



RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 4
THE SHITOU LINE

TRANSLATED BY
RANDOLPH S. WHITFIELD
WITH A FOREWORD BY CHRISTIAN WITTERN

法

薰



Fragrance
of the
Dharma

Hōkun Trust

The Hokun Trust is pleased to support the fourth 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.

Contents

Foreword by Christian Wittern

Preface

Acknowledgments

Introduction

Abbreviations

Book Fourteen

Book Fifteen

Book Sixteen

Book Seventeen

Finding List

Bibliography

Index

Foreword

The work of which the fourth volume is appearing here before the reader is one of the defining texts of Chan/Zen Buddhism. It was composed a little more than a thousand years ago and at that time looked back to almost the same span in historical time as the actors it tells us about, but then goes even further back through the aeons of the cosmic theatre as the Mahayana Buddhists came to see it, to the Buddhas of the past.

Highlights of this book had been culled from it almost immediately after it was first printed, testifying to its immediate, wide and profound influence. Many of the famous Zen stories and Gong'an were first reported here. Similar books were also compiled in later periods, again proof of the importance that has been attributed to this book. Over time, these excerpts have overshadowed the source, as has a compilation of highlights from all these collections called *五燈會元 Wudeng Huiyuan (Combined Source of the Five Lamps)*,¹ which leaves out most of the shorter entries and tells the stories in a more literary and easily understandable way.

For all these reasons, the whole text of this important source book has never been translated, except for a rendering into modern Chinese that was published a few years ago. All other translations are partial and selective, even the Japanese translation, which over the last 20 years has seen three of the projected ten volumes published.

I first encountered this book more than twenty years ago, when I came to Kyoto to study with specialists of Chinese Zen. I have spent many a day in joyful discovery and admiration for the wit and sophistication of the many-faceted and beautifully layered attempts to say what can not be said in yet a new and powerful way that immediately reaches the intuition without being caught in the net of our thoughts. Despite all these efforts, all I could manage to produce so far is a partial translation into German.

Randolph Whitfield's project to translate the whole work into English has thus from the beginning received my wholehearted support. When he first mentioned it, I cautiously encouraged him, but had my doubts if this could indeed be realised by just one single person. As the years went by and volume after volume arrived at my doorstep, this reservation has turned to admiration and wonder. He has over the years developed his own style of rendering the terse prose of the Chinese original into English sentences which do not use any unnecessary words, but go a long way to preserve the rough touch of the fabric of this unusual text. He also does not fall into the trap of following the maze of allusions and references, which at times decorate the text, or, even more frequently, situate a conversation in the daily life of the participants in ways we can not trace today.

I am honoured that Randolph gave me the opportunity to add a few words here and am looking forward to encountering many more entries again through his translation. This translation will allow readers of English for the first time to peek into the world of Chinese daily life and religious experience of centuries ago in a way that has not been possible yet. I wish the project all the best and hope that it will not only bring people of another time and place to life again, but will also encourage its readers to join them on their path.

Christian Wittern, Kyoto, November 2016

¹ This work has been the source for the (partial) translation by Andy Ferguson, *Zen's Chinese Heritage* (Wisdom, Boston 2000).

The world is a rootless tree
Its yellow leaves dispatched by the wind
17.442

Preface

This first attempt at a full translation of the *Records of the Transmission of the Lamp to the Reign Period Illustrious Virtue* (1004-1007 CE) – to give it its full title – is only an initial step in bringing this extraordinary book to the notice of the English-speaking world. It is to be hoped that future work on this complex text will continue to span the generations.

The first task on completion of the translation (c.2020 CE) would be to undertake a full revision and correction. Then, more adequate annotations will have to be added, for which I have had no time. Eventually one would hope for a digital critical text edition which would also identify people, places and dates in a visualised online interface.² Yet this is not a book for scholars. It is a spiritual classic whose *raison d'être* is to educate and gladden the hearts of its readers by gradual permeation. Appreciation comes slowly: even highly educated Song dynasty literati were confounded by many of the encounter stories in this work.

A translation of this scope is a lengthy journey along one thread of an enormous web, the thread leading to another and another, disarming in its complexity and puzzling in its profundity: the only hope is not to lose the way too seriously. Anyway, there has not even been time to get entangled in sorting out various connections (were I able to do such a thing), as for example the interesting topic of the transmission immediately after Master Linji³ of the so-called Huairang-Linji line, or the far-reaching implications of Shitou Xiqian's familiarity with Daoism,⁴ let alone the rich contents of the Daoist Canon, replete with Buddho-Daoist vocabulary and texts.⁵

Although a translator is sometimes caught in a different quadrant of the web than the textual scholar, yet when the 'cool wind' of inspiration blows, both feel the same thrilling undulations. One scholar, when I told him of this undertaking to translate the CDL, commended the effort, for, said he, it is necessary to be familiar with Song dynasty classical Chinese, with the Song vernacular language, with Chinese Buddhist terminology – and much more. Only then,

was the implication, is one qualified to begin such a translation. Quite so!

Yet it was still dark when setting out on this journey and although provided with a map and some experience of the work, it was almost immediately apparent that no matter how carefully preparations are laid, the difficulties anticipated are basically all imaginary. How could there be any notion of what lay ahead when the journey had not even started?

Now, in the middle of this work, still in a dark forest,⁶ the sun does occasionally penetrate the canopy. Suddenly a small pool of sun-dappled woodland comes into view and birds awaken to song, evoking awe and wonder. With the clearer light comes the appreciation of a growing complexity as the colours deepen, as the song becomes naturally intelligible. Yet still there is danger: to be seriously delayed by grazing too far down enticing byways. Necessary it is to keep an eye on the main path, to resist the enormous temptation to explore. For example, our book is rich in dates and place names, a feast for readers and researchers alike: nevertheless, to indulge in the labyrinthine complexity of copious annotations would be an unwarranted extravagance at this stage. Never mind, hold the reins tight, says an old text, do not let the ox stampede into the sweet grass! The middle way between Scylla and Charybdis is the most difficult to find, because it goes *through* the two extremes. And so the path increases in difficulty, whilst decreasing in difficulty, just as the body grows old, whilst the heart grows ever more buoyant. Ever surprising are what both can do together, but however much that might be, nothing can ever be definitive: ‘after all,’ says an old song, ‘we are only ordinary men.’⁷

RSW

² I am thinking of what Marcus Bingenheimer and associates have done with the *Song Gaoseng Zhuan*. See <http://buddhisticinformatics.ddbc.edu.tw/biographies/gis/>

³ **12.273; 12.310; 13.316; 13.321; 13.324; 15.367**. For example, the confusion between Xinghua Cunjiang, (**12.273**) and Ruzhou Baoying (**12.304**), one man split into two!? See XY, p.811, note.

- ⁴ See *Power of Place* by James Robson, Cambridge, Mass., Harvard University Press, 2009, pp.257-319.
- ⁵ See *The Taoist Canon: A Historical Companion to the Daozang* by Kristofer Schipper and Franciscus Verellen. Chicago: University of Chicago Press, 2004. (Hereafter, TC).
- ⁶ For the forest as a secret place endowed with power, see *Ulysses' Sail* by Mary W. Helms. New Jersey: Princeton University Press, 1988, p.41.
- ⁷ 'Us and Them', *The Dark Side of the Moon*, Pink Floyd, 1973.

Acknowledgements

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

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

Thanks to the Venerable Sohaku Ogata, whose work continues.

Thanks to Carman Blacker for her far-sightedness.

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

Thanks to Christian Wittern for friendly encouragement.

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

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

Introduction

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 would be different?
The bright sun without words
Shines even and equally

猛熾焰中人有路 旋風頂上屹然棲
鎮常歷劫誰差互 杲日無言運照齊

(10.220 Huangzhou Ji'an 黃州齊安和尚)

The Chinese are perhaps the most gifted occultists in the world. From the very obscure beginnings of their recorded history right through to the present, from the village, town, prefectural, county and provincial levels up to the Imperial presence itself, the whole society was host to *bona fide* experts in spirit possession (*pingfu* 憑附), shamans, spirit mediums (*wushi* 巫師), lay exorcists (*fashi* 法師, who could also be Daoist priests or Ritual Masters), experts in thunder rituals (*wulei fa* 五雷法), physiognomists (*xiangshi* 相士), occultists (*shushi* 術士), diviners (*buzhe* 卜者), Daoist laymen (*daosu* 道俗) and more, be they Buddhist monks, Daoist priests (*huangguang* 黃冠, *daoshi* 道士) or Confucian civil servants, many of whom belonged to official families (*guanren* 官人) ministering to high officials (*shidaifu* 士大夫). Spirit-possession, ‘the descent of gods, ghosts, or ancestors and their habitation within the human body’⁸ – a common concern at all levels of Chinese society, gave rise to new therapeutic movements in the Song.⁹ From the beginnings of Buddhism in China too, masters such as Fotudeng (佛圖澄 d.348 CE),¹⁰ the famous

Kuchean thaumaturge who arrived in Luoyang in 310, were extremely influential at court.

All the more notable then was the emergence, from this rich and prolific soil, of a school of religious praxis which virtually turned its back on the occult and directed its concerns to forging a way back to the human heart within rather than to the projected empyrean heights of the occultists, be they Daoists, Buddhists or Confucianists. This school, although rooted in traditional Indian Buddhism – it was called the *Dhyāna School*,¹¹ which, transliterated into Chinese became *Channa*, or *Chan* for short – is a uniquely Chinese emergence from this productive soil. It is hardly surprising therefore that all kinds of connections can be found to and from Buddhism to every aspect of Chinese civilisation, whether political, economic, social, cultural or spiritual, emerging from the enormous undifferentiated mass of this ground.

Yet the CDL is not primarily of historical or antiquarian interest. Its relevance over the centuries became essentially trans-historical, a tool employed on a path of training and Buddhist awakening. Obviously the historical context is hermeneutically insufficient to appreciate its place in Chan lore. The heart is only to be found on the inside, avers our book repeatedly and rather obviously (though news of it is found in the *text*, which is ‘outside’, a transmission).¹² Its rather succinct language points to an original awareness slumbering in the depths of the human being and not normally accessible to *me* (or so it is thought). The CDL points to the access of this awareness, and the reverent and patient dismantling of that which hinders its free functioning. The proof of its authenticity is that it has been tested over the millennia by practical experience.

It is all very ordinary say the Channists, ‘When tired, sleep; hungry, then eat.’ (10.191, echoing Lazy Zan) or ‘Ordinary heart is the Dao’, (Mazu; Nanquan). Yet this must not be mistaken for ‘ordinary’ in the ordinary sense. It is the fruit of long training. When the palpable oceanic feeling of opening up (awakening) is experienced, never again to retreat into banality, then the ordinary heart is present: a state that goes unsung in our world, but not in our text. Furthermore, Chan is actively concerned with stressing that everyone is host to this ordinary heart because we use it every day, only without

knowing it. When Master Runa (**15.365**) was asked, 'What is it like to be a man of the Dao?' he answered quite simply, 'To move without trace, to get up and sit down without anyone noticing.' This is the way of free and easy access, gates all open, expressed in very bare, precise language immediately understandable to all: no self-conscious 'I' could ever succeed in 'trying' to leave a room unnoticed.

The gradual meltdown of the wall which constitutes the borderland region between the known *me* and the unknown great ocean nature (there are many synonyms for this source which Channists call the 'Buddha-nature', 'Ordinary Heart') must be approached with reverence. Access is through pilgrimage, the patient seeding of wholesome actions today, the basis of the Buddhist training through the body, the path to freedom. Busy monks and laymen tidying up the *debris* within their confined walls, in obedience to the call of the ocean lapping up against the perimeter outside, come to the joyful realisation that all they can ever 'know' of this ocean, even from direct experience after the deconstruction of the wall, is only the tiniest, infinitesimal drop. As Master Touzi (**15.364**) tells us, 'From the very first, clarity is not possible.' However much treasure there is out there, in here, everywhere, it cannot ever be exhausted: the vastness is inexhaustible and unknowable. It is this realisation which constituted 'awakening', 'liberation', the in-depth appreciation of, the ongoing participation in, the endlessness of this ocean nature hosted by all beings.

The mechanism in place within the universal laws of the causal nexus, also governing the medieval Chinese Buddhist world, was ever waiting in the wings to be taken up in awareness, at the key moment when a light dawned in the life of a future monk or transcendent. Fortunately there had always been traditions everywhere prevalent in the ancient world to cater for this moment, 'to leave the home life' for however long it took, in order to become familiar with this sudden lighting up and to practise in its glow. To fully release the light hidden in the dark, faith, reverence and a formal support system were the necessities.

Although the Chan masters started their practice within traditional *Vinaya* communities, there often seems to have been a free and

easy relationship with their Daoist co-religionists, away from the heady atmosphere of court life. We know next to nothing yet about how co-religionists interacted at grass roots level in imperial China and attempts at differentiating the enormous complexity of the situation are ongoing.¹³ Yet the Western scholarly research on Chan, of differentiating one faction from another, for example Fayuan from Linji, necessary as it is, only looks at the political situation prevailing then and overlooks the traditionally free and easy intercourse common in actual Chinese religious practices, yesterday as today, amongst Daoists, Buddhists or Confucians. These artificial dichotomies only serve to highlight the *oneness* of the overall politico-religious climate and have no basis beyond the usual polemics produced within any family group, as can be seen by observing the rich grass roots religious practices in China today, which are a product of millennia of interactions. One certain common denominator between all practitioners, Daoist, Confucianist and Buddhist alike, is the importance given to *ritual* and to *restrained comportment*. Both go through the physical body and have an ethical effect on practitioners, especially when practised *collectively*. Assemblies seem often to have contained disparate elements of society within them, practising the same rituals. This approach was enshrined in literature from all streams, including the CDL, with its Buddho-Daoist-Confucian background.

The CDL is neither biography nor hagiography but essentially a book of wisdom, culled from centuries of study and practice: a complex amalgam of Confucianism, Daoism and Buddhism. Bare and transparent, without much storytelling or exotic vocabulary, pointers are rendered linguistically by periphrasis (*gong'an*). The text is unconcerned with recording events in quite the way they happened (if they happened at all) but is very much concerned with spiritual authenticity, that is, with actual human experience. When Dongshan Liangjie says, 'I have a medicine called the elixir of the heart, which is smelted in the furnace of the passions over the years,'¹⁴ this verbal precision and economy is very much prized in Chan literature.

There is nothing for it then but to enter these records with an open heart, for authenticity can only be validated in the crucible of the

heart and is easily put to the test there, ‘far from the calculating mind,’

‘You should get to know the spirit of your own heart, whose essence is far from being split into death and the everlasting, whose nature is without purity or defilement, profoundly complete, in which ordinary and sacred are equal. It can be used without constraint, far from the calculating mind.’

Master Shitou (14.329)

If Buddha and Laozi and Confucius are the furnace in which our aspirations towards awakening are forged, then whether through the ethical life of *Vinaya* training for Buddhist monks, or by taking daily life as the practice of laypeople of whatever religious persuasion, cultivation goes through a decorous deportment of body which also perfumes speech and mind. Combined with a formal sitting meditation, wisdom in action, the unexcelled art, is nurtured. That seems to be the Chinese message of our text.

Having taken leave of his master Yunyan (14.350), Dongshan Liangjie (*Tōzan Ryōkai* 15.370) was crossing a stream and on seeing his own reflection in the water suddenly ‘opened up’ and became an intimate stranger to himself. Then he composed this *gatha*:¹⁵

Certainly avoid searching from others
Or it will separate me ever further
Now alone, of itself *me* follows
Meeting it everywhere
It is just me now
Yet the me is not it now
Necessary to meet it like this
For harmony with True Suchness¹⁶

切忌從他覓，
迢迢與我疏。
我今獨自往，¹⁷

處處得逢渠。
渠今正是我，
我今不是渠。
應須恁麼會，
方得契如如。

Historical complexity: the reign period ‘Illustrious Virtue’ *Jingde* (1004-1007 CE), during which our text was presented at court, was abruptly cut short in 1007 CE by court Daoism receiving special support from Emperor Zhenzong 宋真宗 (r. 993-1022). Celestial books (*tianshu* 天書) had been ‘found’ that sought to reconfirm the heavenly mandate to the Song Dynasty after the disastrous Peace of Chanyuan (澶淵之盟, 1004 CE). The Emperor performed the traditional Feng offerings (*fengshan dadian* 封禪大典) to Heaven and Earth.¹⁸ Yang Yi, chief editor of the CDL, with other senior civil servants, helped with arrangements and was present at this event. Yet this did not prevent the Buddhist CDL being given Imperial sanction when it appeared in 1009, by incorporating the (elapsed) reign period in the title of the work, indicating that it was in fact a government document.

In Shitou’s entry we find him reading the *Zhouyi Cantong Qi* 周易參同契 by Wei Boyang 魏伯阳), *The Seal of the Unity of the Three*,¹⁹ the earliest and important Daoist canonical text on inner alchemy in China.²⁰ The central importance of the trigrams of the *Book of Changes* in this work later filtered through to Dongshan Langjie’s ‘Five Ranks’. Yet Master Shitou also composed his own *Cantong Qi* (Jap. *Sandōkai*), which became a foundational text of the later Soto Zen lineage and is still chanted every day in temples throughout the world.²¹ Shitou’s second generation heir Dongshan composes the *Xindan Jue* 心丹訣 (*The Alchemy of the Heart*)²² by similarly looking back to another Daoist alchemical text, the *Shangdong Xindan Jingjue*, 上洞心丹經訣 (*Instructions on the Scripture of the Heart Elixir of the High Cavern*).²³ Again, a certain Mingzan (明瓚, also called Lanzan, ‘Lazy Zan’瓚懶)²⁴ lived, as Shitou did, in the Nanyue mountains south of present day Changsha²⁵ and is equally imbued with the Daoist as with the

Buddhist spirit in his poem ‘*Song of Joy in the Dao*’ 樂道歌 in which is found his famous saying: ‘When hungry, eat; tired, then sleep.’ He was later appropriated as a ‘Chan master’.²⁶

The present volume of the CDL translation deals with the so-called Fayan Wenyi line (Jap. *Hōgen Buneki* 885-958 CE, bk.24) emanating from the legendary Sixth Patriarch Huineng (5.71) through his flesh and blood disciple Chan Master Qingyuan Xingsi († 740 CE. 5.83) and his heir Great Master Shitou Xiqian (700-790 CE, 14.329). In fact the CDL contains many more Shitou-Fayan entries (over 800) than Huairang-Linji ones (c.400 including the collateral heirs): which leads us to conclude that the stress was laid upon a tradition prevalent in southeast China at the time that Yang Yi edited our work. But Yang Yi’s subtle balancing act of satisfying the political expediencies of the times whilst seeking to preserve a traditional Buddhism, coupled to his radical literary innovations (the production and editing of the CDL itself), especially against the onslaughts of his Daoist rival at court, the powerful Wang Qinruo, gave rise to a completely new genre of Buddhist literature in China, tantamount to a new Chan dispensation. The Linji became a ‘lineage’ – almost the official state orthodoxy – with the publication of the next ‘lamp’ record, the *Extended Records of the Lamp of the Tiansheng* [reign period 1023-32 CE], *Tiansheng Guangdeng Lu* (TGDL) 天聖廣燈錄, published in 1029 CE and compiled by Li Zunxu 李遵勗 (988-1038 CE), himself of imperial blood, just one year before the death of Yang Yi. In this work, though perhaps not comparable in literary sophistication to the CDL, the ‘special transmission outside the teachings’ is coined for the first time, initiating a fully fledged Linji ‘school’ through Fengxue Yanzhao (13.317) and Shoushan Shengnian (13.321), third and fourth generation heirs of Linji.²⁷ Did this work (the TGDL) also sound the death knell of the traditional Buddhism in southern China as it has been preserved in the ZJL and CDL?

Indeed the Shitou-Fayan line seems to have represented the norm in southern Chinese Buddhism, where harmony between Chan (meditation) and the Buddhist teachings 教禪一致 (*jiao chan yi zhi*), that is, the unity of the doctrinal and meditative practices (including, n. b., calling on Amida Buddha) was the rule rather than the ‘special

transmission outside the teachings' 教外別傳 slogan adopted and popularised by government civil servants using a retrospectively constructed Huairang-Linji school (bks. 4-13, see vol. 2).²⁸ To the Fayuan lineage belong many illustrious masters, such as Tiantai Deshao 天台德韶 (891–972 CE, bk. 25), national preceptor of the Wuyue kingdom in southern China and Yongming Yanshou 永明延壽 (904-975 CE), author of the catholic *Records from the Chan Mirror*, in which 教禪一致 is so eloquently enshrined. He was also an elder Dharma-brother of Daoyuan 道原 (n. d.), the author of the CDL.

One percent of 1% of Chinese Buddhist texts has been translated into other languages so far and even less of the rich Daoist corpus, let alone the mountain of poetry conscientiously transmitted by men of the Way over so many centuries – a mountain as big as Sumeru. It will take generations to map out this web of interconnections without losing the thread.

⁸ Davis, L. Edward, *Society and the Supernatural in Song China*. Honolulu: University of Hawai'i Press, 2001, introduction & ch.2.

⁹ Also Richard von Glahn, *The Sinister Way: The Divine and the Demonic in Chinese Religious Culture*, Berkeley: University of California Press, 2004, ch. 5. On the difference between shamanism and spirit-possession, see CDL, vol.1, p.18 & note 11.

¹⁰ Biography in *Gaoseng Zhuan*, T.50, 2059, 383b-387a.

¹¹ *Dhyāna* is the Indian term for 'meditation'.

¹² 'The outer is the inner elevated to a state of mystery.' Novalis (1772-1801)

¹³ See for example, *Burning for the Buddha* by James A. Benn. Honolulu: University of Hawai'i Press, 2007.

¹⁴ 吾有藥號心丹。煩惱爐中鍊歲年 ZJL T.48. 2016, 946c2. Stove, furnace, fierce blaze, smelting, heat, forging, etc., are all references to the inner work, the 'alchemical process' as it used to be called.

¹⁵ Or more correctly, a *lüshi*, an eight-line poem of five or seven syllables (characters) with the main caesura preceding the antepenultimate character. In the *lüshi*, lines 1-2 are the exposition, 3-6 the development in parallel verse, and lines 7-8 the conclusion; the even lines rhyme.

¹⁶ See *The Record of Tung-shan* for a different translation by William F. Powell, Hawai'i: University of Hawai'i Press, 1986, no. 9, page 28-9.

- 17 *Wo* 我 here denotes 'me' as object rather than 'I' as the subject, guest rather than host.
- 18 See vol. 1, pp. 32-4.
- 19 Of cosmology according to the *Book of Changes*, of Daoism – *wuwei* and of Inner Alchemy.
- 20 2nd – 5th cent. CE. See the translation by Fabrizio Pregadio, *The Seal of the Unity of Three*, Mountain View, CA: Golden Elixir Press, 2011.
- 21 The *Cantong Qi* is in bk. 30 of the CDL.
- 22 For an excerpt see ZJL, ch. 98. (T.48, 2016, 946c2-c11).
- 23 Footnote of DZ no. 975 19:396
- 24 8th century. Biography in T.50, 2061, 834a7-b17.
- 25 The great attraction of the Nanyue mountain range as conducive to Buddhist and Daoist practice is canonically testified to by the fact that both canons contain the same work (though differently redacted) dedicated to the mountain (*Record of the Collected Highlights of Nanyue* 南嶽總勝集 T. 2097). See Robson, p.91.
- 26 His only surviving work is found in book **30** of the CDL and in chapter 3 of the ZTJ.
- 27 See Albert Welter's *The Linji Lu and the Creation of Chan Orthodoxy*, Oxford, 2008 for the background to this subject.
- 28 Again, *all* Buddhist practice, in whatever environment, in whichever age, is based on the unity of doctrinal and meditative practices culled from a wide variety of sources, inside and outside of the teachings.

Abbreviations

Primary Sources:

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

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

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

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

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

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

Secondary Sources:

Chinese:

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

Japanese:

KIK – *Kokuyaku issai-Kyō; Wa-kan senjutsu-bu* 國譯一切經 The Chinese and Japanese section of the Japanese Tripiṭaka,

- containing the Japanese translations of the Chinese Buddhist texts written in Kambun, with introductions and footnotes by Japanese scholars, vol. 82. Tokyo, 33rd year of the Shōwa 昭和 period (1959)
- KDI – *Keitoku Dentoroku* 景德傳燈錄, books 7-12 annotated under the supervision of Irya, Yoshitaka 入矢義高昂, 2 vols, Kyoto, Institute of Zen Studies (Zenbunka Kenkyujo), 1993
- KTS – *Keitoku Dentoroku Sakuin* 景德傳燈錄索引 compiled by 芳澤勝弘 *et al*, 2 vols. Kyoto, Zenbunka Kenkyujo, 1993

Western:

- AUL – *Jingde chuandeng lu. Aufzeichnungen von der Übertragung der Leuchte aus der Ära Jingde*, by Christian Wittern, Insel, 2014
- BCA – *Buddhism in Central Asia*, by B. N. Puri, Delhi, 1987
- BCC – *The Buddhist Conquest of China*, by E. Zürcher, Leiden, 1972
- BCR – *The Blue Cliff Record*, translated by Thomas and J. C. Cleary, 3 vols., Boulder, 1977
- BDT – *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600-1400*, by Tansen Sen, Honolulu, Hawai'i, 2003
- BICC – *Buddhism in Chinese Society*, by Jacques Gernet, Columbia, 1995
- BFSS – *Beacon Fire and Shooting Star: The Literary Culture of the Liang (502-557)*, by Xiaofei Tian, Cambridge, Mass., 2007
- CBD – *A Chinese Biographical Dictionary*, by Herbert Giles, 1898, Rprt. Taipei, 1975
- CL – *Chinese Letterkunde*, by Wilt Idem and Lloyd Haft, Amsterdam, 1985, (in Dutch)
- DCBT – *Dictionary of Chinese Buddhist Terms*, by W. E. Soothill & L. Hodous, London, 1937
- DOTIC – *A Dictionary of Official Titles in Imperial China*, by Charles O. Hucker, Stanford, 1985
- DPPN – *Dictionary of Pali Proper Names*, by G. P. Malalasekera, London, 1974
- GEB – *Geography of Early Buddhism*, by B. C. Law, London, 1932

- HCB – *Handbook of Chinese Buddhism*, by E. J. Eitel, Hong Kong, 1888
- HCC – *A History of Chinese Civilization*, by Jacques Gernet, Cambridge, 1982
- HIB – *A History of Indian Buddhism*, by Etienne Lamotte, translated by Sara Webb-Boin, Louvain, 1988
- HRFD – *Historical Records of the Five Dynasties*, by Ouyang Xiu, translated by Richard L. Davies, Columbia, 2004
- IB – *Indian Buddhism*, by Hajime Nakamura, Delhi, 1987
- LS – *The Lotus of the Good Law*. Translated by H. Kern. Oxford: Sacred Books of the East, vol. 21, 1884
- MRL – *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*, by Albert Welter, Oxford, 2006
- MT – *The Mystique of Transmission*, by Wendi L. Adamek, New York, 2007
- NJ – *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka*, by Bunyiu Nanjio, Oxford, 1883
- PSSP – *The Platform Sutra of the Sixth Patriarch*, by Philip B. Yampolsky, Columbia, 1967
- SBCR – *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*, translated by Thomas Cleary, Boston, 2000
- SH – *A Study of History*, by Arnold Toynbee, 12 vols. Oxford, 1934-61, Rprt. 1979
- TC – *The Taoist Canon: A Historical Companion to the Daozang* by Kristofer Schipper and Franciscus Verellen. Chicago: University of Chicago Press, 2004.
- TZC – *Two Zen Classics*, translated by Katsuki Sekida, New York, 1977; rpt., 1985
- YCB – *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglü (1004)* by Christian Wittern, Bern, 1998
- ZS – *Zen Sand*, by Victor Sogen Hori, Hawai'i, 2003

Book 14

Dharma Heirs of Chan Master Xingsi of Qingyuan Shan in Jizhou (Seigen Gyōshi)

14.329 Great Master Nanyue Shitou Xiqian (Sekitō Kisen)

Dharma Heirs of Great Master Nanyue Shitou Xiqian (Sekitō Kisen)

14.330 Chan Master Jianzhou Tianhuang Daowu Tennō Dōgo)

14.331 Chan Master Jingzhao Shili

14.332 Chan Master Dengzhou Danxia Tianrang (Tanka Tennen)

14.333 Chan Master Tanzhou Zhaoti Huilang

14.334 Chan Master Changsha Xingguo Si Zhenlang

14.335 Chan Master Lizhou Yueshan Weiyan (Yakusan Igen)

14.336 The Venerable Tanzhou Dachuan

14.337 The Venerable Fenzhou Shilou

14.338 The Venerable Fengxiang fu Famen Si Fotuo

14.339 The Venerable Tanzhou Hualin

14.340 The Venerable Chaozhou Dadian

14.341 Chan Master Tanzhou You xian Changzi Kuang

14.342 The Venerable Shuikong

The Third Generation of Qingyuan Xingsi's Heirs. Dharma Heirs of Jingzhou Tianhuang Daowu.

14.343 Chan Master Lizhou Longtan Chongxin

Dharma Heirs of Chan master Tianran of Danxia Shan in Dengzhou

14.344 Chan Master Jingzhao Yongnan Shan Cuiwei Wuxue

14.345 Chan Master Danxia Shan Yi'an

14.346 Chan Master Jizhou Xing'gong

14.347 The Venerable Bentong

14.348 The Venerable Micang

Dharma Heirs of Chan Master Yueshan Weiyuan

14.349 Chan Master Tanzhou Daowu Shan Yuanzhi

14.350 Chan Master Tanzhou Yunyan Tancheng (*Ungan Donsho*)

14.351 The Venerable Huating Chuanzi

14.352 Chan Master Xuanzhou Pishu Huixing

14.353 Śramaṇa Yueshan Gao

14.354 Chan Master E'zhou Boyan Mingzhe

14.355 The Venerable Tanzhou Shishi Shandao

14.356 Chan Master Zhanzhou Sanping Yizhong

14.357 The Venerable Xiantian

14.358 The Venerable Fuzhou Puguan

Dharma Heirs of Chan Master Xingsi of Qingyuan Shan in Jizhou (Seigen Gyōshi)
14.329 Great Master Nanyue Shitou Xiqian (Sekitō Kisen)

The great master Shitou Xiqian (700-790 CE) was a native of Gaoyao in Duanzhou (Guangdong, Zhaoqing) whose family name was Chen. His mother did not like to eat meat or root vegetables when she was pregnant with the master, so he was not bothersome as he grew up but protective of his mother. From youth on he promised himself to live a solitary life.

The village hunters of the hamlet in which he lived dreaded an evil spirit, which was around when they were hunting by night. They had set up many improper sacrifices to propitiate it, slaying oxen and indulging in alcoholic revelries until it became a frequent and common practice. The master would suddenly absent himself and, turning over their sacrificial rituals, would forcibly release the oxen and then return to the village. This happened for more than ten years in succession. The village elders could not prevent him from this.

Later the master went directly to great master [Huineng], the Sixth Patriarch at Caoxi, and became a disciple of his, though without yet receiving the full precepts. When the demise of the Patriarch was near, he left instructions that [the master] should pay a visit to Chan master [Xing] Si (5.83) at Qingyuan Shan in Luling (Jiangxi, Ji'an). There he settled in to work.

Si asked the master one day, 'There are those who say that there is news from Lingnan.'²⁹

'There are those who do not say this,' answered the master.

'If this were so,' said Si, 'where would the great vehicle and the small vehicle come from?'

'All emerged from this very place and this applies no less to other matters,' replied the master.

Si greatly appreciated this.

At the beginning of the Tianbao reign period of the Tang (742-756 CE) the master was recommended to go to Nan Temple in the Hengyue Mountains. To the east of this temple was a great rock in the form of a flat terrace. Upon this rock he built a small hermitage; from then on the master was called the Venerable Shitou (Stone-head).

The master ascended the high seat one day and said, 'My Dharmagate is what Buddha transmitted of old. No matter if there is skilful progress in meditation, all depends on arrival at the Buddha's insight that heart is Buddha. The Buddha-heart and living beings, *bodhi* and delusion – though of different names, they are by nature one and the same. You should get to know the spirit of your own heart, whose essence is far from being split into death and the everlasting, whose nature is without purity or defilement, profoundly complete and in which ordinary and sacred are equal. It can be used without constraint, far from the calculating heart. The Three Worlds and the Six Ways [of birth] are only the manifestation of one's own heart. As the moon in the water is a mirror image – how could there be birth and death there? This you can know for yourselves – and that there is not one thing which is not complete.'

At that time the disciples were discussing awakening and they asked the master, 'Who is it that can come to Caoxi's hint of the meaning?'

'The one who understands the Buddha's Dharma comes to it,' replied the master.

'Has the master come to it then?' they asked.

'I do not understand the Buddha's Dharma,' said the master.

A monk asked, 'What is liberation?'

'Who ties you up?' replied the master.

'What is the Pure Land?' persisted the monk.

'Who is polluting you?' asked the master.

'What is *nirvāṇa*?'

'Who is putting birth and death on you?' said the master.

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

'From Jiangxi,' replied the monk.

'And come across Patriarch Ma (Mazu)?' asked the master.

'Yes,' said the monk.

The master pointed to a pile of firewood and asked, 'Does Master Ma have something like this?'

The monk had no reply.

(Textual comment: Returned to Jiangxi [the monk] brought this up with Mazu, who said, 'Do you see the size of the pile of firewood over there?' 'It cannot be considered large,' replied the monk. 'The strength you have is very great,' said Mazu. 'How so?' asked the monk. 'You have lumbered a pile of firewood all the way from Lingnan. Is this not the possession of strength?' asked Mazu)

Question: 'What is the meaning of the coming from the West?'

'Ask the naked pillar to divulge it,' replied the master.³⁰

'The student doesn't understand.'

'I do not understand either,' said the master.

Dadian³¹ asked the master, 'In days of old, men said that to say the Dao exists or that it does not exist are both slanderous statements. Could the master please clear this up?'

'Every thing is also a no-thing so what is there to clear up?' replied the master, but added, 'Larynx and lips away, what is there left to say?'

'It is not this,' said Dadian.

'If that is so, then you obtain entry into the gate,' said the master.

Daowu³² asked, 'What is the deep meaning of the Buddha's Dharma?'

'Not possible not to know,' replied the master.

'Is it not that on the ascent there is still a place of transformation?' asked Daowu.

'The vast emptiness does not obstruct the white clouds flying by,' answered the master.

Question: 'What is the Chan Way?'

'Dull and stony,' said the master.

'What is the Dao?'

'The treetops.'

Some of the other disciples of the master had learnt all the dialogues from the Buddha's teachings, being able to cite chapter and verse to all and sundry. The master was reading from a book called *The Kinship of Three in Accordance with the Book of Changes*³³ whose language, with many notes, describes tranquillity and seclusion as a great practice in the world. The spirit-beings of Nanyue [Mountains] often left their footprints in wishing to hear the Dharma. The master gave them all the precepts.

In the 2nd year of the Guangde reign period (764 CE) the assembly requested the master to descend the mountain for Liangduan (Hunan, Changsha) to give the disciples there an extensive exposition of the profound Dharma. Chan master Daji (Mazu) from Jiangxi, at the head of his assembly and Chan master Shitou, from Hunan, at the head of his assembly, came rather hesitantly, two great warriors of the Dharma, absolutely together as equals.

On the 25th day of the 12th month, in the 6th year of the reign period Zhenyuan, corresponding to the 7th year of the sexagenarian cycle (790 CE), [the master] left the world at the age of seventy-one, having been a monk for 63 years. The disciples erected a *stupa* at Dongling and in the Changqing era (821-824 CE) he was conferred with the posthumous name of 'Chan Master of No Boundaries'. The *stupa* was 'Beholding Form'.

Dharma Heirs of Great Master Nanyue Shitou

Xiqian (Sekitō Kisen)

14.330 Chan Master Jianzhou Tianhuang Daowu (*Tennō Dōgo*)

Chan master Daowu (748-807 CE) of Tianhuang [temple] in Jingzhou (Hubei) was a native of Dangyang in Wuzhou (Zhejiang) whose family name was Zhang. With an unusual air of inner deportment, [the master] even whilst young nurtured knowledge and later in life showed spiritual depth and capacity. At the age of fourteen he earnestly besought his parents to leave the home life, but they would not hear of it. Vowing then to reduce his food by taking only one meal a day, his body became emaciated and haggard. Since his parents could not get him to stop [this regime], they allowed him [to leave the home life].

A senior monk in Mingzhou (Zhejiang, Ningbo) first shaved the master's head and enrobed him. At the age of twenty-five he received the full precepts at the Zhulin Temple in Hangzhou (Zhejiang). There he took up the *Vinaya* practice seriously, pressing on with indomitable courage. Once, sitting quietly on a burial mound in the wind and rain as dusk was descending to darkness, his body and heart grew motionless and quiet, all fear and dread departed. Travelling through Yuhang (Zhejiang) Daowu first wished to pay a courtesy call on Chan master Guoyi of Jingshan.³⁴ After serving him diligently for five years he received the Dharma of the Heart [Transmission] from him.

During the Dali reign period of the Tang (766-779 CE), [Daowu] arrived at Zhongling (Jiangxi, nr. Jinxian) on a visit to great master Ma (Mazu). Once more he came to his former depth of insight and being absolutely in accord with the Dharma teachings there, he stayed on for a further two years.

Then [Daowu] went to pay a courtesy call on Great Master Shitou Qian. On his arrival he asked him, 'Leaving aside meditation and wisdom, what Dharma is there to show people?'

'I do not have any lackeys or slaves here so what is there to leave aside?' answered Shitou.

'How then does one come to clarity?' asked Daowu.

'Are you still hanging on to a pinch of emptiness?' asked Shitou.

'Put like this, then there is nothing more to follow – I leave today!'

'When you will eventually come back, is not yet known,' said Shitou.

'The man here is not Daowu,' answered Daowu.

‘I already knew a long time ago where you came from,’ said Shitou.

‘What false accusations is the master putting on people now?’ replied Daowu.

‘You and I see the point,’ said Shitou.

‘This being the case, what is there ultimately to show people of the future?’ asked Daowu.

‘Which men of the future are you talking about?’ asked Shitou.

From this the master suddenly had an awakening. Under the words of these two sage-craftsmen (Mazu and Shitou) the heart which he came to, corresponded exactly with theirs.

Later, divining Chaizi Mountain at Danyang in Jingzhou (Hubei) as the place to settle, (Textual comment: This is the place where the 500 Arhats soared aloft.)³⁵ disciples attached themselves to him and rubbing shoulders with each other, both men and women, all came for his teaching.

At that time the head of the Chongye Temple submitted a recommendation to the district commandant to have the master welcomed in the district capital. In the east of that city was the Tianhuang Temple, also called The Indigo on account of its having been abandoned through fire. The head of the temple, after careful pondering, planned to repair [the building] and asked himself, ‘Supposing we could obtain Chan master [Dao]Wu. With the master as the chief inspiration, that would surely be a blessing for us.’ Quietly in the middle of the night and after entreaties, sitting on shoulders,³⁶ the master arrived to occupy the Tianhuang Temple. At that time the governor of Jiangling and the Vice Director of the Right,³⁷ Pei Gong,³⁸ often came to ask the new incumbent questions on the Dharma teachings, which he gave with great sensitivity and propriety.

The master did not normally welcome people or see them off – guests were treated without distinction of rich or poor. All sat and deferred to him. Pei Gong warmed to the master even more and it was due to this that the way of Shitou’s Dharma flourished at this seat.

A monk asked, ‘What is the mysterious word?’

‘Do not say I understand the Buddha-dharma,’ replied the master.
‘But what about a student blocked with doubts?’ asked the monk.
‘Why not ask the old monk?’ said the master.
‘Just have!’ replied the monk.
‘Go now. This is not your mooring place,’ replied the master.

During the 4th month [of the 2nd year] of the Yuanhe reign period, corresponding to the 24th year of the sexagenarian cycle (807 CE), the master showed signs of illness. He instructed his close disciples to give the assembly due notice of his impending end. When it came to the last day of the moon, the great assembly asked after his health. The master suddenly summoned the head of the meditation hall. The head presented himself and the master asked, ‘Understood?’

‘Not understood,’ replied the head monk.

The master then took up his pillow, threw it on the ground, thereby clearly announcing his demise. He was sixty years old and had been a monk for thirty-five years. On the 5th day of the 8th month of that year a *stupa* was erected in the east of the local capital.³⁹

14.331 Chan Master Jingzhao Shili

Chan master Shili of Jingzhao (Shanxi, Xi’an) first asked Shitou, ‘What obligation does the student have to fulfil his duty?’

‘What are you searching from me?’ replied Shitou.

‘If it is not to be searched in the master, how is it obtained then?’ asked Shili.

‘What is it that you have lost?’ asked Shitou in turn.

The master immediately understood this pointer.

14.332 Chan Master Dengzhou Danxia Tianrang (*Tanka Tennen*)

The birth place of Chan master Tianrang (739-824 CE) of Mount Danxia in Dengzhou (Henan, Dengxian) is unknown. He was initially a student of Confucianism but just as he was staying in an inn on his

way to Chang'an (Shanxi, Xi'an) to take the civil service examinations, he had a vision of a bright light filling the room. A being said, 'This is a good omen of awakening to emptiness.'

A Chan monk who happened to be a fellow guest asked Tianrang, 'Where is the worthy one bound for?'

'For recruitment into the civil service,' replied he.

'How is recruitment into the civil service comparable to recruitment into Buddhism?' asked the Chan guest.

'Where is it necessary to go for recruitment into Buddhism?' asked Tianrang.

'These days Great Master Mazu of Jiangxi is peopling the world with heirs,' said the guest. 'That is the place to join the Buddhists. The worthy one should go!'

Thereupon the master made straight for Jiangxi. On seeing Mazu he raised his hand to his hat. Mazu regarded him for some time and then said, 'Nanyue Shitou is your master.' So the master went directly to Nanyue and on arrival presented himself with the same gesture.

'Off to the cooking shed!' said Shitou.

The master bowed in gratitude and went to join the workers in the shed. For three years without a break he carried out duties in the kitchen.

Suddenly one day Shitou announced to the whole assembly, 'Come to level the grass in front of the Buddha-hall tomorrow.' The next day the assembly and the lay workers all went prepared with shovels and mattocks to level the grass and weeds. But the master, with a full basin of water for washing the head, kneeled in front of Shitou like a fool. Shitou saw him, laughed and then shaved his head. Yet at the moment of receiving the precepts the master covered his ears and left.

Again he went to pay Mazu a visit. On arrival and without having paid his respects the master went straight into the monks' hall and sat down on the dais, right in front of the statue of the Holy Monk [of Manjuśri]. The whole assembly was shocked and promptly reported to Mazu, who personally went to the hall. Regarding him he said, 'My son, of the Heavenly Nature.'

The master immediately came down [from the dais] and, making prostrations, said, 'Thanks to the master (Mazu) for bestowing a Dharma-name.' This explains the name 'Tianrang' (Heavenly Nature).

Mazu then asked Tianrang, 'Where have you come from?'

'Shitou's,' answered the master.

'Shitou's way is slippery, did you stumble or fall?' asked Mazu.

'Stumbling and falling would not have got me here,' replied the master.

Then he took his staff and left to wander about far and wide. In the Tiantai Mountains, on the Huading peak, he stayed for three years.⁴⁰ After that he also went to Mount Jingshan in Hangzhou (Zhejiang) to pay his respects to Chan master Guoyi.

During the Yuanhe reign period of the Tang (806-820 CE) the master arrived at the Longmen Xiangshan in Luojing (Henan, Luoyang) and formed a firm friendship with the Venerable Funiu.⁴¹ Later at the Huilin Temple he experienced very cold weather. The master took a wooden Buddha statue and burnt it. The people there jeered at him for this. 'I am burning this to get the relics,' said the master. 'How can wood yield [relics]?' they said. 'If you are all like this, why jeer at me?'⁴²

The master paid a courtesy call on National Teacher Huizhong (**5.89**) one day. First he asked the teacher's attendant, 'Is the National Teacher present or not?'

'Present, but not present to receive guests,' replied the teacher's attendant.

'Excessively remote,' replied the master.

'And the Buddha-eye cannot be peeped at either,' said the attendant.

'Dragons give birth to dragon sons, a phoenix gives birth to a phoenix child,' said the master.

The National Teacher awoke from sleep and the attendant related what had happened. The National Teacher then gave the attendant twenty blows with a whip and drove him off.

Later Danxia heard of this and said, 'No nonsense coming from the National Teacher of Nanyang!' Next day the master again went to pay obeisance and he saw the National Teacher reclining at ease on a couch. 'No need, no need!' said the Teacher. The master retreated a step and the Teacher said, 'Like that, like that!' The master came forward again, 'Not right, not right!' said the Teacher. The master then walked around the National Teacher once and was about to leave when the Teacher said, 'The time when men departed from wisdom is already very long: many [now] are idle and negligent. Even in thirty years of searching for such a fellow he would be difficult to find.'

The master went to visit Long the Recluse. He saw his daughter just then gathering vegetables and asked her, 'Is the Recluse here or not?' The daughter put her basket down, brought her palms together in respectful greeting and stood up. 'Is the Recluse here or not?' asked the master again. The daughter took up her basket and left.

In the 3rd year of the Yuanhe reign period (808 CE) the master was lying across the Tianjin Bridge.⁴³ Just at that moment the Regent Zheng Gong⁴⁴ came passing and scolded the master for not getting up. The Regent asked for an explanation.

'It is not a matter for monks,' replied the master calmly.

The Regent thought him extraordinary and conferred white silk cloth, two inner garments and a daily supply of rice flour on the master. People in the capital gladly returned to their faith [through this].

In the summer of the 15th year of the Yuanhe reign period (820 CE), the master said to his disciples, 'The place where I wish to end my old age is by a spring in a forest.' The disciples then chose a flat piece of ground in Danxia Mountain, Nanyang, built a thatch-roofed hermitage for him there and provided an attendant. Within three years the students numbered more than three hundred and the place became a big monastery.

The master ascended the podium and said, 'All of you⁴⁵ must each guard the one spiritual substance. But not by your making and

creating names and forms, never mind talking about some kind of awakening or non-awakening. When I visited the Venerable Shitou, he too only taught the necessity of guarding oneself. This business is not something to come to by chatting about it. Do any of you ever doubt whether there is a place to abide in? Is it possible that Chan is a thing for you to understand? Is becoming a Buddha something to have? This one character “Buddha” has never been agreeable to hear. Look for yourselves – being ever so good and clever, compassionate and delighting in giving alms – is this not all obtained from the outside? It is not in the heart. Goodness and cleverness are proper to Mañjuśrī and Samantabhadra. So what are you planning to chase after or take advantage of? There is no need for *sutras* and do not go falling into emptiness. Students of today are confused, all taking part in Chan by asking about the Way. I have no way here that can be practised, no Dharma to testify to! Every sip, every bite has been meted out by life. No use doubting it. It is like this everywhere. It should be realised that Shakyamuni was just an ordinary man and that you have to see this clearly for yourselves.

Do not have a blind one leading a whole assembly of blind ones, helping each other into a fiery pit. Competing in the dark night of the other land for the lucky prize – if this is existence, it is no undertaking. Now take care!’

A monk arrived to take part in the training. He saw the master at the foot of the mountain and asked, ‘What kind of a place is Danxia Mountain?’

The master pointed at the mountain and replied, ‘A dark-bluish place.’

‘Could it be only this?’ asked the monk.

‘The son of a real lion – one poke and he is there,’⁴⁶ replied the master.

The master asked a monk, ‘Where do you spend the night?’

‘At the foot of the mountain.’

‘And eat?’

‘At the foot of the mountain,’ replied the monk.

‘Did the one who gave food to the monk also have eyes or not?’ asked the master.

The monk had no reply.

(Textual comment: Changqing said, ‘Exhausting their opportunities only for what?’ Baofu said, ‘Say, am I blind?’ Xuanjue asked, ‘Anyway, say, is Changqing clear about Danxia’s meaning, because he repeatedly uses the treasures from his own house [to feed people]?’)

On the 23rd day of the 6th month, in the 4th year of the Changqing reign period (824 CE) the master said to the disciples, ‘Prepare the bath water, I wish to go on a journey.’ Then, putting on a bamboo hat and taking his staff, he attended to his footwear. Bending down, he had not yet put the shoe of one foot on when he went into change. He was eighty-six years old.

The disciples hewed the *stupa* out of the rock. He was posthumously conferred with the title ‘Chan Master of Wise Penetration’ by imperial decree and the *stupa* was named ‘Wonderful Awakening’.

14.333 Chan Master Tanzhou Zhaoti Huilang

Chan master Huilang of Zhaoti [temple] in Tanzhou (Hunan, Changsha) was a native of Shixing Qujiang (Guangdong, Shaoguan), whose family name was Ouyang. At the age of thirteen he had his head shaved by Chan master Mo of Denglin Temple and at seventeen he made the journey to Nanyue. At the Nanyue temple he received the full precepts on becoming twenty.

Then he went to Master Daji (Mazu) at Gong’gong Shan in Qianzhou (Jiangxi, Kanzhou). Daji asked him, ‘What are you searching for, coming here?’

‘For the knowledge and insight of Buddha,’ replied the master.

‘Buddha is without knowledge and insight,’ replied Daji, ‘Knowledge and insight are the domain of demons. You have come from Nanyue yet it seems that you have not yet seen into Shitou’s essential heart of [the 6th Patriarch] Caoxi. You should go there.’

The master took the hint and returned to Nanyue. Arrived at Shitou's, the master asked, 'What is Buddha?'

'You do not have the Buddha-nature,' replied Shitou.

'What about all the wriggling things that have life?' asked the master.

'All wriggling things have life, so they have the Buddha-nature,' replied Shitou.

'Why does Huilang not have it then?' asked the master.

'Because you are not willing to undertake the responsibility,' answered Shitou.

Under the impact of these words [the master] entered certainty. After this he resided in the Zhaoti temple at Liangduan (Hunan, Changsha) and never set foot out of the gate for more than thirty years. Whenever students would come to take part in the training he would say, 'Go away! Go away! You do not have the Buddha-nature!' Nearly all his guidance consisted of just this.

(Textual Comment: Contemporaries called him Chan master of Great Clarity.)

14.334 Chan Master Changsha Xingguo Si Zhenlang

Chan master Zhenlang of Xingguo Temple in Changsha (Hunan), on his first visit to Shitou asked, 'What is the meaning of the Patriarch's coming from the West?'

'Ask the naked pillar,' replied Shitou.

'Zhenlang does not understand,' he replied.

'I do not understand either,' said Shitou.

The master was suddenly awakened.

Later, as the incumbent of a temple, the master once summoned a monk who had come to take part in the training, saying, 'Elder!'

'Yes!' came the reply.

'There goes an ungrateful one,' said the master.

'Why does the venerable sir not examine further?' asked the Elder.

The master rubbed his eyes and scrutinised him.

The monk had no reply.

(Textual Comment: Contemporaries called him Chan master of Lesser Clarity.)

14.335 Chan Master Lizhou Yueshan Weiyao (*Yakusan Igen*)

Chan master Weiyao (751-834 CE) of Yueshan in Lizhou (Hunan, *Lixian*) was a native of Jiangzhou (Shanxi, Xinjiang) whose family name was Han. He left the home life at the age of seventeen to train under Chan master Huizhao of Xishan in Chaoyang (Guangdong). In the 8th year of the Dali reign period of the Tang (773 CE) he received the full precepts at the hands of Vinaya Master Xicao at Hengyue, who said to him, 'The intrepid one should leave the Dharma of self-purification. How can the bit-by-bit business of detailed practice consist of paying attention to one's dress?' Then he went to Shitou who personally led him into the wonderful meaning.

One day as the master was sitting in meditation, Shitou saw him and asked, 'What are you doing here?'

'Absolutely nothing,' replied the master.

'If that is so, then it is relaxed sitting,' said Shitou.

'If it were relaxed sitting, that would be doing something,' replied the master.

'You talk of doing nothing but what is doing nothing?' said Shitou.

'Even a thousand sages do not know that,' replied the master.

Shitou then recited a *gatha*:

Forever living together without knowing the name
Trusting to luck as the only means of proceeding
From of old the worthy ones too have not known.
Going the ordinary round, what could be brighter?

Shitou once let fall the following words, 'The use of words is not relevant.'

'Not to use words is not relevant,' replied the master.

'The point of the barb does not enter here,' said Shitou.

'It is like planting flowers in stone here,' replied the master.⁴⁷

Shitou approved of this.

Later the master resided in the Yueshan [temple] in Lizhou where the assembly grew like banks of clouds gathering over the sea. (Textual comment: For the extended record see another chapter.)

One day as the master was reading a *sutra*, Boyan said to him, 'The venerable sir should stop making practical jokes.'

The master rolled up the *sutra* and said, 'What time is it now?'

'It has just turned noon,' was the reply.

'Still these cultured adornments here,' said the master.

'This fellow's lack of them is indeed absent,' replied Boyan.

'You are too deadly clever,' said the master.

'This fellow is just so, but what is the venerable sir's respected meaning?' asked Boyan.

'I indulge the many uglinesses and the countless stupidities and so they pass,' said the master.

The master was talking to Daowu about Mingxi⁴⁸ being a military surveillance officer in former times. Wu said, 'What was the venerable sir in a former time?'

'I was paralysed and so the time passed,' replied the master.

'Why was it like that?' asked Wu.

'I did not open other books,' answered the master.

(Textual comment: Shishuang added, 'Chapter and verse were never opened.')

The head of a temple came and announced, 'Having struck the bell, may the venerable sir please ascend the hall.'

'You can give me a hand with holding the bowl on the way out,' replied the master.

'How long has the master been without hands?' asked the temple head.

'You are simply wearing that robe in vain,' said the master.

'This fellow is like this. What about the venerable sir?' asked the head.

'I am not of this clan,' answered the master.

The master once saw the head gardener planting vegetables and said, 'To plant is not to hinder growth, but your planting will not foster the roots to grow.'

'Since it will not foster the roots to grow, what will the assembly eat?' asked the gardener.

'Do you still have a mouth?' replied the master.

(No reply)

A monk asked, 'What is it not to be misled by the various realms?'

'Listen to them. What obstructs you?' replied the master.

'Not understood,' said the monk.

'Which realm misleads you?' asked the master.

A monk asked, 'What is the most precious thing in the Dharma?'

'Not to resort to cheap flattery of the false,' replied the master.

'And when not resorting to cheap flattery of the false?' asked the monk.

'Not to exchange it even for a kingdom,' said the master.

There was a monk who was attached to visiting. The master asked him, 'Who are you?'

'Changdan,' replied the monk.

The master bawled at him, 'Both the one before was Changdan and the one after will be Changdan!'

One day the head of the temple asked the master to ascend the hall to give a talk. The assembly had just gathered. The master [ascended] and was silent for quite some time, then returned to the abbot's quarters and was about to shut the door. The temple head went after him and said, 'The venerable sir agreed to this fellow's asking the master to ascend the hall, so why just return to the abbot's quarters?'

'Temple Head,' said the master, '*sutras* have Sutra Masters, *śāstras* have Masters of Śāstras and the *vinaya* has Vinaya Masters. Why pick on this old monk?'

The master asked Yunyan,⁴⁹ 'What's going on?'

'Carrying night-soil,' replied Yunyan.

'Who is?' asked the master.

'Right here,' said Yunyan.

'All this bustling about to and fro – for whom?' asked the master.

'Running around for others,' answered Yunyan.

'Why not show another how it is done?'

'The venerable sir should not slander others,' replied Yunyan.

'It is not proper to talk like this,' said the master.

'How to talk then?' asked Yunyan.

'What were you carrying?' asked the master.

Once when the master was sitting, there was a monk who asked, 'Pondering what so deeply?'

'Pondering an imponderable,' replied the master.

'How to ponder an imponderable?' asked the monk.

'It is not something ponderable,' said the master.

A monk asked, 'When the student intends to return to the native village, what then?'

'Your father and mother's whole bodies are rotting and bloated, lying in a wood of thorns and thistles, so what are you returning to?' replied the master.

'If it is like this, then better not return,' said the monk.

'You should return nevertheless. If you do, I will show you how to desist from consuming any provisions,' said the master.

'Please do,' replied the monk.

'When going to the refectory just do not let one grain of rice pass your lips,' said the master.

A monk asked, 'What is nirvāṇa?'

'Before you opened your mouth, what were you called?' replied the master.

The master saw a pious monk tidying and cleaning the Buddha-shrine and asked him, 'This is to obey your own purification, but is purification to be got from this?'

'It must be possible?' asked the worthy one.

The master left.

(Textual comment: Changqing said, 'Evil dharmas are difficult to uphold.' Xuanjue said, 'But what was Changqing talking about, the host or the guest? Among the assembly it was called the pure Buddha-word. ⁵⁰ Still there is talk of the all-good and the not all-good.'))

A monk asked, 'The student has doubts. Could the master please put them to rest?'

'Wait until the evening talk, then the *śramaṇa* will get clarification,' replied the master.

When it came to the evening talk and the assembly had all gathered, the master said, 'Where is the elder who asked about putting doubts to rest?' The elder stepped forward from the assembly and remained standing. The master descended the Chan seat, grabbed hold of him and said, 'Assembly! This monk has doubts!' Then he pushed the elder away and returned to the abbot's quarters.

(Textual comment: Xuanjue said, 'Now say, were his doubts put to rest or not? Say again, if they were, then what was the matter all about? If they were not put to rest, why the delay until the evening assembly to clarify his doubts?')

The master asked the head cook, 'How long have you been here?'

'Three years,' he replied.

'I don't know you at all,' said the master.

The head cook could not fathom the meaning, let out an angry guffaw and left.

A monk asked, 'Body and life are fleeting – what to do?'

'Do not plant all kinds of seeds,' replied the master.

'What is there then to take as sustenance?' asked the monk.

'No-thing,' replied the master.

The master had the headmonk for collecting alms go out on an almsround. An almsgiver asked him, 'Where are you from?'

'From Yueshan's,' replied the monk.

'What's there?' asked the almsgiver.

'The teachings,' replied the monk.

‘Did you bring the medicine along?’ asked the donor.⁵¹

‘What ails the donor?’ asked the monk.

The donor then gave two silver pieces to the alms collecting monk, saying, ‘A person quickly dispatched – nobody of importance.’

The master was surprised that the monk had returned so quickly. The monk said, ‘Asked about the Buddha-dharma and appropriately two pieces of silver came.’

The master told the monk to recount exactly what happened and having done so, had him promptly return to the donor’s house. The donor saw the monk coming and said, ‘Still coming,’ and gave him some more silver. (Textual comment: Tong’an [Xian Chanshi]⁵² said on his behalf, ‘The donor was long known for his questions, but in the end it is not possible to talk about Yueshan’s ways.’)

The master asked a monk, ‘It is said that you can tell fortunes.’

‘Wouldn’t presume so,’ answered the monk.

‘You could try telling the old monk’s fortune,’ said the master.

The monk had no reply.

(Textual note: Yunyan later brought this up with Dongshan, saying, ‘How would you have dealt with this?’ ‘Question the venerable on the time of his birth,’ replied Dongshan.)

The master was writing the character for ‘Buddha’ and asked Daowu, ‘What character is this?’

‘The character for “Buddha”,’ replied Daowu.

‘Too much mouth, dear master!’ replied master Weiyan.⁵³

A monk asked, ‘The personal business is not yet clear, may the venerable sir please give a pointer.’

The master, after a considerable silence, said, ‘I could utter a phrase for you now that would not be difficult, but it would be necessary that you get insight through the words at the same time. If it went further into thought then it becomes a transgression of mine. So it would be better to hold one’s tongue and avoid mutual entanglements.’

During the evening meeting of the whole assembly, just before the lamps were lit, the master handed down the following words, 'I have one phrase: wait until a bull has given birth to a young one, then I will tell you.'

A monk present said, 'The bull has already given birth to a young one, so why not tell?'

'Fetch light! Fetch light!' replied the master. The monk withdrew into the gathering.

(Textual comment: Yunyan brought this up later with Dongshan. Dongshan said, 'This monk already knew, but just didn't want to prostrate.')

A monk asked, 'Before the Patriarch had even arrived on this soil, did this soil already have the Patriarch's teaching or not?'

'It did,' replied the master.

'Since the Patriarch's teaching was already here, why then did he come?'

'Just because it was – that is why he came,' replied the master.

The master was looking at a *sutra* and a monk asked, 'The venerable sir does not normally allow students to look at *sutras*, so why is he looking at one himself?'

'I only wish to cover my eyes,' said the master.

'Is it possible to learn from the venerable sir by doing it this way or not?'

'In your case,' said the master, 'it is a buffalo's hide that really has to be seen through.'

(Textual comment: Chan master Changqing said, 'What does the eye have to penetrate?' Xuanjue said, 'Moreover, talking of Changqing, did he understand Yueshan's' meaning or did he not understand Yueshan's meaning?')

The local magistrate (Prefect) of Langzhou (Hunan, Changde) Li'ao admired the master's teaching and had asked him frequently to come, but nothing came of it. Then Li'ao went personally to the mountain temple to pay his respects. The master was holding a role

from a *sutra* and did not look up at the Prefect. The attendant announced clearly, 'The Prefect is here.'

Ao, by nature impetuous, just said, 'Seeing the face is not as good as hearing the name.'

The master called out, 'Prefect!'

'Yes.'

'Why not cultivate faith in the ear and distrust the eye!' said the master.

The Prefect brought his palms together in gratitude and asked, 'What is the Dao?'

The master pointing one hand above, one below, asked, 'Understand?'

'Not understood,' replied Ao.

'Clouds are found in the sky, water in a pitcher,' said the master.

Ao, delighted, made obeisance and recited a verse:

To attain by practice a body
Resembling that of a crane
Or have a thousand pine trees fall
To make two box sets of *sutras*
I came to ask of the Dao
Without excess verbiage
Clouds in the blue sky
Water in a pitcher

(Textual comment: Xuanjue said, 'Now say, was Prefect Li just praising the master's words or did he understand his words? What is necessary is to go on pilgrimage to have the eye attain clear seeing.')

Ao also asked, 'What is morality, meditation and wisdom?'⁵⁴

'Within the confines of this narrow way there is no such obstructive family furniture,' replied the master. Ao could not fathom the profound pointer, so the master said, 'If the Prefect really desires to nurture this business and trust in it, then he needs to sit on the peak of the highest mountain and roam about in the deepest sea. As for the affairs of the women's quarters, if they cannot be abandoned then they will ooze out as defilements.'

One day the master was walking in the mountains at night when suddenly the clouds opened and he saw the moon. [The master] let out a great laugh, the sound of which echoed more than ninety *li* (30 miles) east from Liyang (Hunan, Li *xian*, above the prefectural town). The inhabitants all agreed that it was from a neighbour to the east. Early next morning everybody was asking around and the questions came to Yueshan's temple. The assembly said, 'Last night the venerable sir let out a great laugh from the top of the mountain.' Li'ao once more presented a verse:

Choosing to live quietly, satisfied with a rustic life
The final years are without coming, without going.
There was a time, a direct ascent,
On a solitary mountain summit
Under the cloud-breaking moon
Of the sound of laughter

In the 2nd month of the 8th year of the Dahe reign period (834 CE), as the master was about to follow the generations, he called out, 'The Dharma-hall is collapsing, the Dharma-hall is collapsing!' The assembly were all for supporting it with pillars and props, but the master raised his hand and said, 'You do not understand my meaning,' thereby announcing his cessation. He was eighty-four years old and had been a monk for sixty years. The disciples made a clearing on the east side of the temple and set up a pagoda. The Son of Heaven conferred upon the master the posthumous title of 'Great Master of the Great Way'. The pagoda was called 'The Citadel of Transformation.'

14.336 The Venerable Tanzhou Dachuan

There was a monk from Jiangling newly arrived at the Venerable Dachuan's in Tanzhou (Hunan, Changsha. The master was also called Dahu), who, after making obeisance, stood to one side. The master asked, 'How long did it take from Jiangling?' The monk picked up his travel pack.

'Thanks for coming from so far. Now go on!' said the master.

The monk made to leave but the master said, 'If it is not to be so, how to know if the eye is the real one?'

The monk clapped his hands and said, 'People who bring about calamity and suffering, how many errors of judgement do they make with worthy monks from all parts?'

The master approved of this.

(Textual comment: A monk brought this up with Danxia [14.332]. Xia said, 'As far as Dachuan's way is concerned it is feasible, but with me it is not like this.' 'Still not understood – what is it all about?' asked the monk. Said Danxia, 'It is still more than Danxia's three steps.' The monk bowed and Danxia said, 'The errors of judgement monks from all parts make are many, very many!' Dongshan, hearing of this later, commented, 'If it were not for Chan master Danxia, it would be difficult to differentiate between jade and a lump of stone.')

14.337 The Venerable Fenzhou Shilou

When the Venerable Shilou of Fenzhou (Shanxi, Fenyang) ascended the hall, a monk came forward and asked, 'The original nature of the master is not known. May the master please point to it appropriately.'

'Shilou has no earlobes,' replied master Shilou.⁵⁵

'This fellow knows for himself that it is not so,' answered the monk.

'The old monk still transgresses,' replied the master.

'Where is the venerable's transgression?' asked the monk.

'The transgression is on your wrong side,' said the master.

The monk bowed. The master struck him.

The master asked a monk, 'Where have you recently come from?'

'Hanguo,' he replied.

'Does the ruler at Hanguo still cultivate the Buddha-dharma?' asked the master.

The monk replied, 'It is fortunate [for the master] to have encountered this fellow. If someone else had been asked, it would be disastrous. Still, if no one is to be seen, then is the Buddha-dharma capable of being cultivated?'

'How many summer retreats have you done?' asked the master.

‘Thirty summers,’ replied the monk.

‘Excellent. A person who does not see others!’ said the master and struck him.

14.338 The Venerable Fengxiang fu Famen Si Fotuo

The master, Venerable Fotuo of Famen Temple in Fengxiang prefecture (Shaanxi), often held a rosary⁵⁶ and invoked three names⁵⁷ – that of Shakyamuni, secondly of Yuanhe⁵⁸ and thirdly of Fotuo [himself]. For the rest it was a ‘bowl sliding downhill’ and after that he would start again at the beginning. His doings were different from the usual and the people of the time couldn’t measure him.

14.339 The Venerable Tanzhou Hualin

A monk arrived at Venerable Hualin’s place in Tanzhou (Hunan, Changsha) to take part in the community. He was just unrolling his mat when the master said, ‘Slow! Slow!’

‘What has the master seen?’ asked the monk.

‘Unfortunately prostrating with the head to the ground breaks the bell tower,’ replied the master.

The monk had a great awakening.

14.340 The Venerable Chaozhou Dadian

The master, Venerable Dadian of Chaozhou (Guangdong), on his first visit to Shitou was asked, ‘What is your heart?’

‘The one talking is it,’ replied the master. Shitou dismissed him with a shout. After ten days had passed the master again asked, ‘Since the previous response was not right, apart from this, what is the heart?’

‘Apart from raising the eyebrows or rolling the eyes, bring the heart,’ replied Shitou.

‘No-heart can come,’ said the master.

‘Originally there is heart so why talk of no-heart? No-heart is a total slander,’ said Shitou.

Under the impact of these words the master had a great awakening.

On another day, standing in as attendant, the master was asked by Shitou, ‘Are you a monk taking part in the Chan training or is it a rushing-about-here-and-there-monk?’

‘It is a monk taking part in the Chan training,’ replied the master.

‘What is Chan?’ asked Shitou.

‘Raising the eyebrows and rolling the eyes,’ replied the master.

‘Leaving aside raising the eyebrows and rolling the eyes, show your original face,’ said Shitou.

‘May the venerable sir, leaving aside raising the eyebrows and rolling the eyes, please examine this fellow,’ responded the master.

‘I have finished,’ replied Shitou.

‘Then it has been shown to the venerable sir,’ replied the master.

‘Since you have presented it to me – what is the heart?’ asked Shitou.

‘No different from the venerable sir’s,’ said the master.

‘No relation to your affairs?’ asked Shitou.

‘Originally there are no things,’ said the master.

‘You are also no-thing,’ said Shitou.

‘Being no-thing, it is the true thing,’ replied the master.

Shitou said, ‘The true thing cannot be got hold of. Your heart, which sees the thrust of things as they really are, is also like this. It should be carefully nurtured and protected.’

After saying his farewells, the master went to live in seclusion on Ling mountain in Chaozhou. Students gathered from all the four quarters.

The master ascended the hall and said to the assembly, ‘Now, students of the Way should be familiar with their own household, the original heart. Taking the heart as a manifest presence, then the Way can be seen. Many of the present generation are to be seen with only a knowledge of how to raise the eyebrows or roll the eyes, to say a word or remain silent – then they want to be authenticated out

of the blue. They presume this to be the essentials of the heart of the Chan school, but this is really not it.

‘Today I will speak clearly to you all, so everyone should listen and take it in. Just leave aside all deluded views and confused thinking; then, seeing things in their proper measure, that is the true heart. This heart has absolutely nothing to do with the dusts of the world, nor with periods of guarding quietness, purity and silence. Just this heart is Buddha, it has no need of being cultivated or healed. Why? Responding to circumstances and according with the affinity links, functioning is of itself pure and clean – investigating it exhaustively, it is seen to be utterly ungraspable. It can be called the marvellous functioning and is the original heart. It needs careful nurturing yet cannot be given shape or be controlled.’

A monk asked, ‘What is it like when such men see each other?’

‘Too early to be one of them,’ replied the master.

‘But what would it be like to be one of them?’ asked the monk.

‘To be without such questions,’ said the master.

Question: ‘When the sea is deep, the waves high, what can be used to build a raft?’

‘Use wood to make a raft,’ answered the master.

‘And succeed in crossing over like that,’ said the monk.

‘The blind remain blind, the mute remain mute,’ replied the master.

14.341 Chan Master Tanzhou You xian Changzi Kuang

Chan master Changzi Kuang of You county in Tanzhou (Hunan) first went to pay reverence to the memorial pagoda of the Sixth Patriarch at Caoxi before returning to practise with Shitou. Shitou said, ‘Where have you come from?’

‘From Lingnan,’ said the master.

‘And succeeded to some merit on top of Ling peak?’ asked Shitou.

‘That already succeeded a long time ago, only the eye is a little deficient,’ said the master.

‘Do you really want the eye now?’ said Shitou.

‘Yes please,’ said the master.

Shitou just raised one foot. The master bowed.

‘What principle of the Way have you seen into that you bow?’ asked Shitou.

‘According to what this fellow has seen, it is like a snowflake in an immense furnace,’⁵⁹ said the master.

(Textual comment: Xuanjue said, ‘Now say, did Changzi possess the eye of clarity or did he not possess the eye of clarity? If he had the eye, then why did he ask for a little more eye? If he didn’t have the eye, then again, why say that he had it already for a long time? What is being discussed anyway?’ [Chan master] Fadeng⁶⁰ answered for him, ‘The venerable could have said that it was a murky eye.’)

14.342 The Venerable Shuikong

The Venerable Shuikong came across a monk in the corridors one day and asked him, ‘How does one handle time-bound affairs?’

The monk was silent for a long time.

‘Only this?’ said the master.

‘Just a bother in the head,’ replied the monk.

The master then struck him and said, ‘Go! Go! A trickster who will delude other young ones!’

The Third Generation of Qingyuan Xingsi’s Heirs. Dharma heirs of Jingzhou Tianhuang Daowu.

14.343 Chan Master Lizhou Longtan Chongxin

Chan master Chongxin (?-838 CE) of Longtan in Lizhou (Hunan, *Lixian*) was originally the son of a man who sold rice cakes, though the family name is unclear. He was talented and different when young. At first Venerable Wu had the monk Lingjian ask the master to reside privately near the Tianhuang temple. The monks couldn’t make him out. The master’s abode was in the lane leading to the temple compound and every day he would go to offer some ten rice cakes to the superiors. Wu received them and every time he had finished

with eating them, would leave one rice cake over, saying, 'I favour you and all your posterity with shelter.'

Then one day the master thought to himself, 'Those rice cakes were brought by me, how do they benefit me in return? There must be some other meaning to this.' Then he went to the temple to ask about it.

Wu said, 'It is you who brought them so what blame is there?' The master heard this and the deep meaning dawned very clear. As a result he requested to be allowed to leave the home life. Wu said, 'Formerly you were lofty, blessed with kindness and today trust my word, therefore the name is "Lofty Trust" (Chongxin).' From this time on the master was an attendant, willing and diligent.

Another day the master asked, 'Since coming here, this fellow has not received the venerable's indications on the essentials of the heart.'

'Since you came here I have never yet *not* indicated the essentials of the heart,' replied Wu.

'Indicated them in what respect?' asked the master.

Wu replied, 'You come to offer the tea and I receive it from you. You come with food and I accept it from you. When you fold your hands in reverence, I bow the head. In what respect is that not indicating the essentials of the heart?' The master bowed his head low for a long time. Wu continued, 'So if seeing is direct and immediate, then it is seeing. Intentional thinking goes wrong.'

The master opened up into awakening instantly and asked further, 'How then to nurture and trust it?'

'Rely on the [original] nature, roaming far and wide.⁶¹ Submit to the affinity links with just the true, ordinary heart, in freedom and without superfluous explanations.'

Later the master went to Lingnan in Longtan and settled there.

A monk asked, 'Which man can obtain the jewel in the topknot?'

'The one who is not indulging himself,' replied the master.

'Where to settle?'

'Anywhere. Wherever the place, it will reveal itself,' answered the master.

A nun in the assembly asked, ‘How can one become a monk?’

‘How long have you been a nun?’ asked the master.

‘Is there still time to become a monk or not?’ said the nun.

‘What are you at this moment?’ replied the master.

‘At the moment I have the body of a nun, is that not recognisable?’
contested the nun.

‘Who recognises you?’ said the master.

Li’ao asked,⁶² ‘What is the *prajñā* of the *bhūtatathatā*?’

‘I do not have any of *bhūtatathatā*’s *prajñā*,’ said the master.

‘How fortunate to have come across the venerable sir,’ replied
Li’ao.

‘These are just words of politeness,’ commented the master.

[Chan master] Deshan [Xuanjian]⁶³ said, ‘Having inclined for a long
time towards the Dragon’s Lake (Longtan), it turns out that the lake
is not visible nor the dragon apparent.’

‘You have really come by yourself to Longtan,’ commented the
master. Deshan fell silent.

(Textual comment: Xuanjue said, ‘Now say, did Deshan take to
Longtan or not take to Longtan? If he took to Longtan, where is
Deshan’s eye? If he did not take to him, why become his
successor?’)

Dharma heir of Chan master Tianran of Danxia Shan in Dengzhou

14.344 Chan Master Jingzhao Yongnan Shan Cuiwei Wuxue

Chan master Cuiwei Wuxue of Yongnan Shan in Jingzhao (Shaanxi,
Xi’an), on his first visit to Danxia, asked, ‘What is it to be a master of
all the Buddhas?’

‘Really pitiful – but are hands still necessary for sweeping and
cleaning, for doing something?’ replied Danxia.

The master retreated three steps.

‘Wrong!’ said Danxia.

The master came forward again.

‘Wrong! Wrong!’ said Danxia.

The master raised one foot, then turned around and made to go out. Danxia said, ‘Attained is attained. An orphan of all the Buddhas.’ From this the master gained insight and later went to live in Cuiwei Temple.

Touzi⁶⁴ asked, ‘It is still not clear – what did the Second Patriarch attain at the time of his visit to Bodhidharma?’

‘At this moment you are regarding me – is there also something attained in that?’ replied the master.

On another day the master went to the Dharma-hall. Touzi entered ahead of him, bowed and asked, ‘The secret meaning of the coming from the West, how does the venerable sir instruct people with that?’ The master halted his step for a moment. Again Touzi asked, ‘May the master please deign to show.’

‘What is the use of a second ladle of dirty water?’ said the master. Touzi bowed in gratitude and withdrew, when the master said, ‘Do not nurture withdrawal.’

‘When the time is ripe the root will sprout of itself,’ said Touzi.

As the master was making an offering to the *Arhats*,⁶⁵ a monk asked, ‘Danxia burnt a wooden statue of the Buddha, so why is the venerable sir making an offering to the *Arhats*?’

‘The burning is complete burning and the making of an offering is given wholly as well,’ answered the master.

‘When making an offering to the *Arhats*, do the *Arhats* still respond or not?’ asked the monk again.

‘Are you still eating something everyday?’ replied the master.

The monk had no reply.

‘The clever are very few!’ said the master.

14.345 Chan Master Danxia Shan Yi’an

Chan master Yi’an of Mount Danxia was the second generation incumbent of the temple. A head monk asked him, ‘What is

Buddha?’

‘What is the head monk?’ replied the master.

‘Such replies do not make any sense,’ replied the head monk.

‘With whom are you talking?’ said the master.

14.346 Chan Master Jizhou Xing’gong

A monk came to visit Chan master Xing’gong of Jizhou (Jiangxi, Ji’an) and the master instructed him by bringing his palms together. The monk stepped forward and then back again.

‘Father and mother are both dead and buried, yet there is not even a trace of grief on the face,’ said the master.

The monk broke into a great laugh.

‘Grief will soon arise in this *śramaṇa*,’ said the master.

The monk made a somersault and left.

‘Good Heavens! Good Heavens!’ cried the master.

14.347 The Venerable Bentong

The Venerable Bentong, due to the monks of the temple presenting him with a portrait of himself, said, ‘If this is supposed to be me, then to whom is it going to be presented?’

The monks replied, ‘Could it not be exceptional?’

‘If it is not exceptional, then you take it,’ said the master.

The monks then made to take it back, but the master struck out saying, ‘It is precisely exceptional in its forcefulness!’

‘If this is so, then it could be presented to the master,’ said the monks.

‘Take it away! Take it away!’ said the master.

14.348 The Venerable Micang

A monk, who had newly arrived to stay, walked three times around the master and then struck the Chan seat saying, ‘I do not see old-man incumbent, so cannot stay with the assembly after all.’

‘Recognise the place you have come to?’ asked the master.

‘Sure enough not present,’ said the monk.

The master struck him once with the small staff.

‘Almost fell into knowing! Ha-ha!’ laughed the monk.

‘A little rustic ferryboat made of straw encounters it – what is there to be said?’ replied the master.

‘To take part for the time being in the community,’ said the monk.

Dharma Heirs of Chan Master Yueshan Weiyuan

14.349 Chan Master Tanzhou Daowu Shan

Yuanzhi⁶⁶

Chan master Yuanzhi of Daowu Shan in Tanzhou (Hunan, Changsha) was a native of Haihun in Yuzhang (Jiangxi, Yongxiu *xian*) whose family name was Zhang. When still young he received the teachings and started with *Vinaya* training under Venerable Pan, who prepared him for the Yueshan Dharma-community where he received the heart-seal in private.

One day Yueshan asked the master, ‘Where are you going to now?’

‘To You Shan,’ replied the master.

‘It is not far from this house,’ said Yueshan. ‘Soon the teachings will spread.’

The master and Yunyan were once standing in attendance when Yueshan asked, ‘The unreachable place of wisdom⁶⁷ – it is forbidden to explain it. Those who explain it will grow horns on their heads. What about the priest [Yuan] Zhi?’ The master just walked out.

Yunyan then asked Yueshan, ‘Why did the elder brother Zhi not condescend to answer the venerable sir?’

‘I have a pain in my back today,’ replied Yueshan, ‘and he already understands what is going on, so go and ask him.’

Yunyan then went to the master and asked, ‘Why did the elder brother not condescend to answer the venerable monk just now?’

‘You should go and get the answer from the venerable monk,’ replied the master.

(Textual comment: A monk asked Yunju,⁶⁸ ‘What is the meaning of “forbidden to explain”?’ Yunju answered, ‘This speech is very poisonous.’ ‘How is this speech very poisonous?’ asked the monk. Yunju said, ‘One club with the stick kills the snake.’)

The time of Yunyan’s leaving the world was fast approaching, so a man was dispatched with a letter of farewell. After the master had opened and read it, he said, ‘Yunyan does not know of it, regretfully at this time it is not possible to explain it to him. Although this is so, you must still not disobey Yueshan’s heir.’

(Textual comment: Xuanjue said, ‘The ancients talked like this, but is it still so now or not?’ He also said, ‘At the time that Yunyan did not know, still what was it that he didn’t understand?’)

Yueshan ascended the hall and said, ‘I have a phrase never yet uttered to men.’

The master stepped forward and said, ‘Let us listen together.’

A monk asked, ‘What is Yueshan’s phrase saying?’

Yueshan said, ‘It is not words that are being spoken.’

‘The words were already uttered a long time ago,’ said the master.

The master was reclining once when Pishu⁶⁹ asked, ‘What is going on?’

‘Covering,’ replied the master.

‘Is reclining better or sitting?’ asked Pishu.

‘It is not in either of these two extremes,’ replied the master.

‘Nevertheless it is covering.’

‘Do not talk confusedly,’ said the master.

Then the master once saw Pishu sitting and said to him, ‘What is going on?’

‘Reverence,’ replied Pishu.

‘How long has this separation been?’ asked the master.

‘Just right,’ said Pi.

The master shook his sleeves and left.

The master lifted his bamboo hat and went out. Yunyan asked, ‘What is going on?’

‘It has a use,’ said the master.

‘How to cope when the wind and rain come?’ asked Yunyan.

‘Cover up,’ replied the master.

‘Will it bear covering?’

‘Although it is as it is, still there is no seepage,’ replied the master.

Yin Weishan⁷⁰ asked Yunyan, ‘What does *bodhi* sit with?’

‘It sits with *wuwei*,’ replied Yunyan.

Yunyan then asked Weishan the identical question. Weishan replied, ‘It uses the emptiness of all the dharmas to sit.’

Weishan also asked the master, ‘What is going on?’

The master replied, ‘Sitting, just give in to sitting, lying, just give in to lying. Is there someone who neither sits nor lies down? Speak quickly! Speak quickly!’

Weishan asked the master, ‘Where to go?’

‘Go tend the sick,’ replied the master.

‘Are there many sick people?’ asked Weishan.

‘Some are sick, some not sick,’ said the master.

‘The not-sick one – could that be Yuanzhi the priest?’

‘Sick or not sick has absolutely nothing to do with the other business. Speak quickly! Speak quickly!’ said the master.

A monk asked, ‘Ten thousand *li* without a single cloud is still not the original heaven. What is the original heaven?’

‘Today is a good day to dry the wheat in the sun,’ replied the master.

Question: ‘Why is even a bodhisattva without spiritual penetration difficult to track down?’

‘Those who focus on the Dao know,’ said the master.

‘Does the venerable sir not know?’

‘No idea,’ replied the master.

‘Why no idea?’ asked the monk.

‘You do not understand my language,’ said the master.

Yunyan asked, ‘What is the house style of the venerable elder brother?’

‘Guided by you, is there something to be done?’ asked the master.

‘Without this, how long has it been?’

‘The molars still bear some rough edges in them from birth,’ said the master.

Another question: ‘In what sphere is strength necessary these days?’

‘If a thousand people call, do not turn the head; there is just so little in common,’ said the master.

‘But what if a fire had suddenly broken out?’

‘It can bake the great earth,’ said the master, who then asked the monk, ‘Apart from sparks and flames, who is afire?’

‘It is not fire,’ answered the monk.

Another monk persisted and asked the master, ‘Does the master still see fire or not?’

‘See it,’ said the master.

‘On seeing it, where does it arise from?’

‘Apart from walking, resting, sitting and lying, please ask a question,’ replied the master.

Nanquan appeared before the assembly and said, ‘Is not the *Dharmakāya* composed of the four great elements? If there is someone able to say a word he gets some leggings!’

The master said, ‘The spiritual embryo is not empty space, empty space is not the spiritual embryo. This is the earth element. The four elements are also like this.’ Nanquan did not contradict the master but gave him the leggings.

The master could see that Yunyan was not at peace, so he said to him, ‘Having left this leaking shell, where do we see each other again?’

‘In the place where there is no birth and death we will see each other,’ said Yunyan.

‘Why not say that it is the place which is not without birth, not without death and neither is there any seeking to see each other?’ asked the master.

The master saw Yunyan mending some straw sandals and said to him, ‘What are you doing?’

‘Using old rope to repair old rope,’ replied Yunyan.

‘Why not say that it is old rope made into new rope?’ replied the master.

The master heard a monk intoning the *Vimalakīrti Sūtra*, reciting, ‘Eight thousand Bodhisattvas and five hundred śrāvakas all want to follow Mañjuśrī.’

‘Where to?’ interrupted the master.

The monk had no answer, so the master struck him. Later the monk asked Guishan. Guishan answered for him by saying, ‘For those in attendance it was just then all harmonious.’

The master came down from the mountain [to visit] Wufeng.⁷¹ Wufeng asked, ‘Still know old Weishan?’

‘Don’t know him,’ said the master.

‘Why not?’

‘Don’t know! Don’t know!’ said the master.

Question: ‘What is the venerable sir’s house style?’

The master came down from the Chan seat and curtsied like a woman, saying, ‘Thank you for coming from so far, but there is absolutely nothing here with which to give welcome.’

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

‘He had never been to eastern lands,’ replied the master.

Question: ‘Still not understood about the first master who established the vegetarian offering, is that first master coming or not?’

‘What are you people up to, setting up vegetarian offerings?’

Question: ‘The appearance of a jeweled canopy⁷² above the head, can it not tell me what I am?’

‘Listen to it,’ said the master.

‘What about the venerable sir?’ asked the monk.

‘I do not have this,’ replied the master.

Shishuang⁷³ asked the master, ‘Should there be a man a hundred years from now asking about the ultimate matter, what should one

say to him?’

The master summoned a novice. The novice answered with a ‘yes’ and the master said, ‘Put some more water into the clean pitcher.’ The master then fell silent for quite some time, then again asked Shishuang, ‘What was the question just now?’ Shishuang repeated the question but the master stood up and left.

On another occasion Shishuang asked once more, ‘When the venerable sir is a pile of bones making a sound like a hollow copper drum, where will he have gone to?’

The master called the attendant. The attendant answered with a ‘yes’ and the master said, ‘The Year of the Ass is going away.’⁷⁴

In the 9th month of the 9th year of the reign period Dahe of the Tang, corresponding to the fifty-second year of the sexagenarian cycle (835 CE), the master showed signs of a painful illness. The assembly of monks came to enquire after his health. The master said, ‘Do you know that there is no receiving of recompense?’ They all blushed uneasily. On the 11th day, about to take leave of the world, the master said to the assembled monks, ‘I undertake to go west, there is no reason to move to the east.’ Having announced his quiescence, the master passed away at the age of sixty-seven. Many pecks of Buddha relics were obtained at the cremation and the pagoda was erected on the sunny side of Shishuang Mountain. By imperial decree the posthumous title was ‘The Great Master who Cultivated the One’. The pagoda was ‘Treasured Form’.

14.350 Chan Master Tanzhou Yunyan Tancheng (*Ungan Donsho*)

Chan master Yunyan Tancheng (782-841 CE) of Tanzhou (Hunan, Changsha) was a native of Jianchang in Zhongling (Jiangxi, Yongxiu) whose family name was Wang. Whilst still young he left the home life at the Shimen Temple and then went to train first with Venerable Baizhang Huaihai. Without yet awakening to the deep meaning he remained Baizhang’s attendant for some twenty years. After Baizhang returned to quiescence the master went to pay his respects to Yueshan and under his words things came together.

One day Yueshan asked, 'Apart from Baizhang's, have you been to any other place?'

'To Guangnan (Guangdong),' replied the master.

'It is said that outside the east gate of Guangzhou city was a round stone which was removed by the Prefect. Is that so?'

'Not only the Prefect, the entire population tried to move it, yet it would not move,' answered the master.

Yueshan asked further, 'It has been heard that you dance the lion [dance].⁷⁵ Is that so?'

'Correct,' replied the master.

'How many ways?' asked Yueshan.

'Six ways.'

'I dance too,' said Yueshan.

'How many styles does the venerable sir dance?' asked the master.

'I dance only one,' answered Yueshan.

'One is six, six is one,' said the master.

Later the master went to Guishan. Guishan asked, 'It has been heard that the venerable elder has been at Yueshan's dancing the lion. Is that so?'

'It is,' replied the master.

'If it is a real dance, is there then still time for laying down?'

'Dancing is dancing, laying down is laying down,' replied the master.

'Whilst laying down where is the lion?' asked Guishan.

'Laid down! Laid down!' said the master.

Question: 'All the sages from former times, where have they all gone to?'

After a good while the master said, 'What! What!'

'Those temporarily not here, like the masses of dead, how about them?' asked the monk.

'Just nicely buried,' said the master.

'And the great guardians, are they the same or not the same?'

'Is a piece of cloth spun on the loom one or is it two pieces?' answered the master.

Dongshan, hearing of this later, commented, 'It is the same as if a man had been joined to a tree.'

Whilst the master was boiling the tea he asked Wu [Yuanzhi], 'Who is the boiling for?'

'Someone is in need,' answered Yuanzhi.

'Why not show him how to boil himself?' asked the master.

'Fortunately this fellow is here,' replied Yuanzhi.

The master asked Shishuang, 'Where have you come from?'

'From Guishan.'

'How long were you there?' asked the master.

'Only a winter and a summer,' replied Shishuang.

'And could have become venerable senior?' said the master.

'Although staying there, still I do not know [the essential matter],' replied Shishuang.

'They also did not know [you], and did not see [you],' replied the master.

No reply.

Later Yuanzhi heard of this and commented, 'Such [talk] is not a person's Buddha-dharma heart?'

The master later took up residence in the Yunyan Temple in Tanzhou. One day he told the assembly, 'A family once had a certain son who, on being asked a question, was never without an answer.'

Dongshan asked, 'How many books did he have in his room?'

'Not a single word,' replied the master.

'Then how did he get to know so much?' asked Dongshan.

'By never sleeping, day or night,' said the master.

'Can one also ask about something?' asked Dongshan.

'Though able to say, still I say nothing,' answered the master.

The master asked a monk, 'Where have you been?'

'Tidying up the incense.'

'And not seen the Buddha?'

'Seen.'

'Seen where?' asked the master.

'In the world below.'

‘Ancient Buddha! Ancient Buddha!’ said the master.

Daowu asked, ‘The great compassion, the thousand hands and eyes, what is that like?’

‘Like being without light. How do you grab a pillow [in the middle of the night]?’ replied the master.

‘I get it! I get it!’ said Daowu.

‘Get what?’ asked the master.

‘The whole body is an eye,’ said Daowu.

The master once was sweeping the ground when Guishan said to him, ‘What hard work!’

‘It is necessary to know that it is not hard work,’ replied the master.

‘If this is so, then there are two moons,’⁷⁶ said Guishan.

The master held his broom up straight and asked, ‘What number moon is this then?’

(Textual comment: Xuanmiao heard of this and commented, ‘This was really the second moon.’)

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

‘Talking with Shi[tou],’ answered the monk.

‘Did he also nod in approval?’ asked the master.

The monk had no answer.

‘He already nodded before the question,’ answered the master himself.

The master was once making shoes when Dongshan asked him, ‘Is it possible to beg the master’s eyes for a moment?’

‘Who did you give yours to?’ replied the master.

‘Liangjie does not have any,’ said [Dongshan]Liangjie.

‘This being so, where did you leave them?’ asked the master.

Dongshan had no reply.

‘Is it the eyes that are begging for eyes?’ asked the master.

‘It is not the eyes,’ replied Dongshan.

The master scoffed angrily.

The master asked a nun, ‘Is your farther still alive?’

‘He is alive,’ replied the nun.

‘How old is he?’

‘Eighty,’ said the nun.

‘You have a father who is not eighty years old – still know him or not?’ asked the master.

‘Can it be “the one who has come”?’ said the nun.

‘It seems indeed to be an offspring,’ said the master.

(Textual comment: Dongshan said, ‘Even if it was not the one who came, it is still a son.’)

A monk asked, “‘If just one fleeting thought arises, then one falls into the world of demons” – what does this mean?’

‘Why suppose this to be the Buddha-realm and that you have come to it?’ asked the master.

The monk had no reply.

‘Understand?’

‘Not understood.’

‘Do not say that that you don’t get the point – even getting the point is still swaying about all over the place,’ said the master.

The master asked a monk, ‘It has been heard that you practise divination, is that so?’

‘Correct,’ said the monk.

‘Try telling the old monk’s fortune,’ said the master.

The monk had no reply.

(Textual comment: Dongshan replied for him, ‘May the master give the month of birth.’)

During the 10th month of the 1st year during the Tang reign period Guichang (841 CE), corresponding to the 58th year of the sexagenarian cycle, the master showed signs of illness. On the 26th day he summoned the head monk to prepare a vegetarian meal, informing him that on the morrow a senior monk was departing.

When the 27th came there was no one who was departing. Then during the night the master returned to quiescence, aged sixty. The cremation yielded more than one thousand grains of relics, which were interred in a stone *stupa*. By imperial decree the master was

conferred posthumously with the title 'Great Master of Non-Abiding', the pagoda was called 'Excelling Purity'.

14.351 The Venerable Huating Chuanzi

The Venerable Huating (Shanghai, Sigong) Chuanzi's name was Decheng and he was a Dharma-heir of Yueshan. Because he used to drift idly in a small boat on the River Wu (near Shanghai), the people of the time called the master 'Venerable Little Boat' (Chuanzi).

The master once said to the assembly of Daowu, 'Later a smart temple priest will come here – point him out.' Daowu then later encouraged a priest from Jingke (Jiangsu, Zhenjiang) called Shanhui to come and pay respects to master Chuanzi.

Chuanzi asked him, 'In which temple does the venerable priest reside?'

'The temple does not reside and the resident does not resemble it,' answered Shanhui.

'What does the non-resemblance not resemble?' asked the master.

'There is nothing in front of the eyes which it resembles,' said Hui.

'Where did you come to study this?' asked the master.

'It is not something reached with eyes and ears,' replied Hui.

The master laughed and said, 'One contrived phrase and ten thousand worlds are tethered to an ass's post.' The master added, 'Let down a thousand-foot line with the intention of reaching the depths of the lake, leave the hook at three feet. Speak quickly! Speak quickly!'

Hui was about to open his mouth when the master pushed him into the water with the punting pole. Thereupon Hui had a great awakening.

The master immediately abandoned his boat and departed. It is not known how he met his end.

14.352 Chan Master Xuanzhou Pishu Huixing

Dongshan went to visit the master (in Anwei, Xuancheng) and the master asked him, 'Where have you come from?'

'From the Venerable Qinjin.'

'If it was Qinjin, what are these two strips of leather used for?' asked the master.

Dongshan had no answer.

(Textual comment: Caoshan⁷⁷ later heard of this and said, 'All Qinjin.')

A monk asked, 'What is Buddha?'

'A cat atop the naked pillar,' said the master.

'The student does not understand,' said the monk.

'Then go and ask the naked pillar,' answered the master.

14.353 Śramaṇa Yueshan Gao

Śramaṇa Gao, on his first interview with Yueshan, was asked, 'Where have you come from?'

'From Nanyue,' replied Gao.

'And where before that?' asked the master.

'To Jiangling (Hubei, Jingzhou) for ordination in the *vinaya*,' said Gao.

'What was the impulse to get ordained?' asked the master.

'The intention was to escape birth and death,' said Gao.

'Do you know whether it is also possible for a man who has not been ordained to escape birth and death?' asked the master.

'If this were so, what would be the use of the Buddha's *vinaya*,' answered the monk.

'Too much anxiety in the words,' replied the master, who summoned the head monk and said, 'This lame śramaṇa is not to be trusted with monks' affairs, so arrange for him to lodge behind the temple.'

Yueshan also told Yunyan and Daowu, 'A śramaṇa has just arrived who has still to acquire the basics.'

Daowu said, 'If not completely trustworthy, let us investigate from the beginning.'

Yueshan then questioned the master again, saying, 'It has been heard that there is a great commotion at Chang'an.'

'My country remains peaceful,' replied Gao.

(Textual comment: Fayan said, 'From whom was this heard said?')

Yueshan said, 'Did you also ask [others] about the benefits that you obtained from reading the *sutras*?'

'Nothing was obtained from reading *sutras* or from enquiring about the benefits obtainable,' replied Gao.

Yueshan asked, 'There are a great many men who neither read *sutras* nor enquire of the benefits to be obtained – but why not try to get these?'

'It cannot be said that there are no such people, only that they are not willing to undertake the consequent responsibilities,' replied Gao.

The master was just about to take his leave of Yueshan to settle in at the hermitage behind the temple when Yueshan asked him, 'Life and death are matters of great import, why not go to be fully ordained?'

'This is familiar business, but what is it that is called to ordination?' said Gao.

Yueshan guffawed angrily and said, 'This fork-tongued *śramana*, let him lodge in the hermitage nearby – we might see each other from time to time.'

Having settled in at the hermitage, the master once emerged on a rainy day and indeed they saw each other. Yueshan said, 'You're here.'

'Yes,' replied Gao.

'It is awfully damp,' said Yueshan

'Don't drum this [old] refrain,' said Gao.

Yunyan said, 'There is not even a hide to this drum, so beating what?'

'Daowu added, 'There is not even a drum so beating what hide?'

Yueshan said, 'Today's song is exceedingly good.'

A monk asked, 'Should a phrase still contain something which cannot be said?'

' – does not die,' said the master.

Yueshan himself was beating the drum during a vegetarian celebration, when *Śramaṇa* Gao, holding his bowl aloft, came dancing in to the refectory. Yueshan then threw down the striker saying, 'What number verse was this?'

'It is the second verse,' replied Gao.

'What is the first verse like?' asked Yueshan.

Gao then ladled a spoon of rice gruel out [for himself] from the pail and left.

14.354 Chan Master E'zhou Boyan Mingzhe

Dongshan and Mi Shibo arrived at Boyan Minzhe's in E'zhou (Hubei, Wuhan) for an interview. The master asked them, 'Where have the venerable ones just come from?'

Dongshan answered, 'Just from Hunan.'

'What is the family name of the Surveillance Commissioner there?' asked the master.

'Didn't get the family name,' replied Dongshan.

'And the forename?' asked the master.

'Didn't get the forename either,' said Dongshan.

'Was government business still proceeding there or not?' asked the master.

'Naturally officials were there,' said Dongshan.

'And you didn't pop in?' questioned the master.

Dongshan then shook his sleeves [in impatience] and left.

When the master entered the monks' hall on the following day, he said, 'Yesterday two worthies responded with a turning word that was not appropriate, so let these two worthies speak now. If they can say something, then this old monk will provide rice gruel for the company through the summer. Speak quickly! Speak quickly!'

Dongshan said, 'The honorable elder is too expensive!'

The master then initiated a vegetarian feast and they passed the whole summer together.

14.355 The Venerable Tanzhou Shishi Shandao

The Venerable Shishi Shandao of Tanzhou (Hunan, Changsha) was a Dharma-heir of Chan master Changzi Kuang (**14.341**) of You *xian* (Hunan). During his time as a novice Changzi ordered him to go for full ordination and said, 'On your return you should pay your respects to Shitou.'

After the master had received full ordination, he visited Shitou on his way back to Changzi. One day, whilst wandering about in the mountains with Shitou, Shitou said, 'Just lop off that branch of the tree in front of me, it is hindering me.'

'I didn't bring a knife,' answered the master.

Shitou then pulled out a knife and gave it to the master.

'Why not let this come [to me],' said the master.

'What would you use it for?' asked Shitou.

Then the master had a great awakening. Consequently he returned [to his home temple]. Changzi asked, 'Have you been to Shitou's?'

'Been – and gone, without being announced,' replied the master.

'From whom did you receive ordination?' asked Changzi.

'Not relying on him,' said the master.

'What was the point of going there and of coming back here then?' asked Changzi.

'Not to disobey,' replied the master.

'What a great pity!' said Changzi.

'The appetite was never wetted here,' said the master.

'*Śramaṇa*, get out!' said Changzi.

The master then left.

'Would that I do not come across this man anymore!' said Changzi.

The master, as a result of having been thrown out, went on pilgrimage and then lived in a cave. Every time a monk came into view, he would hold his staff erect and say, 'The three worlds are all Buddha and all [come] from this.' The ones who were capable of agreeing with him were few. Chan master Changsha (**10.191**) heard of this later and said, 'If I were to see him, it would be to order him to lay down the staff and come up with some other news.' Chan master Sancheng (**12.272**) took this reply to Shishi. The master could

penetrate the words of Changsha. [Chan master] Xingshan [Langong] (15.371) heard of Sancheng's missed opportunity, so went personally to Shishi. The master saw Xingshan coming in the company of other monks, so hid himself behind the rice pestle.

Xingshan said, 'For those on pilgrimage it is not easy. The path of poverty is hard to endure.'

The master replied, 'The empty vessel of the heart will become filled, then the seamless vessel cannot be grasped. What is the talk of hard to endure?'

Xingshan fell silent.

Yangshan (11.221) asked, 'When Buddha gave the Dao, how much did it differ each time?'

'The Dao is like the hands open, Buddha like a clenched fist,' replied the master.

'In the end, what is there to definitely have faith in, what to rely on?' asked Yang.

The master stirred up the air two or three times with his hands and said, 'There is no such thing, there is no such thing.'

'Still borrowing from the teachings?' asked Yangshan.

'The three vehicles and twelve divisions of the teachings have nothing to do with it,' replied the master. 'When there is a dialogue with another, it is the heart together with the situation, two things which are able to interact. Then there are all kinds of insights. But this is also a crazy wisdom which is not worthwhile talking about. If there is no dialogue with another, then there is nothing happening, which is why a patriarch has said, "The original heart is without a single thing." Have you not seen when a child is born, could it say, "I understand the teachings."? Or did it not understand them? At the same time, it did not know the meaning of Buddha-nature. On reaching adulthood, then all kinds of insights came forth and it could say, "I can, I understand," yet without knowing this to be the superfluous dust of agitation and worry. As for the sixteen moments [of insight into the Four Noble Truths] – the infant screaming its head off is an analogy for students of the Way being separated from the heart; picking and choosing, they sigh in admiration at the infant. But

still less can this be taken as an example, for if it is said that an infant is the Dao, this will be misunderstood in today's world.'

The master was enjoying the moonlight one evening with Yangshan when Yangshan asked, 'When this moon is pointed, where does its full round form go to? Again, when it is round, where do the points go to?'

The master replied, 'When pointed the round form is hidden. When fully round the points are also present.'

(Textual comment: Yunyan said, 'When pointed, the full form is present. When full, there are no points.' Daowu said, 'When pointed, it is also not pointed. When full, it is also not full.')

Yangshan was taking his leave. The master saw him off at the gate, then called after him, 'Venerable!'

'Yes!' responded Yangshan.

'Do not just continue straight ahead, keep returning in this direction.'

A monk asked the master, 'Not been to Mount Wutai?'

'Already been,' answered the master.

'And seen Mañjuśrī?'

'Seen,' said the master.

'What does Mañjuśrī say to wayfaring monks?' asked the monk.

'Mañjuśrī says that the mothers and fathers of venerable monks were born in a poky little village,' said the master.

14.356 Chan Master Zhangzhou Sanping Yizhong

Chan master Sanping Yizhong of Zhangzhou (Fujian) was a native of Fuzhou whose family name was Yang. On his first visit to Shigong (6.98), [he saw that] Shigong often waited for his students with bow and arrow drawn. The master once went up to the Dharma-seat and Shigong said, 'Look at the arrow!'

The master opened his robe to bear his chest to him.

Shigong said, 'In thirty years of drawing the bow and aiming the arrow, I only managed to shoot half a fellow.'

Afterwards the master went to visit the Venerable Dadian (14.340) and then returned to Zhangzhou, where he lived in the Sanping mountains.

The master addressed the assembly, saying, '[Monks] these days are all in a hurry in their practice and presumptuous in their views of themselves – what does this have to do with anything? What is it that you all want to study? Apart from all this, each of you has responsibilities – why not take them up? Why harbour resentment in the heart and slander in the mouth. What is the profit from that? To put it clearly, if you want to understand the practice of the Way and the Dharma-gates set up by all the sages of old, naturally they are in the great treasury of the *sutra* literature [too]. If there is still something to attend to in Chan training, then do not give rise to a wrong state of heart.' At that time there was a monk who came forward and asked, 'Is there still a way for students or not?'

'There is a way – slippery as moss,' replied the master.

'Can it not be trodden by students?' asked the monk.

'Do not calculate with the heart, watching yourself,' replied the master.

Someone asked, 'What about black beans that have not sprouted yet?'

'Even a Buddha does not know,' replied the master.

A lecturing monk asked, 'This fellow has no doubts about the three vehicles and the twelve divisions of the teachings, but what about the meaning of the Patriarch's coming from the West?'

'The dust from the hairs of a tortoise and walking sticks made from the horns of a rabbit – where is the worthy one's treasury bound for next?' replied the master.

'The hairs of a tortoise and the horns of a rabbit – what would these be?' asked the monk.

'The flesh weighs a thousand catties,⁷⁸ wisdom has not the slightest weight,' said the master.

The master also made the point to the assembly by saying, 'Now if any of you have not yet seen a knowledgeable one, that does not matter at all; if one has seen a practising monk, then this meaning

can be taken up; then, on the cliffs or in the valleys, with acorns as food and grass for clothes – going like this, there will be little need to fit in. If rushing about searching for phrases of the meaning of enlightenment, this is just like expecting to come to ones home village which is ten thousand *li* away! Now take care!

14.357 The Venerable Xiantian

A newly ordained monk came to visit the Venerable Xiantian and was about to unfold his prostration mat intending to make [the usual] obeisance, when the master seized hold of him and said, ‘Not having left the native land yet, what about a phrase?’

The monk had no reply. The master pushed him away, saying, ‘Asking him one phrase then answers with two.’

Again there was a monk who came, and about to make the prostrations, the master said, ‘What has the wild fox spirit seen?’

‘What has the scabby old monk seen – what kind of a question is this?’ replied the monk.

‘Bitter! Bitter! Today Xiantian forgot the former and lost the latter,’ replied the master.

‘Moreover, even obtaining the time, in the end it will not repair the losses,’ said the monk.

‘Is perseverance not like this?’ asked the master.

‘Who?’ asked the monk.

‘Ha! Ha! Far away is really far away,’ replied the master.

14.358 The Venerable Fuzhou Puguang

A monk was once standing in attendance on Venerable Puguang of Fuzhou (Fujian) when the master opened his robe, and baring his chest, said, ‘Still trust in the old monk’s business?’

‘It is still this here,’ replied the monk.

The master closed his robe and said, ‘Perhaps too revealing.’

‘Is there a place to hide?’ asked the monk.

‘Truly there is no place to hide,’ said the master.

‘So what happens now?’ asked the monk.

The master hit him.

End of Book Fourteen

- ²⁹ An oblique reference to the Sixth Patriarch Huineng (**5.71**).
- ³⁰ The naked pillars 露柱 were round pillars in Buddhist temples; also a name for the Buddha Hall 法堂.
- ³¹ For Venerable Dadian see **14.340** below.
- ³² See **14.330** below.
- ³³ The *Zhouyi Cantong Qi* 周易參同契 by Wei Boyang 魏伯阳 is the earliest Daoist alchemical text in China, purportedly written during the Western Han dynasty (c.150 CE). So we have a peculiar situation in which our text, which was published around 1008 CE of the Song dynasty, is discussing the biography of a Tang dynasty Chan master of the 8th century reading a book from the 2nd century of which we are now reading in the 21st century!
- ³⁴ No biographical entry in the CDL.
- ³⁵ The ones who formed the synod under Kaniśka and supposed compilers of the *Abhidharma-Mahāvibhāṣa-Śāstra* translated by Xuanzang, 656-9 CE, (T.27, no.1545)
- ³⁶ A sedan chair had obviously been dispatched to fetch the master in style!
- ³⁷ Also called Concurrent Vice-Director of the Secretariat because there was also a Director of the Left. H:8033;4826.
- ³⁸ Not to be confused with the famous Pei Xiu (791-864 CE. **12.262**). Daowu died 807 CE.
- ³⁹ There follows a lengthy textual comment not translated here (T.2076, p.310, 20a-16b) to the effect that there was a monk in the Northern Song times (960-1126 CE) named Dagan Tanying who, whilst collecting the records of the Five Houses, came across something new, which said that at the time of Daowu it was rumoured that there were two Daowus in Jingzhou. One was the Daowu attached to the Tianhuang Temple, who was a Dharma-heir of Shitou and the other was the Daowu of the Tianwang Temple who was the Dharma-heir of Mazu. Later generations regarded the whole thing as a fiction.
- ⁴⁰ The Huading peak is the tallest in the Tiantai range in Zhejiang, famous for its views of the rising sun.
- ⁴¹ No biography in the CDL.

- 42 See *kōan* 76 on this incident in *BYL*.
- 43 A famous bridge southwest of Luoyang in Henan.
- 44 A Prince left in charge of the capital's affairs during the absence of the Emperor. H:3813
- 45 The master is using a very formal polite form of address (阿爾渾家) to speak to the assembly.
- 46 Literally, one poke and he turns.
- 47 A double entendre: *shi* is also the character for stone in the name Shitou.
- 48 No details.
- 49 Chan master Yunyan Tansheng, **14.350** below.
- 50 A reference to the periods of Buddha Shakyamuni's proclamation of the Dharma, starting with the *Avatamsaka Sūtra* and ending with the *Lotus Sūtra*.
- 51 A word play on Master Yueshan's name (medicine mountain).
- 52 For Chan master Tong'an xian see book **25**.
- 53 I. e. 'You talk too much!'
- 54 *Śīla, Dhyāna* and *Prajñā*
- 55 The Buddha (and Bodhisattvas) is iconographically often portrayed with long earlobes.
- 56 A Buddhist rosary has 108 beads to it.
- 57 三種名號 is usually a reference to Amitābha Buddha.
- 58 The reign period, 806-21 CE, thus the Emperor.
- 59 See *BYL* case 69.
- 60 For Chan master Fadeng see book **25**.
- 61 We see here the Daoist tinge of Shitou's lineage – roaming far and wide in perfect ease (逍遙遊 *Xiaoyao you*) is the title of the first chapter of the *Zhuangzi* 莊子, often explicated by the commentaries as *wuwei* 無為, 'non-intentional action'.
- 62 For Li'ao see **14.435** above.
- 63 See **15.359** below.
- 64 For Chan master Touzi see **15.364** below.
- 65 Also called the *Eighteen Lohan* – personal disciples of the Buddha. Sixteen are of Hindu origin, two added by Chinese. Their images are arranged along the side walls of the second or main hall of the Buddhist monastery.

- ⁶⁶ Also named Zongzhi.
- ⁶⁷ Word play on the name 'Complete Wisdom' (Yuanzhi) of the master.
- ⁶⁸ Book **25**.
- ⁶⁹ **14.352** below.
- ⁷⁰ **8.167** above.
- ⁷¹ No entry.
- ⁷² A canopy above an image or dais decorated with gems.
- ⁷³ See **15.367** below.
- ⁷⁴ There is no Year of the Ass in the Chinese astrological calendar.
- ⁷⁵ The Chinese Lion Dance needs only two people in lion costume whilst the Dragon Dance needs many. Performed at important festivals.
- ⁷⁶ The eyes are seeing double.
- ⁷⁷ This might be Caoshan Benji **17.427** below.
- ⁷⁸ A catty weighed about 500 grammes.

Book Fifteen

15.359 Chan Master Langzhou Deshan Xuanjian (*Tokusan Senkan*)

15.360 The Venerable Letan Baofeng

Dharma Heirs of Chan Master Xingkong of Jizhou

15.361 The Venerable Shezhou Maoyuan

15.362 Chan Master Zaoshan Guangren

Dharma Heirs of Chan Master Jingzhou Cuiwei Wuxue

15.363 Chan Master Ezhou Qing Pingshan Lingzun

15.364 Chan Master Shuzhou Touzi Datong (*Tōsu Daido*)

15.365 Chan Master Huzhou Daochang Shan Runa

15.366 Chan Master Jianzhou Baiyun Yue

Dharma Heirs of Chan Master Yuanzhi of Daowu Shan in Tanzhou

15.367 Chan Master Tanzhou Shishuang Qingzhou (*Sekiso Keiso*)

15.368 Chan Master Tanzhou Jianyuan Zhongxing

15.369 The Venerable Luqing

15.370 Chan Master Yunzhou Dongshan Liangjie (*Tōzan Ryōkai*)

15.371 Chan Master Zhuozhou Xingshan Jianhong

15.372 Chan Master Tanzhou Shenshan Sengmi

15.373 The Venerable Youxi

The Dharma Heirs of Chan Master Chuanzi Decheng of Huating

15.374 Chan Master Lizhou Jiashan Shanhui (*Kassan Zenne*)

The Fifth Generation Heirs of Qingyuan Xingsi

The Dharma Heirs of Chan Master Datong of Touzi Mountain in Shuzhou

- 15.375 Chan Master Touzi Ganwen**
- 15.376 Chan Master Fuzhou Niutou Wei**
- 15.377 Great Master Sichuan Xiang Shan Chengzhao**
- 15.378 The Venerable Shanfu Tianfu**
- 15.379 The Venerable Haozhou Siming**
- 15.380 The Venerable Fengxiangfu Zhaofu**
- 15.381 Chan Master Xingyuanfu Zhongliang Shan Zungu**
- 15.382 The Venerable Xiangzhou Guyin**
- 15.383 The Venerable Anzhou Jiuzong Shan**
- 15.384 The Venerable Youzhou Panshan**
- 15.385 Chan Master Niuzong Jinghui**
- 15.386 Chan Master Dongjing Guanyin Yuan Yanjun**

The Dharma Heir of Chan Master Ezhou Qingying Shan Lingzun

- 15.387 Chan Master Qizhou Sanjue Shan Linggui**

15.359 Chan Master Langzhou Deshan Xuanjian (*Tokusan Senkan*)

Chan master Deshan Xuanjian (780-865 CE) of Langzhou (Hunan, Changde) was a native of Jiannan (in Sichuan) whose family name was Zhou. He left the home life as a child and received full ordination on coming to adulthood. He undertook the intensive practices contained in the treasury of the *Vinaya* and penetrated the essential meaning of all the writings of both the 'Dharma-Nature' and 'Dharma-Characteristic' schools.⁷⁹ Often talking about the *Diamond Sūtra*, those of the time used to call him 'Completely Diamond'.

Later the master went searching to the Chan School and so said to his fellows, 'A single hair swallows the ocean, yet the ocean is not depleted. A tiny mustard seed thrown against a sharp blade does not cause the blade to move. To study or not to study, only I know about this.' Thereupon he went to Chan master Longtan Xin (*Ryūtan 14.343*) and the dialogue between them was exhaustive. When the time came for the master to take his leave, Longtan detained him. As night fell all was black outside the room. Then Longtan said, 'Why not go home now?'

'It is pitch-black,' replied the master.

Longtan then lit a lantern and gave it to him. The master was about to take it when Longtan blew it out. The master bowed.

'What have you seen?' asked Longtan.

'From now on there will be no doubts about the tongue of the old monk,' said the master.⁸⁰

The next morning the master left. Longtan said to all the monks, 'There was a fellow in your midst whose eye is like a sword, with a mouth resembling a bowl of blood. Hit him with a stick and he does not even turn his head. There will come a time when he will establish our school on top of the highest peak.'

The master arrived at Guishan's. In the Dharma-hall he crossed from the west to the east side, then turned to look at the abbot's quarters. Guishan said nothing.

'It's nothing! It's nothing!' said the master, then proceeded to the front of the monks' hall and said, 'Although it is like this, there is no need to be so hasty.' Then he changed into proper robes and presented himself once more formally. Entering the gate he raised his prostration cloth and called out, 'Venerable Sir!'

Guishan was just about to pick up his fly-whisk, when the master gave him a shout, shook his sleeves and went out. During the evening meeting Guishan asked the assembly, 'Where is the monk who arrived today?'

The assembly replied, 'After that monk had seen the venerable sir, he left without looking back at the monks' hall.'

'Anybody recognise whether this was a master or not?' asked Guishan.

'Nobody,' answered the assembly.

'That person will set up a hermitage in the future where all the Buddhas and Patriarchs will be scolded,' said Guishan.

The master stayed at Liyang for thirty years until Emperor Wuzong abrogated the teachings (845 CE); then to avoid difficulties he lived in a cave in the Dufu mountains. At the beginning of the Dazhong reign period (847 CE) the prefectural office wished to renovate an old hermitage on De mountain (Deshan), called in former times De Chanyuan (Textual note: Prime Minister Pei Xiu writes that the plaque is still to be seen there.) and to invite a wise master to occupy it. They had heard of the master's practice of the Way and invited him several times, but he did not descend [Dufu] mountain. The prefectural office then hoped to use a ruse as a stratagem. So, dispatching an official with tea and salt, the master was falsely accused of infringing regulations. He was to arrest the master and accompany him, with all due courtesy, to the provincial capital. There the master was firmly requested to make his abode and to undertake the great elucidation of the Chan ethos.

(Textual comment: Chan master Zongyin established the monastery [on Deshan] and Deshan was the second generation

incumbent.)

The master ascended the hall and said to the assembly, 'If one has no outstanding business, then do not search around foolishly. Foolishly searching around to acquire something is then also a non-acquisition. If only you would have no outstanding business in the heart, then that heart of no outstanding business would be empty, spiritualised and marvellous. If the tiniest word is allowed to entangle the fundamental, then everything becomes self-deception. When even the finest Yak hair attaches to recollection, then there are the three dusts of cause and effect. In an instant you engender the passions and spend ten thousand aeons in locks and chains.'⁸¹

'The titles of the sages, the names of the ordinary – all are hollow sounds. The different appearances and bad configurations are all a mirage of desires. If you desire them, chase after them, will you not get exhausted? When it comes to rejecting all this, it also produces great suffering, so that coming to the end, there is also no benefit.'

The master ascended the hall and said, 'This evening there is no questions session, so those who ask questions will get thirty blows.' A monk came forward then and was just about to make the prostrations when the master hit him.

The monk said, 'This fellow had not yet formulated a question, so why did the venerable sir hit him?'

'Where are you from?' asked the master.

'A native of Xinluo,' answered the monk.

'When you board the boat, it will be good to give thirty blows,' said the master.

(Textual comment: Fayan said, 'The magnitude of Deshan's utterance works in two ways.' Xuanjue said, 'In the dense forest calling with words to bring down the partition, still it is uniquely Deshan's style. The questioner gets thirty blows – what does this mean?')

A monk had just arrived for a visit and the master asked Weinuo, 'How many new arrivals are there today?'

'Eight people,' answered Weinuo.

‘In the future they will all have to get the squeeze together,’ said the master.

Longya asked, ‘When a student, wielding a costly sword by Moye,⁸² intends to take the master’s head, then what?’

The master stretched his neck out.

(Textual comment: Fayan also said, ‘Where would you make a start?’)

Longya said, ‘The head is off.’

The master gave a little laugh. Later Longya went to Dongshan and brought up the preceding exchange. Dongshan said, ‘What did Deshan say?’

‘Deshan said not a word,’ replied the master.

‘Without saying a word, give the old monk Deshan’s fallen head,’ said Dongshan.

Longya suddenly understood and repented. Someone brought this up with the master, who said, ‘Old boy Dongshan doesn’t recognise good and bad; what would the advantage be in saving this chap, who died so many times?’

A monk asked, ‘What is *bodhi*?’

The master struck him, saying, ‘Get out! Don’t urinate here!’

The monk also asked, ‘What is Buddha?’

‘Buddha is the old monk from the Western Regions,’ replied the master.

Xuefeng (**16.389**) asked, ‘In accordance with the ethos of the supreme school, with what can the Dharma be shown to men?’

‘My school has no phrases, for truly it has not a single Dharma to give to men,’ replied the master.

Yantou (**16.388**) heard of this and said, ‘Old monk Deshan’s backbone seems as hard as iron – unbreakable. Although this is so, still the disciples who sing of the teachings seem comparatively few.’

(Textual comment: Baofu (bk. 19) brought this up with Zhaoqing (bk. 21), ‘It is just like Yantou to leave the world – but what words of teaching did he transmit to Deshan – just this kind of talk?’ Qing said, ‘You do not see the point in Yantou’s talking: it is as if he is

teaching his students to shoot. After a long, long time, it is bull's eye.' Fu said, 'When it is bull's eye, what then?' Qing replied, 'Venerable Congzhan, there is no need not to understand the essential point!' Fu said, 'The venerable sir is not the only one bringing up these words these days.' 'What is Venerable Congzhan's practice of the heart?' Mingzhao answered, 'The extent of Zhaoqing's error is talking in names.')

The master normally came out to meet monks who had newly arrived for a visit and often used to strike them with his staff. When Linji (12.255) heard of this, he sent an attendant to visit with the instruction, 'If Deshan strikes you, just grab his staff and prod him in the chest with it.' The attendant arrived at Deshan's and was about to make the prostrations, when the master struck. The attendant grabbed the staff and gave a prod. The master returned to his quarters.

The attendant returned to Linji and related what had happened. Linji said, 'There was always some doubt about this fellow.'

(Textual comment: Yantou said, 'Old man Deshan just used his stick with what was in front of him. If a Buddha would come – strike, or a Patriarch – strike. How could there be the slightest difference!' Chan master Dongchan Qi (no entry) said, 'It is just like Linji to say, "I always doubted this fellow" – are these words that approve or words that disapprove? Or again something quite different from this? Try to see into this.')

The master ascended the hall and said. 'To ask is a fault, not to ask is also perverse.' A monk present came forward and bowed and the master then struck him. The monk said, 'This fellow was just beginning his prostrations, so why strike?'

'Waiting for you to open your mouth – still able to do something?' replied the master.

The master told the attendant to summon Yicun (Textual comment: this is Xuefeng). Cun came and the master said, 'I myself called for Yicun, what are you doing coming again?' Cun had no reply.

The master saw a monk coming and then closed his door. The monk knocked on the door and the master said, 'Who is it?'

'A lion cub,' replied the monk. The master opened the door and whilst the monk made his prostrations, the master bestrode his neck and said, 'From where did this brute come from?'

Xuefeng asked, 'An ancient cut a cat in two – what was the meaning?'⁸³

The master chased him away with his stick, calling after him, 'Understood?'

'No,' replied the monk.

'Such an old grandmother am I and still you do not understand?'

A monk asked, 'How big is the difference between the sages and ordinary people?'

The master just gave a shout.

The master was ill, so a monk asked, 'Are there still some who do not become ill, or not?'

'What are they like, the ones who do not become ill?'

'Ah ya! Ah ya!' said the master.

The master then addressed all the disciples' saying, 'Groping for emptiness, chasing echoes, troubled have been your hearts and spirits. To awake in a dream, dreaming about awakening, is just to become aware of imaginary illusions. What is it all about after all?'

Having said that he peacefully sat himself down and went into transformation. This was on the 3rd day of the 12th month in the 6th year of the reign period Tiantong of the Tang, corresponding to the 22nd year of the sexagenarian cycle. The master was eighty-six years of age and had been a monk for sixty-five years. He was conferred with the posthumous name 'Great Master who Penetrated [Original] Nature' by imperial decree.

15.360 The Venerable Letan Baofeng

The Venerable Baofeng said to a monk newly arrived, 'The business here is easy to describe, yet it is not in this business, so ultimately it

is difficult to talk about.’

‘Whilst this fellow was on the road he realised that this is the only question,’ answered the monk.

‘Even twenty more years of pilgrimage would still not be enough,’ said the master.

‘Surely this cannot disagree with the venerable’s meaning?’ asked the monk.

‘How can one entertain a guest with a bitter melon!’ said the master, who then questioned the monk, ‘The ancients had a path to guide lagging beginners’ hearts – do you know of this or not?’

‘May the master deign to point out this path of the ancients,’ said the monk.

‘Things being as they are the venerable monk already knows it,’ said the master.

‘On top of the head rests another head,’ said the monk.

‘Baofeng must not question the benevolent one,’ said the master.’

‘What an obstruction is questioning!’ said the monk.

‘It is not possible to have men here who babble confusedly about the principles of the Way – go away!’ said the master.

Dharma Heirs of Chan Master Xingkong of Jizhou **15.361 The Venerable Shezhou Maoyuan**

The Venerable Maoyuan of Shezhou (Anwei, She *xian*) was visited by [Chan master] Pingtian [Pu’an] (9.170) – the master wanted to rise, but Pingtian bade him stay seated, saying, ‘Opening the mouth is to lose, close the mouth and perish. Apart from such times, may the master please say something!’ The master covered his ears and that was all.

Pingtian opened his hands and said, ‘One step is easy, two steps is difficult.’

‘Is there something terribly urgent?’ asked the master.

‘If it is not this, then the master cannot avoid being examined on all accounts,’ said Pingtian.

15.362 Chan Master Zaoshan Guangren

Once, when the assembly had already gathered, Chan master Guangren of Zaoshan was ascending the hall, but before he had reached the Chan seat said, 'Not to burden life's pilgrimage with eyes seeing, bring and present this question here – is it still so?' Then he ascended and just sat down. There was a monk present who came forward and made the prostrations. The master said, 'Do not burden me – just fall in with the general assembly – why not?' Then he returned to the abbot's quarters.

Early next morning [at the general gathering] another monk asked for clarification of the meaning of the words the day before. The master said, 'During the vegetarian feast there will be food for you to eat, during the night there is a couch for you to sleep on, what are you doing harassing me?'

The monk made prostrations, the master said, 'Painful! Painful!' 'May the master please point it out directly,' said the monk.

The master lowered one of his legs,⁸⁴ saying, 'Expand and contract and rely completely on the old monk.'

Dharma Heirs of Chan Master Jingzhou Cuiwei

Wuxue

15.363 Chan Master Ezhou Qing Pingshan

Lingzun

Chan master Lingzun of Qing Pingshan in Ezhou (Hubei, Wuhan) was a native of Dongping (Shandong) whose family name was Wang. When still small he came under the influence of the Bodhi Temple in the capital of his native prefecture. In the 6th year of the reign period Xiantong of the Tang (865 CE) he had his head shaved and afterwards went to the Kaiyuan Temple in Guazhou (Henan, *Gua xian*) to receive the full precepts and apply himself to the practice of the *Vinaya*. One day he said to a fellow monk, '*Śramāṇas* should decisively penetrate [the great matter of] life and death, profoundly plumb the depths of the Buddha principle. If, however, one tirelessly works at turning the scrolls, labours busily to adhere to the letter, this is like so many grains of sand in the oceans,

belabouring the heart in vain.’ Thereupon, abandoning that which he had studied, he went to visit Chan assemblies far away.

Coming to the White Horse Temple in Jianling (Hubei), the master came across an old monk in the hall, Huiqin (wise-attentive) by name, whom he questioned closely. Qin said, ‘For many years I have attended on the Venerable Danxia but now, grown old and weary, have become sluggish in leading the young ones. You, though, can go and visit Cuiwei⁸⁵ who is a contemporary of yours.’ The master then made his farewells and left. On arriving at Cuiwei’s hall he asked, ‘What is the meaning of the coming from the West?’

Cuiwei answered, ‘Wait until no one is about then I will tell you.’

After some time the master said, ‘No one is about now, so may the master please explain.’

Cuiwei descended the Chan seat and led the master into the bamboo grove. Once again the master said, ‘There is no one about so may the master please explain.’

Cuiwei pointed to a bamboo and said, ‘Why has this stem got such a length, why has that stem got such shortness?’

Although the master understood the general meaning of these words, yet he still didn’t plumb the depth of their meaning.

In the 1st year of the Wende reign period (888 CE) the master arrived at Cai (Henan). The prefectural head there esteemed the Dharma and set up the Datong Chan Monastery and asked the master to explain the essentials of the Chan School. The master himself brought up the dialogue with Cuiwei on his first visit to him, saying to the assembly, ‘When the master [Cuiwei] first entered the mud and water on my behalf, I myself did not know the difference between the good and the bad.’ From this time on the master taught and guided for nearly ten years. During the Guanghua reign period (898-901 CE) the master led more than one hundred disciples on a trek to Ezhou, where he was invited by the military commissioner Du Hong⁸⁶ to settle the Le Monastery on Qing Pingshan.

The master ascended the hall and said, ‘Now all you elders who have left the home life should understand the Buddha’s meaning and really put it into practice. If the Buddha’s meaning is understood, then it has nothing to do with being a monk or layman, male or

female, costly or cheap. It is only necessary to follow domestic frugality for a tranquil happiness to be possible. All you elders who have long been residing in monasteries, paying reverence to the virtues of distinguished monks – how do you understand the Buddha's meaning? Try to bring it out in general discussion, but without becoming self-important, or coming finally to the one matter without success – a life of empty vanity. If the Buddha's message has not yet been understood, then let the water flow abundantly out of the head, let fire come from under the feet to roast the body and smelt the limbs.⁸⁷ With clever wisdom and many disputes, an assembly of followers in the thousands, proclaiming the Dharma like clouds and rain, preaching and proclaiming and obtaining heavenly flowers falling in profusion – all this turns out to be just perverted talk, the contention of good and bad, and far removed from the Buddha-dharma. Now everyone prizes the good fortune of a strong robust good health and does not prize difficulties, so why impede the ability, so close at hand, to put in the effort and make good the essence of the Buddha's message!

At that time a monk present asked, 'What is the great vehicle?'

'A rope made of hemp,' replied the master.

'What is the small vehicle?'

'The string piercing copper coins.'

'What is the house style of Qing Ping?' asked the monk.

'One peck of flower makes three steamed rice cakes,' replied the master.

'What is Chan?' asked the monk.

'A monkey going up a tree using his tail to get to the top,' replied the master.

'What is it to have a leak [of the passions]?'

'A ladle skimming,' replied the master.

'And what is it like to have no leaks?'

'A wooden handle of the ladle,' said the master.

'What is it like to squarely face each other?' asked the monk.

'Just submit to the pecking order,' said the master.

'Then, follow the ways of opportunity pointed out by men of wisdom. Oppose the submission to book-learning by letting the words transcend those rigid conventions.'

On the afternoon of the 25th day of the 1st month of the 16th year in the reign period Tianyou (919 CE), the master returned to quiescence at the age of seventy-five. In the 6th year of the reign period Xiande (959) the master was conferred with the posthumous name of 'Chan Master Joy in the Dharma' by imperial decree. The pagoda was 'Virtuous Response'.

15.364 Chan Master Shuzhou Touzi Shan Datong (*Tōsu Daido*)

Chan master Datong (819-914 CE) of Touzi Mountain in Shuzhou (Anwei, Qianshan) was from Huaining in the same province. His family name was Liu. When young, he was initiated into the homeless life by Chan master Mang at the Baotang Temple in Luoxia (Henan, Luoyang). At first he practised counting the breaths⁸⁸ and then, after reading the Huayan teachings, the Ocean Nature of the *Bhūtatathatā*⁸⁹ became clear to him. Later, on paying a visit to the Dharma-seat of Cuiwei Shan, he was suddenly awakened to the deep meaning. As a result of these events the master went on pilgrimage, travelling far and wide, before returning to his old stamping ground. There, having built a reed hut, he lived in seclusion.

One day the Venerable Shen (Zhaozhou, *Jōshū* **10.194**) was going to the district capital Tong (Anwei) and the master too was just coming down from his mountain. They came across each other on the road, but without knowing each other. Zhaozhou discreetly asked a local man who identified the master as Touzi. Zhaozhou then caught up with the master and asked him, 'Surely it must be the incumbent of Touzi mountain?'

'Please give a coin for tea and salt,' replied the master. Zhaozhou then immediately left and proceeded to the master's hermitage and sat down in front of it. The master returned later, carrying a jar of oil.

Zhaozhou said, 'Having admired Touzi for a long time, it seems on coming here, that it is just an old gentleman carrying oil!'

'You see only an old gentleman carrying oil, but do not yet know Touzi,' replied the master.

‘What is Touzi?’ asked Zhaozhou.

‘Oil! Oil!’ replied the master.

‘What is it to come to life again from death?’ asked Zhaozhou.

‘It is not allowed to travel by night. Going in the direction of the light is a condition for arriving,’ replied the master.

‘I had earlier waited for the light, you will later expect the dark,’ replied Zhaozhou.

(Textual comment: Tong and Shen, these two masters’ questions to each other are extensively recorded in their original. Their words and phrases are terse, strong; their meaning attracts attention through their deep and narrow passes. Everywhere it is said that Zhaozhou and Touzi have obtained escape from the norms of the crowd.)

Because of this master’s reputation, wandering monks vied with each other to get to his place as quickly as possible.

The master addressed the assembly, ‘All you have come here, intent on seeking some new delectable phrases or to collect some fine flowery platitudes which sound so costly in the mouth. My old man’s vigour is in gradual decline, the tongue slow and dull. If you ask me something, I can just about give you an answer, but really there is nothing profound or magical I can give you and also no teaching to plant into you. In the end one cannot say anything about high or low, Buddha and Dharma, of worldling or sage, or anything to bind with. All of you will undergo a thousand transformations and all of them will give rise to insights which you yourselves will have to carry, self-engendered and self-received. Here there is nothing to give you, for I would not dare to deceive you. There are no forms, no principles over which to make verbal comparisons. Are you all aware of this now?’

A monk present at the time asked, ‘What is it when form and principle do not come together?’

‘Do you intend to plant roots here?’ replied the master.

A monk asked, ‘Does the great treasury of the teachings still have amazing things in it or not?’

‘Expound the teachings of the great treasury,’ said the master.

‘What is it like when the eye has not yet opened to insight?’ asked the monk.

‘The eye’s purity is elegant and broad like the green bud of a lotus,’ replied the master.

Question: ‘All the Buddhas and all the Buddha-dharmas each come out of this *sutra*. What is this *sutra*?’

‘On account of these names, you should revere and uphold them,’ replied the master.

Question: ‘Does a dragon still chant in the withered tree or not?’

‘I should say that in the dead skull there is a lion’s roar,’ replied the master.

Question: ‘The one Dharma universally fructifies all living beings. What is the one Dharma?’

‘Rain falling,’ replied the master.

‘And what is it, when one dust mote contains all the worlds?’

‘In the morning there are a good many dust motes,’ replied the master.

Question: ‘When the golden lock has not yet been opened, then what?’

‘Opened,’ said the master.

‘What about when a student desires to engage in practice?’

‘Emptiness has never been overripe,’ replied the master.

Xuefeng⁹⁰ (16.389) was standing in attendance and the master pointed to a rock in front of the hermitage, saying, ‘The three worlds of all the Buddhas must each be in there.’

Xuefeng replied, ‘It is necessary to know that they are not in this.’

The master then went into the hermitage and sat down.

One day Xuefeng was following the master on a visit to the incumbent of the Longnian Hermitage. Xuefeng asked, ‘Which way is the road to Longnian?’

The master pointed ahead with his staff.

Xuefeng asked, 'Eastwards or westwards?'

'A lacquer bucket,' replied the master.⁹¹

On another occasion Xuefeng again asked, 'When the hammer strikes home, then what?'

'It is not a clever person by nature,' replied the master.

'And when the hammer does not fall, what then?'

'A lacquer bucket,' said the master.

The master was sitting in front of the hermitage one day when Xuefeng asked, 'Are there still men coming here to train with the venerable sir?'

The master descended the Chan seat, picked up a mattock and threw it down in front of him. Xuefeng said, 'This being so, then this is the place to dig.'

'A lacquer bucket is good enough,' replied the master.

Xuefeng took his leave and the master went out of the front gate, suddenly calling after him, 'Wayfarer!'

Xuefeng turned his head, answering, 'Yes.'

'Take care on the road!' said the master.

A monk asked, 'The old days have already passed, the new times are already here. Is it still possible not to be entangled in these two or not?'

On the first day of the first month of the first year the ten thousand things are all new,' replied the master.

Question: 'Hazy as a half moon, with a semblance of three stars. Heaven and earth cannot come together – where does the master obtain clarity?'

'What are you saying?' replied the master.

'It seems as if the master has the undulating waves of deep water, but still lacks the billows that dash as high as heaven,' replied the monk.

'Idle chatter,' replied the master.

Question: 'When it comes with the species, what is that?'

‘Does it come in human species or in the equine species?’ asked the master.

Question: ‘A Buddha gives it over to a Buddha, the Patriarchs transmit it to the Patriarchs – but what Dharma is being transmitted?’

‘The old monk does not know any deceitful words,’ said the master.

‘What is it not to see the Buddha whilst in the monastery?’ asked the monk.

‘No place to observe him,’ replied the master.

‘What is it to enter the [master’s interview] room and bid farewell to father and mother?’ asked the monk.

‘No place to give birth,’ replied the master.

‘What is the hidden body in the flames?’

‘Is there a hiding place?’ answered the master.

‘What is the hidden body in a heap of charcoal?’ asked the monk.

‘I tell you, it is as black as lacquer,’ said the master.

‘What is the time of certainty?’

‘It is clear,’ said the master.

‘What is the final clinching phrase?’

‘From the very first, clarity is not possible,’ said the master.

‘Earth is as distinct from the sprouting plant as man is known by the word, but it is still not understood, what it is that distinguishes?’

‘The fire won’t kindle,’ said the master.

‘There are three hundred men in the monastery; are there still others among that number that are not present?’

‘A hundred years before or fifty years later, then it can be seen,’ replied the master.

The master asked a monk, ‘For a long time inclining towards the ginger of Shu Mountain, is this not it then?’

The monk had no reply.

(Textual comment: Fayan answered for him, ‘Inclined heavily towards the venerable sir, day and night.’)

A monk asked, ‘To cherish unpolished jade needs help from master or father, may the venerable sir please contribute some carving and

chiselling work.'

'It is not material for a ridgepole or beams,' answered the master.

'This being so, then Bianhe⁹² need not have stuck his neck out,' said the monk.

'The one who carries it along and announces it forcefully incurs bitter suffering,' said the master.

'And when not carried along, then what?' asked the monk.

'Not teaching you to treasure uncut precious stones with the help of a master, it is more a matter of asking for a stonecutter,' said the master.

Question: 'Nazha⁹³ chopped up his bones to recompense father, chopped up his flesh to recompense mother, so what is Nazha's original body like?'

The master laid down his staff he was holding.

Question: 'The two words "Buddha" and "Dharma" – how to differentiate the clear from the muddy?'

'Buddha-dharma – clear, muddy,' replied the master.

'The student does not understand,' replied the monk.

'What did you ask just then?' said the master.

Question: 'All water is equal, so why is sea water briny and river water tasteless?'

'Stars in the sky, water on earth,' replied the master.

(Textual comment: Fayen added, 'They seem totally alike but are actually not the same.')

Question: 'What is the meaning of the Patriarch?'

'Maitreya Buddha is not able to find the place of the secret prediction,' said the master.

'Since the venerable sir resides here, what realm is this?'

'A little girl with snow-white tufts of hair as fine as silk,' said the master.

'What is it like, when an insentient thing talks Dharma?' asked the monk.

'Bad,' replied the master.

‘What is Vairocana?’

‘Already there is a name,’ replied the master.

‘What is the master of Vairocana?’ asked the monk.

‘It is not yet the time to understand Vairocana,’ replied the master.

‘May the master please utter a sentence above the average.’

‘Good,’ replied the master.

‘When the four faces of a mountain are pressing upon each other, what then?’ asked the monk.

‘The five *skandhas* are all empty,’ replied the master.

‘When a thought has not yet been born, what then?’ asked the monk.

‘Truly deceitful words,’ replied the master.

‘How great is the difference between the sages and ordinary folk?’

The master descended the Chan seat and remained standing. The monk asked, ‘The student asks a question and the venerable sir gives an answer, but supposing there were a thousand questions, ten thousand questions, then what?’

‘Like a chicken hatching out eggs,’ replied the master.

Question: “Between Heaven and Earth I alone am worthy of veneration” – what is I?’

‘Would it be a mistake to push over this foolish old man?’ replied the master.

‘What was the venerable sir’s master like?’

‘Receiving him, his head was not visible and following him, one couldn’t see his form,’ replied the master.

‘Not yet understood – when the form is not yet complete, where is the body?’

‘Do not make confusing constructions,’ said the master.

‘Nevertheless, it appears and does not appear.’

‘Where does it hide?’ asked the master.

Question: ‘How does a blind man advance forwards?’

‘All over the place,’ said the master.

‘Why is the blind man all over the place?’

‘Got eyes or not?’ asked the master.

Question: 'What is the meaning of the coming from the West?'

'Do not avoid,' replied the master.

Question: 'When the moon is not yet full, what then?'

'Swallowed two or three,' said the master.

'And after it is full?'

'Spewed out seven or eight.'

'Before the sun and moon had appeared, where were the Buddhas and living beings?' asked the monk.

'Look at the old monk's anger and his angry talk. Look at the old monk's joy and joyful talk,' replied the master.

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

'From paying respects to the Patriarch [Bodhidharma] at East-West Mountain,' replied the monk.

'The Patriarch is not at East-West Mountain,' replied the master.

The monk had no reply.

(Textual Comment: Fayen answered for him, 'The venerable sir knows the Patriarch.')

Question: 'What is the essence of the profound?'

'It does not come out of your mouth,' replied the master.

Question: 'What was the situation before Niutou (4.43) had seen the Fourth Patriarch?'

'A teacher of men,' said the master.

'And after seeing him?'

'No teacher of men,' replied the master.

Question: 'All the Buddhas come into the world with only the one great matter of the affinity links, but what is the great matter of the affinity links?'

'To take charge of the Ministry of Works, so that an old monk can open a Buddha Hall,' answered the master.

Question: 'What is Buddha?'

'A mirage cannot be sought after,' replied the master.

‘Having searched a thousand *li* for a teacher, may the master be definite just for once,’ said the monk.

‘The old monk has a stomach upset today,’ said the master.

The monk in charge of the vegetable garden entered the abbot’s quarters and asked for instruction. The master said, ‘Just go for a while, wait until there is nobody about, then come again to get a talk from the old monk.’

The next day the monk waited until there was nobody about and again asked, ‘May the master please give the talk.’

‘Come closer,’ said the master. As the monk drew closer, the master said, ‘Actually, to raise such a subject for people does not work.’

‘Not taking into account larynx or lips, may the master please speak,’ asked the head monk of the vegetable garden.

‘You only have need of my not being able to speak,’ replied the master.

‘What was it like before Bodhidharma came?’ asked the head.

‘Everywhere in heaven, everywhere on earth,’ replied the master.

‘And after his coming?’

‘It cannot be hidden,’ said the master.

‘What was it like before the master had seen his first teacher?’ asked the head.

‘The entire being – no solution,’ said the master.

‘And after seeing him?’

‘The entire being without a scratch,’ said the master.

‘Still, was there something obtained from the first teacher or not?’ asked the head.

‘In the end there are no disappointments,’ replied the master.

‘This being so, then something was obtained from the teacher.’

‘My own eyes are of sufficient avail,’ said the master.

‘This being so, then it is ingratitude to the first teacher,’ said the head.

‘Not only ingratitude towards the first teacher, also ingratitude towards the old monk,’ said the master.

Question: 'If the Seven Buddhas are the sons of Mañjuśrī, does Mañjuśrī still have a master or not?'

'Such talk as this seems very much like going to a lot of trouble to honour someone else,' replied the master.

Question: 'What was it like before the golden cock had begun to crow?'

'There is no such sound,' replied the master.

'And after the cock began to crow?'

'Everybody knows it for themselves in good time,' said the master.

Question: 'The lion is king of the animal world, so why is it still swallowed up by the six dusts?'

'Do not be presumptuous, there is no me and you,' said the master.

The master lived on Touzi Mountain for more than thirty years, stimulating a deep penetration [of the teachings], and those seeking to profit filled the [interview] room to capacity.

The master fearlessly indulged them in discussions and when questions came, all at once the answers came too. With questions and answers going to and fro at the same time, even a small word was taken up by many. Now there only remains a rough record and no more.

In the Zhonghe reign period of the Tang (881-884 CE) there suddenly arose a spate of lawless banditry, with great confusion and mourning for all under heaven.⁹⁴ Once a violent rebel ascended the mountain brandishing a knife and asked the master, 'What is going on here?' The master listened and spoke to him fittingly of the Dharma. After hearing the master, the rebel made obeisance, took off his clothes, donated them to the community and left.

On the 6th day of the 4th month of the 4th year of the reign period Qianhua (914 CE), corresponding to the 11th year of the sexagenarian cycle, the master showed signs of a slight illness so the assembly called a doctor to treat him. The master said to the community, 'The four great elements are that which animate: they

come together and scatter – normal procedure. Do not be concerned, I can take care of myself.’ Having said this, he sat, crossed his legs and died at the age of seventy-six. By imperial decree the master was conferred with the posthumous title of ‘Great Master Compassionate Help’ and the pagoda was ‘True Silence’.

15.365 Chan Master Huzhou Daochang Shan Runa

A monk asked Chan master Runa of Daochang Shan in Huzhou (Zhejiang), ‘What is the meaning of the teachings?’

‘To look for yourself,’ replied the master.

The monk bowed and the master said, ‘The bright moon spreads out over the skies, the mountain streams branch out naturally one from another.’

‘How is it possible to come to hearing of the [Buddha] Nature, to attain to a listener and not follow one’s own *karmic* passions,’ asked the monk.

‘You just listen,’ replied the master.

The monk bowed and the master said to him, ‘Another deaf man playing a tune on a reed pipe. Whether high or low, good or bad, he himself can’t hear it.’

‘This being so, then the nature of hearing is just like this,’ said the monk.

‘The stone occupies the space in which it stands; fire going towards water combusts,’ replied the master.

‘Does space have a limit or not?’

‘You also know too much,’ said the master. The monk bowed and the master said, ‘A three-foot staff carried on the shoulders day and night, one mote of dust rises up, carried along by this space.’

Question: ‘What is it like to be a man of the Dao?’

‘To move without trace, to get up and sit down without anyone noticing,’ replied the master.

‘What is that then?’

‘The power of three stoves absolutely red hot, a vast still lake where the water does not flow,’ replied the master.

Question: 'What is it like before a thought has arisen?'

'What to do?' countered the master. The monk had no reply, so the master added, 'Leaping over the Dragon's Gate,⁹⁵ the clouds and rain unite, the mountain streams and the great earth all join in without leaving a trace.'

The master had double pupils in his eyes and his hands reached down to his knees. He received ordination from Chan master Cuiwei himself and then, settling on Daochang mountain cleared the weeds and established a hermitage. Students arrived from all the four directions and so a Chan temple came into being, where the Dharma was clarified in all its breadth.

All that the master left were three old robes, a staff from Mount Kai and wooden clogs, still to be seen today in the Dharma-hall.

15.366 Chan Master Jianzhou Baiyun Yue

A monk asked Chan master Baiyun Yue of Jianzhou (Fujian, Fuou), 'Neither sitting in the hall of emptiness, nor abiding in the stage of nothing further to learn – where can such a person settle down?'

'In the lucent blue sky there is no lightning,' replied the master.

The Venerable Tiantai Shao came to visit and the master asked him, 'Where have you come from?'

'From Jiangbei,' answered Shao.

'By boat or overland?'

'By boat.'

'And came across any freshwater turtles?' asked the master.

'They were often to be seen,' replied Shao.

'What happened on coming across one?' asked the master.

'Ha! It just withdrew its head and went off!' said Shao.

The master laughed heartily.

Dharma Heirs of Chan Master Yuanzhi of Daowu Shan in Tanzhou

15.367 Chan Master Tanzhou Shishuang Qingzhu (*Sekiso Keiso*)

Chan master Qingzhu of Shishuang Shan in Tanzhou (Hunan, Changsha) was a native of Luling Xingan (Jiangxi, Xingan) whose family name was Chen. At the age of thirteen he had his head shaved under the guidance of Chan master Shaoluan at Xishan in Hongjiang (Jiangxi, Nanchang) and at the age of twenty-three received the full precepts at Mount Songyue. At Luoyang (Henan) he applied himself to studying the teachings of the *Vinaya*. Although following the *Vinaya* rules he increasingly inclined to the Chan school. Going to Dagui Shan (Lingyou's) Dharma-community, he became the head of the rice-hulling shed.

One day the master was in the rice-hulling shed sieving rice. Guishan said to him, 'Alms is the giver and the things given, do not throw it about.'

'It is not being thrown about,' replied the master.

Guishan picked up a grain from the ground and said, 'You say that it is not being thrown about, so how did this get here?' The master had no reply. Guishan continued, 'If this grain of rice is not wasted a hundred thousand will be born from it.'

'Something is not yet clear,' said the master. 'A hundred thousand grains arising from this single grain, but where did this single one arise from?'

Guishan laughed and returned to the abbot's quarters. During the evening meeting he ascended the hall and said, 'Oh, great assembly! There is a worm in the rice!'

The master later went to visit Daowu and asked him, 'What is the *bodhi* that strikes the eyes?'

Daowu summoned a monk, the monk answered, 'yes' and Wu said to him, 'Add some clean water to the pitcher.' Then he asked the master, 'What was your question just now?' The master was just about to repeat the question, whereupon Daowu got up and left. From this the master was awakened.

Daowu asked, 'If I would develop an illness and should want to leave the world because there was something in the heart causing pain, who could remove it?'

'Both the heart and the something do not exist, so the act of removing it is only to pain's profit.'

'Excellent! Excellent!' said Daowu.

From this time on the master was counted as one of the senior monks.

Later, as a result of the master having withdrawn from contact with the world, he started mixing with the workers in the ceramics district, wandering off early in the mornings and returning at night. People couldn't understand [what was going on]. Later Dongshan [Liangjie] sent a monk to investigate and then the matter came to light by being brought to the attention of the incumbent of Mount Shishuang. (i. e. Daowu).

Then, when Daowu was about to submit to the generations and leave the world, with the master [now installed] as Dharma-heir, Qingzhu (the master) himself went to attend at Shishuang Shan [on Daowu], caring daily for him with diligence. After returning to quiescence [Daowu's] students gathered like clouds around the master [Qingzhu], more than five hundred in number.

One day the master said to the assembly, 'A teaching which is merely for this one period, binds the present generation hand and foot. All seems reasonable, yet all sinks into the present, right up to the Dharma-body which is not a body. Just this is the highest level of the teachings. The *śramanas* of my generation are all on a disagreeable way. If there are differences they fall out, if not they sit in the mud [together] and only hear, see and talk from a deluded heart.'

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

'A lump of rock in the emptiness,' replied the master. The monk bowed.

'Understood?' asked the master.

'Don't follow you,' replied the monk.

‘Were it understood, it would have been a hit on your head,’ said the master.

Question: ‘What is the venerable’s proper business?’

‘Is Shitou still sweating?’ replied the master.

‘Having come here, why is it still not possible to get an answer?’

‘The mouth is under the feet,’ said the master.

Question: ‘Is the real body still capable of manifesting in the world or not?’

‘Not capable of manifesting in the world,’ said the master.

‘Nevertheless, what about the true body?’

‘The [narrow] mouth of a translucent porcelain bottle,’ replied the master.

The master was in the abbot’s quarters when a monk outside his window asked, ‘Although so near, why is it not possible to look on the master’s visage?’

‘My words have never been hidden anywhere in the world,’ replied the master.

The monk brought this up with Xuefeng, ‘Never been hidden anywhere in the world – what is the meaning of this?’

‘Is there anywhere from which [Ven.] Shishuang is absent?’

The monk returned to the master and brought Xuefeng’s words up with him. The master said, ‘That great old boy, is there such a one who can die quickly!’

(Textual comment: Chan master Dongchan Qi said, ‘Just suppose – is it that Xuefeng understood Shishuang’s meaning or did he not understand the meaning? If understood, why does he talk about dying quickly? If not understood, what is that about? As for Xuefeng, is it possible that he did not understand? It seems that although there are no differences in the Buddha-dharma, still masters’ endowments do differ so that in liberation there are differences too. Shishuang told him, “Never been hidden anywhere in the world.” It is necessary to practise, to begin to obtain such an understanding, then obfuscation is no longer possible.’)

Yungai [Zhiyuan, **16.399**] asked, ‘When all the doors of the ten thousand families are closed, there is no questioning; but what of the time when doors of the ten thousand households are all open?’

‘What is going on in the meditation hall?’ replied the master.

‘There is no one who takes it to heart,’ said the monk.

‘Talking, even to the brink of death, is merely a small part of it,’ said the master.

‘Not yet understood – what is the venerable saying?’

‘There is not anyone who takes it to heart,’ said the master.

(Textual comment: Dongchan Qi said, ‘Now, is Shishuang’s meaning similar? If it is said that it contains something of former times, then why is it not permitted? If it is said that it contains a different principle, then again it is just a kind of universal way of talking. Moreover, what was the principle the ancients talked about?’)

Question: ‘Buddha-nature is like empty space – how so?’

‘When lying down it is, when sitting up it is not,’ replied the master.

‘What about forgetting to bring one foot forward when walking?’

‘Not [eating] from the same plate with you,’ replied the master.

‘When the wind gives rise to waves, what then?’ asked the monk.

‘In the capital of Hunan there are noisy quarrels. There are those who are not willing to cross the Jiangxi [River],’ replied the master.

Because a monk recommended Dongshan to take part in the community, Dongshan showed himself and said, ‘Elder brother! Autumn is beginning, the summer [retreat] is coming to an end, so the monks will be leaving, going east and west. The only necessary thing is, that even when journeying for ten thousand *li* through places where there is not even a tuft of grass, just to be able to do that.’ Dongshan also said, ‘If it is only ten thousand *li* without a tuft of grass, then how to accomplish that?’

The master heard of this and said, ‘Outside of the gate – just there is the grass.’

The monk brought this up with Dongshan who said, ‘How many people is it possible to accommodate within the empire of the Great Tang?’

(Textual comment: Chan master Dongchan Qi said, ‘Just say, did Shishuang understand Dongshan or not? If it is said that he understood, this is merely going round and round with the times that all monks do every day; welcoming what comes and seeing off what goes. This is tantamount to losing the road and grazing sideways in the grass. Is this smoothly following the wagon trail? If it is said that Shishuang did not understand, then how is Dongshan’s meaning to be interpreted? Given such [clever ones] as these, is there still something to understand? And where do these monks go? If you can be clear about this, then it is possible to say whether it is still just a little village song not yet seen into, but one can also say about the above written words: “Like this it doesn’t go.” ’)

During the twenty years that the master spent with Shishuang, there were disciples who sat in meditation without lying down and those who stood upright stock still like tree stumps and these were called ‘the withered tree crowd’.

Emperor Xizong (r.874-888 CE) heard of the master’s reputation in practising the Way. He dispatched an envoy carrying an offer of purple robes to the master, but the master firmly refused to accept them.

On the 20th day (thirty-sixth year of the sexagenarian cycle) of the 2nd month in the 4th year of the reign period Guangqi, corresponding to the forty-fifth year of the sexagenarian cycle, signs of illness announcing the master’s quiescence showed themselves. Eighty-two years of age, he had been a monk for fifty-nine years. On the 15th day of the 4th month he was buried in the north-west corner of the courtyard. The posthumous title of ‘Great Master of Universal Understanding’ was conferred upon him by imperial decree and his pagoda was ‘Seeing the Signs’.

15.368 Chan Master Tanzhou Jianyuan Zhongxing

Chan master Jianyuan Zhongxing of Tanzhou (Hunan, Changsha) was in charge of the sitting order at Daowu's. One day, accompanying Daowu on a visit to a donor to condole with their bereavement, the master tapped the coffin, saying, 'Is it born? Has it died?'

'It can neither be said to be born, nor said to die,' replied Daowu.

'Why can it not be said?' asked the master.

'It can't be said! It can't be said!' replied Daowu.

On the road going back together after the condolence visit the master said, 'The venerable monk is obliged today to tell Zhongxing. Supposing he would not tell, then it will come to blows.'

'A blow would be a tolerable blow,' replied Daowu, 'it can neither be said to be born, nor said to die.'

The master then gave Daowu several blows of the fist.

Returning to the monastery, Daowu commanded, 'Leave here! When the head monk gets to know of this, you will be beaten up.'

The master then took his leave and went to Shishuang, with whom he brought up the whole story, including the business of having struck Daowu. 'May the venerable sir please tell me now,' said the master.

'You do not see the point of Daowu's words: it can neither be said to be born, nor said to die,' said Shishuang.

From this the master experienced a great awakening and organised a vegetarian feast as repentance.

One day the master, shovel in hand, was above the Dharma-hall. 'What is going on?' asked Shishuang.

'Looking for the first master's reverent bones,' answered the master.

'Huge waves, vast waters stretching far into the distance, white foamy waves dashing up to the sky – searching for what reverent bones?' said Shishuang.

'Just good to exert effort,' said the master.

'The needle-prick does not enter here, so what effort?' said Shishuang.

(Textual comment: Head monk Tai Yuanfu answered for him, 'The first master's reverent bones are still here.')

15.369 The Venerable Luqing

A monk asked the Venerable Luqing, 'Without dropping Daowu's eloquence, may the master please say something.'

'In front of the courtyard the vermillion Amaranth tree⁹⁶ is producing leaves, but is not producing flowers,' said the master. After a long pause he said, 'Understood?'

'No,' said the monk.

'Just this is Daowu's eloquence, why is it not understood?'

The monk made obeisance whereupon the master struck him, saying, 'It is a necessary duty that the old monk strike you.'

15.370 Chan Master Yunzhou Dongshan Liangjie (*Tōzan Ryōkai*)

Chan master Dongshan Liangjie (807-869 CE) of Yunzhou (Jiangxi, Gao'an) was a native of Guiji (Zhejiang, Shaoxing), whose family name was Yu. Once, when still young in years, the master was reading the *Heart Sutra* with his temple priest. He asked a question about there being 'no root defilements', which greatly surprised the priest, who said, 'I am not the right master for you' and directed him to go to Wuxie Shan. There he had his head shaved by Chan master Lingmo (7.118) and at the age of twenty-one received full ordination on Mount Song (Zhejiang). Then he went on pilgrimage and the first visit was to Nanquan (8.127), who happened to be conducting a memorial service in remembrance of Mazu (6.92). Whilst preparing the vegetarian feast, Nanquan let fall the following question to the monks, 'A vegetarian feast is arranged for Mazu tomorrow, but what is not yet known – will he turn up or not?'

Amongst the assembled, no one had a reply, so the master came out with, 'He is waiting for the right companion, then will come.'

Nanquan, having heard this, was encouraging, 'Although young, this gem is really worth cutting and polishing.'

'Do not oppress the good into something worthless,' replied the master.

Next the master visited Guishan and asked him, ‘Having just heard about National Teacher Zhong’s (5.90) teaching that insentient beings preach the Dharma, Liangjie has not yet really understood it.’

‘I do the same here too; the only difficulty is to get the right kind of men,’ said Guishan.

‘May the master please explain,’ asked Liangjie.

‘The mouth born of mother and father has never dared to speak of it,’ said Guishan.

‘Are there also others amongst the master’s contemporaries, who long for an explanation or not?’ asked the master [Liangjie].

‘Go from here to a system of mountain caves, where there is Yunyan, a man of the Way. If it is possible to negotiate the scrub and strong winds, for sure he will be important to you’ said Guishan.

The master did make it to Yunyan and asked him, ‘Insentient beings preach the Dharma, but which man can hear it?’

‘Insentient beings preach the Dharma, insentient beings can hear it,’ replied Yunyan.

‘Can the venerable sir hear it or not?’ asked the master.

‘If I could hear it, then you would not be able to hear my preaching of the Dharma,’ said Yunyan.

‘That being so, then Liangjie does not hear the venerable sir’s preaching of the Dharma,’ said the master.

‘I talk of the Dharma to you and still it is not heard – how much less when insentient beings would propagate the Dharma!’ said Yunyan.

The master then composed a *gatha* and presented it to Yunyan,

Really very strange! Really very strange!
Sentient beings explaining the Dharma
It is inconceivable!
If the ear is used to listen
No sound emerges!
Hearing the sound with the eyes
Then it is understood!

Then the master took his leave of Yunyan, who asked him, ‘Where to next?’

‘Although departing from the venerable sir, there is still no idea of the next stop,’ replied the master.

‘Not south of the lake then?’ asked Yunyan.

‘No.’

‘Or returning to the native village?’

‘No.’

‘What about coming back here sooner or later?’ asked Yunyan.

‘When the venerable sir has a fixed place to live, only then,’ said the master.

‘Once away from here it will be difficult to see each other,’ said Yunyan.

‘Difficult not to see each other,’ said the master, who asked further, ‘When someone should suddenly ask after the true likeness of the venerable sir a hundred years from now, what should the reply be?’

‘Only say to him, “Just this is”,’ replied Yunyan. The master fell into silence for quite a while and Yunyan continued, ‘Having undertaken the responsibility for this matter, it is important to investigate thoroughly.’

The master was still knotted in doubt. Later, on crossing a stream and gazing at his reflection, a great awakening to the meaning of what had just transpired arose and so he composed a *gatha*:

Certainly avoid searching from others
Or it will recede ever further from you
Alone by myself now I follow
Yet meet it everywhere
It is just this me
Yet I am no longer this it
Necessary it is to meet it like this
Then there is harmony with True Suchness

Another day, making remembrance offerings to Yunyan’s portrait, a monk asked, ‘When the late master said, “Just this is”, is it not just this?’

‘This,’ answered the master.

‘Meaning what?’

‘At that time I misunderstood many of the former master’s words,’ said the master.

‘I do not understand,’ said the monk, ‘did the former master really know it or not?’

‘If he didn’t know it, how could he talk like that? If he did know it, how could he allow himself to talk like that?’ answered the master.

(Textual comment: Changqing Leng said, ‘If he indeed knew it, why talk so?’ He also said, ‘A son knows full well a father’s love.’)

The master was in Letan (Jiangxi), where head monk Chu was saying to the assembly, ‘Really very wonderful, really very wonderful! The world of the Buddhas and the world of the Dao are inconceivable!’

The master said, ‘Without asking about the world of the Buddhas or the world of the Dao, what kind of man is it who talks about the world of the Buddhas and the world of the Dao? Please grant a word.’

Chu was silent for a long time, so the master asked, ‘Why not answer promptly?’

‘Contention will surely not succeed,’ said Chu.

‘Since the answer has not yet been given, why say contention will not succeed?’ asked the master.

Chu did not answer.

Then the master asked further, ‘Buddha and Dao – these are merely names. Why not bring out their teachings?’

‘What do the teachings say?’ asked Chu.

‘Get to the meaning, then forget about the words,’ said the master.

‘Taking the meaning of the teachings to heart creates sickness,’ said Chu.

‘How big is the sickness of talking about the world of the Buddhas and the world of the Dao?’ replied the master.

Chu died from this encounter.

Towards the end of the Dazhong reign period (847-859 CE) the master received and taught disciples on Mount Xinfeng. After that, the teachings flourished at Dongshan in Yuzhang, Gao’an (Jiangxi).

On the occasion of conducting a memorial ceremony for Yunyan, a monk asked the master, ‘What indications did the venerable sir obtain from the former master?’

‘Although residing there, no instruction was received by me from the former master,’ answered the master.

‘Since no instruction was received, what is the use of setting up a memorial day?’ asked the monk.

‘Although it certainly was like this, who would dare turn his back on him!’ said the master.

‘But the venerable sir started out by visiting Nanquan, so why set up the memorial of Yunyan?’ asked the monk again.

‘I do not place any weight on the former master’s power of the Way, nor on his Dharma teachings, but only place weight on the fact that he gave me no crippling explanations,’ replied the master.

Again on another occasion of a memorial ceremony [for Yunyan], a monk asked, ‘The venerable sir sets up a memorial ceremony for the former master – is that also a recognition of the former master or not?’

‘Half recognition, half non-recognition,’ answered the master.

‘Why not complete recognition?’

‘If it were complete recognition, the former master would be the solitary bearer,’ said the master.

A monk asked, ‘Desiring to see the venerable sir’s original master, how is it possible to obtain a meeting?’

‘Being about the same age, it would be no problem,’ replied the master.

The monk again brought up his doubts and the master said to him, ‘Do not follow old tracks, just ask another question.’

The monk had no reply, so Yunju (**17.426**) answered for him, ‘This being so, I will certainly not see the venerable sir’s original master.

(Textual comment: Later head monk Jiao (18.481) brought up this question with Changqing, ‘What is it to be of the same age?’ Changqing said, ‘The ancients did talk like this, but what does *śramaṇa* Jiao see in this?’)

The master also said, ‘Are there not still those who do not requite the Four Kindnesses and the Three States?⁹⁷ If the meaning of these is not realised, how will it ever be possible to transcend the sufferings of birth and death? It has to be a direct heart to heart without being touched by things. Step by step, proceeding

uninterruptedly without a place to stop, gradually a correspondence is obtained.'

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

'From roaming in the mountains.'

'And already reached the summit?' asked the master.

'Yes.'

'Was there someone at the summit or not?'

'Nobody,' replied the monk.

'The *śramaṇa* did not reach the summit,' said the master.

'How could it be known that there was nobody there, if the summit had not been reached?' asked the monk.

'Why did the *śramaṇa* not stay there then?'

'This fellow would not have declined staying there, but in the Western Heaven was someone who did not allow it,' said the monk.

The master asked Abbot Tai, 'There is one thing propping up heaven above and propping up the earth below, forever in action, black as lacquer. Where is its mistake?'

'The mistake is in its action,' replied the monk.

(Textual comment: Dongan gave an alternative answer for him, 'Don't know.')

'Get out!' shouted the master.

Question: 'What is the meaning of the coming from the West?'

'Very much like the rhinoceros that frightens chickens,' said the master.

The master asked Yicun Xuefeng, 'Where have you come from?'

'From Tiantai,' replied Xuefeng.

'Seen Zhiyi?' asked the master.⁹⁸

'Yicun deserves the iron staff broken [over him],' said Xuefeng.

A monk asked, 'When a snake swallows a toad, is it to be rescued or is it not to be rescued?'

'Rescued means not seeing with both eyes, if not rescued then form and shadow would not be clear,' said the master.

Because a monk had come forward one evening with a question and promptly withdrawn before the lanterns had been lit, the master ordered the attendant to light the lamps. Then he summoned the questioning monk to step forward. The monk approached and the master said, 'Get three ounces of flour for this head monk.'

The monk shook his sleeves and left. From that time on he was awakened to the profound meaning, gave all his belongings away and organised a vegetarian feast. Three years later he bid farewell to the master, who said to him, 'All the best!' At that time Xuefeng was standing by as attendant and asked, 'This monk who has just taken his leave, how long before he returns?'

'He only knows how to go, but does not understand how to come back again,' said the master.

The monk in the meantime had returned to the monks' hall, had sat himself down with robe and bowl and died. Xuefeng broke the news to the master who said, 'Even though it is like this, it is still different from the three lives this old boy has spent [in dying].'

Xuefeng went to ask the master something and the master said, 'When coming in, it is necessary to say something – without saying that you already came before.'

'Yicun has no mouth,' replied Xuefeng.

'Even without the mouth let the eye come to me!' said the master.

Xuefeng had no reply.

(Textual comment: Yunju Ying (**17.426**) said for him, 'Wait until this fellow has a mouth and then say.' Changqing Leng said for him, 'This being so, why not let this fellow prudently withdraw?')

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

'From the Third Patriarch's pagoda,' replied the monk.

'Since you have come from the Patriarch's place what need to see the old monk?' said the master.

'The Patriarch is different, whilst between the student and the venerable sir there is not this difference,' said the monk.

'The old monk would like to see the *śramaṇa*'s original master – is it still possible or not?'

‘It would be necessary to wait until the venerable sir’s has revealed itself,’ answered the monk.

‘Just then for a moment the old monk was not present,’ replied the master.

Yunju asked, ‘What is the meaning of the Patriarch’s coming from the West?’

‘Śramana, in the future, your head covered with straw, there will be someone asking, “Śramana, what is going on?” – what will you say to him?’ asked the master.

An official asked, ‘Are there people cultivating practice?’

‘Wait until the male can function like a man, this is cultivating practice,’ said the master.

A monk asked, ‘There is a saying come down from the ancients, “Meeting each other, it is not displayed.” Yet when is it time then to bring up the meaning?’

The master joined palms together and made a prostration.

The master asked Deshan’s (15.359) attendant, ‘Where have you come from?’

‘From Deshan.’

‘Why come here?’ asked the master.

‘To pay respects to the venerable sir,’ said the attendant.

‘What thing in the world is most worthy of respect?’ asked the master.

The attendant had no answer.

Once the master said, ‘To be able to embody the supreme matter the Buddha came to, is just being able to differentiate a few key words.’

A monk then asked, ‘What are the words?’

‘The śramana would not hear them, if they were being uttered,’ said the master.

‘Can the venerable sir hear them or not?’

‘Wait until I do not utter them, then they will be heard,’ said the master.

A monk asked, ‘What is the right question and the right answer?’

‘Spoken not from the mouth,’ said the master.

‘Yet if someone has a question, the master surely answers – or not?’ asked the monk.

‘It has never yet been asked,’ said the master.

‘What does it mean, that that which comes through the front gate is not the treasure?’ asked the monk.

‘Rest up for a while! Rest up for a while!’ said the master.

The master questioned a monk who lectured on the *Vimalakīrti-nirdeśa Sūtra*, “It can neither be understood by intellect nor can it be apprehended with consciousness” – what do these words summon up?’

‘Words praising the *dharmakāya*,’ replied the monk.

‘The word *dharmakāya* is already the praise, so what use to double the praise?’ said the master.

The master once gave these words of instruction to the assembly, ‘Even if it is said that “from the very beginning not a thing is”, it is still not to the profit of inheriting robe and bowl.’

The monk asked further, ‘What man could obtain it?’

‘One who does not enter the gate,’ said the master.

‘So only such as do not enter the gate, can actually obtain it?’ asked the monk again.

‘Although that is so, it is not possible for it not to be given,’ said the master, and added, ‘Even if it is said that “from the very beginning not a thing is”, it is still not to the profit of inheriting robe and bowl – even if there is no turning word to get from this, still, what is the word impossible to express?’

There was an elder monk who tried to present this word to the master ninety-six times without satisfying the master’s purpose. Finally he had the word and then only could the master acknowledge it. The master said, ‘Oh *Śramaṇa*, why did this not come out earlier?’

Another monk heard about this and desired [the elder] to bring up [the correct word for him], so for three years attended on him hand and foot. In the end it was not brought up. Then, because the elder fell ill, the monk said to him, ‘This fellow has for three years wished

for the word to be brought up, but has failed to be the beneficiary of your compassion. Not having been able to obtain it honestly, foul means will obtain it.' Thereupon, drawing a knife on the elder, the monk said, 'If not revealed to this fellow, it is death for the elder!'

The elder said fearfully, '*Śramaṇa*, just wait! I will bring it up for you,' but added, 'Even indulging you, there would still be no place in the future to put it.'

The monk bowed in gratitude.

A monk asked, 'The master often teaches students to follow the tracks left by birds [in flight], but what is not yet understood is – what are these birds' tracks?'

'Not coming across any man,' replied the master.

'How to follow?'

'Only necessary is to tread barefoot – no strings attached,' said the master.

'Just following the birds' tracks like this, is that not seeing the original face?' asked the monk.

'*Śramaṇa*, why turn things upside-down?' replied the master.

'Where has the student turned things upside-down?' asked the monk.

'If not turned upside-down, how is it possible to know that the slave is acting the master?' said the master.

'So what is the original face?' asked the monk further.

'Not to follow the tracks of birds,' said the master.

The master addressed the assembly, 'Knowing that there is a Buddha above the affairs of men, then there are also words to share.'

At that time a monk asked, 'What is the Buddha above men?'

'Not normal,' said the master.

(Textual comment: Baofu added, 'Buddha it is not.' Fayan said, 'Normally it is just called Buddha.')

The master asked a monk, 'Where have you just come from?'

'From making sandals,' answered the monk.

'By yourself or did someone teach you?' asked the master.

‘Someone taught me.’

‘And did the *śramaṇa* get the hint from the other or not?’ asked the master.

‘In sincerity there is no offence,’ replied the monk.

A monk came and brought up the question he had asked at Zhuyu’s (10.197), ‘What is the practice of the novice?’

Zhuyu had answered, ‘Practise as if there were not anything that is not practice – self-consciousness is an aberration.’

The master ordered that monk to go back with the question, ‘Not yet understood – what is practice?’

Zhuyu replied, ‘Buddha practice! Buddha practice!’

The monk returned and reported to the master, who said, ‘In Youzhou (Beijing) it still seems possible; most pitiful is Silla (Korea).’

(Textual comment: Dongchan Qi took this up by saying, ‘Is there still something dubious in these words or is there not? If there is, then say, where is the problem? If not, he still says that the most pitiful is Silla. Has this been examined? So Zhuyu had said, “Practise as if there were not anything that was not practice and self-consciousness is an aberration” and the master sent the monk to ask, “What is practice” and he in turn answered, “Buddha practice!” – but did that monk understand the question himself or did he not understand the question? Please just make a decision on this.’)

The monk still went on questioning the master, asking, ‘What is the practice of a novice?’

‘The head is three feet long, the neck two inches long,’ replied the master.

(Textual comment: A monk brought this up with Guizong Quan, saying, ‘Just what is Dongshan’s meaning?’ Quan replied, ‘The seal is two inches thick.’)

The master, who saw the Elder You coming, immediately got up from the Chan seat and stood behind it.

You said, ‘Why does the venerable sir avoid meeting a student?’

Question: ‘What is the secret of all secrets?’

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

The master was once washing his bowls when he saw two crows fighting over a frog. A monk present then asked, 'Why has this come to such a state?'

'Just for the *śramaṇa*,' replied the master.

A monk asked, 'What is the ruler of Vairocana's *dharmakāya*?'

'Rice stalks and millet stems,' replied the master.

Question: 'Of the Three Bodies [of the Buddha], which body does not fall into manifold destinies?'

'I have often been urged on by this,' replied the master.

(Textual comment: A monk asked Caoshan (17.427), 'When the former master said, "I have often been urged on by this", what did he mean?' Cao replied, 'If the head is needed, chop it off and take it away.' The monk also asked Xuefeng. Xuefeng raised his staff as if intending something and said, 'I have also been at Dongshan's.')

The master was looking the paddy field over once when he saw Elder Lang going by leading an ox and saying, 'This ox needs careful watching – there is a risk it will eat the rice plants.'

'If it is a good ox, it has no need to eat the rice plants,' replied the master. The master asked a monk, 'What is the worst thing in the world?'

'The Avici Hell,' answered the monk.

'Not so,' said the master.

'What does the master mean?' asked the monk.

'Under this robe, not to clarify the great matter, that is the worst,' said the master.

'Name?' asked the master of a monk.

'This fellow,' answered the monk.

'Which is the *śramaṇa*'s superior?' asked the master.

'Just the one seen to be answering,' replied the monk.

'What a pity! What a pity! People these days are all like this, they see an ass's front and a horse's rear and take this as being their self. The Buddha-dharma is made bland and will sink, that is clear. To

distinguish the host within the guest is not yet possible, so how could the host within the host be distinguished?’⁹⁹

The monk immediately asked, ‘What is the host within the host?’

‘The *śramaṇa* must answer that himself,’ replied the master

‘If this fellow would say, that would be the host within the guest. What is the host within the host?’ insisted the monk.

‘To talk so is easy, but to really come into this inheritance is very difficult,’ said the master.

(Textual comment: Yunju added, ‘Saying “this fellow” is not the host within the host.’)

The master showed signs of illness and sent a novice to Yunju with the information and also said to him, ‘If Yunju should suddenly ask you, “Have you any words for me, oh monk,” just say that the road to Yunyan is about to be cut off. When saying these words, you should stand well back, as it is to be feared that he might strike you.’

The novice followed the instructions, but before he had finished delivering the message he got the stick from Yunju. The novice did not say anything further.

(Textual comment: Tongan Xian (book **25**) said for him, ‘Such as it is, one hit from Yunju is not so ruinous.’ Later Yunju Xi (bk.**25**) said, ‘Although the master said it, is Yunyan’s way actually cut off or not?’ Chongshou Chou (bk. **25**) said, ‘When the ancients gave such a strike, what did it mean?’)

The master, about to enter complete quiescence, said to the assembly, ‘I have a worthless reputation in the world – who can erase it for me?’

None in the assembly had an answer, but a novice present stepped forward and said, ‘What may the master’s Dharma-name be?’

‘My worthless reputation has already faded away,’ replied the master.

(Textual comment: Shishuang said, ‘Nobody agreed with that.’ Yunju said, ‘If it is a worthless reputation, it is not my master.’ Caoshan said, ‘From ancient times until now, there has never been anyone able to distinguish it.’ Shushan said, ‘The dragon had

the opportunity to come out of the water, but no one could distinguish it.’)

Question: ‘It goes amiss with the venerable sir’s health, but is there anyone who is not sick?’

‘There is,’ replied the master.

‘Will the one who is not sick, come to take a look at the venerable sir, or not?’ asked the monk.

‘The old monk has a duty to see him,’ said the master.

‘How can the master see him?’

‘When the old monk sees him, then he does not see the presence of sickness,’ said the master, who added, ‘Parting from this leaking husk, where will we be able to see each other?’ (Textual comment: The assembly had no answer.)

On the 3rd month of the 10th year of the Xiantong reign period of the Tang dynasty (869 CE), the master, having had his head shaved and donning his robe, ordered the gong to be struck. Solemnly he seated himself to pass into transformation. At that time the whole assembly began to wail and mourn. Then the master suddenly opened his eyes, got up and said, ‘Those who have left the home life should not rely on externals – this is to practise true cultivation. Work hard in life and rest peacefully in death – so what is there to grieve about?’ Then he summoned the head monk and ordered him to prepare a vegetarian feast in celebration of silliness, to allay their deep feelings. But the assembly were still not finished with grieving. Seven days past and after the preparations for the last day, the master also took part in the feast, saying, ‘Monks should not make such a great noisy hullabaloo on the point of departure.’

On the 8th day, having bathed, he sat erect and at length departed. He was sixty-three years old and had been a monk for forty-two years. By imperial decree the master was posthumously conferred with the title of ‘Awakened to the Origin’, the pagoda was ‘Wise and Enlightened’.

(Textual comment: When the master was once in Letan, he compiled a commentary on some Mahayana *sutras* which, together with his verses, had a wide circulation everywhere.)

15.371 Chan Master Zhuozhou Xingshan Jianhong

Linji (12.255) asked the master, 'What is the white ox in the dewy pasture?'

'Moo!' replied the master.

'The mouth of Xingshan is still mute!' said Linji.

'What about the elder brother's?' said the master.

'This brute!' said Linji.

The master fell silent.

The master had the five chants and the ten graces to recite, all freely declaimed with an inspiring air. The cremation after his death yielded the *śarīra* relics of the five colours [of a spiritual master].

15.372 Chan Master Tanzhou Shenshan Sengmi

Chan master Sengmi of Shenshan in Tanzhou (Hunan, Changsha) was at Nanquan's once, striking a gong. Nanquan (8.126) asked the master, 'What are you doing?'

'Striking the gong,' replied the master.

'Do you use your hands or your feet to strike?' asked Nanquan.

'May the venerable sir please say,' answered the master.

'Remember this clearly, when encountering a clear-eyed expert in the future; bring only these kinds of things up,' said Nanquan.

(Textual comment: Yunyan answered for [the master], 'Only those with no hands and feet are at liberty to strike [the gong].')

The master and Dongshan were fording a stream together when Dongshan said, 'Do not lose your footing!'

'If it goes wrong, there won't be any crossing,' replied the master.

'And if it goes well, then what?' asked Dongshan.

'Just crossing the ford with the old monk,' said the master.

One day the master was hoeing the tea garden with Dongshan. Dongshan threw down the mattock saying, 'I am tired today, no energy at all.'

‘If there were no energy, how is it possible to behave like this?’ responded the master.

‘Your response gives the energy,’ replied Dongshan.

Pei Dafu asked a monk, ‘When making an offering to the Buddha, is it taken up or not?’

‘It is like Dafu sacrificing at the family shrine,’ answered the monk.

Dafu again brought this up with Yunyan, who answered for him, ‘There are many kinds of food, but only one at a time goes down.’

Yunyan then brought this up with the master, asking, ‘What happens after the one has gone down?’

‘It is well received in the priest’s bowl,’ said the master. Yunyan approved of this.

A monk asked, ‘Why is it that those who have no hearing are nevertheless called, “listeners of the *sutras*”?’

‘Want to know?’ asked the master.

‘Yes,’ said the monk.

‘It is the meaning in the *sutras* that is not yet heard,’ said the master.

Question: ‘What is not seeing two grounds in one ground?’

‘Are you not mistaken? Of which soil are you?’ replied the master.

A mendicant asked, ‘May the master please say a word about the business of birth and death.’

‘When did you pass through birth and death?’ asked the master.

‘This fellow does not understand – may the master please explain,’ said the monk.

‘Not understood – that must be one death!’ said the master.

15.373 The Venerable Youxi

A monk asked the Venerable Youxi, ‘When the great functioning appears, it is not the time for rules and regulations – what does this mean?’

The master arose, made one circumambulation of the Chan seat and then sat down again. The monk was about to approach and say something, but the master gave him a kick. The monk returned to his position and remained standing.

‘You are like this, I am not like this. You are not like this, yet I am like this,’ said the master.

The monk tried to approach again – and again the master gave him a kick, saying, ‘In thirty years from now my Way will prosper mightily.’

The Dharma Heirs of Chan Master Chuanzi Decheng of Huating

15.374 Chan Master Lizhou Jiashan Shanhui (Kassan Zenne)

Chan master Shanhui of Jiashan in Lizhou (Hunan) was a native of Xianting in Guangzhou (Guangdong) whose family name was Liao. He left the home life at the age of nine in the Longya Shan Temple in Tanzhou (Hunan, Changsha) and on coming of age received the full precepts. Then he journeyed to Jiangling (Hubei, Jingzhou) where he took up the study of the *sutras* and commentaries and became accomplished in the Three Learnings.¹⁰⁰ After that he took part in a Chan community and strove with energy to succeed. At first he lived in Lizhou.

One evening Daowu (14.349) arrived leaning on his staff. He came across the master, who was about to ascend the Dharma-hall when he was asked by a monk, ‘What is the Dharma-body?’

‘The Dharma-body has no characteristics,’ the master had replied.

‘What is the Dharma-eye?’ asked the monk.

‘The Dharma-eye is without a flaw,’ the master replied and added, ‘In front of the eyes there are no dharmas. Awareness is in front of the eyes, yet it is not a thing in front of the eyes, for it is not something eye or ear can reach.’

On hearing this Daowu burst out laughing and this really caused the master to doubt. He asked Daowu, ‘Why the laugh?’

Wu replied, 'The venerable sir is the same as someone who has left the world, but has not yet become a master. Better go to Tingxian in Zhonghua (Zhejiang, Shanghai, Songjiang) and pay a visit to the Venerable Chuanzi.' (14.351)

'Would a visit be profitable?' asked the master.

'With that master there is not even a tile above his head, below not even enough ground to support a gimlet,' said Daowu.

Straight away the master changed his garments and made for Huating. He was just in time to see Chuanzi arriving in his rowing boat. The master's natural disposition then harmonised with the Dao and not the slightest doubts remained.

(Textual comment: For their exchanges see entry for Chuanzi.)

The master, comparatively secluded from the world and forgetting about cleverness, was soon sought out by students as numerous as the scattering of stars, all assembling at his hut. From dawn to dusk they partook of the teachings.

In the 11th year of the Xiantang reign period of the Tang (870 CE), corresponding to the 27th year of the sexagenarian cycle, the large assembly divined a place to settle, on Mount Jia and within a rapid space of time all was moved and a temple set up there.

The master ascended the hall and addressed the assembly, saying, 'Now, ever since the time of the patriarchs, men have misunderstood [the teachings]. They have handed down the transmission from one to another to this very day, taking the sayings of the Buddhas and Patriarchs as the model for men and master.

'In this way they have only become crazy people and men without any knowledge. In fact [Buddhas and Patriarchs] are merely pointers for us – there is no dharma that is an original Dao because Dao is without a single dharma. There is no becoming a Buddha, there is no Dao to obtain, there are no things to discard. That is why it is said that, in front of the eyes there are no dharmas, awareness is in front of the eyes – yet it is not a dharma that is in front of the eyes.

'Even going to study at the side of the Buddhas and Patriarchs, these people have not yet got the eye; they belong one and all to those relying on the Dharma and have not obtained freedom.

Fundamentally, only the vast reaches of birth and death obtain and the nature of perception does not function freely – they just search over one thousand *li*, over ten thousand *li* for the good, for knowledge. To acquire the true Dharma-eye, it is necessary to ever peel off worthless and erroneous seeing. Concentrate on birth and death right in front of the eyes, which truly exist, yet truly do not exist. When this is settled then you may appear before others. Men of superior roots understand words, whilst those of middling and small roots go this way and that like waves of the sea.

‘Why is it not possible to settle within birth and death? Why are there still doubts that the Buddhas and Patriarchs undergo birth and death for you? Wise men laugh at you! Here is a *gatha*,’

Bitterly holding on to the dharma of birth and death
The only salvation is at the side of the Buddhas
In front of the eyes the true principle is confused
Trying to stir up a fire in foamy water

A monk asked, ‘The import of the teachings and the message of the Patriarchs have been set up of old, why does the monk not discuss these?’

‘Not having eaten for three years, there are no starving men to be seen before the eyes,’ replied the master.

‘Since there is no one who is starving, how is it that this fellow is not awakened?’ asked the monk.

‘It is just because awakening has confused the *śramaṇa*,’ replied the master. The master then recited a *gatha*,

The bright and luminous is not the Dharma of awakening
The Dharma of awakening is still confusing men
Lazily stretching out two legs in sleep
There is nothing counterfeit, also nothing real

A monk asked, ‘What is the Dao?’

‘The great sun dazzles the eyes – for ten thousand *li* not a cloud hangs in the sky,’ replied the master.

‘What is it to obtain awakening?’

‘In the clear clean waters, the roaming fish lose their direction quite naturally,’ replied the master.

Question: ‘What is the fundamental?’

‘Do not lose the way to the source when going to drink. The nine golden birds have already been shot down – one cloud-screen is all that survives. An arrow falls to earth and under heaven it is pitch black,’¹⁰¹ said the master.

Question: ‘Is the message of the patriarchs and the message of the teachings the same or different?’

‘The wind blows over the lotus petals which fill the pond with blues and greens. A man walking ten *li* covers the distance in no time at all,’ replied the master.

The master had a junior student who had been accompanying him as attendant for some time. When the master settled [at Jiashan], he told the junior to go on pilgrimage. The junior wandered about from one Chan establishment to another without purpose. Then he heard that the master had gathered all his assembly together and had told them to spread out into the four directions [to propagate the teachings]. So the junior returned to his superior and asked him, ‘The venerable sir has a unique way of going about affairs – why was this fellow not told earlier of this?’

‘You steam the rice, I prepare the water; you go on the alms round for the benefit [of the community], I hold out my rice bowl. In what way have I let you down?’ said the master.

From this remark the young student entered awakening.

The master had just drunk tea one day when he took a bowl from the boiling brew and handed it to the attendant. The attendant was just about to take it when the master withdrew his hand and said, ‘What?’ The attendant made no response.

A senior elder came and asked, ‘That there is a meaning to the teachings – this fellow for one has no doubts. Only, what is the business within the Chan gates all about?’

‘The old monk knows only too well that by stirring up the transformations, life comes to ripeness,’ said the master.

‘And what is the ultimate principle?’

‘On rocks there are no trees rooted, mountain ranges cannot move like clouds,’ replied the master.

‘What about the lion coming out of its den?’ asked the elder.

‘It is not that emptiness has no form¹⁰² – underfoot the wild clouds grow,’ said the master.

Head monk Xichuan was travelling around when he came to Baima’s place. Bringing up the subject of the teachings in the *Huayan Sūtra*, he asked Baima, ‘How is it that one dust mote contains dharma worlds without end?’

‘It is like a bird with two wings, like a cart with two wheels,’ replied Baima.

‘It is said that the Chan School has a distinctly unique view on this business, that originally there was no propagation of teaching vehicles,’ said Xichuan. Then he returned to his temple.

After a while came [news] that Jiashan [Shanhui] was propagating the teachings, so [Xichuan] dispatched a junior monk to intercept the master and question him [on this].

The master replied, ‘Talk of engraving in sand is not carving on jade, but the thinking of a crafty man of the Dao.’

The junior returned and reported to head monk Xichuan, who then gave praise by saying, ‘The so-called Chan school and the meaning of the teachings are nothing special. This is the special point of the affair.’

Question: ‘What is it like in Jiashan’s world?’

The master said, ‘The gibbon returns to the mountains clutching her young; Birds pick up flowers fallen in front of the emerald cliff.’
¹⁰³

The master continued to open up the profound core for another cycle [of twelve years]. Then, on the 7th day of the 11th month in the 1st year of the reign period Zhonghe of the Tang, corresponding to the 38th year of the sexagenarian cycle (881 CE), the master summoned the head monk and said, ‘I have discussed the Dao exhaustively with the assembly for years, pointed out the depths of the Buddha’s

Dharma so that each may know of it for themselves. The dissipation of my present illusory body means it is time to go. All of you take good care, just as I did and do not imitate the people of the world, giving sudden rise to disappointment.’ He finished talking and when it came to the third watch of the night (11.00pm-1.00am), suddenly passed away.

On the 29th day of the same month the master was interred in the pagoda on the home mountain. He was seventy-seven years old and had been a monk for fifty-seven years. By imperial edict he was conferred with the posthumous title of ‘Great Master Who Transmitted the Light’, the pagoda was ‘Always of Help’.

***The Fifth Generation Heirs of Qingyuan Xingsi
The Dharma Heirs of Chan Master Datong of
Touzi Mountain in Shuzhou***
15.375 Chan Master Touzi Ganwen

A monk asked Chan master Ganwen, ‘When the master mounts the precious seat, to what kind of people is he pointing?’

‘It is like the moon covering a thousand streams,’ replied the master.

‘This being so, then there would be nothing lacking anywhere,’ said the monk.

‘Do not talk like that,’ replied the master.

A monk asked, ‘Not having submitted to the father, why then submit to the son?’

‘Is this not the business of people from a different house?’ replied the master.

‘Nevertheless, both father and son come under the class of good merit, do they not?’ responded the monk.

‘No they do not,’ said the master.

‘Not coming under merit – why is that?’

‘Father and son are both liberated,’ said the master.

‘How is this so?’ asked the monk.

‘You and I understand,’ replied the master.

The master was wandering in the mountains when he saw the skin of a cicada. The attendant asked, 'The skin is here but where has the cicada gone?'

The master picked up the skin, brought it close to his ear and then shook it three or four times. This caused a cicada to sound its voice, whereupon that monk opened into awakening.

15.376 Chan Master Fuzhou Niutou Wei

Chan master Wei of Niutou [mountain] in Fuzhou ascended the hall and addressed the assembly, 'In all of the three worlds the Buddhas are incapable of even an iota of cleverness. The mouths of all seasoned monks resemble a flat board – what is going on with everyone? It is really not easy – unless it is known to be, it cannot be known.'

A monk asked, 'What is the venerable sir's house style?'

'Unpolished rice from reclaimed mountain land and raw vegetables finely chopped to a tasteless salty yellow pulp,' replied the master.

'What happens if an important guest should arrive?'

'If there's a wish to eat, then he can eat royally; no wish to eat, then leave it up to him,' said the master.

Question: 'Without mentioning the pearl under the jaw of the black dragon,¹⁰⁴ how is it possible to obtain knowledge of the family jewels?'

'What can idle man achieve in the middle of all the bustle?' said the master.

15.377 Great Master Sichuan Xiangshan Chengzhao

A monk asked Chan master Chengzhao of Qingcheng Xiangshan in Sichuan,¹⁰⁵ 'All the Buddhas, when in difficulties, hid themselves in fire, but what is not yet understood is when a monk has difficulties, where can he hide himself?'

‘The purified water in the jar was put there in Persia,’ replied the master.

‘What about the new moon?’ asked the monk.

‘Most of humanity does not see it,’ answered the master.

15.378 The Venerable Shanfu Tianfu

A monk asked the Venerable Tianfu of Shanfu (Henan, Sanmen *xian*), ‘What is the essential meaning of the Dharma of the Buddhas?’

‘The Yellow River is without a drop of water, Huaye Mountain is completely levelled out,’ replied the master.

15.379 The Venerable Haozhou Siming

When the Venerable Siming of Haozhou (Anwei, nr. Fenyang) was at Touzi’s assembly, there was a monk who asked, ‘What is it to be a superior *śramaṇa* just beginning?’

‘Yes,’ replied the master.

‘What is the pure Dharma-body?’

‘There are maggots in the excrement – some poke their heads out, some retract their heads,’ said the master.

15.380 The Venerable Fengxiangfu Zhaofu

A monk asked the Venerable Zhaofu of Fengxiang prefecture (Shanxi), ‘The Dongya and Fengya government personnel all file out in line, why does the venerable sir’s [assembly] not file out in line?’

‘Abbots are each one different. Why does the monk cast blame!’ replied the master.

15.381 Chan Master Xingyuanfu Zhongliang Shan Zungu

Someone asked Chan master Zungu of Zhongliang Mountain in Xingyuan prefecture (Shanxi, Hanzhong), 'In the empty *kalpa*¹⁰⁶ there is no one to ask after the Dharma. When people nowadays have questions about the Dharma, what is the motive?'

'The Great Bodhisattva of Compassion (Guanyin) sits in an earthen jar,' replied the master.

'What is the meaning of the Patriarch coming from the West?'

'Monks of the Way are leaking wine vats,' said the master.

15.382 The Venerable Xiangzhou Guyin

A monk asked the Venerable Guyin of Xiangzhou (Hubei, Xiangyang), 'What is it not to come into contact with the tip of the white clouds?'

'The [white] crane takes on the colour of the [black] raven, impermanence does not give up,' said the master.

15.383 The Venerable Anzhou Jiuzong Shan

A monk asked the Venerable Jiuzong Shan (Hubei, Anlu), 'What is Buddha?'

'It is just you,' replied the master.

'The Nine Peaks (Jiuzong) are known far and wide, but after arriving here I have only seen one peak,' said the monk.

'The *śramaṇa* has seen only seen one peak, he has not seen the Nine Peaks,' said the master.

'What are the Nine Peaks like?'

'The waters flow quickly, the foaming waves are rough,' said the master.

15.384 The Venerable Youzhou Panshan

A monk asked the Venerable Panshan of Youzhou (Beijing Shi), the second generation incumbent, 'What is it like to step out of the three worlds (of desire, form and the formless)?'

'How much time have you had in there?' asked the master.

‘What is it like to get out?’ repeated the monk.

‘The blue mountains are not obstructions to the flying white clouds,’ said the master.

‘To inherit the teachings is like talking with the anger of an imaginary man or like a stone maiden. What is the principle behind this?’ asked the monk.

‘The *śramaṇa* is just like that stone maiden!’ said the master.

15.385 Chan Master Niuzong Jinghui

A monk asked Chan master Jinghui of Niuzong Shan in Anzhou (Hubei, Anlu), ‘Liberated from the deep pit, how can one pass further through?’

‘Do not seek to pass through,’ replied the master.

‘But what is passing through?’

‘Seeking to pass through, moreover, is not the correct thing,’ said the master.

15.386 Chan Master Dongjing Guanyin Yuan Yanjun

Chan master Yanjun of Guanyin Yuan (882-966 CE) in Dongjing (Henan, Kaifeng) was a native of Xingtai (Hebei) whose family name was Lian. [The master] first visited the [First] Patriarch’s seat and then travelled in the Heng, Lu, Min and Shu mountains. Once, passing through the deep gorge of Fenglin (Henan, Jiazuo), [the master] suddenly beheld something precious appearing [in the ground], which resembled [two] companions mutually regarding each other. He decided to go over to it, saying to himself, ‘[Two] ancients were once hoeing a garden and came across a piece of gold like a tile. To wait until I can cover this peak again with coarse grass, it is necessary to sacrifice this [piece of gold] to all the monks in the four directions.’ Having said this he threw it away and left.¹⁰⁷

Then the master went to pay a courtesy call on Touzi. Touzi asked him, ‘Where did you lodge last night?’

‘At the unmoving place,’ replied the master.

‘Since not moving was mentioned, how is it possible to arrive here?’ asked Touzi.

‘Does moving have anything to do with arriving here?’ asked the master.

‘Originally there is no lodging place as such,’ said Touzi.
Touzi silently approved him.

Not long afterwards the master arrived in the eastern capital (Henan, Kaifeng), where he came across the Junior Guardian¹⁰⁸ Lizi, the elder brother of Military Commissioner Lihan of Heyang, near the bridge. He was a great supporter and believer in Buddhism and especially valued the master. Because of this, he donated his residence to set up a monastery, the Guanyin Mingsheng Yuan, and invited the master to take up residence there. When the future two emperors Zhou Gaozu and Shizong were still in seclusion, they were allowed access to the abbot’s quarters at any time, certain of being granted an interview. After ascending the throne, the master was conferred with a purple robe and given the appellation ‘Great Master of Pure Admonitions’ and his assembly frequently numbered several hundreds of persons.

In the 3rd month of the Gande reign period [of the Northern Song 966 CE] corresponding to the 3rd year of the sexagenarian cycle, the master showed signs of illness. Having let fall a few words of admonition to his assembly, he went into cessation with palms together and a cheerful countenance. He was eighty-five years of age and had been a monk for sixty-five years.

On the 8th day of the 4th month of that year a pagoda was erected at the village of Lingtai in the eastern suburbs of the capital.

The Dharma Heir of Chan Master Ezhou Qingying Shan Lingzun

15.387 Chan Master Qizhou Sanjue Shan Linggui

Chan master Linggui of Sanjue Shan in Qizhou (Hubei, Qichun), on his first visit to Qingping, was asked, ‘Come here to do what?’

‘To pay respects,’ replied the master.

‘Respects to whom?’

‘Especially to the venerable sir,’ answered the master.

Qing gave a shout, saying, ‘This master with the dull roots!’

The master bowed and then Qingping gave him a chop on his neck. From this moment on the master hung up his [travelling] robes and was intimately led into the import of the [Chan] school.

After becoming the abbot, a monk once asked him, ‘What is Buddha?’

‘Come tomorrow and I will tell you, today it is not possible to speak,’ said the master.

End of Book 15

⁷⁹ The Dharma-Nature Schools, such as the *Huayan*, *Tiantai* and *Shingon* held that all things proceeded from *Bhūtatathatā* (*Dharmakāya*) and that all phenomena are of the same essence as noumenon. The Dharma-Characteristic School seeks to understand the principle underlying the nature and characteristics of all things. DCBT: 269 & 272.

⁸⁰ This incident forms part of case 28 of the *Wumen Guan kōan* collection and case 4 in the *BYL*.

⁸¹ Literally, carry the cangue and wear the lock.

⁸² This is the famous story collected in the *Soushen Ji* 搜神記 Records of Searching the Spirit, chapter 11, by Gan Bao 干寶, first half of the 4th CE, about a couple who make two swords for the king. The forging of the swords and the decapitation of the makers together with the king make it an alchemical transformation story.

⁸³ See *BYL* 14.

⁸⁴ The master was sitting on the high seat, legs crossed, for the early morning meeting.

⁸⁵ **14.344**

⁸⁶ A Tang military commissioner and ex-warlord who controlled the Wuhan area in Hubei and was put to death in 905.

⁸⁷ Some practices in Chinese Buddhism equivalent to the voluntary penances of flagellation, etc. in the Christian tradition.

⁸⁸ *Ānāpāna*.

- 89 Another name for the *Dharmakāya*.
- 90 In Japanese his name is Seppō Gison .
- 91 A chan expression for a stupid or dull fellow.
- 92 Bianhe was a man of Chu, who found a fabulous stone and tried to present it to the Kings Wu, Wen and Cheng. The first two kings believed the stone to be a fake and both punished Bianhe by each cutting off one of his feet. The third King, Cheng, hearing Bianhe's lament for his precious stone, had it polished, whereupon it revealed itself as a fabulous treasure.
- 93 This is Pishamen Tian, Vaiśravaṇa, one of four Maharajas; he is guardian of the north and king of the Yakṣas. The Indian Pluto, in China a god of wealth, a guardian to the entrance of Buddhist temples. In his right hand a banner or lance, in his left a pearl and under his feet are two demons. Colour yellow. DCBT:306b
- 94 The final break-up of the Tang dynasty started with great uprisings in the north in 874 CE. One of its rebel leaders, Huang Chao, even captured the capital Chang'an in 880, but the revolt was suppressed in 884. It was not until the founding of the Song dynasty in 960 that China was re-united.
- 95 A river valley flanked by steep cliffs, site of famous grottos, forming the approach to the ancient capital Luoyang.
- 96 Fabled never-fading flower, emblem of immortality.
- 97 The Four Kindnesses received from parents, living beings, rulers and the Three Treasures. The Three States of being are the world of desire, the world of form and the world of no-form.
- 98 Zhiyi (538-597 CE) was the founder of the Tiantai School of Buddhism in China.
- 99 A reference to the famous 'Five Ranks' of the master (i. e. Dongshan Liangjie).
- 100 *Śīla, Dhyāna and Prajñā, or, Vinaya, Sūtras and Śāstras*.
- 101 There were ten numinous birds inhabiting the earth, perched on a Mulberry tree which fed on the waters below, but they grew tired of their responsibilities and decided to leave for the sun. Later Hou Yi 后羿 the mythological archer, shot nine of them in anger, but Emperor Yao urged him to leave the tenth alone lest the world be plunged into darkness. For the totemic uses of this Shang dynasty (1766-1154 BCE) myth, see Allen, Sarah. *The Shape of the Turtle: Myth, Art and Cosmos in Early China*. University of New York Press, Suny Press, 1991, p.25ff.
- 102 Or, following T., DSC and FZ, 'Emptiness has no form.'
- 103 A famous couplet; the image of the emerald – or blue – cliff was used later as a title for the 碧巖錄 *Records from the Emerald Cliff kōan* collection.

- 104 About a boy who robbed a black dragon, sleeping in the depths, of the pearl under its jaw – from Zhuangzi Chapter 32.
- 105 SW of the famous Dujiang irrigation dam built by Li Bing (3rd Century BCE) in Sichuan.
- 106 When there is nothing left, after the destruction of everything.
- 107 See *Shishuo Xinyu* 1.11, (trans. Mathers) concerning a certain Guanning's (158-241 CE) virtuous behaviour on finding a piece of gold whilst hoeing the vegetable garden and treating it the same as a tile or stone. His companion Huaxin (157-231 CE) threw it away.
- 108 H:5110 A title of great prestige.

Book Sixteen

Dharma Heirs of Chan Master Liangzhou Deshan Xuanjian

- 16.388 Chan Master Ezhou Yantou Quanhuo (*Gantō Zenkatsu*)**
- 16.389 Chan Master Fuzhou Xuefeng Yicun (*Seppo Gison*)**
- 16.390 Chan Master Tiantai Ruilong Yuan Huigong**
- 16.391 The Venerable Quanzhou Waguan**
- 16.392 Chan Master Xiangzhou Gaoting Jian**
- 16.393 The Venerable Hongzhou Daning Gantan Ziguo**

Dharma Heirs of Chan Master Tanzhou Shishuang Qingzhu

- 16.394 Chan Master Hezhong Nanji Shan Sengyi**
- 16.395 Chan Master Daguang Shan Juhui**
- 16.396 Chan Master Lushan Qixian Huaiyou**
- 16.397 Chan Master Yuzhou Jiufeng Daoqian**
- 16.398 Chan Master Taizhou Yongquan Jingxin**
- 16.399 Chan Master Tanzhou Yungai Shan Zhiyuan**
- 16.400 Chan Master Tanzhou Gushan Zang**
- 16.401 Chan Master Fuzhou Fuchuan Shan Hongjian**
- 16.402 Chan Master Langzhou Deshan Cunde Huikong**
- 16.403 The Venerable Jizhou Chong'en**
- 16.404 Chan Master Shishuang Hui**
- 16.405 The Venerable Yingzhou Baijiao**
- 16.406 The Venerable Feitian Fu**
- 16.407 Chan Master Tanzhou Luyuan Hui**
- 16.408 Chan Master Tanzhou Baogai Yue**
- 16.409 Chan Master Yuezhou Yunmen Shan Zhengmi Si Haiyan**
- 16.410 The Venerable Hunan Wenshu**
- 16.411 The Venerable Fengxiang Fu Shizhu**
- 16.412 The Venerable Tanzhou Zhongyungai**
- 16.413 Chan Master Hezhong Qiyan Cunshou**
- 16.414 Head Monk Nanyue Xuantai**

Dharma Heirs of Chan Master Lizhou Jiashan Shanhui

- 16.415 Chan Master Lizhou Leyin Shan Yuan'an**
- 16.416 Chan Master Hongzhou Shanglan Lingchao**
- 16.417 The Venerable Yunzhou Sichan**
- 16.418 Chan Master Jiangxi Xiaoyao Shan Huaizhong**
- 16.419 Chan Master Yuanzhou Panlong Shan Kewen**
- 16.420 Chan Master Fuzhou Huang Shan Yuelun**
- 16.421 Chan Master Luoqing Shaoshan Huanpu**
- 16.422 The Venerable Daiyuan Haihu**
- 16.423 The Venerable Jiazhou Baishui Si**
- 16.424 Chan Master Fenxiang Tiangai Shan You**
- 16.425 The Venerable Hongzhou Tong'an**

Dharma Heirs of Chan Master Liangzhou Deshan Xuanjian

16.388 Chan Master Ezhou Yantou Quanhuo (Gantō Zenkatsu)

Chan master Yantou Quanhuo (828-887 CE) of Ezhou (Hubei, Wuhan) was a native of Quanzhou (Fujian) whose family name was Ke. When still a youngster he had his head shaved by Yigong at Qingyuan [Quanzhou]. Later he journeyed to Chang'an where he received *vinaya* training at the Baoshou Temple and made a thorough study of the *sutras* and *vinaya* regulations.

Then he went on to visit many Chan temples in the company of good friends, Xuefeng [Yicun] and Qinshan [Wensui]. From Mount Daci in Yushang (Zhejiang, Hangzhou) the master made his own roundabout way to Linji's (in Hebei), but on arrival there found that Linji had just returned to quiescence, so he went to pay a courtesy call on Yangshan.

Having only just entered the gate, the master held up his sitting cushion, saying, 'Venerable!' Yangshan made for his fly-whisk and was about to raise it when the master said, 'No problem to a master-hand.'

Later, in the assembly of Venerable Deshan, the master took his sitting cushion to the front of the Dharma-hall and looked round respectfully. Deshan said, 'What is going on?' The master let out a shout.

'Where is the old monk at fault?' asked Deshan.

'Two kinds of *gong'an*,' answered the master, then left the hall.

'This little master rather resembles a pilgrim!' said Deshan.

Next day, at the questions session,¹⁰⁹ Deshan said, 'Is this the *śramaṇa* newly arrived yesterday?'

'It is,' replied the master.

‘Where did you study, to come here with such an empty head?’ asked Deshan.

‘Quanhuo has never yet deceived himself,’ said the master (referring to himself).

‘Do not be ungrateful to the old monk later,’ said Deshan.

On another day, on his way to a talk¹¹⁰ [with Deshan], the master was just about to enter the abbot’s room when he turned aside and asked, ‘Is this ordinary or is it sagely?’

Deshan gave a shout. The master bowed.

Someone brought this up with Dongshan. Dongshan said, ‘Had it not been head monk Huo, it would have been very difficult to take.’

The master heard about this and said, ‘Old man Dongshan has no understanding of good and bad. In error he brought forth these words. At that time I had one hand raised up high, the other hand gripped him fast.’

Xuefeng was responsible for the rice at Deshan’s. One day the meal was late, so Deshan picked up his bowl and walked down from the Dharma-hall [to the refectory]. Just then Xuefeng was putting a kitchen towel out to dry in the sun and when he saw Deshan said, ‘The gong has not yet sounded nor has the drum been beaten, so where is the old venerable monk off to?’¹¹¹ Deshan then returned to the abbot’s quarters.

When the master [as head monk] heard of this later whilst in the Dharma-hall, he clapped his hands and laughed, saying, ‘Even the measure of Deshan has still not yet got the last word.’ The whole assembly was amazed by this and told Deshan about it, saying, ‘Head monk Huo does not approve of the venerable sir, please investigate.’

Deshan then ordered the attendant to summon the master to the abbot’s quarter and there he questioned him, saying, ‘The head monk said today that the old boy had not yet got the last word – what is this all about?’

The master then came very close up to [Deshan] and began to explain [in a whisper]. The following day, after Deshan finished giving a Dharma-talk, the assembly were leaving when the master, clapping

his hands and laughing, said in front of the monk's hall,¹¹² 'Still, it gives joy that the old chap has got the last word. From now no one under heaven can beat him! This being so, still there are only three years more.' (Textual comment: Deshan passed away after three years.)

One day the master was together with Xuefeng Yicun and Qinshan Wensui. These three were talking when Cun suddenly pointed to a bowl of water. Sui said, 'Water clear, the moon will appear.' Cun said, 'Water clear the moon will not appear.' The master kicked the bowl of water over and left. After this, Sui's master was Dongshan, whilst the two warriors Cun and Huo were both considered Dharma-heirs of Deshan.

The master and Cun were both taking their leave of Deshan. Deshan asked, 'Where to next?'

'Down the mountain – it is only a temporary leave-taking of the venerable monk,' replied the master.

'And after that, what will you be doing?' asked Deshan.

'Not forgetting,' answered the master.

'How can you be so sure in saying this?' asked Deshan.

'What about the saying, "The wisdom that goes beyond the master's is capable of propagating the teachings, whilst the wisdom that equals the master's diminishes the teachings by half."?' said the master.

'Just so! Just so! Bear it well in mind, protect and support it!' said Deshan.

The two warriors made their bows and withdrew. Cun turned in the direction of Minchuan (river in Fujian) and settled on the peak (Xuefeng) of Mount Xianggu. The master's hermitage was to be on Mount Wolong in Dongting (Hunan), where many disciples would gather.

A monk asked, 'Without a master, is there still a coming to awakening or not?'

'Before the first sound the ancient fur coat is already worn-out,' said the master.

Question: 'What is the awesome time?'

'A ruinous stab in the eye,' said the master.

'What is the meaning of the patriarchs?'

'Move Mount Lu elsewhere, then I will tell you,' said the master.

The master ascended the hall one day and said to all his disciples, 'I once studied the *Nirvāṇa Sūtra* for seven or eight years and it can be observed to fall into two or three parts, seemingly understandable to patch-robed monks.' The master continued, 'At ease, at ease!'

At that time a monk came forward, bowed and asked the master to elucidate.

The master said, 'The thrust of my teaching is like the words in those three points [of the Indian *sūtras*].¹¹³ The first point is below on the east side, the point that opens the eyes of all the Bodhisattvas. The second point below on the west side – this point is the root of the destinies of all Bodhisattvas. The third point from above to below, this point is the crown of all the Bodhisattvas. All this is the meaning of the first part.'

The master continued, 'The intent of my teaching is like Shiva's split head seeing directly down with the single eye. This is the second part.'¹¹⁴

The master continued, 'The intent of my teaching is just like striking the first sound on a drum daubed with poison – those far and near who hear it, all lose [everything], also expressed as "all died". This is the meaning of the third part.'

Then the head monk Xiaoyan asked, 'What is the drum daubed with poison?'

The master put both hands on his knees, bent down and said, 'Hanxin presiding over the dynasty.' Xiaoyan had no reply.¹¹⁵

A monk from Jiashan's (15.374) assembly went to Shishuang, entered his door and said, 'Not understood.'

'Not necessary, Śramana,' answered the master.

'If it is like this, then goodbye!' said the monk. The monk also went to Yantou and, as before, said, 'Not understood.'

Yantou let out a sigh.

‘If it is like this, then goodbye!’ said the monk. About to turn and leave, the master said, ‘Although of the younger generation, it is possible there is some authority [in your behaviour].’

The monk returned to Jiashan and brought the matter up with him. Jiashan said to the assembly, ‘Does everyone understand?’ No one gave an answer, so Jiashan said, ‘If nobody has anything to say, then the old monk cannot afford to be reckless in saying it.’ He also said, ‘Although Shishuang has a man-killing sword, he does not have a life-giving sword for people.’

The master and Luoshan were on a search to divine a place for setting up a *stupa*. Whilst on the road Luoshan suddenly said, ‘Venerable Sir!’ The master turned round and said, ‘What?’ Luoshan raised his hand, saying, ‘This is a good spot!’

The master responded angrily, saying, ‘Busy with selling your own ideas!’¹¹⁶

After going here and there a little further for some *li*, Luoshan bowed and asked the master, ‘Did not the venerable sir spend thirty years at Dongshan’s, yet without acknowledging Dongshan?’

‘Correct,’ answered the master.

‘And is it so, that the venerable sir is neither a Dharma-heir of Deshan nor even acknowledges Deshan?’ asked the monk.

‘Correct.’

‘Without going into Deshan, why is it that Dongshan has been omitted?’ asked the monk.

After a long silence the master said, ‘Dongshan was a good Buddha, it is only that he did not shine.’

A monk asked, ‘The sword of profit beheads all under heaven, but who is it that takes those heads?’

‘Dark,’ said the master.

The monk was about to ask again when the master said angrily, ‘Out with this dummy!’

Question: ‘What is it, not to experience past and present?’

‘Reaching high,’ said the master.

‘What is the business of past and present?’

‘Let it rot!’ said the master.

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

‘From Xijing (Shanxi, Xi’an),’ answered the monk.

‘Did you acquire the sword after Huangchao had passed through?’ asked the master.¹¹⁷

‘Got it,’ said the monk.

The master then stuck his neck out, making as if to receive the force a sword thrust.

‘The master’s head has fallen,’ said the monk.

The master was greatly amused.

(Textual comment: This monk went later to Xuefeng and brought the whole story up with him. He got a strike from the staff and then descended the mountain.)

Question: ‘Two dragons contending for the precious jewel, which one acquired it?’

‘All wrong,’ said the master.

A monk asked Xuefeng, ‘A *śrāvaka* seeing into the [Buddha] Nature is like seeing the moon at night; a Bodhisattva seeing into the [Buddha] Nature is like seeing the sun in the daytime. Not yet understood is, what it is like when the venerable sir would see into the [Buddha] Nature.’

Xuefeng struck him three times with the staff. The monk brought this up later with the master. The master boxed his ears three times. The monk asked again, ‘What is it like to be the master of the three worlds?’

‘Are you still familiar with the taste of the iron staff?’ asked the master.

Ruiyan (17.444) asked, ‘What is the master of Vairocana?’

‘What was that?’ answered the master.

‘Ruiyan asked again and the master said, ‘Have you not reached sixteen or seventeen years of age yet?’

Question: ‘How to distinguish the host amongst all the defilements?’ asked the monk.

‘The copper gong is full of oil,’ said the master.

‘When the bow has snapped, the arrows exhausted, what then?’
‘Get out!’ said the master.

Question: ‘What is the point of the cliff?’¹¹⁸

‘Be grateful for the finger pointing,’ said the master.

‘May the venerable sir please answer.’

‘Goodbye,’ said the master.

Question: ‘What is the Dao?’

‘Worn-out straw sandals for throwing in the lake,’ said the master.

‘What is it to get to the bottom of a mile-deep well?’

‘Moooo!’ bellowed the master.

The monk asked again and the master answered, ‘It passed by under the feet.’

‘When the ancient sail is not hoisted, what then?’

‘Behind the park a donkey is eating grass,’ said the master.

To those who would follow later, whenever they would ask the master questions concerning either Buddha or Dharma or questions about the Dao or the Chan School, the master would inevitably heave a sigh and always say to his assembly, ‘When the old chap goes, it will be with a great roar!’

During the Guangqi reign period of the Tang (885-887 CE) rebels and bandits were everywhere about and the assembly all escaped from the area. The master stayed alone, unconcerned and peaceful as usual. One day a large troop of bandits arrived and started upbraiding the master for not having food and water to offer them and so one of them stabbed the master. He remained inwardly unperturbed and composed and with the sound of a mighty roar, the sound of which could be heard for a distance of ten miles, he died.

That was in the 3rd year of Guangqi (887), corresponding to the 44th year of the sexagenarian cycle, on the 8th day of the 4th month. After the disciples had cremated him, forty-nine pecks of *śarīra* relics were obtained. The assembly erected the *stupa*. The master was sixty years old and by imperial decree the Emperor Xizong (r.873-888) conferred upon him the posthumous title of ‘Great Master of Pure Rigour’ and the *stupa* was ‘Departed from the Dust’.

16.389 Chan Master Fuzhou Xuefeng Yicun (Seppo Gison)

Chan master Yicun (822-908 CE) of Xuefeng in Fuzhou (Fujian) was a native of Nan'an in Quanzhou (Fujian) whose family name was Zeng. The family had been practising Buddhists for generations and from the master's birth on, it was considered undesirable to eat unhealthy foods. Even in swaddling clothes the boy's countenance would be alert when he heard the temple gong or beheld the flower-banners displayed on ceremonial days. At the age of twelve he went with his father to the Futian Yujian temple where he met the Vinaya master Qingxuan. The master bowed suddenly and said, 'This is my master,' and stayed on, serving as an attendant. At the age of seventeen he had his head shaved and then went to visit great master Changzhao on Furong Shan, who valued him as a vessel of the Dharma. Later the master went to the Baocha temple in Youzhou, where he received the full precepts. Practising the *vinaya* for a long time, he passed through many Chan assemblies until he found his affinity link with Deshan.

In the middle of the Xiantong reign period (860-873 CE), the master returned to Fujian. Climbing to the top (xuefeng) of Mount Xiang'gu, he established the temple there and disciples congregated in harmony. Emperor Yizong conferred upon the master the honorary title of Zhengjue (Genuine Awakening) and bestowed a purple robe on him.

A monk asked, 'Is the meaning of the [Chan] Patriarchs the same as the teachings or is it different?'

'The sound of thunder and quakes of the earth are not heard in the inner room,' answered the master, and asked, 'For what purpose is the *śramaṇa* on pilgrimage?'

Question: 'Originally my eyes were perfect. When did the master cause them to become bad?'

'When confused, one can come across Bodhidharma,' said the master.

'Where are my eyes?'

‘Not to be got from the teacher,’ answered the master.

Question: ‘Why does shaving the head, donning the robe and taking refuge in the Buddha not guarantee understanding of the Buddha?’

‘A good thing is not as good as no-thing,’ said the master.

The master asked the head monk, ‘The word “thus” is always used between sections of a text – what is actually the original text?’

The head monk had no reply. (Textual comment: Venerable Wuyun answered for him, ‘One could even divide it into three parts.’)

Question: ‘Someone had once asked, “Of the three bodies [of the Buddha], which one does not fall through various destinies?” And an ancient master had replied, “I often ponder on this” – what does this mean?’

‘Nine times this old fellow got a turning word from Dongshan,’ replied the master.

The monk was about to ask again when the master said, ‘Throw this monk out!’

Question: ‘What is the business of beholding the face all about?’

‘Even a thousand *li* is not far,’ replied the master.

‘And what are the characteristics of the great man?’

‘To admire is to discern,’ said the master.

‘What matter were Manjuśri and Vimalakirti discussing?’

‘The meaning is lost,’ said the master.

A monk asked, ‘What is the time of the peace of cessation and relying on nothing like?’

‘Still sick,’ replied the master.

‘And after the turn-around?’

‘The boat leaves for Yangzhou,’ replied the master.¹¹⁹

‘In ancient times it was said...’

The master suddenly lay down and only got up again after quite a while. ‘What was the question?’ he asked.

The monk was about to bring it up again but the master said, ‘A fellow with a useless life and a wasteful death!’

Question: 'What are the conditions for shooting an arrow cleanly?'

'A talented hand is not orientated to the target,' said the master.

'But when the eyes do not take aim at all, then what?'

'The talented hand's path is not hindered,' said the master.

Question: 'The ancients said that when meeting a man of Dao on the road, to answer him neither with words nor with silence – but how to answer him is not yet understood?'

'Go and drink a cup of tea,' said the master.

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

'From Shenguan ('spiritual light') Temple,' replied the monk.

'During the day there is sunlight, at night there is lamplight, but what is spiritual light?' asked the master.

The monk had no reply, so the master answered for him, 'Sunlight, lamplight.'

Xi, in charge of food supplies, asked, 'The ancients had a saying that only on understanding the highest teachings of Buddha, will words of discernment come. What would these words be?'

The master grabbed him and said, 'Speak! Speak!' Xi had no answer. The master knocked him down. When he got up, Xi was perspiring.

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

'Recently from Zhejiang,' replied the monk.

'By boat or overland?'

'Nothing to do with either routes,' said the monk.

'So how did you get here?' repeated the master.

'Is there some hindrance?' asked the monk.

The master hit him.

Question: 'An ancient said, "Show, face to face."'

'Correct,' said the master.

'What is that – show face to face?'

'Good Heavens! Good Heavens!' exclaimed the master.

The master asked a monk, 'How old is this water buffalo?'

The monk had no reply, so the master answered for him, 'It is seventy-seven.'

'How is it that the venerable sir became a water buffalo?' asked the monk.

'Is that a fault?' replied the master.

A monk was taking his leave of the master, who asked, 'Where to next?'

'To pay respects to the Venerable Jingshan,' said the monk.

'If Jingshan were to ask you about the kind of Dharma there is here, what would be the reply?' asked the master.

'Wait until he asks, then I will answer,' said the monk.

The master struck him with his staff. Later the master brought this up with Daofu (**18.480**), saying, 'For what fault did that monk actually taste the stick?'

'Ask Jingshan to clarify the problem,' said Daofu.

'Jingshan is in Zhejiang, so how is it possible to ask for the problem to be clarified?' asked the master.

'Never heard of "ask afar, near is the answer"?' said Daowu.

The master fell silent.

(Textual comment: Dongchan Qi said, 'If that monk understood Xuefeng's sense, why was he hit? If he did not understand, again why hit him? And then why ask what his fault had been? Although Jingqing (i. e. Dafu) gave him the help of a father to his son in understanding the problem, it still very much looks as though it was just disgraceful clumsiness – is this understandable? And then what about Xuefeng's silence – was that approval or was it disapproval?')

The master one day asked [Changqing] Huileng (**18.478**), 'I see that Guishan once asked Yangshan, "Where have all the sages gone to?" and that Yangshan had answered, "Either to heaven or amongst men." Can you say something about what Yangshan's meaning was?'

Leng answered, 'It is surely not possible to ask such a question as to the appearance or leaving of the sages.'

‘So you do not entirely agree – but if someone were suddenly to ask, what would you say?’ asked the master.

‘Only that it was said wrongly,’ said Leng.

‘So you are not wrong,’ said the master.

‘What is the difference in wrongs?’ replied Leng.

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

‘Just from Jiangxi,’ answered the monk.

‘What is the distance between here and Jiangxi?’ asked the master.

‘Not far.’

The master raised his fly-whisk and said, ‘But still separated by this much?’

‘If it were separated by that much, it would be far,’ replied the monk. The master struck.

Question: ‘It is the student’s first time in this forest grove, may the master please point out the road to enter.’

‘Better to crush one’s own body to dust, to really prevent harming a monk’s eye,’ replied the master.

‘Without asking about the forty-nine years after [Buddha’s awakening], what was the business forty-nine years before all about?’ asked the monk. ¹²⁰

The master quickly struck him on the mouth with his fly-whisk.

A monk was taking his leave of the master to visit Lingyun (**11.222**), whom he asked [on arrival], ‘What was it like before Buddha appeared in the world?’

Lingyun held up his fly-whisk.

‘What was it like after appearing in the world?’

Lingyun again held up his fly-whisk.

The monk then returned to the master, who said to him, ‘The *śramaṇa* only just went and has returned too quickly!’

‘This fellow arrived there and asked about the Buddha-dharma,’ said the monk, ‘but there was no mutual correspondence so I came back here.’

‘What was your question?’ asked the master.

The monk brought up the previous exchange and the master said to him, 'You can question me and I will give you the answer.'

The monk asked again, 'What was it like before Buddha appeared in the world?'

The master raised his fly-whisk. Again the question, 'What was it like after appearing in the world?' The master put his fly-whisk down.

The monk bowed, the master struck.

(Textual comment: Later a monk brought this up with Xuansha, who said, 'You want to understand? I'll give you an example: it is like a man buying a plot of land for a garden. East, West, South and North are equally divided but in the middle of the whole is a tree still belonging to me.' Chongshou Chou said, 'Did he not strike him, when he had already understood or was there perhaps some other reason?')

[Xuefeng] brought up the saying of the Sixth Patriarch, 'It is not the wind that moves, nor is it the flag that moves, but the hearts of the venerable sirs which move!' The master commented, 'A great Patriarch with a dragon's head and a snake's tail¹²¹ – better to have given twenty blows of the staff.'

At that time head monk Fu of Taiyuan (**19.520**) was in attendance and when he heard this he gnashed his teeth.

'Having just spoken like that, it would also be better that I receive twenty blows of the staff,' said the master.

(Textual comment: Yunju Qingxi said, 'On which part should the Patriarch taste the stick, the dragon's head or the snake's tail? It is just like Xuefeng to say of himself, "It would also be good for me to taste the stick," – but still, say now, what does that have to do with the meaning of the Buddha-dharma? Although for a long time there was no one in the assembly who did not get the message, still, how would a junior brother be able to understand?' Dongchan Ji said, 'What Xuefeng says must be taken up point by point within the assembly – whether there is not a sticking point somewhere, otherwise it would be called avoiding it. Avoiding aside, when the Patriarch said, "It is not the wind that moves nor is it the flag that moves," what is the meaning?')

The master asked Huiquan, 'When you gained an entry point, what happened?'

'This has been discussed with the venerable sir,' replied Quan.

'Discussed where?' asked the master.

'Go where?'

'Having gained an entry point again, what happens?'

Quan had no answer. The master struck him.

Quantan asked, 'In the short grass of a level clearing is a herd of deer. How is it possible to shoot the leader of the heard?'

The master called, 'Quantan!'

'Yes!' replied Quantan.

'Go and drink some tea!' said the master.

The master asked a monk, 'Where have you just come from?'

'Just now from Guishan, who remained [silently] seated when asked about the meaning of the Patriarch's coming from the West,' said the monk

'Do you agree with that or not?' asked the master.

'This fellow does not agree with that,' replied the monk.

'Guishan is an old Buddha,' said the master, 'you should return quickly, make prostrations and repent.'

Xuansha commented, 'The old fellow on the mountaintop (Xuefeng) got Guishan all wrong.'

(Textual comment: Dongchan Ji said, 'Where was the error? Clearly there is an error, but is it not that he understood – or not? If understood, then not yet understood is where Guishan's meaning lies – and why did Xuefeng say, "Guishan is an old Buddha, go quickly to repent."?' Is this approving Guishan, in praise of Guishan? Going to this business seems difficult, so it is good to look at it in detail, then it is not at all difficult.')

Question: 'The student cannot express it, may the master please express it.'

'For the sake of the Dharma I take pity on you.' The master raised his fly-whisk to show the monk – the monk promptly departed.

(Textual comment: Changqing Huileng brought this up with Wang Yanting from Quanzhou,¹²² saying, 'That monk should have been called back for a strike.' Said Yanting, 'What does the venerable have in mind?' Changqing said, 'Just to let him go free.')

The master asked Huileng, 'An ancient said, "In front, three and three, behind, three and three" – what does this mean?' Leng then promptly left.

(Textual comment: Ehu said, 'OK!')

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

'From Lantian (Blue Fields),' said the monk.

'Why not go out to grass?' asked the master.

(Textual comment: Changqing said, 'Dangerous.')

Question: 'The great matter is doing what?'

The master grabbed the monk and said, 'To whom is the elder addressing the question?'

A monk was making prostrations and the master gave five blows with the stick.

'Where was the mistake?' asked the monk.

The master again gave five blows of the stick and yelled at him to go away.

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

'From the other side of the mountain,' replied the monk.

'Manage to come across Bodhidharma?'

'Blue sky, bright sun,' said the monk.

'How is it going with yourself?' asked the master further.

'Still more?' asked the monk. The master struck.

The master was seeing a monk off. After going several paces, the master hailed him, saying, 'Elder!'

The monk turned round and the master said, 'Take good care on the road!'

A monk asked, 'Picking up a hammer or holding the fly-whisk up – how does the venerable sir not consider these part of the Chan school?'

The master raised his fly-whisk and the monk, lowering his head, left without the master taking any notice of him.

(Textual comment: Fayen answered for him, 'The whole assembly saw this single combat.')

A monk asked, 'Are the teachings of the three vehicles and the twelve divisions expounded for the sake of the average man or not expounded for the sake of the average man?'

'There is no need to sing the song of the willow branches,' said the master.¹²⁴

The master said to Jingqing, 'A long time ago there was an old master who was conducting a civil servant through the Dharma-hall, saying, "All the monks in this assembly are diligently studying the Buddha-dharma." The civil servant said, "Gold crumbs, although valuable, also cause [harm when they get in the eyes]"¹²⁵ – but the old master had no answer.'

Jingqing answered for him, 'Recently having abandoned a brick, I got a piece of jade in return.'

(Textual comment: Fayen answered in his place, 'How is it that a civil servant obtains an expensive ear and yet has a cheap eye?')

The master ascended the hall and raised his fly-whisk, saying, 'This is for the middling and inferior.' A monk asked, 'What about the superior ones?' The master again raised the fly-whisk. The monk said, 'This is for the middling and inferior.' The master struck him.

Question: 'What was the meaning of the National Teacher calling the attendant three times?'¹²⁶

The master immediately got up and returned to the abbot's quarters.

The master asked a monk, 'Where did you spend the summer [retreat]?'

‘In Yongquan (Bubbling Spring),’ replied the monk.
‘Bubbling all the time or only occasionally?’
‘The venerable sir’s question is not possible,’ said the monk.
‘Is it not possible for me to ask?’ asked the master.
‘Correct,’ said the monk. So the master struck him.

Whilst a general work party was going to the village, the group met a troop of Macao monkeys. The master said, ‘These beasts! All of them have the face of an ancient mirror inside, yet they still pluck monks’ rice plants out.’

A monk said, ‘For vast *kalpas* of time it has had no name, so why reveal it as an ancient mirror?’

‘It has developed a defect,’ replied the master.

‘How the dead hurry, when the subject of conversation is not even understood,’ said the monk.

‘The old monk’s fault,’ said the master.

The commander of Min bestowed a portable silver chair on the master and a monk asked him, ‘The venerable sir has received a royal offering, with what shall it be requited?’

The master, with his hands as if supporting the earth, said, ‘Don’t strike me.’ (Textual comment: A monk asked Shushan, ‘Xuefeng saying, “Don’t strike me” – what does it mean?’ Shushan said, ‘Over the head melons and leeks are sticking out; hanging down, they are trodden underfoot.’)

Question: ‘When Vairocana is totally assimilated, then what?’

‘Is the venerable elder in peace since returning to Futang?’ replied the master. ¹²⁷

The master said to the assembly, ‘When I talk of this and that, you then search out the meaning of the phrases. If I were an antelope [sleeping in a tree by] hanging from its antlers, where would you be able to get hold of me then?’

(Textual comment: A monk asked Baofu, ‘What did Xuefeng really want to say, even bringing in the simile of an antelope hanging

from its antlers?’ Baofu answered, ‘It is not possible to belittle the master.’)

The master lived in Minzhou (Fujian) for more than forty years and his students, winter and summer, never numbered less than one thousand and five hundred people.

On the 2nd day of the 3rd month in the reign period Kaiping of the Liang dynasty, corresponding to the 5th year of the sexagenarian cycle (908 CE), signs of ill health were showing and the commander of Min had a doctor examine the master. The master said, ‘Mine is not an illness.’ He bequeathed a *gatha* for the transmission of the Dharma.

On the 2nd day of the 5th month, in the summer, he visited Lantian in the morning, returning in the evening to bathe. During the night he entered cessation, at the age of eighty-seven, having been a monk for fifty-nine years.

16.390 Chan Master Tiantai Ruilong Yuan Huigong

Chan master Huigong (820-903 CE) of Ruilong Guan on Tiantai Mountain was a native of Fuzhou (Fujian) whose family name was Luo. The family had for generations been Confucian and the master took the Jinshi state examinations at the age of seventeen, with the intention of making his way at the capital. As a result of undertaking a journey to the Fengri Temple on Mount Yongnan and seeing a picture of the Patriarch [Bodhidharma], he sought to leave the home life. At the age of twenty-two he received the full precepts and then went on pilgrimage, finally going to Chan master Deshan Jian for a visit.

Jian asked him, ‘Understood?’

‘What?’ asked Gong.

‘Please look this way,’ said Jian.

‘To understand?’ asked Gong.

Jian broke into a great laugh and then entered his quarters with him.¹²⁸

When it was time for Jian to submit to the passing of the generations [the master], together with the other disciples at the monastery of Tiantai Ruilong gave a great Dharma-feast.

At midday of the 2nd day of the 12th month in the 3rd year of the reign period Tianfu, corresponding to the 60th year of the sexagenarian cycle (903 CE), the assembly was ordered to sound the bell and then, looking round at everyone, the master said, 'Go!', whereupon, sitting crossed-legged, he went into transformation. The master was eighty-four years of age and had been a monk for sixty-four years. The disciples erected a *stupa*.

16.391 The Venerable Quanzhou Waguan

The Venerable Waguan of Quanzhou (Fujian) was asked by Deshan, 'Do you understand yet?'

'Not understood,' answered the master.

'Your becoming a support, to help those who do not know is good,' said Deshan.

'How to be a support without understanding?' asked the master.

'You must resemble a lump of iron,' answered Deshan.

16.392 Chan Master Xiangzhou Gaoting Jian

Chan master Jian of Gaoting in Xiangzhou (Hubei, Xiangyang), on first leaving the Jiang region went to see Deshan. Bringing his palms together for a long time in salutation and heaving a deep sigh, he said, 'Not understood.'

Deshan, with a fan in his hand, beckoned him a couple of times.

The master suddenly opened into awakening – then promptly hastened off sideways and left without even looking back. Later he made the Dharma available in Xiangzhou as an heir of Deshan.

16.393 The Venerable Hongzhou Daning Gantan Ziguo

Baizhao [Zhiyuan] asked the Venerable Gantan Ziguo of Daning in Hongzhou (Jiangxi, Nanchang), 'Arrangements are being made at home for a funeral – could the master please go and enquire after the householder's health?'

'What suffering! What pain! Good Heavens!' answered the master.

'It seems like the death of the father and the death of the mother too!' said Zhao.

The master struck him and bid him farewell.

With nearly every monk who came to see the master, he used to strike with the staff and then often left.

Dharma Heirs of Chan Master Tanzhou

Shishuang Qingzhu

16.394 Chan Master Hezhong Nanji Shan Sengyi

A monk asked Chan master Sengyi of Nanji Mountain in Hezhong (Shanxi, Yongji Shi, Puzhouzhen) 'Having the good fortune to have obtained access, may the master please give an indication.'

'It would cramp you, if I were to indicate,' said the master.

'Then what is it to teach students?' asked the monk.

'Above all, avoid good and bad,' replied the master.

Question: 'What is the breath of life for a patch-robed monk?'

'Is there not still something suffocating you?' asked the master.

Question: 'The usual questions notwithstanding, what is an unusual one?'

'If you have a head, chop it off when convenient – then it will be done with,' said the master.

Question: 'Who is the master of the Dharma-body?'

'However...', said the master.

'What about Vairocana?' asked the monk further.

'Not surpassed,' replied the master.

The master first dwelt on Moshan. Later the commander of Minzhou asked him to make the Dharma available at Zhengqing Chan

monastery. After the master's death, he was conferred by imperial decree with the posthumous title of 'Great Master of Original Purity', the *stupa* was 'Without Dust'.

16.395 Chan Master Daguang Shan Juhui

Chan master Juhui (837-903 CE) of Mount Daguang in Tanzhou (Hunan, Changsha) was a native of Jingzhao (Shanxi, Xi'an) whose family name was Wang. First he entered Shishuang's room for instruction, and after two years was told to occupy the pagoda. With a hemp robe and straw sandals, he forgot the dangers and all personal preferences. One day Shishuang wanted to put what he had obtained to the test, so he asked the master, 'Every year throughout the empire there are examinations to further the best talents, but do these still have to make obeisance when entering the court or not?'

'There are men who do not seek to advance,' replied the master.¹²⁹

'Why is that?' asked Shishuang.

'They just do not go for renown,' said the master.

Also because he was falling ill, Shishuang asked, 'Apart from the present, are there also other times or not?'

'It cannot even be expressed correctly in the present time,' replied the master.

Shishuang greatly approved this and though he asked such penetrating questions repeatedly, the master invariably responded without ever missing the mark.

The master stayed [at Shishuang's] for more than twenty years. Later, a prince of Liuyang (Hunan), the scholar recluse Hugong, invited the master to reside on Daguang Mountain to propagate the teachings of the Chan School.

A monk asked, 'Is it only Bodhidharma, who is to be considered a patriarch?'

'He is not a patriarch,' replied the master.

'Since he is not a patriarch, what was his purpose in coming here?' asked the monk.

‘Because you did not know of the patriarch,’ said the master.

‘And after getting to know of him?’

‘Just to know that he is not a patriarch,’ said the master.

Question: ‘What was it like before original matter had divided?’

‘To whom can the teaching of the present age be expressed?’ replied the master and continued, ‘The teaching of the present age is only for harvesting men of the present age – to radically peel them [of their concerns] and penetrate to the bottom. Only then can they become men who know the business. For you it is not possible under the present condition of monks, therefore it is said that even in forty-nine years it is not possible to attain complete awakening, that in forty-nine years it cannot be fully expressed.’ This was made clear to all the disciples, in order to become familiar with this principle.

In the 3rd year of the reign period Tianfu of the Tang, corresponding to the 60th year of the sexagenarian cycle, on the 3rd day of the 9th month, the master returned to peace at the age of sixty-seven.

16.396 Chan Master Lushan Qixian Huaiyou

Chan master Huaiyou of Qixian [temple] on Mount Lushan (Jiangxi) was a native of Xianyou in Quanzhou (Fujian). He received ordination on Nine Peaks Mountain (Fujian) from Chan master Chen and later joined Shishuang’s assembly as a disciple. Having inherited the profound meaning, [the master] went to reside on Mount Xie (Jiangxi) but his way did not prosper there, so he moved to Qixian [temple] where disciples gathered close on one another.

A monk asked, ‘What is the phrase before the Five Old Mountain Peaks?’¹³⁰

‘Throughout all the ages,’ replied the master.

‘Such a phrase does not conduce to cutting the hair free, does it?’ asked the monk.

‘Is there hesitation in wishing to give it to someone?’ asked the master.

A monk asked, 'Having come from afar, may the master please be stimulating.'

'Neither dependant on time,' replied the master.

'Something apposite to the time please, Master,' said the monk.

'Neither do I change,' answered the master.

'What is the Dharma's dharma of non-differentiation?'

'Frost on top of snow,' said the master.

The master ended life on Mount Lu and his posthumous name was 'Great Master of Profound Awakening', the pagoda was called 'Transmitting the Lamp'.

16.397 Chan Master Yuzhou Jiufeng Daoqian

Chan master Daoqian of Jiufeng in Yuzhou (Jiangxi, Gao'an) was a native of Houguan in Fujian (Fujian, Fuzhou) whose family name was Liu. Having passed through many Dharma assemblies, he finally received the seal of transmission from Shishuang and then gave teachings on Jiufeng Mountain to an assembly of disciples.

The master ascended the hall and a monk asked, 'In time without end, what kinds of practices do men engage in?'

'Animal practice,' said the master.

'What kinds of practices do animals engage in?' asked the monk.

'Time without end practice,' answered the master.

'This is just like men with a long life on a long road,' said the monk.

'You should know that there are those who do not all share a common fate,' said the master.

'Not sharing what fate?' asked the monk.

'The vitality for a long life is not usual,' said the master and added, 'Do any of the brethren understand anything of life? If you want to know about life – a flowing stream is life, the body deep and silent. A thousand waves vie with each other to surge up – this is Manjuśri's realm, and a total expanse of clear emptiness is the couch of Samantabhadra. So to take a sentence is pointing to the moon and the words in the sentence are moon words. The business of the supreme school resembles an emblem on a banner. Moreover, it

seems that before having become all-round virtuous, before having set up many pointers for discussion, would these disciples actually be able to agree on what to talk about as a basis?

‘Try then not to make use of the tongue in trying to express some understanding, do not use the ear in trying to make out sounds and do not use the eye in trying to distinguish colours. That is why it is said that what is before sound cannot be cast out, just as that which is after the phrase cannot hide its form. From beginning to end, utterly and completely, everything that comes is from your present body, so how is tranquillity to be found in eye, ear, nose and tongue? Do not only calculate the deep meaning in doing practice, since no limits have yet come nor any share of peace. Therefore an ancient has said, “To plan and calculate in aiming to study the profound Chan practice is like wanting to walk west whilst still walking east.”’

At that time there was a monk present who asked, ‘The Emperor is without trusty followers, so where will the gracious pardon come from?’

‘Although the sun’s rays are everywhere, they do not penetrate beyond the threshold to the inner apartments,’ said the master.

‘What is the distance between the rays of the sun and the other side of the threshold?’ asked the monk.

‘The waves of the crystal clear water roll over, one after the other, the blue mountain peaks are luxuriant of colour,’ said the master.

Question: ‘Everybody asks endlessly for the boon of the teachings, but what is not yet understood is by what means the master comes to their aid?’

‘Are you also aware that the great mountain peaks lack even one square inch of ground?’ said the master.

‘This being so, then what business are all those arriving from the four seas searching for?’

‘A drill when the head is lost or the heart has gone mad,’ said the master.

‘Are there still not some who are not mad?’ asked the monk.

‘There are,’ replied the master.

‘What are they like, the sane ones?’ asked the monk.

‘Suddenly dawn breaks on the road, but the eyes are not yet open,’ replied the master.

‘What is the student like in himself?’ asked the monk.

‘Still want to ask someone?’ replied the master.

‘What is it to inherit at that time?’

‘Does another Mount Sumero sit on top of Mount Sumeru?’ replied the master.

Question: ‘All the masters and patriarchs transmitted to each other, but what Dharma were they transmitting?’

‘Shakyamuni was a miser, Mahākāśyapā was generous,’ said the master.

‘But what, after all, is going on with the business of transmission?’

‘Old men of the same generation share the same night-lamp,’ said the master.

Question: ‘If all the Buddhas are not my path, then what is my path?’

‘My path is not that of all the Buddhas,’ said the master.

‘Since it is not of all the Buddhas, why establish a path for me?’

‘Although only just called to enter for a while, he has to be off now,’ said the master.

‘Why does he have to be off?’

‘If not sent away, dust will develop in the eyes,’ said the master.

Question: “It is not possible to search everywhere” – but surely this does not apply to the sages?’

‘What is a sage?’ asked the master.

‘When Niutou [Farong] had not yet seen the Fourth Patriarch, surely he was not yet a sage?’

‘This was the realm of the sage not yet forgotten,’ said the master.

‘So two sages at the same time – how much is there between them?’ asked the monk.

‘Although there is a hidden skill in the form of the dust, nevertheless the whole person is given up to the supreme ruler of the village,’ said the master.

Question: ‘Is there a saying inherited from the ancients about the true heart and the false heart?’

‘It is established as the true heart, but masquerades as the false heart,’ replied the master.

‘What is the true heart like?’ asked the monk.

‘Do not mix foods,’ replied the master.

‘What is the false heart like?’

‘Just suspended by *karma*, standing up and falling down,’ said the master.

‘In separating these two ways, what is the student’s original nature?’

‘Original nature is not separate,’ said the master.

‘Why is it not separate?’ asked the monk.

‘Not paying reverence to Gongde Tian, who would criticise the Dark Woman?’ said the master.¹³¹

Question: ‘Why can a painting brush not reach to the [real] appearance?’

‘Sengyou¹³² would withhold approval in recording the venerable sir,’ said the master.

‘Not yet understood is, who Sengyou got to verify the aims [of the school] and yet declined to approve the recording of the venerable monk,’ said the monk.

‘The crow and the turtle kneel in reverence on top of Mount Sumeru,’ said the master.

Question: “‘One change of form and it sinks into the old road – when body has sunk then it is understood” – what does this mean?’

‘Stealing money from Buddha to buy incense for the Buddha,’ said the master.

‘The student does not understand.’

‘Not understanding is burning incense and making offerings to the original father and mother,’ said the master.

The master later resided in Letan and died there, being conferred with the posthumous title of ‘Chan Master of Great Awakening’, the pagoda was ‘Complete Cessation’.

16.398 Chan Master Taizhou Yongquan Jingxin

Chan master Jingxin of Yongquan in Taizhou (Zhejiang, Linhai) was a native of Xianyou in Quanzhou. He first received the precepts at Baiyun Shan (Zhejiang) and after Shishuang had opened the meaning to him, he went to live in the temple at Yongquan in Danqiu (Zhejiang, Ninghai *xian*).

One day the master was not wearing his robe during the mealtime. A monk present said, 'Is this not for the layman?'

'Is it not for monks too these days?' said the master.

Two Chan guests by the name of Qiang and De were on their way [to visit the master] when they saw him on the road riding on an ox. Not knowing who he was, they said, 'The hooves and the horns are clearly evident, but the one riding on its back is not recognisable.'

The master immediately galloped off on the back of the ox. The two Chan guests went to rest under a tree and brewed some tea. The master came back, dismounted the ox, approached in greeting and sat down with them to drink tea. The master asked them, 'Where have the two Chan guests just come from?'

'From that side,' they answered.

'What is it like on that side?' asked the master.

They raised their tea cups.

'This is just this side, but what is it like on that side?' asked the master.

They had no answer so the master said, 'Is it not the rider who is good in not being recognised!'

16.399 Chan Master Tanzhou Yungai Shan Zhiyuan

Zhiyuan of Yungai Shan in Tanzhou (Hunan, Changsha) had the Dharma-name of Great Master Yuanjing. During a general pilgrimage he asked Yunju, 'How about when there is no way with Zhiyuan?'

Yunju replied, 'This is merely because the *śramaṇa*'s strength of merit is not yet matured.'

The master did not bow, but just walked out. Then he went to Shishuang and asked the question again.

‘It is not only with the *śramaṇa*, but with the old monk, too, that there is no way.’

‘Why is there no way with the venerable monk?’ asked the master.

‘Even if it were no way with the old monk, then passing it on to you, there would still be no way,’ said Shishuang.

A monk asked, ‘What is the Buddha?’

‘It is the yellow faced one,’ replied the master.

‘What is Dharma?’

‘It is inside the treasury,’ said the master.

‘What is the light that has not yet gone into the world?’

‘It cannot be obscured,’ said the master.

‘Why would a snake want to swallow a lion?’

‘Their bodies are completely different,’ said the master.

‘What is a patch-robed monk?’

‘To take part in searching and inquiring into the Dao,’ said the master.

16.400 Chan Master Tanzhou Gushan Zang

Chan master Zang of Gushan in Tanzhou (Hunan, Changsha) was asked by a monk, ‘The intention of the patriarchs and the intention of the teachings – are these one or are they two?’

‘A bright sun shines in a clear blue sky. In the middle of the night there is a strong frost,’ said the master.

16.401 Chan Master Fuzhou Fuchuan Shan Hongjian

A monk asked Chan master Hongjian of Fuchuan Shan in Fuzhou (Fujian), ‘What is the original face?’

The master closed his eyes and stuck his tongue out, then opened his eyes and again stuck his tongue out.

‘Does the original face have so many faces?’ asked the monk.

‘What did you see just then?’ asked the master.

‘Meeting a man of the Dao on the road, responding without using words or silence – but still not understood is what the response is?’

‘The old monk is just like this too,’ said the master.

The master was showing signs, three days before, of his coming cessation and ordered the attendant to summon the head monk to come. The master then lay down and exhaled a deep breath. The head monk called the attendant and said, ‘The venerable monk should have some boiled water to drink.’

The master then faced the wall and lay down. When he was approaching the end he called the whole assembly, then opened both his hands and showed them his tongue. At that time the number three in charge said, ‘Of all men, the root of the venerable’s tongue is the strongest.’

The master said, ‘What pain! What pain! Honestly it is just as the number three says, the root of the tongue is too strong to go!’ Having said this he passed into peace.

By imperial decree the master’s posthumous name was ‘Great Master of Handing Down the Abundant’, the pagoda was ‘Extensive Aid’.

16.402 Chan Master Langzhou Deshan Cunde Huikong

Cunde of Deshan in Langzhou (Hunan, Changde) was called great master Huikong (Textual comment: He was the sixth generation incumbent of the temple).

A monk asked the master, ‘What is the one phrase?’

‘Please ask again,’ said the master.

‘What are the venerable monk’s four necessities?’¹³³

‘Last night during the third watch the moon appeared,’ said the master.

16.403 The Venerable Jizhou Chong’en

A monk asked the Venerable Chong'en of Jizhou (Jiangxi, Ji'an), 'The intention of the patriarchs and the intention of the teachings – are they one or are they two?'

'Although there is a moon over Shaolin (Bodhidharma's temple), the Congling Mountains¹³⁴ do not pierce through the clouds,' said the master.

16.404 Chan Master Shishuang Hui

A monk asked Chan master Shishuang Hui, 'When Buddha went into the world he first ferried the five ascetics to the other shore. When the venerable monk first went into the world, who did the master first emancipate?'

'Absolutely no one,' replied the master.

'Why not?'

'Because there were no five ascetics,' said the master.

Question: 'What is the venerable sir's house style?'

'Bamboo chopsticks and earthenware bowls,' replied the master.

16.405 The Venerable Yingzhou Baijiao

A monk asked the Venerable Baijiao of Yingzhou (Hebei, Zhongyang), 'How to raise a song from the supreme Chan vehicle?'

'Already seen through by a cold-eyed man,' said the master.

Question: 'Without falling into any affinity connections, may the master please point it out directly.'

'There is question and there is answer,' said the master.

'What is the venerable's single phrase for people?'

'Only fear of *śramaṇas* asking questions,' said the master.

16.406 The Venerable Feitian Fu

A monk asked the Venerable Fu of Feitian (Hunan, Changsha), whose Chan name was Great Master Huijue, 'What is the name of this area?'

'Feitian (fertile fields),' replied the master.

‘Suitable for what?’

The master struck with his staff and then took his leave.

16.407 Chan Master Tanzhou Luyuan Hui

A monk asked Chan master Hui of Luyuan in Tanzhou (Hunan, Changsha), ‘Without relying on any affinity links, may the master please explain.’

The master struck the stove.

‘May the master please add an apposite word,’ asked the monk.

‘Do not talk in your sleep,’ replied the master.

Question: ‘What was the situation before Niutou [Farong] had seen the Fourth Patriarch?’

‘Like the moon on the water,’ replied the master.

‘And after seeing him?’

‘Like water on the moon,’ said the master.

Question: ‘All the patriarchs transmitting one to another, but what was being transmitted?’

‘You ask me and I ask you,’ replied the master.

‘This being so, then there is no difference between black and white,’ said the monk.

‘Which place to next?’ asked the master.

16.408 Chan Master Tanzhou Baogai Yue

A monk asked Chan master Yue of Baogai [temple] in Tanzhou (Hunan, Changsha), ‘Baogai hangs high [in the clouds] – what is its business up there? May the master please drop a hint – one phrase would be enough.’

‘Baogai hangs in the void – there is a way to it that has never been penetrated – searching for a verbal hint – it is that there is an east and a west,’ said the master.

16.409 Chan Master Yuezhou Yunmen Shan Zhengmi Si Haiyan

Chan master Haiyan of Zhengmi Si on Yunmen Shan in Yuezhou (Zhejiang, Shaoxing) was asked by a monk, 'What is the business of the enrobed ones?'

'Like men biting on hard stones,' replied the master.

'What is the fragrant fire in the incense burner of the ancient temple?'

'Broad and deep, no man smells it,' said the master.

'What if there were one who could smell it?'

'The six senses do not reach it,' replied the master.

'Having arrived and long turned towards the lifting of the fog,¹³⁵ why is no lifting of the fog to be seen?'

'The *śramana* does not know about any lifting of fog,' said the master.

16.410 The Venerable Hunan Wenshu

A monk asked the Venerable Wenshu of Hunan, 'Why could the brush of Sengyou not capture the appearance of the venerable sir?'

'It is not only Sengyou. Even the Venerable Baozhi could not get his own face,' said the master.¹³⁶

'Why did Baozhi not succeed with the appearance?'

'Appearance and canvas were not in harmony,' said the master.

'Can the venerable sir still obtain a likeness or not?'

'It does not agree with my complexion, so what can I teach about likeness?' replied the master.

Question: 'What is the closed room all about?'

'Not shut tight,' answered the master.

'What about the people in the closed room?'

'Not sitting on the ox,' said the master.

16.411 The Venerable Fengxiang Fu Shizhu

Whilst on pilgrimage the Venerable Shizhu of Fengxiang prefecture (Shanxi) came across the temple of the Dongshan, who was just giving a talk to the assembly, saying, 'There are four kinds of men.

The first man has talked exhaustively about Buddha and patriarchs, but cannot take one step further. The second man has practised according to the Buddha and patriarchs, but cannot utter one phrase [about it]. Yet another can talk about it and can practise it and the fourth can neither talk about it nor practise it. To which do the assembly belong?’

The master then stepped forward from the assembly and said, ‘The man who spoke exhaustively about Buddha and the patriarchs, but could not practise it, simply did not have a tongue capable of expressing the practice. As for the man who practised the Way of the Buddhas and patriarchs, but couldn’t say one word about it, that was simply because he had no feet with which to talk. As for the one who could practise and talk about it, this is a case of the lid and the box fitting perfectly, whilst the one who could neither practise nor talk about it, is like one who, having severed his lifeline, is yet seeking life. This is the stone maiden manacled and wearing a cangue.’

Dongshan said, ‘And what about the *śramana*?’

‘Penetrating everywhere, unsurpassed, rather bright,’ said the master.

‘Is it something like the brightness and neutrality of the ocean?’ asked Dongshan.

‘When two shadow-men meet each other, they clap their hands in a fit of loud laughter,’ said the master.

16.412 The Venerable Tanzhou Zhongyungai

A monk asked the Venerable Zhongyungai of Tanzhou (Hunan, Changsha) ‘When the venerable sir opens the hall [to give a Dharma-talk], what is that for?’

‘For your asinine self,’ replied the master.

‘And all the Buddhas entering the world, what is that for?’

‘For your asinine self,’ replied the master.

‘And when the Buddhas and patriarchs had not yet entered the world?’

‘Nothing like it,’ said the master.

‘What about after entering the world?’

‘The *śramana* might also incline himself towards making a start,’ said the master.

Question: ‘What is the phrase expressing the supreme matter?’

‘Manjuśri lost his mouth,’ said the master.

‘What is the phrase before the gate?’

‘Sticking flowers on top of the head,’ said the master.

‘What is beyond all the people of the world?’

‘People beyond do not come to agreement,’ answered the master.

16.413 Chan Master Hezhong Qiyang Cunshou

The birthplace of Chan master Cunshou of Datong Yuan on Mount Qiyang in Fuzhong prefecture (Shanxi, Yongqi Shi) is not known. His family name was Mei. At first he lectured on the *sutras* and *shastras* but later entered Shishuang’s room. Following the affinity links, he finally settled in Puban (Shanxi) where monks and laymen could return to their heart.

A monk asked, ‘What about when the lotus has not yet emerged from the water?’

‘Are you not asking about the business of the lotus after it has emerged from the water?’

The monk had no answer.

The master was normally sparing of words, but when asked something would respond. His successors numbered some four hundred men and the nuns more than one hundred. He was ninety-three years old at his end and was conferred with the posthumous title of ‘Great Master of True Peace’.

16.414 Head Monk Nanyue Xuantai

The birthplace of head monk Xuantai of Nanyue is not known. Quiet and sparing of words, he never wore silk garments, so people called him ‘Patch-robed Tai’. First he went to Chan master Deshan’s where he gained entry into the hall.¹³⁷ Later he visited Chan master Shishuang and there gained entrance into the inner room.

Later, living on the east side of Heng Mountain (Nanyue), his temple was called 'The Tower of the Seven Treasures'. The master vowed not to receive disciples, so all who came from every direction were treated as friends.

There was a time when the forests of Heng mountain were being burned by the hill folk to reclaim land, but the danger became so great that there even arose a popular ballad called, 'Reclaiming the Mountain Ballad'. Its popularity spread far and wide to all corners of the empire. Then, thanks to the firmness of the master, an imperial ban was imposed on the burning and because of this, the temple was no longer in danger.

About to show his cessation but with absolutely no monk being present, the master then stepped out of the door himself, summoned a monk to enter and told him to have a fire prepared. He also left a *gatha* behind which said,

Sixty-five years old this year,
Four great elements shall leave the host
Its Dao is by nature deep and profound
Though no Buddha or Patriarch within
No use to shave the head
Nor need for a bath
Just a fierce fire
One thousand, ten thousand is enough

Dharma Heirs of Chan Master Lizhou Jiashan Shanhui

16.415 Chan Master Lizhou Lepu Shan Yuan'an (*Rakuho Genan*)

Chan master Yuan'an of Mount Lepu in Lizhou (Hunan, Li *xian*) was a native of Lianyou in Fengxiang (Shaanxi) whose family name was Dan. He left the home life whilst still a youngster to have his head shaved by Vinaya master You of the Huai'en Temple in his district. There he made a study of the *sutras* and *shastras*.

[After receiving full ordination] the master first went to visit Venerable Cuiwei and to Venerable Linji to inquire into the Way. Linji was often praising the Way in his addresses to the assembly, saying, 'The Linji School is an arrow – who is audacious enough to resist the sharp point?'

The master received the transmission privately and said to himself that it was good enough.

Within a short time he sought out Jiashan in his lofty hermitage and later acquired a letter of Jiashan's. Reading it, the master was not awakened by it, so intended to leave the hermitage. Before taking his leave, he was peacefully standing by when Jiashan said to him, 'Although a chicken can peacefully perch in the nest of a phoenix, it is not of a like kind. Off with you!'

The master said, 'Having hastened from afar on hearing of the reputation here, may the master please grant one interview.'

'There is no *śramaṇa* in sight nor is there an old monk,' said Jiashan.

'Wrong!' replied the master.

'Stop! Stop!' said Jiashan, 'Too hasty and impatient. The moon and clouds are everywhere the same, but on chicken mountain they are different. If the *śramaṇa* could nip the tongues of all under heaven in the bud, then what kind of an elucidation of the teachings is to be got from a man without a tongue?'

The master was at a loss. Not having an answer, Jiashan struck him. Because of this incident, the master, in sincere admiration, served as attendant for several years.¹³⁸

(Textual comment: Xinghua answered for him, 'Just get to know about becoming Buddha, do not worry about the assembly.')

The master asked Jiashan one day, 'If Buddha and Mara do not materialise, how are they to be known from experience?'

'The candle rays out an image for a thousand *li* and in the dark room the old monk is deceived,' replied Jiashan.

The master also asked, 'After the sun has already risen, before the night moon appears, what then?'

'The dragon with a pearl from the ocean in its mouth does not even cast a glance backwards at the fishes swimming about,' said

Jiashan.

Jiashan was about to reveal his cessation and so said a few words to the assembly, 'Look at Shitou's school – it will surely die out.'

'Not so!' answered the master.

'What then?' asked Jiashan.

'I myself will stay in these blue mountains,' said the master.

'If this be so, then my way will not perish,' replied Jiashan. Then he could submit to the call of the generations.

The master went to Cenyang (Hubei) and there ran into an old friend. In conversation they came to the subject of the unrest in Wuling (Hunan, Changde). The friend asked, 'Suddenly disappearing like that for a number of years, where did you escape to?'

'Only to the centre of the market place,' replied the master.

'Why not to a deserted place?'

'A deserted place has its own difficulties,' replied the master.

'But how can one escape to a market place?'

'Although it is a market place, one is not recognised,' replied the master.

The friend, missing the point, asked again, 'It is said that there were twenty-eight Patriarchs in the western lands who, on arriving in this country, each transmitted the Dharma to only one disciple. Yet supposing that they had not also popularised the teachings, what then?'

'One does not speak of the affairs of the royal court in front of the village gate,' said the master.

'Then what affairs are there to discuss?' asked the friend.

'Those who have not yet experienced separation, cannot open the fists at the end,' said the master.

'And if there were one who had not come from the royal court?'

'Apart from the amount of root energy, disciples labour to see for themselves,' replied the master.

No reply.

Shortly afterwards the master went to Mount Lepu in Liyang (Hunan, Li *xian*) where he established a hermitage. Later he moved and

settled in Suxi, Liangzhou (Hunan, Changde). Students came hurrying from all directions, longing to assemble and hear the teachings.

The master said to the assembly, 'It is said that the ultimate and key phrase only lands one up in a prison, locked in. To cut through, it is necessary to let the mouth flow without allowing communication with either worldly or sagely men. For the desire to know the depths, do not take the teachings of the Buddhas and patriarchs and paste them on your forehead, as the Divine Tortoise carried the pictograms on its back.¹³⁹ On the contrary, take up the cause of your own body's inevitable demise.' The master also said, 'Pointing out the road to the south is, as the wise ones know, a careless road.'¹⁴⁰

Question: 'What is it like to have just a fleeting glance?'

'How can the brightness of the sun be likened to the shine of the morning star?' said the master.

Question: 'When "thus come" does not stay and "thus gone" does not perish, what does that mean?'

'Selling bundles of fireweed is worthy of respect; a man of the Dao in brocade robes is a frivolous thing,' said the master.

Question: 'A *sutra* says, "To feed hundreds of thousands of Buddhas is not as good as feeding one who is without practice, without verification" – what is still not clear is what was the mistake of the hundreds of thousands of Buddhas? And what virtue would someone without practice, without verification have?'

'A band of white cloud hangs over the gorge; how many returns the bird must make to its nest, lost in the night,' answered the master.

Question: 'When the sun had not yet risen – what does that mean?'

'The waters of the deep-blue sea have dried up, the dragon hides itself. White clouds billow in the blue-green heaven, but the phoenix still flies,' said the master.

Question: 'What is the fundamental matter?'

‘One seed in a derelict field, even without weeding, will naturally sprout to produce an ear of corn,’ said the master.

‘But unless one weeds immediately, will the wild grasses not bury it?’

‘Flesh and bones are not the same as fodder and grass. In the end it is difficult to hide the poise,’ said the master.

Question: ‘What does it mean not to harm living beings?’

‘With specks before the eyes, the shadows cast by the mountain turn and shift so that those lost on the road are even more deceived and become irresolute,’ said the master.

Question: ‘Without discussing the ancients, what is the business of today?’

‘If the divine tortoise carries no auspicious lines [on its shell], then the shell cannot be used for drilling (divination),’ said the master.

Question: ‘If it does not involve light or darkness, then what is it?’

‘In words it is easy to bring up, but apart from the meaning it is difficult to show,’ said the master.

Question: ‘Being born neither into the family of the Tathāgatas nor sitting at the court of an illustrious king, what then?’

‘Tell me, how much does the wood-burning stove weigh?’ asked the master.

Question: ‘The meaning of the patriarchs and that of the teachings – are these one or are they two?’

‘In the lion’s den there are no other beasts. The tracks of elephants contain no traces of fox prints,’ said the master.

Question: ‘What is it like to reach the realm of no-thought?’

‘Frequently enjoying a saunter in the blue-green mountains under the radiant sky, there is no need for any vehicle,’ said the master.

Question: ‘What is the business of withered, exhausted and abandoned fields standing alone all about?’

‘The white heron in the snow is just able to find its nest; the crow in a black lacquer hat is difficult to make out,’ said the master.

Question: ‘What do the pair host and guest imply?’

‘The withered tree has no horizontal branches – the crows come but find it difficult to perch anywhere,’ said the master.

Question: ‘What is the dim light of dusk all about?’

‘When you take something precious and mix it with mud and rubble, then those who know will naturally come out different,’ said the master.

‘This being so, then one might as well open the hands, for one will not come upon the master,’ said the monk.

‘Do not mistake the cry of a crane for the whimpering of the oriole,’ said the master.

Question: ‘Investigating its three points (of the teachings), everybody can understand, but what is the business of universal happiness all about?’

‘The quake of a sudden peal of thunder passes away like the beating on a cloth drum,’ said the master.

Question: ‘What is the situation just at noon?’

‘Just at noon half is lacking – waiting for the crow to descend (sunset), is the beginning of obtaining completion,’ said the master.

Question: ‘What is the meaning of the coming from the West?’

‘The souging bamboos do not feel the cold as the frost passes and penetrates towards the high veranda,’ said the master.

The monk was about to ask again when the master said, ‘Just listen to the sound of the wind without trying to work out how many thousands of bamboo there are.’

The master ascended the hall and addressed the assembly, saying, ‘Guests gather up your bedding and be gone; go forth as fortune-tellers.’

Then a monk came forward and said, ‘May the venerable sir please give an auspicious sign.’

‘Your father has died,’ said the master.

The monk had no reply. (Textual comment: Fayan would have answered by clapping his hands three times.)

Question: ‘What is the meaning of the coming from the West?’

The master struck the Chan seat three times saying, ‘Understood?’

‘No.’

‘In the heavens above there is suddenly thunder shaking the cosmos, but the frog at the bottom of the well does not raise his head,’ said the master.

Question: ‘When Buddha and Mara do not stay in their place, how are they to be differentiated?’

‘If the head is not lost in action, then what is recognised in the mirror is certainly not your own face,’ said the master.

Question: ‘What is it like to save people from birth and death?’

‘Grasping for water, muddling through, trying to prolong life without hearing the miracle of heaven’s music,’ said the master.

Question: ‘Where do the four elements come from?’

‘The deep and tranquil waters are without waves and only become turbid when agitated by the wind,’ said the master.

‘When turbidity is wiped out, then what?’

‘No mud, nothing turbid, then fish and dragons can frolic about,’ said the master.

Question: ‘What is the business of life and death all about?’

‘In every thought to forget the heart’s activity, then the great void is without a single blemish,’ answered the master.

Question: ‘What is the Dao?’

‘If there is movement, it is like leaving stagnant traces. Then the going is dangerous,’ said the master.

Question: ‘What would it be, if the Buddhist Canon were not all-inclusive?’

‘The rain fructifies and the three grains thrive and grow luxuriantly. A thin piece of jade naturally conducts light,’ said the master.

Question: ‘Having swallowed all the oceans in one gulp, then what is there to say?’

‘In the house there is always an image of Baize¹⁴¹ so as to drive off such spooky things,’ said the master.

(Textual comment: Baofu also said, ‘Even in households that do not have such an image, these spooky things would not occur.’)

Question: ‘When everything is frozen up, then what?’

‘Thunder has to come in the right season – then the trembling mountain peaks wake up the insects in spring,’ said the master.

‘The thousands of kinds of movements are surely not the same as being frozen stiff?’ asked the monk.

The master replied, ‘The divine crane soars aloft beyond the void, whilst the silly little birds do not stray far from their nests.’

‘Why is this?’

‘A white-haired old man is grateful for the few years left, whilst one still fully in life finds it difficult to believe,’ said the master.

Question: ‘Since wise men have come into the world, what is the proper offering for them?’

‘Just because an old man is leaning on a staff, does not mean that he belongs to the priestly cast,’ said the master.

Question: ‘The meaning of the patriarchs and that of the teachings, are they the same or different?’

‘Both the sun and the moon wheel across the void – is there a lineage anywhere that has a different road?’

‘This being so, then the light and the dark are different ways – an affair of not just one level,’ said the monk.

‘It is only necessary for oneself not to be a lost sheep, so why snivel over the majestic way?’ said the master.

‘What about students who intend returning to their native village?’ asked the monk.

‘With all the members of the family dead, what would be the point of returning to the place?’ replied the master.

‘Put like that, then there is no going back,’ replied the monk.

‘The remnants of the snows in front of the courtyard melt under the waxing sun. But who is sweeping the room where dust is gathering?’ said the master.

Question: ‘Activity is the Dharma King’s growth, stillness is the Dharma King’s root. Without going into root or growth, what is the Dharma King?’

The master raised his fly-whisk.

‘This resembles the Dharma King’s growth,’ said the monk.

‘Since the dragon is not coming out of his den, who could prevail against it?’ said the master.

The master opened the gates of the Dharma on both mountains (Lepu mountain and Suji), spreading the work in all the four directions. In the autumn of the 8th month, in the reign period Guang Huayuan of the Tang dynasty, corresponding to the 55th year of the sexagenarian cycle (898 CE), the master admonished the head monk, saying, ‘In the Dharma-practice of leaving the home life, many things have not yet been put to an end. During the time of sowing it is still fitting to reduce excesses. In laying foundations it is necessary to stop all waste. The circulating light is quick, the great Dao exceedingly deep. If it were just a question of following old ways, then what is the point of awakening? Although sincerity is to be encouraged, monks take it as something unimportant and do not admonish each other even a little bit.’

Having come to the end, the master showed signs of a slight illness but unwearied took part in answering questions. On the 1st day of the 12th month he said to the assembly, ‘If it is not tomorrow with me, then the day after. Now there is something I wish to ask you. If you answer in the affirmative, then that is placing a head on top of the head. If you answer in the negative, this is like chopping off the head to save one’s life.’¹⁴²

At that time there was a temple priest present who said, ‘The blue-green mountains [can be seen] without lifting the feet; before the sun goes down there is no need to carry a lantern.’

‘What season is this, to still be talking like that?’ replied the master.

At this time there was a temple priest called Yancong present who said, ‘Leave the two ways aside – let the venerable sir not ask about them.’

‘Still not to the point,’ said the master.

‘Yancong cannot express it completely,’ said Yancong.

‘I don’t care whether you can be complete or not,’ said the master.

‘Yancong does not have an attendant to answer the venerable sir,’ said Yancong.

The master then left the hall. In the evening he ordered the attendant to summon Yancong to his quarters. The master said to Yancong, ‘The way the *śramaṇa* answered the old monk today accorded very well with the principle. You should get to know the purport of the first master. The first master said, “There is no dharma in front of the eyes, the thought is in front of the eyes; it is not that which arrives through the ear or eyes.” Say now, which of these is the main phrase? If you can pick it out, then the bowl and robe will be handed over to you.’

‘Yancong truly does not understand,’ said Yancong again.

‘Bitter! Bitter!’ cried the master.

(Textual comment: Xuanjue said, ‘Say then, did priest Cong really not understand or was it the fear of having the robe and bowl stuck on him?’)

On the second day at noon another monk raised the same question the master had raised and answered himself, ‘The salvific raft cannot navigate the pure rapids – in the steep gorge they labour to free the goslings trapped in the flow.’ Having said this, he passed away. The master was sixty-five years old and had been a monk for forty-six years. The pagoda was in the northwest corner of the temple.

16.416 Chan Master Hongzhou Shanglan Lingchao

Chan master Lingchao of Shanglan in Hongzhou (Jiangxi, Nanchang) first lived on Mount Shanglan in Yunzhou (Jiangxi, Gao'an) and embraced the Chan of the Venerable Jiashan, where students and companions gathered together. Later he went to live at the Chuang Chanyuan Temple in Hongzhou and, still under the name of Shanglan, spread the Dao far and wide to the benefit and fulfilment of many.

A monk asked, 'What is the essential duty according to Shanglan?'

'Not to follow the pretensions of the thousand sages – how else would it be possible to search amongst the ten thousand things?'

'Is this not just like the pretence of not searching?'

'It is not possible to pick up and let go of something in the hand. Get it?' said the master.

Question: 'How can one maintain clarity in the face of one-pointedness?'

'The sharp point does not cast a shadow, so no need to go searching with your mouth,' said the master.

Question: 'Two dragons contending for the pearl, which one will get it?'

'This pearl is everywhere, gaze at it and it looks like mud,' said the master.

Question: 'When Sudhana went to see Manjuśri, why did he still have to go to the south?'¹⁴³

'Students rely on being able to enter the room [of the master]. Then with knowledge they can penetrate the realms [of the Dharma],' said the master.

'And why did Maitreya Buddha have Sudhana visit Manjuśri?'

'The Dao is broad, without any limit. If you should meet a man there, do not waste the opportunity,' said the master.

In the first month of the reign period Dashun, corresponding to the 47th year of the sexagenarian cycle, the master called the assembly together and said to them, 'I originally thought of living on here for about ten years more but now the transmission has been completed, so I wish to go directly.' On the 15th day, after a vegetarian feast and

the bell had been struck, the master sat down and died. By imperial decree he was conferred with the posthumous name of 'Great Master of the Highest Truth'. The pagoda was 'Original Emptiness'.

16.417 The Venerable Yunzhou Sichan

A monk asked the Venerable Sichan of Yunzhou (Shandong Dongping), 'When people in olden times asked, there was never a refusal; these days if the venerable sir were asked to jump into a deep well, would he still go or not?'

'It is very, very deep and there is no other source. For those who drink from it every kind of suffering melts away,' said the master.

Question: 'What is the venerable's house style?'

'To understand what people aspire to, it is necessary to be familiar with cold moonlight,' said the master.

16.418 Chan Master Jiangxi Xiaoyao Shan Huaizhong

Chan master Huaizhong of Xiaoyao Shan in Jiangxi was asked by a monk, 'Are there still men inconsistent in what they say?'

'Either five days before the vegetarian feast or five days after the vegetarian feast,' replied the master.

Question: 'The sword, a mirror bright and sharp – why is the hair hesitant before it?'¹⁴⁴

'Do not feel anxious in vain,' said the master.

Question: 'Gigantic flames of searing heat, what is it that they forge and temper?'

'Cooking Buddhas, cooking patriarchs,' replied the master.

'Why do Buddhas and patriarchs need to cook?'

'That is their business,' said the master.

'Called to do what business?'

'The power of the Buddhas is without equal,' replied the master.

Question: 'Why forty-nine years without uttering a single word?'

'With a spare pair of sandals travelling westward a man of the Dao does not look back,' said the master.

'Is it not the case that this is the place where the venerable sir will stay?'

'The horse is a workhorse, it does not need branding [as something valuable],' said the master.

Question: 'What is one old, one not old?'

'The three compliances and the six intentions,' said the master. ¹⁴⁵

'What is the one pertinent phrase?'

'Sit on the Buddha seat and chop off all Buddha resemblances,' said the master.

Question: 'Which are the closest, the Buddhas or the patriarchs?'

'Real gold is not willingly bartered. Would there be anyone willing to exchange it for mud pellets?' said the master.

'Indeed no one would be willing.'

'You are expensive, I am cheap,' said the master.

Question: 'What is it to hang the sword on a ten thousand year old pine tree?'

'It is not that the word cannot reach it,' said the master.

'But to undertake what business?'

'Just express it yourself,' said the master.

'Except for the business of words, how is it possible to come to clarity?'

'It has been a long time, the years have been very many, yet the old bones are still sturdy,' replied the master.

Question: 'If the army of demons is not resisted, how is it possible to testify to the way?'

'The waters of the ocean have no need of toiling with spoons full of water,' said the master.

'Not residing on the cloudy peak of some mountain, but forever in a bottomless boat, what is that like?'

'A fruit well ripened is naturally fragrant,' replied the master.

‘May the master please explain further.’

‘In front of the gate are the true sons of Buddha,’ said the master.

‘Why do students not see?’

‘The royal old master is everywhere,’ said the master.

16.419 Chan Master Yuanzhou Panlong Shan Kewen

A monk asked Chan master Kewen of Panlong Shan in Yuanzhou (Jiangxi, Xi Yichun), ‘Where does a monk go to after death?’

‘The stone oxen [guard] the riverbanks.¹⁴⁶ During the day it is a pinpoint of light, at night a bright light,’ said the master.

‘What is Buddha?’

‘A foolish child rejecting father and absconding,’ said the master.

The master later resided in the Shanglan Temple.

16.420 Chan Master Fuzhou Huang Shan Yuelun

Chan master Yuelun (854-925 CE) of Huang Shan in Fuzhou (Jiangxi) was a native of Futang in Fuzhou (Fujian, Fuqing) whose family name was Xu. At the age of setting his heart on learning¹⁴⁷ he first went to the temple on Mount Huangbo in his native district and submitted to the Chan master Guan and received the teachings. On completion of the *Vinaya* study he went on pilgrimage and came to Tushui (Hubei, the source of a river) and paid a courtesy call on the Venerable Sanfeng. Although their exchange was lively, the affinity links were not in harmony. Shortly afterwards the master heard of the flourishing teachings of the Venerable Jiashan and so went and made obeisance to him.

‘What is the name?’ asked Jiashan.

‘The name is Moon Disc (Yuelun),’ replied the master.

Jiashan drew a circle and said, ‘What does this resemble?’

‘If the venerable sir is talking like this, then there will be a great many people unwilling to stay here,’ said the master.

‘If the speech is as poor as this, what is the *śramaṇa* doing here?’ said Jiashan.

‘Still see the Moon Disc?’ asked the master.

‘To many of the people here such talk from the *śramaṇa* would not be acceptable anywhere,’ said Jiashan.

The master then submitted and took part in the community. One day Jiashan asked the master, ‘Where are you from?’

‘From Fujian,’ replied the master.

‘Do you know the old monk too?’ asked Jiashan.

‘Does the venerable sir also know his student?’ countered the master.

‘Not so. You are still on the old monk’s straw-sandals-cost. Later the old monk’s rice costs at Jiangling will be on you,’ said Jiashan.¹⁴⁸

‘If this is so, then I do not know the venerable sir. Has the price of rice in Jiangling not been fixed yet?’

‘You have a very good bark,’ said Jiashan.

After this the master gained access to Jiashan’s room and after seven years inherited the seal of transmission. Then bidding farewell, the master went to Wuzhou where he lived in seclusion on Mount Longji. Companions of the Way gathered like clouds. There the master realised Jiashan’s profound meaning and soon his reputation spread far and wide. Later the master returned to Mount Leqi Huang in Linchuan (Jiangxi, Wuzhou). Calling all his assembly together he said, ‘I shall live on this mountain in great accord and with healthy aims.’

The master ascended the hall and addressed the assembly, ‘The Patriarch especially came west to inspire us with this business. It is only that living beings are not conscious of this, but gallop around seeking it on the outside. They cast themselves into the red water in search of pearls¹⁴⁹ or climb thorny mountains in search of precious jade. Therefore it is said that the family jewels do not come in by the front gate. As for head-knowledge, is this not the greatest error?’

At that time a monk asked, ‘What is the meaning of the patriarchs?’

‘The palace of Emperor Liang does not bestow merit, and in the Kingdom of Wei they cut off the way of the heart,’ said the master.¹⁵⁰

Question: ‘What is the Dao?’

‘The stone ox spews out three spring mists, the neighing of a wooden horse fills the roads and pathways,’ said the master.

Question: ‘How does one come to see the original face?’

‘Do not labour at hanging the stone mirror, the air at dawn is of itself full of the sound of cocks crowing,’ said the master.

‘One phrase to gain access to the patriarchal school – could the master please discuss this?’

‘On Yellow Mountain peak everything extraneous is stripped off the ear of corn. In the coming years the moon waxes cool and the wind blows chilly chilly,’ said the master.

Question: ‘Without mincing words, how is it possible to transform at will?’

‘The [precious] sword is already gone far away, yet you begin to carve a name on the boat!’ said the master.

Question: ‘What is the business of the robes all about?’

‘A stone ox reclining on the water is able to keep a lookout left and right,’ said the master.

Question: ‘What is the meaning right in front of the eyes?’

‘The autumn winds have a certain charm and the moon’s sickle is without compare,’ said the master.

Question: ‘How is a student to exercise the heart?’

‘After waking in the morning, do not keep the gate closed and do not be bewitched by the moon either!’ said the master.

Question: ‘What is the road under a clear sky?’

‘The crane perched in a tree beyond the clouds never tires from suffering the bitter wind and frost,’ said the master.

Question: ‘What is past business?’

‘A dragon calls from a clear deep pool and the billowing waves become silent and calm,’ said the master.

For thirty years the master lived only on Yellow Mountain and students never came in vain. In the 3rd year of the reign period

Tong'guang (925 CE), on the 21st day of the 12th month, the master was suffering from a slight illness. During the noon period of the 26th, he peacefully sat on his cushion and went into change. He was seventy-two years and had been a monk for forty-three years. In the following year, on the 20th day of the first month, the disciples erected a pagoda in the northwest corner of the temple.

16.421 Chan Master Luoqing Shaoshan Huanpu

A monk arrived to take part in the community of Chan master Huanpu of Mount Shao in Luoqing (Henan, Luoyang). After making the prostrations, he arose and just stood still. The master said to him, 'Great talent hiding in a crumbling house.' The monk then took a step sideways and again remained standing.

'Ruined pillars of excellence,' said the master.

Zun Buna descended the mountain to see the master and asked him, 'Where is Shaoshan from?'

'From the place of the green, blue-green bamboos,' answered the master.

'Surely it is not just as easy as that, is it?'

'It is as it is. What is the *śramana*'s business?' asked the master.

'I wish to ask a question, but can the master answer it?' said Zun.

'Taking aim, you do not pull the trigger [of the cross-bow], so how is it possible to shoot like Yuchi?' said the master.¹⁵¹

Zun said, 'The male and female phoenix aim straight for the clouds. Which of them would fear the crude magpie in the middle of the forest?'

'The painted drum on the high veranda invites you to strike it, trying, like this old monk, to show the family spirit,' said the master.

'Phrases that go utterly beyond the conventions of ancient and modern – yet the wisteria creeping up the pine tree cannot equal the moon wheeling across the sky,' said Zun.

'You are capable of powerful utterances, yet compared with Shaoshan they are at the half-moon stage,' said the master.

'Where is the fault?' asked Zun.

‘The average man knows about beautiful words,’ said the master.

‘This being so, then the real jade in the mud proclaims its excellence, so no need to stir up all that dust,’ said Zun.

‘Lupan¹⁵² bestows ingenious arts in his forecourt,’ said the master.

‘The student being also like this, what is the master’s intention?’ asked Zun.

‘In the night the Jade Maiden abandons here weaver’s shuttle and sends the brocade cloud tapestry to the house [of her beloved] in the West,’ said the master.¹⁵³

‘Is this not just the house style of the venerable sir?’ said Zun.

‘The ploughman builds the precious observation tower [for protection], but in reality is not engaged with domestic affairs,’ said the master.

‘This is a literary approach, but what is the venerable sir’s family style?’

‘Facing the universe with the whole body, who is going to stick the neck out?’

After death the master was conferred with the title of ‘Chan Master the Fearless’.

16.422 The Venerable Daiyuan Haihu

A man asked the Venerable Haihu of Daiyuan (Shanxi) to confer empowerment in the Buddhist teachings, so after the ceremony the master went to sit down beside him. At that time abbot Yunbu asked, ‘How long has the venerable sir been practising the Way?’

‘May the abbot come a little closer,’ said the master.

Bu came closer and the master said, ‘It is just like Jiao Chenru¹⁵⁴ – how many years was it that he practised the Way?’

Bu was at a loss for an answer. The master guffawed and said, ‘This bed-wetting devil!’

A monk asked, ‘Why are there so few men in the venerable sir’s assembly?’

‘The grasses are deep and suitable for many wild deer. In the towering mountains one expects to come across the Xiezhi,’ said the master.¹⁵⁵

16.423 The Venerable Jiazhou Baishui Si

A monk asked the Venerable Baishui of Jiazhou (Sichuan, Leshan), 'What is the meaning of the coming from the West?'

'There are no underground hollows in the four oceans. One drop of water nourishes heaven and earth,' said the master.

'About the one way of Caoxi (the Sixth Patriarch) – is there something to be discussed?'

'White cranes congregate on the thousand-year-old pines by the mountain stream. The phoenix couple return to the moon and the windblown perfume of the cassia tree.'¹⁵⁶

16.424 Chan Master Fenxiang Tiangai Shan You

A monk asked Chan master You of Mount Tiangai in Fengxiang (Shanxi), 'What is the water of Mount Tiangai like?'

'The surging waves of the four oceans do not overpower the trickling becks,' said the master.

'What about the student's intention to read *sutras*?'

'If there is great business to be done, why search for small profit?' said the master.

16.425 The Venerable Hongzhou Tong'an

A monk asked the Venerable Tong'an of Mount Fengqi of Jianchang in Hongzhou (Jiangxi, Nancheng), 'What is the venerable's house style?'

'The golden cock returns to the empty sky, the white hare conceives and enters the royal apartments north of the Big Dipper,' said the master.¹⁵⁷

'When a guest suddenly arrives, how is he to be received?'

'The golden fruit is plucked by monkeys at dawn and late in the evening the male phoenix brings a carving of jade in its beak,' said the master.

Question: ‘Why is it not possible to fish in the deep lake at the end of the day?’

‘The wonderful source is not hidden and does not give birth to treasures, so do not deceptively hang the hook from the high cliff into the lake,’ said the master.

Question: ‘What is it to clarify eloquently in one phrase whilst not yet having come across the sweet dew of dawn?’

‘Under the portal of the great luminary (the sun), there are no stars, no moon and in front of the palace of the Son of Heaven, there are no poor people,’ said the master.

Question: ‘What was the place where Tong’an made the turn?’

‘Since ancient times the precious dew has not been hidden; right in front of the eyes, how could it block the eloquence of the sun?’ said the master.

Question: ‘How does one advance on a dangerous road?’

‘The mysterious body passes beyond the thousands of different ways. There are no waves in the deep blue sea, yet the going is still tough,’ said the master.

Question: ‘What is the business of the robes all about?’

‘A sliver of the jade disc (sickle moon) is the same now as of old; is it not like the fisherman letting down his hook at night?’ said the master.

‘What is it to be a man who is absolutely not ashamed?’

‘The sovereign of emptiness (Buddha) does not sit down without being in a temple. In front of Kāśyapa’s hall there is not light,’ said the master.

End of Book Sixteen

¹⁰⁹ Wenxun shang (問訊上), at the questions [session].

¹¹⁰ 入方丈門

- 111 This famous incident is recorded in the 13th case of *The Gateless Gate* (*Mumonkan*), *gong'an (kōan)* collection. Deshan is the old venerable master, Yantou Quanhuo the senior head monk and Xuefeng Yicun, slightly junior to Quanhuo.
- 112 Taisho edition = 'The following day Deshan ascended the Dharma-hall and was not his usual self. The master then went to the front and clapping his hands and laughing said, '.../
- 113 The three points of a triangle, one point above, two below. Pertaining to the *Nirvāṇa Sūtra* these three are the Dharma Body, Prajñā and liberation.
- 114 Śiva – Maheśvara is the destroyer, time, death. Buddha is also Yama, bringer of death. See *Lotus Sūtra*, ch.4, p.115-6 Kern trans. Yami-Yama is the cosmic Prakirti-Purusha split into male and female. See the *Brihadaranyaka Upanishad*.
- 115 Hanxin (?- 196 BCE) was a great general who helped found the Han dynasty. Later he fell out of favour and was executed. As a child Hanxin, destitute, once met a hooligan who challenged him to a fight or else he had to crawl through the hooligan's open legs. Being no match for him at that time, Hanxin chose the latter option. Later on coming to power he found the hooligan and gave him a government post in gratitude, instead of avenging himself of the early humiliation, saying that that incident had helped him greatly in his rise to achieving something in life.
- 116 Literally, 'selling melons from your own land'.
- 117 Huangchao (?-884 CE) was a famous rebel, who brought the Tang dynasty to its knees.
- 118 A word play on Yan (cliff) of Master Yan-tou.
- 119 The great river estuary downstream.
- 120 See also Case 6 of the *Biyānlù*
- 121 I. e. all bark and no bite.
- 122 A Military Commissioner and lay student of Xuefeng.
- 123 'Blue fields' (藍田) – a place name near modern Xi'an famous for its pure jade. Also immortalised by the Tang poet Li Shangyin, 李商隱 in 一句诗 “沧海月明珠有泪, 蓝田玉暖日生烟 *The Patterned Lute*. Tai Hsu-lun (732-89) said that the scene presented by a poet is like the smoke, which issues from fine jade, when the sun is warm on Blue Mountain (Lantian 'Indigo Field'); it can be seen from a distance, but not from close up. See *Poems of the Late Tang*, translated by A. C. Graham, Penguin Classics, Harmondsworth, 1965. 'Go out to grass' means here to take to the hills in order to resist oppression or to

resist the tyranny of any affect (evoked in the poem by the love for a deceased woman).

- 124 Separation of friends – see Bai Juyi 白居易, the *Willow Branches* 楊柳枝, a seven-character poem in the *Yuefu* form.
- 125 Old saying.
- 126 National Teacher Nanyang Huizhong (4.48) – see also *The Gateless Gate* 無門關 case 17.
- 127 Futang 福堂 – the retreat where a recluse lives, or, equanimity.
- 128 Took him on as a disciple.
- 129 Double entendre – to advance 進 *jin* can also refer to the top examination in the empire 進士 – which guaranteed advancement in government service.
- 130 In Jiangxi, part of the Lushan chain.
- 131 《涅槃經》卷十二：“姊云功德天，授人以福；妹云黑暗女，授人以禍。此二人常同行不離”。From the *Nirvāṇa Sūtra* ch.12: ‘She, called Gongde Tian, brings men good fortune, she, called Dark Woman, brings men disaster. These two beings work together without separation.’
- 132 A famous painter of the Five Dynasties period, Zhang Sengyou (c.490-550 CE).
- 133 *Saindhava*, a good attendant – minister – anticipates what his sovereign needs at all times. (Indian, from the *Mahāyāna Mahāparinirvāṇa Sūtra*, chapter 16)
- 134 The Belaturgh Mountains in Chinese Turkestan, a Buddho-Daoist place of many happenings.
- 135 Zhengmi temple is the ‘Temple of Lifting Fog’.
- 136 Jingling Baozhi 寶誌 referred to in 12.261 and bk. 27 – an eminent Buddhist master attached to the court of Emperor Wu of Liang.
- 137 A phrase from the *Lunyu*, *The Analects of Confucius*, meaning, access to the anteroom [of the teaching].
- 138 This meeting forms Case 35 in the *Book of Equanimity*.
- 139 It is said that the pictograms of the Chinese writing system came into being – when the legendary Emperor Fuxi (伏羲 c.3000 BCE) saw a wonderful horse coming out of a river bearing certain signs on its back, which he formed into the eight trigrams making up the sixty-four hexagrams, and that the Great Emperor Yü (大禹 c.2200 BCE), engaged in stemming the floods of the Yellow River, saw a divine tortoise emerge with a scroll of writing on its back.
- 140 Tortoise, one of the Celestial emblems, whose direction is north: longevity, sagacity. South, Vermillion Bird, emblem of royalty usually associated with the

Empress. It has miraculous attributes but no capacity for self-rejuvenation.

- 141 Mythological animal, ally of the Yellow Emperor.
- 142 This famous deathbed scene forms the 41st Case in the *Book of Equanimity*
- 143 Sudhana is the spiritual pilgrim visiting various masters in his search for wisdom, as told in the *Avatamsaka Sūtra*, (Translated into English by Thomas Clearly, 3 volumes, Shambhala, 1987).
- 144 The sharpness of a sword was judged by a hair floating down upon its edge – if it were cut in two, the sword was sharp.
- 145 Woman obeys father, husband and son. Honesty, virtue, industriousness, politeness, equality and harmony are the six intentions.
- 146 In olden times stone oxen were often placed on riverbanks to ward off disastrous floods.
- 147 Age fifteen, from the *Analects* of Confucius, II,4.
- 148 It was said that, if a monk came to a master for instruction and did not awaken to his true nature, then he had squandered his sandal money, which would be asked back by Yama, Lord of the Dead. Jiangling is in Hubei.
- 149 Rivers producing pearls.
- 150 Liang dynasty (502-557 CE) was famous for its propagation of Buddhism. The Three Kingdoms period (220-280 CE) was characterised by disunity and infighting.
- 151 Yuchi Gong (585-658 CE) was a great general of the Tang dynasty famous for his bravery.
- 152 Patron god of carpenters from the state of Lu, Confucius' birthplace.
- 153 The spinning damsel or Jade Maiden or Weaver's Girl is the star Vega in the constellation Lyra and the story of her sad separation from her beloved, the cowherd (in the constellation Aquila), banished to the other side of the Milky Way. Once a year they are allowed to see each other, on the 7th day of the 7th lunar month, the Chinese Valentine's Day.
- 154 One of the five ascetics, the first to hear Buddha Shakyamuni's message.
- 155 Xiezhi is a mythological animal.
- 156 A cassia tree is said to grow on the moon, and immortality is the reward of those who eat of this tree. The moon was occupied long before the Americans got there.
- 157 The white hare also lives on the moon; the effigy of a golden cock mounted on a bamboo pole announced an auspicious day of a general amnesty in Tang

China.

Book Seventeen

Fifth Generation after Chan Master Qingyuan Xingsi Dharma Heirs of Dongshan Liangjie of Yuanzhou

- 17.426 Chan Master Hongzhou Yunju Daoying (*Unmen Bun-en*)
- 17.427 Chan Master Fuzhou Caoshan Benji (*Sozan Honjaku*)
- 17.428 Dongshan Daoquan (*Tozan Dōza*)
- 17.429 Chan Master Hunan Longya Shan Judun (*Ryūge Koton*)
- 17.430 Chan Master Jingzhao Huanan Si Xiujing (*Kegon Kyūjō*)
- 17.431 The Venerable Jingzhao Xianzi
- 17.432 Great Master Yunzhou Jiufeng Puman
- 17.433 Chan Master Taizhou Youqi Daoyou
- 17.434 Chan Master Shiqian (*Seiren Shiken*)
- 17.435 Chan Master Luoqing Baima Dunru
- 17.436 The Venerable Yuezhou Qianfeng
- 17.437 The Venerable Jizhou Heshan
- 17.438 Chan Master Mingzhou Tongshan Xianqi
- 17.439 The Venerable Tanzhou Baogai Shan
- 17.440 Chan Master Yizhou Beiyuan Tong
- 17.441 Chan Master Gao'an Baishui Benren
- 17.442 Chan Master Fuzhou Shushan Guangren
- 17.443 Chan Master Lizhou Qinshan Wensui (*Kinzan*)

The Sixth Generation Heirs of Chan Master Xingsi.

The Dharma Heirs of Chan Master Yantou Quanhua

- 17.444 Chan Master Taizhou Ruiyan Shiyan (*Zuigan Shigen*)
- 17.445 Chan Master Huaizhou Xuanqu Yan
- 17.446 Chan Master Jizhou Lingyan Huizong
- 17.447 Chan Master Fuzhou Luoshan Daoxian
- 17.448 Chan Master Fuzhou Xiangxi Congfan
- 17.449 The Venerable Fuzhou Luoyuan Shengshou Yan

Dharma Heir of the Venerable Hongzhou Gantan Ziguo

- 17.450 Chan Master Anzhou Bozhao Shan Zhiyuan

Dharma Heir of the Venerable Haozhou Siming

17.451 Chan Master Xiangzhou Jiuling Shanben

Dharma Heirs of Chan Master Tanzhou Tianguang Shan Juhui

17.452 Chan Master Tanzhou Gushan Youyuan

17.453 The Venerable Tanzhou Longxing

17.454 The Venerable Tanzhou Fulong Shan (First generation)

17.455 Chan Master Jingzhao Baiyun Shancang

17.456 The Venerable Tanzhou Fulong Shan (Second generation)

17.457 The Venerable Shanfu Longjun Shan

17.458 The Venerable Tanzhou Fulong Shan (Third generation)

17.459 The Venerable Xinluo Qingyuan

17.460 Chan Master Hongzhou Letan Feng Shendang

17.461 Chan Master Jizhou Nanyuan Shan Xingxiu

17.462 Chan Master Hongzhou Letan Ming

17.463 The Venerable Jizhou Qiushan

17.464 Chan Master Hongzhou Letan Yanmao

17.465 Chan Master Hongzhou Fengqi Shan Tongan Yuan Changcha

17.466 Chan Master Hongzhou Letan Kuangwu

17.467 Chan Master Jizhou Heshan Wuyin

17.468 The Venerable Hongzhou Letan Mou

17.469 Chan Master Taizhou Liutong Yuan Shao

Dharma Heirs of Chan Master Tanzhou Yungai Shan Zhiyuan

17.470 Chan Master Tanzhou Yungai Shan Zhihan

17.471 The Venerable Xinluo Wolong

17.472 The Venerable Yingzhou Tiantai

Dharma Heirs of Chan Master Tanzhou Gushan Cang

17.473 The Venerable Xinluo Ruiyan

17.474 The Venerable Xinluo Boyan

17.475 The Venerable Xinluo Daling

17.476 The Venerable Tanzhou Yungai Shan Jing

Fifth Generation after Chan Master Qingyuan Xingsi

Dharma Heirs of Dongshan Liangjie of Yuanzhou 17.426 Chan Master Hongzhou Yunju Daoying (Unmen Bun-en)

Chan master Yunju Daoying of Hongzhou (Jiangxi, Nanchang) was a native of Yutian in Youzhou (Hebei) whose family name was Wang. Whilst still a youngster he sought a master able to give the teachings and at the age of twenty-five received the full ordination in the Yanshou Monastery at Fanyang (Hebei, Zhuozhou). The teacher there had the master study and practise the collection of *Vinaya* writings of the Hinayana school.

One day, sighing, the master said, 'How is it that great men can become shackled to such rules and rituals?' Then he went off into the Cuiwei mountains (Beijing), inquiring after the Way for three years. One day a monk from Yuzhang (Jiangxi, Nanchang), who was on pilgrimage, appeared with glowing accounts of the Dharma-seat at Dongshan Liangjie's, so the master went straight there.

'What is the *śramaṇa*'s name?' asked Dongshan.

'Daoying (Way in the Breast)', replied the master.

'Going higher would be even more the Way,' said Dongshan.

'If it were going higher, it would not be called Daoying,' answered the master.

'It went no differently with me at Yunyan's,' said Dongshan.

Later the master asked, 'What is the meaning of the patriarchs?'

'In times to come the *śramaṇa* will have a head covered in rushes.¹⁵⁸ If someone should suddenly turn up and ask [that same question], what would the *śramaṇa*'s answer be?' said Dongshan.

'Daoying's blunder,' answered the master.

Once Dongshan asked the master, 'I have heard a true story that the most venerable Xingsi was reborn in Dwarfland¹⁵⁹ as a temporal ruler.'

'If it were the great venerable sir, he never manifested as a Buddha, never mind as a temporal ruler,' said the master. Dongshan approved of this.

One day Dongshan asked, 'Where to next?'

'To the mountains accessible on foot,' said the master.

'Is living on such mountains bearable?' asked Dongshan.

'Is not living on such mountains bearable?' answered the master.

'This being so, then all the mountains in the empire could be taken by the *śramaṇa*,' said Dongshan.

'Not so.'

'Well then, those you are able to find a path into,' said Dongshan.

'There are no paths,' said the master.

'If there are no paths, how was it possible to see the old monk face to face then?' said Dongshan.

'If there were a path, then we would be separated by coming and going,'¹⁶⁰ said the master.

'In future there will be thousands of men, ten thousands of men incapable of pinning this chap down,' said Dongshan.

The master was once following Dongshan over a stream and Dongshan asked, 'Is the water shallow or deep?'

'Not wet,' answered the master.

'Ruffian!' said Dongshan.

'May the master please answer.'

'Not dry,' said Dongshan.

Dongshan asked the master, 'Formerly when Nanquan asked a monk lecturing on *The Future Life of Buddha Maitreya Sūtra*,¹⁶¹ "When will the Bodhisattva Maitreya actually descend into birth?", that monk had replied, "He is just now in the Heavenly Palace¹⁶² about to descend into birth." Nanquan had said, "There is no Maitreya in heaven above and down on earth there is also no Maitreya."' "

The master then followed this up by asking, 'If there is no Maitreya in heaven above nor a Maitreya on earth below, it is still not clear who gave him that name?'

Dongshan merely shook the Chan seat and exclaimed, 'Oh *śramaṇa* Ying!'

The master was making a sauce [in the kitchen] when Dongshan asked, 'What's going on?'

'Making a sauce,' replied the master.

'Using how much salt?'

'Just scattering it around.'

'How does that enhance the taste?' asked Dongshan.

'It goes,' replied the master.

Dongshan asked, '*Icchantikas* kill the father, kill the mother, spill the blood of a Buddha and disrupt the harmony of the Sangha: where is the filial piety in all this?'

'Just then it turns into filial piety,' replied the master.

From this time on Dongshan named the master the foremost disciple.

At first the master lived on Mount Sanfeng but disciples were few. Later he resided on Mount Yunju and there the four congregations really gathered like thickly growing grass.

One day, ascending the hall and bringing up the saying of an ancient that the Avici Hell is still not the worst suffering; that the worst suffering is if, whilst wearing these robes, the great matter has not been illuminated – that loss is real suffering. The master addressed the assembly by commenting, 'Although you people here are already more or less ninety percent on the way, still, even more strength is needed. Then the elders will not squander the life of a pilgrim and will not let the monastery down. An old worthy said, "Wishing to guard and undertake the responsibility for this business, it is necessary to establish oneself on a high, high mountain peak and walk on the deep, deep ocean floor." Then having got some strength, you have at least some experience of the profound path, even without having yet dispatched the great matter.'

Question: 'What should a *śramaṇa* consider important?'

'The heart which consciousness cannot reach,' replied the master.

Question: 'Do Buddhas and patriarchs have the same rank?'

'They are all beyond rank.'

'What is the meaning of the coming from the West?'

'There is no one to encounter on this old road,' said the master.

Head monk Keguan asked, 'The goal has ceased to have any meaning, may the master please quickly direct me?'

'What is going on at this moment?' asked the master.

'It is not that it cannot be expressed in speech, but that it would not be well understood.'

'Impossible *śramaṇa*!' said the master.

Question: 'What is speaking by rote?'

'Come closer and I will tell you,' said the master.

The monk approached and said, 'May the master please say.'

'Already known! Already known!' said the master.

The master threw down a bundle of allergic herbs, saying to the assembly, 'Understood?'

'Not understood,' they said.

'The scurrying little insects in there do not understand either!' said the master.

Question: 'How is it possible to obtain a monk not troubled by confusion?'

'Call up some energy for me,' said the master. The monk then did as if calling up some energy and the master said, 'So now close the door for me.'

Question: 'Mazu produced eighty-eight men of superb insight. What is not yet clear is, how many the venerable monk shall produce?'

The master showed him his open hands.

'What is the practice of the peerless man?'

'Great peace under heaven,' said the master.

Question: 'What is it like when the wanderer returns home?'

'It will be a joyful return.'

'Bringing what gifts?'

'In the morning beating three thousand, in the evening beating eight hundred,' said the master.

The master addressed the assembly, saying, 'Even a good hunting dog can only follow the scent. Suddenly coming across an antelope hanging [sleeping in a tree **16.389**], it cannot discern its track or its scent.'

A monk asked, 'What does it mean, when an antelope is hanging by its antlers?'

'Six sixes are thirty-six,' said the master. 'Understand?'

'Not understood,' said the monk.

'The way without traces cannot be seen,' said the master.

(Textual comment: A monk brought this up with Zhaozhou, who said, 'Elder brother Yunju is still present.' The monk then asked,

'What does it mean when an antelope is hanging by its antlers?'

'Six sixes – thirty-six.')

At the evening interviews for the monks, the head monk brought in a lamp. Seeing his shadow cast on a wall, a monk asked, 'When both seem alike, what does it mean?'

'One is a shadow,' said the master.

Question: 'What will it be like, when the student wishes to return to the native village?'

'It is just here,' replied the master.

A monk from Korea asked, 'When Buddhapāla went to see Manjuśri, why was he sent away?'

'Just because it was not yet possible to go further, so he still had to go back,'¹⁶³ said the master.

The master addressed the assembly, saying, 'A man studying the Buddha-dharma should begin as if cutting through nails or sawing through steel.'

A monk came forward and asked, 'Then it is proper to ask the venerable monk about nails and steel.'

'What is in your mouth?' replied the master.

A monk asked, 'It is said in the traditional teachings that someone who has committed bad deeds in a previous existence necessarily falls into a bad path. In the present life such a one will be shallow and mean – what does this mean?'

'Action necessarily falls on bad ways, non-action begets a man shallow and mean.' said the master.¹⁶⁴

(Textual comment: Chongshou Chou responded, 'The dharmas outside of the heart necessarily fall into bad ways. Guarding oneself and staying put, begets a man mean and shallow.')

A monk asked, 'Who can feed on a diet of perfumes?'¹⁶⁵

'He who knows can consume it, but having entered the mouth it is equally necessary to get it out,' said the master.

A monk was reciting a *sutra* in an inner room and the master asked from the other side of the partition, 'Ahoy *śramaṇa*! The one reciting, what kind of *sutra* is that?'

'The *Vimalakīrti Sūtra*,' replied the monk.

'The question is not about the *Vimalakīrti Sūtra* – what *sutra* is the reciter?' said the master.

From this the monk obtained entry.

Question: 'What is it like, alone and lofty?'

'Alone and lofty,' said the master.

'Not understood.'

'The reading-stand in front of you does not understand either,' said the master.

A monk from Silla (Korea) asked, 'Why is it that the Way is so difficult to come to?'

'What is the difficult Way?' asked the master.

'May the venerable sir please explain.'

'Silla! Silla!' said the master.

Question: ‘Why is the clear-eyed man black as lacquer?’

‘How strange!’ replied the master.

The military governor of Jingnan, Chenrui,¹⁶⁶ dispatched a general to the temple with offerings. The general asked the master, ‘The World-Honoured One had a secret word which Mahākāśyapā did not hide. What was the secret word of the World-Honoured One?’

The master called out, ‘Minister!’

‘Yes,’ he replied.

‘Understand?’ asked the master.

‘Not understood,’ said the minister.

‘When you do not understand, that is the secret word of the Word-Honoured One. When you understand, that is what Mahākāśyapā did not hide,’ said the master.

A monk asked, ‘Having just been born, why is existence not known?’

‘They are not born together,’ said the master.

‘What is it, not yet to be born?’

‘Not yet died,’ said the master.

‘Not having been born yet – where is that place?’

‘It is the place of existence not [yet] allotted,’ said the master.

‘Why do men undergo death?’

‘Actually, death is not possible,’ said the master.

The master addressed the assembly, saying, ‘All you multitude of home-leavers, when emitting words and expending hot air to each other, it is surely necessary to exercise restraint. Any discussion must be able to differentiate between good and bad, superior and inferior, virtuous and mean, otherwise belief in what is said is worthless. Having left home and come to a place seeking such words as this, is really why it is normal to say to both younger and senior disciples, “Do not find it strange that it is not like this” – yet the apprehension of students is always too great. So the first thing is not to bring this kind [of speech] along. An eighty-year-old one who has left the examination room far behind is not a little child playing about. One word going out can travel a thousand *li*, ten thousand *li* and is

difficult to call back. It needs the greatest effort to be restrained. Speech is like pincers to hook and shackle each other without end.

‘When everything is just for the taking, each item is new – is this not a marvellous situation! To you people who seem to have the knowledge I say, “Be not rash!” Out of ten times of intending to say something, nine times just keep quiet. Why is this so? There is no profit in fear [of saying the wrong thing], and the hearts of those who take things literally are as superfluous as fans in winter. Their mouths are just dribbling with verbal incontinence. Is this not you wantonly messing about by forcing things out like this? If the desire is to do this kind of business, then it is necessary to be such a person. Being such a person, how could one have worries – yet to learn about Buddhism in this way is a misuse of the heart. Even having understood a thousand *sutras*, ten thousand commentaries and being able to explain them so that flowers fall from heaven and the stones nod their heads, it still has nothing to do with your own business, so what is the use of it? If this narrow realm of the heart is taken as being the unlimited, that would be like trying to squeeze a square peg into a round hole, totally wrong. Suppose someone hoarded flowers and collected brocades, all this being done to obtain these until everything went into that business. Yet just calling such a one who does such things faultless does not ultimately mean he is noble. What should be done then with the knowledge of what is noble? Is it not understood that what comes in through the front gate is not [the family] treasure, that a stick cannot become a dragon? Understood?’

In this way the master unlocked the bolt to the profound for thirty years and the assembled disciples numbered in excess of one thousand five hundred. The Zhou clan¹⁶⁷ of Nanchang were particular admirers.

In the autumn of the 1st year of the reign period Fuyuan, the master was showing signs of sickness. On the 28th day of the 12th month he gathered the assembly for the very last time and gave expression to the final message for the next generation. The assembly was broken-hearted.

In the 1st month of the New Year, on the 3rd day, sitting cross-legged the master at length departed. The traces of the original

Dharma-hall are still to be seen today. The master was conferred with the posthumous title of 'Grand Master of Great Awakening' by imperial decree, the pagoda was 'Perfect Quiescence'.

17.427 Chan Master Fuzhou Caoshan Benji **(Sozan Honjaku)¹⁶⁸**

Chan master Benji of Caoshan in Fuzhou (Jiangxi) was a native of Putian in Quanzhou (Fujian) whose family name was Huang. As a boy he longed to be a Confucian scholar but at the age of nineteen left the home life to become a monk. He entered Mount Lingshi Monastery in the county of Tang in Fuzhou (Fujian, nr. Fuqing) and received full ordination at the age of twenty-five. At the beginning of the Xiantong reign period of the Tang dynasty (860-874 CE) the Chan School was flourishing and Chan master Dongshan Liangjie had also established his temple at this time. The master came asking for the benefit of instruction.

'What is the *śramaṇa*'s name?' asked Dongshan.

'Benji (Originally Quiescent),' replied the master.

'Say more about that,' said Dongshan.

'Nothing to say.'

'Why nothing to say?'

'Then it would not be called Benji,' replied the master.

Dongshan recognised him then as a deep vessel [of the Dharma] and from this time on the master gained entry to Dongshan's room, where the meaning of the seal of transmission was agreed privately. Having stayed for a few years, the master took his leave of Dongshan, who asked, 'Where to next?'

'Not to a different place,' replied the master.

'How so, going to a not different place?' asked Dongshan.

'Going also does not change,' said the master, then bid farewell and went, following the affinity links freely and without constraint.

At first the master received requests to stay on Caoshan in Fuzhou, later on Mount Heyu. At both places the students gathered like clouds around the Dharma-seat.

Question: 'What man is it who is no companion to the ten thousand things?'¹⁶⁹

'Say, the many people in Hongzhou (where Mazu taught), what happened to them?' replied the master.

Question: 'Eyes and eyebrows, do they still recognise each other?'

'No mutual recognition,' said the master.

'Why no mutual recognition?'

'Because they are in the same place,' said the master.

'So they are not apart then?'

'Eyebrows are still not eyes,' said the master.

'What is the eye?'

'True.'

'What about the eyebrows?'

'Caoshan still doubts,' said the master of himself.

'Why does the venerable sir still have doubts?'

'Without doubting they would be the true,' said the master.

Question: 'What is the real in appearances?'

'Just the appearances are real,' said the master.

'How does that show itself?'

Caoshan raised his fly-whisk.

Question: 'Is a mirage rooted in the real?'

'The root of the mirage is originally the real,' said the master.

(Textual comment: Fayan added, 'The root of the mirage is not real.')

'What manifests with the mirage?'

'Just the mirage is the manifested,' said the master.

(Textual comment: 'Fayan said, 'The mirage does not exist then.')

'This being so, then from beginning to end there is no getting away from mirages.'

'It is not possible to seek out the form of a mirage,' said the master. Question: 'Who is the man who is always present?'

'It just so happens that Caoshan is temporarily out,' said Caoshan.

'What about the man who is never present?'

'Difficult to reach,' said the master.

The monk Qingrui asked, 'This fellow, all alone and in poverty, begs the master for help.'

'Come a little closer, *Śramaṇa* Rui,' said the master.

Rui approached and the master said, 'Still maintaining that not a drop has passed your lips after three beakers of alcohol in the Bai guesthouse in Quanzhou,' said the master.

(Textual comment: Xuanjue said, 'Where did he drink wine with another?')

Question: 'Is not comparison just by analogy?'

'Actually not to compare is the analogous,' replied the master.

'What is the difference?'

'Distinguish between pain and an itch!' replied the master.

Jingqing¹⁷⁰ asked, 'In the principle of emptiness, when there is no physicality, what is that?'

'The principle is just like this, but what happens in practice?' replied the master.

'As in the principle, so in practice,' said Jingqing.

'It is still possible for someone to deceive Caoshan, nevertheless, what about the eyes of all the sages?' replied the master.

'If there were no such eyes of the sages, how could one tell that it is so or not?'

'Officially not a needle is allowed [to pass through], privately a horse and cart can,' replied the master.

Yunmen asked, 'Would a man who does not adjust still be received?'

'Caoshan does not have such idlers,' replied the master.

Someone asked, 'The ancients said that every person possesses it fully. Does the disciple in the dusty dream also possess it or not?'

'The master stretched out a hand and counted off with the fingers 1, 2, 3, 4, 5 – all there!'

Question: 'What meaning was Luzu (7.107) trying to convey in facing the wall?'

The master covered his ears with his hands.

Question: 'A saying has come down from of old: there is not a man who, having fallen to the ground, does not use the ground to get up again. What is falling?'

'Willingly, then it goes,' replied the master.

'What is getting up?'

'Getting up,' replied the master.

Question: 'A teaching has come down from of old: the great ocean does not house corpses. What is this ocean like?'¹⁷¹

'It embraces and contains all that exists,' replied the master.

'Why does it not house corpses then?'

'Those whose breath has been severed do not appear there,' replied the master.

'Since it embraces and contains all that exists, why do those whose breath has been severed not appear?'

'All that exists is not its business. Its power is in severing the breath,' said the master.

'Is there still something on the highest level [of existence] or not?'

'It is possible to say both that there is and that there is not; nevertheless the dragon king still comes down with the sword,' replied the master.

Question: 'What wisdom is necessary to be capable of answering people asking about difficulties?'

'Do not say anything,' said the master.

'What about the questions on difficulties?'

'Neither sword nor axe would be able to chop through,' said the master.

'This being so, when asking about difficulties are there still those who do not agree with that [approach]?'

'There are.'

'Who are they?'

'Caoshan,' said master Caoshan.

Question: 'What can be shown without words?'

'Do not show it in that way,' said the master.

'How to show it then?'

‘Last night in the third watch three coins went missing under the pillow,’ said the master.

Question: ‘What is it like before the sun has risen?’

‘Caoshan also came this way,’ replied master Caoshan.

‘And what is it like after the sun has risen?’

‘It seems as if Caoshan is only a half month under way,’ said the master.

The master asked a monk, ‘What is going on here?’

‘Sweeping up.’

‘Sweeping before the Buddha or after the Buddha?’ asked the master.

‘Before and after at the same time.’

‘Then give Caoshan his slippers,’ said the master.

The master asked head monk Qiangde, ‘In which *sutra* did the bodhisattva, in deep meditation, perceive the fragrant elephant crossing the stream?’

‘In the *Nirvāṇa Sūtra*.’¹⁷²

‘Perceived it before going into meditation or after being in meditation?’ asked the master.

‘Same as the venerable sir,’ said Qiangde.

‘However energetically it is said, only the half can ever be expressed,’ replied the master.

‘What about the venerable sir?’

‘Go to the riverside and wait,’ said the master.

Question: ‘How can a student maintain it during all the periods of the day?’

‘It is like passing through a village where there is an epidemic – one cannot take even one drop of water,’ said the master.

Question: ‘Who is the lord of the *Dharmakāya*?’

‘It is said that there was not one man in the state of Qin,’ said the master.

‘Could this be true?’

‘Chop,’ said the master.

Question: 'With which companion of the Way could one be so close as always to hear what cannot be heard?'

'With the one under the same bedquilt,' said the master.

'This is only what the venerable sir can hear, but what is the ever audible in the inaudible?'

'Not the same as wood and stone,' said the master.

'Which is before, which after?'

'Never heard it said that the audible is in the inaudible?' said the master.

Question: 'Who, in the whole of the empire, has his hand on the sword?'

'Caoshan,' answered master Caoshan.

(Textual comment: Chan master Fadeng added, 'You are not such a man.')

'Intending to kill whom?'

'To kill everybody of course,' said the master.

'And suddenly coming across mother and father, what would happen then?'

'What a choice!' said the master.

'Nevertheless, what about yourself?'

'Who could take me on?' asked the master.

'Why not kill [yourself]?'

'There is no definite place [to put the sword in],' said the master.

Question: When a buffalo takes a drink of water, five horses stop neighing – what does this mean?'

'Caoshan knows how to prescribe a strict regime for illnesses,' said the master and added, 'Caoshan is always satisfied [with the outcome].'

Question: 'Who is forever sinking into the sea of birth and death?'

'The second moon,' answered the master.

'Is it not expected to come out again?'

'There might well be the expectation for it to come out again, only, there is no path,' said the master.

'Who is able to bring it out?'

‘One carrying an iron cangue,’ said the master.

A monk brought up the following, ‘Yaoshan asked a monk, “What is your age?” The monk answered, “Seventy-two.” “Is that seventy-two years?” asked Yaoshan. “Yes,” replied the monk. Yaoshan then struck him. What does this mean?’

‘The first arrow seems well-aimed, but the second arrow enters very deep,’ said the master.

‘And how could the stick have been avoided?’

‘When the emperor sends out a decree, all the lords and vassals avoid saying something,’ replied the master.

(Textual comment: Dongchan Ji said, ‘Does Caoshan cast light on Yaoshan’s meaning according to his understanding or is it yet another insight? Is there actually a difference? If it is so with this monk who brought up the matter with Caoshan, does he have another understanding? If suddenly the question were, “How old is the Elder actually?” could another response have been “What about it?”’)

Question: ‘What is the deep meaning of the Buddha-dharma?’

‘Fill in the drains and block the raging torrent,’ replied the master.

Question: ‘What is a lion?’

‘All other animals cannot approach it,’ said the master.

‘What about the son of a lion?’

‘He can swallow mother and father in one gulp,’ said the master.

‘Since no animals dare approach, why are they swallowed up by the son?’

‘When the son roars, parents and grandparents all die of fright,’ said the master.

‘Is it really parents and grandparents who die of fright?’

‘All frightened to death,’ said the master.

‘What after death then?’

‘The entire body returns to the father,’ said the master.

‘So why was it just said that parents and grandparents all die?’

‘Never heard the saying that the son of a ruler can deal with all the empire’s affairs, the single flower from a withered tree?’ said the

master.

Question: 'Why is the original heart brought to utter confusion just by the concepts of good and bad?'

'Chop! Chop!' replied the master.

A monk raised the following, 'Someone asked Xiangyan "What is the Dao?" He had answered, "In the withered tree a dragon hums" – but meaning what?'

'The bright eyes in the empty skull,' said the master.

Later the monk asked Shishuang, 'What is the dragon humming in the withered tree?'

'Ever bringing joy into existence,' said the master.

'And what about the bright eyes in the empty skull?' asked the monk further.

'Ever bringing awareness into existence,' said Shishuang.

The master then composed a verse on this:

Dragon humming in the withered tree
Sees the Dao directly
The empty skull
Beginning of awareness
Were joy and awareness exhausted
Still they would not be exhausted
Who could differentiate this clearly
From the middle of the mud?

That monk then asked master Caoshan himself, 'What is the humming dragon in the withered tree all about?'

'The bloodline does not break,' said the master.

'And what about the clear eye in the empty skull?'

'Never dries up,' replied the master.

'Still not understood – is there still someone who can hear this or not?'

'There has never been anyone on this great earth who cannot hear it,' answered the master.

‘What is not yet clear is what sentences and phrases the dragon hums,’ said the monk.

‘The sentences and phrases are also unknown and the listeners have all died,’ said the master.

In this way the master brought out the potential of those of excellence yet without ever having adopted a rigid path. All were able to benefit. He also received the Five Ranks teaching from Dongshan which became a hallmark of the master’s own teaching.

At that time the chief civil servant of Hongzhou, Zhong by name, often extended an invitation to the master, but he did not rise to it. Instead he copied out the poem ‘Song of a Mountain Hermit’ by Chan master Fachang Damei (7.119) in reply to the invitation.

In the 1st year of the reign period Tianfu (901 CE), corresponding to the 58th year of the sexagenarian cycle, on a summer’s night, the master asked the head monk, ‘What is the date today?’

‘June 15th,’ was the reply.

‘Wherever Caoshan went on pilgrimage in this life, ninety days was reckoned as one summer,’ said the master.¹⁷³ Early next morning saw him entering quiescence. The master was sixty-two years old and had been a monk for thirty-seven years. The disciples set up a *stupa* and there interred his bones. By imperial decree the master was conferred with the posthumous title of ‘Great Master Who Verified the Origin’. The *stupa* was ‘Good Fortune Completed’.

17.428 Chan Master Dongshan Daoquan (*Tozan Dōza*)

Chan master Daoquan of Dongshan (Textual comment: Second generation incumbent, also known as Zhong Dongshan) began by asking Dongshan Liangjie, ‘What is the principle in quitting [the round of birth and death]?’

‘Smoke engendered under the *śramaṇa*’s feet,’ said Dongshan.

Under the impact of these words, the master experienced an awakening and did not journey any further on his pilgrimage.

(Textual comment: Yunju Yingjin said, ‘In the end one would not dare betray the smoke engendered under the monk’s feet.’)

Dongshan said, ‘Step by step into the profundity, then it comes to some good result.’)

By this time Dongshan Liangjie had gone into complete quiescence, so the assembly invited the master to follow in his footsteps as the temple incumbent. All members of the large assembly happily complied with the invitation and the profound teaching did not decline.

A monk asked, ‘When Buddha entered the royal palace (birth), was it not so that the great sage had already done everything?’¹⁷⁴

‘*Tusita* does not descend into birth,’ said the master.

‘Since the great sage had already done everything, why the six years of practice in intense suffering?’

‘A mirage man manifests mirage-like affairs,’ said the master.

Question: ‘Those engaged in pure practice and the monk who breaks the *Vinaya* rules do not go to the Avici Hell – what does this mean?’

‘The crossing over was without leaving any trace whatsoever, yet [by returning] others [are helped] to cross over to Nirvāṇa,’ said the master.

Question: ‘The eye with a range of a thousand *li*, what is its function?’

‘It is the *śramaṇa*’s function,’ said the master.

‘Not quite understood what the venerable sir’s function is.’

‘It does not show a shifty eye,’ said the master.

17.429 Chan Master Hunan Longya Shan Judun (*Ryūge Koton*)

Chan master Judun (815-923 CE) of Longya Shan in Hunan was a native of Nancheng in Fuzhou (Jiangxi) whose family name was Guo. He left the home life, aged fourteen, at the Mantian Temple in Jizhou (Jiangxi, Ji’an), later journeying to Mount Songyue (Hunan, Defeng) where he received the full precepts. After that, ring-staff in hand, he travelled around visiting several Chan assemblies. When

he was at the Venerable Cuiwei's assembly (14.344), Judun asked him, 'From arriving at the venerable sir's Dharma-seat more than a month ago, I have not been granted one bit of instruction, even though the venerable sir ascends the podium every day. What does this mean?'

'What is the problem?' answered Cuiwei.

(Textual comment: There was a monk who brought the above exchange up with Dongshan Liangjie, who said, 'Why does the śramaṇa blame the old monk?' Fayan added, 'The patriarch has come.' Dongchan Ji said, 'Are the words of these three venerable monks close or far off? If distinguishable, who is close? If not, then where is the eye that can distinguish close and far off?')

The master also went to pay respects to Deshan and asked him, 'Although having heard from afar of the single-phrase Buddha-dharma of Deshan, since arriving, there has not been one mention of this single phrase.'

'What is the problem?' answered Deshan.

The master did not take to this response, so went back to Deshan and again posed the same question.

'Why blame the old monk?' answered Deshan.

The master returned yet again to Dongshan and related all that had transpired and because of this realised his error. Thereafter he stayed and took part in Dongshan's assembly and in the private instruction.

One day the master asked, 'What is the meaning of the Patriarch [coming from the West]?'

'Wait until the water in the ravine flows backwards, then you will get the answer,' said Dongshan.

From these words an inkling of awakening began to give him the direction. For eight years the master repeatedly hung up his travelling gear and stayed. Then, receiving an invitation to occupy Miaoji Chan Temple on Mount Longya from the military commissioner of Hunan, whose family name was Ma,¹⁷⁵ he went and became known as 'Great Master Testifying to Emptiness'. He

had in excess of five hundred disciples and in the Dharma-hall there was never an empty seat.

The master ascended the hall and addressed the assembly: 'Now everybody taking part in the training here must begin by penetrating the teachings of the Buddhas and the Patriarchs. Venerable Xinfeng¹⁷⁶ said, "The teachings of the Buddhas and teachings of the Patriarchs might seem like rough enemies, but it is necessary to cultivate insight. When Buddhas and Patriarchs are not penetrated, then Buddhas and Patriarchs will deceive."'

A monk present asked, 'Have Buddhas and Patriarchs in any case deceived the hearts of men?'

'Can you say that rivers and lakes are also obstructions to the hearts of

men?' answered the master and added, 'Although rivers and lakes are not obstructions to the hearts of men, still because men cannot cross rivers and lakes so easily, it cannot be said that rivers and lakes are not obstructions to men. Buddhas and Patriarchs, although they do not deceive the hearts of men, yet because men cannot penetrate right through [to their teachings], Buddhas and Patriarchs can be a deception to men. So it cannot be said that Buddhas and Patriarchs do not deceive men. If, however, Buddhas and Patriarchs are penetrated right through, then such a man comes to be a Buddha and a Patriarch. Only when, by coming to the essence of the Buddhas' and Patriarchs' meaning, will a person be the equal of all the peerless ancients. If the penetration has not yet been thorough and there has only been study of the Buddhas, study of the Patriarchs, then even ten thousand *kalpas* will be insufficient time to reach it.'

Again the monk asked, 'What is it not to be deceived by the Buddhas and Patriarchs?'

'Then it is necessary to taste awakening for oneself,' said the master.

When the master was at Cuiwei's he asked him, 'What is the meaning of the Patriarch's [coming from the West]?'¹⁷⁷

'Give me the backrest,' said Cuiwei.

The master then passed the backrest. Cuiwei took it from the master and then hit him.

‘The hit was a hit willingly expected, but there is still no meaning to the Patriarch’s [coming],’ said the master.

Again the master asked Linji, ‘What is the meaning of the Patriarch’s [coming]?’

‘Pass me the cushion,’ said Linji.

The master passed the cushion. Linji took it and then hit him. ‘The hit was a hit willingly expected, but there is still no meaning to the Patriarch’s [coming],’ said the master.

Later a monk asked the master, ‘When the venerable sir was on pilgrimage, he asked two venerable elders about the meaning of the Patriarch’s [coming]. What is not yet clear is whether the eye of these two venerable elders was clear or not.’

‘Clear is clear but there is still no meaning to the Patriarch’s [coming],’ answered the master.

(Textual comment: Dongchan Ji said, ‘Generally people say, “The Buddha-dharma just is, it is just that there is no meaning to the Patriarch’s [coming].” If it is understood like that, what is the relevance? Is there another principle to “There is no meaning to the Patriarch’s [coming]”?’)

Question: ‘What is the Dao?’

‘No different from the hearts of men,’ said the master and added, ‘When a person truly comes to the Dao that is no different from the human heart, only then is he a man of the Dao. When there is only talk about it, that is without any relevance. As for those of the Dao, do you really know what a man of the Dao is all about? If, during the twenty-four hours of the day, whilst dressing or undressing, whilst eating and drinking, there is not a hair’s breadth of distance from the human heart and if there are no delusions whatever in the human heart, only such a one is a man of the Dao. If, however, it is repeating what I have come to, what I have understood, then this has got nothing to do with it. Not at all easy!’

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

‘Wait until the stone black tortoise can explain it in words, then you will get to know,’ said the master.¹⁷⁸

‘The stone black tortoise talks,’ said the monk.

‘What is it telling you then?’ asked the master.

Question: ‘What had the ancients come to that they could so easily find peace?’

‘Like a thief entering an empty house,’ said the master.

Question: ‘Why did the Bodhisattva of Limitless Bodies not see the topknot of the Tathāgata?’¹⁷⁹

‘Are you saying that the Tathāgata still had a mark on the crown of his head?’ answered the master.

Question: ‘When [Daoming **4.60**] was not able to lift [the robe and bowl] on top of Dayu Mountain, what was that all about?’

‘What did the 6th Patriarch have to hand over?’ answered the master.

Question: ‘What is it when two mice are nibbling away at the same cane?’

‘One of them must find a place to hide,’ said the master.

‘What kind of hiding place?’

‘Am I still visible?’ asked the master.

Question: ‘When Vimalakīrti lifted the world up in the palm of his hand, not yet clear where he put it?’

‘Oh wayfarer, did you say that Vimalakīrti lifted the world up in the palm of his hand?’ answered the master.

Question: ‘Is there still birth and death for one who knows about existence?’

‘Exactly like the wayfarer who is not yet awakened,’ said the master.

Question: ‘What is the meaning of the coming from the West?’

‘This is an extremely bitter question,’ replied the master.

(Textual comment: Baoci said, ‘This is an extremely good question.’)

Question: ‘Does the meaning of the patriarchs agree with the teachings or not?’

‘The patriarchs came later,’ said the master.

Question: ‘Was the Patriarch a *śramana* with nothing further left to do?’

‘If he was a *śramana*, he had not reached the state of nothing further left to do,’ said the master.

‘Why did he not reach the state of nothing further left to do?’

‘Searching for something very difficult to reach,’ said the master.

Question: ‘When the toad [on the moon] does not reflect any more light and the Jade Hare does not know when it is time for the half moon, what then?’¹⁸⁰

‘The sovereigns Yao and Shun are still reforming today,’ said the master.

(Textual comment: Dongchan Ji said, ‘What kind of a question is this to put to a venerable elder? In the twenty-four hours of the day, how is the time divided?’)

Question: ‘How can this person obtain tranquillity?’

‘Do not start being deluded by another,’ said the master.

(Textual comment: Fayan added, ‘Who is confusing you?’)

In the 8th month of the 3rd year of the reign period Longde of the Tang, corresponding to the 20th year of the sexagenarian cycle (923 CE), the master showed signs of a slight illness. In the 9th month, in the middle of the night of the 13th (October 30th) there was a great shooting star to be seen in front of the abbot’s quarters. In the small hours of the morning the master sat up straight on the meditation cushion and passed away at the age of eighty-nine.

17.430 Chan Master Jingzhao Huanan Si Xiujing (*Kegon Kyūjō*)

Chan master Xiujing of Huanan Temple in Jingzhao (Shanxi, Xi'an) was once the second-in-charge at Lepu's (16.415) place. On one occasion there was the sound of a mallet being struck and Pu said, 'Above, moving firewood, below, hoeing the ground.'

The head of the meditation hall asked, 'What is the venerable monk doing?'

'Whilst in the meditation hall, not sitting straight and not going around here and there at random,' replied the master.

When the master was at Dongshan's he asked him, 'A student who has not yet seen into the principle of the path is not yet free from a feeling of knowing.'

'Are you also still concerned with the principle of the path?' replied Dongshan.

'Concerned with there being no principle to the path,' said the master.

'So where does the feeling of knowing come from?' asked Dongshan.

'This is the question the student has just posed,' replied the master.

'Then it is necessary to roam for ten thousand *li* through a place in which not an inch of grass grows,' said Dongshan.

'Is it really necessary to be in a place where not an inch of grass grows?'

'Just go directly!' said Dongshan.

Once, whilst carrying firewood, Dongshan asked the monk in charge of the firewood, 'When meeting each other on a narrow path, what to do?'

'It would be best to skirt around!' answered the master.

Dongshan said, 'You should remember my words – if you are going to live in the south there will be a thousand disciples, if living in the north, two or three hundred only.'

The master lived first in Huayan Temple on Mount Dong in Fuzhou. Not long afterwards Emperor Zhuangzong (r. 923-6 CE) of the Later Tang dynasty summoned the master to court, where he delivered great clarifications on the profound Chan ethos. His disciples consequently were three hundred in number.

Question: 'The meaning of the patriarchs and meaning of the teachings, are these two the same or different?'

'Even finding and exhausting the treasury of the dragon's palace, its meaning could never be explained fully,' said the master.

Question: 'Why does someone greatly awakened still get confused?'

'A broken mirror cannot reflect the light and falling petals find it difficult to climb back up to their branches,' said the master.

Question: 'A great army offers sacrifices to the Heavenly King and petitions for victory; a rebel army also sets up sacrifices to the Heavenly King in order to petition for victory. What is not yet clear is to whom the Heavenly King will grant the petition?'

'Heaven lets fall showers of dew and does not choose between green growth and withered growth,' said the master.

One day the Emperor's sedan came into the temple amidst perfumed incense. The Emperor asked, 'What spirit is this?'

'It is the virtuous spirit, Protection of the Dharma,' said the master.

'Where to go in these times of sifting out and reducing the numbers [of Buddhist monks]?' asked the Emperor.

'Heaven lets fall showers of dew and does not differentiate between green growth and withered growth,' replied the master.

Later the master travelled to Heshuo in Pingyang (Shanxi, Linfeng) where he revealed his cessation. The cremation yielded *śarīra* relics for which four pagodas were set up, the first in Jinzhou (Shanxi), the second in Fangzhou (Hubei, Fang Xian), the third in Xiaoyao Monastery in Nanshan and the last in Huayan Temple in Nanshan. By imperial decree the master was conferred with the posthumous title of 'Great Master of Rare Wisdom' and the pagoda was 'Pure Action'.

17.431 The Venerable Jingzhao Xianzi

The origins of Venerable Xianzi of Jingzhao (Shaanxi, Xi'an) are unknown. His doings were rather strange and he had no fixed abode. After himself inheriting the seal of the heart from Dongshan, he mixed with the locals in Minzhou (Fuzhou) and did not wear the normal accoutrements of a monk nor follow any *vinaya* rules. Every day he went to the banks of the Yangze, diving for shrimps and ate until his belly was full. At dusk he would promptly return to the White Horse Shrine on Dongshan [mountain] and lie down amongst the paper money, so the locals called him Venerable Shrimp (Xianzi).

Chan master Jingxiu of the Huayan Temple heard of him and wished to determine whether the master was genuine or not. Jing first hid amongst the paper money at the shrine and when the master returned deep in the night, Jing grabbed hold of him and demanded, 'What is the meaning of the Patriarch's coming from the West?'

The master responded instantly, 'The wine table and tray in front of the altar.'¹⁸¹

Jingxiu was surprised by this, apologised for the intrusion and withdrew.

Later Chan master Jingxiu was propagating the Dharma in the district capital and the master also arrived, still without conforming to the normal practice of the assembly, yet he only feigned craziness.

17.432 Great Master Yunzhou Jiufeng Puman

Great master Puman of Jiufeng [mountain] in Yunzhou (Jiangxi, Gao'an) asked a monk, 'Where have you just come from?'

'Minzhong (Fuzhou),' answered the monk.

'Travelling so far on foot is not easy,' said the master.

'Nor difficult – step by step is arriving,' said the monk.

'Is there someone who does not go step by step?' asked the master.

'There is.'

'How did he arrive here then?' asked the master.

The monk had no reply.

‘Swindler!’ said the master.

Question: ‘What is the venerable’s house style?’

‘What is it at this moment?’ responded the master.

‘The student does not understand.’

‘An iris on a ten-character road,’¹⁸² said the master.

17.433 Chan Master Taizhou Youqi Daoyou

Jingqing [Xunde] asked Chan master Daoyou of Youqi in Taizhou (Zhejiang), ‘What is it to be fatherless?’

‘Without standards,’ said the master.

‘Can being without standards be considered fatherless?’

‘Is there something wrong?’ asked the master.

‘It is just that if one is fatherless, what is there to do?’ asked Jing.

‘What practice of the heart is the wayfarer engaged in?’ said the master.

Question: ‘What is the Buddha?’

‘You wouldn’t believe it, but it is living beings,’ said the master.

‘The student is a great believer,’ answered the monk.

‘If it is to win understanding, all that comes will be a host of demons,’ said the master.

The master was about to reveal his cessation when a monk asked him, ‘Where will the venerable sir have gone to one hundred years from now?’

‘Far, far away!’ Having said this, the master died.

17.434 Chan Master Dongshan Shiqian (*Seiren Shiken*)

Chan master Shiqian (Textual comment: He was the 3rd generation incumbent, also called the Venerable Qinglin) came initially from Venerable Jiashan (**15.374**) to visit Dongshan, who asked him, ‘Where have you come from recently?’

‘From Wuling (Hunan, Changde),’ answered the master.

‘How are the Dharma teachings in Wuling similar to those here?’ asked Dongshan.

‘The earth of Hu brings out the bamboo shoots in winter,’ said the master.¹⁸³

‘Another pot to cook fragrant rice, to sustain this man,’ said Dongshan.

The master then left. Dongshan said, ‘This chap will later trample all people under foot.’

The master was at Dongshan’s planting pine trees and there was an old man there by the name of Liu, who asked the master for a verse. The master composed the following lines:

Long, long exceeding three feet
Luxuriant grasses cover the wasteland
Which generation will see
These pines grown old?
That is unknown

Old man Liu received the verse and showed it to Dongshan, who said, ‘Congratulations Old Sir for such a joyful thing. Only this man can be the third generation heir.’

The master first resided at the Tumen Xiao Qinglin Hermitage in Suizhou (Hubei), then later returned to Dongshan [Mountain] as incumbent.

Among the assembly there was a newly arrived monk who was first told to move three piles of firewood. Later he took part at the gathering in the Dharma-hall. A monk was present who did not agree with that and he asked the master, ‘It is not about the three piles of firewood already moved, but what about the three piles still outside?’

The master replied, ‘The indication is that the iron wheels of the Son of Heaven will unite the whole land.’¹⁸⁴

The monk had no reply. The master hit and told him to go.

A monk asked, 'In the old days there was a lot of suffering and accidental poisoning. Please, what would be the master's cure?'

'A scalpel to scoop out the brains and from above pour in the purest buttermilk,' replied the master.¹⁸⁵

'This being so, the master should be thanked for the cure,' said the monk, whereupon the master struck.

Question: 'What is it like to carry a burden for a long time and not meet a companion?'

'The ancient rulers were all of the same measure,' said the master.

'May the master please explain.'

'In the palms of the *Asuras* are the sun and moon,' said the master.

The master ascended the hall and addressed the assembly, saying, 'The thrust of the patriarchs' meaning is to actively walk the Way here and now. The Dharma already embodies clarity, so what further business could there be?'

There was a monk present at the time who asked, 'As for the treasury of the true Dharma-eye, it is the same seal from patriarch to patriarch. What is still not clear is to whom the master intends to transmit the Dharma?'

'The sublime seedlings arise and have their being in the earth; the great awakening is in no need of the master,' replied the master.

Question: 'What is the Dao?'

'Embrace the snowy head and erase the eyebrows,' said the master.¹⁸⁶

Question: 'There are thousands of different ways, so how is it possible to awaken?'

'Under the feet, behind, is the black dragon's pearl – it still hates the celestial brightness,' said the master.

17.435 Chan Master Luoqing Baima Dunru

A monk asked Chan master Dunru of the White Horse Monastery in Luojing (Luoyang), 'What is the allotted business of a patched-robed monk?'

'Not to get confused at the crossroads; a mute carrying a message from afar,' said the master.

'Carrying what message?'

The master, palms together, made a respectful bow.

Question: 'What is it like for man to be secreted in his own house?'

'Having just been born, impossible to reach it; not yet having been born, it is not valued,' said the master.

'What is not valued when not yet born?'

'That is your venerable father of old,' said the master.

Question: 'Having journeyed three thousand *li* towards White Horse Monastery and seemingly arrived, why is it not visible?'

'It is you who does not see it, so what does the old monk have to do with it?' said the master.

'May the master please give a hint.'

Hints have nothing to do with it,' replied the master.

Question: 'What is the fundamental business of a student?'

'Last night during the third watch the sun was in midheaven,' said the master.

Question: 'What is the thrust of the Dharma-body's activity?'

'The frogs in the well gulping at the moon,' replied the master.

(Textual comment: A monk asked [Chan master] Huanglong, 'Why do the frogs in the well gulp at the moon?' 'It's not for nothing,' said Huanglong. 'So they just keep on gulping,' said the monk. 'They are born to gulp,' replied Huanglong. 'But after gulping then what?' asked the monk. 'They become good frogs!' said Huanglong.)

Question: 'What is the urgent task of the student?'

'A magnificent powerful bird seems to hate dull-wittedness – instantly is already too late.'

Question: 'What is the meaning of the coming from the West?'

'The official's life is lost. A monkey is trying to fish out the reflection of the moon from the waves,' said the master.

17.436 The Venerable Yuezhou Qianfeng

The Venerable Qianfeng (Textual comment: also called Ruifeng) of Yuezhou (Zhejiang, Shaoxing)¹⁸⁷ once asked a monk, 'Where have you come from?'

'From Tiantai [Mountain].'

'And heard talk of the stone bridge being in two parts or not?' asked the master.¹⁸⁸

'Where did the venerable sir hear this news from?'

'It has been said that there was a guest on Huading peak who was originally a farmer at the foot of the mountains,' said the master.

Question: 'What is it to spring out of the three worlds?'

'Call the abbot to come and have this monk thrown out!' replied the master.

The master addressed the assembly of monks: 'Circling round and round in the six states of existence – what is having the eye?'

The assembly had no reply.

Question: 'What is the talk beyond Buddha, beyond the patriarchs?'

'The old monk is asking you,' replied the master.

'The venerable sir is evading.'

'The old monk's question came from not understanding; the question is what the talk beyond Buddha, beyond patriarchs is!' replied the master.

17.437 The Venerable Jizhou Heshan

The Venerable Heshan of Jizhou (Jiangxi, Anji) was asked by a monk, 'The student would like to propose a question, will the master consent to such?'

'Heshan has already answered you,' replied the master.

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

‘Heshan’s forehead,’ said the master.

‘What is the venerable sir’s house style?’

‘Blue-green mountains stretching far and wide, white clouds arising,’ said the master.

17.438 Chan Master Mingzhou Tongshan Xianqi

A monk asked Chan master Xianqi of Tian Tongshan in Mingzhou (Jiangxi, Ningbo) (Textual comment: He was the first generation incumbent of Baohua Shan Temple in Suzhou [Jiangsu]), ‘What is originally no-thing?’

‘The slipperiness on the rocks does not hold any precious stones. Metals which are exotic develop naturally from ores,’ said the master.

Venerable Fulong Shan (**17.454** below) came to visit and the master asked him, ‘Where have you come from?’

‘From Fulong,’ replied Fulong Shan.

‘Still succeeding in subduing the dragon?’ asked the master.¹⁸⁹

‘This beast has never been subjugated,’ said Fulong.

‘Go and drink some tea!’ said the master.

Jian Dade asked the master, ‘A student came, very tall and upright – may the master please clarify.’

‘Having just taken a pee – what a relief – what would there be to clarify about tall and upright!’ said the master.

‘Since the venerable sir talks like this, it might be better to buy a pair of straw sandals and go on pilgrimage!’ said Jian Dade.

‘Come closer,’ said the master.

Jian came closer and the master said, ‘Obliging the old monk to answer in this way, where is the fault?’

Jian had no reply, so the master struck.

17.439 The Venerable Tanzhou Baogai Shan

The Venerable Baogai Shan of Tanzhou (Hunan, Chang'an) was asked by a monk, 'Who would be living in a house without leaks?'

'The nameless is not referred to,' said the master.

'But are there levels?'

'Not there,' said the master.

Question: 'What is the precious canopy like?'¹⁹⁰

'It is neither to be obtained from heaven nor from men,' said the master.

'What about the people under the precious canopy?'

'It is not the age in which men are given to know this,' said the master.

'What about during the age of the Buddha?'

'His traces are not to be found,' said the master.

Question: 'Why is there no one standing up in these trivial times?'

'It is not possible to backpedal,' said the master.

'Given the times, then what would make people stand up?'

'It is not the age in which men are given to know this,' said the master.

Question: 'In these ruinous times, where is there to go with this?'

'A thousand sages cannot find it,' said the master.

'In which age will men be able to return to it?'

'It is necessary to be wholly other,' said the master.

'Is there still a direction or not?'

'Do not rely on standard rules,' said the master.

17.440 Chan Master Yizhou Beiyuan Tong

Chan master Tong of Beiyuan in Yizhou (Sichuan, Chengdu) was at Jiashan's when Jiashan ascended the hall and said, 'When the protagonist sits down, do not fall into secondary meanings.'

The master came forward and said, 'It is necessary to know who are not comrades,' and then overturned the Chan seat.

'What has the elder brother done?' asked Jiashan.

‘Wait until this fellow’s tongue has rotted away, then it can be expressed to the venerable sir,’ said the master.

On another day the master again questioned Jiashan, saying, “There are no dharmas in front of the eyes, meaning is in front of the eyes. It is not dharmas that are in front of the eyes; it is nothing that arrives through eye or ear” – are these not the words of the venerable sir?’

‘Yes,’ said Jiashan.

The master then upturned the Chan seat and stood palms together in bowing posture. Jiashan got up and struck him once with the staff. Then the master left.

(Textual comment: Fayan said, ‘Why not go immediately after overturning the Chan seat? What is the meaning of waiting until Jiashan gave him a strike with the staff?’)

The master was at Dongshan’s taking part in the community and in question time, but had not yet come to the profound meaning. He therefore took his leave of Dongshan with the intention of going into the mountains. Dongshan said, ‘Please take good care! The Feiyuan mountain peak (in Jiangxi) is steep, so look out!’ The master pondered this for some time, then Dongshan said, ‘*Śramaṇa* Tong.’

‘Yes,’ answered the master.

‘Why not go into the mountains?’ asked Dongshan.

Due to this remark, the master did not depart for the mountains but sorted the matter out at Dongshan’s.

(Textual Comment: At that time [the master] was known as Mattock-head Tong.)

Later, as the incumbent, he ascended the hall and addressed the assembly as follows, ‘All elders who have some outstanding business can step forward and ask a question. But if it is someone with superior root capacities, then there is no need for this. If of middling root capacities, it is necessary to diligently eradicate biases from the [sense] gates – and only to teach those of a small heart not to enter the mud. The first thing is to promptly dispatch outstanding business, for the heart needs to be empty. If the heart is not empty, then even if it comes to a thousand, ten thousand *prajñas*, they will

only turn out to be knowledge-based explanations. Of what concern is this to patch-robed monks?’

The monk asked, ‘What is that, an empty heart?’

‘Not hung on attachments,’ said the master.

Question: ‘Two dragons contending for a jewel, which one will get it?’

‘To obtain is to lose,’ said the master.

‘What is not losing?’

‘Still your precious jewel is coming up!’ replied the master.

Question: ‘What is the pure Dharma-body?’

‘Without a speck of dirt,’ replied the master.

‘When it is not possible to turn the wheel of the Dharma, then what?’

‘No merit achieved,’ said the master.

Question: ‘What is it like to be a man of great riches and honour?’

‘It is like the precious treasury of the *Cakravartin*,’ said the master.¹⁹¹

‘What about the destitute man?’

‘Like being in a wine shop with an empty purse,’ answered the master.

Question: ‘What is it not to have come to fecundating waters?’

‘All dried up,’ replied the master.

‘And when it becomes a hammer, then what?’

‘Not accidental,’ said the master.

After revealing his cessation, the master was posthumously conferred with the name ‘Great Master Testifying to the Real’ by imperial decree.

17.441 Chan Master Gao’an Baishui Benren

After Chan master Benren of Baishui [*yuan*] in Gao’an, (Jiangxi) had received the transmission from Dongshan, he settled in the temple of Baishui in Gao’an, Hongzhou during the Tianfu reign period (901-

904 CE). The assembly there numbered more than three hundred persons and the profound teachings circulated all around.

At the time of a vegetarian feast on Dongshan's Memorial Day a monk present asked, 'We bring offerings to the old master, but will the old master show up?'

Master Benren replied, 'Put an extra offering out for him.'

A party of followers from Xishan in Hongzhou came to pay their respects and asked the master, 'Today there is no other business but to ask the master to point out the way.'

'You people are seeking a pointer?' asked the master.

'Yes,' they said.

'To whom should I entrust the teaching?' replied the master.

Jingqing came to visit whilst on pilgrimage and the master said to him, 'The season is cold, the wayfarer at peace.'

'..wouldn't presume to...,' said Jingqing.

'Is there enough bedding for a covering?' asked the master.

'Supposing there were, it is no effort to open it up,' said Jingqing.

'Neither is it the wayfarer's concern, if water and ice drips in,' said the master.

'Dripping water becoming ice also has nothing to do with the business,' said Jingqing.

'Right,' said the master.

'What is this person's meaning?' asked Jingqing of himself.

'This person is not willing,' replied the master.

'Is it not this person who is not willing?' asked Jingqing.

'Mountains high, peaks upon peaks; there is not a thing to give the wayfarer to eat,' said the master.

Question: 'What is the meaning of the coming from the West?'

'Do you not see the pine tree and red-leaved *sha* bush in front of the [Dharma] hall?' asked the master.

'This being so, then the venerable sir has today, on account of a student, come to good and bad,' said the monk.

'Too much mouth!' said the master.

After head monk Jiaoran had departed, the master realised that it was a student of Xuefeng and said, 'In the end a Dharma robber will not become a vessel.'

(Textual comment: Later Jiaoran went to reside on Zhangsheng Mountain where a monk asked him, 'As for the supreme vehicle of the Chan School, how is it to be expressed eloquently?' Ran replied, 'It cannot be done by a mere monk, only by the desolate Zhangsheng mountain.' Xuanjue heard of this and said, 'The Dharma of my elder brother, master Ran, has passed over; receiving the prediction is also to inherit.' After this, because the members of the assembly were not ripe to receive [the inheritance], the result was what the Venerable Ran had predicted.)

A monk asked, 'What is the unchanging meaning?'

'The falling petals follow the flowing stream, the moon rises over the solitary peaks,' said the master.

The master was about to follow the generations and had the four assemblies gathered round, the administrator of ceremonies sound the bell and the incense lit. Then the master said to the assembled, 'The smoke of the incense separates the places, this is the time of my nirvāṇa.' Having said that, he sat on the cushion, legs crossed and peacefully followed the smoke to dissolution.

17.442 Chan Master Fuzhou Shushan Guangren

Chan master Guangren of Shushan in Fuzhou (Jiangxi) was rather small of stature, ugly and by nature given to disputation, in which he excelled the other monks. Whilst in Dongshan's assembly he was quick in getting the hang of things and in coming to the profound meaning. All the assembly took Ren as a capable judge [of the Buddha-dharma] and all felt free to ask him about the various meditations.

A monk asked, 'What were the Buddhas and masters like?'

'Why not ask the old chap of Mount Shu?' replied the master.¹⁹²

(Textual comment: The monk had no reply.)

The master was holding a tree snake fast in his hand. A monk asked him, 'What is that in the hand?'

The master raised it up in the air and said, 'A daughter of Cao[xi].'

Question: 'What is the venerable sir's house style?'

'A headscarf one foot five inches long,' said the master.

'What is a headscarf one foot five inches long?'

'Impossible to get out of the circle,' said the master.

The master mentioned Jingqing's question to the Venerable Xiangyan which said : ' "Unwilling to endure the full weight" – how does one understand this?'

[Jingqing Dao] Fu answered, 'All attributable to willingly bearing the weight.'

'What is it to be not wholly willing?' asked the master.

Fu said, 'In his centre there is no willingness for the Way.'

'This just means that the monk had a comfortable, easy sickness,' said the master.

Since the Venerable Gushan brought up the teaching of Buddha Awe-Inspiring Sound¹⁹³ the master merely replied, 'What could be the teaching of Buddha Awe-Inspiring Sound?'

'Do not take the shame of not knowing as something good!' said Gushan.

'Although the *śramaṇa* has come to talking like this, still, in the light of his sickness, it is not so,' replied the master.

'What is the teaching of Buddha Awe-Inspiring Sound?' asked Gushan.

'Do not settle in a place without honour,' said the master.

Dongshan (The Fourth Generation Incumbent) asked the master, 'What is the key phrase?'

'Do not say it,' said the master.

'Why not say it?'

'Too young,' said the master.

Question: 'What is just the right time?'

‘A general does not step on a makeshift bridge, the crossbowman is busy stringing the bow,’ said the master.

Question: ‘What is “directly pointing”?’

‘In the precious jewel there is water, though you would not believe it. Make a decision to go heavenwards to enquire of the Great Sun Being,’ said the master.

On the night of the winter solstice a monk ascended the hall and asked, ‘What is the meaning of winter coming?’

‘In the capital the tall perennials come out in flower,’ replied the master.

Question: ‘Where will the venerable sir be one hundred years from now?’

‘The back in thorny undergrowth, the four limbs pointing skywards,’ replied the master.

When the master was about to go into transformation, he composed a *gatha*:

My way is beyond the azure sky
An endless place, white clouds
The world is a rootless tree
Its yellow leaves dispatched by the wind

17.443 Chan Master Lizhou Qinshan Wensui

Chan master Wensui (834-896 CE) of Qinshan in Lizhou (Hunan, Li Xian) was a native of Fuzhou (Fujian). When still young he received Dharma instruction under the aegis of Chan master Huanzhong of Mount Daci (**9.169**) in Hangzhou (Zhejiang), whose assembly at that time included [Chan master] Yantou [Quanzhou] (**16.388**) and [Chan master] Xuefeng [Yicun] (**16.389**). One look at the master spewing out discussions [on the teachings] and they knew that this was a vessel of the Dharma. They all agreed to go on pilgrimage together. The two seniors had an affinity link with Deshan (**15.359**) from whom both men had received the transmission. Although the master was

frequently inspired [by Deshan], he still ended up being blocked by doubts.

One day the master asked Deshan, 'Both Tianhuang (**14.330**) and Longtan (**15.359**) spoke in a definite way [about the Dharma]. What is not yet clear is how Deshan discusses it.' Deshan answered, 'You should try to bring up what Tianhuang and Longtan said.' The master just wanted to say something when Deshan struck him with his staff, which propelled him into the Nirvāṇa Hall.¹⁹⁴ 'It is as it is, I have been struck by the great death,' said the master.

(Textual comment: Fayan added, 'It is as it is, I was struck by mistake – but there is still an answering phrase, such as "Deshan" or "Yantou", as [recorded] above.')

Later the master was a Dongshan's, under whose words he opened out into liberation, becoming one of Dongshan's heirs. At the age of twenty-seven the master settled on Mount Qin and addressed the large assembly by saying that all should examine their own faults. The master then brought up the dialogue between himself and Dongshan on his first visit to him. Dongshan had asked, 'Where have you come from?' and the master had answered, 'From Daci.'

'And saw him too?' Dongshan had asked.

'Yes,' replied the master.

'Seen from the front or from the back?'

'Neither from the front nor from the back,' the master had replied.

Then Dongshan had fallen into a deep silence, whereupon the master had said, 'I shall take my leave early in the morning, without having plumbed the depths of the master's meaning.'

Question: 'What is the meaning of the Patriarch's coming from the West?'

'The carpenter's square of Liang Gong and the shears of Zhigong,' replied the master.¹⁹⁵

Question: 'If all the Buddha-dharmas emerge from this *sutra*, what is this *sutra*?'

'It often switches,' replied the master.

'What is not yet clear is what the *sutra* says.'

'If there are doubts, please ask,' said the master.

Question: 'What is the venerable sir's house style?'

'A perfume sachet of silver [behind] a brocade screen; the wind blows and the whole road is perfumed,' said the master.

There was a monk who had drawn a portrait for the master. The master asked the monk, 'Does this actually look like me or not?'

The monk had no reply so the master answered for him, 'Get the monks to take a look at it.'

One day, as the master was entering the bath house, he saw a monk stepping down from the water wagon.¹⁹⁶ The monk saw the master and then came to greet him. The master said, 'Let [the wagon] go by itself over the rough road, why get on?'

'If it were not like this, how is one supposed to get water?' asked the monk.

'Were it not like this, then what are Qinshan's eyes worth?' said the master.

'What are the eyes doing?'

The master then made as if to take off his eyebrows with his hands.

'Is the venerable sir still doing these things?'

'Exactly! Exactly! It is just because I am like this that it does not succeed like this!' replied the master.

The monk had no reply. The master said, 'To pick a fight is without merit; a melancholy place.'

Sometime later the master asked the monk, 'Understood?'

'No.'

'Qinshan is carrying half for you,' said the master.

Once when the master was passing through Jiangxi with Xuefeng and Yantou and they had stopped at a teahouse for a drink, the master said, 'It is not understood, why those who have penetrated through may not drink tea today.'

Yantou replied, 'If it is like this, then I certainly cannot drink any tea.'

'This fellow too,' said Xuefeng.

‘Both these old boys do not understand what was said,’ replied the master.

‘Where to next?’ asked Yantou.

‘The old raven in the bag seems dead, but is actually alive,’ said the master.

‘Retreating! Retreating!’ said Yantou.

‘Let only the elder brother answer – so what about it Cungong (Xuefeng)?’ asked the master.

Xuefeng made a gesture of drawing a circle.

‘It was necessary to ask,’ said the master.

Yantou guffawed and said, ‘Very far.’

‘There are many people whose mouths cannot take in tea,’ said the master.

Yantou and Xuefeng had no reply.

Liang, a senior Chan practitioner, came to pay a visit and just as he had made his prostrations, asked the master, ‘What is it when one arrow pierces three barriers?’¹⁹⁷

‘Bring out the host behind the barriers for us to see,’ replied the master.

‘If that were possible and the faults known, then it would be necessary to change,’ said Liang.

‘How long still to wait for that?’ asked the master.

‘A good arrow, but it couldn’t lodge anywhere,’ said Liang and was just about to leave when the master said, ‘Attempting to shoot through three barriers is encouraged, so try dispatching an arrow for Qinshan.’

Liang stepped up close [to the master], remained for quite some time and then withdrew. The master then struck him with his staff seven times, after which Liang left.

‘Give it another thirty years of doubt in this confused heart,’ remarked the master.

Someone brought this exchange up with the Venerable Tong’an (16.425). An said, ‘Although senior Liang dispatched an arrow, he did not hit the bull’s eye.’

‘What is not yet clear’, said the monk, ‘is how to hit the bull’s eye?’

‘Who is the host behind the barriers?’ replied Tong’an.

The monk then went to the master and reported what had just been said. The master said, 'If senior Liang could have liberated like this, he would have been spared Qinshan's mouth. And yet Tong'an is not kind-hearted and should look to the practice.'

A monk came to visit. The master, raising a fist, asked him, 'If the fist is opened, then five fingers are differentiated. If right now the fist is grasped, it is certain there will be no difference between high and low. So, can you give Qinshan a penetrating word or not?'

The monk came forward and just raised a fist.

'If this were it, then it is just a case of someone unable to open his mouth,' said the master.

'What is not yet understood is how the venerable sir liberates people,' said the monk.

'If it were a case of trying to liberate people, I would be the same as you,' said the master.

'Having come especially to pay respects to the master, he ought to reveal something of the nature of the Chan school,' replied the monk.

'If you have come especially, I should really reveal something,' agreed the master.

'Please then...'

The master then struck him. The monk was speechless.

'Keeping watch on the tree stump, waiting in vain for a hare and wasting spiritual energy,' said the master.¹⁹⁸

The Sixth Generation Heirs of Chan Master Xingsi

The Dharma Heirs of Chan Master Yantou

Quanhuo

17.444 Chan Master Taizhou Ruiyan Shiyan

(Zuigan Shigen)

Chan master Shiyan of Ruiyan [temple] in Taizhou (Zhejiang) was a native of Minyue (Fujian-Zhejiang border) whose family name was Xu. From a young age he was clad in the black silk [of a monk] and held fast to the precepts without wavering. When he first arrived at

Yantou's to pay his respects, he asked Yantou, 'What is the original, all-abiding principle?'

'Move it,' replied Yantou.

'What happens when it is moved?' asked the master.

'Then it is not the originally all-abiding principle,' answered Yantou. The master fell to pondering deeply for a long time.

'Said yes to, the root dust has not yet been sloughed off. Said no to, is to be sunk endlessly in birth and death,' said Yantou.

After that the master was guided into awakening. His heart became clear as the silvery moon. Yantou often summoned him for an exchange of words and the questions and answers were without fault.

The master used often to visit Jiashan Shanhui (15.374). 'Where have you come from?' asked Hui.

'From Wolong,' answered the master.¹⁹⁹

'Did the dragon get up on the way here?' asked Hui.

The master just looked at him.

'Cauterise the boil once more with even more *ai*,' said Hui.²⁰⁰

'Why does the venerable sir still wish to impose such a bitter thing?' asked the master.

Hui then desisted from any further exchange.

Later the master arrived at Danqiu (Zhejiang, Ninghai *xian*) and behaved all day long like a naïve fool. The four assemblies all looked up to him in admiration and asked him to settle in Ruiyan [temple]. The master guided the assembly there with strict orderliness, for which he was well known along the whole length of the Jiang River region.

A monk asked, 'What happens when a jewelled canopy appears above the head and under the feet clouds are forming?'

'A chap who is wearing the cangue and shackled in chains,' replied the master.²⁰¹

'What about when there is no jewelled canopy above the head and no clouds forming under the feet?'

'It is like being in handcuffs,' said the master.

'And when everything is done?'

‘After the vegetarian meal comes weariness,’ said the master.

Jingqing [Daofu]²⁰² asked the master, ‘Is it not so that heaven cannot cover it nor the earth carry it?’

‘Were this the case, then it would be covered and carried,’ said the master.

‘Were it not Ruiyan [saying this], it would almost amount to deception,’ answered Jingqing.

The master called himself by name, ‘Shiyan!’²⁰³

Question: ‘What is Buddha?’

‘Stone ox,’ replied the master.

‘What is Dharma?’

‘Stone ox’s son.’

‘If this is so, then they are not the same,’ said the monk.

‘They cannot combine,’ said the master.

‘Why can they not combine?’

‘Without being alike, how could they combine?’ said the master.

Question: ‘How to discuss without falling into grades or ranks?’

‘Ranks do not come into it,’ replied the master.

‘Why do ranks not come into it?’

‘Originally there are no ranks,’ said the master.

‘Still not clear: which rank is that?’

‘Not to settle in the emperor’s palace,’ said the master.

‘Will the emperor still be transformed then?’

‘The fame spreads through the three worlds, so what place does not return to the emperor’s court?’ replied the master.

An old village woman once came to pay her respects. The master said to her, ‘Return home quickly and save the thousands of living beings!’

The old woman hastily returned home and on arriving saw her son and daughter-in-law holding a bamboo vessel full of snails which they had collected. The old woman took the vessel and released them all by the river bank.

The traces of the master's unusual doings were quite widespread, all of which have been recorded in his record.

17.445 Chan Master Huaizhou Xuanqu Yan

A monk asked Chan master Yan of Xuanqu [temple] in Huaizhou (Henan, Qinyang), 'What are the people of the Dao like?'

'Putting up in a solitary inn at sunset,' said the master.

'What is Buddha?'

'An extended family with three sons,' said the master.

'The student does not understand.'

'The first, middle and youngest do not understand either,' said the master.

Question: 'What is the phrase before any sound?'

'Moo!' bellowed the master.

'And after it has been passed on?'

'What?' asked the master.

17.446 Chan Master Jizhou Lingyan Huizong

Chan master Huizong of the Lingyan [temple] in Jizhou (Jiangxi, Ji'an) was a native of Chengxi in Fuzhou (Fujian, Xiapu) whose family name was Chen. He received ordination on Mount Gui.

A monk asked the master, 'What is it like in the realm of the Spiritual Heights?' (the name of the temple).

'The dense cypresses make it horribly cold, hiding the light of the sun,' said the master.

'What about the people here?'

'Every night is filled with the howling of monkeys,' answered the master.

Question: 'What is the original and authentic business of a student?'

'To throw out the real gold and collect potsherds – what action is that?' answered the master.

The master later settled on Mount He (Jiangxi), where he ended his days.

17.447 Chan Master Fuzhou Luoshan Daoxian

Chan master Daoxian of Luoshan in Fuzhou (Fujian) was a native of Chengxi (Fujian, Xiapu) whose family name was Chen. He received the precepts on Mount Gui and full ordination at the appointed age. Then he went on pilgrimage to many places.

Once the master paid a visit to Shishuang (15.367) and asked him, 'What is it when going and staying bring no peace?'

'Just get rid of them both,' said Shishuang.

The master was not satisfied with this pointer, so he paid Yantou a visit and asked him the same question.

Yantou said, 'Except for going and staying, what else would there be to do?'

The master much appreciated this. Soon afterwards he was on the road to Mount Qingliang. The commander of Fujian was immersed in the teachings of the Dharma and invited the master to settle on Luoshan. He was called Master Dharma Jewel.

On the first occasion that the master ascended the hall, he had just sat down [on the Chan seat] and arranged his robes when he said, 'Take Care!', and added a moment later, 'Those who do not understand can come forward.'

Then a monk stepped forward and made obeisance. The master interjected loudly, 'Great suffering!' The monk was just about to put a question, but the master shouted him down.

Question: 'What is the one special phrase?'

'What was that?' asked the master.

Question: 'Buddha emitted a brilliant light from in between his eyebrows that illuminated eighteen thousand world systems – but what kind of light was it?'

'Ask louder,' said the master.

'Illuming what worlds?'

The master gave a shout.

Question: 'Quickly coming to agreement, may the master please give a response.'

'Understand?' asked the master.

'No,' replied the monk.

'The arrow has already past,' said the master.

Question: 'Nine women are not led by the hand – who is sad, who is at ease?'²⁰⁴

'Speak up,' said the master.

The monk was about to ask again when the master said, 'Where to next?'

Question: 'What are the popular Chan teachings all about?'

The master responded by stretching his legs out.

Question: 'How is one to understand the sharp point penetrating?'

The master raised the *analu*²⁰⁵ and the monk asked, 'May the venerable sir please have compassion [and explain].'

'Too far,' said the master.

Question: 'What is the most subtle phrase?'

'Is the disclosure known?' asked the master.

The monk wanted to say something but the master said, 'Words fall short.'

Abbot Dinghui came for a visit.

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

'From far distant Sichuan, from the Kaiyuan monastery, very close by,' replied Hui, who then approached closer and asked the master, 'What is happening today?'

'Go and drink some tea!' said the master. Hui had not yet withdrawn when the master added, 'The autumn airs are still pleasantly warm.'

Hui then left the Dharma-hall and sighing in admiration said, 'Thinking to take Luoshan's stronghold by force, the bow is now broken, the arrows all spent! Peace! Peace!' Then he submitted to the life of the community.

The following day when the master had ascended the hall, Hui came forward and asked, 'Who are those people standing by the open windows on the porch?'

The master just gave a shout. Hui gave no word in response.

'Downy feathers, not yet fledged. Off with you!' said the master.

A monk brought up a poem by Hanshan²⁰⁶ and asked, 'What does it mean when many birds come holding bitter flowers in their beaks?'

'A chaste woman intoning in her chamber,' replied the master.

'The monk asked again, 'What is to take a step of a thousand *li* and then rest?'

'Accompanying a guest wandering beyond the [temple] courtyard,' said the master.

'What about when he wants to go to Mount Penglai?' asked the monk.²⁰⁷

'Peeping round at the macaque monkeys from the pillow,' said the master.

'And when this food completely satisfies?'

'A skull facing an ancient sword,' replied the master.

Question: 'What is the meaning of "the tops of the hundred grasses are all the teachings of the patriarchs"?'²⁰⁸

'To stab you in the eye,' said the master.

'What about "the soft downy coat is all decayed before the voice [arises]"?'

'Lean on the wall,' replied the master.

Question: 'In front, an immense precipice thirty thousand meters deep, behind, fierce tigers – what to do in just such a situation?'

'Relax,' said the master.

Question: 'Who is the master of the three worlds?'

'Had your meal already?' asked the master.

The master, approaching the change of state, ascended the hall and [addressed]

the collected assembly. [Silent] for quite a time, he then opened his left hand. The head monk could not fathom it, so the master had him stand at the back, on the east side. The master then opened his right hand and now had [the head monk] stand at the back, on the west side.

The master said to the assembly, 'Wishing to broadcast the compassion of the Buddhas, still the great teaching circulates everywhere without obstructions! Returning! Returning! Take good care now!' Having said this, he entered quiescence smiling.

17.448 Chan Master Fuzhou Xiangxi Congfan

A monk came to visit Chan master Congfan of Xiangxi in Fuzhou (Fujian). The master asked him, 'Are you not a monk from Drum Mountain?'

'Yes,' replied the monk.

'And not seen the jewel on your own forehead [yet]?' asked the master.

A monk was taking his leave and the master saw him off at the gate. Calling 'Elder!' to him, the monk turned around and the master added, 'Chan is a full belly!'

'Is this the venerable sir's spiritual practice?' called the monk.

The master just laughed heartily.

A monk was unfolding his robe, so the master showed him a *gatha*:

Mahākāśyapā was called the first of the enrobed
The unfolding should be swift and nimble
Just be able to distinguish the arrow
The secret exposed does not conceal a tortoise

17.449 The Venerable Fuzhou Luoyuan Shengshou Yan

There was a monk from Quanzhou (Fujian) who came for a return visit to the Venerable Yan of Shengshou [yuan] in Luoyuan, Fuzhou

(Fujian). The master was just then mending a robe and he held it up to show to the monk, saying, 'Mountain monks of one patched robe should open up and let everyone see. Wandering monks (lit. clouds and water) should ask for two things without teaching the bare needle and thread. Speak quickly!'

The monk had no reply.

'Such a long time in there, doing what?' said the master.

Dharma Heirs of the Venerable Hongzhou Gantan Ziguo

17.450 Chan Master Anzhou Bozhao Shan Zhiyuan

The Dharma name of Chan master Zhiyuan of Zhuqian Monastery on Mount Bozhao in Anzhou (Hubei, Anlu) was Great Master Xianjiao (manifesting the teachings). A monk asked him, 'What man can come to the heart seal of all the Buddhas?'

'Bodhidharma,' answered the master.

'Did Bodhidharma come to it?'

'Are you asking what man can come to it?' said the master.

Question: 'What does it mean to directly cut off a way?'

'Cut.'

'What is the great meaning of the Buddha-dharma?'

'Suffering.'

'What is the Dao?'

'Everywhere.'

Question: 'What is a student as such?'

'Lost.'

'How to come to something where there are no mountains, rivers or the great earth?'

'Do not start looking [at it],' replied the master.

Xuanze²⁰⁹ asked, 'What is Buddha?'

'The fire boy comes to ask about fire,' replied the master.²¹⁰

(Textual note: Master Ze later went to visit Fayan and was awakened by his pointer, becoming the next incumbent of Bao'en Monastery in Jingling.)

Question: 'What was it like to be present at the Pippala Cave with Mahākāśyapā?'²¹¹

'Shakyamuni Buddha,' said the master.

'What is the Bodhisattva Ruler of the Vermillion Peak?'

'Is the question about the red-headed chap?' replied the master.

Dharma Heirs of the Venerable Haozhou Siming **17.451 Chan Master Xiangzhou Jiuling Shanben**

Chan master Shanben of Jiuling in Xiangzhou (Hubei, Xiangfan, now Xiangyang), on entering the bath house, was asked by a monk, 'The venerable monk is far from the defilements of ordinary people, so why still bathe?'

'Given that the water is completely pure and transparent, it washes this person free of defilements,' said the master.

Question: 'The intent of the patriarchs and the intent of the teachings, are these two the same or are they different?'

The master replied with a verse:

On Vulture Peak summit
Green grasses reach to heaven
Deer there are in open pastures
Foxes and rabbits criss-cross one another

Dharma Heirs of Chan Master Tanzhou ***Tianguang Shan Juhui***

17.452 Chan Master Tanzhou Gushan Youyuan

A monk asked Chan master Youyuan of Gushan (Hunan, Changsha), 'How does a lonely fellow regain direction?'

'A man who knows the way does not get through,' said the master.

‘This being so, then is there not a lack of respect for that important place?’

‘I am saying that your cup has fallen to the ground and cannot be picked up,’ replied the master.

Question: ‘In one move it can turn around – what does this mean?’

‘When a wild horse stampedes, whip and rein are useless. A stone man claps his hands and roars with laughter,’ said the master.

17.453 The Venerable Tanzhou Longxing

A monk asked the Venerable Longxing of Tanzhou (Hunan, Changsha), ‘In one move it can turn around – what does this mean?’

‘The roots are not advantageous,’ said the master.

Question: ‘What is it like to obtain a sitting place and a robe?’

‘Not very important,’ replied the master.

‘Why not very important?’

‘It is not a fruit of the practice,’ said the master.

Question: ‘What are men of the Dao like?’

‘Peaceful at the end; contracting the eyebrows,’ said the master.

17.454 The Venerable Tanzhou Fulong Shan (First generation)

A monk asked the Venerable Fulong Shan of Tanzhou (Hunan, Changsha), the first generation incumbent of the temple, ‘What is it to stir up the waters of the Chang river into buttermilk and transform the great earth into yellow gold?’

‘The arms are too long for the short sleeves of the robe,’ said the master.

‘In following the affinity links and reaping the fruits, what are the fruits?’

‘A peony in the snow,’ replied the master.²¹²

Question: 'What is the meaning of the Patriarch's coming from the West?'

'Like this you will not become acquainted with all the aches and pains!' replied the master.

17.455 Chan Master Jingzhao Baiyun Shancang

A monk asked Chan master Shancang of Yunbai in Zhaojing (Shanxi, Xi'an), 'What is the deepest place?'

'A dwarf crossing a deep ravine,' replied the master.

Question: 'When the feet are red raw, what then?'

'Why not take them off?' said the master.

'What Dharma is the Dharma that cannot be born?'

'Ten thousand waters, one thousand mountains,' said the master.

17.456 The Venerable Tanzhou Fulong Shan (Second generation)

A monk asked the second generation incumbent of the temple, Venerable Fulong Shan of Tanzhou (Hunan, Changsha), 'What is it to follow the affinity links successfully?'

'Are you asking how high the towers of the imperial walls are?' asked the master.

'What about when there is no talk of the virtues of the father?'

'Whisper! Whisper!' said the master.

17.457 The Venerable Shanfu Longjun Shan

A monk asked the Venerable Longjun Shan of Shanfu (Henan, Sanmenxia), 'What is Longjun Shan (Lofty Dragon Mountain) like?'

'The Buddha-eye cannot see it,' said the master.

'What about the people on the mountain?'

'What?' said the master.

Question: 'What kind of a man is he who does not know of good and bad?'

'A thousand sages cannot approach.'

'Does such a one nevertheless have knowledge of the great matter or not?'

'No knowledge,' answered the master.

'Why no knowledge?'

'Not being able to tell the difference between good and bad, how could there be talk of the great matter?' replied the master.

'How so?'

'Never heard of the animals *han* and *yu*?' said the master.²¹³

Question: 'What is the superior man in Buddhism like?'

'No display.'

Question: 'All those who have opened up and developed finally fall into the present, but what about the ones who have not opened up and not developed?'

'Not opened up! Not opened up!'

'So what then?'

'Not developed! Not developed!'

17.458 The Venerable Tanzhou Fulong Shan (Third generation)

Someone asked the third generation incumbent of the Fulong Shan [temple] in Tanzhou (Hunan, Changsha), 'Having exhausted the thousand mountain paths and the wonderfully profound matter, what then?'

'The bird's way is never to settle down on one perch,' said the master.

Dharma Heirs of Chan Master Yunzhou Jiufeng Daoqian

17.459 The Venerable Xinluo Qingyuan

The Venerable Xinluo Qingyuan was asked, 'Playing a fast game of polo, who will get the ball?'

'Who could not obtain it?'

'This being so, then there would be no contention.'

'Even if there would be no contention, errors would still exist,' said the master.

'How is it possible to avoid these errors?'

'The important thing is never to lose [the ball],' said the master.

'But what is the forging if there is no loss?'

'The two hands are not capable of raising an offering,' said the master.

17.460 Chan Master Hongzhou Letan Feng Shendang

A monk asked Chan master Shendang of Letan Peak in Hongzhou (Jiangxi, Nanchang), 'In the four departments, how can one differentiate the host?'²¹⁴

'Just when coming across the jewel peak do not take your shoes off,' said the master.

'What is the deep meaning of the Buddha-dharma?'

'An iron boat sailing in the sky; on the mountain peaks foamy waves overflow heaven,' answered the master.

17.461 Chan Master Jizhou Nanyuan Shan Xingxiu

Chan master Xingxiu of Mount Nanyuan in Jizhou (Jiangxi, Anji) had the religious name Huiguan (wise-seeing) and was also known as the Venerable Guangmu (bright and amiable).

A monk asked him, 'What is the world of Nanyuan like?'

'Many are the peaks of the mountain range where monkeys and birds howl and cry; there is a plain where wanderers lose the way,' answered the master.

'What is Nanyuan's deep and lasting state?'

'Everybody sees it,' said the master.

‘This being so, it must be shallow.’

‘These poles are far apart,’ replied the master.

17.462 Chan Master Hongzhou Letan Ming

Chan master Ming of Letan in Hongzhou (Jiangxi, Nanchang) one day went down to the guest house. The assembly asked him to return to the abbot’s quarters. ‘Put like that, then alright,’ said the master.

At that time a Venerable Mou said, ‘The whole assembly is asking [for the master],’ so the master ascended the Dharma-hall.

Question: ‘What does it mean that without the state of analysing, insight into situations is difficult?’

‘I have no desire to defy the ancients,’ said the master.

‘What does it mean to defy the ancients?’

‘Also possible with three of your prostrations,’ replied the master.

A monk asked, ‘What is the meaning of not being able to forget the threshing and grinding in the pestle?’

‘In the mouth of the tiger lives a little sparrow,’ said the master.

Question: ‘What are people of the Dao like?’

‘Very hairy,’ said the master.

‘And what is the disposition of people of the Dao?’

‘In front of Buddhist temples one comes across their reverence,’ said the master.

Question: ‘At the end of the day, what is the business of a monk?’

‘There are no broken chopsticks in his bowl,’ replied the master.

‘And what is the ultimate business of the novice?’

‘Bustling and lively and without any pretence to the world,’ said the master.

17.463 The Venerable Jizhou Qiushan

A monk asked the Venerable Qiushan (Jiangxi, Anji), 'What is the meaning of the Patriarch's coming from the West?'

'The child of a pine tree,' answered the master.

17.464 Chan Master Hongzhou Letan Yanmao

A monk asked Chan master Yanmao of Letan in Hongzhou (Jiangxi, Nanchang), 'What was the heart of the ancient Buddhas like?'

'In the end, it is not possible to talk about what earth, wood, tiles and stones are,' replied the master.

'When the sun goes down over the western mountains, what is going on in the forests?'

'In the forecourt the vermilion flowers are luxuriant; inside the rooms they do not know of spring [approaching],' said the master.

17.465 Chan Master Hongzhou Fengqi Shan Tongan Yuan Changcha

A monk asked Chan master Changcha of the Tongan temple on Mount Fengqi in Hongzhou (Jiangxi, Nanchang), 'What is the house style on Mount Fengqi?'

'There is no house style on Fengqi,' said the master.

'Since Fengqi exists, why is there no house style?'

'It does not welcome visitors nor receive guests,' said the master.

'This being so, then what is the business of those coming from the four seas wanting to take part in the search?'

'The food for offerings came from a person close by,'²¹⁵ said the master.

Question: 'What is the world at Fengqi like?'

'A thousand peaks join together in lofty beauty; a range of ten thousand summits who know nothing of spring [coming],' replied the master.

'And what are the people like in this world?'

'Sitting on a rock by a solitary precipice without descending from the heights of the heart,' said the master.

17.466 Chan Master Hongzhou Letan Kuangwu

A monk asked the fourth generation incumbent, Chan master Kuangwu of Letan in Hongzhou (Jiangxi, Nanchang), ‘What is it to completely cut off a path?’

‘Just good to stop,’ replied the master.

‘But is there still some higher business to penetrate or not?’

‘The fish from below penetrate through,’ said the master.

Question: ‘What does it mean to work behind closed doors?’

‘Not to engage in a single livelihood,’ said the master.

‘And what about going out of the gate and joining with the cart tracks?’

‘Sitting on the ground is to advance towards Chang’an,’²¹⁶ said the master.

Question: ‘The beautiful fragrance of the incense extends over the Dharma banquet, whence comes the lofty Chan vehicle – but how can one sing of it?’

‘Do not make the blunder of singing its praises to enlist men,’ said the master.

‘This being so, then what ought to be done?’

‘It is still about not getting involved,’ answered the master.

Question: ‘About the fragrance of the six petals, which petal is the master transmitting?’²¹⁷

‘The six petals are not contemporaneous; although the flowers blossomed, the fruits did not ripen,’ said the master.

‘Not even in these days?’

‘If they had, they would exist now,’ replied the master.

‘So what is the business of today?’

‘Every petal is connected to the luxuriance of the branch; the flowers open and the fragrance is everywhere,’ said the master.

17.467 Chan Master Jizhou Heshan Wuyin

Chan master Wuyin (891-960 CE) of Heshan in Jizhou (Jiangxi, Ji'an) was a native of Fuzhou (Fujian) whose family name was Wu. He left the home life at the age of seven under the aegis of Great Teacher Xuefeng Zhenjue. On coming of age, he received the full precepts and then went on pilgrimage.

Arriving in Yunyang (Jiangxi, Gao'an), he paid a courtesy call on the Venerable Jiufeng (17.432), who took him on and let him come for interviews. One day Feng said to him, 'Now that you have come from afar and have eagerly submitted to the life of the assembly, and having seen something of the world and of the Buddhist practice – by which path then is it possible to leave [the common world]?'

'The heavy darkness has dispelled the blind ones of their blindness,' answered the master.

Feng did not accept this at first, whereupon the master was obliged to clarify his meaning and suddenly forgot his intellectual understanding.

At first the master was asked to stay at Dazhi Temple on Mount He in Jizhou (Jiangxi, Ji'an) to help the young monks. The master, having gone through the 10th chapter of the *Chujie*,²¹⁸ was admired and respected by all. All of them said that he could be the model and standard for the monastery. In the time of the Southern Tang he was summoned by the ruling house of Li. They asked the master, 'Where has the venerable monk come from?'

'From Mount He,' replied the master.

'Where is the Mount?'

'The man comes to the royal phoenix tower, yet the mountain peaks have not moved,' replied the master. The ruler respected him [for this reply] and had him reside at Xiang'guang Temple in Yangzhou (Jiangsu), but the master repeatedly requested to be allowed to return to the most beautiful Cuiyan Temple on Mount He to settle there.

At that time, the Shanglan Temple (Jiangxi, Nanchang) was also without an incumbent, so the master was expected to go and give clarifications on the Dharma. There he was called Chan master Chengyuan (Pure Source).

A monk asked, 'May the master please give a pointer to a first-time novice.'

‘Nothing will be spared you!’ replied the master.

Question: ‘What was the meaning of Yangshan thrusting the hoe [into the ground]?’ (11.221)

‘You ask me,’ said the master.

‘When Xuansha kicked over the hoe, what was happening?’

‘I ask you,’ said the master.

‘Still unable to make out the true line – what is the actual understanding of this?’

‘The head is big, the tail small,’ replied the master.

Question: ‘Why is it not possible to gaze upon the master’s face from very close by?’

‘For the time being the *śramaṇa* gets half a saying,’ said the master.

‘Why not the whole thing?’

‘If all were Dharma, there would be no people,’ answered the master.

‘Never mind about there being no people, may the master please give the Dharma complete.’

‘It would be death for the intimate friend,’ said the master.

‘Why death?’

‘A good heart but nothing good to report,’ replied the master.

Question: ‘What would it be for the venerable one to gaze upon King Aśoka?’

‘It would be like this today too,’ said the master.

‘How should the student understand this?’

‘It is just that the mountain cannot be seen,’ said the master.²¹⁹

Question: ‘The precious, jewelled palace-temple has four corners, one of which is always bare. What is that bare corner?’

The master raised his hand and said, ‘You can strike me,’ and then asked further, ‘Have you understood?’

‘No,’ replied the monk.

‘Do you know how to hit me?’ asked the master.

Question: ‘What is the meaning of the coming from the West?’

‘Broken,’ replied the master.

Question: ‘Although already in the vermillion flames, may the master please add the forge.’

‘The hammer falls to give shape to the vessel,’ replied the master.

‘This being so, then the forging is finished,’ said the monk.

‘A monk from Chizhou (Anhui)!’²²⁰ said the master.

Question: ‘In the four corners of the yard winnowing grain, in the centre cutting the grass off – to which side does the venerable incline?’

‘To which place can one not incline?’ replied the master.

‘This being so, then it is no different from anyone else,’ said the monk.

‘The son of a junior monk,’ replied the master.

In the 2nd month of the 1st year of the reign period Jianlong (960 CE), corresponding to the fifty-seventh year of the sexagenarian cycle, the master showed signs of a slight indisposition. On the 2nd day of the 3rd month he had the attendant open the abbot’s quarters to say farewell to the whole assembly, saying, ‘Students of the future will not know Heshan, the ones today knew him for a moment. Take care!’

First a burial place was established. Then the ruler of Nantang conferred upon the master the posthumous name of ‘Chan Master Dharma Nature’ and the pagoda was ‘Subtle Form’.

17.468 The Venerable Hongzhou Letan Mou

The Venerable Mou of Letan in Hongzhou (Jiangxi, Nanchang) was asked, ‘What is the position of a student using strength?’

‘It is right to use strength,’ replied the master.

Question: ‘What was the meaning of the ancients when they rolled up their mat?’

‘Goodbye, take care of yourselves!’ said the master and left the hall.

The Dharma Heirs of Chan Master Taizhou Yongquan Jingxin

17.469 Chan Master Taizhou Liutong Yuan Shao

When Chan master Shao of Liutong Temple in Taizhou (Zhejiang, Linhai) first visited the Venerable Yongquan, as soon as he entered Quan's room he understood the meaning. One day, returning from burning off the stubble in the fields, Quan asked the master, 'Where have you been?'

'Burning the stubble,' replied the master.

'What happens after the fire?' asked Quan.

'Even an iron snake cannot enter,' said the master.

Quan accepted this. Later residing in Liutong temple, all the assembled relied on him.

A monk asked, 'Without it coming from the mouth, what is this business all about?'

'Even waiting until you can cut Mount Jinzi (in Zhejiang) in two with one stroke of the mattock, I still could not tell you,' replied the master.

'In the southern mountains there is a poisonous snake – how is it to be approached?'

'Not only the *śramaṇa*, even a thousand sages are unable to approach,' said the master.

Someone asked, 'It is said that in southern parts there is a word sharp as a sword – what is this sword?'

'Not to endure its point,' replied the master.

'What happens when the head also comes off?'

'I was talking about not being able to bear the point, so what is this about a head?' said the master.

The man made obeisance and left.

During the summer retreat the master climbed to the top of Mount Tiantai, but his tracks could not be seen clearly and his end is unknown.

Dharma Heirs of Chan Master Tanzhou Yungai Shan Zhiyuan

17.470 Chan Master Tanzhou Yungai Shan Zhihan

A monk asked Chan master Zhihan of Mount Yungai in Tanzhou (Hunan, Changsha), 'What are the foaming billows on the mountain peaks that are dashing to the sky?'

'Manjuśri just being noisy,' said the master.

'What is going on when he is just being noisy?'

'The great compassion does not manifest through eloquence,' said the master.

17.471 The Venerable Xinluo Wolong

A monk asked the Venerable Wolong of Xinluo (Korea), 'What are the marks of a great man?'

'In the purple tent without letting his hands fall idle,' said the master.

'Why not letting the hands fall idle?'

'Because they are not considered precious,' said the master.

Question: 'How to employ the heart during the twelve periods of the day?'

'Monkeys eating the insects in their hairs,' replied the master.

17.472 The Venerable Yingzhou Tiantai

The Venerable Tiantai of Yingzhou (Sichuan),²²¹ the first incumbent of this mountain temple, was asked, 'Where have all the ancient Buddhas gone to?'

'Standing high in their mansions, every year they come out as efficacious seedlings,' said the master.

Question: 'What was it like before the ancient mirror had been polished?'

'No merit was bestowed,' said the master.

‘What about after the polishing?’

‘Not illumined by candlelight,’ answered the master.

Dharma Heirs of Chan Master Tanzhou Gushan Cang

17.473 The Venerable Xinluo Ruiyan

A monk asked the Venerable Ruiyan of Xinluo (Korea), ‘What is it like when the Buddha-eye opens and black and white cease to exist?’

‘I fear that you are protecting your wife and child,’ replied the master.

‘What is it to produce offspring from the king [of the Dharma]?’

‘The depths of the palace cannot produce them,’ said the master.

17.474 The Venerable Xinluo Boyan

The Venerable Boyan of Xinluo (Korea) was asked, ‘What is Chan?’

‘An ancient burial ground not suitable for the family,’ said the master.

‘What is Dao?’

‘Disciples toiling in the cart tracks.’

‘What is the teaching?’

‘Buddhist *sutras* collected without end,’ said the master.

17.475 The Venerable Xinluo Daling

A monk asked the Venerable Daling of Xinluo (Korea), ‘Having come to Tong’guan Pass and then giving up, what is the point of that?’²²²

‘Just a halfway survival stratagem,’ said the master.

‘What is this survival stratagem?’

‘If it is in the body, then it is alright; if just accepted, it is not right,’ said the master.

‘Why is it alright for the body to understand and not alright to just accept?’

‘If it is with the body, who can judge the business?’ said the master.

‘What is this business?’

‘Not to be precious,’ said the master.

17.476 The Venerable Tanzhou Yungai Shan Jing

The Venerable Jing of Yungai Shan in Tanzhou (Hunan, Changsha) was known as Chan master Zhengjue. A monk asked him, ‘When safety and peace reign in the homeland, where is there achievement to aim for?’

‘There are no congratulations in the palace,’ said the master.

‘When it turns to non-achievement, what then?’

‘The business of the ruling house is just this,’ said the master.

End of Book Seventeen

158 Will have his own temple.

159 An old name for Japan.

160 Birth and death.

161 T.14 no.453

162 *Brāhman vimānam* – heavenly palace of *Brāhman* with seven stories.

163 Buddhapāla was a monk who came from Kabul to China in 676 CE. He wanted to go on pilgrimage to Wutai Shan in the hope of receiving a vision of Manjuśri. On arrival there, he was met by an old man who told him that he could go no further unless he had brought with him a copy of the *Sarvadurgatiparisōdana-uṣṇīṣavijayādhāranī* (T.19 no.967). Buddhapāla did not have it. He returned to India and came back again in 683 armed with the *sutra*. Going straight to Chang’an, he presented it to Emperor Gaozong who assigned the translation to someone else and insisted on keeping the original Sanskrit at the palace. Eventually the Emperor released the work and Buddhapāla translated it himself, although it had already been translated twice before. Buddhapāla returned to Wutai Shan where he was again met by the old man, who this time revealed himself as Manjuśri. The Bodhisattva had the pilgrim Buddhapāla enter the Diamond Grotto, which then closed itself up and has not reopened since. See Robert Gimello, ‘Chang Shang-ying on Wu-t’ai Shan’, in

Pilgrims and Sacred Sites in China, Susan Naquin and Chū-Fang Yü, (Eds.), University of California Press, 1992, pp. 89-150.

- 164 See the *Diamond Sūtra*, T.8. No. 235, 750c25.
- 165 *Amṛta* – here a synonym for Nirvāṇa. The reference is to the Universe called *Sarvagandhasugandhā* whose Buddha is *Sugandhakūta*, where every existent thing is made of fragrant perfumes. See *Vimalakīrtideśa Sūtra*, T.14. no.475, 552a ff.
- 166 A famous warlord, heaped with imperial honours, who was eventually defeated during the positioning for power rife at the time. He committed suicide on being cornered by jumping into the Yangzi River in 903 CE. See the *New Tang History*, chapter 190.
- 167 In Taisho 335c29 it is the Zhong family.
- 168 Co-founder with Dongshan Liangjie of what later came to be known as the Soto school of Zen in Japan.
- 169 This is a much loved saying in the Chan School. See, e. g. **8.166**, Layman Pang visiting Mazu and asking him, ‘What man is it who is no companion to the ten thousand dharmas?’ ‘Wait until you can swallow all the waters of the West River in one gulp, then I will tell you,’ replied Mazu. Perhaps from the *Diamond Samādhi Sūtra*, T.273 & 644, translated into Chinese in the 4th century, later taken up by many Chan texts.
- 170 Chan master Jingqing Daofu (868-973 CE) was an heir of Xuefeng Yicun.
- 171 A line from chapter 77 of the *Huayan Jing (Avatamsaka Sūtra)*, T.10 no. 279, 422a20.
- 172 T.12 no.375, 745a27 (chapter 21).
- 173 In monasteries of that time, summer was from the 6th day of the 4th month until the 6th day of the 7th month.
- 174 See T.47, no.1997, 800c19
- 175 This is Mayin (852-930 CE), a onetime warlord who was eventually ennobled as the ruler of the land of Chu in 927CE and given the posthumous title ‘Martial and Majestic’ by imperial decree. Biography in *Records of the Five Dynasties* by Ouyang, translated by Richard L. Davis, Columbia University Press, 2004, pp. 548-553.
- 176 That is, Dongshan Liangjie, who lived on the mount of this name.
- 177 The following exchange is dealt with in case 20 of the *BYL*.
- 178 The tortoise, together with the unicorn, phoenix and dragon, is a spiritually endowed creature sacred to China. In many Chinese palaces stone figures of

tortoises by the base steps leading into the main hall can be seen...standing by the head of a tortoise meant being top of the class in the examinations. The heavenly tortoise was jet black. The tortoise is the emblem of longevity, strength and endurance. See also *The Animal and the Daemon in Early China* by Roel Sterckx. Suny Series, University of New York Press, 2002, p.110.

- 179 *Avatamsaka Sūtra*, ch. 15
- 180 At first it was a spotted toad that lived on the moon, then in later Tang times it was a Jade Hare. (Huainanzi, Chapter 7, *Jingshen*, trs. By Michelle Bromley, Deena Freeman, Alan Hext and Sandra Hill under the aegis of Elisabeth Rochat Le Vallée, Monkey Press, 2010, p.11)
- 181 The paper money is for burning and wine accoutrements for offering a libation to the ancestors at the altar, etc.
- 182 In the language of flowers the iris stands for everything beautiful, exotic and rare.
- 183 Hu refers to foreign places, especially the steppe lands, also a word play on Hu-nan, which is written as a different character.
- 184 *Cakravartin* – wheel turning monarchs: those whose cars have wheels of gold, silver and bronze have dominion over the divine realms. The ruler with iron wheels rules over the human realm. The full aphorism translates approximately as, ‘Inside, the Son of Heaven rules all, beyond the borders the generals [guard].’
- 185 Buttermilk is a rich liquor skimmed from boiled butter (gee), also used to describe the goodness of Buddha.
- 186 The long eyebrows of old age were considered a mark of wisdom in China. Shaving them off was always in fashion.
- 187 Shaoxing rice wine is still famous today.
- 188 A natural rock bridge spanning a waterfall, narrows from some meters to a few centimetres in the middle and is obstructed at its far end by an insurmountable block of stone. Legend has it that it is the pathway to paradise where the Luchan (saintly guardians of the Buddha’s Law) dwell roundabout and that Guanyin originally created the bridge by convincing two dragons to coil their tails together, in order to win a bet.
- 189 Fulong Shan, where the monk got his name from means ‘subduing the dragon mountain’.
- 190 The monk’s name Baogai means ‘precious canopy’ and is the name of the mountain (shan) on which his temple stands. The name also refers to the marvellous virtues of a Buddha.

- 191 *Ekottarika-āgama* MN83 i. e. MN II 74, 14 to 83, 14. The *Cakravartin* is the worldly counterpart to a Buddha and has seven treasures: the wheel treasure, elephant treasure, horse treasure, jewel treasure, woman treasure, general treasure. See Anālayo: The Tale of King Mahādeva in the *Ekottarika-āgama* and the *Cakravartin* Motif.
- 192 The master was the incumbent of the temple on this mount.
- 193 *Bhīṣma-garjita-goṣa-svara-rāja* – name of countless Buddhas appearing in the world. DCBT: 299; *Lotus Sūtra*, see chapter XIX.
- 194 The place of death and awakening.
- 195 Liang Gong is probably Di Renjie 狄仁杰 (630-700 CE), the virtuous and just minister during the reign of Empress Wu Zetian 武則天 (624-705 CE), on whom Robert van Gulik modelled his Judge Dee novels. Zhigong is the eminent and unconventional monk Baozhi 寶誌 (408-514 CE), who was attached – yet not attached – to the court of Emperor Wu of Liang. His biography is in book 27, his poetry in book 29 (see also the textual comment in 12.262 above and AUL, books 27 and 29).
- 196 The water wagon was usually pulled by oxen; the water would come from a nearby stream.
- 197 When a single phrase can pierce through the delusions and enter profound insight. This encounter is later elaborated and forms the 56th case of the *BYL*. The three barriers can be variously interpreted with the help of Yunmen, Baizhang and Linji, see BCR, vol. II, p., 377, note c. In SBCR, p.190, Master Hakuin, commenting on this *gong'an*, has the three barriers as the body of reality, transcendental insight and liberation.
- 198 A farmer in the state of Song (420-277 BCE) was ploughing and saw a hare accidentally 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. See 13.321.
- 199 A mountain in Fujian whose shape resembled a dragon crouching. The geography seems confusing here: Jiashan's place was inland in Hunan, Mount Wolong is far away to the east in the coastal province of Fujian.
- 200 *Ai* was a common cream made from the *Artemisia* plant to treat wounds.
- 201 There were four common forms of restraint in old China: the cangue, 枷 *jia*; the handcuffs, 杻 *niu*; the chain around the neck, 鉗 *qian* and the ankle chains, 鎖 *suo*.
- 202 See 16.389 above for his encounter with Xuefeng.

- 203 Both names were the master's: Ruiyan 瑞嚴 means 'auspicious precipice', the name of the temple, Shiyān 師彥, 'master and learned' was his monk's name.
- 204 The translation is uncertain.
- 205 A Chinese transliteration from Sanskrit (*rddhi*) – meaning a wish-fulfilling gem, a talisman. See DCBT: 211. Here, a short curved stick used as a ritual object.
- 206 Literally, *Cold Mountain*, Hanshan was a legendary recluse-poet of the Tang dynasty, of whom no dates are known. Some three hundred poems of his survive, written with a strong *Chan* and *Daoist* tint.
- 207 The isles of the blessed immortals.
- 208 The idea is from the *Geng Sangqu* 庚桑楚 chapter in *Zhuangzi*. 'Come spring the hundred grasses grow, come autumn they become golden fruit.'
- 209 See bk. **25**.
- 210 丙丁 *bingding*, 童子 *tongzi*, 來求火- *bingding* is a fire day, *tongzi*, a boy: a boy [born on a] fire [day] asking about fire. See the entry in book **25** for Chan master Xuanze where master Fayān gives him a push into the fire.
- 211 Where the first Buddhist council, called by Mahākāśyapā, is said to have taken place.
- 212 The peony, said to have come originally from Luoyang, is much prized in China as the flower of abundance and honour, emblem of deep affection, the sign for spring, etc.
- 213 犴 *han* – wild dog; 獨) 狻 *(du) yu* – snow-leopard
- 214 The four deportments are walking, standing, sitting and lying.
- 215 The offerings of food for the shrine were never eaten.
- 216 The capital.
- 217 The specific meaning of 'six petals' is unknown.
- 218 T.12.389
- 219 The mountain of 摩利支 (Sanskrit, *Marichī* – Goddess of Light; rays of the sun; mirage)
- 220 In the swamps?
- 221 Shaped like the famous Tiantai Mountain in Zhejiang, thus its name.
- 222 Tong'guan was a strategic pass in Shaanxi where a famous battle was fought in 211CE.

Finding List

For CDL books **14-17** from sources T, XY, FG and DC (W = W[hitfield] numbering in XY)

bk	W..	name	T	XY	FG	DC
14	329	石頭希遷大師	309b01	885	721	268
	330	荊州天皇道悟禪師	309c17	890	725	269
	331	京兆尸利禪師	310b17	894	728	270
	332	鄧州丹霞天然禪師	310b20	894	729	270
	333	潭州招提慧朗禪師	311a28	901	736	272
	334	長沙興國寺振朗禪師	311b11	902	737	272
	335	澧州藥山惟儼禪師	311b16	903	738	272
	336	潭州大川和尚	312c03	914	750	275
	337	汾州石樓和尚 鳳翔府法門寺佛陀和	312c09	914	751	275
	338	尚	333b17	915	752	275
	339	潭州華林和尚	312c23	916	752	275
	340	潮州大顛和尚	312c26	917	753	275
	341	潭州攸縣長髭曠禪師	313a25	917	755	276
	342	水空和尚	313b04	920	756	276
	343	澧州龍潭崇信禪師	313c07	921	757	276
	344	京兆終南山翠微無學	313c07	924	760	277
	345	丹霞山義安禪師	313c22	926	761	278
	346	吉州性空禪師	313c25	926	762	278

	347	本童和尚	313c29	927	762	278
	348	米倉和尚	314a05	928	762	278
	349	潭州道吾山圓智禪師	314a11	928	763	278
	350	潭州雲巖曇晟禪師	314c24	936	771	280
	351	華亭船子和尚	315b19	941	779	281
	352	宣州樺樹慧省禪師	315b29	943	780	282
	353	高沙彌	315c05	943	780	282
	354	鄂州百顏明哲禪師	315c28	946	783	282
	355	潭州石室善道和尚	315c28	947	784	283
	356	漳州三平義忠禪師	316b20	951	788	284
	357	僊天和尚	316c16	953	790	284
	358	福州普光和尚	316c24	954	791	285
15	359	朗州德山宣鑒禪師	317b13	961	793	286
	360	洪州泐潭寶峰和尚	318a28	969	800	289
	361	歙州茂源和尚	318b10	970	801	289
	362	棗山光仁禪師	318b15	970	802	289
	363	鄂州清平山令遵禪師	318b24	971	803	289
	364	舒州投子山大同禪師	319a02	975	804	290
	365	湖州道場山如訥禪師	320b06	988	820	293
	366	建州白雲約禪師	320b23	989	822	294
	367	潭州石霜山慶諸禪師	320c01	990	823	294
	368	潭州漸源仲興禪師	321b01	996	828	296
	369	祿清和尚	321b15	998	829	296
	370	筠州洞山良价禪師	321b20	998	830	296
	371	涿州杏山鑒洪禪師	323b22	1015	848	301

	372	潭州神山僧密禪師	323b26	1016	849	302
	373	幽谿和尚	323c15	1018	852	302
	374	澧州夾山善會禪師	323c21	1019	852	304
	375	投子感溫禪師	324c02	1026	857	304
	376	福州牛頭微禪師 西川青城香山澄照大	324c11	1027	858	304
	377	師	324c18	1028	859	304
	378	陝府天福和尚	324c22	1028	859	304
	379	濠州思明和尚	324c24	1029	860	304
	380	鳳翔府招福和尚 興元府中梁山遵古禪	324c27	1029	860	304
	381	師	325a01	1030	860	304
	382	襄州谷隱和尚	325a04	1030	861	304
	383	安州九嶷山和尚	325a06	1031	861	304
	384	盤山和尚	325a10	1031	862	305
	385	安州九嶷敬慧禪師	325a14	1032	862	305
	386	東京觀音院巖俊禪師	325a17	1033	862	305
	387	蘄州三角山令珪禪師	325b03	1035	864	305
16	388	鄂州巖頭全豁禪師	326a10	1037	865	307
	389	福州雪峰義存禪師	327a11	1046	874	309
	390	天台瑞龍院慧恭	328b14	1059	888	312
	391	泉州瓦棺和尚	328b23	1060	889	313
	392	襄州高亭簡禪師	328b27	1061	890	313
	393	洪州大寧感潭資國	328c02	1061	890	313
	394	河中南際山僧一禪師	328c07	1062	890	313
	395	潭州大光山居誨禪師	328c15	1063	891	313

396	廬山棲賢懷祐禪師	329a04	1065	893	314
397	筠州九峰道虔禪師	329a13	1067	894	314
398	台州涌泉景欣禪師 潭州雲蓋山志元號圓	329a13	1072	900	315
399	淨	329c16	1074	901	316
400	潭州谷山藏禪師	329c16	1075	902	316
401	福山覆船山洪荐禪師	329c28	1075	902	316
402	朗州德山存德號慧空	330a09	1077	904	316
403	吉州崇恩和尚	330a12	1077	904	316
404	石霜輝禪師	330a14	1078	904	316
405	郢州芭蕉和尚	330a18	1078	905	316
406	潭州肥田伏和尚	330a22	1079	905	316
407	潭州鹿苑暉禪師	330a25	1079	906	317
408	潭州寶蓋約禪師 越州雲門山拯迷寺海	330b02	1080	907	317
409	晏	330b06	1081	907	317
410	湖南文殊和尚	330b11	1081	908	317
411	鳳翔府石柱和尚	330b18	1082	909	317
412	潭州中雲蓋和尚	330b29	1084	909	317
413	河中府棲巖存壽禪師	330c07	1085	911	318
414	南嶽玄泰上坐	330c13	1086	911	318
415	澧州樂普山元安禪師	331a03	1088	912	318
416	洪州上藍令超禪師	332a24	1099	924	321
417	鄆州四禪和尚	332b08	1101	925	322
418	江西逍遙山懷忠禪師	332b12	1102	925	322
419	袁州盤龍山可文禪師	332c02	1104	928	322

420	撫州黃山月輪禪師	332c06	1105	928	322
421	洛京韶山寰普禪師	333a13	1108	932	323
422	太原海湖和尚	333b04	1110	934	324
423	嘉州白水寺和尚	333b11	1111	935	324
424	鳳翔天蓋山幽禪師	333b14	1112	936	324
425	洪州建昌鳳棲山同安	333b17	1112	936	324

Bibliography

Select Bibliography of Western Books

- Adamek, Wendi L. *The Mystique of Transmission*. New York: Columbia University Press, 2007.
- Benn, James A. *Burning for the Buddha*. Honolulu: University of Hawai'i Press, 2007.
- Bloefeld, John. *Zen Teaching of Instantaneous Awakening*, London: Rider, 1962.
- Bol, Peter K. *This Culture of Ours: Intellectual Transitions in T'ang and Sung Culture*. Stanford: Stanford University Press, 1992.
- Bromley, M., Freeman, D., Hext, A., Hill, S. (trans) *Jing Shen, A translation of Huainanzi Chapter 7*: Monkey Press, 2010. (under the aegis of Elisabeth Rochat Le Vallée).
- Cahill, Suzanne E. 'Taoism at the Sung Court: The Heavenly Text Affair of 1008', *Bulletin of Sung and Yuan Studies* 16 (1980): 23-44.
- *Transcendence and Divine Passion: The Queen Mother of the West in Medieval China*. Stanford: Stanford University Press, 1993.
- Caner, Daniel. *Wandering Begging Monks*. Berkeley: University of California Press, 2002.
- Carus, Paul. *History of the Devil*. Open Court, 1900. Reprint: NCY: Land's End Press, 1969.
- Chaffee, John W. *The Thorny Gates of Learning in Sung China*. Albany: State University of New York, 1995.
- Cheetham, E. *Fundamentals of Mainstream Buddhism*. Enfield: Eden Grove Editions, 1996.
- Cleary, Thomas and J. C. Cleary, (trans). *The Blue Cliff Record*. 3 vols. Boston: Shambhala, 1977.
- Cleary, Thomas, (trans). *The Flower Ornament Scripture*. Boston: Shambhala, 1984

- (trans). *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*. Boston: Shambhala, 2000.
- Couliano, I. P. *Out of this World*. Boston: Shambhala, 1991.
- Couvreur, Séraphin. *Mémoires sur les Bienséances et les Cérémonies, Tome II*. Leiden: E. J. Brill, 1950.
- Davies, Richard L., (trans). *Historical Records of the Five Dynasties*. New York: Columbia University Press, 2004.
- Davis, L. Edward, *Society and the Supernatural in Song China*. Honolulu: University of Hawai'i Press, 2001.
- Dietz, Maribel. *Wandering Monks, Virgins and Pilgrims*, Pennsylvania: State University Press, 2005.
- Dunnell, Ruth W. *The Great State of White and High: Buddhism and State Formation in Eleventh-Century Xia*. Honolulu: University of Hawaii Press, 1996.
- Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*. Harmondsworth: Arkana Penguin Books (reprint), 1989.
- Fung Yu-lan. *A History of Chinese Philosophy*. Princeton: Princeton University Press, 1953, 1973.
- Gernet, Jacques. *A History of Chinese Civilization*. Cambridge: Cambridge University Press, 1982.
- *Buddhism in Chinese Society*. New York: Columbia University Press, 1995.
- Graham, A. C. (trans) *Poems of the Late Tang*. Harmondsworth: Penguin Classics, 1965.
- Granet, Marcel. *The Religion of the Chinese People*. (1929) Reprint: Oxford: Basil Blackwell, (trans: Maurice Freedman), 1975.
- Graves, Robert, and Patai, Raphael. *Hebrew Myths: The Book of Genesis*. New York: Greenwich House, 1983.
- Halperin, Mark. *Out of the Cloister: Literati Perspectives on Buddhism in the Song*. Cambridge MA and London: Harvard University Asia Centre, 2006.
- Helms, Mary W. *Ulysses' Sail*. Princeton: Princeton University Press, 1988.
- Hori, Victor Sogen. *Zen Sand*. Honolulu: University of Hawaii Press, 2003.
- Humphreys, Christmas. *Zen Buddhism*. London: William Heinemann, 1947.

- Jin Qian, *Formation of the Xikun style Poetry*. Thesis submitted to the University of Massachusetts, 2009.
- Kaptchuk, Ted J. *Chinese Medicine: The Web that has no Weaver*. London: Rider, 2000.
- Kern, H, (trans). *The Lotus of the Good Law*. Oxford: Sacred Books of the East, vol. 21, 1884.
- Kraft, Kenneth. *Eloquent Zen: Daito and Early Japanese Zen*. Honolulu: University of Hawaii Press, 1992.
- Lambdin, Thomas O, (trans). *Gospel of St. Thomas*. Nag Hammadi collection, <http://gnosis.org/naghamm/gthlamb.html>
- Lamotte, Etienne, (trans). *L'Enseignement de Vimalakirti*. Louvain: Catholic University of Louvain, 1962. (re-translated into English by Sarah Boin, Pali Text Society, 1966)
- *History of Indian Buddhism*. (English trans. Sarah Boin). Louvain: Catholic University of Louvain, 1988.
- Lau, D. C., (trans). *Mencius*. Harmondsworth: Penguin Classics, 1970.
- Laufer, Berthold. *Sino-Iranica: Chinese Contributions to the History of Civilization in Ancient Iran*. Chicago: Field Museum Press, 1919.
- *The Prehistory of Aviation*. Chicago: Field Museum Press, 1928.
- Law, B. C. *Geography of Early Buddhism*. London: Kegan Paul, Trench & Trübner, 1932.
- Legge, James, (trans). *The Doctrine of the Mean*. Oxford: Oxford University Press, 1893.
- Lewis, Mark Edward. *The Construction of Space in Early China*. Albany: State University of New York Press, 2006.
- Lievens, Bavo, (trans). *Ma-tsu De Gesprekken*, Amsterdam, 1981.
- Lu K'uan Yu (Charles Luk). *Chan and Zen Teaching*. First Series. London: Rider, 1960.
- *Chan and Zen Teaching*. Second Series. London: Rider, 1961.
- McRae, John R. 'The Ox-head School of Chinese Buddhism: From Early Ch'an to the Golden Age' in *Studies in Ch'an and Hua-yen*, edited by Robert M. Gimello and Peter N. Gregory. Hawaii: Kuroda Institute, Studies in East Asian Buddhism, No. 1, Hawaii University Press, 1983.

- Masson, Jeffrey Moussaieff. *The Oceanic Feeling: Origins of Religious Sentiment in Ancient India*. Dordrecht: Reidel, 1980.
- Myokyo-ni, Ven. and Bromley, Michelle, (trans). *The Ceasing of Notions*. Boston: Wisdom Publications in association with the Zen Trust and the Buddhist Society, London, 2012.
- Nakamura, Hajime. *Indian Buddhism*. Delhi: Motilal Banarsidass, 1989.
- Nanquin, Susan and Chü-Yü, (Eds), *Pilgrims and Sacred Sites in China*. California: University of California Press, 1992.
- Nicol, Janine. *Borderland Complex'. An Exploration of the Eight Difficulties*. London: SOAS Journal of Postgraduate Research, Vol. 6, 2014.
- Nobel, Johannes, (trans). 'Kumārajīva' in *Sitzungsberichte der Preussischen Akademie der Wissenschaften, Philosophisch-Historische Klasse, Jahrgang 1927*. Berlin, 1927.
- Peers, J. C. *Soldiers of the Dragon: Chinese Armies 1500 BCE-1840 CE*. Oxford: Osprey, 2006.
- Powell, William F. (trans) *The Record of Tung-shan Hawai'i*: University of Hawai'i Press, 1986
- Pregadio, Fabrizio. *The Seal of the Unity of Three*, Mountain View, CA: Golden Elixir Press, 2011
- Puri, B. N. *Buddhism in Central Asia*. Delhi: Motilal Banarsidass, 1987.
- Ray, Gary L. *The Northern Chan School and Sudden versus Gradual Enlightenment debates in China and Tibet*. Berkeley: Institute of Buddhist Studies, 2005.
- Robinson, Richard H. *Early Mādhyamika in India and China*. Madison: University of Wisconsin Press, 1967.
- Romila, Thapar. *Asoka and the Decline of the Mauryas*. Oxford: Oxford University Press, 1961.
- Rotman, Andy, (trans). *Divine Tales: Divyadāna Part I* .Boston: Wisdom publications, 2008.
- Sasaki, Ruth Fuller, Yoshitaka Iriya and Dana R. Fraser, (trans). *A Man of Zen. The Recorded Sayings of Layman Pang*.Tokyo: Weatherhill, 1971.
- Sharf, Robert H. *Coming to Terms With Chinese Buddhism: A Reading of the Treasure Store Treatise*. Honolulu: University of

- Hawaii Press, 2002
- Schlutter, Morten. *How Zen Became Zen*. Honolulu: University of Hawaii Press, 2008.
- Sekida, Katsuki, (trans). *Two Zen Classics*. New York: Weatherhill, 1977; (rprt. 1995).
- Sen, Tansen. *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600-1400*. Honolulu: University of Hawaii Press, 2003.
- Shafer, Edward H. *Mirages on the Sea of Time: The Taoist Poetry of T'sao T'ang*. Berkeley and Los Angeles: University of California Press, 1985.
- Singh, Rana P. B. *Where the Buddha Walked: A Companion to the Buddhist Places of India*. Varanasi: Indica Books, 2003.
- Sohaku Ogata, (trans). *The Transmission of the Lamp. Early Masters*. Edited by Prof. Paul F. Schmidt. Wakefield, New Hampshire: Longwood Academic, 1990.
- Zen For The West*. London: Rider, 1959.
- Sterckx, Roel. *The Animal and the Daemon in Early China*. Albany: State University Press, 2002.
- Strong, John, (trans). *The Legend of King Aśoka*. Delhi: Motilal Banarsidass, 2008.
- Suzuki, Daisetz T. *Studies in the Lañkāvatāra Sūtra*. London: 1930; Taipei: SMG Publishing, 1991.
- Tarn, W. W. *The Greeks in Bactria and India*. Cambridge: Cambridge University Press, 1938.
- Tatleman, Joel, (trans). *The Heavenly Exploits: Biographies from the Divyāvadāna*. New York: New York University Press, 2005.
- Toynbee, Arnold. *A Study of History*. Oxford: Oxford University Press, 12 vols., 1934-61. Rprt. 1979.
- Von Glahn, Richard. *The Sinister Way: The Divine and the Demonic in Chinese Religious Culture*, Berkeley: University of California Press, 2004.
- Waley, Arthur. *The Analects of Confucius*. London: Allen and Unwin, 1938.
- *The Life and Times of Po Chu-I, 772-846 A. D.* London: George Allen and Unwin, 1949.

- Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. Oxford: Oxford University Press, 2006.
- *The Linji Lu and the Creation of Chan Orthodoxy*, Oxford,: Oxford University Press, 2008.
- *Yongming Yanshou's Conception of Chan*. Oxford: Oxford University Press, 2011.
- Wilhelm, Hellmut and Richard. *Understanding the I Ching: The Wilhelm Lectures on the Book of Changes*, Bollingen Series LXII. New Jersey: Princeton University Press, 1995.
- Wittern, Christian, (trans). *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglu (1004)*. Bern: Peter Lang, 1998.
- *Jingde chuandenglu. Aufzeichnungen von der Übertragung der Leuchte aus der Ära Jingde*. Berlin: Suhrkamp Verlag, 2014.
- Wright, Arthur F. and Twitchett, Denis, eds. *Perspectives on the Tang*. New Haven and London: Yale University Press, 1973.
- Wu, John C. H. *The Golden Age of Zen*. Taipei: Yangmingshan and the National War College in Co-operation With The Committee on the Compilation of the Chinese Library, 1967.
- Xiaofei, Tian. *Beacon Fire and Shooting Star: The Literary Culture of the Liang (502-557)*. Cambridge MA and London: Harvard-Yenching Institute, 2007.
- Yampolsky, Philip B. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967.
- Yong, Heming and Peng, Jing. *Chinese Lexicography : A History from 1046 BC to AD 1911*. Oxford: Oxford University Press, 2008.
- Young, Stuart H. *Conceiving the Indian Buddhist Patriarchs in China*. Michigan: Ann Arbor, 2008.
- Zürcher, E. *The Buddhist Conquest of China*. Leiden: E.J Brill, 1972.

Index

- ancient fur coat already worn-out, →
awakening, taste it for oneself, →
Baima Dunru, (17.435), →
Baishui Benren, (17.441), →
Baiyun Shancang, (17.455), →
Baiyun Yue (15.366), →
Baogai Yue (16.408), →
beginning not a thing is, from the, →
Beiyuan Tong, (17.440), →
Bentong (14.347), →
Between Heaven and Earth, →
Bianhe, →
Boyan Mingzhe (14.354), →
Bozhao Zhiyuan, (17.450), →
bright and luminous is not the Dharma of awakening, →
bright eyes in the empty skull, →
Buddha-eye cannot be peeped at, →
Buddha-nature is like empty space, →
burning wooden Buddha rupa, →
burnt a wooden statue of the Buddha (Danxia, **14.345**), →
Cakravartin, →
Caoshan Benji (17.427), →
Changzi Kuang (14.341), →
Chaozhou Dadian (14.340), →
Chenrui, famous warlord, →
Chong'en (16.403), →
Cuiwei Wuxue (14.344), →
Daguang Juhui (16.395), →
Daiyuan Haihu (16.422), →
Danxia Tianrang (Tanka Tennen) (14.332), →
Daochang Runa (15.365), →

Daowu Yuanzhi (14.349), →
Daowu struck by monk, →
Deshan arrives at Guishan's, →
Deshan Cunde Huikong (16.402), →
Deshan Xuanjian (*Tokusan Senkan*) (15.359), →
Deshan's last word, →
Dharma-eye is without a flaw, →
Dharmakāya, →, →, →, →. →, →
Diamond Sūtra, →, →
disciples, master vows not to take, →
Do not oppress the good into something worthless, →
Dongshan crossing a stream, →
Dongshan Daoquan (*Tozan Dōza*), (17.428), →
Dongshan Liangjie (Jap. *Tōzan Ryōkai*) (15.370), →
Dongshan Shiqian (*Seiren Shiken*), (17.434), →
Dragon's Gate, →
emerald cliff, →
enjoying the moonlight, →
eyes with double pupils, →
Famen Fotuo (14.338), →
Feitian Fu (16.406), →
Fengxiang Shizhu (16.411), →
Fenzhou Shilou (14.337), →
fish lose their direction quite naturally, →
Five Ranks, →, →, →
Four Kindnesses , →
frogs in the well gulping at the moon, →
Frost on top of snow (16.396), →
Fuchuan Hongjian (16.401), →
Fulong Shan (Second generation), (17.456), →
Fulong Shan (Third generation), (17.458), →
Fulong Shan, (17.454), →
Fuzhou Puguang (14.358), →
Gantan Ziguo (16.393), →
Gaoting Jian (16.392), →
golden cock, →
gong'an, →

great death, struck by, →

Gushan Youyuan, (17.452), →

Gushan Zang (16.400), →

Hanxin, famous general, →

Head Monk Nanyue Xuantai (16.414), →

Heshan Wuyin, (17.467), →

Huanan Xiujing (*Kegon Kyūjō*), (17.430), →

Huang Yuelun (16.420), →

Huating Chuanzi (14.351), →

Hunan Wenshu (16.410), →

If to win understanding, all that comes will be a host of demons, →

jewels do not come in by front gate, →

Jianyuan Zhongxing (15.368), →

Jiashan Shanhui (*Kassan Zenne*) (15.374), →

Jiazhou Baishui (16.423), →

Jingzhao Shili(14.331), →

Jingzhao Xianzi (17.431), →

Jiufeng Daoqian (16.397), →

Jiufeng Puman (17.432), →

Jiuling Shanben, (17.451), →

Jizhou Heshan, (17.437), →

Jizhou Qiushan, (17.463), →

Just this heart is Buddha (14.440), →

knife, monks draws a - on elder, →

laugh, sound for 90 li, (14.335), →

Lepu Yuan'an (*Rakuho Genan*) (16.415), →

Letan Baofeng (15.360), →

Letan Kuangwu, (17.466), →

Letan Ming, (17.462), →

Letan Mou, (17.468), →

Letan Shendang, (17.460), →

Letan Yanmao, (17.464), →

Li'ao, →, →, →

Lingyan Huizong, (17.446), →

Lingzun (15.363), →

Liutong Shao, (17.469), →

Longjun Shan, (17.457), →

Longtan Chongxin (14.343), →

Longya Judun (Ryūge Koton), (17.429), →

Luoshan Daoxian (17.447), →

Luyuan Hui (16.407), →

Mahākāśyapā, →, →, →, →

Mañjuśrī says, →

meditation standing upright, stock still like tree stumps, →

meditation without lying down, →

men, four kinds of, →

Micang (14.348), →

mirage, rooted in the real?, →

naked pillar, →, →, →

Nanji Sengyi (16.394), →

Nanyuan Xingxiu, (17.461), →

Nanyue Shitou Xiqian (Sekitō KiseKisen) (14.329), →

never been anyone on this great earth who cannot hear it, →

Nirvana Sutra, Yantou studied it eight years, →

Niutou [Farong], →, →, →

Niutou Wei (15.376), →

obtain is to lose, →

Officially not a needle is allowed [to pass through], privately a horse and cart, →

original face, →, →, →, →

ox, not sitting on, →

palms of the *Asuras* are sun and moon, →

Panlong Kewen (16.419), →

pilgrimage, not easy, →

Pishu Huixing (14.352), →

Qinshan Wensui, (17.443), →

Qixian Huaiyou (16.396), →

Qiyao Cunshou (16.413), →

Quanhou (*Ganto's*) death, →

Quanzhou Waguan (16.391), →

questions session, →

return to the native village, →

riding on an ox, →

rootless tree, world is a, →

Ruiyan Shiyan, (17.444), →

Sanping Yizhong (14.356), →
Shanfu Tianfu (15.378), →
Shanglan Lingchao (16.416), →
Shaoshan Huanpu (16.421), →
Shengshou Yan, (17.449), →
Shenshan Sengmi (15.372), →
Shezhou Maoyuan (15.361), →
Shishi Shandao (14.355), →
Shishuang Hui (16.404), →
Shitou and Mazu meet at Lingduan, 764 CE, (14.329), →
Shitou builds a hermitage on rock, →
Shitou overturns the village hunters' sacrifices, →
Shiva's split head, →
shooting an arrow, →
show your original face (14.440), →
Shuikong (14.432), →
Shushan Guangren, (17.442), →
Silla (Korea), →, →
single flower from a withered tree, →
single hair swallows the ocean yet the ocean is not depleted, →
snow-flake in an immense furnace (14.341), →
Speech like pincers to hook and shackle, →
student strikes master Daowu, →
sword of Moye, →
talk is easy, but to really come into this inheritance is very difficult, →
Tanzhou Baogai, (17.439), →
Tanzhou Dachuan (14.336), →
Tanzhou Hualin (14.339), →
Tanzhou Longxing, (17.453), →
thirty blows, →
three parts of Yantou's teaching, →
Tiangai You (16.424), →
Tianhuang Daowu (Tennō Dōgo) (14.330), →
Tong'an (16.425), →
Tongan Changcha, (17.465), →
Tongshan Xianqi, (17.438), →
tortoise, →, →, →, →

Touzi Datong (*Tōsu Daido*) (15.364), →
Touzi Ganwen (15.375), →
turning word, →,→, →
unpolished jade, →
Vaiśravaṇa, →
Ven. Wu's essentials of the heart' (14.343), →
Venerable Luqing (15.369), →
Venerable Youxi (15.373), →
Vimalakīrti Sūtra, →,→
violent rebel donates his clothes to Touzi, →
what is a man of the Dao?, →
what to have faith in, →
white ox, →
Why does someone greatly awakened still get confused?, →
wisdom beyond the master's, →
'withered tree crowd', →
withered tree, in, a dragon hums, →
Xiangshan Chengzhao (15.377), →
Xiangxi Congfan, (17.448), →
Xiantian (14.357), →
Xiaoyao Huaizhong (16.418), →
Xing'gong (14.346), →
Xingguo Zhenlang (14.334), →
Xingshan Jianhong (15.371), →
Xinluo Boyan, (17.474), →
Xinluo Daling, (17.475), →
Xinluo Qingyuan, (17.459), →
Xinluo Ruiyan, (17.473), →
Xinluo Wolong, (17.471), →
Xuanqu Yan, (17.445), →
Xuefeng Yicun (*Seppo Gison*) (16.389), →
Yantou Quanhuo (*Gantō Zenkatsu*) (16.388), →
Yi'an (14.345), →
Yingzhou Baijiao (16.405), →
Yingzhou Tiantai, (17.472), →
Yongquan Jingxin (16.398), →
You do not have the Buddha Nature' (14.333), →

Youqi Daoyou, (17.433), →
Yuan Huigong (16.390), →
Yueshan Gao (14.353), →
Yueshan Weiyao (14.335), →
Yueshan, Yunyan and Daowu examine Gao, →
Yuezhou Qianfeng, (17.436), →
Yungai Jing, (17.476), →
Yungai Zhihan, (17.470), →
Yungai Zhiyuan (16.399), →
Yunju Daoying (17.426), →
Yunyan Tancheng (*Ungan Donsho*) (14.350), →
Yunzhou Sichan (16.417), →
Zaoshan Guangren (15.362), →
Zhaoti Huilang (14.333), →
Zhaozhou and Touzi meet on the road, →
Zhengmi Haiyan (16.409), →
Zhongyungai (16.412), →
Zhuangzi, →, →, →

景德傳燈錄

Records of the Transmission of the Lamp
Up to the Era of Great Virtue [of the Song Dynasty 1004-7 CE]

(Jap: Keitoku Dentōroku)

Compiled by
Daoyuan

of the Chan School, of the Song Dynasty
in 30 fascicules.

© 2017 Randolph Whitfield

Artwork by Buch&media GmbH, Munich
Cover design by Sandra Hill.
Detail of the Buddha Preaching the Law from Dunhuang.
Courtesy of the Trustees of the British Museum, London.
Printed by BoD – [Books on Demand GmbH](#)
Printed in Germany
isbn 978-3-7448-2701-0