynasty.
- 195 X.55, 914.
- 196 See **11. 228** above.
- 197 See **10.218** above.
- 198 On burning see the *Lotus Sūtra*, chapter 22.
- 199 T. 23. 1428, the *Dharmagupta Vinaya*.
- 200 See **9.169**.
- 201 Huang Chao was a salt smuggler, who lead a rebellion as a result of famines in North China. His 600,000 strong band reached Zhejiang in 878. J. Gernet, *A History of Chinese Civilisation*, tr. by J.R. Foster, CUP, 1982, p.267;289.
- 202 The projected posthumous name of the first ruler of Wuyue, Qian Liu (r.902-932)
- 203 A disciple of Mazu, see **7.111**.
- 204 Shades of Linji's 'a man of the Way who relies on nothing'.
- 205 Dayu Mountain, one of the five sacred Buddhist peaks in Guangdong, was climbed in Han times by the Emperor Wu. More relevant here, it is the peak where the Sixth Chinese Patriarch, Huineng, (**5.71**) first taught the Dharma by laying down robe and bowl in front of head monk Daoming (**4.60**). Huangmei Mountain is the East Mountain of the Fifth Patriarch Hongren's (**3.42**) monastery, where both Huineng and Daoming trained. Surface meaning, the new dispensation is the House of Linji.
- 206 For Chan Master Tanzhou Shishuang Shan Qingzhu see Book **15.367**.
- 207 Guanxi means 'pouring mountain stream'.

- 208 A similar story appears in the *Records from the Emerald Cliff (Biyān Lu)*, case 52, Zhaozhou's (10.194) stone bridge and again in book 21, from Great Master Zhiyue Liaozong of Fuzhou (yellow dragon – red striped snake).
- 209 The Golden Crow is a name for the sun.
- 210 Seng Qie was a Tang dynasty monk from the Western Regions who performed many miraculous deeds and was said to be an incarnation of Avalokitesvara, famous for his dignified death whilst sitting. Seng Hui was another Tang monk of uncertain origins claiming to be a reincarnation of a monk called Seng Hui of the Nanbei Zhao period (420-581 CE). Driven away and whilst striding forth, he died standing. When moved he didn't fall over and later, in Song dynasty times, was conferred by imperial decree with the title of 'Great Master of Extraordinary Transformation'.
- 211 Lakṣmi was the daughter of Sāgara the Dragon King, who lived in the Ocean Palace north of Mount Sumeru. At the age of eight Lakṣmi, a goddess of beauty and fortune, attained awakening. Being a female disqualified her from full Buddhahood, so later, at the age of eighteen, she transformed into a male and became a great Tathāgata in the world called 'Vimala' (spotless). See the *Lotus Sūtra*, Chapter 11.
- 212 See next entry.
- 213 A *dingjiao* was a craftsman who repaired broken Chinaware.
- 214 Word play on break open = reveal, and repair = pursue.
- 215 Book 15.359.
- 216 Book 16.
- 217 This short passage appears later in the *Biyān Lu (Records from the Emerald Cliff)*, case 10 and concerns Linji's famous shout 'Ho!' The Emperors used to give audiences seated behind a purple curtain.
- 218 Taixing Kebin was a Dharma-heir of Xinghua. Dates unknown.
- 219 In the interregnum between Tang and Song there were many minor states which came and went.
- 220 In 923 CE.
- 221 Youzhou Tangong, 12.270 above
- 222 These are the famous 'Four Classifications' (四料簡 *Si Liao Jian*) of Linji regarding 'inner' and 'outer' man.
- 223 See the discussion of these formulas in Dumoulin, I: 218.
- 224 Three Virtues – the Buddha's Dharmakāya, his Prajñā, and his perfect freedom. Six tastes – the senses. DCBT:64
- 225 Two states in the southern Nanzhao period.

- 226 In ancient times urine was used as a medicine. Going to stool was something different.
- 227 See book **15.367**.
- 228 See the *Mahā-Nirvāṇa Sūtra* Chap. 27 (T.12. no 375,780c6)
- 229 An old rite at the beginning of the sowing season.
- 230 See book **15.363**.
- 231 Proverb, when wishing for better weather.
- 232 The ornamental pillars before a grave; cranes are a symbol of longevity.
- 233 Red is emblematic of good luck.
- 234 See *Laozi* chapter. 47.
- 235 In Asia the Big Dipper (Ursa Major) is known as the Northern Dipper.
- 236 The allusion is obscure.
- 237 The red banner was a sign of victory.
- 238 The sun.
- 239 The 'yellow' in the river is silt, mud.
- 240 Of the ruling house of the Southern Han, one of the states during the breakup of China in the Five Dynasties period (tenth century), centred around Canton.
- 241 Jade stairs leading to the King's throne. Bodhidharma's eyes.
- 242 Shades of *The Jewelled Mirror Samādhi's* (T.1986), reference to a wooden man singing and a stone maiden dancing. See also the *Nirvana Sūtra* (T.12, no.375, Chapter 17).
- 243 Snow, also to wipe out grievances.
- 244 The highest mountain of the Kunlun range was traditionally called 'Fragrant Mountain'.
- 245 Later the name of a famous *kōan* collection, 'The Gateless Gate'.
- 246 See *Biyān Lu* case 98, in which Siming (Jap. *Abbot Shimyō of Sai-in*) makes an appearance.
- 247 See *Biyān Lu*, case 16 – spiritual birth is likened to the birth of a chick from its egg; mother has to peck from the outside at the same time as the chick has to peck from within in order to be born.
- 248 Badgers and coyotes sometimes co-operate in hunting – the badger can dig (e.g. into a rabbit burrow) and the coyote can chase it down.
- 249 Seng Congyi, dates unknown, appears in the *Biyān Lu*, case 98.

Book 13

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Seventh generation from Huairang

The Dharma Heirs of Chan Master Huiqing of Bajiao Shan in Yingzhou

13.312 Chan Master Yingzhou Xingyang Shan Qingrang

Chan master Qingrang of Xingyang Shan in Yingzhou (Hubei, Zhongyang) was asked by a monk, 'When Buddha Datong Zhisheng spent ten *kalpas* on the meditation seat, but the Buddha-dharma did not manifest itself nor came he to the Buddha Way – what does this mean?'²⁵⁰

'This is a very fitting question,' replied the master.

'Since he sat in meditation, why did he not come to the Buddha Way?' asked the monk again.

'Because he didn't become a Buddha,' replied the master.

13.313 Chan Master Hongzhou Yougu Shan Faman

Chan master Faman of Yougu Shan in Hongzhou (Jiangxi, Nanchang) was asked by a monk, 'What is the Way?'

After a long pause the master asked, 'Understand?'

'The student does not understand,' replied the monk.

'The words for talking about the Way have no sound, so their mysterious import spreads continuously. Chan must be understood immediately, it does not need to be replayed afterwards.'

The Dharma Heirs of Chan Master Rubao of Zifu in Jizhou

13.314 Chan Master Jizhou Zifu Zhensui

Chan master Zhensui of Zifu in Jizhou (Henan, Ji'an) was the second generation incumbent [of the monastery]. A monk asked him, 'When the venerable sir looks at the ancients, what was the purpose of them obtaining cessation?'

The master made the sign of a circle for him.

The monk asked, 'What is the song of the ancients?'

The master made the sign of the circle for him.

Question: 'What is the primary phrase?'

'Before the beginning of the world the venerable monk was already here,' replied the master.

Question: 'What was the meaning of Baizhang's (6.105) rolling up his sitting cushion?'

The master maintained silence.

Question: 'The way of the ancients: three steps forwards, three steps backwards – what does this mean?'

'What is your name?' asked the master.

‘Just a fellow,’ answered the monk.

‘Go and drink some tea,’ said the master.

The master said to the assembly, ‘From the far side of the river one can see the ornaments on the temple flagpole at that distance. Then, as one turns to leave, the heels too should get thirty blows; how much the more when coming over the river [towards the temple].’²⁵¹

A monk had just stepped forward when the master said, ‘We can’t talk together.’

‘What is the heart of the ancient Buddhas?’ asked the monk.

‘Mountains, rivers and the great earth,’ replied the master.

13.315 The Venerable Jizhou Fushou

The Venerable Fushou of Jizhou (Jiangxi, Ji’an) was asked by a monk, ‘The meaning of the patriarchs and the meaning of the teachings – are these different or the same?’

The master just opened his hands.

The monk asked, ‘Manjuśri rides on a lion, Samantabhadra rides an elephant, but what does Shakyamuni ride on? This is not yet clear.’

‘Rot! Rot!’ exclaimed the master.

13.316 The Venerable Tanzhou Luwan

The Venerable Luwan of Tanzhou (Hubei, Changsha) was asked by a monk, ‘Except for the empire creating the character for “Buddha” is there another name?’²⁵²

The master made the sign of the circle for him.

Question: ‘What is the one way of Luwan?’

‘On the tip of a wren’s tongue is the question about the future,’ replied the master.²⁵³

Question: ‘What is it to shut the gates and build a vehicle?’

‘The stone bridge at Nanyue,’ replied the master.²⁵⁴

‘What is it to go out of the gates and follow the wagon ruts?’ asked the monk.

‘Perched on top of the staff with shoes on the head,’ replied the master.

The master ascended the hall and opened his hands saying, ‘The old monk and all of you venerable ones, your inmost lives are all just here.’

A monk came forward and asked, ‘Is there still something to obtain here or not?’

‘Incline towards the stone bridge of Mount Tiantai,’ replied the master.²⁵⁵

‘This fellow is not like that,’ said the monk.

‘One can only approach the banquet on all fours,’ replied the master.

Question: ‘What is the World-Honoured One’s talk of no-talk?’

‘Overturn Mount Sumeru,’ replied the master.

‘What is the World-Honoured One’s hearing of no-hearing?’

‘The great ocean all dried up,’ replied the master.

The Dharma Heirs of the Ven. Nanyuan Baoying of Ruzhou (Nan’in Egyō)

13.317 Chan Master Ruzhou Fengxue Yanzhao *(Fuketsu Enshō)*

Chan master Yanzhao of Fengxue in Ruzhou (Henan, Linru, 896-973 CE) was a native of Yuhang (Zhejiang). He first visited Great Master Shunde²⁵⁶ of Jingqing in Yuezhou (Zhejiang, Zhaoxing) but did not reach the inner chamber of profundity. After a while he went to the Huayan monastery in Xiangzhou (Hebei, Xiangfan) and there he came across the head monk Shoukuo,²⁵⁷ Nanyuan’s **(12.310)**²⁵⁸

attendant, from whom he made confidential and thorough enquiries on the purport of the Chan School.

Later, having arrived at Nanyuan's, the master dispensed with the customary prostrations on first seeing Nanyuan but just asked him, 'On entering the gate one must be able to differentiate the host – can the venerable sir please explain this definitively?'

Nanyuan slapped his knee with his left hand. The master gave a shout. Nanyuan slapped his knee with his right hand. The master again gave a shout.

Nanyuan raised his left hand and said, 'This one is to the venerable monk.' Then he raised his right hand and said, 'What about this one?'

'Blind,' replied the master.

As Nanyuan was about to pick up his staff the master said, 'To do what? If I take the staff by force to counterstrike, do not say I didn't warn the venerable sir!'

'Thirty years living here and today caught in the net of this yellow-faced fellow from the river lands (Zhejiang)', replied Nanyuan.

'It seems very much as though the venerable sir cannot hold his eating bowl, so who is claiming not to be famished?' said the master.

'How many times has the venerable monk already got to Nanyuan?' asked Nanyuan.

'What words are these?' asked the master.

Nanyuan said, 'The old monk is questioning you thoroughly.'

'It is still not possible to let an opportunity slip,' said the master.

'Sit down and drink some tea,' replied Nanyuan.

The master then punctiliously observed the form between master and disciple. After this, just as Yinggui **(9.167)** and Yangshan **(11.221)** had foretold, all resided with Nanyuan as disciples, attending Dharma talks and teachings, transforming the Way at the place of this great earth-shaker.

The master ascended the hall and said, 'The Heart Seal of the Patriarchs has today been brought up in its entirety. Take it away and the imprint of the seal remains, but if the seal is not lifted off in time it is ruined. If the seal is neither taken away nor remains, is it right that

there is a seal or is no seal right? Is there anyone in the assembly who gets this?’

[The master] ascended the hall and addressed the assembly, saying, ‘The eye of those taking part in the training, when meeting with an opportune circumstance, should directly use the great functioning in situations as they appear. Do not get yourself stuck in inessentials. Even if you understand before a word has been spoken, it is still being bogged down by a confusing air of cleverness; or even supposing proficiency in phrases, one is still unavoidably affected by a warped seeing. Looking at all of you, who used to rely on other forms of release and on the twin paths of darkness and ignorance, it is time now to make a clean sweep of all this in one go, so that you can all become sons of the great lion, roaring the great roar with one voice. Standing bolt upright a thousand feet tall, who would dare to spy on those with the true eye? The one who would spy on him would blind both his eyes.’

The master also went to the Yamen offices in Yingzhou (Hubei) and rising from his seat addressed the assembly, saying, ‘The form of the Heart Seal of the Patriarchs resembles the power of the iron ox.²⁵⁹ Remove it and the imprint remains, but if not removed the imprint is spoiled. Is the seal the right thing or is no seal the right thing?’

At that time the Elder Lupo asked, ‘This student has the power of the iron ox – please may the master not add the seal.’

‘Used to hooking giant whales in the pure vast ocean, it is regrettable to find a frog wriggling in the mud,’ said the master.

Lupo was about to approach and say something when the master suddenly struck him on the mouth with his fly-whisk, adding, ‘Remember what has just been said?’

‘Yes,’ answered Lupo.

‘Try to clarify it,’ said the master.

Lupo was again about to open his mouth when the master struck him once more with his fly-whisk.²⁶⁰

Question: ‘Which family’s song does the master sing and who will inherit the spirit of the school?’

‘Detachedly going way beyond Buddha Weiyin Wang,²⁶¹ a tiptoeing disciple labours to praise Tīṣya Buddha.’

(Textual comment: The original says, ‘In the remote past there was a Buddha named Tīṣya. At that time there were two bodhisattvas, one by the name of Shijia (Shakyamuni), the other called Maitreya. This Buddha could see that the heart of Shijia was not yet ripe, even though both disciples’ hearts were ripe in purity. So this Buddha pondered, “One man’s heart can easily and quickly transform whilst the majority of men’s hearts can only with difficulty be cured of their illnesses. Climb promptly the snowy peak and there in the treasure cave enter the great Chan Samadhi.” At that time Shijia Bodhisattva was pratising with heretical Daoist Immortals and climbing the mountain in search of medicinal herbs, when he caught sight of Tīṣya Buddha. After seeing him, a feeling of deep awe arose in his joyful heart. He stood on tiptoe, palms together in reverence, facing the Buddha with a totally concentrated heart, all alertness. His eyes did not blink once during the seven days and seven nights that he gave praise to the Buddha. And then he said, “Neither in the heavens above nor in the heavens below is there anything like Buddha. In all the ten directions of the world too, there is no equal to this. That which the world has to offer I have utterly seen through, and none of it is comparable to that of the Buddha.” Thereupon, traversing nine *kalpas* and arriving at the tenth, he obtained *anuttara-samyak-sambhodhi* in one *kalpa*.’)

Question: ‘The ancient soundless song – how to harmonise with it?’

‘The wooden cock crows in the night and a straw dog barks in the clear sky, replied the master.

Question: ‘What is the so-called taking refuge in the Buddha?’

‘A lamp decorated with the wings of a phoenix illuminates the Dharmahall; under the shadow of the moon a beautiful woman inclines her face to look’, replied the master.

‘What is Buddha?’

‘What is not Buddha?’ replied the master.

‘These obscure words are not yet clear, may the master please give a direct pointer,’ illumined by the said the monk.

‘A family living on a sandbank in the river estuary is the very first to be illumined by the sun’s rays,’ replied the master.

Question: ‘How is it when the bright moon occupies empty space?’

‘It has not rolled down from heaven but is buried in the earth,’ replied the master.

Question: ‘What is Buddha?’

‘A wooden horse neighs into the wind because it has no restraining halter; a mud ox’s hind horn is hurting under the whip,’ replied the master.

Question: ‘What is the broad sword of wisdom?’

‘It does not chop people to death,’ replied the master.

Question: ‘When the ancient mirror has not yet been polished, what then?’

‘Mara’s liver and bile all break open,’ replied the master.

‘And after being polished?’ asked the monk.

‘There is no Dao in the Yellow Emperor’s birthplace,’ replied the master.

‘How so?’ asked the monk.

‘It is not in heaven but for the time being living in Youli,’²⁶² said the master.

Question: ‘Shield and spear originally give rise to the sickness of blurred vision – is that also so with the brilliant jewels of Indra’s Net?’

‘Piled up mountains, feet upon feet; take one clump of earth and it weighs a thousand tons,’ replied the master.

‘What?’ asked the monk.

‘What?’ replied the master.

Question: ‘When Ganmu went to serve Wenhou did he know in his heart what kind of a man he was?’²⁶³

‘He had already decided when young to serve in the military, but disappointed could still hear the song of innocence,’ replied the master.

Question: ‘What about the master of the pure refreshing mountains?’

‘A single phrase could not put Wuzhu’s²⁶⁴ questions to rest; he is still a rustic monk,’ answered the master.

Question: ‘If a phrase does not take on a powerful thrust, how can it become clear?’

‘The stars of the great Pleiades sport together in an empty sky and the sun’s disc is not present at noon,’ replied the master.

Question: ‘What is the venerable sir’s family style?’

‘The crane, although it has nine deep marshes [from which it calls to heaven], still finds it difficult to soar on the wing. A horse without a journey of a thousand *li* suddenly starts chasing the wind,’ replied the master.

Question: ‘What is Buddha?’

‘Do not let strangers hear of him,’ replied the master.

‘Without resorting to words, may the master please try to say something,’ asked the monk.

‘Entering the market place with a long roar and returning home wearing a short robe,’ replied the master.

Question: ‘What is the master’s opinion on this day, being the end of the summer [retreat]?’

‘Not being fond of geese hiding in the snow, Buddhist monks’ icicles are a joyful thing,’ replied the master.

Question: ‘When there is no road back to the native village, what then?’

‘Peacefully regarding the declining vermillion brilliance [of the flowers],²⁶⁵ your life smoothly winds down,’ replied the master.

The master went to the provincial Yamen offices (in Hebei, Zhaoxian) and was asked to ascend the podium. A monk there asked him, ‘What happens when a sovereign of men and a sovereign of the Dharma come across each other?’

‘Great dancing around the forest springs ensues, but in the world there is no joy,’ replied the master.

‘What is there to chat about together?’ asked the monk.

‘The tiger and the leopard are already sitting quietly on the edge of the precipice and the brilliance of the falconbanner broadcasts the true lineage,’²⁶⁶ replied the master.

‘Without asking about picking mere leaves and investigating the branches, what is it to directly cut through to the source?’

‘Entering the gate to make offerings before dawn, after leaving the hall one returns home bearing raindrops,’ replied the master.

Question: ‘All the gates having been definitively left behind, could the master please point directly to the root source.’

‘One rarely comes across an ear-ringed barbarian (Bodhidharma), but very often across men carving toy boats,’ replied the master.

“Just the right time” – what time is that?’

‘A blind turtle collides into a tree and remains unperturbed; a withered tree gives birth to flowers and in the world outside it is springtime,’ replied the master.

Question: ‘What is the business in the private room?’²⁶⁷

‘Talk of the ancients and moderns falling out of his sleeves, he turns his head only to frown,’ replied the master.

Question: ‘What was the jewel the black dragon was hiding under his jaw?’²⁶⁸

‘Having gone down to the seashore with a bamboo rod in vain, still he plucks the pure-toned lute even today,’ replied the master.

Question: ‘When a great ship is voyaging through empty spaces, how does one maintain a grip on the tiller?’

‘Be at ease, do not beat the breast. Nobody is interested.’

Question: ‘Chasing the wind, it is very difficult to catch it. What was it like before this process?’

‘The waves loosen the coat buttons of such a man,’ replied the master.

Question: 'Born a ruler's son – that is still using metaphors, is it not?'

'In trying to use one phrase to clarify the Chan son's questions, it is to be feared that three times silent might fail to live up to the favourable expectations of the ancients,' replied the master.

Question: 'When someone who is following his path without deviating, suddenly happens upon one who can really appreciate that, what then?'

'Wearing a raincoat of sedge grass, bamboo hat askew, he stands amongst a thousand peaks in the presence of the Five Oldies,' ²⁶⁹ fetching water to give to the vegetables, replied the master.

Question: 'Searching diligently but in vain,²⁷⁰ what is the business to be learnt from experience?'

'Great meritorious deeds do not stand on rewards. The grass outside the humble cottage grows ever taller of itself,' replied the master.

Question: 'From high antiquity the ancients, being in accord, mutually verified one another, but what is the verification of the eyes?'

'Those who take the Way lightly and are haughty, know how to seize the opportunity for a change; they pass on to another the summons to call the spirits of the dead home,²⁷¹ whilst wiping their tears away with a handkerchief,' replied the master.

Question: 'May the master please grant exemption from labour during the ninety days of summer.'

'Leaving the mountain peaks and shaking off the rain from the Dragon's cave, a monk floats on the ocean waves. From the pouch in which he keeps his bowls, fresh flowers surge forth,' replied the master.

Question: 'What man can correct his greatest self-indulgences?'

'One who, picking up some scented grass and before putting it down, lets the sound of the six metal rings on his staff jingle in the

empty void,' replied the master.²⁷²

Question: 'About the Patriarch coming from the West with the transmission, may the master please give details.'

'A dog barks into the void and a thousand yellow-haired monkeys screech at it in panic,' replied the master.

Question: 'How do the monarch's way and the Buddha's Way differ?'

'When a straw dog barks, heaven and earth become one; after the woodcock coos the patriarchal torch emits a bright lustre,' replied the master.

Question: 'The Heart Seal of the patriarchs – may the master please shake it off.'

'The patriarchal moon is pure and empty, complete in sagely wisdom. How can the mountain pines not be of the purest green?'

Question: 'The great assembly is collecting like clouds – may the master please give a talk on the Dharma.'

'People in bare feet run after hares. People wearing boots eat meat,' replied the master.

Question: 'Not having understood the teachings of the Dharma-King of the Void,²⁷³ could it be somewhat clarified by skilful means?'

'White jade is originally flawless – whether in a hurry or going peacefully, one still incurs the punishment of having the feet cut off',²⁷⁴ replied the master.

Question: 'What is the phrase empty of artifice?'

'A rare effulgence occupies the high pavilion's appearance. A vermillion radiance glitters in the great void,' replied the master.

'And what is the one phrase that accords with the situation as it is?' asked the monk.

'When wind fans a fire not much force is necessary,' replied the master.

'What is appearing before each other without make-up on?'

‘Lifting up the cloth covering the face [of a dead man],’ replied the master.

Question: ‘What is the breath of life for a patch-robed monk?’

‘Crawling along on hands and knees – those who know, see him,’ replied the master.

Question: ‘When a purple chrysanthemum half opens, though autumn has already arrived and the full moon shines through the window – what does this mean?’

‘The moon rises over the Isle of the Immortals and all men behold it; last night there was a frost but no one noticed,’ replied the master.

Question: ‘What is it to radically cut off all roads?’

‘To radically cut off the unrealistic and the false,’ replied the master.

‘And what is the lion’s roar?’ asked the monk.

‘Who needs your foxy call?’ replied the master.

Question: ‘What is the word of truth?’

‘The heart hanging on the wall,’ replied the master.

‘And when the heart is free of entanglements and the mouth cannot talk – then what?’

‘Only on coming across such a man can one raise this question,’ replied the master.

Question: ‘What happens when a dragon penetrates the pure deep lake?’

‘Shake the horse’s mane and rock the horse’s tail,’ replied the master.

‘What about going with the flow of things as one pleases?’ asked the monk.

‘Hold the ox fast and do not allow him out of his pen,’ replied the master.

Question: ‘When being and non-being have no place, then what?’

‘Wandering at ease for three months amongst the flowery paths whilst the family worries about shutting the door when it rains,’ replied the master.

Question: ‘If speech and silence involve the principle and its mysterious functioning, then how is it possible to understand this without violating either?’

The master answered, ‘I always remember three months in Jiangnan and the partridges in the wild fragrant meadow.’

(Textual comment: ‘In the *Baozang Lun* by Dharma Master Sengzhao,²⁷⁵ in the chapter on the pure embodiment of principle and its functioning, he says, “Its presence is the principle, its outward movement the subtle functioning. Knowing that its presence is the principle, the dust of the world has no place to settle. Knowing that its outward movement is the subtle functioning, the inner heart has no place with which to identify. When the inner heart has no place with which to identify, none of the perceptions is liable to instability. When the dust from the outside has nowhere to settle, then the ten thousand things are no longer able to seize the initiative. When the ten thousand things are no longer able to seize the initiative, then compulsive thinking cannot gallop away, and when none of the perceptions are liable to instability, the silent quiescence does not conceptualise. Thus it could be said that this is the originally pure embodiment of the principle and its subtle functioning. In accord with its presence, this is called “principle” and in accord with activity it is called “functioning”. Merged, they become one, in which there is neither presence nor functioning. Embodiment being pure, it cannot be contaminated and being without contamination also means it is without purity. Embodiment and functioning cannot possess any characteristics; being without characteristics is therefore also to be without non-characteristics.”’)

Question: ‘What is the time when all has been settled definitively?’

‘Do not countenance any sleepwalking and at dawn it is still necessary to walk on,’ replied the master.

‘And when there is nowhere to shelter, what then?’

[Bodhidharma’s] pagoda on Bear Ear’s Mountain is open but there is no visitor there to pay homage,’ replied the master.

‘What if there were?’ asked the monk.

‘Cut it off quickly!’ replied the master.

Question: 'If all the people in the world were to come at the same time, posing the same questions, what would be the answer?'

'The sound of Ziqi's (Boya's) lute goes without appreciation,' replied the master.²⁷⁶

'What happens when, in the middle of a dark cave, one martyrs the Buddha?'

'The ten thousand zigzag ways are all straightforward: everybody is protected,' replied the master.

Question: 'When the Heart Seal has not yet become clear, how can entry be gained?'

'Although there is news of the village headman handing over power, still the herding of sheep to receive the perforated jade disk has yet to be seen,' replied the master.²⁷⁷

Question: 'How does the business go under Linji?'

'Jie's dog barked at Yao,' replied the master.²⁷⁸

'And what is the business of biting the barb?' asked the monk.

'In a rough and careless way to discuss the horns of horses,' replied the master.²⁷⁹

Question: 'Without cultivating meditation and wisdom, how can one become a Buddha without doubts?'

'Only the cock announces the dawn. From the lacquer bucket²⁸⁰ a dark light arises,' replied the master.

Question: 'What is it to have only one thought every ten thousand years?'

'Shake the stones from the transcendent being's garments and it is completely ruined,' answered the master.

Question: 'When the great bell has not yet been sounded, what then?'

'In the plenitude of the thousand great world systems there is nowhere that is not in harmony. How could this mysterious container, so profoundly refined, be split asunder?' replied the master.

And after the bell has been struck?’ asked the monk.

‘Rivers and the stone walls of mountains are not obstructions. After the blindness begins to dissipate, it is good to exercise in listening,’ replied the master.

‘What is the meaning of the coming from the West?’ asked the monk.

‘Searching for mountain streams, they are already depleted; but the mountains are not depleted,’ replied the master.

Question: ‘Why is the great man not in possession of all the marks?’

‘In the middle of the night the owl pulls a fast one on the eagle,’ replied the master.

Question: ‘Now and then have just separated. May the venerable sir please point to the essential in this.’

‘The tongue is still heavy after it is cut off,’ replied the master.

Question: ‘What are the characteristics of the great man?’

‘A monk who has penetrated to the bare bones,’ replied the master.

‘Not yet understood – for the second time, Venerable Sir, what are they?’

‘Carrying a bamboo travelling case and a staff in the hand,’ replied the master.

Question: ‘What is “host within guest”?’

‘Entering the market place with eyes blind,’ replied the master.

‘What is “guest within host”?’ asked the monk.

‘The Emperor returns to the capital and sun and moon are renewed,’²⁸¹ replied the master.

‘What is “guest within guest”?’

‘Sitting in the white clouds with a frown,’ replied the master.

‘What is “host within host”?’

Sharpening the blade of a three-foot sword, waiting to behead the indignant man,’ replied the master.

Question: 'What is the business of the hoe about?'

'In front of the mountain there is a patch of green,' replied the master.

'What is Buddha?'

'At the foot of the bamboo forested mountain the stems grow like whips,' replied the master.

The Dharma Heirs of Chan Master Xiyuan Siming of Ruzhou

13.318 Chan Master Yinzhou Xingyang Guijing

Chan master Xingyang Guijing of Ying province (Hubei, Zhongxiang), on his first visit to Xiyuan [Siming], asked him, 'Planning to question but then not posing the question, what is that?'

Xiyuan just struck him.

The master was silent for a while.

'Call it a strike and the eyebrows and whiskers fall out,' said Xiyuan.

Under the impact of these words the master had a great awakening.

A monk asked, 'What house style does the venerable sir sing and from whom did he inherit the lineage?'

'There is no other road to the mountain hermitage,' replied the master.

The Dharma Heirs of Chan Master Huilin Hongjiu of Shaozhou

13.319 The Venerable Shaozhou Lingrui

The Venerable Lingrui of Shao province (Guangdong, Shaoguan) was asked, 'What is Buddha?'

'You are a country bumpkin!' shouted the master.

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

‘108,000 *li*,’ replied the master.

‘What is the Original Heart?’ asked the monk again.

‘Sitting on the crown of Vairocana’s head; going forth and sinking into the great void,’ replied the master.

The Dharma Heirs of Chan Master Fengxue Yanzhao

13.320 Chan Master Ruzhou Guanghui Zhen

A monk asked the master, ‘What is the realm of broad wisdom?’²⁸²

‘A small hermitage in front, rich blessings behind,’ answered the master.

‘What is the venerable sir’s house style?’

‘Shovel and hoe,’ replied the master.

13.321 Chan Master Ruzhou Shoushan Shengnian (*Shuzan Shōnen*)

Chan master Shengnian (926-993 CE) of Shoushan in Ruzhou (Henan, Linru) was a native of Laizhou (Shandong, Penglai) whose family name was Di. He was ordained at the main branch of the Southern Chan Monastery where he obtained the Dharma from Fengxue. Then he went to reside on Shou Mountain as the first generation incumbent of a temple there.

On the day of opening the Dharma-hall a monk asked the master, ‘Who’s house song does the master sing and who are the Dharma-heirs of this lineage?’

‘Over the precipice by Hermitage Mountain one has to open the hands by oneself,’ replied the master.

‘May one also ask about the single sound of the immense harmony?’ asked the monk.

‘Nowadays it is also necessary to have everyone know of it,’ replied the master.

The master addressed the assembly saying, ‘The Buddha-dharma gives to rulers and their ministers the power to give donations and has caused the relay of the lamp of the Dharma to be transmitted continuously without a break from one to another until today. Now, is the great assembly about to ask “what transmission?”’ The master was silent for a while and then continued, ‘Today it is necessary for Mahākāśyapā’s progeny to harvest this knowledge.’

A monk asked, ‘What is the venerable sir’s house style?’

‘One word cuts off a thousand river estuaries,’ replied the master. ‘In front of the ten thousand-fathom-peak the profundity begins to be appreciated.’

Question: ‘What is the world of master Shoushan like?’

‘Everybody is welcomed to see it at their convenience,’ replied the master.

‘What about worldly people?’ asked the monk.

‘Had the stick yet or not?’ asked the master.

The monk bowed down, but the master said, ‘Another time.’

Question: ‘What is the meaning of the Patriarch’s coming from the West?’

‘The wind blows and the sun dries,’ said the master.

‘Which direction do all the sages take from the peak?’

‘Pulling the plow and dragging the rake,’ replied the master.²⁸³

Question: ‘The ancients could pick up a hammer with two fingers and standing straight could shake off the dust. What is the meaning of this?’

‘On the solitary peak there is no lodging house for guests,’ replied the master.

‘Not really understood – what does that mean?’ asked the monk.

‘He is not a man watching the tree stump,’ replied the master.²⁸⁴

Question: 'What is the Bodhisattva Way?'

'It is five *li* from here to the provincial capital,' replied the master.

'What is the business of ascending all about?' asked the monk.

'Coming and going is not easy,' replied the master.

Question: 'All the sages discuss it endlessly – may the master please bring up this song.'

'Ten thousand *li* are illumined by the one spiritual light. Who would dare try to be equal with the wheel of the sun?' replied the master.

'Is there a flower opening on the tree or not?'

'The flower opened a long time ago,' replied the master.

'Not really understood – is it possible to bear fruit?' asked the monk.

'Last night a frost got to it,' replied the master.

Question: 'Linji's shout, Deshan's stick – it is not yet clear, what is this business all about?'

'Try to show what you understand,' said the master.

The monk gave a shout.

'Blind,' said the master.

The monk gave another shout.

'This blind fellow – what is all this confused shouting?'

The monk made obeisance, whereupon the master struck him.

Question: 'Surrounded by the four assemblies,²⁸⁵ what Dharma will the master propagate?'

'Beat the grass and you will startle a snake,' replied the master.

'Not really understood – what is down there?' asked the monk.

'Just now body and life were almost lost,' replied the master.

Question: 'Two dragons are contending for a precious pearl – which one will get it?'

'The one who gets it loses,' replied the master.

'What about the one who does not get it?' asked the monk.

'Where is the precious pearl?' asked the master.

Question: 'Manjuśri praised Vimalakirti's silence as virtuous – this meaning is not yet understood'

'The assembly listening at that time certainly was not like this,' replied the master.

'Still not understood: what was Vimalakirti's meaning pointing to?' asked the monk again.

'Those who know compassion are few; the ones turning their backs on compassion many,' replied the master.

Question: 'All the Buddhas come from this *sutra* but which *sutra* is it?'

'Keep your voice down! Keep your voice down!' said the master.

'How does one withstand restraint?' asked the monk.

'Just do not get dirty,' replied the master.

Question: 'After the World-Honoured One went into cessation who inherited the Dharma?'

'A good question which no one can answer,' replied the master.

Question: 'To see into form is to see into the heart, but since all dharmas are without form, what is it that is seen?'

'The business is in one family but a hundred families are kept busy by it,' replied the master.

'The student fails to understand. May the master please point it out once more,' asked the monk.

'After three days it will become clear,' replied the master.

Question: 'If a man intends to go to the capital to see the Son of Heaven but just turns back at the Lofty Pass (in Shaanxi), what does this mean?'

'That he is a dullard,' replied the master.

Question: 'How to respond on meeting a man of the Dao on the road, who does not use words, and answers with silence? It is still unclear.'

'Take in the three thousand Chiliocosms in a fleeting glance,' replied the master.

Question: 'The one statement that completely surpasses all others, what is this statement?'

'Get to the place where it can be shown to people,' replied the master.

'What about when the affair is all finished?' asked the monk.

'He only knows how to speak in this way,' replied the master.

Question: 'What was the heart of the ancient Buddhas like?'

'The turnips in Zhenzhou (Hebei, Zhengding) weigh three pounds,' replied the master.

Question: 'What does the empty heart take as its essence?'

'The old monk is at your feet,' replied the master.

'Why is the venerable sir at the student's feet?' asked the monk.

'Because it is known that you are a blind fellow,' replied the master.

Question: 'What is the essence of the mystery?'

'There are words necessary to explain,' replied the master.

'What does this mean?' asked the monk.

'Without words the demons will also be angry,' replied the master.

Question: 'What is the eye of a patch-robed monk like?'

'This question is just not appropriate,' replied the master.

'What if it became appropriate?' asked the monk.

'What use would it be?' replied the master.

Question: 'What is it like to break away from all *karma*?'

'One comes across it once in a thousand years,' replied the master.

'And when not broken away from it?'

'It stands in front of living beings,' replied the master.

Question: 'Who is the man of great ease and contentment?'

'He does not see a single dharma,' replied the master.

'How does he help people?' asked the monk.

‘By virtue of a priest’s admonitions,’ replied the master.

Question: ‘Who is the one that lives forever?’

‘Going about chaotically but doing what?’ replied the master.

Question: ‘When the tiniest hair has not yet been worked out, what then?’

‘On the road he will come across a traveller with a pierced ear,’²⁸⁶ replied the master.

‘And when it is worked out?’ asked the monk.

‘No use anymore for lingering doubts,’ replied the master.

Question: ‘Would the master please sound a note on the lute without strings?’

After a good long silence the master replied, ‘Still hear it?’

‘No,’ replied the monk.

‘Why do those lofty tones not elicit a response?’ asked the master.

Question: ‘The student has long been submerged in confusion. May the master please give guidance.’

‘The old monk does not have such idle skills!’ replied the master.

The monk asked, ‘Why is the venerable sir like this?’

‘If you want to go, go; want to stay, stay,’ replied the master.

Question: ‘What is the phrase that separates the worldly from the sacred?’

‘The Venerable Songshan An,’²⁸⁷ replied the master.

‘Might this not be the golden mean between two poles?’ asked the monk.

‘Chan master Nanyue [Huai]Rang,’ replied the master.

Question: ‘May the master please give a pointer to a student who is entering the thicket of brambles for the first time.’

‘How long has the priest been here?’ replied the master.

‘A winter and a summer have already passed,’ said the monk.

‘Do not deceive people by bringing this up,’ replied the master.

The monk asked further, 'If a wastrel should come, would the master receive him or not?'

'Wastrels are not non-existent, but who is that one?' asked the master.

The monk said, 'Today there is a wind and the high moon is cold.'

'How many are there in the monks' hall sitting and lying down?' asked the master.

The monk had no answer.

'To profit you must kill the old monk,' replied the master.

Question: 'What is the characteristic of Brahma's sound?'

'The braying of a donkey, the bark of a dog,' replied the master.

'What is to directly cut through to the Way?' asked the monk.

'Either in the mountains or in the forest,' replied the master.

Question: 'All under heaven have heard Caoxi's phrases, but the venerable sir's phrases are not yet understood. Who has heard them?'

'They do not leave the monastery gate,' replied the master.

'Why do they not leave the monastery gate?' asked the monk.

'Ask all those outside the gate,' replied the master.

Question: 'How is it that the venerable sir still cannot deceive men's eyes?'

'Take a good look in wintertime then it will come,' replied the master.

'What does that actually mean?' asked the monk.

'The spring winds are about to arrive,' replied the master.

Question: 'It has been heard from afar that the venerable sir has not a stitch of clothing on. Having come here, what is it that the mountains could protect?'

'What?' said the master.

The monk gave a shout. The master also gave a shout. The monk made obeisance.

'You are spared twenty blows,' said the master.

The master was at that time residing at the Guangjiao Monastery on Bao'an Shan as the first generation incumbent. Later, in accord with the request from the assembly, the master entered the Baoying Monastery in the city. (Textual comment: This is the third generation after Nanyuan). All the assembly gathered around this third generation Dharma-seat like clouds in the sky.

At high noon on the 4th day of the 12th month in the 3rd year of the Chunhua reign period of the Song dynasty (992 CE) the master ascended the hall and spoke the following verse to the assembly:

Sixty-seven years old this year,
Old age and sickness follow *karma*
Still stealing the days away
This year's Records are the coming year's business,
The coming year's Records will record today's words

Thereupon, in the following year (993) all the days were given over to setting these Records straight.

Descending from the podium [one day], the master bid farewell to the assembly. Yet again he spoke in verse, saying,

The white silver world and the golden-coloured body
Sensation and non-sensation, all one and true
Light and dark exhausted, no longer shine
After the sun wheels past its zenith
Complete will be the body

Having said this, he peacefully sat down [on his cushion]. As the sun was setting in the west, the master passed away. He was sixty-eight years old. After the cremation the disciples collected the relics.

The Dharma Heirs of Chan Master Baoci Deshao of Tanzhou

13.322 Chan Master Qizhou Sanjiao Shan Zhiqian

A monk asked Chan master Zhiqian of Sanjiao Shan in Qi province (Hubei) ‘What is Buddha?’

‘Quick. Make three prostrations!’ replied the master.

13.323 Chan Master Yingzhou Xingyang Ciduo

A monk asked Chan master Ciduo of Xingyang in Ying province (Hubei, Zhongxiang) (Textual comment: the third generation incumbent), ‘How far apart are the worlds of the Buddhas and living beings?’

‘Impossible to say,’ replied the master.

‘Really!’ said the monk.

‘It is only a little,’ replied the master.

Question: ‘A parasol suddenly descended and covered the precious seat; what would be the difference if it happened today to the venerable sir?’²⁸⁸

‘Impossible to say,’ replied the master.

‘It is happening now!’ said the monk.

‘You just submit to the one Buddha-dharma,’ replied the master.

The Dharma Heirs of Chan Master Shoushan Shengnian of Ruzhou

13.324 Chan Master Fenzhou Shanzhao (*Fun’yō Zenshō*)

Chan master Shanzhao (947-1024 CE) of Fen province (Shanxi, Fenyang) ascended the podium and addressed the assembly, saying, ‘Every phrase should contain the Three Mysterious Gates. Each mysterious gate should contain the Three Essentials.’²⁸⁹ There is illumination and there is functioning. Either there is illumination first and then functioning or there is functioning first and then illumination; or there is illumination and functioning at the same time, or

illumination and functioning at different times. When there is illumination first and then functioning, it still needs to be worked out together with you. If there is functioning first and then illumination, you must also be a person who is beginning to attain. If there is both illumination and functioning at the same time, what do you do to offset them? Again, if illumination and functioning do not happen at the same time, what do you do to stabilise things?’

A monk asked, ‘What is the source of the great Dao?’

‘Dig into the earth in search of clear blue skies,’ replied the master.

‘What is there to gain by this?’ asked the monk.

‘To appreciate the deep mystery,’ answered the master.

Question: ‘What is the guest within the guest?’²⁹⁰

‘Palms together in reverence, ask the World-Honoured One outside the monastery gate.’

‘What is the host within the guest?’ asked the monk.

‘Face to face without a companion,’ replied the master.

‘What is the guest within the host?’ asked the monk.

‘A long bank of clouds on the horizon above the sea; draw the sword to stir up the dragon’s den,’ replied the master.

‘What is the host within the host?’ asked the monk.

‘The three heads and six arms startle heaven and earth, and fierce Nagas smash the Heavenly Ruler’s bell,’ replied the master.²⁹¹

The Dharma Heirs of National Teacher Huizhong of Nanyang

13.325 Chan Master Danyuan Shan Zhenying

Once when Chan master Zhenying of Danyuan Shan in Jizhou (Jiangxi, Ji’an) was the National Teacher’s attendant, he entered the Dharma-hall where the National Teacher was [addressing the assembly]. As the master entered, the National Teacher let one of

his legs down.²⁹² When the master saw that he just turned and left the hall and only returned after some time.

‘Is it understood what just happened?’ asked the National Teacher.

‘To whom could anything be said in reply?’ replied the master.

‘I am asking you,’ said the National Teacher.

‘Where can I be seen?’ replied the master and also asked, ‘If there were a man one hundred years from now enquiring about the affair of this ultimate case, what then?’

‘Truly to be pitied! What would he need to do to search for a protective charm?’

On another day the master was returning to the abbot’s quarters carrying a basket when the National Teacher asked him, ‘What is in the basket?’

‘Green plums,’ replied the master.

‘What are they going to be used for?’ asked the National Teacher.

‘To make an offering,’ replied the master.

‘How can green ones be used to make an offering?’ asked the National Teacher.

‘The offering is expressed with these,’ replied the master.

‘The Buddha will not accept the offering,’ said the Teacher.

‘This is just how I am. How is it with the venerable sir?’ asked the master.

‘I do not make offerings,’ replied the Teacher.

‘Why not?’ asked the master.

‘I have no fruit,’ replied the Teacher.

When the Venerable Baizhang Huaihai was once pulling a cart in Letan Shan, the master asked him, ‘The cart is here, but where is the ox?’

Hai made as if to chop off his own head. The master wiped his eyes.

Magu asked, ‘Are the twelve faces of Guanyin not all those of wisdom?’

‘They are,’ replied the master.

Magu then gave the master a box on the ears.

‘I think you have not arrived yet at this place,’ replied the master.

On the memorial day at the vegetarian feast for the National Teacher, a monk asked the master, ‘Will the National Teacher turn up or not?’

‘He has not yet acquired another body,’ replied the master.

‘What is the point in setting a feast then?’ asked the monk.

‘Do not disturb the normal customs,’ replied the master.

The Dharma Heirs of Chan Master Heze Shenhui of Luoyang

13.326 Chan Master Huangzhou Dashi Shan Fulin

Chan Master Fulin (704-784 CE) of Dashi Shan in Huangzhou (Hubei, Huang’gang) was a native of Jingzhou (Hubei) whose family name was Yuan. At first a student of Confucianism, he turned to the study of Buddhism whilst still a youngster. At the Temple of Profound Peace his head was shaved by Chan master Qianzhuo. After receiving full ordination he went on pilgrimage and there came across Master Heze, who showed him that ‘spiritual knowledge is without thinking and does not accord with *karmic* phenomenon.’ The master was promptly awakened to the truth.

Later, arriving at Dashi Mountain in Huangzhou, the master built a thatched hermitage and resided there. Increasingly, companions came and the assembly grew bigger. During the 2nd year of the Xingyuan reign period (785 CE) the master entered cessation at the age of eighty-two years.

13.327 Chan Master Yishui Mengshan Guangbao

Chan master Guangbao (718-807 CE) of Mengshan in Yishui (Shangdong) was a native of Bingzhou (Shanxi, Taiyuan) whose

family name was Zhou. On his first visit to the Venerable Heze, the master served diligently as his attendant. One day Heze said to him, 'Your name is Radiant Treasure (Guangbao). With that name the essence can be determined. The "treasure" is one's very own, and "radiant" is not to be sought outside either. Even if you make use of it willfully, there will not be a lack of it. During the long night of ignorance it shines without any interruption. Do you actually believe this or not?'

'To believe is just to believe, but it is not yet clear – are "treasure" and "radiant" the same or are they different?'

'Radiant is treasure, treasure is radiant, so how are they the same but different in name?' asked Heze.

'When the eyes and ears come up against forms and sounds do they mutually contend as equals or interpenetrate each other?' replied the master.

'Contending as equals or mutually interpenetrating aside, can you point out what the essence of these things, sound and form, is?' asked Heze.

'According to what the master has said, it is that sound and form are not graspable,' replied the master.

'If you really comprehend sound and form as empty and also apply the case of the ear and eye to all the other senses, as well as to average men and sagely men, all being equal and like an empty mirage, then whether contending as equals or mutually penetrating, the principle shines clearly,' replied Heze.

From this the master was led to awakening. Then he bid a reverential farewell and left. Ensconcing himself on Meng Mountain in Yishui, the master returned to quiescence in the 2nd year of the reign period Yuanhe of the Tang dynasty (807 CE). He was ninety years old.

The Dharma Heirs of Chan Master Daoyuan of Suizhou

13.328 Chan Master Zhongnan Shan Guifeng Zongmi

Chan Master Guifeng Zongmi of Nanshan (779-841 CE) was a native of Xichong in Guozhou (Sichuan) whose family name was He. The family was powerful and prosperous, and when still growing his milk teeth the boy went through the Confucian classics. At the age of taking the cap²⁹³ he was researching the Buddhist canon. In the 2nd year of the reign period Yuanhe of the Tang dynasty (807 CE), he was to go to the capital on recommendation but chanced to visit the Dharma-seat of the Venerable Daoyuan. There the master happily took part in the demands of the [Chan] training, sought to leave the home life and had his head shaved. In the same year he took the full precepts.

One day in the company of other monks, the master was at the residence of the local magistrate, the Renguan family, who were holding a vegetarian feast. There he was given a *sutra* called the *Sūtra of Perfect Awakening*²⁹⁴ in twelve chapters. He looked at it and before getting to the last scroll was bathed in tears of awakening. He returned to Daoyuan, telling him of what had come to pass and Yuan, assuring him, said, 'It is fitting that you take over the great teachings of the complete sudden [awakening school] which all the Buddhas have transmitted to you. Go, do not stay here in this remote little place.'

The master, moved to tears, took the order to heart and bidding a reverent farewell, he left. Then he paid a visit on Chan master Zhang²⁹⁵ in Jingnan (Hubei, Jingzhou). Zhang said to him, 'An heir to the Dharma-teachings should proclaim them at the capital.' After that the master went to Luoyang (the capital in Henan) to see Chan master [Shen] Zhao,²⁹⁶ who said to him, 'Can a Bodhisattva be known by anyone?'

Shortly afterwards the master went to Xiang [Yang] and then to Han [shui] (Hubei, Xibei). There he fell ill, so a monk brought him a copy of a commentary on the *Huayan Jing* by Great Master Chengguan.²⁹⁷ The master had never heard of this work before, but after one reading he could understand and explain it. Being

extremely joyful at having come across the book he exclaimed, 'Of all the writers of the past, very few of them got to the meaning. They are not as good as this commentary, whose source of words flows clearly and smoothly, with the subtle and profound meaning shining brilliantly. By an encounter with the Chan of the Southern School teachings I came upon the *[Sūtra of] Perfect Awakening*. The heart-ground opened and was penetrated by its words, and from a pivotal chapter the meaning flashed clear and bright. Today, happening again upon the excellent brush strokes, they make an exhaustive effort to inscribe all this on my heart.'

Having said this, the master aspired to see the author of the commentary. Just at this time Taigong, a disciple of that author, who [was laid up at this temple] with a broken arm, was paying homage to the Buddhas and patriarchs. The master first gave him a letter for the author of the commentary, expressing from afar his wish to be consoled by his teachings. After a while Taigong's injury healed and the master followed him in attendance to the capital Chang'an, where he assumed the role of disciple.

Guang said to him, 'If it were possible that one of my fellow wayfarers could follow me into the world of the Lotus Treasury of Vairocana, then you are he!'

From entering Guan's room the master's spirit was daily refreshed, and he knew then certainly that the suffering of the bamboo fish trap holding on to imaginary things was forever destroyed.

Travelling northwards to Qingliang Shan (formerly Wutai Shan in Shanxi), the master once more resided at the Caotang Temple in the district of Hu (Shanxi) and not long afterwards went to live in a hermit's hut south of Guifeng Mountain.

In the Dahe reign period (827-835 CE) the master was respectfully summoned to the inner court and bestowed with a purple robe. The Emperor repeatedly asked him about the essentials of the Dharma and the courtiers much admired him. Among them was the Prime Minister Prince Pei Xiu who entered deeply into the profundities of the [court] temple, received the teachings and became a supporter.

Because Chan and Orthodox monks were maligning each other, the master composed *The Collected Explanations on the Source of Chan* in one fascicle,²⁹⁸ in which the teachings of various schools are recorded. In this one fascicle work (Textual Comment: Some say there were one hundred fascicles.) the Chan School's original roots and principles of the Way are clearly shown through its literature and poetry.

This work became popular later. Briefly, the prefaces discuss the following by saying, 'Chan is originally an Indian word, written in full as *channa* and translated into the Tang idiom as meditative insight or *dhyāna*, both terms being synonymous for meditation and wisdom.

'As for the source, it is the true nature, originally awake, of all living beings, also called the Buddha-nature or the heart-ground. Wisdom is a name for awakening, whilst meditation is a name for cultivation. Meditation and wisdom together is called Chan. This nature is the original source of Chan, thus "Chan Source" or "Channa".

'Concerning the Practice of Principle, its original source is the Principle of Chan. The practice consists of forgetting self, to be in accord with Principle, which is why it is called the Practice of Principle. This being so, the present discussion of the various schools has been undertaken, since many talk of the Principle of Chan but few discuss Chan practice; thus the tentative theme "The Chan Source". There are people these days who regard Chan as only referring to the *true nature*. That is because they have not come to the labour of practising the Principle – they do not even differentiate between Indian and Chinese pronunciations. Nor is there such a thing as a separate true nature divorced from Chan practitioners. Living beings become confused between the real and the dust, this is called sowing confusion.

'Turning ones back on the dust and uniting with the real is called Chan meditation. If one were to go straight into discussing the original nature,²⁹⁹ that it is neither true nor false, is neither rejection nor acceptance, certainty or confusion, how could one talk about Chan? How much the more is this the case with the true nature itself, which is not only the source of the Chan School but also the source

of the myriad things. That is why it is called the Dharma-nature. Because living beings are also confused about the source of awakening it is called the Treasury of the Womb of the Tathāgata. Again, because this is also the source of all the virtues of all the Buddhas it is called Buddha-nature and since it is the source of all the practices of the Bodhisattvas too it is called the heart-ground.

(Textual comment: In the chapter ‘The Dharma Gate of the Heart-Ground’, in the *Brahmajālasūtra*³⁰⁰ it says, ‘This is the original source of all the Buddhas, the root-origin of the practices of the Bodhisattva Ways and therefore is the root-origin of all the great beings and sons of the Buddhas.’)

‘Although the manifold practices do not all emanate from the Six *Pāramitas*, the Chan gate is one amongst them, namely the fifth,³⁰¹ so how could the true nature be regarded as the exclusive practice of the Chan School? However, Chan meditation is a way which is most subtle spiritually: it can initiate the arising in the true nature of the “wisdom without outflows”. All these subtleties, by means of the myriad practices and myriad virtues, even to the awakening of spiritual penetration, all issue from this meditation. Therefore students studying the three vehicles, who wish to search for the way of the sages, should cultivate Chan and leave off those which offer no entrance and no path. Coming to recollection of the Buddha by seeking birth in the Pure Land, they must also cultivate the sixteen moments of seeing,³⁰² as well as the samādhi of recollecting Buddha and the samādhi of seeing all the Buddhas of the ten directions as clearly as the stars at night.³⁰³ Although the true nature, being without partiality, is neither stained nor pure, neither worldly nor holy, nevertheless in Chan there are various levels from shallow to profound.

‘It is said that those practitioners who come up with strange stratagems, and are happy on the outside but full of discontent on the inside, are the heretical Chan followers.

‘Those who cultivate right faith with respect to actions and their consequences, yet also have likes and dislikes, are the average Chan followers.

‘Those who cultivate awakening to the fiction of a [permanent] “I” and are biased towards that absolute principle of the truth, are

adherents of the Chan of the small vehicle.

‘Those who cultivate awakening to the two dharmas of the emptiness of an “I” and the emptiness of “dharmas”, which both manifest in the relative and the absolute – belong to the Chan of the great vehicle. (Textual comment: The above four kinds all differ in respect of the four forms and the four emptinesses.³⁰⁴)

‘When suddenly awakening to the original purity of one’s own heart, then there is no vexation from that source, no outflows produced by the wisdom nature which is complete in itself. This very heart is Buddha and ultimately it is without any dysfunctions. Those in accord with this practice constitute the supreme vehicle of Chan. This vehicle is also referred to as the Chan of the Pure Body of the *Tathāgata*, also as the One Practice of Samādhi and as the *Bhutatahata* Samādhi. This is the root and origin of all samādhis. If cultivation is practised from moment to moment, then naturally the hundred thousand samādhis will be acquired step by step.

‘In addition, the Chan of Bodhidharma’s school was concerned about the transmission from one to another. In days gone by, before Bodhidharma had come to China, all the schools were only concerned with explaining the old [Indian system of] the Four *Dhyānas* and the Eight Samādhis and every senior monk became adept in their use.

‘Then Nanyue and Tiantai³⁰⁵ had their students conform to the principle of the Three Truths and cultivate the Three Mediations.³⁰⁶ Although these teachings were considered by them to be the most subtle and complete, still the sequence in which they entered their gates all had the features of earlier Chan practices.

‘The difficulties with these aims for Chan practitioners was caused by just what Bodhidharma had transmitted – of suddenly being at one with the Buddha-essence, as a result of which all gates embrace their opposites. To attain this is to become a sage and in no time to testify to the reality of *bodhi*. To bypass this process is to come on wrong ways and to quickly enter the mud.³⁰⁷

‘The first patriarchs, in order to guard the integrity [of the Chan school] from the ignorant, transmitted [the Dharma] from one master to one disciple. But later generations, because they already had the

transmission, allowed a thousand lamps to illumine a thousandfold. Then, after a long period of such transmissions of the Dharma, it became corrupt and so errors multiplied. Because of this, doubters and slanderers who lectured on the *sutras* and commentaries also grew in number.

‘Originally Buddha propagated both the sudden teaching and the gradual teaching, and Chan opened the gate to both sudden and gradual. The two teachings, these two gates, tallied harmoniously. Today, however, those lecturing are all biased towards the right conduct of gradual cultivation whilst the Chan School is biased towards spreading the sudden school. When the Chan people and the lecturers come across each other it is the difference between barbarians and metropolitans.

‘Even when Zongmi³⁰⁸ did not know of the former generations and how they refreshed their hearts, and even before he himself had awakened, he desired to liberate others from their fetters. Because the Dharma was missing in one’s own life, the feeling of compassion for others assumed feelings of sympathy.

(Textual comment: It is just as the *Jingming*³⁰⁹ says, ‘If one is fettered oneself it might be possible to liberate others from their fetters without having this state [oneself], but wishing to give up [one’s own fetters] is not possible. That is why it is difficult to verify the practices of previous generations.’)

‘There is a disparity between every deep-feeling person and the Buddhadharma, but the Buddha-dharma is also twisted by people so that it causes damage. Thus the reason for composing a commentary to the Jinglu,³¹⁰ the great gate of morality, meditation and wisdom,³¹¹ which clarifies the sudden awakening that depends on gradual cultivation and which is authenticated by a master whose teachings tally with the Buddha’s meaning. In the literature the meaning came out distorted from first to last, becoming enormously broad and difficult to penetrate, so although there was a great floating population of students, those with a definite aspiration to investigate were few. Moreover, who caught up in the traces of name and form, could distinguish between gold and copper? Exhausting oneself in vain toil, the power of gratitude has never yet been seen. Although the Buddha word improved moral conduct, still personal anxieties and feelings appeared difficult to stop.

‘Then, leaving behind the world of men and going into the mountains to practise meditation with calm wisdom, all anxieties were put to rest, before and after, during a period of ten years. (Textual comment: This “before and after” refers to being summoned by the Emperor in the middle of the period, to reside for two years in the inner capital, which shows that he requested to be allowed to return to the mountains.)

‘When a feeling arises of knowing in detail what practice amounts to, it is dispelled in the quietness of wisdom. The various meanings of the Dharma are then set in order, showing in an empty heart. Through a clear chink, a sunbeam shows up the whirl of dust particles, tiny and numerous. The bottom of a clear lake reflects clearly through the water. What about those silly Channists who keep guard over their silent emptiness? They are the ones searching in books for a weird wisdom. Yet all the teachings can be differentiated by truly understanding one’s own heart. This accounts for the feeling of sincerity in the [Chan] Heart School. Furthermore, when all the teachings can be differentiated by liberating and cultivating the heart, then there will be sincerity and reverence in the interpretation of the teachings.

‘As for the teachings, they are the *sutras* and commentaries left by the Buddhas and bodhisattvas. Concerning Chan, it is the complete familiarity with what is described in the phrases and *gathas*. Only the Buddhist *sutras* open out and embrace the eight-part division of all living beings in the great Chilocosms.³¹² Selecting and quoting Chan *gathas* shows only one aspect of its strength. Boundless confusions which are difficult to follow, cover all things. The power of Chan is its ease of approach and the present compiler’s understanding comes from this.’

Prime Minister Pei Xiu’s Preface [to Zongmi’s *The Collected Explanations on the Source of Chan*.³¹³]

‘All those in the Chan School have come to an insight. However, the ones peacefully going through their practice are few, whilst those who stop short are in the majority. For several decades the Dharma of the masters of Chan has been going from fortune to misfortune. For the purpose of transmission various houses have each set up

their own establishments and teachings. With the *sutras* and commentaries as their weapons of war they attacked each other. With these feelings they shift and vie for position. (Textual comment: In the Zhouli it says, 'Men who are armed are armored'. Mencius says, 'Why should a maker of arrowheads not exercise benevolence towards the one making protective armor? The one who is making the armor is only apprehensive about the one who is doing the injuring, the man who makes arrowheads is only apprehensive about the one impervious to injury. The skills they practise make it so!' Students these days only follow their own religious school and oppose each other in vain.) I have a high regard for men following the Dharma, but it is impossible to distinguish the tangle of good and bad by understanding. As for those directed towards the teaching lineages of all the former Buddhas and bodhisattvas, who are just satisfied with disciples adding anger and illness to their descendants – what profit is there in this?

'The great master Guishan [Zongmi], after regarding this for a long time, sighed in consternation and commented, "I myself just could not keep quiet at this time." Thereupon he took the Tathāgata's three kinds of teachings to verify the three kinds of Dharma-gates of the Chan School. Blending bottles and plates, hairpins and bracelets into one gold, he stirred the *kumiss* and *tihu* into one pithy delicacy.³¹⁴ Taking the main points he raises them into harmony, pulling together the essential interests they all have in common. (Textual comment: Xunzi³¹⁵ says, 'If one can grasp the collar of a fur coat³¹⁶ and with five bent fingers straighten out the fur, then those who are harmonised will not be inclined to contend with each other.' In an addendum to the *Zhouyi*³¹⁷ it says, 'To investigate all aspects in the light of the essential, so that the six spokes of a wheel harmoniously meet at the hub, is not yet given to many'. In a preface to the body of the work it also says that all that the schools share, should be verified on the basis of the complete teachings, even if the majority of the many schools are not without a general consensus.)

'Still apprehensive of the difficulties students might have in understanding, [the master] once more set out the ABC of the [Chan's] school origins, harmonising the genuine with the spurious,

the hidden contrasts between the true and the false, the differences between sudden and gradual, the intertwining of the concealed and the revealed, the relative depths of the temporary and the real, as well as the interpenetration of the good and bad.

‘As for my master, upholding the sun of the Buddhas, he illuminated the crooked and eliminated all doubtful obscurations. Obeying the Buddha-heart he extended his great compassion and has tirelessly benefited the suffering for aeons.

‘If the World-Honoured One was the first in clarifying the teachings, then my master was the one who penetrated them. From first to last they tallied, far and near illuminated each other, so that it could be said that the great matter was able to be settled in one generation.

(Textual Comment: From the teachings proclaimed by the World-Honoured One down to the present, [the master] collected and penetrated them, thus being able to settle the great matter.)

‘Some say that it was from not being clear about the whole that the Tathāgata penetrated through to understanding. These days the Chan School is being violated every day and nobody defends it. The gates are abandoned and nobody takes possession of them. Are these after all not perversions of the secret and mysterious connections of the Way?

‘The answer is that the Tathāgata initially advocated three separate vehicles but later these all came together as the One Way. (Textual comment: The first thirty years was the time [the Tathāgata] expounded the small vehicle, expounded the teaching of emptiness, the teaching of the apparent and expounded the teaching of the [true] Nature. Since the listeners all followed their own dispositions in experiencing awakening, they could not understand each other. Forty years later, whilst sitting on Vulture Peak, [the World-Honoured One] united the three vehicles and then journeyed to Kuśinagara to manifest the Single Nature.³¹⁸ This was the beginning and end of the Law.)

‘Thus in the *Nirvāṇa Sūtra* Kāśyāpa Bodhisattva says that all the Buddhas have appropriate words without concealments.

‘The World-Honoured One praised him saying that the Tathāgata’s words openly reveal a naked purity without hiding anything. Foolish men do not understand and call them hidden mysteries. The wise, having come to understanding, do not call them mysteries.

‘This is the proof. Therefore the prospering rule of the ancient kings was not to close the outside gate, yet to guard the border regions against barbarians. The Way of the Buddhas is a perfect rule in which all dharmas are embraced and is a defence against demons from the outside (Textual comment: The complete teachings of the *Nirvāṇa [Sūtra]* harmonise with all the dharmas. They quite simply differentiate the speech of demons and the heretical sects.)

‘One should not obstinately hold on to feelings and become defensive about them.’ (Textual comment: The great master [Zongmi] also composed a greater and a smaller running commentary on *The Sūtra of Complete Awakening* as well as commentaries on *Fajie Guanmen*³¹⁹ and the *Yuan Ren [Lun]*³²⁰ and others, all of them with a preface written by Pie Xiu and profitably circulating in the world.)

On the 6th day of the 1st month of the 1st year of the Huichang reign period of the Tang dynasty (841 CE), the master sat down and entered cessation at the Pagoda of Blessings Monastery. On the 22nd day [of the same month] the assembly of monks and laymen carefully took his body intact to Guifeng Mountain and on the 13th day of the 2nd month, after the cremation, the *sarira* relics that were obtained were immaculate and shiny, and a great many. Later the followers mourned and pleaded for him. His remains having been reduced to ashes, they were interred in a grotto. The master was sixty-two years old and had been a monk for thirty-four years.

In his last testament the master said, ‘Take the corpse and expose it to the birds, then burn the bones and scatter them. There must be no grieving, in affectionate remembrance of the prevailing Chan observances. Every year at the Qingming Festival³²¹ on this mountain the Way should be propagated for seven days. For the rest [of the year] may the head priest observe the ceremonies and

practise in accordance with the *Vinaya* Rules. Those who depart from this are not my disciples.'

The mourners from the four assemblies were several thousand and the clamours of their distress filled the open countryside.

After Emperor Xuanzong again took up the true teachings, the master was conferred with the posthumous title of 'Chan Master of Firm Wisdom' and his pagoda was called 'Blue Lotus'.

Minister Duke Xiaofu³²² presented the master with a written piece of his understanding and asked him to make annotations on it. The piece read as follows, 'Master Heze³²³ said, "To see in the Three Samadhis³²⁴ that the pure body's eighty-four thousand nodes are the gates of the Paramītas and to see them functioning in every nano-second³²⁵ – this is called the Wisdom Eye. This is also treated as time being identical with the absolute, (Zongmi's comment: *Good and bad are not to be considered nor is Emptiness or Being to be pondered on.*) whilst the ten thousand things transform by peaceful cessation. (Z: *The ten thousand things are all produced by biased mental activity. All are empty; therefore it is said that they transform. If a thought were not to produce anything, then the ten thousand things would not arise: therefore without entertaining their destruction they quite naturally and peacefully cease of themselves.*) At this time there is absolutely nothing to be seen. (Z: *The luminous body stands out a/one and the wisdom in a dream loses any [capacity for] differentiation.*)

'The Three Samadhis are all the gate to the Paramītas, just as each instant is a quiescent emptiness in which there is absolutely nothing to be obtained. (Z: *Scattering confusion with the Three Samadhis, this shore and the other shore, is to propagate [the Dharma] in a contradictory way. If the heart is known without thought, then the true nature which is birthless is seen. Then whether it is Chan samadhi or scattering confusion, the true or the false, all, in each instant return to quiescent emptiness. Therefore there is nothing to be obtained.*) Is it not understood that this seeing from moment to moment is the arising of functioning? (Z: *Seeing the [true] nature in full clarity in this way, the principle is cut off from*

entanglements. This cutting off is the subtle functioning; for those abiding in attachments to feelings the eighty thousand Dharma-gates are all [cut off] like this. One Dharma of Being is one speck of dust, one Dharma of Emptiness is a single [instant of] functioning. Therefore it is said that seeing the pure body from moment to moment is the arising of the functioning.)

‘It is hoped that [the master Zongmi] will later comment on this. Yours humbly, Fu.’

Zongmi answers ten questions from a retired official.

(Textual comment: Originally the questions and answers were in separate parts. Here they are given together.)

Question One: ‘What is meant by the Dao? How is it to be practised? Should it be practised regularly to succeed or does one succeed by consistently not relying on the merit of doing it?’

Zongmi’s Reply: ‘That which is without any obstacles is the Dao, whilst its practice is to awaken from delusion. Although the Dao is originally complete, when delusion arises it becomes entangled. When all delusive thoughts have been exhausted this is the perfection of practice.’

Question Two: ‘If the Dao is perfected by cultivation, then it is something created and the same as other things in the world. Being empty vanities and not real, the perfection of cultivation is a sham. How could this be called beyond the world?’

Zongmi’s Reply: ‘Created are the *karmic* knots which are called the empty vanities of the world. Uncreated is the practice of cultivation and this is real and beyond the world.’

Question Three: ‘Is sudden [awakening] or gradual [practice] cultivated? If it is the gradual, then that is to forget the past and lose the future – how can they be brought together and completed? If it is sudden, then all the practices are so many [different] aspects. How then could it be completed in a single instant?’

Zongmi's Reply: 'The true principle is awakening, which is suddenly complete [in itself]. If deluded feelings block it, then it will be gradually exhausted. Sudden [awakening] is like the birth of a child – in one day it appears, all its limbs and body complete. Gradual cultivation is like raising a person to maturity. After many years he has an independent will.'

Question Four: 'Generally, coming to insight is awakening the heart by means of cultivating the Dharma of the heart-ground. Or it is done by means of entering other gates of practice. If it is through entering other ways, how can the Southern School be called sudden? If awakening is the same as that of all the Buddhas, why is there no emission of a spiritually penetrating light?'

Zongmi's Reply: 'Know that a frozen pond is all water and that it needs the sun's warmth to melt the ice. With the awakening of an ordinary man the true is reached and by the strength of his innate Dharma, practice is cultivated. The ice vanishes, the water flows, refreshes and can be seen to irrigate and nurture all good results. When delusion is exhausted, the heart is capable of spiritual penetration and begins to emit the corresponding penetrating light. So except for cultivating the heart there is no other avenue of entrance.'

Question Five. 'If it is only a matter of cultivating the heart to obtain Buddhahood, why then do all the *sutras* repeatedly admonish the necessity of reverence for the Buddha-land, to teach and transform living beings and that only then can it be called the perfection of the Way?'

Zongmi's Reply: 'A mirror reflects a thousand different shapes in accordance with its brightness. The heart responds to all things in accordance with its spiritual penetration. If reflecting images is of a kind with reverence for Buddhalands then, spiritual penetration is to teach and transform living beings. If reverence is really no reverence, then reflected images are equally forms without form.'

Question Six. 'All the *sutras* speak of liberating living beings, but since living beings are at the same time no living beings, why then go to the trouble of liberating them?'

Zongmi's Reply: 'If living beings are real then ferry them across [to the other shore] by labouring on their behalf. Since it has just been said that living beings are no living beings, why is ferrying across equally not ferrying across?'

Question Seven. 'All the *sutras* say that the Buddhas exist eternally or they say that the Buddhas put an end to birth and death. Eternal then means that it does not cease and putting an end to something means there is no eternal. Do these two not contradict each other?'

Zongmi's Reply: 'Apart from any characteristics – this is called Buddha, so how could leaving the world or entering cessation be real? Looking at those who have left the world or entered cessation, is it not a matter of *karmic* circumstances? If *karma* and circumstances are in accord, then it will manifest under the Bodhi Tree. When *karma* and circumstances are both exhausted, then there is nirvāṇa between the twin sāla trees. This is like pure water; without essence and without form it does not manifest. Since form is not innate to a "me", then the comings and goings of external forms are not the Buddha's body. What therefore would leaving the world or entering cessation be?'

Question Eight. 'Why is it said that the Buddha transforms those who are born, when I am [already] born like this? Since Buddha is without birth, what is the meaning of being born? If it is said, that as the heart is born so the dharmas are born and that when the heart ceases dharmas cease, why then should one try to obtain the knowledge of the Dharma of the deathless?'

Zongmi's Reply: 'Since it is said that [birth] is like transformation, then transformation is empty. Empty then is the birthless, so why question the meaning of birth? Birth and death are already non-existent. Quiescence and cessation are the real. If this can be taken on as the Dharma then this is called the Dharma of the Unborn.'

Question Nine. 'All of the Buddhas propagate the Dharma by becoming the Way, solely for the sake of ferrying living beings to liberation. Since there are six ways to sentient existence,³²⁶ do the

Buddhas only abide in the human realm to manifest their work of transformation? Again, after the Buddha's demise, the transmission of the Dharma went to Kāśyāpa. This was the transmission from heart to heart which reached our country and went to the 7th Patriarch.³²⁷ In every generation the transmission went only to one man. Since it is said that all sentient beings are children of the earth, why is the transmission not universal?'

Zongmi's Reply: 'The realm of the sun and moon is in heaven above, whilst the six forms of sentience are equally illumined under heaven below. Yet the blind see not, and under an overturned bowl the rays do not penetrate. It is not that the sun and moon do not shine universally, but that a barrier is to blame. The meaning of liberation and no liberation is also of this kind. It is not confined to men and *devas* but also extends to ghosts and animals, though only the way of men is able to concentrate and transmit without a break in continuity. Therefore the appearance of Buddhas is only known amongst men. After the Buddha's demise, the transmission went to Kāśyāpa. It turned out to be a transmission from one individual to another. This was for the sake of maintaining the integrity of the teaching at that time, just as a country does not have two rulers. Yet this is really not to say that those who obtain liberation are only confined to this number of men.'

Question Ten. 'Why is the venerable sir dedicating his heart, why reverencing the Dharma – and why become a monk? Why is he still cultivating the Way today, and to obtain which Dharma? Is the heart now at rest or is the heart still being cultivated? If it is a heart at rest, does that not impede the cultivation of the heart? If the heart is being cultivated, then the wandering thoughts are not tranquil. Why call it studying the Dao then? If the tranquil heart is completely settled, then what is the difference in the settled nature of a disciple? It is earnestly hoped that the Master will mobilise his great compassion and, in accordance with the principle of reality, elucidate these questions in the proper sequence.'

Zongmi's Reply: 'To wake up to the four great elements is like destroying an illusion, whilst coming to the six dusts is like awakening to one's own heart, which is the Buddha-heart. Insight

into the original nature is the Dharma-nature, which is to give rise to the heart [of *bodhi*]. To know that the heart abides nowhere, just this is cultivating the sweet Dharma. Those who tarry in any Dharma are like wandering thoughts, or like a man entering the dark who cannot see a thing. When there is nowhere to abide, there are no obscurations and nothing to hold on to, so it is like a man who has his sight and can see clearly the various things revealed by the sun's rays. Is this not the calm nature of a disciple too? Since there is no place to hang on to, how could one talk of place?'

Further, the Minister Wenzao of Shannan³²⁸ (Shanxi) asked the master, 'People who have awoken to the principle and put an end to delusion do not make *karma*. After the end of a long life then, where does the spiritual nature attach itself?'

Zongmi's Reply: 'There is no sentient being who is not possessed of the enlightened nature. The spiritual lucency is empty and quiescent, and Buddha is nothing special. It is only that from beginningless aeons, awakening has not yet been realised. Vainly attached to the body as the mark of "me" and consequently giving rise to feelings of love and hate; following the impulses of feelings and creating *karma*; following *karma* and suffering the results of birth, old age, sickness and death, so the long aeons go round and round. Yet that which is the awakened nature within the body, has never been born nor died. It is like being compelled to some disagreeable labour in a dream, whilst the actual body is lying peacefully. Or like water changing into ice, yet the nature of wetness undergoing no change. If one is able to awaken to this nature, then this is the Dharma-body. Originally there is no birth, so what could there be to rely upon? Spirit is intelligent, not stupid. Understanding understands, is always appreciative. There is nothing that comes, nothing that goes. Yet due to the attachments of many lifetimes, practising by means of the [original] nature, all will be completed. Joy, anger, sadness and happiness are very small things and have no fixed place to lodge.

'Although the true principle can suddenly awaken, it is still difficult to put an end to these feelings once and for all, so it is necessary to undergo long training and investigation to extirpate them and again

extirpate them. It is like a wind which has suddenly stopped blowing, yet the waves of the sea only gradually subside. How could the cultivation of a single lifetime be equal to the strength and functioning of all the Buddhas? Only by means of one's own body being empty quiescence, is it possible; not by understanding the body. It is a spiritual knowing of one's own heart, not the knowledge of delusive thought. If delusive thoughts arise, do not follow them; then when the end of life comes, quite naturally the *karma* will not be able to remain attached. Although the aggregates are still a part of you, realised men follow their intent and entrust themselves to that. If thoughts, be they of love or of hate, are already eliminated, then the body cannot be split [after death], for one is capable of changing short into long, of changing the coarse into the subtle.

'If the small has no fixed place to abide, then all is quiescent and extinguished, so that only the great wisdom of complete awakening clearly remains solitary and alone. It follows circumstances in response to them, manifesting the endless transformations for the sake of ferrying sentient beings across to the other shore: this is called Buddha.'

Having answered carefully, the master added, 'Bodhisattva Aśvagoṣa chose the main themes from about a hundred Mahāyāna *sūtras* and composed his *A Discussion of the Awakening of Faith*³²⁹ in one volume. In this discussion, where the teachings are set out, it is said that the hearts of all sentient beings have both an awakened and a non-awakened aspect. Within the awakened aspect there is furthermore the Originally Awakened aspect and the Beginning to be Awakened aspect. Although this is only an approximate elucidation of the aspects of the Dharma principle in the heart, still it is pertinent to the discussion. It is said that from the point of view of "from the beginning until reaching Buddhahood there is no difference" – that this is the Originally Awakened. From the point of view of "the beginningless beginning" – this is not awakened. From the point of view of "if capable of being awakened to this" – this is the beginning of awakening. Within the beginning of awakening there is again both sudden awakening and there is gradual cultivation. From the beginning of this sequence until "there is really nowhere further to go" – this is the sudden awakening. From the point of view of "being

thus for many lives in foolish attachments” – this is the gradual cultivation.

‘Within gradual cultivation, from the beginning of the aspiration of the heart to the completion of Buddhahood, there are three steps to freedom from delusion. From this beginning until “easily entrusting to it” – this is the life of freedom from delusion. From the point of view of “if there are thoughts of love and hate” it is to transform these into freedom from delusion. From “if the small has no fixed place of abode” to the end – this is the peerless freedom from delusion. Furthermore, from “only taking empty quiescence as the *atman*” to “the stopping of being thus, *karma* is unable to have a hold” – truly this is the principle of the awakening of men, nurturing the heart from morning ‘til evening, putting an end to the crucial obstructions by cultivating *samathā* and *vipaśyanā* meditation.’

To make this meaning evident, Zongmi first composed an eight-line *gatha*, in the style of the ancient books, which also had elevated commentaries to them. Now he appended a cautious commentary too. His verse and commentary said:

‘The matter of coming to the essential meaning is through the awakened heart. *(Zongmi’s comment: Meaning here refers to the essential purport, not the Confucian teachings of righteousness which use the same term. Put clearly, anyone having to do with this matter [of the essential meaning] should first make a detailed examination of “profit and loss”. It is necessary to do this in terms of the principle of the Dao. Then practice it accordingly, so as to be able to avoid those who are intoxicated by stupidity. Thus, there are two [three] levels of meaning in the Buddha-dharma that can be differentiated. The first concerns the matter of what is needful for the body, which is to say, in the sense of the worldly things such as clothing, food, medicine, shelter and so on. The second concerns the needs of the Dharma-body, which means, morality, meditation and wisdom, the six pāramitās and so on, the premier meaning. A third is the advantage of the great true Dharma to living beings, right through to creating the conditions for it by passing through all residual karma and leaving that world behind.)*

‘The matter of not arriving at the essential meaning is due to a foolish and confused heart. *(Zongmi’s comment: This is to say that*

all those having to do with this matter, if they do not follow the three levels of meaning mentioned above, then that is called meaningless. These foolish and confused ones, moreover, are just like the drunkards and the mentally unbalanced of the world. The place they are destined for is not of their choice and that which they do is not to be reckoned good or bad. Now, since they do not choose the meaningful principle and its advantages, they merely indulge in delusory feelings and thoughts. They just do what they do, are what they are; therefore it is as if they were mad. The above four sentences then discuss karmic causes, the four below, the fruits required.)

‘The foolish and confused are attached to feelings and thoughts and on approaching death are pulled by the force of such karma. (Zongmi’s comment: They follow delusive thoughts and long to do what they do; and they do not choose the good and bad with the wisdom of the principle of awakening, since they only believe in indulging in deluded thoughts just like a madman. Therefore, when the end of life draws near, the way of karma pulls them and the result of actions has to be endured. That is why it is said in the Nirvana Sūtra, “Ignorance is the boss, greed is the demon and one’s own heart is employed as a servant and whipped like a slave.”)

‘If awakening comes not from the feelings, then approaching the end, it is possible to turn the karma around. (Zongmi’s comment: The wish to act from the feelings does not tally with investigating the principle, so it is necessary to put a stop [to them]. If there is no desire to act upon feeling impulses, then principle is clarified so that there is a correspondence. This should be followed up. When action is only from the principle of right and wrong and not caused by feelings of love and hate, then, when approaching the end of life, karma cannot get a grip. In obedience to the meaning and at ease, he is at one with the heavenly beings. In a nutshell, if there is compulsive action from morning until night, then one will be dragged along by the dust of the feelings. Then at the approach of death, being dragged along by that karma, there will be another birth to come. But if action and being have been determined by the wisdom of awakening rather than from the dust of the feeling inclinations, then approaching life’s end from the position of being at ease with

oneself, a new life is engendered which is not caused by such karma. It is necessary to know that, should one wish to verify whether one is at ease or not during the approach of death, it is only necessary to verify whether one's own heart, which is in the normal dusty world, is free or not.)'

End of Book 13

- 250 The Tathāgata Datong Zhisheng – Mahābhijñā Jñānābhibhu (The Great Buddha of Supreme Penetration and Wisdom) lived in a *kalpa* a long time ago. Buddha Amitābha was his ninth son, Buddha Shākyamuni his sixteenth. See *Lotus Sūtra*, ch.7. DCBT:96a.
- 251 The monastery flagpoles were ornamented with gold-coloured objects which looked like fire in the wind; or with nine wheel symbols.
- 252 Originally there was no Chinese character for 'Buddha', so one had to be created – 佛, which consists of two characters: 人 meaning 'man' and 弗 meaning 'not'.
- 253 The wren was considered an auspicious bird.
- 254 In the Hengshan mountains in Hunan is the magnificent Nanyue Temple (still a great tourist attraction) and its water-screen caves, with its famous stone bridge by the water course.
- 255 In Mount Tiantai, Zhejiang province, famous for its wild beauty and home of the immortals, there is a natural rock bridge spanning a waterfall and ravine, very dangerous to walk on.
- 256 For Jingqing Shunde Dashi Daofu (864-937 CE), a disciple of Xuefeng Yicun (*Seppō Gison*) (822-908), see book **18.480**.
- 257 This is Chan master Xinghua Cunjiang, **12.273** above.
- 258 Nanyuan Huiyong, also called Baoying, after the temple near Ruzhou, Henan.
- 259 Emperor Yu the Great (died c. 2197 BCE), founder of the Xia dynasty, built various dams and channels to stem the floods of the Yellow River. In memory of this work he built a huge iron ox with its head in Henan province and its tail in Hebei province on the north bank, to function as a guardian deity to prevent future flooding – a symbol for unsurpassed strength and firmness. See Katsuki Sekida, *Two Zen Classics*, Weath-erhill, 1977, p.251.
- 260 This exchange is commented on in case 38 of the *Biyān Lu*.

- 261 Bhīṣma-garjita-svara-raja is the name of many Buddhas of the past. DCBT: 299; *Lotus Sūtra*, chap.19.
- 262 Youli was an ancient city north of Tangyin in modern Henan province, where Zhou Wen Wang, the virtuous founder of the Zhou dynasty (1122-255 BCE), was for a time imprisoned by the last ruler of the preceding Shang dynasty.
- 263 Duan Ganmu 段干木 was a worthy Confucian scholar and administrator under the virtuous Wei ruler Wenhou 魏文侯 (d.396 BCE?) of the Warring states period (403-221 BCE) who helped to reform the old feudal system of the Zhou dynasty.
- 264 For the Tang dynasty Chan Master Hangzhou Wuzhu Wenxi, see his biography in 五燈會元 *The Five Lamps Meeting at the Source*, book 9 and book 25. The famous *kōan* on this meeting in the Wutai Mountains is in *Biyan Lu* case 35.
- 265 Vermillion was an imperial colour.
- 266 The wild animal nature is subdued. A banner emblazoned with falcons used to be displayed by high officials in feudal times.
- 267 The private room is the master's study or interview room where students present their understanding.
- 268 *Zhuangzi*, ch.32.
- 269 五老 the five asterisms, Jupiter, Mars, Saturn, Venus and Mercury are the celestial coefficients of the Five Elements.
- 270 A reference to a man of Ci whose sword fell into the water from a boat, whereupon he notched the place on the side of the moving boat from whence it fell in order to find it again = obstinately foolish, in vain.
- 271 An ancient rite.
- 272 A monk's staff had six rings on it, for the six thieves (senses) and they jingled to warn all little creatures to get out of the way of the itinerant monk, so that he may not harm any living thing.
- 273 A Buddha of old, who is said to have taught knowledge of the absolute and in whose presence Shakyamuni Buddha and Ānanda conceived the thought of *samyaksambodhi* at the same instant. DCBT: 277 and *Lotus Sūtra*, chap.19.
- 274 To cut the feet off was a common punishment in China – see *Zhuangzi*, chap. 5.
- 275 Sengzhao Fashi (374-414 CE), Kumārajīva's disciple, wrote *A Treatise on the Treasure Store*, T.45 no.1875. Translated by Robert Sharf, *Coming to Terms with Chinese Buddhism*.
- 276 Boya was a *qin* player during the Spring and Autumn Period (771-403 BCE) and his great friend Zhong Ziqi always knew what was in Boya's heart when

he played. See *Liezi* 5 and picture 6 of the 10 Ox-herding Pictures. Also *Xunzi* and the *Huainanzi*.

- 277 A perforated jade disk embodied the qualities of the solar effulgence and was therefore closely connected with the powers of heaven. By means of its magical properties, the Emperor could commune with heaven through such a disk. OCSAM:235
- 278 Blind obedience. Jie was the last ruler of the Xia dynasty (18th cent BCE), Yao, a mythical ruler (23rd cent.BCE).
- 279 Horses do not possess horns.
- 280 The heart.
- 281 On the chariot of the Emperor were golden bells signalling His return.
- 282 A word play on the master's name Guanghui, 'broad wisdom'.
- 283 A kind of rake without teeth for smoothing seed beds!
- 284 A farmer in the state of Song (420-277 BCE) was ploughing and saw a hare dash itself against a tree stump and fall dead. He then left his work and waited for another hare to do the same, hoping to save himself the labour of ploughing for his living.
- 285 Monks, nuns, laymen and laywomen.
- 286 I.e. Bodhidharma.
- 287 See **5.84**. The Venerable Songshan An was the priest who sent Nanyue Huairang to see the 6th. Patriarch.
- 288 Once when the Buddha was giving a sermon in the Snowy Mountains (Himalayas), magpies were building nests on the summit.
- 289 See **12.255** above and Linji's Three Statements: the monk who awakes on the first phrase is the equal of Buddhas and Patriarchs; on the second, a man of heaven, on the third, can't save himself. (From Five Lamps Meeting at the Source). The Three Essential [Seals] – see *Biyān Lu (Records from the Emerald Cliff)*, case 25, (Cleary trsl. Vol.I, page → and note a, p. 170). Seal of space, of water and of mud: highest transmission, middling and lower transmission. Three Mysteries – the mystery within solidity, the mystery within the phrase, the mystery within the profound depths. See *Biyān Lu*, case 15, and Cleary's note to the case, *Blue Cliff Records* Vol. I, note b, p. 103.
- 290 A reference to the teachings of Linji. See **12.255** above.
- 291 The three heads and six arms are attributes of Buddha's Dharma. Nagas are protective Buddhist serpent deities.
- 292 The National Teacher was sitting cross-legged on the customary high seat in the Dharma-hall.
- 293 Capping ceremony of youths in olden times, usually at the age of twenty.

- 294 圓覺經 Yuanjue Jing, T.842 and T.1795, a commentary on the *sutra* by Zongmi.
- 295 Nanyin Heshan (705-782 CE) was the second generation Dharma-heir of the 6th Patriarch Huineng.
- 296 Shen Zhao (776-838 CE) – no entry in CDL.
- 297 T.1735. Chengguan (737-838 CE).
- 298 T.48, no. 2015: only the Prefaces to a projected (and perhaps realised) collection of Chan literature by Zongmi are extant. Zongmi's own introduction (or *Prolegomenon* as it is called because of its length) has been translated into English by Jeffrey L. Broughton, *Zongmi on Chan*. Translations from the Asian Classics Series. New York: Columbia University Press, 2009.
- 299 True Nature, Original Nature, used interchangeably.
- 300 T.1 no.21, translated by Zhiqian between 222-228 CE.
- 301 The fifth *Pāramitā* is *meditation-dhyāna*.
- 302 See *Visuddhimagga* chap. XXII for the sixteen insights at the moment a lineage changes and also *Analysis of the Abhisamayālamkāra* by E. Obermiller, Luzak, 1943, p.307ff. Zongmi is steeped in the Buddhism common to all schools, which is the justification for the continuance of his illustrious name.
- 303 *Pratyutpanna Samādhi* DCBT:337b, 'existing at the present moment – absorption', MMW:677c
- 304 The four forms are earth, water, fire and air. The four emptinesses, or formless realms or divine abodes, (*appamāṇa*) are the four *Brahmavihārās*. They are meditative states: loving kindness (*metta*), compassion (*karunā*), gladness (*muditā*), equanimity (*upekkhā*); the highest limits of these four are beauty, boundless space, boundless consciousness and the realm of nothingness (*ākiñcaññāyatanaparamāhañ*). See MN12; also *Visuddhimagga* IX and *The Ideas and Meditative Practices of Early Buddhism* by Tilmann Vetter, E.J.Brill, Leiden, 1988, esp. chapter 12.
- 305 Nanyue Huisi Chanshi, 515-577 CE, and Tiantai Zhishi Daoshi, 538-597 CE, were the second and fourth patriarchs of the Tiantai School of Buddhism. See Lu K'uan Yu (Charles Luk), *The Secrets of Chinese Meditation*, London, Rider, 1964, especially chapter 4 on Tiantai teachings.
- 306 The Three Truths are of emptiness, appearance and the interpenetration of the two; the three corresponding meditations are the experience of emptiness, of form and their interpenetration. See Luk, pp. 129-139.
- 307 Zongmi seems to be advocating sudden awakening preceded by gradual cultivation. Sudden awakening is not enough.
- 308 The master speaking of himself in the third person.

- 309 T. 2777, 2778.
- 310 Zongmi's commentary (no longer extant) on the *Jing Lu Jing, Sūtra on the Pure Vinaya*, T.460
- 311 Śīla, *Dhyāna* and *Prajñā*, the classic Buddhist recipe.
- 312 These are the eight kinds of supernatural beings mentioned in the *Lotus Sūtra* – deva, yakṣa, gandharva, asura, garuda, kinnara: DCBT: 41a
- 313 T.48. no.2015
- 314 *Kumiss* is fermented mare's milk already mentioned by William of Rubruck (c.1220-93 CE) on his far-eastern travels through Tartary. It was a cure-all in 19th century America and Russia (called white champagne). Its origins are Central Asian. *Tihu* is a rich liquor skimmed from boiled butter. Curiously enough, Zongmi's writings were much prized in Xixia homelands (a state which existed from 1038-1227, in present day northwestern China), where the state religion was Buddhism.
- 315 Confucian philosopher, 312-230 BCE – contrary to Mencius, Xunzi believed man's inborn tendencies need education and ritual.
- 316 A pun on the character for collar, which also means to guide, direct, control.
- 317 A famous commentary to the *The Book of Changes* written by Wang Bi (226-249 CE).
- 318 Kuśinagara, capital of the Mallas, (about 180 miles NW of modern Patna), where the Buddha Shakyamuni met his demise.
- 319 *The Gate to Seeing the Dharma Realm*, T. 1883
- 320 *Origins of Man*, T. 1886
- 321 The time for visiting the graves of the dead in China, around about Easter time.
- 322 Name of an important official and Hanlin academician.
- 323 Heze Shenhui founded his own school and legitimised the doctrines of the Sudden Awakening Southern School of Chan. Zongmi claims to be Shenhui's successor whilst his lineage actually stems from the Sichuan School of Wuxiang. Filiation is not only lineal but through spiritual affinity links. See MT:212.
- 324 Buddhist wisdom.
- 325 In modern terms a nano second is a billionth of a second.
- 326 There are six conditions of sentiency in Buddhism: in the realms of the hells, hungry ghosts, animals, *asuras* (Titans, demi-gods, anti-gods), human beings and divine beings (*devas*). DCBT:138;139.
- 327 See note 65 above and MT for a good account of all the goings-on in Zongmi's time regarding the patriarchate.

- 328 A censor and military commissioner and later minister of the Tang.
- 329 T.32, no.1667. A very influential Buddhist text treating of the nature of the absolute and the relative. There is no extant Sanskrit version and is found first in the Chinese 'translation' of Paramārtha (499-569 CE).

Finding List

10	191	湖南長沙景岑大師	274a8	571	447	147
	192	荊南白馬曇照禪師	276a29	578	466	152
	193	終南山雲際師祖禪師	276b5	579	466	152
	194	鄧州香嚴下堂義端禪師	276b11	589	467	152
	195	趙州觀音院從諗禪師	276c7	592	469	153
	196	池州靈鷲閑禪師	278b14	608	481	157
	197	鄂州茱萸山和尚	278b27	609	487	157
	198	衢州子湖巖利蹤禪師	278c15	611	489	158
	199	洛京嵩山和尚	279a7	613	491	158
	200	日子和尚	279a12	614	492	158
	201	蘇州西山和尚	279a17	615	493	158
	202	宣州刺史陸大夫	279b1	616	494	159
	203	池州甘贄行者	279b7	617	495	159
	204	襄州關南道常禪師	279b24	619	496	159
	205	洪州雙嶺玄真禪師	279b29	620	497	159
	206	杭州徑山鑒宗禪師	279c4	620	498	160
	207	福州長谿龜山正原禪師	279c15	622	498	160
	208	唐杭州刺史白居易	279c28	623	500	169
	209	新羅國迦智禪師	280a15	625	501	161
	210	杭州天龍和尚	280a18	626	501	161
	211	湖南上林戒靈禪師	280a24	626	502	161
	212	五臺山祕魔巖和尚	280a29	627	502	161
	213	湖南祇林和尚	280b5	628	503	161
	214	鎮州普化和尚	280b12	629	504	161
	215	嘉禾藏廩禪師	280c14	632	506	162
	216	福州芙蓉山靈訓禪師	280c23	633	507	162
	217	漢南穀城縣高亭和尚	281a3	634	508	163
	218	新羅大茅和尚	281a8	635	509	163

219	五臺山智通禪師	281a12	636	509	163
220	黃州齊安和尚	281a23	637	510	163
221	袁州仰山慧寂禪師	282a28	645	513	169
222	鄧州香巖智閑禪師	283c27	660	526	177
223	襄州延慶山法端大師	284c6	666	533	181
224	杭州徑山洪諲禪師	284c9	667	534	181
225	福州靈雲志勤禪師	285a23	671	538	183
226	益州應天和尚	285c9	676	543	186
227	福州九峰慈慧禪師	285c12	677	543	186
228	京兆米和尚	285c17	678	544	186
229	晉州霍山和尚	285c26	679	545	187
230	襄州王敬初常侍	286a4	680	546	187
231	益州大隋法真禪師	286a16	681	547	188
232	韶州靈樹如敏禪師	286b20	685	551	189
233	福州壽山師解禪師	286c11	687	553	190
234	饒州嶢山和尚	286c21	688	554	191
235	泉州國歡崇慧日大師	286c29	689	555	191
236	台州浮江和尚	287a11	690	556	192
237	潞州淶水和尚	287a14	691	556	192
238	廣州文殊院圓明禪師	287a16	691	557	192
239	洪州武新興嚴陽尊者	287a25	693	557	193
240	揚州城東慧覺禪師	287b2	694	558	193
241	隴州國清院奉禪師	287b17	696	560	194
242	婺州木陳從朗禪師	287c4	697	562	194
243	婺州新建禪師	287c10	698	563	195
244	杭州多福和尚	287c15	699	564	195
245	益州西睦和尚	287c19	700	564	195
246	台州勝光和尚	287c25	701	565	196
247	漳州浮石和尚	288a3	702	566	196
248	紫桐和尚	288a6	702	566	196
249	日容和尚	288a11	703	567	196
250	石梯和尚	288a17	704	568	197
251	婺州金華山俱胝和尚	288a23	705	568	197
252	明州雪竇山常通禪師	288b13	707	570	198

253	襄州關南道吾和尚	288c4	710	572	199
254	漳州羅漢和尚	288c17	711	573	200
255	筠州尼了然灌溪閑和尚	289a1	713	574	200
256	鎮州臨濟義玄禪師	290a19	715	577	205
257	陳尊宿初居睦州龍興寺	291a20	725	585	221
258	杭州千頃山楚南禪師	292b19	738	599	227
259	福州烏石山靈觀禪師	292c20	741	602	229
260	杭州羅漢院宗徹禪師	293a15	744	604	230
261	魏府大學禪師	295a15	745	605	231
262	裴休字公美	293a28	747	608	232
263	仰山西塔光穆禪師	293c12	751	610	234
264	晉州霍山景通禪師	293c18	752	611	234
265	杭州文喜禪師	294a5	754	612	235
266	新羅國順支禪師	296a26	756	613	236
267	仰山南塔光涌禪師	294b2	757	614	236
268	仰山東塔和尚	294b8	758	614	236
269	灌谿志閑禪師	294b13	759	617	237
270	幽州譚空和尚	294c6	762	618	238
271	鎮州寶壽沼和尚	294c13	763	620	238
272	鎮州三聖院慧然禪師	294c28	764	622	239
273	魏府興化存獎禪師	295b1	766	623	230
274	定州善崔禪師	295b23	769	625	231
275	鎮州萬歲和尚	295b27	769	626	231
276	雲山和尚	295c7	770	626	232
277	桐峰菴主	295c12	771	627	232
278	杉洋菴主	295c20	772	628	232
279	涿州紙衣和尚	295c26	773	629	233
280	虎谿菴主	296a4	774	629	233
281	覆盆菴主	296a14	776	631	233
282	襄州歷村和尚	296a21	777	631	234
283	滄州米倉和尚	296a26	777	632	234
284	睦州刺史陳操	296b2	778	632	234
285	吉州止觀和尚	296b18	780	634	235
286	壽州紹宗禪師	296b20	780	635	235

287	襄州延慶法端大師	296b24	781	635	235
288	益州南禪無染大師	296b27	781	636	235
289	益州長平山和尚	296c1	782	636	236
290	益州崇福演教大師	296c4	782	636	236
291	安州大安山清幹禪師	296c7	783	637	236
292	終南山豐德寺和尚	296c10	783	637	236
293	均州武當山佛巖暉禪師	296c13	784	637	236
294	江西廬山雙谿田道者	296c16	785	638	236
295	雙峰古禪師	296c20	785	638	236
296	洪州米嶺和尚	297a6	787	639	237
297	道巘禪師	297a10	787	640	237
298	越州清化全付禪師	279b1	789	642	238
299	鄂州芭蕉山慧清禪師	297c2	793	644	240
300	韶州昌樂縣黃連山義初	297c21	795	647	241
310	韶州慧林鴻究大師	298a8	797	649	242
302	吉州資福如寶禪師	298a15	798	650	242
203	池州魯祖山教和尚	298b8	801	652	244
304	汝州寶應和尚	298b21	802	654	244
305	汝州西院思明禪師	298c22	805	657	246
306	寶壽和尚	299a8	807	657	247
307	鎮州大悲和尚	299a12	807	659	247
308	淄州水陸和尚	299a15	808	660	247
309	廬州大覺和尚	299a21	809	660	247
310	廬州澄心院旻德和尚	299a24	809	661	247
311	汝州南院和尚	299b1	810	661	248
13 312	鄂州興陽山清讓禪師	301c28	817	665	250
313	洪州幽谷山法滿禪師	302a3	818	665	251
314	吉州資福貞邃禪師	302a8	819	666	251
315	吉州福壽和尚	302a18	820	667	251
316	潭州鹿苑和尚	302a21	820	667	251
317	汝州風穴延沼禪師	302b2	822	669	251
318	鄂州興陽歸靜禪師	303c27	838	681	255
319	韶州靈瑞和尚	304a3	839	687	255
320	汝州廣慧真禪師	304a8	840	688	255

321	汝州首山省念禪師	304a11	840	688	255
322	蘄州三角山志謙禪師	305a8	849	699	257
323	郢州興陽詞鐸禪師	305a18	850	699	257
324	汾州善昭禪師	305a16	851	700	257
325	吉州耽源山真應禪師	305b1	853	701	258
326	黃州大石山福琳禪師	305b19	855	704	258
327	沂水蒙山光寶禪師	305b25	856	704	258
328	終南山圭峰宗密禪師	305c11	859	705	259

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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)

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of the Chan School, of the later Song Dynasty in 30 fascicules.

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