



RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 5

HEIRS OF MASTER XUEFENG YICUN ET AL

TRANSLATED BY

RANDOLPH S. WHITFIELD

WITH A FOREWORD BY ALBERT WELTER



The Hokun Trust is pleased to support the fifth 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 Albert Welter

Preface

Acknowledgements

Introduction

Appendix to the Introduction

Abbreviations

Book Eighteen

Book Nineteen

Book Twenty

Book Twenty-one

Finding List

Bibliography

Index

Foreword

The translation of the *Jingde chuandeng lu* (*Jingde era Record of the Transmission of the Lamp*) is a major accomplishment. Many have reveled in the wonders of this text. It has inspired countless numbers of East Asians, especially in China, Japan and Korea, where Chan inspired traditions – Chan, Zen, and Son – have taken root and flourished for many centuries. Indeed, the influence has been so profound and pervasive it is hard to imagine Japanese and Korean cultures without it. In the twentieth century, Western audiences also became enthralled with stories of illustrious Zen masters, many of which are rooted in the *Jingde chuandeng lu*. I remember meeting Alan Ginsburg, intrepid Beat poet and inveterate Buddhist aspirant, in Shanghai in 1985. He had been invited as part of a literary cultural exchange between China and the U. S., to perform a series of lectures for students at Fudan University, where I was a visiting student. Eager to meet people who he could discuss Chinese Buddhism with, I found myself ushered into his company to converse on the subject. What Ginsburg knew of Chinese Buddhism was gleaned from the stories he had read about involving Tang dynasty Zen masters, tales that were rooted in the *Jingde chuandeng lu*. Inspired by a poet's sensibility of the spiritual resonances emanating from these stories, Ginsburg had little patience for learning of the fictitious aspects and myth making inspiration embedded in Zen story telling. For him, as with many readers down through the centuries, the stories revealed a primordial, timeless truth, borne of unmediated, authentic spiritual experience.

Up until now, we have had to content ourselves with partial renderings of the *Jingde era Record of the Transmission of the Lamp*, fragments and retellings of the original materials. The present book, the fifth in a projected series of eight volumes, allows English readers access to this wonderful trove for the first time. Randolph Whitfield deserves high praise for his accomplishment, which will become an indispensable resource for decades to come. Chan, Son,

and Zen enthusiasts – students and scholars alike – now have access to the rich trove that Whitfield, through his bold plan to translate the entire *Jingde era Record*, has made available. As is well-known, the *Jingde era Record* occupies a special place in the development of Chinese Chan Buddhism. Many Chan transmission records were compiled, but the *Jingde era Record* remains *the* record, the proto-type that inspired those that followed, and most importantly, the whole genre of *yulu* (J. *goroku*), the dialogue records of the teachings and interactions of Chan masters, as well as the *gong'an* (J. *kōan*) compilations of case studies that became a fundamental component of Chan practice. It is not too much to say that the *Jingde era Record* provides a blue print for the entire Chan tradition (and its counterparts in Korea and Japan). I have already lent my copies of Randolph Whitfield's translation to graduate students working on aspects of the text, and expect that it will grace the shelves of my bookcase for many years to come.

Albert Welter

University of Arizona (Tucson), November 2017

What is the matter of mutual transmission all about?
‘The dragon spews out an endless stream of flowing water and the
fish swallow
an inexhaustible amount of bubbles,’ said the master
(20.590 Ven. Tongquan)

Preface

This volume includes a short, translated excerpt from a Daoist *Yulu*, the ‘recorded sayings’ genre so characteristic of the Chan School. Considering the massive expurgation of Buddhist terms from the Daoist canon during the Tang dynasty (618-907 CE), the influence of Chan Buddhist texts such as *Records of the Transmission of the Lamp* (CDL),¹ and the practices it embraces, on China’s native religion during and after the Song dynasty (960-1279 CE) is notable.² The Chan School’s pragmatic approach to the perennial quest, taken up by some of the Daoists too, was close to the enlightened humanism of the Buddha in the Pali Canon: get down to the basics, which essentially amount to restrained behaviour (*sīla*) practice, forbearance with and in the body (*ksanti*), meditation practice (*jhāna/dhyāna*) in the four positions (standing, sitting walking and lying) and cultivating action through the direct experience of appreciative discernment (*paññā/ prajñā*), such that one becomes a lamp unto oneself and for others.

It was also realised that, from a practice point of view, too much speculation and too much information only leads to greater confusion. The Buddha refused to answer many questions for this very reason, even though the Pali Canon is replete with a rich array of teachings on all and everything. The same goes for the *Records of the Transmission of the Lamp* – Chan masters do not indulge in speculation or hyperbole; there is only the endless repetition of ‘the one phrase’, ever rendered periphrastically.

¹ Bokenkamp, Stephen, ‘Sources of the Ling-pao Scriptures’ in *Tantric and Taoist Studies in Honour of R.A Stein*, ed. Michael Strickman, 2: Brussels: Institut Belge des Hautes Etudes Chinoises, 1983, p. 468, cited in Hansen, Valerie. *Changing Gods in Medieval China, 1127–1276*, Princeton: Princeton University Press, 1990, p.25.

² Mutual influence between Daoism and Buddhism began as soon as Buddhism infiltrated Chinese society: see ‘Prince Moonlight: Messianism and Eschatology

in Early Chinese Buddhism' by Erik Zürcher, *T'oung Pao* 68 (1 / 3): 1-75; *Buddhism and Taoism Face to Face* by Christine Mollier. University of Hawai'i Press, 2008; Stephen Bokenkamp, 'Stages of Transcendence: The *Bhumi* Concept in Taoist Scriptures' in *Chinese Buddhist Apocrypha*, Robert E. Buswell, ed. University of Hawai'i Press, pp. 119-147; and [Bokenkamp], 'The Yao Bodou Stele as Evidence for the [Dao-Buddhism] of the Early Lingbao Scriptures', *Cahiers d'Extreme-Asie* 9: 55-68.

Acknowledgements

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

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

Thanks to the Venerable Sohaku Ogata, whose work continues.

Thanks to Carman Blacker for her far-sightedness.

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

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

Thanks to Christian Wittern and Albert Welter for friendly encouragement.

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

The men of Mount Muping
Of appearance classic and simple
Are sparing of words
Regarding each other as strangers in common
Their hearts are like the bright autumn moon
Their threadbare patchwork robes
Were not spun by silk worms
Their peaceful song is of the sound of birds
To the city towers they come today
Already soaked through by the dawn

(**20.588** Chan master Shandao)

Introduction

'The wonderful principle of all the Buddhas is not dependent on the written word.'³ Indeed after the demise of Shakyamuni Buddha, nothing was written down for centuries. Transmission concerned the passing on of a key practice from one person to another, enabling a re-linkage to the source of the original nature, 'the ancient city',⁴ already present within all human beings. This practice involved a direct and practical engagement with oneself as a human being (no Gods or discarnate entities were involved), which led the way to an enlightened humanism handed down within the family of the Buddhas. This key practice, still unchanged through centuries, centres on the art of *forbearance*.⁵ But forbearance needs a something to bear; fervour⁶ needs to be humanised by restrained conduct,⁷ until it matures into appreciative discernment.⁸

Ātāpa, ardour, has two sides to it, destructive and creative. In the Buddhist canon the destructive aspect is self-torment, torture or religious austerities, and was condemned by the Buddha as not conducting to freedom, to disinterestedness. 'If there is only asceticism and no clear appreciation of the Original Heart whilst still being bound by love and hate, then asceticism is like walking a dangerous road on a black moonless night.'⁹ The creative aspect refers to the cultivation of reverence and forbearance through the practice of the middle way, the path of freedom, from which gratitude emerges. Chan master Hongbian tells Tang Emperor Xuanzong (r. 847-859 CE), 'All Buddhist monks reverence the Buddha and recite the *sutras* – this is the abiding support of the omnipresent Dharma, from which emerges the fourfold gratitude.'¹⁰

Ātāpa is not an abstraction: when we look at our modern lives 'upstairs', in the light of common day, it is surprising to find how often and easily we are *moved*, how ardour arises within us. It seems to be a kind of flutter, a being moved by something quite arbitrary. Anything at all can suddenly click in via one of the senses and there it is; the fire that slumbers inside stirs to life and announces itself

physically. It comes up from the inside, yet once released and allowed to fly, it naturally spreads quickly the more dramatically it makes its escape from captivity. Crowds are its food and it can unite, ignite, a large body of living beings (not only humans) instantly with a dangerous potency, causing a veritable conflagration.¹¹ That is why we instinctively revere ardour, which is to say, fear it, because we do not want to lose our hard-won autonomy, to be blown away like a leaf in the wind. Ardour has to be approached circumspectly, with a kind of primitive instinctual awe, through proper rites and practices. But ardour is always mixed with fascination, for it is really central to our whole lives and we know this. It is completely familiar, yet usually remembered only when it has been and gone again. Apart from this warm-blooded enthusiasm, nothing is of much importance. It is the one real thing in our world and every time members are deeply moved, is the announcement of ardour's very physical presence, to whatever degree of intensity it might be.

Ardour does not often manifest as a roaring nuclear furnace, but is frequently felt as a glow of *appreciation*. When this warm glow is confined inside with awareness, instead of being allowed to discharge itself, waking thoughts and images arise which take us for a moment back to timeless, imageless depths, where the light of common day hardly ever penetrates. These depths feel so familiar and alien that they not only refresh memories of an ancient state, but also unite us with the great Continuum of which we are each one a living link. This thirst for the depths is the expensive price tag attached to living in the upper world of the everyday, and being quenched for a moment of this longing is the most refreshing draught there is and constitutes a true momentary reconnection with the Great Continuum,¹² our ancestral home.

Ardour leaving behind its traces, is the living proof that a direct relinkage with the great All is possible, is, in fact, always present. But the traces have to be followed up – quite a problem, since, ‘the road of the ancients is without traces.’¹³ When the ardour of appreciation is upon us at a certain level of potency, it usually reduces us either to howling or to exaltation. It is experienced as a purification, a cleansing by an astringent, salty potion. The dynamics of ardour were later differentiated into a group of three factors. First was the

raw *vitality* expressed as the ardour itself; second, the *effect* of its presence, unmistakable by its potency and power; and thirdly, the *solid body* of the one it floods and occupies (Buddha, Dharma and Sangha).

In the history of our world there have been those we revere as great, because of their impact on all of us. They are the ones who have been taken by this fiery force, to such a degree as never again to return to the everyday world, but stayed in that immensity, with the fire of ardour burning, and went on to achieve many things. Founding great movements that changed the very course of earth history was nothing to them. No real effort was involved; they were instruments, walking contagions of the divine or demonic, carriers of this naked force, taking fisherman away from their fishing, husbands away from their wives, sons away from their families. All is food for this raw force, to ignite followers to the presence of the ardour within, to carry them away to unknown depths from which there would be no return for some. The glorious martyrdom of transfiguration was their lot or they returned changed, different, aliens even to themselves. As Chan master Xuanying says,

the Unborn is a raging furnace
無生火熾然¹⁴

Such is this inferno in its raw state. Rather than just adding fuel to this fire within, Channists try to domesticate it, impossible as this might seem. Yet humans do concern themselves with this, for only in the human state, and under beneficent guidance, is this possible. Devoting whole life scenarios to roaming free, away from the crowd, even whilst living in the midst of them, they endure hardships easily, gladly and with gratitude, without in the least being swept away, despite the deadly threat of being burnt alive.¹⁵ The entire lifetime then becomes a slow, willing immolation, a systematic stripping away of all that is irrelevant.¹⁶ Both Channists and Daoists treat the fire of ardour with a deep veneration, for they know that this is every being's own treasure and birthright: long have they been in possession of the *expedient means* to nurture its potential with care

and reverence, to humanise it. Only when the fire is tracked down to its source, does the real work of tending and gentling it begin.¹⁷

The Chinese themselves began the study and practice of Buddhism with the greatest possible intensity. During the initial period of some 500 years, their fervour for this Indian religion changed the whole complexion of their religious, cultural, social, economic and political landscape irreversibly. That Buddhism succeeded at all in China, given that ‘to leave the home life’ and become a monk was diametrically opposed to timeless Chinese traditions of reverencing ancestors and carrying on the family line, remains one of the wonders of the history of civilisation on the home world.

Out of this Chinese ardour for Buddhism came a home-grown distilled essence of the Buddha’s practice. The Chan School took the bull by the horns in seeking a return to the ardour within, which had inevitably become obscured by five hundred years of frenetic literary and political activity. Neither is it surprising that this essence, called Chan, was and remains, difficult to swallow. The medicine is not a placebo, but is meant to facilitate an actual and direct return to the ancient city.

As Chan master Yunmen (*Ummon*), the Emperor of Chan, says in **19.505**,

‘I am saying to you that there is something right here, already deeply buried and that that is not understood, for there is as yet no access to this place. So just in the middle of calculating thinking, it is for you yourselves to go into this in detail. As long as you are not standing on your own feet, then hearing someone bringing up a saying is just taking it on second hand and it will fall down in no time. With the appearance of the great function,¹⁸ you do not need to bother making the slightest effort, for there will be no difference from the Buddhas and Patriarchs. Those venerable ones of old could not but help all men, and so let fall an appropriate word to offer an entrance to the Way. Yet these things should be laid aside in favour of you yourselves flexing muscles and bones. Is it not the case that there is little

time to idle about, so hurry, hurry now! Time waits for no man and an out-breath will not always guarantee an in-breath. How else is the time to be used?’

A thousand years after Buddhism had entered the Middle Kingdom (China), Chan took on its first canonical form: Chan master Daoyuan composed the *Records of the Transmission of the Lamp up to the Jingde Reign Period* (CDL). He initially entitled his work *Anthology of the Uniform Practice of Buddhas and Patriarchs* (佛祖同參集 hereafter FZTCJ), and he asked Yang Yi, still in his twenties but already a high ranking civil servant and famous literatus, to write a preface to the work.¹⁹ This initial work by master Daoyuan has not survived, but Yang Yi’s preface to the work has.²⁰

When master Daoyuan, travelling north to the capital Kaifeng from eastern Wu, braving heat and cold, first presented his work at court, the Emperor passed it to the Bureau for the Embellishment of Literature,²¹ where Yang Yi, together with a small group which included Li Wei and Wang Shu,²² was ordered to give a finishing touch to the text, with a new preface, again by Yang Yi.²³ This new redaction was then also given a new title, namely, *Records of the Transmission of the Lamp up to the Jingde Reign Period*.

The renaming of Daoyuan’s original work by resorting to the metaphor of a *lamp* is of course culturally valid, evoking echoes of the Buddha’s last injunction, ‘be ye a lamp unto yourselves’²⁴ – and perhaps the use of it also wished to signal a subtle continuity of tradition – the main thrust of the new Song dynasty dispensation – by referring to the early days of Buddhism in China. *In Praise of the Lamp* is a poem by the Eastern Jin dynasty Buddhist monk Zhi Tandi (347-411 CE) from Samarkand (or Sogdiana):

In Praise of the Lamp (*Deng Zan* 燈贊) by Zhi Tandi (支曇諦, 347-411 CE), Yang Yi played a key role in carrying out the cultural policies so important to the new Song dynasty ethos,²⁶ with its accent on neutralising a disastrous militarism in favour of a more civil administration, based on continuity and traditional lineages. Chan served as one expedient example of continuity, which was put to

good political use, by redacting the CDL, creating, at the same time, a spiritual classic and a new genre, the ‘Lamp’ records. Qua style, Yang Yi’s first preface (to the FZTCJ) seems more open and free, the second (to the CDL), more polished and formal.²⁷

Below is a translation of Yang Yi’s first preface to master Daoyuan’s initial work (see the Appendix to the Introduction for the Chinese text). It is of interest perhaps, because it affords an insight into the profound homogeneity of the two prefaces, and what that reflects, by a senior civil servant close to Emperor Zhenzong (r. 997-1022 CE).²⁸

既明遠理	shedding light on deep principles
亦弘近教	amplifying familiar teachings too
千燈同輝	a thousand lamps with a unified glow
百枝並曜	a hundred branches shine equally
飛煙清夜	swirling smoke on a bright night
流光洞照	flowing radiance illuminating all
見形悅景	forms seen, a delightful luminescence
悟旨測妙	awakening’s import fathoms the wonder ²⁵

* * *

Anthology of the Uniform Practice of Buddhas and Patriarchs (by Daoyuan)

Yang Yi’s Preface

In former days the Tathāgata received the prediction from Dipankara Buddha: truly the dharmas obtained were not few. This is called the great awakening of Shakyamuni. Later, wisely stirring it up and causing it to prosper, the compassionate heart was revealed. Pondering the infatuation of being sunk in the four kinds of birth, of revolving around the wheel of the six destinies, whose one key note is cause and effect manifesting as the five turgidities of the world, how then could the root capacities of each individual be variously

responded to? Thus, the opening of the gates of the three vehicles, of the expedient and the real, simultaneously setting up the teachings of the sudden and the gradual, the partial and the complete meaning, and designating awakening by eliminating errors. Amplified, the teachings branched out into the twelve-fold division of the canon, which expanded into hundreds of thousands of verses of praise, following various elucidations. Although of one sound in the beginning, the attainment of the origin was lost in words, so that finally it was just like [seeing] two moons.²⁹

Thus, after Cunda's last offering at the Crane Forest,³⁰ [the Tathāgata] manifested his demise in the early morning, transmitting the true Dharma-eye to Mahākāśyapā. Inwardly the true seal was transmitted and outwardly the robe of faith was conferred, causing the generations to direct and guide as masters, as the Buddha's rightful sons. In all there were twenty-seven generations up to Great master Bodhidharma, who came out of compassion for the ignorance of the people of this land – just this is the principle of the heart.

Distinguishing between name and form, but without repeatedly entering the ocean to count the grains of sand, or encountering various objects, hanging on to birth and death, cause and effect, or taking the thief for one's own son, or taking up the brush to shock, Bodhidharma peacefully sat down in Shaolin, not occupied with talk, nor setting up words and texts. After men had come and the transmission was complete, there was a hastening to quiescence, in order to revert to the genuine. This is the Eastern side's (China's) First Patriarch.

From him the original connection was passed on from one to another, and collateral branches also came out to flower, whose fruit was the verification of the prophecy of the five leaves (houses). To be authenticated in detail and for the light to be continuously passed on, that luminosity would divide into a thousand lamps, culminating and broadening out to the arrival of taking leave of birth and death. The one gate of authentication to nirvāṇa guides the foolish and deluded, with the ten thousand practices taken as their [ability to] distinguish.

From the Second Patriarch, right up to our own time, all the year's advantageous roots and leaves of the prophecy from the western land have been obtained. Those of the Dao verily have many disciples, who sometimes clap their hands, and, eyes horizontal, open in astonishment. They know that in the strength of the wind, lips flap and tongues speak, which is awakening entering into the word essence. Which means, the good fortune of congenial agreement is gold,³¹ whilst bronze sets up discussion, or, passing through dust, good manners are broken and lapse into slander.

[The masters] display skilful means with wholly disparate cases simultaneously, the causes and effects of which are also different. Yet all are in the rut together, in a bamboo fish-trap, analogous to all three collections of [Buddhist] literature assembled together in the Pippala cave (near Rajagrha, frequented by Mahākāśyapā). That which the seven Buddhas had given voice to was secretly hidden in the palace of Scorpio: if only that the compilations, by not being heard, would continue into the future.³²

Looking up in admiration to all the great ones of yore, each one stands in the Chan lineage as disciple, appearing as masters of the inheritance, one after another. Repeatedly preserving the mountain of recorded words on jade tablets, that was their great concern.

The general consensus is that the Chan elucidation completely fuses the various schools into one flavour, unequivocally rendering the patriarchal gate's capacities complete. So, through all the long years, only about one hundred scrolls remained that had not been transmitted down to the generations.

In eastern Wu, Chan master Daoyuan then, with the awakening of a great master, with the heavenly eye of a true man, warm-hearted, considering the Dharma of the patriarchs' descendants to be lopsided, discussed their order, which had never been attended to, as well as the lost books from the thatched hall,³³ and the outstanding omissions. Then, resting his staff at the imperial capital, he sojourned there. Relying on the ruler and ministers, the court offered a reward for [Daoyuan's] discipline in braving heat and cold [to come to the capital].

From Mahākāśyapā to the descendants of Master Fayan, the branches caused leaves to be stimulated. It was necessary to find a

way through the waves of discussion about the source, even to [single] sentences. With the tally of being accorded propitious conditions, there was no question of not undertaking to raise [these matters]. Without avoiding anything, [Daoyuan] unwearingly compiled a work which came to 20 chapters.³⁴ Although the principle was present, it was not yet explicit and so words were added by the Bureau for the Embellishment of Literature at the Eastern Village. In cases of unsettled questions, the *Chunqiu* was resorted to as the embodiment of literary excellence in refining the text. For cases of those only existing in name and lacking a biography, as in the gaps in the *Shiji* too, or in cases of the doubling of songs and odes, connecting passages had to be added. Quite a class of distinguished and extensive records, great indeed!

The Chan masters' functioning goes by means of the heart. Therefore, it is necessary to tell of that, rather than composing literature. Indeed, the Dharma world is without borders, living beings without limits. All living beings have feelings, yet it is not that they do not have the same substance. In the end, there is full and perfect awakening and everything the eyes touch is the Tathāgata. Confusion is lost and the wonderful clarity waxes. Ephemeral absurdities are phantom imaginings, pinned down in the six dusts, which accumulate the causes of sufferings. Wandering in search of the possession of three types of good friends,³⁵ in sympathy with them, this is the way it is. Not going through the [whole] task, but directly pointing to the original source,³⁶ then, with the non-arising of a single thought, the three periods of time are all cut off, the ten directions nullified. All the sages of old knew that the precious jewel is [already] in the robe and not obtained from others; it is like gold coming out of ore. But how to repeatedly emphasise the gate of the complete and sudden [awakening] – it is as mysterious as this. In investigating that which is authentic in the Dao, the original master will be known eventually. Engendering the true Dharma of the family of the Tathāgatas, the ruler and princes investigated the principle of that which is expounded and later clarified this collection, as well as completing the final meaning.

Truly the supreme vehicle will endure the final period of the Dharma and superior hearts go beyond the holy, initiating and

coming to liberation. In one snap of the fingers, suddenly, the shoulders are straight and the ancient Buddhas do not rise from the sitting cushion, [but] enter nirvāna. Nevertheless, to be of benefit, the crossing to the other shore should be without grasping, which is the bestowal of knowledge of the seven jewels³⁷ by which the vanity of the world's wealth of contaminating activity transforms into the two vehicles, numerous as the grains of sand in the River [Ganges]. An appropriate and weighty defeat of the root of unwholesome activities, the masters' Dharma is a bestowal. How to comprehend what has been reached?

A new collection having already been completed, it was inquired as to whether I could compose a preface, and so tentatively offer a short synopsis at the head of this work.³⁸

* * *

The first Chan work to enter the Buddhist Canon, the CDL gained influence and prestige as soon as it was published. A truncated version, published in 1030 by Wang Sui, was intended for a larger public. It also influenced some Daoist schools profoundly, which can be clearly seen from the following short *yulu* from the *Quanzhen* (Complete Reality) School, brushed about 150 years after the publication of the CDL, showing clear traces of the influence of the tradition surrounding the Sixth Patriarch of Chan, as well as of standard Buddhist vocabulary. Where did this influence come from? Did it come from circulating texts such as the CDL, or from contacts between co-religionists in time and space, or both? What emerges from the Daoist side is their equal fervour in developing an uncompromising practice, to find a way back to 'the original nature'.

Here is the *yulu* from *The Recorded Sayings of Tan Changzhen as revealed to his Disciples*³⁹ which shows, not only clear influences of the Chan Buddhist School, but even the adoption of the newly emerged Chan *Linji* orthodoxy in its uncompromising approach to practice. Tan Chuduan (譚處端 1123-85 CE), who eventually settled in the city of Luoyang (Henan), lived a life of urban asceticism, taking part in all kinds of social activities, whilst practising non-attachment

or disinterestedness. He was an eminent teacher and insisted on the equal status of the lay and ordained communities.⁴⁰

'All men are going round and round on the wheel of birth and death without end, only on account of possessing a heart. Deshan says "When heart arises, all kinds of dharmas arise; when heart ceases, all kinds of dharmas cease." If not a single thought arises, then birth and death are cast off. But why does the heart exist? Now, newly burgeoning beings are born with the three poisonous evils of greed, anger and delusion, a heart on fire with ignorance. The master said, "To leap over these three mountain passes, this is the thing." That with which awakened men practise, is the cutting off of desires. To abandon craving and to destroy stubbornness, cut sharp,⁴¹ yield up and destroy the uneasy heart of living beings. It is necessary to see the true nature before mother and father were born, this is the original face.⁴² What is an unwholesome heart? A heart which everywhere gives rise to avarice and jealousy, to desire for wealth and to lust, to all kinds of disputes, opinions arising and disappearing without end. The *karmic* obstructions of old, coming to the state of ripening, obscure the original source and do not conduce to liberation. It is necessary to root out and put an end to suffering, then the original nature will come into view. Why is it called seeing into one's own nature? When recollection is continuous and pure during the twelve periods of the day, so that the true source is not obscured by the ignorance of the old state of the passions, ever empty like space, roaming in freedom, then, of itself, the spiritual energy will be in intimate harmony. If practice of the one task is like this, then how could there be fear of life and death? How could there be a dread of *karmic* retribution? If even one thought arises now and again, this does not make for purity, it is just an obscuration and is not called freedom. How to come to this? It is only necessary for all, impartially and with a single resolve, to be like a mountain. Not moving, unshakable, directed towards meeting the great demon, extirpating this entity without ever looking back; it has always been so. A perfected one of the Jin dynasty⁴³ said that a heart

that is pure, intentions pure, is the way to the celestial palace; thoughts confused, the heart a wasteland, this is the entrance to hell.'

³ Huineng (**5.71**).

⁴ *Samyutta Nikāya*, 12-65.

⁵ Skt., *ksanti*, (Chin. 忍 *ren*, endure).

⁶ Pali, *ātāpa* (Pali), heat, fire, fervour, ardour, (Chin. 热 *re*, heat, mania, passion).

⁷ Skt., *śīla* (Chin. 戒律 *jie lu*).

⁸ Skt., *prajñā*. (Chin. 慧 *hui*).

⁹ Chan master Sengna, (**3.37**).

¹⁰ Gratitude to parents, to having been born a living being, to country and the Three Treasures. (**9.185**)

¹¹ See Elias Canetti, *Crowds and Power*, originally published as *Masse und Macht*. Hamburg: Claassen Verlag, 1960. English translation by Carol Stewart, Victor Gollancz, 1962, 1973.

¹² The Great Continuum, perhaps a more realistic translation of *Mahāyāna* – *mahā* meaning great, -*yāna* being a neuter action noun equivalent to an English gerund meaning go-ing, travel-ing, wayfar-ing, journey-ing, continu-ing. *Mahāyāna* is therefore not a thing but a process.

¹³ Yichu, (**12.300**).

¹⁴ CDL **24.822**, T.51, 2076, 402b05. 'Dominus Deus tuus ignis consumens est.' (Deut. 4.24)

¹⁵ 'The fire still burns, please burn *me* away,' said an old master.

¹⁶ 'How is it we have walk'd through fires and yet are not consum'd?' William Blake, *The Four Zoas*.

¹⁷ 'Be like the herdsman tending the ox – stick in hand, he keeps his eye on it and does not let it trample over peoples' sprouting grain!' Da'an, (**9.173**)

¹⁸ The humanised fire working benevolently, warming all comers.

¹⁹ For Yang Yi's contacts with Buddhist friends see 楊儀佛門交遊考 (*A Study of Yang Yi's Buddhist Contacts*) by 冯国栋 Feng Guodong and his PhD diss., 景德傳燈錄研究 (*A Study of the Jingde Chuandeng Lu*), Fudan University, 2004.

²⁰ Hosted online at <http://ctext.org/searchbooks.pl?if=en&searchu=武夷集>, from *Wuyi Xinji*, 武夷集, *A Collection from the Wuyi* [Mountains], Ch.7, a miscellany

of poems and prefaces by Yang Yi, up to 1007.

²¹ 東里潤色, the 潤文官 *runwen guan*, (H: 3086), an institute where Hanlin scholars were assigned to give a literary gloss to government documents.

²² See Vol. 1 p. 68.

²³ Translated in CDL, Vol. 1, pp. 67-70.

²⁴ *Mahā Parinibbāna Suttanta* of the Dīgha Nikāya.

²⁵ Biography of and poems by Zhi Tandi in *Quan Jin Wen* 全晉文, 165; 燈贊 also translated by Xiaofei Tian, *Beacon Fire abd Shooting Star*, p.224.

²⁶ See L. Kurz Johannes. ‘The Compilation and Publication of the Taiping yulan and the Cefu yangui.’ In: *Extrême-Orient, Extrême-Occident*, 2007, no.1, pp 39-76. doi:10.3406 / oroc. 2007.1069 http://www.persee.fr/doc/oroc_0754-5010_2007_hos_1_1_1069

²⁷ It would be naïve to suppose that Yang Yi had any real freedom in determining the editing of the FZTCJ into the CDL (he certainly did not have any such freedom working on the concurrent *Cefu Yuangui* project), or that he even had any conception of such a modern idea as ‘editorial freedom’. He was a servant, working under the eye of the Emperor and senior ministers. There has always been close censorship in the production of government documents in China.

²⁸ In other words, the Linji (Jap. Rinzai) Chan state orthodoxy, which only became fully fledged during the next generation of Lamp Records, was still in *statu nascendi* when the CDL appeared.

²⁹ Blurred vision.

³⁰ The leaves of the *Sala* trees turned white as Crane feathers with grief.

³¹ Meeting a Buddha is as rare as hitting the point of a needle on earth by a mustard seed thrown from the Tushita Heaven, T.1911.46, 56c22. DCBT: 431.

³² The 8th zodiacal house, 婆蝎宮. See DDB under 十二宮. Also T. 1312 says 天蠍宮當火曜 ‘the heavenly Scorpius is (will be / bears) the Fire radiance’ (*Antares*, like unto Mars’, due to its reddish colouring) – did it later become the dispenser of *karma* (retribution for hubris, chief ‘controller’)? The main star in Scorpius, *Antares*, is a super giant many hundreds of times greater than our sun; flanked by Σ and T *Scorpii*, it forms *xin* 心, the heart of the *Blue Dragon*, (ruled by Jupiter), the throne of the Emperor. <http://www.ianridpath.com/startales/scorpius.htm#chines>

³³ In Chang'an where Kumarajiva translated.

³⁴ Not thirty chapters, the final recension of the CDL. So Master Daoyuan was not following the tradition of the GSZ and the XGSZ, though Yang Yi did – continuity.

- ³⁵ Teacher, fellow wayfarer and, supporter.
- ³⁶ 直指本源 *zhi zhi ben yuan* – directly pointing to the original source!
- ³⁷ DCBT:10, *Sapta ratna*, seven jewels. The fusion of royal power (the *Cakravartin*) and monastic Buddhism: the seven jewels belonging to the Cakravartin are mentioned in the *Suttanipata*, bk. 3, *sutta* 7, to wit; wheel, elephant, charger, gem, queen consort, treasurer and counsellor.
- ³⁸ The collection from which Yang Yi's preface to Daoyuan's initial work is taken, has been preserved in the *Complete Imperial Library of the Four Treasures* 欽定四庫全書. Interestingly, Yang Yi called this personal literary collection *The [Mount] Wuyi Collection* 武夷集 (20 fasc.), indicative of the complete interpenetration of Confucianism, Daoism and Buddhism in his birthplace. In the north of Fujian province, on the border with Jiangxi province, (Yang Yi's birthplace) is a mountain range famous for its teas. Mount Wuyi 武夷山, with more than 30 peaks, the highest over 2000m, is a spectacular nature reserve today and unique to Unesco, with its double designation as a natural and a cultural World Heritage site. The mountain is host to the Da Hong Pao tea, that grows on its terraces and which is more valuable than gold. One of its peaks supplied the Song Emperors with tea. The area would become the cradle of so-called 'Neo-Confucianism', hosting 35 ancient Confucian academies, dating from the Northern Song to Qing Dynasties (10th to 19th centuries CE). The area contains tombs, inscriptions and rock shelters, with wooden boat coffins dating back to the Shang Dynasty (2nd century BCE), and there are remains of more than 60 Daoist temples and monasteries. The mountains were also an important centre of Buddhism. See 'The Cult of the Wuyi Mountains and its Cultivation of the Past: A Topo-Cultural Perspective' by Delphine Ziegler. *Cahiers d'Extreme-Asie*, vol.10, 1998, pp. 255-286.
- ³⁹ *Zhenxian yulu*, Daoist Canon [DZ] no.1256.
- ⁴⁰ See Vincent Goossaert's article in *The Encyclopedia of Taoism*, ed., Fabrizio Pregadio, pp. 962-963. Tan Chudan seems a good example of the Mahayana *bodhisattva* ideal.
- ⁴¹ 催強剗銳 *cui qiang cuo rui*.
- ⁴² A direct reference to the Sixth Patriarch, Huineng; see the Daoming entry, CDL (4.60).
- ⁴³ *Jin zhenren yulu* 晉真人語錄, DZ 144

Appendix to the Introduction.

Yang Yi's Preface to the FZTCJ

From 武夷新集 Ch.7

昔如來于然燈佛所親蒙記莉實無少法可得是號大覺能仁既而後智滋興悲心顯發念四生之沉溺輪迴六趣之中為一事之因緣出現五濁之世奈何根器各異機感有殊繇是開三乘權實之門設一時頓漸之教具偏圓半滿之義分悟證伏斷之差演之為十二部經廣之為百千萬頌隨類各解始雖自於一音達本忘言終乃同於二月故純陀末供之後鶴林示滅之辰以正法眼付大迦葉內傳真印外授信衣作世導師為佛嫡子凡二十七世至達摩大師哀此土之人昧即心之理分別名相而不已類入海以算沙攀緣生滅而為因但認賊而作子聿來震旦宴坐少林不事語言不立文字既得人而傳付乃趣寂以返真是為東方之初祖也自爾本系相承旁支別出敷華結果五葉之識可徵續談分輝千燈之照彌廣至於出離生死一門證于涅槃誘導愚迷萬行以之差別由二祖而下迄至于今以諸夏之利根叶西土之懸記得道之者實繁有徒其或抵掌盱衡乃了知於風力搖唇鼓舌即悟入於言樞或針芥相投金鑰立辯或經塵將破啐啄同時示現方便以既殊遭但因緣而亦異咸有軌迹著為筌蹄譬諸三藏之文結集於鉢羅之窟七佛所說秘藏于娑竭之宮苟撰述之無聞使後來而安仰先是諸方大士各立宗徒互顯師承迭存語錄圭山患其如是也會合衆說著為禪詮融通諸家圓成一味蓋祖門之能事畢矣歷歲彌久都序僅存百卷之文不傳於世東吳道原禪師者乃覺場之龍象實人天之眼目慨然以為祖師法裔頗論次之未詳草堂遺編亦嗣續之孔易乃駐錫輦轂依止王臣購求亡逸載離寒暑自飲光尊者訖法眼之嗣因枝振葉尋波討源乃至語句之對酬機緣之契合靡不包舉無所漏脫孜孜纂集成二十卷理有未顯加東里潤色之言詞或不安用春秋筆削之體或但存名號而蔑有事迹者亦猶乎史記之闕文或兼採歌頌附出編聯者頗類夫載籍之廣記大矣哉禪師之用心蓋述而不作者矣嗚呼法界無際衆生無邊凡厥有情莫非同體終日圓覺觸目真如而迷失妙明增長虛妄分別影事牽制於六塵積集苦因流浪於三有善知識愍其如是也不歷事相直指本源但一念不生即三際俱斷十方消殞諸聖現前識珠在衣匪從他得如金出礦豈復重為圓頓之門妙如此矣稽所證之道然後知原師也生如來家真法王子究所詮之理然後明斯集也了第一義真最上乘當使末法之年初心之類去聖逾遠開卷得解一彈指頃齊肩古佛不起于座入涅槃雖利益之若斯於滅度而無取即知施七寶而滿刹土徒為業之資化二乘而等 河沙適重敗根之罪師之法施豈思議之所及哉新集既成咨予為序聊擣梗槩冠于篇首云耳

*The Recorded Sayings of Tan Changzhen (Tan Chuduan 譚處端
1123-85 CE) as revealed to his Disciples⁴⁴*

長真譚先生示門人語錄

凡人輪迴，生死不停，只為有心。德山云：心生則種種法生，心滅則種種法滅。若一念不生，則脫生死。何為有心？蓋緣眾生貪嗔癡三毒孽，（起）無明心火。師云跳出三山口，是也。所以悟人修行，割情棄愛，摧強剝銳，降伏除滅眾生不善心，要見父母未生時真性，本來面目是也。何為不善心？一切境上起無明慳貪嫉妬財色心，種種計較，意念生滅不停，被此業障舊來熟境，矇昧真源，不得解脫。要除滅盡，即見自性。如何名見自性？十二時中念念清靜，不被一切舊愛境界矇昧真源，常如虛空，逍遙自在，自然神氣交姤沖和。修行如了此一事，更有何生死可怖，更有何罪業可懼。如稍生一念，不為清靜，即是罣礙，不名自在。如何到得？只要諸公一志如山，不動不搖，向前去逢大魔，盡此一身永無迴顧，前期必了。晉真人云：心清意靜天堂路，意亂心荒地獄門。

⁴⁴ *Zhenxian yulu*, DZ 1256.

Abbreviations

Primary Sources:

- DS – *Dong Chansi Ban* (Tōji) edition (1080 CE), The Eastern [Chan] Temple Edition [of the CDL] 東禪寺版 edited by 四口芳男
- FG – *Foguang Dazang Jing* 佛光大藏經, 1983
- T – *Taishō Shinshū Daizōkyō* 大正新修大藏經常, 55 volumes, edited by Takakusu Junjirō and Watanabe Kaigyoku, (1912–1926). (The Taisho CDL, T.51, no.2076 is the Yuan edition published 1316 / 1360 CE based on the *Sibu Congkan* 四部叢刊, A Collection of The Four Branches of Literature of 1134 CE)
- X – Shinsan Dainihon Zokuzokyo, 正新纂大日本續藏經 Tokyo, Kokusho Ka-nokai, 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 筵 *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 Tripitaka,

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 Tripitaka*, by Bunyiu Nanjo, Oxford, 1883
- PSSP – *The Platform Sutra of the Sixth Patriarch*, by Philip B. Yampolsky, Columbia, 1967
- SBCR – *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*, translated by Thomas Cleary, Boston, 2000
- SH – *A Study of History*, by Arnold Toynbee, 12 vols. Oxford, 1934-61, Rprt. 1979
- TZC – *Two Zen Classics*, translated by Katsuki Sekida, New York, 1977; rpt., 1985
- YCB – *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglu (1004)* by Christian Wittern, Bern, 1998
- ZS – *Zen Sand*, by Victor Sogen Hori, Hawai'i, 2003

Book Eighteen

Dharma Heirs of Chan Master Fuzhou Xuefeng Yicun (1)

- 18.477 Chan Master Fuzhou Xuansha Shibei (*Gensha Shibi*)
- 18.478 Chan Master Fujian Changqing Huileng (*Chōkei Eryō*)
- 18.479 Chan Master Dapu Shan Xuantong
- 18.480 Chan Master Hangzhou Longce Si Daofu
- 18.481 Chan Master Fuzhou Changsheng Shan Jiaoran
- 18.482 Chan Master Xinzhou Ehu Zhifu
- 18.483 Chan Master Zhangzhou Baoen Yuan Huaiyue
- 18.484 Chan Master Hangzhou Xixing Huadu Wuzhen Dashi
Shiyu
- 18.485 National Teacher Fuzhou Gushan Xingsheng
- 18.486 Chan Master Zhangzhou Longshan Xingqu Dashi
Shaoqing.
- 18.487 Chan Master Fuzhou Xianzong Renhui Dashi Xingtao.
- 18.488 Chan Master Fuzhou Lianhua Shan Yongfu Chaozheng
Dashi Congyan
- 18.489 Chan Master Hangzhou Longhua Si Zhenjue Dashi
Lingzhao
- 18.490 Chan Master Mingzhou Cuiyan Yongming Dashi
Lingcan

***Dharma Heirs of Chan Master Fuzhou Xuefeng
Yicun***

18.477 Chan Master Fuzhou Xuansha Shabei (*Gensha Shibi*)

Great Master Xuansha Zongyi (834-908 CE) of Fuzhou, whose Dharma name was Shabei, was a native of Min in Fuzhou (Fujian, Fuzhou). His family name was Xie. In boyhood he loved nothing more than to fish from a small boat floating on Nantai River (at the foot of Mount Nantai in Fuzhou). He was on familiar terms with all the fishermen there.

In the first year of the reign period Xiantong (860 CE), having just turned thirty years of age, the master suddenly had a desire to leave the dusty world, so he discarded fishing line and boat and set out for Chan master Lingxun (**10.216**) on Mount Furong, who shaved his head. From there he went to Yuzhang (Jiangxi, Nanchang), where he received the full precepts from Vinaya master Daoxuan at the Kaiyuan Monastery.

With a cotton robe and straw sandals, he took his food just as it came. The master often sat the whole day peacefully in meditation, to the great surprise of the assembly. He developed a close relationship with the senior disciples of Xuefeng Yicun and similarly with master Xuefeng himself (**16.389**). Because of the master's hard practice, Xuefeng called him 'the recluse'.

One day Xuefeng asked the master, 'Is that the recluse [Shi]Bei?'
'Would never dare to deceive people,' answered the master.

On another day Xuefeng called out, 'Why is recluse Bei not going to interviews!'

'Bodhidharma did not come east to this land and the second Patriarch did not go west,' replied the master. Xuefeng approved of this.

When Xuefeng was climbing Mount Xianggu with the master, both were of the same aspiration to establish a temple [there]. Then disciples crowded in from everywhere. Nevertheless, the master continued to enter the abbot's room to enquire [into the Dharma] but

did not attend the normal morning and evening interviews. He also studied the *Śūrangama Sūtra* and came to the heart-ground, through which the response to circumstances was quick and agile, in profound agreement with the *sutras*. However, there were many aspects of the profound teachings that the students could not yet penetrate, so it was necessary to ask [the master] for further guidance. Xuefeng criticised him for this, yet without chiding him, saying, ‘Monk Bei has been converted again!'

One day Xuefeng ascended the hall and said, ‘To want to understand this business, it is just as if there were an ancient mirror on a stand: when a westerner⁴⁵ comes before it, a westerner appears, when a Han Chinese comes before it, a Han Chinese appears.’

‘And when suddenly coming across a bright mirror, what then?’ asked the master.

‘Westerner and Chinese are both erased,’ replied Xuefeng.⁴⁶

‘The old monk’s feet do not seem to be earthbound yet!’ said the master.

The master ascended the hall [and was silent] for rather a long time. The general assembly all thought that there would be no Dharma-talk. As soon as everyone began to withdraw, the master started to scold, saying, ‘Look! All the same, not one with any wisdom! Merely watching me opening these two flaps of skin, you swarm around seeking to get some meaning from my words. This is my dire reality, taking you on who have no idea. Look! Such great difficulty! Great difficulty!’

On another occasion the master said, ‘All you Chan worthies, going on pilgrimage in all directions, saying, “I am engaged in studying the Chan way,” just to possess some special uniqueness. And is all this done just to ask questions in the east, ask questions in the west? If you have some experience or insight then come, I will verify it for you, whether it is right or not right. Then at least I can learn whether there is a wise one here. If there is not, then it is clear that this is all open to ridicule.

'Since you have come here now, do you people still have eyes to see? If so, then surely it would be easy to gain some understanding? Got it? If not understood, then what must I do with such blind and deaf people? Is that it? Or do you wish to say something? Chan worthies without self-sufficiency, this is what you really are. What is to be done with such people? All the Buddhas of the ten directions stand you on your head, and you do not dare to make one iota of a mistake, only saying, "Just this thing I can understand". Understood? To continue now on this path is not to inherit Shakyamuni but another. I can say I have allied myself with Shakyamuni, but with whom have you joined up? Understood? Certainly it is not easy to know, nor is it by non-awakening that it begins to be known. It cannot even be experienced by a partial awakening. Yet you still think to distinguish great awakening? It cannot be recognised in the shining mirror in front of your skull, nor can it be about you mouthing empty phrases over nothing, talking of this and that. There is a Dharma of the world, and there is a Dharma that is not of the world. Oh venerable monks, empty vanity seems to arise from just such bewitching and absurd illusions. If all this is not given into, what would this place be called? If there were really no hint of empty vanity, where in the three worlds could the view of *karma* be found? Father and mother were born from various affinity links and gave you a tethering post before you and one behind you. And now today, even if you talked without any nonsense, under what kind of circumstances might there be some understanding? Indeed you have been on pilgrimage for a long time. Venerable monks, you talk of the business of awakening but today I ask you, if there were a place high up on a mountain precipice cut off from human habitations, would there still be the Buddha-dharma there? Are you able to decide on this? If not able to discern it, then it is not yet [the time] to be here. I have constantly said that what appears before a dead monk is the genuine eye of *bodhi*, which makes direct contact and a spiritual radiance emanates for ten thousand *li* from the head [of such a dead monk]. If one can come to this, nothing will hinder the going forth from the netherworld and the stripping of all ideas in front of your skull. Just think that this is the form of your true reality, so where could there be another Dharma capable of liberating and

protecting [living beings]? Do you understand, can you still believe in it and take it on? Then make even greater efforts!'

The master also said, 'I ask all of you now, what is there actually to be obtained from this business? In what is there peace of body and acknowledgement of one's lot? Is it clear? If it has not become clear, then it is exactly like trying to pluck [illusory] flowers appearing in the eyes – seeing things which are just not real. Understood? Like seeing phenomena appearing in front [of the eyes], seeing mountains, rivers, the great earth, forms and space, light and dark and all manner of things, all are wild troublesome flowers called into being by an upside-down way of seeing and knowing. Yet what is called a śramaṇa is someone who has left the home life and become familiar with the heart through arriving at the origin.

'Now, since you have already had the head shaved and donned the robes, taking on the form of a śramaṇa, it should be advantageous to oneself and advantageous to others. Looking around today, you all seem like black clods of earth, like really black lumps, unable to save yourselves, never mind being able to liberate others. Oh worthy ones! The [teaching of the] Buddha's Dharma of cause and effect is a great matter, so do not hang about idly and talk in a complicated way to belittle others. Time is difficult to retrieve. What a pity it would be if young gentlemen could not examine themselves to look and see to their business. It is just like following the exalted ones of old in the belief that you are in with the highest clan of the Buddhas. Yet since you do not succeed in this, it is I who has to urge you on, as has been done continuously since Mahākāśyapā's school went beyond.

'This gate goes beyond sage or commoner, cause and effect, goes beyond the wonderfully adorned world-ocean of Vairocana Buddha, goes comfortably beyond Shakyamuni's gate. For long *kalpas* it has not been taught, so here is something for you to see with eyes [open] – why not take it and examine it with all speed? There is no need to say that you will still get three births or two births, so that there is still a long time for the business of purification.

'Oh virtuous monks! What is the business of your school? It cannot be obtained through the adornments of spiritual or physical strength,

nor can it be obtained through the heart of another or through destiny. Understood? It is just as when Shakyamuni left the home life to undergo many transformations, then propagating the twelvefold division of the teachings, just like a pitcher pouring out water, to the great benefit of Buddhist affairs. To you I say, in this school there is not one iota of certainty to be obtained, not one hair's breadth of cleverness to be obtained. Understood? It is just the same as a dream or like talking in one's sleep. Śramaṇas should not seek to obtain awakening, the great liberation. Therefore it is said, go beyond mundane, beyond holy, leave birth behind and separate from death, go away from cause, from effect, go beyond Vairocana, beyond Shakyamuni, and do not be deceived by mundane or holy, by cause and effect, for nowhere are there persons who understand. Do you understand? Do not just pine forever for the net of life, death and love or be seized by *karma* good or bad – there is no self-determination from that. Be generous in forging your bodies and hearts into empty space and be generous in trying to reach the depths of clear insight, without being destabilised by any situation and without going into other underlying levels of awareness. The ancients compared this to a fast-flowing stream. The stream is fast, but not aware [of that] and foolishly thinks it is peaceful and clear. Conducting practice like this will not help to exit the realm of the wheel, so that it will still be necessary to return revolving round and round. Therefore it is said that although all practice is without end, there is the direct fruit of the three vehicles. It is a fearful thing, if there were no Dharma-eye, for then there would be no end. How would it be, if from today all and everywhere were the same so that the great awakening gone beyond comes with the liberation of the powers of the heart? Would that be a guarantee of happiness? I urge you, if I stand here waiting for your awakening, then there would be no need to make use of practice. Since it is not so right now, what is there to wait for? Agreed? Agreed?

Once the master ascended the hall and said to the assembly, ‘It is you, authentic, just as it is.’ Another time he said, ‘If Bodhidharma were seen here today, would any of you actually be able to see him?’

The master said, ‘When normal people see something dangerous or bad, like seeing a great reptile with daggers [for teeth] threatening their lives, then an unmanageable fear arises, does it not? It is just like a master painter of the world who paints scenes from the hells and their transformations,⁴⁷ when the painting changes into a reptile with dagger [teeth]. Looking intently at it himself, the painter becomes terrified. You people here today are just like that. A hundred times looking and imagining they are your own fantasies, self-engendered by fear. Neither are these created by anyone else than yourselves. Do you not realise that these are all illusions? Just acknowledge it and take up your diamond eye. If you obtain this, then it will teach you that not even the tiniest mote of dust is able to manifest [in your imaginations], so where could a reptile with daggers [for teeth] threaten you? Look again at it with the astuteness arrived at by Shakyamuni, then it cannot be found anywhere. Therefore I say to you, penetrate with the śramaṇa’s eye, let it contain and cover heaven and earth without even a hairline leak. Where then could there still be something to know? Understood? If once liberated like this, it seems quite remarkable, so why not go after it?’

The master said, ‘All of you people seem like men sitting on the bottom of the ocean, heads sunk in the water and with outstretched hands begging others for water to drink. Understood yet? Study the *prajñā* of the bodhisattvas, certainly a great root vessel from which great wisdom is to be obtained. With the possession of such wisdom, liberation would come right here and now. If however the root propensity is slow and dull, it is necessary to aspire to diligently endure hardship, to be patient day and night, to forget tiredness and hunger as if mourning for your old deceased mother. If it were so pressing the whole life long, then help from others would come, and going deeply into the very bones, there would really be nothing which could hinder coming to it. Still, where is the like capable of learning like this today? Oh venerable ones! Do not merely record words and phrases as if chanting *dharānis*, taking one step forwards and then with the mouth wide open intoning “duo duo, he he” as the only response to those asking questions. Glaring angrily, the

questioner says, “Why does the venerable sir not answer me?” Such a way to learn is very bitter. Understood? Yet if there is a monk sitting on a Chan seat, who is called a good friend, all-knowing, who on being questioned answers with body movements, gesticulates and, beady-eyed, spewing his tongue out, stares at [the questioner], and then even begins to talk with great spiritual clarity and high wisdom as if hearing and seeing everything, like a lord in the field of the five *skandhas*, how is such a one to be regarded as a good and wise friend? He is a great deceiver!⁴⁸ Understand? I ask you right now, if you can acknowledge the bright luminous spirit as your very own, why then nod off when spiritual clarity cannot be reached [like that]? If there were no nodding off, how is it that there is spiritual clarity? Understood yet? This [nodding off] is tantamount to taking a thief for a son,⁴⁹ this is the root of birth and death, the origin of all absurd notions. Do you want to become familiar with the cause of this root? I will tell you: your spiritual clarity – it certainly is clear that due to old defilements the body, speech, smell and all the other senses have become split, and that this is what you call luminous spirit. So even if there had been no obscuration, this clarity would still be the same as that of the hairy turtle or the rabbit with horns. Oh venerable ones! What is reality? Now you wish to obtain exit from that ruler of the body’s five *skandhas*, but for that you must get to know the diamond body hidden within. As an ancient has said to you, “It is complete in all ways and in every grain of matter in the world.” Today I wish to give you a tiny fraction of this wisdom. This is possible by unravelling the metaphor: have you ever seen the Sun in *Jambudvīpa*?⁵⁰ That which causes the beings in the world to flourish, to be sustained and nourished, that stimulates them to follow up all kinds of impulses from the heart – these are nothing else but the results set in motion by the rays of the sun. It is just like the mass of the sun – how many [rays] of its impulses come from its heart? Do they not reach into every grain of matter in the world? To wish to know this diamond body is just like this. Like the mountains of today, the rivers and the great earth, it reaches out into the ten directions of the whole country, materialising solid forms and space, light and darkness, reaching even into your own body, your heart. There is nothing that is not indebted to this, for it fills you all to the brim.

These powerful rays manifest the destinies of all, working through the *karma* of heavenly beings and the multitude of living beings alike. All reap the fruits of their arising, even if their nature is without feelings. Nor is there anyone who does not contain these powerful rays, for even the Buddhas, one and all, complete the path, complete the fruit and then lead people, to the benefit of all living beings. Neither is it possible that any of you could not be filled to the brim with these powerful rays. It is just like the diamond body – do not ordinary folk and all the Buddhas have it? Do you not have these impulses of the heart? If it cannot be gainsaid, then go and bear the consequences! Understood? Since you are the locus for such a remarkable capacity for awakening, why not let this shine forth? As for following other life forms having the five *skandhas* for a body, or [following] hungry ghosts, that immediately goes into mere self-deception. When the impermanence that cuts down everything in the world suddenly comes, and the eyes look and stare at the deception of your life, and you experience great difficulty at this time in bearing [these sights], then it is just as if a turtle had just been stripped of its shell – great suffering!

‘Oh Virtuous Ones! Do not take dozy seeing as easy to eradicate; what is not yet realised is that even one hair covering the head is too much. Are you aware of this too? The three worlds are without rest, just like a house on fire.⁵¹ As long as you people have not yet come to peace and joy, and only execute great deeds by participating in the crowd of other’s worlds, flying around this way and that like wild deer, only knowing how to search out food and clothing – when it goes like this, why not rather walk the King’s Way?⁵² Understood? The Emperor and the chief ministers do not restrain you, mother and father released you from the home-life, whilst you are bestowed with food and clothing from all the ten directions. The earth and chthonic powers protect you and all should be humbled by this kindness. Do not take all this goodness for granted! Sitting uninterruptedly in rows on meditation cushions in order of seniority, and all fused together, you say that this peace and happiness is really not in this, for all the food only consists of rice gruel. You have all become like rotten melons and will be buried in the earth in the end. Awareness of *karma* is everywhere but originally without a base. Śramaṇas,

through what causes could such a situation have come about? Like the host of wriggling things on the great earth, I call them denizens of hell. If not understood right now, then before the light has dawned one has transformed and entered the belly of a donkey or a horse as a foetus. Dragging the plough and the rake, iron bit in the mouth and strapped up in harness, grinding the millstone [round and round], only to be cooked in a boiling pot [in the end]. This is really not easy to endure, so it would be better to greatly fear [such a state of affairs]. Yet do you know that this is your own doing? If this were understood, you would never allow yourselves to rest easy. If not understood then this is the fruit of angry or bad *karma* and no peace will ever be won, not merely for one *kalpa* or two, but for the same duration as the age of your diamond body! Is that clear?’

The elder Nanji arrived at Xuefeng’s and Xuefeng told him to go and enquire at the master’s place. [On arrival] the master asked Nanji, ‘An ancient worthy said, “Only I can understand this business” – what does the elder make of this?’

‘One should know that there is someone who has no need to know,’ answered elder Nanji.

(Textual comment: Guizong Rou responded by clapping his hands three times.)

‘The venerable sir has surely experienced many hardships on the mountain peak?’ said the master.

Xuefeng, during a general call for a work party to clear a field for cultivation, came across a snake. Lifting it up with his staff he called to the group, ‘Look! Look!’ Then, taking a knife he cut it in two. The master threw both behind him with his stick and then left without turning round to look. The group was astonished. Xuefeng said, ‘How refined!'

One day, as the master was accompanying Xuefeng on a trip into the mountains, Xuefeng pointed to a plot of land and said, ‘This would be a good place to construct a seamless pagoda.’⁵³

‘How high?’ asked the master. Xuefeng looked up, looked down. The master said, ‘Man’s divine *karma* is not good enough for the

venerable sir, but if it concerns a spiritual prediction, that is still far from here.'

Xuefeng said, 'If the world be one foot broad, then the ancient mirror's breadth would also be one foot. Were the world to be one metre broad, then the ancient mirror's breadth would also be one metre.'

The master pointed to the fireplace and asked, 'How broad is the fire in the fireplace?'

'As broad as the ancient mirror,' answered Xuefeng.

'The old master's feet have not touched one spot of ground,' said the master.

When the master first received an invitation [to propagate the Dharma], he resided at Meixi in the Puying Temple. Later he moved to Mount Xuansha, from where he oversaw the teachings of all the Chan temples in the area. Many turned to him. The commander of Min (Fujian), Wang Gong, invited the master to expound on the peerless vehicle, and accorded him the courtesy due to a master. His disciples numbered more than eight hundred and the door to his room was never closed.

The master ascended the hall and after a long silence said to the assembly, 'I have now totally exhausted myself on your account. Understood?'

A monk present asked, 'What is real silence like, when not a word is spoken?'

'What, mumbling in your sleep?' replied the master.

'May the master please explain the matter of the duty [of a monk],' asked the monk.

'Sleepy?' replied the master.

'The student is sleeping tight, what about the venerable sir?'

'So how is it that there is no awareness of the difference between a scratch and an itch?' said the master and added, 'What a pity; as with many great masters, when coming here after a pilgrimage of a thousand, of ten thousand *li*, this talking in one's sleep has still not been banished – all down the drain.'

Question: 'How does it stand with the student himself?'

'What do you want to do with yourself?' asked the master.

A monk asked, 'As for the supreme matter of our school, how does the master explain it?'

'Hardly anyone listens,' said the master.

'May the master please explain it straightforwardly.'

'Are you deaf?' asked the master and continued, 'Oh dear fellows, if the business of this very moment has not been grasped, then allow me to press it in like a powerful ray. Yet verbal exhortations are tricky. There are a thousand possibilities to express things this way or that. All your understanding must be turned completely upside-down. Or do you want to become a wild fox spirit with snout and voice to match, to be deceived by its *karma* and have me be a willing party to this, with only me knowing if it were right or not? Understood? If such a person should appear here, I am quite willing to test him. Yet it is very difficult to forge a master. What is necessary is to be familiar with how to make a start at acquiring such knowledge [of how to forge a master]. If today I am of help to you in one way or another, still that is not suddenly meeting [awakening]. Even if it were a question of merely raising the teaching of our school in a simple way, would you be able to take this on? Forty-nine years [Shakyamuni] spent [propagating the Dharma] from Mount Ling⁵⁴ to an assembly of hundreds of thousands, yet only Mahākāśyapā could hear it, the rest absolutely not. Now you tell me, what is it that Mahākāśyapā heard? It cannot be said that the Tathāgata did not speak one word, or that Mahākāśyapā did not hear anything, and then consider that [response] appropriate. It cannot be that practice is only to gain the necessary ornaments of good merit and wisdom.⁵⁵ Understood? Furthermore, if it is said, that "I have the true Dharma-eye handed over to Kāśyapā", I say that this talk is just moonshine. Caoxi raises his fly-whisk and points it at the moon, which is why it is said, "As for the [great] matter of our school, in the Empire of the Tang there has never yet appeared a man who can bring this up." Suppose there were someone who could bring this up, that would cause everyone to lose their lives on this great earth. It is like an iron hammer without a hole, like suddenly being struck dumb at the point

of a sword. If all of you people wish to rely on me, then do not begrudge your life, for all your knowledge will be turned upside-down. Submitting crazy ideas, this is just the place to raise questions – were I not to give you all a hearing, where would you be able to see me? Understood? It is difficult, but make the effort! Take care now!

The master also had a *gatha*,

The summit's spiritual light
Radiates for ten thousand *li*
When it sinks, where to look for it?
With the business settled, thoughts given up
These signs are everywhere.
The wise stir it up and bring it forth
Do not wait for the right moment
Only to miss the summit

Another *gatha* said,

Xuansha roams different ways
Worldlings should remember this
After three winters the vital sun will flourish
When frost descends in the sixth month
There are words not connected to the tongue
No-word is still the essential phrase
Understand my key words –
World left behind, few are the ones who know

Question: ‘How to receive a king without pomp and ceremony?’

‘You are a criminal in the eyes of the king’s law, so how will you inquire into this business?’ replied the master.

Question: ‘An ancient takes up the hammer or raises the fly-whisk – is this in agreement with the business of our school?’

‘Not in agreement,’ answered the master.

‘What was the ancient’s meaning?’

The master raised his fly-whisk.

A monk asked, ‘What is the business of our school?’

‘Wait until your awakening, then it will come to you,’ replied the master.

Question: ‘What is the Vajra Warrior⁵⁶ all about?’

The master hissed.

Wen Tongtou descended the mountain and the master asked him, ‘Having come down from the mountain, when will Tongtou return?’

‘Within three to five days,’ replied Wen.

‘When returning bring a pair of bottomless tubs back too,’ said the master.⁵⁷

Wen had no reply.

(Textual comment: Guizong Rou said, ‘What use would it be to the Ven. Monk?’)

The master once encouraged the assembly as follows, ‘Everywhere all the old masters said that to accompany beings of the world is to benefit living beings. Still, the question to you is, if they are like those who are deaf, dumb and mute, how would you meet them? If it were to take up the stick or raise the fly-whisk, then the other will not see it; talking to him, he will not hear – and he is mute. Yet if communication with him is not obtained, then the Buddha-dharma would be completely inefficacious.’

Then a monk came forward and said, ‘Would the Venerable Sir not allow that the person with these three impediments could still be communicated with?’

‘Granted. So how would you go about that?’ replied the master.

The monk then said goodbye and made to leave.

‘Absolutely not! Absolutely not!’ said the master.

(Textual comment: Fayan said, ‘When I once came across Master Luohan⁵⁸ bringing up the words of this monk, I understood the meaning of the three impediments.’ Yunju Xi said, ‘But this monk, had he understood [the exchange] or not understood? When it is said that he understood, Xuansha said that he had not. If it is said that the monk had not understood, then why did Fayan say, “Because of the words of this monk I understood the meaning of

the three impediments"? Head monk, you are not doing anything at the moment, step forward to communicate with him, everybody wants to know.)

Luohan [Guichen] said (of himself), 'Guichen seems to have eyes and ears, so how would the venerable sir communicate then?'

Zhongta⁵⁹ said, 'Where is the person of the three impediments now?'

There was also a monk present who said, 'It is not only a question of deceiving others, but also of deceiving oneself.'

Changqing [Hui]Leng⁶⁰ came to visit and the master asked him, 'Apart from the fear of the medicine, what is there to say?'

Leng replied, 'What nonsense!'

'The oaks on Mount Xuefeng collect the nutrients and the sparrows come here and drop it as manure,' said the master.

The master watched a monk who had arrived doing his prostrations and said, 'How have I earned your bowing?'

One day a general work party was chopping firewood in a gulley, when they spotted a tiger.

'Venerable, a tiger!' said a monk.

'You are the tiger,' answered the master.

After they had returned to the monastery, the monk asked the master, 'Having just seen a tiger, the venerable sir said it was me, but what the meaning might be is not clear.'

'In the *Sahā* world⁶¹ there are four kinds of obscurations.⁶² But if one can penetrate these, then you will be able to escape the world of the five aggregates,' said the master.

(Textual comment: Dongchan Qi said, 'Head monk! The ancients had already seen that the Dao is my body, the heart as empty as the great earth, but are the men of today able to penetrate this far?')

The master asked Changsheng Jiaoran, 'When Vimalakirti saw the Buddha, he neither stepped forward nor stepped back, nor did he

remain standing still. How do you understand this?’

‘Let me pass, there is business to attend to,’ answered Jiaoran.

‘If you are allowed to pass, what happens then?’ asked the master. Changsheng was silent for a good while, then the master said, ‘May we know what is going on?’

‘The disciple is all ears,’ said Changsheng.

‘You should be very clear about taking into account the spirits in the mountain caves,’ said the master.

(Textual comment: Chongshou Qichou⁶³ answered for him, ‘Why involve the Tathāgata in this?’)

A monk asked the master, ‘Why is this student unable to talk [of the Dao]?’

‘When your mouth is completely full, how can you manage to say anything?’ said the master.

(Textual comment: Fayan said, ‘The speech of the ancients was truly remarkable but the question here is, what is in the mouth of the head monk?’)

A monk asked the master, ‘It is usually said that it can be utterly ruined and exhausted, but may the master please explain when it is not completely exhausted and ruined.’

‘Break the transverse weighing beam, then you will get an explanation,’ answered the master.

Question: ‘The ancients could size someone up with an instant look, but how does the venerable sir receive people?’

‘I do not receive someone by instantly looking through them,’ said the master.

‘Why is it so difficult to see?’

‘Only because it is too close,’ said the master.

(Textual comment: Fayan said, ‘Yet also not close enough, being directly under the head monk.’)

When the master was at Xuefeng’s, the attendant Guang asked him, ‘If the venerable uncle should ever appropriate the Chan

understanding, then this fellow will build a boat of iron to go down to the sea with.’⁶⁴

After the master had settled [in his temple], he asked Guang, ‘Has the attendant Guang constructed an iron boat yet or not?’

Guang had no answer.

(Textual comment: Fayan answered for him, ‘The venerable monk had not reached it in the end.’ Fadeng answered for him, ‘May the venerable monk please disembark the boat.’ Xuanjiao answered for him, ‘The poor boy is thinking over his old debts.’)

One day the master dispatched a monk to Xuefeng with a letter. When Xuefeng opened the letter there were only three blank pages in it. Xuefeng asked the monk, ‘Understand?’

‘No,’ said the monk.

‘Are the words “though a gentleman be a thousand *li* from home, his disposition is the same” not familiar?’

On his return, the monk brought this up with the master, who said, ‘This old boy [Xuefeng] is also on a slippery slope with no idea!’

(Textual comment: Dongchan Qi said, ‘Where was the slip? If there really was a mistake, why could old boy [Xuefeng] not understand the meaning of his disciple [Xuansha]? If it was a question of really not understanding, then what is Xuansha’s pointer all about? If understood, then he really took up Xuansha’s pointer.’)

The master asked Jingqing [Daofu], ‘It is said in the *sutras* that the Bodhisattvas and Mahāsattvas do not regard not perceiving a single dharma as being a big fault – what is this talk of not seeing any dharmas?’

Jingqing pointed to the naked pillar and said, ‘Is it not this dharma that is not seen?’⁶⁵

(Textual comment: Tong’an Xian said, ‘Now it is also known that the venerable monk was not in a hurry.’)

The master said, ‘Partaking of the clear water and white rice of Zhejiang is not yet to have understood the Buddha-dharma.’

(Textual comment: Xuanjiao said, ‘When Xuansha just talks like this, where is the meaning?’ When a monk asked Dongshan, ‘Not seeing a single dharma as being a big lack – what is the meaning of this?’ Dongshan had answered, ‘Not seeing a single dharma is well expressed, [there are] two sockets, one perch.’ Jiao said, ‘Not seeing a single dharma is the Tathāgata, who just acquired the names *Avalokiteśvara* and *Samantabhadra* Bodhisattvas.’ He added, ‘Not seeing a single dharma as being a big lack, is that one or is that two? Try to cut through and see into it.’)

A monk asked the master, ‘The Venerable Cheng used to say, “The world in all of the ten directions is a bright pearl,” – how can the student understand this?’

‘The world in all of the ten directions is a bright pearl – what is your understanding of this?’ replied the master.

The next day the master again asked this monk, ‘The world in all of the ten directions is a bright pearl – how do you understand this?’

The monk answered, ‘The world in all of the ten directions is a bright pearl – what is the point of understanding this?’

‘You must know how to take into account the spirits in the mountain caves,’ replied the master.

(Textual comment: Xuanjiao said, ‘Speaking in general, what do the spirits in the mountain caves have to do with it?’)

Question: ‘What is the seamless pagoda?’

‘What is the size of the seam?’ replied the master.

(Textual comment: Xuanjiao said, ‘In the Chan temples it is said: where does one come across the seamless? Is it possible to come to such a thing or not?’)

The army supervisor Wei came to pay his respects and remarked, ‘The Ven. Caoshan [Benji, 17.427] was really very remarkable.’

The master answered, ‘How far is it from Wuzhou to Caoshan?’⁶⁶

Wei pointed to a monk standing by and said to him, ‘Has the head monk never been to Caoshan?’

‘Yes,’ he replied.

‘How far is it from Wuzhou to Caoshan?’

'One hundred and twenty *li*.'

'If this is so, then the head monk has never been to Caoshan,' said Wei.

Wei then rose and made obeisance to the master, who said to him, 'Army Administrator Wei should pay obeisance to the monk, for this monk has spared him embarrassment.'

(Textual comment: Yunju Xi said, 'How did this monk spare him embarrassment? When that is found out, then it will be allowed that the head monk had the eyes of a pilgrim.')

A clairaudient Tripitaka master arrived from the Western Regions and the military governor of Minzhou (Fujian) introduced him to the master. The master struck the stove with a poker and asked the Tripitaka master, 'What sound is that?'

'The sound of copper and iron,' was the reply.

(Textual comment: Fayan added, 'May the great master please become a great ruler.' Fadeng added, 'The venerable is heard asking.')

The master said, 'The great ruler does not suffer swindlers from abroad.'

The Tripitaka master had no reply.

(Textual comment: Fayan added, 'The great master had accepted the great ruler's support for a long time.' Fadeng added, 'Still the venerable monk deceives the great ruler.')

The master was travelling around in the south and in Putian County (Fujian) they were busy organising an athletics festival.⁶⁷ The next day the master asked the Elder Xiaotang, 'Yesterday there was a hive of activity here, so where has everyone gone?'

Elder Xiaotang merely lifted the corners of the sleeves of his robe. The master said to him, 'Absolutely no interest in getting involved.'

(Textual comment: Fayan added, 'Was there a hive of activity yesterday?' Fadeng added, 'Today it is even more jolly.')

The master asked a monk, 'The city of the Gandharvas,⁶⁸ do you know it?'

'Like a dream, like a mirage,' replied the monk.

(Textual comment: Fayan struck something in approval.)

The master spoke with Dizang Chen in the abbot's quarters. It was deep in the night when the attendant came to close up. The master said, 'When all the exits are closed up, how will you get out?'

Zhen said, 'What is called a door?'

(Textual comment: Fadeng added, 'Would the venerable monk not like to drink something?')

The master one day, thrusting his staff into the ground, asked Changsheng [Jiaoren], 'There is a monk's way of seeing, a worldling's way of seeing, a man's way of seeing and a woman's way, but what about your way of seeing?'

'Can the master see Jiaoren's way of seeing something?' retorted the monk.

'Completely known to each other everywhere,' said the master.

Question: 'The Venerable Cheng had a saying, "The [true] nature is heard everywhere in the Dharma-world," – but when Xuefeng beats the drum, how come it is not heard here?'

'Who says that it cannot be heard?' said the master.

Question: 'On dangerous ways, what function as ferries and bridges?'

'Use your eyes for the ferries and bridges,' said the master.

'And when the eyes have not been acquired yet, what then?'

'Go quickly to the rescue!' said the master.

The master was eating fruit with Army Supervisor Wei, who asked, 'What is used every day yet remains unknown?'

The master picked up a fruit and said, 'Eat.'

After Wei had eaten the fruit he put the question again. The master answered, 'Truly it is used every day yet is unknown.'

During a general work party for gathering firewood the master said, 'All of you people are completely supported by my strength.'

One monk responded, 'If supported by the master's strength, what use is a general work party?'

The master bawled at him, ‘If there were no general work party, how could we get the firewood back?’

The great master Mingzhen [Hongtao]⁶⁹ asked, ‘Sudhana was with Maitreya, then Maitreya sent him to Manjuśri and Manjuśri sent him to the Buddha, but tell me, where did the Buddha send him?’

‘No idea’ answered Mingzhen.

‘I could feel that you didn’t know,’ said the master.

(Textual comment: Fayan added, ‘What is it that is called Buddha?’)

Dapu Xuantong came to visit and whilst making obeisance the master said to him, ‘Having now settled in as an incumbent [of a temple], you must not deceive people, men or women.’

‘Xuantong only opens the gate of reverence; evenings they come, mornings they go, so what of it?’ replied Xuantong.

‘This business is difficult,’ said the master.

‘In your feelings it is difficult,’ said Xuantong.

‘So where does the difficulty lie?’ asked the master.

‘It is that it is not willingly taken up,’ said Xuantong.

The master then returned to the abbot’s quarters and left the door ajar.

Question: ‘The student is entering a monastery for the first time, may the master please point out the way of entry.’

‘Hear the sound of the mountain beck?’ asked the master.

‘Yes.’

‘That is your entrance,’ said the master.

The Army Supervisor Wang of Quanzhou invited the master to ascend [the upper reception room] but first gave instructions to the guest master, saying, ‘Wait until I conduct the great master to the front of the staircase, then take the stair ladder away.’

The guest master took the hint. The Supervisor said to the master, ‘May the great master please make his way upstairs.’

The master looked at the situation, then again at the personnel and said, ‘This does not follow the principles of the Buddha-dharma.’

(Textual note: Fayan said, ‘Before the ladder had been removed, how many times per day were they going up it?’)

The master and the Army Supervisor were in conversation in the inner room when a novice raised the screen and entered, saw them and then withdrew. The master said, ‘This novice will be getting twenty good strokes of the stick.’

‘But this is my fault,’ said the Supervisor.

(Textual comment: Tong'an Xian added, ‘The Patriarch has come.’)

The master replied, ‘This is not the Buddha-dharma.’

(Textual comment: Jingqing said, ‘It was not for the sake of striking water.’ A monk asked, ‘What is the meaning of “it was not for the sake of striking water?”’ Jingqing said, ‘The green mountains will be ground to dust, so to protect them, do not be idle.’ Dongchan Qi said, ‘What is Xuansha’s meaning? Is he saying, “If it is going like this, it is still good to give him the stick”? Or is he saying, “The business is right as it is”? Or again “Pick up and lay bare the understanding”? Can Xuansha’s meaning be understood from these three points?’)

The master responded to each one’s endowment and situation as a guide for some thirty years. Through the deep currents from Masters Qingyuan and Shitou until today, the current flows unbroken and is now transmitted further.

That which was given in Dharma talks, as well as the larger and smaller records of the master’s doings within the inner sea, together with some sentences from his own hand, have all been collected and collated by his disciples and given out as *Quotes Collected from Various Sources*.

On the 27th day of the 11th month, in the 2nd year of the reign period Kaiping of the Later Liang dynasty, corresponding to the fifth year of the sexagenarian cycle, (Dec. 23rd 908 CE) there were signs of illness and then the end came. The master had been a monk for forty-four years. The commander of Min (Fujian) had a wooden pagoda erected for him.

18.478 Chan Master Fujian Changqing Huileng (*Chōkei Eryō*)

Chan master Changqing Huileng (854-932 CE) of Fuzhou (Fujian), was a native of Yanguan in Hangzhou (Zhejiang, Haining, Yanguan *zhen*) whose family name was Sun. Already as a child his nature was pure and serene. At the age of thirty he left the home life at the Tongxuan Temple in Suzhou for the Vinaya training, after which he went on pilgrimage to various Chan centres. In the 5th year of the Ganfu reign period of the Tang dynasty (878 CE) the master reached Min (Fujian) to pay a courtesy call on the incumbent of Xiyuan, the Ven. Lingyun, for he was still blocked with doubts.

After this visit he went on further to the Ven. Xuefeng, hoping to have the feeling of ice-cold doubt dispelled. In this connection he asked Xuefeng, ‘From ancient times the supreme sages transmitted the one way – may [the Venerable Sir] please let fall a pointer on this.’

Xuefeng however remained silent. The master then made obeisance and withdrew. Xuefeng smiled quietly to himself.

On another day Xuefeng asked the master, ‘I have always told the seniors and monks that there is a turtle-nosed snake by the South Mountain. You people should take a good look at it.’⁷⁰

The master answered, ‘Many in the Dharma-hall will lose their body and life today.’ Xuefeng approved of this.

The master went to the abbot’s [Xuefeng’s] quarters for an interview. ‘What is it?’ asked Xuefeng.

‘The sky today is clear. It was good to ask.’ From this time on the master’s responses never failed with regard to giving pointers to Chan [practice]. He expressed awakening in a verse:

A solitary naked body
Amidst ten thousand forms
Only by man’s own willingness
Comes this intimacy along the way
Looking back on faults of old

Today they seem like ice in fire

When the master was at Xiyuan he asked Shen, the head monk, 'Have you been to Elephant Bone Mountain here?'

'No,' replied Shen.

'Why not?'

'My own business,' answered Shen.

'What is the head monk's own business?' asked the master.

Shen then lifted up the corners of the sleeves of his robe.

'Apart from this kind of response is there another?' asked the master.

'What did the head monk see?' replied the head monk.

'How can you get hold of the snake's head and its tail?' responded the master.⁷¹

When the master was in Xuanzhou (Anwei, Xuancheng) with Baofu,⁷² Baofu wished to take his leave of the master and return to Xuefeng. [Before leaving] Baofu asked the master, 'If the Venenerable Shantou⁷³ should ask me about faith, what should be the reply?'

'Do not be put off by a bad smell, even a little one,' answered the master.

'So, what is the message?'

'And have me tell it to whom?' replied the master.

'Although Congzhan talks like this, the reality is not yet like this,' said Congzhan.

'If this be the case, then the journey ahead is completely your own,' answered the master.

The master was wandering in the mountains with Baofu. Baofu asked, 'The ancients talked about the wonders of the mountain peak, could it not be that just this is the one?'

'Actually it is, more is the pity,' replied the master.

(Textual comment: A monk asked Venerable Gushan, 'It is just like Vennerable Leng to talk like this, but what does it mean?' Gushan replied, 'If Sun Gong⁷⁴ did not talk like this, it could be said that there would be skulls everywhere, a mountain of bones.')

The master came to Xuefeng in his twenty-ninth year (c.883 CE), and in the 3rd year of the reign period Tianyou (906) he received an invitation from the prefect of Quanzhou, Wang Yanbin, to reside at Zhaoqing Temple. At the opening address in the hall Wang, dressed formally in court dress, came forward and said, ‘May the master please discourse on the Dharma.’

The master replied, ‘Are there listeners?’

Wang made obeisance, so the master said, ‘Although it is so, it is to be feared that there are people who are not willing.’ Then the master discoursed generously in praise of the meaning of the patriarchs and all were eventually captivated. As a result, the enrobed guests (monks) gathered daily in longing for the Dharma.

Later the army supervisor of Min (Fujian) requested the master to occupy the Xiyuan temple in the palace [compound of the ruler of Min]. Then a petition was addressed to the court, requesting the name of the temple to be changed to Changqing. The master was also conferred with the title ‘Great Master Chaojue’ (‘Superior Awakening’).

Ascending the hall, the master remained silent for quite some time, then said to the assembly, ‘Is there someone who understands? If there is no understanding, then it is only misleading to the brothers. So, what is the business of the day? Is there not a blockage perhaps? If there is no willingness to undertake the responsibility, how long will it be delayed? Yet if it is only a taking part in the community training for the sake of profiting, then it is no use coming here. Understood? Is there a pilgrim present whose ears are fully receptive and able to take up the labour and assume the responsibility incumbent upon a pilgrim?’

A monk present at the time asked, ‘What kind of practice is the pilgrim’s business?’

‘If it is known, then one can ask,’ responded the master.

‘What is the one way of solitary liberation?’ asked the monk again.

‘Why bother to ask again?’ said the master.

The monk again asked, ‘The subtle words in the teachings have all been explained, so without involving the three classifications,⁷⁵ may the master please explain things directly.’

'Take care of yourself, goodbye!' said the master, but added, 'Although the lyrics are crystal clear, you still do not appreciate the song. What will you do when suddenly confronted by the dark side?'

'What is the dark side?'

'Go and drink some tea,' said the master.

Zhongta said, 'It would be good to ask the venerable sir to accompany us all.'

Question: 'What is the irreducible kernel of the business [of life and death]?'

'Act without acting,' replied the master.

Question: 'How does one go about without having doubts or being confused?'

The master opened his two hands, but the monk did not go further with the encounter. 'You can ask again and I will give you an answer,' said the master. When the monk asked once more, the master bared his shoulder and sat down. The monk bowed.

'What have you understood?' asked the master.

'A wind has sprung up today,' answered the monk.

'This kind of talk does not settle the awakening into insight. What have you, from past or present, seen as being the important thing to obtain from Changqing? If this is brought up, then you will come into the key words,' said the master.

The monk just remained standing and that was all.

The master asked him again, 'Where are you from?'

'From the north,' answered the monk.

'North and south are three thousand *li* apart, so what is all this foolish studying?' asked the master.

The monk had no reply.

The master ascended the hall and after a pause of silence said, 'Do not say that there are only a few children in the dark today,' then got down from his seat.

Question: 'What were the sayings of all the sages?'

'Changqing has been asked this question so many times by you, that his mouth resembles a carrying-pole.'

‘Why is it like this?’ asked the monk.

‘What was the question just now?’ replied the master.

The master addressed the assembly, saying, ‘If I should simply raise a song in praise of the Chan vehicle, it would be necessary to close the doors of the Dharma-hall. To discourse on the Dharma exhaustively, there would be no one [who could hear it].’

A monk present asked, ‘Never mind that there would be no one [to listen], may the master please discourse exhaustively on the Dharma.’

‘Is there still something that has been left out?’ replied the master.

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

‘[Venerable] Xiangyan has already explained – let us all sit down together,’ said the master.

The master once said pointedly to a monk, ‘Tonight, as always, the old barbarian [Bodhidharma] is expected.’

Baofu heard of this and commented, ‘Tonight, as always, all hope of the old barbarian coming is lost.’

(Textual comment: Chan master Xuanjue said, ‘Is talk like this expressing the same insight or is it expressing a difference in insight?’ Chan master Dongchan Qi said, ‘That to which these two worthies gave expression corresponds fully with the principle of the Way. Yet if anyone of the assembly should talk like this, of “always”, why should it be rejected? Again, talking of “tonight as always” – is this possible? If the talk goes on like this, then there is no realisation yet.’)

Venerable Anguo [Hong]Tao (**19.491**) had recently received a new title and the master went over to congratulate him. Tao come out to receive the master and the master said to him, ‘So, the master’s title has come.’

‘It has come,’ replied Tao.’

‘What title is it?’

‘Mingzhen (Radiantly True),’ said Tao.

The master opened both hands.

‘Where is it going to?’ asked Tao.

'Better not ask,' replied the master.

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

'From Gushan,' replied the monk.

The master said, 'Venerable Gushan uses the phrase, "Do not straddle the [entrance to] the stone gate". Supposing there were people bringing up questions, what would you have for an answer?'

'Yesterday evening I put up at Baoxi Temple,' answered the monk.

'Striking you on the back with the staff, what would you do then?' asked the master further.

'If the venerable sir were to raise the stick, then he would not be receiving offerings from the heavenly beings in vain,' said the monk.

'Almost slipped past!' said the master.

Question: 'What did the ancients mean when they used to say, "When coming across each other do not bring it up. Once it is brought up its existence is known"?'

'Is it known to exist, yet not known?' replied the master.

(Textual comment: A monk, taking up the words above, asked Baofu about them, who said, 'Whose words are these?' 'The words of Danxia,' replied the monk. 'Go away, do not disturb my sleep!' said Fu.)

The master entered the monks' hall and raising the prayer paper⁷⁶ aloft said, 'Seen or not seen, what do you see?'

No one had an answer.

(Textual comment: Fayan answered for them, 'Even being able to get it when it goes to a different place, still one would not dare to show it to other people.')

The master arrived at [Ven.] Luoshan and saw a newly constructed shrine. The master tapped it with his staff, saying, 'The great slaughter is ready.'

Luoshan replied, 'Unskilfully arranged.'

'Still willing to have me come in?' asked the master.

'Hm!' responded Luoshan.

The master ascended the hall. The whole assembly was sitting in silence when the master had a monk come forward and said to them, ‘Everybody! Make obeisance to this monk,’ and added, ‘What is the merit of this monk to have him reverenced by the great assembly?’

No one had an answer.

Question: ‘What was the state of affairs before literary ornamentation had appeared?’

The monk merely remained standing.

(Textual comment: Fayan said on his behalf, ‘May the venerable please answer.’)

The master said, ‘What will you answer?’

‘This fellow has a part of his tongue, cut out,’ replied the monk.

Baofu was going into change⁷⁷ and someone asked the master, ‘After Baofu has abandoned [the body] where does the leaking husk go to?’

‘Say, is Baofu in this leaking husk?’ replied the master.

(Textual comment: Fayan replied on his behalf, ‘Is this Baofu’s leaking husk?’)

The wife of the commander of Min (Fujian), Cuishi (Textual comment: on account of reverencing the Way she was called Lianshi (Master in Training)), dispatched an emissary to the master with cloth and the message, ‘The Lianshi would have the great master return a written reply.’

The master said to the emissary, ‘Send word to the Lianshi, saying, “Please accept the written reply.”’

The emissary went and returned after a while, bowed deeply before the master and then left.

The following day the master went into the government offices, where the Lianshi said, ‘Many thanks to the great master for the reply of yesterday.’

‘Please show the reply of yesterday,’ said the master.

The Lianshi opened her hands. The commander then asked the master, ‘The Lianshi has just submitted the letter [of reply]. Is the

meaning of it satisfactory to the great master?’

‘More or less,’ replied the master.

(Textual comment: Fayan added, ‘This one turning word⁷⁸ was uttered by a great king [of the Dharma].’)

The commander asked again, ‘It is still unclear what the master’s meaning really points to.’

The master remained silent for some time. The commander said, ‘It is not understandable, the great master’s Buddha-dharma is exceedingly deep.’

A monk brought up the subject of an image of Guanyin made by a Korean monk in Mingzhou (Zhejiang, Ningbo), which was being shipped back to Korea. A full complement of monks had not the strength to lift the image onto their shoulders [for transportation]. Because of this, it was requested that it be housed in the Kaiyuan Temple for reverencing. The monk asked the master, ‘Why is it that [an image] without a temple or an actual body could not be sent back to Korea?’

‘Although an image seems nothing special, it does give rise to subjective reactions in people when they gaze at it,’ replied the master.

(Textual comment: Fayan added, ‘Have you understood Guanyin yet?’)

Someone asked a monk, ‘What kind of light is a point?’

‘A big bright light,’ answered the monk.

‘When was it a point?’

‘Last year it was a point,’ said the monk.

‘Then where was the big bright light?’

The monk had no reply, so the master answered for him, ‘If it were not like this, how could it be known whether you are not being deceived by others?’

(Textual comment: Fayan added, ‘Profitable action for a gentleman.’)

The master expounded on the Dharma at two locations, in Min and Yue (Fujian and Zhejiang) for twenty-seven years. The assembly of

monks numbered one thousand five hundred.

On the 17th day of the 5th month in the 3rd year of the reign period Changxing of the Tang dynasty, corresponding to the twenty-ninth year of the sexagenarian cycle, the master returned to quiescence at the age of seventy-nine, having been a monk for sixty years. The Wang clan erected the pagoda.

18.479 Chan Master Dapu Shan Xuantong

Chan master Xuantong of Dapu Shan in Fuzhou (Fujian), was a native of Futang in Fuzhou (Fujian, Fuqing). He received ordination on Doulu Shan, after which he took part in Xuefeng's assembly for many years and there inherited the Dharma of the heart. Thereafter he went to live on Mount Dapu.

A monk asked, 'The pearl under the chin of the pure black dragon, how to get it?'

The master merely clapped his hands and blinked by way of indication.

The monk asked again, 'What is that business so casually brought up just now?'

The master pushed the monk away.

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

'A fellow chewing on an old bone. Be off!'

Question: 'What is it like to see the Buddha when all the dust is dispersed?'

'Take off the cangue, then we can talk,' said the master.

'Quickly taking shelter, may the master please guide,' said the monk.

'Dull-witted fellow!' replied the master.

18.480 Chan Master Hangzhou Longce Si Daofu

Great master Shunde Daofu (864-937 CE) of the Longce Temple in Hangzhou (Zhejiang), was a native of Yongjia, (Zhejiang, Wenzhou) whose family name was Chen. Even as a boy he did not eat meat or root vegetables, so his elders compelled him to eat dried fish. In obedience he would swallow it without vomiting. Eventually he sought to leave the home life and was given the full precepts at the Kaiyuan Monastery in his native prefecture.

On pilgrimage, he arrived in Minchuan (Fujian, Minjiang), to pay respects to Xuefeng. ‘Where are you from?’ asked Xuefeng.

‘From Wenzhou,’ replied the master.

‘This being so, we can surely give a one-nighter to a fellow countryman,’ says Xuefeng.⁷⁹

‘To people from which parts are these one-nighters applicable?’

‘First it might be best for you to taste the stick just once, but for the time being you are spared,’ says Xuefeng.

One day the master asked [Xuefeng], ‘Those worthies of olden times, did they really transmit from heart to heart?’

‘And furthermore, without depending on words and phrases,’ said Xuefeng.

‘Without depending on words and phrases, how would the venerable sir’s transmission go?’ asked the master.

Xuefeng remained silent for some time. The master bowed in gratitude.

‘Might it not be good to ask for a turning question?’⁸⁰ said Xuefeng.

‘Then may the venerable sir please give a turning question,’ asked the master.

Xuefeng said, ‘This being so, then perhaps another parley?’

‘If the venerable sir deems it possible,’ answered the master.

‘What is going on with you?’ said Xuefeng.

‘A man coming to an ungracious end!’ said the master.

Xuefeng once addressed the assembly: ‘Secretly,’ he said.

The master stepped forward and asked, ‘What is secret?’

Xuefeng got up [from the Chan seat] and said, ‘What was that?’

The master withdrew a step and remained standing.

Xuefeng let fall a word by saying, ‘This business, being as it is, needs reverence, needs fine and delicate handling.’

‘Daofu has been here a good few years, but has never heard the venerable sir teaching like this,’ said the master [Daofu].

‘Although I was not like this before, now it is so, but surely this is not a difficulty, is it?’ said Xuefeng.

‘Presumably not! This is just the venerable sir’s last resort, no more,’ said the master.

‘Serves me right!’ answered Xuefeng.

From this time on, the master entered into awakening and took part in the community. In Fujian people called him ‘Little Patch-robed Fu’.

On the occasion of a general question time, Xuefeng brought up a saying of Guishan’s (**9.167**) that seeing into form is seeing into the heart,⁸¹ and asked the master, ‘Is there still something lacking in it or not?’

‘How did the ancients deal with it?’ asked the master in reply.

‘Although it went just so, it is still necessary to discuss this with you,’ said Xuefeng.

‘Better that Daofu goes off to do some hoeing than hold such discussions,’ replied the master.

One day Xuefeng asked the master, ‘Where have you come from?’

‘From roundabout,’ answered the master.

‘Did you come across Bodhidharma anywhere?’

‘Where could that place be?’ answered the master.

‘You still do not believe in it,’ said Xuefeng.

‘Might be best if the venerable sir were not so sticky [with the words],’ answered the master.

Xuefeng approved of this.

Later the master visited various [Chan] places so that the wisdom of responding appropriately grew apace. During the course of a courtesy call on Ven. Caoshan Ji (**17.427**), Ji asked him, ‘Where have you come from?’

‘Left Mingshui (clear water) yesterday,’ replied the master.

‘And when did you arrive at Mingshui?’

‘At the same time that the venerable sir arrived,’ said the master.
‘So tell me, when did I arrive?’
‘It has only just come to mind!’ said the master.
‘That’s it! That’s it!’ said Ji.

When the master had finished the formal practice [under Xuefeng], he went to reside at the Mirror of Purity Monastery in Yuezhou (Zhejiang, Shaoxing) in order to give voice to Xuefeng’s Dharma. Students made haste to assemble there. Vice-commissioner [and later Prime Minister] Pi Guangye, son of the famous poet and man of letters Pi Rixiu,⁸² came frequently to put hard-hitting questions [to the master]. After he left, the Vice-Commissioner would say to people, ‘There is no one who can measure the extreme reach of Master Fu’s discourse.’

The master held up his fly-whisk to a newly arrived monk. ‘It has been a long time since being at Jingqing [monastery],’ said the monk, ‘and still there is this here.’

‘Coming across a man today and yet not coming across a man,’ said the master.

‘What is the spiritual source of the straight way?’

‘The waters of Jing lake⁸³ are extremely deep,’ said the master.

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

‘From Yingtian,’⁸⁴ answered the monk.

‘Seen any eels?’⁸⁵

‘No,’ replied the monk.

‘Is it the śramaṇa who has not seen any eels, or is it the eels that have not seen the śramaṇa?’ asked the master.

‘Neither the one nor the other,’ answered the monk.

‘The śramaṇa only knows how to be cautious in the beginning and protective in the end,’ said the master.

Question: ‘The student has not yet come to the source. May the master please [employ his] skilful means.’

‘What source would that be?’ asked the master.

‘That source,’ replied the monk.

'If it is *that* source, how could it be obtained with skilful means?'

After the monk had made obeisance and withdrawn, the attendant asked the master, 'Is it not so, that the venerable sir completely answered his question just now?'

'Not so,' replied the master.

'Could it be that his question was not completely answered?'

'Not so,' replied the master again.

'The meaning is not really clear,' said attendant.

'One blob of ink, stretched out two ways, makes a dragon,' said the master.

The master was sitting under a mosquito net when a monk came to ask a question. The master opened the net and asked, 'When deciding the right time or not the right time, both will result in confusion,' said the master.

'Why should one not decide, when it is the right time to decide?' asked the monk.

'If I were to rely exclusively on the Dharma to explain, it is to be feared that there would be nobody [to listen],' said the master.

The monk answered, 'Not being afraid of there being no one [to listen], may the master please give an exhaustive explication of the Dharma.'

'Number two!'⁸⁶ called the master, 'Throw this monk out!' but then added, 'Stop! Stop! When I was in the south I already knew this monk.'

As a result of a call for a general work party, the monk in charge of the bath came and invited the master to take his ablutions. The master did not react. After three requests [from the bath monk], the master raised his mattock and made as if to strike. The bath monk withdrew. The master called him back saying, 'Come, come!' The monk came back and the master said, 'Having got used to the practice here, it was very clearly raised.'

When the monk was at Baofu's sometime later, he brought up the foregoing encounter as not yet understood. Baofu covered the monk's mouth with his hand. Back at the master's place, the monk

related what had happened. ‘You are really spoilt, though having yet to come up to scratch,’ said the master.

The master asked Ven. Heyu, ‘Where have you come from?’

‘From Tiantai.’

‘Did I ask you about Tiantai?’ said the master.

‘How did the venerable sir obtain the dragon’s head and the snake’s tail?’

‘The clarity of the mirror has been lost today,’ said the master.

The master was reading a *sutra* when a monk asked, ‘Which *sutra* is the venerable sir reading?’

‘The ancients and I are competing for the hundred herbs,’ said the master,⁸⁷ and asked, ‘Understood?’

‘Young people can also come up with something,’ replied the monk.

‘So how is it now?’ asked the master.

The monk raised his fist.

‘I lost to you,’ said the master.

A monk arrived to take part in the community and the master asked him, ‘Where has the śramaṇa come from?’

‘From the land of the Buddha,’ replied the monk.

‘Which land did the Buddha adopt?’

‘The pure and the awesome is the land.’

‘Which Buddha did the land adopt?’ asked the master.

‘Mysterious purity and genuine permanency,’ said the monk.

‘Has the śramaṇa come from the mysterious purity or from the awesome?’

‘Impossible to answer,’ replied the monk.

The master, hissing, said, ‘There are people in other places to ask questions of, you cannot use such language here!’

The ruler of Wuyue, Qian Liu (852-932 CE, founder of the state), wished to extend the Chan school in his domains and so had [the master] reside in the Tianlong Temple (near Hangzhou). On first seeing the master, the ruler commented, ‘A real man of the Way,’

and made obeisance, was diligent and sincere. Due to this, the profound teaching flourished in Wuyue. Later the ruler also founded the Longce Temple and invited the master to occupy it.

The master ascended the high seat and said, ‘The business of today cannot be exhaustively discussed with you. Yet if everyone were to examine it for themselves, then verily all would come to the most important point, so why should a life be distinguished by laxity? It is solely due to abandoning the sun in one’s own house a long time ago and drifting helplessly for years in the depths, that the seeing is covered by *karmic* dust in this way. That is why it is called turning the back on awakening and uniting with the dust, also called discarding the father and courting death.’

‘The advice today is that the brethren do not cease from the pursuit of the good or from penetrating even deeper into the good! If great men come to such without a lofty air, is that such a disappointment? At the end of the day, all is vast and unclear, so why not seek a lawful path to the good – yet no one is questioning me on this lawful path.’

A monk present at the time asked, ‘What is the lawful one way?’

‘Ba! First suffer the stick, then speak!’ said the master.

‘So where was the student at fault?’

‘You almost regained Caizhou,’ replied the master.⁸⁸

Question: ‘Since there is no source what is it to be on the path of no return?’

‘This teacher-monk! If able to sit, then just sit!’ said the master.

Question: ‘What is heart?’

‘Just two heads really,’ replied the master.

‘If it were not so, then what?’

‘Might this not also be a head?’ said the master.

‘What if it were none of these?’ asked the monk.

‘Even more confusing,’ replied the master.

Question: ‘What is to be examined during the twelve periods of the day?’

‘Gather strength and come to tell me about it,’ said the master.

‘Alright.’

‘From one hundred and eight thousand [li] it is approachable,’ said the master.

‘What if willing students achieve it quickly and easily?’

‘A quick and easy achievement,’ answered the master.

‘And if a student has still not understood?’

‘If it is replaceable, then replace it,’ replied the master.

Question: ‘What is the mystery of mysteries?’

‘Is it not something?’ replied the master.

‘Can it also be borne or not?’

‘Wood can also understand speech,’ said the master.

Question: ‘What is it like to be a man whose heart has no sympathy for the Dao?’

‘Why not ask about the Dao that has no sympathy for the heart of the man?’ replied the master.

‘What is the Dao that has no sympathy for the heart of the man?’

‘White clouds suddenly come over the blue mountains; the bright moon descends from the azure vault!’ said the master.

Question: ‘If the student’s question does not get to the point, may the master please not reply. If the master’s answer does not get to the point, then the student cannot ask.’

The master grabbed hold of the monk, saying, ‘Is this my principle or is it your principle?’

‘If the venerable sir strikes the student, then the student can just as well strike too,’ said the monk.

‘And receive the corresponding field to plough,’ said the master.

A monk brought up the following: a monk was taking his leave of Ven. Guizong, (7.123?) who asked the monk, ‘Where to next?’

‘To Baizhang to study the five-flavoured Chan,’ said the monk. No response from Guizong.

The master commented on this exchange, ‘This has to do with Guizong’s singular way of handling the business.’

‘What is Guizong’s singular way of handling the business?’

'After the stick, take advantage of the opportunity,' said the master.

The monk made obeisance. 'Understood something?' asked the master.

'The student's fault,' said the monk.

'Obviously you are like this,' said the master.

Question: 'Venerabe Cheng once said that any temple where the Way is not being walked is a trap for catching men. This is still not clear, what about the venerable sir?'

The master replied, 'It is you who has given rise to this question, directly gaining entry to the gate where all the teeth will fall out.'

Question: 'What is the clear, secret business?'

'Forever of use on reaching man,' said the master.

'What about the ones who do not know?'

'Fine weather is good, rain is good,' said the master.

The master asked a monk, 'What is that sound outside the gate?'

'The sound of rain drops.'

'Living beings are all upside down, infatuated by self they follow phenomena,' said the master.

(Textual comment: Fayan also said, 'Producing pictures.')

A monk asked, 'What is mutually compatible?'

The master took the fire tongs and placed them in the stove. Again the monk asked, 'What is mutually incompatible?' The master then took the fire tongs and placed them to one side.

(Textual comment: Fayan also said, 'The question has nothing to do with the principle.')

A monk arrived with a boy and asked, 'This boy is always lovingly asking monks about the Buddha and the Dharma. May the master please investigate.'

The master sent the boy off to make tea. He came back and served the master. When the master had finished sipping his tea, he held up the small bowl to give to the boy. The boy approached to take it, but the master withdrew his hand and said, 'Anything to say?'

'About to ask,' said the boy.

(Textual comment: Fayan added, ‘Did the monk nevertheless drink tea or not?’)

The monk asked the master, ‘Oh Venerable Sir, what does this boy understand?’

‘Merely a reborn monk of shallow precept practice,’ said the master.

The master was giving Dharma-practice in the three places and his words were written down by followers, of which only a synopsis remains today. In the 8th month of the 2nd year of the reign period Tianfu of the Jin dynasty, corresponding to the thirty-fourth year of the sexagenarian cycle (937 CE), the master revealed his cessation at the age of seventy years. Monks and laymen wailed in lamentation, and the ones clad in funeral attire were many. The cremation took place on Mount Daci where *sarīra* were obtained. The pagoda was erected on the sunny side of Mount Longce.

18.481 Chan Master Fuzhou Changsheng Shan Jiaoran

Chan master Jiaoran of Mount Changsheng in Fuzhou (Fujian) was a native of Fuzhou. After gaining entry to Xuefeng’s room, he privately inherited the Heart Seal and then stayed as the attendant for ten years in all.

As the master was chopping wood one day with other monks, Xuefeng said to them, ‘Chop to the heart and then stop.’

‘Chopping completed,’ said the master.

‘The ancients transmitted heart with heart, so why do you say that the chopping is finished?’

The master threw down the axe and said, ‘Transmitted.’

Xuefeng struck him with his staff once and then left.

A monk asked Xuefeng, ‘What is the primary phrase?’

Xuefeng remained silent for quite some time, so the monk withdrew and later brought this up with the master, who said, ‘This is

the secondary phrase.'

Xuefeng had the monk go once more to ask the master, 'What is the primary phrase?'

'Heavens! Heavens!' replied the master.

Xuefeng had requested a general work party to collect firewood and asked the master, 'An ancient worthy once said, "Who knows whether there is not someone under that cool wicker hat who used to suffer anxieties." What was the meaning of that ancient?"

The master then put on his bamboo hat and said, 'Whose words were these?'

Xuefeng asked the master, 'Can a *sutra* scholar carry the Tathāgata? What is it to carry the Tathāgata?'

The master then carried Xuefeng to the Chan seat.

Xuefeng called everyone to return [to the monastery], himself carrying a bundle of canes. Encountering a monk on the road, he put down the canes and remained standing, palms together. The monk came closer to pick them up. Xuefeng then kicked him over and returned to the monastery. Later he brought this up with the master, saying, 'Today I kicked that monk over, what happiness!'

'The venerable sir certainly gained entry into the Nirvāṇa Hall on behalf of that monk,' said the master.

(Textual comment: When Fayan was the incumbent of the Chongshou Temple there were two monks firmly adhering to their own point of view and had asked Fayan to intervene. Fayan said, 'You two monks, to the Nirvāṇa Hall both!' Xuanjue said, 'Where is that place to go to on behalf of those monks?' Chong Shouchou said, 'This is still a turning word for the elder brother.' Dongshan Qi said, 'What is the meaning of that long-lived one?')

The master once visited the incumbent of a hermitage for a chat. The incumbent said to him, 'Recently a monk asked this fellow about the meaning of the coming from the West, but having raised the fly-whisk to show it, it is still not clear whether he got it or not.'

The master replied, 'How can one presume to talk of getting it or not getting it. A person asked the incumbent and this business is in

the care of such a person. It is like a tiger with horns. There are people who cannot withstand or detest or reject [such responsibilities] and cannot coin one straight word. Why should slander and praise not be the same? Please try to get clear on this.'

The incumbent said, 'It just happened coincidentally, so what is there to look into?'

'If this were so, then it could not be got by anyone,' said the master.

(Textual comment: Xuanjue said, 'On one level it is this business, so why should it be a case of getting or not getting it? If the incumbent did not have the wisdom-eye, would it be possible to distinguish between gain and loss?')

Xuefeng asked the master, 'When the glitter and the outer reality have both disappeared, what thing remains?'

The master replied, 'Given that Jiaoran was at fault, it would be presumptuous to discuss it.'

'Allowing your fault, what would there be to discuss?' asked Xuefeng.

'Jiaoran also released the venerable sir from his fault,' said the master.

Xuefeng deeply appreciated this.

Receiving the seal of transmission, within no time the master settled on Changsheng Mountain and stayed there disseminating the teaching.

A monk asked, 'How to proclaim and sing of the supreme Chan vehicle?'

'It cannot be neglected by the śramaṇa, for it is still on Changsheng Mountain,' said the master.

Question: 'An ancient used to say that ignorance is the Buddha-nature and the feeling of vexation should not be done away with. What does it mean that ignorance is the Buddha-nature?'

The master got up, furious, fist raised and scolding he said, 'This teacher-monk got a good hiding today.'

The monk asked again, ‘What about the feeling of vexation that should not be done away with?’

The master, scratching his head, said, ‘How can such a person as this teacher-monk cause so much anger!’

Question: ‘When encountering a man of the Way, answer neither with words nor with silence. What is not yet clear is how then to answer?’

‘What can inky squiggles on paper do?’ replied the master.

The military governor of Fujian honoured the master as Great Master Chanzhu. It is not known where he ended his days.

18.482 Chan Master Xinzhou Ehu Zhifu

Chan master Zhifu of Ehu in Xinzhou (Jiangxi, Shangrao) was a native of Fuzhou (Fujian). At first he relied on the employment of excessive study in learning the priestly craft at Chang'an. Due to his yearning for the great depths of the [Chan] principle, he made his way to master Xuefeng, whom he served for many years. Then, after coming to the heart, he took his leave and followed the affinity links that brought him to Ehu, energetically establishing the Dharma Centre there.

A monk asked, ‘The ten thousand dharmas return to the one; where does the one return to?’⁸⁹

‘It is not only the śramaṇa who is so extremely busy,’ replied the master.

‘What is the point in the discussions of emptiness in the *sutras*?’

‘The śramaṇa is not one of the listeners, be off!’ said the master.

Question: ‘Is the son who commits the five heinous crimes still approved of by the father?’⁹⁰

‘Although it was self-condemnation, it is still not possible to avoid injury to oneself,’ said the master.

Question: ‘What is the Buddha to a superior man?’

‘One cannot do anything with a clear-seeing śramaṇa,’ said the master.

‘Why can’t one do anything?’

‘It is not necessary for a small child to see the sovereign ruler,’ said the master.

A person came announcing news, ‘The Ven. Jingshan has passed into change.’

A monk asked, ‘Where has Jingshan passed over to?’

‘A great many are those who surpass the spiritual insight of the śramaṇa,’ replied the master.

Question: ‘May the master please utter the primary phrase.’

‘What is there to find under the feet?’ replied the master.

‘That is the question today,’ said the monk.

‘It seems that the śramaṇa is not capable of transformation,’ said the master.

Question: ‘What was the meaning of Xuefeng throwing down his staff?’

The master took the incense spatula⁹¹ and threw it to the ground.

‘Still not understood – what does it mean?’ asked the monk.

‘No good roots. Be off!’ said the master.

Question: ‘What is the first phrase at Ehu?’

‘What was that?’

‘What is it then?’

‘Disturbing my sleep,’ replied the master.

Question: ‘Without questioning or answering, what is it about?’

‘What does the questioner know?’ said the master.

Question: ‘What about the person who is lost and has not yet found the way home?’

‘Not on the road,’ said the master.

‘And after finding the way back home?’

‘Really lost,’ said the master.

Question: ‘What is the business at source?’

‘What is there to search for on the road?’ asked the master.

Question: ‘What is the primary phrase?’

‘Understood?’

‘If it is like that, could this not be it?’

‘Heavens above! Heavens above!’ said the master.

Jingqing [Daofu] asked, ‘What is the thing of the moment?’

‘And what is the thing of the moment?’ answered the master.

‘Almost a prop,’ said the monk.

‘The language disobeys but the words obey,’ said the master.

18.483 Chan Master Zhangzhou Bao'en Yuan Huaiyue.

Chan master Huaiyue of Bao'en *yuan* in Zhangzhou (Fujian) was a native of Quanzhou (Fujian). When still young he received the precepts at the Shengzhou Temple in his native prefecture. After that he went to take part in Xuefeng's community at Longxi, where fellow monks eagerly gathered.

A monk asked, ‘What is the practice during the twelve periods of the day?’

‘To move is just to die,’ said the master.

‘And when not moving?’

‘Just a ghost guarding an old grave mound,’ replied the master.

Question: ‘What is the place like where a student leaves the world?’

‘Is there something binding the śramaṇa?’ asked the master.

‘But what if leaving the world is not possible?’

‘Whose fault is that?’ replied the master.

Question: ‘What is the guardian spirit of Bao'en Temple like?’

‘What effect does drinking so many alcoholic dregs have?’ said the master.

‘To be naked in hands and feet?’

'What kind of a place is this here?' said the master.

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

'Last night during the third watch the fire was lost,' replied the master.

Question: 'If a black cloud were suddenly to darken the sky, who would there be to withstand the downpour?'

'The peaks get it first,' said the master.

Question: 'The Chan vehicle is not declining, but how to praise it?'

'The mountains do not give themselves names and the waters flow on without a break,' answered the master.

'What was it like before Buddha came into the world?'

'Are you ready to know?' replied the master.

'Having rejected the dust and seen Buddha, what then?'

'In which year was it seen?' asked the master.

Question: 'What is the lion in his lair all about?'

'What part of the household furniture is the lion?' replied the master.

Again the monk asked, 'What about when the lion has left the lair?'

'Where is the lion?' asked the master.

Question: 'What is the Buddha in front of the eyes?'

'Quickly, make obeisance!' said the master.

The master was approaching transformation, so from the dais in the Dharma-hall instructed the assembly, saying, 'This mountain monk came twelve years ago to raise and extol the Chan teachings. Can any of you reproach me with anything? If it is a question of wanting to listen to the three [divisions of] the *sutras* and the five *śastras*, then the Kaiyuan Monastery is very close by.'

Finished with talking, he revealed his quiescence.

18. 484 Chan Master Hangzhou Xixing Huadu Wuzhen Dashi Shiyu.

Chan master Shiyu, Great Master Wuzhen, of Huadu [yuan], Xixing [garrison town] in Hangzhou (Zhejiang), was a native of Quanzhou (Fujian). After personally obtaining the Heart Seal from Xuefeng, he guided very many in Hangzhou and Yuezhou (Zhejiang, Shaoxing). Later he resided in the Huadu Temple in the garrison town of Xixing, causing the Dharma-seat there to prosper greatly.

A monk asked, ‘What is the meaning of the coming from the West?’ The master raised his fly-whisk and the monk said, ‘The student does not understand.’

‘Go and drink some tea!’ replied the master.

Question: ‘What is the seamless pagoda?’⁹²

‘Five feet, six feet,’ said the master.

Question: ‘What is one speck of dust?’

‘The nine worlds⁹³ split apart in an instant,’ said the master.

‘But how does the Dharma world come to embodiment?’

‘Where is the Dharma world?’ replied the master.

Question: ‘A gorge and a valley are quite different, so why does the master only clarify one way?’

‘What are you panting for?’ replied the master.

Question: ‘The student is on the first crucial visit. May the master please indicate how to enter on the road.’

‘What are you reproaching Huadu for?’ said the master.⁹⁴

Question: ‘What does it mean to follow the colour of the *Mani* jewel?’

⁹⁵

‘Green, yellow, red, white,’ replied the master.

‘What about not following the colour of the *Mani* jewel?’

‘Green, yellow, red, white,’ replied the master.

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

‘Did it come from the east or did it come from the west?’ replied the master.

Question: ‘What was the situation before Niutou [Farong 4.43] had seen the Fourth Patriarch?’

‘The birds were all confused,’ replied the master.

‘And after seeing him?’

‘Mountains deep, water cold,’ said the master.

Question: ‘What was the business Vimalakirti and Mañjuśrī were discussing?’

‘In front of the gate there was only the water of Mirror Lake and the pure wind did not interfere with the rolling waves of old,’ said the master.

From this time on the master’s reputation was heard near and far. Ruler Qian [of Wuyue] honoured him as Virtue of the Dao and conferred upon him the purple robe and the Dharma title of Great Master.

18.485 National Teacher Fuzhou Gushan Xingsheng Shenyan

National teacher Shenyan Xingsheng of Fuzhou (Fujian) was a native of Daliang (Henan, Kaifeng) whose family name was Li. When young he abhorred the rank odour of meat but heard the chanting from the temple with joy. At the age of twelve there appeared many vaporous swirling entities on the wall of his room, so, taking a brush, he wrote on the wall, ‘To put it plainly, from now on there will be a speedy change, so stop with these weirdly auspicious manifestations. Certainly, in order to expel the undesirable, it is necessary to return to true seeing and one must leap over the ordinary to enter the country of the sages.’

Finished with writing, the vaporous entities completely disappeared, but at the age of aspiring to learn,⁹⁶ the master fell

seriously ill. He dreamt that a heavenly being gave him some medicine so that he was completely cured. The following year there was another dream in which an Indian monk said, ‘The time to leave the home life has come.’ In obedience to this, the master made his way to Chan master Daoxian on White Hart Mountain in Weizhou (Henan, Ji xian), where he had his head shaved. Full ordination was on Mount Song.

The master once said to a fellow monk, ‘An ancient worthy said, “After making open confession of transgressions the whole assembly becomes *śīla*, *dhyāna* and *prajñā*.”⁹⁷ – but could it not be that the restraints were too tight?’ After this the master took to the road on pilgrimage, and with his staff knocked on all the Chan establishments, taking notes of what was said, yet [inwardly] remaining in wisdom. Then he arrived at Xuefeng’s and agreement opened into clarity.

One day whilst amongst Xuefeng’s community, Xuefeng knew that the master’s disposition [for awakening] had come to fruition. Suddenly grabbing hold of the master, Xuefeng demanded, ‘What is it?’ The master was released into awakening and, even forgetting his everyday heart, just raised his hands and started waving them about.

‘Is that the action of the principle of the Way?’ asked Xuefeng.

‘Is there a principle of the Way?’ replied the master.

Thereupon Xuefeng, probing his awakening, approved him and transmitted the seal. After Xuefeng had returned to quiescence, the military commander of Fujian established a Chan temple twenty *li* east of the prefectoral capital, on Mount Gu, and invited the master to spread the Chan Dharma there.

The assembly had gathered and the master ascended the hall. After a longish silence the master said, ‘When Nanquan (8.126) was alive there were also those bringing up [questions] but without knowing Nanquan. Is there anyone present today who knows Nanquan? Try to come forward and have the assembly examine it.’

Then a monk stepped forward, bowed and just remained standing. The master said, ‘What?’

The monk approached closer and said, ‘To inquire of the venerable sir.’

‘Please retire,’ said the master and added, ‘*sutras* have *sutra* masters, *śastras* have *śastra* masters, the Vinaya has Vinaya masters. There are cases [for books], there are labels [for the cases], there are divisions [into volumes] and there are boxes for scrolls. For each of these there are men who transmit and care for these. Moreover, the Buddha-dharma is the established teaching, but the way of Chan puts an end to weepy babbling so that all come out sagely and prospering. Since the hearts of men are not the same, the skilful unfolding of expedient means allows for there being many gates. Sicknesses too are many and varied, the prescriptions different. Living in being is the ruination of being, abiding in stillness is degrading emptiness. When these two sicknesses have been destroyed, then the middle way needs to be dispatched too. Therefore Gushan says that statements do not need to be ingenious, just as words are not developmental for the business at hand. Second-hand words are deadly and sentences that block up confuse. Chanting first, how could there be chatter afterwards? Truly Shakyamuni closed the doors [of the senses] and Vimalakirti restrained the mouth by silence.

‘In the time of the Liang (dynasty, 502-557 CE) when the Great Warrior [Fuxi⁹⁸] was still a boy, if there were one question, two questions, three questions, still everybody understood. So what did those benevolent ones do?’

At that time a monk made obeisance but the master said, ‘Ask aloud.’

‘The student would inquire of the venerable sir,’ said the monk. The master gave a shout.

‘This is still not clear to me. By what means should it be verified?’ asked the monk.

The master said in a loud voice, ‘He seems not to have heard.’ Then the monk asked again and the master replied, ‘One bit submits to the stream, and perishable things are really not repeatable.’

Question: ‘What is the phrase that completely encapsulates all and everything?’

‘Come closer,’ replied the master. The monk came closer. ‘Dumb denigrating devil!’ said the master.

Question: ‘What does it mean to get transmission?’

‘A dungeon without air – the disciples have to toil to open their hands,’ said the master.

‘But how?’

‘Blunders,’ said the master.

Again the monk asked, ‘And when the student inherits the transmission?’

‘What happened when inheriting it?’ replied the master.

(Textual comment: Fadeng added, ‘Do not waste strength.’)

Question: ‘What is the correct place for the student to be?’

‘Do not walk with all the sages,’ replied the master.

(Textual comment: Chan master Fadeng answered further, ‘You should intend to walk zigzag.’)

Question: ‘A thousand [metre] mountain or a ten thousand [metre] mountain, which is the real one?’

‘What use is a real mountain?’ replied the master.

(Textual comment: ‘A thousand [metre] mountain, ten thousand [metre] mountain.’)

The master and Zhaoqing came across each other on the road.

Zhaoqing said, ‘Begging food.’⁹⁹

‘Greedy,’ replied the master.

‘But leisurely,’ said Zhaoqing.

‘Begging food,’ said the master.

‘There is no fire today,’ replied Zhaoqing.

‘Too stingy.’

‘Take it steadily, bit by bit,’ said Zhaoqing.

(Textual comment: Dongchan Qi brought this up saying, ‘The talk of these two venerables, was it still concerned with gain and loss? If it was, then which one gained, which one lost? If there was no gain and loss, then no one has got the pilgrim’s eye yet.’)

Question: ‘How is it possible to avoid going round on the wheel of birth and death?’

‘Get hold of birth and death and bring them along,’ said the master.

Question: ‘What business is conducted behind Chan temple gates?’

The master opened his palms and bellowed like an ox, ‘Oum! Oum!’

Question: ‘How to ascend to the crucial place?’

The master hit out.

Question: ‘Who is the rightful master of Gushan?’

‘Blind what!’ replied the master.

The master asked Baofu, ‘An ancient said, “Wrong is not wrong, right is not right” – what does this mean?’

Baofu raised his cup. The master said, ‘Neither right nor wrong is best!’

Question: ‘What is the form of a true man like?’

‘What form is it right now?’ replied the master.

‘What form is it actually?’

‘How to get to such a state!’ replied the master.

Question: ‘What is the deep meaning of the Buddha-dharma?’

‘A dot for a sun and not a cloud for ten thousand *li*,’ replied the master.¹⁰⁰

The master asked a monk, ‘Gushan is in possession of a phrase that does not straddle the stone gate. What do you have to say?’

‘A request,’ answered the monk.

So the master hit him.

Question: ‘What is the strength the ancients had when examining their hearts?’

‘What strength are you expending?’ replied the master.

Question: ‘The word fills all under heaven without any lack but what is that which has no lack?’

‘Is there something lacking?’ said the master.

Question: ‘What is the essential place?’

‘Still self-conscious of yourself?’ said the master.

The master and the military commander of Min (Fujian) were admiring a statue of the Buddha. The commander asked, ‘Which Buddha is it?’

‘Ask the great mirror king,’ answered the master.

‘But the mirror king is not a Buddha,’ replied the commander.

‘What then?’ asked the master.

No reply.

(Textual comment: Changqing added, ‘For a long time it was believed that the great master was one of the assembly, then why so hasty?’)

Question: ‘How can one praise the heights of the Chan vehicle?’

The master abruptly silenced his mouth with the fly-whisk.

Question: ‘What is the business of the special transmission outside of the teachings all about?’¹⁰¹

‘Go and drink some tea!’ said the master and added, ‘Today, to all those benevolent ones, trying to penetrate the principles of the gates to sagely transformations – get rid of them! Further, to those benevolent ones it must be said: the teachings cannot be fixed, the Patriarch did not come from the West, the three worlds are all Buddha and cannot be praised; the twelve divisions of the teachings cannot be set out, worldly and sagely cannot be grasped and from ancient times until now there has never been a transmission to be obtained.

‘Supposing there were a fellow who had never yet gone through the vicissitudes [of the practice],¹⁰² saying such things to him one would suddenly have one’s ears boxed – and could you blame him? Although it is just so, one still cannot go around boxing ears indiscriminately. Gushan has always said that if there is still a man

who cannot straddle the stone gate, then he should have a phrase that does not straddle the stone gate. What is the phrase that does not straddle the stone gate? Gushan himself dwelt more than thirty years [on this mountain]. People came from the five lakes and the four seas and from the top of the mountain could see the mountain's playful waters. Those who could see quickly gained access. Today, if there be a man who has penetrated through, do not remain hidden. Now take care!

The master also made known a *gatha*:

Just directly under one's nose is difficult to comprehend
Searching in turning words is not enough
If there is discussion of Buddhas and Patriarchs
Then the horizon is only further away

The military commander of Min, with much decorum, and greatly esteeming the master, had often come to enquire into the essentials of the Dharma.

18.486 Chan Master Zhangzhou Longshou Xingqu Dashi Shaoqing.

Chan master Shaoqing, Great master Xingqu, of Longshou Temple in Zhangzhou (Fujian), was a native of Quanzhou (Fujian) whose family name was Chen. As a youngster he studied the *sutras* and *śastras* at the Lingyan Temple. Even before completing the training of a *sutra* lecturer, he had a deep admiration for the Channists. Later, inquiring into the Dharma in Xuefeng's room, he served Xuefeng solicitously for a number of years, cultivating the affinity links until they would open into awakening.

Once whilst attending [Xuefeng] on a walk, the master noticed the leaves of a taro plant swaying. Xuefeng also pointed at the swaying leaves to show the master, but he replied, 'Shaoqing is extremely frightened.'

'What is this fear that is in your own house?' asked Xuefeng. Thereupon the master quietly opened into awakening and his

restlessness was put to rest. Within a short time he received a request to occupy the Longxi [Temple].

A monk asked, 'An ancient said that the Mani Temple has four corners, one of which is forever open. What is the corner that is forever open?'

The master raised his fly-whisk.¹⁰³

Question: 'It is not possible to nourish with one grain, so how can the multitude be saved from famine?'

'You would not be very clever to try and snatch the sword head-on from a knight-errant,' said the master.

Question: 'Can the venerable sir guide a man who is completely blind?'

'After a while it will come quite easily,' replied the master.

'And if not easily, is there a way in?'

'This fellow comes just to interrupt,' said the master.

Question: 'What is it like when ear and eye are not functioning properly?'

'This matter does not concern you,' said the master.

'This answer is still heard,' said the monk.

'Really a deaf one,' said the master.

The governor of Zhangzhou, Wang Gong, looked with admiration to the patriarchal way [of the master] and on memorialising the emperor, the master was conferred with a purple robe and the title of Great Master Xingqu.

18.487 Chan Master Fuzhou Xianzong Renhui Dashi Xingtao.

Chan master Xingtao, Great Master Renhui, of Xianzong Temple in Fuzhou (Fujian) was a native of Quanzhou (Fujian) whose family name was Wang. He received the precepts at the Kaiyuan Temple in his native prefecture and later took part in Xuefeng's assembly,

whose renown had spread far in the four directions. The commander of Min (Fujian) invited the master to turn the wheel of the Dharma and disciples of the profound way hurried to be there.

The master ascended the hall and said, 'I and Shakyamuni are of the same lineage. What about you, say, of what lineage are you?'

Just then a monk stepped forward, made obeisance and intended to open with a question.

'Wrong!' said the master.

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

'Bear's Ear [Mountain] has never been hidden,' said the master.¹⁰⁴

Question: 'May the master please be appropriate in indicating the immediate business at hand.'

'But for you raising the question, I too could not give answer,' replied the master.

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

'There are no idlers in the light of day,' said the master.¹⁰⁵

18.488 Chan Master Fuzhou Lianhua Shan Yongfu Chaozheng Dashi Congyan.

A monk asked Chan master Congyan, Great Master Chaozheng, of Lianhua Temple in Fuzhou (Fujian), (Textual comment: The first incumbent of Bao'en Temple in Zhangzhou.), 'The five constants of the Confucianists are their ultimate criteria, but what is not yet clear is what the ultimate criteria of the Chan school is.'¹⁰⁶

The master was silent for quite some time. The monk said, 'This being so, then the student has been too hasty.'

'Better to give the stick!' said the master.

Question: 'A teaching says, "There is only one Dharma vehicle," but what is the one Dharma vehicle?'

'What are you doing telling me such things here?' replied the master.

'This being so, then the meaning of the teaching remains unknown,' said the monk.

'Although it is so, nevertheless, it does not let you down,' said the master.

Question: 'Although not understanding the place of questioning, still there is a place for the student's question – is this correct, Venerable Sir?'

'Go and drink some tea!' said the master.

Changqing Chang said, 'Exhaustively [spreading] the Dharma, yet no one [to receive it].'

'Eternal felicity is also not the thing,' answered the master. 'If it were not exhaustively [spreading] the Dharma, would there be people to obtain it?'

At that time there was a monk who asked, 'May the master please spread the Dharma exhaustively.'

'I do not want you to pay taxes,' said the master.

Question: 'The others do not ask questions but may the venerable sir please exercise compassion concerning the rather direct place.'

'Not able to bow three times quickly enough!' said the master.

The master ascended the hall. 'Whoa! Whoa!' bellowed the master, 'Examine the arrow!' Then he returned to the abbot's quarters.

Question: 'May the master please give the direction definitively.'

'Not buried,' replied the master.

Question: 'The great assembly has gathered. May the master please give voice to the Dharma.'

'Heard it?' asked the master.

'Supposedly being sunk for a long time in meditation it could be difficult to come to,' said a monk.

'Actually, it is reachable,' replied the master.

Question: 'The Mani Temple has four corners, one of which is forever open. What is the corner that is forever open?'

'It cannot be investigated by calculation,' said the master.

The master ascended the hall, remained standing by the side of the Chan seat and said to the assembly, 'Two honoured ones have absolutely not changed,' and then returned to the abbot's quarters.

18.489 Chan Master Hangzhou Longhua Si Zhenjue Dashi Lingzhao.

Chan master Lingzhao, Great Master Zhengjue (870-947 CE), of Longhua Temple in Hangzhou (Zhejiang) was a native of Gaoli (Korea), who took to pilgrimage in Min and Yue (Fujian and Zhejiang) before going up to Xuefeng's hall, where the two were in profound agreement over the mysterious import. The master lived with only one robe and was diligent in serving the assembly. People in Min called him Cotton Robe Zhao.

One evening, pointing to the half moon, the master asked head monk Pu, 'Where is this half going to?'

'Don't think so foolishly,' replied Pu.

'The half is lost,' said the master.

Although the assembly sighed in approval [of the master], he still remained solitary.

At first he put up on Mount Jiyun in Yuzhou (Zhejiang, Jinhua). Having ascended the hall and maintained silence for some time, the master suddenly stretched his hands out and, observing the assembly, said, 'Please take hold of this for a moment, please take hold of this for a moment,' adding, 'One man transmits emptiness and ten thousand men transmit facts.'

A monk asked, 'A straw boy can sing and dance. What is not yet clear is whether there are straw boys today or not.'

The master descended the Chan seat and made to dance, saying, 'Does the śramaṇa understand?'

'Not understood,' said the monk.

‘Do mountain monks taking part in [festivals of] song also not understand?’

Question: ‘Amongst the great assembly on Mount Ling the supreme Dharma was a Dharma passed on from one to another. What is not yet clear, is how it will be transmitted on Mount Jinyun.’

‘It is not possible for you alone to leave the whole of Mount Jinyun uncultivated,’ said the master.

‘Could this not be merely a personal transmission?’

‘Do not make the great assembly laugh,’ said the master.

Question: ‘Beside a single grain, can a pellet of iron turn into gold? Getting to the principle in one pithy phrase, worldlings change into sages. May the master please go to the pith.’

The master replied, ‘Is it also known that a pellet of gold can turn into iron?’

‘A pellet of gold turning into iron, this has never been heard of before. To get to the principle in one phrase, the hope is that the master will show this.’

‘It cannot be given with a phrase and regrets are difficult to expel,’ said the master.

The master then went to reside in Jingqing Temple in Yuezhou (Zhejiang, Shaoxing), where a sea of people joyously followed [the teachings]. One day the master said to the great assembly, ‘Let it go completely.’ A monk said, ‘Please may the master let it go completely.’

‘Oum! Oum!’ bellowed the master.

Question: ‘What is the essential matter for a student?’

‘Jingqing is not stingy with words,’ said the master.

‘May the master please explain further.’

‘Eighty percent,’ said the master.

‘Why not one hundred percent?’

‘Is it known what Jingqing has to put up with in life?’ replied the master.

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

‘From Wushan.’
‘Why come here?’
‘To pay reverence to the venerable sir,’ said the monk.
‘Why not reverence yourself?’
‘Already have,’ said the monk.
‘The waters of Mirror Lake are very shallow,’ said the master.

Question: ‘What is the primary phrase?’
‘Do not babble,’ said the master.
‘Is it not so that the master is skilful in means?’
‘A crow rearing sparrows,’ replied the master.

Question: ‘The supreme path, even a thousand sages cannot transmit it, but what is not yet clear is what kind of a man could inherit it.’

‘A thousand sages also have their doubts about me,’ said the master.

‘Is just this not the transmission?’

‘The Emperor of Jin had Ji Kang beheaded,’ said the master.¹⁰⁷

Question: ‘About Shakyamuni’s hut in Magadha and Vimalakirti keeping silence at Vaiśālī – what is the meaning of this?’

‘Under the eastern porch, two, two, three, three,’ replied the master.

The master addressed the assembly, ‘In all directions the Dharma-body of Vairocana Buddha is the overriding law, but here in Jingqing [temple] it is not so. What should be known is that Vairocana has the master, the Dharma-body has the host.’

‘What is it like to be master Vairocana and the Dharma-body host?’

‘Two noble ones vie and boldly dispute,’ said the master.

Question: ‘The ancients said that to see into form is to see into the heart. Well, this is the form but where is the heart?’

‘If this is the question, is it not trying to deceive this mountain monk?’ replied the master.

‘Not having been cut open yet, may the master please sever.’

'And fall where?'

'Like this, the mouth is speechless,' said the monk.

'Hanshan sees off Guishan.¹⁰⁸ Now shut up! Shut up! The śramaṇa has lost his voice and the mountain monk has lost his voice,' replied the master.

'A fierce tiger does not eat children,' said the monk.

'The head of a donkey went out and the head of a horse comes back,' said the master.

The master suddenly asked a monk, 'Managed to remember?'

'Remembered,' replied the monk.

'So, what is there to say?'

'So, what is there to say?' repeated the monk.

'A small boy from Weinan (Shaanxi) has just come in to the temple,' said the master.

Question: 'How is it that the eagle and the sparrowhawk cannot advance towards each other?'

'The śramaṇa's question is beside the point,' said the master.

'May the master please give an alternative response.'

'Ten villages away, the pilgrim already has moments of doubt,' said the master.

Question: 'A grain of gold dust is costly, but when it gets into the eye it is of no value – what does this mean?'

'Although it cannot be tolerated, can it nevertheless be tolerated?' replied the master.

The monk bowed.

'Protector demon spirit!' said the master.¹⁰⁹

Question: 'To ferry living beings [to the other shore] under [the shade of] the Bodhi Tree, but what is the Bodhi Tree?'

'It greatly resembles the tree of bitter training,' replied the master.

'How does it resemble the tree of bitter training?'

'The original was not a good house, otherwise why labour with the shadow of the whip?' said the master.

Later the prefect of Huzhou (Zhejiang), the Honourable Qian, established Baoci Temple by the western gate of Hangzhou and invited [the master] to initiate the Dharma teaching there. The Chan community were in close agreement about supporting him.

Shortly afterwards Ruler Qian established Longhua Temple and received the sacred relic bones of Great Master Fu[xi] of Jinhua (Zhejiang),¹¹⁰ requesting that they be interred in the temple, with the master as the invited incumbent.

On the 26th day of the 7th month, in the 20th year of the Tianfu reign period, corresponding to the forty-fourth year of the sexagenarian cycle (947 CE), the end came in the home temple, at the age of seventy-eight. The pagoda was on Mount Daci.

18.490 Chan Master Mingzhou Cuiyan Yongming Dashi Lingcan.

Chan master Lingcan Cuiyan, Great Master Yongming, of Mingzhou (Zhejiang, Ningbo) was a native of Huzhou (Zhejiang). After receiving transmission from Xuefeng, he settled on Mount Cuiyan, where the Dharma-seat flourished greatly.

Question: ‘Without resorting to a silver tongue, may the master please speak.’

‘Remove yourself to the tea room, now!’ said the master.

Question: ‘What was the meaning of the National Teacher calling the attendant three times?’¹¹¹

‘What is it to push other people back?’ replied the master.

Question: ‘All the others just do not ask.’

The master remained silent.

‘What is it to recommend this kind of thing to people?’

The master summoned the attendant and said to him, ‘To the tea room.’

The master ascended the hall and said, ‘To talk with all the disciples on this summer day, just look at Cuiyan’s eyebrows; are they still there?’

(Textual comment: Changqing heard this brought up and said, ‘Growing.’)

Question: ‘Words and phrases are common enough, all rather biased, but what is the supreme matter about?’

‘Words and phrases are common enough, all rather biased,’ replied the master.

‘What is the place of awakening like?’

‘All the assembly laughing at you,’ said the master.

Question: ‘What does it mean to be completely open to the point of a sword?’

‘There are many of this understanding,’ replied the master.

‘Nevertheless, what does it mean?’

‘To be completely open to the point of a sword,’ said the master.

Question: ‘An ancient picked up a bludgeon and held it aloft belligerently, but what was the meaning?’

‘Evil dharmas are difficult to uphold,’ said the master.

Question: ‘Why was the monk unable to record a true likeness of his lord?’

‘At the risk of death!’ said the master.

Question: ‘On a perilous road what can function as a ferry and a bridge?’

‘[Ven.] Yueshan (14.335) repeatedly called three times,’ said the master.

Question: ‘Leaving aside the mundane and sacred, how is the proper time to be made known?’

‘Do not say to people that Cuiyan was of spiritual benefit,’ replied the master.

Question: ‘Ingenious eloquence and phrases being utterly inappropriate, what then is the business of the Chan School?’

‘An air of obedience,’ said the master.

‘The student does not understand.’

‘Leaving the home life, pilgrimage and now even obedience is not understood?’ said the master.

Prince Qian [of Wuyue] inclined to the tenor of the master’s Dao and invited him to occupy Longce Temple, where he ended his days.

End of Book Eighteen

⁴⁵ 胡人, normally a derogatory term for the non-Han people inhabiting the steppe lands.

⁴⁶ 隱, lit. hidden, concealed.

⁴⁷ Paintings seen in many monasteries at this time.

⁴⁸ A reference to Linji?

⁴⁹ *Sūrāngama Sūtra* T.19, no.945, 108c21

⁵⁰ India.

⁵¹ *Lotus Sūtra* T.262, 14c.

⁵² The Buddha’s Way.

⁵³ See **5.89** and BYL:18.

⁵⁴ Vulture Peak, Grdhrikuta

⁵⁵ *Puṇya-jñāna-saṁbhāra* 瑜伽論 (the requisites of merit and knowledge), T. 1579. Ch.30. 513c5, *Yogācārabhūmi-Śāstra*.

⁵⁶ A guardian spirit, thunderbolt in hand, protecting the Buddhist order, usually found at the entrance to monasteries.

⁵⁷ Word play on the name Tong 桶 pail, tub, bucket.

⁵⁸ Luohan Guichen 羅漢桂琛 (867-932 CE), see **21.592**.

⁵⁹ Fuzhou Anguo Huiqiu 福州安國慧珠 was also known as Zhongta 中塔. See **21.593**.

⁶⁰ See next entry.

⁶¹ A common Buddhist name for our world – the place of good and evil, the place of endurance.

- ⁶² Translates *zhang* 嘗 (Skt. *varaṇa*), screen, barrier, partition. The four obscurations are cupidity / ignorance, *karmic* obstructions, fruition of *karma* and negative *karma*.
- ⁶³ See **bk. 25.**
- ⁶⁴ In Song times all ships were constructed of wood. It was considered impossible to build a ship from iron/ steel.
- ⁶⁵ *Diamond Sūtra*, ch.6. ‘ ... in these Bodhisattvas the idea of a self, a person, a being, or a separate existence does not take place. They are not caught up in the idea of a dharma or the idea of a no-dharma.’
- ⁶⁶ Mount Cao in Wuzhou (Jiangxi) was master Benji’s temple, named after the sixth Patriarch.
- ⁶⁷ Such shows or festivals 百戲 *baixi* were very popular during Tang and Song times, where such feats as lifting a tripod as a test of strength, climbing poles, fire-walking and the dragon lantern dance were all part of the lively events.
- ⁶⁸ Gandharvas are heavenly male nature spirits skilled in music, husbands of the Apsaras (celestial nymphs). The city of the Gandharvas is in space, in dreams, in ‘the beyond within’ (Verellen).
- ⁶⁹ See **19.491.**
- ⁷⁰ See BYL, case 22; Shoyoroku, Case 24. Turtle-nosed snake – the Buddhist whale of Jonah (2 Kings 14:25)?
- ⁷¹ The head is grabbed tightly, the tail loosely.
- ⁷² Baofu Congzhan, **19.498.**
- ⁷³ Literally ‘Venerable Mountain Top’, because Xuefeng was residing on the peak of Elephant Bone Mountain.
- ⁷⁴ Master Changqing’s family name was Sun. Gong here is an honorific.
- ⁷⁵ The Five *Skandhas*, the Twelve Sense Fields (six senses faculties and their six functions) and the Eighteen Realms (the twelve above plus the six consciousnesses arising from these.)
- ⁷⁶ *Shutou* 疏頭 – a prayer written and burnt before the gods at the altar.
- ⁷⁷ *Qianhua* 遷花, to die, said of Buddhist priests.
- ⁷⁸ Turning word (or phrase), *zhuanyu* 轉語, is a Chan technical term, roughly equivalent to mother hen giving the first peck to her egg, which is about to hatch.
- ⁷⁹ Literally ‘a one-night awakening’ 一宿覺, harking back to famous Chan master Yongjia Xuanjue (**5.85**), who awoke to the Chan truth whilst staying only one

night with the Sixth Patriarch, Huineng. Both men hailed from Yongjia in Wenzhou.

⁸⁰ *Zhuan wentou* 轉問頭.

⁸¹ 見色便見心 – the saying is not found in Guishan's entry (9.167), but is found in Chan master Yangshan Huiji (*Kyōzan Ejaku* (11.221) and other places in the CDL.

⁸² Pi Guangye (皮光業 877-943 CE) had a passion for drinking tea, calling the drink his 'bitter teacher'. Pi Rixiu (皮日休 834-883 CE) was a poet.

⁸³ Zhejiang, Shaoxing.

⁸⁴ Old name for Nanjing.

⁸⁵ Eels are a symbol of health-giving abundance in the Orient. 'China has a long history of harvesting yellow and silver eels (鰻鱺魚) using fixed traps, hooks, and pots in rivers, lakes, coastal waters and inlets,' *Eels and Humans* ed., by Katsumi Tsukamoto and Mari Kuroki. Tokyo, Springer, 2014, p.119.

⁸⁶ *Weina* 維那, Skt., *karmadāna*, supervisor, second in rank in a monastery.

⁸⁷ In Tang times there was a hiking competition during the Dragon Boat Festival to see who could recognise a hundred different herbs. See *Tang Quan Shi*, under the poet Wangjia Xiaofu, (c.900 CE).

⁸⁸ Caizhou is the modern Zhumadian, a prefectural city in Runan County, Henan, famous for its satin; it was taken by the Tang war lord Wu Yuanji 吳元濟 and held for some years. Later, General Li Su 李愬 (773-821 CE) led a bold surprise advance on Caizhou at dusk, under cover of a snowstorm, and the city was re-taken on November 27th, 815 (or 817) and Wu Yuanji captured. See *Zizhi Tongjia* 資治通鑑 (Comprehensive Mirror of Governance, 1084), vol. 240, on the Siege of Caizhou. Wu Yuanji was later beheaded (some say dismembered) for his presumption.

⁸⁹ See *BYL*, case 45 (T. 43, no.2008. 181c17. 問: 萬法歸一, 一歸何所。師云: 我在青州作一領布衫重七斤) and *Recorded Sayings of Ancient Worthies* (古尊宿語錄, X68. No. 1315. Chap.12).

⁹⁰ Parricide, matricide, killing of an Arhat, causing blood to flow from a Buddha and disturbing the peace of the Sangha are the five heinous crimes.

⁹¹ *Xiang chi* 香匙 – a small narrow spatula spoon with a long slender handle, for moving the ash in the incense burner.

⁹² See 5.89 and *BYL*, case 18, where National Teacher Nanyang Huizhong asks the Tang Emperor to build him a seamless pagoda.

⁹³ Past, present and future each have their past, present and future.

- ⁹⁴ The master referring to himself.
- ⁹⁵ *Cintāmaṇi* is the wish-fulfilling jewel from the Hindu and Buddhist traditions.
- ⁹⁶ Age fifteen, from Confucius' *Lunyu* II.4.
- ⁹⁷ Correct in behaviour, concentrated and wise.
- ⁹⁸ For Mahāsattva Fu (497-569 CE) who, together with Bodhidharma tried to awaken Emperor Wu, see Lu, K'uan Yu, tr., *Ch'an and Zen Teaching First Series*. London: Rider, 1960, pp. 143-5.
- ⁹⁹ Translates *jia chang* 家常, a begging monk, also one who gives food.
- ¹⁰⁰ *Jin wu* 金烏, the golden raven, is the sun, *tai yang* 太陽.
- ¹⁰¹ The first occurrence (of six) of this phrase, significant for the future of Bodhidharma Chan. It also occurs twice in Chapter 41 of *Zongjing Lu* (T. 2016) by Yongming Yanshou, a Dharma-brother of our author, Daoyuan.
- ¹⁰² Translates *xiaoxi* 消息 – ‘to get the message.’
- ¹⁰³ The same question appears again below and in the *Zongjing Lu* 宗鏡錄, T48, 2016, 627b23, where the response was that the gates of the eyes emit a radiance, the light of which shatters mountains, rivers and the great earth.
- ¹⁰⁴ In Shandong, where the pagoda of Bodhidharma is located.
- ¹⁰⁵ The same phrase recurs in **23.736**, Ven. Henglong of Nanyuan.
- ¹⁰⁶ The Five Constants 五常 are 仁, 義, 禮, 智, 信 – benevolence, justice, propriety, wisdom and fidelity.
- ¹⁰⁷ Ji Kang嵇康 (223-262 CE) was a Daoist philosopher, poet, musician and alchemist, one of the Seven Sages of the Bamboo Grove, who was executed for his integrity.
- ¹⁰⁸ In X. 80, no. 1565, 156c1, Guishan is replaced by Shide, 捨得 (Shide), Hanshan's junior companion.
- ¹⁰⁹ Shen Sha Shen 深沙神 a martial heavenly protector, also called Shen Sha Dajiang 深沙大將, ‘deep sand spirit general’. Xuanzang felt his presence journeying to the West. (T.55 no. 2163, 1070c23-1071a3).
- ¹¹⁰ See *BYL*, case 67.
- ¹¹¹ See *MM*, case 17.

Book Nineteen

Dharma Heirs of Chan Master Fuzhou Xuefeng Yicun (2)

- 19.491 Chan Master Fuzhou Anguo Yuan Hongtao
- 19.492 Chan Master Xiangzhou Yungai Shan Guiben
- 19.493 Ven. Shaozhou Linquan
- 19.494 Ven. Luojing Nanyuan
- 19.495 Chan Master Yuezhou Dongyan Kexiu
- 19.496 Chan Master Dingzhou Fahai Yuan Xingzhou
- 19.497 Chan Master Hangzhou Longjing Tong
- 19.498 Chan Master Zhangzhou Baofu Yuan Congzhan
(Hofuku Juten)
- 19.499 Chan Master Quanzhou Shuilong Shan Daopu
- 19.500 Chan Master Hangzhou Longxing Zongjing
- 19.501 Chan Master Fuzhou Nanchan Qifan
- 19.502 Chan Master Yuezhou Zhuji Yueshan Shinai
- 19.503 Chan Master Nanyue Jinlun Keguan
- 19.504 Chan Master Quanzhou Fuqing Xuan'na
- 19.505 Chan Master Shaozhou Yunmen Shan Wenyan (*Ummōn Bun'en*)
- 19.506 Chan Master Quzhou Nantai Ren
- 19.507 The Ven. Quanzhou Dongchan
- 19.508 Chan Master Yuhang Daqian Shan Congxi
- 19.509 The Ven. Fuzhou Yongtai
- 19.510 Chan Master Chizhou Helong Shan Shouna
- 19.511 Ven. Jianzhou Mengbi
- 19.512 Chan Master Gutian Jile Yuanyan
- 19.513 Chan Master Fuzhou Furong Shan Ruti
- 19.514 Ven. Luojing Qihe Shan
- 19.515 Chan Master Tanzhou Guishan Qi
- 19.516 Chan Master Jizhou Chaoshan Yanzong
- 19.517 Great Master Yizhou Putong Shan Puming

19.518 Chan Master Suizhou Shuangquan Shan Liangjia Anyong

19.519 Chan Master Zhangzhou Baofu Yuan Chaoyu

19.520 Head Monk Taiyuan Fu

19.521 Chan Master Nanyue Weijin

***Dharma Heirs of Cham Master Fuzhou Xuefeng
Yicun (2)***

19.491 Chan Master Fuzhou Anguo Yuan Hongtao

Chan master Hongtao, Great Master Mingzhen, of Anguo Temple in Fuzhou (Fujian) was a native of Quanzhou (Fujian), whose family name was Chen. As a child he abjured the eating of meat and root vegetables and pledged himself to leave the home life. He first received the full precepts at the East Chan Cloister in the Longhua Temple compound, before making his way to Xuefeng.

Xuefeng, observing the master's attractive eagerness, considered him worthy to become a vessel of the Dharma and guided him by means of the original heart, in accord with his needs. Later, although taking part in various Chan establishments and accruing everywhere meditation strength, he nevertheless returned to Xuefeng.

'Where have you come from?' asked Xuefeng.

'From Jiangxi,' replied the master,

'And saw Bodhidharma somewhere?'

'The answer to the venerable sir was clear,' said the master.

'What was that?'

'Which place to come to,' answered the master.

One day Xuefeng, on seeing the master, suddenly grabbed hold of him and said, 'The whole of heaven and earth is the Dharma-gate of awakening. He who seizes the teachings can enter where he is unwilling to enter.'

'The venerable sir cannot blame Hongtao,' said the master.

'Although this is so, how to endure all the teachers and monks behind one's back!' said Xuefeng.

The master brought up the subject of the National Teacher's stone inscription, which said, 'On coming to the original heart the *Yilan* tree becomes the *Zhantan* tree.¹¹² On losing the meaning, the world of the sweet dew (*nirvāṇa*) becomes a garden of thorns.'¹¹³ He then asked the monk, 'One phrase should have got [the meaning] and lost its ambiguity. What do you have to say?'

'The monk raised his fist and said, 'This cannot be called a fist.'¹¹⁴

The master disagreed and also raising his fist said, 'This can only be called a fist.'

The master received a request to reside on Mount Qun and young disciples gathered around in great numbers. Later the military governor of Min (Fujian), who was favourably inclined towards the tenor of the master's Dao, had him occupy Anguo Temple to further propagate the profound dispensation; the disciples numbered in excess of eight hundred.

A monk asked, 'What is the meaning of the coming from the West?'
'It is as it is,' replied the master.

Question: 'What is the primary phrase?'

'Question, question,' replied the master.

'The student is even more in the dark regarding the crucial point, may the master please explain the crucial point fully.'

The master kept silent. The monk bowed.

'Suddenly going to another place and questioned, how would you bring it up?' asked the master.

'Actually, there is a fear of bringing it up wrongly,' said the monk.

'Not yet out of the gate, yet already a laughing stock!' said the master.

Question: 'What is Bodhidharma's transmission of the heart?'

'In the normal way, never to hesitate,' replied the master.

Question: 'What business is conducted within the Chan school?'

'It is not possible for the assembly to disperse for the sake of the elder brother,' said the master.

Question: 'Without falling into calculation of being or non-being, may the master please explain definitively.'

'You are trying to dissect things in order to examine them,' replied the master.

Question: 'What is the business about the tip of a hair?'

The master lifted his *rakusa* robe up.

'May the master please explain,' asked the monk.

'Embrace the uncarved block, there is no need to carry on snivelling,' said the master.¹¹⁵ 'Wait until dawn, then once again go

and present yourself to the ruler of Chu,' said the master.¹¹⁶

Question: 'What is it like to be silent, without words?'

'Still one step further,' said the master.

Question: 'For everything there seems to be a word or phrase, and everything comes down to the expediencies of *karmic* affinities or a place,¹¹⁷ but what is the case when it does not come down to the expediencies of *karmic* affinities?'

'A man with a well-sweep¹¹⁸ is often to be met with, but a man [watering his land] by hand from an earthen jar is rarely come across,' replied the master.¹¹⁹

Question: 'A thousand sages do not transmit the unexcelled path, but what is not yet clear is, does the venerable sir transmit it?'

'It is also about keeping the mouth for eating,' said the master.

Question: 'What is the nobility of man?'

'By the river bank there is no old man having to have his ears washed out¹²⁰ and by the winding mountain stream there is no one casting a fishing line,'¹²¹ answered the master.

Question: 'How can one obtain solace from life and death during the twelve periods of the day?'

'Just hold the alms bowl. There is no need to peep into the happiness of the crowd; walking on ice, how could one not fall?' replied the master.

Question: 'The student would like to ask about the Chan School. Is the master still allowing this or not?'

'Just ask,' replied the master.

The monk was about to ask when the master yelled.

Question: 'Life and death are clearly visible, but how are they avoidable?'

'Take hold of the life and death to come,' said the master.

Question: ‘Why is a person who knows that he exists unable to discuss it?’

‘What is your father’s name?’ asked the master.¹²²

Question: ‘What is the life-giving sword?’

‘It does not presume to blind you,’ said the master.

‘What is the death-dealing sword?’

‘Just this one,’ said the master.

Question: ‘How is it possible to understand silently, without coming into conflict with the point of a sword?’

‘In the year of the donkey!’ said the master.¹²³

Question: ‘May the master please say a word about the hard and bitter place.’

‘Vacillation can be done away with,’ said the master.

‘Why is this so?’

‘Also, to know each other well!’

Question: ‘A man ever-abiding in determined practice, can he still dispense with the support of humans and gods?’

‘Not able to dispense with it,’ said the master.

‘Why not able to dispense with it?’

‘What is religious practice?’ asked the master.

‘So, what kind of man can dispense with such support?’

‘A rice-eating robe can dispense with it,’ said the master.

The master brought up the following: ‘When Ven. Leng (**18.478**) was in Zhaoqing, he stood in the eastern corner of the Dharma-hall and said to a monk, “It is good to ask a question here.” The monk asked, “Why is the venerable sir not in the proper place?” “Just because you are here.” “And what is happening now?” asked the monk. “What do you use your eyes for?” replied Leng.’

After the master had finished relating this, he added, ‘As for such questions in other establishments, that is another matter. But right now, what is there to say?’

A later incumbent of Anguo [temple] said, ‘If it is like this, then the great assembly can disperse for a while.’

The master himself added, ‘If it is like this, then the great assembly can make prostrations for a while.’

19.492 Chan Master Xiangzhou Yungai Shan Guiben

Chan master Guiben of Shuang Quan Temple on Mount Gai in Xiangzhou (Hubei, Xiangfan), was a native of Jingzhao *fu* (Jiangxi, Xi'an). He left the home life as a youngster, received the precepts at the age of sixteen and studied the *Fahua Jing* (*Lotus Sūtra*). On first paying obeisance to Xuefeng, Xuefeng descended the Chan seat and [as Guiben was prostrating] mounted his back and sat there, whereupon Guiben awakened.

A monk asked, ‘What are the two sources?’¹²⁴

‘Regretfully, one set of eyebrows,’ replied master Guiben.

‘The student does not understand.’

‘Do not add to the troubles of Yu’s exertions, [when even] the fast-flowing stream is not known,’ said the master.¹²⁵

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

The master grabbed hold of him. The monk blushed. The master said, ‘I do not have this here.’

The master’s fingers were delicate and long, quite different from other men’s and so he was conferred the name Great Master Shouxiang (Appearance of the Hands).

19.493 Ven. Shaozhou Linquan

A monk asked Ven. Linquan of Shaozhou (Guangdong, Shaoguan) (Textual comment: The first incumbent of Mount Yan), ‘What is dust?’

‘Unawares it piles up and becomes hills,’ said the master.

The master paid a courtesy call on Great Master Baiyun Ciguan (**bk.23**). When he was taking his leave, Baiyun, accompanying the master by supporting him down the steps to the gate, said to him, ‘Gently please, do not stumble.’

‘What would happen on suddenly stumbling?’ answered the master.

‘There would be no more need for support,’ said Baiyun.

The master laughed heartily and left.

19.494 Ven. Luojing Nanyuan

Ven. Luojing (Henan, Luoyang) of Nan Yuan was asked, ‘What is the unborn Dharma’s Dharma?’

‘Born,’ replied the master.

There was a Confucian scholar, widely read in both the classics and modern literature, who was called Zhang Baihui (Know-all Zhang) by his contemporaries. He came to pay the master a courtesy call one day. The master said, ‘Is this not Know-all Zhang?’

‘Wouldn’t presume to say so,’ said Zhang.

The master then wrote the character for ‘one’ in the air with his finger and said, ‘Understood?’

‘No.’

‘If “one” is still not understood, how can one come to “know all”?’ said the master.

19.495 Chan Master Yuezhou Dongyan Kexiu

Chan master Dongyan Kexiu of Yuezhou (Zhejiang, Shaoxing) was asked, ‘What is the real master of Dongyan like?’

‘Opening,’ replied the master.

Question: ‘What is that place where the venerable sir leads people cordially?’

‘The great ocean does not harbour corpses,’ said the master.

Question: ‘What is the road to the heights?’

‘The master lifted up [a corner of] his robe as an indication.

‘The student has come from afar; may the master please indicate appropriately.’

‘Appropriately indicated,’ said the master.

19.496 Chan Master Dingzhou Fahai Yuan Xingzhou

A monk asked Chan master Xingzhou of Fahai Yuan in Dingzhou (Hebei), ‘When the wind is still and the waves are calm, what is that like?’

‘One puff and fall off the south wall,’ said the master.

Question: ‘What is the treasure in the Dao?’

‘No shiny dew,’ said the master.

‘Could it not be that this is it?’

‘That being so, is the dew,’ said the master.

19.497 Chan Master Hangzhou Longjing Tong

Chan master Tong of Longjing (Dragon’s Well) in Hangzhou (Zhejiang, Hangzhou, Fenghuang Ling), was asked by the head monk, ‘What is the dragon of Dragon’s Well like?’

‘The inner processes are by nature different. The supernatural brush strokes cannot come into manifestation,’ said the master.

‘Why can the brushstrokes not come into manifestation?’

‘The outstanding do not wear horns, yet are not of the same kind,’ said the master.

‘But it still knows how to make rain?’

‘Everywhere without limit, its fructifying rain yields an abundant harvest,’ said the master.

‘So, is there still some business to attend to in Chan monasteries?’

‘There is.’

‘What might the business within Chan monasteries be?’

‘It is ever without form, yet in the response of things there has never been any deficiency,’ said the master.

Question: ‘What is the hair blown onto the sword-blade all about?’¹²⁶

‘To pull those corpses out!’ said the master.

19.498 Chan Master Zhangzhou Baofu Yuan Congzhan (*Hofuku Juten*)

Chan master Congzhan¹²⁷ (? – 928) of Baofu Yuan in Zhangzhou (Fujian) was a native of Fuzhou (Fujian) whose family name was Chen. At the age of fifteen the master paid a courtesy call on Xuefeng, who became his precept master. He received full ordination at the Dazhong Temple in his native prefecture and, after a pilgrimage through the states of Wu and Chu, returned [to Xuefeng] to take up the duties of attendant.

One day Xuefeng summoned him and said, ‘Understood yet?’ The master was about to approach closer when Xuefeng leaned on his staff. The master turned instantly towards awakening, made obeisance and then withdrew.

The master had also discussed the skilful means of ancient and contemporary masters with Ven. Changqing Leng. Leng had sanctioned him generously and said once to the master, ‘It would rather be said that the *Arhats* have the three poisons,¹²⁸ than that the Tathāgata is without the two kinds of speech. That is really not to say that the Tathāgata is without speech, only that he is without double speech.’

‘So, what is the speech of the Tathāgata?’ the master had asked.

‘How can the deaf come to hearing?’ Changqing had answered.

‘It is known that the venerable sir tends toward the second kind of speech,’ the master had responded.

Once more Changqing had asked, ‘So what is the speech of the Tathāgata?’

'Go and drink some tea!' the master had replied.

(Textual comment: Yunju Qingxi (**book 25**) said, 'In which situation did the Venerable Changqing use the second form of speech?')

The following was brought up with the master, 'Panshan (an heir of Datong **15.364**) said: when the shiny world has all disappeared, is there still something? And Dongshan said: when the shiny world had not yet disappeared, was there still something?' So the master replied, 'According to these two worthies, it had still not been cut off completely.'

Then the master asked Changqing about this, 'What could be said today to succeed in cutting it off completely?'

Changqing was silent for a long time. The master said, 'It is well known that the venerable sir worked hard in the den of the mountain spirit.'

'How so?' asked Changqing.

'Whilst the two hands were steadyng the plough, the water was coming up to the knees,' said the master.

One day Changqing asked the master, 'Seeing into form is directly seeing the heart, but can a small boat also be seen?'

'It can,' said the master.

'Putting the boat aside for the moment, what actually is the heart?'

The master just pointed to a small boat.

(Textual comment: Gui Zongrou also said, 'The venerable sir only knows how to ask people questions,')

Xuefeng addressed the community saying, 'All the head monks, when they arrive at Wangzhou Ting (place name), see each other; arriving at Wushi Ling they see each other and arriving in front of the monk's hall they see each other.'

The master brought this up with [Chan master] Ehu [Zhifu, **18.482**], 'Seeing each other in front of the monk's hall aside, what is seeing each other at Wangzhou Ting and Wushi Ling all about?'

Ehu suddenly made for the abbot's quarters, the master returned to the monks' hall.

(Textual comment: Dongchan Qi said, ‘Did these two worthies actually see each other, or did they not see each other? Try to cut through to the insight.’)

In the 4th year of the reign period Zhenming of the Later Liang dynasty, corresponding to the fourteenth year of sexagenarian cycle (918 CE), the military commander of Zhangzhou, a prince from the imperial house, admiring the master’s reputation for practising the Dao, established the Baofu Chan cloister and cordially invited him to be the incumbent. On the day of the opening of the Dharma-hall the prince, on his knees, requested the master three times and personally helped him in mounting the podium.

The master said, ‘It is necessary to raise a laugh at the beginning, so what to do? Nonetheless, having been asked three times, it is not easy to decline. Do all the Confucians already understand? If it is understood, then they are shoulder to shoulder, equal with the ancient Buddhas.’

A monk, present at the time, came forward and was just about to make obeisance when the master said, ‘During the intense and arid heat there is no wish to travel, one has to wait for a downpour to drench everything,’

The monk then asked respectfully, ‘The Prefect has reverenced [the Dharma] by having this monastery established for the understanding of the real tenor [of Chan]. May the venerable sir please raise aloft and scatter the teachings of the Chan school.’

‘Understood yet?’ asked the master.

‘Most people are already familiar with this kind of talk,’ said the monk.

‘Do not take dung and smear other people with it, considering that to be good!’ said the master.

Another monk came forward and made obeisance. The master said, ‘Oh good monks! Do not upset the boat!’

The monk also asked, ‘When there is only silence, what can be taken as the norm?’

‘Where has it fallen?’

‘Not understood.’

‘Dozy fellow! Off with you!’ said the master.

The master saw a monk coming, struck the bare pillar with his staff and then struck the monk's head. The monk cried out in pain. The master said, 'Why does that one not hurt?'

The monk had no answer.

(Textual comment: Xuanjue answered for the monk, 'Greedily going for the stick.')

Question: 'Kāśyapā Matanga¹²⁹ arrived on Han soil with a treasury of *sutras* for the clarification [of the teachings of Buddhism], but what was Bodhidharma, arriving from the West, trying to point out?'

'What is happening when a senior monk goes on pilgrimage?'

'Not understood.'

'The understanding of not having understood is excellent. No need to hang around other establishments to pick up other men's bits and pieces. Perhaps it has been a long time [stuck in] the thickets, with a little rough and ready knowledge of this and that, generally applicable any time, anywhere. Those students who have just begun to fathom the heart do not yet know the proper steps to it, so they become mountain monks just giving rise to platitudes without any consideration. To put it to you directly, the situation these days is a menace of pollutants multiplying. Is that understood? Still, the handing over of the Buddha's instructions on the Dharma to the Emperor, the chief ministers and to the prefects [throughout the empire] is the same Buddha insight of old that is still current today. If this is a fortunate and priceless blessing, then do not weigh up the merits of it through discussion. It is just as if the transmission had been received from the Buddha at the appropriate time. Does it need to be recorded? If knowledge has come, then it is shoulder to shoulder on a par with a thousand sages. But if knowledge has not yet come, then it is necessary to directly and attentively trust [that it will come]. This is a matter that is not obtainable from others, or by an act of self-will, so do not talk too much, since the Dao will only move further away. To put it bluntly, the way of words causes separation so that the place where the practice of the heart takes place is destroyed, which is still not the case here. Now you have been standing long enough, so take care!'

On another occasion the master ascended the hall where a great assembly had gathered like clouds. The master said, ‘There are people who have come through from the back of the Buddha temple. Take a general look around. Passing in front of the Buddha temple, why can they not be seen? To put it tentatively, where is the Buddha-dharma’s awesome power?’

A monk said, ‘Because there is a rather rough area, that is why it cannot be seen.’

Congzhan scolded him and answered himself, ‘If there is such a thing as a Buddha temple, then it cannot be seen.’

The monk replied, ‘So if there were no Buddha temple, could it not be seen then?’

‘If there were no Buddha temple, what would there be to see?’ said the master.

Question: ‘What is there to verify during the twelve periods of the day?’

‘It is just good to verify it,’ said the master.

‘Why does the student not see this?’

‘It is not possible to repeatedly delude the eyes,’ said the master.

Question: ‘The leader is accompanied by many in all the ten directions, all chanting the same, but what are those in all the ten directions chanting in common?’

‘Why do you not ask someone else the question?’ replied the master.

Question: ‘What happens when reliance is placed on verbal discrimination?’

‘What verbal discrimination?’ replied the master.

The monk lowered his head and was silent for some time.

‘Like an instant of lightening striking, the disciple’s labour is to wait for insight,’ said the master.

Question: ‘Longing to enter the ocean of *wuwei*, it is necessary to board the vessel of the *Prajñāpāramitā*, but what is the vessel of the *Prajñāpāramitā*?’

‘Just ask,’ said the master.

‘So, what happens after boarding?’

‘Another fellow in the nirvāṇa hall!’ said the master.

The master, watching a monk eating, raised his bowl in the palm of his hand and said, ‘Forever family.’

‘Is this the venerable sir’s practice?’ asked the monk.

There was a Buddhist nun who came to take part in the community life and the master asked the attendant, ‘What is the name?’

‘It is Xueshi Gu,’¹³⁰ answered the attendant.

‘Since it Xueshi Gu, what is she doing here?’ asked the master.

The nun said, ‘Certainly there is no lack of *ren* and *yi* here.’¹³¹

Congzhan also replied, ‘What is the venerable’s spiritual practice?’

(Textual comment: Following from the above Xuanjue brought this up: Fayan, seeing a monk busy loading lumps of earth [into shoulder buckets?] lump by lump said to him, ‘I will help you.’ ‘Thanks for the venerable sir’s compassion,’ replied the man. Fayan did not approve of this. Another monk added, ‘What is the venerable sir’s spiritual practice?’ Fayan then fell silent. Due to this Xuanjue enquired further, ‘These three cases, are they all the same, or were they apart from the principle of the Way? As for the place of spiritual practice, where is it?’)

The military commander of Min sent an emissary carrying an official seal. The master ascended the hall and said, ‘Departing is the seal remaining; remaining is the seal broken.’ A monk asked, ‘Neither going nor staying, what is the seal used for?’

Thereupon the master struck him.

‘This being so, then the cause of the spirit of the mountain cave is all because of today.’

(Textual comment: Xuanjue said, ‘Where is the cave of the mountain spirit? In the middle of a forest of thickets, remaining in the not departing, in the not remaining place, just that is the cave of the mountain spirit, therefore the need to destroy it. Talking of it this way is the true cave of the mountain spirit. And talking of Baofu’s striking of that monk, what is the meaning of that?’)

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

'From Jiangxi.'

'And studied what?'

'Didn't get anything out of it,'

'What happened?' asked the master.

The monk had no reply.

(Textual comment: Fayan added, 'The language of deception.')

The master brought up the subject of an actual portrait of Dongshan in a book by saying, 'The disciples who only regard the paper and the ink are not men of the mountains.'

A monk asked, 'What are men of the mountains?'

'Try to imitate and see,' said the master.

'If one is not a very crafty fellow, one has to become crafty,' said the monk.

'You are crafty,' said the master.

'And what is the venerable sir's spiritual practice?'

'Sparing of words,' replied the master.

The master saw a monk counting money, so he stretched his hand out and said, 'Please give me some money!'

'How have things come to such a state with the venerable sir?' asked the monk.

'I have come to such a state,' said the master.

'Have some money then.'

'Why have you fallen into such a state?' asked the master.

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

'From the Guanyin Temple in Jiangxi.'

'And seen Guanyin?'

'Yes.'

'On the left-hand side or on the right-hand side?'

'When I saw it, it was neither on the left nor on the right,' said the monk.

(Textual comment: Fayan added, 'Just as the venerable sir sees it.')

Question: 'What is it like to enter fire and not burn, to enter water and not get wet?'

'If it is water-fire, then it is being burnt by drowning,' said the master.

The master asked the head cook, 'What is the width of the cauldron?'

'The venerable sir should try measuring it to see,' said the cook.

The master made gestures of measuring with his hand.

'The venerable sir cannot deceive this chap,' said the cook.

'Actually, it is you who are deceiving me,' replied the master.

Question: To wish to come to the path of birthlessness, it is necessary to know the original source, but what is the original source?

The master was silent for some time, then called the attendant and said, 'What did that monk ask just now?'

The monk was about to repeat the question, when the master shouted at him to get out, saying, 'I do not suffer from deafness.'

Question: 'The student has entered the forest of thickets (Buddhist monastery). Please may the master indicate definitively an entry into the path [of the Way].'

'Even showing you the Way definitively, I would still have to pay obeisance to you,' said the master.

The master came across a monk and asked him, 'What did you do for a living to get to such a height?'

'How short is the venerable sir?' replied the monk. The master squatted down in a gesture of being very short. 'The venerable sir should not be so good at deceiving people,' said the monk.

'Actually, it is you who are deceiving me,' replied the master.

The master had the attendant invite Elder Longshou, who said, 'It is possible to come alone without needing the guidance of the attendant,' and then asked, 'But without guidance how can one depart?'

'The great killer is sentimentality,' answered the master.

Shou had no reply, so the master himself answered, ‘Nevertheless, thanks to the venerable sir’s ability for passing on the message.’

The master resided in the Baofu Temple for twelve years and the assembly of students never amounted to less than seven hundred. The opportune gains they received could not be adequately recorded. The military governor of Min (Fujian) extended great courtesy and respect to the master, and after he had memorialised the emperor, the master was conferred with the purple robe [of an eminent monk].

In the 3rd year of the Tiancheng reign period of the Tang, corresponding to the twenty-fifth year of the sexagenarian cycle (928 CE), a small illness became apparent. A monk came to the abbot’s room to enquire and the master said to him, ‘We both know that it is rather late in the day, so what medicines would there be to effect a cure?’

‘There are very many remedies, but it has been said that the venerable sir does not wish for any special regime,’ said the monk.

(Textual comment: Chan master Fadeng added, ‘Would the venerable sir know of any special regime?’)

The master also said to everyone, ‘Within ten days the strength of the *qi* will be compromised all round. There can be no more remedies – the time will have arrived then.’

‘Since the time will have come, will the venerable sir be going on or will he be staying?’

‘Say!’ said the master.

‘Put like that, this fellow would not presume to be hasty,’ said the monk.

‘Having lost some money, hard times will come,’ said the master.

Finished with talking, the master crossed his legs and manifested his return to quiescence. This was on the 21st day of the 3rd month.

19.499 Chan Master Quanzhou Shuilong Shan Daopu

Chan master Daopu of Shuilong Shan in Quanzhou (Fujian), Great Master Hongjiao, was a native of Futang in Fuzhou (Fujian, Fuqing) whose family name was Zheng. He received the precepts at the Baolin Temple. [Later], having received the transmission of the Heart Seal from Xuefeng, he went to live on Mount Wufeng (Hubei).

Ascending the hall, the master said, ‘Do not say that the empty mountain is not revered,’ and then returned to the abbot’s quarters.

A monk asked, ‘The many words and phrases do not reach the summit of the greater chiliocosm. What is not yet clear is the matter beyond the summit.’

‘The many words and phrases are not the summit of the greater chiliocosm,’ replied the master.

‘So, what is the summit of the greater chiliocosm?’

‘The great freedom is only the lesser chiliocosm,’ said the master.

Question: ‘At first there was the heart and then study; then entering the forest of thickets (monastery) and then being guided skilfully. Now may the master please indicate the meaning.’

The master struck the door post.

‘Is there something above this?’

‘There is.’

‘What is the thing above this?’

The master again struck the door post.

19.500 Chan Master Hangzhou Longxing Zongjing

Chan master Zongjing (871-954 CE) of Longxing Temple in Hangzhou (Zhejiang) was a native of Taizhou (Zhejiang, Linghai). On first taking part in Xuefeng’s community, he privately inherited the seal of the Chan School. He then pledged himself to fulfil the position

of head cook, a service he laboured at industriously for more than ten years.

The master was once nailing some blinds up in the monks' hall when, observing him, Xuefeng said, 'Later you will be an incumbent of a temple supporting a thousand monks, amongst whom there will not be one patch-robed Chan monk.' The master then, after making repentance, bade farewell and returned to his native village, where he became the incumbent of the Liutong Temple.

Then Prince Qian of Wuyue had the master occupy the Longxing Temple which housed more than a thousand monks, all of whom were disciples studying and reciting the teachings of the *Sanjue* School, just as Xuefeng had predicted.¹³²

In the first year of the reign period Guangshun of the Later Zhou dynasty (951 CE), the master was eighty-one years old. Prince Qian asked the master to give an address at the palace temple on the peerless vehicle: those clad in black and white (monks and laypeople) pressed into a tightly packed hall. A monk asked, 'What is the special tone at the Liutong Temple?'

'All under heaven have raised this [point],' replied the master.

Another monk asked, 'What is the Liutong house style?'

'A monk's robe weighs more than one catty,' said the master.¹³³

'What is the ongoing path of a student?'

'Who would dare to deceive you?' said the master.

'Does this [answer] not lack skill?'

'It will soon [be time for] the squeeze,' said the master.

'What is the venerable sir's style like?'

'Rice gruel in the morning, rice and vegetables midday.'

'May the venerable sir please say something further.'

'The old monk is tired,' said the master.

'What is it all about in the end?'

The master just laughed heartily.

Prince Qian paid special reverence to the master and frequently invited him to the prefectoral [offices to give a Dharma-talk]. From

the beginning of his tenure of the [Longxing] Temple, the master was referred as great master Liutong.

In the 12th winter month of the 1st year of the Xiande reign period, corresponding to the fifty-first year of the sexagenarian cycle (954), cessation manifested itself. The master was eighty-four years old. The pagoda was on Mount Daci.

19.501 Chan Master Fuzhou Nanchan Qifan

Chan master Qifan of Nanchan Temple in Fuzhou (Fujian) ascended the hall and said, ‘If there are memorable sayings and wonderful phrases, then all have already been uttered. Amongst the great assembly today, are there still some extraordinary phrases that could be uttered? If so, then do not disappoint people.’

A monk present asked, ‘What is the primary meaning?’

‘Why not ask about the primary meaning?’ replied the master.

‘Just have,’ said the monk.

‘Already fallen into the secondary meaning,’ said the master.

‘May the master please sound the melody of the old Buddhas.’

‘I am not at odds with you,’ said the master.

‘Not yet understood, who is being catered for?’

‘Where are you off to next?’ asked the master.

19.502 Chan Master Yuezhou Zhuji Yueshan Shinai

Shinai of Yueshan in Zhuji *xian*, Yuezhou (Zhejiang) was also called Chan master Jianzhen. On his first visit to Xuefeng he had not yet obtained the essential meaning. Later, on being invited by the ruler of Min (Fujian) to a vegetarian repast at the government offices, he was sitting on an upper floor in a cool breeze for a long time. When he lifted his gaze aloft and beheld the rays of the sun [coming in], everything suddenly became clear. A *gatha* composed then says:

Attending the upper floor official repast
A pure wind, on this day
Suddenly opened eyes to the whole of life
Just know that that faraway business
Of coming from the West
Will not come on the road
Through the Congling Mountains¹³⁴

Then the master returned and submitted this to Xuefeng, who approved it.

A monk asked, 'What is the body of the Buddhas like?'
'Which Buddha are you asking about?'
'The body of Shakyamuni Buddha.'
'The tongue covers three thousand worlds,' said the master.

When the master was approaching the end, he composed a *gatha* for the gathered assembly which said,

Vision accords with form and is complete
Ear awareness chases the sound until it vanishes
The source remains without other meanings
Today and tomorrow

Gatha finished, sitting cross legged, the master died.

19.503 Chan Master Nanyue Jinlun Keguan

Chan master Keguan of Jinlun Temple in Nanyue (Hunan) was a native of Futang in Fuzhou (Fujian, Fuqing) whose family name was Xie.¹³⁵ He left the home life at the Stone Buddha Temple, where his head was shaved by Chan master Qihe. After completing the Vinaya training, the master went to Xuefeng's.

'Come closer!' said Xuefeng.

The master was about to approach closer to make obeisance, when Xuefeng raised his foot and kicked him [over]. The master was suddenly deeply awakened and served Xuefeng for the following

twelve years. Later, visiting various Chan establishments, he came to Mount Lunfeng in Nanyue and settled there.

The master ascended the hall and addressed the assembly saying, 'From the time I was at Xuefeng's and encountered his kick until today, the eye has never closed, neither is there any knowledge of what an outside realm might be.'

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

'There isn't any.'

As the whole assembly was dispersing after an evening meeting, the master hailed, 'Everyone!'

All in the group turned their heads and the master said, 'Look at the moon!' Everyone looked at the moon. The master said, 'The moon looks like a bent bow, with a few drops of rain and a big wind.'

No one had a reply.

Question: 'The ancients used to say that Vairocana Buddha is the master, the *Dharmakāya* the host. What is this master Vairocana and the host of the *Dharmakāya*?'

'It is not possible to place a couch on top of a couch,' replied the master.

Question: 'What is the daily task?'

The master clapped his hands three times.

'The student has not understood the meaning.'

'Still waiting for something?' replied the master.

Question: 'What is it like for men to follow the supreme Chan vehicle?'

'I have not yet drunk any tea today,' replied the master.

'May the master please give some indication.'

'Gone!' said the master.

Question: 'Without asking directly, may the master please give an indirect indication.'

'Seize the cat!' said the master.¹³⁶

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

The master took him outside and then closed the pass [on him].
The monk had nothing to say.

Question: ‘On meeting a man of Dao on the road and responding neither with speech nor with silence, what is not yet clear is how to respond.’

‘Get out!’ shouted the master.

The master asked a monk, ‘What is the business about the face to face interview all about?’

‘May the master please appraise it,’ replied the monk.

‘Is it still workable like this?’ asked the master.

‘It cannot be done intentionally,’ said the monk.

‘The alternative is one step further,’ replied the master.

Question: ‘What is the road to the spiritual source like?’

‘Stumbled on something?’ said the master.

The [new] incumbent of Xuefeng Temple wrote a letter to the master, in which he urged the master saying, ‘Ven. Shantou (Xuefeng) is getting on in years, why does the elder (the master) not go for an awakening word?’

The master wrote a reply, saying, ‘Wait until Ven. Shantou has another awakening, then it will be the time to go.’

There was a monk who asked, ‘What would that be, [another] awakening of Xuefeng’s?’

‘I am also frightened!’ replied the master.

19.504 Chan Master Quanzhou Fuqing Xuan’na

Chan master Xuan’na of Fuqing Temple in Quanzhou (Fujian) was a native of Korea. On his first sojourn at the Fuqing Temple he received the transmission of the lamp on Elephant Bone Mountain (from Xuefeng). The students there all admired him.

The Prefect of Quanzhou, of the imperial house, asked, ‘What is the business of the Chan vehicle?’

The master bawled at him.

A monk asked, ‘What is the *bodhi* that stimulates the eye?’¹³⁷

‘The śramaṇa has just lost half a year’s rations,’ replied the master.

‘Why lost half a year’s rations?’

‘Only because of hankering after another’s measure of rice,’ said the master.

Question: ‘What is the pure Dharma-body?’

‘Toad and earthworm,’ said the master.

Question: ‘A teaching says that only a strong body completely manifests in the middle of the dust, but what is a strong body?’

‘Donkeys, horses, cats,’ said the master.

‘May the master please explain further.’

‘What! Are pack donkeys and horses also not understood?’

Question: ‘What is it to clearly distinguish every single thing?’

The master stretched one of his legs out by way of answering.

The master resided at Fuqing for thirty years, expounding on the great depths of the Dharma. The end came on the native mountain.

19.505 Chan Master Shaozhou Yunmen Shan Wenyan (*Ummon Bun'en*)

Chan master Wenyan of Mount Yunmen in Shaozhou (Guangdong, Shaoyuan) was a native of Jiaxing in Gusu (Jiangsu) whose family name was Zhang. He first took part in the community of Venerable Master Chen (12.257), where the deep meaning was clarified. Later, journeying further to Xuefeng’s, he benefited by deepening his insight.

In order to conceal his capacity, the master blended in with the monks when sojourning at the Dharma-seat of Chan master Linshu [Ru]min (11.232) in Shaozhou: but he soon occupied the first seat. Before Rumin was about to cross over to cessation, he left a letter addressed to the ruler of Guangzhou, requesting that [the master] continue as abbot. Nevertheless, Wenyan did not forget Xuefeng, his original master.

On the day of ascending the hall, the ruler of Guangzhou, approaching formally, said, 'The disciple requests the benefit.'

(Textual comment: Fayan added, 'One cannot but benefit people!')

The master, 'It is really not the intention to deceive anyone in speaking today, but it is not possible to desist from speaking to all present – and making a mess in the process. Suddenly coming across a clear-eyed one who could observe this way of talking would certainly raise a snigger. Still, on this day it cannot be avoided.

'The question to you all is, what does this business consist of from the very beginning? What is lacking? To say to you that there is no business is also to deceive you. So, it is necessary to come to this ground of insight before anything. What is more, try not to blubber questions out when the same heart ground is still flooded in darkness. Tomorrow and in the days following there will be much to complete, but if the root nature is tardy, then go to the halls of old masters who established gates of practice and look at these from every angle.

'What is the principle of the Dao? What is it you wish to obtain? This is all because you yourselves have for endless *kalpas* been in the thick of foolish speculations. On hearing a person talk, a doubting heart is engendered, followed by questions about Buddha, about the patriarchs, searching high and low, seeking explanations and understanding, turning round and round without coming to any conclusions. The intention in the heart is wrong. Moreover, could it be that, whilst harbouring words and phrases, the heart has no chance to arise? Or is there still something else? Well, take care for now!'

The master ascended the hall and said, ‘My task cannot be achieved satisfactorily. To put it directly to all of you, there is no task. Yet all of you are still intent on progress, on going forward by searching out words, chasing phrases in the demanding quest for the understanding of liberation, with a thousand fine nuances, ten thousand ingenuities and widely culled questions on the difficulties. But is this merely the profit gained by a slippery tongue, far from an about-turn to the great Dao? Is there any time for rest? If this affair were a matter of words, why is it that the three vehicles and the twelve divisions of the teachings make no mention of this? Why the teaching of the Way outside of the tradition?

‘If it were obtainable through study, explanations, eloquence or intelligence, that would merely be like the sages of the ten stages¹³⁸ explaining the Dharma like fertilising clouds and rain. And even if the words were scolding fiercely, enabling a view of the [original] nature, still it would be like a fine gauze partition.¹³⁹ This being the case, know that all things are heart, as far away from concepts as heaven is from earth. Although it is like this, when a man has come to the Dao, fire cannot burn and even when talking from morning until night, nothing has fallen out of his mouth. Not one word has been uttered. Drinking and eating all day, not a grain of rice has been touched; or wearing a robe without a stitch on. Although it is so, nevertheless, the talk is in the Chan line. Yet what is necessary is to make an actual start in gaining experience. When monks withdraw behind their robes and begin mystery-mongering with words, this is futile labour, deluded thinking. Even if someone were to come to something directly through a pertinent word, it would still be a dozy fellow.’

The master said, ‘The three vehicles and the twelve divisions of the teachings are expounded this way and that, and senior monks of today give free reign to copious explanations. Seen in comparison with my needle-sharp explanations of the principles of the Way, it can be said that their methods are like death-dealing horse doctors. Are there nevertheless still a few who can reach this state [of awakening]? Is it not presumptuous to hope that in your speech there are sharp spears hidden in awakening phrases? In the

twinkling of an eye are a thousand changes. When the wind quietens, the waves calm down. This is respectfully offered for your edification; take care now!'

The master ascended the hall and said, 'Brothers, searching exhaustively in various communities to understand and focus on [the problem of] life and death! On arriving at a place, are there not kind words that the old master skilfully lets fall? Yet are there still phrases that cannot be penetrated? Well, bring them out to see so that the old fellow can discuss them together with you all.'

Then a monk stepped forward and made obeisance, intending to bring something up, but the master said, 'Away! Away! The road to the Western Paradise is far, far more than ten thousand *li* away!'

The master asked a student monk, 'What is the flurry of discussion here?'

The monk replied, 'The whole assembly has been standing for a long time.'

The master then addressed the assembly, saying, 'Raising an example to show you how to undertake [this matter of practice] directly, would be like spreading excrement on top of your heads. Even plucking out a single hair so that the whole of the great earth would be clearly understood, would be to gouge a hole in the flesh for the sake of a boil. Although it is like this, it is still really necessary for you to first reach the ground of this understanding. If not yet arrived there, do not try to obtain it by trickery. Better to withdraw inwards, to the place under one's feet and really look into that: what is the principle of the Way? Truly not even a silk thread of a hair can offer you any understanding but can only become confusion. Every one of you should be devoted to your own search. With the appearance of the great function, you do not need to bother making the slightest effort, for there will be no difference from the Buddhas and patriarchs. If your own root of faith is feeble, the bad *karma* heavy, there might suddenly arise a great impulse to take bowl and knapsack and visit a thousand villages, ten thousand *li* away, in order to suffer out these grievances. But what is lacking? Even if

struck you right in the eyes, it would not be taken up. Do not be deceived by others or be manipulated by others.

‘As soon as the old monk opens his mouth, immediately something special is made out of it which chokes, like bluebottles fighting over a piece of excrement, three, five, all gathering to discuss. What a pity brothers! Those venerable ones of old could not but help all men and so let fall an appropriate word to offer an entrance to the Way. Yet these things should be laid aside in favour of you yourselves flexing muscles and bones. Is it not the case that there is little time to idle about, so hurry, hurry now! Time waits for no man and an out-breath will not always guarantee an in-breath. How else is the time to be used? Now take care!’

The master said, ‘Just to place the whole of heaven and earth on your eyelashes – when all of you hear talk of this kind, do not expect to overcome your deluded impatience, or give the old boy a box on the ears, or retire peacefully for a while to mull it over at leisure. Is there any sense in that? Is that a viable way of going about things? Even if some insight has come [through such talk], when beating on the door of a patch-robed monk, he might well break both your legs. If you are such people who have heard that such a place is where an old master comes into the world to teach, then better that spittle would besmirch my eyes and ears. As long as you are not standing on your own feet, then hearing someone bringing up a saying is just taking it on second hand and it will fall down in no time.

‘Take a look at another man now, Ven. Deshan (780-865 CE, master of Yunmen’s master Xuefeng), brandishing his staff. As soon as he sees a monk approaching he strikes. Or Ven. Muzhou who, on seeing a monk coming in the door, would say, “You are released from thirty blows of the stick!” or “Look into these cases from the line of the generations, how to deal with them?”

‘But if it is the kind of fellow who robs like a sycophant, licking up other men’s saliva by remembering and obtaining their words, it is like piling up and carrying off heavy antiques, going to another place to show off [ones wares]. But a donkey’s mouth is no match for a horse’s mouth. Only by boasting do they think to answer questions, twisting them this way and that, discussing profusely from morning’til

night. Is it all a dream, have they not seen it yet? What kind of contribution do they make to others? When people like this are invited for a vegetarian meal, they even brag of how they can eat – how is it possible to talk with them? On the day of coming face to face with Yama, the Lord of the Underworld, he will not take to their explanations. Brothers all, if it is to become like this, then wile away the days in another community, though since nothing has actually been achieved, that will not be easy. Time passes so be vigilant and make the effort!

‘Amongst the great ones of old, the prattle of their trailing vines had its place, such as Ven. Xuefeng saying, “The whole of the great earth is nothing but yourself.” Or Jiashan (**15.374**), “Find the old boy in the tips of a hundred blades of grass, recognise the king in the noisy market place.” Or Lepu (**16.415**), “In holding one grain of dust the entire great earth is contained. The single hair of a lion is the whole of your body.” You should take up all such sayings, turn them over, repeatedly pondering them and in long years to come the entrance to the Way will quite naturally emerge.

‘This business is not something to be done for you: it is each man’s responsibility to undertake it for himself. Although the old monk stepped into the world, it is only as a sounding board¹⁴⁰ for you. If you have found something, it cannot be kept from you; if you have really not come across it yet, then it cannot be transferred to you.

‘Brothers, when first going on pilgrimage with worn-out straw sandals, abandoning master and monks, mother and father, then certainly the matter will bear some fruit from the beginning. Should someone first enter a place and run into a biting hog or dog who snaps at the ankles, do not fuss about saving your life but just get on with it¹⁴¹ and bite through. Write it on your eyebrows and hang your bowl and knapsack up somewhere out of reach, break the staff in two and just with the intention to penetrate through to the source, stay put of ten years, for twenty years. And do not bother about not completing the affair. Even if there has been no thorough penetration in the present life, in the life to come the body of a human being will not have been lost, so when arriving at this gate the spiritual strength will be intact. Such a life is not lived with ingratitude, also not with

ingratitude to master, monks, mother and father: all in the ten directions are the beneficiaries.

‘Certainly it is necessary to be attentive, not vainly wandering through the provinces and prefectures, staff over the shoulder, a thousand *li*, ten thousand *li* distant, in this part passing the summer, in that part passing the winter, with beautiful mountains and lakes to captivate the heart and vegetarian meals easy to come by. Bent pathetically in a robe and with bowl, the intent is that others provide the rice, so that provisions are stored away for a half year in advance. What is the advantage of such a pilgrimage? What is there deserving about the belief that benefactors will provide the food? Take a good look at yourselves, time waits for no man. A day may suddenly come when the light of the eyes is no more. What to do then? Do not become like a crab fallen into hot water, flailing arms and legs about in panic. There will be no occasion then for you to use big words. Do not idle the future away. If the body of a human being is lost, then in ten thousand *kalpas* it will not be repeated. This is no small matter, so do not just accord with what is in front of the eyes [right now].

‘An ancient once said, “Hearing of the Dao in the morning, one can die in the evening”¹⁴² How much the more should we śramanas attend to this matter! Great effort is necessary. Great effort! Now keep well!’

The master said, ‘You cannot regard people talking about the meaning of the patriarchs in such a way as to ask for a talk about what is beyond Buddha, beyond the patriarchs. What is that which is called Buddha, that which is called patriarch? Just talking about the principle of beyond Buddha, beyond patriarch or asking about the way out of the triple world – should you not take the three worlds and have a look at what the hindrances are to seeing, hearing, feeling and thinking? What sound, particle of dust or form can bring you insight? Your eating bowl – is it really seen? Then what is the seeing of differences? The ancient sages could not just do nothing, so their whole being was given for such things, saying that the body is complete in its substance, but investigating its substance cannot not succeed. I am saying to you that there is something right here

already deeply buried and that that is not understood, for there is as yet no access to this place. So just in the middle of calculating thinking, it is for you yourselves to go into this in detail. Besides dressing, eating, defecating and urinating, what further business is there to attend to without giving rise to absurd notions? And what would be the use of that? Again, there are still others, seemingly quite clever, who band together to idly discuss the words of the ancients, learning and memorising by rote, so that by an absurd kind of divination they say, "I know the Buddha-dharma." Put simply, these are the trailing vines of confused talk, just to pass the time away agreeably. Then not being able to get the meaning, dissatisfied, they take to the road through a thousand villages, ten thousand *li*, abandoning the aged, masters and fellow monks. This kind of going on is like the donkey going round and round. What kind of a living death is that for a pilgrimage!"

The master ascended the hall and said, 'It is known that these are the frivolous times of the decline [of the Dharma]. These days masters and monks journey north to reverence Mañjuśrī¹⁴³ or go south to Mount Heng.¹⁴⁴ Such pilgrimages, by monks in name only, betray the faith in their benefactors. What a shame! What a shame! On asking questions with [a heart] black as pitch, they only pass the time of day as it pleases them. There are various types like this – some vainly study as much news as possible, so as to be able to pass teaching comments, others memorise the words of the Way for backup, all in the hope of finding a master from whom they can inherit the seal of the Dharma. Regarding those of superior roots lightly and thereby reducing their own good *karma*, by the time the day of facing Yama, the Lord of the Underworld comes, do not say that nobody gave you any warning [about such behaviour]. As for those who first enter the Chan School after having studied, they should immediately rouse the spiritual essence and not just vainly memorise the words of others. Many empty words are not as good as a little concrete experience, otherwise it will only turn into vain deceit. If there is anything else [to say], come forward.'

The master ascended the hall where the great assembly had gathered like clouds. The master pointed in front with his staff and said, ‘All the Buddhas of heaven and earth and the great chiliocosms, numerous as the grains of sand in the river Ganges, collected here, are disputing over the Buddha-dharma and seeking to win from each other. Is there somebody here who can remonstrate with them? If there is no one here capable of remonstrating with them, then the old boy will have to remonstrate with you.’

At that time a monk came forward and said, ‘May the master please remonstrate [with us].’

‘This wild fox spirit!’ said the master.

The master said, ‘All of you people leave the home life to go on pilgrimage, some to the south of the river, others north to the sea, each one completely according with the affinity links. If this is realised then try to come forward and bring it into view so that the old boy can confirm it for you. Is there something? Come forward. If you do not know, then you will be deceived by the old boy. If you wish to know, then when the affinity links are in the north, there is Ven. Zhaozhou (**10.195**). On Mount Wutai there is Mañjuśrī , all are there. If the affinity links are in the south, there is Xuefeng and Wolong, Xitang and Gushan, all are there. Do you want to be able to understand? If you want to be able to understand, go to these places for understanding. If the point is not seen, then do not waste time going. See the point? See it? And now the old monk can be seen riding out of the Buddha-hall [on his staff]. Take care now!’

The master ascended the hall and said, ‘The Bodhisattva Vasubandhu (**2.28**) was for no reason transformed into a staff made of chestnut wood,’ and then drew a line on the ground and added, ‘All the Buddhas, numerous as grains of sand, are gathered here debating like trailing vines.’ Then he descended the hall.

The master said, ‘I see that, even given two or three opportunities, you are not capable of awakening, so what is the advantage of vainly donning a monk’s robe? Have you understood yet? Here is a clear explanation for you so that, if an elder brings a question up later in

any place or raises the fly whisk saying that this is Chan, this is the Way, then you can strike him on the head and depart. Those who do not do this are followers of Mara and will be the downfall of my school. If you still do not understand, watch those trailing vines of discussions. Have I not often said to you that the Buddhas of the three worlds, numberless as motes of dust, the twenty-eight Indian Patriarchs and the six Patriarchs of the Tang era, all are on the tip of my staff elucidating the Dharma? Their spirits transform and become manifest and the music of their voices responds to all in the ten directions, moving without any obstructions. Have you understood yet? If not understood, do not make empty imitations. But even if it is understood correctly, be attentive in seeing whether it really is so. If not yet come to this state, it is not even possible to dream of what a śramaṇa is. Even in a hamlet of three families, such a man is not to be met with.'

The master arose and suddenly prodding the ground with his staff drew a single line there, saying, 'All gathered here have left. Keep well!'

The master ascended the hall and said, 'Oh monks, in order to become a patch-robed monk it is necessary to immediately acquire the nostrils of a patch-robed monk. Now what is the function of a patch-robed monk's nostrils?'

There was no one in the assembly who responded, so the master said, '*Mahāprajñāparamitā*, the great communal work.¹⁴⁵ Go to it!'

The master ascended the hall and said, 'Dear monks, although you have something to do, it just amounts to putting a head on top of a head, ice on top of snow or causing the eyes in a coffin to stare or burning moxa on a burn wound. This kind of mess is not a light matter. How can you put this in order? Each one should seek to be reborn in a good place, do not wander about aimlessly through prefectures and districts, just wanting to grasp at idle words, waiting for venerable monks to open their mouths, so as to be able to ask questions about Chan, about Dao, about this and that and how it goes or does not go. Copying all this down and making great collections, these are kept in leather bags and when coming to a

place with a campfire, where a few monks are gathered, then chatter about the Dao arises, repeatedly discussing what the unbiased meaning might be, which [phrase] has a hidden meaning, which a practical meaning or which contains the essence of awakening. Well fed at home by your old mother and father, all that is necessary is to follow your dreams and say that you know the Buddha-dharma. But even going on pilgrimage without rest, until the year of the ass, would anything come of it? Then there are still others who, on hearing such people talking of a peaceful place, just close up and enter a shadow world, living life in a rat hole or sitting under a black mountain, amusing themselves with ghosts and demons, still maintaining that the entrance to the Way has been acquired. Dreaming? Would it be a crime killing even ten thousand such people? Those we are called to take issue with are not of our family but just deceitful fellows. If you have really acquired some insight, then try to bring it up to view and discussion. Steer away from pointless discussions about the two evils.¹⁴⁶ Do not let the old boy catch you entering discussions like trailing vines, lest your legs get broken, and do not say there was no warning! Is there still blood under your skin?’

Drawing a line in the air with his staff, the master bid everybody take care.

Question: ‘What is the fundamental meaning of the Buddha-dharma?’

‘When spring comes, the grasses turn green quite naturally.’

The master asked a monk from Korea, ‘How did you come by sea?’

‘The straw thief is defeated,’ replied the monk.

The master grabbed the monk’s hand and said, ‘Why are you here with me?’

‘Exactly so,’ said the monk.

‘Another leap!’ said the master.

Question: ‘What was happening with Niutou before he saw the Fourth Patriarch?’

‘Guanyin is in every home.’

'And after seeing him?'
'The bug in the fire swallowed the tiger.'

Question: 'What is Yunmen's one phrase?'
'25th of the 12th month.'

Question: 'What is the bellow of the clay bull on the snowy mountain peak?'
'Heaven and earth darken.'
'What about the neighing of Yunmen's wooden horse?'
'Mountains and rivers flowing.'

Question: 'May the master please give an outline of the supreme task.'
'Mornings, look southeast; evenings, look northeast.'
'And when it is understood like this?'
'Light a lamp in the east room and sit in the dark in the west room.'

Question: 'How not to waste time during the twelve periods of the day?'
'Where is this question directed towards?'
'The student does not understand, may the master please explain.'
'Fetch brush and inkstone.'
The monk went to fetch brush and inkstone and the master composed a verse:

Raised yet not pondered
Mutually discordant
With intent and thinking
How to awaken even in aeons?

Question: 'What is the student's real self?'
'Roaming the mountains, sporting in the waters.'
'What is the venerable sir's real self?'
'Fortunately the head monk for discipline is not present.'

Question: 'What is it like to swallow a mouthful in one gulp?'
'I would be in your stomach.'

‘Why would the venerable sir be in the student’s stomach?’
‘Still the words will come!’

Question: ‘What is the Dao?’

‘Go!’

‘The student does not understand, may the master please explain.’

‘The śramaṇa’s case has been cleared, so why question the decision further?’

Question: ‘When birth and death come, how to exclude them?’

The master stretched out his hands and said, ‘Just let birth and death come to me.’

Question: ‘What happens when father and mother do not listen so that it is impossible to leave the home life?’

‘Shallow.’

‘The student does not understand.’

‘Deep.’

Question: ‘What is the student’s real self?’

‘You fear that I do not know.’

Question: ‘When all the possibilities are exhausted, what then?’

‘Pick up the Buddha Hall and bring it to me, then we can discuss it.’

‘But is the Buddha Hall not another matter?’

‘This deceiving fellow!’

Question: ‘What is the phrase of the separate transmission outside of the teachings?’

‘Ask the assembly.’

‘If immediately succeeding in that, what then?’

‘Where does the reflection come from?’

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

‘In front of the gate are people reading books.’

Question: ‘Which phrase can penetrate the *Dharmakāya*?’

'In the Big Dipper a body is hiding.'

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

'Raining for a long time without clearing up,' replied the master and added, 'The steam from the morning gruel and the midday rice.'

Question: 'The ancients explained this way and that but still did not know of the essential point to the ultimate. What is the essential point to the ultimate?'

'The eastern peaks of the western mountains are blue.'

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

'The coin lost in the river is to be found in the river.'

The master had been sitting for quite a while when a monk asked him, 'How is this similar to the time of Shakyamuni?'

'The great assembly has been standing a long time, quick, make three bows!'

The master had once composed a verse:

Steep is Cloud Gate [Mountain],¹⁴⁷ the white clouds low
Becks rush quickly, fish dare not stay
Once through the gate comes knowledge of freedom
Why bother further bringing up mud from old tracks?

19.506 Chan Master Quzhou Nantai Ren

A monk asked Chan master Ren of Nantai *yuan* in Quzhou (Zhejiang), 'What is the teaching here at Nantai?'

'Not to know how to treasure [things]', replied the master.

'What does that actually mean?'

'Where has the śramaṇa come from today?'

The master later moved to Zhenjing Temple in his native prefecture and there the end came.

19.507 Ven. Quanzhou Dongchan

On his inauguration of the Dharma-hall a monk asked Ven. Dongchan of Quanzhou (Fujian), ‘The lord of men is welcome and the Dharma ruler is come into the world. What is it to bring up the song of the Chan vehicle – is it not an error compared to the style of the patriarchs?’

‘Still able to handle it?’ replied the master.

‘How to know there are fish without descending into the water?’ said the monk.

‘Do not talk nonsense,’ answered the master.

Question: ‘Since the student is the very last to arrive, may the master please give a first phrase.’

‘Where have you come from?’

Question: ‘What is the student’s own task?’

‘Suffering.’

Question: ‘What is the great meaning of the Buddha-dharma?’

‘Fortunately, due to ill health it was necessary to leave the native village,’ said the master.

19.508 Chan Master Yuhang Daqian Shan Congxi

Chan master Congxi of Mount Daqian in Yuhang (Zhejiang, Hangzhou) was a senior disciple of Xuefeng. After deeply comprehending Xuefeng’s purport, the master became clear about the essentials of Chan.

The master [once] said, ‘Beating the drum in the south and chanting the song of the snowy peak (Xuefeng).’

On a later courtesy call on Prince Qian [in Wuyue], Zhejiang, the Prince, admiring and believing in the master’s teaching, had him occupy this mountain in order to propagate the Dharma here.

A monk asked, ‘Disregarding the royal invitation, disregarding the assembly of monks, may the master please talk directly of the

meaning of the coming from the West.'

'The venerable monks on that side pass over to this side,' replied the master.

'The student does not understand. May the master please point to the meaning.'

'What, not understood good and bad?' asked the master.

Question: 'Closing the gate to construct a cart, leaving through the gate and following the well-travelled road – but what is closing the gate to build a cart?'

'To construct a cart, no need for a gate, so what use is the well-travelled road?' said the master.

'The student does not understand. May the master please point out the meaning.'

'The construction of a skilful artisan does not reveal its art,' said the master.

19.509 Ven. Fuzhou Yongtai

A monk asked Ven. Yongtai of Fuzhou (Fujian), 'Did the master not see a tiger?'

The master made a tiger sound, the monk made as if to strike the tiger.

'This dead fellow,' said the master.

Question: 'What is the *Dharmakāya* Buddha?'

The master then, clapping his hands said, 'Not understood! Not understood!'

19.510 Chan Master Chizhou Helong Shan Shouna

Chan master Shouna of Shouchang monastery on Mount Helong in Chizhou (Anwei), who was also called Chan master Miaokong (Wonderful Emptiness), was a native of Min *xian* in Fuzhou (Fujian)

whose family name was Lin. He received the precepts at the Shoufeng Temple in Gutian (Fujian).

Question: ‘What is it to be all together without having arrived at the dragon’s gate?’

‘It is difficult to remain in one’s allotted destiny,’ replied the master.

The master asked a new arrival to the community, ‘Where have you just come from?’

‘Not from a confused place,’ answered the new arrival.

‘Not easy to come,’ said the master.

‘Not easy to come,’ repeated the monk.

The master gave him a hand. The monk asked, ‘What is the transmission of the heart?’

‘I told you two or three times, do not speak of this to others,’ said the master.

Question: ‘What is it to follow the teachings of the highest vehicle?’

‘Can the śramaṇa let go of what is in his mouth?’ said the master.

Question: ‘May the venerable sir please lead the way to the truly essential.’

‘This is the essential,’ said the master.

19.511 Ven. Jianzhou Mengbi

A monk asked Ven. Mengbi of Jianzhou (Fujian, Jianou), ‘What is Buddha?’

‘Do not deceive yourself,’

‘Could this be it?’ asked the monk.

‘You deceive others,’ said the master.

The ruler of Min invited the master for a repast and asked him, ‘Was the venerable sir able to bring the writing brush¹⁴⁸ along or not?’

‘It is not the ornately carved writing brush of the scholar-recluse and embarrassingly, also not made from the hairs of the rabbit on the

moon. Since the great ruler let fall a question, this mountain monk dares not report anything,' replied the master.

The ruler also asked, 'What is the Dharma king?'

'Dreamy brush strokes are not the house style,' said the master.

19.512 Chan Master Gutian Jile Yuanyan

A monk asked Chan master Yuanyan of Jile Temple in Gutian (Fujian), 'What is the house style at Jile?'

'Seeing completely, with eyes fully open,' said the master.

Question: 'The ten thousand dharmas are originally without a root, but what is not yet clear is what the student is taught to do?'

'Do not talk in your sleep,' said the master.

Question: 'Still the source has not been reached, even after a long time in a dark room, so may the venerable sir please come up with some guidance today.'

'Best is not to produce the night by closing the eyes!' said the master.

'This being so, then the *udumbara* has flowered,¹⁴⁹ and the crooked has become the meaning of the day. As for the style of the ever-ascending Chan teaching, what does it reveal?' replied the monk.

'Do you still know it?' asked the master.

'Put like this, then all doubts are put to rest,' said the monk.

'Do not talk in your sleep in front of the community,' said the master.

Question: 'Without asking about Kāśyāpa Mātañga¹⁵⁰ coming to China, what was going on when Bodhidharma came to the land of Liang?'

'Is it that a mistake was made today?' asked the master.

'If this were so, then the principle would produce three vehicles and a flower of five petals,' said the monk.

'What three vehicles and five petals? Get out!' said the master.

19.513 Chan Master Fuzhou Furong Shan Ruti

A monk asked Chan master Ruti of Furong Shan in Fuzhou (Fujian),
‘What was the melody of the ancients?’

The master was silent for some time then said, ‘Hear it?’
‘No.’

The master composed an ode:

The ancient tune emits a male voice
The cadences still the same today
Even teaching the main pointer
Buddhas, Patriarchs, all bewitching traces

19.514 Ven. Luojing Qihe Shan

An Elder Baigu came to visit Ven. Qi of Luojing (Henan, Luoyang) and the master [Qi] said to him, ‘Too old!’

‘Not too old!’ replied Gu.
The master gave him a box on the ears.

Question: ‘Why does a noble horse not enter the Western Qin?’¹⁵¹
‘Which direction does it go?’ asked the master.

19.515 Chan Master Tanzhou Guishan Qi

A monk asked Chan master Qi of Mount Gui in Tanzhou (Hunan, Changsha), ‘Just at this moment, what is the closest nearby?’

‘What do you intend to do nearby?’
‘Is it not a convenient entrance?’ asked the monk.
‘Kaiyuan Temple, Longxing Temple, great treasury, small treasury,’ answered the master.

Question: ‘What is a supernaturally quick transformation?’
‘New clothes become worn out rags,’ said the master.

Question: 'Why is Huang searching for the bridge?'

'Many men have been cheated,' said the master.

Question: Without resorting to chatter, what is the venerable monk's house style?'

'Not to make wild barking sounds,' said the master.

19.516 Chan Master Jizhou Chaoshan Yanzong

A certain Ven. Zifu came to visit Chan master Yanzong of Mount Chao in Jizhou (Jiangxi, Ji'an) and the master came down from the Chan seat to receive him.

Zifu asked, 'How many years has the venerable sir been dwelling here?'

'A dull-witted bird making its nest in unstable reeds, a trapped fish climbed up to the food frames for silkworms,' said the master.

'This being so, then it is a real man of the Way,' said Zifu.

'Sit down for a moment and drink some tea,' said the master.

Question: 'What is it like on Mount Chao?'

'Not a stop over place for corpses,' said the master.

'What are the people like?'

'Planting vermillion lotuses on stone.'

'What is the venerable sir's house style?'

'Never violate protocol.'

19.517 Great Master Yizhou Putong Shan Puming

A monk asked Great Master Puming of Mount Putong in Yizhou (Sichuan, Chengdu), 'What is the Buddha-nature?'

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

'But even wriggling things contain spirit, so why does the student not have it?'

'Because you are searching on the outside,' said the master.

Question: Which is the most mysterious of precious gems?'

‘Already lost,’ said the master.

19.518 Chan Master Suizhou Shuangquan Shan Liangjia Anyong

A monk asked Chan master Anyong of Mount Shuangquan in Suizhou (Hubei), ‘What is the meaning of Bodhidharma gazing at a wall for nine years?’

‘Couldn’t sleep.’

Elder Huguo came to visit. The master asked him, ‘The region of Suizhou, is it masculine or is it feminine? With every question raised, each question is different. What can the Elder come up with for an answer?’

Huguo drew the sign of a circle in the air.

‘Thanks to the Elder for his compassion,’ replied the master.

‘Wouldn’t dare!’ said Huguo.

The master lowered his head and did not look at him.

Question: ‘What is it to suddenly reach the eradication of all *karma*?’

‘Still more frost on top of snow,’ said the master.

19.519 Chan Master Zhangzhou Baofu Yuan Chaoyu

A monk asked Chan master Chaoyu of Baofu Temple (second generation incumbent) in Zhangzhou (Fujian), ‘What is it like when fish have not yet passed through Longmen’s Gate?’¹⁵²

‘Nurturing the nature in deep pools,’ said the master.

‘And when they have leapt over, what then?’

‘Just ascended high into the sky; living beings find it difficult to keep up,’ replied the master.

‘And after ascending?’

‘Kindly clouds completely cover it and the moist refreshment reaches a thousand world systems,’ said the master.

‘Are there some who do not receive this refreshment?’

‘There are.’

‘So, what about those who do not receive this refreshment?’

‘Erect tree stumps propping up the sun,’ said the master.

19.520 Head Monk Taiyuan Fu

Head monk Fu of Taiyuan (Shanxi) took part in many [Chan] communities everywhere and his reputation was known within the empire. Once, having journeyed through Zhezhong (Hangzhou), he climbed up Jingshan to visit the community there. One day, in front of the Buddha-hall, a monk asked him, ‘Has Head monk Fu ever been to Wutai?’

‘Yes.’

‘And seen Mañjuśrī?’

‘Yes.’

‘Where?’

‘In front of the Buddha-hall on Jingshan,’ replied the master.

That monk was later in Minquan (Fujian, Minjiang) and brought up the exchange with Xuefeng, who said, ‘Why was he not advised to come here?’

When the master heard of this comment he dressed hurriedly and departed. Climbing up to Xuefeng’s, [the master] first stayed in the attendant’s quarters in order to distribute mandarins to the monks. Ven. Changqing Leng asked the master, ‘Where did you get these from?’

‘From beyond here,’ said the master.

‘It cannot have been easy to carry them so far,’ said Changqing.

‘Mandarins, mandarins,’ said the master.

The master then went to the hall to pay obeisance to Xuefeng and having finished, went to stand to the right of his seat. Xuefeng merely turned his head and looked. The master then went out, looking at the controller of affairs.

On another day Xuefeng, on seeing the master, just pointed at the sun. The master waved his hand and made to leave.

‘You disagree with me,’ said Xuefeng.

‘The venerable sir waves his head and this fellow swings his tail, so where is the disagreement with the venerable sir?’ said the master.

Xuefeng replied, ‘Coming to this place, it is also necessary to conceal it.’

One day, at the evening gathering of the community, Xuefeng just lay down in the middle of the courtyard [in front of the hall]. The master said, ‘Within all the five prefectures of this region [of Minguo], there is only this monk who is more or less alright.’ Xuefeng then got up.

Xuefeng had once asked the master, ‘Ever heard talk of Linji’s Three Phrases or not?’¹⁵³

‘Yes,’ replied the master.

‘What was the first phrase?’

The master raised his eyes and looked at Xuefeng.

‘This is just the second phrase, what is the first phrase?’ replied Xuefeng.

The master, palms together, withdrew.

From this time, Xuefeng considered the master a deep vessel of the Dharma. He inherited the seal of transmission in Xuefeng’s room and was in complete accord with the meaning. The master ceased from wandering and was put in charge of the bath house.

One day Xuansha Shibei (**18.477**) came to inquire into the Dharma and Xuefeng said, ‘There is an old rat here, it is in the bath house at the moment.’

‘Wait a while, I can help the venerable sir to investigate,’ said Xuansha. Having said this, he went to the bath house where the master was just preparing the water. Xuansha said, ‘Coming to see head monk [Fu].’

‘Already seen each other,’ answered the master.

‘In which aeon was that, when we saw each other?’ asked Xuansha.

‘Sleepily doing what?’ asked the master.

Xuansha then returned to the abbot's quarters and said to Xuefeng, 'Already investigated.'

'How did the investigation go?' asked Xuefeng.

Xuansha then related the dialogue that had taken place.

'You've been robbed,' said Xuefeng.

Ven. Gushan An asked the master, 'Before mother and father were born, where was the original self?'¹⁵⁴

'Let the elder brother speak first,' replied the master.

'Just born, so tell me where?'

The master did not sanction this. An then asked, 'What then?'

'Bring the fan over in your hands,' said the master.

An gave the fan and asked again. The master silently laid the fan aside. An did not understand the probe and hit out with his fist.

The master was standing in front of the storehouse, when a monk asked, 'What is the awakening that touches the eyes?'

The master kicked the dog, which yelped and walked off. The monk had no response.

'Small dogs cannot withstand a kick,' said the master.

The master did not become an abbot of a temple, but everywhere was called 'the great original head monk Fu'. He came to the end in Weiyang (Jiangsu, Yangzhou).

19.521 Chan Master Nanyue Weijin

Chan master Weijin, great master Baowen, of Banzhou Daochang in the Nanyue [Heng] mountains, was a native of Fuzhou (Fujian). He adhered to an austere practice, not wearing silk but only a worn-out robe, summer and winter. People of that time called him Toutuo.¹⁵⁵

On the first visit to Xuefeng, [the master] entered deeply into the profound. Going then to enquire at the Dharma-seat of Xuansha, the heart seal tallied.

One day the master called head monk Jian and said, ‘It has been said that you annotate the *Lañkāvatāra Sūtra*.’

‘Wouldn’t dare!’

‘Two Mañjuśrīs, how do you explain this?’ asked the master.

‘May the venerable sir please show.’

The master shook his sleeves and left.

In the Guanghua reign period of the Tang (898-901 CE), entering Nanyue mountains, the master settled in the eastern wing of the Baoci Temple compound. In the temple was a stand of a mirror lantern constructed by the noble head, the great master and third Patriarch of the Huayan School.¹⁵⁶ The master gazed at it and suddenly awoke to the analogy with the gate to Indra’s Net of interconnections in the vastness of the Dharma realm, an image of every Buddha passing on the light continuously. Moved by its beauty the master said, ‘This strange power of the primordial wisdom, if it were not for the inconceivable virtuous power of wisdom, how could it be created?’

Then he composed the hymn in five sections treating of the awakening to the principle of the mutual interpenetration of things.

The end came later on Nanyue.

In the Kaiping reign period of the Later Liang dynasty (907-923 CE) there was composed the *Further Biographies from Baolin Temple* in four chapters, where it is recorded that after the Zhenyuan period, the Chan school continued to follow the original source of transmission.

Weijin had composed the seven-character *Song of Awakening to the Ground* (*Juedi Song* 覺地頌),¹⁵⁷ containing a broad clarification of the teaching on the arising of the affinity links, as well as composing the *Nanyue Gaoseng Zhuan* (南嶽高僧傳 *Biographies of Eminent Monks of Nanyue*),¹⁵⁸ all of which had a wide circulation in the world.

End of Book Nineteen

- ¹¹² Yilan tree 伊蘭 is the castor oil plant *Ricinus Communis*, a large bush producing poisonous seeds and beautiful yellow flowers with an extremely noxious smell. The Zhantan tree 梅檀 is the sweet-smelling sandalwood used for incense, an analogy for the world of suffering and the world of awakening respectively. DCBT:201b; DDB: Charles Patton, sourced from Nakamura, Hirakawa.
- ¹¹³ Garden of thorns translates 疾藜園 *jili yuan*. *Jili* is *Tribulus terrestris*, a caltrop plant, also known as 白疾藜 in China, a tonifier used in Ayurvedic medicine (*gokshura*), popular now amongst body-builders. DCBT: 428a; Wikipedia.
- ¹¹⁴ An echo of the famous paradox 白馬非馬 ‘a white horse is not a horse’ from Chinese philosophy (c.300 BCE). See also *Zhuangzi*, chapters 17 and 23.
- ¹¹⁵ Translates *pu* 璞, uncarved jade in its original pristine condition, from its homophonous etymon *pu* 樸, uncarved wood in its natural state – both are beloved characters in classical Chinese, amongst the Confucianists as well as the Daoists. See, for example, SSHY: ch. 8, par. 10; Daodejing, ch.19, 28 and 57. On the other hand, ‘Jade comes out as uncut, yet uncut jade cannot be called jade’, in Chunqiu Fanlu, 春秋繁露, the Real Nature [chapter], 實性. Western: ‘True works of art are a manifestation of the higher laws of nature’, (Goethe).
- ¹¹⁶ Embrace the uncarved block whilst weeping tears of blood, but how to come to the good work and then reveal it? 抱璞而泣血兮, 安得良工而剖之. *Songs of Chu* 楚辭. See also *Shiji* 魯仲連鄒陽列傳, ch.83 and *Hanfeizi* 韓非子 ch.13, Heshi 和氏 about Bian He 卞和 presenting the King of Chu with an uncut jade, considered of no value. Bian He was punished by mutilation. After weeping tears of blood for not being believed, it was investigated and found that indeed the stone was hiding a superlative jewel.
- ¹¹⁷ Yinyuan 因緣 affinity links (Jap. *innen*) is difficult to translate; when we just ‘click’ with someone or some thing or place.
- ¹¹⁸ Jiegao 桔槔, a well sweep, shadoof (shaduf), an implement to draw water from a well.
- ¹¹⁹ A reference to *Zhuangzi* ch. 12, Heaven and Earth, extolling the value of not necessarily doing things the easy way. See *Chuang Tsu*, trans. Palmer, M., Penguin, Arkana, 1996, p. 99 and 陳鼓應, tr., *Zhuangzi Jinzhu Shi*, 莊子今注釋. Zhonghua Shuju, 中華書局, 1994, p.318.
- ¹²⁰ Unable to listen to the wise counsels of those such as Emperor Yao.
- ¹²¹ Knowledge of the winding ways of men has been obtained. See *Shiji* 史記, Collected Biographies 列傳, Fansui Caize, 范睢蔡澤列傳, no. 79.

- 122 There was a taboo on mentioning the posthumous name of an elder or ancestor.
- 123 There is no year of the donkey in the Chinese calendar.
- 124 A wordplay on the name of the temple, ‘Two Sources Temple’ (Shuang Quan).
- 125 Emperor Yu the Great’s (大禹) legendary flood control of the Yellow River to avoid catastrophe (c.2200–2100 BCE).
- 126 A blade so sharp that a hair floating onto it would be cut in two.
- 127 Chan master Congzhan appears in cases 8, 23, 76, 91 and 93 of the *BYL*.
- 128 Desire, anger and delusion.
- 129 Supposedly to have arrived in Luoyang c. 67 CE with Dharmaratna, with the first Buddhist *sutras*. See BCC: 22 & 30.
- 130 Something like ‘Auntie Learning-to-be-a-Master’.
- 131 Benevolence and justice – the two supreme Confucian virtues: it remains for the reader to take the nun’s response as approval or otherwise.
- 132 For the *Sanjue* School (三覺), variously described as a Vinaya school upholding the traditional teachings of *sīla*, *dhyāna* and *prajñā*, (moral discipline, meditation and wisdom) or the three levels of awakening, Arhat, Bodhisattva and Buddha, see DCBT: 76.
- 133 A catty is roughly 16 ounces.
- 134 The Congling Mountains are the Pamirs, through whose passes it was presumed Bodhidharma travelled to reach China.
- 135 Su 蘇 in T., Xie 薛 in XY.
- 136 A reference to Nanquan’s cutting a cat in two, later to appear as case 14 in the WMG (*Gateless Pass*).
- 137 See 10.191 (T51, 2076, 275a11 文殊常觸目 觀音塞耳根), ‘Manjuśri invariably touches the eye, Guanyin resides in the ear.’ See also 15.367 & 18.477.
- 138 Of the *Daśabhumika Sūtra* – the ten stages of the Bodhisattva Path.
- 139 When masters like Yunmen scold fiercely, it is with an empty heart, thus revealing the great function – but it is still master Yunmen’s great function at work, no one else’s.
- 140 Testimony, witness 證明.
- 141 Lit. ‘enter the mud, enter the water’ 入泥入水.
- 142 Confucius, *Analects*, 4:8.
- 143 Mañjuśrī’s mountain is Mount Wutai in Shanxi.

- ¹⁴⁴ Also named Nanyue in Hunan, a mountain range 150km long with 72 peaks, the highest 1,300 m.
- ¹⁴⁵ General work party, *pinqing* 普請, in which the whole community takes part: manual labour, communal cleaning, etc., *Mahāprajñāparamitā* is ‘the great wisdom gone beyond’.
- ¹⁴⁶ Is evil inherent or acquired? An old question in China as elsewhere.
- ¹⁴⁷ Cloud Gate is Yunmen 雲門, the mountain from which the master got his name.
- ¹⁴⁸ Word play on the master’s name, Mengbi (夢筆) ‘dreamy writing brush/ brush strokes’.
- ¹⁴⁹ A flower of the *udumbara* (glomerate fig tree), 優曇花 *youtan hua*. Symbol: ‘the emptiness of all formations’, VSM: XXI, 56.
- ¹⁵⁰ Traditionally the first Indian monk to come to the land of Han in 64 CE.
- ¹⁵¹ Western Qin 西秦, a barbarian successor state during the Sixteen Kingdoms era (304-439 CE), nothing to do with the great Qin dynasty.
- ¹⁵² A waterfall on the Yellow River, Hunan – the carp who manage to leap over the Long-men (Dragon’s) Gate, upstream, against the current – are said to become dragons.
- ¹⁵³ For the Three Phrases of Linji see entry 12.256. ‘Now every statement must contain the Three Mysterious Gates and every mysterious gate must contain the three essentials. There are skilful means and there is functioning.’ Three Mysteries – the mystery within the essence, the mystery within the phrase, the mystery within the mystery. See *Biyan Lu*, case 15, and Cleary’s note to the case, *Blue Cliff Records* Vol. I, note b, p. 103. The Three Essential Seals – see case 25, (Cleary tr. Vol. I, page 166 and note a, p. 170). Seal of space, of water and of mud: highest transmission, middling and lower transmission.
- ¹⁵⁴ Lit. nostrils 鼻孔. DDB.
- ¹⁵⁵ 頭陀 – Skt., *dhūta*, ‘austerities, cast off attachments’, Muller, DDB.
- ¹⁵⁶ Fazang 法藏 (643-712 CE) famous for his ‘Golden Lion’ talk to the Empress Wu Zetian (T.45, no.1881)
- ¹⁵⁷ X.66.1298.745c1
- ¹⁵⁸ No longer extant

Book Twenty

Dharma Heirs of Chan Master Hongzhou Yunju Shan Daoying

- 20.522 Ven. Hangzhou Fori
- 20.523 Chan Master Suzhou Yong'guang Zhen
- 20.524 Chan Master Hongzhou Fengqi Tongan Pi (*Do-an Dofu*)
- 20.525 Chan Master Lushan Guizong Danquan
- 20.526 Ven. Chizhou Guangji
- 20.527 Ven. Tanzhou Shuixi Nantai
- 20.528 Chan Master Shezhou Zhuxi Qian
- 20.529 Ven. Yangzhou Fenghua
- 20.530 Chan Master Yunju Zhaohua Daojian
- 20.531 Chan Master Lushan Guizong Huaiyun
- 20.532 Chan Master Hongzhou Dashan Huihai
- 20.533 Ven. Langzhou Deshan
- 20.534 Ven. Hengzhou Nanyue Nantai
- 20.535 Chan Master Yunju Shanchang
- 20.536 Chan Master Chizhou Jishan Zhang
- 20.537 Ven. Jinzhou Dafan
- 20.538 Ven. Xinluo Yunzhu
- 20.539 Chan Master Yunzhu Huaiyue
- 20.540 Ven. Lingjue

Dharma Heirs of Chan Master Wuzhou Caoshan Benji

- 20.541 Fuzhou Heyu Shan Xuanwu Guanghui.
- 20.542 Chan Master Yunzhou Dongshan Daoyan
- 20.543 Chan Master Hengzhou Changning Yuwang Hongtong
- 20.544 Chan Master Fuzhou Jinfeng Congzhi
- 20.545 Chan Master Xiangzhou Lumen Huayan Chuzhen
- 20.546 Great Master Fuzhou Caoshan Huixia Liaowu
- 20.547 Chan Master Hengzhou Huaguang Fan
- 20.548 Chan Master Chuzhou Guangli Rong
- 20.549 Chan Master Quanzhou Lushan Xiaoxi Xingchuan

- 20.550 Ven. Bu Shuiyan
- 20.551 Ven. Shuchuan Xichan
- 20.552 Chan Master Huazhou Caoan Fayi
- 20.553 Ven. Shaozhou Huayan

Dharma Heirs of Chan Master Tanzhou Longna Shan Judun

- 20.554 Chan Master Tanzhou Baoci Cangyu
- 20.555 Chan Master Xiangzhou Hanzhu Shenzhe

Dharma Heir of Chan Master Jingzhao Huayan Si Xiujing

- 20.556 Chan Master Fengxiang Ziling Kuangyi

Dharma Heir of Great Master Yunzhou Jiufeng Puman

- 20.557 Chan Master Hongzhou Fengqi Tongan Wei

Dharma Heirs of Chan Master Shiqian of Qinglin

- 20.558 Ven. Shaozhou Longguang
- 20.559 Chan Master Xiangzhou Fenghuang Shimen Xian[wen]
- 20.560 Ven. Xiangzhou Wantong Guangde
- 20.561 Ven. Yingzhou Bajiao
- 20.562 Ven. Dingzhou Shicang Huiju

Dharma Heir of Chan Master Luojing Baima Dunru

- 20.563 Ven. Xingyuan fu Qingcuo Shan

Dharma Heir of Chan Master Yizhou Beiyuan Tong

- 20.564 Ven. Jingzhao Xiangcheng

Dharma Heirs of Chan Master Gao'an Baishui Benren

- 20.565 Chan Master Jingzhao Zhongyun Zhihui
- 20.566 Chan Master Hangzhou RUILONG Youzhang

Dharma Heirs of Chan Master Fuzhou Shushan Guangren

- 20.567 Chan Master Shushan Zheng
- 20.568 Ven. Hongzhou Baizhang An
- 20.569 Chan Master Yunzhou Huangbo Hui
- 20.570 Chan Master Suicheng Huguo Shoucheng Jingguo
- 20.571 Chan Master Luojing Lingquan Guiren

- 20.572 Chan Master Yanzhou Fulong Yanqing Fenglin**
- 20.573 Chan Master Anzhou Da'an Shan Sheng**
- 20.574 Chan Master Hongzhou Daxiong Baizhang Chao**
- 20.575 Ven. Hongzhou Tianwang**
- 20.576 Chan Master Changzhou Zhengqin Wen**
- 20.577 Ven. Xiangzhou Houdong Shan**
- 20.578 Ven. Jingzhao Sanxiang**

Dharma Heirs of Chan Master Lepu Shan Yuan'an

- 20.579 Chan Master Jingzhao Yong'an Shanjing**
- 20.580 Chan Master Wuya Shan Yanbin**
- 20.581 Chan Master Fengxiang Qingfen Chuanchu**
- 20.582 Ven. Dengzhou Zhongdu**
- 20.583 Ven. Shanzhou Tongxi**
- 20.584 Ven. Jingzhao Wolong**
- 20.585 Ven. Quanzhou Fuqing Shiwei**
- 20.586 Chan Master Jingzhao Baiyun Wuxiu**

Dharma Heirs of Chan Master Yuanzhou Panlong Shan Kewen

- 20.587 Chan Master Jiangzhou Lushan Yongcan Jingwu**
- 20.588 Chan Master Yuanzhou Muping Shan Shandao**
- 20.589 Ven. Shanfu Longxi**

Dharma Heirs of Chan Master Fuzhou Huangshan Yuelun

- 20.590 Ven. Yingzhou Tongquan Shan**

Dharma Heir of Chan Master Luojing Shaoshan Huanpu

- 20.591 Ven. Tanzhou Wenshu**

***Dharma Heirs of Chan Master Hongzhou Yunju
Shan Daoying***

20.522 Ven. Hangzhou Fori

Ven. Fori of Hangzhou (Zhejiang), coming to Mount Tiantai on his wanderings, said to himself, ‘If there were one man able to outwit me, then that is my master.’ Arriving in no time in Jiangxi, the master paid a courtesy call on Ven. Yunju [Dao]Ying (17.426) and, after making obeisance, asked, ‘Two dragons contending for a precious pearl, which one will prevail?’

‘Lay down the body of *karma*,¹⁵⁹ then talk again,’ said Yunju.

‘Body of *karma* laid down,’ replied the master.

‘Where is the precious pearl?’ asked Yunju.

The master had no answer.

(Textual comment: Tong'an answered for him, ‘Looking back there is no redress.’)

The master then submitted sincerely to entering the interview room and reverently took Yunju as master.

Later, going to take part in Jiashan’s [Shanhui] (15.374) community, immediately on entering the gate the master saw the director of affairs.¹⁶⁰ The director said, ‘There are no hangers-on here.’

‘This fellow has only come for a moment, to pay respects to the venerable incumbent, and will not be staying,’ replied the master.

The director reported this to Jiashan who consented to see him.

The master, yet to ascend the steps, was asked by Jiashan, ‘Where from?’

‘From Yunju,’ replied the master.

‘Where now?’

‘On Jiashan’s mountain peak.’

‘The old monk practised for years in a pit with five devils of temporary bodies,’¹⁶¹ said Jiashan. The master then ascended the steps and made obeisance. Jiashan asked, ‘With whom has the śramaṇa been practising?’

‘With head monk Mu,’ replied the master.

‘Why did he not come for a meeting?’

‘The venerable sir can go to see him.’

‘Where?’ asked Jiashan.

‘In the hall.’

Jiashan and the master then went down to the hall together, whereupon the master took a staff and hurled it down in front of Jiashan.

‘Surely not obtained from Mount Tiantai,’ said Jiashan.

‘Nor arisen from the Five Peaks (Wu Yue),’ said the master.

‘Not from Mount Sumeru either,’ said Jiashan.

‘The palace on the moon was also not encountered.’

‘This being so, then it was obtained from another man,’ said Jiashan.

‘Since the foe is still oneself, how could it be obtained from a man?’ replied the master.

‘In the cold ashes a bean has burst open,’ said Jiashan.¹⁶²

Jiashan summoned the director to give him an order, ‘Put him up under the light [in the monks’ hall].’¹⁶³

The master asked again, ‘Can the lantern be understood?’

‘Wait for the understanding of the lantern, then it will be explained to you,’ said Jiashan.

Next morning when Jiashan entered the hall he said, ‘The new arrival of yesterday, the head monk, where is he?’

The master then stepped forward and acknowledged his presence. Jiashan said, ‘Where were you before going to Yunju?’

‘At Tiantai Guoqing [temple],’ replied the master.

‘Tiantai has cascading waterfalls and clear flowing waves. Although grateful that you came from so far away, what was your intention in coming here?’

‘Having lived long in a deep ravine, there were no hanging lichens,’ said the master.

‘This is merely the springtime connotation, what is the autumn connotation?’ said Jiashan.

The master remained silent for quite some time. Jiashan said, ‘It seems you are a chap only given to paddling about, not to innovation.’

One day, during a general work party, the director asked the master to serve the tea. ‘This fellow came for the Buddha-dharma not to serve tea,’ replied the master.

‘The venerable sir (Jiashan) said that the head monk should serve the tea,’ answered the director.

‘If the venerable sir ordered it, then no sooner done,’ said the master, who took the tea to the place where everybody was working, making the sound of clinking tea bowls. Jiashan turned to look and the master said, ‘Strong tea, four or five bowls, here by the work tools.’

‘The idea is to pour the tea out,’ said Jiashan, ‘How many bowls are there in the basket?’

‘The idea is to pour the tea out,’ replied the master, ‘in the basket there is not one bowl.’ When the master was about to go round pouring tea, everybody raised their eyes to look at him. The master asked, ‘Everybody is waiting like cranes, may the master please say a word.’

‘On coming across a dead snake on the road, there is no need to beat it to death,’ said Jiashan.

Fori said, ‘The bright night charm is in my hand, but how many know of the day dawning?’

‘All the assembly is present. Go back! Go back!’ said Jiashan.

After the general work party had finished the master returned to the temple. The assembly looked up to him even more. Later the master returned to Zhixi, residing in the Fori Temple, where the end came.

20.523 Chan Master Suzhou Yong’guang Yuan Zhen

Chan master Zhen of Yong’guang Temple in Suzhou (Jiangsu) ascended the hall to address the assembly: ‘If the sharp word goes amiss, it is ten thousand *li* from the native village. Suspended over the edge of a precipitous cliff, release the hand and willingly give in. After the severance, reviving again, it will not be possible to deceive you. The meaning is not ordinary, so why should men hide it?’

Question: ‘The Dao is without divergent way, yet those established in it are all in danger. How is it possible then to be in danger on a path

that does not diverge?’

The master suddenly tapped the mouth of the monk with his staff.
The monk said, ‘Just this is the divergent path.’
‘Take it away,’ said the master.

20.524 Chan Master Hongzhou Fengqi Shan Tongan Pi (*Do-an Dofu*)

A monk asked Chan master Tongan Pi of Mount Fengqi in Hongzhou (Jiangxi, Nanchang), ‘What is the seamless pagoda?’¹⁶⁴

‘Moo! Moo!’ bellowed the master.
‘What about the man in the pagoda?’
‘Many people come from Jianchang (Jiangxi, Nancheng) these days.’

Question: ‘Once seen, then where to retire in peace?’

‘That’s right. Still coming here, but what for?’ said the master.

Question: ‘What is the fish with spots on its forehead?’

‘Not able to leap over the billowing waves,’ said the master.
‘When it feels humiliated, then what?’
‘In the end it does not raise its head,’ replied the master.
‘This being so, then it does not transform its substance,’ said the monk.
‘Correct. And what business do the dark clouds have?’

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

‘The golden rooster, embracing its offspring, returns to the Milky Way; the jade rabbit, child at its breast, goes toward the Purple Crepe Myrtle.’¹⁶⁵

‘Suddenly encountering a guest arriving, how to be of service?’
‘The golden fruit is picked early in the morning by the monkey, the jade flower is in the beak of the male phoenix on his return after the night has passed,’ answered the master.

Question: ‘On meeting a man of the Dao on the road, what is not yet clear is how to respond without resorting to either speech or silence?’

‘Give a kick or fisticuffs,’ said the master.

Question: ‘What is it, not to harm the royal Dao?’

‘Eating gruel, eating rice.’

‘Is it possible that this is not harming the royal Dao?’

‘Moving, it flows east, down[stream],’ replied the master.

Question: When the jade seal opens, which man can receive this credential?

‘Not such a man,’ replied the master.

‘What is the most important temple business?’

‘What was that?’

Question: ‘What is master Vairocana?’

‘Where did the śramaṇa leave the home life?’

Question: ‘What is the *bodhi* that touches the eye?’

‘The Buddha-temple is in front of the face.’

Question: ‘A piece of flawless jade, may the master please not touch it.’

‘It fell off behind your back,’ said the master.

Question: ‘When the jade seal opens, which man can receive this credential?’

‘Not a youngster.’

Question: ‘How to stop the shadows of knowledge in a confused head?’

‘Who to tell it to?’

‘What to do then?’

‘To seek it from men, it recedes further away.’

‘What about when not seeking it from men?’

‘Where is the head?’ asked the master.

Question: ‘What is an arrow from Tongan like?’

‘Look behind the brain.’

‘What is the business behind the brain all about?’

‘Passed,’ replied the master.

Question: ‘The whole assembly chants over the robe of a deceased monk, but who chants over the robe of the Patriarch?’

‘Strike!’ said the master.

Question: ‘The future has no likeness, but what if there were no future?’

‘Where is it?’ asked the master.

Question: ‘What to do when it is not yet the time?’

‘What is normally done?’

‘If it is like this, then the man of old does not change,’ said the monk.

‘What to do?’ asked the master.

20.525 Chan Master Lushan Guizong Si Danquan

A monk asked Chan master Danquan, the second generation incumbent of Guizong Temple on Mount Lu (Jiangxi¹⁶⁶), ‘What is it like when the golden rooster has not yet crowed?’

‘Although neglected, it still has the resonance of precious jade,’ said the master.

‘And after it has crowed?’

‘The three worlds peacefully submerged.’

Question: ‘What is it like to fully devote the body in reverence?’

‘What has been brought along?’

‘Not everything, regrettably,’ said the monk.

‘To reverence whom?’ asked the master.

The monk was speechless.

Question: ‘The student came for the sake of the Buddha-dharma, but what is the Buddha-dharma?’

‘Right leisure.’

‘Please explain further.’

‘All around there is a surplus,’ said the master.

Question: ‘The great assembly has gathered like clouds. What have they come together to talk about?’

‘3,3,2,2,’ replied the master.

Question: ‘On encountering a man of the Dao on the road, what is not yet understood is how to face him without resorting to either words or silence?’

‘How to be able to know a man [of the Dao]? Understood?’ said the master.

‘Not understood.’

‘A toilet on the side of the road to Chang’an (the capital),’ said the master.

Question: ‘Without the student asking about other things, what is the deep meaning of the Buddha-dharma?’

‘Three cangues, five clubs,’ replied the master.

Question: ‘What are the assembled people all talking about?’

‘What is the matter at hand right now?’ said the master.

‘Follow the flow,’ said the monk.

‘Is peace obtained by not following the flow?’ asked the master.

20.526 Ven. Chizhou Guangji

A monk asked Ven. Guangji of Chizhou (Anhui), ‘What happens when a horseman charges with a single lance?’

‘The head rolls,’ said the master.

Question: ‘Talk of beyond the world, what is it about?’

‘What are you saying?’

Question: ‘What is the water of Guangji like?’¹⁶⁷

‘There is no thirst or famine,’ said the master.

‘This being so, then the student has not asked in vain,’ said the monk.

‘Know well that you are receiving other’s understanding,’ replied the master.

Question: ‘Having come from afar to take refuge, may the master please give some indication.’

‘The mouth only knows how to eat food,’ said the master.

Question: ‘What was going on when Wenbo [Xuezi] and Zhongni saw each other?’¹⁶⁸

‘There are no such men here,’ said the master.

Question: ‘Neither understanding it nor seeing it, may the master please say something about this.’

‘Not hidden,’ replied the master.

‘What happens when it is not hidden?’

‘What are you braying at?’ said the master.

20.527 Ven. Tanzhou Shuixi Nantai

A monk asked Ven. Nantai of Shuixi in Tanzhou (Hunan, Changsha), ‘What is one drop of water like here?’

‘It enters the mouth and gouges,’ said the master.

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

‘The tops of the boots are frayed,’ replied the master.

Question: ‘Patriarch transmitting to patriarch – what is not yet clear is what is being transmitted?’

‘Were it not for the śramaṇa’s question, the old monk would not understand either,’ said the master.

20.528 Chan Master Shezhou Zhuxi Qian

Chan master Qian of Zhuxi in Shezhou (Anwei, She *xian*) was building a Buddha-hall with Cishi of Raozhou (Jiangxi, Boyang). Once, when the master was looking at the building with a monk, he summoned another monk and asked, ‘How many Buddhas can this Buddha-hall accommodate?’

‘It is not impossible to accommodate them, only there are people who do not approve,’ answered the monk.

‘I am not asking about these people,’ said the master.

‘If that is the case, then this fellow is also not clear about the answer. Cheerio!’ said the monk.

Later the master resided on Mount Doulu, where the end came.

20.529 Ven. Yangzhou Fenghua

A monk asked Ven. Fenghua of Yangzhou (Jiangsu), ‘What is the best country for a game of chess?’

‘Come down,’ replied the master.

Question: ‘What happens on hitting and breaking emptiness with a club?’

‘Bring a piece,’ said the master.

Question: ‘With no roof above and no ground below in which to stick a gimlet, where can the student stand?’

‘Need to drift about?’ asked the master.

20.530 Chan Master Yunju Shan Zhaohua Daojian

Chan master Daojian of Zhaohua on Mount Yunju (second generation incumbent) was a native of Fanyang (Hebei, Zhuozhou). After entering Yunju’s [Daoying]¹⁶⁹ room for a long time and privately inheriting the true seal of transmission there, the master went to devote his efforts at Fen’na Temple, where he was responsible for gathering the firewood. Being the most senior monk present, he took the first seat in the hall. Just then Daoying was obeying the approach

to quiescence, when the head monk asked him, ‘Who can continue the inheritance?’

‘Jian in the hall,’ replied Daoying.

Although the monk heard these words, he was still not clear about their meaning and took ‘jian’ as ‘to choose’. ¹⁷⁰ Then, consulting with the whole assembly, they promoted the second in command to be the [new] abbot. Still, by the rules of etiquette, the first seat (Daojian) had to be asked. Taking the humility of the first seat for granted, the second seat could be confidently invited to take up the position [of abbot]. Since the master (Daojian) had already inherited the seal of transmission in private, he did not submit to the situation but holding the accoutrements of office himself, went to the abbot’s quarters and summoned the assembly to a Dharma-talk. The head monk and others were not satisfied with this, so they did not comply with the rules of attendance. The master, on observing their mood, then abandoned the temple for a secret destination at the foot of the mountain. That night the mountain spirit was heard sobbing. Investigating at dawn the following morning, the [new] abbot and the assembly rushed down to the hamlet, and, fully penitent, mournfully implored the master to return to the temple. The assembly heard the mountain spirit chant, ‘The venerable is coming!’

A monk asked, ‘What is the venerable sir’s house style?’

‘Freedom is everywhere.’

Question: ‘Was Vimalakirti not [an incarnation of] the Tathāgata Golden Grain?’

‘Correct.’

‘Then how did he manage to be in the assembly of Shakyamuni to hear the teachings?’

‘He did not fight over “me” and “others”,’ said the master.

Question: ‘What does it mean when a transverse body covers [one]?’

‘Is it still able to cover?’ asked the master.

Question: ‘Why can the snake still swallow its master?’

‘Once inside, there is absolutely no harm done,’ said the master.

Question: 'All the sages talk of an unreachable place, does the venerable sir say that it is reachable?'

'Why do you talk of a place that all the sages say is unreachable?'

Question: 'What to do when encountering a fierce tiger on the road?'

'A thousand, ten thousand do not encounter it, only you do!' said the master.

Question: 'What is it like to spend the night alone on a solitary mountain peak?'

'The idle seven in the monks' hall do not stay there overnight. Who allowed you to spend the night alone on a solitary peak?' replied the master.

After the master's cessation had manifested, the commander of Luzhou (Anwei, Hefei), Zhangchong, granted funds for the erection of a stone pagoda on the native mountain. It still exists today.

20.531 Chan Master Lushan Guizong Si Huaiyun

A monk asked Chan master Huaiyun of Guizong Temple (Jiangxi, third generation incumbent), 'What would it be like without Buddhas, without living beings?'

'What kind of person would this be?' replied the master.

Question: What happens when fish appear in the clear clean water?'

'Get hold of one,' said the master.

The monk had no reply.

(Textual comment: Tong'an replied for him, 'One move and it is lost.'

Question: 'What about the five old peaks?'¹⁷¹

'Suddenly towering high above the earth,' said the master.

Question: 'What happens when [the flow of] water is cut off and the water wheel stops?'

'The millstone doesn't turn,' replied the master.

‘Why does the millstone not turn?’
‘Do not stop the water wheel,’ said the master.

Question: ‘What is it like to be a disciple in the dusty world?’
‘Ash head, earth face.’
(Textual comment: Tong'an also said, ‘Don’t dust it off.’)

Question: ‘The World-honoured One speaking without speech and Mahākāśyapa not hearing what there was to hear – what was going on?’

‘What is going on at just this moment?’ asked the master.
‘Not the same as not hearing what is said,’ replied the monk.
‘What kind of man is this?’ said the master.

Question: ‘The student has not come to it. May the master please say a word.’

‘Where have you not come to?’ replied the master.

20.532 Chan Master Hongzhou Dashan Huihai

A monk asked Chan master Dashan Huihai of Hongzhou (Jiangxi, Nanchang), ‘What is it like when not sitting on a blue mountain top?’

‘What kind of a man is this?’ replied the master.

Question: ‘What kind of a man understands how to deal with the guest?’

‘One who does not prevail,’ said the master.

Question: ‘Suddenly happening upon the spiritual fount, what then?’

‘Where does it come from?’

Question: ‘How to speak yet not go against the master?’

‘Do not begrudge the mouth,’ said the master.

‘And after speaking?’

‘Said what?’

Question: ‘What speech is able to get close to the principle?’

‘Speak quickly!’

‘This is not speech,’ said the monk.

‘What is the use of the mouth?’

The master later dwelt on Mount Baizhang, where the end came.

20.533 Ven. Langzhou Deshan

A monk asked Ven. Deshan of Langzhou (Hunan, Changde, the seventh generation incumbent), ‘How to respond to meeting a man of the Dao on the road, without resorting to either speech or silence?’

‘Quite so,’ said the master. The monk was silent for some time, ‘Ask again,’ said the master.

The monk was about to ask again when the master shouted at him to get out.

20.534 Ven. Hengzhou Nanyue Nantai

A monk asked Ven. Nantai of Nanyue in Hengzhou (Hunan, Hengyang), ‘What is it like right on top of Rongfeng Peak?’¹⁷²

‘Not seen it?’ replied the master.

20.535 Chan Master Yunju Shanchang

A monk asked Chan master Chanchang of Yunju (third generation incumbent), ‘What happens when meeting without recognising each other?’

‘Since there is a meeting, why should there not be mutual recognition?’ said the master.

Question: ‘What is the fierce blaze in the vermillion stove like?’

‘What is in it?’ replied the master.

Question: ‘When discussion becomes unbearable, what then?’

‘Why come here?’

‘Also to avoid discussion,’ said the monk.

‘What benefit is there in vainly coming here?’ asked the master.

Question: ‘What is the apparent body¹⁷³ in front of the abbot’s quarters?’

‘How big is your body?’ replied the master.

20.536 Chan Master Chizhou Jishan Zhang

Chan master Zhang of Jishan in Chizhou (Anwei), on a sojourn once at Ven. Touzi’s place (15.364), was made responsible for the firewood. On one occasion Touzi was drinking tea and said to the master, ‘All and everything is in this bowl of tea,’

The master then threw the tea out and said, ‘Where is all and everything now?’

‘Pity about the bowl of tea,’ said Touzi.

The master later paid Ven. Xuefeng a courtesy visit. Xuefeng asked, ‘Is this not Head of firewood Zhang?’

The master then performed a dance as if hammering.¹⁷⁴ Xuefeng approved this.

20.537 Ven. Jinzhou Dafan

A monk asked Ven. Dafan of Jinzhou (Shanxi, Linfen), ‘What place should the student look towards?’

‘The towering vertical well-shaft,’ said the master.

‘If it is so, then it is transcended,’ said the monk.

‘Why not wave the hands?’ replied the master.

20.538 Ven. Xinluo Yunzhu

A monk asked Ven. Yunzhu of Xinluo (Korea), ‘The speech of all the Buddhas cannot reach it, so whose speech can?’

‘The old monk’s speech can,’ said the master.

‘The speech of all the Buddhas cannot reach it, so how can the speech of the venerable sir?’

‘All the Buddhas are my disciples,’ said the master.

‘May the venerable sir please speak.’

‘No need to lord it about, just give twenty blows,’ said the master.

20.539 Chan Master Yunzhu Huaiyue

Huaiyue (? – 945 CE) of Yunzhu, (the fourth generation incumbent), was also known as Chan master Dakong. A monk asked him, ‘What is the great perfect mirror?’

‘It doesn’t shine,’ said the master.

‘What to do when people are suddenly coming from all sides?’

‘A foreigner comes, foreigner seen,’ replied the master.

‘Good that it doesn’t shine!’ said the monk.

The master hit.

Question: ‘What is the pill that can cure all ills?’

‘Are you suffering from something?’ asked the master.

20.540 Ven. Lingjue

A monk asked Ven. Lingjue, ‘Even though the student is not loaded with the master’s capacities, is it still possible to avoid falling into the state of a brute?’

‘The śramaṇa may also fear that face to face there would be no mutual recognition,’ said the master.

‘This being so, then even swallowing the waters of a hundred rivers is just a snack,’ replied the monk.

‘Even with skin peeled off, still wearing fish scales,’ said the master.

‘Well then, venerable sir, possessor of the great compassion.’

'Having exhausted all strength in talking, the old monk can investigate no further,' said the master.

***Dharma Heirs of Chan Master Wuzhou Caoshan
Benji***

20.541 Fuzhou Heyu Shan Xuanwu Guanghui

Great master Guanghui Xuanwu of Mount Heyu in Fuzhou (Jiangxi), when first residing in the Longquan (Dragon's Spring) Temple, ascended the hall and addressed the assembly: 'The way Ven. Xuefeng handled men was like the golden winged Garuda bird,¹⁷⁵ diving into the ocean and bringing up dragons.'

A monk present at the time asked, 'What about the venerable sir?' 'Where have you come from?' asked the master.

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

'Not standing on ceremony, what is the delay?' replied the master.

Question: 'What is the secret transmission of the heart?'

The master was silent for some time. The monk asked, 'This being so, the disciple will conscientiously incline the ear.'

The master summoned the attendant and said, 'Come, light the fire.'

Question: 'An ancient said that remembering just one phrase from the śastras is to become a wild fox spirit for *kalpas*. It is not yet clear what the ancient's meaning was.'

'The monks' hall at Dragon Spring Temple has never yet been locked,' replied the master.

'What about the venerable sir?' asked the monk.

'There is nothing left,' said the master.

Question: 'What to do on encountering a fierce beast on the road?'

'Do something silly!' replied the master.

Question: 'What is the phrase before any sound?'

'It just seems as if nothing was said,' replied the master.

Question: 'An ancient said, "Like a snowflake on a red-hot stove" – what is the meaning of this?'

'Unfortunately, it takes the eyebrows too!' said the master.

Question: 'How to point to it these days, so that it is not obscured?'

'It is not possible to add frost on top of snow,' replied the master.

'This being so, then everything depends on the venerable sir,' said the monk.

'What depends?' replied the master.

Question: 'How to act without obscuring the Chan style?'

'It is necessary to mention the skill of Dragon Spring Temple,' said the master.

'May the master please employ the skill,' said the monk.

'Remember Zhong [Zi]qi,' said the master.¹⁷⁶

Question: 'An ancient said that neither birth nor death can be talked about. What does this mean?'

The master was silent for some time and the monk made obeisance. 'Understood?' asked the master.

'No,' replied the monk.

'The kitchen is desolate now, the boiler for steaming rice full of ash,' said the master.

The master once raised his staff as a pointer and said to the assembly, 'The sages all remain on this one road, skilfully connecting with men.'

A monk present came forward and said, 'Did the venerable sir also make a beginning?'

'Thanks to the friend,' said the master.

Question: 'May the master please explain – what is a pithy riposte,¹⁷⁷ if it does not change [the student]?'

'Can my mouth go dumb?' replied the master.

Question: 'What is Mañjuśrī like?'

'The existence of a second moon is not possible,' replied the master.

'So, what is the task for today?'

'Just this second moon,' replied the master.

Question: 'What is the language of the Tathāgata like?'

'A fierce wind causing bondage,' said the master.

Question: ‘What is the wonderfully luminous true nature?’

‘Take it leisurely, do not force it,’ said the master.

The master ascended the hall and maintained silence for quite some time. A monk came forward and asked, ‘Living beings do make exhaustive efforts, but it all passes out of the private door. What is not yet clear is whether to let it pass through or not let it pass.’

The master maintained silence.

Question: ‘What single phrase does the venerable sir have for people?’

‘You are the Nine-coloured Deer [King],’ said the master.¹⁷⁸

Question: ‘What was Master Tou[ben] doing when embracing the uncarved block?’

‘It was not his own treasure,’ replied the master.

‘What is one’s own treasure?’

‘If it is not carved, it cannot become treasure,’ replied the master.

20.542 Chan Master Yunzhou Dongshan Daoyan

Chan master Daoyan of Dongshan in Yunzhou (Jiangxi, Gao’an), the fourth generation incumbent, was also known by contemporaries as Ven. Lütou.¹⁷⁹

When first Ven. Caoshan [Benji, 17.427] let fall a pointer to the assembly by saying, ‘Who is he who can take a gallop and throw himself from a ten thousand-metre high precipice?’ No one in the assembly had an answer, so the master stepped forward and said, ‘Doesn’t exist.’

‘How so, not exist?’ responded Caoshan.

‘Just unbreakable,’ said the master.

Caoshan deeply appreciated this.

A monk asked, ‘May the master please hand over the true heart privately.’

‘Are you not cheating anybody here?’ asked the master.

20.543 Chan Master Hengzhou Changning xian Yuwang Shan Hongtong

A monk asked Chan master Hongtong of Mount Yuwang, Changning *xian* in Hengzhou (Hunan), ‘What was it like before the universal chaos had differentiated?’

‘Chaotic.’

‘And after it had differentiated?’

‘Chaotic,’ replied the master.

Having ascended the hall, the master said to the assembly, ‘The Tathāgata Shakyamuni went into the world for forty-nine years, yet did not speak one word. This fellow cannot avoid being ashamed to talk of all the venerable ones this evening.’ After a long silence the master said, ‘No need to make verbal blunders. Keep well!’

A monk asked, ‘The student is sick, may the master please effect a cure.’

‘Bring me the sickness and I will cure it,’ replied the master.

‘May the master please be so good as to effect a cure,’ asked the monk again.

‘The old monk also needs paying for the price of the medicine,’ said the master.

Question: ‘Without asking about the road to the source at Caoxi, what activity is there here at Hengyang?’

‘There are no grass roots on the red-hot burning stove; by the deep towering cliff no fish are to be seen,’ replied the master.

Question: ‘What will it be like when both heart and Dharma are forgotten?’

‘Three-legged toads as big as elephants,’ said the master.

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

‘The old monk’s hair is standing on end,’ replied the master.

Question: ‘What is the profound meaning of the Buddha-dharma?’

‘Just wait until Mañjuśrī has passed by, then you can have an answer,’ said the master.

‘Mañjuśrī has passed by, so may the master please say,’ asked the monk.

The master hit out.

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

‘Altogether, not worth five cents,’ replied the master.

‘Too poverty-stricken,’ said the monk.

‘In ancient times it was like this.’

‘What about charity?’

‘Submit to the house with generous frugality,’ said the master.

20.544 Chan Master Fuzhou Jinfeng Congzhi

Congzhi of Jinfeng in Fuzhou (Jiangxi) was also known as great master Xuanming (Profound Clarity).

Elder Jin asked the master, ‘Who is the true master of [Mount] Jinfeng?’

‘From here to the local county town is not far, so the śramaṇa need not be in a mad hurry,’ said the master.

‘Why does the venerable not answer?’

‘It is just like the stone base of a pillar,’ said the master.

Question: ‘A thousand peaks, ten thousand peaks – what is the Jin peak like?’

The master just patted his forehead.

Question: ‘A thousand mountains without clouds, no rosy mists for ten thousand *li* – then what?’

‘Why is it not suddenly expressed on Flying Monkey Peak?’ asked the master.

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

‘There is an ear of a mouse by the wall,’ said the master.

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

‘There is no five *li* arch in front of the Jinfeng Temple gate,’ said the master.¹⁸⁰

Later the master resided at the Baoen Temple in Jinling (Jiangsu, Nanjing) where he entered cessation. The master was posthumously conferred with the title Chan master ‘Complete and Wide’, the pagoda was ‘Returning to Quiescence’.

20.545 Chan Master Xiangzhou Lumen Shan Huayan yuan Chuzhen

A monk asked Chan master Chuzhen of Huayan Temple on Mount Lumen in Xiangzhou (Hubei, Xiangyang), ‘What is the venerable sir’s house style?’

‘There is salt but no vinegar,’ replied the master.

Question: ‘What is a man of the Dao?’

‘The mouth resembles the nostrils,’ said the master.

‘When a guest suddenly arrives, how should one face him?’

‘The brushwood gate, the thatched door, thank you for passing by,’ replied the master.

Question: ‘Patriarch transmitting to patriarch, what is that?’

‘A golden robe of one piece,’ said the master.

Question: ‘What is the *prajñā* in the bookcase?’

‘The Buddhist temple library contains six hundred cases of scrolls,’ said the master.

Question: ‘Where will the venerable sir be one hundred years from now?’

‘At the foot of the mountain, tending the cattle for the Li family,’ said the master.

‘May the student follow too?’

‘If you follow, be sure it is not with the same horns,’ replied the master.

'Alright.'

'Where shall we go to?' asked the master.

'The Buddha-eye cannot make it out.'

'If it is not let go of, it will remain unclear,' replied the master.

Question: 'What is Chan?'

'The mythic phoenix entering a chicken coop,' said the master.

'What is Dao?'

'A silk-fine lotus root dragging a big elephant around.'

Question: 'During the time of destruction at the end of a *kalpa*, will this [Good Law] also be destroyed?'

'Approaching the edge of the cliff and peeping into the tiger's eyes, anxiety suddenly arises.'

Question: 'Where will the venerable sir return to?'

'Last night during the third watch, the pillow got lost.'

Question: 'What is it like to suddenly [awake] under the impact of one phrase?'

'Whose family were you born into?'

The master had a *gatha* for the assembly:

A freezing bright light shining

Intent on hot pursuit, finally it is difficult to see

Clearly throwing it off

Suddenly the heart of man is understood

The great matter evident, all is completed

This quickening life

Without shackles or attachments

Is not to be exchanged for a million ounces of pure gold

Were a thousand more sages to come into the world

From this to the deep shadows

All is appearance

20.546 Great Master Fuzhou Caoshan Huixia Liaowu

A monk asked Great master Huixia Liaowu of Caoshan in Fuzhou (Jiangxi), the second generation incumbent who first resided on Mount Heyu (Fujian), ‘What was it like before Buddha came into the world?’

‘Caoshan is not equal to it,’ answered the master.

‘And after Buddha had come into the world?’

‘Not equal to Caoshan.’

Question: ‘What is it like to be oppressed on all four sides by mountains?’

‘Caoshan is a place within this,’ said the master.

‘But is it still necessary to search beyond?’

‘When properly within, that is seeking beyond,’ replied the master.

An attendant was standing by and the master said, ‘As for the Dao, it may be too hot,’

‘Indeed,’ answered the attendant.

‘Where is it possible to escape to when it is so hot?’ asked the master.

‘One could escape into the boiling water of the cauldron, or into the charcoal furnace of the stove,’ said the attendant.

‘But how to escape from the boiling cauldron or the burning charcoal?’ asked the master.

‘The suffering of living beings cannot be reached,’ said the monk.

The master silently left it at that.

20.547 Chan Master Hengzhou Huaguang Fan

A monk asked Chan master Fan of Huaguang Temple in Hengzhou (Hunan, Hengyang), ‘What is the seamless pagoda?’

The master pointed to the monks’ hall and said, ‘In this monks’ hall there are no doors, no shutters.’

The master asked a monk, ‘Have you ever visited Mount Ziling (Shanxi)?’

‘Yes.’

‘And Lumen?’

‘Yes.’

‘So, did the transmission come from [Ven.] Ziling [Kuangyi] or from [Ven.] Lumen [Chuzhen]?’ asked the master.

‘What is the venerable sir transmitting these days?’

‘Not to contend with human feelings does not work,’ replied the master.

Question: ‘With the student nothing is indistinct. Is this the case with the venerable sir?’

‘Heaven and earth are exhausted,’ replied the master.

‘This being so, is it the student or the venerable sir?’

‘What was just said was not wrong,’ replied the master.

20.548 Chan Master Chuzhou Guangli Rong

Chan master Rong of Guangli Temple in Chuzhou (Zhejiang, Meishui), the first generation incumbent at Zhenxi, raised his fly whisk at a newly arrived monk and asked him, ‘Does the old monk of Zhenxi also have the [Dharma] eye?’

‘This fellow would not presume to note another’s fault,’ replied the monk.

‘Death is in the śramaṇa’s hands,’ said the master.

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

‘Thanks to the śramaṇa for talking of destruction,’ said the master.

Question: ‘What is the meaning of clapping the hands and laughing in the western courtyard?’

‘Roll the blinds up,’ said the master.

Question: ‘Not being clear about oneself, how is it possible to reach clarity?’

‘Not clear,’ said the master.

‘Why not clear?’

‘Never heard that talk is of one’s own business?’ asked the master.

Question: ‘What was the meaning of Patriarch Lu facing the wall?’

After a long silence the master asked, ‘Understood?’

‘Not understood.’

‘Patriarch Lu facing the wall,’ said the master.

The master, on account of the Prefect [of Chuzhou] having to take up a new post, went to see him off and during the conversation the Prefect asked, ‘The venerable sir has come a long way from the temple gates, what has he brought along with him?’¹⁸¹

‘A present of the inexhaustible treasure,’ replied the master.

The Prefect had no reply.

Later someone brought up this exchange and asked the master about it.

‘Prefectural dignity,’ replied the master.

Question: ‘When a thousand roads are all cut off, and language and thinking do not penetrate either, what then?’

‘Just a fellow going down,’ said the master.

The master addressed the assembly: ‘When coming through the gates of Guangli Temple it is necessary to be able to utter a phrase that opens a way to discussion with the elder brothers.’

Then a monk stepped forward and made obeisance. The master said, ‘Presumably a ship’s captain originally from these parts who is trading in foreign lands.’

20.549 Chan Master Quanzhou Lushan Xiaoxi Yuan Xingchuan

Chan master Xingchuan of Xiaoxi Temple on Mount Lu in Quanzhou (Fujian) was a native of Qingyuan (Fujian, Xianyu *xian*) whose family name was Zhou. He left the home life at Shizhong Temple in his

native prefecture and received the full precepts at Taiping Monastery. After gaining the transmission from Ven. Caoshan he resided at the Xiaoxi monastery.

A monk asked, ‘Having turned for a long time towards the stone gates on Mount Lu, why has it been impossible to gain entry?’

‘Dull-witted fellow!’ answered the master.

‘And on suddenly coming across someone fierce and adroit, should one give in or not?’

‘Go and drink some tea!’ replied the master.

20.550 Ven. Bu Shuiyan

A monk asked Ven. Bu Shuiyan, ‘What is the meaning of the coming from the West?’

‘Every thought about it is an injury to the heart,’ answered the master.

Question: ‘What is the precious sword like, before it has been tempered?’

‘Unusable.’

‘And after it has been tempered?’

‘Untouchable.’

20.551 Ven. Shuchuan Xichan

A monk asked Ven. Xichan of Shuchuan (Sichuan, Chengdu), ‘The Buddha was born to Queen Maya, but what is not yet clear is, whose family was the venerable sir born into?’

‘A red flag standing on water,’ replied the master.

Question: ‘Of the many paths, is there one that is particularly subtle?’

‘Do not stick the first hand out.’

‘When suddenly coming across impulsiveness, what then?’

‘It is also not difficult to turn the back,’ said the master.

20.552 Chan Master Huazhou Caoan Fayi

A monk asked Chan master Fayi of the Cao hermitage in Huazhou (Shanxi, Fa *xian*), ‘What is the meaning of the Patriarch coming from the West?’

‘Fry some bubbles and eat and drink until full!’ said the master.

Question: ‘Since a calculating heart is wrong, and thoughts ruminating are crafty, how should the student approach the Dao?’

‘There are people forever planning, how could that not be wrong?’ replied the master.

‘What is the business of the day then?’

‘It has gone wrong,’ said the master.

20.553 Ven. Shaozhou Huayan

A monk asked Ven. Huayan of Shaozhou (Guangdong, Shaoguan), ‘Since it is Huayan (adorned with flowers) can one still bring flowers?’

‘On the summit of the solitary peak, a thousand flowers bloom; one phrase points directly to sage clarity,’ answered the master.

***Dharma Heirs of Chan Master Tanzhou Longya
Shan Judun***

20.554 Chan Master Tanzhou Baoci Cangyu

Chan master Cangyu of Baoci Monastery in Tanzhou (Hunan, Changsha) was also known as Great Master Kuanghua. A monk asked the master, ‘What is it like when heart and eye are aware of each other?’

‘Was something said to you?’ replied the master.

Question: ‘What is the place where we truly see each other?’

‘Totally without obstructions,’ said the master.

‘That is really seeing [each other],’ replied the monk.

‘Nanquan’s is a very good place to go,’ said the master.

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

‘Crossed over the Yangze during the third watch last night,’ answered the master.

Question: ‘What is it to make use of the opportunity when it comes?’

‘Haidong¹⁸² is the heart of the monk in charge of the fruit trees,’ replied the master.

Question: ‘What is the Suchness of the Buddha-nature?’

‘Who does not have it?’

Question: ‘What is the one supreme path?’

The master answered, ‘Chen, Lian, Dao Yong.’¹⁸³

Question: ‘How old is the venerable sir?’

‘In the autumn yellow leaves fall; in the spring the flowers bloom,’ replied the master.

The master composed a eulogy:

The sun rises over Mount Lian
The moon is full at the gate
It is not without the body
All is naked, no desire

One day the master was sitting under a mosquito net. A monk asked, ‘Apparently the master has said, “It is not without the body, all is naked, no desire,” may the master please reveal all.’

The master opened the net.

(Textual comment: Fayan added, ‘Have one’s fill of the dense forest.’)

Question: What are the surroundings of Hunan like?

‘Tall ships at war,’ replied the master.

‘Is it still safe for the student to travel for pleasure?’

‘Let the śramaṇa drink alcohol for pleasure,’ replied the master.

Question: If someone should enquire one hundred years from now, what should be the reply?

‘Remember clearly,’ said the master.

Question: ‘What is it like on Mount Longya?’

‘It is on the other side of Yiyang (in Hunan),’ said the master.

‘So, what is it like then?’

‘Do not be confused.’

‘What is not being confused?’

‘Like this, it is not right,’ replied the master.

Question: ‘What was the meaning of the ancient facing the wall?’

The master was silent for some time, then called, ‘Fellow!’

‘Yes,’ answered the monk.

‘Go. Come back another time.’

The master let fall a word by saying, ‘One phrase for the whole earth; one phrase, just ask, then it answers; one phrase, just ask and it also does not answer.’

A monk asked, ‘What is the phrase for the whole earth?’

‘There is nothing lacking.’

‘What is the phrase for “just ask and then it answers”?’

‘Shush! Keep your voice down!’

‘What is the phrase for “just ask and it also does not answer”?’

‘Blend in, know the timing.’

20.555 Chan Master Xiangzhou Hanzhu Shan Shenzhe

Chan master Shenzhe of Mount Hanzhu in Xiangzhou (Hubei, Xiangyang) was asked by a monk, ‘What is the deepest of places?’

‘A small nail enters a tree and eight oxen cannot pull it out,’ replied the master.

Question: ‘What is the profound meaning of the Buddha-dharma?’

‘A poor woman on a ferry boat, crossing a river, holding a child in her arms. Compassionate love contends with the current,’ answered the master.

The master asked a monk, ‘[Saying that] it exists is not right nor that it does not exist, nor that it neither does not exist, nor not not exist. What would be your original name for this?’

‘The student has already been given a name,’ replied the monk.

‘The given name was not right, what is the name?’

‘Could this not be the right one?’

‘Happily there is no negotiating it,’ said the master.

‘The student is unable to say, may the master please explain.’

‘Come another day, then you will get an explanation,’ replied the master.

‘Why not explain now?’

‘To search for someone who can explain will never succeed,’ replied the master.

The master again asked a monk, ‘Surname Wang, surname Zhang, surname Li, all are wrong. What is your original surname?’

‘The same as the venerable sir’s,’ replied the monk.

‘The same surname – that is just lame. What is the original surname?’ asked the master.

‘Wait until the waters of the Han River flow upwards, then the venerable sir will be told,’ said the monk.

‘Why not tell it now?’

‘The waters of the Han River have yet to flow upwards,’ replied the monk.

The master then stopped.

***Dharma Heir of Chan Master Jingzhao Huayan Si
Xiujing***

20.556 Chan Master Fengxiang fu Ziling Kuangyi

Chan master Kuangyi of Fengxiang *fu* (Shanxi), Ziling, also called Great Master Dingjue, arrived on a visit to Panlong (16.419), where he overheard a monk asking Panlong, ‘The blue green waters of the lake are pure as a mirror; where does Panlong find refuge?’

Long answered, ‘Through the churned up sand the bottom is not visible, the drifting waves are as high as mountains.’

The master did not approve of this and himself answered, ‘The golden dragon penetrates far beyond the blue firmament. In the deep lake, how could there be an opportunity to awaken to the jade disc of the bright moon?’

Panlong approved of this.

Later, at the master’s temple, a monk asked him, ‘Was there not a person occupying this place before?’

‘Step by step the stone ox plods through the water; turning to look back, he does not chew the grass in the sun-filled meadows,’ said the master.

***Dharma Heir of Great Master Yunzhou Jiufeng
Puman***

20.557 Chan Master Hongzhou Fengqi Shan Tongan yuan Wei

Chan master Wei of Tongan Temple on Mount Fengqi in Hongzhou (Jiangxi, Nanchang) was asked by a monk, ‘What was the state of affairs before Master Niutou had seen the Fourth Patriarch?’

‘All the wayside temple sons gave homage with folded hands on seeing him,’ answered the master.

‘And after seeing the Fourth Patriarch?’

‘Inside the home there are no sacred relics, and none of the family shows signs of aging.’

Question: ‘What is the meaning of the patriarchs, and of the teachings?’

‘Did the jade rabbit ever know the meaning of awakening, or the golden rooster ever strive to shine in the night?’

Question: ‘What is the song of Tongan?’

‘If the sacred lute does not stimulate harmony amongst men,’ answered the master, ‘would knowing the sound lead one through Baiya’s gate?’¹⁸⁴

‘Who can recognise this sound?’

‘When a wooden horse neighs from listening to that and a stone man applauds, then who could hear it?’

‘What about when the sound is recognised?’

‘Recognising that the sound does not enter the ear, could those who have arrived have the same hearing?’ asked the master.

Dharma Heirs of Chan Master Shiqian of Qinglin

20.558 Ven. Shaozhou Longguang

A monk asked Ven. Longguang of Shaozhou (Guangdong, Shaoguan), ‘What happens when a temporal ruler and a king of the Dharma meet?’

‘The Prince of Yueguo¹⁸⁵ reaches for his sword and Longguang’s phrases never fail,’ said the master.

The master ascended the hall and after a long silence said, ‘Never mind; take care!'

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

In the Hun lands the winds incite, in the land of Han they engender realisation,’ said the master.

Question: ‘What is it like to see the Buddha, when the dust is dispelled?’

The master clapped his hands and turned round to look back.

Question: ‘What is the one phrase at Longguang?’

‘A hanging net that is not empty,’ replied the master.

‘The student does not understand.’

‘Dullard.’

Question: ‘What is the best man can aspire to?’

‘Solicitously to hand on to descendants so as to make it visible,’ answered the master.

Question: ‘Why did only Pindola have to go to the four great continents for support?¹⁸⁶

‘A thousand rivers all reflect the same moon, ten thousand families all experience the spring,’ replied the master.

The master had a *gatha*,

On top of Mount Longguang
The jewel moon disc revolves
Illumining heaven and earth
Lighting up the dark clouds

The venerable one
Does not move from the origin
A thousand families reflect it
Spring amongst ten thousand families

20.559 Chan Master Xiangzhou Fenghuang Shan Shimen Si Xian[wen]

Chan master Xian[wen] of Shimen Temple on Mount Fenghuang in Xiangzhou (Hubei, Xiangyang), was a native of Jingzhao (Shanxi, Xi'an). Having received the seal of transmission privately from Ven. Qinglin (17.434), he propagated the Dharma in two places. Every recipient of his teachings was referred to by him as ‘most excellent great elder brother’, so the people of that time called him Venenerable Great Elder Brother. At first he resided in a grotto in Yanzuo Yan (Anhui) on [Nan]Yue Shan. Ven. Jiashan (15.374) had just returned to quiescence when the assembly asked the master to stay on as the next incumbent. He acquiesced and settled in Xiangzhou, (Hunan, Changsha). At that time the Prince of Chu (in Jiangsu), Mashì, himself came from the city to welcome him.

The Prince asked, ‘What is the great Dao of the Patriarch coming from the West?’

‘Excellent Great Elder Brother, the imperial carriage is drawn by six dragon horses with a thousand ancient decorations, the ceremonial line at the jade staircase [to the throne] stretches back to the golden gates of the palace entrance,’ said the master.

The Prince admired the master all the more and invited him to his government headquarters, where he was honoured for several days before being permitted to return to Jiashan as incumbent.

A monk asked, ‘What is the difference between the assembly gathered here today and the great assembly on Mount Ling?’¹⁸⁷

‘Jewelled canopies suspended from heaven, each one of a different weight, and from the earth spring forth golden lotus flowers, the leaves of which continually renew themselves,’ said the master.

‘Not yet clear is what kind of Dharma is given to people there?’

'The rhythms from the lute without strings¹⁸⁸ flow through the world like quicksand; their purity harmonises everywhere, responding appropriately in the thousand great *chiliocosms*,' said the master.

Question: 'From which house is the master's song? Who will inherit the spirit of the school?'

'A song is considered good business. One should be familiar with the green-eyed barbarian,' replied the master.

'This being so, then the pure flow divides under Dong;¹⁸⁹ two moons illumine the dark forest.'

The master replied, 'The towering spires of many former sons is the meaning shared, reaching today's strange world to produce an immense sound.'

The master moved from Jiashan to Shimen and set up a monastery on the mountain, again clarifying the profound tenor [of the Chan School]. Ascending the hall the master addressed the assembly, 'The sun's radiance on the temple's glazed tiles contains no secrets. In the seven precious mountains, the radiant lights are all in accord. A clay ox plods along, a wooden horse neighs. The old rustic sings a song and the woodcutter's sleeves dance about. On the great sun's round, the ancient song takes on a deep sound. Meeting each other in the forest groves, would there still be unfinished business?'

A monk asked, 'And when the moon gives rise to a bank of fog?'

'Three boys are holding an illustrious drum; excellent Great Elder Brother, do not hinder our roundabout entrance path,' replied the master.

Question: 'What is the venerable's house style?'

'Riding a noble steed, galloping swiftly passed the tall buildings, the iron whip is tirelessly directed to the road of the barbarians,' replied the master.

Question: 'What is going on in Mount Shimen Temple?'

'Everywhere in the world yellow-gold is of the same colour. The wanderers who come and go can cease their restless searching,' said the master.

'What is going on in the people on Mount Shimen?'

'There is no difference between ordinary and sacred here, just as the flight path of the birds leave not traces.'

Question: 'Many hands panning for gold, who shall acquire it?'

'Any Tom, Dick or Harry can leave the golden gate, but firmly holding fast to heaven and earth is what occupies the people at Shimen,' answered the master.

'This being so, then it is not obtainable from men.'

'Three dukes and the nine lesser ministers stand in line, but still the golden rooster can be seen in his place, yet also not,' said the master.¹⁹⁰

Question: 'The realm of the Dao is inexhaustible, but when the entire body is totally covered with scars, what then?'

'Vast and boundless white clouds waft over snowy mountain peaks and the shifting body's mysterious pathways are not slow,' answered the master.

'Not yet understood is where the shifting body's pathways are located.'

'A stone man raises his hands in clear remembrance, and ten thousand-year-old withered bones look on, laughing,' said the master.

Question: 'When it is really impossible to move, what then?'

'Has something been settled today?'

'What would that be?'

'The stone door is not locked,' said the master.

Question: 'What is it like at Shimen Temple?'

'Kites flying about on high, often crying.'

'What are the people here like?'

'Winds shooting out of old curtained cages,' said the master.

A man asked about the Prajñā Temple catching fire, ‘Since it was the temple of wisdom (*prajñā*) why did it catch fire?’

‘Ten thousand *li*, one line of iron,’ replied the master.¹⁹¹

20.560 Ven. Xiangzhou Wantong Shan Guangde

Ven. Guangde of Mount Wantong in Xiangzhou (Hubei, Xiangfan) was the first generation incumbent. A monk asked him, ‘What is the venerable’s house style?’

‘The ones in front of the mountain do not stay, behind the mountain it is really boundless,’ replied the master.

Question: ‘What is the phrase that can penetrate the Dharma-body?’

‘If there is no strength to swim against the mountain waters, the rush doors block the sound of the concert,’ replied the master.

Question: ‘What is the fundamental meaning of the Buddha-dharma?’

‘Just beginning to sigh at the ten thousand yellow leaves falling, then catching sight of the willow trees in their green,’ said the master.

The master was unwell, so a monk asked him, ‘What is the venerable sir suffering from that he has become so extremely emaciated?’

‘There is no thought of not going down,’ said the master.

‘This being so, then the venerable sir must know the origin of the sickness,’ replied the monk.

‘You say, what is the old monk suffering from?’

‘It might be best for the venerable sir to stick to a diet,’ said the monk.

The master hit him.

20.561 Ven. Yingzhou Bajiao

Someone asked Ven. Bajiao of Yingzhou (Hubei, Zhongyang), ‘How is one to deport the heart during the twelve periods of the day?’

‘All together in a wooden tub,’ answered the master.

20.562 Ven. Dingzhou Shicang Huiju

Ven. Huiju of Dingzhou (Hebei) was asked, ‘What is a temple?’

‘Just this.’

‘What are the people in the temple?’

‘What! What!’

‘When a guest arrives suddenly, how can he be received?’

‘Go and drink some tea!’

***Dharma Heir of Chan Master Luojing Baima
Dunru***

20.563 Ven. Xingyuan fu Qingcuo Shan

A monk asked Ven. Qingcuo Shan of Xingyuan *fu* (Shanxi, Hanzhong), ‘What is the venerable’s house style?’

‘A bottomless basket to collect vegetables,’ replied the master.

‘What was it like around Chan master Baima?’ (17.435)

‘For three winters the magnolia tree flowered and during nine summer’s days the frosty wind whirled the flowers about,’ replied the master.

Dharma Heir of Chan Master Yizhou Beiyuan Tong

20.564 Ven. Jingzhao Xiangcheng

The first time Ven. Xiangcheng of Jingzhao (Shanxi, Xi'an) visited Ven. Tong, he asked, 'When one seems like two, what then?'

Tong answered, 'One is lying.'

The master came to awakening then.

A monk asked, 'What would the landscape be like if the light from the sun, moon and stars were to decline to candlelight?'

'At dawn the mountain peaks facing the city are brilliant with the five hues,' replied the master.

'What about without the literary language?'

'Now is just the right time to come across the Yangze,' said the master.

Question: 'May the master please sing of the supreme path.'

'The barb on the end of the fishing line will not come out,' answered the master.

Question: 'Did Master Niutou really come to the Fourth Patriarch's meaning?'

'Without the brush touching, a thousand characters still fall out of books written on sand,' said the master.

'And after touching?'

'Be sure to take a pinch and distribute it to the human world,' said the master.

'This being so, then every person has it,' replied the monk.

'And you too?' asked the master.

Question: 'When a pouch has silk string fasteners that do not allow an ant to enter and in the kitchen there is nothing even for rice flies, what then?'

'Just obey willingly every day without seeking anything. Thoughts come from foolish ideas,' said the master.

***Dharma Heirs of Chan Master Gao'an Baishui
Benren***

20.565 Chan Master Jingzhao Zhongyun Zhihui

Chan master Zhihui (873-956 CE) of Zhongyun Temple in Jingzhao (Shanxi, Xi'an) was a native of Xianqin (Shanxi, Xi'an) whose family name was Gao. When still young of years he loved roaming about in Buddhist places and made a vow to leave the home life. His father could not prevent him. After having his head shaved by Ven. Guifeng Wen, he went on a courtesy visit to Ven. Anren. A subtle pointer from Anren and the master passed through the hidden meaning to the essential. Sometime later the master returned to Luoyang to establish a medicinal bathing temple on a sand bank. There was a *bhikkhu* there suffering from scabby white skin sores¹⁹² and the assembly considered him infectious. Only the master administered him, giving him food and bathing the foul patches. After a short time a spiritual light appeared with a strange perfume. The monk left immediately and they lost track of him. The virulent scabs left behind became aromatic, so the assembly fashioned a model of Guanyin out of them and placed the model in the treasury.

In the 5th year of the reign period Kaiping of the Later Liang dynasty (911) the master, suddenly thinking of the forests and springs of his old dwelling place, finally returned to Nan Guifeng.

One day the master was leisurely walking on the summit of the mountain, when he suddenly espied a robe, rosary, copper pitcher and a bamboo hat that disintegrated on touch. The master said to the attendant, ‘This is my former body’s vehicle for practising the Dao. The wish to establish this temple is by way of recompense.’

Just at that time, clearing weeds and beginning with the foundations, an auspicious cloud was obscuring the sun, hovering over the mountain peak for a long time, so the temple was named Zhongyun (Heavy Cloud Mountain). At first there were many wild beasts in the mountain ravines but they all departed of themselves. When it came to draining the serpent pond in order to open an access path, the serpents also moved to another location. The Emperor Mingzong¹⁹³ conferred the tablet on which the name of the

temple was inscribed, Changxing (Long Prosperity), and student companions arrived in droves.

The master ascended the hall and a monk asked, ‘What is meant by returning to the root to attain the aim?’

‘Already long forgotten,’ answered the master.

Question: ‘Without thinking about dust-born creatures, what does it mean to walk a path with the body?’

‘Under the feet there are already weeds. Ahead is a long journey of ten thousand pitfalls,’ replied the master.

Question: ‘When the main road is flat and smooth, how to walk on it?’

‘If I were to point it out to you, it would be going north, south, east and west,’ answered the master.

Question: ‘What was it like before Buddha came into the world?’

‘A lump of clay earth.’

Question: ‘Why is it called Heavy Cloud Mountain?’

‘To have it likened to the world,’ replied the master.

Question: ‘What does it mean to cut off strong language?’

‘To die peacefully without having committed any crime.’

Question: ‘What is it like around Zhongyun Monastery?’

‘During the four seasons no flowers bloom. During the three winter periods the grasses flourish,’ said the master.

The master had returned to the old mountain again to establish a temple for the assembly. For forty-five years he encouraged them and during spare time composed more than a thousand chants and odes, and guided more than one thousand five hundred persons.

The military commissioner of Yongxing (Shanxi, Xi'an), Wang Yanchao, who had passed through the master's door in earlier times, really longed to wear the black silk robes of the monk. The master

blocked him in this by saying, ‘Later you will come into an honourable position and can certainly function as the protector of the teachings outside the monastery gates.’ Wang’s later career bore fruit, just as the master had predicted. When the time came for Wang Yanchao to guard over the Yongxing area, he again had a meeting [with the master] and reverenced him even more.

In the 6th month of the fifty-third year of the sexagenarian cycle (956 CE), in the summer, the master went to the prefectoral offices to bid farewell [to Wang] and entrusted him with the monastery business. On the 24th day of the 7th month the body of the master was without sickness and exhorting the disciples, the master revealed a *gatha*,

I have a house, a repaired shelter
Serving as mother and father
Eighty years have already passed
Recently decline has set in
Planning to move soon to another place
Would only entail feelings of love and hate
When the time of destruction comes
This and that do not obstruct each other

Then, sitting cross-legged, the master passed away, at the age of eighty-four, having been a monk for sixty-four years. The pagoda is on the home mountain.

20.566 Chan Master Hangzhou Ruilong Yuan Youzhang

Chan master Youzhang (841-927 CE) of the Ruilong Temple in Hangzhou (Zhejiang) was the nephew of the Tang dynasty Chancellor Xiahou Zi.¹⁹⁴ When, during the Dazhong reign period (847-859 CE), the master’s uncle was sent out to Guangling (Jiangsu, Yangzhou) as Minister of Works, the master was just seven years old. Wandering through Huizhao Monastery one day, he overheard a recitation of the *Lotus Sūtra* and so determined to leave

the home life. At first his uncle did not consent. The master stopped eating and drinking. Since he could not be persuaded to desist, consent was granted.

Taking Chan master Huiyan as his teacher, the master was administered the precepts at the age of seventeen. At the age of twenty-five, whilst on pilgrimage to various Chan establishments, he received the deep meaning through Venerables Shushan and Baishui, both of these worthies considering him a deep vessel of the Dharma. In the 13th year of the Xiantong reign period (827 CE), the master arrived in Jiangling (Hubei) and met Ven. Tengteng who advised him, saying, ‘You should go to Mount Tiantai, seek solitude until you find peace and then stay put.’ The master also happened upon Ven. Hanhan who encouraged him by saying, ‘In forty years’ time there will be a bodhisattva from [Mount] Jinzi (Zhejiang) who will rule Jiangnan (Zhejiang). At this time my way will flourish.’ These two accomplished mountain monks each gave their transmission to the master in private.

Before long the master arrived at Futang Temple in the village of Jing'an near Mount Tiantai, and found himself in agreement with Tengteng’s words. The assembly asked the master to occupy the Yinlong monastery.

In the 4th year of the reign period Zhonghe (884 CE) there was a famine, and a plague broke out in the Zhedong region. The master collected the corpses from Wenzhou (Zhejiang), Taizhou (Zhejiang, Linhai) and Minzhou (Zhejiang, Ningbo), to the number of several thousand, and buried them. The people of the time called him ‘Great Warrior Sorrow Increasing’.

In the Ganning reign period (894-898), Ven. Xuefeng passed through and, after presenting the master with a fly whisk whose handle was made from the palm tree, then departed.¹⁹⁵

In the 3rd year of the Tianyou reign period (906), the ruler of Wuyue, Shangfu¹⁹⁶ [Wang Qianliu, 852-932 CE], sent the emissary Tong Jianji with a gift of robes and incense and extended an invitation to

the master. The master then led his disciples to the prefectural capital offices, where the title of Great Master Zhide (Distinguished in Virtue) was officially conferred upon him. Installed in the Gongchen Hall, he was questioned closely on the Dharma. The master invited [Wang Qianliu] to Mount Tiantai and every year help was forthcoming to set up the Quan Guangming practice centre (Daochang, 道場). Monks and laymen alike gathered from all the prefectures, making a great assembly and they only dispersed after a month or more. (Textual comment: The great assembly at Guangming was started by the master.) Then the master prepared to return to his mountain, but Wang Qianliu, with increasing regard for him, hoped that the master would establish a temple called Ruilong at the prefectural capital [of Hangzhou] (Textual comment: Prince Wenmu [later] changed the name to Baoshan Temple) and extended an invitation to the master to inaugurate it with a Dharma-talk. At that time [in Jiangnan], the Chan practice was flourishing and so the prediction given by Ven. Hanhan came true.

The master ascended the hall and addressed the assembly: ‘In recent years the old monk has been wandering through the Jiangnan, Jinghu and Fengnan regions with only a regard for the monasteries and temples and never ceasing from investigation. This is the reason for being here today with this great assembly, for each one must know of a place to go to. In this sense all places are the same – it is only to have people of today desist from a violent heart and to cease from searching other ways. Just rely on the genuine yet be in accord [with circumstances] even without the genuine. Be in accord with the time of enjoying what is given, but also in accord when it is not given. Even in the face of kindness or of a bitter word, do not shout, making of the light of day a dark night. Moreover, no matter how rich, virtuous and clever one is, in the end it is still impossible to point east and call it west. Even if such were possible, it is only supernatural mischief and no business of ours. Given all kinds of imitative clever speech, one would still not know if it is wrong or not. Wishing to pick flowers out of empty space, to grasp the moon in the waves of the sea, is this the manifestation of the heart’s power and capacity? Again, if each of you today steps back and

ponders, there might be a sudden understanding that the old fellow of Ruilong's task has been compelled by circumstances, with many twists and turns. Is that clear?'

At that time a monk present asked, 'What is it like around Ruilong Temple?'

'Can you not see the Dao?' answered the master.

'What about the people in the temple?'

'Those who will come later will be formidable,' replied the master.

Question: 'In a vast expanse of sky without a single cloud and the autumn moon in the middle, what is that like?'

'Best of all is to be without clouds,' replied the master.

'This being so, then the disc of the bright moon hanging on high can be seen by ten thousand nations all together,' said the monk.

'A man, comforting himself by picking flowers coming out of his eyes, is difficult to talk to,' said the master.

In the summer of the 4th month of the 2nd year of the reign period Tiancheng, corresponding to the twenty-fourth year of the sexagenarian cycle (927 CE), the master put in a request for a pagoda.¹⁹⁷ The Shangfu ordered Lu Renzhang to choose a good plot of land in Xiguan (Guangdong, Guangzhou), in order to set up a pagoda and temple there and endow it with a name tablet. The Shangfu also changed the name of Yinlong (Hidden Dragon) Temple to Yingji (Hidden Traces).

When the pagoda was finished, the master went to the prefectoral offices to bid farewell to the Shangfu, entrusting him with the protection of the Buddha-dharma and with the care of his subjects.

When the time came to obey, the master entered quiescence. Shangfu, in deep mourning, dispatched a senior monk to assemble the disciples of the city and together led them to the pagoda. The master was eighty-seven years old and had been a monk for seventy years.

Dharma Heirs of Chan Master Fuzhou Shushan Guangren

20.567 Chan Master Shushan Zheng

Chan master Zheng of Shushan in Fuzhou (Jiangxi), the second generation incumbent, first took part in Ven. Guangren's (17.442) assembly where he came to insight. Later, whilst visiting various Chan establishments on pilgrimage, he paid a courtesy call on Chan master Touzi [Datong] (15.364). Touzi asked him, 'Where have you just come from?'

'From Yanping (Fujian, Nanping),' answered the master.

'And brought the sword along?' asked Touzi.

'Brought it along.'

'Let the old monk have a look at it,' said Touzi.

The master then pointed to the ground in front of him. Touzi said no more and the master left. Three days later Touzi asked the director of affairs, 'Where is the new arrival?'

'He left immediately.'

'Thirty years training thoroughbreds and yesterday beaten by a donkey!' said the master.

Later, when the master became the incumbent of a temple, a monk asked him, 'What is it to go with the mundane yet study [the Dao]?'

'Wearing a robe and sweeping the ground,' said the master.

'And to go with the principle yet study [the Dao]?'

'Riding an ox going into the mud,' said the master.

'What is the highest task?'

'Exertion without limit and no harvest,' answered the master.

Question: 'What is the one confused phrase in the midst of the senses?'

'Not to be able to distinguish is not as good as to endure,' replied the master.

'How to apply the single phrase apart from the senses?'

'Difficult to come across; unobtainable,' said the master.

20.568 Ven. Hongzhou Baizhang An

Ven. An of Mount Baizhang in Hongzhou (Jiangxi) was also called Chan master Mingzhao and he was the tenth generation incumbent of his temple.

Question: ‘What is embodied in the halo [surrounding the Buddhas and bodhisattvas]?’

‘You come from afar to work hard,’ answered the master.

‘Is this not the halo then?’

‘Just go and drink a bowl of tea,’ said the master.

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

‘A handkerchief of one and a half inches of cotton,’ answered the master.

Question: ‘The ten thousand things all return to the one, but where does the one return to?’

‘There is no one who has not asked that question,’ replied the master.

Question: ‘What is the most subtle of all affairs in the world?’

‘In the temple of the King of the Void (Buddha), they rise to heavenly imperial status.¹⁹⁸ In front of the old rustic’s gate, no one is to be seen,’ said the master.

Question: ‘What is it to follow one’s *karma* knowingly?’

‘What about when following it unknowingly?’ asked the master.

The master was originally from Silla (Korea). From the time he arrived at Mount Baizhang and took the lead in the assembly, the disciples who crossed to the other shore numbered seventy persons, each one of whom inherited the Dharma and went on to propagate it in their own region.

After Ven. An entered cessation, the disciples drew a portrait of him. Ven. Fayan praised it by composing a eulogy,

Whose eye drew [the picture]?
Moon’s brightness in the jade-green pool
The disc encircles Mount Sumeru

Sumeru points a finger
The face of the moon shines
The bright radiance of the Chan master
Who can say it violates the direction?
I say it is profound merit
How could it be good or bad?

20.569 Chan Master Yunzhou Huangbo Shan Hui

Chan master Hui of Mount Huangbo in Yunzhou (Jiangxi, Gao'an) was a native of Luoyang. He left the home life at an early age and took to studying the *sutras* and commentaries as his endeavour. Taking the Bodhisattva Vows, he sighed, saying, ‘The great warriors assimilated the rules and the rites, just as I first heard of the *Vinaya* rules, all to put a stop to offences. Yet however much the classics increase or decrease the root of all support, the aim of the two systems is different. Though small difficulties can be prevented even whilst assimilating the good, there has still been no [*Vinaya*] practice on the finer points, so how could the bountiful benefits gain appreciation? Moreover, the world is a collection of bubbles and mirages, so how could it ever change!’ Thereupon the master wished to consecrate his body to the water in order to nourish the various fish. Decided in mind and about to act on it, there occurred a chance encounter with two Chan monks. They started a conversation in which they sincerely told the master, ‘In the south there are many knowledgeable ones, so why does the master stay stuck in this corner?’ From this encounter the master had a change of heart and resolved to go on searching.

Coming to a customs house by a ford,¹⁹⁹ the master said to the guard, ‘I am not a happy-go-lucky wanderer of the mountains and streams, but have pledged myself to seek the patriarchal Dao. In another time your kindness [in letting me pass] will certainly not be forgotten.’ The guard examined the master regarding his intentions and not only did not detain him but even said to him, ‘Since the master wants to forget the body for the sake of the Dharma, when it comes to returning this way may he please not be stingy in relating

what he has heard [of the Dharma].’ The master, delighted, gave thanks and straightaway made for Mount Shu [where Chan master Guangren had his temple].

When the master arrived, Ven. Ren had just ascended the hall to give interviews.²⁰⁰ The master first turned round to the great assembly and then asked his question, ‘When the fleeting moment is gone, what then?’

‘To obstruct it is in vain, so how do you let it go?’ replied Ren.

‘To obstruct it is in vain, better to let it go,’ answered the master.

Shushan Guangren then terminated [the interview]. The master stepped down from the dais and paid his respects to the monk in charge of the hall, who said, ‘The question the abbot [Hui] was just heard to ask the venerable [Ren] was very remarkable.’

‘This was all rather by chance and improvised, but there is still the hope that compassion might open up this dull-witted delusion,’ answered the master.

‘The monk in charge of the hall said, ‘Still thinking of the fleeting moment?’ Under the impact of these words the master awoke. He made his bows, retired to the tea hall, joy and sorrow overflowing, a state that lasted for three days.

Not long afterwards, the master was occupying Mount Huangbo and making the Dharma available to the assembly (he was the second generation incumbent). He ended his days on the home mountain. The whole physical body was preserved as in life and can still be seen in the pagoda to this day.

20.570 Chan Master Suicheng Huguo Shoucheng Jingguo

A monk asked Chan master Shoucheng, Great master Jingguo, of Huguo Temple on Mount Suicheng in Suizhou (Hubei), ‘What is the Buddha?’

‘This asinine fellow!’ replied the master.

Question: ‘When the whole of the great earth should turn into a single eye, what about the venerable monk?’

‘This fellow, at the bottom of the ladder!’ said the master.

Question: ‘If all the Buddhas do not arrive anywhere, how do people walk on?’

‘Ears without rims and unkempt hair,’ said the master.

‘Who could pass on such a message?’

‘The face of an ass, the jaw of an animal,’ answered the master.

Question: ‘What is it to know when to follow *karma*?’

‘Wrong,’ said the master.

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

‘One man transmitting nothing and ten thousand men transmit it as the real,’ said the master.

Question: ‘Without referring to the hands of Ganjiang, what is the Taia [sword]?²⁰¹

‘The rays of the seven stars flash and the six [Warring] States cease causing war-torn desolation,’ said the master.

20.571 Chan Master Luojing Lingquan Guiren

Chan master Guiren of Lingquan Temple, Changshui *xian* in Luojing (Henan, Luoyang), was asked, ‘What was the Patriarch’s meaning?’

‘Looking up in admiration, only the eyebrows are raised, looking back, clap your hands,’ replied the master.

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

‘The waters of Luohe (Henan, Luoyang) flow against the stream,’ said the master.

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

‘Riding an ox and wearing a straw hat, crossing water wearing robe and boots,’ replied the master.

20.572 Chan Master Yanzhou Fulong Yanqing Fenglin

A monk asked Chan master Fenglin of Yanqing Temple on Mount Fulong in Yanzhou (Shanxi, Yanan), ‘What is the venerable’s house style?’

‘Body lying horizontal on the ocean, carrying a lantern in broad daylight,’ said the master.

Question: ‘What is it like around Fulong?’

‘The high mountain streams flow rapidly; three spring times all covered with rare blooms,’ answered the master.

Question: ‘Is the venerable sir still attached to riches and beauty?’

‘Attached.’

‘Being so knowledgeable, why still the attachment to riches and beauty?’

‘Those who are grateful are few, those who turn their backs on gratitude many,’ said the master.

The master asked the monk in charge of the fire stove, ‘Is the fire banked up yet or not?’²⁰²

‘Keep your voice down,’ replied the fire monk.

‘Where did you get the knack of that?’ asked the master.

‘It goes without saying.’

‘Although it is easy to fill the belly on cheap food, one is still left famished,’ said the master.

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

‘Long years eating pickled vegetables and cold rice,’ said the master.

‘A life too impoverished.’

‘It is the proper one for monks,’ answered the master.

20.573 Chan Master Anzhou Da'an Shan Sheng

A monk asked Chan master Sheng, the third generation incumbent, of Mount Da'an in Anzhou (Hubei, Anlu), 'May the master please point out the way directly to a person who has lost the way in confusion.'

'Go to the front gate,' said the master.

Question: 'May the master please point out clearly how to staunchly face danger.'

'No pointing out clearly,' said the master.

'Why not point it out clearly?'

'Do not give a push to someone who is approaching a deep pit,' replied the master.

Question: 'May the master please say something, without recourse to the four phrases or the one hundred negations.'

'There are no such knives in my royal armoury,' said the master.

Question: 'Why is it that news does not pass a heavily guarded frontier?'

'How to get there?'

'And after arriving?' asked the monk.

'What is going on in there?' replied the master.

20.574 Chan Master Hongzhou Daxiong Baizhang Chao

A monk asked Chan master Chao of Baizhang, Mount Daxiong in Hongzhou (Jiangxi, Nanchang), 'Are the teachings of the patriarchs and those of the *sutras* the same or different?'

'Leave the golden rooster and the jade rabbit to circle round Mount Sumeru,' replied the master.

Question: 'After the sun has set behind the western mountains, what goes on in the forest?'

'In the evening clouds rise from the depths of the ravines, mountain streams wend their way, their waters flowing slowly,' said

the master.

A monk who was taking his leave of the master asked, ‘What should be the reply if someone were to ask, on the way down the mountain today, what the venerable sir’s Dharma is?’

‘Just tell him that on top of Daxiong Mountain lives an old tiger, the son of a lion,’ answered the master.

20.575 Ven. Hongzhou Tianwang Yuan

A monk asked Ven. Tianwang Yuan of Hongzhou (Jiangxi, Nanchang), ‘Who is the one in the empire with the hand on the sword?’

‘Tianwang,’ answered Tianwang.

Question: ‘With a hundred skeletons all defeated and scattered, one thing still oppresses. What is that?’

‘Do not fall into the ever pure,’ replied the master.

Question: ‘What is Buddha?’

‘Mistake,’ replied the master.

20.576 Chan Master Changzhou Zhengqin Wen

Chan master Wen, the first generation incumbent of Zhengqin Temple in Changzhou (Jiangsu), was a native of Weifu (Hebei, Daming) whose family name was Han. He left the home life young, but even in old age retained a youthful appearance. He came to the Dharma in Ven. Shushan’s room (**9.184**).

A monk asked, ‘Of which school does the master sing, and what is the nature of the Chan school?’

‘It is not possible to transcend the scales of the leisurely panpipes,’ replied the master.

‘What does it mean not to transcend them?’

‘Before the sound one cannot beat the rhythm, searching after the phrase there is no trace of it,’ said the master.

A monk asked, ‘What is the one correct and diligent road?’

‘Mud, three feet deep.’

‘How to get to it?’

‘Where has the *śramaṇa* come from?’

Question: ‘What is Chan?’

‘In the stone there is a lotus and within the fire a fountain,’ replied the master.

‘What is the Dao?’

‘On the summit of Mount Lanka (on Sri Lanka) a blade of grass grows,’ said the master.

‘How far is Chan compatible with the Dao?’

‘A mud man falls into the water and a wooden man fishes him out,’ replied the master.

In the reign period Tianfu of the Later Jin dynasty (936-947 CE), the master was about to enter quiescence and announced the time beforehand to the assembly. When the stipulated time arrived, the whole town, men and women, all hurried to the temple. After final instructions, the master sat down peacefully and entered change. The disciples interred him at the back of the temple. After two harvest times had passed, they opened the pagoda and beheld the bodily remains in all its presence, the hair and nails long. The bodily remains were then cremated in the town’s eastern tower and the collected relics were reburied in a new pagoda.

20.577 Ven. Xiangzhou Houdong Shan

A monk asked Ven. Houdong Shan of Xiangzhou (Hubei, Xiangfan), ‘What does it mean to say that it exists, yet at the same time does not exist?’

‘Between the dragon’s head and the snake’s tail, one sword at the waist,’ answered the master.

20.578 Ven. Jingzhao Sanxiang

A monk asked Ven. Sanxiang of Jingzhao (Shanxi, Xi'an), ‘What is the seamless pagoda?’

‘The seam cannot be found,’ answered the master.

‘What about the people in the pagoda?’

‘Facing the other way, they cannot be seen,’ said the master.

Dharma Heirs of Chan Master Lepu Shan Yuan'an

20.579 Chan Master Jingzhao Yong'an Yuan Shanjing

Chan master Shanjing (858-946 CE) of Yong'an Temple in Jingzhao (Shanxi, Xi'an) was a native of Jingzhao whose family name was Wang. His father was the prefectural governor. The mother became pregnant after dreaming of a golden image. The master studied the Confucian classics as a youngster and penetrated them to their depths. At the age of twenty-seven, suddenly taking a dislike to the nebulous phantoms of the world, he went to Zhong Nanshan to pay his respects to Chan master Guangdu, by whom he had his head shaved to receive the precepts. During the Tianfu reign period (901-904) of the Tang, he went to pay a courtesy call on Chan master Lepu Yuan'an (**16.415**) who considered him a vessel of the Dharma and allowed him access to the interview room. Later he was put in charge of the vegetable garden and served the assembly with energy.

A monk was taking his leave of Lepu. Lepu said to him, 'There are mountains to the west so where is the śramaṇa going?' The monk had no reply, so Lepu told him, 'If within ten days you can say something suitable, then you can leave.' The monk, with gloomy thoughts, searched for a long time without finding anything to say. By chance walking into the vegetable garden, the master asked him rather enigmatically, 'Does the elder not wish to depart? What is the point of remaining here today?'

The monk then related the whole situation [to the master] and strongly pleaded with the master to answer for him. The master felt obliged and so answered on his behalf by saying, 'Although the bamboo grove is dense, does it really obstruct the flowing waters? The mountain peaks, do they stop the wild clouds flying?' The monk leapt for joy [on hearing this], but the master told him, 'When answering Lepu do not say that these words come from me.'

The monk then had an answer for Lepu, but Lepu said, 'Who are these words from?'

'From this fellow,' answered the monk.

'These are not your words,' said Lepu.

The monk then related everything that had occurred in the vegetable garden. In the evening Lepu ascended the hall and addressing the assembly said, ‘Do not underrate the head vegetable monk, one day he will occupy a large monastery with five hundred monks taking part in question time.’²⁰³

Not long afterwards the master took his leave of Lepu and returned to the northern mountains where he built himself a hut and settled down. Monks and lay people turned to his Dharma. Then back to travelling, the master arrived at Mount Emei (Sichuan).²⁰⁴ Before returning to his temple, he also received a courtesy call from the prince who was governing the commandery. When he returned to the old village, troops had set it to the torch and the old temple was utterly burnt down, so the military commissioner established the Yong'an Monastery for the master to occupy. The disciples numbered in excess of five hundred.

A monk asked, ‘What to do when knowing that there is something which cannot be talked about?’

‘Knowing what?’

‘It cannot not exist,’ said the monk.

‘This being so, then it can be talked about,’ said the master.

‘To say that it is not non-existent, is that still biased?’

‘When water freezes, the fish find it difficult to skip and frolic. When it is cold on the mountains, the blossoms come out slowly,’ said the master.

Question: ‘What is the most important matter for patch-robed ones?’

‘The dragon fish does not leave the ocean, the moon in the water does not swallow the light,’ answered the master.

Question: ‘What is it like, not being able to rely on wisdom nor on any understanding?’

‘The white crane and the white heron together are the first to tread into the snow to sleep; the light of the bright moon startles them awake and they arise slowly with hesitation,’ said the master.

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

‘On a wall is a picture of a withered old pine. A bee comes but sees no buds,’ replied the master.

Question: ‘What was the situation before Master Niutou had seen the Fourth Patriarch?’

‘A strange realm of ensouled pine trees – those who gazed on them were all in praise,’ said the master.

‘And after seeing him?’

‘The leaves had already fallen, the branches broken off. The wind came and there was no harmony,’ replied the master.

Question: ‘What is it to obtain a birth in the family of the Tathāgatas?’

‘To wear a robe in the hope that day will break. To discuss for *kalpas* without clarity,’ said the master.

‘What is clarity like after *kalpas*?’

‘There is one phrase impossible to get,’ said the master.

The master later went to Jidao (Sichuan), wishing to avoid the chaos around Zhaozong.²⁰⁵

In the winter of the reign period Kaiyun of the Later Han in the Five Dynasties period, corresponding to the forty-third year of the sexagenarian cycle (946), the wooden fish was beaten in the monastery to assemble the monks who were instructed to proceed to the abbot’s quarters. Lying on his right flank, the master entered change. He was eighty-nine years old and had been a monk for sixty years. By imperial decree he was posthumously conferred with the title ‘Chan Master of Pure Awakening’.

20.580 Chan Master Wuya Shan Yanbin

A monk asked Chan master Yanbin of Mount Wuya in Qizhou, (Hubei, Qichun), ‘Before a human being becomes a physical body, what was he?’

‘A three-legged stone ox walking on a hillside, revealing a propitious air in the moonlight,’ answered the master.

Question: ‘What was it like when a single lance [launched] from horseback enters deeply?’

‘Even if Dan Xiongxin was a good swordsman, the difference with Qin Wang was still a step apart,’ said the master.²⁰⁶

Question: ‘Fighting for a long time on sandy ground, why does it not succeed?’

‘A pair of eagles follows the arrow falling, and Li Guang²⁰⁷ was not destined for high rank,’ said the master.

Question: ‘Who can shoot through the leaf of a willow at one hundred paces?’²⁰⁸

‘The general did not come up to the bridge [to issue orders], and the trigger [of the crossbow] was pressed in vain,’ said the master.

Question: ‘What does it mean when the rainbow disappears into the cliff face?’

‘King Golden Wheel²⁰⁹ descends to the human world, and the golden flowers look strange on steamed iron dumplings,’ replied the master.

20.581 Chan Master Fengxiang Qingfen Chuanchu

Chan master Chuanchu of Mount Qingfen in Fengxiang *fu* (Shanxi, Jingquan), was a native of Jingzhou (Gansu, Jingquan). He was by temperament uncomplicated, old of visage, with triangular shaped eyes. Lepu (16.415) had opened the heart ground to him so that he was put in charge of the community’s business. One day Lepu asked the master, ‘Abbot, where have you just come from?’

‘From sweeping snow,’ answered the master.

‘How deep is the snow?’

‘Completely to the tree tops,’ said the master.

‘Arrived is arrived; later you will occupy a mountain and settle in a snowy cave,’ said Lepu. After receiving this transmission, the master

went to inquire at Ven. Baishui's (16.423). Baishui asked him, 'Does Lepu not have the one vital Way?'

'He does.'

'It is not only this vital Way, but to come to ripeness on this Way,' said Baishui.

'There are dead men without number on this vital Way, and the way to ripeness does not have any survivors,' answered the master.

'This is Lepu's way [of putting it], but what about you?' asked Baishui.

'It is not only Lepu, but the one who came here is also helpless in answering,' said the master.

'Why is the one who came here helpless to answer?' asked Baishui.

'Not heard of the one vital Way?' replied the master.

After the master became the incumbent of a temple, a monk asked him, 'Where could one get an answer before Buddhas and demons had appeared?'

'Listen to the response from various elders,' said the master.

Question: 'What is it like to approach the crucial point of the one phrase?'

'Out with it,' said the master.

'After the venerable sir, please.'

'It penetrates through the skull, but there is no feeling of pain,' answered the master.

Question: 'What is the one phrase of the awakened man?'

'The swift pace of the noble steed does not vary; a stupid bird flies up startled from the path,' said the master.

20.582 Ven. Dengzhou Zhongdu

A monk asked Ven. Zhongdu of Dengzhou (Henan), 'One does not come across old masters in the ocean, but what is the situation in the imperial domains?'

‘The golden rooster forever announces the dawn, but the men of these times are not of themselves aware of it,’ answered the master.

‘What is the bright mirror within the darkness?’

‘It can never be obscured,’ said the master.

‘Not yet understood: what does it reflect?’

‘What does it not reflect?’ replied the master.

Question: ‘What is the absolute realm of Suchness that does not admit of a speck of dust, and the skilful means in the monasteries which reject not a single thing?’

‘True Suchness cannot be polluted by the dusts, and in the ocean the one hundred streams flow,’ replied the master.

Question: ‘May the venerable sir please separate sound and form to answer.’

‘The wooden man invariably answers in speech even whilst possessing the Buddha-nature, which cannot talk,’ said the master.

20.583 Ven. Shanzhou Tongxi

The first question Ven. Tongxi of Shanzhou (Sichuan, Leshan) put to Lepu was, ‘The tree on the moon has no roots, yet the branches afford shady cover.²¹⁰ May the master please give a straightforward pointer to the mystery.’

Lepu answered, ‘The place of luxuriating flowers, where things are not mutually dependent; the thousand undulations of the clear blue green waters; solitary peaks naturally different one from the other.’

At this the master was awakened and became an inheritor of the Dharma.

Question: ‘Why is the master of the snake swallowed by the snake?’

‘No matter how careful the many questions are, it will not come out,’ answered the master.

20.584 Ven. Jingzhao Wolong

When Ven. Wolong of Jingzhao (Shanxi, Xi'an) first opened the Dharma-hall, a monk asked him, ‘The bright sun illuminates the boundaries of heaven, and the brilliance of precious gems shines on the old capital. The ferry to the upper reaches of the river connects to the ocean of the Dharma. Now, what is the meaning at this moment?’

‘When the bright sword flashes what need of bright or dark?’

***Dharma Heirs of Chan Master Jiangxi Xiaoyao
Shan Huaizhong***

20.585 Ven. Quanzhou Fuqing Yuan Shiwei

Ven. Shiwei of *Fuqing yuan* in Quanzhou (Fujian) was also called Chan master Tongxuan. A monk asked him, '[The venerable's] lineage comes from Mount Jia (Lizhou, Hunan, 15.374) which continues the pilgrimage of the school. Since the jewel seat has been mounted, may we hear a rumble of the Dharma thunder?'

'If one roams freely in faraway places beyond the world, then beyond the world no rosy clouds are produced,' answered the master.

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

'Standing in the snow was not yet considered the work but cutting the arm off was,' said the master.²¹¹

'This being so, then one flower opened into five petals, and their fragrance has permeated directly down into our own day,' said the monk.

'Since everything outside of the three worlds is complete, when the fruit is ripe it is known everywhere,' said the master.

20.586 Chan Master Jingzhao Baiyun Wuxiu

Chan master Baiyun Wuxiu of Jingzhao (Shanxi, Xi'an) was asked, 'How to subdue a fierce tiger when encountering one on the road?'

'Take refuge in the Buddha, take refuge in the Dharma, take refuge in the Sangha,' answered the master.

Question: 'What is Baiyun's world like?'

'The tower in the moonlight causes anxiety,' said the master.

Dharma Heirs of Chan Master Yuanzhou Panlong Shan Kewen

20.587 Chan Master Jiangzhou Lushan Yongcan Si Jingwu

A monk asked Chan master Jingwu of Yongcan Temple on Mount Lu in Jiangzhou (Jiangxi, Jiujiang), ‘What is the task on leaving the home life?’

‘To release the hand whilst suspended over a ten thousand-metre high precipice,’ said the master.

‘What is the task in not leaving the home life?’

‘Vastly different are the snowy peaks to the chastity of Chao and the ladle of Xu You,’ said the master.²¹²

Question: ‘When the six gates cannot be entered, how then to spread the word?’²¹³

‘From whom does the śramaṇa, out in the cold, wish to have recognition?’

Question: ‘What is it like to slip out of the halter and lay down the pack luggage?’

‘Change the bones, purge the intestines and abandon the Violet Pass.²¹⁴ When passing through the enormous city gate, do not fear to put the rush bit [into the horse’s mouth],’ said the master.²¹⁵

Question: ‘What did all the sages of antiquity have to show people?’

‘There is a difference between the First Emperor’s way of ruling and the male phoenix transcending the dust by rising to his perch,’ said the master.

Question: ‘What kind of man comes as a guest bringing liberation?’

‘The treasures of the imperial couches are abandoned now; who could pass through another’s gate unharmed?’

Question: ‘A mass of hands panning for gold, but who will be the one to get it?’

‘The Yellow Emperor did not pass through Chishui (Shanxi), and the precious gem inherited by the monster of the deep is also worthless,’ said the master.²¹⁶

Question: ‘What happens when snow covers the reeds and flowers?’

‘Although cold congeals, the colours are auspicious, and men are still charmed when the sun’s rays begin to shine.’

20.588 Chan Master Yuanzhou Muping Shan Shandao

On his first visit to Lepu, Chan master Shandao of Mount Muping in Yuanzhou (Jiangxi, Yichun) asked him, ‘After foam has appeared, how can one discern the flow of the water?’

‘Steer the boat so as to become fully acquainted with the power of the water; use the tackle to negotiate the big waves,’ replied Lepu.

The master was not satisfied with this answer, so went to visit Ven. Panlong (**16.419**) and asked the same question.

‘Steer the boat, no need to distinguish the water [flow]; when the tackle is used, the source is lost,’ replied Panlong. Through this the master entered awakening.

A monk asked, ‘What is the meaning of the coming from the West?’

‘A stone sheep looking eastwards,’ replied the master.

Question: ‘What is the real Dharma-eye?’

‘The hole in the staff.’

Question: ‘What about the Venerable Acala?’²¹⁷

‘Dissolute.’

Question: ‘What is the key phrase here on Mount Muping?’

‘Emptiness blocked off.’

‘The question was not about emptiness blocked off, but about the key phrase,’ said the monk.

The master promptly struck him.

The master did not allow all the newly arrived monks to take part in the community without first having them move three loads of earth,

and then showing them a *gatha*, which read,

The paths on Southern Mountain are narrow
On West Mountain they are steep
Newly arrived do not need words
But three piles of earth
Alas! You on this road
Have passed a long time in the sun
Bright and clear yet no dawn
The confusion is even greater!

The master had a fleshy topknot perturbation on the crown of his head. The Li clan of Jinling²¹⁸ greatly admired the master's reputation as a man of the Dao and extended an invitation to come to the capital, in order to pay him reverence.

The ruler asked the master, 'What goes on, on Mount Muping?'
'The axes do not stir,' replied the master.
'Why do the axes not stir?' asked the ruler.
'Muping,' replied the master.²¹⁹

At that time, Chan master Da Fayan bestowed a *gatha* which read,

The men of Mount Muping
Of appearance classic and simple
Are sparing of words
Regarding each other as strangers in common
Their hearts are like the bright autumn moon
Their threadbare patchwork robes
Were not spun by silk worms
Their peaceful song is of the sound of birds
To the city towers they come today
Already soaked through by the dawn

The master's unusual traces were rather numerous, and these would not be superfluous to relate. After his cessation, the disciples erected a pagoda complete with an image carved from stone. [The Emperor of Southern Tang] conferred the posthumous title of 'Chan master of

'True Quiescence' on the master and the pagoda was 'Universal Wisdom'.

20.589 Ven. Shanfu Longxi

Ven. Longxi of Shanfu (Henan, Sanmen *xia*) ascended the hall and addressed the assembly: 'To say quite straightforwardly that a seamless pagoda seems to have no existence does nevertheless not pardon the old monk from having driven a wooden peg in. How to avoid driving in a wooden peg?'

No one in the assembly responded, so the master himself answered, 'Gone in!'

A monk asked, 'What is the seamless pagoda?'

'The one hundred jewelled dignity is already gone today, the four gates are already a long time open,' said the master.

***Dharma Heirs of Chan Master Fuzhou Huangshan
Yuelun***

20.590 Ven. Yingzhou Tongquan Shan

Ven.Tongquan Shan of Yingzhou (Hubei, Zhongyang), on his first visit to Huangshan (**16.420**) was asked, ‘The gates of heaven are all closed off and in all the ten directions there is no path. There is a man who can speak out, waving his hand in dissent he walks away in the direction of Zhangjiang.’²²⁰

‘Closed, it does not open and the dragon is without a dragon phrase,’ replied the master.

‘Your words,’ said Huangshan.

‘If right, it is said straightforwardly, if not right it is said straightforwardly not right,’ answered the master.

‘Going to Zhangjiang waving the hand in dissent,’ commented Huangshan.

Huangshan probed further, ‘Bianhe went into the rarefied atmosphere of the Jing Mountains, but how did the jade get into the hands of the emperor?’²²¹

‘The spiritual crane was not resting in the mountain forest. The old rustic did not place any importance on the years of peace,’ said the master.

Huangshan deeply appreciated this.

After the master had become an abbot, a monk asked him, ‘What is the matter of mutual transmission all about?’

‘The dragon spews out an endless stream of flowing water and the fish swallow an inexhaustible amount of bubbles,’ said the master.

Question: ‘May the master please choose.’

‘Beat the drum, turn the bow of the boat around, let the oars stir up the moon in the water,’ replied the master.

Dharma Heir of Chan Master Luojing Shaoshan Huanpu

20.591 Ven. Tanzhou Wenshu

A monk asked Ven. Wenshu of Tanzhou (Hunan, Changsha), ‘What is the business in front of the volcanic peak?’

‘In front of the precipice, auspicious grasses grow,’ replied the master.

Question: ‘The King of Mercy steps onto the throne, and the ten thousand families all benefit. What is the case when the venerable sir steps into the world?’

‘The ten thousand villages around Changsha sail in iron boats,’ replied the master.

Question: ‘What is original solemnity like?’

‘A vista of chrysanthemums in the fields, people on foot going about, this way and that.’

End of Book Twenty

¹⁵⁹ *Ye[bao] shen* 業[報]身, body of *karmic* retribution, especially of a bodhisattva who assumes it in accord with the conditions of those he seeks to help. DCBT:403.

¹⁶⁰ *Weina* 維那 *karma-dāna*, arranger of duties, in charge of discipline etc.

¹⁶¹ 五鬼臨身 five devils: poverty of knowledge, learning, culture, life course and friends. From Han Yu, the five povertyies 五窮鬼.

¹⁶² Proverb: a sudden unexpected event.

¹⁶³ I. e., the head monk’s place.

¹⁶⁴ See 5.89 and BYL, case 18.

¹⁶⁵ Purple Crepe Myrtle, *ziwei* 紫微 is the Pole Star, which was the imperial family’s star. The 紫微斗數 is still the most respected astrological system in China today. Milky Way is 霄漢 *xiaohan*; the sun, golden rooster; *jinji* 金雞 the moon; *yutu* 玉兔 the rabbit.

¹⁶⁶ Covered in cloud and mists for about 200 days of the year, the Lushan range is still one of the most revered in China. Master Huiyan 慧遠 (334-416 CE), great founder of the Pure Land School of Buddhism, established a still thriving temple on Lushan’s northwestern slopes.

¹⁶⁷ Guangji was a famous spa resort, with a spectacular seven-arched bridge still to be seen.

¹⁶⁸ Zhongni [Confucius] saw the man, but did not speak a word to him. Zi-lu said, 'You have wished, Sir, to see this Wen-bo Xue-zi for a long time; what is the reason that when you have seen him, you have not spoken a word?' Zhongni replied, 'As soon as my eyes lighted on that man, the Dao in him was apparent. The situation did not admit of a word being spoken.' Zhuangzi, ch. 21, 田子方, tr. James Legge.

¹⁶⁹ 17.426

¹⁷⁰ The *jian* 簡 of Daojian and *jian* 捷 to choose are homophones.

¹⁷¹ The five old peaks are in the Lushan range in Jiangxi: they rise up side by side like five old boys standing shoulder to shoulder.

¹⁷² The highest of Nanyue's seventy-two peaks.

¹⁷³ T., 容身, in XY 藏身

¹⁷⁴ 椎勢 *zhuishi*.

¹⁷⁵ A semi-divine large bird.

¹⁷⁶ When Baiya played the lute, his friend Zhong Ziqi could hear what Baiya was playing, whether it was of cascading waterfalls or the high mountains. From Liezi, Tang Wen 湯問.

¹⁷⁷ Translates *jifeng* 機鋒.

¹⁷⁸ Jātaka story of Shakyamuni in a previous existence willing to sacrifice himself.

¹⁷⁹ Name of a mountain in Hunan.

¹⁸⁰ In front of the gate of big monasteries there was a decorated arch erected at a distance of five (*wu*) *li* called the Wuli arch.

¹⁸¹ A faint echo from Confucius.

¹⁸² 海東 Either the Sea of Japan or the Pacific Ocean; anyway, the ocean east of Korea.

¹⁸³ All names of prefectures or districts.

¹⁸⁴ Baiya, the legendary lutenist from the *Liezi*. His friend Zhong Ziqi could always hear what Baiya was playing. When Ziqi died Baiya destroyed his lute and never played again.

¹⁸⁵ The Southern Han dynasty, founded in 917 CE in Guangzhou, submitted to the Song in 971 CE.

- ¹⁸⁶ **Pindola** Bhāradvāja, one of the earliest of the Eighteen Arhats, was an original follower of the Buddha.
- ¹⁸⁷ Vulture Peak; also, a Buddhist mountain, revered since the times of Xuanzang, in Jiangsu province near Wuxi, where a modern 88-metre high bronze Buddha statue now takes central place, completed in 1996.
- ¹⁸⁸ Tao Yuanming 陶淵明 (365-427 CE), one of China's illustrious men and nature poet, is said to have owned a lute without strings – if one can *hear* the sound of the lute, why bother about the strings?
- ¹⁸⁹ Possibly Dongshan Liangjie, (807-869, **15.370**), co-founder of the Caodong (Jap. Soto) School of Buddhism.
- ¹⁹⁰ In an elaborate ceremony in the presence of the Emperor, when he is conferring an amnesty for criminals, the high officers gathered in order of rank, whilst [an effigy?] of a golden cock was mounted on top of a pole. On the myth of the golden cock calling men to their *karmic* destiny every morning from the top a peach tree with a foliage extending for 3000 *li* on the summit of Taodu Mountain, see *Chinese Myths and Legends* by Lianchan Chen, Cambridge: Cambridge University Press, 2011, pp.28-9.
- ¹⁹¹ A phrase that emerges later in Japan as one of Daito Kokushi's capping phrases. See K. Kraft, *Eloquent Zen*, p. 136.
- ¹⁹² Not, it would seem, from vitiligo (leukoderma) which only involves loss of pigmentation (?).
- ¹⁹³ Li Siyuan 李嗣源 (867- 933 CE), second emperor of the short lived Later Tang dynasty of the Five Dynasties period.
- ¹⁹⁴ 夏侯孜 (?-?), poet and statesman.
- ¹⁹⁵ The *trachycarpus excelsa*, the coir palm of central China.
- ¹⁹⁶ Shangfu 尚父 was an honorary title conferred by the emperor on senior ministers and important persons.
- ¹⁹⁷ A burial place.
- ¹⁹⁸ Literally, 'they all rise, nine five.' A reference to the first hexagram of the *Yijing* (*Book of Changes*), where the nine in the fifth place reads, 'Flying dragon in the heavens / It furthers one to see the great man.' Later taken to refer to an ascended emperor, i. e., the pole star.
- ¹⁹⁹ 關津嚴緊, *guan jin yuan jin* rather like the toll roads of olden times.
- ²⁰⁰ These interviews were held in the presence of the whole assembly.
- ²⁰¹ Famous swords possessing great power. The Taia sword was forged at the confluence of seven natural springs which resembled the seven stars of the Big

Dipper.

202 The stove was kept in by putting some mud around it.

203 During the evening assembly monks who had questions could ascend the dais where the master was sitting.

204 Emei is Samantabhadra's mountain.

205 Emperor Zhaozong ruled from 888-904 CE, an incompetent reign bedevilled by arrogant warlords contending for power. Murdered in 904.

206 Dan Xiongxin 單雄信 a brave fighter and brother-in-arms of the famous general Li Shiji 李世勣 (594-669 CE) – they swore to die on the same day. Beheaded. Qin Wang became Emperor Taizong, a co-founder of the Tang dynasty who ruled humanely for 20 years (629-649 CE).

207 A general of the Western Han who fought the Xiongnu. Committed suicide in 119 BCE rather than be court martialed for arriving late on the battlefield through being lost in the desert.

208 A famous archer of the Chunqiu period could.

209 The highest in rank of earthly rulers.

210 A cassia tree grows on the moon, and immortality is the reward of those who eat of it. Wu Gang, the Chinese Sisyphus, was condemned to cut it down but it still heals itself immediately.

211 A reference to the second patriarch of Chan, Huike (**3.36**).

212 Emperor Yao wished to give the throne to the recluse Xu You. But Xu You, on hearing the emperor's high opinion of him, immediately headed for the Ying River to wash his ears with a ladle of water and free them of the contamination of what he had heard. Just at that moment, the hermit Chao Fu was passing by leading the cow he had intended to bathe there. However, he immediately realized he could not possibly bathe the animal in waters so dirtied by the contents of Xu You's ears, and calmly moved off in another direction.

213 Perhaps a reference to Tiantai master Zhiyi's 智顗 (538-597 CE) meditation treatise, *The Six Dharma Gates to the Sublime* 六妙法門 (T.46, 1917). Tr., Bhikshu Dharmamitra, *The Six Dharma Gates to the Sublime: A Classic Meditation Manual on Traditional Indian Buddhist Meditation*. Seattle, Washington: Kalavinka Press, 2009.

214 The great wall of Qinshi Huangdi.

215 A bit made of rushes was put into a horse's mouth when entering a city to stop it from bolting (if I have understood this rightly).

²¹⁶ According to *Zhuangzi* ch. 12, the Yellow Emperor lost the secret pearls of Daoist wisdom by the River Chishui; only Mr. ‘No-form’ could find them again.

²¹⁷ The Buddhist Mercury, messenger of the Buddhas, fierce of mien to frighten off evil spirits.

²¹⁸ Namely, Lijing 李璟 (916-961 CE), the second ruler of the Southern Tang dynasty in the Five Dynasties period. Jinling (Nanjing) was the imperial capital.

²¹⁹ Muping 木平 means tranquil as trees.

²²⁰ River estuary on the Fujian coast.

²²¹ 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.

Book Twenty-one

Dharma Heirs of Chan Master Fuzhou Xuansha Shibei

- 21.592 Chan Master Tanzhou Luohan Yuan Guichen (*Rakan Kejin*)
- 21.593 Chan Master Fuzhou Anguo Yuan Huiqiu Jizhao
- 21.594 Great Master Hangzhou Tianlong Si Zhongji Mingzhen
- 21.595 Great Master Fuzhou Xianzong Yuan Qifu Qingfa
- 21.596 Chan Master Wuzhou Jinhua Shan Guotai Yuan Tao
- 21.597 Chan Master Hengyue Nantai Cheng
- 21.598 Chan Master Fuzhou Shengshan Bailong Yuan Daoxi
- 21.599 Chan Master Fuzhou Luofeng Chongao
- 21.600 Ven. Quanzhou Shuilong Shan
- 21.601 Chan Master Tiantai Yunfeng Guangxu
- 21.602 Hermitage Head Fuzhou Dazhang Shan Qiru
- 21.603 Ven. Fuzhou Lianhua Shan Yongxing Yuan Lu
- 21.604 Elder Tiantai Shan Guoqing Si Shijing

Dharma Heirs of Chan Master Fuzhou Changqing Yuan Huileng

- 21.605 Chan Master Quanzhou Zhaoqing Yuan Daokuang
- 21.606 Chan Master Hangzhou Longhua Si Yanqiu
- 21.607 Chan Master Hangzhou Linan Xian Bao'an Yuan Lian
- 21.608 Chan Master Fuzhou Baoci Yuan Guangyun, Great Master Huijue
- 21.609 Chan Master Lushan Kaixian Si Shaozong Yuanzhi
- 21.610 Chan Master Wuzhou Jinlin Bao'en Yuan Baozi
- 21.611 Chan Master Hangzhou Qingxin Si Fatao
- 21.612 Chan Master Fuzhou Shuilu Yuan Hongyan
- 21.613 Chan Master Hangzhou Lingyin Shan Guangyan Yuan Xianze
- 21.614 Chan Master Fuzhou Baoci Yuan Huiming
- 21.615 Chan Master Fuzhou Yishan Changqing Yuan Changhui

- 21.616 Chan Master Fuzhou Shifo Yuan Jing**
21.617 Chan Master Chuzhou Cufeng Congxin
21.618 Chan Master Fuzhou Zhenfeng Guanyin Qinghuan
21.619 Chan Master Fuzhou Dongchan Qina
21.620 Great Master Fuzhou Changqing Yuan Hongbian Miaoguo
21.621 Great Master Fuzhou Dongchan Yuan Kelong
21.622 Chan Master Fuzhou Xianzong Yuan Shoupiān
21.623 Chan Master Fuzhou Yong'an Yuan Huaile
21.624 Chan Master Fuzhou Minshan Linghan
21.625 Ven. Xinluo Guishan
21.626 Chan Master Yizhou Longxu Shan Zigu Yuan Daoyin
21.627 Chan Master Fuzhou Xiang'guang Yuan Chengjing
21.628 Chan Master Xiangzhou Jiuling Mingyuan
21.629 Chan Master Hangzhou Baoci Yuan Cong'gui
21.630 Chan Master Hangzhou Longhua Si Qiying

Dharma Heirs of Chan Master Hangzhou Longce Si Daofu

- 21.631 Chan Master Yuezhou Qinghua Shan Shina**
21.632 Chan Master Quzhou Nanchan Yuyuan
21.633 Chan Master Fuzhou Zifu Yuan Zhiyuan

Dharma Heirs of Chan Master Tanzhou Baoen Huaiyue

- 21.634 Chan Master Tanzhou Miaojia Yuan Shihao Chuanxin Dashi**

Dharma Heirs of Chan Master Fuzhou Gushan Shenyan

- 21.635 Chan Master Hangzhou Tianzhu Shan Ziyi**
21.636 Chan Master Jianzhou Baiyun Zhizuo
21.637 Chan Master Fuzhou Gushan Zhiyan
21.638 Chan Master Fuzhou Longshan Zhisong
21.639 Chan Master Quanzhou Fenghuang Shan Qiang
21.640 Chan Master Fuzhou Longshan Wenyi
21.641 Chan Master Fuzhou Gushan Zhiyue
21.642 Ven. Xiangzhou Dinghui
21.643 Chan Master Fuzhou Gushan Qing'e
21.644 Chan Master Jinling Jingde Chongxu

21.645 Chan Master Jinling Bao'en Yuan Qinghu

***Dharma Heirs of Chan Master Fuzhou Xuansha
Shibei***

21.592 Chan Master Tanzhou Luohan Yuan Guichen (*Rakan Kejin*)

Chan master Guichen (867-928 CE) of Luohan Temple in Tanzhou (Fujian) was a native of Changshan (Zhejiang) whose family name was Li. Already as a youngster he took only one vegetarian meal a day. He had an unusual manner in expressing himself. After the capping ceremony²²² he bid farewell to his parents and went to attend on Great Master Wuxiang at the Wansui Temple in the local town. There, head shaved and precepts administered, he started practising in the *Vinaya*.

One day, on the occasion of the whole assembly ascending the precepts platform to recite the rules of discipline, Guichen said to himself, ‘The rules against wrongdoing merely concern the physical body, they do not really conduce to liberation. Relying on words to facilitate liberation – how could this produce sages?’ Thereupon he went visiting various establishments belonging to the Southern School [of Huineng, the Sixth Patriarch of Chan].

First he paid courtesy calls on Masters Yunju [17.426] and Xuefeng (16.389) where he enquired diligently [into the Way] without, however, being able to gain insight. Later he journeyed to Great Master Xuansha (18.477) and suddenly, with one word, the opening occurred and there were no more doubts.

Xuansha had asked him, ‘In the three worlds²²³ there is only heart – how do you understand this?’

The master pointed to the [Chan] seat and said, ‘What does the venerable sir call this?’

‘A chair,’ answered Xuansha.

‘The venerable sir does not understand that the three worlds are only heart.’

‘I call it a piece of bamboo, what do you call it?’ asked Xuansha.

‘Guichen also calls it bamboo,’ said the master.

Said Xuansha, ‘Searching the whole wide world for a person who understands the Buddha-dharma will not succeed.’ The master was greatly encouraged by this.

Xuansha guided the master into every aspect of practice necessary for the student's progress, even to the extent of practising the *samādhis*, and all this helped him to be an inspiration [in the community]. Although the master remained inconspicuous, still his reputation was sounded far and wide.

At that time the prefectural governor and court dignitary of Zhangzhou (Fujian) had asked for a monastery to be set up on Mount Zhi to the west of the Min (Fujian) prefectural capital and requested the master to reside there. The master lived there for twelve years. Then he moved to the Luohan Temple in Zhangzhou where the teaching took on great profundity so that many disciples congregated there.

The master ascended the hall and said, 'Master Xuansha of the Chan school, was he unique or are there others who were exceptional? If there were others so exceptional, can you mention them? As for being incapable of bringing up the Chan vehicle in three characters, then away with you! Which three characters? If it is said to be "Chan", "teachings" and "vehicle", then that is just to say that "Chan vehicle" is the Chan vehicle [and no other], and if "teaching" is mentioned, then it is just the teaching vehicle. But, virtuous Chan monks, the Buddha-dharma of the Chan vehicle should originally come from your own mouths and only then be set up as characters, for the convenience of discussion. It needs to be taken up in deed as well as in word, that is the point. What is necessary then is to speak consistently, to speak truly, to speak completely and to speak normally. Oh worthy Chan monks, what do you call "consistent", what "true"? How to understand "complete" and "normal"? During pilgrimage here and there, take care to pay attention to others. Do not bring each other into confusion. Acquiring the sweet tones of names and letters, these will only build up in the heart. If what I have said is taken well, then you will be able to make up your own minds. Yet what is there for you to understand? What issue to take up? Just keep these words in mind and then distinguishing clearly will bring the right perceptions. If it were not a case of perceptions and words, what else would there be to distinguish? Wind southing through the pines is also sound, frogs

croaking and crows cawing is sound too, so why not able to distinguish on hearing them?²²⁴ Were there form and meaning, as from the mouth of the old masters, how much the more meaningful! Oh Elders, do not be mistaken! What is taken as the sound of cacophony today, is it really so or not really so? If it is really so, then the diamond of your spiritual faculties must have atrophied mysteriously. How can this happen? Because the oncoming sounds damage your ears and what comes into the perceptions damages the eyes so that a blockage is created and you retreat into fantasy and falsehoods, stalking you so that you will not be able to endure the disintegration of your perceptions. Again, if it is not really so, then how does one come to [clear] seeing and hearing? Understood?’

After a short pause the master continued, ‘Is there someone who can give voice to the “completely normal” and the “consistently real”? ²²⁵ When the villages of the yellow barbarians in the fields of Han had not yet understood this kind of talk,²²⁶ was it already made clear and manifest by the sages of old as a help to the following generations? There is no recognition these days of good and bad, only a passive settling down in the “completely normal” and the “consistently real”. They tell me that besides this, there is also a school with a deep and mysterious style. Perhaps it were better for you if Shakyamuni had had no tongue rather, than patting yourselves on the back like this. If the discussion turns to the evils of killing, robbery and licentiousness, then, although there can be degrees of seriousness, there still is a time to desist. These slanders are against wisdom, blinding the eyes of living beings. To enter the Avici Hells and swallow iron balls is not to be taken lightly. Therefore the ancients said, ‘The Buddhas of the past have nothing to do with your own business. Now take care!’

A monk asked, ‘What is the one phrase at Luohan Temple?’

‘Were I to tell you, it would become two phrases,’ said the master.

Question: ‘When people who do not understand arrive, does the master still receive them?’

‘Who is it who does not understand?’

‘Just said it,’ answered the monk.

‘No need to put yourself down,’ said the master.

Question: ‘Had the eight letters not arisen, what would have happened?’²²⁷

‘Do you really not understand?’

‘The student really does not understand.’

‘Look at the place under your own feet,’ said the master.

Question: ‘What is the food for a śramaṇa maintaining a right livelihood?’

‘Eaten yet?’ asked the master.

‘How to realise the wish to eat this food?’

‘Plug your mouth up,’ said the master.

Question: ‘What is the house style at Luohan?’

‘Couldn’t tell you.’

‘Why not?’

‘It’s my house style,’ said the master.

Question: ‘What is the body of the Dharma-king?’

‘What body do you have at this moment?’

‘At this moment, no body.’

‘A bitter pain so deep!’ said the master.

The master ascended the hall and was just seated: two monks made their prostrations at the same time. ‘Both wrong,’ said the master.

Question: ‘When a Buddha enters the world it is for the sake of living beings – what about the venerable sir?’

‘Where to come across a Buddha?’ asked the master.

‘This must be the student’s fault.’

‘A cautious retreat,’ answered the master.

Question: ‘What is the Luohan house style?’

‘Look outside and inside,’ said the master.

Question: ‘What is the profound aim of all the sages?’

‘A four-poster bed,’ said the master.²²⁸

Question: 'When the great matter is yet to be acknowledged, what then?'

'Up to you,' said the master.

Question: 'What is the all-seeing eye like?'

'It observes,' replied the master.

Wishing to invite Baofu [Congzhan] (**19.498**) for a vegetarian meal, the master had a monk deliver a message to him which said, 'May the venerable sir please exercise compassion and descend heavily.'²²⁹

'Compassion for whom?' came the reply.

'Talk like this is really not compassion,' commented the master.

The master was leisurely regarding the moon and said, 'Clouds are coming, there will be rain.'

'A monk said, 'It is not the clouds that are moving, it is the wind that moves.'

'I say that it is neither the clouds that are moving nor the wind that moves,' replied the master.

'But the venerable sir has just said that the clouds are moving.'

'Who is at fault?' said the master.

The master saw a monk coming, raised the fly-whisk and asked, 'Understood yet?'

'May the venerable sir be compassionate enough to instruct a student,' replied the monk.

'Seeing my fly-whisk sticking straight up and still the student asks for instruction,' said the master. 'Every day you see mountains, see water, so how is it that they do not instruct you?'

Again the master saw a monk coming and raised his fly-whisk. The monk, sighing in admiration, made his prostrations. Said the master, 'Seeing my fly-whisk sticking straight up, then prostrating and sighing in admiration – why not sigh in admiration when the floors are being swept clean here with a broom held straight?'

(Textual comment: Xuanjiao said, 'It is just like raising the fly-whisk or picking something up with the fingers, either there is

acknowledgment of the absolute Dao or there is no acknowledgment. Now say, where is the advantage or disadvantage?’)

A monk asked, ‘In the received teachings it is said, “Seeing all characteristics as non-characteristics, that is seeing the Tathāgata.” What are these non-characteristics?’

‘A lantern,’ said the master.

Question: ‘What is it to leave the home life?’

‘What do you call home?’ answered the master.

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

‘From Qinzhou (Gansu, Tianshui).’

‘And brought something along?’

‘Brought nothing along.’

‘Then why deceive the assembly with your words?’ asked the master.

The monk was speechless. The master asked further, ‘Does Qinzhou not have many parrots?’

‘Parrots are many in Longzhou (nearby Qinzhou),’ said the monk.

‘More or less the same,’ said the master.

The master asked a monk, ‘Where from?’

‘From Bao’en [temple].’

‘And why not still there?’

‘A monk has no fixed abode,’ said the monk.

‘Since the monk’s home is the sangha, why not settle?’ answered the master.

The monk had no reply.

(Textual comment: Xuansha answered for him, ‘May the venerable sir please look into this.’)

When the master was residing in Dizang Temple a monk came with the news, ‘Ven. Baofu has already gone into change.’

The master responded, ‘Baofu has gone into change and the incumbent of Dizang has entered the *stupa*.’

(Textual comment: A monk asked Fayan, ‘What was the meaning of the ancient worthy?’ Fayan replied, ‘Heavens! Heavens!’)

Later, when the grand administrator²³⁰ went up to Xuefeng’s to bestow robes on the monks, head monk Zongyan was not present, so a student signed for the robes on his behalf. When Zongyan returned the student said, ‘This fellow signed for the elder brother.’

‘What did you use as my name?’ asked Zongyan.

The student had not reply, so the master answered on his behalf, ‘Why such a covetous heart?’ and added, ‘Where is that greedy place?’ Again the master answered for him, ‘Signed twice.’

(Textual comment: Yunju Xi said, ‘Where did head monk sign twice then?’)

The master entered the district capital in the company of Changqing (12.297) and Baofu (19.498) and saw a hedge of peonies. Baofu said, ‘How fine, such a cluster of peonies!’

Changqing said, ‘That is not seeing flowers.’

The master said, ‘Unfortunately a cluster of flowers.’

(Textual comment: The words of these worthies, were they in agreement or not? If it is just as Luohan said, then where was the stumbling block?)

The master asked a monk, ‘When you were at Zhaoqing’s (21.605) did you hear anything of note?’

‘Wouldn’t dare bring something up in error!’ replied the monk.

‘What about bringing the real matter up?’ asked the master.

‘Why is the venerable sir being like this?’ said the monk.

‘You’re sunk!’ said the master.

During an evening meeting of the community the sound of a trumpet was heard. Said the master, ‘Every third day there is a Dharma-talk at Luohan’s and the Imperial Grand Mentor²³¹ comes to help for a couple of hours.’

A monk asked, ‘What is the student’s original heart?’

‘That is your original heart,’ answered the master.

A monk asked, ‘The master sits on the precious seat giving voice to the Dharma that ferries beings across to the other shore. What is not yet clear is what kind of people are ferried across?’

‘You are also occupying the precious seat. Ferrying what kind of people across?’ replied the master.

A monk asked, ‘To look into a mirror and behold the image is not difficult but what is a mirror?’

‘Still see the image?’ replied the master.

A monk asked, ‘Just get to the root, do not worry about the inessentials, but what are these inessentials?’

‘Always there,’ said the master.

The master was unwell, so a monk asked, ‘Is the venerable body reasonably well?’ The master struck the floor with his staff and said, ‘Now say, is this also in pain or not?’

‘Who is the venerable sir asking?’

‘You.’

‘Does it still hurt?’ replied the monk.

‘Now we really understand one another,’ said the master.

In the autumn of the 3rd year of the Tiancheng reign period of the Later Tang dynasty (928 CE), corresponding to the twenty-fifth year of the sexagenarian cycle, the master returned to his old stamping ground in the Min provincial town. He made a tour of all the Buddhist sites around the vicinity of the town. After a few days signs of illness appeared. Then he peacefully sat down [on the meditation cushion] and announced the coming end. He was sixty-two years old and had been a monk for forty years. Cremation revealed śarira relics and the *stupa* was erected in the western corner of the temple in accord with the master’s instructions.

In the 2nd year of the reign period Qingtai, corresponding to the thirty-second year of the sexagenarian cycle, on the day of the full moon, the venerable relics were deposited in the *stupa*. The master was posthumously conferred with the title of ‘Chan Master of True Response’.

21.593 Chan Master Fuzhou Anguo Yuan Huiqiu Jizhao

Chan master Huiqiu Jizhao (?-913 CE) of Anguo Temple on Mount Wolong in Fuzhou (Fujian), a second generation incumbent also known by the name of Zhongta, was a native of Futian *xian* in Quanzhou (Fujian). He left the home life at Guiyang Temple and was then admitted into Xuansha's (18.477) room to enquire into the Way. Then he lived amongst the community as head monk.

The master once asked [Xuansha], 'What is the first moon?'

'How to let your moon function?' replied Xuansha.

From this the master entered awakening. In the 2nd year of the Liangkai reign period (908), Xuansha was showing signs of illness. Wangshi, the prefectural commander of the Min (Fujian), dispatched his son to enquire of the state of Xuansha's health and moreover asked him privately about who should continue propagating the Dharma at Xuansha's. 'Student Qiu gets it,' replied Xuansha. Wangshi silently committed this pointer to memory.

Wangshi then questioned National Teacher Gushan (18.485?) saying, 'The Dharma-seat on Mount Wolong, who should undertake the office?' Gushan raised the point that in the city there were twelve seasoned virtuous monks, all possessing the Dharma-eye and all had left the world. Again Wangshi silently took this all in.

On the day the Dharma-hall was to be [re]opened, officials and monks all congregated in the hall. Wangshi suddenly asked the assembled, 'Who is head monk Qiu?' The assembled then pointed him out. Wangshi then asked Qiu to ascend the [Dharma] seat.

The master, after a long silence, addressed the assembly, saying, 'Do not despise quiescence; do not talk when not up to it. Having not yet examined the scope, how is it possible to enter discussion? Therefore, just try to make use of these sounds for a moment and setting a couple aside, help others discover their root endowment. As for searching the whole world over for a [Dharma] friend, that cannot succeed.'

A monk asked, 'By which expedient means is it possible to gain entry to the profound meaning of the Buddha-dharma?'

'Entry is the expedient means,' said the master.

A monk asked, 'From which mountains do the clouds arise, from which brooks the wind?'

'Engage with full energy, then it is not difficult to open the *stupa*,' said the master.

The master ascended the hall and addressed the assembly, 'Because I take part in the meal of rice-gruel here, the elder brothers praise it, but still it is not something ultimately constant. In desiring to come to the essential, it is still the mountains, rivers and the great earth that will give you clarity. Since this Dao is, after all, constant it can be probed too. If the entry is through Mañjuśrī's gate, then all passive phenomena [such as] earth, trees, tiles and pebbles can assist in revealing your innate endowment. If the gate of entry is through Guanyin, then all sounds [such as] frogs and earthworms will assist in revealing your innate endowment. If the entry is through the gate of Samantabhadra, then one arrives even without taking one step. With these three gates I have shown you expedient means, like taking a pair of broken chopsticks to agitate the waters of a great ocean, to let those fish and dragons come to know of the water that is their life. Understood? If the wisdom eye is absent, then investigating the matter in all its minutiae by trusting to your hundreds of kinds of ingenuity will not avail in the end.'

A monk asked, 'A student enters the forest of *karma* without being clear about his own matters. Please may the master give a pointer.'

The master pointed his staff at the monk. 'Understood?'

'Not understood,' replied the monk.

'When I treat you like this, it is still tending towards pressing down on a person. Is this clear? Yet supposing, in the light of what has been said, that it has always been the case [that men possess the Buddha-nature], then there is no point in starting a debate about entering the forest of *karma*. All the Buddhas of the past lacked nothing. Like the waters of the great ocean in which fish and dragons come to birth, then reach old age and death, yet the water that is received and made use of is completely even and equal.'

Question: 'Without exaggerating on the genuine lineage, may the master please set out the genuinely real.'

'You say it for me,' said the master.

'How is it possible with someone who cannot differentiate?' asked the monk.

'Wait for the one who does not differentiate,' replied the master.

Question: 'Do all the Buddhas still have masters?'

'They do,' said the master.

'What are the masters of all the Buddhas like?'

'No man can know that,' replied the master.

The master ascended the hall. Maintaining silence for quite some time, a monk stepped forward and made prostrations. 'No need to cause injury to the head,' said the master.

Question: 'What is the business of the assembly on Mount Ling?'

'Too few clever ones,' said the master.

'And when coming across a clever one?'

'This foolish fellow,' said the master.

The master ascended the hall and addressed the assembly, 'If anybody wishes to engage in discussion, then all the information to be penetrated for group discussion is towards the back of the head. In there is the bright clarity of a person who has never been obstructed.'

Question: 'What is the affair of the peerless Chan vehicle?'

The master fell silent and when the monk repeated the question, the master let out a shout.

Question: 'What is the business atop Dayu's peak?'

'It is to be expected that you cannot bear to inherit it,' replied the master.

'What is its weight?'

'This kind of discussion will be of no avail even in *kalpas*,' said the master.

The master asked temple abbot Liao, ‘It is just as the old masters said: everywhere in the ten directions of the world there is the true real human embodiment. Can you also see the monks’ hall?’

‘Is it not that the venerable sir’s has flowers in his eyes?’²³²

‘The old masters have gone into change but their flesh is still warm here,’ said the master.

On the 17th day of the 8th month, in the 3rd year of the reign period Qianhua of the Tang, corresponding to the tenth year of the sexagenarian cycle, the master past away without illness.

21.594 Great Master Hangzhou Tianlong Si Zhongji Mingzhen

Great master Zhongji Mingzhen of Tianlong Temple in Hangzhou (Zhejiang) was a native of Taizhou Huangyan (Zhejiang). After having obtained the Dharma from Xuansha he returned to Zhejiang where Ruler Wusu²³³ asked the master to take up the abbacy of the temple in order to propagate the Dharma.

The master ascended the hall and addressed the assembly, ‘If there is a direct taking up of the style of the Chan school, it should only be to discuss the matter of the original endowment which is no different from a block of stone. If there is interminable talk that splits the scared from the profane, saying that there is no great earth, no mountains and rivers, that absolutely everything in the world in all the ten directions is merely a single eye, then this is a matter that really cannot be reached by such talk. That is why it is invariably said, “Deaf, dumb and mute is the spiritual man, so a pair of eyes is of no avail. Only the subtle body should be in front of the eyes. One’s own heart is the ten thousand forms and the endless connections.”’

A monk asked, ‘What is an armillary sphere²³⁴ that does not move?’

‘The blue mountains, one piled on top of another.’

‘What is the silence that has no base?’

‘One bank of white clouds.’

Question: 'What does it mean to return to the root and obtain the meaning?'

'Rabbit horns grow.'

'And to follow the light and lose the way?'

'Tortoise hairs moulting.'²³⁵

Question: What does it mean when the lotus flower has not yet appeared above the water?'

'Who is it that knows that?'

A monk also asked, 'And after it has appeared above the water?'

'The fragrance is striking to the eye,' replied the master.

Question: 'When the bright moon is lustrous and bare, what is that?'

'The innate brilliance of the original endowment. What use to point to the jade pavilion?' replied the master.

21.595 Great Master Fuzhou Xianzong Yuan Qifu Qingfa

On the day of the opening of the Dharma-hall there was a monk present who asked Great master Qifu Qingfa of the Xianzong Monastery in Fuzhou (Fujian), 'The master ascends the precious seat. What matter is there to discuss?'

'Poke your ears out,' replied the master.

A monk asked, 'Why did the ancients talk about arriving at having no ears, no eyes?'

'Golden cherry trees do not produce pears,' answered the master.

'May the master please explain why the ancients and modern people do not come to this.'

'What is it that you are asking about?' replied the master.

Question: 'A group of people panning for gold, who will be the one to strike?'

'Raise the hands to block off a thousand *li* and stop [working for] merit, then insight can come in its time,' said the master.

Question: ‘With many blossoms flying around the lofty mountain peaks, what is the situation in front of the terrace of the immortals?’

‘In the priceless radiance of the great jewel, how can it be that the confused traveller is in the dark?’ answered the master.

The monk asked again, ‘Abundant clouds of blossoms break loose and all the beings gaze at them, but what is the significance of the peerless Chan vehicle?’

‘Better to retire to a quiet place and invoke the gods,’ replied the master.

Question: ‘What are all the Buddha realms like in the state of Min (Fujian)?’

‘Good fortune is forever difficult to fathom, the spring breezes are of themselves agreeably gentle,’ said the master.

Question: ‘What is the jewel in the Dao?’

‘Even the great-grandchildren’s tears fall,’ said the master.

Question: ‘What happens after all the sages have gathered up the radiance and returned to the source?’

‘The cries of the apes continuously cut the three [gorges];²³⁶ the long-distance traveller listens anxiously,’ said the master.

The monk said, ‘Not yet understood is how the men of today gather up the ability of the ancients.’

‘To put it to you nicely, the time of narrow jealousies had not yet arisen,’ replied the master.

21.596 Chan Master Wuzhou Jinhua Shan Guotai Yuan Tao

Chan master Tao of Guotai Temple on Mount Jinhua in Wuzhou (Zhejiang, Jinhua) ascended the hall and said, ‘Without leaving the original place, all is the wonderfully luminous true heart. Therefore Xuansha said, ‘Of those who have left the world, very few are the men who comprehend my ultimate phrase. But how does that compare to the ultimate phrase in a prosperous country?’

'What is the ultimate phrase in a prosperous country?' asked the monk.

'The *śramaṇa*'s ascent is too late!' replied the master.

Question: 'What is Vairocana?'

'This fellow and the elder brothers are all disciples,' said the master.

Question: 'Without asking about Bodhidharma coming to the land of Tang, what was the situation before then?'

'A private interview with Emperor Wu of Liang,' replied the master.

Question: 'What is the situation before the ancient mirror has been polished?'

'Ancient mirror.'

'What about after polishing?'

'Ancient mirror.'

21.597 Chan Master Hengyue Nantai Cheng

A monk asked Chan master Cheng of Nantai in Hengyue (Hunan?), 'Please may the master raise the subject of Xuansha's teachings.'

'Where was there news of it?'

'Why be guided by someone?'

'The guide obtained should not be lost in self-infatuation,' said the master.

Question: 'The appearance of the moon in deep clear water, whose realm is this?'

'None of your business,' said the master.

'What is the problem in a mutual exchange of questions?' asked the monk.

'Seeking the moon in deep water cannot succeed,' replied the master.

Question: 'Four fingers high off the ground, why are there still traces of fish?'

'There is the authority of scripture,' replied the master.
'Why is this kind of knowledge bestowed upon men?'
'Not intended for the sage,' answered the master.

21.598 Chan Master Fuzhou Shengshan Bailong Yuan Daoxi

Chan master Daoxi of Bailong Temple on Mount Sheng in Fuzhou (Fujian) was a native of Min *xian* in Fuzhou.

The master ascended the hall and said, 'No need to bring it up completely, but who has the power to cast a light on it? Understood yet? If it is said that it concerns one's own house, then originally it is so, but fortunately it does not conduce to crossing the stream.'

Question: 'What is the meaning of the coming from the West?'
'Where have you come from?' replied the master.

Question: 'What is the profound meaning of the Buddha-dharma?'
'Quickly, you should make three prostrations,' said the master.

Question: 'Without criticism for coming forward, may the master please say something directly.'
'Allowed,' replied the master.

Question: 'What is the true, real path?'
'Riding a donkey looking for the donkey,' said the master.

Question: 'May the master please answer without resorting to speech about host and guest.'

'Long, long forgotten,' said the master.

'What about these days?'

'It is not only being deaf but blind too,' said the master.

Question: 'What is it like when heart and body are one?'
'What is there to see when the dream is over?' said the master.

Question: ‘The student would like to ask a question; may the master please sanction it.’

‘No sanction.’

‘Why no sanction?’

‘It is necessary to know the good side,’ said the master.

Question: ‘The assembly has gathered like a bank of clouds. May the master please raise the matter of the Chan teachings.’

‘Very few of the listeners understand,’ replied the master.

Question: ‘Without the topic touching the lips, may the master give a pointer.’

‘Without the topic touching the lips, ask about it,’ replied the master.

‘Such words are what most people rely on,’ answered the monk.

‘No need for idle talk,’ said the master.

Question: ‘What was on Sida’s (**5.83**) tongue?’

‘Go away, will explain later.’

‘But the student is here now and about to go out,’ replied the monk.

‘And cheated how many people in the past?’ said the master.

Question: ‘The ancients have been recorded as saying that the skull is forever interfering in the world and the nose hairs are in touch with the family traditions. What is the skull forever interfering in the world?’

‘Come closer and you can hear about it,’ said the master.

‘What about the nose hairs in touch with the family traditions?’

‘Withdraw. Come back another time,’ said the master.

21.599 Chan Master Fuzhou Luofeng Chongao Mingfa Dashi

Chan master Chongao, also known as great master Mingfa of Luofeng Mountain in Fuzhou (Fujian), first resided in White Dragon

Temple.

The master ascended the hall and said, ‘Everyone is full of it, everyone sees completely. Why blame the mountain monk? Take care!’

A monk asked, ‘All the marks of the dharmas being quiescent cessation, they cannot be expressed in words. What are the marks of quiescent cessation?’

‘Question and answer are both there,’ replied the master.

‘This being so then the real Dharma-world is without me, without the other,’ answered the monk.

‘Expressly to cause people anxiety,’ said the master.

Question: ‘What was the situation before Niutou had seen the Fourth Patriarch?’

‘Respected for virtue and admired by ghosts and spirits alike,’ said the master.

‘And after seeing him?’

‘The entire body could not be fathomed, not even by a sage,’ replied the master.

Question: ‘What is the key phrase at Luofeng Temple?’

‘Suffering.’

Question: ‘What is the original man?’

‘Distressed lichens, a danger to the world,’ replied the master.

21.600 Ven. Quanzhou Shuilong Shan

A monk asked Venerable Shuilong of Mount Shuilong in Quanzhou (Fujian), ‘What is the *bodhi* that touches the eye?’

The master let his staff loose on the monk, who made to leave. ‘Stop! Stop!’ said the master, ‘Later there will be an opportunity to tell fellow wayfarers all about this.’

The master ascended the hall and raising the staff said, ‘Thirty years on this mountain has benefitted the power of this staff.’

A monk present at the time asked, ‘What kind of strength has the venerable sir accrued from it?’

‘Beyond ravines, beyond the mountain peaks, the eastern pillar, the western pillar,’ answered the master.

(Textual comment: Zhaoqing (**21.605**), on hearing this said, ‘I don’t talk like this.’ A monk asked him, ‘How would the venerable sir put it?’ Zhaoqing brought the staff down and leaned on it.)

21.601 Chan Master Tiantai Yunfeng Guangxu

Great master Guangxu Zhide of Mount Tiantai (Zhejiang) ascended the hall and said, ‘It is only that living beings use it every day without knowing it. For example, the three thousand great world systems, the sun, moon and stars, the Yellow River and the Yangze, Huai and Ji Rivers, all contain the spirit from one pore of the skin to another. The pores are not small, the worlds not large. In the middle are living beings, unawake, unknowing. Should there be a desire for easy answers, then even the elders know nothing.’

A monk asked, ‘During the day a monk carries images around, during the night the images carry the monk. What is not yet clear is what the meaning of this is?’

‘Has the śramaṇa not just come from the tea room?’ replied the master.

21.602 Hermitage Head Fuzhou Dazhang Shan Qiru

Hermitage Head Oiru²³⁷ on Mount Dazhang in Fuzhou (Fujian) was a native of Yongtai in Fuzhou who received the precepts at Doulu Temple in the village of Baizhang in Quanzhou (Fujian). Every day, solitary and collected in conduct, he looked into the patriarchal way.

When the master entered Xuansha’s temple he quickly came to the realisation of the profound meaning. Xuansha predicted, ‘Your way of Chan is to be free and to cut loose from the usual pattern.

Later, even wanting to have an attendant, none will be found.' From this time on the master took no part as a disciple in the community and did not take a novice as attendant. Concealing himself on Xiaojie Mountain, the master scooped out the debris from a great old pine tree so that it began to take on the appearance of a small Buddhist hermitage, just big enough to accommodate the body and no more. Whenever monks used to come by to ask questions needing an answer, the master would never give an unequivocal response.

A monk asked, 'How is birth and death to be avoided?'

'It has to tally with the practice of making an offering with reverence,' replied the master.

'This being so, then one is bound to be constrained by birth and death,' said the monk.

'Devil!' answered the master.

Question: 'What is the point of making a pilgrimage in the Western Regions, metal-ringed staff in hand?'

The master picked up his metal-ringed staff and held it aloft.

'The meaning is still not understood,' said the monk.

'This is an in-house improvisation,' replied the master.

The monk was about to say something when the master hurled the staff at him.

[Chan masters] Qinghuo and Chongxu were favourably inclined towards the master's reputation but they had never met him. One day they both paid a courtesy visit on the master. Just then the master was reaping the millet. [Qing]Huo hailed him, 'Man of the Dao, where is Hermitage Head Ru's place?'

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

'From the foot of the mountain.'

'Why come here?'

'What place is this?' asked Huo in turn.

The master bowed and said, 'Let us go down and drink some tea.' The two reverends then realised that it was master Qiru and understood the high tone of the exchange. Then they sat down face

to face and without noticing deep night approaching, saw tigers and wolves prowling about in front of the tree hermitage, all perfectly tame. Huo had a poem for this occasion,

Walking is not aimless walking
Who can know yet maintain delusions?
One meal is not having eaten heartily
The ten thousand families do not communicate
Yet it is not the Dao which is difficult to yield to
An empty fist cannot wield aggression
The place where dragons sing, clouds rise
Sounds of howling in twos and threes

The two reverends then searched Dazhang Mountain and established a hermitage there, inviting the master to be the incumbent. The master sat in both places, alone. After fifty-two years the end came.

Although [Chan master Qing] Huo received the Dharma from Qiru, the seal of transmission later passed to Ven. Shuilong (**21.600**), and he became the heir who occupied the Baofu Temple in Zhangzhou (Fujian).

21.603 Ven. Fuzhou Lianhua Shan Yongxing yuan Lu

On the day the ruler of Min invited Ven. Lu of Yongxing Temple on Mount Lianhua in Fuzhou (Fujian) to ascend the hall, the master, even before mounting the high seat, remained standing in front and said, ‘The great ruler and the great gathering are listening but the true matter has already been raised. Since all heard it at this moment, who would not have heard it? If there are those who have not heard, then that is deceiving each other.’ Then the master mounted the Dharma-seat.

A monk asked, ‘The ruler of the state invited the master to expound the Dharma, is this not confirmation to today’s assembly that this is a spiritual mountain?’

‘Penetrate the ancients and pass it on to contemporaries,’ answered the master.

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

‘The tip of a hair reveals worlds as numerous as the grains of sand [in the river Ganges], and the sun and moon are sunk in their midst,’ said the master.

21.604 Elder Tiantai Shan Guoqing Si Shijing

When Elder Shijing of Guoqing Temple on Mount Tiantai (Zhejiang) first went to visit Xuansha he heard Xuansha addressing the assembly, saying, ‘All you people seem only to be able to mourn for the death of mother and father in this life. I will take care that you obtain penetration in the end.’

Following on from these words the master asked, ‘Just as it is said in the teachings, but is it not possible to obtain an estimation of the knowledgeable heart of the unexcelled Tathagata’s wisdom – what is it?’

Xuansha answered, ‘If you talk about finally having penetrated the knowledgeable heart, is there still something left to estimate?’ From this the master confidently entered. Later he resided on Mount Tiantai and for more than thirty years did not descend the mountain. Making an extensive study of the three teachings (*sīla*, *dhyāna* and *prajñā*), his conduct was exemplary and solitary. Apart from seated meditation, the master would often read from the dragon store collection (Mahayana canon). He was admired far and wide; people of the time called him ‘the great quiescent elder’.

Someone once asked the master, ‘The disciple sits every night in meditation²³⁸ with thoughts swirling about continuously and it has yet to become clear how to let go of them. May the master please drop a hint.’

‘If when sitting peacefully every night in meditation the heart swirls about, then take the swirling heart and investigate the place where the swirling takes place. If, on deep investigation, there is found to

be no such place, then where does the swirling heart have its existence? Moreover, is it possible to investigate the heart's quiescent existence by investigating the investigating heart? Again, the place which is produced by the ability to illumine its wisdom as original emptiness is quiescent too. This [kind of] quiescence is not the [real] quiescence, simply because there is no one capable of such quiescence. Illumination then is non-illumination, for there really is no place which can be illumined. Place and wisdom, these are both quiescent, whether the heart is fretting or at peace. Outside, do not search for the branches, inside, do not abide in quiescence; these paths are destructive. The one nature is already in harmony.²³⁹ This then is the source of the essential way.'

Because the master was able to see the illusory doctrines within [these] teachings he composed a verse and requested it be circulated amongst all the disciples. The verse:

If it is said that all dharmas exist as mirage,²⁴⁰
Then all created things must be without fault
Why say that all *karmically* motivated acts are not forgotten
Yet rely on Buddha's compassion and prosperity for guidance?

At that time there was also present a temple priest named the Younger Jing, who replied [with another verse]:

A mirage man engenders mirages
Of an imaginary wheel round and round
Imaginary *karma* is able to trick
So that the mirage predominates
Not understanding what mirages engender
Imaginary sufferings all
Awakening knows the likes of the mirage
Mirage upon mirage, nothing to them

Later the two Jings, elder and younger, settled on Mount Tiantai. The Guoqing Monastery still bears traces of them today.

***Dharma Heirs of Chan Master Fuzhou Changqing
Yuan Huileng***

21.605 Chan Master Quanzhou Zhaoqing Yuan Daokuang

Chan master Daokuang of Zhaoqing Temple in Quanzhou (Fujian) was a native of Chaozhou (Guangdong). From the very first, when Ven. Huileng (18.478) resided at Zhaoqing, the master entered his room [for interviews]. Since Ven. Leng was summoned to Changle prefecture to further the flourishing of the teaching at Xi Temple, the master continued as incumbent of Zhaoqing with the same number of monks as before.

The master ascended the hall and said, ‘The sound before has got it, so there is disappointment in life. The sentence after is congenial but deviates from the essence of the Way. Why is it so? Has the great assembly talked about doing it like this from the very beginning?’ He also asked the assembly, ‘If talk like this were given to everyone at Zhaoqing day and night, would there still be room for practice?’

At that time a monk stepped forward and asked, ‘When the great assembly has dispersed does the master’s pointer still stand or not?’

‘It is still good to give the stick,’ replied the master.

The monk bowed and the master said, ‘Although it is the thought of a blind turtle, yet it is not the journey of the clear moon.’²⁴¹

‘What is the journey of the clear moon?’

‘This is the thought of the blind turtle,’ answered the master.

Question: ‘What is the practice of a śramaṇa?’

‘Not to practise non-practice,’ said the master.

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

‘A mosquito on an iron ox,’ said the master.

Question: ‘What is the [hidden] sword in its case?’

The master was silent for some time and the monk did not know what to do. Said the master, ‘One should be moved by Zhaoqing [temple] practice,’

Question: ‘What is the one phrase concerning the Chan school?’

‘Do not come deceiving Zhaoqing,’ said the master.

That monk made his prostrations and rose, then the master asked in turn, ‘Without deceiving Zhaoqing, say, what is the one phrase concerning the Chan school?’

The monk had no reply.

Question: ‘What happens when things become unbearable under the sword of Mañjuśrī?’

‘The person has yet to become skilful,’ said the master.

‘What is a skilful person?’

‘It is your words which have fallen flat,’ replied the master.

Question: ‘What is Zhaoqing’s house style?’

‘Rather poor on self-satisfaction,’ replied the master, ‘and not causing an increase of sorrows through dubious wealth.’

Question: ‘What was Nanquan’s one way?’

‘Not able to tell you for fear that the fears will increase,’ replied the master.

Question: ‘What is the fundamental meaning of the Buddhadharma?’

‘Seven peaks, eight falls,’ said the master.

Question: ‘The student’s root motivation is slow, may the master please exercise compassion and open the one way.’

‘This would be grandmotherly kindness,’ replied the master.²⁴²

‘The flower of compassion splits open, thereby leading to reverence and benevolence, but what is the task of the supreme Chan vehicle?’

‘Even so it is still necessary that you personally inquire diligently in order to proceed with the practice,’ said the master.

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

‘Chopping firewood.’

‘Were there still some pieces left that could not be split open?’ asked the master.

‘There were.’

'What to do with the pieces that cannot be split open?'

The monk had no reply.

The master said, 'If you cannot come up with anything to say, then ask me and I will answer for you.'

'What is not being able to split them open?'

'Killing people by trickery!' replied the master.

On the occasion of an earthquake a monk asked, 'Is there still something that cannot quake?'

'There is,' replied the master.

'What is it that cannot quake?'

'The quake comes from the east and returns to the west,' answered the master.

Question: 'The Dharma-rain soaks everywhere, but is there still a place that is not moistened?'

'There is,' replied the master.

'What is the place that is not moistened?'

'That which is not sprinkled by water,' said the master.

Question: 'What is the deepest place in Zhaoqing Temple like?'

'You will be drowned,' said the master.

Question: 'What is the man of nine important cities like?'²⁴³

'Can you nevertheless let us hear something of your knowledge?' replied the master.

The master ascended the hall and the multitude of monks crowded around the Dharma-seat. 'There is nothing here,' said the master, 'All you people miserably crowding around like this, pressing in upon each other, for what? Start by not having any commerce with intentional thinking or ascending ever further to portals further and further away [from the root]. Since everyone is here now, all should bestir themselves. So, is it not a good thing to give this out at this time?' Again the master said, 'But can it still be taken on?'

The assembly made no response, so the master continued, 'To labour yet without a sense of direction is pointless! Take a look at one or two of the ancients, how receptive they were and see the

ease with which they carried their load and went forward. If there were such a person, not only will he be provided with the four necessities of the monk²⁴⁴ but, without considering it costly, the ground will be paved with porcelain, even the walls will be of silver. With Indra leading in front and Brahma following behind, neither grasping the long river as if it were butter nor changing the great earth into gold was considered overdoing it. Yet though it is like this, there is still another level of existence, but can it be explained? Take care now!'

21.606 Chan Master Hangzhou Longhua Si Yanqiu

Chan master Yanqiu of Longhua Monastery in Hangzhou (Zhejiang), also known as great master Shixiang Deyi, on the day of ascending the hall, addressed the assembly, saying, 'So, occupying the high seat today, is there something to explain which is hidden? This is just the same as a matter which cannot be concealed, so are there still people amongst this assembly who can give clear testimony to it? If there is someone, then come forward to share the example.'

At that time a monk asked, 'The prefectural head invited the master so what is the pointer regarding the Chan school that is being raised?'

'The Dharma is somewhere else, just avoid spreading error,' answered the master.

Question: 'Has this Dharma-seat come down from the celestial heights or has it surged up from the earth?'

'What?'

'This seat is high and wide, how is it possible to reach up to it?' asked the monk.

'You were almost there today,' said the master.

Question: 'In the great assembly on Vulture Peak, Ven. Kāśyapa listens attentively. In the great assembly here today, who manages to listen?'

‘Let us go together and hit his ankles,’ replied the master.

‘Really refined!’ said the monk.

‘Go to the canteen to sort the tea water out – on the double!’ said the master.

The master also said, ‘In former times the Buddha-dharma was entrusted to the ruler, his ministers and powerful patrons. Today the prefectural heads and all the civil servants come forward specially to enquire [of the Dharma], which causes me much embarrassment! This mountain monk still has a final phrase for all going cheaply.’ The master then stood up and said, ‘Are there still some buyers? If there are no buyers, then the bargain is just for personal use. Standing too long – take care!'

Once the master ascended the hall and said, ‘It is a good time, a good time, speak up quickly, speak up quickly!’ He also said, ‘Let the assembly approach closer and listen to the old boy talking of the ultimate truth,’

The great assembly drew nearer and the master struck out and left.

Question: ‘What about the students themselves?’

‘Ice on top of snow,’ said the master.

21.607 Chan Master Hangzhou Linan Xian Bao'an Yuan Lian

Chan master Lian of Bao'an Temple in Linan *xian* in Hangzhou (Zhejiang) was asked by a monk, ‘What is the house style at Bao’an?’

‘Is there a difficulty with this question?’ asked the master.

Question: ‘What is the sword [so sharp that it cuts a] hair blown upon it in two?’

‘The solid iron post at Yuzhang (Jiangxi, Nanchang),’ replied the master.²⁴⁵

‘The student does not understand.’
‘I have personally been in Zhangjiang,’ said the master.

Question: ‘What is a śramaṇa’s practice?’
‘Master and monk wear a cap on top of the head,’ replied the master.

Question: ‘What is the meaning of the coming from the West?’
‘A dead tiger allows the man to see,’ said the master.

Question: ‘Question and answer mutually interact, but what is the one phrase at Bao’an Temple that does not disconcert people?’
‘Have you already raised this somewhere else?’ asked the master.

21.608 Chan Master Fuzhou Baoci Yuan Guangyun, Great Master Huijue

Chan master Guangyun, also called Great master Huijue, of Baoci Temple in Fuzhou (Fujian) ascended the hall and said, ‘A donkey cannot be relied upon to carry the medicine that cures the sickness. According to whether it is day or night, it is up to every monk to return to the Dharma-hall. Now take care!’

A monk asked, ‘It has been said that [Chan master] Chaojue (Changqing Huileng 18.478) had a lock, but what was this esoteric teaching showing people?’

‘Fortunately my staff is not on hand,’ replied the master
‘This being so, then the deep pointer of the reverent sir is compassionate.’

‘Await my consent then you shall have it,’ said the master.

The master entered the prefectural offices and the military governor asked, ‘How far away is the Baoci Temple from the spiritual source?’

‘If the talk is to be of near and far, then it would be better to come personally,’ answered the master. The master wished to ask a question in turn, so he said, ‘The august governor must have a thousand opportunities every day, so what is the heart?’

‘Where is the heart located?’ asked the governor.

‘What about there being no-heart,’ replied the master.

‘From which perspective is this business to be seen then?’ countered the governor.

‘Please ask from that perspective,’ said the master.

‘It is the great master’s attainment to deceive others,’ said the governor.

Question: ‘The great assembly has gathered like clouds, may the master please raise a song in praise [of the Buddha-dharma].’

‘How many people are there who still cannot hear it?’ answered the master.

‘This being so, there would be no need to ascend the platform,’ said the monk.

‘Without ascending but following [what you said], where did you get your understanding from?’ asked the master.

‘If there were a place, it would have been at Venerable Guifu’s,’ answered the monk.

‘It is to be feared that no distinction has been learned between the coarse and the fine,’ said the master.

Question: ‘Now those giving voice to the Dharma are expected to talk about the Dharma, but what is the meaning [of such talk]?’

‘Is there a doubt about authenticity?’ replied the master.

Question: ‘What was the meaning of the ancient worthy [sitting] facing a wall?’

The master hit out.

Question: ‘Without relying on explanations, may the master please go directly to it.’

‘What need to consult then?’ asked the master.

21.609 Chan Master Lushan Kaixian Si Shaozong Yuanzhi

Chan master Shaozong Yuanzhi of Kaixian Temple on Mount Lu was a native of Gusu (Jiangxi, Suzhou). By temperament simple and rustic he did not mix with the crowd and left the home life at Liushui Temple whilst still young of years. After receiving the precepts he gained entry to Changqing [Huileng's] room [as a disciple] and there came into accord with the true essential.

Then the master joined a hermitage in Qianzhou (Jiangxi, Ganzhou) and stayed on Liaoshan for twenty years, his reputation for practice spreading far and wide. The ruler of Jiangnan, Li Yu (last ruler Li, Li Houzhu),²⁴⁶ established a temple with the invitation that [the master] turn the wheel of the Dharma. Deep-hearted disciples gathered like spokes to the hub of a wheel. The ruler of Jiang, having completed his tour of inspection, personally went to the mountain to seek out the master with a courtesy call, in order to ask him to ascend the hall.

[The ruler] had a monk come forward and ask, 'What is the world like within the confines of Kaixian Temple?'

'Most beautiful is the narrow curtain of the waterfall separating out the greens on this mountain [Lushan],' said the master.²⁴⁷

'And what about the people in the temple?'

'Gathering dry bits of firewood and cooking with the water from the waterfall,' said the master.

The ruler's admiration increased even more.

The end came in the mountain temple and the sacred *stupa* is still there.

21.610 Chan Master Wuzhou Jinlin Bao'en Yuan Baozi

Chan master Baozi, great master Xiaowu, of Bao'en Temple, Jinlin, in Wuzhou (Zhejiang, Jinhua) ascended the hall. The large assembly had been standing for some time before the master spoke. He said, 'All the brothers have reached this mountain [temple] gate, but the master's mouth resembles the carrying of a flat board. Do not vilify one another and there is no need to remain here long. Fellow

brothers! Do not be surprised. If you have the student's eye why bother standing so long! Everyone should return to the hall.'

The master, whilst laying the foundations for the abbot's quarters, was asked by a monk, 'The foundations for the abbot's quarters are already finished, so what is the meaning of going on?'

The master said, 'It is not possible to deceive the student with this kind of question.'

'How not to deceive?'

'Blue sky, bright day,' replied the master.

Question: 'May the master please indicate an entry to the way for a student with a beginner's heart.'

The master brought his palms together in salutation as explanation. 'Understood?' he asked.

'Not understood'

'The single hand does not make a sound,' said the master.

Question: 'What is the house style at Bao'en Temple?'

'Know that the days a śramaṇa can enter the Chan community are fleeting,' replied the master.

Question: 'What was the meaning of the ancients raising the fly-whisk?'

'Bao'en cuts off the tongue in order to take part,' said the master.

'Why is this so?'

'Why compromise?'

Question: 'What is Mañjuśrī's sword like?'

'No idea.'

'What if it is just a life-giving sword for men?'

'Mountain monks only take rice gruel and vegetables twice a day,' said the master.

Question: 'What are the eyes that see everything as *bodhi*?'

'What is standing behind your back?'

'The student does not understand. May the master please explain once more.'

The master raised his staff and said, ‘So you do not understand – how many staffs is it necessary to eat?’

Question: ‘What is a person who is very much embarrassed?’

‘Mouth open, unable to close it,’ said the master.

‘What is such a person’s behaviour like?’

‘When there is tea, taking tea, when rice, taking rice,’ said the master.

Question: ‘What is a diamantine arrow?’

‘What was that?’

The monk was about to repeat the question when the master said, ‘It has already passed Korea.’

Question: ‘If churning waves and a boiling cauldron must be the complete reality, what is not yet clear is what the ancients meant by this.’

The master just scolded him.

‘If it is so, then there is no fault,’ replied the monk.

‘Your speech has fallen flat,’ said the master, and added, ‘My words have also fallen flat, so what about that?’

The monk had no reply.

Question: ‘Reward and punishment aside, what is the hair blown onto a [sharp] sword [and cut in two]?’

‘Yanping comes under the jurisdiction of Jianzhou (Fujian, Nanping),’ said the master.

‘This being so, then there will be a loss of life.’

‘The tidal waves of Qiantang River,’ said the master.²⁴⁸

21.611 Chan Master Hangzhou Qingxin Si Fatao

Chan master Fatao of Qingxin Temple in Hangzhou (Zhejiang) ascended the hall and said, ‘There is no need for the great assembly to wait for some phrase, just return to the monks’ hall, or is there someone who can further the destiny of the Chan school? Is there someone able to answer the question? If there is someone able to

answer then everybody here will get a crazy laugh [from me]. If not able to answer then it is up to everyone to give [me] a crazy laugh. Now take care!'

Question: 'What is simplicity and how to avoid deluded seeing?'

'If you ask appropriately the assembly can all use it as an example,' replied the master.

Question: 'In this way there are really no great men but, if it is not like this, will the Chan school still be able to continue?'

'Get out! Two heads asking one question!' said the master.

'So how can one differentiate?'

'An adopted son from Persia,' replied the master.

'May the venerable sir please point out the place where the Buddha-dharma is.'

'You have only asked a general question,' answered the master.

'Why avoid just this question?'

'What did you just ask?'

'Without having come across the master, it would almost be confusing,' replied the monk.

'Closing the gate after the thief has got away,' said the master.

Question: 'The one question of a separate transmission outside the teachings, how is it to be asked?'

'What an unfortunate question!' said the master.

'This being so, then a separate requital is also not appropriate.'

'Just idle talk,' replied the master.

Question: 'What is it to be someone who neither worships the son of heaven nor admires the nobility?'

'Every day three threads, by the year end a robe,' answered the master.

'What is not yet clear is whether such a person could nevertheless further the Chan school?'

'A magpie arrives on a mountain peak cawing and the white clouds ride in front of its eyes,' said the master.

Question: ‘Tradition says that the ancients had a kind of speech which did not cut off vexations – what is the meaning of this?’

‘Also this question will bring forth retribution,’ replied the master.

‘What would not call forth retribution?’

‘Your words have fallen flat,’ replied the master.

Question: ‘Without asking about reward and punishment, what is the hair blown onto [the sharp blade of] a sword?’

‘It is like the custom of three prostrations,’ answered the master.

Later the master resided at Longce Temple and there returned to quiescence.

21.612 Chan Master Fuzhou Shuilu Yuan Hongyan

Chan master Hongyan of Shuilu Temple in Fuzhou (Fujian) ascended the hall where a great assembly had gathered during the meditation period. The master came down from his seat and holding the incense burner aloft with both hands and going round to show the assembly he said, ‘An offering to all the Buddhas of the ten directions,’ then returned to the abbot’s quarters.

A monk asked, ‘Apart from the one hundred negations and the four phrases, may the venerable sir please strive to fully bring up the essential.’

‘Where did it fall to?’ asked the master.

‘If it is so, then heaven and man both rely on it.’

‘Do not take the turbid waters pouring over men as good!’ said the master.

21.613 Chan Master Hangzhou Lingyin Shan Guangyan Yuan Xianze

When Chan master Xianze of Guangyan Temple on Mount Lingyin²⁴⁹ in Hangzhou (Zhejiang) first visited the Ven. Baofu [Congzhan] (19.498), Baofu asked, ‘What is your name?’

‘Xianze,’ replied the master.

‘What would happen on suddenly encountering someone all dried up and withered?’ asked Baofu.

‘Who is dried up and withered?’ asked the master.

‘I am,’ answered Baofu.

‘The venerable is not very good at deceiving people!’ said the master.

‘But still you are deceiving me,’ said Baofu.

Later the master inherited the seal of transmission from Changqing (12.297) and resided at the Guangyan practice centre.

A monk asked, ‘What is the business of the face to face encounter all about?’

The master descended the Chan seat and said, ‘Reverently and decorously abiding in the myriad blessings.’

Question: ‘Who is the man who does not take the myriad dharmas as companions?’

‘In the city, the tall buildings of the civil servants and beyond the clouds, the lofty tops of the pagodas,’ replied the master.

Question: ‘What is the main meaning of the Buddha’s Dharma?’

‘A tranquil mountain stream, pure and clear; lofty peaks, the moon shining white,’ answered the master.

Question: ‘What is the house style at Guangyan Temple?’

‘A bank of white clouds and in between, three grass huts,’ said the master.

‘What about the end?’

‘Since there is no chief steward, there is also no head cook,’ replied the master.

Question: ‘What is the house style at Guangyan Temple?’

‘In front of the stone lion the numinous sound of water; on top of Chicken Cage Mountain the white apes howl,’ answered the master.

21.614 Chan Master Fuzhou Baoci Yuan Huiming

Chan master Huiming of Baoci Temple in Fuzhou (Fujian) ascended the hall and said, ‘All the sages on high took causal conditions as the one great matter and so appeared in the world to successively transmit the teachings to others. Do you all realise this? Not understood makes it difficult.’

A monk asked, ‘What about the one great matter?’

‘Do not misunderstand our transmission,’ replied the master.

‘This being so, then the student has no need to doubt,’ said the monk.

‘What about the cataract in the eyes?’ asked the master.

Question: ‘All the Buddhas of the three worlds exhaustively transmit the teachings in words understandable to men. But what are the words understandable to men?’

‘To listen,’ replied the master.

‘It is still not clear what these words are,’ said the monk.

‘You are no Zhongqi,’²⁵⁰ said the master.

Question: ‘What is the student’s eye like?’

‘It cannot go deeper into the sand,’ said the master.

21.615 Chan Master Fuzhou Yishan Changqing Yuan Changhui

Chan master Changhui of Changqing Temple on Mount Yi in Fuzhou (Fujian) was asked by a monk, ‘The princes and marquises request that the Dharma succession be revealed here on Mount Yi; may the venerable sir please not be circumspect about this,’

‘Alright,’ replied the master.

‘Like this, the understanding of the Buddha’s compassion is deep.’

‘Watch out! Do not make fun of people!’ said the master.

Question: ‘Without doing violence to the ethos of the Chan lineage or causing it injury, may the master please make a full pronouncement.’

‘Is the Dharma hall not open today?’ asked the master.

Question: ‘[The handing over of] the lamp continued down to Xuefeng (**16.389**) and the seal of transmission went to Chaojue (**18.478**). Without opposing anything or imposing upon people nor pledging anything, what is there to say right now?’

‘To talk is to impose and oppose,’ said the master.

‘If so, then it is fitting to talk, for the difference between the shallow and the profound has already been appreciated,’ said the monk.

‘It is also necessary to recognise the good from the bad,’ replied the master.

21.616 Chan Master Fuzhou Shifo Yuan Jing

Chan master Jing of Shifo Temple in Fuzhou (Fujian) ascended the hall and said, ‘Even if talk is with mutual openness, it is still adding fuel to the fire. Even when far from adding to it, there is still the heavy burden of transgressions. Should everyone not grow to appreciate this?’

A monk asked, ‘What about when the student wishes to see the master’s original state?’

‘Dongshan had a saying, to take a careful look at the body,’ replied the master.

‘This being the case, then it is not possible to obtain a view of it,’ said the monk.

‘Evidently. Each road is as remote as heaven and adepts are like the ocean deep,’ replied the master.

21.617 Chan Master Chuzhou Cuifeng Congxin

Chan master Congxin of Cuifeng in Chuzhou (Zhejiang, Lishui) ascended the hall and said, ‘No need to unroll the prostration mat [to ask a question]. Take care!’ Nevertheless, the master asked a monk, ‘Understood?’

‘Not understood,’ said the monk.

‘I thought the śramaṇa had gone to Baizhang’s,’ said the master.

21.618 Chan Master Fuzhou Zhenfeng Guanyin Qinghuan

Chan master Qinghuan of Guanyin Temple in Zhenfeng, Fuzhou (Fujian) ascended the hall and said, ‘All the great worthies of Chan, if they discussed Chan at all, would bring up the Chan style just as if a man were distinguishing the heights. Taking the tip of a hair, there were uncountable numbers of Buddhas turning the great wheel of Dharma and in one mote of dust there appeared the temple of the Treasure King (Buddha). Buddha addressed living beings, addressed the mountains and rivers of the great earth and spoke without any interruption. Just like Vaiśravana,²⁵¹ from beginning to end he never sought after riches on the outside. Since everyone has this innate disposition, who then is lacking anything? It is just not possible to appropriate such a disposition from another.’

A monk asked, ‘What is the nature of the Dharma-realm?’

‘Your body contains myriads of pictures,’ replied the master.

‘How is this to be grasped?’

‘It is not possible to search either for the sound in ravines or for its echoes,’ answered the master.

21.619 Chan Master Fuzhou Dongchan Qina

Chan Master Fuzhou Qina of Dongchan Temple in Fuzhou (Fujian) ascended the hall and said, ‘It has never ever been even temporarily lost for it appears before the eyes in its entirety. Talk such as this also is beside the point. Since it is impossible to talk like this, what

can be said to the brothers? Could it be that reaching the place where there is no talk is not possible by talking? Do not take deluded understanding as good!'

A monk asked, 'What is the samādhi in front of the eyes?'

'Why must it be repeated?' answered the master.

Question: 'Not having sorted the affair out oneself, may the master please give a pointer.'

'Why not prostrate in gratitude?' said the master.

Question: 'What is the house style at Dongchan Temple?'

'One man transmitting nothing and myriads of people transmitting concrete truths,' answered the master.

21.620 Great Master Fuzhou Changqing Yuan Hongbian Miaoguo

Chan master Hongbian, also known as great master Miaoguo, of Changqing Temple in Fuzhou (Fujian) ascended the hall one day and said to a monk standing nearby, 'Has everyone in the assembly returned to the Dharma-hall yet? Understood already? If still not able to understand, then this mountain monk has deceived everyone.'

The master then went to sit on the Chan seat.

A monk asked, 'A sea of sentient beings gathers like clouds, so may the master please open the expedient gate by showing directly the *thusness* of things.'

'This is the expedient gate,' replied the master.

'This being so, then the great assembly will reverently incline their ears.'

'Why incline the ears in vain?' said the master.

Question: 'After Ven. Chaojue's (18.478) fierce heat, the wonderful fruit was the transmission of the lamp. Still, except for words and silence, action and quiescence, how is it to be shown?'

'Unexpected solutions are possible!' said the master.

21.621 Great Master Fuzhou Dongchan Yuan Kelong

Chan master Kelong, also known as great master Liaokong, of Dongchan Temple in Fuzhou (Fujian), when first he ascended the hall, was asked by a monk, ‘Coming from afar and leaving the nine peaks behind to enter the abbot’s room and to be at the practice centre, people look up to the venerable’s visage as of heaven. The wish is [he] bestow a word and give a talk [on the Dharma].’

The master said, ‘Emperor Yao’s influence lasted a thousand years. The śramaṇa’s emptiness is not obscured.’

‘This being so then man and heaven both rely on it,’ replied the monk.

‘Appropriate or inappropriate?’ asked the master.

Question: ‘What is the Dao?’

‘It is just the Dao,’ answered the master.

‘What about the man of Dao?’

‘It has already been stated clearly to you,’ said the master.

The master ascended the hall and said, ‘To put it quite simply, one is not a Daoist immortal. Even being aware of the flow of the generations is not as good as returning to the monks’ hall and entering the furnace. Take care!’

Question: ‘What is Samantabhadra’s first phrase?’

‘Fallen into the second phrase,’ replied the master.

21.622 Chan Master Fuzhou Xianzong Yuan Shoupiān

Chan master Shoupiān of Xianzong Temple in Fuzhou (Fujian) did not ascend the hall one day, so the whole assembly went to his quarters to pay their respects. The master said to them, ‘So this evening everyone is granted leave of absence but still uncertain is whether to give leave of absence or not. If the granting of leave of

absence was not heard, then the first one to say so will forfeit it. Take care!'

A monk asked, 'Can a man who is in the presence [of the Buddha] during all of the twelve periods of the day then dispense with offerings from heaven to man?'

'Indispensable,' replied the master.

'Why indispensable?'

'Because you are always in the presence,' said the master.

'Can someone who seems never to be in the presence dispense with them?'

'Not until the year of the donkey,' said the master.²⁵²

A monk asked, 'May the master please answer without reference to host and guest.'

'Come up with a question without reference to host and guest!' replied the guest.

21.623 Chan Master Fuzhou Yong'an Yuan Huaile

Chan master Huaile Jingyu of Yong'an Temple in Fuzhou (撫州 Jiangxi) ascended the hall. The assembly had gathered and the master, looking back left and right, said, 'Afraid to speak out?' Then he returned to the abbot's quarters.

Ascending the hall on another day and after a silence of some time [the master] said, 'Fortunately the personal is a pitiful life and it has also been polluted.' He also said, 'Everybody should just put forth effort, do not make it easy.'

A monk asked, 'On Mount Yi only the one phrase was heard personally; may the master please say something for the benefit of the student.'

'In future do not make the mistake of bringing up this kind of thing with people,' said the master.

21.624 Chan Master Fuzhou Minshan Linghan

Chan master Linghan of Minshan in Fuzhou (Fujian) first resided in Yongfu Temple. Having ascended the hall he said, ‘As for compassion, compassion is fulfilled and the wish to requite it is a wish completed.’ Then he returned to the abbot’s quarters.

A monk asked, ‘Who can be counted a companion since arriving on the summit of Mount Sumeru?’

‘Arrived,’ said the master.

‘Who can be counted a companion?’

‘Go and drink some tea!’ replied the master.

Question: ‘Great clarity – this is not understood; may the master please point it out.’

‘To point it out is still to fix it to one thing, but what problem is it that you want great clarity on?’

‘The student does not understand, may the master please point it out once more,’ replied the monk.

‘Seven blows, thirteen,’ said the master.

21.625 Ven. Xinluo Guishan

In the assembly of Ven. Guishan of Xinluo [guo, Korea], someone brought up the case of Prime Minister Pei Xiu who, on the opening of the establishment of a Dharma-hall, had asked a monk well-studied in the *sutras*, ‘Which *sutra* is your speciality?’

The monk had replied, ‘*Wuyan Tongzi Jing*.’ ²⁵³

‘How many chapters does it contain?’ Pei Xiu had asked.

‘Two chapters,’ the monk replied.

‘Since there are no words, why is it in two chapters?’ Pei Xiu had asked.

The monk had had no reply to this.

The master [Xinluo Guishan] answered for him, ‘If it is about “no words”, then it has certainly more than two chapters.’

21.626 Chan Master Yizhou Longxu Shan Zigu Yuan Daoyin

A monk asked Chan master Daoyin of Zigu Temple on Mount Longxu in Jizhou (Jiangxi, Ji'an), ‘What is the meaning of the Patriarch coming from the West?’

‘In the 8th year of the reign period Putong (527 CE), Emperor Wu of Liang suffered the blame and even to this day cannot be exonerated,’ replied the master.

Question: ‘How does Mount Longxu fare among the thousands, tens of thousands of mountains?’

‘Thousands, tens of thousands of mountains,’ answered the master.

‘What about the people of the mountains?’

‘The face in front seems a thousand *li* away,’ said the master.

Question: ‘Not falling into existence or non-existence may the master please say a word.’

‘What are you asking about?’ replied the master.

21.627 Chan Master Fuzhou Xiang'guang Yuan Chengjing

A monk asked Chan master Chengjing of Xiang'guang Temple in Fuzhou (Fujian), ‘What is the Dao?’

‘A seething, boiling cauldron in Chang'an (the capital),’ said the master.

‘What is the great task?’

‘The sound of ten thousand echoes arising in the valley and the ancient pines splitting the rainbow-coloured clouds apart,’ answered the master.

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

‘Grand councillors and apart from the Empress's palace how many more are there?’

21.628 Chan Master Xiangzhou Jiuling Mingyuan

On Chan master Jiuling Mingyuan of Xiangzhou's (Hubei, Xiangfan) first visit to Changqing, Changqing asked him, 'What is your name?'

'Mingyuan ('bright and far away'),' replied the master.

'What is the task over there?' Changqing had asked.

'Brightness faraway retreats two steps,' said the master.

'Why your unwarranted retreat two steps backwards?' asked Changqing.

The master had no reply, so Changqing answered for him, 'If there were no retreat, how could the brightness far away be known?'

After the master became an abbot, a monk asked him, 'When there is nothing lacking in the current dispensation, what then?'

The master poked the fire with his finger, whereupon the monk had an awakening.

21.629 Chan Master Hangzhou Baoci Yuan Cong'gui

Chan master Cong'gui (? – 973 CE) of Baoci Temple in Hangzhou (Zhejiang) was a native of Fuzhou (Fujian) whose family name was Chen. He left the home life young under Ven. Tou Shiti. First, he resided at Chengxin Temple in Yuezhou (Zhejiang, Shaoxing),²⁵⁴ later at Baoci Temple.

A monk asked, 'An ancient said that people of today read the ancient teachings without having yet removed the troubles of the heart. If there is the wish to remove the troubles of the heart, then it is necessary to read the ancient teachings. But what are the ancient teachings?'

"Thus have I heard," replied the master.

'What are the troubles of the heart?'

'The sound of those sparrow chicks over there,' said the master.

Between 7 and 9 am on the morning of the 14th day of the 6th month in the 6th year of the reign period Kaibao, corresponding to the tenth year of the sexagenarian cycle, the master bathed and changed robes, then delivered last instructions to his disciples. Lying on his right side he passed away.

21.630 Chan Master Hangzhou Longhua Si Qiying

Chan master Qiying, also known as great master Huangbian Zhouzhi, of Longhua Temple in Hangzhou (Zhejiang), first received the precepts on Mount Huangbo in Fuzhou (Fujian) and later awoke to the meaning under Changqing (**18.478**).

After becoming abbot, a monk asked the master, ‘What is it like around Longhua Temple?’

‘The green bamboos sway in the wind and the winter pines shut out the moon,’ replied the master.

‘And what are the people in Longhua Temple like?’

‘Be sure not to offend them!’ said the master.

Question: ‘What is the place of practice of all the Buddhas of the three worlds like?’

‘No need to look up in worship,’ replied the master.

‘This being so, then it goes all the way through from ancient times to today,’ said the monk.

‘In which year?’ asked the master.

Question: ‘What is the host of Huangbo Mountain like?’

‘He thanks the benevolent ones for coming to visit,’ said the master.

‘What is it like around Mount Huangbo?’

‘Dragons sing and waterfalls cascade; clouds rise from blue-green mountain peaks,’ replied the master.

Dharma Heirs of Chan Master Hangzhou Longce Si Daofu

21.631 Chan Master Yuezhou Qinghua Shan Shina

Chan master Shina of Mount Qinghua in Yuezhou (Zhejiang, Shaoxing) was asked by a monk, ‘What is it to be confused and have doubts during the twelve periods of the day?’

‘Good!’ answered the master.

‘This being so, then it has been obtained on encountering the venerable sir,’ said the monk.

‘Cheerio!’ said the master.

A monk came to pay his respects and the master said to him, ‘If you ask a good question, I will give a good answer.’

‘This being the case then the whole assembly has been standing for a long time,’ replied the monk.

‘Hurrying to the assembly to do what?’ said the master.

Question: ‘Not counting reward or punishment, what is the hair blown onto [a sharp] sword [blade and cut in two] all about?’

‘It is best to cross the Qiantang River²⁵⁵ by boat,’ said the master.

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

‘Very fresh!’ replied the master.

21.632 Chan Master Quzhou Nanchan Yuyuan

There was a layman whom people called Tiejiao (Iron Foot). One day he suddenly went about on horseback. A monk asked Chan master Yuyuan of Nanchan Temple in Quzhou (Zhejiang) about this, ‘Since he is called Iron Foot, why does he go about on horseback?’

The master replied, ‘The girdle does not stop the belly pain and how could a mandarin’s headgear resist the celestial chill!’

A lay official asked, ‘The venerable sir is young, so why not become an abbot?’

‘Though a thousand-year [lifespan] is still called ‘red crowned crane’,²⁵⁶ what actually comes to birth in the early morning is the offspring of the phoenix,’ answered the master.

On one occasion the master said, ‘Is it difficult to express it in this way?’

A monk stepped forward and said, ‘May the master please express it.’

‘The mossy streams of Muzhou (Zhejiang, Jiangjian) and the lichens of the [Yi]Jinjun garrison,’²⁵⁷ said the master.

21.633 Chan Master Fuzhou Zifu Yuan Zhiyuan

Chan master Zhiyuan (895-977 CE) of Zifu Temple in Fuzhou (Hubei, Tianmen) was a native of Lianjiang in Fuzhou (Fujian). He left the home life young and green to arrive at Chan master Faxuan’s Temple Quanyin on Mount Xia (Guangdong), where he had his head shaved and received the precepts. Serving with diligence and respect, he conscientiously chanted the *sutras* and maintained the precepts.

One day Chan master Xuan said to him, ‘It is to be seen that you have superior roots, capable of undertaking the great task. Why not go on pilgrimage instead of getting stuck here?’ The master then made his prostrations and bade farewell.

He passed through various [Chan] places until he arrived in Yuezhou (Zhejiang, Shaoxing), at the Jingqing Temple of Chan master Shunde [Daofu] (18.480) on a courtesy call. The master therefore asked Shunde, ‘Where is the place that all the Buddhas cast off the body?’

‘Everybody should know this,’ replied Shunde.

‘This being so, then it must be difficult to deceive the eyes of living beings,’ answered the master.

‘The fitness of things can bind a leopard,’ said Shunde. On account of this profound pointer the master awakened.

In the 3rd year of the reign period Xiande of the [Posterior] Zhou dynasty (951-960 CE),²⁵⁸ corresponding to the fifty-third year of the sexagenarian cycle (956 CE), the prefect of Fuzhou (Hubei, Tianmen) led his government colleagues, Buddhist monks and Daoist priests to ask the master to occupy the Zifu Temple and open the hall by giving a Dharma-talk.

(Textual comment: At that time the name [of the temple] was Dongchan.)

A monk asked, ‘Of which house is the master’s song and of whose lineage is he the heir?’

‘The moon on the snowy mountain peaks, shining brightly on the waves of Jinhu,’²⁵⁹ said the master.

Question: ‘All the Buddhas come into the world raining down the four kinds of flowers and causing the earth to quake.²⁶⁰ What auspicious portents does the venerable sir have for us today?’

‘A material thing, unborn, with a completely transparent body. Is there still someone able to recognise the lucent shine in front of the eyes?’ said the master.

Question: ‘What is the one phrase that is the direct pointer?’

‘What?’ replied the master and added, ‘Understood yet? If understood, then it is settled now, but if not understood, then for *kalpas* to come there will be counting motes of dust – but that is for all of you to sort out. The source of the heart of the ancient Buddhas is the clear naked phenomena in front [of the eyes]. Encircling heaven and earth and all forms of existence [this source] is the family lineage, for originally there is no difference between Buddhas and living beings. Nirvāna as well as birth and death are mirages shape-shifting at will: the ground of the [Buddha] nature is forever present and cannot be toiled for, practised or verified.’ The master also said, ‘Just recognise this, the naked openness which is not covered even by a blade of grass. Carried easily, it is the most efficient strength of the heart.’

The master helped living beings cross over the stream in this way for twenty-two years. On the 16th day of the 9th month, in the 2nd year of the reign period Taiping Xingguo [of the Northern Song dynasty], corresponding to the fourteenth year of the sexagenarian cycle (977 CE), the assembly was summoned to say farewell. On the morning of the 27th day, the master quietly sat down and went into transformation. He was eighty-three years old and had been a monk for sixty-three years.

***Dharma Heirs of Chan Master Tanzhou Baoen
Huaiyue***

21.634 Chan Master Tanzhou Miaojia Yuan Shihao Chuanxin Dashi

Chan master Shihao of Miaojia in Tanzhou (Hunan, Changsha), also known as great master Chuanxin, once resided on Mount Xiang in Chenzhou (Hunan).

A monk asked, ‘If intending is the second and not intending the third in order, what is the first?’

‘All together,’ replied the master.

A monk asked, ‘What was the reason for an ancient cutting off his arm?’

‘I would rather cut off my arm,’ said the master.

Question: ‘What should the eye of a student resemble?’

‘It is necessary to acknowledge my kindheartedness,’ answered the master. Question: ‘What is the sword of Mount Xiang?’

‘Different,’ said the master.

‘Can it also be exposed?’

‘Cannot bear to see it,’ replied the master.

Question: ‘What is the house style of Miaoji Temple?’

‘Too many as entourage,’ said the master.

Question: ‘What is the most important teaching of the Buddha-dharma?’

‘Two mouths do not express the same thing,’ answered the master.

Question: ‘What is the one road at Mount Xiang?’

‘Torrential land,’ said the master.

‘What about after arriving here?’

‘Peaceful, your life,’ replied the master.

Question: ‘What were the World-honoured One’s secret words?’

‘Ananda still does not know,’ said the master.

‘Why not?’

‘It was not that he was not a sage,’ answered the master.

Question: ‘What is precious on Mount Xiang?’

‘The green-eyed barbarian would not venture to define it,’ said the master.

‘What is the nakedness [of phenomena]?’

‘The Dragon King²⁶¹ cannot hold it up,’ said the master.

A monk, referring to the statue of a sagely monk who had been bitten by a tiger, asked the master, ‘Since it was a sagely monk why did he sustain a bite from such a big beast?’

‘Doubt kills all under heaven,’ said the master.

Question: ‘What is a man without shame?’

‘The śramaṇa needs to taste the stick,’ answered the master.

Dharma Heirs of Chan Master Fuzhou Gushan Shenyan

21.635 Chan Master Hangzhou Tianzhu Shan Ziyi

Chan master Ziyi (?–986 CE) of Mount Tianzhu (Anhui) in Hangzhou (Zhejiang), also known as great master Xinyin Shuiyue, was a native of Leqing in Wenzhou (Zhejiang) whose family name was Chen. On his first courtesy visit whilst on pilgrimage, Ziyi arrived at Ven. Gushan [Shen'an]'s (18.845) place and asked, 'Ziyi has expressly come from three thousand *li* away to the Dharma-seat [of Ven. Touben] (see 20.541). Although it is not the proper time to begin [with questions], may the master please respond outside of the proper time.'

'It is not possible to arbitrarily push the benevolent one aside,' replied Gushan.

'What is the place of penetrative power like?'

'Why do you waste power?' replied the Gushan.

On receiving these words, the master understood the pointer and travelled further through Zhejiang.

The ruler [of Wuyue, of the Qian clan] Zhongyi Wang (r. 947-978 CE) had heard of the master's reputation and had him occupy the Luohan and Guangfu practice temples, where a flood of living beings arrived [to hear the Dharma].

The master ascended the hall and addressed the throng, 'The great assembly has been a long time standing! And waiting for what? Do not try to interpret [Chan] for fear of mistaking its power; turn away from confusion and return to the [Chan] road. It is getting cold, take care!'

A monk asked, 'What is the task from of old?'

'To stay put,' replied the master.

'What about awakening?'

'A pity that the dragon's head transforms into a snake's tail,' replied the master.

There was a monk, who, rising from his prostration, was about to ask a question when the master asked him, 'What is there to lay down?'

The monk then asked, 'It is just as it was with the disciples of National Teacher Xingsheng (18.485) – was something shared or

not?’

‘Just wait for the outcome of the chess game, for it is not known whether the handle of the axe is already rotten,’ replied the master.

Question: ‘What was Vimalakirti’s silence all about?’

‘Slander,’ replied the master.

‘So why did Mañjuśrī praise it?’

‘The blind leading the blind,’ said the master.

‘What about Vimalakirti then?’

‘A three-foot high turban on the head and in his hands a fly-whisk,’ said the master.

Question: ‘What is the place into which all Buddhas come to birth?’

‘In the vastness of the oceans, a spark is burning,’ answered the master.

‘The student does not understand.’

‘The dragon fish is incinerated,’ replied the master.

Question: ‘What was the meaning of Danxia burning the wooden Buddha?’

‘It was cold but around the stove was a fierce heat,’ said the master.

‘But was he at fault?’ asked the monk.

‘Joyfully sitting by the stream in the bamboo grove,’ replied the master.

Question: ‘What is the authentic lineage in the Dharma-world?’

‘The 7th of the 7th month – the tides at [the River Qiantang in] Zhejiang,’ said the master.

Question: ‘To get straight to the point, what kind of a man in the Guangfu Temple is beyond Vairocana [Buddha] and transcends Shakyamuni?’

‘Above all, politeness,’ answered the master.

‘So the whole of life goes happily then,’ said the monk.

‘What is a happy situation?’ replied the master.

The monk could not come up with a reply. The master scolded him.

The master was about to descend the hall when a monk asked, ‘May the master please say the one phrase on descending the hall.’

‘Wise conduct has already returned to the Western Regions, and in these mountain hollows an old ape is whimpering,’ replied the master.

Question: '[Ven.] Gushan has a way of speaking that obstructs the drum and snatches the flag away, but what about the patriarchs?'

‘The defeated general cannot endure execution,’ said the master.

‘And when coming across a virtuous general, what then?’

‘Remember that you are a solitary spirit, bestowed with three offerings,’ replied the master.

Question: ‘When the World-honoured One entered cessation, where did he return to?’

‘The forest of cranes emptied of colour; a direct return to the place of no return,’ replied the master.²⁶²

‘The master has surely decided on a place?’

‘Ripe fruits fall through the unyielding wind and the stubborn leaves descend in the white autumn,’ said the master.

‘Where will our master return to?’

‘If you now wish to know where I shall return to, it is to the east, west, south, north, a willow transformed into silk thread,’ said the master.²⁶³

Question: ‘What is it to practise the way and then pass it on accordingly?’

‘Chanting a verse with the blinds rolled up high and boiling water for the tea after the siesta,’ said the master.²⁶⁴

The master returned to his native village and in the 3rd year of the Yongxi reign period (986 CE) showed his cessation. The disciples gathered the śarira relics and set up a stupa.

21.636 Chan Master Jianzhou Baiyun Zhizuo

Chan master Zhizuo Zhenji of Baiyun Temple in Jianzhou (Fujian, Jianou) was a native of Yongzhen (Fujian, Luoyuan) whose family name was Zhu. He had the appearance of a monk from India. After paying Ven. Gushan a courtesy visit, he had his head shaved and received the precepts at the age of twenty-four.

One day Gushan ascended the hall and calling to the whole assembly, they all turned round to look. Gushan opened his robe to the assembly, but they did not know how to take this pointer. Only the master, from his clear awakening, understood the message. Entering Gushan's room, the master would inherit the seal of authentication.

On the occasion of another gathering, Gushan summoned [the master] to step forward and asked him, 'What was the meaning of Nanquan summoning the head monk?' The master just brought his palms together in salutation and in a formal manner withdrew and remained standing. Gushan only laughed a little, considering him a bit odd.

After this the master took to roaming through Wu and Chu (Jiangsu, Jiangxi and Hunan) until he came to Minzhou (Fujian). Residing first on Nanfeng, he later occupied Baiyun Temple in Jianzhou.

The master ascended the hall and said, 'Is there someone wishing to ask a question concerning the Chan vehicle? Wait until the mountain monk has come up with an answer to the meaning of the Chan vehicle's teachings.' At that time a monk stepped forward and was just getting up after making his prostrations whereupon the master left for the abbot's quarters.

Question: 'What is the dragon's song in the withered tree?'

'In the fire a lotus is born,' replied the master.

'And what about the eyes in the skull?'

'A clay ox enters the water,' said the master.

'What is the host within the host?'

'Can you still develop the eye?' asked the master.

'In that case the student might as well return to the [monks'] hall.'

‘A monkey into the bag,’ replied the master.

Question: ‘What was the Yanping Ford incident all about?’²⁶⁵

‘Copious ancient waters flowing, flowing,’ said the master.

‘And the swords of Nanping?’

‘Quickly withdrawn,’ said the master.

‘It is still not clear whether the ford and the swords are the same thing or different,’

‘Unfortunate perhaps!’ replied the master.

In the 2nd year of the reign period Qianyou of the Posterior Han dynasty (936-951 CE) of the Five Dynasties period, corresponding to the forty-sixth year of the sexagenarian cycle (949 CE), the ruler of Jiangnan, Li Shi, invited the master to occupy Fengxian Temple and bestowed a purple robe and a religious name on him.

The master ascended the hall and mounted the Chan seat. The whole assembly was listening intently. The master said, ‘How is it possible to know anything by deceiving one another? And what if you cannot hear the talk from the many warriors of old atop the sacred mountain that only Mahākāśyapā could hear? Today, unworthy to live up to the kind invitation to spread the teachings of the Chan lineage, it might nevertheless not be different from the [worthy ones of the] sacred mountain. How then to understand that? Yet do not besmear others, ancient or modern, for it is only necessary to commit a few wonderful deeds. Can everyone verify what those are?’

A monk asked, ‘Although the assembly on the sacred mountain is no different from today’s, what is not yet clear is how to listen closely?’

‘Once more,’ replied the master.

‘This being so, then heaven and man are dependable,’ answered the monk.

‘What about the śramana?’ replied the master.

Question: ‘Ruler Qian had pleaded and [the venerable sir] had generously unfolded the Dharma feast. How is the patriarchal

inheritance from the West to be understood then?’

‘Remember it clearly,’ said the master.

‘Would not dare to let the venerable sir down,’ replied the monk.

‘Still uncertain,’ said the master.

A monk asked, ‘What is it like in Fengxian Temple?’

‘The one duty is to stay alert,’ said the master.

‘And what about the people in the temple?’

‘Not possible without decorum,’ answered the master.

Question: ‘What is the house style at Fengxian Temple?’

‘Right now, where is it?’ responded the master.

‘So the whole assembly is dependant then?’ asked the monk.

‘What concern is this of yours?’ asked the master.

Question: ‘What is the one [suitable] phrase for people?’

‘It is not [the incumbent of] Fengxian who is unable to answer,’ said the master.

21.637 Chan Master Fuzhou Gushan Zhiyan

Chan master Zhiyan, Great Master Liaoju, the second generation incumbent, ascended the hall and said, ‘Many words and repeated sayings are still opposed to awakening. Cheerio!’

A monk asked, ‘Without presuming to question the words of [Ven.] Shimen, may the master please indicate the expedient means.’

Go and put the question to the naked pillar,²⁶⁶ said the master.

Question: ‘When a *Cakravartin* enters the world, there is peace on three sides; when a Dharma-king comes into the world, what is the advantage?’

‘Understood yet?’ answered the master.

‘Having fortunately come across the wisdom of the Celestial Empire, it is appropriate to make offerings,’ replied the monk.

‘Spew it out,’ said the master.

‘If it is not about paying reverence, then it is almost an iron hammer without a hole [for the handle].’

'What is so strange about an iron hammer without a hole?'²⁶⁷ asked the master.

21.638 Chan Master Fuzhou Longshan Zhisong

Chan master Zhisong, Great Master Miaokong, of Longshan in Fuzhou (Fujian) ascended the hall and said, 'It is thanks to one's own clarity that the need is felt for making distinctions. So how is it that on arriving here, things become distinct and then proliferate into words which change into afflictions? What would it be like when these mutations had not yet occurred?'

A monk asked, 'The ancient Buddhas' transformative guidance is renewed these days by the patriarchs and masters so that a throng of living and heavenly beings congregates at the Chan temple. Having arrived here, what is there to be revealed?'

'Not to mention the presumption of someone unworthy to shoulder the responsibility to the great assembly,' replied the master.

'This being the case, then man and heaven have not been in error with their ardour, so may the venerable sir please cause the ordinary heart to transform into the Buddha heart.'

'Oh venerable one, what about it?' said the master.

'Retreating he makes prostrations and follows the assembly in asking questions,' answered the monk.

'I understand you,' said the master.

21.639 Chan Master Quanzhou Fenghuang Shan Qiang

Chan master Qiang of Mount Fenghuang in Quanzhou (Fujian) was asked by a monk, 'The transmission of the lamp came from [Ven.] Gushan to Wenling (Quanzhou) without omitting [Ven.] Shimen. May the master please pass on the message.'

'It is not the day for suffering a thrust to the chest,' answered the master.

‘Then today it is a question of listening closely to the lion’s roar so as to finally become the son of a phoenix,’ said the monk.

‘Again a person smeared with dirt!’ said the master.

Question: ‘The realm of heavenly white overflowing billows, which man can stay in this great emptiness?’

‘In the dead of night pondering Emperor Yao’s drum and turning the head to listen to Shun’s lute,’ answered the master.²⁶⁸

21.640 Chan Master Fuzhou Longshan Wenyi

Chan master Wenyi of Longshan in Fuzhou (Fujian) ascended the hall and said, ‘If the matter of the Chan vehicle were brought up, then the temple would become a desolate overgrown wasteland and even more so if stuck in roundabout questions – but waiting for what? Is there anyone capable of realising this? Step forward to be examined. If no one has any realisation, do not take confused nonsense as good!'

A monk asked, ‘What is a king?’

‘All-powerful and awe-inspiring, whom all fear,’ said the master.

‘And what is a Dharma-king?’

‘From one phrase, practice is undertaken,’ said the master.

21.641 Chan Master Fuzhou Gushan Zhiyue

Chan master Zhiyue, Great Master Liaozi, of Gushan in Fuzhou (Fujian) was a native of Fuzhou. On his first pilgrimage, he arrived at [Ven.] Huanglong (Yellow Serpent) in Ezhou (Hubei, Wuhan) and said, ‘Being for a long time favourably inclined towards Huanglong, having arrived here, it seems there is merely a banded red snake.’²⁶⁹

‘You only recognise banded red snakes but do not recognise Huanglong,’ answered Huanglong.

‘What is Huanglong like?’

‘Surging earth.’

‘What to do when suddenly coming across a Garuda bird?’²⁷⁰ asked the master.

‘Life would be difficult to sustain,’ replied Huanglong.

‘This being so, one would be swallowed up by it,’ said the master.

‘Thanks for the śramaṇa’s offering,’ said Huanglong.

The master had not yet experienced awakening at that time and so, in search of a temple for receiving the precepts, he at length arrived at National Teacher [Gushan’s] for a formal interview. There he opened up to the underlying meaning and so later became the third generation incumbent after restoring [Gushan’s] temple.

The master ascended the hall and said, ‘Even if I could bring up the matter of the Chan vehicle in its entirety, how could that lead you to awakening? Therefore I say to you: ancient and modern are forever naked and open; substance and function are without obstructions.’

A monk asked, ‘Leaving other questions aside, what is it to be born a king?’

‘The golden boughs and jade leaves [of the royal house] are not all the same, so what to do?’ replied the master.

‘If this is so, then within sameness there would be no difference,’ answered the monk.

‘What might that be, to not find any difference?’

‘Do the golden boughs last for always?’

‘This is just beyond the threshold of speech to explain,’ said the master.

Question: ‘Can emptiness really be understood as a function?’

The master picked up his staff and said, ‘This teacher-monk is very worth striking!’

The monk had no reply.

21.642 Venerable Xiangzhou Dinghui

Venerable Dinghui of Xiangzhou (Hubei, Xiangfan) was asked by a monk, ‘What is the first task of Buddhism?’

‘There is not a man who is not fearful of it,’ said the master.

‘The student has not yet understood.’

‘There is no harm in difficulties,’ said the master.

Question: ‘How is it possible to discuss the patriarchal school without making use of opportunity or action?’

‘Does the śramaṇa also feel embarrassed?’ asked the master.

The monk then gave a shout, the master was silent.

21.643 Chan Master Fuzhou Gushan Qing’e

Chan master Qing’e Zongxiao of Gushan in Fuzhou (Fujian) came to the Dharma on receiving the precepts from Venerable [Gushan] and was the fourth generation incumbent of Gushan [Temple].’

Question: ‘Where does a monk go to on going into transformation?’

‘It is cold at that time, so do not leave the hands exposed,’ said the master.

21.644 Chan Master Jinling Jingde Chongxu

Chan master Chongxu Huiwu (? – 975 CE) of Jingde Temple (*daochang 道場*) in Jinling (Jiangsu, Nanjing) was a native of Fuzhou (Fujian) whose family name was Huo. Even when young, he was not infected by the desire to consume red meat. Vowing to leave the home life, he ascended Mount Gu to have his head shaved and there came to the certainty of the Dharma. At the age of twenty-four, after giving a Dharma-talk for the assembly in the county of Feng in Hongzhou (Jiangxi, Fengcheng *xian*), he was nicknamed ‘Little Oldie’. During the Xiande reign period of the posterior Zhou dynasty of the Five Dynasties period (954-959 CE), the commander-in-chief of Jiangnan invited the master to occupy Guangmu Temple.

A monk asked, ‘What is the Great Dao?’

'I do not have a small path,' replied the master.

'What is a small path?'

'I have no knowledge of a Great Dao,' answered the master.

The master next occupied Kaixian Temple on Mount Lu, thereafter Jingde Temple [in Jinling], where a large assembly of disciples gathered for expositions on the Dharma.

In the 8th year of the Kaibao reign period (975 CE) the master returned to quiescence.

21.645 Chan Master Jinling Bao'en Yuan Qinghu

Chan master Qinghu (916-970 CE) of Bao'en Temple in Jinling (Jiangsu, Nanjing) was a native of Changle in Fuzhou (Fujian) whose family name was Chen. At the age of six he bid farewell to family, then visited [National Teacher] Gushan (**18.485**) where he had his head shaved and at the age of fifteen received the full precept ordination. Under the words of National Teacher Gushan the master awoke to the true destination.

After National Teacher Gushan had completed the return to quiescence, the master proceeded to Baiyun Temple in Jianzhou (Fujian, Jianou). The ruling commandant of Min, of the Qin clan, [requested the Son of Heaven to] bestow a purple robe and confer the religious name Great Master Chongyin on the master.

In the 8th year of the reign period Tianfu of the Jin dynasty (943 CE) Jinling mobilised troops and captured Jianzhou county. At that time, the commander-in-chief Zha Wenhui came to the temple and the master came out to receive him.

Zha asked, 'What is the significance of seeing each other here?'

'To annoy the General,' answered the master.

Later Zha invited the master to return to Jinling where the head of state [of the Southern Tang] commanded him to occupy Changqing Temple. Many disciples gathered there.

In the 1st year of the reign period Tiande of the Posterior Zhou dynasty (954 CE), the master returned once more to Jianzhou to establish a Buddhist hermitage. At that time, the military commissioner Chen Huichang created the illustrious Bao'en Temple and invited the master to reside there.

On the day of the opening of the Dharma-hall a monk asked, ‘All the Buddhas come into the world, yet the heavenly splendour (‘Tiande’ reign period) is in chaos and ruins. What is not yet clear is what good fortune does the venerable sir bring into the world?’

‘Yesterday there was the onset of thunder; today the morning’s fine rain swirls about,’ answered the master.

A monk asked, ‘What is the profound pointer of all the Buddhas?’

‘Straw sandals and wooden footwear,’ said the master.

In the 3rd year of the Kaibao reign period [of the Northern Song dynasty, 970 CE], commander-in-chief Hou again inveigled the master into staying at both Bao’en and Jingde Temples, by going to and fro to propagate the Dharma. The master’s Buddhist name was also changed to Chan Master Miaoxing (Subtle Practice).

In the 11th month of that year, there were signs of illness, so the master bade his farewells to the region’s commander-in-chief in advance. Then, during the dawn hours of the 20th day, [the master’s] bell summoned the assembly and last instructions were given. The master was fifty-five years old and had been a monk for forty years.

The commander-in-chief took care of the elaborate funeral. The collected śarira relics were in excess of three hundred grains, whilst the bone relics were returned to and interred at Reclining Clouds Temple on Chicken Foot Mountain in Jianzhou where a stupa was erected.

The master’s demeanour was serene and natural, his conduct solitary and lofty. For twenty years he did not wear downy silk, only a cotton robe. His literary style was elegant, the calligraphy far beyond that of the scholars. In the five places [the master had been an incumbent] he left gathas, all of which circulated widely.

End of Book Twenty-one

-
- 222 The capping ceremony was at the age of twenty when the recipient received a cap and sash as tokens of entry into adulthood.
- 223 The three realms of Desire, Form and the Formless.
- 224 Shades of Laozi, chapter 2, 'Tone and sound harmonise with each other.'
- 225 圓常, 平實, literally, the perfect-constant, the ordinary-real – there are many ways to translate this. Master Guichen knows what he means.
- 226 黃夷 one of the nine ethnic tribes 九夷 the Dongyi 東夷 living in the eastern coastal region, also called
- 227 A reference to the mantras discussed in the *Mahāvairocana Sūtra*. T.18. no. 848, chapter 16; Skt. *gematria*.
- 228 Reading *ta* 檻 couch for *ta* 塌 fallen, subsided.
- 229 Give a Dharma-talk.
- 230 *Wang gong* 王公.
- 231 *Wang Taifu* 王太傅.
- 232 Blurred vision.
- 233 Qina Liu 錢鏐 (852-932), ruler of Wuyue.
- 234 Xuanji 璇璣 or 璇璣.
- 235 Rabbits do not have horns, tortoise have no hair.
- 236 The three spectacular gorges of Badong on the middle reaches of the Yangzi River have inspired much poetry in Chinese literature.
- 237 *Anzhu* 庵主 usually refers to the abbess of a nunnery.
- 238 *Xin nian* 心念, *anusmṛti*.
- 239 The land (of Buddhas) where there is tranquil illumination An 寂光. abbreviation of 常寂光土, which is one of the four Buddha-lands 四土 taught in Tiantai. (摩訶止觀 T 1911.46.53a7)[Charles Muller; source(s): Nakamura, JEBD, Soothill] DDB.
- 240 *Huan you* 幻有 (*māyā-bhava?* 幻術 *huan shu*, *māyā-kāra*) is the art of illusion, bewitchment, a term frequently found in the *Mahāprajñāpāramitāśāstra*.
- 241 A blind turtle, swimming in the oceans, surfaces once every hundred years. Just at the moment of surfacing it chances to push its nose through a hole in a plank of wood that happens to be floating by, i. e. the rare opportunity of coming across the Buddha-dharma. *Saṃyutta Nikāya*, Part V, LVI, vii & viii, page 383-4., tr. F. Woodward, London: Luzac, 1930;1965.

- ²⁴² In Chan practice ‘grandmotherly kindness’ (literally ‘old woman’s heart) has the education of the student as the central concern, no matter how intrusive this deep compassion might sometimes appear to be.
- ²⁴³ Jiu Zhong 九州? DOTIC, no.1297 – reference to the nine administrative areas into which Yü divided the Chinese world, i. e. China [= the world] in its entirety. Or, translating 九重, a traditional unofficial reference to the Emperor, DOTIC: 1298.
- ²⁴⁴ Clothing, food, shelter and medicine.
- ²⁴⁵ Reference to a cult figure at Yuxiang who protected a village by overcoming a scaly dragon with an iron pole?
- ²⁴⁶ Li Yu (937-978), the last ruler of the Southern Tang dynasty, was an accomplished scholar and poet. His most famous poem beginning 無言獨上西樓, Solitary and silent atop the western tower’, written during captivity, is in QTS:889. He was poisoned.
- ²⁴⁷ A poem on the waterfalls of Lushan by Tang hermit and poet Xu Ning (d. u.), in QTS:474.
- ²⁴⁸ Qiantang River debouches into the Bay of Hangzhou and is famous for its tidal bore, one of the world’s biggest, reaching 9 meters high at times, with a speed of 40km per hour. Bore surfing is becoming popular.
- ²⁴⁹ Originally named Mount Wulin 武林山
- ²⁵⁰ Baiya’s friend who always knew what Baiya was playing on his lute (Liezi).
- ²⁵¹ One of the kings of the four quarters: north protects the preaching place of the Buddha. DDB.
- ²⁵² There is no year of the donkey in the Chinese calendar.
- ²⁵³ 無言童子經 *Boy Without Words Sutra*. T.13, no.401, translated by Dharmaraksha 3rd cent. CE.
- ²⁵⁴ Shaoxing is famous for its rice wine and its special style of Chinese (Yueju) opera.
- ²⁵⁵ Debouches into the Bay of Hangzhou.
- ²⁵⁶ Translates 丹頂鶴 *danding he*.
- ²⁵⁷ The garrison of Ruler Qian Liu of Wuyue.
- ²⁵⁸ For the Zhou dynasty as precursor of the Song dynasty see *Historical Records of the Five Dynasties* by Ouyang Xiu, tr. Richard L. Davies: New York, Columbia University Press, 2004.

- ²⁵⁹ A lake in Zhejiang, southwest of Shaoxing – an oblique reference of Xuefeng Yicun and Longce Daofu.
- ²⁶⁰ From the six auspicious portents of Buddha that manifested before the delivery of the *Lotus Sūtra*.
- ²⁶¹ A protective Buddhist deity.
- ²⁶² At Shakyamuni's demise, the forest blooms all turned as white as the cranes living there.
- ²⁶³ The 24th Chinese constellation is named after the willow. The Buddhists take it as a symbol of suppleness and power over demons. Silk thread – tender and strong.
- ²⁶⁴ Tea was normally drunk after the midday quiet period.
- ²⁶⁵ See the note to **15.359** regarding the story of the two swords made by Gan Jiang and Moye. The swords had suddenly appeared and been buried at the Nanping Ford during the Jin dynasty. A monument still stands at Nanping in Fujian in memory of the event.
- ²⁶⁶ Inner sanctuary.
- ²⁶⁷ An iron hammer with no hole for the handle is a common phrase in Chan – see *BYL* case 88.
- ²⁶⁸ See *The Hall of Light: A Study of Early Chinese Kingship* by William E. Soothill, Cambridge: James Clarke, 151; 2002, p. 261.
- ²⁶⁹ *Dinodon rufozonatum*, a black-banded red snake often found in the countryside, nonpoisonous.
- ²⁷⁰ Half man, half bird, divine: a manifestation of Vishnu's thunderbolt which shatters all false beliefs.

Finding List

W		T	XY	FG	DC
18	477 福州玄沙	343c27	1221	1031	349
	478 福州長慶慧稜禪師	347b16	1250	1054	357
	479 福州大普山玄通禪師	348b25	1260	1064	360
	480 杭州龍冊順德師道忿	348c03	1261	1065	360
	481 福州長生山皎然禪師	349c25	1274	1077	363
	482 信州鵝湖智孚禪師	350b02	1277	1080	364
	483 漳州報恩院懷岳禪師	350b24	1281	1083	365
	484 杭州西興化度悟真師	350c15	1283	1086	365
	485 福州鼓山興聖國師	351a02	1286	1088	366
	486 漳州隆壽興法師紹卿	351c15	1294	1095	368
	487 福州僊宗院仁慧大師	352a01	1296	1096	368
	488 福州蓮華山永福超證	352a09	1297	1097	368
	489 杭州龍華寺真覺大師	352a25	1299	1099	369
	490 明州翠巖永明大師	352c15	1305	1105	370

19	491	福州安國院明真大師	353b27	1309	1109	372
	492	襄州雲蓋山雙泉歸本	354a19	1315	1114	374
	493	韶州林泉和尚	354a27	1316	1115	374
	494	洛京南院和尚	354b03	1317	1115	374
	495	越州洞巖可休禪師	354b08	1318	1116	374
	496	定州法海院行周禪師	354b12	1318	1117	374
	497	杭州龍井通禪師	354b15	1319	1117	374
	498	漳州保福院從展禪師	354b22	1320	1118	374
	499	泉州睡龍山道溥	355c08	1331	1129	377
	500	杭州龍興宗靖禪師	355c17	1332	1129	378
	501	福州南禪契璠禪師	356a04	1334	1131	378
	502	越州諸暨縣越山師鼐	356a11	1335	1132	378
	503	南嶽金輪可觀禪師	356a22	1336	1133	378
	504	泉州福清院玄訥禪師	356b17	1339	1136	379
	505	韶州雲門山文偃禪師	356b27	1340	1137	379
	506	衢州南臺仁禪師	359a04	1360	1152	385
	507	泉州東禪和尚	359a07	1360	1152	385
	508	餘杭大錢山從襲禪師	359a14	1361	1153	385

509	福州永泰和尚	359a23	1362	1154	386
510	池州和龍山壽昌守訥	359a26	1363	1154	386
511	建州夢筆和尚	359b05	1364	1156	386
512	福州古田極樂元儼禪	359b10	1365	1156	386
513	福州芙蓉山如體禪師	359b20	1366	1158	386
514	洛京憩鶴山和尚	359b24	1367	1158	386
515	潭州湧山棲禪師	359b27	1368	1158	386
516	吉州潮山延宗禪師	359c04	1369	1159	387
517	益州普通山普明大師	359c10	1370	1160	387
518	隋州雙泉山梁家庵永	359c15	1370	1161	387
519	漳州保福院超悟禪師	359c22	1371	1162	387
520	太原孚上座	359c27	1372	1163	387
521	南嶽惟勁	360b02	1376	1166	388
20	522 杭州佛日和尚	361c11	1379	1169	391
	523 蘇州永光院真禪師	361c11	1383	1173	392
	524 洪州鳳棲山同安丕禪	362a26	1384	1173	392
	525 廬山歸宗寺澹權禪師	362b25	1387	1177	393
	526 池州廣濟和尚	362c07	1389	1179	393

527	潭州水西南臺和尚	362c15	1390	1181	393
528	歙州朱谿謙禪師	362c19	1391	1181	393
529	揚州豐化和尚	362c24	1392	1182	393
530	雲居山昭化禪師道簡	362c28	1392	1182	393
531	廬山歸宗寺懷惲禪師	363a22	1395	1184	394
532	洪州大善慧海禪師	363b01	1396	1186	394
533	朗州德山和尚	363b09	1397	1187	395
534	衡州南嶽南臺和尚	363b11	1398	1188	395
535	雲居山昌禪師	363b13	1398	1188	395
536	池州嵇山章禪師	363b18	1399	1189	395
537	晉州大梵和尚	363b23	1400	1189	395
538	新羅雲住和尚	363b26	1400	1189	395
539	雲居山懷岳達空禪師	363c02	1401	1190	395
540	嶺玗和尚	363c05	1402	1191	395
541	撫州荷玉山玄悟光慧	363c11	1403	1191	395
542	筠州洞山道延禪師	364a12	1407	1195	396
543	衡州育王山弘通禪師	364a17	1407	1196	396
544	撫州金峰從志大師	364b03	1409	1198	397

545	襄州鹿門山處真禪師	364b12	1411	1199	397
546	撫州曹山慧霞了悟師	364c03	1413	1201	397
547	衡州華光範禪師	364c11	1415	1202	398
548	處州廣利容禪師	364c18	1416	1204	398
549	泉州廬山小谿院行傳	365a04	1418	1205	398
550	西川布水巖和尚	365a09	1418	1206	398
551	蜀川西禪和尚	365a12	1419	1206	398
552	華州草菴法義禪師	365a16	1420	1207	398
553	韶州華嚴和尚	365a20	1420	1207	399
554	潭州報慈藏嶼匡化	365a24	1421	1208	399
555	襄州含珠山審哲禪師	365b17	1424	1211	399
556	鳳翔府紫陵匡一定覺	365c04	1426	1213	400
557	洪州鳳棲山同安院威	365c12	1427	1214	400
558	韶州龍光和尚	365c22	1428	1215	400
559	襄州鳳凰山石門寺獻	366a04	1430	1216	400
560	襄州萬銅山廣德和尚	366b12	1434	1220	401
561	郢州芭蕉和尚	366b20	1436	1221	402
562	定州石藏慧炬和尚	366b22	1436	1221	402

563	興元府青剉山和尚	366b26	1437	1222	402
564	京兆香城和尚	366c01	1438	1222	402
565	京兆重雲智暉禪師	366c12	1439	1226	402
566	杭州瑞龍院幼璋禪師	367a19	1443	1226	403
567	疏山證禪師	367c02	1447	1228	404
568	洪州百丈安和尚	367c14	1448	1230	405
569	筠州黃蘗山慧禪師	367c25	1450	1231	405
570	隋州隋城山護國守澄	368a17	1452	1233	405
571	洛京長水靈泉歸仁禪	368a25	1453	1234	406
572	延州伏龍山延慶奉璘	368a29	1454	1235	406
573	安州大安山省禪師	368b10	1455	1236	406
574	洪州大雄山百丈超禪	368b17	1457	1237	406
575	洪州天王院和尚	368b23	1457	1238	406
576	常州正勤院蘊禪師	368b26	1458	1238	406
577	襄州後洞山和尚	368c10	1460	1240	407
578	京兆三相和尚	368c12	1460	1240	407
579	京兆永安院善靜禪師	368c15	1461	1240	407
580	蘄州烏牙山彥賓禪師	369a20	1465	1245	408

581	鳳翔府青峰山傳楚禪	369a28	1466	1245	408
582	鄧州中度和尚	369b14	1468	1246	408
583	嘉州洞谿和尚	369b21	1469	1247	408
584	京兆臥龍和尚	369b26	1470	1248	409
585	泉州福清院師巍和尚	369c01	1471	1248	409
586	京兆白雲無休禪師	369c07	1472	1249	409
587	江州廬山永安淨悟禪	369c11	1472	1249	409
588	袁州木平山善道禪師	369c23	1474	1251	409
589	陝府龍谿和尚	370a16	1477	1253	410
590	郢州桐泉山和尚	370a22	1478	1253	410
591	潭州文殊和尚	370b04	1479	1254	410
21	592 漳州羅漢院桂琛禪師	371a02	1491	1257	417
	593 福州安國院慧球寂照	372a22	1502	1268	420
	594 杭州天龍寺重機明真	372c08	1507	1272	421
	595 福州僊宗院契符清法	372c22	1509	1273	421
	596 婺州金華山國泰院[373a08	1511	1275	422
	597 衡嶽南臺誠禪師	373a16	1512	1276	422
	598 福州升山白龍院道希	373a23	1513	1277	422

599	福州螺峰沖奧明法	373b14	1516	1280	422
600	泉州睡龍山和尚	373b22	1517	1281	423
601	天台山雲峰光緒	373b28	1518	1281	423
602	福州大章山契如庵主	373c06	1519	1282	423
603	福州蓮華山永興祿	373c29	1521	1284	424
604	天台山國清寺師靜	374a07	1522	1284	424
605	泉州招慶院道匡	374b02	1524	1286	424
606	杭州龍華寺彥球	374c17	1529	1290	426
607	杭州臨安縣保安連	375a06	1531	1292	426
608	福州報慈院光雲慧覺	375a13	1532	1293	426
609	廬山開先寺紹宗圓智	375a29	1534	1295	427
610	婺州金鱗報恩院寶資	375b09	1535	1295	427
611	杭州傾心寺法[王*音]	375c05	1538	1298	428
612	福州水陸院洪儼	375c25	1541	1301	428
613	杭州靈隱山廣嚴院咸澤	376a01	1541	1301	428
614	福州報慈院慧朗	376a14	1543	1303	429
615	福州怡山長慶常慧	376a22	1544	1304	429
616	福州石佛院靜	376b01	1545	1304	429

617	處州翠峰從欣	376b06	1546	1305	429
618	福州枕峰觀音院清換	376b09	1546	1305	429
619	福州東禪契訥	376b18	1547	1306	429
620	福州長慶院弘辯妙果	376b24	1548	1307	430
621	福州東禪院可隆了空	376c02	1549	1307	430
622	福州僊宗院守玭	376c10	1550	1308	430
623	撫州永安院懷烈淨悟	376c18	1551	1309	430
624	福州閩山令含	376c23	1552	1309	430
625	新羅龜山和尚	376c29	1553	1310	431
626	吉州龍須山資國院道殷	377a05	1553	1311	431
627	福州祥光院澄靜	377a10	1554	1311	431
628	襄州鷲嶺明遠	377a14	1555	1312	431
629	杭州報慈院從瑰	377a20	1556	1312	431
630	杭州龍華寺契盈廣辯	377a27	1557	1313	431
631	越州清化山師訥	377b07	1558	1314	432
632	衢州南禪遇緣	377b14	1559	1315	432
633	復州資福院智遠	377b21	1560	1316	432
634	潭州妙濟院師浩傳心	377c15	1563	1317	433

635	杭州天竺山子儀心印水月	378a04	1565	1320	433
636	建州白雲智作真寂	378b08	1570	1324	434
637	鼓山智嚴了覺	378c10	1573	1327	435
638	福州龍山智嵩妙空	378c16	1574	1328	435
639	泉州鳳凰山彊	378c24	1575	1329	435
640	福州龍山文義	379a01	1576	1329	435
641	福州鼓山智岳了宗	79a08	1577	1330	435
642	襄州定慧和尚	379a22	1578	1331	436
643	福州鼓山清諤宗曉	379a27	1579	1332	436
644	金陵淨德道場沖煦慧悟	379a29	1579	1332	436
645	金陵報恩院清護	379b07	1581	1333	436

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.
- Blofeld, 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) *Huainanzi, Chapter 7, Jingshen*: 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.
- Dharmamitra, Bhikshu (trans.). *The Six Dharma Gates to the Sublime: A Classic Meditation Manual on Traditional Indian Buddhist Meditation*. Seattle: Kalavinka Press, 2009.
- 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.
- Eskildsen, Stephen. *The Teachings and Practices of the Early Quanzhen Taoist Masters*. New York: State University of New York Press, 2004.
- 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.
- Lianchan Chen, *Chinese Myths and Legends* Cambridge: Cambridge University Press, 2011.
- 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.
- Mollier, Christine. *Buddhism and Taoism Face to Face*. Honolulu: University of Hawai'i Press, 2008.
- 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 Banarsi-dass, 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.
- Palmer, Martin. (trans.) *The Book of Chuang Tzu*. Harmondsworth: Penguin Books, 1996
- 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 Banarsi-dass, 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.

- Robson, James. *Power of Place*. Cambridge (Massachusetts): Harvard University Asia Centre, 2009.
- 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.
- Schipper, Kristofer and Verellen, Franciscus. *The Taoist Canon: A Historical Companion to the Daozang*. Chicago: University of Chicago Press, 2004.
- (trans.) *Zhuang Zi, De volledige geschriften*. Amsterdam: Uitgeverij Augustus, 2007
- 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.
- Tattleman, 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.
- “Prince Moonlight: Messianism and Eschatology in Early Chinese Buddhism.” *T'oung Pao* 68 (1 / 3): 1-75.

Index

- ancient mirror, →
Anguo Hongtao (19.491), →
apes, →, →
Baiyun Wuxiu (20.586), →
Baiyun Zhizuo (21.636), →
Baizhang An (20.568), →
Baizhang Chao (20.574), →
Bao'an Lian (21.607), →
Bao'en Baozi (21.610), →
Bao'en Qinghu (21.645), →
Baoci Cong'gui (21.629), →
Baoci Huiming (21.614), →
Baoci Cangyu (20.554), →
Baoci Temple, by the western gate of Hangzhou, →
Baoen Huaiyue (18.483), →
Baofu Congzhan (*Hofuku Juten*) (19.498), →
Baofu Yuan Chaoyu (19.519), →
barb on the end of the fishing line will not come out, →
Before mother and father were born, →, →
board *Prajñāpāramitā* vessel, →
Bodhidharma gazing at a wall for nine years, meaning of, →
bright mirror within the darkness, →
Bu Shuiyan (20.550), →
Buddha dharma, right leisure, →
Buddha Nature, you do not have it, →
Buddhas do not arrive anywhere, →
Buddhas have masters?, →
Buddhist monks and Daoist priests, →
bug in the fire swallowed the tiger, →
burning the wooden Buddha, →

business within Chan monasteries, what is it?, →
Caoan Fayi (20.552), →
Chan compatible with the Dao?, →
Chan Master Tao (21.596), →
Chan, a mythic phoenix entering a chicken coop, →
Changqing Changhui (21.615), →
Changqing Huiling (*Chōkei Eryō*) (18.478), →
Changsheng Jiaoran (18.481), →
Chaoshan Yanzong (19.516), →
Chaozheng Dashi Congyan (18.488), →
Chizhou Guangji (20.526), →
Chongao Mingfa (21.599), →
Chopping firewood, →
clouds moving or wind moving?, →
coin lost in the river is to be found in the river, →
Copying, making notes of talks, →
corpses, great ocean does not harbour, →
Cuifeng Congxi (21.617), →
Da'an Sheng (20.573), →
Dao, a silk-fine lotus root dragging a big elephant around, →
Daoxi (21.598), →
Dapu Xuantong (18.479), →
Daqian Shan Congxi (19.508), →
Dashan Huihai (20.532), →
Deaf, dumb, mute is the spiritual man, →
Dengzhou Zhongdu (20.582), →
devote the body in reverence, →
diamond body hidden within, →
Dongchan Kelong (21.621), →
Dongchan (19.507), →
Dongchan Qina (21.619), →
Dongshan Daoyan (20.542), →
Dongyan Kexiu (19.495), →
doubt, Changqing's ice-cold doubt, →
dragon store collection , →
dragon, pure black, pearl under chin, →
dubious wealth, →

eels, →

Ehu Zhifu (18.482), →
Embrace the uncarved block, →
eradication of all karma, →
Exertion without limit, no harvest, →

Fahai Yuan Xingzhou (19.496), →
Fazang 法藏 (643-712 CE), →

Fenghuang Qiang (21.639), →

Fengqi Tongan Pi (Do-an Dofu), (20.524), →
fire, enter, not burn, enter water, not get wet, →
firmly holding fast to heaven, earth, →
five constants of the Confucianists, →
Flow, peace obtained not following?, →
forest of karma, →
forge a master, is difficult, →
forging your bodies and hearts into empty space, be generous in, →

Fori, of Hangzhou (20.522), →
Fortunately, due to ill health, necessary to leave the native village, →

Fuqing Shiwei (20.585), →

Fuqing Xuan'na (19.504), →

Furong Shan Ruti (19.513), →
future has no likeness, →

Fuzhou Yongtai (19.509), →
ghost guarding an old grave-mound, →
golden robe of one piece, →
golden rooster, not yet crowed, →
grandmotherly kindness, →

Guangli Rong (20.548), →

Guangyan Xianze (21.613), →

Guangyun Huijue (21.608), →

Guanyin Qinghuan (21.618), →
Guanyin, image to heavy to lift, →
Guiben awakened Xuefeng sitting on his back, →
Guichen is unwell, →

Guishan Qi (19.515), →

Guizong Danquan (20.525), →

Guizong Huaiyun (20.531), →

Guoqing Shijing (21.604), →
Gushan Qing'e (21.643), →
Gushan Zhiyan (21.637), →
Gushan Zhiyue (21.641), →
Hanzhu Shenzhe (20.555), →
Head Monk Taiyuan Fu (19.520), →
Helong Shan Shouna (19.510), →
Hermitage Head Qiru (21.602), →
Hongbian Miaoguo (21.620), →
Houdong Shan (20.577), →
how do people walk on?, →
Huaguang Fan (20.547), →
Huangbo Hui (20.569), →
Huayan Chuzhen (20.545), →
Huiqiu Jizhao (21.593), →
Huixia Liaowu (20.546), →
Hun lands the winds incite, →
ice in fire, →
Indra's Net, →
iron hammer without a hole, →
iron, ten thousand *li*, one line of, →
it cannot be transferred, →
It is you, authentic, just as it is, →
Jianzhou Mengbi (19.511), →
Jile Yuanyan (19.512), →
Jinfeng Congzhi (20.544), →
Jing lake, (Jinghu), →
Jingde Chongxu (21.644), →
Jingzhao Sanxiang (20.578), →
Jingzhao Wolong (20.584), →
Jingzhao Xiangcheng (20.564), →
Jinlun Keguan (19.503), →
Jinzhou Dafan (20.537), →
Jishan Zhang (20.536), →
Jiuling Mingyuan (21.628), →
Juedi Song, →
karma of heavenly beings, →

Kāśyapā Matanga, →

knowledge all turned upside down, →

language of the Tathāgata, →

Langzhou Des (20.533), →

lantern in broad daylight, carrying a, →

let your moon function, →

Liangjia Anyong (19.518), →

life, death and love, net of, →

life-giving sword, →

Lingjue (20.540), →

Lingquan Guiren (20.571), →

lion in his lair, →

living beings use it every day, →

Longce Daofu (18.480), →

Longhua Qiying (21.630), →

Longhua Yanqiu (21.606), →

Longjing Tong (19.497), →

Longmen's Gate, →

Longshan Wenyi (21.640), →

Longshan Zhisong (21.638), →

Longxing Zongjing (19.500), →

Look under your own feet, →

lotus flower not yet appeared, →

Luohan Guichen (21.592), →

Luojing Nanyuan (19.494), →

Luojing Qihe Shan (19.514), →

magpie, →

Manjuśri's gate, →

middle way needs to be dispatched too, →

Minshan Linghan (21.624), →

Mirror Lake, →

mountains, rivers and the great earth will

give clarity, →

mosquito on an iron ox, →

Muping Shandao (20.588), →

Nanchan Qifan (19.501), →

Nanchan Yuyuan (21.632), →

Nantai Cheng (21.597), →

Nantai Ren (19.506), →

Nanyue Gaoseng Zhuan, →

Nanyue Nantai (20.534), →

Nanyue Weijin (19.521), →

National Teacher Xingsheng Shenyan (18.485), →

neglected, it still has the resonance of precious jade, →

no intentional thinking, →

no ears, no eyes, →

original surname, what is it?, →

panning for gold, →

Patriarch transmitting to patriarch, →

Pi Guangye, →

Pi Rixiu, →

Pindola, →

pine forever for the net, do not, →

prajñā in the bookcase, →

precious sword, before tempering, →

properly within, →

Putong Shan Puming (19.517), →

Qian of Wuyue, →

Qiantang River, →

Qifu Qingfa (21.595), →

Qingcuo Shan (20.563), →

Qingfen Chuanchu (20.581), →

Qinghua Shina (21.631), →

Qingxin Fatao (21.611), →

Qiru's *gatha*, →

rays of the sun, →

release hand, suspended over, →, →

Renhui Dashi Xingtao (18.487), →

return to the root, →

Riding an ox, wearing a straw hat, →

right here already deeply buried, →

Ruilong Youzhang (20.566), →

Samantabhadra's gate, →

seamless pagoda, →, →, →, →, →, →, →

second moon, →
sentimentality, a great killer, →
Shanfu Longxi (20.589), →
Shanzhou Tongxi (20.583), →
Shaozhou Huayan(20.553), →
Shaozhou Linquan (19.493), →
Shaozhou Longguang (20.558), →
Shaozong Yuanzhi (21.609), →
Shezhou Zhuxi Qian (20.528), →
Shicang Huiju (20.562), →
Shifo Jing (21.616), →
Shihao Chuanxin (21.634), →
Shimen Xianwen (20.559), →
Shoucheng Jingguo (20.570), →
should not seek to obtain awakening, →
Shuchuan Xichan (20.551), →
Shuilong Shan (21.600), →
Shuilong Shan Daopu (19.499), →
Shuiliu Hongyan (21.612), →
Shushan Zheng (20.567),
single hand, sound of, →
small boat, seen in the heart?, →
solace from life and death, →
Solicitously hand on to descendants, to make it visible, →
special transmission outside of the teachings, →
Steep is Cloud Gate [Mountain], →
stream is fast, but not aware, →
subtle body should be in front of the eyes, →
Sun in *Jambudvīpa*, →
sun in own house, abandoning the, →
Tanzhou Shuixi Nantai (20.527), →
Tanzhou Wenshu (20.591), →
ten thousand dharmas return to the one, →
ten thousand things return to the one, →
thoughts swirling about continuously, →
Tianwang Yuan (20.575), →
Tianzhu Ziyi (21.635), →

tiger's eyes, →
tigers and wolves, →
Tongan Wei (20.557), →
Tongquan Shan (20.590), →
Tower in moonlight causes anxiety, →
tree hermitage, →
turtle-nosed snake, →
Two Manjuśris, →
two moons, →, →
uncarved block, →
vast and unclear, all is, →
Vimalakirti and Manjuśri, discussing what?, →
Vimalakirti's silence, →
Wantong Guangde (20.560), →
What is the unborn dharma's dharma, →
when the light of the eyes is no more, →
wooden man, →, →
word fills all under heaven, →
Wuya Yanbin (20.580), →
Wuyan Tongzi Jing, →
Wuzhen Dashi Shiyu (18.484), →
Xiahou Zi, Tang chancellor, →
Xiang'guang Chengjing (21.627), →
Xiangzhou Dinghui (21.642), →
Xianzong Shouopian (21.622), →
Xiaoxi Xingchuan (20.549), →
Xingqu Dashi Shaoqing (18.486), →
Xinluo Guishan (21.625), →
Xinluo Yunzhu (20.538), →
Xuansha Shibei (*Gensha Shibi*) (18.477), →
Xuanwu Guanghui (20.541), →
Yangzhou Fenghua (20.529), →
Yanping Ford, →
Yanqing Fenglin (20.572), →
Yilan tree becomes the *Zhantan* tree, →
Yingzhou Bajiao (20.561), →
Yong'an Huaile (21.623), →

Yong'an Shanjing (20.579), →
Yong'guang Zhen (20.523), →
Yongcan Jingwu (20.587), →
Yongming Dashi Lingcan (18.490), →
Yongxing Lu (21.603), →
Yuan Hongtao (19.491), →
Yunfeng Guangxu (21.601), →
Yungai Shan Guiben (19.492), →
Yunju Shanchang (20.535), →
Yunmen Shan Wenyan (19.505), →
Yunzhu Huaiyue (20.539), →
Yuwang Hongtong (20.543), →
Zha Wenhui, →
Zhaohua Daojian (20.530), →
Zhaoqing Daokuang (21.605), →
Zhengqin Wen (20.576), →
Zhenjue Dashi Lingzhao (18.489), →
Zhongji Mingzhen (21.594), →
Zhongyi Wang (r. 947-978 CE), →
Zhongyun Zhihui (20.565), →
Zhuji Yueshan Shinai (19.502), →
Zifu Zhiyuan (21.633), →
Ziguo Daoyin (21.626), →
Ziling Kuangyi (20.556), →

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.

© 2018 Randolph Whitfield

Artwork by Buch&media GmbH, Munich

Cover design by Sandra Hill.

Album Painting, Five Dynasties, Qian Fo Dong Dunhuang,

Courtesy of the Trustees of the British Museum, London.

Printed by BoD – [Books on Demand GmbH](#)

Printed in Germany

ISBN 978-3-7528-8205-6