



# RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 6

HEIRS OF TIANTAI DESHAU, CONGZHAN, YUNMEN *et al*

TRANSLATED BY  
RANDOLPH S. WHITFIELD

景德傳燈錄

***Records of the Lamp***  
*Up to the Era of Great Virtue [of the Song Dynasty 1004-7 CE]  
Transmission*  
(Jap: Keitoku Dentōroku)

Compiled by  
***Daoyuan***

of the Chan School, of the Song Dynasty  
in 30 fascicules.



The Hokun Trust is pleased to support the sixth 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**

Preface

Introduction

Acknowledgements

Abbreviations

Book Twenty-two

Book Twenty-three

Book Twenty-four

Book Twenty-five

Book Twenty-six

Finding List

Bibliography

Index

# Preface

This is the sixth volume of the first full translation<sup>1</sup> of the *Records of the Transmission of the Lamp* (CDL) and brings us to book twenty-six (of thirty), the end of the main body of entries. The last four books (27-30) are really addenda, of ‘biographies’ outside the main Chan lineages (bk. 27), of additional sayings and discourses by various masters (bk. 28), and of Chan poetry and inscriptions (bks. 29-30).

Readers who have followed our volumes might well be rather mystified by the fine blend of an unfamiliar literature, often cast in dialogue form, gradually facilitating a process of intellectual divestiture through familiarity by reading. Still, the reader is furnished with various keys as an aid to deepening appreciation, though the process of the turning takes place in the reader’s own heart, not in the text. Certainly there is no justifying of a message through working back from a conclusion to prove some theoretical postulate.

“For those possessing *vouç* (sentience),” says Glaucon, “the measure for listening to such speeches is a whole life” (Plato, Rep. 450b) ... to give oneself over to these speeches, to be devoted to receiving them and what is at issue in them, is a task that takes over one’s life as a whole. It is already to allow one’s life to receive a certain measure, and to let it be determined thereby as a whole in a certain way. Life, as the proper measure for listening to these strange and difficult speeches, precisely because it is a *listening*, also comes to receive its measure. In this exchange between life and speech, the measure itself comes to be measured ...’

‘The strangeness of Socrates, his utter exceptionality ... lies in the insistence that the dialogical movement of speech – as an

occurrence of aporia (irresolvable internal contradiction) and refutation – is nature's way of becoming manifest as justice. But this radical affirmation of the disclosive movement of speech also entails a decisive dispossession, in which it is necessary that one accept that the *logos* is no longer simply the means by which one expresses oneself.<sup>2</sup>

This lengthy process, of reading, listening and pondering in the heart applies the more to masters appearing in the recorded dialogues of the CDL. An effortless command of the discourse itself by an author and redactors conspicuous by their absence, points further to a traditional wisdom anchored in practical experience, which can be seen, heard, touched, tasted, smelled, thought, felt and acted upon; but students labouring to give form to the void are like monkeys grasping at their shadows.<sup>3</sup>

'To awake in a dream, dreaming about awakening is just to become aware of imaginary illusions,' says Master Deshan.<sup>4</sup> 'So just listen to the sound of the wind, without trying to work out how many thousands of bamboo there are.'<sup>5</sup>

---

<sup>1</sup> Except for the modern Chinese *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. 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.

<sup>2</sup> Peter Warnek, *Descent of Socrates, Self-Knowledge and Cryptic Nature in the Platonic Dialogues*. Bloomington: Indiana University Press, 2005, Preface and p.88.

<sup>3</sup> Baoji, 7.114.

<sup>4</sup> Deshan Xuanjian (*Tokusan Senkan*), (15.359).

<sup>5</sup> Yuan'an (16.415).

# Introduction

It was a long, very long, a dark, very dark,  
an allbut unend, scarce endurable,  
and we could add mostly quite various  
and somewhat stumble-tumbling night.

James Joyce *Finnegans Wake*, 598.07

Springtime on the Emerald Isle, 433 CE. Saint Patrick lights a bonfire on Mount Sane at Tara, southwest Ireland, sounding the death knell of the old Druidic order on the green isle. Later, in collusion with King Leary (Laeghaire), he gradually gains control of the Irish tradition, which had foretold of bad times coming from over the sea to their land. Patrick convened a synod (c.457), to purge Irish history, poetry, myth, lore and knowledge of its pagan past, of its ‘idols’ (its ‘feudal superstitions’), and place it under control of the Christian dispensation.

The language of the *filidh* (the Irish visionary poets, bards) was known as the ‘dark tongue’ (*bélra na fileid*, language of the *filidh*), ‘striking in its outrageous presentation, colourful characteristics, and nearly impenetrable obscurity … a language sometimes blathering, at other times ranting, ribald, profound, or scatological and everywhere laden with absurd catalogues of everything’. It was a language banned by the Christians, replaced by ‘the stark black-and-white orthodoxy of the *fir in bérla báin*, “the man of white language”’<sup>6</sup> ‘Needless to say, the framing of text in terms of conversation is a venerable device in the Western literary tradition and in privileging it, the early medieval Irish [Christian] *literati* acknowledged their debt to

the literary culture that they and their ancestors had embraced and cultivated,'<sup>7</sup> – but it was too late.

A ‘dark learning’ was also flourishing at the other end of the world, a little before Patrick came to Ireland: *xuanxue* 玄學, dark learning, *qing tan* 請談, pure conversation, were favourite occupations of the ruling *literati* of China, who were not Christian but Confucian – with a Daoist bent. The topic was the nature of the sage’s realm, which is not that of change but of the absolute, detached from phenomenal existence and discursive reasoning.<sup>8</sup> Their ‘language’ was represented by the ancient *Book of Changes* (*Yi Jing* 易經) with its 64 hexagrams, its cryptic comments and by the realisation that all verbal formulations are in any case an inadequate expression of non-being.

Then there was the development of the *gong'an* (Jap. *kōan*), Chan’s ‘dark tongue’, providing a key to which the lock is hidden within every heart: a language respectful of each individual’s natural endowment to find the lock and turn the key. As Dongshan Liangjie once said, ‘I do not place any weight on the former master’s power of the Way ...but only place weight on the fact that he gave me no crippling explanations.’ (15.370).

How many times have we heard, in the last half century, that the ‘Zen Kōan’ is given to evoke a feeling of doubt in the student: that when the doubt ripens, it will burst into ‘enlightenment’. This process is advertised as something very special, very esoteric, but is it not much the same as any other problem-solving process, which is dependent on the felt *intensity* of the problem? Big problem, big resolution; little problem, little resolution; no problem, no resolution. It is all quite ordinary say the Channists, who are extremely fond of hiding the hidden in broad daylight. Yet, there really are no resolutions, only break-throughs, both ways, from the conventional realm into the totally other, and from the totally other into our conventional world. In the yonder realm within, the totally other, unknown laws apply. Yet this unfamiliar realm is ever open to scrutiny, can be espied indirectly, through works like the CDL, for it breaks out in the form of a completely unfamiliar language. It is popularly imagined that in the ‘Zen’ realm of ‘ultimate reality’,

inhabitants speak a kind of divine *nonsense*. Nothing could be further from the truth, for the authentic language from yonder, the mytho-poetic, is a direct outflow from inner space (*śūnyatā*), flowing through humans, debouching into our everyday consciousness. So aporetic discourse – discourse giving rise to perplexity – offers both a ringside seat to the reader in this world and a possible *entrée* to the beyond: either way, the discourse will cause the head to spin, until it gets dizzy and perhaps, in a moment of forgetfulness, a way, a path, might suddenly emerge. In other words, our text, the CDL, is one big *gong'an* (*kōan*): we read the dialogues but do not understand most of them, yet this perplexity is itself the remarkable gift, a pledge of spiritual health to readers willing to divest themselves of all pre-mature conclusions. And anyway, the CDL itself does not utilise any conventional norms of discourse that pander to the intellect: it employs the language of the heart, which has its life below the threshold of consciousness, in inner space. Intellect's incomprehension is a direct encounter with *śūnyatā*, this inner space, offering a way out of the cul-de-sac.<sup>9</sup>

These 'dark' languages then, were – are – not feudal superstitions, but invitations from man's own mytho-poetic potential for metaphor embedded in sensual Nature, to return to the depths of the motherland, superficially overgrown with the trailing vines of intellectualism, crippled by socialisation and just too much logic and think-mongering. Included in the totality of this regeneration, is, as far as Chan is concerned, the supra-natural capacity to clearly see differences never seen before. This is Vairocana, the Sun Buddha, living in the warmth of heart, together with Shakyamuni Buddha, his votary, born on a full moon day, who is necessarily familiar with the cold light of the moon. (16.417).

In an influential book by the foremost Western authority on Buddhist philosophy, the Russian Indologist, Fyodor Th. Stcherbatsky (1866-1944), writes,

'The Buddhists denied the existence of substantial matter altogether. Movement consists for them of moments; it is a staccato movement, momentary flashes of a stream of energy ... "Everything is

evanescent,” ... says the Buddhist, because there is no stuff ... all qualities are substantive ... or, more precisely, dynamic entities, although they are also called dharmas (“qualities”).<sup>10</sup>

So whether reality is a complex endless dimensional pixelation, a staccato movement of momentary flashes constituting a stream of energy, like the still frames of a film moving at x number of frames per second,<sup>11</sup> or whether it resembles a tightly wrought Bach fugue, all is brought into relationship by human beings engaging in traditional pastimes of research, practice, insight and enjoyment. But the drives underpinning these activities come from that other realm, inner space; the Chan point being, that they all work through the whole body, a body with only *imaginary* boundaries, for it is actually embedded in the continuum of *Nature* (性 *xing*). ‘The physical body is without characteristics and that is its true characteristic, for the true characteristic of the body is empty space, so it is called the Void.’<sup>12</sup>

Now just to inquire into the Chinese word *xing* 性 would require a hefty monograph, even taken from a purely Buddhist point of view.<sup>13</sup> This character, often standing alone, often in combination with other characters in the CDL, carries approximately the same cultural complexity as the Greek *Eros*, (a primordial force or God: etymologically the word is possibly pre-Greek in origin).<sup>14</sup> In modern usage both terms, *eros* and *xing*, are simply associated with sexuality: not so in earlier times. In classical Chinese *xing* meant ‘human nature’, often translated into [Buddhist] English as ‘nature’, yet even in English, ‘Nature is perhaps the most complex word in the language.’<sup>15</sup> In Chinese too, the character is rich in multiple nuances and implications: nor is it difficult to extrapolate a progression from *xing* to creative life force and loss of self-possession, to the disclosive power of the senses, including speech and the word, to sexuality; or *xing* branching off into *prajñā*, mother of wisdom, the warmth, desire and love for transcendence.<sup>16</sup>

Nevertheless, the idea persists that in the golden days of Chaos, where *xing* and *eros* had their home in the deep space of the

Original Void, before any separation, life was lived directly; no thinking beforehand, all immediate presence, powerful and real – pure, direct, luminous being-perception, it cannot recognise itself standing in front of a mirror because it *is* the mirror: the no-state and *nobody* there to describe it! It also used to be thought that Chan / Zen espoused such a return to some golden unconscious, ‘spontaneous’ childhood, the blob state; the only problem is that such a state is not directly observable, verifiable or describable in any way, since nobody was / is there, so any account of it is always a second-hand idealisation, or, just an idea;

A lecturer on the ‘Only Mental [Constructs]’ doctrine,<sup>17</sup> Daoguang, asked Chan master Dazhu Huihai, ‘What spiritual faculty (心 *xin*, heart) does the Chan master apply in practising the Way?

‘The old monk has no spiritual faculty which can be applied, nor is there a Way that can be practised,’ answered the master.

‘Since there is no spiritual faculty which can be applied and there is no Way that can be practised, how is it then that every day a crowd of people are advised on the Chan teachings, on how to practise the Way?’

‘The old monk does not even have the space to stick a gimlet in the ground, so where would the assembled crowd be? The old monk has no tongue, so what would there be to advise people with?’ replied the master.

‘Chan masters talk absurdities to one’s face,’ said the lecturer.

‘The old monk has no tongue to advise people with, so how to explain absurdities?’ said the master.

‘This fellow still does not understand Chan masters’ speech.’

‘The old monk himself does not understand either,’ said the master.<sup>18</sup>

In this paradigmatic Chan dialogue, Master Dazhu Huihai has become his own question, has lost all identification with the collective life of convention and limitation; he is functioning from inner space, where different laws apply and *he is these laws*. This space is not a lawless wild west, a place for cowboys, despite the iconoclastic hype perpetrated on this side of the threshold. The master’s task is to

confront this monk confronting him with his own question: to trouble him, to get under his think-skin. It has to be taken as a given therefore, that there is nothing accidental in the meaning of these dialogues.<sup>19</sup> The transparency of the one above is typical of the Chan school; even when the monk becomes rattled and insolent ('Chan masters talk absurdities to one's face,'), he cannot find anything in the master to get hold of; there is a total absence of aggression, of a feeling of superiority, of doctrinaire assertions in the master. Further still, the master's wisdom has gone beyond, *prajñaparamitā* – obviously beyond any dysfunctions of 'I, me, mine' but further still, even beyond wisdom gone beyond, into unknowing, into no-wisdom, like Bodhidharma facing Emperor Wu of Liang. How exemplary!

Chan practice in and with the body always begins, according to our text, with a second-hand, post-exilic, *leaving the home life*, a poignant physical, psychological and emotional wrench from the collective, from nature herself. The temple, an outpost colonising our world from the other shore, microcosm of the macrocosm, was the arena in which the nitty-gritty of this streamlining of lives was learnt and realised. The strict rules of the *vinaya* were to be observed, to facilitate a breakthrough from these rules, a return to the heartland, to an original normality. The textual blueprints, stemming from the practical expertise gained over millennia in this lawful process, were actually transmitted from the dawn of the current human civilisation – and, as far as Chan is concerned – have remained pretty standard right up to the present day, despite technocrats' persistence in trying to realise fantasies of creating a new race of artificial android Frankensteins, where such procedures are no longer considered necessary. What could be at the root of a future disillusionment with a human subservience to such androids, when *they* learn to compose their own source codes, the inevitable result of humanity's persistent impulse to dehumanise itself? Is this just another challenge on the long road to a fully human stature totally inconceivable at present? Are we going to have to radically redefine what it means to be human? <sup>20, 21</sup>

Saint Patrick wished to purge Ireland of its Druidic history, poetry, myth, lore and the knowledge of its ‘idolatrous’ pagan past. He could not succeed completely, for this knowledge is forever lodged in the inner space of the people of Ireland: it resurfaced in James Joyce’s *Finnegans Wake*.

‘Report says that in the schools of the Druids they learn by heart a great number of verses, and therefore some persons remain twenty years under training. And they do not think it proper to commit these utterances to writing, although in almost all other matters, and in their public and private accounts, they make use of Greek letters.’<sup>22</sup>

The Song dynasty Imperium used Chan Buddhism to bolster its own ethos and further its own continuity, but in this case too it seems that the sheer weight of Buddhist and Chan lore and practice, layered over the previous thousand years, afforded some protection against distorting the integrity of its traditional know-how, despite the modern label of ‘feudal superstition’. Constrained by the dos and don’ts of socialisation, the fashion now is to continually trivialise this age-old experience of an awakened human state, increasingly beyond our very imagining – yet hidden within us – as ‘just fabrication’.

In the meantime, students of the Way, whether sitting, standing, walking or lying, get on with their practice. Our text, the *Records of the Transmission of the Lamp*, was published just over a thousand years ago – only yesterday. It would be too optimistic to believe that we have reached the nadir of our decline, so the passive slide down into our dystopian nightmare can only become steeper. Perhaps our time scale is all wrong; in 1913 the German scientist Hans Reck found at Olduvai Gorge, Tanzania, a complete anatomically modern human skeleton in strata over 1 million years old, inspiring decades of controversy. Hominine footprints in volcanic ash unearthed by Mary Leaky at Laetoli, Tanzania, East Africa in 1976 could indicate that Pliocene hominine bipedalism existed some 3.6 *million* years ago, whilst fossil bones of australopithecines of the same period have distinctly apelike feet. Our researches continue.<sup>23</sup>

\* \* \*

In concluding this translation of the main text, bks. 1-26 of the *Records of the Transmission of the Lamp* (CDL), I cannot forebear to express deep admiration for the line of textual transmission that culminated in the CDL and which spawned a whole future genre of Buddhist literature (more of this in Volume 7). It will need a lot of detective work to chart the sources which the Song redactors and / or Daoyuan used in compiling this veritable encyclopedia of Chan and Buddhist lore (the same holds, of course, for the *Zongjing Lu* by Daoyuan's senior confrère, Yongming Yanshou). There seems to be general agreement that these recorded dialogues are a distillation of a living Chan tradition based on oral teachings, lectures, talks, interviews and encounters, all recorded, which took place in China, most literate of nations, a long time ago.

The earliest history of Buddhism in India – or wherever it might have originated – cannot be based on early textual data because there are none. Although we might willingly follow Christopher Beckwith in reconfiguring the whole of ‘hard’ Buddhist history (a refreshing renewal), still, that ‘theories and scholarly arguments *must be based on rational, logical thought*’ (my italics) does not fit at all well with life’s inexactitudes.<sup>24</sup> Similarly, researching Indian *thought*, or Buddhist *influence* and other such ephemera makes hunting for hard data essentially textual research.<sup>25</sup> Yet metaphor remains the staple expression of ineffable experience, perfectly recorded and preserved in human inner space, until the time came to commit this ancient history to paper: the beginning of our problems!

It would seem then that the Son of Man has nowhere to lay his head, but, still earthbound in his case of flesh, insists on taking the mytho-poetic literally and demands the material evidence to conform to his own logic. Yet ‘If the flesh came into being because of spirit, it is a wonder. But if the spirit came into being because of the body, it is a wonder of wonders.’<sup>26</sup>

---

<sup>6</sup> Gibson, *Wake Rites: The Ancient Irish Rituals of Finnegans Wake*, p. 220.

<sup>7</sup> Nagy, *Conversing with Angels and Ancients: Literary Myths of Medieval Ireland*, Preface, p. x.

<sup>8</sup> Zürcher, E., BCC: 124.

<sup>9</sup> ‘To think is not to get out of the cave; it is not to replace the uncertainty of shadows with the clearcut outlines of things themselves, the flame’s flickering glow with the light of the true Sun. To think is to enter the Labyrinth.... It is to lose oneself amidst the galleries which exist only because we never tire of digging them; to turn round and round at the end of a cul-de-sac whose entrance has been shut off behind us – until, inexplicably, this spinning around opens up in the surrounding walls cracks which offer passage.’ Cornelius Castoriadis, *Les Carrefous du Labyrinthe*, Preface, p.6.

<sup>10</sup> Stcherbatsky, Vol. 1, *Buddhist Logic*, p. 19.

<sup>11</sup> The *dharma-saṃtāna*, 心相續 *xin xiangxu* of Buddhism.

<sup>12</sup> T.51, no. 2076, 440c20 ff. (28.5). The Void or Inner Space; the least desirable translation for *śūnyatā* is perhaps ‘emptiness’ – but translation offers endless opportunities for clarification.

<sup>13</sup> On the *Digital Dictionary of Buddhism* website (<http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E7%94%A8>), Charles Muller offers definitions from the Buddhist perspective: ‘性, Essence, substance, self-nature; (pre-) disposition, inclination, temperament. That which a person (or thing) is born with. The inner essence of something as opposed to its outer form. That which does not change according to external influences. The nature interpreted as embodied, causative, unchanging; also as independent or self-dependent; fundamental nature behind the manifestation or expression (Skt. svabhāva, prakṛti). Innate, inherent, inborn; Quality, characteristic; The quality or constituent by which one becomes a Buddha; Suchness, reality; Sex; One of the ten kinds of thusness taught in the Lotus Sutra.’

<sup>14</sup> Beekes, *Etymological Dictionary of Greek*, p. 449. *Physis* (φύσις, nature), is probably pre-Greek Indo-Iranian too, (p.1600). For the psychological aspect of the *eros*, *physis*, *thanatos* (death) drives, see Clarkson, *Transactional Analysis Psychotherapy: An Integrated Approach* and Adams, *Castoriadis's Ontology, Being and Creation*, esp. Part II, *Physis*.

<sup>15</sup> Williams, *Keywords: A Vocabulary of Culture and Society*, p. 219-224.

<sup>16</sup> For an introduction to the modern nuances of the character *xing*, see Rocha, ‘The Discourse of Sex and Human Nature in Modern China,’ in *Historicising Gender and Sexuality*. pp.77-102. For the Daoist perspective, see Isabelle Robinet’s entry in the *Encyclopedia of Taoism*, vol.2, pp. 1103-5. In the West, see Plato’s *Symposium*, where Socrates praises *eros* as the sponsor of spiritual growth. Commented on by McEvilly, *The Shape of Ancient Thought*, pp. 184-5.

<sup>17</sup> Usually and erroneously called the ‘Consciousness Only School’ ‘...no Indian Yogācāra text ever claims that the world is created by mind. What it does claim

is that we mistake our own projected interpretations of the world for the world itself, i. e., we take our own mental constructions to be the world.' Lusthaus, *Buddhist Phenomenology*, p.534.

<sup>18</sup> T.51, n. 2076, 441b16 ff. (28.5)

<sup>19</sup> Warnek, *Descent*, p. 89.

<sup>20</sup> Castoriadis: 'I think that we are at a crossing in the roads of history, history in the grand sense. One road already appears clearly laid out, at least in its general orientation. That's the road of the loss of meaning, of the repetition of empty forms, of conformism, apathy, irresponsibility, and cynicism at the same time as it is that of the tightening grip of the capitalist imaginary of unlimited expansion of "rational mastery", pseudorational pseudomastery, of an unlimited expansion of consumption for the sake of consumption, that is to say, for nothing, and of a technoscience that has become autonomized along its path and that is evidently involved in the domination of this capitalist imaginary. The other road should be opened: it is not at all laid out. It can be opened only through a social and political awakening, a resurgence of the project of individual and collective autonomy, that is to say, of the will to freedom. This would require an awakening of the imagination and of the creative imaginary.' *Figures of the Thinkable*, p. 146. (Translator's comment: the unthinkable is equally real: that the other road has ever been open and was laid out at the beginningless beginning).

<sup>21</sup> See the predictions of Ray Kurzweil, 'director of engineering' at Google, who predicts that by 2045, 'The Singularity, artificial intelligences surpass human beings as the smartest and most capable life forms on the Earth. Technological development is taken over by the machines, who can think, act and communicate so quickly that normal humans cannot even comprehend what is going on. The machines enter into a "runaway reaction" of self-improvement cycles, with each new generation of A. I.s appearing faster and faster. From this point onwards, technological advancement is explosive, under the control of the machines, and thus cannot be accurately predicted (hence the term "Singularity").'

<sup>22</sup> Julius Caesar, *de Bello Gallico*, VI.14, trans. H. J. Edwards 'Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicos in disciplina permanent. Neque fas esse existimant ea litteris mandare, cum in reliquis fere rebus, publicis privatisque rationibus Graecis litteris utantur.'

<sup>23</sup> On Mary Leaky see Virginia Morell, *Ancestral Passions: The Leakey Family and the Quest for Humankind's Beginnings*.

<sup>24</sup> 'Any explanation that seems to be simple and logical is inevitably wrong. There is no logical solution to any problem and .... all simplification leads to absurdity.'

*While the Gods Play*, Alain Daniélou, p. 260.

- <sup>25</sup> Christopher I. Beckwith, *Greek Buddha*, Preface, X. ‘My approach in the book is to base all of my main arguments on hard data – inscriptions, datable manuscripts, other dated texts, and archaeological reports.’ (p.XII). Yet all great religious traditions *digitalised* their sacred texts in the way described by Julius Caesar above; that is, highly sophisticated mnemonic arts were employed in specialised schools to commit to memory sacred texts of great length and complexity since ‘*they do not think it proper to commit these utterances to writing.*’ The real hard data therefore would seem to comprise, not the detritus of fragments of texts ...or trying to make sense of bits of stone of uncertain provenance, but a living record preserved by trained human beings, transmitted over many generations, using a medium of which we have had, until now, no conception, that is, of an inner space only becoming conceivable with our modern technologies. And when ancient printed technologies did become available, were the world’s sacred texts then suddenly imagined into print *out of thin air?*
- <sup>26</sup> The Christ addressing his disciples in the Gospel of St. Thomas, verse 29, quoted in CDL., vol.2, p.13.

# 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 Professors Albert Welter and Christian Wittern for friendly encouragement.

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

# Abbreviations

## Primary Sources:

DC – *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*, 卍新纂大日本續藏經 Tokyo, Kokusho Kanokai, 東京, 國書刊行會

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

ZTJ – *Zutang Ji* 祖堂集 Anthology from the Patriarchal Hall by Jing 靜 and Jun 笃 *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, 33<sup>rd</sup> 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 Twenty-two**

## *Dharma Heirs of Chan Master Hangzhou Longhua Si Lingzhao*

- 22.646 Chan Master Taizhou Ruiyan Shijin**
- 22.647 Chan Master Taizhou Liutong Yuan Zhiqiu**
- 22.648 Chan Master Hangzhou Yunlong yuan Gui**
- 22.649 Chan Master Hangzhou Yuhang Gongchen Yuan Daoxian**
- 22.650 Chan Master Quzhou Zhenjing Yuyan**
- 22.651 Chan Master Fuzhou Baoguo Yuan Zhao**
- 22.652 Chan Master Taizhou Baiyun Nai**

## *Dharma Heirs of Chan Master Mingzhou Cuiyan Lingcan*

- 22.653 Chan Master Hangzhou Longce Si Zixing**
- 22.654 Chan Master Wenzhou Yunshan Fo'ao Yuan Zhimo**

## *Dharma Heirs of Chan Master Fuzhou Anguo Yuan Hongtao*

- 22.655 Chan Master Fuzhou Bailu Shigui**
- 22.656 Chan Master Fuzhou Luoshan Yicong**
- 22.657 Chan Master Fuzhou Anguo Yuan Conggui**
- 22.658 Chan Master Fuzhou Yishan Cangyong**
- 22.659 Chan Master Fuzhou Yonglong Yuan Yanduan**
- 22.660 Chan Master Fuzhou Linyang Shan Ruifeng Yuan Zhiduan**
- 22.661 Chan Master Fuzhou Xingsheng [Yuan] Man**
- 22.662 Chan Master Fuzhou Xianzong Yuan Ming**

**22.663 Venerable Fuzhou Anguo *Yuan Xiang***

***Dharma Heirs of Chan Master Zhangzhou Baofu Yuan Congzhan***

**22.664 Chan Master Quanzhou Zhaoqing *Yuan Shengcheng***

**22.665 Chan Master Zhangzhou Bao'en *Yuan Kechou***

**22.666 Chan Master Baishui Haihui *Yuan Ruxin***

**22.667 Chan Master Hongzhou Zhangjiang *Huilian***

**22.668 Chan Master Fuzhou Baoci *Yuan Wenqin***

**22.669 Chan Master Quanzhou Wan'an *Yuan Qingyun Zihua***

**22.670 Chan Master Zhangzhou Bao'en *Yuan Daoxi***

**22.671 Chan Master Quanzhou Fenghuang Shan *Congchen Hongren***

**22.672 Venerable Fuzhou Yonglong *Yuan Ying*, Chan Master Minghui**

**22.673 Chan Master Hongzhou Qingquan Shan *Shouqing***

**22.674 Chan Master Zhangzhou Bao'en *Yuan Xingchong***

**22.675 Venerable Tanzhou Yuelü Shan**

**22.676 Chan Master Langzhou Deshan Dehai**

**22.677 Venerable Quanzhou Hou Zhaoqing**

**22.678 Chan Master Langzhou Liangshan Jian**

**22.679 Chan Master Hongzhou Gao'an *Xian Jianshan Cheng***

**22.680 Chan Master Fuzhou Kangshan Qiwen**

**22.681 Great Master Tanzhou Yanshou Si *Huilun***

**22.682 Chan Master Quanzhou Ximing *Yuan Chen***

***Dharma Heir of Chan Master Nanyue Jinlun Keguan***

**22.683 Venerable Hou Nanyue Jinlun**

***Dharma Heir of Chan Master Quanzhou Shuilong Shan Daopu***

**22.684 Chan Master Zhangzhou Baofu *Yuan Qinghuo***

***Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyan***

- 22.685 Venerable Shaozhou Baiyun Shixing
- 22.686 Chan Master Langzhou Deshan Yuanmi
- 22.687 Chan Master Tanzhou Nantai Daozun
- 22.688 Venerable Shaozhou Shuangfeng Shan Xingfu Yuan Jingqin
- 22.689 Venerable Shaozhou Zifu
- 22.690 Chan Master Guangzhou Xinhui Huangyun Yuan
- 22.691 Chan Master Guangzhou Yining *xian* Longjing Lun
- 22.692 Venerable Shaozhou Yunmen Shan Shuang
- 22.693 Venerable Shaozhou Baiyun Wen
- 22.694 Chan Master Shaozhou Piyun Zhiji
- 22.695 Venerable Shaozhou Jingfa Zhang
- 22.696 Chan Master Shaozhou Wenmen Shan Man
- 22.697 Great Master Yuezhou Balong Xinkai Haojian
- 22.698 Great Master Lianzhou Dizang Yuan Huici Mingshi
- 22.699 Chan Master Yingzhou Darong Ying
- 22.700 Chan Master Guangzhou Luoshan Chong
- 22.701 Venerable Shaozhou Yunmen Shan Bao
- 22.702 Venerable Yingzhou Linxi Jingtuo
- 22.703 Chan Master Guangzhou Huayan Hui
- 22.704 Venerable Shaozhou Yunfeng Shao
- 22.705 Chan Master Suizhou Shuangquan Shan Shikuan
- 22.706 Venerable Yingzhou Guanyin
- 22.707 Venerable Shaozhou Linquan
- 22.708 Venerable Shaozhou Yunmen Xu
- 22.709 Chan Master Yizhou Xianglin Yuan Chengyuan

## ***Dharma Heirs of Chan Master Hangzhou Longhua Si Lingzhao***

### **22.646 Chan Master Taizhou Ruiyan Shijin**

Chan master Ruiyan Shijin of Taizhou (Zhejiang, Linhai) ascended the hall, where the assembly had been waiting for some time. The master said, ‘Shame on the strength of all Channists who have already been pondering minutely to try to penetrate through. Just following after the sound and listening to the noise [of the words] is not as good as returning to the hall, into the fire. Now take care!’

A monk asked, ‘What about the people at the temple?’

‘White clouds for ten thousand *li*, in the early morning this auspicious mountain peak, then a very fine rain is sprinkling in front of the blinds,’ said the master.

‘Not yet understood is how to come into close relationship with such people?’

‘Which is to say that the *śramaṇa* has already entered the room, but there

are original partitions and many, many kinds of barriers,’ answered the master.

### **22.647 Chan Master Taizhou Liutong Yuan Zhiqiu**

A monk asked Chan master Zhiqiu of Liutong Temple in Taizhou (Zhejiang, Linhai), ‘What does it mean, that the whole body is girded with a precious sword?’

‘Fallen down,’ answered the master.

‘What about the one who bore it?’

‘Smoke in heaven, earth scorched,’ said the master.

Question: ‘What is it like around Liutong Temple?’

‘River and mountains fill the eyes all around,’ said the master.

‘What about the people in the temple?’

‘Ancient and modern, coming and going of itself,’ answered the master.

‘Two separate roads, but is there still a direction to the supreme task?’

‘There is.’

‘What is the direction to the supreme task?’

‘Pilgrim monks, a thousand disciples, ten thousand disciples,’ said the master.

Question: ‘May the master please indicate something regarding deep-hearted monks.’

‘The blazing fire in the stove cannot fall on Wild Goose Pass,’<sup>27</sup> said the master.

‘What does it mean – that the blazing fire in the stove cannot fall on Wild Goose Pass?’

‘Would the empty cloudless sky be nervous of living beings scrambling up to it?’

‘Are there still those who do not know?’

‘There are,’ said the master.

‘What about those who do not know?’

‘There are no names on the golden tablets,’ replied the master.<sup>28</sup>

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

‘Ten thousand families in the light of the bright moon,’ said the master.

Question: ‘What is the second moon?’

‘Mountains, rivers and the great earth,’ replied the master.

## 22.648 Chan Master Hangzhou Yunlong Yuan Gui

A monk asked Chan master Gui of Yunlong Temple in Hangzhou (Zhejiang, Yuhang district), ‘After a long time on the battlefield why does fame not come?’

‘The fault is on this side,’ replied the master.

‘Is there still a place of entry?’

‘Ice melting and collapsing landslides,’ said the master.

## 22.649 Chan Master Hangzhou Yuhang Gongchen Yuan Daoxian

Chan master Daoxian of Gongchen Temple in Yuhang, Hangzhou (Zhejiang, Yuhang *shi*, Yuhang *zhen*) was asked by a monk, ‘What is the house style at Gongchen?’

‘Laymen on the east side, monks on the west side,’ said the master.

Question: ‘What is a student as such?’

‘Like you and me,’ said the master.

‘This being so, then there is no difference between the two.’

‘One hundred thousand and eight thousand,’ said the master.

## 22.650 Chan Master Quzhou Zhenjing Yuyan

A monk asked the Chan master of Zhenjing Temple in Quzhou (Zhejiang), ‘Many hands pan for gold, but who are the ones who get it?’

‘On the banks of the mountain gorge sieving the sand, the disciples have naturally become weary. All the treasure is at home, so it is necessary to make a speedy return,’ said the master.

‘This being the case, then beginning and end are not obtained from men.’

‘Although a ruler has strength enough to support a mountain, he is not spared from developing calluses on his shoulders,’ said the master.

## 22.651 Chan Master Fuzhou Baoguo Yuan Zhao

Chan master Zhao of Baoguo Temple in Fuzhou (Fujian) ascended the hall and said, ‘Even if I use pointed eloquence, what direction are you all groping towards? It is because root proclivities are not the same that men of no shame arise – is that understandable? Today

all benevolent ones are empowered to forge an entrance into the [Chan] gate.' Thereupon the master struck the cord of the [Chan] seat twice and said, 'Still see it? Still hear it? If it can be seen, then look, if it can be heard, then listen; do not speculate on the basis of knowledge, otherwise it becomes absurd upside-down thinking, for which there is no more time. Now take care!'

On the occasion of the pagoda being struck by lightning, someone asked, 'Why was the pagoda of the Patriarchs and Buddhas struck by lightning?'

'An action from heaven,' replied the master.

'Since it was an action of heaven, why did it then thunder down on the Buddhas?'

'Where were the Buddhas to be seen during the action?' asked the master.

'But what a mess!'

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

## **22.652 Chan Master Taizhou Baiyun Nai**

A monk asked Chan master Nai of Baiyun Temple in Taizhou (Zhejiang, Linhai), 'Mount Jing had jade which was not considered of value, may the genuine gold in the purse bestow a word.'<sup>29</sup>

'My house is impoverished,' answered the master.

'Where is the compassion then?'

'The fame of those vain wayfarers is shameful,' said the master.

## ***Dharma Heirs of Chan Master Mingzhou Cuiyan Lingcan***

### **22.653 Chan Master Hangzhou Longce Si Zixing**

A monk asked Chan master Zixing, Great master Mingwu, of Longce Temple in Hangzhou (Zhejiang), 'Amongst the ranks of the irreversibly awakened, are there still men who become Buddhas?'

'Who is a living being?' responded the master.

'In that case all can become Buddhas.'

‘Even my irreversible rank!’ said the master.  
‘What is the irreversible rank?’  
‘You are a living being,’ answered the master.

Question: ‘What is the most precious?’  
‘Bianhe<sup>30</sup> cherished the jewel in vain.’  
‘Suddenly coming across the ruler of Chu, would there still be something to offer?’  
The master answered, ‘Sacred and profane is a continuum.’

Question: ‘What is the meaning of the ancient who plucked a hair from his robe?’<sup>31</sup>  
‘The śramaṇa has not brought the matter up in its entirety,’ replied the master.  
‘How can it be brought up?’  
The master then picked up his robe.

## 22.654 Chan Master Wenzhou Yunshan Fo’ao Yuan Zhimo

Chan master Zhimo of Fo’ao Temple on Mount Yun in Wenzhou (Zhejiang), the second generation incumbent, ascended the hall and said, ‘Mountain monks these days, look how senior monks make their pilgrimage, the bitter hardships, the wandering over mountains and fording waters, and in the end, no contact with civilised society. But taking part in searching for the traces of the sages on famous mountains – this is not for the sake of [verifying] the great matter. Today, it is now necessary for everyone taking part to penetrate the message: cloudy mountains are quite capable of giving verification. Not only can cloudy mountains verify [the great matter], but Chan monasteries too can verify it.’

A monk asked, ‘What is the house style at Fo’ao?’

‘To see a guest off, but not moving more than three steps from the inner [rooms]; to invite a visitor only to the front of the thatched hall,’ said the master.

# **Dharma Heirs of Chan Master Fuzhou Anguo**

## **Yuan Hongtao**

## **22.655 Chan Master Fuzhou Bailu Shigui**

A monk asked Chan master Shigui of [Mount] Bailu in Fuzhou (Fujian), on the day of the opening of the hall, ‘The assembly on Xixia is not the same as on Matou. And how do Bailu and Qianfeng resemble Jizu?’<sup>32</sup>

‘The great assembly should investigate this together,’ said the master.

Question: ‘What is the house style on Mount Bailu?’

‘What to say to you?’

‘In that case the student knows about the right time.’

‘How can someone who knows the right time, reach the right place?’ asked the master.

‘It is not possible to chatter any further,’ replied the monk.

‘To let go is still not possible,’ said the master.

Question: ‘Before Niutou had seen the Fourth Patriarch the birds would come offering him flowers in their beaks, but why did they not come anymore after seeing the Fourth Patriarch?’

‘The first light of dawn does not yet distinguish the men who failed to see; wait until daylight then it will seem all equal,’ said the master.

## **22.656 Chan Master Fuzhou Luoshan Yicong**

Chan master Yicong of Mount Luo in Fuzhou (Fujian) ascended the hall. The large assembly had been standing for quite some time. The master said, ‘If there were a place for giving instructions, then the incumbent of Mount Luo would not possess the eye; if there were no place for giving instructions, that would just be toilsome and without merit. Vimalakirti of old replied thus to Mañjuśrī, but say, is this today’s understating or not?’

Question: ‘What is the lion coming out its den?’

‘Where is there a place not damaged by underground quakes?’ replied the master.

‘What kind of sound do they make?’

‘The deaf cannot hear them,’ said the master.

Question: ‘One hand pointing to heaven, the other to the earth, saying that “Only I am worthy of reverence” – why is that [saying of the infant Shakyamuni] disapproved of by outsiders?’

‘They call it the speech of a barbarian,’ said the master.

‘Is there merit in these outsiders’ view?’

‘The road seems uneven, so keep a check on your sword,’ replied the master.

## **22.657 Chan Master Fuzhou Anguo Yuan Conggui**

A monk asked Chan master Conggui of Anguo Temple in Fuzhou (Fujian), ‘The Chan temple is very spacious, the monks numerous as the gathering clouds. May the master please point out the options to the journey to the summit.’

‘Normally it is not the custom,’ said the master.

Once the master ascended the hall to point something out, saying, ‘Putting aside differences between Chan and the Way, what is the difference between the Buddhas and the Patriarchs? Wearing straw sandals out [on pilgrimage] like this, say, is this not a grievance for all? If it is said that it is a grievance, then still [it is a question of] going on pilgrimage. If it is said that it is not a grievance, then better shut the mouth and just go! Take care now!’

Ascending the hall on another occasion the master said, ‘Having never really come into contact with the Liang dynasty, the incumbent of Anguo could not have been more deceitful. Take care!’

A monk asked, ‘May the master please take up the call of the Chan vehicle,’

‘Threshing grain today, shifting firewood tomorrow,’ answered the master.

Question: ‘What was going on before Niutou had seen the Fourth Patriarch?’

‘The incense-burner was facing the Chan seat,’ replied the master.

‘And after seeing him?’

‘The gate was facing the naked pillar.’

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

‘If there is a question of house style, then answer house style,’ said the master.

‘What if the student does not ask about the house style?’

‘The Huns enter, the Han depart,’ said the master.

Question: ‘Without asking about anything else, may the master please say a word concerning the key issue,’

‘Is it even possible to come to the key issue?’

The master descended the hall saying, ‘Cunda makes an offering.<sup>33</sup>  
Take care!’

## 22.658 Chan Master Fuzhou Yishan Cangyong

Chan master Cangyong of Changqing Temple on Mount Yi in Fuzhou (Fujian) ascended the hall where the assembly had gathered. The master threw his fan to the ground, saying, ‘The foolish say that gold is of the earth, what about the wise ones? Later generations might be fearful that there was no overall check on foolishness, so are there any [wise ones here]? Step forward then and speak up!’

A monk stepped forward, made his prostrations, then stepped back and remained standing.

‘So how about it?’ asked the master.

‘The monk’s bright mirror,’ answered the monk.

‘A thousand-year-old peach stone,’ said the master.

Question: ‘What is a Buddhist temple?’

‘Changxi, Putian,’ replied the master.<sup>34</sup>

‘What about the people in the temple?’

‘Xinluo, Baishui,’ said the master.<sup>35</sup>

Question: ‘What is the numinous source of the true host?’  
‘South mountain, north mountain.’

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

‘Before the vegetarian Feast of Dedication, the kitchen steam from the white rice evaporates southwards; in the afternoon, water for the *Beiyuan* tea is simmering,’ said the master.<sup>36</sup>

Question: ‘Is the dharma-body still subject to suffering or not?’

‘Could the *Avici* hells be the heavenly realms?’

‘Then it is subject to suffering.’

‘Is there a mistake?’

## 22.659 Chan Master Fuzhou Yonglong Yuan Yanduan

Chan master Yanduan of Yonglong Temple in Fuzhou (Fujian) ascended the hall where a great assembly had gathered. The master arose from the Chan seat, performed a dance, then asked the great gathering, ‘Understood?’

‘Not understood,’ was the response.

‘Mountain monks do not discard the Way or the Dharma, not even when the normal human tasks appear. Why is this not understood?’

Question: ‘Man is originally complete in himself, so why the split then into light and dark?’

‘You have to examine this yourself and see,’ replied the master.

## 22.660 Chan Master Fuzhou Linyang Shan Ruifeng Yuan Zhiduan

Chan master Zhiduan (893-969 CE) of Ruifeng Temple on Mount Linyang in Fuzhou (Fujian), a native of Fujian, received the precepts

at the Nanjian Temple in his place of birth. At the age of twenty-four he went to pay a courtesy call on Great Master [Hongtao] Mingzhen.

One day a monk asked [Mingzhen], ‘What is the solitary naked body within the ten thousand forms?’ Mingzhen had raised a pointed finger, but the monk had not understood. The master [Zhiduan] was deeply touched by this enigmatic pointer, entered the room [of Mingzhen] and said plainly, ‘The question that the monk put just now, Zhiduan has awoken to the import.’

‘What principle have you seen into?’ asked Mingzhen.

The master just raised a pointed finger and said, ‘What is this?’

Mingzhen approved this unequivocally.

The master ascended the hall, raised his fly-whisk and said, ‘Caoxi uses this tirelessly, but today’s folk make something out of it that has horns on its head. As for mountain monks picking up the fly-whisk, that could cause heaven and earth to crumble into ruins.’

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

‘A wooden horse going like swirling smoke, a stone man behind cannot keep up,’ said the master.

‘What is Dao?’

‘Winter fields lying fallow,’ said the master.

Question: ‘What is a student as such?’

The master raised his leg and then stamped it down. The monk made as if receiving the full force of it. The master then gave a slap. The monk had no reply. ‘Evil swindler!’ said the master.

Question: ‘What is a man utterly separated from the Buddha-dharma, in a place filled with fog?’

‘The precipitous cliff faces of mountain peaks; the sweet perfume of bluegreen [grass],’ replied the master.

‘If there is only one principle, then there is no difference between the cultured and the rustic,’ said the monk.

‘This is not the principle of the Dao,’ said the master.

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

'Bamboo chopsticks, a penny a pair,' replied the master.

A monk arrived in the evening to take part in the community. 'What name?' asked the master.

'Someone,' replied the monk.

'Granulated sugar from Quanzhou and betel-nut trees on ocean-going junks,' said the master.<sup>37</sup>

The monk was silent for some time. 'Understood?' asked the master.

'Not understood.'

'Had you understood, then the five *skandhas* would be empty and pure, and everything in the ten directions swallowed up,' said the master.

In the 8<sup>th</sup> month of the 1<sup>st</sup> year of the Kaibao reign period [of the Northern Song, 968 CE] the master bequeathed a *gatha* which read,

Coming year, second month, second day  
Mutual separation will be temporary  
Scatter the ashes  
In the forest in all directions  
Do not observe the alms-giving feast

Because the attendant made this *gatha* known to the congregation, the four assemblies all copied and preserved it.

When it came to the 28<sup>th</sup> day of the 1<sup>st</sup> month of the following year all the people of the prefectoral town hurried to the mountain temple to pay homage to the master. He answered their questions as usual without showing any signs of physical sickness. When it came to the 1<sup>st</sup> day of the 2<sup>nd</sup> month the prefectoral chief, at the head of all his staff, arrived at the temple to keep vigil during the night. The temple was as busy as a market place.

On the second day, after the vegetarian feast, the master ascended the hall and bade farewell to the assembled. At that time there was an elder monk known as Yuanying, who came forward, made his prostrations and then asked, 'Alas! Alas! There are waves

of anxiety and obscuring sadness, so may the master please bestow a word before bidding farewell.'

The master let down one leg [from the Chan seat]. [Yuan] Ying said, 'The dharma-mirror does not draw so close to these parts; moreover, on which part does the precious moon shine?'

'This is not the honourable monk's realm,' replied the master.

'This being so, then bubbles upon bubbles arising still have to return to water; masters come and masters go, this has ever been so,' replied Ying.

The master sighed deeply.

Then there was another monk who asked numerous questions, all of which the master answered courteously. Later the master descended the Chan seat and returned to the abbot's quarters. Sitting peacefully during the *haishi* period (9-11pm), the master asked the assembled, 'At what time did the World-Honoured One enter *parinirvāna*?'

'It was midnight on the 15<sup>th</sup> day of the second moon,' they answered.

'I shall be before then, today.' Having said this, the master at length departed.

## 22.661 Chan Master Fuzhou Xingsheng Yuan Man

Chan master Man of Xingsheng Temple in Fuzhou (Fujian) ascended the hall and said, 'When ordered to appear face-to-face [before the Imperial presence], do not wait for a written invitation. All eyes in agreement – this is called taking part in the profound. Should the finest [students] be able to be like this, then the ethos of our school will not fall into decline.'

A monk asked, 'In former days they assembled on numinous mountains, today they are [gathered here] in Xingsheng Temple. What Dharma is the personal teaching of the venerable sir?'

'You lack the one question,' replied the master.

## 22.662 Chan Master Fuzhou Xianzong Yuan Ming

Chan master Ming of Xianzong Temple in Fuzhou (Fujian) ascended the hall and said, ‘Happily there is such a kind of school [as Chan], but why is it not prominent and enduring? If it were to continue, it would not be in the three worlds. If it were to go beyond the three worlds, then it would destroy the three worlds. If it was in the three worlds, it would hinder the three worlds. Neither hindering nor destroying the three worlds is beyond the three worlds – is this not beyond the three worlds? When this is truly penetrated, then one is qualified to partake of the Buddha-dharma as one of its offspring, on whom both heaven and man can rely.’

A monk once asked, ‘To pull the clouds down without using a storm, how can such a fierce wave penetrate the body?’

‘Why neglect the root to chase after the branches?’ said the master.

## **22.663 Venerable Fuzhou Anguo Yuan Xiang**

Venerable Xiang of Anguo Temple in Fuzhou (Fujian) ascended the hall. The master paused in silence for a moment and then said, ‘The great is without pretensions. Although it is like this, affairs are never finished. Those amongst you who have still not encountered [awakening], just open to the skill-in-means; is this understood?’

A monk asked, ‘Without involving skilful means, may the master let compassion prevail.’

‘You’re asking and my answering is skilful means,’ replied the master.

Question: ‘If the object accords with the form of its appearance, then it resembles the moon reflected on water, but what is the actual moon like?’

The master raised his fly-whisk.

‘Then why did the ancients talk of moon and water as having no form?’

‘See it?’ answered the master.

Question: ‘What is the task within the Chan School?’

‘After the destruction of the Huai army,’ said the master.<sup>38</sup>

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

‘The eyes of living beings are difficult to deceive,’ replied the master.

## ***Dharma Heirs of Chan Master Zhangzhou Baofu Yuan Congzhan***

### **22.664 Chan Master Quanzhou Zhaoqing Yuan Shengcheng**

Chan master Shengcheng, Great Master Jingxiu, of Zhaoqing Temple in Quanzhou (Fujian), first took part in Ven. Baofu’s community.<sup>39</sup> Questions and answers were in deep accord. One day Baofu entered the great Buddha-hall and, gazing at the form of the Buddha, raised his hands and asked the master, ‘What is the purpose of such a Buddha?’

The master replied, ‘The venerable sir, too, is taking part in it.’

‘This one stake is good for restraint,’ said Baofu.

‘The venerable sir is not really taking part,’ said the master.

Baofu approved of this.

Later as incumbent of Zhaoqing Temple, the master, on the occasion of first opening the hall to address the assembly, ascended the Chan seat and after a short while said, ‘Oh great assembly! When encountering fellow wayfarers on the road later, how will you bring up discussion of the Way? If there are some who are capable of bringing up the subject, then try it out in front of the assembly. If it can be brought up, then disappointing the patriarchs can be avoided, as well as avoiding the stifling of the generations to come. An ancient said, “The gentleman who thoroughly penetrates the original heart is recognised without recourse to words.” Are there still such men? Moreover, is this something which should be discussed together amongst the disciples of Caoxi, and how to encourage this mutual discussion?’

A monk asked, ‘In ancient days on the east side of Awakening City, the Elephant King worked his way round, but how to pick up the connection today here in the south of Fujian?’<sup>40</sup>

‘Understood?’ asked the master.

‘If this is so, then an eloquent opening to the Four Propositions<sup>41</sup> is difficult to acquire. It is not given to know what the gate of the supreme school leads to, so on which side does the matter lie?’ said the monk.

‘After retreating make prostrations and follow the assembly into the dharma-hall,’ said the master.

Question: ‘Without bringing the subject up in its entirety, may the master please say something.’

‘Can you clap your hands?’

‘Like this, it is understood.’

‘Do not mistake it,’ said the master.

Question: ‘What does it mean, neither to do harm to oneself nor to disappoint others?’

‘Do not hide yourself behind this question!’

‘Then it is thanks to the master for the pointer just now!’

‘Are you also hiding behind my doings?’

‘After such a singular barb, may the master please say something [further].’

‘Ha?’

The monk repeated the question.

‘Dozy fellow!’ said the master.

The master asked a monk, ‘Come from where?’

‘From Bao’en.’

‘How many in the monks’ hall there?’

‘May the venerable sir try to find out,’ replied the monk.

‘Why not wait for the question?’ said the master.

Question: ‘The student totally lacks any understanding. May the master please give a pointer.’

‘Do you know how to laugh?’ answered the master.

The master also said, ‘People who first arrive at the temple do not dare to disobey. But if it were heart first and study later then, although still lacking faith, faith would still be necessary, and still lacking awakening, awakening would still be necessary. Do not accept anything bogus. Although it is not yet the time for every person’s original endowment to manifest nakedly, it is not a thing that can be hidden or covered up. If there is a need to know now, then do not move a hair’s breadth [from that need] and do not spare any effort. It is only necessary, in whatever circumstances anywhere, to carry on with this. Is that not the strength of the awakened heart? Since it is capable of awakening, help to shoulder it equally with all the Buddhas. Rely on it and practise it. Because this task is a pure one, it is necessary to acquire a pure heart oneself in order to share it with others and to harmonise quite effortlessly with ancient and modern, shedding birth and leaving death behind. An ancient said, “Know the heart that has arrived at the origin, unfold the understanding of the Dharma of selfless activity (*wuwei*), just this is what is called a *śramaṇa*.” Now if all the officials and all the people these days would feel this as a necessary good, then do not project and divide everything onto masters and monks. The Buddhadharma is even and equal, reaching up to all the Buddhas and down to all, and all are engaged in the same task. Since it is like this, who would have, who not have it? Apart from diligent rulers, it is also necessary for all to exert strong effort. Although the words just spoken are many, in fact there is no need for them. Do not presume the talk is from Chan on high, for is it only from Chan on high that all can understand this? If people can understand this for themselves, then mountain monks today would seem to be exonerated. The great assembly has been standing for a long time. Take care!’

## **22.665 Chan Master Zhangzhou Bao'en Yuan Kechou**

A monk asked Chan master Kechou, Great Master Mingbian, of Bao'en Temple in Zhangzhou (Fujian), ‘What is the venerable sir’s house style?’

‘Clouds in an azure sky, water in a pitcher,’ said the master.

Question: ‘What is the hair blown onto the [sharp blade of a] sword [and cut in two] all about?’

‘To fall in the twinkling of an eye,’ replied the master.

‘Can it still be of use?’

‘Do not talk devil’s language!’ said the master.

## 22.666 Chan Master Baishui Haihui Yuan Ruxin

Chan master Ruxin of Baishui Haihui Temple in Shuzhou (Anwei, Qianshan), ascended the hall and after quite a pause said, ‘Decorum is vexing and therefore confusing.’

A monk asked, ‘What is the dharma-song from the superior vehicle of Chan?’

‘Turn the sight around to the alone,’ replied the master.

‘May the master please say something more to the point.’

‘It is not possible to explain or to listen to others,’ said the master.

Question: ‘What is the sudden awakening of Kāśyapa all about?’

‘If you were to understand, then I would not be vexed with such grief,’ replied the master.

‘If this is so, then the venerable sir is not vexed.’

‘How to avoid feeling vexed, when having to administer another beating?’ A monk asked, ‘The ancients said this and that, but not yet understood is what the crux of upward progress is?’

‘Trust in coming across a girl born with short arms,’ said the master.

Question: ‘What is the meaning of the patriarchs?’

‘How difficult to answer!’

‘Still, may the master please explain.’

‘Taking you as so-called astute, it turns out to be no *saindhava*,’ said the master.<sup>42</sup>

Question: ‘What is it like to be hanging on the horns of an antelope?’

‘So,’ said the master.

‘Why is it like this?’

‘That is only seeing the joke without knowing why it is like this,’ said the master.

## 22.667 Chan Master Hongzhou Zhangjiang Huilian

When Chan master Zhangjiang Huilian of Hongzhou (Jiangxi, Nanchang) ascended the hall for the first time, a monk asked, ‘In days long ago, Brahma asked the Buddha [to turn the wheel] for the sake of serving the heart of the authentic Dharma. Today a purple robed one arrives at the dharma-seat, but what is not yet clear is how the master will facilitate liberation?’

‘No ulterior motive,’ replied the master.

‘Why no ulterior motive?’

‘Where have you come from?’ asked the master.

Question: ‘The master has mounted the precious seat and bowed before the four assemblies here today, who are all looking up with respectful attention, so may the master please offer guidance.’

‘Where do you go to yield?’ said the master.

‘Then please extend the skilful means of compassion, so as to immediately alleviate loneliness,’ said the monk.

‘It is also necessary to build up the good,’ said the master.

Question: ‘What is it like around Zhangjiang Temple?’

‘Kṣitigarbha frowning,’ answered the master.

‘What about the people in Zhangjiang Temple?’

‘Samantabhadra keeps the robes in order.’<sup>43</sup>

Question: ‘What is the water of Zhangjiang Temple like?’

‘Bitter.’

Question: ‘What is the key phrase at Zhangjiang?’

‘To go to another place would not be a wrong move,’ replied the master.

## **22.668 Chan Master Fuzhou Baoci Yuan Wenqin**

A monk asked Chan master Wenqin of Baoci Temple in Fuzhou (Fujian), ‘What is the realm of all the Buddhas like?’

‘Rain comes with dark clouds, a clear day with sun and moon.’

Question: ‘What is the clear heart of unexcelled awakening like?’

‘After the autumn rains, the winter is late and the rice [harvest] will be good.’

Question: ‘What is the listening heart of unexcelled awakening like?’<sup>44</sup>

‘Clouds arise from blue mountain peaks; rain falls from an azure sky.’

Question: ‘What is the ordinary heart in harmony with the Dao like?’

‘Drinking tea, eating rice at the proper time, gazing at the waters, gazing at the mountains with a genuinely boundless feeling,’ said the master.

## **22.669 Chan Master Quanzhou Wan'an Yuan Qingyun Zihua**

A monk asked Chan master Qingyun Zihua of Wan'an Temple in Quanzhou (Fujian), ‘The Longxi school (20.589) makes the waters to flourish and the lamps [of transmission] to multiply. As [the incumbent of] Wan'an approaches the dharma-seat, how will this manifest?’

‘How to answer?’

‘Not quite understood, is the master sanctioning it or not?’

‘So, what about it?’ asked the master.

‘In olden days the Ven. Longxi pointed out the Way privately, and now the Ven. Wan'an is promoting it. Men and gods incline to listen in the hope that a talk will be initiated.’

‘Still listening?’ asked the master.

‘Then the entire assembly has already received the master's pointer, which is no different from opening the ten eyes of the citadel

of the east.<sup>45</sup>

The master replied, 'If the entire assembly lays them down, what happens then with the benevolent ones?'

Question: 'For a long time in a dark place, still without any comprehension, may the master please point out the way.'

'No need to get your question wrong,' answered the master.

'This being so, then it is a question of following the assembly up and down the dharma-hall.'

'Has that already been approved or not?' asked the master and added, 'Blessed rest in the peaceful place.'

Question: 'All the Buddhas who come into the world cause heaven and earth to quake, but what about the venerable sir's entering the world; that is not yet clear.'

'What to say to you?'

'So there is no difference with all the sages of old?'

'Do not confuse the issue!' said the master.

Question: 'What is the house style at Wan'an?'

'Lichen soup and hulled rice from the granary.'

'And when an important guest suddenly turns up, what then?'

'After the rice, three rounds of laced tea,' said the master.

Question: 'What is it like around Wan'an?'

'Pagoda-shaped lichens gaze far out over the clear sea,' said the master

## 22.670 Chan Master Zhangzhou Bao'en Yuan Daoxi

Before Chan master Daoxi of Bao'en Temple in Zhangzhou (Fujian) had sent an initial letter to Baofu [Congzhan] (19.498), he went to Grand Guardian<sup>46</sup> Wang's place in Quanzhou (Fujian). The Grand Guardian asked him, 'Is the Ven. Zhangnan (i. e. Baofu) still able to handle men or not?'

The master replied, ‘If it is said that he can handle men, that is a wrong; but if it is said that he cannot handle men that wrongs [the Grand Guardian’s] question.’

‘Having uttered such a sentence is to wait for an iron ox to munch grass, or for a wooden horse to understand that it contains [potential] fire,’ replied the Grand Guardian.

‘This fellow takes care that the mouth is used for chewing food,’ answered the master.<sup>47</sup>

After a long silence the Grand Guardian asked again, ‘Is it a donkey that has come here, or is it a horse?’

‘Donkey and horse are not on the same road.’

‘Then why come?’

‘To thank the Grand Guardian for the instructive words,’ said the master.

A monk asked, ‘The magical phrase is actually not called for. May the master please be straightforward.’

‘It does not obstruct the meaning,’ said the master.

## 22.671 Chan Master Quanzhou Fenghuang Shan Congchen Hongren

Chan master Congchen Hongren of Mount Fenghuang in Quanzhou (Fujian) was asked, ‘What is the venerable sir’s house style?’

‘Were the house styles similar then there would be no impediments. But students are just not these kind of people,’ answered the master.

‘And when suddenly encountering such a one, what then?’

‘One cannot intend to scratch an itch in advance.’

Question: ‘The student’s root propensities are dull. May the master please, with skilful means, cast a passing glance on this.’

‘Passing glance,’ replied the master.

‘Deeply received is the master’s pointer, how to hope for an elucidation!’

‘Superfluous,’ said the master.

Once when the master ascended the hall a monk stepped forward, made prostrations, then withdrew and remained standing. Said the master, 'I am not as good as you.'

The monk acknowledged this and the master said, 'In no-man's-land it can be laid down.'

Question: 'In days of old, in the assembly on Vulture Peak, the Buddha gave voice to the Dharma with a single pronouncement. May the master please make the single pronouncement today.'

The master remained silent for a long time.

'This being so, then the great assembly's web of doubts have been put to rest,' said the monk.

'Do not take daubing the great assembly with filth as something good!' replied the master.

Question: 'All the Buddhas appeared in the world in order to take up the great matter of *karma*. What is not yet understood is how the venerable sir can be of help?'

'The fine wind blows cool!' said the master.

Question: 'What is the student's own task?'

'In the dark, counting the years flowing by, the task can be known,' said the master.

Question: 'What is it like around Fenghuang Temple?'

'Observing the bright moon on a snowy night,' said the master.

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

'To make an ugly face.'

'For whose benefit?'

'Do not defeat yourself,' answered the master.

## **22.672 Venerable Fuzhou Yonglong Yuan Ying, Chan Master Minghui**

The master ascended the hall and said, 'If it is said that it rises early morning, then there is still a person walking through the night. Like is

like, so it is and is not. Now take care!'

Question: 'Why is a man free from selfish activity (*wuwei* 無為) and free of hindrances (*wushi* 無事), still subject to the golden chain [of inner attachment to awakening]?'

'By separating the coarse from the fine, it remains difficult to leave the precious,' replied the master.

'Why talk of a man who is free from selfish activity and of hindrances then – is roaming in freedom real happiness?'

'Due to the disturbance of the peace, it is still necessary to be patient,' answered the master.

A monk arrived to take part in the community. The master said, 'No need for so much propriety, speak quickly! Speak quickly!'

The monk had no answer.

The master was once pointing something out to the assembly by saying, 'The sun rises in the usual place; it does not need skill.'

Question: 'What is the practice – is it possible to come to the original source?'

'Rely on, then practise it,' answered the master.

## 22.673 Chan Master Hongzhou Qingquan Shan Shouqing

Chan master Shouqing of Mount Qingquan in Hongzhou (Jiangxi, Nanchang) was a native of Min in Fuzhou (Fujian, Fuzhou) whose family name was Lin. He left the home life on Mount Yanbei and after the heart manifested its awakening, received a request to occupy Qingquan Temple, where many deep-hearted companions gathered.

Question: 'What is Buddha?'

'A question,' replied the master.

'What about the patriarchs?'

'Answer.'

A monk asked, ‘What did the venerable sir obtain on insight into the ancients, that he then came to dwell on this mountain?’

‘It is clear that you are not sanctioned,’ said the master.

‘How is it known that this fellow is not sanctioned?’

‘The countenance is mirrored and the body shows it,’ answered the master.

‘May the master please say a word about the innate aspect.’

‘No further than this,’ replied the master.

Question: ‘What was the business of the ancient one (Bodhidharma) facing the wall all about?’

‘Submission.’

‘Then that would arouse the strength of the heart.’

‘Where is there such a man?’ said the master.

Question: ‘Putting all other questions aside, what is the business of advancing upwards all about?’

‘Make use of three prostrations, or do not make use of three prostrations,’ said the master.

## **22.674 Chan Master Zhangzhou Bao'en Yuan Xingchong**

Chan master Xingchong of Bao'en Temple in Zhangzhou (Fujian) was asked, ‘What is the principal meaning of the Buddha-dharma?’

‘The pestle for pounding, the millstone for grinding,’ replied the master.

Question: ‘May the master please say something about the one way of [the Sixth Patriarch’s teaching at] Caoxi.’

‘Do not get Caoxi wrong!’ said the master.

‘Then living beings rely on it.’

‘You are an old rat squeaking nonsense!’ replied the master.

Question: ‘Without going into public or private, what is it to discourse [on the Dharma]? ’

‘Go and drink some tea.’

Question: ‘What was the meaning of Danxia (14.332) burning the wooden Buddha?’

‘The cold at the time went towards the fire.’

‘What was the meaning of Cuiwei (14.344) making offerings to the arhats?’

‘There is another springtime,’ said the master.

## 22.675 Venerable Tanzhou Yuelü Shan

Venerable Yuelü of Mount Yuelü in Tanzhou (Hunan, Changsha) ascended the hall and, after a long silence, said to the assembly, ‘In former days it was Pilu (Vairocana), these days it is Yuelü. Take care!’

Question: ‘What is the phrase that is beyond sound and form?’

‘Apes howl, birds call.’

Question: ‘Which family’s song does the master laud and from whose lineage is he descended?’

‘The five tones and the six scales,’ said the master.<sup>48</sup>

Question: ‘May the master please raise an example of a phrase which cuts the tongue off.’

‘The sun is able to heat, the moon to cool.’

## 22.676 Chan Master Langzhou Deshan Dehai

A monk asked Chan master Dehai of Mount De in Langzhou (Hunan, Changde), ‘Who is able to hear anything on this numinous mountain?’

‘The śramaṇa has come to hearing it,’ replied the master.

‘Not yet understood – what is being said on this numinous mountain?’

‘Only the śramaṇa can understand it,’ said the master.

Question: ‘What is the phrase embracing heaven and earth?’  
‘A thousand great world systems quake,’ said the master.

Question: ‘What means are there to verify the teachings of the superior vehicle?’

‘Laying down the superior for a moment, what is there to verify right now?’

‘All in the great assembly can see it,’ said the monk.

‘Speech falls short,’ replied the master.

Question: ‘What was the meaning of the Patriarch coming West?’  
‘To cleave.’

## **22.677 Venerable Quanzhou Hou Zhaoqin**

A monk asked Ven. Hou Zhaoqing, ‘The final phrase, may the master please say something about that.’

‘In the dust people naturally become old, but heavenwards the moon is ever brilliant,’ replied the master.

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

‘One flask and one alms bowl, then one’s life-course is everywhere,’ said the master.

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

‘Chaotic hurry; at dawn the cock, at dusk the bell.’

## **22.678 Chan Master Langzhou Liangshan Jian**

Chan master Jian of Liangshan in Langzhou (Hunan, Changde) asked a freshly arrived monk, ‘Where have you come from?’

‘From Yueshan,’ answered the monk.

‘And brought something along from Yueshan?’

‘The venerable sir’s dwelling on this mountain is no mistake,’ replied the monk.

## 22.679 Chan Master Hongzhou Gao'an Xian Jianshan Cheng

On the first day of the opening of the dharma-hall a monk asked Chan master Cheng of Gao'an *xian* in Hongzhou (Jiangxi), ‘The prefectural governor has pleaded [for a talk on the Dharma], so how will the venerable sir bring up the teachings of the Chan vehicle?’

‘Can it still be heard?’ replied the master.

‘Then the great assembly has something to rely on,’ said the monk.

‘Still not able to hear it,’ replied the master.

Question: ‘What is the sword of a Dharma-king?’

‘Pity,’ said the master.

‘What is the sword of a temporal king?’

‘In the dust there are no slippers under the sleeping couch; the wind blows through the linen in the clothes rack,’ said the master.

Question: ‘The present generation is guided by the past generation. Not yet clear, what has the patriarchal lineage to show people?’

‘Generations past have asked the same question,’ said the master.

‘What has the venerable sir to offer people?’

‘The disappointment in the *red amaranth* trees in front of the courtyard; year after year they come into leaf, but not to flowering,’ said the master.

Question: ‘The years gone by have already passed, the years to come have not yet arrived, but is there nevertheless someone who is not subject to the passage of years?’

‘How so?’ replied the master.

‘Then it is not subject to the years,’ said the monk.

‘On the city walls the bugle has already sounded the years to come; in front of the window there are still lights from the years of old,’ said the master.

‘What are the lights of the years of old?’

‘30<sup>th</sup> of December,’ said the master.

## **22.680 Chan Master Fuzhou Kangshan Qiwen**

When Chan master Qiwen, Great Master Fabao, of Mount Kang in Fuzhou (Fujian) first opened the dharma-hall a monk asked, ‘After the sounds of the royal pomp comes the transmission from one to another in the proper order. Not yet clear is, where will the master’s dharma-heirs from today’s assembly come to be?’

‘Hands raised to Elephant Bone [Mountain], a nod to Dragon Creek [Temple],’<sup>49</sup> said the master.

Question: ‘The bright full moon and the deep silence are not the master’s meaning. Is it because of this, that the student has still not obtained clarity?’

‘Can it not be distinguished yet?’ replied the master.

‘This being so, then the nature of consciousness has no base,’ said the monk.

‘Scratching an itch through a boot,’ said the master.<sup>50</sup>

## **22.681 Great Master Tanzhou Yanshou Si Huilun**

A monk asked Great Master Huilun of Yanshou Temple in Tanzhou (Hunan, Changsha), ‘What was it like before the precious sword came out of its case?’

‘It wasn’t out.’

‘And after it is out?’

‘It isn’t in.’

Question: ‘What is the single colour?’

‘Blue-green, yellow, red, white,’ replied the master.

‘An excellent single colour,’ said the monk.

‘Although taken to mean that there is no man, yet there is still half of one,’ said the master.

## **22.682 Chan Master Quanzhou Ximing Yuan Chen**

A monk asked Chan master Chen of Ximing Temple in Quanzhou (Fujian), ‘What is the venerable sir’s house style?’

‘Bamboo chopsticks and rough earthenware bowls,’ replied the master.

‘And when an important guest should suddenly arrive, how to serve him?’

‘Pickled salty vegetables and hulled rice from the granary,’ replied the master.

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

‘Go and ask the naked pillar.’

### ***Dharma Heir of Chan Master Nanyue Jinlun***

#### ***Keguan***

#### **22.683 Venerable Hou Nanyue Jinlun**

A monk asked Ven. Jinlun of Hou Nanyue, ‘What is Jinlun’s key phrase?’

‘Dull-witted fellow!’

Question: ‘What is the single arrow at Jinlun Temple?’

‘Passed.’

‘Who is the one to endure the pointed eloquence of an arrow?’

‘Felled.’

### ***Dharma Heir of Chan Master Quanzhou Shuilong***

#### ***Shan Daopu***

#### **22.684 Chan Master Zhangzhou Baofu Yuan Qinghuo**

Chan master Qinghuo of Baofu Temple in Zhangzhou (Fujian) was a native of Yongtai in Fuzhou (Fujian). Quick, intelligent and still young in years he had his head shaved for full ordination at the hands of National Teacher Xingsheng (**18.485**) on Mount Ligu.

Then Qinghuo first went to pay a courtesy call on Hermitage Head Qiru (**21.602**, also a native of Yongtai), and later also took part in Shuilong's [Daopu] (**19.499**) community.

One day Shuilong asked, 'Which venerable elder has śramaṇaa Huo met, .and did this facilitate awakening or not?'

'Qinghuo visited Dazhang [Qiru] and there came to certainty,' replied Qinghuo.

When Shuilong ascended the hall, where a large assembly had gathered, he summoned Qinghuo and said, 'May Śramaṇa Qinghuo please step forward, light the incense, and say a word about the place of awakening, so that the old monk can give you authentication.'

The master [Qinghuo] then picked up the incense and said, 'The incense has already been picked up and awakening is not awakened.'

Shuilong was very pleased and approved him.

Master Qinghuo ascended the hall and addressed the assembly: 'This mountain monk, together with each one today, must engage in mutual compromise to achieve the matter. The ones who are in agreement may be silent, the ones who are not in agreement may talk.' After a pause the master added, 'Agreeing and disagreeing, both are in the present moment. The mountain monk still has some business to attend to with students. Now take care!'

A monk asked, 'What happens to the family when it has been impoverished and looted?'

'It is not possible to do this completely,' said the master.

'Why is it not possible to do this completely?'

'The robbers are in the family,' replied the master.

'Since they are members of the family, why have they turned out to be family thieves?'

'If there is no inner cohesion, then there is no capacity to act on the outside,' said the master.

'But if the thieves were to be suddenly apprehended, to whom would the merit defer?'

'The reward too, has never yet been heard of.'

‘If this is so, then the labour is without merit.’

‘The merit is not non-existent. Though there is a successful conclusion, yet it is not fixed,’ said the master.

‘Since there is success why is it not fixed?’

‘Never heard the saying, “The generals who originally brought about the great peace are not the ones allowed to see the great peace”?<sup>51</sup>

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

‘The Hun people weep, the people of the Han grieve,’ said the master.

The master was about to join the generations. He abandoned the assembly and wished to go into the mountains to await cessation. Crossing the stone bridge over Zhuxi River (Hubei and Shaanxi) the master left a *gatha* behind which read,

Cease talking of practice  
Of the Way being difficult  
Between a bird’s flight  
And a sheep’s intestines<sup>52</sup>  
Is hardly any difference  
Taking leave by the bank  
Of Zhuxi’s deep ravine  
You return to the deep blue sea  
I return to the mountains

Then the master went first to Zhuo Hermitage by Lake Guihu, and not long afterwards said to followers, ‘After my cessation leave the remains as a gift for the various little creeping animals; do not erect a *stupa* or grave-mound.’ Having said this, the master secreted himself on Hutou Mountain, sat down by a great rock and went to the end. Since the disciples had been admonished not to go into the mountains, they postponed their search for seven days in accord with the last wishes. There were after all, no animals that came to consume the body, so it was cremated and the ashes scattered in

the forest. The traces of the master can still be seen in the Jingtu courtyard of the Kaiyuan Temple in Quanzhou (Fujian) to this day.

## ***Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyen***

### **22.685 Venerable Shaozhou Baiyun Shixing**

Ven. Ziyang, Great master Shixing, of Baiyun Temple in Shaozhou (Guangdong, Shaoguan), resided initially at Ciguan Temple. Ruler Liu [Chang?]<sup>53</sup> summoned him to the government offices to give a talk on the Dharma. On that occasion a monk present asked, ‘May the master please give an appropriate indication of the flower of awakening at the moment of opening into insight, without obscuring the ethos of the Chan school.’

‘My ruler has the command,’ answered the master.

Question: ‘The purport of the teachings and the purport of the patriarchs, are these two the same or different?’

‘Not different.’

‘Then they are the same.’

‘Do not become obstructed by clever words,’ said the master.

Question: ‘All the Buddhas who enter the world are present in the thousand great world systems, so why has the venerable sir of Baiyun Temple gathered this assembly?’

‘How many are being swindled?’

‘Then what can the assembly rely on?’

‘No foreign relations,’ said the master.

Question: “Just this heart is Buddha,”<sup>54</sup> are words of teaching. Without reference to these words, how will the teachings be pointed out?’

‘East-west just placed [on one side], but what about north-south?’ replied the master.

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

‘The stone bridge exists on that side, not on this side. Understand?’

‘No.’

‘Still imitating the song of Duke Ding,’ said the master.<sup>55</sup>

Question: ‘The robe [and bowl] came to the Sixth Patriarch, but why not the transmission?’

‘Ocean calm, river pure,’ replied the master.

Question: ‘How will the venerable sir lead people to the one path?’

‘By once again presenting the ruler of Chu [with the precious jade] for inspection,’ said the master.<sup>56</sup>

Question: ‘How to raise the matter from the heights of the Chan vehicle?’

‘No tea yet today.’

The master ascended the hall and addressed the assembly: ‘Does everyone understand? It is only necessary to follow to the end of the road, to the cook in the slaughter house and to the burning cauldron of oil in hell, in order to understand. If understood like this, then it is possible to come across as a master journeyman to people. If it only comes to being patched-robed monks, then there is a great gap as between heaven and earth, which only benefits those [sitting] on the long rows of benches [in the meditation hall]. Say now, between these two kinds of people, which one has the merit? That’s it. Take care!’

The master asked a monk, ‘Where from?’

‘From Mount Yunmen.’

‘How many water buffalo there?’

‘One, two,’ replied the monk.

‘Good water buffalo!’ said the master.

The master asked a monk, ‘Without defaming the name, say what is reality?’

‘This is a chair,’ replied the monk.

The master made a motion of dismissal with his hand and said, 'Bring your shoe bag.'

The monk had no reply.

(Textual comment: Ven. Yunmen heard of this and said, 'Necessary that he starts practising.')

The master, about to reveal his cessation, spoke to the assembly, 'Although this fellow holds the seal of the Buddhas and patriarchs, its potential has not yet been exhausted. All of you worthies now, what, say, is the essential matter? Is it not so that amidst this limitless expanse, inside and outside are perfectly complete? If this is understood then the great earth is as if covered with sand. About to leave all this, we will meet on the other side.' Having said this cessation came.

## 22.686 Chan Master Langzhou Deshan Yuanmi

Chan master Yuanmi, Great master Yuanming, ninth generation incumbent of Deshan Temple in Langzhou (Hunan, Changde), ascended the hall to address the assembly: 'Everybody these days is familiar with the façade of the monks' hall, but what about the back of the Buddha Hall?' The master added, 'At Deshan there are three phrases: one phrase covers heaven and earth; one phrase goes with the flow of the waves; one phrase puts a stop to people's drifting.'

A monk present asked, 'What is the phrase that penetrates to the dharmabody?'

'A three-foot stick to stir up the Yellow River,' replied the master.

Question: 'When the white flowers have not yet opened, what then?'

'The waters of the Yellow River flow turbid.'

'And after opening?'

'A flagpole pointing to heaven.'

Question: 'What does it mean not to incite sharp speech?'

'Tiantai, Nanyue,' replied the master.<sup>57</sup>

'What happens when taking leave?'

'Jiangxi, Hunan.'

Question: 'What was the world like before the Buddhas came?'

'The rivers were completely full of timber logs for boats,' said the master.

'And after coming into the world?'

'This side stumbling on, that side heads raised high,' said the master.

Question: 'How to discern ones task when it has not yet become clear?'

'On top of Mount Meru,' said the master.

'How to set about it directly then?'

'Underneath the feet the water is shallow and deep.'

Question: 'What was it like before Bodhidharma came?'

'Thousand year-old pines upside-down.'

'And after he came?'

'The diamond strives to raise its fist.'

Question: 'What was it like before the master had entered the world?'

'The Buddha Hall was just open to the south,' said the master.

'And after the master had entered the world?'

'White Cloud Mountain rising,' replied the master.<sup>58</sup>

'Appeared in the world or not appeared in the world, is there a difference?'

'Hail! All honour to the quiet place!'

Question: 'What is the venerable sir's house style?'

'South mountain mist rising, north mountain rain descending,' replied the master.

Question: 'How to make use of the opportune thrust?'

The master gave a shout.

'Only this or is there something else?'

The master struck him.

Question: 'When the great function appears clearly and no set rules apply, what then?'

'Pitch blackness smashes the earthen jar,' said the master.  
The monk then withdrew a step and the master struck.

Question: 'What was it like before Buddhas had entered the world?'  
'Monkeys tied to the naked pillar,' said the master.  
'And after they appeared in the world?'  
'Monkeys going into cloth bags.'

Question: 'What were Mañjuśrī and Vimalakirti discussing?'  
'That actually you are three men tying yourselves up, even without a rope,' answered the master.

Question: 'What is Buddha?'  
'Eyes full of wasteland.'  
'The student does not understand.'  
'Toil without achieving anything,' said the master.

Question: 'When the exhausted earth is no more able to come up with a question, what then?'  
'The words do not hit the mark,' answered the master.  
'The great assembly have all heard it,' said the monk.  
The master struck.

## 22.687 Chan Master Tanzhou Nantai Daozun

Ven. Daozun, Great master Fayun of Shuixi Nantai Temple in Tanzhou (Hunan, Changsha), ascended the hall and said to the assembly, 'What is the main principle according to the supreme vehicle of the Chan School? How to discuss this? As for the two characters of *Buddha* and *Dharma*, how to practise these? How to acquire insight into *bhūtatathatā*? Although things are this way, the weave is so fine that even wind cannot pass through, yet spacious enough for a horse and carriage [to pass through]. So, according to the principle of the gate of transformation (Chan), one utterance of the awakened mouth causes heaven and earth, mountains and rivers to quake, but the great ocean is calm, the Yellow River clear. The three worlds are all Buddha, proclaiming the Dharma here and

now, clearly, distinctly. In front of the ancient Buddha Hall, we advance together to the other shore. Nothing more to attend to, so take care now!'

Question: 'What is the meaning of the coming from the West?'  
‘Do not walk going downhill.’

Question: 'What was the situation before Niutou had seen the Fourth Patriarch?'

‘Wearing the robe, eating rice.’

‘And after seeing him?’

‘The earthenware [tea] bowl was hung up on the wall,’ replied the master.

Question: ‘How is it that *bhūtatathatā* contains all things?’

‘Very clear.’

‘Why are there sharp and dull [faculties]?’

‘The drum is struck more frequently in the west; on the [city] towers the bell is struck,’ said the master.

Question: ‘What is it like around Nantai Temple?’

‘Diamond hands pointing to heaven,’ said the master.

Question: ‘What is form and emptiness?’

‘Wayfaring priests wear unmistakably red robes.’

Question: ‘What does it mean, moment to moment not to be absent during the twelve periods of the day?’

‘Attentive,’ said the master.

## 22.688 Venerable Shaozhou Shuangfeng Shan Xingfu Yuan Jingqin

Ven. Jingqin, Chan master Huizhen Guangwu (910-977 CE) of Xingfu Temple on Mount Shuangfeng in Shaozhou (Guangdong, Shaoguan) was a native of Yizhou (Sichuan, Chengdu). He was ordained at the Heishei Temple on Mount Emei Dongxi. Wishing to

visit various Chan places and take part in the Chan practice, [the master] set off for Yunmen's dharma-seat and there came to inherit the meaning of the allegorical pointers [of Yunmen] (19.505).

Later the temple [the master] opened on Mount Shuangfeng gradually became established. On the day of opening of the dharma-hall, Ven. Yunmen himself came to give [the master] transmission.

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

'When the sun rises all under heaven is illumined. When there is no lamp oil, how is the lamp in front of the Buddha to be kindled?' replied the master.

Question: 'What is it like around Shuangfeng Mountain?'

'At night the stream in the bamboo grove behind the hermitage can be heard; during the day the clouds rising from the mountains ahead can be seen,' answered the master.

Question: 'What is the sword of the Dharma-king like?'

'A sword of lead is all show; it is not as good as the precious sword from the source where the dragon lives,' said the master.

'What about the one who uses it?'

'Hiding the blade is still not allowed, but how then to expose the naked blade!'

Question: 'The head of the guest department should be everywhere giving reverence, but is that possible everywhere or not?'

'It is like the moon reflected in water,' said the master.

Question: 'What is useful yet not mixable?'

'There is jade dew on the flowers in the bright moon in front of the dharmahall and the spirit of the water in the temple hall splashes real pearls,' answered the master.

A practitioner asked, 'If this fellow should come across a thief, then killing him would be to disobey the Buddha's teaching, whilst not to kill him would equally be to disobey the laws of the empire. It is not yet clear what all this means.'

‘Officially not a hair’s breadth should be able to pass through, but privately a horse and cart,’ replied the master.

Ruler Guang of the Liu clan once personally questioned the master on the essentials of the Dao. When it came to the 3<sup>rd</sup> month in the 2<sup>nd</sup> year of the Taiping Xingguo reign period [of the Northern Song, 977 CE], the master told his disciples, ‘I shall be leaving the world shortly, so you can already prepare a *stupa* on the summit of the mountain.’ On the 23<sup>rd</sup> day of the 5<sup>th</sup> month the work was complete. The master said, ‘After today it is goodbye.’ When the time came, the master gave a night-time talk to Ven. Yunmen Shuang, Elder Wenmen Shunfeng and five others. The head monk had already reported the situation earlier and after the master had asked for incense to be lighted he died, palms together in reverence.

## 22.689 Venerable Shaozhou Zifu

A monk asked Ven. Zifu of Shaozhou (Guangdong, Shaoguan), ‘Without asking about the vehicle of the Chan school, may the master please [clarify] the heart-seal.’

‘Impossible to answer,’ said the master.

‘Why is it impossible to answer?’

‘Not in agreement with the question,’ said the master.

Question: ‘The opposites are a difficult place to meet; how to examine them equally? May the master please let fall a small verse, to dispel the doubts of later generations.’

‘Even before the salient phrase, the Tamer (Buddha) has already passed by, so how would planning to ask a question be able to get through *kalpas* of disobedience?’

‘This being so, then on the western peak of East Mountain the men of that time all knew about existence. Not yet clear is to which family the moondappled scenery in front of Zifu’s temple courtyard belongs?’

‘It is understood before words,’ said the master.

## **22.690 Chan Master Guangzhou Xinhui Huangyun Yuan**

On the first occasion that Chan master Huangyun Yuan, of Xinhui in Guangzhou (Guangdong), ascended the hall, he patted the chord of the Chan seat and said, ‘Does everyone recognise the vast seat of Sumeru or not? If it is not recognised then look to the old monk.’

Question: ‘What is the territory of the greater Han like?’

‘Folk ballads fill the roads,’ replied the master.

Question: ‘The teachings talk of a dragon wearing hemp so that the goldenwinged bird cannot swallow it. What about when the venerable sir wears the complete robes?’

‘Can it be avoided?’ asked the master.

The master ascended the hall and pointed to an old man, who said, ‘It has never been touched, but why not talk about facing the situation?’ He also said, ‘It has never been touched, but what to say about facing the situation?’

## **22.691 Chan Master Guangzhou Yining Xian Longjing Lun**

Chan master Longjing Lun of Yining *xian* in Guangzhou (Guangdong, Guangning, Dong), on the first occasion of opening the hall, held his fly-whisk aloft and said, ‘Understood yet? If understood, then it is just adding another head on top of the head. If not understood this is a split head grabbing onto dear life.’

Question: ‘What is the territory of the great Han like?’

‘Walking around confusedly doing what?’

‘It has just rained from a clear sky,’ said the monk.

The master struck.

Question: ‘What is the water of Longjing Temple like?’

‘Stinking of rancid filth.’

‘What about the ones who drink from this water?’  
‘Seven gone, eight to come,’ said the master.

Question: ‘What is the house style at Longjing Temple?’  
‘Worms, wolves, tigers and leopards.’

Question: ‘What is Buddha?’  
‘Industriously ploughing the field,’ answered the master.  
‘The student does not understand,’  
‘Early mornings, gathering the crops.’

The master asked a monk, ‘Where have you come from?’  
‘From Huangyun.’  
‘Is it true that [Ven.] Huangyun is frustrated by hardships, is putting on airs and graces, and has become sloppy with regard to words when guiding people?’  
The monk had no reply.

The master ascended the hall and asked the assembly, ‘How to get hold of the one phrase of the [original] nature on the long sleeping platform [of the monks]?’

No reply from the assembly.

## **22.692 Ven. Shaozhou Yunmen Shan Shuang**

Venerable Shuang of Mount Yunmen in Shaozhou (Guangdong, Shaoguan) ascended the hall and was asked by a monk, ‘What is Buddha?’

‘An emperor of ten thousand years,’ replied the master.

Question: ‘What is the phrase that penetrates the dharma-body?’  
‘On the silver incense burner turnips grow,’ said the master.

## **22.693 Ven. Shaozhou Baiyun Wen**

Venerable Baiyun Wen of Shaozhou (Guangdong, Shaoguan) ascended the hall. After quite a period of silence, a monk stepped

forward and said, ‘The one way of Baiyun is completely determined today.’

‘Not so! Not so!’

‘Then what about the venerable sir?’

‘The one way of Baiyun is three feet deep in grass,’ said the master.

Question: ‘The student would like to put a question but hesitates; will the master answer or not?’

‘Pods hanging from the boughs of the acacia tree – the wind blows, but the song is not finished,’ said the master.

Question: ‘In bestowing an offering to the host, will it be requited?’

‘Work ox, work horse,’ said the master.

## **22.694 Chan Master Shaozhou Piyun Zhiji**

A monk asked Chan master Piyun Zhiji of Shaozhou (Guangdong, Shaoguan), ‘What is it like around Piyun?’

‘No idle people during the day,’ said the master.

Question: ‘The character “by this means” is incomplete and the character “eight”<sup>59</sup> is not it either, so which character is it then?’

The master replied in verse:

The character ‘by this means’ is not it  
The character ‘eight’ is incomplete  
The world here is bright  
Even though it talks in a thousand mysteries  
They are not songs, are not *sutras*.

## **22.695 Ven. Shaozhou Jingfa Zhang**

The Ruler Guang of the Liu clan asked Ven. Zhang, Great master Chanxiang, of Jingfa Temple in Shaozhou (Guangdong, Shaoguan), ‘What is a Chan master?’

The master fell silent for some time. Ruler Guang could not fathom this; he therefore conferred upon the master his official name [Great Master Chanxiang].<sup>60</sup>

Question: ‘What is it like when both sun and moon are shining at the same time?’

‘Although sun and moon might both be shining, they do not penetrate beneath the pot [of food offerings for the dead],’<sup>61</sup> said the master.

Question: ‘Since the mountain here is [named] Jinshan (Mountain of Gold), why is it still [referred to as] Chiselled Stone?’

‘Gold Mountain, Chiselled Stone,’ said the master.

Question: ‘What is the Dao?’

‘Go! Go! Far, far away, tens of thousands [of *li*] or more.’

## 22.696 Chan Master Shaozhou Wenmen Shan Man

A monk asked Chan master Man of Mount Wenmen in Shaozhou (Guangdong, Shaoguan), ‘What is Buddha?’

‘The auspicious cross on the chest,’ said the master.

‘What are the patriarchs?’

‘No need to travel to the Western Regions (India),’ said the master.

There was a man who, on seeing a wall painting [of ancient pines], asked, ‘Since these are pines a thousand feet tall, why then are they still [on the wall] under the eaves?’

‘How can a mustard seed contain the whole of Mount Sumeru?’ responded the master.

Question: ‘On the partition wall is [a picture of] a pair of horns. Are these known to be from an ox?’

The master struck.

The master was sitting by the city gate with a senior monk, who asked the master, ‘The purple robe and the name of “Great Master” have both come to the master. Is there still something to obtain?’

‘The title of “National Preceptor” is still needed,’ answered the master.

‘Yet even the Buddha did not get involved in such things, never mind “National Preceptor”.’

The master, laughing, said, ‘Elder.’

A monk asked, ‘What is the venerable sir’s house style?’

‘Have you studied the books?’ answered the master.

A monk asked, ‘When the crown prince (Buddha) was first born, why did he not recognise his father and mother?’

‘Special honour,’ replied the master.

## **22.697 Great Master Yuezhou Balong Xinkai Haojian**

Great master Haojian of Xinkai Temple in Balong, Yuezhou (Hunan, Yueyang), was on his first visit to Yunmen when Yunmen raised Ven. Xuefeng’s saying “The gate is still open for Bodhidharma to come” and asked the master, ‘What is the meaning?’

‘Punch the venerable’s nose,’ replied the master.

Yunmen said, ‘When the king of the *asuras* was angry he dispatched Mount Sumeru with one blow, leapt up to the Brahma Heaven and said to Indra, “Why do you have to go to Japan to hide yourself?”’

The master said, ‘This is not such a good practice!’

‘What about your saying to punch [the nose] then?’ answered Yunmen.

After the master had become the incumbent of the temple, a monk asked him, ‘The purport of the patriarchs and the purport of the teachings, are these two the same or are they different?’

‘When chickens feel the cold they go into the trees; when ducks feel the cold they take to the water.’

A monk asked, ‘There can be no doubts concerning the three vehicles and the twelve divisions of the teachings, but what is the task of the Chan School?’

‘It is not a patch-robed monk’s task to point it out,’ said the master.

‘What is a patch-robed monk’s task to point out?’

‘Hankering to behold the foaming waves, the paddles are lost,’ said the master.

The master presented a person with a fly-whisk and the person asked, ‘Originally pure and luminous, what is the fly-whisk used for?’

‘Since it is known to be pure and luminous, not to forget that,’ said the master.

(Textual comment: Ven. Liangshan also responded: ‘It is also necessary to shake the dust off with it.’)

## **22.698 Great Master Lianzhou Dizang Yuan Huici Mingshi**

A monk asked Great Master Huici Mingshi of Dizang Temple in Lianzhou (Guangdong), ‘Since this is the temple of the Earth Womb Bodhisattva<sup>62</sup> why the statue of Tejprabhā Buddha?’<sup>63</sup>

‘Where is the mistake?’ replied the master.

Question: ‘What is it like around Dizang Temple?’

‘There is no one who is not sauntering at ease,’ said the master.

## **22.699 Chan Master Yingzhou Darong Ying**

Chan master Darong Ying of Yingzhou (Guangdong, Yingde) ascended the hall and a monk asked, ‘Now that the Son of Heaven has conferred a [rare featherweight] six-ounce robe, how will the venerable sir requite my royal superior’s compassion?’

‘It came as a three-piece patchwork robe and going, a six-ounce garment,’ said the master.

Question: What is Darong water like?’

'Have a drop come to me too!' said the master.

Question: 'If Maitreya were to be born now, what would that be like?'  
'Spring grasses in Maitreya's palace.'

Question: 'What is real emptiness?'

'Raising the hand to shade against the sun.'

'What is the miraculous functioning?'

The master clenched a fist.

Again the monk asked, 'True emptiness and the miraculous functioning, how far apart are they?'

The master prodded the monk with his finger.

Question: 'Without asking about any ancient battle formations,<sup>64</sup> what about the single mounted lancer?'

'Befuddled under the bridge,'<sup>65</sup> said the master. 'Understand?'

'Not understood.'

'It is in front of the Temple of Sagacious Longevity,' said the master.

Question: 'Since this is Darong (Great Capacity), why train monks?'

'The great ocean contains no dust, small creeks much filth.'

Question: 'What is the one way of the ancient Buddhas?'

The master pointed to the earth and the monk said, 'This was not the question.'

'Go!' said the master.

The master and a senior monk met at another place and by chance were unable to leave due to business. The elder then said to the master, 'The words of the Buddhas are without duplicity.'

'The Dharma does not have a fixed direction,' replied the master.

## 22.700 Chan Master Guangzhou Luoshan Chong

A monk asked Chan master Chong of Luoshan in Guangzhou (Guangdong), 'What is the territory of the great Han like?'

'When the Jade Dog barks,<sup>66</sup> it is still before dawn, after the golden rooster crows, the fifth watch (2-4am) begins,' said the master.

Question: 'When Danxia (14.332) visited Layman Pang (8.166), why did [the Layman's] daughter not carry a basket?'

'It is also necessary to come to this turnaround once,' said the master.

Question: 'What is it like around Luoshan Temple?'

'A thousand-foot cascading waterfall,' replied the master.

## 22.701 Ven. Shaozhou Yunmen Shan Bao

Ven. Bao of Mount Yunmen in Shaozhou (Guangdong, Shaoguan), ascended the hall. The master addressed the assembly, saying, 'To come to the Dao is not difficult, only reject picking and choosing. Is there still picking and choosing? Take care now!'

## 22.702 Ven. Yingzhou Linxi Jingtuo

Ven. Jingtuo of Linxi in Yingzhou (Hunan, Beizhong Xiang) was asked by a monk, 'What is the phrase that can get through to the dharma-body?'

'A bright-eyed one is laughing at you,' said the master.

Question: 'What is the dharma-body?'

'A guest of four seas and five lakes.'

Question: 'What is the original man?'

'A wind blowing, covering the face with dust.'

Question: 'What was going on before Niutou had seen the Fourth Patriarch?'

'There was abundant wealth and many guests.'

'And after seeing him?'

'Great poverty and all contacts cut off,' said the master.

Question: ‘What is Buddha?’

‘A crossroads.’

‘What is Dharma?’

‘A hamlet of three families,’<sup>67</sup> said the master.

‘The Buddha and the Dharma, are these one or are these two?’

‘Crossing the naked pillar and the three rivers, whilst nurturing hatred is a long way,’ said the master.

Question: ‘What is the seamless pagoda?’

‘Fuzhou city.’

‘What are the people like in this pagoda?’

‘The Temple of Flourishing Dragons.’

## 22.703 Chan Master Guangzhou Huayan Hui

A monk asked Chan master Hui of Huayan Temple in Guangzhou (Guangdong), ‘The ancients had words to transmit in which there was no place for a foolish heart, and that was *bodhi*. Just at the moment when a foolish heart arose, was it still *bodhi* or not?’

‘The incoming words are already luminous,’ said the master.

‘Not understood.’

‘The foolish heart has no place – that is *bodhi*,’ replied the master.

## 22.704 Ven. Shaozhou Yunfeng Shao

Ven. Shao of Yunfeng in Shaozhou (Guangdong, Shaoguan) first asked Ven. Yunmen, ‘Why does the Chan Dharma refract here?’

‘One thousand rays shine together,’ replied Yunmen.

‘Thanks to the venerable sir for pointing this out,’ said the master.

‘What have you seen?’ asked Yunmen.

The superintendent of monks entered the master’s room and asked, ‘Why is the master’s room so dark?’

‘An old mouse hole,’ answered the master.

‘It would be good to get a cat in,’ said the superintendent.

‘Try it and see,’ said the master.

The superintendent had no reply. The master, slapping his hand, laughed.

The master and a senior monk were once crossing a river. The master paid the ferryman, and the elder monk said, ‘How many coins are there in the purse?’

The master, making a bow, said, ‘The elder should not poke fun.’

## 22.705 Chan Master Suizhou Shuangquan Shan Shikuan

Chan master Shikuan, Great master Yuejiao, of Mount Shuangquan in Suizhou (Hubei), ascended the hall and raising the fly-whisk, said, ‘This is for those of middling and low capacity.’

A monk present asked, ‘What about those of the highest capacity?’

‘Beating the drum to [encourage] the three armed forces,’ said the master.

Question: ‘How to praise the highest Chan vehicle?’

‘Do not be so bold.’

‘If this were so, then all living beings would perish.’

‘Is the water under the feet shallow or deep?’

Question: ‘Everybody uses words and phrases, and all these fall into either “is” or “is not”, but without falling into either “is” or “is not”, what then?’

‘The host<sup>68</sup> is not a substitute,’ replied the master.

‘But this is just falling into “is” and “is not”.’

‘Try to get the west side of the snowy mountain under control,’ said the master.

A monk asked Dongshan [Liangjie, 15.370], ‘What is Buddha?’

Dongshan had answered, ‘Three pounds of flax.’

The master heard about this and said, ‘Bamboos in the south, trees in the north.’

After the master became the incumbent of Zhimen (Gate of Wisdom) Temple, a monk asked, ‘Since it is not possible through knowledge, and not possible through understanding, what is there to understand?’

‘Do not enter into this skulk of wild foxes,’ replied the master.

Question: ‘What is meditation?’

‘A toad that cannot leap out of its puddle.’

‘How to get out then?’

‘Clouds rise on the southern mountains; rain falls on the northern mountains,’ said the master.

Question: ‘What does the meaning of the hidden body in the Big Dipper point to?’

‘When chickens feel the cold, they take to the trees; when ducks feel the cold, they go into the water.’

Question: ‘What is the meaning in raising the staff?’

‘Once the leaves start falling, it is clear that autumn is coming.’

The master ended his days at Zhimen Temple.

## 22.706 Ven. Yingzhou Guanyin

Ven. Guanyin of Yingzhou (Guangdong, Yingde), was drilling a well, so a monk asked him, ‘How deep will the well be?’

‘Deep enough to drown you,’ replied the master.

Question: ‘What was the situation before Niutou had seen the Fourth Patriarch?’

‘Yingzhou Guanyin,’ replied the master.

‘And after seeing him?’

‘Yingzhou Guanyin,’ replied the master.

Question: ‘What is the power of Guanyin’s miraculous knowledge?’

‘A wind shoots up and breaks the window,’ said the master.

## **22.707 Ven. Shaozhou Linquan**

A monk asked Ven. Linquan of Shaozhou (Guangdong, Shaoguan), ‘What is the host of Linquan?’

‘White stones at the bottom of the cliff.’

‘What is Linquan’s house style?’

‘To welcome visitors and entertain guests,’ said the master.

Question: ‘What is the Dao?’

‘Far, far!’

‘When the student understands it like this, what then?’

‘Having forgotten about *karma* for a long time, how could one nurture residual feelings?’ replied the master.

## **22.708 Ven. Shaozhou Yunmen Xu**

A monk asked Ven. Xu of Mount Yunmen in Shaozhou (Guangdong, Shaoguan), ‘What was the meaning of the Patriarch’s coming to the West?’

‘What is the meaning today?’ responded the master.

‘Precisely,’ said the monk.

The master gave a shout.

## **22.709 Chan Master Yizhou Xianglin Yuan Chengyuan**

Chan master Chengyuan (908-987 CE) of Xianglin Temple on Mount Qingcheng<sup>69</sup> in Yizhou (Sichuan, Chengdu) was at first the incumbent of Yingxiang Temple, Tianwang *yuan* (Shuijing Gong) in Daojiang *xian*, Sichuan (Sichuan, Dujiangyan). A monk asked him, ‘How is it that the wonderful delicacy of ghee<sup>70</sup> can turn into a virulent toxin?’

‘Like paper produced in Daojiang,’ replied the master.

Question: “Seeing into form is seeing into the heart” – what does this mean?”

'Where have you just come from?' asked the master.

'When heart and surroundings both disappear, what then?'

'Sitting asleep, eyes open,' said the master.

After the master became the incumbent of Xianglin Temple on Mount Qingcheng, a monk asked, 'What is the meaning of the hidden body in the Big Dipper?'<sup>71</sup>

'When the moon resembles a curved bow, there is little rain but much wind,' said the master.

Question: 'What is the heart of all the Buddhas like?'

'Pure, that is, pure from beginning to end.'

'What is it to understand?'

'Do not accept men's deceptions as something good,' said the master.

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

'Who are those that step on it?'

Question: 'What is the venerable sir's wonderful medicine?'

'Never to be apart from the perfume of living beings,' said the master.

'What about those who consume that?'

'Taste and see,' said the master.

Question: 'What is the one lamp in the house?'

'Three men testifying that a tortoise becomes a turtle,' replied the master.

Question: 'What is the task under the monks' robes?'

'The last moon of the year on Volcano Mountain,' said the master.

Question: 'The great assembly has gathered here on Yunmen Mountain. May the master please bestow guidance.'

'Three does not wait for two,' said the master.

Question: 'What matter should the student study?'

‘Just so, just so!’ answered the master.

Question: ‘What is the profound?’

‘Today comes, tomorrow goes.’

‘What is the profound within the profound?’<sup>72</sup>

‘On the long sleeping platform,’<sup>73</sup> replied the master.

Question: ‘What is the spring water at Xianglin Temple like?’

‘Continuous momentum.’

‘What about the ones who drink from it?’

‘The [same] weights and measures everywhere,’ said the master.

Question: ‘What is the true dharma-eye of a patch-robed monk?’

‘It does not split up.’

‘What is the matter of luminous functioning?’

‘On the road without losing ones footing.’

Question: ‘When thousands of opportunities have all perished without trace, what does it mean to only recognise the original man?’

‘The pure origin appears of itself.’

‘This being so, then there is no difference in people.’

‘Just this is seeing the original man.’

Question: ‘Fish swimming on dry land – what does this mean?’

‘There has to be real help behind the words,’ replied the master.

‘And when descending into the blue-green watery depths, what then?’

‘Head heavy, tail light.’

Question: ‘All words and phrases belong to the guest, but what about the host?’

‘In Chang’an city.’

‘If this is so, what is understanding?’

‘A thousand families, ten thousand households.’

## End of Book Twenty-two

---

<sup>27</sup> A pass between two mountains in Shanxi.

- <sup>28</sup> Registers of successful candidates in the higher examinations.
- <sup>29</sup> Bian He 卞和 presents the King of Chu with a lump of uncut jade from Mount Jing (Hubei, Baokang County). The court considered it 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. *Hanfeizi* 韓非子 ch.13, Heshi 和氏 and **19.491** above.
- <sup>30</sup> See note above.
- <sup>31</sup> See **4.54** – Niaoke Daolin plucked a hair from his robe and blew it away; disciple Huitong was awakened.
- <sup>32</sup> All names of Chan mountain communities.
- <sup>33</sup> Cunda offered the Tathāgata a meal, not knowing it was tainted. It was to be the last one. See *Mahāparinibbāna Sutta* DN 15: 56.
- <sup>34</sup> Two counties in Fujian province.
- <sup>35</sup> Korea; and the name of a mountain in Fujian.
- <sup>36</sup> A tea grown in Fujian.
- <sup>37</sup> Quanzhou in Fujian produced sugar; Asia has been addicted to betel-nut chewing for ages.
- <sup>38</sup> A reference to the An Lushan Rebellion, 755-763 CE.
- <sup>39</sup> Baofu Congzhan, **19.498**.
- <sup>40</sup> A bit of a conundrum! City of Awakening 覺城 is *Gayā* in *Magadha*, the walled city of enlightenment into which illusion cannot penetrate. (Charles Muller et al, DDB). The Elephant King 象王 seems a *double entendre*: it is Shakyamuni Buddha, but also the fabulous ruler of the southern division of *Jambudvīpa*, by implication here, the master in Fujian province, where the (too clever) monk is posing the question. Only in *Jambudvīpa* is awakening possible.
- <sup>41</sup> It is empty; not empty; both empty and not-empty; neither empty nor not-empty.
- <sup>42</sup> A clever minister who anticipates his ruler's needs. See note to **11.222**.
- <sup>43</sup> *Kṣitigarbha* is a *Dhāraṇī* (Celestial) Bodhisattva, devoted to saving all beings until the advent of Maitreya; *Samantabhadra* is the Bodhisattva of wisdom in action rather than in contemplation.
- <sup>44</sup> Following T. 2076, 382c28.
- <sup>45</sup> *Cheng dong* 城東. For the Ten Eyes see *Avatamsaka Sūtra*, tr. Cleary, chapter 38, 'Detachment from the World'.

- <sup>46</sup> *Tai wei* 太尉 H:6260.
- <sup>47</sup> Rather than talking a lot [like the Grand Guardian]! The master is quite fearless but subtle in handling a very senior official.
- <sup>48</sup> A general reference, after Han times, to Chinese music theory.
- <sup>49</sup> Both references to Xuefeng Yicun **16.389** and **18.489**.
- <sup>50</sup> An expression meaning ‘ineffective’.
- <sup>51</sup> The Emperor jealously puts them to death.
- <sup>52</sup> A narrow winding way.
- <sup>53</sup> 劉長 (r.958-971 CE) of the Southern Han dynasty (907-971), a reprobate.
- <sup>54</sup> Reference to Mazu – mentioned in **7.113**.
- <sup>55</sup> 丁公 (? -202 BCE) – a general who made the mistake of giving Liu Bang 劉邦, founder of the Han dynasty, the advantage in battle out of a sense of good fellowship. Liu Bang later put him to death saying, ‘Let future generations not imitate Ding Gong!’ 史記, 100, 季布欒布傳.
- <sup>56</sup> See the Bian He footnote in **14.491**.
- <sup>57</sup> Mountain [ranges], in Zhejiang and Hunan: elevated.
- <sup>58</sup> There is a White Cloud Mountain in Guangdong, a famous scenic spot since ancient times.
- <sup>59</sup> *yi* 以, *ba* 八.
- <sup>60</sup> ‘Meditative Perception’.
- <sup>61</sup> Yulanpen? 盂蘭盆 – *Ullambana Sutta*. See DCBT: 274.
- <sup>62</sup> Kṣitigarbha, 地藏 Dizang
- <sup>63</sup> Completely Effulgent Buddha, 燦盛光佛 *Chisheng Guang Fo*
- <sup>64</sup> *Changshe yanyue* 長蛇偃月
- <sup>65</sup> *Ma jianqiao xia* 麻江橋下
- <sup>66</sup> The Jade dog guards the entrance to heaven.
- <sup>67</sup> Having seen little of the world: naïve.
- <sup>68</sup> Lit. ‘the east’ – traditionally the host was on the east, the guest on the west.
- <sup>69</sup> A famous Daoist mountain overlooking the Chengdu plains, where Zhang Ling 張陵 (34-156 CE) is said to have founded the Daoism of the Celestial Masters in Han times.

- <sup>70</sup> *Tihu* 醇醐 a rich liquor from boiled butter likened to the nectar of the Buddha's teachings.
- <sup>71</sup> A Daoist internal alchemy practice.
- <sup>72</sup> *Daodejing*, chapter one.
- <sup>73</sup> The long raised meditation platform where monks also slept communally.

# **Book Twenty-three**

*Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyang*

- 23.710 Chan Master Duoruo Si Qiruo**
- 23.711 Chan Master Yunzhou Huangbo Shan Faji**
- 23.712 Great Master Xiangzhou Dongshan Chonghui Shouchu**
- 23.713 Ven. Xinzhou Kang'guo Yao**
- 23.714 Chan Master Tanzhou Gushan Feng**
- 23.715 Chan Master Yingzhou Luohan Kuangjie**
- 23.716 Ven. Langzhou Cangxi Lin**
- 23.717 Chan Master Dongshan Qingbing**
- 23.718 Ven. Qizhou Beichan Ji**
- 23.719 Chan Master Letan Daoqian**
- 23.720 Chan Master Luzhou Nan Tianwang Yongping**
- 23.721 Chan Master Hunan Yong'an Lang**
- 23.722 Ven. Hunan Xiangtan Ming**
- 23.723 Chan Master Jinling Qingliang Ming**
- 23.724 Chan Master Jinling Fengxian Shen**
- 23.725 Ven. Xichuan Qingcheng Damian Shan Cheng**
- 23.726 Chan Master Lufu Miaosheng Zhen**
- 23.727 Ven. Xingyuan Fu Putong Feng**
- 23.728 Ven. Shaozhou Dengfeng Jingyuan**
- 23.729 Ven. Shaozhou Dafan Yuan**
- 23.730 Chan Master Lizhou Yueshan Yuanguang**

- 23.731 Chan Master Xinzhou Ehu Shan Yunzhen
- 23.732 Chan Master Lushan Kaixian Qingyao
- 23.733 Chan Master Xiangzhou Fengguo Qinghai
- 23.734 Ven. Shaozhou Ciguang
- 23.735 Chan Master Tanzhou Bao'an Shimi

***Dharma Heirs of Chan Master Taizhou Ruiyan Shiyan***

- 23.736 Ven. Nanyue Henglong
- 23.737 Chan Master Wenzhou Wenling Yuan Shenlu

***Dharma Heirs of Chan Master Huaizhou Xuanquan Yan***

- 23.738 Chan Master Ezhou Huanglong Shan Huiji
- 23.739 Ven. Luojing Bogu
- 23.740 Ven. Chizhou Helong
- 23.741 Ven. Huaizhou Xuanquan Di Ershi
- 23.742 Chan Master Lufu Miaosheng Xuanmi

***Dharma Heirs of Chan Master Fuzhou Luoshan Daoxian***

- 23.743 Chan Master Hongzhou Daning Yuan Yinwei
- 23.744 Chan Master Wuzhou Mingzhao Deqian
- 23.745 Chan Master Hengzhou Guangfan
- 23.746 Chan Master Fuzhou Luoshan Shaozi
- 23.747 Chan Master Xiquan Hui
- 23.748 Ven. Jianzhou Baiyun Lingyan
- 23.749 Chan Master Qianzhou Tianzhu Yicheng Changzhen
- 23.750 Chan Master Jizhou Qingping Weikuang Zhenji
- 23.751 Ven. Wuzhou Jinzhu Yizhao
- 23.752 Ven. Tanzhou Gushan
- 23.753 Chan Master Hunan Liuyang Daowu Shan Congsheng
- 23.754 Chan Master Fuzhou Luoshan Yiyin
- 23.755 Ven. Guanzhou Lingyan

**23.756 Ven. Jizhou Kuangshan**

**23.757 Chan Master Fuzhou Xingsheng Chongman**

**23.758 Chan Master Tanzhou Baoying Qingjin**

***Dharma Heirs of Chan Master Anzhou Baizhao Shan Zhiyuan***

**23.759 Chan Master Langzhou Dalong Shan Zihong**

**23.760 Chan Master Xiangzhou Baima Shan Xingai**

**23.761 Chan Master Yingzhou Dayang Shan Xingchong**

**23.762 Chan Master Anzhou Baizhao Shan Zhugan Yuan Huaichu**

**23.763 Chan Master Qizhou Sizu Shan Qingjiao**

**23.764 Chan Master Qizhou Sanjue Shan Zhicao**

**23.765 Chan Master Jinzhou Xingjiao Shipu**

**23.766 Chan Master Qizhou Sanjue Shan Zhenjian**

***Dharma Heir of Ven. Tanzhou Tenxia***

**23.767 Ven. Lizhou Yueshan**

***Dharma Heirs of Ven. Tanzhou Yungai Shan Jing***

**23.768 Chan Master Hengyue Nantai Si Zang**

**23.769 Chan Master Youzhou Zheshui Congshi**

**23.770 Chan Master Tanzhou Yungai Shan Zhengjue**

***Dharma Heir of Chan Master Lushan Guizong Huaiyun***

**23.771 Chan Master Guizong Si Hongzhang**

***Dharma Heir of Chan Master Chizhou Jishan Zhang***

**23.772 Chan Master Suizhou Shuangquan Shan Daoqian**

**23.773 Chan Master Yangzhou Fenghua Yuan Lingchong**

**23.774 Chan Master Lizhou Yueshan Zhongyan**

**23.775 Ven. Zizhou Longquan**

***Dharma Heir of Chan Master Yunzhou Dongshan Daoyan***

**23.776 Chan Master Yunzhou Shanglan Yuan Qing**

*Dharma Heirs of Chan Master Xiangzhou Lumen Shan Chuzhen*

**23.777 Ven. Yizhou Chongzhen**

**23.778 Ven. Xiangzhou Lumen Shan Tan**

**23.779 Great Master Xiangzhou Guyin Zhijing Wukong**

**23.780 Chan Master Lushan Foshou Yan Xingyin**

*Dharma Heir of Chan Master Fuzhou Caoshan Huixia*

**23.781 Ven. Jiazhou Dongting**

*Dharma Heir of Chan Master Huazhou Anfa Yi*

**23.782 Chan Master Quanzhou Guiyang Huizhong**

*Dharma Heirs of Chan Master Xiangzhou Hanzhu Shan Shenzhe*

**23.783 Ven. Yangzhou Longxue Shan**

**23.784 Ven. Tangzhou Dasheng Shan**

**23.785 Great Master Xiangzhou Yanqing Yuan Guixiao**

**23.786 Ven. Xiangzhou Hanzhu Shan Zhen**

*Dharma Heirs of Chan Master Fengxiang Fu Ziling Kuangyi*

**23.787 Chan Master Guangfu Daoyin**

**23.788 Chan Master Ziling Wei**

**23.789 Ven. Xingyuan Fu Dalang**

*Dharma Heir of Chan Master Hongzhou Fengqi Shan Tongan Wei*

**23.790 Ven. Chenzhou Shijing**

*Dharma Heir of Chan Master Xiangzhou Shimen Shan Xian*

**23.791 Chan Master Shimen Ganming Si Huiche**

**23.792 Ven. Xiangzhou Guangde Yan**

*Dharma Heirs of Chan Master Suizhou Chengshan Huguo Fu Cheng*

- 23.793 Great Master Zhimen Shouqin
- 23.794 Great Master Suicheng Shan Huguo Zhiyuan
- 23.795 Ven. Anzhou Da'an Shan Neng
- 23.796 Chan Master Yingzhou Jianfu Yuan Si
- 23.797 Ven. Tanzhou Yanshou
- 23.798 Great Master Suicheng Shan Huguo Zhilang Yuanming

*Dharma Heirs of Chan Master Qizhou Wuya Shan Yanbin*

- 23.799 Chan Master Anzhou Da'an Shan Xinggu
- 23.800 Chan Master Qizhou Wuya Shan Xinglang

*Dharma Heirs of Chan Master Fengxiang Fu Qingfeng Chuanchu*

- 23.801 Ven. Xichuan Lingkan
- 23.802 Chan Master Jingzhao Zige Shan Duanji
- 23.803 Chan Master Fangzhou Kaishan Huaihou
- 23.804 Ven. Youzhou Chuanfa
- 23.805 Chan Master Yizhou Jingzhang Si Guixin
- 23.806 Chan Master Qingfeng Shan Qingmian

## **Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyan**

### **23.710 Chan Master Duoruo Si Qiruo**

A monk asked Chan master Qiruo of Duoruo Temple on Mount Heng, Nanyue, ‘The Greeks of the West take to analysis, what about in this land here?’

‘Koreans in straw sandals,’ answered the master.

Question: ‘What does it mean that a thousand sages all take refuge in the principle of the Dao?’

‘Although not yet arrived at the emptiness of suffering, there is no one who does not sigh in admiration,’ said the master.

The master ascended the hall. The cloud plank<sup>74</sup> was heard being struck three times and the assembly was gathering. The master then recited a *gatha*:

Mysterious, the three strokes of the cloud plank!  
You worthies, all coming to take part,  
So good at telling the time,  
I do not need to repeat things three times!

The master first occupied Yanshou Monastery in Jingnan [fu] (Hubei, Jingzhou) and later Guangjiao Monastery in Jingzhao (Shanxi, Xi'an), where the end came.

### **23.711 Chan Master Yunzhou Huangbo Shan Faji**

A monk asked Chan master Faji of Mount Huangbo in Yunzhou (Jiangxi, Gao'an), ‘What is the venerable sir's house style?’

‘To be an example for everybody,’ replied the master.

The master ascended the hall and addressed the assembly, ‘The great awakening emerging from emptiness is like the ocean producing scum. Everyone has to cope for themselves. That is enough.’

On another occasion, the master, after ascending the hall and remaining silent for quite some time, said, ‘If [the venerable] Huangbo’s mosquito net is recognised, then the life of pilgrimage is finished. Take care everyone.’

## 23.712 Great Master Xiangzhou Dongshan Chonghui Shouchu

Chan master Shouchu, Great master Chonghui, of Dongshan in Xiangzhou (Hubei, Xiangfan), on his first visit to Yunmen, was asked, ‘Where have you just come from?’

‘From Zhaidu,’ replied the master.

‘And the summer retreat?’

‘In Baoci, Hunan.’

‘How long since leaving Hunan?’

‘Last autumn.’

‘You are released from thirty blows,’ said Yunmen.

‘Where was the fault?’

‘Jiangxi, Hunan, then what?’ asked Yunmen.

Under the impact of these words the master was suddenly awakened.

After becoming an abbot, a monk asked the master, ‘When the road is long and far, what then?’

‘Unwilling to go out in fine weather, just waiting for the rain to drip on to the head,’ replied the master.

‘What about all the sages then?’

‘They enter the mud, enter the water,’ said the master.<sup>75</sup>

Question: ‘Before heart had yet arisen, where was the Dharma?’

‘The wind blows, the lotus petals move and certainly there are fish swimming about,’ said the master.

Question: The master mounted the lion seat and was asked to intone the chant. ‘In times of drought the waterways are opened; it is no business for government commissioners,’<sup>76</sup> said the master.

‘This being so, then thanks for the pointer.’

‘The feet of the old woman selling sandals move very quickly,’ said the master.

Question: ‘What are the three treasures?’

‘Discussion does not define them,’ said the master.

Question: ‘What is the seamless pagoda?’<sup>77</sup>

‘The stone lion at the crossroads,’ replied the master.

Question: ‘What is the Dharma of avoiding birth and death?’

‘Regard it, but do not grasp. Then ponder it for three years,’ said the master.

Question: ‘May the master please say something about the meaning of detaching from the heart’s activity?’

‘The men of the Dao, clad in yellow robes, are sitting in [earthen] jars,’ replied the master.<sup>78</sup>

Question: ‘May the master please say something about the inappropriate time for personal interviews.’

‘Wherever does this question arise from?’

‘It arises from the present [circumstances],’ answered the monk.

‘You are released from thirty blows,’ said the master.

‘Where was the fault?’

‘The crime does not incur a heavy punishment,’ replied the master.

Question: ‘The lotus not having emerged from the water yet, what is the meaning?’

‘The mountains of Chu are standing on their head,’ said the master.

‘What about after emerging from the water?’

‘The Han River flows directly eastwards.’

Question: ‘What is the meaning of the hair blown onto a [sharp] sword blade?’

‘A guest nun from Jinzhou,’ said the master.<sup>79</sup>

Question: ‘When the cart is at a standstill but the ox does not stop, what then?’

‘What is the chap who is driving the cart doing?’ asked the master.

Question: ‘What is the task incumbent upon a patch-robed monk?’

‘Dense clouds cover the peaks of the Chu Mountains; certainly the strong winds will bring rain.’

Question: ‘What does it mean, when the seas are exhausted and men perish?’

‘Difficult.’

‘Then how to get out of it?’

‘Clouds in the azure heaven, the water is in the jars,’ said the master.

Question: ‘When “existent” and “non-existent” have both been done away with, “temporary” and “permanent” forgotten, what, after all, is there then?’

‘The mountains of Chu State (c.1030-223 BCE) standing on their heads,’ replied the master.

‘But is it still allowed that students should know, or not?’

‘There are also skilful means,’ said the master.

‘May the master please employ skilful means.’

‘One thousand *li*, ten thousand *li*.’

Question: ‘What was the situation before Niutou had seen the Fourth Patriarch?’

‘Leaning on a staff of betel-nut wood,’ answered the master.<sup>80</sup>

‘And after he had seen him?’

‘Holes in the robe,’ said the master.

Question: ‘What is Buddha?’

‘Obviously appropriate.’

Question: ‘When the ten thousand *karmic* obstructions are all put to rest, what does that point to?’

‘A stone man in an earthenware amphora, selling date pastries,’<sup>81</sup> said the master.

Question: ‘What is the sword of [master] Dongshan [Shouchu] like?’

‘What?’

‘The student needs to know.’

‘Fault,’ said the master.

Question: ‘Heaven and earth do not intend anything; neither does the cosmos harbour heart. The student is like this too, but what about the master?’

‘The pavilion on top of Mount Xian rises into the mists; the dangerous shallows of the foreshore cannot accommodate boats,’ replied the master.<sup>82</sup>

Question: ‘The great assembly has gathered like clouds, so may the master please give the key points and explain the outline of the main principles.’

‘The blossoms float on the water, shimmering in the five colours; frogs from the water croak in the bright moon,’ replied the master.’

Question: ‘Where are Mañjuśrī and Samantabhadra at this very moment?’

‘When you reach eighty-one years the mushroom will no longer grow,’ replied the master.<sup>83</sup>

‘What does this mean?’

‘In the first [line of the *gatha* (?)], it is not completed, in the second, it is not yet,’ said the master.

## 23.713 Ven. Xinzhou Kang’guo Yao

A monk asked Ven. Yao of Kang’guo in Xinzhou (Jiangxi, Shangrao), ‘What was it that Mañjuśrī and Vimalakirti were discussing?’

‘Go to the place behind the skull, then you will understand,’ answered the master.

‘Why then do the ancients tell of going to the inside of the skull to understand?’

‘Can you still confirm this?’

‘If it is so, then people from afar would be able to obtain a meeting with the master.’

‘Do not take deceptive talk as something good!’ said the master.

## 23.714 Chan Master Tanzhou Gushan Feng

A monk asked Chan master Feng of Mount Gu in Tanzhou (Hunan, Changsha), ‘Which family does the master laud and whose lineage did he inherit?’

(Textual comment: He once resided in Putong Temple in Xingyuan Fu (Shanxi, Nanzhong).)

‘On the snowy mountain peak the plum blossom is opening; in the cloudy grotto an old monk is surprised,’ answered the master.

The master ascended the hall and addressed the assembly, ‘A noble steed speeding to the front is strange, a wanderer behind is already far away. Since you have taken part in the solitary reclusive practice, please try to come up with something for the old monk.’

Then a monk came forward and the master struck him, saying, ‘Why did you not come forward earlier?’

## 23.715 Chan Master Yingzhou Luohan Kuangjie

A monk asked Chan master Kuangjie of Luohan Temple in Yingzhou (Anwei, Fuyang), ‘What does the hair blown onto a [sharp] sword [blade] mean?’

‘The end,’ said the master.

Question: ‘If, one hundred years from now, there were suddenly someone who would ask about where the venerable sir had gone to, what should be the reply?’

‘On meeting a practitioner of our family in the distant future, bring this up clearly,’ said the master.

‘Who is this intimate friend [of our family]?’

‘The intimate friend is the one who would not ask such a question,’ replied the master.

Question: ‘What is it like around Luohan Temple?’

‘The pines and cypress trees are very old of appearance.’

Question: ‘What does it mean, stealing the light coming in from the neighbour [to study]?<sup>84</sup>

‘Wrong,’ said the master.

‘What about the painstaking grind in sole devotion [to studying]?’

‘Wrong! Wrong!’ said the master.

## 23.716 Ven. Langzhou Cangxi Lin

A monk asked Ven. Cangxi Lin of Langzhou (Hunan, Changde), ‘What is it like around Cangxi Temple?’

‘In front, the waters of the mountain stream just flow eastward,’<sup>85</sup> answered the master.

‘What is the house style at Cangxi?’

‘Come in and see,’ said the master.

Question: ‘Being Dharma, it abides as *bhūtatathatā*: the world’s characteristics, too, are ever-abiding. As for Ven. Yunmen, where has he gone to?’

‘Saw it?’ asked the master.

‘Wrong!’ replied the monk.

‘Wrong! Wrong!’ said the master.

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

‘Not wrong,’ replied the master.

Due to various tasks, the master composed an ode:

Heaven and earth point out the forward path  
People then were not rigid in moving  
Understanding arose within each one  
Another pair of eyebrows on top of the eyebrows

## 23.717 Chan Master Dongshan Qingbing

Chan master Qingbing (? – 976 CE), the eighth generation incumbent of Puli Temple on East Mountain in Yunzhou (Jiangxi, Gao'an),<sup>86</sup> was a native of Xianyou in Quanzhou (Fujian), whose family name was Li. In his early years [the master] paid reverence to Dharma-master Hongmi of Mountain Peak Temple and at the age of sixteen received the precepts at the Taiping Monastery in Fuzhou.

The master's first pilgrimage was to the Nanyue Mountains, to take part in Weijin Toutuo's assembly (19.521), but he was not yet bitten by the pointers.<sup>87</sup> Then he turned up at Shaoyang (Guangdong, Shaoguan), to pay his respects at the *stupa* of the Sixth Patriarch before doubling back to Yunmen's.

Yunmen asked the master, 'Where have you come from today?'

'From Huilin,' answered the master.

Yunmen raised his staff and said, 'The great master [the Sixth Patriarch] of Huilin went like this, did you see it?'

'Deeply understood is this question,' replied the master.

Yunmen only shook his head and laughed slightly. From this time on, the master entered Yunmen's room [to forge] the seal of awakening.

Then, coming to Jinling (Jiangsu, Nanjing), the ruler of the Li clan requested the master to occupy Guangmu Temple. Not long afterwards, the ruler had the master give a talk on the essentials of the Dharma, in the ruler's study at the government offices.

Ten harvests came and went before the master agreed to reside on East Mountain (Dongshan). On the day of the opening of the dharma-hall, the master of discipline struck the hammer and announced, 'The honourable dharmaassembly is gathered and it is appropriate to pay regard to the one teaching.'

The master said, 'The news can be regarded as good, only it is to be feared that you might misunderstand it.'

A monk asked, 'Yunmen's one dharma-song and the venerable's own song – what does this new dispensation amount to?'

'It is still necessary to speak of it,' answered the master.

## **23.718 Ven. Qizhou Beichan Ji**

Ven. Ji, Great Master Wutong, of Beichan Temple in Qizhou (Hubei, Qichun) asked a monk, ‘Where have you come from?’

‘From Huangzhou.’ (Hubei, Huang’gang).

‘From which temple?’

‘Zifu.’ (Temple of Wealth and Blessings).

‘What wealth did the blessings lead to?’

‘Two *gong’an*,’ replied the monk.

‘But are these from the hands of Beichan?’

‘In the hands is already obtained,’ said the monk.

The master struck.

## **23.719 Chan Master Letan Daoqian**

A monk asked Chan master Letan Daoqian of Hongzhou (Jiangxi, Nanchang), ‘What is the house style here at Letan’s?’

‘How many days has the *śramaṇa* been here?’

Question: ‘Dust merely exists of very fine material, but what if there were no dust?’ The master covered the eyes with his hands.

## **23.720 Chan Master Luzhou Nan Tianwang Yongping**

A monk asked Chan master Yongping of Nan Tianwang Temple in Luzhou (Anwei, Hefei), ‘What is the meaning of the coming from the West?’

‘Do not cast away the grit.’

Question: ‘What is it like around Nan Tianwang Temple?’

‘Whatever happens, be observant,’ said the master.

‘What about the people in the temple?’

‘Still being led around by old words,’ said the master.

Question: 'After a long time on the battlefield, why is renown not achieved?'

'Solely due to lying down in the icy snow, fast asleep,' replied the master.

'This being so, then to stop fighting in the war, there is no recourse but to return to the imperial court,' said the monk.

'The army commander has yet to arrive, so you take over,' said the master.

## **23.721 Chan Master Hunan Yong'an Lang**

A monk asked Chan master Yong'an Lang of Hunan, 'What is the house style on Mount Dongyang?'

'Enter the gate and see,' answered the master.

'What is it like to enter and see?'

'Guests look to the occultists for predictions of bad fortune or good,' said the master.

Question: 'What is extreme talk?'

'The bitterness of love parting,' said the master.

## **23.722 Ven. Hunan Xiangtan Ming**

A monk asked Ven. Xiangtan Ming of Hunan, 'What is it like around Xiangtan?'

'The towering mountains connect the peaks of Nanyue and the waters debouch into the Xiang River,'<sup>88</sup> replied the master.

'What are the people like around here?'

'They know how to harmonise expediently with the routine,' answered the master.

Question: 'What is the main thrust of the Buddha-dharma?'

'Hundreds of confusions causing toil for the spirit,' replied the master.

## **23.723 Chan Master Jinling Qingliang Ming**

Chan master Ming of Mount Qingliang in Jinling (Jiangsu, Nanjing), was invited by the ruler of Jiangnan to ascend the hall. A small senior elder asked, ‘All the words and phrases fall under expedient means. Without falling into expedient means, may the master please say something promptly.’

‘The ruler is present, so wouldn’t dare be impolite,’ replied the master.

## **23.724 Chan Master Jinling Fengxian Shen**

It was the day that the ruler of Jiangnan had requested Chan master Shen of Fengxian Temple in Jinling (Jiangsu, Nanjing) to open the dharma-hall. The master had just ascended the Chan seat, when the master of discipline struck the hammer and announced, ‘The honourable dharma-assembly is gathered and it is appropriate to pay regard to the one teaching.’

The master then said, ‘Of course it is not known how to tease people to death.’

A monk present at the time came forward, bowed and asked, ‘What is the single meaning?’

‘Happily it has just been uttered,’ replied the master.

‘How to understand this?’

‘Quickly, three prostrations!’ said the master and then brought the matter further, saying, ‘Great assembly, who does your teasing talk fall on?’

## **23.725 Ven. Xichuan Qingcheng Damian Shan Cheng**

A monk asked Ven. Cheng of Mount Damian in Xichuan (Sichuan, Chengdu), ‘What is the mountain summit of the thousand-spoked wheel?’<sup>89</sup>

‘Mountain mists rising directly to the limit [of heaven],’ replied the master.

‘What is the most important matter?’

'To enter the earth three feet, five inches deep,'<sup>90</sup> replied the master.

Question: 'What is the main thrust of the Buddha-dharma?'

'The sound of the drum being beaten in front of the gates of Thriving Teachings [Temple],' said the master.

'The student does not understand.'

'In the morning, three thousand strokes; in the evening, eight hundred strokes.'

## 23.726 Chan Master Lufu Miaosheng Zhen

A monk asked Chan master Zhen of Miaosheng Temple in Lufu (Shanxi, Changshi), 'What is it like around Miaosheng Temple?'

'When the dragon treasury opens, the *sutras* become lucid,' replied the master.

Question: 'Why did Golden-grain Tathāgata<sup>91</sup> still have to come down to Shakyamuni's assembly?'

'Fragrant mountains south, snowy mountains north,' said the master.

'What about *Jambudvīpa*?'<sup>92</sup>

'The waters of the Yellow River are fast, the spray rough.'

Question: 'Without asking about the heart before or after liberation, what is the one road to the heights?'

'A long crossing of the water, all the way to Korea,' said the master.

Question: 'Towards the distant Ven. Yunmen, criss-crossing north and south, in the four directions, above and below, what is this business all about?'

'Today, tomorrow,' replied the master.

## 23.727 Ven. Xingyuan Fu Putong Feng

A monk asked Ven. Feng of Putong Temple in Xingyuan Fu (Shaanxi, Hanzhong), ‘The meeting today, how does it compare to the assembly on Vulture Peak?’

‘Heaven and earth quaked and shook,’ answered the master.

Question: ‘What is it like around Putong Temple?’

‘Bamboos of three winters, graceful in front of the courtyard; inside, there are no lanterns, for the middle of the night is bright,’ answered the master.

## **23.728 Ven. Shaozhou Dengfeng Jingyuan**

Ven. Jingyuan of Dengfeng in Shaozhou (Guangdong, Shaoguan) ascended the hall and addressed the assembled, saying, ‘An ancient said that mountains, rivers and the great earth are all *bhūtatathatā*. Now if any of the great assembly has come to *bhūtatathatā*, then go and hide amidst those mountains, rivers and the great earth. For those who have not come to it, then turn your backs on all those words of the ancient worthies. If anyone of the assembly can say something, then come forward; if unable to say something, then return to the monks’ hall. Take care now!’

A monk asked, ‘What is the venerable’s one phrase for people?’

‘Do not use force,’ answered the master.

## **23.729 Ven. Shaozhou Dafan Yuan**

Ven. Yuan of Dafan Temple in Shaozhou (Guangdong, Shaoguan), ascended the hall and addressed the assembly, saying, ‘Great assembly! What a good time for striving with strength; time waits for no man, so all should return to the monks’ hall to take part in what is basic and good to know!’

A monk asked, ‘The great assembly has gathered like clouds, may the master please give voice to the Dharma.’

‘If there are doubts, please ask,’ replied the master.

The master, meeting a senior monk, asked an attendant, ‘How old is this venerable monk?’

‘Exactly the same age as the venerable sir,’ replied the attendant.

The master exclaimed, ‘This hard-working ox is not easily given to words!’

## 23.730 Chan Master Lizhou Yueshan Yuanguang

A monk asked Chan master Yuanguang of Yueshan in Lizhou (Hunan, Li *xian*), ‘How many men has the venerable sir transmitted the lamp to on Yue Mountain?’

‘On meeting by chance, all that is said is to go into retirement. In the retreat one can see the man!’

Question: ‘Does the master also receive those who cannot cross the water from the mainland?’

‘Chatter and babble,’ answered the master.

The master questioned a newly arrived monk, ‘From the north or the south?’

‘From the north,’ answered the monk.

‘Without falling into explanations, speak quickly!’ said the master.

‘This fellow is a man of the Dao from Fujian, very good at local village talk,’ answered the monk.

‘Off to join the assembly!’ said the master.

‘Of course.’

‘Jump to it!’ said the master and struck.

## 23.731 Chan Master Xinzhou Ehu Shan Yunzhen

A monk asked Chan master Yunzhen of Mount Ehu in Xinzhou (Jiangxi, Shangrao), ‘What is Buddha?’

‘The śramaṇa is not it,’ replied the master.

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

‘From Liang Zhe.’<sup>93</sup>

‘And brought along the sword [that can cut a] hair blown [onto its blade]? ’

The monk opened both his hands. Said the master, ‘Originally called an Immortal from Lanke [Mountain] (in Kecheng, Quzhou), actually it is just a fellow playing backgammon.’<sup>94</sup>

Question: ‘What is the house style at Ehu Temple?’

‘Guests and host are teachers to each other,’ replied the master. ‘This being so, may the master please be so good as to respond.’ ‘It would be difficult to sit down on Chen Fan’s couch,’ answered the master.<sup>95</sup>

## 23.732 Chan Master Lushan Kaixian Qingyao

A monk asked Chan master Qingyao of Kaixian Temple on Mount Lu (Jiangxi), ‘What is the unbroken transmission of lamp to lamp all about?’

‘The green willows, on the contrary, perpetuate their mutual growth,’ answered the master.

‘The student does not understand.’

‘Under rootless trees, the song is of hollow renown,’ said the master.

Question: ‘The master personally lauds [Chan master] Piyun’s (22.694) one phrase, but how do things stand with [Chan master] Changqing?’<sup>96</sup>

‘In every home a Guanyin,’ answered the master.

Question: ‘What is the realm of Piyun like?’

‘A pitcher of clean water placed under the window, serves as the crossing over for several autumns,’ said the master.

‘What about the world of Changqing?’

‘In the dharma-hall the old monk’s head is as white as snow,’ answered the master.

‘These two realms come back to the same, should there not be some other principle?’

‘People everywhere doubt,’ said the master.

Question: ‘Who is able to reach the cold source of the mountain stream?’

‘Gan,’ replied the master.<sup>97</sup>

‘So it is reached,’ said the monk.

‘How deep is it?’ asked the master.

## 23.733 Chan Master Xiangzhou Fengguo Qinghai

A monk asked Chan master Qinghai (?-968 CE) of Fengguo Temple in Xiangzhou (Hubei, Xiangfan), ‘The green, blue-green bamboos are all *bhūtatathatā*. What is *bhūtatathatā*?’

‘Wayfarers turn a nugget of stone into gold,’ replied the master.

‘So after giving reverent thanks, we can go on,’ said the monk.

‘It has existed from the ancient times of delusion until now,’ answered the master.

Question: ‘An ancient master said that in order to view the moon it is necessary to stop looking at the finger [pointing to it]; that to return home, stop asking the way. What is home then?’

‘Try working on this critical phrase,’<sup>98</sup> answered the master.

Question: ‘After letting go, talk goes this way and that, but what to say before having let go?’

‘Two years is the same as one spring,’ replied the master.

## 23.734 Ven. Shaozhou Ciguang

A monk asked Ven. Ciguang of Shaozhou (Guangdong, Shaoguan), “Just this heart is Buddha” are words of encouragement and admonishment, but without bringing in this phrase, what teaching is being pointed out?

‘Leaving aside east and west, what is the business of north and south all about?’ answered the master.

‘Then the student is devoid of discrimination.’

‘Dragon’s head, snake’s tail,’ said the master.

## **23.735 Chan Master Tanzhou Bao'an Shimi**

A monk asked Chan master Shimi of Bao'an Temple in Tanzhou (Hunan, Changsha), ‘When the mustard seed thrown from afar hits the point [of a needle],<sup>99</sup> what then?’

‘Where have you landed on?’ asked the master.

(Textual comment: Liangshan (22.678) said, ‘Landed in your eye.’)

Question: ‘When speech is not to the point, what then?’

‘Mounts Tiantai and Nanyue,’ answered the master.

‘What if it is so?’

‘Jiangnan, Hunan,’ replied the master.

## ***Dharma Heirs of Chan Master Taizhou Ruiyan Shiyan***

### **23.736 Ven. Nanyue Henglong**

A monk asked Ven. Henglong of Nanyue Shan, who had been invited by the Ma clan, rulers of Chu, to occupy Jinlun Temple, ‘What is the key phrase at Jinlun?’

‘Dull-witted fellow!’ replied the master.

‘What is the single arrow [used] at Jinlun Temple?’

‘Passed,’ said the master.

Question: ‘What is the lamp of the patriarchs?’

‘The eight winds blow without ceasing,’ said the master.<sup>100</sup>

‘If this is so, then the darkness of suffering cannot arise,’ said the monk.

‘There are no idlers in the light of day,’ said the master.

## **23.737 Chan Master Wenzhou Wenling Yuan Shenlu**

Chan master Shenlu (872-976 CE) of Wenling Temple on Mount Ruifeng in Wenzhou (Zhejiang), was a native of Fuqing in Fuzhou

(Fujian) and left the home life at Tianzhu Temple, in his native district. He came to the Dharma through [Ven.] Runyang, with whom he long remained as attendant. Later he established a temple on Mount Kai and companions came in increasing numbers.

The master had composed a *gatha*, which read:

Sitting alone, dejectedly, thoughts hesitant  
Who would believe there is no sound  
Coming from the strings of the lute  
In the dharma-hall, sitting quietly all day  
Still nobody comes to ask  
About the original heart

At that time senior monk Pengyan stepped forward decidedly with the *gatha* and asked, ‘What is the original heart?’

‘Pengyan!’ called the master.

‘Yes?’ answered Pengyan.

‘Give the old monk a little tea,’ said the master, upon which Pengyan unconditionally entered [awakening].

(Textual comment: Pengyan is Great Master Guangfa (bk.26), who later became a dharma-heir of National Preceptor Tiantai [Deshao], and resided at the Changshou Temple in Suzhou (Jiangsu)).

The master revealed his cessation in the 1<sup>st</sup> year of the Taiping Xingguo reign era [of the Northern Song dynasty, 976 CE], at the age of one hundred and five years.

### ***Dharma Heirs of Chan Master Huaizhou***

#### ***Xuanquan Yan***

#### **23.738 Chan Master Ezhou Huanglong Shan Huiji**

Chan master Huiji of Mount Huanglong in Ezhou (Hubei, Wuhan) was a native of Qinghe (Hebei) whose family name was Zhang. During the Tianyou reign period of the Tang dynasty (904-7 CE), the master was wandering and teaching in the Huanglong Mountains when the local officials bestowed funds to set up a temple. They then

memorialised the throne to grant [the master] a purple robe and the religious name of Great Master of Surpassing Wisdom. The master greatly extended the dharma-seat there.

A monk asked, ‘Without asking about the patriarchal side of things, what is the ordinary business [of a patch-robed monk] all about?’

‘I have lived on this mountain for fifty years,’ answered the master.

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

‘The porcelain bowls have no bottoms,’ said the master.

Question: ‘What is the sovereign ruler’s [precious] sword like?’

‘It causes no injury to the ten thousand things,’ replied the master.

‘What about the one wearing the girdle?’

‘Blood spurting up to the Brahma Heaven,’ said the master.

‘It is very good not to harm the ten thousand things,’ replied the monk.

The master struck.

Question: ‘When Buddha was alive he spread the Dharma for the sake of living beings, but after Buddha entered cessation, were there still people who could spread the Dharma?’

‘Shame on Buddha,’ replied the master.

Question: ‘[The tip of] a hair can swallow a great ocean, a mustard seed can accommodate Mount Sumeru, but these are not the original tasks of a student. What then is a student’s original task?’

‘Seal up the whole vessel and in the market place open it up,’ answered the master.

Question: ‘[The student] wishes to ask an urgent question, may the master please pass the message on.’

‘The in-laws’ cooking fire seems [always] fragrant,’ said the master.

Question: ‘What is the man of great doubt?’

‘[Two men] sitting opposite [each other] and the shadow of a bow is reflected in the drinking bowl [as a snake],’ said the master.<sup>101</sup>

‘What about the man of no doubts?’

‘Again sitting opposite and the shadow of a bow is reflected in the drinking bowl [as a snake],’ replied the master.

Question: ‘What is it like when the wind is quiet and the waves motionless?’

‘On top of a hundred-foot pole, 5-2 hanging,’ said the master.<sup>102</sup>

The master was about to follow the generations, when a monk asked him, ‘In a hundred years from now, what kind of person will take to the alms bowl and beg?’

‘Anyone will take to it,’ replied the master.

‘But what would the inner situation be?’

‘After the main seam has burst, it will be known,’ said the master.

‘What kind of man comes to this?’

‘Wait until the sound of the seabirds is like thunder, and then I will tell you,’ replied the master.

Having pronounced these words [the master entered] quiescence.

## 23.739 Ven. Luojing Bogu

A monk asked Ven. Bogu of Luojing (Henan, Luoyang), ‘What are the two periods of the unrest of the Dharma?’

‘There are moral teachings handed down to the throne, which are not drawn from Phoenix Pool,’ said the master.<sup>103</sup>

Question: ‘What is the prohibition on activities during the ninety days meditation retreat, starting in the third month, about?’

‘Not to sink away into the state of a wax man,’ replied the master.

## 23.740 Ven. Chizhou Helong

A monk asked Ven. Helong of Chizhou (Anwei), ‘What is the heart transmitted from patriarch to patriarch?’

‘Three times you have been told,’ said the master.

Question: ‘What are the pointers from the superior vehicle?’

‘What has come into the śramaṇa’s mouth?’ answered the master.

Question: ‘May the master please connect us to the key place.’

‘Great is the key place,’ said the master.

## 23.741 Ven. Huizhou Xuanquan Di Ershi

A monk asked Ven. Xuanquan of Huizhou (Henan, Qinyang), the second generation incumbent, ‘What happens when words and logic are exhausted?’

‘If logic is not gone into, how could it also be exhausted?’ answered the master.

Question: ‘The subtle gem of the absolutely transcendental existence – what is it like to acquire this?’

‘It does not resemble the Mani Jewel’s ability to cut off superficial beauty. Who is able to see the green-eyed barbarian?’ (Bodhidharma)

‘And when no words come out, what then?’

‘A little bit of tongue is not able to come up with the sound of a [big] drum, but a mute can come up with a song of a wooden man,’ said the master.

## 23.742 Chan Master Lufu Miaosheng Xuanmi

A monk asked Chan master Xuanmi of Miaosheng *yuan* in Lufu (Shanxi, Changshi), ‘What happens when coming face to face with all sides of a mountain?’

‘The vermillion orb does not cast shadows, the dark earth makes no sound,’ said the master.

‘The student does not understand.’

‘Cranes pass through the multitude of mountain peaks, what need to agree or oppose?’ answered the master.

Question: ‘Two dragons contending for a jewel – what happens?’

‘The strength of the gentleman is without show; even during strenuous exertion he still buries his light,’ said the master.

Question: '[Ven.] Xuefeng's song: a thousand people singing it and carrying lanterns in the moonlight, but who was the brighter?'

'There was no sound and no set order – how could the light and shadows be regimented?'

## ***Dharma Heirs of Chan Master Fuzhou Luoshan Daoxian***

### **23.743 Chan Master Hongzhou Daning Yuan Yinwei**

Chan master Yinwei (886-961 CE) of Daning Temple in Hongzhou (Jiangxi, Nanchang) was a native of Yuzhang, Xingan (Jiangxi, Xingan) who's family name was Yang. Born in the depths of the night, a bright light pervaded the room. At the age of seven, [the master] left the home life under Chan master Daojian of Shitou Temple in his native district. At the age of twenty, he was ordained into the precepts at the Kaiyuan Temple by Vinaya master Zhucheng. Later he became a temple founder.

The master then went to Luoshan, where Daoxian, Great Master Fabao, led him with the essential pointer of 'the lion in its lair and the lion coming out of its lair', through which he awoke to the meaning. He remained at Luoshan for a number of harvests.

Then he went wandering and searching around Jiangxi, arriving eventually at Longquan *xian* (Jiangxi, Suichuan), where the chief minister, Li Mengjun, invited the master to occupy the Shishan Retreat Centre. There he began to spread the teaching of the Chan School with great success.

The master ascended the hall and addressed the assembly, saying, 'Are there still those who need to empty out? Come forward then!'

No-one in the assembly came forward. The master then recited a *gatha*:

To empty out at just this time  
Necessary it is to blink the eyebrows<sup>104</sup>  
From this, go the unsurpassed Way

Do not wait for a premature white head

A monk asked, ‘What is the bridge at the Shishan [Retreat Centre]?’

‘Dangerous.’

‘What happens to those who cross?’

‘Death.’

Question: ‘When Ven. Zifu<sup>105</sup> went into transformation, where did he go to?’

‘The straw sandals were worn out,’ said the master.

Question: ‘What was Huangmei’s [Fifth Patriarch Hongren] key phrase?’

‘What is it today?’

‘How to get the message through?’

‘The Nine Rivers [system] (Jiangxi) is severed,’ said the master.

Question: ‘Heart first, study later, but what is it to study?’

‘Head upholding heaven,’ said the master.

‘What is the end like?’

‘Feet stamping the ground,’ answered the master.

Question: ‘What is the sword of the Dharma-king?’

‘Naked.’

‘Does it also kill men?’

‘What?’

Question: ‘What is the Longquan Temple sword like?’

‘It does not come out of its box,’ said the master.

‘May it please be brought out.’

‘Then the stars would fall out of their orbits,’ said the master.

Question: ‘Why does the precious jewel not appear in a nation at peace?’

‘Where would it have to fall?’ said the master.

In the 1<sup>st</sup> year of the reign period Guangshun of the Zhou dynasty [during the latter Five Dynasties period], corresponding to the forty-

eighth year of the sexagenarian cycle (951 CE), Ruler Li of Jinling (Jiangsu, Nanjing) inclined towards the virtue [of the Way]. He therefore summoned [the master] to occupy the Longguan Chan Temple [in the capital]. (Textual comment: Later renamed the Fengxian Temple.) The heat made of him a silent Chan master.

In the 2<sup>nd</sup> year of the Jianlong reign period [of the Northern Song dynasty], corresponding to the fifty-eighth year of the sexagenarian cycle (961 CE), the master followed Ruler Li of Jiangnan to Hongzhou, where he occupied the Ningjing Temple and redoubled his efforts at spreading the profound pointers to the way. In the 10<sup>th</sup> month of that year, signs of illness appeared. On the 29<sup>th</sup> day the master had his head shaved and bathed. Ascending the hall to bid farewell to the assembly, the master sat down peacefully and passed away. On the 6<sup>th</sup> day of the 2<sup>nd</sup> month of the following year, his remains were returned to Jizhou, Jishui *xian* (Jiangxi) and interred, in compliance with the last admonishment. He was seventy-six years old and had been a monk for fifty-six years and was posthumously conferred with the name ‘Chan master of Profound Silence’ The *stupa* was ‘Forever Silent’.

## 23.744 Chan Master Wuzhou Mingzhao Deqian

Chan master Deqian of Mount Mingzhao in Wuzhou (Zhejiang, Jinhua), after receiving the seal of approval from Ven. Luoshan [Daoxian], went on an extensive pilgrimage and quickly displayed comprehension of the subtle purport. All the old monks were in awe of his adroitness and there were very few, later, who could parry the point of his barbs.

The master was in the grand hall of Zhaoqing Temple in Quanzhou (Fujian) and, pointing to a wall painting, asked a monk, ‘Which spiritual entity is this?’

‘It is the virtuous spirit that guards the Dharma,’ answered the monk.

‘When the detritus has been washed out, where does it go to?’

The monk had no reply. The master then had a monk go and ask head monk Yan, who replied to the monk, ‘In which *kalpa* did you come across this difficulty?’

The monk returned to the master and related the reply. The master said, ‘Even if head monk Yan has a thousand people in his assembly later, of what use would it be?’ The monk bowed in deference and asked for a further explanation. ‘Where did it go to?’ asked the master.

Qing Baluo brought up Ven. Yangshan’s (**11.221**) thrusting his hoe into the ground<sup>106</sup> and asked the master, ‘Was that ancient’s meaning a polite acknowledgement or was the meaning in thrusting the hoe into the ground something else?’

‘Head monk Qing!’ answered the master.

‘Yes.’

‘Could it have been that Yangshan was seen in a dream?’

‘It is not necessary to belittle the words; it is only necessary to discuss the matter with the head monk,’ replied head monk Qing.

‘If it is necessary to discuss such, then collect yourself one thousand five hundred men and act as the old master at the head of the hall,’ said the master.

The master arrived at Shuangyan’s. Elder Shuangyan looked at the master’s demeanour and said, ‘This fellow has a question to present to the *śramaṇa*: if it is answered, then the temple will go to him, but if he is incapable of answering, then the temple will not be handed over. In the *Diamond Sūtra* it is said, “All the Buddhas and all the Buddha-dharmas come forth from this *sutra*.” Now, say, who is talking in this *sutra*? ’

The master replied, ‘Talking and not talking, it is all one-sided. Is this just like the venerable sir deciding to name this particular *sutra*? ’ The Elder was silent.

The master then took up the subject of the *sutra*, saying, ‘All of the venerable sages used the Dharma of *wuwei*, whilst still being able to distinguish clearly. If this rule is taken as the supreme of the Dharma of *wuwei*, then what is there to depend on in making distinctions? Moreover, in making such distinctions, what is right, what is not

right? If it is not right, then all the virtuous sages are utterly wrong: if it is right, why the distinction of naming one particular *sutra*?'

Shuangyan was again silent.

'That is how Xuefeng said it,' commented the master.

When the master was head monk at Zhizhe Temple in Wuzhou (Zhejiang, Jinhua), he never accepted clean water. The monk in charge of administration asked him, 'Why pay no attention to clean water or refuse to accept it?'

The master picked up a clean pitcher from under the Chan seat and said, 'Is this clean?'

The administration monk had no reply. The master then smashed the clean pitcher. From this time on the master's prestige spread far and wide. The assembly invited him to occupy Mingzhao Temple in order to begin propagating the Dharma there. Chan students came from all directions, the hall filled to capacity.

The master addressed the assembly, saying, 'Hoping to meet someone, but not able to descend the embankment, even walking quickly it would be difficult to meet. Yet there is the same life, the same death, shared, so what could impede the unfolding?'

A monk asked, 'What is the situation before the lion has emerged from its den?'

'Even a fast-flying sparrowhawk cannot keep up,' said the master.

'And after emerging from it?'

'For ten thousand *li*, everything in disorder.'

'And when it intends to emerge out of its den, but has not done so yet?' asked the monk.

'Dangerous.'

'So what is the high task?'

'Wink,' said the master.

Question: 'What is the one phrase that penetrates beyond the dharma-body?'

'After the Northern Dipper, turn the body around,' said the master.<sup>107</sup>

Question: ‘How to proceed during the twelve periods of the day?’

‘Cast the indestructible *Vajra* thunderbolt to the ground,’ said the master.

Question: ‘What were Mañjuśrī and Vimalakirti discussing?’

‘The head-wear had already gone to the other side,’ said the master.

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

‘To get a bite in, is to become a skilful hand,’ answered the master.

Question: ‘Which man could obtain fire without smoke?’

‘Someone who does not begrudge his eyebrows,’ replied the master.

‘Does the venerable sir still have them?’

‘Are you saying that I still have traces of eyebrows left?’ asked the master.

The master saw a freshly arrived monk going to the hall, so he raised his flywhisk and then cast it down. The monk, deeply impressed, went out. ‘An expert!’ said the master.

Question: ‘When the whole body is decked out to wear the [precious] sword, what then?’

‘When suddenly encountering such a one, what to do?’ asked the master.

The monk had no reply.

The master asked Ven. Guotai (21.596), ‘An ancient said that Juzhi (11.251 Jap. *Gutei*) only recited the *dharāni* of the three *karmic* activities,<sup>108</sup> by which he could surpass the states of all men. This being so, what would have happened if he had chanted this *dharāni* with others – would he still have surpassed all men?’

Guotai pointed a finger straight up (see 11.251),<sup>109</sup> and the master said, ‘Since it was not brought about today, how is it possible to know of the guest from Guazhou (Jiangsu, Yangzhou)?’<sup>110</sup>

The master had an uncle who worked in the government, who fell seriously ill. He had a letter delivered to the master saying, ‘This fellow has such a serious illness, that it is just all pain and no peace. Is there nevertheless someone who could help?’

The master then replied with a letter: ‘This diamond arrow lodged in the top of your head, let it pass through to the other side.’

There was a monk who had taken part in the master’s dharma-training. On his departure, he became the incumbent of a hermitage and after one year returned to pay his respects to the master, saying, ‘An ancient said that after not seeing one another for three days, it is not necessary to use the old protocol.’

The master then exposed his chest and said, ‘Now you tell me, how many hairs are covering this chest?’

The monk had no reply, so the master asked, ‘When are you leaving for the hermitage?’

‘This morning,’ answered the monk.

‘After you have returned, who is going to pay for the broken legs of the cooking pot?’ asked the master.

Again the monk had no reply. The master shouted at him to get out.

Question: ‘Chan master Cheng[meng] had said: “I live on the summit of Mount Mingzhao and prosper in transmitting the heart of the ancient Buddhas.” What is the summit of Mount Mingzhao?’

‘Replace the eyes,’ said the master.

‘What about the heart of the ancient Buddhas?’

‘Are you still short of breath?’ answered the master.

Question: ‘Before a student can harness the wind and step on water, may the master please indicate what is essential.’

‘Smash the crown of the head,’ said the master.

‘It would be necessary to become an immortal then,’ said the monk.

The master drove him out with a stick.

The master also had a *gatha* for the assembly, which read,

People in harmony with the single pulse  
Are few on Mount Mingzhao  
This is the genuine vehicle's peerless action  
Sparks flash suddenly, gone where?  
The morning-born phoenix unites with wisdom

The master lived on Mount Mingzhao for forty years and his words circulated in all directions. About to enter change, the master ascended the hall to announce his last instructions. During that night, stretching his legs out, the master asked the attendant, 'In days of old, when Tathāgata Shakyamuni stretched his legs out (about to enter *parinirvāna*), hundreds of bright jewel rays were emitted. Now, tell me, how many are being emitted right now?'

The attendant answered, 'In ancient days, a forest of cranes,<sup>111</sup> today, the venerable sir.'

The master, stroking his eyebrows, said, 'Is this not a betrayal?' Then he recited another *gatha*,

From a forest of knives, suddenly  
Naked power emerges  
You all should undertake to guard it well  
In the middle of the fire  
A calf is born of an iron ox  
Coming to the forked road  
Who could take on my functions?

Having finished the *gatha*, the master entered the peace of quiescence. The *stupa* is still in place.

## 23.745 Chan Master Hengzhou Guangfan

A monk asked Chan master Guangfan of Hengzhou (Hunan, Hengyang), 'Is there still a place of exit when the spirit terrace<sup>112</sup> has not been established?'

'There is.'

'What is the place of exit?'

'Exit.'

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

Question: ‘What is the principal thrust of the Buddha-dharma?’  
‘Verification.’

Question: ‘What was the situation before Master Niutou had seen the Fourth Patriarch?’

‘Free, unrestrained,’ answered the master.  
‘And after seeing him?’  
‘Free, unrestrained.’

Question: ‘What is the central concern of the Buddha-dharma?’  
‘Completed,’ said the master.

## **23.746 Chan Master Fuzhou Luoshan Shaozi**

Chan master Shaozi of Fuzhou (Fujian) ascended the hall, where a number of monks were contentiously stepping forward to ask questions. Said the master, ‘All coming forward at the same time, wait until the old monk answers at the same time.’

A monk then asked, ‘The student has asked at the same time, may the master please answer at the same time.’

‘Done,’ said the master.

Question: ‘This is the student’s first entry into the monastic life. May the master please indicate directly what the essential point of the masters and patriarchs is.’

‘Good,’ answered the master.

## **23.747 Chan Master Xiquan Hui**

When Chan master Hui first went to participate in Luoshan’s community, Luoshan asked him, ‘Where have you come from?’

‘Sometime past, from Xishu, more recently from the Kaiyuan Temple. But now what?’

Luoshan bowed in salutation and said, ‘Go and drink some tea.’ The master said not a word for some time. ‘The autumn airs have become a trifle warm,’ said Luoshan.

When Luoshan ascended the hall the following day, the master stepped forward and asked, ‘Opening all the doors and windows, who could bear the lofty heights?’

Luoshan gave a shout and the master fell silent again. ‘Feathers not yet fully fledged, go for now,’ said Luoshan.

The master then hung up his robe and after some time inherited the seal of transmission.

Later, the master went to Ven. Sheng Guan’s (**11.246**) in Taizhou (Zhejiang, Linhai) to pay his respects. Guang was sitting on the Chan rope-seat and the master went straightaway to Guang’s side, and, with palms together, remained standing.

‘Where have you come from?’ asked Guang.

‘Just waiting for a verbal response,’ said the master and went to leave.

Guang picked up his staff and fly-whisk and then laid the fly-whisk down. Then, seeing the master in front of the monks’ hall, Guang raised the fly-whisk and asked the master, ‘What does the *śramaṇa* call this?’

‘Defying death and panting for breath!’ said the master.

Guang bowed his head and returned to the abbot’s quarters.

## 23.748 Ven. Jianzhou Baiyun Lingyan

Ven. Baiyun Lingyan of Jianzhou (Fujian, Fu’ou) ascended the hall to address the assembly, saying, ‘Dispatching the firstborn to the monastery, who could gainsay him being the chief mourner? Take care now!’

A monk asked, ‘How to verify that personal business has yet to be cleared up?’

‘A mirror of wood reflects a plain, simple face,’ answered the master.

‘And after verification?’

'More or less the same,' said the master.

Question: 'The imperial secretariat has asked [the venerable sir] and the four assemblies [of monks / nuns, laymen / women] have arrived at the banquet. Since the place is appropriate too, may the master please give voice [to the Dharma].'

'The wish to give voice to the Dharma is not difficult,' said the master.

'Then may the master please give voice.'

'In the dead of the night, the pure freshwater fish did not come to eat; the fully laden vessel emptied its cargo and the brightness of the moon returned,' said the master.

## 23.749 Chan Master Qianzhou Tianzhu Yicheng Changzhen

Chan master Yicheng Changzhen of [Mount] Tianzhu in Quanzhou (Jiangsheng, Ganzhou, [Jiangxi]), on his first sojourn at Luoshan, remained there for several years. Later, due to [Ven.] Luoshan's illness, the master asked him, 'Should there suddenly appear a man a hundred years from now, asking about [the venerable's teaching], what would the venerable sir point to?'

Luoshan just let his body flop down. The master was suddenly awoken by this.

A monk asked, 'What is the principal thrust of the Buddha-dharma?'

'Hot and cold pressing in on each other,' said the master.

Question: 'Spiritual sovereigns question life and a great assembly arrives for the banquet, so may the master please bring up [the essential].'

'Understood?' asked the master.

'This being so, both men and gods have relied on it,' said the monk.

'What are you doing?' asked he master.

## **23.750 Chan Master Jizhou Qingping Weikuang Zhenji**

Chan master Qingping Weikuang Zhenji of Jizhou (Jiangxi, Ji'an) ascended the hall and said, ‘If the expression does not change, then there are thoughts of winning and losing. Are they still there? Come forward!'

A monk present stepped forward and bowed. The master said, ‘That is no expert. Out!'

A monk asked, ‘What is the key phrase?’

‘Just take it away!’ said the master.

Question: ‘What is the life-giving sword?’

‘Understood?’ asked the master.

‘What is the death-dealing blade?’

The master shouted at him.

Question: ‘What does the son of a lion look like?’

‘Columns of hair on top of the head order the universe,’ said the master.

## **23.751 Ven. Wuzhou Jinzhu Yizhao**

A monk asked Ven. Yizhao Zhao of [Mount] Jinzhu (Zhejiang, Jinhuo), ‘What is the venerable sir’s house style?’

‘Open the gate and get to work.’

‘And suddenly coming across a thief, what then?’

‘Just so,’ answered the master.

There was a newly arrived monk, come to take part in the community. The master raised the blind [to his door] and made as if taking his hat off. The monk wished to approach closer, but the master said, ‘Cheating kills people!'

The master had some matters to attend to, so he composed a verse:

A tiger with horns  
Difficult for men to block  
Stone against fire  
Produces lightening streaks  
They must spread secretly  
Even a fiery aspirant has difficulty  
Can this confused one resolve the error?

## **23.752 Ven. Tanzhou Gushan**

A monk asked Ven. Gushan of Tanzhou (Hunan, Changsha), ‘May the master please say a word about the crux of the matter.’ The master got up and left.

Question: ‘What is it like to be suspended from the antlers of an antelope?’

‘Where are you seeking to go?’ asked the master.

‘And after having been suspended from the antlers of an antelope?’

‘Walk on!’ said the master.

## **23.753 Chan Master Hunan Liuyang Daowu Shan Congsheng**

When Chan master Congsheng of Mount Daowu in Hunan, Liuyang (Hunan) first visited Longhui Temple in Gao'an (Jiangxi), a monk there asked him, ‘What is the matter of being face to face all about?’

‘Gone to Korea,’ answered the master.

Question: ‘What is the house style at Longhui Temple?’

‘Vertical or horizontal, shoot straight,’ replied the master.

Question: ‘What is the spiritual source?’

‘How despicable!’ said master.

‘What about those who are close to it?’

‘Like a man drinking water,’ said the master.

Question: 'May the master please help save the son of Ven. Tou (see [21.635](#)) from poverty.'

'Could it be that you feel wronged?' asked the master.

'But what about the poverty?'

'Many are the people who have seen,' said the master.

## 23.754 Chan Master Fuzhou Luoshan Yiyin

Chan master Yiyin of Luoshan in Fuzhou (Fujian) ascended the hall to address the assembly, saying, 'Although there are guests under a Chan master's roof, this is not necessarily so unusual at Luoshan. Now take care!'

A monk asked, 'An ancient dharma-heir once said that since acquiring the knowledge of Caoxi's path, understating of birth and death has become irrelevant. So without asking about Caoxi, what is the path to Luoshan like?'

The master opened his hands.

'So the one path gets through and all other paths also,' said the monk.

'What all paths?'

The monk approached closer and remained standing. The master said, 'Unlike the spiritual crane amidst the misty clouds, a dull bird does not leave its nest.'

Question: 'Amongst the traditional teachings, it is said that it is necessary for all the ten thousand forms of the dharma-body to come to quiescence; then the knowledge of how to use the ten thousand quiescent forms will arise. But what does it mean, all the ten thousand forms coming to quiescence?'

'What is that?'

'And what is the arising of the ten thousand quiescent forms?'

'The rope chair,' replied the master.

## 23.755 Ven. Guanzhou Lingyan

A monk asked Ven. Lingyan of Guanzhou (Sichuan, Dujiangyan), ‘What is the treasure contained in the Dao?’

‘The earth tilting southeast. Heaven high, northwest,’ answered the master.

‘The student does not understand.’

‘The moment before dusk is different,’ said the master.

The master’s ode on Ven. Shigong (**6.98**) receiving Ven. Sanping (**14.356**) read:

Knowing how to pull out the arrow from the chest  
Why is that only half a man?  
Since there is knowledge of the path  
No need to preserve the body intact

## **23.756 Ven. Jizhou Kuangshan**

Ven. Kuangshan of Jizhou (Jiangxi, Ji’an) composed ‘A Verse for Disciples’ which read:

Kuangshan road, Kuangshan road  
High cliffs towering, precipitous  
Difficult for men to deal with  
Pilgrims propose to discuss  
Separated from a thousand mountains  
One clear phrase surpasses Buddhas and masters

The master also composed ‘The Song of the White Bull’:

I possess an ancient altar  
The true white bull  
How many autumns have fathers and sons  
Passed the treasure on?  
Leave the gate to penetrate directly  
Return then, astride the Tiger Stream<sup>113</sup>

## **23.757 Chan Master Fuzhou Xingsheng Chongman**

Chan master Chongman of Xingsheng Temple in Fuzhou (Fujian) ascended the hall to address the assembly, saying, ‘In face to face discourse there is no need to expect literary proclamations. In eye to eye contact, appeal to the good moment; rely on the mystery taking its part. If excellent aspirants are capable of this, then the ethos of the Chan School will not decline,’

A monk asked, ‘What is the phrase that can prevent the decline of the Chan School’s ethos?’

‘The old monk has no heart for it,’ answered the master.

Question: ‘In days of old great assemblies were gathered on sacred mountains; today, in the courtyard of Xingsheng Temple [a great assembly is gathered]. May the master please raise aloft the subject of the private transmission.’

‘You are lacking the question,’ said the master.

## **23.758 Chan Master Tanzhou Baoying Qingjin**

A monk asked Chan master Baoying Qingjin of Tanzhou (Hunan, Changsha), ‘What is true reality?’

‘Submerged, the [lowly] you,’ replied the master.

Question: ‘To arrive at the inexpressible principle, but how then to communicate that?’

‘A thousand differences, ten thousand distinctions,’ said the master.

‘May the master please give a pointer to the important matter.’

‘Dozy fellow!’

***Dharma Heirs of Chan Master Anzhou Baizhao  
Shan Zhiyuan***

## **23.759 Chan Master Langzhou Dalong Shan Zhihong**

A monk asked Chan master Zhihong, Great master Hongji, of Mount Dalong in Langzhou (Hunan, Changde), ‘What is Buddha?’

‘Just you are that,’ answered the master.

‘What is understanding?’

‘So, still distrusting the bowl without a handle?’ replied the master.

Question: ‘What is the abstruse mystery?’

‘The wind transmits the sound of water coming to the boundary of the pillow; the shifting mountain shadows displaced by the moon reach to the edge of the couch,’ said the master.

Question: ‘What is the place of the utmost?’

‘Vexed in the third month of spring, not reaching the ninth autumn rays,’ answered the master.

## **23.760 Chan Master Xiangzhou Baima Shan Xingai**

A monk asked Chan master Xingai of Mount Baima in Xiangzhou (Hubei, Xiangfan), ‘What is the pure dharma-body?’

‘Frogs at the bottom of the well swallowing the moon.’

Question: ‘How does the true eye function at Baima Temple?’

‘Looking south to see the Northern Dipper,’ replied the master.

## **23.761 Chan Master Yingzhou Dayang Shan Xingchong**

A monk asked Chan master Xingchong, the first generation incumbent, of Mount Dayang in Yingzhou (Hubei, Zhongxiang), ‘What is the treasure without limit?’

The master was silent for some time. The monk was speechless. ‘Come closer,’ said the master.

The monk was about to approach when the master said, ‘Go!’

## 23.762 Chan Master Anzhou Baizhao Shan Zhugan Yuan Huaichu

A monk asked Chan master Huaichu, the second generation incumbent of Zhugan Temple on Mount Baizhao in Anzhou (Hubei, Anlu), ‘How is it that every phrase must apply to the deep path?’

‘Follow the path and it will lead directly to Hunan,’ said the master.

Question: ‘What is a lion cub like?’

‘[Ven.] Deshan [Xuanjian] (15.359) was the dharma-heir of [Ven.] Longtan [Chongxin] (14.343),’ replied the master.

Question: ‘What is the venerable sir’s one phrase to help people?’

‘There has never been any rancour between us; the one phrase is originally to be found here,’ said the master.

‘Not yet understood is where it is.’

‘This dumb fellow!’ replied the master.

## 23.763 Chan Master Qizhou Sizu Shan Qingjiao

Chan master Qingjiao (906-993 CE) of Mount Sizu in Qizhou (Hubei, Jichun), was a native of Fuzhou (Fujian) whose family name was Wang. At first he lived on Mount Dayang in Yingzhou (Hubei, Zhongxiang), where he was the second generation incumbent.

A monk asked, ‘The song of which house does the master laud and of whose Chan lineage is he the heir?’

‘The sturdy tree by the master at the cliff face,<sup>114</sup> where auspicious clouds rise upwards; in front of Rare Long Life summit, the quaking Dharma thunders,’ said the master.

The master resided latterly at Bairi Temple in Anzhou (Hubei, Anlu) and after that moved definitively to Mount Sizu (Fourth Patriarch’s [Daoxin] Mountain) in Qizhou as the first generation incumbent. At the age of seventy the master handed down a *gatha*, which read:

At the age of eighty-eight,  
A full head of white hair hanging  
Solemnly dwelling on Shuangfeng Mountain  
The brightness of a thousand moon-rivers  
The patriarchs' teachings  
Are carried on in Huangmei [county]  
The heir to Baizhao's Chan bids farewell  
Day after day it was passed on to disciples  
Today, suddenly, it is broken off.

On the 23<sup>rd</sup> day of the 8<sup>th</sup> month, in the 4<sup>th</sup> year of the reign period Chunhua, corresponding to the thirtieth year of the sexagenarian cycle, the master entered cessation at the age of eighty-eight.

## 23.764 Chan Master Qizhou Sanjue Shan Zhicao

A monk asked Chan master Zhicao, the third generation incumbent of Mount Sanjue in Qizhou (Hubei, Qichun), 'The dharma-teachings are very many, whilst the Chan dispensation is all of one piece. Why then, does the venerable sir explain this so comprehensively?'

'For your comprehension,' answered the master.

'May the master please talk of both ancient and modern.'

The master struck the Chan rope-seat with his hand.

## 23.765 Chan Master Jinzhou Xingjiao Shipu

A monk asked Chan master Shipu of Xingjiao Temple in Jinzhou (Shanxi, Linfen), 'Without asking for a real explanation of the abundance of the Dragon Palaces, or of the brimful ocean's treasures,<sup>115</sup> what is the Dharma of the transmission outside of the teachings all about?'

'In the eye, in the ear, in the nose,' said the master.

'Is that all?'

'What?'

The monk gasped in impatience. The master too, gasped in impatience.

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

‘From Xiaazha.’

‘Come across any thieves?’

‘Caught one today,’ said the monk.

‘Released from thirty blows,’ said the master.

## **23.766 Chan Master Qizhou Sanjue Shan Zhenjian**

Chan master Zhenjian, the fourth generation incumbent of Mount Sanjue in Qizhou (Hubei, Qichun), was asked by a monk, ‘The song of which house does the master laud and of whose Chan lineage is he the heir?’

‘Suddenly to undertake the special transmission outside of the teachings, and then see the descending steps in front of the Buddha Hall,’ said the master.

### ***Dharma Heir of Ven. Tanzhou Tenxia***

## **23.767 Ven. Lizhou Yueshan**

Ven. Yueshan, the seventh generation incumbent in Lizhou (Hunan, Li xian), ascended the hall and addressed the assembly, saying, ‘Now the practice of those with Bodhisattva *Prajñāpāramitā* is without fear of gain and loss. So those who have outstanding things come forward.’

A monk present asked, ‘May the master please bring up the subject of the patriarchs’ heirs.’

‘The ten thousand types of pointed phrases do not arouse it,’ said the master.

‘Why do the ten thousand phrases not arouse it?’

‘Others follow the shoreline or the ravines,’ replied the master.

Question: ‘What is the house style at Yueshan?’

‘Fallen leaves do not compare with the original.’

Question: 'What does it mean, when the thundering Dharma roars and howls?'

'The cosmos never shakes,' replied the master.

'Why does it never shake?'

'This world has never roared and howled.'

'What is the state of not howling and roaring?'

'There is not a man in the whole country who knows that,' replied the master.

## **Dharma Heirs of Ven. Tanzhou Yungai Shan Jing**

### **23.768 Chan Master Hengyue Nantai Si Zang**

Chan master Zang of Nantai Temple on Mount Hengyue was asked, '[Ven.] Tou[ben]<sup>116</sup> came from far, far away. May the master please give a little guidance.'

'It is not a distant family,' replied the master.

Question: 'What is it like around Nantai Temple?'

'When the soughing wind dusts the pines, the rocks do not nod in harmony; the stone ramparts under the solitary mountain peaks find it difficult to compete,' said the master.

'What about the people in the temple?'

'In front of the precipitous cliff, cultivating wild fruits, receiving guests who come and go,' replied the master.

'This being so, then thanks for the reverent offering,' said the monk.

'What is the taste?' asked the master.

Question: 'What is a dharma-hall?'

'There are no walls.'

Question: 'What is the situation irrespective of all environmental conditions?'

The master remained silent for a long time.

### **23.769 Chan Master Youzhou Zheshui Congshi**

A monk asked Chan master Congshi of [Mount] Zheshui in Youzhou (Beijing *shi*), ‘What is the Dao?’

‘No official purple or black [robes] in it,’ said the master.

‘What is Chan?’

‘Not connected with white clouds.’

The master asked a monk, ‘Where from?’

‘From [Ven.] Qinjin.’

‘Despite your worship of the sublimity of the peaks of Wuyue, there is nothing for it but for the blue sky to break into a smile,’ said the master.

## **23.770 Chan Master Tanzhou Yungai Shan Zhengjue**

A monk asked Chan master Zhengjue of Mount Yungai in Tanzhou (Hunan, Changsha), ‘What is the venerable sir’s house style?’

‘The four seas have never had anything to do with it,’ said the master.

Question: ‘What does it mean; one mote of dust contains the dharma-world?’

‘The whole physical body does not encompass it,’ replied the master.

‘What happens when the nine worlds<sup>117</sup> are split in an instant?’

‘Multiplying and flourishing, all of one colour,’ answered the master.

Question: ‘What is the main thrust in the Chan School?’

‘A foreign monk from ten thousand *li* away does not enter the surging waves,’ said the master.

## ***Dharma Heir of Chan Master Lushan Guizong Huaiyun***

### **23.771 Chan Master Guizong Si Hongzhang**

A monk asked Chan master Hongzhang, the fourth generation incumbent of Guizong Temple (Jiangxi), ‘What is the situation when the student has doubts?’

‘How many times do the doubts come?’ asked the master.

Question: ‘What is it like to cross a great ocean in a small boat?’

‘So-so,’ answered the master.

‘And having crossed, what is that like?’

‘Not crossed over,’ said the master.

Question: ‘What is it when a withered tree produces flowers?’

‘Pick a bunch,’ said the master.

Question: ‘What is it to seek at random without finding?’

‘What?’

### ***Dharma Heir of Chan Master Chizhou Jishan Zhang***

### **23.772 Chan Master Suizhou Shuangquan Shan Daoqian**

A monk asked Chan master Daoqian of Mount Shuangquan in Suizhou (Hubei), ‘What is the situation before the huge bell has been struck?’

‘The sound is severed.’

‘And after striking it?’

‘The sound is severed,’ said the master.

Question: ‘How is it with people on the path of Dao?’

‘No strange thoughts,’ answered the master.

Question: ‘What is the rare task?’

‘To open up half-open white lotuses,’ said the master.

The master later resided at the Fayun Temple in Anzhou (Hubei, Anlu) and there entered cessation.

## **23.773 Chan Master Yangzhou Fenghua Yuan Lingchong**

Chan master Lingchong, the first generation incumbent of Fenghua Temple in Yangzhou (Jiangsu), was a native of Susong in Shuzhou (Anwei). He left the home life at the age of seven and received the full precepts in his twentieth year. Having come to the affinity link (transmission) through Ven. Huaiyue on Mount Yunju, the master then went to open a dharma-hall in Xinzhou, Ehu (Jiangxi, Shangrao). After Zhouben,<sup>118</sup> military commissioner of Luzhou (Anwei, Hefei), had established a temple in southwest Yanzhou, he invited the master to occupy it.

A monk asked, ‘What are the consequences when an enemy state is singularly attached to chess?’

‘Playing for the future,’ answered the master.

Question: ‘What is it to smash emptiness with one strike of a club?’

‘Bring me a bit.’

## **23.774 Chan Master Lizhou Yueshan Zhongyan**

A monk asked Chan master Zhongyan, the eighth generation incumbent of Mount Yue in Lizhou (Hunan, Feng xian), ‘The teachings say that all the Buddhas emit rays of light to help maintain the true reality. Without asking about the rays of light, what does it mean, to help maintain true reality?’

‘Understand?’

‘Is that it?’

‘What is it?’ asked the master.

Question: ‘Which house does the master extol and of whose Chan Dharma is he the heir?’

‘Dragons prosper from the light of the moon on Yunju’s mountain peak; the spiritual wind understands the climb to the source,’ replied the master.

## **23.775 Ven. Zizhou Longquan**

A monk asked Ven. Longquan of Zizhou (Sichuan, Santai), ‘What is the meaning of the Patriarch’s coming from the West?’

‘It is not within the *śramaṇa*’s discernment,’ answered the master.

Question: ‘When a student wishes to leap from a ten thousand-metre-high precipice, what happens?’

‘Dashed to death,’ said the master.

## ***Dharma Heir of Chan Master Yunzhou Dongshan Daoyan***

### **23.776 Chan Master Yunzhou Shanglan Yuan Qing**

Chan master Qing of Shanglan Temple in Yunzhou (Jiangxi, Gao’an), wandering around on his first pilgrimage, asked [Chan master] Xuefeng (16.389), ‘What is the venerable Xuefeng’s actual aim?’

Xuefeng tapped the master on the head with his staff. The master answered, ‘Yes,’ and Xuefeng broke into a great laugh. Later the master inherited the seal of transmission from Dongshan [Liangjie, 15.370] and went to live in Shanglan Temple.

A monk asked, ‘What is the bladeless sword of Shanglan Temple like?’

‘There isn’t one,’ answered the master.

‘Why is there not one?’

‘*Śramaṇa*, they are everywhere,’ said the master.

## ***Dharma Heirs of Chan Master Xiangzhou Lumen Shan Chuzhen***

### **23.777 Ven. Yizhou Chongzhen**

A monk asked Ven. Chongzhen of Yizhou (Sichuan, Chengdu), ‘What is Chan?’

‘Fishing for the moon in a clear, deep lake,’ replied the master.

Question: ‘What is the characteristic of the great man?’

‘The kneading mud of the earth hall in the three deities’ offices,’ said the master.<sup>119</sup>

## 23.778 Ven. Xiangzhou Lumen Shan Tan

A monk asked Ven. Tan, the second generation incumbent of Mount Lumen in Xiangzhou (Hubei, Xiangfan), ‘What is the world of the absolute like?’

‘South, Jambudvīpa; north, Uttarakuru,’ answered the master.<sup>120</sup>

‘Then the task is all in one family,’ replied the monk.

‘Separated by Mount Sumeru,’ said the master.

Question: '[Ven.]Tou[ben] came from far, far away. May the master please give a little guidance.'

‘Where have you come from?’

‘From Jiangbei.’

‘Go and settle down peacefully in the south hall,’ said the master.

Question: ‘What is the pure dharma-body?’

‘Born in the year of the pig, dog,’ said the master.

## 23.779 Great Master Xiangzhou Guyin Zhijing Wukong

Chan master Zhijing, Great master Wukong, of Xiangzhou (Hubei, Xiangfan), was asked by a monk, ‘What is the place of the venerable’s awakening like?’

‘Under the bed clothes,’ replied the master.

Question: ‘What is the Dao?’

‘Below Fenglin pass (Hubei, Xiangfan),’ replied the master.

‘The student does not understand.’  
‘Straight through to Jingnan (Hubei, Jingzhou).’

Question: ‘Which is the road that points to the return?’  
‘Don’t use it,’ said the master.  
‘Will the student still be able to arrive then?’  
‘What about getting to the place where you are [standing]!’ said the master.

Question: ‘The great assemblies on the sacred mountain – what is the difference with today?’  
‘No difference with today.’  
‘How is it that the task is not different?’  
‘The Tathāgata’s circumspect indications were not handed down by Mahākāśyapā,’ answered the master.

## 23.780 Chan Master Lushan Foshou Yan Xingyin

Chan master Xingyin of Foshou Yan (Buddha Hand Grotto) on Mount Lushan (Jiangxi) was a native of Yanmen (Shanxi, Dai *xian*) whose family name remains unknown. When still young, Xingyin studied the Confucian classics. One early morning, he discarded convention and left his family, with the aspiration to search for real truth. It so happened, on his first wanderings that he came to pay a courtesy call on Chan master [Chu]zhen (20.545), on Mount Lumen in Xiangyan (Hubei, Xiangfan). Here the master’s propensity for the Dao found its realisation.

After a short stay, the master then went on to the Jiangwei area and there climbed up Mount Lu (Lushan). On the north side of the mountain was a cliff shaped like five fingers. At the foot of the cliff was a stone cave, with a depth of more than ten metres. The master peacefully settled here and soon became known as Ven. Buddha Hand Grotto. [The master] did not have disciples, but a monk from a neighbouring hermitage came with offerings of food. There were often strange deer or exotic birds tamely by the master’s side.

The ruler of Jiangnan, of the imperial Li clan, admired the master and three times sent an emissary to summon him, but he did not rise

to it. The ruler then made a pointed request that the master make the Dharma available at the Qixian Temple, but within a month he surreptitiously returned to his grotto chamber.

A monk asked, ‘What is this present physical body?’

The master pointed one finger aloft. (Textual comment: Fayan had another response: ‘Does it exist or not exist?’)

One day, showing signs of a slight indisposition, the master summoned the attendant and said, ‘When it comes to noon, I will be going.’

The attendant was about to announce the noon when the master descended his couch and walked a few steps. Standing as erect as a mountain, he went into transformation. On the summit of the mountain-grotto was a pine tree that withered and died on the same day. The master was over seventy years of age. The local ruler instructed an artisan to make a sketch of the master. Then a fire of fragrant wood was prepared, onto which the bodily remains were consigned for transformation. The bones were gathered up and interred in a *stupa* on the *yin* side of the mountain grotto.

### ***Dharma Heir of Chan Master Fuzhou Caoshan Huixia***

#### **23.781 Ven. Jiazhou Dongting**

A monk asked Ven. Dongting of Jiazhou (Sichuan, Yueshan), ‘What is the man who is backslicing all about?’

‘A stone maiden weaving a piece of hemp cloth,’ answered the master.

‘What about the man who is going forwards?’

‘The fans of the winnowing machine can be used for a long time, long after they should have fractured,’ said the master.

### ***Dharma Heir of Chan Master Huazhou Anfa Yi***

#### **23.782 Chan Master Quanzhou Guiyang Huizhong**

Chan master Huizhong of Mount Guiyang in Quanzhou (Fujian) was a man from Xiangyou *xian* in Quanzhou. His family name was Chen. At the age of nine, he turned to following the Buddha by leaving the home life on his native mountain Guiyang. After receiving full ordination, he took his rattling staff on pilgrimage, roaming far and wide. Paying a courtesy call on Ven. Cao'an, Cao'an asked him, 'Where have you come from?'

'From Liumou Feng.' (Six-Eyed Peak)

'And still possessing the six [spiritual] penetrations then?' asked Cao'an.<sup>121</sup>

'There is suffering and it is not a case of eyes with a double pupil,' replied the master.<sup>122</sup>

Cao'an approved this.

The master then returned to his native mountain, at the time when Emperor Wuzong (r. 840-846 CE) of the Tang dynasty was just about to abrogate the teachings of Buddhism (845 CE). He set an example by dressing in plain clothes.

When it came to Emperor Xuanzong's reign (r. 840-846) [Buddhism] flourished again. Said the master, 'An ancient said that those who have become Daoist immortals no longer accept [the authority of] books. So, those who have become Buddhist śramaṇas do not need to comply with the *vinaya* rules.' Thereupon, still wearing plain clothes and not adhering to the rule of not eating after noon, the master did not stay in the temple but committed himself to Chan practice. He expressed this in three *gathas*:

After the snow, beginning to see  
The pines and cassias become clear  
Clouds disperse  
The calm flowing Yellow River  
Comes into view  
It is not due to worldly rulers' teachings  
That monks' communities are still the norm  
How to distinguish  
Between chickens and cranes?

Many years of confusion in the dusty world  
Though wearing a monk's robe  
Yet still not a monk

Today, practising the Way  
Relying on Shanhui<sup>123</sup>  
With still a full mop of hair  
Patiently inheriting  
The lamp of the Dharma

Though the outer form has changed  
The Dao remains always  
Though enmeshed in the everyday  
The heart's source remains unconfused  
Furthermore  
Reading the *gathas* of Shanhai's wanderings  
To pay respect [to fifty-three masters]<sup>124</sup>  
Where to act as a śramaṇa at that time?

The master, after taking part in paying reverence to superiors, returned to his native mountain and remained there until his death. He was buried on a plot two hundred paces east of Chan master Wuliao's pagoda (see 8.140), therefore it was named the Eastern Pagoda. After the passage of several years, this pagoda suddenly developed a crack along the steps; the gap was more than one metre wide. At that time, the monk in charge of maintaining the pagoda was about to open it [to be reverenced by the faithful]. In the stillness of the night (i. e. in a dream) the monk saw the meditation body<sup>125</sup> [of Wuliao] of the Western Pagoda, saying, 'Since my remains are bothersome, you should rebury them; then the Eastern Pagoda will not be bothered and it can be opened again.' The monk consulted his spiritual feelings concerning this bestowal [of the dream]. Then he summoned the faithful to repair the [Eastern] Pagoda with all solemnity. The fragrant flame burning there has never gone out to this day. The people of that time called these two, the Dharma-body and the Reward-body. Chan master Wuliao was a

dharma-heir of Mazu [Daoyi], and his doings are treated further in a different entry (8.140).

## ***Dharma Heirs of Chan Master Xiangzhou Hanzhu Shan Shenzhe***

### **23.783 Ven. Yangzhou Longxue Shan**

A monk asked Ven. Longxue Shan of Yangzhou (Shanxi, Yang *xian*), ‘What was the Patriarch’s coming from the West all about?’

‘Astride a tiger, singing a hopeful song,’ replied the master.

Question: ‘Why does a good and virtuous friend<sup>126</sup> still burn paper money in reverence to the earth?’

‘It is difficult for superior men to requite obligations,’ said the master.

### **23.784 Ven. Tangzhou Dasheng Shan**

Someone asked Ven. Dasheng Shan of Tangzhou (Henan, Tanghe), ‘What is it to come across a withered tree in autumn?’

‘Very rare in the world,’ said the master.

Question: ‘What are the all-round aspects of the practice?’

‘In the small, to hop about; in the great, to turn to transformation,’ replied the master.

### **23.785 Great Master Xiangzhou Yanqing Yuan Guixiao**

Great master Guixiao Huiguang of Yanqing Temple on Mount Feng in Xiangzhou (Hubei, Xiangfan), was asked by a monk, ‘When the Dao that can be talked about is cut off, what then?’

‘A double *gong’an*,’ said the master.

‘How is this to be understood?’

‘Look to the Ven. Dongshan [Liangjie] for a clear elucidation,’ replied the master.

Question: ‘What is it like around Mount Feng’s temple?’

‘Take a good look.’

‘And the people on Mount Feng?’

‘Recognisable?’

## **23.786 Ven. Xiangzhou Hanzhu Shan Zhen**

Ven. Zhen, the third generation incumbent of Mount Hanzhu in Xiangzhou (Hubei, Xiangfan), was asked by a monk, ‘Whose school does the master laud and of which Chan lineage is he the dharma-heir?’

‘All the followers of the Dao know the secret meaning on Mount Hanzhu,’ replied the master.

‘This being so, then there is no need to rely on wings to ascend the blugreen mountain peaks with ease.’

‘Dullard.’

Question: ‘What was the ancient mirror like before it had been polished?’

‘It cannot be obscured.’

‘And after polishing?’

‘Black as lacquer.’

## ***Dharma Heirs of Chan Master Fengxiang Fu Ziling Kuangyi***

### **23.787 Chan Master Daoyin of Guangfu**

A monk asked Chan master Daoyin of Guangfu Temple in Bingzhou (Shanxi, Taiyuan), ‘Which is the one road pointing south?’<sup>127</sup>

‘Mysteriously leading to the spiritual task, it purifies the turbid waves to reveal a different turning of the wheel,’ said the master.

Question: ‘People of the three schools<sup>128</sup> all extend the same invitation, but what is not yet clear is which school to go to?’

‘The moon reflects in a thousand waters and in every one of them there is a monk,’ answered the master.

## **23.788 Chan Master Ziling Wei**

A monk asked Chan master Wei, the second generation incumbent at Ziling, ‘What is it like around Ziling?’

‘Silently the rays of the lamp shine, the night is already deep,’ said the master.

‘And what are the people in the Ziling Temple like?’

‘The apes howl, the tigers roar.’

Question: ‘What to do when the precious sword has not yet been taken out of its box?’

‘Plant a cedar tree on a large rock,’ said the master.

## **23.789 Ven. Xingyuan Fu Dalang**

A monk asked Ven. Dalang of Xingyuan (Shanxi, Hanzhong), ‘Why is there rejection by the waters since addressing the spirit of the river?’

‘Follow the flow to come to the subtle; relying on the shore will only result in confusion.’

***Dharma Heir of Chan Master Hongzhou Fengqi  
Shan Tongan Wei***

## **23.790 Ven. Chenzhou Shijing**

A monk asked Ven. Shijing (‘Stone Mirror’) of Chenzhou (Henan, Huaiyang), ‘If a stone mirror is not polished, does it still shine?’

‘The previous life is the cause, the present life, the fruit.’

***Dharma Heir of Chan Master Xiangzhou Shimen  
Shan Xian***

## 23.791 Chan Master Shimen Ganming Si Huiche

Chan Master Huiche, the second generation incumbent of Ganming Temple on Mount Shimen (Hubei, Xiangfan, Mount Fenghuang), was asked, ‘The golden rook (the sun) rises out of the ocean and illumines heaven and earth. What is this marking of time all about?’

‘The dragon emerges from its grotto as the wind and rain arrives. When the ocean and the mountain peaks are upturned, sun and moon are at their brightest,’ replied the master.

Question: ‘Where did all the sages of old go to?’

‘From the naked pillar hangs a lantern case,’ said the master.

Question: ‘Which family’s song does the master laud, and of which Chan lineage is he the heir?’

‘A cloud arises over Feng’s mountain peak, and the places of the woodcutters are everywhere bright.’

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

‘To know how to plant a rootless tree and be able to kindle a lamp at the bottom of the ocean,’ answered the master.

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

‘Shaolin Temple purifies the waters of the nine cauldrons<sup>129</sup> and through the motions of the waves white flowers are revived,’ replied the master.

Question: ‘What is the main thrust of the Buddha-dharma?’

‘The young pines outside the temple gates, see them growing, see them ageing,’ said the master.

Question: ‘What does it mean, when not even a tiny hair has issued [from the bow]?’

‘Yi was so good that he did not [need to] temper his bow: one arrow passed three great rivers,’ said the master.<sup>130</sup>

Question: ‘What is Buddha?’

‘A woodcutter, passing through the wilderness, is mounted on a buffalo, which takes no notice of the grass,’ said the master.

## **Dharma Heir of Ven. Xiangzhou Wantong Shan Guangde Yi**

### **23.792 Ven. Xiangzhou Guangde Yan**

Ven. Yan, the second generation incumbent of Guangde Temple in Xiangzhou (Hubei, Xiangfan), on his first courtesy call on Ven. Guangde Yi (20.560), made his prostrations and then asked, ‘What is the venerable’s most private place?’

‘To hide oneself away, there is no need for mountain crags or grottos. Just sit down quietly in the noisy market place. Very few will take any notice,’ said Guangde Yi.

‘So it is just serving water at a feast paying tribute to the illustrious,’ answered the master.

‘Suddenly, clouds and mist, but how is it with the śramaṇa?’ asked Yi.

‘Drawing water from a well is not a worthless act,’ said the master.

‘The great assembly are coming to look upon the second generation incumbent of Guangde,’ said Yi.

The master immediately took over the running of the temple and opened the dharma-hall for the disciples.

A monk asked, ‘What is the meaning of the Patriarch’s coming from the West?’

‘Fish frolicking in water that has no source; orioles twittering in ten thousand year old pines,’ replied the master.

Question: ‘Who is the eternally existent man?’

‘In the twelfth month the dead snakes block the great road; there is no way they can injure the people who bump into them!’ said the master.

Question: ‘What was the era of the Great Buddha Datong Zhisheng like?’<sup>131</sup>

‘In the abundant summer, everything is fresh and renewed after the passing of the rain,’ said the master.

‘And what is it like after the era of Datong Zhisheng?’

‘The solitary disc (the moon) ceases to shine on top of Vulture Peak,’ said the master, ‘and you should tell the apes of the Three Gorges (Yangze River) not to cut off their gut feelings.’

Question: ‘What is it like to undergo unremitting punishment?’<sup>132</sup>

‘A pot on a fierce fire cooks all trivial chatter about the Buddha,’ said the master.

Since the master was variously occupied, he composed a verse, which read:

Just arrived on this huge mountain  
To shake it to its roots  
Strictly not talking in explanations  
Other houses aspire to cloudy sleep  
Playing the transverse flute  
The universe is discernibly open

### ***Dharma Heirs of Chan Master Suizhou Chengshan Huguo Fu Cheng 23.793 Great Master Zhimen Shouqin***

Chan Master Shouqing, Great master Yuanzhao, of Zhimen Temple on Mount Longjiu in Suizhou (Hubei), was asked by a monk, ‘When two mirrors reflect each other, why is there no form arising in the space between them?’

‘One also should hide oneself,’ said the master.

‘And when the mirror is broken, the stand destroyed, what then?’

The master held a fist aloft.<sup>133</sup>

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

‘No placard on the forehead.’

## **23.794 Great Master Suicheng Shan Huguo Zhiyuan**

Chan master Zhiyuan, Great master Yanhua, the second generation incumbent of Huguo Temple on Mount Suicheng (Hubei), was asked by a monk, ‘What happens when imperial examination scholars enter the temple gate?’

‘What is it, to express feelings?’ replied the master.

Question: ‘When heaven and earth are resting and the universe does not remain in the heart, what does this mean?’

‘Everything is caught up in war, but still due to song and dance, resolves into rest,’ replied the master.

Question: “To directly cut off the root and source of that which the Buddha transmitted, to pick the leaves in search of the branches, such I am not capable of.” What does this mean?’

‘Stop climbing up cloud trees to pick the fruits of three autumns; cease yearning for the moon wheeling round the jade green lake,’ replied the master.

## **23.795 Ven. Anzhou Da'an Shan Neng**

A monk asked Ven. Neng, Great master Chongjiao, of Mount Da'an in Anzhou (Hubei, Anlu), ‘Whose house does the master laud and of which Chan lineage is he the heir?’

‘Beating the drum of the southern mountains, chanting the song of the northern mountains,’ replied the master.

Question: ‘What is the scene like in the three winter months?’

‘A thousand mountains increase in deep blue-green, on ten thousand trees are silver buds,’ said the master.

## **23.796 Chan Master Yingzhou Jianfu Yuan Si**

Chan master Si, of Jianfu Temple in Yingzhou (Anwei, Fuyang), once resided on Mount Tianmu in Tangzhou (Henan, Tanghe). A monk asked him, ‘What was it like in the ancient temples before Buddha?’

‘Where did the Indian sounds come from?’ said the master.

‘Without assuming attainment through practice, what is it like to come to completion?’

‘Attainment through practice is never completed,’ said the master.

## **23.797 Ven. Tanzhou Yanshou**

A monk asked Ven. Yanshou of Tanzhou (Hunan, Changsha), ‘Whose house does the master laud and of which Chan lineage is he the heir?’

‘Emperor Yang<sup>134</sup> produced prosperity through making use of the Bian River.<sup>135</sup> The old monk is writing a letter by the lakeside pool,’ said the master.

## **23.798 Great Master Suicheng Shan Huguo Zhilang Yuanming**

Chan master Zhilang, Great master Yuanming, of Huguo Temple on Mount Suicheng, was the third generation incumbent. A monk asked him, ‘Whose house does the master laud and of which Chan lineage is he the heir?’

‘[Ven.] Jingguo’s (20.570) legitimate son, [Ven.] Shushan’s (17.442) grandchild,’ answered the master.

Question: ‘What is the origin of the ten thousand dharmas?’

‘In emptiness nothing can be gathered; Huguo Temple is not able to complete anything,’ said the master.

## ***Dharma Heirs of Chan Master Qizhou Wuya Shan Yanbin***

## **23.799 Chan Master Anzhou Da'an Shan Xinggu**

A monk asked Chan master Xinggu of Mount Da'an in Anzhou (Hubei, Anlu), 'Deceased monks, gone into transformation, where do they go to?'

'Last night, during the third watch, the moon appeared above the mountain peaks,' replied the master.

Question: 'Vimalakirti's silence, was it saying something or was it not saying anything?'

'A stone ox in the dark cannot get out of its shed,' said the master.

## **23.800 Chan Master Qizhou Wuya Shan Xinglang**

A monk asked Chan Master Xinglang of Mount Wuya in Qizhou (Hubei, Qichun), 'Before the human body was finished, what obtained?'

'On the ocean a stone ox is chanting a three-part song; a vermillion thread separates from the palm of the hand,' said the master.

Question: 'Who could wear Kāśyapa's robe of the Unexcelled Way?'

'Someone naturally endowed with the absence of characteristics, who yet does not dispense with the dusty robe,' said the master.

## ***Dharma Heirs of Chan Master Fengxiang Fu Qingfeng Chuanchu***

### **23.801 Ven. Xichuan Lingkan**

A monk asked Ven. Lingkan of Xichuan (Sichuan, Chengdu), 'What is it like, where all the Buddhas come from?'

'The place of origin has nothing to do with the Buddhas; when spring comes the grasses naturally grow green of themselves,' replied the master.

Question: 'What to do in a time of hustle and bustle?'

'Try going forwards one step at a time, keeping a good lookout,' said the master.

## **23.802 Chan Master Jingzhao Zige Shan Duanji**

A monk asked Chan master Duanji of Mount Zige in Jingzhou (Shanxi, Xi'an), ‘When the four marks have all been exhausted, what remains as the real?’<sup>136</sup>

‘Where are you returning to?’ said the master.

Question: ‘If there were a time when the Wei River would flow directly eastwards, what would that mean?’<sup>137</sup>

‘It has never been interrupted,’ said the master.

## **23.803 Chan Master Fangzhou Kaishan Huaizhou**

A monk asked Chan Master Huaizhou of Mount Kai in Fangzhou (Hubei, Fang *xian*), ‘What kind of *karma*-producing activities (of body, speech and mind) would not offend the many sages?’

‘The miraculous activity [of controlling these] is without equal; emotion and the profound essence are of themselves quite different,’ replied the master.

Question: ‘Having ears but not drawing near to the cleansing water to wash them out; as for a spontaneous heart, who could be as profound and carefree as the white clouds?’<sup>138</sup>

‘There is no tree hanging with a thousand pieces of gold,’ said the master.

‘What if there had been one?’

‘The very profound is difficult to see,’ answered the master.

## **23.804 Ven. Youzhou Chuanfa**

A monk asked Ven. Chuanfa of Youzhou (Beijing Shi), ‘The point of the teachings and the point of the patriarchs – are these the same or are they different?’

‘From golden buds flowers open; the ancient grotto in the white clouds is deep,’ replied the master.

Question: ‘Why is it that other men have many disciples whilst the master has none?’

‘Many dragons are hiding on the oceans’ islands; the phoenix does not roost on thatched roofs.’

## 23.805 Chan Master Yizhou Jingzhang Si Guixin

A monk asked Chan master Guixin of Jingzhang Temple in Yizhou (Sichuan, Chengdu), ‘What does it mean, when the lotuses have not yet emerged from the water?’

‘They fill and make the streams to flow.’

‘And after they have appeared above the water?’

‘The leaves fall without knowing anything of autumn,’ replied the master.

Question: ‘When crossing a great ocean, how to do that without relying on airbags?’

‘A red-beaked parrot flies beyond the three worlds, a green-haired turtle understands how to make tea,’ answered the master.

## 23.806 Chan Master Qingfeng Shan Qingmian

A monk asked Chan master Qingmian, the second generation incumbent of Qingfeng Temple, ‘Liquor has been brewed for a long time, but who makes it available these days?’

‘The drinkers, they know,’ said the master.

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

‘In the pond cleared of weeds there is not a drop of water; the four seas naturally flow abundantly with water,’ said the master.

## End of Book Twenty-three

---

<sup>74</sup> *Yunbang* 雲榜, a bronze flat cloud-shaped plaque struck to mark certain hours.

<sup>75</sup> Topsy-turvy, not clear: snappy or quick.

- <sup>76</sup> A fiscal commissioner, responsible for collecting the grain tax and overseeing its transportation to the capital. H:6929.
- <sup>77</sup> See **5.89** and BYL:18.
- <sup>78</sup> Many schools of Daoism wore yellow robes during this period. See Maruyama Hiroshi, *Encyclopedia of Taoism* 2 vols. Ed. Fabrizio Pregadio, pp.456-7.
- <sup>79</sup> ‘Golden Prefecture’ in Shaanxi, Ankang.
- <sup>80</sup> Some woods of the palm tree are said to be harder than oak when cured.
- <sup>81</sup> *Zaotuan* 裝團; modern, *gaodian*, 糕點.
- <sup>82</sup> Yang Hu 羊祜 (221-278 CE) was a virtuous military general and civil servant, whose family had given honourable service for nine generations past. When stationed in Xiangyang 襄陽, Hubei, Yang Hu had climbed Mount Xian, happily drinking and reciting poetry. After his death, the local people of the area set up a tablet on top of the mountain to memorialise him: the *duo lei bei* 墮淚碑 (The falling-tears tablet). See SSHY: 3, 7, 8, 9, 20, and 25 for anecdotes.
- <sup>83</sup> See **2.22**, the 15<sup>th</sup> Indian Patriarch Kanadeva, (Vol.1, p.207 above), for the relevant *gatha*.
- <sup>84</sup> No money for candles.
- <sup>85</sup> To the sea.
- <sup>86</sup> There were many caves and grottos rich in spectacular stalactites on Mount Dong 東山.
- <sup>87</sup> *Ran zhi* 染指.
- <sup>88</sup> A tributary of the Yangze River.
- <sup>89</sup> *Xianglun feng* 相輪峰.
- <sup>90</sup> A Chinese foot, 尺 *chi*, is 14.1 English inches.
- <sup>91</sup> The title of Vimalakirti in a previous existence.
- <sup>92</sup> The human realm.
- <sup>93</sup> 地理上浙東與浙西的合稱。錢塘江以南為浙東，以北為浙西。  
<http://www.zdic.net/c/4/3/7281.htm>.
- <sup>94</sup> Originally a transformation legend, about the Jin dynasty woodcutter, Wangzhi, who goes into the mountains and comes across a Daoist Immortal playing a kind backgammon game. Woodcutter Wangzhi 王質 puts down his axe and looks. Time passes and he sees his axe handle rotting away. A hundred years have passed. Later, there is a story about woodcutter Zhu Maichen, whose wife Cui

left him because of his poverty. But when he became successful, the wife wanted to return. Zhu poured a bowl of water on the ground and said to her, 'I will not take you back unless you can pick up the water.' Cui committed suicide from shame. Lanke 爛柯 became popular during Ming times as an opera. See *Shuyi Ji* 述異記.

<sup>95</sup> Chen Fan 陳蕃 (?95-168 CE), virtuous minister killed by his adversaries for his loyalty and uprightness. SSHY: first entry and further.

<sup>96</sup> (21.615? 18.478? 12.297?)

<sup>97</sup> Qian 乾, heaven, sun, male, fertilising, the 1<sup>st</sup> hexagram of the *Yijing* (*Book of Changes*).

<sup>98</sup> *Huatou*, 話頭.

<sup>99</sup> I. e., the rare chance of coming across the Buddha-dharma.

<sup>100</sup> Eight winds: gain, loss, defamation, eulogy, praise, slander, pain and joy.

<sup>101</sup> Deluded seeing; see *Jinshu*, 晉書, 十六、杯弓蛇影 ... 樂廣傳.

<sup>102</sup> Bird feathers were used to determine wind direction and strength.

<sup>103</sup> Fenghuang Chi 凤凰池 the highest government offices.

<sup>104</sup> A sign of acceptance.

<sup>105</sup> 12.302? 13.314?

<sup>106</sup> 11.221[Ling]You suddenly asked the master, 'Where have you come from?' 'From the fields,' replied the master.

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

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

'Today at the southern mountain the people cutting grass were many,' said You.

The master took up his hoe and left.

<sup>107</sup> Bei Dou 北斗, the Northern dipper, is Ursa Major; Nan Dou, 南斗, the Southern Dipper, is in the constellation of Sagittarius. *Bei Dou* is longevity, *Nan Dou*, wealth.

<sup>108</sup> DCB: 75. Acting according to situation, to consciousness and to Thusness (Charles Muller, DDB)

<sup>109</sup> Master Juzhi would merely raise one finger and not give any other indications. The master had a young attendant who, when being asked by visitors what the essentials of the master's teachings were, would just raise a finger. This eventually came to the attention of the master, who then took a knife – and cut off the young attendant's finger. Screaming in pain, the young attendant made to

leave, but the master called him back. When the attendant turned his head, the master raised his finger, whereupon the attendant was immediately liberated. See also Zhuangzi, chapter 2.

110 Obscure.??

111 At the passing of Tathāgata Shakyamuni into *parinirvāṇa* between the twin Sala trees, the leaves turned as white as the feathers of the crane.

112 *Lingtai* 靈臺, heart, holy lotus dais, many meanings in Chinese. DDB.

113 Tiger Stream 虎溪 – In front of the East Forest Temple on Mount Lu in Jiangxi, founded by the famous Master Huiyan (334-416 CE). The stream was usually impossible to ford, until Huiyan, seeing off two illustrious friends (one of whom was Tao Yuanming 陶淵明 365-427 CE), got involved in such a lively conversation that, on hearing the tame tiger of the temple roar, they realised that they had forded the stream without being aware of it. So the stream was named ‘Tiger Stream’. XY: 1723, n.3.

114 By the grave of Confucius grew a tree, straight, graceful and strong, *kai* 楷.

115 Both thought to be under the ocean.

116 See 21.635 and in 20.541, 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.

117 The worlds of the past, present and future each have their past, present and future.

118 862-938 CE, an illustrious and brave general.

119 *San Guan* 三官, the offices of the three deities of Daoism, representing Heaven, Earth and Water. DDB, Jeffrey Kotyk, source Hanyu. In the earth office presumably effigies are made: ashes to ashes, dust to dust.

120 *Nanshan buzhou* 南瞻部洲 is Jambudvīpa, the human world, south of Mount Sumeru, the axis mundi. *Yudan Yuezhou* 南瞻部洲, the world of eternal beatitude of the gods and saints, is Uttarakuru (Northern Kurus). DDB, C. Muller.

121 The six senses purified of any biases.

122 Emperor Shun, Xiang Yu and Duke Wen of Jin had an eye with two pupils. It was considered a mark of an extraordinary man or a sage; not here.

123 Fuxi Shanhui, better known as Fu Dashi 傅大士 (497-569 CE) was a famous layman said to have converted Emperor Wu of the Liang dynasty to Buddhism. See bk 27

- 124 Shangcai Tongzi 善財童子, *Sudhana*, is the young acolyte, subject of the *Gāṇḍavyūha* portion of the *Buddhāvatamsaka Sūtra* (trans. T. Cleary, *Entry Into The Realm Of Reality*), who visited fifty-three enlightened beings on his quest for Buddhist awakening.
- 125 *Dingshen* 定身 meditation body, one of the five attributes of a Tathāgata's spiritual body, namely, body of morality, of concentration, wisdom, liberation and of full awareness of the state of liberation. DDB.
- 126 Standard epithet for a master.
- 127 South is the favourable direction.
- 128 Confucianism, Daoism and Buddhism.
- 129 Emperor Yu the Great c.2200 BCE, fashioned nine cauldrons with the tribute brought to him from all over the land and founded the nine prefectures of the Xia dynasty.
- 130 Houyi, 后羿, was a legendary archer.
- 131 Datong Zhisheng, Mahābhijñājñānābhībhū, is the great Buddha of supreme penetration and wisdom. See DDB.
- 132 無間業 Unremitting punishment in the hottest Avici Hell, for committing any of the five unpardonable sins, i. e., matricide, patricide, killing a saint, wounding the body of the Buddha and destroying the harmony of the Sangha.
- 133 Either the left, meditation fist, or the right, wisdom fist or both. DCBT:459.
- 134 The second Emperor of the Sui dynasty (r.604-618 CE); big spender; strangled.
- 135 Part of the Grand Canal complex, which Emperor Yang helped to complete.
- 136 The Four Marks are arising, abiding, changing and extinction, according to Soothill, DCBT:176. See also DDB.
- 137 The Wei River's source is Niaoli Shan in Gansu, whence it flows southeast through Shanxi before turning east to debouch into the Yellow River at Tongguan.
- 138 See *Zhuangzi*, ch. 1; 24; 28; for the story Emperor Yao offering the throne to the virtuous hermit Xu Hou, who not only refused it but immediately went down to the Yin River to wash his ears out, thereby polluting its waters.

# Book Twenty-four

## *Dharma Heirs of Chan Master Zhangzhou Luohan Guichen*

- 24.807 Chan Master Shengzhou Qingliang Yuan Wenyi (*Honen Bun'eki* or *Mon'eki*)
- 24.808 Chan Master Xiangzhou Qingxi Shan Hongjin
- 24.809 Chan Master Shengzhou Qingliang Yuan Xiufu Wukong
- 24.810 Chan Master Longqi Shan Shaoxiu
- 24.811 Chan Master Hangzhou Tianlong Si Xiu
- 24.812 Chan Master Luzhou Yanqing Yuan Chuanyin
- 24.813 Chan Master Hengyue Nantai Shou'an

## *Dharma Heirs of Great Master Fuzhou Xianzong Qifu Qingfa*

- 24.814 Great Master Xianzong Yuan Dongming Zhenjue
- 24.815 Chan Master Quanzhou Fuqing Xingqin

## *Dharma Heirs of Chan Master Hangzhou Tianlong Zhongji*

- 24.816 Chan Master Gaoli [Guo] Xueyue Lingguang

## *Dharma Heir of Chan Master Wuzhou Guotai Tao*

- 24.817 Chan Master Qiyun Baosheng

## *Dharma Heirs of Chan Master Fuzhou Shengshou Bailong Yuan Daoxi*

- 24.818 Chan Master Fuzhou Guangping Xuanzhi
- 24.819 Chan Master Fuzhou Shengshan Bailong Qingmu

**24.820 Chan Master Fuzhou Lingfen Zhi'en**

**24.821 Chan Master Fuzhou Dongchan Xuanliang**

**24.822 Chan Master Zhangzhou Baoqu Yuan Xuanying Dinghui**

***Dharma Heirs of Chan Master Quanzhou Zhaoqing Fayin Daokuang***

**24.823 Great Master Quanzhou Bao'en Yuan Zongxian Minghui**

**24.824 Chan Master Jinling Longguang Yuan Chenggai**

**24.825 Chan Master Yongxing Beichan Yuan Kexiu**

**24.826 Chan Master Chenzhou Taiping Yuan Qinghai**

**24.827 Great Master Lianzhou Ciyun Puguang Huishen**

**24.828 Chan Master Yingzhou Xingyang Shan Daoqin**

***Dharma Heir of Chan Master Wuzhou Boa'en Baozi***

**24.829 Ven. Chuzhou Fulin Cheng**

**24.830 Chan Master Chuzhou Bao'en Shouzhen**

***Dharma Heir of Chan Master Xiangzhou Jiuling Mingyuan***

**24.831 Ven. Xiangzhou Jiuling Tong**

***Dharma Heir of Chan Master Hangzhou Longhua Si Zhiqiu***

**24.832 Chan Master Hangzhou Renwang Yuan Jun**

**24.833 Chan Master Zhangzhou Longshou Wuyi**

***Dharma Heirs of Chan Master Tanzhou Yanshou Si Huilun***

**24.834 Chan Master Lushan Guizong Daoquan**

**24.835 Chan Master Tanzhou Longxing Su**

***Dharma Heirs of Ven. Shaozhou Baiyun Xiang***

**24.836 Ven. Shaozhou Dali**

**24.837 Ven. Lianzhou Baohua**

- 24.838 Ven. Shaozhou Yuehua**
- 24.839 Ven. Nanxiangzhou Dizang**
- 24.840 Chan Master Yingzhou Lejing Hankuang**
- 24.841 Ven. Shaozhou Hou Baiyun**

***Dharma Heirs of Great Master Langzhou Deshan Yuanmi***

- 24.842 Chan Master Tanzhou Luyuan Wenxi**
- 24.843 Chan Master Lizhou Yaoshan Keqiong**

***Dharma Heir of Chan Master Xizhou Qingcheng Xianglin Chengyuan***

- 24.844 Ven. Guanzhou Luohan**

***Dharma Heirs of Chan Master Ezhou Huanglong Huiji***

- 24.845 Chan Master Luojing Zigai Shanzhou**
- 24.846 Chan Master Meizhou Huanglong Jida**
- 24.847 Ven. Zaoshu, Second Generation Incumbent**
- 24.848 Ven. Xingyuan Fu Xuandu Shan Cheng**
- 24.849 Jiazhou Heishui**
- 24.850 Chan Master Ezhou Huanglong Zhiyong**
- 24.851 Ven. Meizhou Changfu Da**

***Dharma Heirs of Chan Master Wuzhou Mingzhao Deqian***

- 24.852 Chan Master Chuzhou Bao'en Qicong**
- 24.853 Ven. Wuzhou Puzhao Yu**
- 24.854 Ven. Wuzhou Shuangxi Baochu**
- 24.855 Ven. Chuzhou Yongquan Jiu**
- 24.856 Ven. Quzhou Luohan Yi**

***Dharma Heirs of Chan Master Langzhou Dalong Shan Zhihong***

- 24.857 Chan Master Dalong Shan Jingru**
- 24.858 Chan Master Dalong Shan Chuxun**

**24.859 Chan Master Xingyuan Fu Putong Yuan Congshan**

*Dharma Heir of Chan Master Xiangzhou Baima Xingai*

**24.860 Chan Master Xiangzhou Baima Zhilun**

*Dharma Heir of Chan Master Anzhou Baizhao Shan Huaichu*

**24.861 Chan Master Tangzhou Baoshou Kuangyou**

*Dharma Heirs of Chan Master Xiangzhou Guyin Zhijing*

**24.862 Chan Master Guyin Zhiyou**

**24.863 Chan Master Xiangzhou Puning Yuan Faxian**

*Dharma Heir of Chan Master Lushan Guizong Houzhang*

**24.864 Chan Master Dongjing Pujing Yuan Changjue**

*Dharma Heirs of Chan Master Xiangzhou Shimen Huiche*

**24.865 Chan Master Shimen Shan Shaoyuan**

**24.866 Chan Master Ezhou Lingzhu Shouzhen**

*Dharma Heir of Ven. Hongzhou Tong'an Zhi*

**24.867 Chan Master Langzhou Liangshan Yuanguan**

*Dharma Heir of Ven. Xiangzhou Guangde Yan*

**24.868 Chan Master Xiangzhou Guangde Zhou**

## **Dharma Heirs of Chan Master Zhangzhou Luohan Guichen**

### **24.807 Chan Master Shengzhou Qingliang Yuan Wenyi (*Honen Bun'eki or Mon'eki*)**

Chan master [Fayan] Wenyi (885-959 CE) of Qingliang Temple in Shengzhou (Jiangsu, Nanjing) was a native of Yuhang *xian* (Zhejiang, Hangzhou *shi*, Xi Yuhang *zhen*), whose family name was Lu. Aged nine, he had his head shaved by Chan master Quanwei at Zhitong Temple in Xianding (Zhejiang). On coming of age he received full ordination at the Kaiyuan Temple in Yuezhou (Zhejiang, Shaoxing). Then [Fayan] went to study with Vinaya master Xijiao at Yuwang Temple on Mount Mao in Mingzhou (Zhejiang, Ningbo), where he listened to the master's instructions and studied their profound import. He also investigated the Confucian canon and travelled extensively to various Confucian academies. Vinaya master Jiao considered him as equal to 'our [Zi]you and [Zi]xia'.<sup>139</sup>

However, the master (i. e. Fayan), with subtle discernment, wished for the one entrance [to awakening], so renounced all his minor tasks and, roused to action and shaking his staff, with big strides southward, arrived at Changqing's [Chan] community in Fuzhou. Although the affinity links had not yet set the heart at rest, the great assembly esteemed the master nevertheless.

Shortly afterwards, the master joined some companions intending to visit the area beyond the lakes (i. e. Lingnan in Guangdong). They were just under way when the heavens opened up suddenly, flooding the mountain streams, so that the group had to seek temporary shelter in Dizang Temple in the western quarter of the [nearby] city. Due to this, [the master] had an interview with Ven. [Luohan Gui]chen (21.592), who asked the master, 'Where is the venerable one bound for?'

'Just here and there, on pilgrimage,' answered the master.

‘What is pilgrimage?’

‘Don’t know.’

“Don’t know” is the most intimate,’ said Chen.

The master suddenly opened into awakening. Deciding to place himself under Ven. Chen, he consulted with the four monks he was leading, all of whom were in agreement. All later received transmission from Chen and went to pass on the Dharma in their respective regions. The master wished to set up a solitary hermitage in Ganzhezhou and remain there, but the companions wished to visit the monasteries of Jiangxi and persuaded the master to accompany them.

On arriving at Linchuan (Jiangxi, Fuzhou), the prefectural governor asked [the master] to occupy Chongshou Temple.

On the first day of the opening of the hall, even before those seated for the tea ceremony had finished, the four congregations of monks, nuns, laymen and women had assembled for the dharma-talk. The superintendent of monks said to the master, ‘The four congregations have already assembled around the venerable sir’s dharma-seat.’

‘The assembly naturally wishes to take up with a spiritual friend,’ replied the master. A few moments later he ascended the high seat and after the entire assembly had finished their bows, the master addressed them: ‘Since the entire assembly is all present, this mountain monk cannot desist from saying a word, to offer the great assembly something appropriate in the style of the ancients. Now take care!’ Then the master descended the high seat.

A monk present stepped forward and made his prostration; the master said, ‘Please ask a question.’ The monk was about to ask a question when the master said, ‘The head monk has not yet opened the hall, so it is not possible to answer questions,’

Elder Zifang arrived from Changqing Temple. The master brought up a *gatha* by Ven. [Changqing] Huileng (**18.478**) and asked Elder Zifang, ‘What is the solitary naked body amidst the ten thousand things?’

Zifang held up the fly-whisk.

‘How to come to such an understanding?’ asked the master.

'What is the venerable sir's honourable understanding?' asked the Elder.

'How to put a name to the ten thousand things?' said the master.

'The ancients did not disregard the ten thousand things,' replied Zifang.

'Among the ten thousand things is the solitary naked body, so what is this talk of disregarding or not disregarding?' said the master.

Zifang then suddenly awoke to understanding and, expressing this in verse, put his trust in the master. From this time, those amongst the assembly who understood, pulled together with those who continued to arrive from all directions. At first they were all full of self-importance, but by subtle encouragement from the master, all gradually submitted their hearts. The sea of living beings there seldom numbered less than one thousand.

The master ascended the hall. He left the assembly standing in silence for some time and then said to them, 'Put just so, and then dispersing, is this still the Buddha-dharma or not? If there were no such thing, then why come here? If there is such a thing, then even people congregating in the big market towns have it too, so again, why come here? Everyone has read the *The Contemplation of the Return to the Source*, *The Hundred Portals to the Ocean of the Teachings*,<sup>140</sup> *Treatise on the Huayan Jing*,<sup>141</sup> the *Nirvāṇa Sūtra* and such books. Is there a fixed temporal element<sup>142</sup> in these teachings? If there is, then try to bring it up for scrutiny; if it is not the case that there is a temporal element in such writings, then what does a temporal element have to do with it? Such trifling talk creates a block in the heart, this is just rambling through the realm of thoughts; actually, it is living with what is in front of the eyes, turning it upside-down, just to create names and forms. But how can turning things upside-down succeed? If this could succeed, then how to come to the genuine? Understood? Merely reading books, what is the use of that?'

A monk asked, 'How are the teachings to be brought to light, so as to be in accord with the Dao?'

'When did you come to light, so as not to be in accord with the Dao?' answered the master.

Question: 'When the six sense spheres do not identify<sup>143</sup> with their objects, what then?'

'Your extended family,' replied the master, and added, 'How to understand that? Do not say that, asking such a question, there is no understanding of it. So now you talk of the six sense spheres not identifying with their objects, of the eye not making contact with its object, of the ear not making contact with its object? But if their basic root is a reality, then how can they be explained as not existing? An ancient worthy has said, that to detach from the sound form is to attain to the sound form; to detach from the name is to attain to the name. Therefore, even during inconceivably long practices in the heavenly realms of no-thought, through eighty thousand great *kalpas*, if there is a moment of falling back, then the whole practice will have seemed illusory, due to the ignorance of the original root of true reality. Practice should be consistent – three rebirths in [each of] sixty *kalpas*, then four rebirths in one hundred *kalpas* and then, after three great *asamkya kalpas*,<sup>144</sup> the full fruit [of Buddhahood] is reached. A worthy ancient also said once, that nothing is better than the non-arising of a single, *karmically* generated thought for acquiring insight into the expedient means beyond the teachings of the three vehicles. It has also been said that in one snap of the fingers the eighty [four] thousand [Dharma] gates are completely fulfilled and in one nano-second the three great *asamkya kalpas* are abolished. Were this actually verified, how much energy would be set free!'<sup>145</sup>

A monk asked, 'Without asking about the finger pointing, what about the moon?'

'What is this finger that you do not ask about?' replied the master.

Another monk asked, 'Without asking about the moon, what is the finger pointing to it all about?'

'Moon.'

‘The student asks about the finger pointing; why does the venerable sir answer with the moon?’

‘Because you asked about the finger,’ said the master.

The Prince of Jiangnan greatly esteemed the master’s Dao and invited him to occupy Bao’en Temple (Jiangsu, Nanjing), and invested him as Chan master Jinghui (Spotless Wisdom).

The master ascended the hall to address the assembly: ‘An ancient has said, “I will stand here and wait until you have found [the Way].” Today, this mountain monk will sit here until you have found the Way. Is there still a principle of the Way, or is there no principle of the Way? Which is nearest, which farthest? Try to cut through and see!’

Question: ‘The great bell has just been struck and the entire assembly has gathered like clouds; may the master please be so good ...’

‘Does the great assembly understand as you understand?’ replied the master.

Question: ‘What was the house style of the ancient Buddhas?’

‘Which side is not seen?’

Question: ‘How to keep the practice going, so that it accords with the Way during the twelve periods of the day?’

‘The heart becomes clever in empty vanities by picking and choosing from that,’ replied the master.

Question: ‘The ancients transmitted the robe, but who inherits these days?’

‘Where did you ever see an ancient transmitting a robe?’

Question: ‘The virtuous sages everywhere all enter this lineage. What is this lineage?’

‘The virtuous sages all enter.’

Question: ‘Which man could rise to Buddha?’

‘He is simply called a Buddha,’ said the master.

Question: ‘Which man could succeed in penetrating the two words “sound” and “form”? ’

The master then addressed the assembly, saying, ‘All you elders, say now, has this monk already penetrated sound and form? If the thrust of this question is understood, then penetrating sound and form is not difficult.’

Question: ‘In search for the Buddha’s wisdom and insight, which road is the most direct?’

‘Nothing better than this,’ answered the master.

Question: ‘Auspicious plants which do not obey the seasons, what does this mean?’

‘Nonsense.’

Question: ‘The great assembly has gathered like clouds, may the master please put an end to the web of doubts.’

‘By discussion in the monks’ living quarters, or in the tea hall?’ replied the master.

Question: ‘What is it to see the sun when the clouds break?’

‘Real nonsense.’

Question: ‘What are the difficulties of the *śramaṇa*? ’

‘If there is the slightest difficulty, then that is not called a *śramaṇa*,’ replied the master.

Question: ‘Is there, within the millions and millions of transformations, a pure dharma-body?’

‘Everywhere.’

Question: ‘When a whole swarm are coming up, what does that mean?’

‘Is it the eye or is it not the eye?’ replied the master.

Question: ‘The entire body is *yi*, may the master please be the judge of that.’<sup>146</sup>

‘You yourself have just undone *yi*,’ said the master.

Question: ‘What was the heart of the ancient Buddhas like?’  
‘Flowing out with compassion and the joy of giving.’

Question: ‘The one hundred-year darkness of a chamber can be broken by a single lamp. What is this lamp?’  
‘Why talk of a hundred years?’

Question: ‘What is the true Dao?’

‘As for the initial aspiration, it teaches you how to practise; the second aspiration too, teaches you how to practise,’ replied the master,

Question: ‘What is the ground of the true [Dharma principle]?’

‘If there is a ground, then it is not the true [Dharma],’ said the master.

‘What is the highest stage then?’

‘Absolutely nothing to do with it,’ said the master.

Question: ‘What are the ancient Buddhas?’

‘Even today, they cause no dissatisfaction.’

Question: ‘What does it mean, continuous effort throughout the day?’  
‘Walk on, step by step.’

Question: ‘When the ancient mirror has yet to be uncovered, how does it shine?’

‘Why harp on about it?’ said the master.

Question: ‘What is the profound pointer of all the Buddhas?’  
‘Something you have too.’

Question: ‘The received teachings tell that from the originally non-abiding, all dharmas arise; but what is the originally non-abiding?’

‘Forms flourish, which have yet to come to material substance; then names arise from the never-yet named,’ said the master.

Question: ‘The value of a deceased monk’s robe is loudly contested, but who would bid for the robe of a patriarch?’

‘Which of the deceased monk’s robe did you bid for?’

Question: ‘What happens when a wanderer returns to the native village?’

‘Bringing what as offering?’

‘Not one existent thing,’ replied the monk.

‘What about the daily needs?’ asked the master.

Later the master moved to Qingliang Temple. Having ascended the hall, he addressed the community: ‘Leavers of the home life ever obey life as it is. Is it cold, then it is cold; warm, then it is warm. In order to understand what Buddha-nature means, it is necessary to look into the causes and conditions of the moment. There have always been not a few skilful means to effect this. What can one not see, as Venerable Shitou reads from *Zhaolun*,<sup>147</sup> “The one who can unite the ten thousand things as self, that is a true sage.” He also said that the sage has no self and yet there is absolutely nothing that is not himself. The first line of [Shitou’s] *Seal of the Unity of Three*<sup>148</sup> reads, “The heart of the great transcendent from India” – nothing goes beyond these words: the poem only elaborates this.

‘Venerable monks! When today there is the will to recognise the ten thousand things as self, even then, there exists not a single dharma to be seen on this great earth. Shitou also said, “Do not waste time!” What has just been said to you can only be realised at the appropriate time. If the time is wrong, the opportunity is lost and time is wasted, trying to give form to something which is formless. Old monks engaged in giving form to the formless, just that is time spent in vain! So, say now, to give form to the formless, is this possible? Venerable monks, this kind of understanding has nothing to do with it. That is merely the madness of walking around with two heads; what is the use of it? Oh monks, make sure to always give yourselves into what at this moment is being done. Now take care!’

Question: ‘What is the house style at Qingliang?’

‘Only after you have been to other places, is it possible to talk of arriving at Qingliang,’ replied the master.

Question: ‘How to come to the dharmas without any obstruction?’

‘Which dharmas does the venerable one find obstructive?’

‘Day and night they contend!’

‘Idle chatter,’ said the master.

Question: ‘When seeing the physical body as a mirage, is seeing within also like this?’

‘Is this possible or not?’

Question: ‘It is necessary to respond quickly, and not to talk double, but what is this talk that is not double?’

‘Can it be added to?’

Question: ‘What is the dharma-body?’

‘This is the response-body,’ replied the master.<sup>149</sup>

Question: ‘What is the first principle?’

‘As soon as I tell you, it becomes a secondary principle,’ said the master.

The master asked Xiushan, a mountain recluse, ‘If there is even a hair’s breadth of a difference, the separation is as wide as between heaven and earth – how does the elder brother understand this?’

‘If there is even a hair’s breadth of a difference, the separation is as wide as between heaven and earth,’ replied Xiushan.

‘Is it possible to come to it like this?’ asked the master.

‘What about the venerable sir?’ asked Xiushan.

‘If there is even a hair’s breadth of a difference, the separation is as wide as between heaven and earth,’ replied the master.

Xiushan then bowed.

(Textual comment: Dongchan Qi took this up, saying, ‘Why was it not acceptable that the mountain monk responded like this? And when Master Fayan had asked a second time, [Xiushan] said the same again, but then it succeeded. Say now, where was the fault? If this is penetrated, then explain it to the old monk!’)

The master and Chan master Wukong (23.779) were around the fire.

The master picked up an incense spoon<sup>150</sup> and asked Wukong,

'Without putting the name incense spoon on this, what would the elder brother call it?'

'Incense spoon,' replied Xiushan.

The master did not accept this.

About twenty days later the meaning of this exchange dawned on Wukong.

(Textual comment: Dongchan Qi took this up, saying, 'Everyone in the temple said that the words of Wukong were fine and that Fayan should have accepted these words. If the understanding goes like this, is it still dreamy seeing or not? Apart from all this, how to understand Fayan's meaning? Since the elder did not give a name to the incense spoon, what should it be called? Besides looking into the turning word, one should know what the elder's normal eye sees.')

A monk once came to take part in the vegetarian meal and so the master pointed to the [bamboo] blinds. At the time two monks were present: they both went to roll up the blinds. Said the master, 'One succeeded, one failed.'<sup>151</sup>

(Textual comment: Dongchan Qi took this up, saying, 'What then was the understanding of these monks? Some say that the one who did not understand the pointer went to roll up the blind, but there are also those who say that although the pointer was understood [by both], the one who did not understand the pointer went off and so failed. But is this kind of understanding valid or not? Actually, such an understanding is not relevant, so try asking the old monk, which one succeeded, which one failed?')

Yunmen had once asked a monk where he had come from.

'From Jiangxi,' the monk had answered.

'Have the venerable elders of Jiangxi stopped talking in their sleep?' Yunmen had asked.

The monk had had no reply.

A monk asked the master about this exchange, 'Not understood is what Yunmen's meaning was.'

'More or less that that monk saw through Yunmen,' replied the master.

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

‘From the Buddha-hall.’

‘Was it light there or was it dark?’ asked the master.

The monk had no reply.

The master told a monk to fetch some earth to fill the pot of lotus flowers. The monk fetched the earth and the master asked, ‘From the east of the bridge or from the west of the bridge?’

‘East of the bridge.’

‘Is that true, or is it untrue?’ asked the master.

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

‘From Bao’en [Temple].’

‘Is the sangha still going well there?’

‘Going well.’

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

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

‘From paying respects to the great sage [Seng Jia] in Sizhou (Jiangsu).’<sup>152</sup>

‘Is this the year that [his image] will be brought out?’<sup>153</sup>

‘Yes.’

The master then asked a monk standing to the side, ‘Can you say whether he went to Sizhou or did not go?’

The master asked venerable elder Baozi (**21.610**), ‘An ancient worthy has said that mountains and rivers are no obstructions, for the light penetrates everywhere. What does that mean – that the light penetrates everywhere?’

Zi answered, ‘The sound of the gong, struck on the east side.’

(Textual comment: Guizong Rou added, ‘The venerable monk intended the obstruction.’)

The master, pointing to some bamboos, asked a monk, ‘See them?’

‘Yes.’

‘Do the bamboos come into the eye, or do the eyes go out to the bamboos?’

'Neither,' said the monk.

(Textual comment: Fadeng added, 'At that time the eyes were on the master.' Guizong Rou added, 'The master did not really have any confidence in that fellow.')

A layman presented the master with a scroll painting. The master, regarding it, asked him, 'Is it your hand that is so skilful, or is it the heart that is so skilful?'

'The heart is so skilful.'

'Which one is your heart?' asked the master.

The layman had no reply.

(Textual comment: 'Guizong answered for him, 'This fellow can do it very quickly these days.'

A monk asked, 'What is the second moon all about?'

'The interconnectedness of all phenomena,' answered the master.

'What about the first moon?'

'All phenomena interconnected.'

Due to the master [also propagating the Dharma] in Jinling, this became the third seat of dharma-practice. From morning 'til night the master gave pointers and talks, and many came from all directions to practise in the teachings. Even those who admired his Dharma, but lived far away, forded distant streams to be present. Xuansha's (18.477) rightful heir to the true Dharma thus flourished south of the Yangzi. The master was in tune with the flow of the many events and could cut through the many delusions and obstructions [of his disciples]. All came to practise meditation, or entered the interview room to present their understanding, or, inspired, asked for the boon [of the teachings]. To all the various sicknesses, the master responded with corresponding medicine. Those who subsequently entered deep awakening are too numerous to record.

On the 17<sup>th</sup> day of the 5<sup>th</sup> year, in the reign period *Xiande* of the Later Zhou dynasty (951-960 CE), corresponding to the fifty-fifth year of the sexagenarian cycle, there were signs of illness. The area commander came in person to impart his respects and ask [after the

master's health]. On the 5<sup>th</sup> day of the intercalated month, the master shaved and bathed, and, having finished instructing the disciples, crossed his legs and passed away, his visage remaining the same as in life. He was seventy-four years old and had been a monk for fifty-four years. All the incumbents of the temples in the local capital came in procession with full solemnity, headed by Li Jiandong;<sup>154</sup> nobles and high officials, all were clad in white mourning dress to accompany the body to the *stupa* at Jiangning in Tanyang (Jiangsu). The master's posthumous name is 'Chan Master of the Great Dharma Eye', the *stupa*, 'The Signless'.

The heirs were Tiantai Deshao (National Preceptor of the Kingdom of Wuyue), Wensui (guide and preceptor of the Jiangnan region), in total fourteen [heirs], who went out into the world, honoured by rulers and nobles alike. Further, Longguan, Taiqin and forty-nine other disciples later made the Dharma available, each one propagating it in their respective region, as recorded here. Later still, due to the heirs spreading the word about the practice, the court was lobbied and the master was then bequeathed with the additional title of 'Great Preceptor and Master, Treasure of Wisdom.' The master's collection of Dharma instructions and verse compositions were kept in the three locations. His eulogies, inscriptions and commentaries came to thousands of words. Students copied and spread these throughout the empire.

## 24.808 Chan Master Xiangzhou Qingxi Shan Hongjin

Chan master Hongjin of Mount Qingxi in Xiangzhou (Hubei, Xiangfan), who formerly lived in Gukou, Dengzhou (Henan), was head monk whilst living in Dizang Temple. One day two monks arrived to pay their respects. Dizang [received them], saying, 'All wrong!' The two monks made no reply but went down to the dharma-hall and asked abbot Xiushan about this.

Xiu said, 'You are both haughty,<sup>155</sup> and though coming to pay respects, intend asking questions from others. How can that not be wrong?'

The master (Hongjin) heard about this but was not in agreement, so Xiu asked him, ‘Not understood yet is what the head monk’s [Dizang] meaning was.’

‘You yourself are confused, so how is it possible to be of help to others?’ said the master.

Xiu, indignant, went to the dharma-hall to ask Dizang. Dizang pointed down the passageway and said, ‘The head cook has gone into the storehouse.’ Xiu was then awakened [to the meaning].

On another day, the master asked mountain recluse Xiu, ‘Know clearly that birth does not give birth to the [Buddha] nature, but why is it that it outlives birth?’

Xiu replied, ‘Bamboo shoots end up becoming bamboos; how else could bamboo be used today to make things?’

‘You will awaken to this yourself one day,’ said the master.

‘That which Shaoxiu<sup>156</sup> has seen into is just like this, so what is the head monk’s meaning?’

‘These are the supervisor’s quarters, those are the head cook’s quarters,’ replied the master.

Xiu bowed in gratitude.

When the master later became an abbot, a monk asked, ‘When a group of blind people touch an elephant, each describes something different, but what about suddenly coming across persons who can see?’

‘You should really bring this up around here,’ replied the master.

The master was out walking, followed by a group of monks. He said to them, ‘The ancients had certain words and phrases – let us all discuss them.’

At that time, head monk Congyi stepped forward intending to ask a question.

‘This hairless donkey!’ said the master.

Yi melted into awakening. (Later he resided on Mount Tianping).

## 24.809 Chan Master Shengzhou Qingliang Yuan Xiufu Wukong

Chan master Xiufu Wukong of Qingliang Temple in Shengzhou (Jiangsu, Nanjing,? - 943 CE) was a native of Beihai (Shandong, Weifang), whose family name was Wang. He left the home life young and received the precepts at the age of nineteen. Xiu<sup>157</sup> once said to himself, ‘If it were only possible to explain [the Dharma] completely, then it would be a raft that was stuck. Being frozen in quietude too, is suffering by falling into nothingness. Since both advancing and retreating are not an option, then by discarding these two, what is there to be done?’ Then he went in search of lineage masters and the affinity links brought him to Ven. Dizang (mentioned in Fayan’s entry). Later, the training continued with Fayan, who was residing at the Chongshou Temple in Fuzhou (Jiangxi). In the forty-first year of the sexagenarian cycle (944 CE), the ruler of Jiangnan established a great practice centre at Qingliang and invited the master to occupy it.

The master ascended the hall to address the assembly. He said, ‘The old sage had just descended into birth and, taking seven steps and looking into the four directions, said, “Between heaven above and the earth below, I only am worthy of reverence.” He just had the wonder of these skilful means. Just like the venerable ones here, when first you descended into birth, was there such a wonder? Try to look into this. If the answer is that there was not, then that is just a bare-faced lie. If the answer is that there was, then how is this pronouncement of the old sage to be understood? Understand? The venerable assembly has this wonderful business to attend to, happily, but why is this not acknowledged? Take care now!’

A monk asked, ‘What is Buddha?’

‘You are a living being.’

‘Is it still possible then?’

‘Useless, this question,’ said the master.

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

‘Are you asking whether this country could still exist?’ replied the master.

Question: 'Please, may the master say something about the essential matter.'

'Take care!'

Question: 'What is the Dao?'

'Originally not a thing was, so where could any dust settle?' The monk bowed and the master said, 'Do not misunderstand.'

Question: 'What happens when a mote of dust enters deep meditation?'

'Form is emptiness.'

'What about a lot of dust arising out of deep meditation?'

'Emptiness is form,' replied the master.

Question: 'Without asking about all the rest, what is the one phrase of Ven. Wukong [Xiufu]?'

'It has become two phrases.'

Question: 'Before Ven. Niutou had seen the Fourth Patriarch, why did the many birds bring flowers in their beaks to him?'

'He had not seen the Fourth Patriarch yet.'

'And after seeing him, why did they stop bringing flowers?'

'He had seen the Fourth Patriarch.'

Question: 'What is it, to attend to one's own affairs?'

'In how many places have you asked people this?'

Question: 'What kind of peace did the ancients come to?'

'What you have come to, is that not peace?' replied the master.

Question: 'What is that – the student casting off the body?'

'A thousand affairs cannot compare with it, even ten thousand falls short,' said the master.

'May the venerable sir please explain.'

'In the past it was also so, just as it is today.'

Question: 'What is the face of a dying monk like, before seeing *bodhi*?'

‘Go and ask the skull of the man left behind,’ said the master.

Question: ‘What is the source of all the Buddhas?’

‘What do you mean by all the Buddhas?’

Question: ‘It rains flowers, the earth quakes and the sound of the thunder [of the Dharma] arises. Not yet understood is, what the venerable sir propagates these days.’

‘What does the head monk say?’

‘Although so, it is easier to have an interview with the incumbent of Qingliang,’ said the monk.

‘Actually, you have had the interview,’ said the master.

Question: ‘A poisonous dragon forcefully takes to flight, what happens then to the ten thousand forms at the same time?’

‘Where did you get this question from?’

The master usually stayed within the abbot’s quarters, only knitting socks. Often the monks in Fayan’s community would poke fun at him and write verses about this.

On the 1<sup>st</sup> day of the 10<sup>th</sup> lunar month, in the 8<sup>th</sup> year of the reign period Tianfu of the Later Jin dynasty (936-947 CE), corresponding to the fortieth year of the sexagenarian cycle (943 CE), a monk was dispatched to Bao’en Temple to inform Chan master Fayan of the situation in the abbot’s quarters, that within three days the master would enter cessation, as well as to deliver a letter of farewell for the ruler of Jiangnan. The ruler had often sent representatives with greetings to the master and had commanded [the monks of] the home temple to strike the bell when the time came for the community to assemble [in mourning]. When the time did arrive and the community had indeed assembled, the master, sitting at the head, with full attention on the assembly, said, ‘Do not waste time.’ Having spoken, quiescence. At this moment, the ruler heard the bell toll, climbed the lofty tower [of the government offices] and made prostrations towards Qingliang Temple far away, showing deep grief and admiration and instigating then the proper sacrifices [for the

master]. Sarira relics were collected at the cremation and enshrined in the stupa.

## 24.810 Chan Master Longqi Shan Shaoxiu

Chan master Shaoxiu, abbot of Longqi Shan in Fuzhou (Jiangxi), first trained together with Fayan under Ven. Dizang, and was already known as having arrived at the ultimate. Then it came about that both [the master and Fayan] bid their farewells [to Dizang] and left together for Jianyang (Fujian). On the road, chatting together, Fayan suddenly asked, ‘The ancients said that within the ten thousand things everything is a solitary and naked body. Ever bumped into the ten thousand things or not?’

‘Never bumped into the ten thousand things,’ replied the master.

Fayan said, ‘What to say about bumping or not bumping into the ten thousand things?’

The master, discouraged, returned to Dizang’s.

Dizang asked, ‘You only left a short time ago, why return now?’

‘Something is not clear yet,’ replied the master, ‘so there is fear of crossing mountains and streams.’

‘Certainly there will be many crossings of mountains and fording of rivers, but that is not so bad,’ said Dizang.

The master had not yet understood the metaphor and so asked, ‘The ancients talk of there only being the naked body in the world of the ten thousand things, but what is the meaning?’

‘Say now, did the ancients bump into the ten thousand things, or did they not bump into the ten thousand things?’ replied Dizang.

‘Not bump into,’ said the master.

‘It is both,’ said Dizang.

The master was shocked and, sunk in thought, then asked further, ‘That the ancients bumped into the ten thousand things and did not bump into the ten thousand things, is not yet understood.’

Dizang said, ‘What do you call the ten thousand things?’

Then the master awakened to the meaning and again bidding farewell, went to pay respects to Fayan. Fayan and Dizang’s revealed insight was of the same, front and back. So Fayan first occupied Chongshou Temple in Fuzhou, greatly stirring up the wind

of the Chan Dharma, whilst the master later resided on Mount Longqi, where it was not without reason that students and disciples hurried to be there.

The master ascended the hall and addressed the assembly, saying, ‘The average person is fully equipped with all the dharmas, but the average person does not know it. The sages are fully equipped with all the dharmas, but the sages do not understand it. Were the sages to understand, they would be average men. Were average people to know, then they would be sages. These two pronouncements are two meanings of one principle and if people were able to distinguish [between the two], then quite naturally there would be an entrance into the Buddha-dharma. If not able to distinguish, do not say there are no doubts.’

Question: “To see into form is to see into the heart” – the naked pillar is form, but what is the heart?’

‘Happily, it is not understood, so do not cheat understanding.’

Question: ‘What does it mean, to go beyond the three worlds?’

‘Asking like this, you are quite naturally going beyond the three worlds,’ replied the master.

Question: ‘Take up the chant in the light, but who is being reverenced?’

‘The not-you is not reverencing,’ said the master.

Question: ‘What is the master of the ten thousand dharmas?’

‘Why call it the ten thousand dharmas?’

Question: ‘A teaching says that Mount Sumeru contains a mustard seed and a mustard seed contains Mount Sumeru. What is Mount Sumeru?’

‘Breaking up your heart.’

‘What is the mustard seed?’

‘Your eyes plugged up.’

‘What is it to contain?’

‘To take on Mount Sumeru and the mustard seed!’ said the master.

'What was said before?'

'Was something said before?' replied the master.

The master once addressed the assembly, saying, 'Sound and form do not reach it, and the sickness is in seeing and hearing. Words of explanation do not reach it and so the error is in the tongue.'

A monk asked, 'Apart from sound and form, may the master please explain.'

'The question comes from sound and form!' said the master.

Question: 'What is the heart of a student like?'

'Who is asking such a question?'

Question: 'About the spectacularly bright conflagration at [the end of] the *kalpa*, in which a thousand great world systems are destroyed; what is not yet understood is, whether this is really destruction.'

'Not destroyed,' answered the master.

'Why not destroyed?'

'Same as the great world systems.'

Question: 'What is meant by [all that] the eyes touch is *bodhi*?'

'To cause men more grief,' said the master.

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

'Wait until you ask about the meaning of the coming from the West, then I will tell you,' replied the master.

Question: 'In the enormous blackness of night, what can the eyes do?'

'Dark.'

Question: 'Not separated by a hair's breadth, why can it not be seen by peeking at it?'

'This fellow, posing as a member of the family!' said the master.

Question: 'What is the ancient mirror that has not yet been polished?'

'Its reflection destroys heaven and earth.'

‘And after it is polished?’  
‘Black as lacquer,’ said the master.

Question: ‘What is the all-seeing eye?’  
‘The closest peek cannot see it.’  
‘Why can the closest peek not see it?’  
‘Because its eye is too big.’

Question: ‘What is the man of great corruption like?’  
‘No change, not even to the end of the *kalpa*,’ said the master.  
‘But still, does such a man know of the existence of the Buddha-dharma?’  
‘Although knowing of the existence of the Buddha-dharma, confusion has turned everything upside-down.’  
‘What if he could prevent falling upside-down?’  
‘Then there would be a direct knowledge of the Buddha-dharma,’ said the master.  
‘What is the Buddha-dharma?’  
‘Great corruption,’ replied the master.

Question: ‘What is the heart of a student that ever abides?’  
‘Have you been able to ask [Ven.] Heyu?’  
‘The student does not understand.’  
‘After the summer retreat, ask Caoshan,’ said the master.

The master composed more than sixty collections of poetry, all of which were engraved and printed as *Qunjing Lüeyao*,<sup>158</sup> etc. and had a wide circulation.

## 24.811 Chan Master Hangzhou Tianlong Si Xiu

Chan master Xiu, of Tianlong Temple in Hangzhou (Zhejiang), who was first abbot of Liuli Temple, ascended the hall to address the assembly. He said, ‘Worthy monks, mostly without a task, which world, during the twelve periods of the day, is there to settle down in? Check and examine minutely; why is there no searching for a

resting place? Is it because of giving the search over to others? Should this be the case, then soon a second head will fall.'

At that time a monk asked, 'Ven. Cheng[meng] used to say that if it goes like this, soon a second head will fall, but that students will not succeed in this way; so how does the venerable sir distinguish this clearly?'

'You are still behaving as if at home,' said the master.

'This being so, today is the day of running into the master,' replied the monk.

'Still, you must not deceive the clear-headed,' said the master.

Question: 'Old Cheng once said that of two men, both are wrong. Not yet clear is what that ancient's meaning was pointing to.'

'Why not find out for yourself?'

'So humans and gods both have the benefit,' replied the monk.

'You, do not cause difficulties for the intelligent,' said the master.

Chan Master Xiu was given the title Great Master of Clear Wisdom by the ruler of the kingdom [of Wuyue].

## 24.812 Chan Master Luzhou Yanqing Yuan Chuanyin

A monk asked Chan master Chuanyin of Yanqing Temple in Luzhou (Shanxi, Changzhi), 'Seeing into form is seeing into the heart: a lantern is a form, but what is the heart?'

'You do not understand the meaning of that ancient.'

'What is the ancient's meaning?'

'The lantern is the heart,' said the master.

Question: 'If things could be changed, it would be the same as being the Tathāgata. Not yet clear is what things are changed?'

'What was that?'

The monk was just about to speak again, when the master said, 'This lacquer bucket!'<sup>159</sup>

## **24.813 Chan Master Hengyue Nantai Shou'an**

Chan master Shou'an of Nantai on Mount Hengyue, first resided at Wukong Temple in Jiangzhou (Jiangxi, Jiujiang). A monk asked him, 'Everyone has the road to Chang'an (the capital), but how to get to it?'

'Where is it right now?' replied the master.

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

'What is the meaning?' replied the master.

Question: 'What is the body?'

'What is the body?' replied the master.

Question: 'What is the complete quiescence like that does not rely on anything?'

'Your complete quiescence,' answered the master.

The master composed a verse on this, which read,

Sitting meditation on Mount Nantai  
The fragrance of the stove  
At the end of the day  
Intently forgetting the ten thousand things  
This is not the truly peaceful heart  
Eliminating and forgetting thoughts  
All because there is nothing to think about

### ***Dharma Heirs of Great Master Fuzhou Xianzong***

### ***Qifu Qingfa***

## **24.814 Great Master Xianzong Yuan Dongming Zhenjue**

A monk asked Chan master Dongming, Great master Zhenjue, of Xianzong Temple in Fuzhou (Fujian), 'To gather clouds, without relying on the convenience of wind and thunder, how are the great waves able to penetrate the body?'

'Is it possible to reject the origin in the end?' replied the master.

## 24.815 Chan Master Quanzhou Fuqing Xingqin

Chan master Xingqin, Great master Guangfa of Fuqing Temple in Quanzhou (Fujian), first resided at Yuntai Temple. The master ascended the hall to address the assembly: 'Are there still people who are able to distinguish? If there are those who can distinguish, then what are those ruined straw sandals in the lake? Still, if not able to distinguish, then the collapsing earth will produce a golden sound. That's it, already standing too long.'

A monk asked, 'What is the main drift of the Buddha-dharma?'

'Worthy monks, everyone has spoken,' said the master.

Question: 'What is it to discuss the genuine and turn ones back on the normal?'

'This guest worker fellow asks about something!' said the master.

'What is it to follow the normal and reject the genuine?' asked the monk.

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

Question: 'What was it like before the lamp was lit?'

'After the lamp was lit,' replied the master.

'What does it mean, after the lamp was lit?'

'Before the lamp was lit,' said the master.

'What is the real lit lamp?'

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

Question: 'What is the second moon?'

'You ask, I answer.'

The master asked a monk, 'Which *sutra* are you studying?'

'*The Lotus Sutra*.'

'The words have ruined each other,' said the master.

## **Dharma Heirs of Chan Master Hangzhou Tianlong Zhongji**

### **24.816 Chan Master Gaoli [Guo] Xueyue Lingguang**

A monk asked Chan master Lingguang of Xueyue in Gaoli (Korea), ‘What is the venerable sir’s house style?’

‘Remember clearly,’ replied the master.

Question: ‘What is the root source of all the dharmas?’

‘Thanks for pointing it out,’ replied the master.

## **Dharma Heir of Chan Master Wuzhou Guotai Tao**

### **24.817 Chan Master Qiyun Baosheng**

A monk asked Chan master Baosheng of Mount Qiyun in Wuzhou (Zhejiang, Jinhua), ‘What is it like around Qiyun?’

‘The clarity of the dragon pool penetrates to the bottom and the tortoise comes into its name.’

‘What if it were not so?’

‘The path is lofty, dragons and tigers have nowhere to hide. If the Eight [Daoist] Immortals are all united, there will be great peace,’ said the master.

Question: ‘What is the water like on Mount Qiyun?’

‘The dragon pool forever penetrates to the bottom, whilst intentional questions immediately cause waves.’

‘If this were not possible, what then?’

‘The ancient temple is without the perfume of incense. Who can distinguish between the clear and the muddy?’

‘Not yet understood: what is the deepest of the deep like?’ asked the monk again.

‘If the śramaṇa wishes to know the deepest of the deep, it is necessary to sever the white clouds under his feet,’ said the master.

## **Dharma Heirs of Chan Master Fuzhou Shengshou Bailong Yuan Daoxi**

### **24.818 Chan Master Fuzhou Guangping Xuanzhi**

Chan master Xuanzhi of Guangping Temple in Fuzhou (Fujian) formerly resided on Mount Huangbo. The master ascended the hall to address the assembly: ‘Are there still those who can testify? If there is someone who can testify, that would also avoid the ingratitude towards former patriarchs, which will engulf those who come later. If there is only the following of words or counting on phrases by memorising the collection of *sutras*, all this within the patriarchal school, then where does the blame lie? Putting it like this is also one-sided.’

A monk asked, ‘What is it like around Guangping Temple?’

‘The earth supports the renowned mountain’s beauty, the valley continues to the ocean waters clear,’ said the master.

‘What about the people here?’

‘You ask, I answer.’

Question: ‘What is the dharma-body like?’

‘Wide open emptiness, severing [all] character defects,’ replied the master.

‘What is the dharma-body?’

‘A wheeling bright moon, breaking up the autumn river.’

‘Not yet understood: are the body and what is in the body, the same or different?’

‘What was that again?’

‘Then it is the same,’ said the monk.

‘The barbarian monk with the pierced ear (Bodhidharma) laughs and nods his head.’

### **24.819 Chan Master Fuzhou Shengshan Bailong Qingmu**

A monk asked Chan master Qingmu of Bailong Temple on Mount Sheng in Fuzhou, (Fujian), ‘How is the main function put to use in Bailong Temple?’

‘What are you using every day?’

‘So it is the disciple’s task to incline the ear.’

The master just shouted.

Question: ‘All beings use it every day without knowing it, but what is this daily use?’

‘Apart from answering you, there is also something to strive for!’ said the master.

Question: ‘Without casting blame on the coming [question], may the master please say something about the sound before the phrase.’

‘Is it not discernible?’

## 24.820 Chan Master Fuzhou Lingfen Zhi’en

A monk asked Chan master Lingfen Zhi’en of Fuzhou (Fujian), ‘What is the hair blown onto a sharp blade all about?’

‘I approach forwards, you retreat backwards.’

‘Then the student loses his life,’ said the monk.

‘Even without turbulent water, fish are by nature timid,’ said the master.

Question: ‘What is Buddha?’

‘Who is it then?’

‘Since it is like this, why the difference in the foolish and deluded?’

‘Only so as not to lose your sheep, but why sob at the fork in the road?’<sup>160</sup>

Question: ‘What is it like around Lingfen?’

‘The blue mountains, one above another, like tasty food on display; two streams of water, like a map,’ said the master.

‘What about the people here?’

‘Very clear, very close; very close, very clear.’

## **24.821 Chan Master Fuzhou Dongchan Xuanliang**

A monk asked Chan master Xuanliang of Dongchan Temple in Fuzhou (Fujian), ‘Originally there was no delusion and no awakening, so why were there living beings?’

‘The language has degenerated,’ said the master.

Question: ‘Concerning the transmission of the dharma-seal from patriarch to patriarch, from whom has the master inherited the Dharma now?’

‘A special thanks to the witness,’ replied the master.

‘So [Ven.] Bailong received transmission at that time and responds now by ferrying the deluded across the stream,’ said the monk.

‘You must not interpret pointless endeavours,’ answered the master.

## **24. 822 Chan Master Zhangzhou Baoqu Yuan Xuanying Dinghui**

Chan master Xuanying Dinghui (910-975 CE), of Baoqu Temple in Zhangzhou (Fujian), was a native of Jiang *xian* in Quanzhou (Fujian) whose family name was Wu. Leaving the home life at the Kaiyuan Temple whilst still young, the master received the full precepts at Jiufo Temple, where he was immersed in investigating the works of the *Vinaya* and the Buddhist canon, down to the last volume. Then onto Fuzhou, to pay respects to Ven. Bailong [Dao]Xi, where he came into the transmission of the heart-ground. Thence back to Qingxi (or Qinghuo) in his native Quanzhou. In Qingxi it happened that the elder monk there had stopped with chanting practice at Baofu Temple and had built a hermitage by the side of Lake Gui. As soon as they met, there was mutual harmony on the same path. Qingxi moreover had the chief donor from his lay disciples build a small abode on the west face of Mount Qingshang and invited the master to exercise meditation there in quietness, which he did for more than twenty years.

In the 3<sup>rd</sup> year of the Kaibao reign period (970 CE), Quanzhou's commander-in-chief Chen Hongjin's second son, Chen Wenhao (942-1013 CE),<sup>161</sup> who was appointed provisional governor of Zhangzhou (Fujian) and had established the large Baoqu Chan temple at Shuinan, persistently asked the master to be its incumbent. The master, however, firmly declined and would not take the matter further. The master had an elder brother, Renji, who served as a minor military instructor. Due to Chen Wenhao dispatching Wu Renji into the mountains and reporting on his [younger brother's] great diligence, the master had no alternative but to leave his mountain [hermitage]. At that time students had gathered from the four directions, and numbered about one thousand five hundred; all followed [the master] to [Baoqu] Temple, a venue for the great propagation [of the Chan School].

A monk asked, 'What is the most important aim?'

'What is the most important aim?' replied the master.

'The student asked for the benefit [of the teachings], so why does the master return the question?'

'You just asked for the benefit of what?'

'Of the most important aim.'

'You call this returning the question?' said the master.

Question: 'What was the practice arena of the ancient Buddhas?'

'In the hall of this summer [retreat] are one thousand five hundred monks,' answered the master.

Military commander Chen, appraised of the master's practice of the Way, memorialised Emperor Taizu, who bestowed a purple robe and a religious name upon the master. In the 8<sup>th</sup> year of the Kaibao reign period (975 CE), about to follow the generations, the master had bequeathed a letter to Chen Wenhao, seven days in advance [of his demise], in which there was a verse, which read,

Sixty-six now  
The secular years cut short  
The Unborn is a raging furnace

Do not add fuel to it  
Leave the gully  
Return to the source  
Then all at once  
Everything is sufficient

Coming up to the time, the master admonished the monks, saying, ‘After my cessation, do not don mourning attire, or weep and wail, which would compromise the rules.’ Having finished talking, he sat down [on the meditation seat] and entered transformation. Commander-in-Chief Chen sighed mournfully and took a full part in all the burial rites. The cremation yielded spirit bones (*śarira* relics); the stupa was established on the other side of the mountain.

### ***Dharma Heirs of Chan Master Quanzhou***

#### ***Zhaqing Fayin Daokuang***

#### **24.823 Great Master Quanzhou Bao'en Yuan**

#### **Zongxian Minghui**

Chan master Zongxian, Great master Minghui, of Bao'en Temple in Quanzhou (Fujian), first resided at Xingguo Temple. A monk asked, ‘Xinfeng’s school<sup>162</sup> spread down to Xingguo Temple,<sup>163</sup> so may the master please bring up the matter of the Patriarch’s coming from the West.’

‘It has also been available at Xinfeng for some time,’ replied the master.

‘That being so, then the Dharma is a raging torrent, which living beings have to trust in,’ said the monk.

‘Do not chatter idly,’ replied the master.

Question: ‘On Vulture Peak in ancient times, Mahākāśyapā came to the Dharma through careful listening. Not yet clear is who listens today?’

‘Just remember the venerable ones in the cave beneath the seven-leaved tree,’ replied the master.<sup>164</sup>

Question: ‘In ancient times, in the eastern quarter of Gayā, the city of enlightenment, Lord of Elephants [Buddha], returned and the five [kinds of] disciples<sup>165</sup> united to reach their utmost. These days, what Dharma does the venerable sir extol in the presence of the governor, in this temple?’

‘Blinking goes right to the eyebrows,’ said the master.<sup>166</sup>

‘This being so, then if one possibility appears, ten thousand *karmic* proclivities are completely exhausted,’ replied the monk.

‘No need for such contrived talk,’ said the master.

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

‘To see the feathers of a falcon during the day,’ said the master.<sup>167</sup>

The master later resided at Bao'en Temple. A monk asked, ‘The students have all gathered for a question. May the master please respond.’

‘If it were not because of having just arrived as incumbent, this monk would find it difficult to stay,’ replied the master.

Question: ‘Apart from the four phrases and cutting off the hundred negations,<sup>168</sup> may the master please say something.’

‘Flowers of blue and vermillion fill the temple courtyard,’ said the master.

Question: ‘Without entering into the place of thinking, may the master please speak directly from the supreme heights of the Chan vehicle.’

The master remained silent for quite some time.

The monk said, ‘So disciples who just drift with the sound of words should labour to incline their ears.’

‘The early mornings are very muggy,’ replied the master.

Question: ‘Without blame for standing up to speak – the sound before the word, may the master please speak directly.’

‘Where have you come from?’

‘So, this is coming across an enlightened master,’ said the monk.

‘Do not talk fatuously.’

Question: ‘How to behave with a temporal king?’

‘To answer respectfully without presumptuous chatter,’ answered the master.

‘And with a Dharma King?’

‘Do not take failure as something good!’

‘Not yet understood: what would the temporal king and the king of the Dharma discuss when facing each other?’

‘It is not something you could hear,’ said the master.

## **24.824 Chan Master Jinling Longguang Yuan Chenggai**

Chan master Chenggai of Longguang Temple in Jinling (Jiangsu, Nanjing) was a native of Guangzhou (Guangdong), whose family name was Chen. He left the home life at the Guanyin Temple in his native district whilst still young and received the full precepts at Nanhua Monastery in Shaozhou (Guangdong, Shaoguan). Soon he took the road to Quanzhou (Fujian) on pilgrimage, to pay respects to Great Master Fayin, from whom he received the seal of awakening to the heart-ground. After this the master occupied Shangu Temple in Shuzhou (Anwei, Qianshan).

The master asked a newly arrived monk, ‘Where from?’

‘Jiangnan,’ replied the monk.

‘Were you still able to cross the river with courtesy to the ferryman?’

‘Why does the master ask about courtesy to the ferryman?’

‘It is good for you to know of this,’ said the master.

The master also resided at Qi'an Temple and at Longguang Temple, three places in all where the Dharma was propagated to the assemblies of disciples. The end came in Longguang Temple.<sup>169</sup>

## **24.825 Chan Master Yongxing Beichan Yuan Kexiu**

A monk asked Chan master Kexiu, the second generation incumbent of Beichan Temple in Yongxing military prefecture (Shanxi, Xi'an), 'What is the meaning of the coming from the West?'

'Everywhere under heaven complete.'

'Could this be so?'

'It is, so gather it up firmly,' said the master.

Question: 'When a man comes with heavy *karma*-producing action, does the master still receive him or not?'

'Not received.'

'Why is he not received?'

'Fortune is a child from a good family,' said the master.

## **24.826 Chan Master Chenzhou Taiping Yuan Qinghai**

A monk asked Chan master Qinghai of Taiping Temple in Chenzhou (Hunan), 'The ancients say that plenitude is not obtained from asking, so who then do the masters and patriarchs say can become Buddha?'

'Awakened. Only just known,' said the master.

Question: 'From the vehicle of the supreme school, it has been transmitted from one to another. What is not yet understood is how will it be extolled these days?'

'Penetrating up into the white clouds and into deep ravines, wonderful flowers and rare herbs flourish on mountain peaks,' replied the master.

Question: 'What is the man in the middle of words all about?'

'Good at differentiating,' said the master.

## **24.827 Great Master Lianzhou Ciyun Puguang Huishen**

A monk asked Chan master Huishen, Great master Puguang, of Ciyun Temple in Lianzhou (Guangdong), ‘King Pasenadi often questioned the Buddha and then received the Dharma at those times.<sup>170</sup> Our ruler has invited the master, in order that the Chan school may prosper in these days. Fortunately bestowed with skill-in-means, there is no stinginess in extolling [the Dharma].’

‘Do not bother asking again,’ answered the master.

Question: ‘What is the realm of full realisation like?’

‘Attached.’

Question: ‘What is the highest of tasks?’

‘Clear listening,’ said the master.

## **24.828 Chan Master Yingzhou Xingyang Shan Daoqin**

A monk asked Chan master Daoqin, the second generation incumbent on Mount Xingyang in Yingzhou (Hubei, Zhongxiang), ‘What is it like around Mount Xingyang?’

‘The pines and bamboos have just begun to flourish, the mountains are in shadowy green and the stream flows through the temple courtyard,’ answered the master.

Question: ‘What is Buddha?’

‘Is there more?’

## ***Dharma Heir of Chan Master Wuzhou Boa'en Baozi***

### **24.829 Ven. Chuzhou Fulin Cheng**

A monk asked Ven. Cheng of Fulin Temple in Chuzhou (Zhejiang, Lishui), ‘What is a temple?’

‘Without banners and scrolls,’ replied the master.

‘What about the people in the temple?’

‘Prostrations and then to see distinctions,’ said the master.

Question: ‘May the master please not be stingy in uttering the phrases under the hall.’

‘Reciting idly, only vaguely remembering a solitary recluse; all the beings in the realm above cannot accompany them,’ said the master.

### ***Dharma Heir of Chan Master Chuzhou Cuifeng Zongxin***

#### **24.830 Chan Master Chuzhou Bao’en Shouzhen**

A monk asked Chan master Shouzhen of Bao’en Temple in Chuzhou (Zhejiang, Lishui), ‘The whole civil service already constitutes the assemblies of men and gods, so what is the task here in Bao’en Temple?’

‘The śramaṇa has come to bring this up everywhere,’ replied the master.

Question: ‘What is the principal thrust of the Buddha-dharma?’

‘The glint from the raven darting past is momentary, the speeding hare does not stop,’ said the master.

### ***Dharma Heir of Chan Master Xiangzhou Jiuling Mingyuan***

#### **24.831 Ven. Xiangzhou Jiuling Tong**

A monk asked Ven. Tong, the second generation incumbent of Mount Jiuling in Xiangzhou (Hubei, Xiangfan), ‘After the World-honoured One had attained to the Dao, the Earth Deity reported it to the Deity of the Void. Not yet clear is who reported the venerable sir’s attaining to the Dao?’

‘Thanks for coming to report it,’ replied the master.

### ***Dharma Heir of Chan Master Hangzhou Longhua Si Zhiqiu***

## **24.832 Chan Master Hangzhou Renwang Yuan Jun**

A monk asked Chan master Jun of Renwang Temple in Hangzhou (Zhejiang), ‘Tradition tells of an ancient worthy saying that the supreme way upwards is a unique road and none of the thousands of sages have transmitted it. What is this business about the supreme that is not transmitted?’

‘A question from the supreme way!’ said the master.

‘So there is no need to come anymore then.’

‘Understood like this, what is the point of going upwards?’

### ***Dharma Heir of Chan Master Zhangzhou Baofu Yuan Kechou***

## **24.833 Chan Master Zhangzhou Longshou Wuyi**

Chan master Wuyi of Longshou Temple in Zhangzhou (Fujian), after remaining silent for some time on ascending the high seat at the first opening of the dharma-hall, then addressed the assembly by saying, ‘Elders! If you are all gentlemen of superior roots, then the ears have already been covered long ago. As for those of the middling type, there should be a competitive eagerness to incline to listen. This might seem difficult, since it is absolutely not obtainable through words. Elders all! In a future time, a place will be reached, only if there are people today asking about this matter. So, what should be brought up now? If it is brought up repeatedly, it is the tongue wagging in discussions, but if it is not brought up repeatedly, then it seems as if there is no tongue at all, so what to do to bring this matter up?’

A monk asked, ‘Disregarding the style of this wonderful school, may the master please let fall an indication.’

The master fell silent for quite some time, so the monk said, ‘If it is like this, then suddenly being able to notice the feeling of doubt is to be in harmony with the source of the heart. What is it, to discuss from [the point of view of] the supreme vehicle?’

‘Wait until you yourself first awaken,’ said the master.

## **Dharma Heirs of Chan Master Tanzhou Yanshou Si Huilun**

### **24.834 Chan Master Lushan Guizong Daoquan**

Chan master Daoquan (930-985 CE), the twelfth generations incumbent of Guizong Temple on Mount Lu, was a native of Jizhou, Anfu *xian* (Jiangxi), whose family name was Liu. Born with the blood from a bad meat diet, at the change of teeth the master first paid respects to Ven. Si in his native district, under whom he left the home life to receive the precepts. The master was twenty-five years old on hearing that Ven. Huilun was propagating the Dharma at Changsha. At the time the Ma clan was stealthily exercising warlord control in Jingchu (Chu in Hunan), Jiankang (Jiangsu, Nanjing, the capital) and the surrounding area. The master, twenty-five years old [at the time] (955CE) joined friends, coming from afar, in daring to brave the narrow passes, in order to take part in seeking out [Ven. Huilun].

Later, the Ma family<sup>171</sup> regime was wiped out. Liu Yan<sup>172</sup> then occupied those parts [of Hunan] and afterwards was replaced by Wang Jinkui<sup>173</sup> as leader of affairs.

Wang Kui entertained suspicions that the master was spying for the Southern Tang (a. k. a. Jiangnan, 937-976 CE), so issued orders for his [and his friends] arrest. About to be drowned in the River Yangzi, the master remained cheerful and without fear. Kui thought him unusual and so went to consult with Ven. Lun. Lun said, ‘It is that they are people engaged with the [Buddha] Dharma, who forget body [and life]. They have heard that the old monk has a false and worthless reputation so they come to judge for themselves.’

Kui, satisfied, released them, even showing his deep respect. The master then settled down at [Huilun’s] Yanshou Temple. Ten harvests came and went. Then Ven. Lun returned to quiescence. So the master returned to Mount Lu, staying at first in Kaixian Temple, but in the first year of the Gan-de reign period [of the Northern Song

dynasty, 964 CE] built a grass reed hut on the southeast slopes of Niushou Peak.

In the fifth year of the Kaibao reign period (972 CE) Marshal Lin Renzhao<sup>174</sup> invited the master to occupy Longqi Temple in the Nine Peaks area of Yunyang (Jiangxi, Gao'an) and there to explicate and propagate the essentials of the Chan lineage. The Southern Tang conferred upon the great śramaṇa his religious name.

A monk asked, ‘It has been heard that the venerable sir has had private interviews with the incumbent of Yanshou Temple (Ven. Huilun). Is this so?’

‘Is the wheat at the foot of the mountain not yet ripe?’ replied the master.

Question: ‘Is the Buddha-dharma still here among the Nine Peaks or is it not?’

‘It is.’

‘What is the Buddha-dharma here in the Nine Peaks?’

‘In the mountains there are stones bigger than big, smaller than small,’ answered the master.

After some time the state of Jiangnan (i. e. Southern Tang) was wiped out [by the Song] and monks were to be controlled by new rules and be tested in their knowledge of the *sutras*. The master himself then tested all of the disciples in Chan meditation, and composed a poem to the head of administration [in Junyang] which read:

This proposal neglects to mention  
The harmony with the Great Void  
So as to avoid separating the distance  
Between Heaven and Earth  
Who would know of the power of the Dao  
Completely useless today  
Is that which monks should value  
To have to know the books

After the prefectoral governor [of Junzhou] read this, he consulted with his officials: ‘In a forest of sandalwoods<sup>175</sup> there is no place for rogue trees. Only this master, in this one temple, specially memorialised the Emperor in order to be excused from being tested on the *sutras*.’

In the 9<sup>th</sup> year of the Taiping Xingguo reign period [of the Song dynasty, 984 CE], the prefect of Nankang Military prefecture, Zhang Nanjin, drew up an invitation to the master and later, together with monks and laymen, welcomed him as incumbent of Guizong Temple Practice Centre.

A monk asked, ‘What is it like around Guizong Temple?’

‘Ever a thousand evils unrecognised,’ answered the master.

Question: ‘What is Buddha?’

‘After the snows have departed, the spring arrives quite naturally,’ replied the master.

Question: ‘What is student’s own nature?’

‘First to lie down on a narrow bed, then some tasteless rice gruel.’

Question: ‘An ancient once said that it was not the wind that moved, nor the flag that moved. What does this mean?’

‘When the sun comes up, the crossroads are as busy as the market place,’ said the master.

On the 28<sup>th</sup> day of the 11<sup>th</sup> month, in the 2<sup>nd</sup> year of the reign period Yongxi (985 CE), the master sat down cross-legged during the night and after talking to the assembly, submitted to quiescence. He was fifty-six year old and had been a monk for thirty-seven years. The *sarira* relics from the cremation were placed in a *stupa* by the hermitage hut on Mount Nuishou. The master composed not a few songs and odes, which obtained a wide circulation.

## 24.835 Chan Master Tanzhou Longxing Su

A monk asked Chan master Su of Longxing Temple in Tanzhou (Hunan, Changsha), ‘What is the student’s own nature?’

‘Zhang three, Li, four,’ answered the master.<sup>176</sup>

‘Having just asked about one’s self, why talk of Zhang three, Li, four?’

‘You should not be so chaotic,’ said the master.

Question: ‘Apart from all other questions, what is the venerable sir’s house style?’

‘The house style is already in place, so which of the other questions are you not asking about?’

## ***Dharma Heirs of Ven. Shaozhou Baiyun Xiang***

### **24.836 Ven. Shaozhou Dali**

On Ven. Dali of Shaozhou’s (Guangdong, Shaoguan) first visit to Ven. Baiyun, Baiyun raised his fist, saying, ‘I haven’t been so lately.’

The master got the pointer, bowed, and from then on entered the room.

After becoming abbot, a monk asked the master, ‘What is the meaning of the coming from the West?’

‘Worn-out straw sandals,’ replied the master.

Question: ‘What is *wuwei*?’<sup>177</sup>

The master waved his hands about.

Question: ‘The donor making offerings – what will be the reward?’

The master twirled his whiskers with his finger.

‘Having whiskers one can twirl, but what if there were no whiskers?’ asked the monk.

‘Not your realm,’ answered the master.

The master was sitting in his quarters in the dark. The attendant came and was puzzled; the master then gave him a fist, but the monk could not fathom it.

## 24.837 Ven. Lianzhou Baohua

Ven. Baohua of Lianzhou (Guangdong) ascended the hall and addressed the assembly, saying, ‘Looking to heaven, looking to earth, in Korea, bringing the palms together in greetings, every day thousands of ounces of gold are dissipated. Although it is so, there is still a little something lacking.’ The master added, ‘In each of the ten directions of the entire world system is a *Luohan* on top of a flagpole proclaiming a phrase.’<sup>178</sup> The master also said, ‘Dragons fly, phoenix soar aloft in heaven; in the mountains, tigers roar and apes howl, raising noses to utter a phrase.’<sup>179</sup>

A monk asked, ‘What is it like around Baohua Temple?’

‘Green waters in front, blue mountains behind.’

‘Not understood.’

‘The last phrase,’ said the master.

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

‘From [Ven.] Darong.’ (22.699)

‘What is Darong up to of late?’

‘He recently made a vat of thick [soybean] paste,’ answered the monk.

‘Novice, fetch a bowl of water, to give this monk a look at his reflection,’ said the master.

A monk had asked Darong, ‘How to requite my sovereign’s favour after the Son of Heaven had bestowed a monk’s robe, six twenty-fourths of a tael in weight?’<sup>180</sup> Darong had answered, ‘Coming wearing a [heavy] patched robe, returning, putting on a gossamer robe.’ The master heard of this and commented, ‘This oldie, full of congested mucus, saying such things.’ Darong heard of the master’s comment and sent a monk to transmit a message, which said, ‘How is it that the humble servant’s luck is not severed?’ The master replied, ‘Before, like throwing out bricks, only intent on gathering precious jade.’

The master saw a monk descending the steps of the dharma-hall and struck the Chan rope-seat. The monk said, ‘If it is to be this, then there is no asking to bring it up.’ The master was happy with this, so came down to question the monk, but he had absolutely nothing to say, so the master struck him.

The master once addressed the assembly wearing a cap, saying, ‘If it is said that it is a layman, nevertheless, the body is wearing a robe; if it is said that it is a monk, then again, the head is wearing a cap.’ The assembly made no response.

## 24.838 Ven. Shaozhou Yuehua

On his first courtesy call on Baiyun, Ven. Yuehua of Shaozhou (Guangdong, Shaoguan), was asked by Baiyun, ‘What are you studying?’

‘The *Peacock Sutra*,’ answered the monk.<sup>181</sup>

‘The son of a good family, following after the birds.’

The master was greatly surprised on hearing these words, but trusted them. After some time the pointer tallied. A short while later the master went to occupy Yuehua Temple.

A monk asked, ‘What is the house style of Yuehua Temple?’

‘If the question is about the house style, then the answer is the house style,’ replied the master.

‘The student is asking about the house style.’

‘An *arhat* (*Luohan*) of gold and copper,’ said the master.

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

‘From [Ven.] Darong.’

‘By the east road, or by the west road?’

‘By the west road.’

‘And saw Amitābha?’

The monk fell silent for quite some time and then bowed. The master said, ‘Why bow to Yuehua?’

The master entered the capital and ascended the hall [of the government offices to give a talk]. An official stepped forward, and arising after his prostration, hung his head low for some time. The master said, ‘The chance strikes swift as lightening, in vain to hark back to thinking.’

An old senior entered the dharma-hall and looking all around, said, ‘What a beautiful dharma-hall, but there is no master.’ The master, in the abbot’s quarter, heard this and said, ‘Sit for a while.’ The old senior asked, ‘In the mysterious, the most is just the hairs of the tortoise and the horns of the rabbit. Without going into the practising of the two truths, what is the essential functioning?’

‘One-sided,’ said the master.

‘So then it is to break the staff and cut up the straw sandals,’ said the old senior.<sup>182</sup>

‘Meticulous and finely explained,’ said the master.

## **24.839 Ven. Nanxiangzhou Dizang**

When Ven. Dizang of Nanxiangzhou (Fujian, Nanping) ascended the hall, a monk asked, ‘Since this is Dizang Temple, is Dizang [Bodhisattva] also coming?’<sup>183</sup>

‘Open up the Buddha-hall, set up the incense and fresh water,’ said the master.

The master and Darong were at Baiyun Temple’s opening of the Huolu (Fire road). Darong said, ‘How does the fire road compare with the seven precious steps?’<sup>184</sup>

‘Is there a place where they are not?’ responded the master.

## **24.840 Chan Master Yingzhou Lejing Hankuang**

On the day of opening the hall [on first becoming the incumbent], Chan master Hankuang of Lejing Temple in Yingzhou (Guangdong, Yingde) addressed the assembly, saying, ‘In Magadha [Shakyamuni Buddha] had himself come to obey the imperative, jettisoning the

burden and the parasol. Please cut off the flow of transmigrations<sup>185</sup> so as to be able to behold each other.'

A monk asked, 'What is the meaning of the coming from the West?'  
'To incline the ear is without merit.'

Question: 'What is the house style of Lejing Temple?'  
'Heaven and earth nurture man.'

Question: 'What is it like around Lejing Temple?'

'There is eagerness to plant bamboos, spare time for cultivating the pines,' said the master.

'If a guest should suddenly arrive, what will he be offered?'

'In the autumn the fruits from the whole garden are ripe, so needy ones can come to taste of them,' answered the master.

Question: 'Not sitting on the *bodhi* seat, what is it like having truly passed beyond that?'

'Left behind.'

Question: 'Whose house does the master extol, and of which Chan lineage is he the heir?'

'Brand new world, an exceptional heaven and earth,' said the master.

Question: 'What about those with the intention of leaping beyond Dragon Gate?'<sup>186</sup>

'The rapids take over,' said the master.

'The student does not understand.'

'Call for a professional,' said the master.

Question: 'Only get to the origin; do not bother about the end. What is the origin?'

'Do not ask another,' replied the master.

'What is the end?'

The master just raised a finger.

Question: 'What is it like around Lejing Temple?'

'The roundness of the full moon, the face of a bodhisattva; in front of the courtyard, the palm trees are the heads of yak<sup>s</sup>as,' said the master.<sup>187</sup>

A monk was leaving and the master asked, 'Where to next?'

'To Darong.'

'If Darong were to ask what the teachings are at Lejing lately, what answer would you give?'

The monk had no reply, so the master answered for him, 'Just say that lately Lejing does not approve of Darong.'

Since the master had asked around the community for a fence to be built, a monk asked, 'The ancients planted open spaces according to convenience; why does the venerable sir wish to hem them in?'

'Firmly confined within wooden stakes,' answered the master.

## 24.841 Ven. Shaozhou Hou Baiyun

Ven. Baiyun of Shaozhou (Guangdong, Shaoguan), on first mounting the high seat in the hall as incumbent, addressed the assembly, saying, 'Greetings! In conformity with the style of the supreme Chan school, to fall back on thinking is not tolerated. But just to think of all the Buddhas as being the reverence and decorum of a beginner's heart, and that this matter, transmitted to later generations from one to another, must be skill-in-means, then, even after thirty years, burial will not be possible. Given that there are students with superior roots, these would not belong to this stream. You, with the beginner's hearts of these later students, each should enter the path and take a look at the elders of the assembly. If this is still not understood, then just listen to all the trailing vines of confused verbiage [all around].' The master fell silent for some time and then added, 'Reaching upwards to all the Buddhas, reaching down to all sentient beings, with the true heart in common, is that not the heart of all men? Do not sentience and insentience come together in one body? Understanding like this is like a hamlet of three families. Since there is no success in understanding, then, again, how could it be comprehended? The capacity to be able to understand directly is

already in place in oneself, in a dull way. If this accords with the teachings of the master and patriarchs, would such stages need to be established? Yet errors occur as quickly as blinking the eyes, so how much the more, the sound in front and the opportunity of the words behind? Is there still someone who knows the sound among this assembly? Go then, carrying knapsack and parasol, to ask [someone] to block the outflows in order to regard one another [directly].'

There was a monk present at the time, who made prostrations. The master said, 'Clever one! Dragons and elephants<sup>188</sup> stride on with a kindness that has no limits. The three vehicles, the five natures<sup>189</sup> are inherently awakened.' The monk intended to ask another question but the master said, 'Go!'

Question: 'The rhythms of the ancient lute (*qin* 琴) have been cut off, may the master please play them [again].'

'Although Baiya<sup>190</sup> had wonderful hands, the people who can listen these days are rare,' said the master.

'This being so, then perhaps it is possible to encounter a son from these times,' said the monk.

'Laughter issues forth from sensational strings – not the same as the peaceful appreciation of a tune,' replied the master.

Question: 'Brahma ruled in the ancient times of the assembly on Vulture Peak. Not yet understood is what kind of rule is at Baiyun Temple now?'

'They are all employed in the chancellery,' answered the master.<sup>191</sup>

'So then the Dharma is in full flow and living beings have it to rely on,' said the monk.

'You cannot sell gardenias in this way,' said the master.

## ***Dharma Heirs of Great Master Langzhou Deshan Yuanmi***

### **24.842 Chan Master Tanzhou Luyuan Wenxi**

A monk asked Chan master Luyuan Wenxi of Tangzhou (Hunan, Changsha), '[Ven.] Tou came from far, far away. May the master please receive him.'

'There is no rest on the road of the five gates,' said the master.<sup>192</sup>  
The monk was silent for some time. 'Understood?'

'Not understood,' replied the monk.

'No news comes out of Changle Putou,' said the master.<sup>193</sup>

## **24.843 Chan Master Lizhou Yaoshan Keqiong**

Chan master Keqiong, the seventh generation incumbent of Yaoshan in Lizhou (Hunan, Li *xian*), later resided at Yanshou Temple in Jiangling (Hubei, Xingzhou).

A monk asked, 'May the master please answer.'

'Alright,' said the master.

'Is it acceptable?'

'Ask away.'

'An enormous mountain lacks not one inch of ground, so to whom are the master's earnest words addressed today?'

'[In] Yanshou Temple it also needs to be said,' replied the master.

'Without going into this question, how to distinguish my master?'

The master shouted at him. The monk bowed; master struck.

## ***Dharma Heir of Chan Master Xizhou Qingcheng Xianglin Chengyuan***

### **24.844 Ven. Guanzhou Luohan**

A monk asked Ven. Luohan of Guanzhou (Sichuan, Dujiangyan), 'What is the main intent of the Buddha-dharma?'

'In the well, scorching flames; in the sun, floating bubbles.'

'What about appreciation?'

'Pointing towards the [mystic island of] the rising sun,' said the master.

Question: 'What is it like around Luohan?'

'The earth connects with the waters of Xiangji<sup>194</sup> and the gates face Shengfeng Mountain,' replied the master.<sup>195</sup>

'Since it is Luohan, why then have people going round in circles?'

'Just to replace the eyes and turn over the skull,' replied the master.

## **Dharma Heirs of Chan Master Ezhou Huanglong Huiji**

### **24.845 Chan Master Luojing Zigai Shanzhou**

A monk asked Chan master Shanzhao of Zigai Temple in Changshui, Luojing (Henan, Luoning *xian*, Changshui *zhen*), 'What is coming to life in the middle of death?'

'Embrace the reaper,<sup>196</sup> pare off the bones, heaven and earth are smoking. Consumed by flames in the coffin whilst begging for life,' said the master.

Question: 'What does it mean to be just born and then it is time to die?'

'The sickness of relying on obtaining awakening,' said the master.

### **24.846 Chan Master Meizhou Huanglong Jida**

A monk asked Chan master Jida of Huanglong Temple in Meizhou (Sichuan, Meishan), 'What is a monk's robe?'

'The needle goes, the thread does not come back.'

'What is the mantel?'<sup>197</sup>

'Spreading horizontally across all four worlds [periods],<sup>198</sup> up vertically, covering all of heaven and earth,' said the master.

'What will the time of the fulfilment of the Dao be like?'

'Want for soup, give soup, want for rice, give rice,' replied the master.<sup>199</sup>

Question: '[Ven.] Huanglong comes out into the world but what does it mean when the Garuda bird's flight fills all of heaven?'<sup>200</sup>

'Can this golden-winged bird of yours still obtain food or not?'

## 24.847 Ven. Zaoshu, Second Generation Incumbent

A monk asked Ven. Zaoshu, the second generation incumbent, 'Where have you come from?'

'From Min (Fujian).'

'Refined!'

'Thanks to the master for pointing it out.'

'Submit!' said the master.

A monk was hoeing once; he saw the master and greeted him.

'Who was there to see and greet?' asked the master.

'The manners would not be complete on seeing the master and not extending a courteous greeting,' answered the monk.

'Still an unworthy old monk,' said the master.

That monk returned to the hall and brought this exchange up with the head monk, who said, 'The venerable sir is really very much for people recently.'

The master heard of this remark and gave the head monk seven strikes with the staff.

'What this chap said was not at fault, so why hit like this?' asked the head monk.

'Uselessly consuming salt and vinegar for so many years,' said the master and again hit him seven times.

## 24.848 Ven. Xingyuan Fu Xuandu Shan Cheng

A monk asked Ven. Cheng of Mount Xuandu in Xingyuan (Shanxi, Hanzhong), 'Having happily obtained entry into the abbot's room, what is actually the business there?'

'Smoky vapours from the morning dew arising, the bright moon timely in heaven.'

‘What about rescue?’

‘The golden rooster aloft sends down the beat of the drum,’ said the master.<sup>201</sup>

Question: ‘What is the practice for a śramaṇa?’

‘Completely unknown,’ said the master.

## 24.849 Jiazhou Heishui

Ven. Heishui of Jiazhou (Sichuan, Leshan),<sup>202</sup> on his first visit to Ven. Huanglong, asked, ‘What happens when snow covers the flowers?’

‘Fierce,’ replied Huanglong.

‘Not fierce,’ said the master.

‘Fierce,’ repeated Huanglong.

‘Not fierce,’ repeated the master.

Huanglong then struck and due to this the master awakened. Through this affinity link Huishui’s practice was transformed.

## 24.850 Chan Master Ezhou Huanglong Zhiyong

A monk asked Chan master Zhiyong, the third generation incumbent of Huanglong Temple in Ezhou (Hubei, Wuhan), ‘What is the house style at Huanglong Temple?’

‘To entertain guests with a picture of the fruits of the Immortals,’<sup>203</sup> said the master.

A monk asked, ‘What is the original source of all the Buddhas?’

‘What is the source of this question?’

‘Then all the Buddhas do not go different ways.’

‘The poised sword has already become a dragon, so there is a man of pointless effort,’ said the master.<sup>204</sup>

## 24.851 Ven. Meizhou Changfu Da

A monk asked Ven. Da of Changfu Temple in Meizhou (Sichuan, Meishan), ‘A student comes asking a question and the master answers, but what would the master think, if there were no questions?’

‘Thanks to the elder brother for pointing it out.’

Question: ‘Originally then, there were no questions, so how does the matter stand today?’

‘The elder brother asks a very good question,’ said the master.

‘And when the student does not understand, what then?’

‘Deceived is to get it,’ said the master.

Question: ‘The state possesses a precious sword, but who is able to see it?’

‘Elder brother’s coming from afar is not easy,’ replied the master.

‘What form was this sword fashioned into?’

‘It is both needful to describe and not needful to describe,’ answered the master.

‘May the master please describe it.’

‘Difficult to encounter, difficult to meet,’ said the master.

Question: ‘What does it mean, when a stone ox is lying on the water?’

‘Wonder in the middle of wonders; deluded concepts do not float or sink,’ replied the master.

‘What happens when they leave then?’

‘Wings flapping in heaven and the sun falls down; grabbing a piece of earth, it changes into gold,’ answered the master.

## ***Dharma Heirs of Chan Master Wuzhou Mingzhao Deqian***

### **24.852 Chan Master Chuzhou Bao’en Qicong**

Ven. Qicong of Bao’en Temple in Chuzhou (Zhejiang, Lishui), on the inauguration of the [dharma] hall, mounted to the high seat and, wishing to sit down, then said, ‘Facing the barb of a fiery master, is there perhaps the son of a talented eagle or a talented hawk? Take a

look. Then to say that there are few companions in front of the fiery master's barb, clouds and thunder beating the drum, the sword poised to open up – who then is the great hero, seed son of the lion, fully protected with only the sword point sticking out?’

A monk started to come forward and the master said, ‘Good, words of praise!’

The monk intended to ask a question but the master said, ‘Where to next?’

Question: ‘What does it mean – the lion cub that has not yet come out from its den?’

‘Difficult to hit the sharp point of a sword.’

‘After emerging from its den, what then?’

‘No road on which to hide.’

‘And when it wants to come out but has not come out?’

‘Life hanging on a thin thread.’

‘What after this?’

‘Squeeze.’

The master later resided in Nanming Temple. A monk asked, ‘What is the venerable sir's house style?’

‘What is it like?’ answered the master.

Question: What is the right thing during the twelve periods of the day?’

‘Look from the Adamantine Peak,’ said the master.<sup>205</sup>

‘This being so, then men and gods have something to depend on.’

‘What are you doing, cheating people with men and gods!’ said the master.

## 24.853 Ven. Wuzhou Puzhao Yu

Ven. Yu of Puzhao Temple in Wuzhou (Zhejiang, Jinhua) ascended the hall and even before sitting down, said to the assembly, ‘After thirty years many men have perished tongue-tied at the point of the sword. Understand? Naturally, if it is not the true son of a lion, how is the opportunity to be recognised?’

A monk asked, ‘What is the situation when the lion cub has not yet emerged from its den?’

‘Too many wild beasts vainly busy,’ said the master.

‘And after coming out of its den?’

‘Solitary, breaking off [relationships] for ten thousand *li*.’

‘And when it wants to come out but has not come out?’

‘All the petty officials lose their lives,’ said the master.

Question: ‘What is the task afterwards all about?’

‘Determined to approach the sharp [sword] point.’ The master then declaimed in verse:

Be determined to be at the place  
Approach the sharp point  
Naturally at the sharp point  
A lion’s son groans  
At coming into the three worlds  
It is not that the patriarchs are unable to know

## 24.854 Ven. Wuzhou Shuangxi Baochu

Chan master Shuangxi Baochu of Wuzhou (Zhejiang, Jinhua) instructed the assembly by saying, ‘If it has not yet been penetrated, then no need to say anything. In all the worlds of the ten directions it is vast and bright. On the solitary mountain peak, understanding is quick-witted and lucid. No longer any need to look to stars other than those of the Big Dipper.’

A monk asked, ‘The point of the sword from the summer retreat on the sacred peak, may the master please not expose it.’

‘Before having forged the golden links [of awakening], why not ask questions?’ replied the master.

The monk replied, ‘A thousand kind of applications set up in futility, difficult to come out to the front of the skull.’

Behind the back it hinders the killing of men,’ said the master.<sup>206</sup>

## 24.855 Ven. Chuzhou Yongquan Jiu

Ven. Jiu of Yongquan Temple in Chuzhou (Zhejiang, Lishui) ascended the hall and after being silent for some time, said, ‘Are there still fierce Chan wolves here? If so, bring one out.’

Then a monk just came forward but the master said, ‘Is the burial place also known?’

‘The student wishes to inquire of the master.’

‘Where to next?’ replied the master.

Question: ‘What is the situation of the lion cub that has not yet left its den?’

‘A trembling roar.’

‘After leaving the den, then what?’

‘Covering heaven, covering earth.’

‘What about when it wants to come out but does not come out?’

‘Unable to see any man clearly,’ said the master.

Question: ‘What is the task later?’

‘A handsome hawk has also lost the track,’ said the master.

## 24.856 Ven. Quzhou Luohan Yi

Ven. Yi of Luohan Temple in Quzhou (Zhejiang) ascended the hall, where the assembly had gathered. A monk had just come forward to make the prostrations, when the master said, ‘Not good.’

‘May the master please wield the precious sword from the dragon’s source.’

‘Where to next?’

‘So then the south face of the dragon gorge is sharp-pointed,’ said the monk.

‘Got it,’ said the master.

Question: ‘Without recourse to ancient or modern, may the master please expound the Way.’

‘Still strange?’ asked the master.

‘Seems like a recourse to ancient and modern,’ said the monk.

‘Not wrong,’ said the master.

*Dharma Heirs of Chan Master Langzhou Dalong Shan Zhihong*

## **24.857 Chan Master Dalong Shan Jingru**

A monk asked Chan master Jingru, the second generation incumbent of Mount Dalong [Zhejiang, Changde], ‘What is the main purport of the Buddha-dharma?’

The master shouted.

‘What is your reverence’s meaning?’ asked the monk.

‘Understood?’ replied the master.

‘Not understood.’

The master gave another shout.

Question: ‘As soon as the sun appears, all men admire it, but what is the meaning of the sound of the drum having only just finished?’

‘After the late autumn frost, the good clear weather comes,’ replied the master.

## **24.858 Chan Master Dalong Shan Chuxun**

Chan master Chuxun, the fourth generation incumbent of Mount Dalong in Langzhou (Zhejiang, Changde), ascended the hall and after quite a period of silence, said, ‘Everyone simply disperse, each their own way: having explained this meaning more than once, why still stand around? This long standing around is long-time standing around in the Dao. Know that it already seems like a small *kalpa* since sharing a meal together: if the principle of the Dao is not known, then just look into the endless darkness. Is it known? If there are some who know, come forward to discuss it with the assembly.’

A monk present came forward, unrolled his mat and said, ‘Unrolled it is the entire universe, contracted, as non-existent as a fine hair. Is unrolled correct or is rolled-up correct?’

‘Where did you get this [question] from?’ replied the master.

‘Put like this, it is unrolled,’ said the monk.

‘Nothing to do with it,’ answered the master.

Question: ‘What is it like around Dalong Temple?’

‘Bringing this up for people everywhere,’ replied the master.  
‘What are the people here like?’  
‘Why are you deceiving me?’ said the master.

Question: ‘Where does the transfigured monk go after death?’  
‘Amida Buddha!’

A monk asked, ‘In Maitreya’s Hall<sup>207</sup> the lion’s son roars. Not yet understood is, who are the heirs to this inheritance?’  
‘Still such a question,’ replied the master.

## **24.859 Chan Master Xingyuan *Fu* Putong Yuan Congshan**

A monk asked Chan master Congshan of Putong Temple in Xingyuan *fu* (Shanxi, Nanzhong), ‘What is that like, the dharma-wheel turning once more?’

‘Bringing joy to elder monks,’ replied the master.  
‘What are they discussing?’  
‘Other men cover their ears.’  
‘What does it mean, just understanding it like this?’  
‘Wrong,’ said the master.

Question: ‘What is it to wear a sword whilst knocking on the pinewood [entrance] gate [of the temple]?’  
‘Do not make confusion,’ said the master.  
‘Who does not know this?’  
‘Out!’ said the master.

## ***Dharma Heir of Chan Master Xiangzhou Baima Xingai***

### **24.860 Chan Master Xiangzhou Baima Zhilun**

A monk asked Chan master Zhilun of Baima Temple in Xiangzhou (Hubei, Xiangfan), ‘What is Buddha?’

‘True gold that has to lose its form,’ replied the master.

Question: ‘What is the venerable sir’s place of origin?’

‘A bull-butting a wall.’

‘The student does not understand the meaning: what is the pointer?’

‘Already become eight,’ said the master.<sup>208</sup>

### ***Dharma Heir of Chan Master Anzhou Baizhao***

#### ***Shan Huaichu***

#### **24.861 Chan Master Tangzhou Baoshou**

#### **Kuangyou**

A monk asked Chan master Kuangyou of Baishou Temple in Tangzhou (Henan, Tanghe), ‘What is the main thrust of the Buddha-dharma?’

‘Come closer! Come closer!’ said the master.

The monk approached closer and the master said, ‘Understand?’

‘Not understood.’

‘Lightening sparks from the rock, already reduced to particles of dust,’ said the master.

A monk asked, ‘What is the one phrase for men?’

‘Open the mouth, enter the ear.’

‘What is it to understand?’

‘To meet and tell people,’ replied the master.

### ***Dharma Heirs of Chan Master Xiangzhou Guyin***

#### ***Zhijing***

#### **24.862 Chan Master Guyin Zhiyou**

Chan master Guyin Zhiyou was a native of Dengzhou (Shandong, Penglai). He was ordained on Mount Que (Dengzhou) and came to the Dharma with Chan master Guyin Zhijing (23.779), from whom he inherited the incumbency. Deep-hearted companions gathered around.

A monk asked, ‘Which house does the master extol and of which Chan lineage is he the heir?’

‘White clouds south, canopy cover north,’ replied the master.

Question: ‘What was the subject [of Buddha’s teaching] that Kāśyapa’s own ears heard?’

‘It should be quickly eliminated,’ said the master.

Question: ‘Which are the places all the Buddhas are unable to illumine?’

‘What is the point of asking this mountain cave spirit?’

‘And after being illumined?’

‘Oh! Monster goblin!’ exclaimed the master.

Question: ‘A thousand mountains, ten thousand streams, how to climb and wade across them?’

‘One big stride forwards, a thousand *li*, ten thousand *li*.’

‘What happens when not taking a big stride forwards?’

‘Also a thousand *li*, ten thousand *li*,’ said the master.

## 24.863 Chan Master Xiangzhou Puning Yuan Faxian

A monk asked Chan master Faxian of Puning Temple in Xiangzhou (Hubei, Xiangfan), ‘Whilst all living together in former *kalpas*, why was it not possible to differentiate between the familiar and the unfamiliar?’

‘Who?’ replied the master.

‘Just waiting on my words,’ said the monk.

‘Presumably the words are not understood,’ answered the master.

Question: ‘Ten thousand streams, a thousand mountains, how to wade across and climb them?’

‘In the blue firmament there are no twists and turns of the path and those who arrive do not waste the good opportunity,’ replied the master.

## **Dharma Heir of Chan Master Lushan Guizong**

**Houzhang**

### **24.864 Chan Master Dongjing Pujing Yuan Changjue**

Chan master Changjue (896-971 CE) of Pujing Temple in Dongjing (Henan, Kaifeng *shí*) was a native of Chenliu (Henan, Kaifeng *xian*, Chenliu *zhen*) whose family name was Li. When young he studied Confucian learning, but then, wanting nothing more to do with the goal of empty fame and fortune, aspired to a happy life amongst mountains and streams, taking roaming free in such scenery as the fundamental.

Arrived at Chan master Guizong's (23.771) community on Mount Lu and hearing the Dharma, awakening opened. Thereupon the master sought to leave the home life. When Guizong was about to submit to quiescence, he instructed the master and consoled him, saying, 'You have an affinity with the Dharma. Later, ferry people across [to the other shore] and do not bother about their calculations.' Then, after being shaved [by the master], Guizong, addressed all the disciples, after which cessation manifested.

In the second year of the reign period Ganhua of the Tang dynasty (912 CE), the master<sup>209</sup> was ordained and in the following year received the precepts on the ordination platform<sup>210</sup> in Dongjing Monastery. Not long afterwards he made a pilgrimage to Mount Wutai and then returned to Dongjing, where he lived in solitude outside the Lijing Gate<sup>211</sup> for two years.

During this time the master had a neighbour to the north, the layman Zhangsheng, who would invite the master and offer help in various ways. Zhang was clearly searching for the profound principle and so earnestly besought the master to let fall some words of instruction. The master then complied, by suitably initiating the lead, and under his words Zhangsheng experienced awakening. Thereafter [Zhangsheng] set up a long low bench [for meditation practice] where the master could also sleep overnight.<sup>212</sup> Deep in the night

[Zhang] and his wife stealthily spied on the master, and saw his body taking up the whole space of the bench, head and feet both sticking out. Zhang told a servant girl to keep watch on the master and similarly others came. Zhang, with ever increasing admiration, said to the master, ‘Disciple, husband and wife, all are in old age; today we wish to cede our dwelling’s front hall for the benefit of [establishing] an abbot’s quarter.’ The master happily accepted this. Later, during the 3<sup>rd</sup> year of the reign period Tiancheng (928 CE) of the Later Tang dynasty (923-937) [in the Five Dynasties and Ten Kingdoms period c.907-960], the property became a large monastery, bestowed by imperial favour with the name tablet *Pujing*, (Universal Purity).

The master at this time considered his functioning shallow and obscure, so undertook the duty of propagating the profound teachings with difficulty. Under the supposition of really not being a vessel of the Dharma and causing others to slander him with blame, he said, ‘I would rather not be occupied with initiating the Dharma-teachings.’

Every month on days ending with the number three or eight,<sup>213</sup> the master did institute the bath and the monks who came forward were ever greater in number. The master spoke often to the disciples, saying, ‘Only needful is to come to the gate of wisdom-without-obstructions, then what could hinder a blessed life?’

One day, Palace Steward Taogu<sup>214</sup> entered the temple and, having presented respectful greetings, asked, ‘A *sutra* says that to detach from all phenomena, this is the characteristic of all the Buddhas. Looking today at the signs of chaos in front of the eyes, how is it possible to arrive at detachment?’

The master replied, ‘What is the Palace Steward seeing?’

This remark caused Tao to look up to the master even more. From this time on the princes and high officials frequently memorialised [the Son of Heaven] to confer the master with a [purple] robe and a [religious] name, but the master declined all by not accepting the offers.

On the 2<sup>nd</sup> day of the 12<sup>th</sup> month, in the 4<sup>th</sup> year of the Kaibao reign period (971 CE), there were signs of illness. On the 11<sup>th</sup> day the master talked with the assembly and after giving final instructions, lay on his right side and entered transformation. The master was seventy-six years old and had been a monk for fifty-six years. The dharma-heirs continue [to populate] the world as incumbents, prospering everywhere.

## ***Dharma Heirs of Chan Master Xiangzhou Shimen Huiche***

### **24.865 Chan Master Shimen Shan Shaoyuan**

A monk asked Chan master Shaoyuan, the fourth generation incumbent of Mount Shimen (Hubei, Xiangfan, Mount Fenghuang), ‘Which house does the master extol and of whose Chan lineage is he the heir?’

‘In all of the ten directions there is nothing other than awakening, revealed in front of [Mount] Feng Temple,’ replied the master.

Question: ‘A former master returned to the Wild Goose Pagoda<sup>215</sup> to give the resident monks there advice, but may the master also please drop a hint.’

‘An *asura* holds the sun and moon in the palm of its hand. A *yakṣa* squashes a mud snake underfoot,’ replied the master.

Question: ‘A golden dragon does not spew out ordinary mist. May the master please extol the innate capacities of the phoenix.’

‘Baimei does not reveal his hand, and the long road to the capital [Chang’ān] is even and equal,’ said the master.<sup>216</sup>

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

‘A cotton bag filled with a tortoise,’ said the master.<sup>217</sup>

Question: ‘What is it like around Shimen Temple?’

‘Solitary mountain summits opposite Phoenix Peak Temple,’ said the master.

'What are the people here like?'

'In the mountain grottos the snow disperses [slowly]; everywhere glittering and sparkling,' replied the master.

Question: 'What is the venerable sir's house style?'

'Dripping droplets is not the aim [of Chan], the thousand mountains do not expose their bodies,' said the master.

Question: 'What is the heart of the ancient Buddhas like?'

'White bull continuously on the move, lying down in the green mountain valleys,' replied the master.

Question: 'How to cross over the river of birth and death?'

'The wind blows the lotus, which floats into the duckweed,' answered the master.

Question: 'What is the one phrase that is outside the teachings of the three vehicles?'

'The rickshaw enters the capital, Chang'an,' said the master.<sup>218</sup>

Question: 'In the face of the waves of birth and death, how is one to talk about the Dao?'

'A bird slyly pecking at bits of food; [a young bull] ever lying in the green valleys under the spring sun,' replied the master.

Question: 'What is the Dao?'

'Mountain deep, water cool.'

'What about the people of the Dao?'

'Golden hammer, striking a golden drum,' said the master.

Question: 'Were the sun and moon not to come up, where would the rays go?'

'A metal snake across a great road, pitch blackness like soot penetrating the body,' answered the master.

## 24.866 Chan Master Ezhou Lingzhu Shouzhen

A monk asked Chan master Shouzhen of Lingzhu Temple in Ezhou (Hubei, Wuhan), ‘What is the meaning of the coming from the West?’

‘The staff still carries mud from barbarian lands; the water pitcher is full of pure water from the Han lands,’ said the master.

Question: ‘What happens when entering neither the realm of delusion nor of awakening?’

‘Where do those realms come from?’

‘If it is like this, then all the realms have been entered,’ said the monk.

‘A fellow with a dragon’s head and a snake’s tail,’ replied the master.

### ***Dharma Heir of Ven. Hongzhou Tong'an Zhi 24.867 Chan Master Langzhou Liangshan Yuanguan***

A monk asked Chan master Liangshan Yuanguan of Langzhou (Hunan, Changde), ‘What is the venerable’s house style?’

‘The nature of sun-dappled water is quick-moving, but the fish swim slowly; on White Hart [Mountain] the pines are lofty, difficult for birds to perch.’

Question: ‘A great assembly has gathered like clouds, so may the master please raise the single phrase on White Hart Mountain.’

‘In which territory have you been residing recently?’ asked the master, and continued, ‘As for an ancient Qin [dynasty] mirror, suspended from Mount Liangshan, the light from the age-old family traditions does not depend on lamplight,’ replied the master.

Question: ‘Which house does the master extol and of which Chan lineage is he the heir?’

‘A dragon gives birth to a dragon’s son, a phoenix gives birth to a phoenix offspring,’ replied the master.

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

‘News from Congling<sup>219</sup> is not transmitted to the land of the Tang [dynasty]; the confused babble of the barbarians is a hymn to the great peace,’ said the master.

Question: ‘What is the matter handed down from on high?’

‘The barbarian monk who crossed the water (Bodhidharma) was not wearing knee-covering breeches; carrying Buddhism on his back, but no *sutras*,’ said the master.

Question: ‘What is the eye of the true Dharma?’

‘It is in Nanhua [Temple of the Sixth Patriarch],’ said the master.

‘Why is it in Nanhua Temple?’

‘Why do you ask about the eye of the true Dharma?’

Question: ‘What is the task connected to the patched robe?’

‘Intimate.’

An extremely elderly monk came to visit the master and the two sat down to chat. A monk present asked, ‘The two reverends are not going into transformation at the same time, so why do the two sirs find themselves in the same abbot’s quarter?’

‘Only one would not be right,’ replied the master.

The master had a verse, which read:

The one song of Mount Liang  
A style difficult for foreigners to harmonise with  
Ten years searching an intimate friend  
Yet never one was come across

Another verse read:

My body hidden in a fierce red blaze  
Why must the pagoda be used anew?  
With people mutually willing and substantial  
The countenance in the ashes is the true one  
Complete and intact

## **Dharma Heir of Ven. Xiangzhou Guangde Yan**

### **24.868 Chan Master Xiangzhou Guangde Zhou**

A monk asked Chan master Zhou of Guangde Temple (Hubei, Xiangfan), ‘What is going on, listening to talks, yet not awakening?’

‘There is not one deaf person in all the worlds, so who is the intimate friend?’

‘What is this intimate friend like?’

‘When the strings of the lute are cut, it cannot continue to play, then the clear and melodious sound rings through the *kalpas*,’ replied the master.

A monk asked, ‘The ancient teachings were voiced; Maitreya does not cut off afflictions, does not practise meditation; Buddha gives to those men a prophecy of becoming a Buddha without doubt. What does all this mean?’

‘When the salt is completely consumed, there is no more charcoal either,’ said the master.

‘What happens when the salt is all consumed and there is no more charcoal?’

‘Anxious people should not talk with anxious people; talking to anxious people kills people,’ said the master.

### **End of Book Twenty-four**

---

<sup>139</sup> Favourite disciples of Confucius.

<sup>140</sup> T. 45, no. 1876 & 1875 by Fazang (643-712 CE).

<sup>141</sup> By Lingbian (靈辯 or 辨 477-522 CE). 華嚴論, a work cited by Yongming Yanshou in ZJL, ch.25, T. 48, no. 2016, 557c17.

<sup>142</sup> *Shi jie* 時節, fixed time, season, appropriate time, good opportunity.

<sup>143</sup> *Zhi yin* 知音, see DDB.

<sup>144</sup> A rather long period of ‘time’.

<sup>145</sup> Master Fayan Wenyi was deeply versed in the *Avataṃsaka Sūtra*.

<sup>146</sup> The *yi* of *ren* and *yi*, 仁 and 義, benevolence and righteousness (or integrity), the two concerns of Confucius.

- <sup>147</sup> By Sengzhao 僧肇 (384-414 CE), Kumarajiva's ablest disciple. T. 45, 1858.
- <sup>148</sup> 參同契 (Jap. *Sandokai*), in bk. 30 of CDL.
- <sup>149</sup> *Nirmāṇakāya* 應身.
- <sup>150</sup> *Xiang chi* 香匙.
- <sup>151</sup> A famous incident recorded in case 26 of the MMK (*Gateless Gate*).
- <sup>152</sup> Seng Jia 泗州[僧伽] 大聖, a master from Central Asia in the early years of the Tang dynasty (618-970 CE), was said to be an incarnation of Guanyin Bodhisattva. (Died c. 710 CE).
- <sup>153</sup> On certain memorial days an image of a master, which is normally kept locked up in his pagoda, is put out on public display for followers. AUL:686.
- <sup>154</sup> 李建東 (873-952 CE) poet and senior literatus.
- <sup>155</sup> *Weiwei tangtang* 巍巍堂堂, towering and dignified.
- <sup>156</sup> Xiu speaking of himself formally in the 3<sup>rd</sup> person; piqued.
- <sup>157</sup> Not the same Xiu as in the previous entry.
- <sup>158</sup> 群經略要 *A Summary of all the Sutras*.
- <sup>159</sup> *Qitong* 漆桶 – Chan metaphor for a stupid fellow.
- <sup>160</sup> A man lost his sheep and the entire village went into the mountains in search of it, but there were so many diverse tracks that they became confused and did not find it. Yangzi's 楊子 neighbour lost a sheep, in *Liezi* 8 and *Huainanzi*.
- <sup>161</sup> *Song Shi*, 483.
- <sup>162</sup> A reference to Dongshan Liangjie (15.370), who lived on Mount Xinfeng.
- <sup>163</sup> Mentioned in 14.334.
- <sup>164</sup> On a mountain crag above Rājagrīha, a seven-leaved tree grew. In the cave beneath the tree, the First Buddhist Council is said to have taken place. The Buddha spent many years of his life at Rājagrīha; here he converted Sariputta and Moggallana. Devadatta made several attempts on the Lord's life here. See *Where the Buddha Walked* by Rana P. B. Singh, Indica, Delhi, 2003, p. 191ff.
- <sup>165</sup> Those who accept the full precepts, those who receive ten and others who receive six rules.
- <sup>166</sup> I. e., not properly understood or seen into.
- <sup>167</sup> I. e., to be sharp-eyed as the falcon.

- <sup>168</sup> The various differentiations among Buddhist schools as to existence, non-existence, both and neither, etc. DCBT: 172a.
- <sup>169</sup> In 968 CE.
- <sup>170</sup> King Pasenadi (according to the *Anagata-vamsa*, the fourth future Buddha), was a great follower of the Lord. See his extended biography in DPPN: vol.2, p. 168ff.
- <sup>171</sup> Ma Yin 馬殷 (835-930 CE) a late Tang dynasty warlord, was the first ruler of the state of Chu (Hunan and northeastern Guangxi). His sons ruled until the 950's.
- <sup>172</sup> 劉言, another general in the violent and messy Five Dynasties / Ten Kingdoms period (907-979 CE). See *Historical Records of the Five Dynasties*, p.557-8 and *Ten States, Five Dynasties, One Great Emperor* by Hung Hing Ming, p. 33
- <sup>173</sup> 王進達 (? -956 CE).
- <sup>174</sup> 林仁肇 general of the Southern Tang, forced to drink poisoned wine, 972 CE.
- <sup>175</sup> An incense from South India 梅檀.
- <sup>176</sup> Names, like 'Smith' and 'Jones' perhaps.
- <sup>177</sup> *Wuwei* 無為 selfless action, uncalculated action, altruistic activity, etc.
- <sup>178</sup> *Luohan* 羅漢, an *arhat*; a perfected monk (Theravada tradition). During the Northern Song era the '500 Luohan' were very popular: temple halls throughout China were constructed to accommodate statues of them, sparing no expense. Caves too, such as the famous Dazu in Sichuan, were carved with them. DDB, Muller.
- <sup>179</sup> 拈向鼻孔道將一句來 Metaphor for an original utterance?
- <sup>180</sup> DCBT: 79 has an entry for 三株, three twenty-fourths of a tael, 'the weight of a Deva's garment', i. e. gossamer fine. Here we have 六株!
- <sup>181</sup> *Kongque Mingwang Jing* 孔雀明王經, T.19, no.982/3/4/5, *Mahāmāyūrī-vidyārājñī; The Peacock Sutra*, old Indian magic text, with incantations. See DDB, Muller, for interesting information.
- <sup>182</sup> I. e. to stop going on pilgrimage.
- <sup>183</sup> 地藏 Dizang is Kṣitigarbha, Earth-womb / treasury, Guardian of the earth, one of the eight Dhāraṇī-bodhisattvas, who vows to save all sentient beings from suffering. DDB and DCBT: 208 for details.
- <sup>184</sup> *Daoli Tian* 切利天, the heaven of the thirty-three celestials who live in top of Mount Sumeru, DDB and DCBT: 188. There are seven precious steps down

from the top of the mount to our dusty world here below. What 火路 refers to I do not know.

185 截斷衆流 One of the three phrases of Yunmen. DDB, Muller.

186 A carp swims upstream; if it makes it, it becomes a dragon.

187 夜叉, *yakṣas*, spirits and demons.

188 The great wise ones of old.

189 Śrāvakas, Pratyekabuddhas, bodhisattvas, indeterminate natures and icchantikas.

190 See *Liezi*, Tang wen 湯問.

191 常侍[官] members of the imperial chancellery.

192 (1) Linji 臨濟, (2) Guiyang 鴻仰, (3) Caodong 曹洞, (4) Yunmen 雲門, and (5) Fayan 法眼.

193 Changle 長樂 is in Fujian; Potou 坡頭, a district of Zhangjiang city 湛江市, is in Guangdong?

194 Ancient river in Sichuan.

195 聖峰山 A famous mountain on which Emperor Taizu had a temple built during the Jianlong reign period 建隆, 960-963 CE. Though Sichuan and Jiangxi are far apart.

196 Literally: the sickle.

197 *Pei* 帼, an outer garment worn over the robe.

198 聖世 sacred period; 正法 correct Dharma; 像法 semblance of Dharma; 末法 decadence of Dharma. DCBT: 170. Or, the four great continents (in any world system).

199 *Yao geng yu geng yao fan yu fan*, 要羹與羹要飯與飯

200 Garuda bird, golden-winged bird 金翅鳥, with a wingspan of 3,360,000 *li*, carrying the *vaidūrya* 瑰璃 pearl on its neck. Buddhist mythological bird, of Vishnu, fire and the sun. See DDB under 迦樓羅.

201 The golden rooster, Chinese zodiac; also in many world mythologies; e. g., Gullinkambi crows to the Æsir in Valhalla.

202 Carved out of a cliff face that lies at the confluence of the Minjiang, Dadu and Qingyi rivers in the southern part of Sichuan province near the city of Leshan, is the Giant Buddha, a 71-metre (233 ft) tall stone statue, built between 713 and 803, depicting Maitreya.

- <sup>203</sup> Lit., with sacrificial food that may not be eaten, 飭 *ding*.
- <sup>204</sup> Lit., to make a notch on the side of a boat to locate a sword dropped overboard (idiom), 刻舟求劍人, pointless activity.
- <sup>205</sup> Adamantine Peak 金剛頂, also refers to a *sutra* 經 and a school 宗 *zong*; T.874; 882. DCBT: 283.
- <sup>206</sup> I. e., the killing of that which obstructs the free flow of awakening.
- <sup>207</sup> 善法堂, atop Mount m Sumeru, in the Trāyastrīmśa (realm of the thirty-three, MB: 14-15), also the inner hall of the dharma-hall in the temple.
- <sup>208</sup> Lit., already become the character ‘eight’ 八字, i. e. the character eight (八) is shaped like the horns of a bull.
- <sup>209</sup> Aged 16!
- <sup>210</sup> *Ganlu tan* 甘露壇 an ordination platform in a Buddhist monastery.
- <sup>211</sup> 麗景門, ‘the gate with the beautiful view’ – the southeastern gate of Dongjing city.
- <sup>212</sup> [Zhuang] *Ta* [壯], a bench to practise sitting meditation on.
- <sup>213</sup> 每月三八, the 3rd, 8th, 13th, 18th, 23rd, and 28th days of every month, DDB: Griffith Foulk.
- <sup>214</sup> Biography in 宋史, 卷 269.
- <sup>215</sup> Wild Goose Pagoda, the name of a famous monastery on the eastern peak of Mt. Indraśaila-guhā in Magadha, where a bodhisattva changed himself into a wild goose and fell dead there in order to stop the monks from eating meat. T. 51. 2087, 925a-b. See Samuel Beal, trans., *Buddhist Records of the Western World*, by Xuanzang, (629 CE!), vol.2, p. 181, probably the most influential Buddhist travelogue ever written. See also DDB, Muller and DCBT: 394.
- <sup>216</sup> Baimei 白眉 (white brows) is Ma Liang 馬良 (187-222 CE), a talented official and strategist in the Three Kingdoms period. He had white hairs in his eyebrows, thus the name.
- <sup>217</sup> Tortoise 烏龜, one of the four spiritually endowed creatures 四靈 (禮記, 禮運) sacred to China, is the emblem of longevity, strength and endurance. The world is also one vast tortoise body.
- <sup>218</sup> *Yang dou chezi* 羊頭車子, also called *yang jiao che* 羊角車, a kind of sedan chair on wheels for two, pulled in front by a man and pushed from behind by another; could also cross streams. See 清稗類鈔, *Qing Bai Lei Chao*, under 羊角車 and 舟車類.

<sup>219</sup> Congling 蔥嶺 is an old name for the Pamir plateau.

# Book Twenty-five

*Chan Master Qingyuan Xingsi, Ninth Generation Heirs  
Dharma Heirs of Chan Master Jinling Qingliang Wenyi*

- 25.869 National Preceptor Tiantai Deshao (*Tendai Tokusho*)
- 25.870 Chan Master Hangzhou Bao'en *Si Huiming*
- 25.871 Chan Master Zhangzhou Luohan Zhiyi, Xuanfa
- 25.872 Chan Master Jinling Zhongshan Zhangyi Daoqin
- 25.873 Chan Master Jinling Bao'en Kuangyi
- 25.874 Venerable Master Jinling Baoci Daochang Wensui
- 25.875 Chan Master Zhangzhou Luohan *Yuan Shouren*
- 25.876 Chan Master Hangzhou Yongming *Si Daoqian*
- 25.877 Chan Master Fuzhou Huangshan Liangkuang
- 25.878 Chan Master Hangzhou Lingyin Shan Qingsong
- 25.879 Chan Master Jingling Bao'en *Yuan Xuanze* (*Hōon Gensoku*)
- 25.880 Chan Master Jinling Baoci Xingyan
- 25.881 Chan Master Jinling Jingde Daguan Zhiyun
- 25.882 National Preceptor Gaoli Daofeng Shan Huiju
- 25.883 Chan Master Jinling Qingliang Fadeng Taiqin
- 25.884 Chan Master Hangzhou Zhenshen Baota *Si Shaoyan*
- 25.885 Chan Master Jinling Bao'en *Yuan Fa'an*
- 25.886 Chan Master Fuzhou Chongshou *Yuan Qichou*
- 25.887 Chan Master Hongzhou Yunju Shan Qingxi
- 25.888 Chan Master Hongzhou Baizhang Shan Daochang

- 25.889 Chan Master Tiantai Banruo *Si Tonghui***
- 25.890 Chan Master Lushan Guizong *Si Fashi***
- 25.891 Chan Master Hongzhou Fengqi Shan Tong'an Yuan Shaoxian**
- 25.892 Chan Master Hongzhou Lushan Qixian *Si Huiyuan***
- 25.893 Chan Master Hongzhou Guanyin Yuan Congxian**
- 25.894 Chan Master Lüzhou Chang'an Yuan Yangui**
- 25.895 Chan Master Changzhou Zhengqin Yuan Xifeng**
- 25.896 Chan Master Luojing Xingshan Qilun**
- 25.897 Chan Master Hongzhou Xinxing Qi**
- 25.898 Chan Master Runzhou Ciyun Kuangda**

## ***Chan Master Qingshan Xingsi, Ninth Generation Heirs***

### ***Dharma Heirs of Chan Master Jinling Qingliang Wenyi***

### ***25.869 National Preceptor Tiantai Deshao (Tendai Tokusho)***

National Preceptor Tiantai Deshao (891-972 CE) was a native of Longquan in Chuzhou (Zhejiang, Lishui) whose family name was Chen. The mother, whose clan name was Ye, dreamt that a white light bore upon her body, from which she became pregnant. Many unusual events attended the time before birth.

When the master was fifteen years old, an Indian monk urged him to leave the home life. Aged seventeen, he received the precepts at Longgui Temple in the native prefecture and at eighteen years of age was ordained at the Kaiyuan Monastery in Xinzhou (Jiangxi, Shangrao).

In the reign period Tongguang (923-926 CE) of the Later Tang dynasty,<sup>220</sup> the master went on pilgrimage. He arrived at Mount Touzi and had an interview with Chan master Datong,<sup>221</sup> who stirred his heart. The next visit was a courtesy call on Ven. [Ju]dun (17.429) of Mount Longya (Hunan). The master asked Longya, ‘The awesome majesty of the revered ones – why are there none such these days?’

‘Just like fire handing over fire,’ replied Longya.

‘What to do when suddenly coming to water?’

‘You do not understand,’ said Longya.

“Heaven cannot cover it, earth cannot carry it” – what does this mean?

‘Just so,’ said Longya. The master did not understand the pointer and was about to ask for a further explanation. ‘Wayfarer!’ added

Longya, ‘You will understand it yourself later.’

The master then went to visit Ven. Shushan (**17.442**) and asked, ‘Which man is bound by the hundred rounds, the thousand repetitions?’

‘The demon can be tied up with a twisted grass rope,’ replied Shushan.

Again the master asked, ‘Without falling into past and present, may the master please explain.’

‘Nothing to say,’ answered Shushan.

‘Why nothing to say?’

‘Not differentiating between being and non-being,’ said Shushan.

‘The master expressed it well just now,’ said the master.

Shushan was astonished by this.

In this manner the master continued the pilgrimage, paying respect to fifty-four benefactors of the Dharma,<sup>222</sup> without the *karmic* affinity links yet harmonising. Arriving finally in Linzhou (Jiangxi, Fuzhou), the master went to pay a courtesy call on [Chan master Fayan Wenyi] Jinghui.<sup>223</sup> Jinghui saw, in one look at the master, a deep vessel of the Dharma. But the master, through his peregrinations to many masters, was weary of taking part in questioning, so merely mixed in with the assembly, nothing more.

One day, when Jinghui had ascended the hall, a monk asked, ‘What is the essential drop of water from the source of Caoxi?’ (The Sixth Patriarch).

‘It is the essential drop of water from the source of Caoxi,’ answered Jinghui. The monk, disconcerted, stepped back. But the master, sitting aside, suddenly opened into awakening. The daily cares and obstructions dispersed, as if ice were melting. With this awakening experience he went to Jinghui, who said, ‘Later you will become the teacher to a nation’s ruler, causing the patriarchal way to be illumined and come to greatness. I cannot compare with that!’

The master, having heard the profound tenor of different songs, old and new, extolled by various masters, decided not to remain, but to be on his way inconspicuously. Soon afterwards he returned to the

Bendao region<sup>224</sup> and made his way to Mount Tiantai, following the traces of Chan master Zhiyi,<sup>225</sup> as if they were an old home. Since the master also had the same family name [Chen] as Zhiyi, contemporaries thought the master to be his reincarnation.

He first put up at the Baisha Temple, this was the time when crown prince

Zhongyi<sup>226</sup> was made provincial governor of Taizhou (Zhejiang, Linhai). Inclining to the master's reputation, [the governor] often extended a request to the master, to come and answer questions on the Dao. The master once said [to Zhongyi], 'In a time to come as supreme ruler, may [the Governor] not forget the beneficence of the Buddha!'

In the first year of the reign period Qianyou, of the Later Han dynasty, corresponding to the forty-fifth year of the sexagenarian cycle (948 CE), [Zhongyi] inherited the throne [of Wuyue as Ruler Qian Chu] and dispatched an envoy, greeting the master and reporting to him formally as a disciple.

The monk Xiji,<sup>227</sup> a dharma-heir of Tiantai Zhizhe (Zhiyi), frequently spoke to the master in this wise: 'The teachings of Zhizhe have for years been steadily eroded and there is much concern that the texts are dispersed. Today indeed, there exist profoundly perfect originals in Silla;<sup>228</sup> if not through the venerable sir's power of compassion, who could facilitate their being returned?' Thereupon the master made this news known to Ruler Zhongyi [Qian Chu], who dispatched emissaries with the master's letter [to Zhongyi]. They travelled to that country and, having copied a sufficient number of texts, returned [to China]. These [texts] are now finally circulating throughout the empire.<sup>229</sup>

The master ascended the hall and said, 'The skill-in-means of the ancient sages are likened [in number] to the grains of sand in the River Ganges. The [Sixth Patriarch, Huineng] said, "Neither the wind nor the flag moves, but the hearts of the reverend monks move."<sup>230</sup> This then is the peerless dharma-gate of the heart seal. We are the Patriarch's disciples, so how to harmonise the understanding with

that of the Patriarch? Do not say that neither the wind nor the flag moves nor that only your hearts move foolishly; do not say that wind and flag are indispensable, since they interpenetrate; do not ask, "What accounts for the movement of wind and flag?" Some say that for the awakened heart to be at one with a thing, it is not necessary to be familiar with it; some say that form is emptiness, others, that if neither wind nor flag moves, it must be the wonderfully subtle insight. If it is understood like this, what has this all to do with the Patriarch's pointer? If it is not given to understand [the pointer] in this way, then it is incumbent on all monks to unite knowledge and insight. When this matter is penetrated to the bottom through awakening, which dharma-gates could remain unilluminated? When the skill-in-means of a hundred, a thousand Buddhas are all seen through, how could there be any feelings of doubt? This is why an ancient said that through one kernel of clarity, a thousand become clear, whilst one confusion engenders ten thousand confusions. Oh monks, were this one case to be understood today, could it not be understood tomorrow too? Could it be that there is a highly subtle matter that is difficult of understanding, a something that is not accessible to the lesser understanding of the average man? If it were understood in this way, then even supposing it necessary to pass through *kalpas* of dust, with only one's own won labour to rely on and without the spirit [as support], still, this would be of no consequence.'

A monk asked, 'The characteristic of all dharmas ceasing in quiescence cannot be described in words. How then does the venerable sir present this to people?'

'You should go and ask around everywhere,' answered master Deshao.

'Does this mean then that words and phrases are to be cut off?'

'Lucid, in a dream,' said the master.

Question: 'When oar and rudder have come to a complete standstill, how is it possible to reach the other shore?'

'Celebrate your ordinary life.'

Question: 'What are the three afflictions of men?'

'A proper question,' replied the master.

Question: 'What is the heart of the ancient Buddhas like?'

'This is not a bad question.'

Question: 'What are the six characteristics [of conditioned phenomena] all about?'<sup>231</sup>

'Just you are this.'

Question: 'What is skill-in-means?'

'This is a very apt question.'

Question: 'Where does a dying monk, about to go into change, go to?'

'Ultimately, it cannot be told to you,' answered the master.

'Why can it not be told to this fellow?'

'It is to be feared that you would not understand,' said the master.

Question: 'A flower opens into five petals and comes to fruit naturally. What is the flower opening into five petals all about?'

'Sun rising, moon bright.'

'What about the fruit that is engendered naturally?'

'Heaven and earth immaculately transparent,' replied the master.

Question: 'What is Aśoka Buddha all about?'<sup>232</sup>

'Anxiety kills people,' answered the master.

Question: 'All the mountains and rivers of the great earth, where have they arisen from?'

'Where has this question come from?'

Question: 'What are the various manifestations of the heart about?'

'Managed to conceal them?'

Question: 'What is the second moon?'

'Very distinct in its place,' said the master.

'Why is this not understood?'

'What is it that is called the second moon?' said the master.

Question: ‘What is the eye of a śramaṇa like?’

‘Black as lacquer,’ replied the master.

Question: ‘When all news has been cut off, what then?’

‘Thanks for the pointer,’ said the master.

Question: ‘Moving with things, is being at one with the Tathāgata – what is meant by this?’

‘What do you call things?’

‘So this is one with the Tathāgata then.’

‘Stop with that jackal’s howling,’ said the master.

Question: ‘Crown Prince Nata<sup>233</sup> divided his flesh and became mother, divided his bones and became father and later sat on a lotus, discoursing on the Dharma for his parents. Not yet clear is what Crown Prince Nata’s body was like?’

‘Everybody take a look at this elder’s question,’ answered the master.

‘This being so, then the one thousand great chiliocosms are of the same *bhūtatathatā*<sup>234</sup> nature,’ said the monk.

‘It vaguely resembles just listening to a song, whilst another tune is blowing in the background,’ replied the master.

Question: ‘Why is absolute and relative not clear when the six senses have all been eliminated?’

‘Where is it not clear?’

‘So absolute and relative are just as they are,’ said the monk.

‘Where have these words come from just now?’ answered the master.

The master once addressed the assembly, saying, ‘The generally [appropriate] phrase is that it is necessary to cut off the leaks, in order to begin to come to it.’

A monk then asked, ‘What is the phrase to cut off the leaks?’

‘Your mouth is like your nose,’ said the master.

Question: ‘What is the one Dharma that cannot be verified?’

‘Wait for the words to be present,’ said the master.

'And what are the dharmas that can all be verified?'

'Been drinking?' replied the master.

The master once addressed the assembly, saying, 'Only mountain monks answer others like this, but what do all the elders understand intuitively in this way? Could this be the characteristic essence? Could it be that in just such a time, there is no Dharma that can be testified to? Could it be known where it comes from? Could it be recognised, if it were to manifest openly, now? Do not take erroneous understanding as correct, because this understanding is called weeds growing around a tree, as far from the Buddha-dharma as heaven is from earth! Even supposing bountiful answers in terse words of debate, cascading like a waterfall, it only makes for an upside-down insight. What then is the obstacle when it comes to merely answering in expensive words and fine distinctions? The only fear is that it would not profit people, would rather capsize them and lead to completely wrong ways. Since the venerable monks are already practised in the many principles of the Dao of fine distinctions in questions and answers and records of sayings, why then have doubts not been laid to rest? Hearing of the skilful practices of the sages of old, will not lead to understanding but only to a hollow, inadequate reality. Venerable monks, when it is not possible to even get a glimpse of the truth under your own feet, how would it be possible to see into the principle of the Dao? How many dharmagates are there to confuse monks and cause them to search for solutions to their doubts? Just begin with the knowledge of the basics already learnt, only with the understanding of the root and source of birth and death and with the activity of the five *skandhas*. Which is why an ancient has said that seeing and hearing does not lead to liberation, but is just like the reflection of the moon on water. That is all, keep well!'

Then the master had a verse to recite, which read:

Penetrating the towering peaks  
Of the subtle  
Is not for human folk

There are no dharmas beyond heart  
Eyes full of blue mountains

Later the master held twelve dharma-talks at the Boluo Temple.

*The First Talk:* The master opened the hall and addressed the assembly, saying, ‘One hair swallows the oceans, yet the oceans are not diminished. A mustard seed thrown onto the sharp point of a sword, yet the blade is unmoved. Seeing and not seeing, understanding and not understanding, only I know of this.’ There was also a verse, which read:

Just descending the towering peaks  
It is already praised  
Wisdom penetrates completely  
Everywhere in all the ten directions  
Man and heaven are vast, no separation  
Dharma-realm manifests everywhere  
This way and that

‘Take care now!’

One day, as the master ascended the hall, a monk asked, ‘There is a saying inherited from of old that when a man experiences wisdom, then he is attached to wisdom. If a man does not experience wisdom, then he is also attached to wisdom. So, if wisdom is experienced, how then can there be an attachment?’

‘When talking of wisdom, what is it that you experience?’ answered the master.

‘And not having experienced wisdom, how is that an attachment?’

‘When you talk of wisdom, where has it not been experienced?’ replied the master, and added, ‘If wisdom is experienced, it is not called wisdom. So to what purpose is talking about experiencing or not experiencing it? Therefore, it is said that if one dharma is lacking, it cannot be a dharma-body; if there is one dharma too many, it cannot be a dharma-body. If there were only one dharma, then there could not be a dharma-body. If there were no single dharma, there

could not be a dharma-body. Venerable monks, this is the true essence of wisdom,' said the master.

Again a monk asked, 'Having left the hermitage on the cold mountain peak for the first time, to come and sit at the Boluo Practice Centre, may the master please say a word about the house style today.'

'Where did you find any deficiency?' replied the master.

'If it is so, then the sound of thunder is heaven and earth quaking in the cosmos; amongst all men, there are none who are incapable of being imbued by compassion,' replied the monk.

The master replied, 'Fortunately, it is not yet understood, so do not stick your neck out. Sticking one's neck out is not the way to go. All you venerable monks should confirm the truth of this together, that the Dharma may settle here for a long time, so that the empire can come to peace and happiness. Take care now!'

*The Second Talk:* The master ascended the hall and a monk present asked, 'A teaching has come down which says that the return to the source and original nature are not two, but that there are many entrances through the skill of means. What is it to return to the source and original nature?'

'You question, I answer,' replied the master.

'But what does it mean, by entrance through skill of means?'

'You answer, I question,' replied the master.

'Where will this lead to?'

'Why turn everything upside-down?' said the master.

Again a monk asked, 'One body constitutes innumerable bodies, innumerable bodies constitute one body, but what is meant by innumerable bodies?'

'One body,' answered the master.

'This being so, then the ancient [assembly on] Vulture peak is to be seen today,' said the monk.

'Just go on with practice,' said the master and added, 'When all the Buddhas of the three worlds have once confirmed a venerable monk, what is it that that venerable monk has understood? If, in the moment of understanding, there is no transformation, then there is no fine connection that could lead to change. Why is this so? It is

because the venerable monk is still past, present and future. When the venerable monk is really not of these three periods, then the fertile rains that nourish the great ocean fill him drop by drop. In one mote of dust, the empty original nature of the dharma-realm is present in its entirety. Now keep well!'

*The Third Talk:* The master ascended the hall; a monk present asked, 'The four assemblies have gathered like clouds, men and heaven have paid reverence. All eyes gaze on the venerable countenance [of the master] with the desire to hear wisdom proclaimed.'

'Clearly noted,' answered the master.

'The master's proclaiming of the wonderful Dharma would extend the country's rule by ten thousand years and the people would be in peace and joy,' said the monk.

'Who put you up to this?' replied the master.

'Dharma has made it so,' said the monk.

'You are a clever fellow!'

'Another monk asked, 'All the Buddhas of the three worlds do not know of it, whilst mountain cats and white bulls do know of it. Since they are the Buddhas of all the three worlds, why do they not know of it?'

'Still, it is yourself who knows of it.'

'How is it that mountain cats and white bulls know of it?'

'Where have you seen all the Buddhas of the three worlds?' said the master.

Another monk asked, 'A teaching has come down which says that the eye does not see objects, conscious perception does not know of any dharmas. What does it mean, that the eye does not see objects?'

'It is the ear that sees,' said the master.

'And what is conscious perception, not knowing any dharmas?'

'The eye knows.'

'The road to seeing and hearing is blocked, yet sound and form clamour noisily,' said the monk.

'Who put you up to this?' said the master and added, 'Now, all questions and answers are like something thrown onto the sharp

point of a needle. There is not a hair's breadth of a difference [between them]. In affairs, there is nothing that does not pass through. Regarding principle, there is nothing that is not complete. Certainly, since all words, all *samādhis*, long and short, deep and shallow, hidden and revealed, coming and going, are all the true marks to the entrance to the Buddhas, it only needs to be verified at this very moment. Now take care!

*The Fourth Talk:* The master ascended the hall and said, ‘The ancients used to ask, “What is Chan? Everywhere in the three worlds, without a break. What is Dao? Vast, in all the ten directions.” So why was it said that it is everywhere in the three worlds without a break? And where, in the vastness of the ten directions, is the principle of the Dao? Can it be understood? Cover the eyes, cover the ears, cover the tongue, body, perceptions; without space, without any movement – what would the venerable monks make of this? Width is also not there, nor height, no freedom to move and impossible to use force. Neither is there an opportunity to apply the heart, nor to initiate action. When things begin to look like this, then it is possible for the understanding to start reaching for the dharma-gate that cuts off picking and choosing, that cuts off all verbal incontinence. In this context, a monk once asked, “What is necessary to cut off verbal incontinence?” – the answer to that was, “The mouth is very much like the nasal passages.” Oh venerable monks, if the understanding is like this, then there will be no more windy leaks. So coming to this consciousness is the diamond-eye functioning in all the worlds of the ten directions. That is it for now, keep well!’

*The Fifth Talk:* The master ascended the hall; a monk asked, ‘Great peace under heaven and a long life to the great ruler. What is a great ruler?’

‘Sun at dawn, moon bright.’

‘How to understand this?’

‘Who is the student?’ replied the master, and added, “Great peace under heaven, long life to the great ruler, may the country prosper in happiness, free of calamities” – this is a Buddhist saying, which has

remained unchanged from of old. Not a word having been changed, makes it possible that both past and present remain stable.'

Another monk asked, 'There is an old saying handed down, that there was something before heaven and earth, without form and originally quiescent. What is that something before heaven and earth?'

'Not the same,' replied the master.

'And what is it that is without form and quiescent?'

'Who is asking about before heaven and earth?' said the master.

'So it is just being in a peaceful forest, walking joyfully alone,' said the monk.

'What nonsense talk is this?' replied the master, and added, 'The Buddhadharma does not consist of such principles; can that be understood? To speak out without making a sound, to give form before it becomes a thing, is the beginning of understanding – the great peace under heaven, the long life of the great ruler. You have been too long standing. Keep well!'

*The Sixth Talk:* The master ascended the hall and addressed the assembly, saying, 'The Buddha-dharma manifests absolutely complete. An ancient said, "Complete, like the Great Void, without deficiency, without superfluity."<sup>235</sup> If it is like this, then who is subject to lack, who to surplus? Who is right, who is wrong? Who is the one who understands, who does not understand? Therefore it is said that going eastward is a monk, likewise going westward is also a monk. Going southward is a monk and northward-going is equally a monk. Why is it then that monks are able to go east, west, south and north? Coming to such understanding, then seeing, hearing, *bodhi* and conscious awareness are all cut off, for all dharmas whatsoever appear directly. Why is it so? Because the dharma-body is without any characteristic marks, yet takes on form as it hits the eyes, just as wisdom, intrinsically without wisdom, reflects [wisdom] through *karmic* dispositions. This comes in one penetrating moment of understanding! Venerable monks all, what is leaving the home life as a child all about? It is the fundamental principle and there is nothing beyond this. When the conscious heart arrives at the original source,

then it is called being a *śramaṇa*. If the conscious heart is grounded in clarity, then truly, there are no obstructions.

Too long standing now, so take care!

*The Seventh Talk:* The master ascended the hall. A monk asked, ‘To wish to enter the ocean of *wuwei*, it is first necessary to board the boat of *prajñā* (wisdom), but what is the boat of *prajñā*?’

‘That which ever abides nowhere,’ replied the master.

‘And what is the ocean of *wuwei*?’

‘That will be known on the boat of *prajñā*,’ said the master.

Another monk asked, ‘An old worthy said, “To climb up to heaven, no need to borrow a ladder; to travel everywhere on earth, no need for roads.” Why no need to borrow a ladder when climbing up to heaven?’

‘No place to leave even a fine silk thread behind,’ said the master.

‘And what does travelling everywhere over the earth without using roads mean?’

‘What has just been said to you?’ said the master, and added, ‘The hundreds of thousands of gates to *samādhi*, the hundreds of thousands of gates to spiritual penetrations, the hundreds of thousands of profound functionings – absolutely none of these lead out of the ocean of *prajñā*. Why is this so? It is because all dharmas are established in the origin of non-abiding, which is why it is said that birth and death, coming and going, right and wrong, movement and quiescence, a thousand changes, ten thousand transformations, all are the gates to the great concentration, wisdom and compassion [of the Buddha]. There is nothing beyond this. Oh venerable monks! Let everyone examine this, in order to add to the continuance of the Dharma of the Buddha. Take care!’

*The Eighth Talk:* The master ascended the hall. A monk asked, ‘The Worldhonoured One had transmitted the eye of the true Dharma to Mahākāśyapa; not yet clear is, what would be transmitted if one were in the Vaibhāra-guhā cave today?’<sup>236</sup>

‘With whom could I discuss the teachings?’ answered the master.

‘So, what was transmitted on Vulture Peak is no different now from then,’ said the monk.

'Where have you seen Vulture Peak?' asked the master.

Another monk asked, 'The seal of the jewel of pure wisdom was surely transmitted to the venerable sir; what is not yet understood is, to whom in this assembly could it be transmitted today?'

'Drums roll: the first one beats, the second one vibrates sympathetically,' answered the master.

'So the fellowship of the thousand sages is not different today from of old,' said the monk.

'The waves of the Chan stream are quiet; search for the water and the source is lost,' replied the master.

Another monk, by the name of Qingyu, asked, 'When the supreme ruler requests instruction, the master attends on the ruler with kindness. Now may the master please raise the song [of Chan] here, in this assembly, in Boluo Temple.'

'Explain clearly,' said the master.

'So this is the treasury of the Cloud Terrace [Mountains], together preaching in subtle tones,' said the monk.

'Where is Qingyu?' asked the master,

'The Dharma of the Dharma-king is like this,' replied Qingyu.

'Who verifies this?' asked the master, and added, 'The clarity of the transmission on Vulture Peak will be verified by all the venerable monks at some time and since it is verifiable, there is no other universal law. It is the same today; for example, the great void, the brilliance of the sun obscured by clouds, the mountains and rivers of the great earth, all are of this world, all clearly visible. As for there being no motive force (*wuwei*), this is also true. Concerning the transmission of the World-honoured One, there is absolutely not a hair's breadth of a difference with what has come down to today. Who could add something to this? Therefore a patriarch has said,

Heart is from original heart

Original heart is not an existent dharma

Dharma's dharma is the original heart

No heart, no original Dharma

This is the form of transmission handed over on Vulture Peak, so, venerable monks, all should thoroughly penetrate this understanding. Do not waste time! The kindness of the nation's ruler is difficult to requite; the kindness of all the Buddhas is difficult to requite; the kindness of mother, father and teachers is difficult to requite; the kindness of almsgivers from all directions is difficult to requite, not to mention having established such consistency. The Buddha-dharma prospers and thrives. Were it not for the kindness of the country's ruler, how could this succeed? When there is the wish to requite the kindness, then this will necessarily penetrate the dharma-eye with clarity, which is the beginning of entering the ocean of the wisdom nature. Now, standing too long, take care!'

*The Ninth Talk:* The master ascended the hall. A monk asked, 'A former worthy is reported to have said that men are empty, just as the Dharma is empty, that these two are originally the same. So what does it mean, that these two are originally the same?

'Mountains, rivers and the great earth,' answered the master.

'Not understood. May the master please exercise skilful means.'

'Is there anywhere where there are no skilful means?' asked the master.

Another monk asked, 'A teaching has come down which says that because the heart is pure, the realm of Dharma is pure. What is this pure heart?'

'The Kalavīñka is a bird with a common destiny,' said the master.<sup>237</sup>

'Heart and Dharma, are these one or are they two?'

'Are you asking yourself, or is another asking?' replied the master, and added, 'The Great Dao is as broad and empty today as of old. It has no name, no form: this is the Dharma, this is the practice. Just so, the dharma-realm is without borders and the heart too has no boundaries. There is not a thing which is not manifest, no words that are not evident. Able to understand in this way is called *prajñā* manifesting before one, whose limit is the same as the boundary of the true [nature]. All mountains, rivers and the great earth, all of the uncountable things in existence, walls, partitions, tiles and pebbles –

not one thing lacks, not even a single silk thread. Enough now, standing too long, take care!'

*The Tenth Talk:* The master ascended the hall. A monk asked, 'An old master is reported to have said that the Nine Heavens support the Jade Seal,<sup>238</sup> and the Seven Buddhas appeared before the heart. What is this seal?'

'Nothing revealed in writing,' answered the master.

'And what is the heart?'

'You have surely inherited it,' said the master, and added, 'The ocean nature of the dharma-realm is like a box, like a lid, like a hook, like a lock, like gold giving off the colour of gold. Every situation whatsoever is even and equal, without a hair's breadth of a difference between them, not blending into each other or encroaching, not unique, not different, not together, not separate. When returned to the ground of reality, absolutely all dharmas come to an end there. Not approaching from on high by asking a "What if ..." or a "Supposing that ..." is just right; not asking at all is just wrong. So, when sitting on the long meditation benches, be there; when not sitting, not there. Just as all the old incumbents have taught in this world, just as the grains of sand in the River Ganges, as the Buddhas in the Buddhist canon, every chapter declares the unity of the Buddhas' dispensation; every sentence exhaustively explains the Buddha Heart. Why is all this not understood? If there were just one fine thread of an explanation to understand, concerning the meaning of the teachings, that would be sufficient to sit in the dust through *kalpas* numerous as the grains of sand in the Ganges River and still not to have penetrated through. This is referred to as turning the understanding upside-down, like the conscious mind intellectualising, a situation in which there is absolutely no strength. This is due to not being clear about the root right under one's feet. When the source of the Buddha-dharma is realised, then the great treasury, large as all the grains of sand in the Ganges River, will appear in one moment. Not deficient by a single silk thread, not a single thread too many. All Buddhas appear in the world eternally, eternally teaching the Dharma to ferry men over to the other shore and they have never ceased from this. And even the

screeching of apes, the song of birds, grasses, trees, thickets and forests are forever helping monks, sending out their disclosures, for there has never yet been a time that has not been for the sake of venerable monks. Such a unique situation should be nurtured and acknowledged! Oh monks, let everyone investigate, so that the Dharma may abide for a long time in the world, to augment and profit the long life of man and of heaven, and for the peace and happiness of the ruler. Now, that is enough. Standing too long, take care!

*The Eleventh Talk:* The master ascended the hall and brought up the following, ‘An ancient said, “I have one word, for heaven above and for the world of men. Even if men do not understand, waters green, mountains blue.” Yet what is the principle in this one word? It is necessary to make a start at arriving at an understanding. But if this word is merely taken literally, then understanding will never come. For this very reason, practise all the dharmas, root and branch, in order to understand this word. This word is not about pondering on the meaning of half a phrase and then calling it the word. When this is understood, then the way of speech is cut off, the function of mentation disappears, so that for the first time one comes to the world of the ancients. Yet, this is not closing the eyes or hiding the eyeballs in darkness either, so that nothing is seen and then calling that the way of words cut off. Again, do not cheat the understanding [like this], for the Buddha-dharma is not concerned with this kind of understanding. Is there a wish to understand this? Even passing through words for *kalpas* as numerous as the grains of sand in the River Ganges, still it would only be a half sentence that would reach the venerable monks. To pass through *kalpas* as numerous as the grains of sand in the River Ganges without any words at all, is also less than half a sentence. Necessary then, is a penetrating insight that begins to understand. If what is called speech is just like pouring wine into a glass, this is labour in vain and there will be absolutely no useful strength in the heart.

‘This is offered to the company of venerable monks for mutual clarification, so now practise with a beginner’s heart and promptly examine this. Standing too long now, so take care!’

*The Twelfth Talk:* The master ascended the hall. A monk asked, ‘Skulls are ever connected with the world; the nose senses the family air. Why is the skull’s connection with the world?’

‘Just wait for the answer, then the words will appear,’ replied the master.

‘And what is the nose sensing the family air?’

‘Ask again another time.’

Another monk asked, ‘One man carries a torch and reduces his body to ashes, another man embraces an ice-cold corpse lying in the road. Which of these two can see the Dao?’

‘The one who leaves nothing behind,’ said the master.

‘Not understood. May the master please give a pointer.’

‘Your name is Jingxin (Honoured Anew),’ said the master.

‘Still not understood – is there someone else who can clarify this?’

‘There is,’ said the master.

‘Who can clarify this?’

‘Jingxin clarifies it,’ said the master.

Another monk asked, ‘What was the situation before Master Niutou had seen the Fourth Patriarch?’

‘A strange realm of spiritual traces and those who gazed on were full of praise,’ said the master.

‘And after seeing him?’

‘What have I just told you?’

Another monk asked, ‘A saying has come down from of old that beating the void causes frightened bird cries; a stone man and a wooden man both react approvingly. In summer, snow falls continuously and this is the complete and perfect awakening of the Tathāgata. But what is this beating of the void all about?’

‘The [faithful] servant girl from the [mythical] Kunlun [Mountains] wears iron breeches and strikes a club with every step,’ replied the master.

‘Surely this is the mutual response of the stone man and the wooden man,’ said the monk.

‘Can you still hear?’ replied the master, and added, ‘All the gates to the Buddha-dharma are ever like this, just like the great ocean with its one thousand breakers, its ten thousand waves, never a moment’s stability, never ever a moment of Being, never ever a

moment of Non-being, a vast and mighty earth bright and free. All the lineages of the three worlds on the tip of a hair, in one thought moment ancient and modern are fulfilled – it is necessary to begin to penetrate and clarify this. It is not about asking after a test case, nor memorising a turning word, or of making ingenious explanations and making of this the Buddha-dharma. Do not cheat yourselves, Oh venerable monks! Investigating in this way brings no advantage in the end. If the understanding has truly penetrated, then there is really nothing which can remain hidden; it is never not manifest for even a nano-second, never not visible in every mote of dust. All, even down to average mortals, rank equal with all the Buddhas, so everybody, without applying the slightest effort, will understand perfectly in a single moment. Nothing further now: standing too long, keep well!’

In the 4<sup>th</sup> year of the Kaibao reign period (971 CE), the western peak of [Mount] Huading suddenly broke apart with the sound of an earthquake.<sup>239</sup> The master commented, ‘I am not here much longer.’ In the 6<sup>th</sup> month of the following year, a huge shooting star appeared over the mountain summit, transforming the forests with white [light]. Whilst on Lianhua Peak the master showed signs of illness, but took part in [evening] questions as usual. On the 28<sup>th</sup> day he took leave of the assembly, and, legs crossed, passed away at the age of eighty-two, having been a monk for sixty-five years.

## 25.870 Chan Master Hangzhou Bao'en Si Huiming

The family name of Chan master Huiming (895-975 CE) of Bao'en Temple in Hangzhou (Zhejiang) was Jiang. Still young, he left the home life and made a deep study of the three disciplines (*Śīla*, *dhyāna* and *prajñā*) with the aspiration to find the profound import. Then, on pilgrimage south, going through Min and Yue (Fujian and Zhejiang), he took part in many Chan assemblies, without finding the affinity link to the original heart. Later, journeying through Linchuan (Jiangsu, Fuzhou), he paid a courtesy call on Chan master [Fayan] Wenyi Jinghui. Here, the master’s disposition came to agreement

with the Dao. Not long afterwards the master's steps turned to Yinshui (Zhejiang) and there he built a hermitage on Mount Damei. Although the Chan teaching was flourishing at this time in the country of Wu and Yue, still, except for the true Dharma established by Xuansha (18.477), the master wished to put things in order.

One day two Chan guest monks arrived and the master asked them, 'Venerable monks, where have you come from?'

'From the capital,'<sup>240</sup> they answered.

The master said, 'That the venerable monks left the capital to come to this mountain means that the capital has two fewer monks, this mountain two monks more. A surfeit is usually something existing outside of the heart, a deficit usually something pervading the heart [within]. Say something about this and stay, but if unable to answer, go.'

Those two monks were unable to answer.

The master soon moved to Mount Tiantai and established a hermitage on Baisha. At that time there was the scholar Pengyan, who had learnt much through memorising and had come to enquire and discuss the teachings of the Chan vehicle. Said the master, 'The Dao of many words is far away – but today there is a chance to ask questions. So, just supposing that the sages of old had all come to great compassion, were there nevertheless some who had not awokened?'

'If all the sages of old had great compassion, would they not all have been awakened ones?' replied Pengyan.

'When a man has realised the genuine return to the source, all that is false and empty completely vanishes. Today the Tiantai Mountain range is just as it is – how then to succeed in making it vanish?'

Pengyan did not know how to deal with this. From this time on, students who were drifting about in other schools reckoned with him.

In the reign period Ganyou of the Later Han dynasty [in the Five Dynasties period], the ruler of the Wuyue kingdom, Zhongyi (r. 947-978 CE) extended an invitation to the master to enter the royal palace in order to be questioned on the Dharma. He was lodged in the Zichong Temple. The master talked extensively on Chan masters

Xuansha, Dizang and Fayan. The ruler had Chan master Cuiyan gather three representatives of lineage founders to come to the city to settle the success or failure of their respective dispensations.<sup>241</sup>

Tianlong asked [the master], ‘All the Buddhas and the Buddha-dharmas stem from the *sutras*. Not yet clear is where all the *sutras* stem from.’

‘What was that?’ asked the master. Tianlong was about to repeat the question, when the master said, ‘Gone passed.’

Elder Cuiyan asked, ‘What is actual samādhi?’

‘Still hear it?’ said the master.

‘This chap is not deaf,’ replied Cuiyan.

‘Deaf actually,’ said the master.

The master brought up the subject of Chan master Xuefeng’s *stupa* inscription<sup>242</sup> and asked an elder who was present, ‘Now, those things coming from *karmic* attachments suffer devastation from beginning to end, whilst those things without *karmic* attachments remain long and strong through *kalpas*. Putting aside strength and devastation for the moment, where actually is Xuefeng right now?’

(Textual comment: Fayan added an answer: ‘Is it just that devastation is suffered these days?’)

Nobody in the assembly had an answer: were there someone, he would be unable to give a response at that time. The distinguished audience all bowed in submission [to the master]. The king, greatly pleased, had the master occupy [Bao’en Temple] and conferred upon him the name Chan master Yuantong Puzhao (Completely Penetrating Universal Brilliance).

The master ascended the hall and addressed the assembly: ‘Is anybody still piling something up? It is not necessary to talk or be silent, move about or sit still, for there is nothing that is not to be taken as good Buddha business. Moreover, do not err in understanding!’

A monk asked, ‘What is the meaning of the Patriarch coming from the West?’

‘Have you seen the incense on the shrine table?’

‘This fellow has not understood. May the master please give a pointer.’

‘Even the incense table is not recognised!’ said the master.

Question: ‘Leaving aside the situation at this moment, what is the meaning of the coming from the West?’

‘Why do you not ask?’ said the master.

‘In that case it has been let go of,’ replied the monk.

‘Also this is futile,’ said the master.

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

‘I see the bright lamp of the Buddha, the original auspicious brilliance that is just so,’ replied the master.

Question: ‘What is a student as such all about?’

‘What does it mean to ask so specifically?’ replied the master.

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

‘Even tramping a hundred and eight thousand *li* on foot and coming directly from the west, the east is not reachable,’ replied the master.

Question: ‘What is the second moon?’

‘Rubbing the eyes, looking at a flower flower cluster. Clearly distinguishing a tree, but how many branches branches?’ said the master.

## **25.871 Chan Master Zhangzhou Luohan Zhiyi, Xuanfa**

Chan master Zhiyi, Great master Xuanfa, of Luohan Temple in Zhangzhou (Fujian), ascended the hall and said, ‘In all of the ten directions of the universe there is not a mote of dust of a dharma, so does that still give you faith in seeing, hearing, perceiving and knowledge? Although it is like this, still necessary is to awaken and then to integrate that, so do not just idle time away. Never has it

been said that it is possible to clearly understand oneself, and not be awake to what is in front of the eyes. Such a person has only one eye [instead of two]. Understood yet?’

A monk asked, ‘If even a mote of dust cannot be established, why the appearance of good and bad?’

‘Clearly to be remembered. Now go somewhere else to ask people,’ said the master.

Question: ‘The great assembly has gathered like clouds, who is the one to come to this?’

‘Has it ever been lost?’ replied the master.

Question: ‘What is Buddha?’

‘You are a monk on pilgrimage,’ said the master.

Question: ‘What is the house style at Baoshou Temple?’

‘All one’s life attentive,’ replied the master.

‘So the Prefectural Governor has the responsibility then,’ said the monk.

‘What are you doing?’

‘Ultimately, not to dare deceive living beings,’ replied the monk.

‘How unsatisfactory!’ said the master.

The master asked a monk, ‘Where is *karma* received?’

‘In the tracks of the Buddha,’ answered the monk.

‘But where is old master [Buddha]?’

‘Where is he not?’ responded the monk.

The master raised a fist, saying, ‘What?’

‘May the master please keep it,’ said the monk.

‘The śramaṇa is spared seven blows,’ said the master.

The master asked a monk, ‘Where did you spend the summer [retreat]?’

‘With the Venerable Wuyan.’<sup>243</sup>

‘But still managed to ask questions?’ said the master.

‘Also managed to ask questions,’ replied the monk.

‘How to succeed in asking without words?’

'Since it is possible without words, where would one not be able to ask?' said the monk.

The master scolded him saying, 'This is just the kind of question from an elder brother!'

The master and Elder Yanduan were eating pastries: Duan said, 'Although there are hundreds of types, thousands of kinds of things, their essence is not two.'

'What is the essence that is not two?' asked the master.

Duan picked up a pastry.

'Actually, hundreds and thousands of kinds,' said the master.

'This is just the venerable sir's understanding of the situation,' said Duan.

'You too are a kind of temple chanting official,' said the master.

The master, about to manifest his cessation, addressed the assembly: 'This evening the four great elements [of the body] will be out of accord. Clouds race along, birds dart by, the wind moves and the dust rises. Does the vast earth harbour a man able to rule? If able to rule, for *kalpas* there will be no mutual acknowledgement. If not able to rule, then for time without end you will see me.' Having said these words, the master entered quiescence.

## 25.872 Chan Master Jinling Zhongshan Zhangyi Daoqin

Chan master Zhangyi Daoqin of Mount Zhong in Jinling (Jiangsu, Nanjing) was a native of Taiyuan (Shanxi) who first resided at Qixian Temple on Mount Lu (Jiangxi).

The master ascended the hall and said, 'Is the Dao far away? Just by coming into contact with things, it is real. Are the sages far away? Embody them and they become enlivened with spirit. I am forever pointing it out to you, so why not just forward the robe and bowl directly to you, taking part in this sitting now, instead of my coming here – to discuss what? Even though I am here, the business cannot be grasped definitively, except by bringing up some expedient

means employed by ancient worthies, if only to stimulate a few hairs of a tortoise and cause the horns of a rabbit to fall off.

‘Oh monks, is there a desire to obtain a basic understanding? In the monks’ hall, by the main gate, in the living quarters, there, good practice is to be had! Is there still something to be understood? If there has arisen some understanding, try to express it, so that the venerable ones concerned can receive confirmation.’

A monk asked, ‘What is it like around Qixian Temple?’

‘What kind of a place is Qixian Temple?’ responded the master.

Question: ‘The ancients used to lift up a hammer or raise a fly whisk aloft – was this a matter belonging to their lineage or not?’

‘The ancients had already given expression to it,’ said the master.

Question: ‘The student has just entered the monastery. May the venerable sir please give a pointer.’

‘One hand pointing to heaven, one hand pointing to earth,’ replied the master.<sup>244</sup>

The ruler of Jiangnan invited the master to occupy Zhangyi Temple, where he addressed the assembly: ‘All have come here, but for what? Good friends, numerous as the grains of sand in the River Ganges, are ever with you in companionship; when walking, standing, sitting or lying down, they are not far away. Just sitting firmly on the long [meditation] bench, good friends come from all the ten directions to take part. Why do the venerables not believe this and make so many difficulties? Those old sages sigh when they see people of today and cannot deal with this.’

The master also said, ‘This situation has long hurt the feelings of men. The eye does not face reality, for it is not awake. This really causes sighs – that you can all see, yet do not understand. Furthermore, what is talking and not understanding about? Why not examine the skilful means of the ancients? Just because faith is not firm – this is the cause. Venerable monks! Only by the heart remaining in the realm of the Buddha-dharma can everything be accomplished. Well, enough now; practise the Dao!’

A monk asked, ‘What is the meaning of the coming from the West?’  
‘Not east, not west,’ answered the master.

Question: ‘A hundred years in a dark room can be dispelled by a single light – what does this mean?’  
‘Do not use such insulting language!’ said the master.

Question: ‘Is the Buddha-dharma still subject to transformation and change or not?’

‘The venerable is a monk,’ said the master.

Question: ‘The entire assembly has gathered like clouds, may the master please extol the aims of the Chan lineage.’

‘Long ago completed,’ said the master.

Question: ‘What is the profound aim?’

‘What aim does the profound have?’ asked the master.

## 25.873 Chan Master Jinling Bao'en Kuangyi

Chan master Kuangyi (?-958 CE) of Bao'en Temple in Jinling (Jiangsu, Nanjing) was a native of Mingzhou (Zhejiang, Ningbo), who first resided in Ciyun Temple, Runzhou (Jiangsu, Zhenjiang). Then the ruler of Jiangnan invited him to occupy the [Bao'en] Temple, installed as Chan master Ningmi.

One day, ascending the hall where the assembly had gathered like clouds, the master regarded the entire gathering and said, ‘To practise in accordance with obedience is without encumbrances. Is this still believable? Just as the great sun’s auspicious radiance shines brightly on earth – there is no need to doubt that, for discussion does not reach it. If you could establish it by discussion, then this would be called limited wisdom. Never heard a former worthy saying that the human heart, free from illusion (*wuxin* 無心), is in harmony with the Dao and that the Dao, free from illusion, is in harmony with man? Man and Dao unite in harmony, this is called nothing outstanding. So from what cause does a man become

average, from what become a sage? If this is not understood, it is only due to feelings covered up by confusion, from which one cannot disengage. Confusions makes for obstructions, they are in mutual opposition, sustain each other, producing all kinds of differences. Awakening suddenly, there is nothing more to obtain. For instance, acting as if coming across many recognisable reflections, they seem as if the head is missing. Is this not carrying a head about whilst looking for the head? Even if really confused, the head would still not be lost. Equally, having awoken, [no new head] has been gained. How so? A man confused says it is lost. A man awake says it is found. The gain and the loss are in the man, so what does it have to do with the fluctuation [of reflections]?’

A monk asked, ‘All the Buddhas expound the Dharma, universally profiting living beings with good fortune. When the venerable sir expounds the Dharma, who comes to hear of it?’

‘It is only you who does not hear it,’ answered the master.

Question: ‘What is the key phrase at the Bao’en Temple?’

‘Is it possible that it is not expressed rightly?’ asked the master.

Question: ‘How is it possible to act without thinking during the twelve periods of the day?’

‘Where have you come from today?’

Question: ‘The Patriarch came from the West, but how is it possible to give praise to that?’

‘Do not refuse what has been asked for,’ said the master.

Question: ‘What is the cardinal phrase?’

‘My answer corresponds to your question,’ replied the master.

Question: ‘Buddha came into the worlds for the sake of the one great matter of *karma*. Not yet understood is what the venerable sir came into the world to do?’

‘Quite so,’ answered the master.

‘So the great assembly has something to rely on,’ said the monk.

‘Do not misunderstand,’ said the master.

## 25.874 Venerable Master Jinling Baoci Daochang Wensui

Venerable master<sup>245</sup> Wensui (915-990 CE) of Baoci Training Monastery<sup>246</sup> in Jinling (Jiangsu, Nanjing) was a native of Hangzhou (Zhejiang) whose family name was Lu. Whilst still at the breast, his parents moved to Xuancheng (Anwei). Already at an early age the master was outstandingly good at study. Then, on a courtesy visit to [Ven.] Sengzheng in Chizhou (Anwei), he had his head shaved and practised the *Vinaya*. Aged sixteen, on pilgrimage around Chan establishments, he practised in all of them. [The master] had initially researched the verity or otherwise of the ten chapters of the *Lengyan Jing*<sup>247</sup> finally coming to a profound understanding [of it] and concentrated on elucidating every sentence with notes. After doing this, the master paid a courtesy visit on Chan master Jinghui (Fayan), relating the nature of his endeavours and the deep concordance of the *sutra*'s purpose.

Jinghui said, 'Is it not so that there are eight original causes [illustrated by the Buddha in the *sutra*]?'<sup>248</sup>

'That is so,' replied the master.

'So what is the brightness of the sun?' asked Jinghui.

'Brightness returns to the sun,' answered the master.

'And what about the sun?' asked Jinghui.

The master, as if an ignoramus, could not answer.

Jinghui ordered the master to burn all his notes and from this time on, convinced, he asked all the more for the benefit [of Jinghui's guidance] and began to neglect knowledge and explanations.

The master resided first in the Zhiguan Temple in Jizhou (Jiangxi, Ji'an) but in the 3<sup>rd</sup> year of the *Gande* reign period [of the Northern Song dynasty, 964 CE] the ruler [of Jiangnan] invited him to occupy Zhangqing Temple and then the Baoci Training Monastery. The appointment caused the great venerable master to stir the sea of students with the sound of thunder. The courteous reception he met with was different from others of his rank.

The master ascended the hall and addressed the assembly: ‘May the host of heavenly beings of all ranks receive the power of this compassion, the majestic awe empower the three realms and the benefit extend to all beings engendered by the four kinds of birth.<sup>249</sup> Together receiving these spiritual emanations, united, this is referred to as the deep meaning. All the Buddhas of the ten directions forever salute you and who would dare to gainsay that! So coming here is called opening the gate of skill-in-means, in accordance with the root of the established teachings; it is just like this, as if flowing out into the world without end. If this can be relied upon and the teachings taken on, what is not possible? Therefore Qingliang [Fayan], the former master, said that Buddha is just a person who has no outstanding business, but that alas, in search today for a man with no outstanding business, not one was to be found.’

A monk asked, ‘Ven. Chongshou’s (25.886) Buddha-dharma was transmitted to Ven. Zhiguan, but to whom was Ven. Zhiguan’s Dharma transmitted?’

‘You should try to bring Ven. Chongshou’s Dharma up for examination,’ answered the master.

Question: ‘Is there Dharma on a mountain summit’s precipitous cliff?’

‘What do you mean by a mountain summit’s precipitous cliff?’ responded the master.

Question: ‘What is the Dao?’

‘Forgetfulness overturned,’ said the master.

The master addressed the assembly, saying, ‘In the lives of senior monks, how many are without insight? Day after day the same thing; although living here, following *karma*, resigned to fate.<sup>250</sup> Yet monks of today are not at one with original non-being.<sup>251</sup>

Question: ‘What is the common task?’

‘A thousand differences, ten thousand others,’ said the master. The monk was about to ask further, when the master said, ‘Stop!

Stop! No need to talk, just understand the thousand differences and ten thousand others.'

Question: 'What is the venerable sir's house style?'

'Shutters on the gate of the abbot's quarters.'

Question: 'What is the signless<sup>252</sup> field of the Dao?'

'Four young gentlemen, five young gentlemen of the ancestral temple.'

Question: 'What is the hair blown onto a sharp sword blade [and cut in two] all about?'

'A rolling pin.'<sup>253</sup>

Question: 'What is the correct and straight road?'

'Far, far; near, near.'

'So what happens when going like this?'

'Ba! Foolish man! This is the strategic path, dangerous,' said the master.

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

'From Caoshan in Fuzhou (Jiangxi).'

'How many days to come here?'

'Seven days.'

'Travelling through many mountain forests, valleys and streams – which one of them is you?'

'All of them.'

'Living beings turn the true and the false upside-down and take outside phenomena as themselves,' said the master.

'What is the student's own self?'

'Everything,' replied the master and again, 'Each of the monks in the Zhiguan Temple goes through winters and summers, but are there still some who awaken to their own selves or not? Zhiguan Temple gives you verification and clarity; today, you should see clearly and not be confused by perverse demons.'

'But what is the student's self?' asked the monk again.

'A good reverent monk, eyes very bright.'

## 25.875 Chan Master Zhangzhou Luohan Yuan Shouren

Chan master Shouren (?-958 CE) of Luohan Temple in Zhangzhou (Fujian) was a native of Yongchun *xian* in Quanzhou (Fujian) who first took part in Jinghui's (Fayan) community. [After awakening] the master returned to his native district and settled in Dongan Xingjiao Temple as abbot of the monastery.

The master addressed the assembly, saying, ‘Just on the evidence of those present today, who has too little, who too much? Yet even so, that is still the secondary, relative truth. If the venerable monks have come to awakening, then it is one, it is two; but still it needs careful investigation.’

A monk asked, ‘What is the real meaning of the Patriarch coming from the West?’

‘What is the meaning just now?’

Question: ‘What is nirvāṇa?’

‘Birth and death.’

‘What is birth and death?’

‘What have I just said?’

The assembly of monks was gathered for the evening meeting. The master addressed them, saying, ‘Originally not a single thing has a place to abide; a wheeling bright moon, seal of the heart-ground.’ Then the master returned to the abbot’s quarters.

Afterwards the master occupied the Boa'en Temple in Zhangzhou. He addressed the assembly [for the first time], saying, ‘Bao’en Temple cannot grant people to choose a *huatou* (*gong'an*), but today the venerable monks may choose a couple of *huatou*. Is there still a will to enjoy? Oh monks! The shinbone of a crane is long, of a duck, short. Sweet grass is sweet, yellow stump grass, bitter. Does such a choice still satisfy refined thoughts? Oh monks! Do not talk of blood vessels not flowing freely or take the obstructions of muddy water as good! And further, do not misunderstand. Now, keep well!’

A monk asked, 'What is the meaning of the coming from the West?'  
'What is called coming from the West?' replied the master.  
'So there is no coming from the West.'  
'The utterance came from your mouth,' said the master.

Question: 'What is the Bao'en house style?'  
'No opportunity to rest your eye on anything,' said the master.  
'The student has not been entrusted with a transmission. May the master please employ skill-in-means.'  
'Surely not disappointed?'  
'Is this the extent of the master's disposition?'  
'There is much to be realised in a temple,' said the master.

Question: 'What is the cardinal teaching of the Buddha-dharma?'  
'What did I just tell you?'

Question: 'What is the characteristic of no-birth?'  
'To discard a body and receive a body.'  
'So birth and death are not subject to time,' said the monk.  
'Such an understanding is to be expected of you,' said the master, and added, 'All men possess the true wisdom and each one is wholly complete, always.'

Question: 'What is the complete, everlasting principle?'  
'There is not a thing which does not harmonise with it.'  
'This being so, then the dharma-world is all around,' replied the monk.  
'So what is the difficulty with clever speech!' said the master.

Question: 'What is not coming out with the three inches of tongue all about?'<sup>254</sup>  
'You ask, I answer.'

The master asked a monk, 'Where have you come from?'  
'From Fujian.'  
'Having forded many streams and trekked over so many mountain ridges, which ones are the venerable monk's own self?'  
'Personally, this fellow is from Fujian.'

‘So apart from discussing this, is there something else to discuss?’  
‘What more is there to discuss?’  
‘Your language has degenerated,’ said the master.

Question: ‘May the master please just give a pointer, without neglecting the *karmic* conditions.’

‘What are called *karmic* conditions?’  
‘If it is not possible to put a question, how are doubts to be allayed?’  
‘If not today, simply a government official,’ replied the master.

## 25.876 Chan Master Hangzhou Yongming Si Daoqian

Chan master Daoqian (?-961 CE) of Yongming Temple in Hangzhou (Zhejiang) was a native of Hezhong *fu* (Shanxi, Yongqi *shi*, Xipu *zhen*) whose family name was Wu. From the very first, on arriving at Linchuan (Jiangxi, Fuzhou) to pay a courtesy visit on Chan master Jinghui [Fayan], Jinghui recognised him as different and permitted him to enter the room [for interviews].

One day Jinghui asked, ‘Apart from taking part in practice and asking questions, what *sutras* have you read?’

‘I have read the *Huayan Jing*.<sup>255</sup>  
‘The six characteristics – totality, distinction, sameness, difference, formation and disintegration – what categories do they belong to?’

The master replied, ‘According to the universal principles as they are written in the book of the *Ten Stages* in the *Huayan Jing*, all the world’s dharmas possess all six characteristics.’<sup>256</sup>

‘Does emptiness also possess the six characteristics?’ asked Jinghui.

The master, like an ignoramus, had no answer.

‘You can still ask me,’ said Jinghui.

The master asked, ‘Does emptiness also possess the six characteristics?’

‘Empty,’ replied Jinghui.

Thereupon the master, opening into awakening, leapt and frolicked with joy, and bowed in gratitude.

'What have you understood?' asked Jinghui.

'Empty,' replied the master.

Jinghui approved of this.

On another day, since the four assemblies, lay ladies and gentleman, had come to the temple, Jinghui asked the master, 'In the rules for monks it is said that listening to the sound of the women in their apartments from behind a partition [talking about] their finery, is breaking the precepts, but today, gazing at all the gold and silver ornaments, together with the vermillion and purple attires all side by side, is this breaking the precepts or is it not breaking the precepts?'

'A good entry into the path,' replied the master.

'Later you will have five hundred fine disciples, evoking the reverence of the aristocracy,' said Jinghui.

Shortly afterwards the master bid reverent farewell and went to live in an old temple in Quzhou (Zhejiang) and just read from the Buddhist canon every day. Later the ruler of Wuyue, Zhongyi of the house of Qian (r. 947-978 CE) had the master enter the prefectoral capital to receive the Bodhisattva Precepts<sup>257</sup> and was conferred with the name of Chan master Cihua Dinghui. A large monastery was then established, bearing the name Huir Yongming (The Forever Brilliant Sun of Wisdom Monastery) and the master was invited to occupy it.

The master said to the Ruler, 'May it be asked if the copper figure of the *Luohan* at the foot of the *stupa* can be passed through the new monastery in order to make an offering to it.'

'Very good!' responded the Ruler, 'Last night a dream came of the sixteen Venerable Ones,<sup>258</sup> begging to follow the Chan master and enter the monastery. What a numinous response!' Thereafter the two characters 'Genuine Response' were appended to the master's religious name. The master settled down at the great practice centre Yongming and the assembly always consisted of some five hundred persons.

The master ascended the hall and addressed the assembly: ‘The Buddha-dharma is openly revealed, so why has that still not been understood? If all the venerable monks wish to understand the Buddha-dharma, then just ask the ordinary folk and if the desire is to know about worldly things, then just ask an eminent old monk. Enough now, too long standing.’

A monk asked, ‘What is the thrust of the teaching at Yongming?’

‘Today the 15<sup>th</sup>, tomorrow, 16<sup>th</sup>,’ said the master.

‘May the master’s actual indications be clear.’

‘Where is the clarity?’ replied the master.

Question: ‘What is the Yongming house style?’

‘The venerable monk has been answered long ago,’ said the master.

Question: ‘What is the solution for the three kinds of human sicknesses?’

‘You are deaf.’

‘May the master please employ his skill-in-means.’

‘This is skill-in-means,’ said the master.

Question: ‘Why were the birds bringing flowers in their beaks to Master Niutou before he had seen the Fourth Patriarch?’

‘Looking east, looking west.’

‘And why did they bring no more flowers after Niutou had seen him?’

‘Looking south, looking north.’

‘How was it in former days?’

‘Just an understanding for today,’ said the master.

Question: ‘What is the second moon?’

‘Moon.’

Question: ‘What is the business of the face to face interview about?’

‘What is behind the back?’ answered the master.

Question: ‘Mañjuśrī’s sword, who does it kill?’<sup>259</sup>

'Stop! Stop!' said the master.  
'What is this sword?'  
'It is the eye,' said the master.

Question: 'When no one inquires, then the supreme Chan vehicle is also set aside. May the master not respond please.'

'A good teaching monk!' said the master.  
'So, in gratitude, now taking my leave,' said the monk.  
'Three prostrations are not necessary; the whole of your life would be used up,' replied the master.

One day, after the whole assembly had gathered, the master pointed at the incense burner and said, 'Can you all still see it? If it is seen, then everyone make one prostration and then return to the monks' hall.'

A monk asked, 'To come to the Dao without words, is to borrow words to manifest the Dao. What does it mean, words manifesting the Dao?'

'Avoid picking and choosing,' said the master.

Question: 'What is the auspicious radiance of the Sun of Wisdom Temple?'

'From here to the Requiting, the Benevolence Temple is not far,' said the master.

'This being so, then my ignorance shines through,' replied the monk.

'Fortunately, blind pleasure has nothing to do with it,' said the master.

## 25.877 Chan Master Fuzhou Huangshan Liangkuang

Chan master Liangkuang of Mount Huang in Fuzhou (Jiangxi) was a native of Jizhou (Jiangxi, Ji'an).

The master ascended the hall to address the assembly: ‘The top of a mountain peak is devoid of food; there is nothing there that can be of service to a wayfarer. Only by possessing the diamond eye, can you rely on assistance in clarifying the true heart. If you can understand this, then it is possible to break the darkness of ignorance, but if you cannot understand, truly it is not broken.’ The master rose and returned to the abbot’s quarters.

A monk asked, ‘What is the house style on Mount Huang?’

‘Touch your nose,’ replied the master.<sup>260</sup>

Question: ‘What is the thing that does not change its essence?’

‘Spring, summer, autumn, winter,’ replied the master.

Question: ‘What is the one road to the gate of nirvāṇa?’

‘Are you not asking about the one phrase within the Chan vehicle?’ answered the master.

‘Then there is no astonishment,’ said the monk.

‘Not being astonished is good,’ replied the monk.

Question: ‘When all the stars are circled around the moon, what is going on?’

‘What do you call a moon?’ asked the master.

‘Were it not so, then what is this?’

‘What is this?’ replied the master.

Question: ‘The bright mirror on the stand, why do the many things and all their connections with each other not appear in it?’

‘Where is the stand?’ replied the master.

‘It is right now!’

‘Talking also does not appear [in it either],’ said the master.

Question: ‘What is Chan?’

‘A continuous three worlds,’ replied the master.

‘What is the Dao?’

‘Grand and vast.’

## 25.878 Chan Master Hangzhou Lingyin Shan Qingsong

Chan master Qingsong (?-948) of Mount Lingyin in Hangzhou (Zhejiang) was a native of Fuqing *xian* in Fuzhou (Fujian). On one occasion, during his first sojourn with Jinghui [Fayan], Jinghui pointed to the rain and said, ‘Drop by drop falling into the venerable monk’s eye.’ The master did not understand the pointer at first, but later, due to reading the *Huayan Jing*, was moved to awakening and inherited the seal of transmission from Jinghui.

The master then left and settled in a grass hermitage on Mount Siming in Mingzhou (Zhejiang, Ningbo), where Military Commissioner Qian Yi, with the formal courtesy [of a disciple], was in attendance. The Ruler [of Wuyue], Zhong Yi, had the master make the Dharma available at two locations in Linan [city] (Zhejiang, Hangzhou) and later occupy the head temple Lingyin. His was given the formal religious name Chan master Liaowu (Completely Awakened).

The master ascended the hall and addressed the assembly: ‘All the Buddhas of the ten directions are ever before you – see them? If seen, are they seen with the heart or seen with the eyes? Yet it is said that each and every dharma is not subject to birth, each and every dharma is not subject to death. If it can be understood in this way, then all the Buddhas are forever revealed before you.’

The master added, ‘Seeing form is to see into the heart, but what is it that is called the heart? Mountains, rivers, the great earth, the myriad phenomena, all connected with each other; blue, yellow, red, white; boys and girls and such things – are these heart or are they not heart? If they are heart, then why do they take on the appearance of [these] things? If they are not heart, then why say that seeing form is seeing into the heart? Understood? It is only due to confusing these things that they are turned upside-down, with all kinds of differences, yet in the midst of there being no sameness and no difference, sameness and difference are definitely born. Moreover, to come to the direct undertaking of the inheritance, is to

suddenly open to the original heart, pure, without a single thing that can be seen or heard. Those who depart from the heart, by seeking awakening on the outside, the ancients refer to them as being lost in the waves whilst begging for the source, making it difficult in the end to clearly awaken.'

Question: 'Why is it, when the [six] roots and the [six] dusts have been eliminated, that the relative and the absolute are not clear?'

'Following such a definition of relative and absolute, what is the meaning of the elimination of the roots and the dusts?' replied the master.

'What is Guanyin's cardinal principle?'

'Wrong,' answered the master.

Question: 'Buddha-nature is the true nature of ignorance, so what is the Buddha-nature?'

'What is it that is called ignorance?' replied the master.

Question: 'What is the venerable sir's house style?'

'From ancient times until now,' said the master.

Question: 'What if there were no questions, no answers?'

'Saying something in your sleep?' said the master.

Question: 'What is the Buddha-dharma on the precipice of a mountain peak?'

'What is the function of the precipice on the mountain peak?' replied the master.

Question: 'What was the situation before Master Niutou had seen the Fourth Patriarch?'

'Mountains blue, waters green.'

'And after seeing him?'

'Waters green, mountains blue.'

The master asked a monk, 'Do you understand the Buddha-dharma?'

'Not understood.'

'Do you really not understand?'

'Really.'

'Go away. Wait for another time,' said the master.

When the monk was bidding formal farewell, the master said, 'Not this farewell.'

Question: 'What is the Great Wisdom?'<sup>261</sup>

'Boundless falling rain.' The monk did not respond so the master said, 'Understand?'

'Not understood.'

The master followed up with a verse:

The Great Wisdom  
Without grasping, without discarding  
Like a man who does not understand  
Wind-cold-rain-falling

## 25.879 Chan Master Jingling Bao'en Yuan Xuanze (*Hōon Gensoku*)

Chan master Xuanze<sup>262</sup> of Bao'en Temple in Jingling (Jiangsu, Nanjing) was a native of Weinan in Huazhou (Jiangnan, Hua *xian* dong). On the first visit to Ven. Qingfeng the master asked, 'What is Buddha?'

'A fire-boy coming in search of fire,' said the master.<sup>263</sup>

The master, on receiving this word, treasured it in his heart. Then he paid a courtesy visit on Jinghui [Fayan], who questioned the master on his state of awakening. The master said, 'The fire-day is fire still searching fire, also like Xuanze asking of Buddha with Buddha.'

'Almost got away with it,' replied Jinghui, 'but actually wrongly understood.'

The master, although humbled and moved, still harboured some doubt; so he withdrew into thought, since the profound meaning had not yet dawned. Then, surrendering with honesty, he asked Ven. Jinghui for the boon [of an answer].

'Ask and you will get an answer,' said Jinghui.

The master asked, 'What is Buddha?'

Jinghui replied, 'A fire-boy coming in search of fire.'

The master suddenly returned to realisation. Later he resided in Bao'en Temple.

The master ascended the hall and, regarding the great assembly, said, 'Better a *huatou*,<sup>264</sup> as there is simply no one capable of posing a question with insight: thus the vexation that he is called three times by an ancient. No one should be vexed that he is calling. So following on that, what is the meaning of that ancient? Is it capable of being expressed? A thousand Buddhas come into the world, yet are not able to augment it by one jot; revolving around the wheel of the six destinies,<sup>265</sup> does not diminish it by one jot. The great region of clarity manifests without a hair's breadth of obstruction. An ancient said that it only needs the existence of a single hair for it to become obscured. Moreover, these days, things seem to be as fixed as the earth. What is it to rest for a moment? If you are not able to rest for a while here, then that is just being in the realm of a worldling. Although it is so, do not despise the simple truth of these words, nor be suspicious of the words of the Buddhas and Patriarchs. Why so? What Buddhas and Patriarchs have said is, to go beyond. If this is understood, then everything else is irrelevant. It is therefore necessary to examine all this in detail and if the probing of those virtuous monks of old into life and death cannot be seen into, then it is also not the time for shaving the head and clipping the nails. What can be seen today is the great difficulty of just carrying on.'

Question: 'The clear realisation of seeing into the Buddha-nature – but what is the Buddha- nature?'

'No desire for facile explanations,' replied the master.

Question: 'What is the Diamond Being?'<sup>266</sup>

'Never seen yet?'

Question: 'What is the hidden state of all the sages?'

'Still it is necessary to understand one's self,' said the master.

'What is the hidden state of the venerable sir?'

'Wait, later you will understand,' replied the master.

The master addressed the assembly: 'All the venerable monks are fully endowed with the everlasting completeness of the moon (Buddha-nature), every breast with the priceless treasure. Still, moon covered by clouds makes it difficult to give light, for it cannot shine. Just so, wisdom is hidden and confused by the mundane, making it difficult to realise, for it does not pass through. No more for now, standing too long!'

Question: 'What is the clearly understandable phrase?'

'Answering you is rather difficult.'

'Then such talk does not conduce to it,' said the monk.

'Not answering you is also rather difficult,' said the master.

'Deeply appreciated, what the venerable sir has said,' answered the monk.

'Tell me what I said,' replied the master.

Question: 'Where does a dead monk go after transformation?'

'Wait until your birth, then you will hear of it,' said the master.

'Guest and host clearly distinguished,' replied the monk.

'You are just seeing a deceased monk,' said the master.

Question: 'What is the original heart of a student?'

'Did you say something or not?' replied the master.

'If it was already expressed, then what is immediate intuitive understanding?'

'Wait until you have put the question, then it will come,' replied the master.

'In the teachings it is said that trees can produce fruits like coloured glass. Not yet understood is whether men can eat them.'

'Trees from where?' asked the master.

'The student has some.'

'Those fruits are eighty-four thousand *li* away,' said the master.

Question: 'What does it mean, to be unmovable?'

‘The Yangze and Yellow Rivers compete to flow, sun and moon revolve and flow.’

Question: ‘May the master please say a word about the Chan vehicle’s profound essential.’

‘How long have you been a pilgrim?’

‘And without coming across any companions,’ said the monk.

‘Less dozy!’ replied the master.

## 25.880 Chan Master Jinling Baoci Xingyan

Chan master Xingyan, Master-director<sup>267</sup> Xuanjue, of Baoci Temple, Jingling (Jiangsu, Nanjing) was a native of Jinjiang in Quanzhou (Fujian), who came into the Dharma through Master Jinghui [Fayan].

The master ascended the hall and addressed the assembly: ‘All pilgrims are well aware, on arriving at a monastery and setting down bowl and water bottle, that walking on the bodhisattva way could be said to be fulfilled. So what use then to come here and raise questions about the quiddity (*bhūtatathatā*) of nirvāṇa? And so it has ever been said, by way of example, that in order to split a rock open and recognise the treasure [in it], it is only necessary to eliminate the dross for the real gold to emerge of itself, and that this is referred to as forever abiding in the world, in full possession of a monk’s treasure (*vinaya*). Similarly, it is like the single taste of rain and the one earth giving life and growth to the myriad things. Yet still great and small are not the same, just as sweet and sour are different. Yet one cannot apply the terms great and small to earth or rain, for as it is said, square is manifestly square, round, manifestly round. Why is this so? It is because this Dharma does not deviate from principle, but corresponds with what appears and so is referred to as answering to the manifestations of the forms of physical existence. Is this seen? If it is not seen, then do not idly sit about!’

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

‘This question is not appropriate.’

Question: ‘Before good and bad, what is it to be at one with the original man?’

‘Are you still differentiating?’

The Ruler of Jiangnan had recently established the Baoci (Requiting Benevolence) Practice Centre and had the master deliver a grand talk on the Chan Way.

The assembly was a sea of more than two thousand living beings. The master was also conferred with a religious name of office.

The master addressed the assembly: ‘On this day, exalted and worthy are gathered here together, a sea of living beings all equal, all in the faith that there is no one who is not possessed of the boon of the Buddha-dharma. If there is someone [here] with a bright [heart] mirror, then there is no need to wait on words. Indeed, originally there were no words, so what is silence? Nevertheless, the interconnectedness of the myriad forms is the vast source of the Buddhas. Manifesting brightly, the ocean seal radiates transparency; turbid, then feelings are infatuated by self delusion. If the heart of a high warrior has not been penetrated, not broken free from the rigidity of being high persons, then how can the wonderful ultimate develop amidst all the dust, how can the forms of things unfold? Although the myriad things are all pressed by being interconnected, what is clear is that birth is no-birth, cessation, no-cessation. Birth and death is a dark pit, yet this is what they call the truly everlasting. Saying that is a deception, for shadows scatter along a thousand roads, whilst by discussing the genuine, all falsity is cut off, leaving no trace. Is it not so, that by means of the existence of no birth and death, this can be taken into account!’

Question: ‘The Ruler has yet again extended an invitation, since the venerable sir was especially favoured by the former dynasty. What will the venerable sir’s remarks be today?’

‘You are not to ask someone again to give praise,’ replied the master.

‘This being so, then even among heavenly beings, there are none that can surpass this,’ replied the monk.

‘Nothing to do with it,’ said the master.

Question: ‘Come from far, far away and seeking solace from the master, may he please let fall a hint.’

‘Still relying on the old place,’ replied the master.

## **25.881 Chan Master Jinling Jingde Daguan Zhiyun**

Chan master Daguan Zhiyun (906-969 CE) of the Jingde Practice Centre in Jinling (Jiangsu, Nanjing) was a native of Hezhong (Shanxi, Yongqi *shi*) whose family name was Wang. As a young man he stepped out of the social round and, relying on Great master Gao of Pujiu Temple, had his head shaved, receiving full ordination on coming of age. Starting on pilgrimage, the master paid a courtesy call on Ven. Xiu Shanzhu at Longji Temple in Fuzhou (Jiangxi), where he served for quite some time, but the affinity links did not harmonise.

Later the master went on a courtesy visit to Bao’en Practice Centre in Jinling and, taking part in Master Jinghui’s [Fayan] community, was awakened to the most profound. Afterwards he became the incumbent of Qixian Temple on Mount Lu.

The master ascended the hall to address the assembly: ‘The skill-in-means of all the sages of old was not small. Generally, it is only necessary that all of you have insight. But even if there is no insight yet, still it makes not the slightest difference, which means all of you have also never yet turned your backs [on the Way] by a hair’s breadth. Why is this so? The brightness of the sun radiates, laying everything bare; if this is understood today, then there is no need to expend the least spiritual strength. Is this clear? For even saying that Vairocana is the master, the dharma-body the host, is really just restraining or encouraging, responding in accordance with people’s innate dispositions. Do all of you understand correctly the principle of the Dao? If understood, then do not be suspicious of the words of the Buddha, do not make something weighty of Buddhas and

patriarchs, but directly, with the brightness of your own eyes, begin to practise.'

A monk asked, 'What is true speech?'

'What did you say?' replied the master.

Question: 'When there is chaos and one cannot seek [the Way], what then?'

'What is it that you cannot find?'

Question: 'What is the meaning of the patriarchs?'

'What function do the patriarchs have?'

Question: 'These days are far from appearing auspicious, so who has the genuine meaning?'

'The whole assembly sees that you are asking such a question,' said the master.

In the second year of the reign period Gande [of the Northern Song dynasty, 965 CE], the Ruler of Jiangnan, esteeming the master's teaching of the Way, established a large practice centre at Beiyuan,<sup>268</sup> naming it Jingde (Pure Virtue) and extended an invitation to him to occupy it; he was also given the dharmatitle Da Chanshi (Great Chan Master).

The master ascended the hall and addressed the assembly: 'Now, longing in admiration for the Dao, it is also necessary to have the root capacity of the highest of the high to begin practice. Creation in haste is not easy to bring off. Why? The Buddha-dharma is not deep worldly knowledge; yet venerable monks should not be contemptuous on this account, for another ancient one said that the eyes of śramaṇas are fixed on the world, contain and protect heaven and earth continuously, without a fine hair of a leakage. Therefore, all the Buddhas give praise, give praise without end, to the metaphor, teach the metaphor without end. If the venerable monks shine brightly and powerfully, from the past until now, this has fortunately been the house style, so why not continue? Why deprecate oneself, taking on bitter travail in vain, without being able

to understand clearly? Simply because of this, all the Buddhas come into the world to bring joy; simply because of this, all the Buddhas sing of entering nirvāṇa; simply because of this, the Patriarch came from the West.'

A monk asked, 'The various sages all enter the dharma-gate that is not two, but what is the dharma-gate of non-duality?'

'Just enter so,' said the master.

'If it is like this, then past and present are the same,' replied the monk.

'Which place do you say is the same?' said the master.

Question: 'What is the main thrust of the Buddha-dharma?'

'Exactly the right question.'

'Then the student can make prostrations.'

'What have you understood?' asked the master. Question: 'What is Buddha?'

'What is not?' Then the master spoke again to the assembly, saying, 'I cannot cast off the body in the valley's gorge, but will wipe out the traces in the market place and then make for the forbidden court<sup>269</sup> to once again vex the ruler – this is my transgression.' So after many farewells, the master returned to the home mountain. The Ruler made the Qixuan Temple on Mount Wufeng (Hubei) over to him.

On the 17<sup>th</sup> day of the 8<sup>th</sup> month, in the 2<sup>nd</sup> year of the Kaiyuan reign period (969 CE), sitting peacefully [in meditation], the master revealed his quiescence. Sixty-four years old, he had been a monk for forty-four years.

## 25.882 National Preceptor Gaoli Daofeng Shan Huiju

National Preceptor Huiju of Mount Daofeng in Gaoli (Korea) first became aware of his root nature in Master Jinghui [Fayan]'s room. The ruler of Gaoli, his country of origin, thought highly of him and dispatched an emissary with an invitation, so the master returned to

his own country. The ruler wished to receive the acroamatic teachings<sup>270</sup> of the [Chan] Heart [School] and treated him generously.

One day, on being requested to enter one of the Prince's residences, the master ascended the hall and, pointing to the Majestic Phoenix Tower, addressed the assembled: 'The Majestic Phoenix Tower has been praised by all venerable monks, but do all the venerable monks understand? If understood, then how is it understood? If not understood, then what is it about the Majestic Phoenix Tower that is not understood? Take care now!'

The master's teachings did not spread to China nor is it known where the end came.

## **25.883 Chan Master Jinling Qingliang Fadeng Taiqin**

Chan master Fadeng Taiqin (910-974 CE) of Qingliang Temple, Jinling (Jiangsu, Nanjing) was a native of Weifu (Hebei, Daming). From birth on he was awake to the Dao and his eloquence knew no impediments. After he had entered Master Jinghui [Fayan]'s room, an ocean of people pledged allegiance to him. He was called 'the agile artisan' by everyone. The master first received an invitation to occupy Shuangling Temple on Mount Yougu in Hongzhou (Jiangxi, Nanchang).

The master ascended the hall and had not yet mounted the high seat when he said, 'In this mountain monastery former generations of venerable incumbents expounded on the Dharma; this dharma-seat is high and broad, so how can this humble self mount it? An ancient worthy said that only after paying reverence to *Buddha Xumi Deng Wang* (King Lamp of Sumeru Buddha),<sup>271</sup> is it possible to mount the seat. But say now, where is King Lamp of Sumeru Buddha now? So pay reverence for a moment.' The master then mounted the high seat and after a long silence, said, 'Is it still possible for the great assembly to have understanding, so as to be only like this?'

A monk asked, 'What is it like around Shuangling Temple?'

'Painting pictures does also not succeed.'

'What about the people around here?'

'Off with you,' said the master, and added, 'The surroundings do not know either and are still looking for people.'

Question: 'A Buddha comes into the world and heaven and earth quake. The venerable sir comes into the world, but where is the quake?'

'Where was this quaking observed?' replied the master.

'Still, it is here today!' said the monk.

'So what is happening today?' replied the master.

A monk came forward to make his prostrations and the master said, 'Wayfarer! For gratitude, when you enquired of me in earlier times, what would be a suitable something to give you now?'

The monk was about to ask again, when the master said, 'Taking it to be mutual familiarity, actually it is completely not understood,' said the master.

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

'Bitter.'

Question: 'A Buddha comes into the world, universally refreshing living beings; the venerable sir comes into the world, but for whose sake?'

'Not in vain,' answered the master.

'This being so, then living beings have something to rely on.'

'No need!' said the master.

The master made an announcement to the assembly: 'Just stay for a moment, though the assembly has been standing long. Today government officials and the whole great assembly are solicitously engaging with each other; this is of special merit, an example of what can be achieved! So, for those who have yet to understand what is said, listen out for a word – but who now is going to open his mouth?' The master then descended the high seat and, leaning

heavily on his staff, said to the assembled, ‘Understood yet? The host of *devas* listen in silence and in heaven above they do not rain down flowers; the images of Subhuti are gone.<sup>272</sup> This being so, receive [the teachings] in faith and practise it with reverence.’

The master next occupied Shanglan Huguo Temple. A monk asked, ‘The drum is beaten in all of the ten directions and the ten places hear it at the same time. What is it that is heard?’

‘Which place have you come from?’ replied the master.

Question: ‘The Way for a bodhisattva practising good deeds is not to sully any characteristic of dharmas. What is this Way for a bodhisattva like then?’

‘All dharma characteristics.’

‘How not to sully them?’

‘Where could they be sullied?’ replied the master.

Question: ‘Having just been chosen as abbot, may the student also be allowed to choose?’

‘You have lost the point,’<sup>273</sup> replied the master, and added, ‘What examination are you studying for?’

Question: ‘What is the interpretation of the great Dharma’s principle?’

‘I interpret it just as you interpret it!’ said the master.

The master next occupied Longguang Temple in Jinling. Ascending the hall and mounting the seat, temple controller Baizhui announced, ‘Virtuous monks of long practice gathered at this dharma-assembly, regard now the cardinal principle of the truth!<sup>274</sup>

‘The controller is in the secondary principle, but which principle is the old monk in today?’ said the master, then raised the sleeves of his robe and said to the assembly, ‘Understand? Oh, great assembly! This is the mountain dance,<sup>275</sup> but no need to talk of having been in charge of the Music [Bureau]<sup>276</sup> five hundred generations ago. Or perhaps there is a feeling of doubt, so please indicate then.’

A monk present asked, ‘What is the authentic school of the Buddhas?’

‘Which school are you from?’ replied the master.

‘How so?’

‘How so is not understood,’ said the master.

Question: ‘The master himself brought up the one recitation at Shanglan Temple; what is it going to be today at Longguang Temple?’

‘When did you arrive at Longguang?’

‘To take on what task?’ asked the monk.

‘If it is not taken on, then search out another place,’ said the master.

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

‘First ask about the lesser meaning, then you will get the big meaning,’ answered the master.

Later, the master moved to Qingliang Practice Centre in Jinling. The master ascended the hall and mounted the high seat. A monk came forward to ask a question and the master said, ‘This monk is the very first to come forward, so the great assembly has already requited the Ruler’s deep compassion.’

The monk asked, ‘At the Ruler’s command, the patriarchal seat is open again, the students have ascended the hall; may the master please give a direct pointer to the source of the heart.’

‘Ascending is still descending,’ answered the master.

Question: ‘The single lamp of Master Fayan spread and illumined all under heaven; to whom shall the venerable sir’s single lamp be handed over?’

‘Where had Fayan’s light spread to?’ replied the master.

Zheng Wang, when the ruler of Jiangnan, had received [the essentials of] the Dharma of the heart in Jinghui’s [Fayan] room. Then Jinghui entered cessation and the Ruler came once more to question the master: ‘What *gong’an* had the former master given that the venerable sir could not penetrate?’

The master replied, ‘It is the time for looking into it.’

On another occasion the Ruler again asked, ‘It is said that the old monk had heard many strange things from the former master.’

The master stood up to his full height. The Ruler said, ‘Please be seated.’

The master addressed the assembly, saying, ‘The former master’s dharma-seat consisted of five hundred persons. Today there are only some ten people in all regions, functioning as leaders. Say now, is it not that they are giving people wrong pointers to the path? If the pointers are wrong, teaching others to enter fire, enter water, falling into a pit, falling into a trench, is that why an ancient said, “If I climb a mountain of swords, the mountain of swords will cut me to pieces. If I go into a boiling cauldron, the boiling cauldron will wipe me out.”? What more is there to discuss? These words are very familiar so that those posing questions become careless; why is this? Just because for a long time already, there is a disconnection, a wide separation; monks need only understand that I myself am not able to go to such a place. Those not able to go to such a place have the eyes as the root, see all forms as Dharma. Aside from all the dharmas, what do monks see when they open their eyes? Therefore it is said that not to look at a single dharma is the Tathāgata, that this is called insight into the free functioning. Take care now!’

In the 6<sup>th</sup> month of the 7<sup>th</sup> year of the Kaibao reign period (974 CE), signs of illness showed themselves. The master told the assembly, ‘The old monk is lying sick, which presses him to see each one of you. Today training centres have spread everywhere, seeming to resemble charmed illusory cities<sup>277</sup> – yet still it is asked what an illusory city looks like! Was not an old master observed to have said that the treasury is not far away; all that is necessary is to advance forwards. Arriving at this city, it can also be said that it is something I conjured up. All you people here today, try to express the principle of the Dao – is it Tathāgata Chan, is it Patriarchal Chan, or something which can be settled definitively? Although you are of the older generation, it should be realised by what luck our country’s Ruler

established training centres in ordinary and in scenic places, none of which lacked anything, but making it possible for you to open your mouths. Today it is not yet known which one of you will declare effectively his Four-fold Gratitude in the Three Realms.<sup>278</sup> Is there a desire to obtain understanding? If it is merely understanding with the mouth, it must be without fault; were there faults, it would be due to you. Today I am the roaring fire-wind pressing down; go and dwell in this everlasting Dao. The old monk's stay here has already been excessive. Every aid granted by the ruler of the state, bestowals from donors, from friends of the Way in the ten directions, from directors and trainees, all made with a truly sincere heart, stay with me; in the silence [of the heart], difficult to express. But wearing hempen garments, this is to go along with worldly custom I say, and goes against the real. So, say then, is it better to obey [the worldly] or better to go against it? At least, to follow what I say is not to turn things upside-down. My skeletal remains should ideally be a grave mound on Southern Mountain, in the vicinity of Ven. Dazhi Zang [Fayan's posthumous name]. Birth and death, rising and falling clearly, is without submergence in change. Strive heedfully, strive heedfully! Cheerio!

On the 24<sup>th</sup> day of that month, sitting peacefully [on the meditation cushion], the end came.

## 25.884 Chan Master Hangzhou Zhenshen Baota Si Shaoyan

Chan master Shaoyan (899-971 CE) of Zhenshen Baota Monastery, Hangzhou (Zhejiang), was a native of Yongzhou (Shanxi, Xi'an) whose family name was Liu. He left the home life at the age of seven under the aegis of Chan master Gao'an and received full ordination from Vinaya master Huaihui at the age of eighteen. Then came pilgrimage and together with [future] National Preceptor Tiantai Deshao (891-971 CE, [25.869](#)) both received the seal of transmission [from master Fayan] at Linchuan (Jiangxi, Fuzhou). Not long afterwards, the master rested his staff at Shuixin Temple in Zheyou

(Zhixi, Diqu), to practise quiet sitting [meditation]. Later still, staying in the Fahua Mountains in Yuezhou (Zhejiang, Shaoxing), the master regularly went to Baota Monastery whilst residing at Shang Fangjing Temple. The Ruler of Wuyue Kingdom decreed that the master, with the official dharma-name of Chan master Empty Great Wisdom Ever Shining (Kong Dazhi Changzhao), should make the Dharma available.

The master ascended the hall and addressed the assembly, saying, ‘Plain-clad mountain monks, deficient in knowledge and insight and basically passing the time leisurely without a care, reading *sutras*, waiting for death – is this what is today called reverence for the great ruler, the bitter striving of mountain monks emulating well-seasoned monks everywhere, to open this collective celebration of Dharma? Since the great ruler himself has initiated the invitation, it is only intended for all those worthy monks of a clear heart; there is no other principle of the Dao than this. So, are all the worthy ones here of a clear heart? If not, then it is not the time for chatting and giggling, for being frozen and locked in silence, for roaming about in search of wisdom, for discussions with companions, observing the play of mountain waters, ears and eyes severed from what is going on – is this the state of your heart? Even if the above is understood,<sup>279</sup> it is only taken in as if by ghosts – is this the clear heart? Yet there are persons, who, apart from their deluded thinking, also take the real world of the ten directions and, cherishing sun and moon, embracing the great void, call that the original true heart. But this too must be reckoned as heretical Dao, not the clear heart. Can all you worthy monks understand this? The heart does not exist, neither is it non-existent. If you intend to come to terms with this understanding, how is this to be realised?’

Question: ‘When everything in heaven and earth<sup>280</sup> has become clear, what does this mean?’

‘Who, amongst the whole assembly, would believe you?’ answered the master.

Question: ‘What does it mean to see the moon, whilst forgetting the finger pointing?’

‘It is not seeing the moon.’

‘Is it not that the moon may be recognised by the finger pointing?’

‘How long have you been taking part in training?’ replied the master.

The master showed signs of illness in 7<sup>th</sup> month of the 4<sup>th</sup> year fot the Kaibao reign period (971 CE) and addressed the disciples: ‘All practice is impermanent, this is the permanent characteristic.’

Having said this and sat down in lotus position, the master passed away at the age of seventy-three, a monk for fifty-five years.

## 25.885 Chan Master Jinling Bao'en Yuan Fa'an

Chan master Fa'an Huiji of Bao'en Temple in Jinling (Jiangsu, Nanjing) was a native of Taihe (Jiangxi, Taihe). After receiving the heart seal in Fayān's room, the master first lived in Chongshou Temple on Mount Cao, Fuzhou (Jiangxi) as the fourth generation incumbent.

The master ascended the hall and addressed the assembly: ‘To know illusion is to be apart from it, not accomplished by skill-in-means. Illusion departed is awakening, which is also without gradual stages.<sup>281</sup> How should the venerable monks understand this? Not accomplishing it by skill-in-means is also without gradual stages. Where was the meaning of that ancient? If this is understood, then all the Buddhas are forever in ones sight. If not understood, do not fall to discussing *The Sutra of Full Awakening*.<sup>282</sup> Now the Buddha-dharma, from of old until today, has never not been in full view. All worthy monks in all times have collectively inherited this powerful light, so it is necessary to have a great root of faith, so that the lotus can begin to rise. Unable to see the Buddhas, astute practitioners crossing to the other shore are capable of being useful as vessels of the Dharma. Even if not endowed with other virtues, those of long practice in purifying *karma* have to be like a big butcher throwing

down his knife and testify to the fruits of *arhatship*, beginning like this straightaway. Therefore an oldie said that if one joins the ranks of the Buddhists, then straightaway pass it on to ordinary folk.'

A monk asked, 'Since the great assembly has descended on this dharma-meeting, may the master please not hold back on the profundity of phrases.'

'Has the great gathering been deceived?' replied the master.

'If it is so, then the question has been answered fully,' said the monk.

'No use for,' answered the master.

Question: 'An ancient worthy said that all dharmas take no-birth as the source (*zong* 宗) but what is the source of no-birth?'

'A good question!' replied the master.

Question: 'May the master please exercise skill-in-means in the Buddha-dharma.'

'Skill-in-means exercised,' said the master.

Question: 'What is the heart of the ancient Buddhas like?'

'What an expectant question!' said the master.

The ruler of the state of Jiangnan invited [the master] to occupy Bao'en Temple, with the official dharma-name of 'Unifier of the People'.

The master ascended the hall and addressed the assembly: 'Today the order came to occupy the present temple, in order to say something about the Dharma to the assembly – and the controller has just sounded the hammer.<sup>283</sup> Very well! The teachings tell us to look at the cardinal truth. But what is the cardinal truth? If taking part in the salient practice has been successful here, there are still other ways today of indicating what this practice is. This being so, and having received the kind pointer [from the ruler], to persist in silence was not possible.

'Now the Chan School demonstrates the essentials – this unchanging law of the Dharma, fully, luminously evident, naked from

hoary times to this day. Then Bodhidharma, who came from the West, solely to grant all beings the proof of awakening, and that there is no Dharma that could be given to beings: which is only to say, that it is directly under [ones feet]. This enabled the teaching to stand on firm ground. Although the ancients talked of standing firmly on the ground, do the ones sitting here today attain this? If there are doubts, please ask.'

A monk asked, 'May the master please clarify the profound key of the three powers<sup>284</sup> emanating from the Buddha's elucidations, the one sound of the mysterious path.'

'Have you not already expressed it?' replied the master.

Question: 'What is it like around Bao'en Temple?'

'Everybody is watching you asking the question,' said the master.

The master revealed his cessation in the Kaibao reign period (968-976 CE), at the home temple.

## 25.886 Chan Master Fuzhou Chongshou Yuan Qichou

Chan master Qichou (958-992 CE) of Chongshou Temple in Fuzhou (Jiangxi), a native of Quanzhou (Fuzhou), ascended the hall and mounted the high seat. A monk asked, 'The four assemblies are all eager for the cardinal principle, but what is the cardinal principle?'

'What a bother to keep asking the question,' replied the master, and added, 'Since the great assembly wishes to know the principle of the Buddha-nature, it is necessary to become aware of the favourable *karmic* opportunity. What is the favourable *karmic* opportunity? If monks today have already dissipated it, then why talk of still having it? Not having it, what has it been dissipated for? Having it, what then is the cardinal principle? Oh monks! The cardinal truth is visible and complete, so why bother investigating further? Since it is manifestly clear, then coming to the ever-abiding luminosity of the Buddha-nature, all dharmas are ever-abiding dharmas. Still, this is not the true original source of the Dharma, so what is the true original source of the Dharma? Have the monks not

heard of an ancient, who said that if a man discovers the true return to the source, then everything in the ten directions completely vanishes.<sup>285</sup> Is there also a Dharma that is understandable conceptually? The ancients had such a great engagement with cause and effect (*karma*) that they complied with its dictates and practised accordingly. So why does the old monk toil with so much talk! If there are those in the assembly who do not yet understand, then please indicate.'

A monk asked, 'The [dharma] lamp of Master Jinghui [Fayan] is intimately your standard. Today monarch and princes have given their command, so what is Jinghui's lamp?'

'Ask another question,' replied the master.

Question: 'The ancients had insight into unequal states – may the master please clarify skilfully.'

'What states did the ancients regard as unequal?' replied the master.

Question: 'What is Buddha?'

'What is Buddha?' replied the master.

'How to understand this?'

'Understanding is not correct,' said the master.

Question: '[Bodhidharma's] exact meaning in coming from the West – how many of the venerable sir's people have understood?'

'Half way through the eighth month, year after year – autumn,' replied the master.

Question: 'What is the venerable sir's one phrase for people?'

'Guanyin [Temple] brings it up and Shanglan [Temple]<sup>286</sup> brings it up,' answered the master.

The master revealed his cessation in the 3<sup>rd</sup> year of the Chunhua reign period (992 CE).

## 25.887 Chan Master Hongzhou Yunju Shan Qingxi

Chan master Qingxi of Mount Yunju, Hongzhou (Jiangxi, Nanchan), a native of Quanzhou (Fujian), first occupied the Guangping Temple on Mount Longxu, where a monk asked him, ‘What is it like around Guangping (wide and even) Temple?’

‘Guangping acknowledged,’ replied the master.

‘What about the people in here?’

‘Verified.’

The master then occupied Mount Yunju. A monk asked, ‘What is it like around Yunju [Temple]?’

‘What do you call “around”?’ replied the master.

Later, the master occupied Ximing Temple in Quanzhou (Fujian). Court envoy Liao came to visit, saw the offerings made to the portrait of Master Fayan and asked the master, ‘What is the fruit in front of the portrait?’

‘It is fake fruit,’ answered the master.

‘Since it is fake fruit, why make an offering to the portrait?’ asked Liao.

‘Only for the purpose of having the envoy recognise it as false,’ replied the master.

Question: ‘What is Buddha?’

‘The appearance is very wonderful.’

## **25.888 Chan Master Hongzhou Baizhang Shan Daochang**

Chan master Daochang (916-991 CE) of Dazhi Temple on Mount Baizhang, Hongzhou (Jiangxi, Nanchang) left the home life on Mount Baizhang and had his head shaved by Chan master Zhaoming. Soon afterwards, taking part in Master Jinghui [Fayan]’s community, the master, on requesting the boon of an interview, asked, ‘Heretics question the Buddha, do not question with words, nor question without words ...’

Before the master’s question was finished, Jinghui said, ‘Stop! Stop! Your intention towards the World-Honoured One has been long

understood.' From this the master entered awakening.

Later, asking to return to the home mountain as the eleventh generation incumbent, students flourished there in great numbers.

The master ascended the hall to address the assembly: 'Mount this precious vehicle, directly bound for the open sanctuary of the Dao.<sup>287</sup> All venerable monks, without being honoured or made welcome – the weather is cold, no need to stand long. Please mount the vehicle of return. Keep well!'

A monk asked, 'What is the goal of the student on pilgrimage?'

'Not yet managed to break the staff in two?' replied the master.

Question: 'An ancient once said that Shakyamuni and we are fellow students. Not yet understood – who are these fellows?'

'There is only one fellowship which can be known,' answered the master.

'Still not understood – how to become intimate with these people?'

'If it is like this, then there is no understanding of the fellowship,' said the master.

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

'No need to ask so often.'

'But is it necessary to sing the rustic song?'

'Even singing, it falls beyond you,' said the master.

Question: 'What is it like around Baizhang Temple?'

'How does it compare with Yunju Temple?'

'What is the one phrase for people in Baizhang?'

'If it had reached all directions, all should have asked this,' replied the master.

The master addressed the assembly once more: 'Truly there is nothing to undertake, but taking every monk's task to reverence the Buddha, is there still doubt about coming to this? The ancients only used to say that all and everything in the ten directions teaches

*wuwei* (selfless action). This is to choose for the sanctuary (場) of Buddha, heart empty, an ordered return. Heart empty, an ordered return – what then is understood in the emptiness of the heart? It is not that place of eyes closed, cold and lonely sitting, that is the emptiness of the heart; this is actually understanding the *yin* and thinking it is liberation. Do the venerable monks wish for an empty heart? It is only necessary to know the heart – and so it is said that “gone beyond, already gone beyond; not yet come, then do not prepare.” Sitting immovably without preoccupations, how could that man be addressed? Supposing there were someone to address, would it be well for the monk to respond, or better not to respond? If he responds, who is that monk being called? If there is no response, it does not mean that he is suffering from deafness. The essence of the three worlds is empty, but it is not [like] a blockhead. Therefore, an ancient said that a heart that is empty comes to insight into the Dharma King. Has the Dharma King already been seen into? Of course, all this is merely an old monk’s sickness, nothing to boast about either. Take care now!’

A monk asked, ‘What is Buddha?’

‘How many times have you not asked?’

A monk brought up the following: ‘Someone asked Xuansha (18.477), “Without asking about the three vehicles and the twelve divisions of the teachings, what is the meaning of the Patriarch coming from the West?” Xuansha had answered, “The three vehicles and the twelve divisions of the teachings are not essential.” This monk does not understand, could the master please say a word?’

‘Do you really not understand?’ replied the master.

‘Really not,’ said the monk.

The master then disclosed a verse:

Not essential, three vehicles

Essential is the Patriarchal School

Three vehicles, not essential

Alike to the Ruler

The Ruler today wishes for all

To penetrate the Chan pointer  
Late into the night  
Apes howl atop Chaos Peak

In the second year of the Chunhua reign period (991 CE) the master revealed his cessation. The *stupa* was on the home mountain.

## 25.889 Chan Master Tiantai Banruo Si Tonghui

Chan master Jingzun Tonghui of Boruo Temple on Mount Tiantai ascended the hall to address the assembly: ‘Brilliantly clear, awesome and radiant, from ancient times until today there has never been any separation from it by even a hair’s breadth. Time and time without ceasing, pressing monks, yet without making contact with each other. Therefore it is said that mountains, rivers and the great earth are the monk’s good and virtuous friend; lightening streaks, earth quaking, everywhere stands naked and revealed – there is truly not a shred of a thing which can obstruct it. But why is this still not understood today, only giving rise to doubts? There is nothing to undertake, so no need to stand so long.’

A monk asked, ‘The *Udumbara* flower<sup>288</sup> opens and all men gaze upon it; may the Boluo Temple style please grant a word.’

‘Were it not that the venerable monk asked the question, it would never have been raised by other men,’ replied the master.

‘This being the case, then is there accord between ancient times and the present in Boluo Temple on Xiong Peak?’<sup>289</sup>

‘Yet, do not understand wrongly,’ said the master.

Question: ‘Why were birds bringing flowers to Master Niutou before he had seen the Fourth Patriarch?’

‘Where did you see that?’

‘And after seeing him, why did they stop bringing anymore flowers?’

‘Just understand the talk well!’ said the master.

Question: ‘Among the assembly on Rājagṛha Mountain, Mahākāśyapa heard the message intimately. Not yet understood is who hears it today among this assembly?’

‘Try to show Mahākāśyapā’s understanding.’

‘If it is so, then Mahākāśyapa has been heard,’ said the monk.

‘What is this confused talk?’ answered the master.

The master himself recited a genuine eulogy of farewell:

The true appearance is empty and vast,  
Painted in ochre by a man from Ying<sup>290</sup>  
Mountain peaks lofty, clouds empty,  
Moon leaping in the clear deep pool

## 25.890 Chan Master Lushan Guizong Si Fashi

Chan master Fashi Cezhen (905-979 CE) of Guizong Temple on Mount Lu, was a native of Caozhou (Shandong, Cao *xian*) whose family name was Wei. Originally named Huichao (Wisdom Gone Beyond), the master, on gaining entry to Master Jinghui’s [Fayan] hall, asked, ‘What is Buddha?’

‘You are Huichao,’ answered Jinghui.

From this the master entered certainty and his teachings spread in all directions. First putting up on one of Mount Lu’s peaks, the master was then asked to descend and occupy Guizong Temple.

Ascending the hall to address the assembly, the master said, ‘Venerable monks! Seeing, hearing, cognition and knowing are only possible in one moment. Only following understanding is it seeing, hearing, cognition and knowing, but can it be understood if it is not about seeing, hearing, cognition and knowing? This has already been laid bare for the venerable monks, in expectation of your awakening to take place. Standing too long now, take care!’

A monk asked, ‘What is Buddha?’

‘Were I to tell you, it would be something apart,’ said the master.

Question: ‘What is it like around Guizong Temple?’

‘Did you see something?’

‘And what are the people here like?’

‘Off with you!’ said the master.

Question: ‘The Ruler has given the invitation, thus the great opening of the Dharma Hall. Without falling into seeing and hearing, may the master please speak quickly.’

‘Idle chatter.’

‘What is the master’s meaning?’

‘Also confused talk,’ said the master.

Question: ‘A traditional teaching has it that to take this body and heart and offer it respectfully to the dusty world is called the rule of requiting the compassion of the Buddhas. Without asking about the dusty world, what is it to requite the compassion of the Buddhas?’

‘If you put it like this, this is requiting the compassion of the Buddhas,’ replied the master.

Question: ‘All insentient things expound the Dharma and the great earth is able to hear it – but what is going on at the time of the lion’s roar?’

‘Can you also hear it?’ replied the master.

‘So it is the same as insentience.’

‘You do not obstruct understanding,’ said the master.

Question: ‘The ancients took not being apart from seeing and hearing as Chan, but what is not yet clear is what the venerable sir takes as Chan.’

‘This is a very good question.’

‘Is this the three causes or the four causes?’ asked the monk.<sup>291</sup>

‘Do not talk nonsense,’ said the master.

The master next occupied Fengxian Temple in Jinling, but after a short time returned to settle in Bao’en Practice Centre, returning to quiescence in the 4<sup>th</sup> year of the Taiping Xingguo reign period (979 CE).

## **25.891 Chan Master Hongzhou Fengqi Shan Tong'an Yuan Shaoxian**

A monk asked Chan master Shaoxian of Tong'an Temple on Mount Fengqi, Hongzhou (Jiangxi, Nanchang), ‘The Ruler sent down the imperial order, which the master received personally. May he please say a word about the house style on Bear’s Ear.’<sup>292</sup>

‘It has already been told,’ replied the master.

Question: ‘Ven. Touben<sup>293</sup> came from a thousand *li* – may the master please explain a little.’

‘A good place to enter,’ said the master.

On Mount Yungai (Tanzhou: Hunan, Changsha) a monk begs around for tiles to construct a Buddha-hall: an official asks, ‘Since it is Yungai (cloud-covered), what use are tiles?’

(Textual comment: No reply from the monk.)

The master answered for him, ‘It is rare to come across a remarkable man.’

## **25.892 Chan Master Hongzhou Lushan Qixian Si Huiyuan**

Chan master Huiyuan of Qixian Temple on Mount Lu, Hongzhou (Jiangxi, Jiujiang) ascended the hall to address the assembly: ‘Leaving the main gate of the hall, a monk sees the Wulao Peaks<sup>294</sup> and one life taking part as a student is completed. What use then to come here? This being the case, then let the venerable monk make the effort to return [to the hall]. That is it, keep well!’

A monk asked, ‘Not yet understood – what was the meaning of the ancient who said that it was neither the wind nor the flag that was moving?’<sup>295</sup>

‘The great assembly all understood,’ said the master.

Ascending the hall on another occasion, a monk was about to ask a question, when the master pointed to him and said, ‘Stop! Stop!’ But this monk advanced and asked, ‘May the master please praise the supreme Chan vehicle.’

‘Before words, not reachable; after language, difficult to expel,’ replied the master.

‘Not yet understood – what is the task for today?’

‘Not to understand people’s words,’ said the master.

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

‘Good.’

Question: ‘What is it like around Qixian Temple?’

‘Enter the Three Gates and then it will be known,’ replied the master.<sup>296</sup>

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

‘Lacking here.’

Question: ‘The patriarchal lamp shines once more. Without being stingy on compassion, may some of it be handed down.’

‘Can it be taken in?’

‘Then the door to the skill-in-means is already open,’ said the monk.

‘Swindled too,’ replied the master.

## 25.893 Chan Master Hongzhou Guanyin Yuan Congxian

Chan master Congxian (906-983 CE) of Guanyin Temple, Hongzhou (Jiangxi, Nanchang) was a native of Futian, Quanzhou (Fujian). Leaving the home life young to receive the precepts at Shiti Temple in his native district, the master received transmission taking part in Fayān’s community. At first he settled in Shaoguo Temple, Shengzhou (Jiangsu, Nanjing), later at Guanyin Temple, where many students gathered to take part in the training.

The master ascended the hall, the assembly had gathered. After quite a silence, the master said, ‘Mañjuśrī praised Vimalakīrti deeply. Not yet clear is, did Vimalakīrti actually receive praise or not? If the praise was received, where was Vimalakīrti? If the praise was not taken, Mañjuśrī could not have spoken without foundation. How does the great assembly understand this? If it is understood – that is a real patch-robed monk.’

A monk present at the time asked, ‘Vimalakīrti’s silence, Mañjuśrī’s praise, what do these mean?’

‘You ask, I answer,’ replied the master.

‘What to do on the appearance of such a one?’

‘Go to the river’s limit, sit down and look out for clouds arising,’ said the master.

Question: ‘What is it like around Guanyin Temple?’

‘Keep an eye out in front,’ replied the master.

‘And suddenly coming across someone who is doing this, how is he to be treated?’

‘Only a poor householder can be so, for there is no way of talking about going back,’ said the master.

Question: ‘For a long time carrying a lute without strings, may the master please pluck a tune.’

‘What is heard?’ asked the master.

That monk inclined his ear.

‘A swindler killing people!’ said the master.

The master addressed the assembly: ‘The itinerant monk Lu (the Sixth Patriarch) once said to head monk [Dao]Ming (**4.60**) on top of Mount Yu, “Thinking neither of good, nor of bad, show me the original face of head monk Ming.” Now, there is no such talk in Guanyin Temple these days, but such talk as, “Show me head monk Ming” – would this still be a grandson of Caoxi (the Sixth Patriarch)? If it were a grandson of Caoxi, how then could the two words “original face” be eliminated? If not [a grandson of Caoxi], then again, where does the fault lie? Try to bring this forward for

discussion.' After a long silence, the master added, 'Those assembled are truly pilgrims. Keep well!'

During the 9<sup>th</sup> month of the 8<sup>th</sup> year of the Taiping reign period (983 CE), the master said to Yuan, Chief Administrator of the Princedom, 'In two or three days, the old monk will be returning to the native village.'

Yuan said, 'The honourable monk is of a venerable age, so how is it possible to contemplate a return to the native village?'

'In returning to the native village, there is the prospect of nice salty victuals,' replied the master.

Yuan did not fathom these words. At dawn on the following day the master, though not ill, sat [on the meditation cushion] and died, at the age of seventyeight. Chief Administrator Yuan built a pagoda on the western mountain.

## **25.894 Chan Master Lüzhou Chang'an Yuan Yangui**

A monk asked Chan Master Yangui of Chang'an Temple, Lüzhou (Anwei, Hefei), 'What is the master of a hermitage?'

'Having gone in all directions, the only talk comes from Chang'an (Ever at Peace),' replied the master.

Since the master transformed the *karma* of living beings definitively, he gave the position of abbot over to the disciples, to choose the right one and immediately give a dharma-talk. The master himself returned to the home temple and revealed his cessation in the western hall.

## **25.895 Chan Master Changzhou Zhengqin Yuan Xifeng**

Chan master Xifeng of Zhengqin Temple, Changzhou (Jiangsu), was a native of Suzhou (Jiangsu) whose family name was Xie. He

occupied the home temple (Zhengqin) as the second generation incumbent.

On the first address to the assembly, the master ascended the hall and said, ‘An old sage said, “Complete like the Great Void, without deficiency, without superfluity.”<sup>297</sup> He also said, “The dharma of one by one possesses a one by one Chan.” Also, “Arising is only a dharma of arising, ceasing only a dharma of cessation.” He also said, “At the time of arising, do not talk of *me* arising, at the time of cessation, do not talk of *me* ceasing.” According to these words, all in the temple have been a long time demoralised and blocked up. Now, if the monks are brothers with a beginner’s heart, they will soon need to embody the Dao. A human body is rare, the true Dharma difficult to come across, so do not just all sit on the fence together. Donors with clothes and food should not be lightly turned away. If there is no clarity about the Dao, then each one should energetically turn to it. Do the monks actually understand? Take care now!’

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

‘Where was this news obtained?’

Question: ‘What is the characteristic voidness of all dharmas?’

‘Mountains, rivers and the great earth,’ answered the master.

Question: ‘The monks have all gathered like clouds; may the master please eulogise the Chan vehicle.’

‘It was brought up a long time ago,’ said the master.

Question: ‘The Buddha-dharma has been entrusted to the nation’s ruler and the great ministers, but what will be entrusted today by the venerable sir?’

‘Ten thousand years! Ten thousand years!’ replied the master.

Question: ‘An ancient said that mountains, rivers and the great earth are your real good friend, what does it mean, to have obtained the mountains, rivers and the great earth for a good friend?’

‘What do you mean by mountains, rivers and the great earth?’  
replied the master.

Question: ‘What are fitting words for the Dao?’  
‘You ask, I answer.’

Question: ‘Amongst the assembly on Rājagrīha, only Mahākāśyapa could hear clearly; what is not yet understood is who can hear today?’

‘What was it that Mahākāśyapa heard clearly?’

Question: ‘How can students reach the sanctum of the ancient Buddhas?’

‘Where are you now?’

Question: ‘What is the venerable sir’s [wisdom of] complete penetration like?’

The master struck the Chan seat three times.

Question: ‘What is liberation from the [six] root dusts [of the senses] like?’

‘Do not be deluded.’

Question: ‘A worldly ruler and a Dharma King – are these one or are these two?’

‘Worldly ruler, Dharma King.’

Question: ‘What is the mark of cessation (nirvāṇa) of all dharmas?’

‘Arising, only dharmas arise; ceasing, only dharmas cease,’ said the master.

Question: ‘What is the ever unborn Dharma?’

‘How can you come to know?’ replied the master.

Question: ‘When Wuzhuo saw Mañjuśrī, why did he not recognise him?’<sup>298</sup>

‘Are you saying that Mañjuśrī even recognised Wuzhuo?’ replied the master.

Question: ‘May the master of Zhengqin Temple please say a word about whose house the wonderful subtlety of the recently acquired song comes from.’

‘What was that?’

‘Is that not skill-in-means?’

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

## 25.896 Chan Master Luojing Xingshan Qilun

A monk asked Chan master Qilun of Xingshan Temple in Luojing (Henan, Luoyang), ‘What is Buddha?’

‘Telling you such, it would be attained,’ said the master.

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

‘Just remember,’ said the master.

The Grand Preceptor to the heir apparent, Li Gongji Xun, had passed away, and so a monk asked the master, “The wonderful principle abiding in dharmas is the *thusness* of dharmas, the ever abiding characteristic in the world,” <sup>299</sup> what is not yet clear is, where has Li Gong departed to?

‘It is fitting that you asked the question,’ replied the master.

‘So it is a question asked in vain,’ said the monk.

‘Your intelligence is not impeded,’ answered the master.

## 25.897 Chan Master Hongzhou Xinxing Qi

A monk asked Chan master Qi of Yanyang Xinxing Temple, Hongzhou (Jiangxi), ‘How to emerge from the three worlds?’

‘You still have faith in that?’ replied the master.

‘Faith, deep faith; may the master please exercise compassion.’

‘Just this faith in the heart – from ancient times until now – must be investigated without hesitation! It is necessary to emerge into the three worlds; the three worlds are only heart,’ said the master.

There was snow and so the master addressed the assembly, saying, ‘Do all the monks see the snow? If seen, there are eyes; not seen,

no eyes. If there are eyes, then they are always there; no eyes, then sight is severed. Understood like this, the Buddha-body is complete.'

A monk asked, 'The student is taking his leave and going to Letan (Jiangxi), but still, may the master please indicate an entry to the road.'

'A good entry to the road: a steady, solid heart of Dao. Submit to the assembled monks and fulfil your duties. If it is necessary to go, then go; necessary to stay, then stay, there are no other reasons for going or staying. If you reach Letan, say hello to Master Mazu.'

## 25.898 Chan Master Runzhou Ciyun Kuangda

A monk asked Chan master Kuangda of Ciyun Temple in Runzhou (Jiangsu, Zhenjiang), 'Buddhas come into the world on account of the one great matter of cause and effect. Not yet clear is, what did the venerable sir come into the world to do?'

'Quite right,' answered the master.

'What was that?'

'Not right,' replied the master.

### End of Book Twenty-five

---

<sup>220</sup> DS, XS, = 後唐同光; T= 梁開平

<sup>221</sup> (819-914 CE; **15.363**)

<sup>222</sup> 善知識 = *kalyāṇa-mitra*, 'a good and virtuous friend', epithet for a Buddhist master.

<sup>223</sup> Jinghui was Fayan's (**24.807**) religious name.

<sup>224</sup> 本道 is modern 浙江 and 江蘇, the 兩浙道 (or 路) circuits during Song times, in the 江南 region.

<sup>225</sup> Zhiyi, 智顥 (538-597 CE) was one of the great masters and systemisers of Buddhism in China; equally at home in Tiantai and in Chan. 'Chan master' here means 'meditation master'. There is a lot of history behind this passage.

<sup>226</sup> Zhongyi was later to ascend the throne of Wuyue as Qian Chu Wang (r. 947-978 CE).

<sup>227</sup> For [Luoxi] Xiji's [螺溪] 義寂 (biog. in 宋高僧傳) role in this see 佛祖通紀, T. 49, no. 2035, 206a18-28 and 'Crossing Thousands of Li of Waves: the Return of China's Lost Tiantai Texts', by Benjamin Brose, in the *Journal of International Association of Buddhist Studies*.

<sup>228</sup> Silla or Goryeo? Silla submitted to Goryeo (modern Korea) in 936 CE, whilst the above exchange between Deshao and Xiji is said to have taken place after the coronation of Zhongyi as Qian Chu in 948. But the dialogue seems to be referring to a *past* event, the loss of texts to [the former] Silla, when Silla was still an independent kingdom.

<sup>229</sup> This sentence is obviously an editorial comment, written c. 1004-8 CE, by which time the Tiantai school of Buddhism, due to the recovery of these key texts from Korea, had regained much of its lost glory (history or fiction? See Brose, above note).

<sup>230</sup> This incident is recorded in Vol. 2, **5.71** above.

<sup>231</sup> These as a doctrine are a major element in *Huayan* philosophy: totality 總, distinction 別, sameness 同, difference 異, formation 成 and disintegratio 壞. See *The Flower Ornament Scripture* trans. Thomas Cleary, p. 41-50, introduction.

<sup>232</sup> For Aśoka Buddha, 無憂佛, 'the Buddha who has no worries', see T. 14, no. 440, in which this Buddha is mentioned, among 11,093 others.

<sup>233</sup> Eldest son of Vaiśravana (a Heavenly King of the northern quadrant), and represented with three faces, eight arms, a powerful Yakṣa-king, DCBT: 247.

<sup>234</sup> Quiddity.

<sup>235</sup> Master Deshao is quoting from the *Xinxin ming* 信心銘, Bk. 28.

<sup>236</sup> 賓鉢羅窟 is the Vaibhāra-guhā cave where Mahākāśyapa lived, near Rājagṛha.

<sup>237</sup> 迦陵頻伽 Kalavīṇa, an immortal bird with a human head and a sublime voice, preaching the Dharma even in its egg.

<sup>238</sup> Daoist: 九天 Nine Heavens, stages in the differentiation of the original *pneuma*. Encl.: p. 593. Jade seal 玉印 is probably Daoist, perhaps from the *Heart Seal Scripture*, full title, 高上玉皇心印經, an inner alchemy text, possibly Tang dynasty, on merging essence with spirit, spirit with *pneuma*, *pneuma* with reality, to produce the Great Harmony 太和. See Fabrizio Pregadio, Encycl., p.1108, SAKADE Yoshinobu.

<sup>239</sup> Mount Huading in Zhejiang is the highest peak of the Tiantai Mountains at 1,138 meters.

<sup>240</sup> Of Wuyue, Hangzhou city.

<sup>241</sup> Chan masters: Xuansha Zongyi Shibei, 835-908 CE (**18.477**); Dizang Huici Mingshi, (**22.698**). n. d., was a disciple of Yunmen, 864-949 CE; Fayan Wenyi, 885-958 CE, (**24.807**); Cuiyan Lingcan (**18.490**), was a disciple of Xuefeng Yicun, 822-908 CE; Tianlong Mingzhen (**21.594**).

<sup>242</sup> Xuefeng's *stupa* inscription – he had died some decades before – is in X66, no.1296.

<sup>243</sup> Part of the *Mahāvaiḍulya Mahāsaṃnipāta Sūtra*, the 無言童子經, (Boy Without Speech Sutra), T.13, no. 401, was translated in the 3<sup>rd</sup> century in China. He is mentioned in **21.625** above. The 'Boy Without Speech', or 'Boy who Practises Silence' is the name of a bodhisattva and a disciple of the Buddha.

<sup>244</sup> The student will certainly have known the pronunciation that followed this gesture, first uttered by baby Shakyamuni at birth, i. e., 'Between Heaven and Earth, only I am worthy of reverence.'

<sup>245</sup> 導師

<sup>246</sup> 道場

<sup>247</sup> This is not the *Śūrangama Sūtra*, - T.642 translated by Kumarajiva but T 945, a Chinese apocryphal work, beginning 8<sup>th</sup> cent.? probably by Fangrong 房融? See P. Demieville in *Le Concile de Lhasa*, Collège de France, Institut des hautes études chinoises, Bibliothèque de l'Institut des hautes études chinoises, volume VII. 410 p., 32 pl. h.-t., 1952-1987, avec avertissement et corrigenda, réimpression 2006, footnote 3, pp.43-5.

<sup>248</sup> Ananda's discussion with the Buddha, who pointed out the difference between deluded and clear perception, through eight examples, e. g. sunlight returning to the sun and not to darkness, T. 945, 111a24-b1; tr. by Charles Luk, *The Shurangama Sutra*, 1.7.1.2.2, <http://home.wanadoo.nl/ekayana/intro.html>

<sup>249</sup> Womb, egg, moisture and metamorphosis.

<sup>250</sup> *Ren yun* 任運 occurring naturally, spontaneously, of itself without intent; Daoist.

<sup>251</sup> *Ben wu* 本無 original non-being – on the use of this Daoist term see DDB, Muller.

<sup>252</sup> *Abhāva- lakṣaṇa*, etc. 無相.

<sup>253</sup> *Gan mian zhang* 擀麵杖, rolling pin for rolling out dough.

<sup>254</sup> Tongue-tied.

<sup>255</sup> The *Avataṃsaka Sūtra*, (*The Flower Ornament Scripture*), Fayan's speciality.

<sup>256</sup> Read translator's introduction to the famous *Ten Stages* (book 26) of the *Huayan Jing*, trans. Thomas Cleary, in *The Flower Ornament Scripture*, pp. 41-42.

<sup>257</sup> 菩薩戒 a kind of Mahayana Vinaya, suitable for laymen and monks. See DDB, Griffith Foulk.

<sup>258</sup> The *Luohan* (Arhats) were the original followers of the Buddha. At first there were ten, then sixteen, then two were added in China, making eighteen. In Japan they stayed with sixteen, as, interestingly enough, does our text.<sup>259</sup> Mañjuśrī's sword 'kills' (cuts off) ignorance.

<sup>260</sup> Westerners point to their chest when designating themselves, 'I', 'me'; Chinese and Japanese point to their nose.

<sup>261</sup> *Mahā-prajñā* 摩訶般若, (Jap., *maka-hannya*)

<sup>262</sup> A note in a Yuan edition of the CDL says that Xuanze's original name was Baizhao 玄則, also in T.

<sup>263</sup> *Bingding tongzi* 丙丁童子, a boy-prodigy born on a fire day; a boy who attends to the lamps in a temple. DCBT:164.

<sup>264</sup> Key phrase.

<sup>265</sup> Six destinies: hell, hungry ghost, animal, asura, human, god.

<sup>266</sup> *Vajra-sattva* 金剛大士.

<sup>267</sup> *Daoshi* 導師.

<sup>268</sup> 'Northern Garden', perhaps a part of the Ruler's estate.

<sup>269</sup> *Jinting* 禁庭 – the forbidden court[yard]; 禁庭 *jindi* was the emperor / ruler's private [hunting] grounds.

<sup>270</sup> *Jue* 訣; acroamatic, something heard – private, esoteric oral teachings for initiates.

<sup>271</sup> Merupradīparāja – a Buddha who measures 84,000 *yojanas*, with a Lion's Throne 84,000 *yojanas* high. *Vimalakīrti Nirdeśa Sūtra*, ch. 6. (A *yojana* = 9.09 miles / 14.63 km).

<sup>272</sup> See 'Sakra's Flowers' in *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*, 般若波羅蜜多, for the source of the story of all the gods gathering to listen to Subhuti's expounding of Wisdom and Sakra showering flowers upon him in praise, trans. by Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*. This was later taken up in the BYL, case 90 concerning Chan master Guangzuo of Zhimen Temple in Suizhou.

- <sup>273</sup> Like a fish who has failed to swim upstream against the current to spawn.
- <sup>274</sup> 法筵龍象衆當觀第 一 義, lit. Dragons and elephants gathered at this dharma-assembly, see now the first principle! DDB [Griffith Foulk].
- <sup>275</sup> *Shanhu wudao* 山呼舞蹈 – the mountain dance – ancient ritual (see Hanshu, ch.6) when ministers were paying reverence to the emperor. XY: 1944, n.8.
- <sup>276</sup> Reference to the Imperial Music Bureau of Han times, a department of state responsible for music and religious worship.
- <sup>277</sup> Incomplete *nirvāṇa*, DCBT: 141.
- <sup>278</sup> Four-fold gratitude (kindnesses) – to parents, living beings, the Ruler, and the Three Treasures (Buddha, Dharma and Sangha) 四恩. The Three realms are Desire, Form and Formless 三有.
- <sup>279</sup> Interesting – the *reader* is being addressed here.
- <sup>280</sup> *Liuhe* 六合, a Daoist phrase from Zhuangzi, ch. 2 莊子 齊物論
- <sup>281</sup> A direct quotation from T. 17, no. 842, 914a20, also translated by A. Charles Muller, *The Sutra of Perfect Enlightenment*. New York: State University of New York Press, 1999, p. 95. See also DDB, 圓覺經.
- <sup>282</sup> T.17, 842. Awakening, enlightenment ...the problem of names and preferences!
- <sup>283</sup> *Bai chui* 白槌, a wooden hammer sounded for calling attention, DCBT:198.
- <sup>284</sup> 三德, Dharma-body, wisdom and liberation of a Buddha. DCBT: 64.
- <sup>285</sup> Quotation from *Commentary on the Śūramgama-sūtra*, 首楞嚴義疏注經 by Zixuan 子璿, (Song dynasty monk) T.39, no. 1799, 889a8.
- <sup>286</sup> Guanyin – compassion; Shanglan 上藍 – heavenly blue, indigo?
- <sup>287</sup> *Daochang* 道場.
- <sup>288</sup> 聚果榕 (*Ficus racemosa*) also called *youtan hua* 優曇華.
- <sup>289</sup> Another name for Baizhang Peak, see BYL, case 26.
- <sup>290</sup> *Zhuangzi*, a man from Ying (the name of an ancient state) is said to have had a piece of mud on the end of his nose as big as a fly's wing. He sent for the craftsmen Shi to cut it off. Shi whirled his sword in the air making a great swishing sound and brought it down with great force, removing all trace of the mud. Both the man of Ying, who was entirely unconcerned and Shi, equally unconcerned, were perfectly relaxed throughout. See *Zhuangzi*, chapter 24, Xuwu Gui. 'The man of Ying had no defiling passions, but followers labour to wield the sword.' (7.110).

<sup>291</sup> Three causes: of life ending 終生, of severing affliction 斷惑 and of receiving birth 受生. DDB: Charles Muller, 三緣. Four conditions 四緣 – another term for causes and conditions, DDB 四緣.

<sup>292</sup> Bear's Ear 熊耳, the mountain in Henan where Bodhidharma, the First Chinese Patriarch of Chan / Zen is said to have practised and be interred.

<sup>293</sup> See 20.541.

<sup>294</sup> Five Old Man Peaks 五老峰, Lushan range.

<sup>295</sup> A reference to the famous incident of two monks arguing about a banner blowing in the wind, in the presence of the Sixth Patriarch, see 5.71.

<sup>296</sup> Double entendre: the temple gates 三門 and 三 [解脫] 門 the three liberations: emptiness, signlessness, fluidity.

<sup>297</sup> This two line, four character verse appears three times in the CDL: 409a18-19 (25.869 Tiantai Deshao); 417c10 (25.895); 457a19 (Bk. 28, Xinxin ming).

<sup>298</sup> See BYL: 35 and 13.317; 16.389.

<sup>299</sup> 是法住法位,世間相常住. 法位=真如. From the *Lotus Sūtra*.

# Book Twenty-six

*Chan Master Qingyuan Xingsi, Ninth Generation Heirs  
Dharma Heirs of Chan Master Jinling Qingliang Wenyi (2)*

- 26.899 Chan Master Suzhou Jianfu Yuan Shaoming
- 26.900 Chan Master Zezhou Guxian Yuan Jin
- 26.901 Chan Master Xuanzhou Xingfu Yuan Kexun
- 26.902 Chan Master Hongzhou Shanglan Yuan Shouna
- 26.903 Ven. Fuzhou Fuchan
- 26.904 Chan Master Hangzhou Fengxian Si Fagui
- 26.905 Chan Master Lushan Huacheng Si Huilang
- 26.906 Chan Master Hangzhou Yongming Si Tongbian Daohong
- 26.907 Chan Master Gaoli Lingjian
- 26.908 Ven. Jingmen Shangquan
- 26.909 Chan Master Lushan Lin Si Sengdun
- 26.910 Chan Master Chizhou Renwang Yuan Yuansheng
- 26.911 Chan Master Lushan Guizong Si Yirou

*Dharma Heirs of Chan Master Xiangzhou Qingxi Hongjin*

- 26.912 Chan Master Xiangzhou Tianping Shan Congyi
- 26.913 Chan Master Lushan Yuantong Yuan Yuande

*Dharma Heir of Chan Master Shengzhou Qingliang Xiufu*

- 26.914 Chan Master Shengzhou Jiuling Fengxian Si Jingzhao Huitong

*Dharma Heir of Chan Master Fuzhou Longji Shan Shaoxiu*

26.915 Ven. Hedong Guangyuan

*Dharma Heir of Chan Master Hengyue Nantai Shouan*

26.916 Chan Master Xiangzhou Jiuling Shanmei

*Dharma Heir of Chan Master Zhangzhou Longshou Yuan Wuyi*

26.917 Chan Master Longshou Faqian

*Dharma Heir of Chan Master Lushan Guizong Si Daoquan*

26.918 Chan Master Yunzhou Jiufeng Yiquan

*Dharma Heir of Chan Master Meizhou Huanglong Jida*

26.919 Ven. Second generation Huanglong

*Dharma Heir of Chan Master Langzhou Liangshan Yuanguan*

26.920 Chan Master Yingzhou Dayang Shan Jingxuan

*The Tenth Generation Heirs of Chan Master Qingyuan Xingsi*

*Dharma Heirs of National Dharma Preceptor Tiantai Deshao*

26.921 Chan Master Hangzhou Huir Yongming Si Zhijue  
Yanshou

26.922 Chan Master Wenzhou Daning Yuan Kehong

26.923 Great Master Suzhou Anguo Changshou Yuan  
Pengyan

26.924 Great Master Hangzhou Wuyun Shan Zhifeng

26.925 Chan Master Hangzhou Bao'en Faduan

26.926 Chan Master Hangzhou Bao'en Shaoan

26.927 Chan Master Fuzhou Guangping Yuan Shouwei Zongyi

26.928 Chan Master Hangzhou Bao'en Guangjiao Si Yongan

26.929 Chan Master Guangzhou Guangsheng Shihu

26.930 Chan Master Hangzhou Fengxian Si Qingyu

- 26.931 Chan Master Taizhou Tiantai Shan Zining Puwen Si Zhiqin**
- 26.932 Chan Master Wenzhou Yandang Shan Yuanqi**
- 26.933 Chan Master Hangzhou Pumen Si Xibian**
- 26.934 Chan Master Hangzhou Guangqing Si Yu'an**
- 26.935 Chan Master Tiantai Shan Banruo Si Youchan**
- 26.936 Chan Master Wuzhou Zhizhe Si Quanken**
- 26.937 Chan Master Fuzhou Yuquan Yilong**
- 26.938 Chan Master Hangzhou Longce Si Xiaorong**
- 26.939 Chan Master Hangzhou Gongchen Yuan Qingxiao**
- 26.940 Chan Master Yuezhou Chengxin Jingjin**
- 26.941 Chan Master Fuzhou Yanfeng Shishu**
- 26.942 Chan Master Luzhou Huayan Huida**
- 26.943 Chan Master Yuezhou Qingtai Yuan Daoyuan**
- 26.944 Chan Master Hangzhou Jiuqu Qingxiang**
- 26.945 Chan Master Hangzhou Kaihua Si Xingming**
- 26.946 Chan Master Yuezhou Kaishan Si Yiyuan**
- 26.947 Chan Master Wenzhou Ruilu si Yu'an**
- 26.948 Chan Master Hangzhou Longhua Si Huiju**
- 26.949 Chan Master Wuzhou Qiyun Shan Yuzhen**
- 26.950 Chan Master Wenzhou Ruilu Si Benxian**

*Dharma Heir of Chan Master Hangzhou Bao'en Si Huiming*

**26.951 Chan Master Fuzhou Baoming Yuan Daocheng**

*Dharma Heirs of Chan Master Hangzhou Yongming Si Daoqian*

**25.952 Chan Master Hangzhou Qian Guangwang Si Guisheng**

**26.953 Great Master Quzhou Zhenjing Zhicheng**

**26.954 Chan Master Mingzhou Chongfu Yuan Qingxiang**

*Dharma Heirs of Chan Master Hangzhou Lingyin Si Qingsong*

- 26.955 Chan Master Hangzhou Gongchen Yuan Daoci**  
**26.956 Chan Master Xiuzhou Luohan Yuan Yuanzhou**  
**26.957 Chan Master Chuzhou Bao'en Yuan Shizhi**  
**26.958 Chan Master Quzhou Guning Kexian**  
**26.959 Chan Master Hangzhou Linan Guangxiao Yuan Daoduan**  
**26.960 Chan Master Hangzhou Xishan Baoqing Yuan Yuning**  
**26.961 Chan Master Fuzhou Zhitishan Yongxi Si Bianlong**  
**26.962 Chan Master Hangzhou Ruilong Yuan Xiyuan**

*Dharma Heir of Chan Master Jinling Baoci Xingyan Daoshi*  
**26.963 Chan Master Hongzhou Yunju Shan Yineng**

*Dharma Heir of Chan Master Jinling Qingliang Taiqin*  
**26.964 Chan Master Hongzhou Yunju Shan Daoqi**

*Dharma Heirs of Chan Master Jinling Bao'en Yuan Fa'an*  
**26.965 Chan Master Lushan Qixian Si Daojian**  
**26.966 Chan Master Lushan Guizong Si Huicheng**

*Dharma Heirs of Chan Master Luzhou Chang'an Yuan Yangui*  
**26.967 Chan Master Luzhou Chang'an Yuan Bianshi**  
**26.968 Chan Master Tanzhou Yungai Shan Haihui Si Yongqing**  
*Seventh Generation Dharma Heirs of Chan Master Qingyuan Xingsi*

*Dharma Heir of Great Master Suzhou Changshou Yuan Pengyan*  
**26.969 Chan Master Changshou Yuan Faqi**

## ***Chan Master Qingshan Xingsi, Ninth Generation Heirs***

### ***Dharma Heirs of Chan Master Jinling Qingliang Wenyi***

#### **26.899 Chan Master Suzhou Jianfu Yuan Shaoming**

Prefectural Commander Qian Renfeng, who invited Chan master Shaoming to occupy Jianfu Temple in Suzhou (Jiangsu), asked him, ‘What is the venerable sir’s house style?’

Chan master Shaoming replied, ‘Keep a lookout in all situations.’

#### **26.900 Chan Master Zezhou Guxian Yuan Jin**

Chan master Jin of Guxian Temple in Zezhou (Shanxi, Jin *cheng*) questioned a monk, saying, ‘The Tathāgata’s firm strong body manifests in each mote of dust. What is this firm strong body?’

The monk pointed a finger aloft; the master said, ‘Manifest is manifest, what is your meaning?’

The monk had no reply.

The master, once standing in attendance on Master Jinghui [Fayan], overheard him ask a monk, ‘Where have you been since leaving here?’

The monk had replied, ‘In the [Wu]Ling area (Jiangxi / Guangdong).’ ‘Not easy,’ Jinghui had said.

‘A futile trek through so many landscapes,’ the monk had replied.

‘Trekking through so many landscapes is also not bad,’ Jinghui had said.

The monk had had no reply, but it was under the impact of these words that master Jin had awakened.

A monk asked Master Jin, ‘What is Buddha?’  
‘Point to yourself,’ said the master.

## **26.901 Chan Master Xuanzhou Xingfu Yuan Kexun**

Chan master Kexun of Xingfu Temple, Xuanzhou (Anwei, Xuan cheng) was a native of Jianyang in Jianzhou (Fujian) whose family name was Zhu. After inheriting the heart seal from Master Jinghui [Fayan], he made the Dharma available as the incumbent of Xingfu Temple.

A monk asked, ‘What is the host of Xingfu Temple like?’  
‘The śramaṇa does not understand,’ replied the master.  
‘If it is not only this, then what?’ asked the monk.  
‘Leaving aside that there is no stop to craziness in the heart, the head too is lost,’ said the master.

Question: ‘What is Dao?’  
‘Be diligent and walk it,’ replied the master.

Question: ‘What is called the emptiness of dharmas?’  
‘Not empty,’ said the master.

The master had a *gatha* for the assembly:

In the autumn river,  
Mist, an island, clear sky,  
Do not contemplate Guanyin  
Get to know the Universal Gate  
Enter!

## **26.902 Chan Master Hongzhou Shanglan Yuan Shouna**

Chan master Shouna of Shanglan Temple, Hongzhou (Jiangxi, Nanchang) ascended the hall to address the assembly, saying, ‘By

holding on to the general meaning, one cannot clear the ground. The brothers in monasteries should clarify this together. Late evening, enter the flow; if there is doubt please ask.'

A monk asked, 'There is a wish to open the gate to the sweet dew [of the Dharma] and behold the cardinal meaning. Without descending into Being and Non-being, may the master please let fall a pointer.'

'The great assembly has it clarified,' answered the master.

'Then it is wrong,' replied the monk.

'Idle words,' said the master.

Question: 'What is Buddha?'

'Who to ask?' replied the master.

## 26.903 Ven. Fuzhou Fuchan

A monk asked Ven. Fuchan of Fuzhou (Jiangxi), 'What is Buddha?'

'Not known,' said the master.

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

'Do not malign the Patriarch!' replied the master.

## 26.904 Chan Master Hangzhou Fengxian Si Fagui

A monk asked Chan master Faming Puzhao Fagui of Fengxian Temple, Hangzhou (Zhejiang), 'Shakyamuni came into the world and four kinds of flowers rained down from heaven; the earth quaked in six ways, but not yet clear is, what good omens does the venerable sir bring?'

'The whole assembly sees all,' said the master.

'And what is the Dharma of a Dharma-king?'

'Men and kings are seen just here,' replied the master.

Question: 'The precious dharma-seal of Master Jinghui [Fayan] is passed on in person. To whom, amongst the assembly today, will it be passed on?'

'Who does not play a part?' replied the master.

'Then the sound of thunder and the whole earth shaking is everywhere,' said the monk.

'It is also necessary to listen well,' replied the master.

## **26.905 Chan Master Lushan Huacheng Si Huilang**

The Prime Minister of the Princedom of Jiangnan, Song Qiqiu, invited the master to make the Dharma available [at Huacheng Temple]. The master mounted the dharma-seat and said, 'Today His Excellency has invited a mountain monk to serve the community; it is not that [the assembly] has not adhered to the Buddha's injunctions, but do not forget Buddhist compassion. If there are those amongst the assembled who have questions, then just step forward, for His Excellency has made the causal connection possible.'

A monk asked, 'Today His Excellency has come in person and a great assembly has gathered like clouds. May the master please give praise to the supreme Chan vehicle.'

'Might it not be a disappointment to His Excellency?' replied the master.

Question: The master often admonishes earnestly, so why is it that students do not understand their own situation?'

'What situation does the *śramaṇa* not understand?'

'May the master please resolve what is not understood,' said the monk.

'What have I just said to you?'

'So then, everything depends on today?'

'After withdrawing, make three prostrations,' said the master.

## **26.906 Chan Master Hangzhou Yongming Si Tongbian Daohong**

A monk asked Chan master Tongbian Daohong, the third generation incumbent of Yongming Temple, Hangzhou (Zhejiang), 'Long ago departed from Tiantai, having climbed Huiji peak (Hunan) and

listened long to the lion's roar, may the master please pass it on today.'

'Hear it?'

'If it is so, then the ancient "reverent old age" is today "perpetual luminosity",<sup>300</sup> said the monk.

'Originally numinous and keen, what need for confused babble?' said the master.

The master addressed the assembly: 'The great Dao is vast and empty and has ever been so from time immemorial until today. The true heart, all pervasive, penetrating all worldly wisdom, illuminating the limitless connections of the ten thousand things, a genuine and mutual reciprocity everywhere binding heaven and earth together from ancient times until now – does the assembly understand? Can it still be clearly understood?'

Question: 'The ruler of the Princedom, Jiaming, and high dignitaries are on a formal visit to the temple. Not yet clear is what the business of the day is.'

'Examine,' said the master.

'What does this mean?'

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

'Like this, it is rather abrupt,' replied the monk.

'Stop babbling nonsense,' said the master.

Question: 'All Buddhas coming into the world emit hundreds of jewelled rays of light. The master mounts the jewelled seat, but what is auspicious [about that]?'

'To be examined,' replied the master.

'What is the Dharma of the Dharma-king?'

'Just empty words,' replied the master.

## 26.907 Chan Master Gaoli Lingjian

A monk asked Chan master Lingjian of the Kingdom of Gaoli (Korea), 'What is a pure Buddhist structure?'

'Bull corralled,' said the master.

Question: ‘What is Buddha?’

‘Throw this crazy fellow out!’ said the master.

## 26.908 Ven. Jingmen Shangquan

A monk asked Ven. Shangquan of Jingmen (Hubei), ‘Two dragons contending for the pearl, which is to obtain it?’

‘I obtains it,’ said the master.

Question: ‘Ven. Tou[ben] came from afar – to teach what?’

The master extended his staff to show him; the monk bowed, the master shouted.

Question: ‘A large flawless bi-jade disc – what is that?’<sup>301</sup>

‘I do not attach importance to it,’ said the master.

‘What happens when not attaching importance to it?’

‘A cicada flies out of the fire up to heaven,’ said the master.

## 26.909 Chan Master Lushan Lin Si Sengdun

Chan master Sengdun of Lin Temple on Mount Lu, on his first visit to Yuantong Temple, met a monk who brought up the following: ‘A monk asked Xuansha, “What is there to be discussed in approaching the supreme Chan vehicle?” Xuansha had answered, “Few listen.” Now, a question for the master – what was Xuansha’s meaning?’

The master replied, ‘Wait until you move to Rock Ear Peak, then I will tell you.’<sup>302</sup>

(Textual comment: Guizong Yirou also answered, ‘Keep it quiet.’)

## 26.910 Chan Master Chizhou Renwang Yuan Yuansheng

A monk asked Chan master Yuansheng of Renwang Temple in Chizhou (Anwei), ‘What was going on when farming folk were beating the earth?’<sup>303</sup>

'The monks themselves had a role in the business too,' said the master.

'The question was not about the role of the monks in the business; what was the meaning when beating the earth?'

'Where is the *huatou*?' answered the master.<sup>304</sup>

## 26.911 Chan Master Lushan Guizong Si Yirou

Chan master Yirou (?- 993 CE) was the third generation incumbent of Guizong Temple on Mount Lushan. On the occasion of the master ascending the hall and mounting the high seat for the first time, the master of ceremonies struck the hammer and announced, 'Dragons and elephants gathered here at this dharmaassembly, pay attention to the cardinal principle!'<sup>305</sup>

The master said, 'If there were a cardinal principle, how to verify that? Put like this, what does it come down to? Is it possible to investigate, or again, does it not allow investigation by humans? High worthies and monks should clarify this together. Students with a beginner's heart do not need to become entangled in knotty questions, tripping over or relying on words; if there are doubts, please ask.'

A monk asked, 'All the Buddhas come into the world to propound the Dharma and ferry beings over, causing heaven and earth to vibrate sympathetically. The venerable sir has come into the world, what are the auspicious signs?'

'Talking in one's sleep, what are these words said in the presence of gods and the great assembly?' said the master.

Question: 'All the officials have already gathered, the whole assembly is inclined to listen, so what is the matter of the one word coming into the world about?'

'The great assembly clarifies it,' said the master.

Question: 'The smoke of the incense drifts up, the master mounts the high seat. Not yet clear, what is the task of the Chan vehicle all about?'

'The teachings also understand it like this,' said the master.

Question: ‘The *udumbara* flower opens up<sup>306</sup> and all men gaze at it, but what is it like to arrive at the origin of no-heart (*wu xin*)?’

‘Deceitful words,’ replied the master.

‘If this is so, the Nan Neng’s (Sixth Patriarch) words had another deeper meaning, not unknown to any human heart,’ replied the monk.

‘The question should be completely satisfied in the monastery,’ said the master.

Question: ‘In former days it was [Ven.] Yufeng [here], nowadays Ven. Guizong; not yet clear is whether these are one or are they two?’

‘Thanks for the verification,’ said the master.

Question: ‘Zhizang’s one arrow, a direct hit on Guizong; Guizong’s one arrow, who suffers the hit?’

‘Do not slander my Zhizang!’ replied the master.

Question: ‘This day the Military Prefect comes personally for verification, but how will the master of Dharma respond with deep compassion?’

‘What is the best way of handing on my teaching?’ replied the master, and added, ‘One question, one answer is also not the final event. The Buddhadharma, too, is not this kind of principle. Great assembly! The task for today is really not the original heart: honestly said, what is the meaning of this mountain resident’s serenity? Ever to become Buddha is also not heart. This is the reason for the Military Prefect’s request. It is the honest heart of the temple’s assembly; since arriving here, by just a few words being said, it is obtained. If it does not come to this, then, as an ancient said, meeting each other and wishing to exchange courtesies, affection is not able to be expressed. Understood? If understood, then response is possible; not the response of compassion, but just the transformative action of natural activity (*wuwei*). However, if not understood, then do not talk of old monks opening dharma-halls only to bring up the cases of the ancients. These kinds of grand occasions, tall as heaven, deep as the ocean, are metaphors that cannot be exhausted – never mind venturing praise for the imperial

style in returning to moral loftiness. Why is this so? An old master told me once to pray long, how much the more, the sages of today! Standing too long, take care!

A monk asked, ‘What is the empty ancestral temple of the ruler like?’  
‘Is it not belittling the spirits?’  
‘What about the people in the temple?’  
‘That was not a lie uttered just now,’ said the master.

Question: ‘What was the time like before the accurate divination by tortoise shell?’  
‘Auspicious; inauspicious.’

Question: ‘Having not yet arrived at that source, may the master please exercise skill-in-means.’  
‘Arrived.’  
‘And after arriving?’  
‘Nevermore such questions.’

Question: ‘Having cultivated the heart of the great vehicle for a long time, in the middle of it the meaning is forgotten. What is this meaning?’

‘One could also say that the middle is forgotten,’ said the master.

## ***Dharma Heirs of Chan Master Xiangzhou Qingxi Hongjin***

### **26.912 Chan Master Xiangzhou Tianping Shan Congyi**

A monk asked Chan master Congyi of Mount Tianping, Xiangzhou (Henan, Anyang), ‘What is it like to exit the three worlds?’

‘Bring me the three worlds, then you will get exit,’ replied the master.

A monk asked, ‘What is the venerable sir’s house style?’  
‘Completely open.’

Question: ‘What is Buddha?’

‘Do not point to heaven and earth,’ replied the master.

‘Why not point to heaven and earth?’

‘You alone are the honoured one,’ said the master.

Question: ‘What is Mount Tianping all about?’

‘Eight caving in, seven sticking out,’ said the master.

Question: ‘The pure mountain waters in caves of deep darkness and silence, how can men who have drunk from them not rise and fall?’

‘Seen something in a dream?’ answered the master.

Question: ‘The great assembly has gathered like clouds; what will be the subject of the talk?’

‘The smoke of the incense wafts aloft, all is seen to be limitlessly connected,’ said the master.

## **26.913 Chan Master Lushan Yuantong Yuan Yuande**

Chan master Yuande (898-977 CE) of Yuantong Temple on Mount Lushan, was a native of Qiantang (Zhejiang, Hangzhou) whose family name was Huang. He first left the home life, head shaved, at Langzhan Temple in Linan (Zhejiang). At the qualifying age he first went to Mount Tiantai for full ordination, training in Chan meditation under Great master Daofu Shunde (**18.480**) at the Tianlong Temple; later to Chan master Hongjin of Mount Qingxi in Xiangzhou (Hubei, Xiangfan, **24.808**), from whom he inherited the heart seal. At that time the lord of the Jiangnan Princedom established a temple on Mount Lu and invited the master to commence dharma-practice there.

The master ascended the hall to address the assembly: ‘All venerable monks, make good the bright dharma-eye! Monks on pilgrimage have a share in this task. If the dharma-eye is not bright, what is the use? It is just moving bowls [from place to place] to eat rice. If the dharma-eye is bright, what could obstruct it? If not bright,

that is a strong declaration that many elementary principles [of the Dao] are considered of no use either. It would be well to actually investigate! That is it.'

A monk asked, 'What are the four that do not change?'  
'Earth, water, fire and air,' answered the master.

Question: 'What is the heart of the ancient Buddha like?'  
'Water bird forest,' replied the master.  
'The student does not understand.'  
'Understood student,' said the master.

Question: 'Having for a long time carried a lute without strings, may the master please pluck a tune.'  
'Carried it how long?'  
'Still not clear – what is the sound?'  
'Losing the thread. Cheerio!' said the master.

Question: 'What is the cardinal meaning of the Buddha-dharma?'  
'The bright light of the Buddhas of the past, the original auspicious rays, are just like this,' answered the master.

Question: 'What is a student as such?'  
'A specific question, but what is the meaning?' replied the master.

Question: 'Who is the master of Mount Damei?'  
'Where is the śramaṇa departing for today?' replied the master.

## ***Dharma Heir of Chan Master Shengzhou*** ***Qingliang Xiufu*** **26.914 Chan Master Shengzhou Jiuling Fengxian** **Si Jingzhao Huitong**

Chan master Jingzhao Huitong of Fengxian Temple in Shengzhou (Jiangsu, Nanjing) was a native of Weifu (Hebei, Daming) whose family name was Zhang. He left the home life at a young age and had his head shaved by Chan master Weizhi at the Beichan Temple

in Raozhou (Jiangxi, Boyang) before receiving full ordination on coming of age (20) from Vinaya master Xicao in Fuzhou (Jiangxi). At Qingliang he inherited the Dharma [from Ven. Wukong **24.809**].

A monk asked, “Only one indestructible body, seen in every particle of dust.” It is also said, “The Buddha-body fills the dharma-realm and appears before all living beings.”<sup>307</sup> May the master please say something about these two processes.’

‘Only one indestructible body, seen in every particle of dust,’ answered the master.

A monk asked, ‘What is the heart of the ancient Buddha like?’

‘Do you doubt that it is not so?’ replied the master.

‘What is the eternally existing man?’

‘Who is the question referring to?’ said the master.

## ***Dharma Heir of Chan Master Fuzhou Longji Shan Shaoxiu***

### **26.915 Ven. Hedong Guangyuan**

A monk asked Ven. Guangyuan of Hedong (Shanxi), ‘What is the cardinal meaning of the Buddha-dharma?’

The master responded with a verse:

Everywhere coming to manifestation

Every mote of dust has awakened cognition

The origin of the [heart] nature – ever surging waves

It does not awaken, it never moves

## ***Dharma Heir of Chan Master Hengyue Nantai Shouan***

### **26.916 Chan Master Xiangzhou Jiuling Shanmei**

A monk asked Chan master Shanmei, third generation incumbent of Jiuling Temple in Xiangzhou (Hubei, Xiangfan), ‘What is it like around Jiuling?’

‘The high mountains face colours of jade green, the waters of the river flow southwards,’ replied the master.

‘What about the people here?’

‘Was there something?’ said the master.

Question: ‘Hundreds of streams flowing differently, yet they all return to the great ocean. Not yet understood – how many drops does the great ocean contain?’

‘Have you ever been to the ocean?’

‘What happens after arriving at the ocean?’

‘Talk to you tomorrow,’ said the master.

### ***Dharma Heir of Chan Master Zhangzhou***

### ***Longshou Yuan Wuyi***

### **26.917 Chan Master Longshou Faqian**

Chan master Faqian of Longshou Temple, Zhangzhou (Fujian) was a native of Jinjiang *xian*, Quanzhou (Fujian) whose family name was Shi. The mother, of the Liao clan, at the beginning of her pregnancy desisted from eating disagreeable meat and fish. When he was a little older the master was given over to the Bodhi Temple, the Kaiyuan Monastery in his native prefecture, in order to leave the home life, ready for ordination. Travelling to Zhangzhou, on a courtesy visit to Ven. Yi, insight came. Prefect Chen Hongxian invited the master to propagate the Dharma as the third generation incumbent of Longshou Temple.

The master ascended the hall and addressed the assembly, saying, ‘Today the Longshou [Temple incumbent] comes into the world. The three worlds are all Buddha, the ten thousand phenomena all interconnected, appearing in the world at the same time, the very same time as the turning of the Dharma Wheel. Can everybody still see this?’

A monk asked, ‘What is it like around Longshou?’

‘There is no place for you to join in,’ said the master.

‘What about the people here?’

'Not yet recognised the place,' said the master.

A monk arrived to take part in the training. On the following day he went to the abbot's quarter to ask the master about the essentials of the [Chan] heart. The master said, 'Coming across each other yesterday, the daily rules were made clear; the same applies on seeing each other today. Still searching for the essentials of the heart like this, would this be tantamount to becoming estranged from the essentials of the heart?'

### ***Dharma Heir of Chan Master Lushan Guizong Si Daoquan***

#### **26.918 Chan Master Yunzhou Jiufeng Yiquan**

A monk asked Chan master Yiquan of Jiufeng in Yunzhou (Jiangxi, Gao'an), 'What is the meaning of the Patriarch's coming from the West?'

'Those who have the strength carry him and walk fast,' answered the master.

### ***Dharma Heir of Chan Master Meizhou Huanglong Jida***

#### **26.919 Ven. Second generation Huanglong**

A monk asked Ven. Huanglong, second generation, of Meizhou (Sichuan, Meishan), 'What is the secret room?'

'It cannot be chopped open,' replied the master.

'What about the people in the secret room?'

'Without male-female characteristics,' said the master.

Question: 'Who, in the empire, has the hand on the sword?'

'Flourishing good fortune,' said the master.

'When suddenly coming across an honourable one, what then?'

'Do not be remiss,' said the master.

**Dharma Heir of Chan Master Langzhou  
Liangshan Yuanguan  
26.920 Chan Master Yingzhou Dayang Shan  
Jingxuan**

A monk asked Chan master Jingxuan of Mount Dayang in Jingzhou, (Zhongxiang), ‘The vastness of the monastery, the dharma-drum beating noisily, directed towards the supreme Chan vehicle – what is its song?’

‘It does not contain a message, so how could it be taken up?’ said the master.

‘The Chan vehicle has already been pointed out by Ven. Meng; what is not yet clear is who will become the dharma-heir?’

‘The magical transformation of Liangshan (Shandong) reveals a Qin dynasty mirror and in front of Zhangqing peak there is a kind of brightness,’ said the master.

Question: ‘What is it like around Dayang?’

‘In the ravines solitary cranes and old apes whimper in cadence; emaciated pines, wintry bamboos, locked in black fog,’ said the master.

‘What about the people here?’

‘Do something! Do something!’ said the master.

Question: ‘What is the Dayang house style?’

‘The water urns, full, do not deplete, and the great earth harbours no starving people.’

Question: ‘What is Buddha?’

‘Why are you not Buddha?’

‘Why is it not the time for the student to understand?’

‘Far, far distant and not worried about the three autumn moons, how could one sentence constitute a light?’

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

‘The question is not appropriate.’

‘Why is it not the time for the student to understand?’

‘All men admire the iron ox at Shanfu (Henan, Sanmen Xia) and the tradition of Bianhe persists to this day,’ answered the master.<sup>308</sup>

Question: ‘What phrase at Dayang can penetrate to the dharma-body?’

‘The red dust of the vast ocean waters rises up; on Mount Sumeru’s peak the waters flow horizontally,’ replied the master.

Question: ‘Before Master Niutou had seen the Fourth Patriarch, why did hundreds of birds bring him flowers in their beaks?’

‘The black-feathered chickens outside his door had snow-white heads,’ replied the master.<sup>309</sup>

‘And after seeing the Fourth Patriarch, why did the birds stop bringing flowers in their beaks?’

‘As the bright sun reaches its zenith, the black-feathered ones leave the gate to fly,’ replied the master.

***The Tenth Generation Heirs of Chan Master  
Qingyuan Xingsi Dharma Heirs of Dharma  
Preceptor to the Nation [of Wuyue] Tiantai  
Deshao***

**26.921 Chan Master Hangzhou Huir Yongming Si  
Zhijue Yanshou**

Chan master Zhijue Yanshou (904-975 CE) of Huir Yongming Temple, Hangzhou (Zhejiang) was a native of Yuhang (Zhejiang, Yuhang *shi*, Yuhang *zhen*) whose family name was Wang. Whilst still wearing his hair in little tufts, he dedicated his heart to the Buddha’s vehicle.<sup>310</sup> Since the capping ceremony (age twenty), he partook neither of root vegetables nor of meat, eating only one meal a day. Taking up the *Lotus Sūtra*, reading seven lines at a time, he could recite it all within sixty days; even flocks of sheep were moved and kneeled to listen. At the age of twenty-eight Yanshou was serving under the Military Commander of Huating (Shanghai, Songjiang),

attached to the Longce Temple, where Great master Cuiyan Yongming (18.490) was incumbent, offering deep elucidations of the profoundly transformative Dharma.

At that time Ruler Wenmu (r. 932-941 CE) of the state of Wuyue, knowing of the master and admiring his Dao, complied with the master's aspiration by releasing him [from military duties] in order to leave the home life and formally take Master Cuiyan as his master. Carrying out duties for others selflessly, he forgot himself entirely. His robes were not of silk, the food not heavily spiced; fresh vegetables and wearing a cotton robe, so the days and nights passed.

Later, the master journeyed to the top of Mount Tianzhu, in the Tiantai range and practised meditation there for ninety days. Quails and other little birds came to nest in the folds of his robe. Then the master went to pay respects to National Preceptor [De]Shao, who immediately recognised in him a deep vessel of the Dharma and privately gave him profound pointers, saying, 'You and the Marshal (Ruler) have an affinity link, for he daily takes delight in Buddhist affairs.' Then the master received the seal of transmission privately. Residing initially on Mount Xuedou in Mingzhou (Zhejiang, Ningbo), students came to be together.

(Textual comment: In the first year of the Xianping reign era (998 CE), the temple name tablet was conferred by imperial decree, as 'The Wealth in Sageliness Temple' (Zisheng Si)).

The master ascended the hall and said, 'Here on Mount Xuedou, cascading waterfalls plunge a thousand feet, not stopping for a moment. Uncanny cliffs of ten thousand fathoms – there is no place for a foot to stand. All of you, where next then?'

A monk then asked, 'Mount Xuedou is a single narrow path, how to tread it?'

'Stage by stage the winter buds will bear fruit, word after word penetrates underneath the ice,' replied the master.

In the first year of the Jianlong reign period (960 CE)<sup>311</sup> Ruler Zhongyi invited the master to occupy the newly constructed Lingyin

Temple as the founding incumbent. The following year he was again invited to occupy the great Yongming Temple as the second generation incumbent [following Master Cuiyan]. The monks numbered in excess of two thousand.

A monk asked, 'What is the subtle pointer at Yongming?'

'More incense needed in the burner,' replied the master.

'Thanks to the master for the pointer.'

'Happily this has nothing to do with it,' said the master.

The master had a verse:

Wishing to know indications at Yongming  
A lake there is in front of the gate  
A shining sun, rays reflected  
Wind comes, waves arise

Question: 'The student has been at Yongming for quite some time.  
Why is Yongming's house style not understood?'

'Understand the not-understood.'

'How to understand the not-understood?'

'The cow gives birth to a little elephant; from the jade-green sea a red dust arises,' replied the master.

Question: 'Becoming a Buddha, becoming a patriarch, neither conduces to transcendence. The six paths on the wheel of life, too,<sup>312</sup> do not conduce to transcendence – not yet understood, what cannot be transcended?'

'Transcending your question is not possible either,' said the master.

Question: 'A teaching has come down which says that all the Buddhas and all the Buddha-dharmas come from this *sutra*. Which *sutra* is this?'

'Ceaselessly going round, without stopping, it is not meaning nor is it sound,' replied the master.

'How to receive it then?'

'Those who wish to receive it should use the eye to listen.'

Question: ‘What is the great perfect mirror?’  
‘A shattered earthen pot.’

The master dwelt for fifteen years in Yongming Temple, guiding some one thousand seven hundred disciples to the shore of liberation. In the 7<sup>th</sup> year of the Kaibao reign period (974 CE) he returned to Mount Tiantai to lead an ordination ceremony for more than ten thousand persons and a Bodhisattva ordination for all seven groups of Buddhists.<sup>313</sup> At night food was offered to the hungry ghosts, mornings, an incalculable number of all kinds of animals were set free. Six times regularly, day and night, flowers were strewn on the paths [around the temple].

The master recited the *Lotus Sūtra* with great verve some thirteen thousand times, composed the *Zongjing Lu*,<sup>314</sup> wrote verses, chants and eulogies which amounted to a hundred thousand characters, all spreading beyond the seas. When the ruler of Silla (Korea) read the master’s teachings, he dispatched an emissary with a letter, declaring himself a disciple and conferred upon the master a robe weaved from gold thread, crystal beads and pearls, a golden washing bowl and other such things. Thirty-six monks from Silla personally inherited the dharma-seal and all returned to their country to propagate the Dharma, each in their own region.

In the 12<sup>th</sup> month of the 8<sup>th</sup> year of Kaibao (975 CE), corresponding to the twelfth year of the sexagenarian cycle, the master showed signs of illness and on the morning of the 26<sup>th</sup> day, after lighting incense and addressing the assembly, the master sat down cross-legged and passed away.

On the 6<sup>th</sup> day of the 1<sup>st</sup> month of the following year, the pagoda was erected on Mount Daci. The master was seventy-two years old and had been a monk for forty-two years. Emperor Taizong, by imperial decree, conferred upon the temple the name ‘Chan Temple of Everlasting Tranquillity’.

## **26.922 Chan Master Wenzhou Daning Yuan Kehong**

A monk asked Chan master Kehong of Daning Temple in Wenzhou (Zhejiang), ‘What is one straight and true path?’

‘Seven upside-downs, eight falls,’ said the master.

‘If this is so then the dharma-gate is not different.’

‘I knew you would misunderstand,’ replied the master.

Question: ‘What would the bright earth be like without the tiniest silk thread?’

‘The topic of conversation has already degenerated,’ replied the master.

‘May the master please give a pointer.’

‘That was not only empty foolishness just now,’ said the master.

Question: ‘May the master please raise the subject of the supreme Chan vehicle.’

‘Your question is too late!’

‘Then it was not clever either.’ <sup>315</sup>

‘Like this, you have deeply understood,’ said the master.

## **26.923 Great Master Suzhou Anguo Changshou Yuan Pengyan**

Great master Pengyan (913-961 CE) of Anguo Changshou Temple in Suzhou (Jiangsu) was a native of Yongjia (Zhejiang, Wenzhou) whose family name was Qin. After receiving ordination at the local Kaiyuan Temple, the initial training took place with Ven. Jinlin Baozi in Wuzhou (Zhejiang, Jinhua) and then later, due to Chan master Huiming’s (21.614) inspired direction, the master turned towards Mount Tiantai [Deshao’s] room and the awakening of the true dharmaeye. From this, following the affinity links, the master spread the Dharma.

In Jiangsu, Military Commissioner Qian Ren, with respect and reverence, founded a temple and invited the master to turn the wheel of the Dharma. The state of Wuyue conferred upon him a purple robe and the dharma-name 'Great Master of the Extensive Dharma'.

A monk asked, 'What is the profound purport?'

'The four corners collapse.'

Question: 'What is it to sever the fine silk thread of the Dharma?'

'Mountains, rivers and the great earth,' said the master.

'This being the case, then it is relative, yet not relative.'

'Also crazy words,' replied the master.

Question: 'What is plain direct speech?'

'A thousand detours, ten thousand wrong turnings.'

'So there is nothing that is not right then.'

'What are these words?' replied the master.

Question: 'What is the Dao?'

'Lame wading through the stream, not easy.'

In the 2<sup>nd</sup> year of the reign period Jianlong, corresponding to the fifty-eighth year of the sexagenarian cycle (961 CE), the master entrusted the Dharma to his collected disciples, admonishing them to continue spreading the Dharma in the world. On the 6<sup>th</sup> day of the 4<sup>th</sup> month of that year, at the age of forty-nine and having been a monk for thirty-five years, the master revealed his cessation.

## **26.924 Great Master Hangzhou Wuyun Shan Zhifeng**

Great master Zhifeng (909-985 CE) of Huayan Temple on Mount Wuyun, Hangzhou (Zhejiang), was a native of Yuhang (Zhejiang, Yuhang *zhen*). From birth he abhorred red meat and his body exuded a perfume of purity. Still young, he left the home life at the local Langzhan Temple on East Mountain, before full ordination on coming of age. By penetrating the three disciplines based on

morality, meditation and wisdom, he came to fathoming the true nature and the characteristics of phenomena.

In a dream, ascending Mount Sumeru, the master beheld three Buddhas sitting in a row. The first was Shakyamuni, the second, Maitreya; he made prostrations at the feet of both, but the third Buddha was unknown, so he merely raised his head to look and that was all. At that moment Shakyamuni addressed the master thus, ‘This is *Simhacandra* Buddha, Maitreya’s successor,<sup>316</sup> upon which the master made his prostrations. Then, on waking up and researching the Buddhist canon, it was found to tally with the dream.

During the Tianfu reign period (936-944 CE) [of the Five Dynasties era] the master, on the road, came to Yunzhu Temple on Mount Tiantai and there took part in National Preceptor Deshao’s community: the affinity link between guest and host united, awakening to the profound was immediate.

One day, sitting peacefully in the hall of the Samantabhadra, a spirit in the form of a man suddenly kneeled in front of the master. ‘Who are you?’ the master asked.

‘The spirit which protects the *vinaya* rules,’ answered the spirit.

‘Am I afflicted then by some infringement committed in a former life, which has yet to be expurgated?’ inquired the master.

‘The master has committed a trespass, though the fault is only a minor one,’ answered the spirit.

‘What is it?’

‘All the water used for rinsing the alms bowl is also something bestowed by benefactors. The master invariably just tips it out, but this is not fitting,’ said the spirit. Having said this it disappeared.

From this time on the master always drank the water after rinsing his bowl. A stomach complaint, which had built up over ten years, just cleared up.

(Textual comment: All rancid foodstuffs causing runny noses, phlegm, diarrhoea and such problems should be immediately and silently exorcised, extirpated by way of the heart and then abandoned.)

The ruler of the state of Wuyue inclined towards the master's Dao and by imperial decree bestowed upon him a purple robe and the dharma-name 'Great Master Pervasive Awakening'. At first invited to occupy Gongchen Temple in Linan (Zhejiang), deep companions collected around the master, like spokes to the hub of a wheel.

The master ascended the hall and said, 'All venerable monks should willingly give up one spiritual guide to visit another spiritual guide, adopt completely the example of Sudhana's journey to the south.<sup>317</sup> It is just as if Sudhana, respectfully bidding farewell to Mañjuśrī and deciding to climb Mount Sumeru, paid respects to the monk Meghaśrī. Having arrived there, why would Meghaśrī then advise visiting another mountain peak? Now the import of the teachings and the import of the patriarchs is the same single skill-in-means, in the end they are not different principles. If this is really clear, then it is also obvious. All you monks, surrounding the senior monks here today, is there a mutual recognition or is there no mutual recognition? Is this place Mount Sumeru or is it another mountain peak? Again, from this awakening, it could be said that it is not a solitary old monk, that Meghaśrī too can always be seen, and that not for one nanosecond has there ever been a mutual separation. Is that still capable of belief or not?'

A monk asked, 'The monastery raises the song, a song for today, but what is the point of it giving such outstanding service?'

'Seen it?' replied the master.

'Then the great assembly should all be delighted.'

'A future lion's son,' said the master.

Question: 'Buddha after Buddha proffers a [helping] hand; patriarch after patriarch transmits the heart. Not yet clear is what the venerable sir is transmitting.'

'Can you take it on?'

'The student cannot take it on. Is there, nevertheless, another who can take it on?'

'The whole assembly is laughing at you,' said the master.

Question: ‘What is the womb of the Tathāgatas?’

‘Good question.’

Question: ‘What is the root propensity of all the Buddhas?’

‘Can it be expressed correctly?’

The master ascended the hall one day and, after quite a silence, said, ‘Great assembly, look! Look!’ and then dismounted the Chan seat and returned to the abbot’s quarters.

At the beginning of Kaibao (968 CE), Ruler Zhongyi established the Pumen Temple. Three times he had to invite the master to be its incumbent, to once more spread the essentials of the Chan School; and so he became the founding incumbent of Pumen (Universal Gate) Temple.

The master ascended the hall and said, ‘The ancient worthies went on pilgrimage for the sake of the Dharma, truly not fearing diligent toil. Just like Ven. Xuefeng (16.389) coming three times to Mount Touzi (15.364), nine times ascending Dongshan,<sup>318</sup> lingering, going back and forth, searching, yet unable to find an entry into the path. Take a look at yourselves, the latest generation to take part in the practice, freshly stepped across the temple threshold in the hope of receiving a guiding hand from the old monk pointing out explanations of Chan. Well, if you wish to start on the most profound Dao, is that the same as hanging around idly? Not to mention this business of awakening, which also needs its own time – how is it to be sought, being restless and impatient? Is it necessary for you to know the right time to awaken? For the time being each one should go to the monks’ hall and peacefully sit down, looking straight up at the family of peaks [outside], the old monk explaining things for you.’

Then a monk came forward and said, ‘Looking up at the family of peaks, may the master please explain.’

The master answered, ‘Oh great assembly, say now, has this monk understood the old monk’s words or not understood the old monk’s words?’

The monk bowed.

‘Accidentally lost in discrimination today,’ said the master.

Question: ‘What is the Pumen Temple house style?’

‘How many people are unable to see it properly?’ replied the master.

‘What is it like around Pumen Temple?’

‘You arrive here, ask about the house style and then depart,’ said the master.

In the 4<sup>th</sup> year of Kaibao (971 CE), resolutely bidding farewell to the Ruler of the state, the master, pleading advance in years, wished to retire to a mountain retreat to nurture his health. At that time General Ling Chao had a new temple, Huayan, constructed on Mount Wuyun and reverently offered it as the place where the master could end his days.

In the 11<sup>th</sup> month of the 2<sup>nd</sup> year of the Yongxi reign period, corresponding to the twenty-second year of the sexagenarian cycle (985 CE), there were signs of illness. On the 25<sup>th</sup> day the master instructed the attendant to prepare a fragrant bath. Then, sitting cross-legged and after some time had passed, he revealed his quiescence. Seventy-seven years old, the master had been a monk for fifty-eight years. The stupa was ‘Jewel Peak Ever Shining’.

## 26.925 Chan Master Hangzhou Bao'en Faduan

Chan master Huiming Faduan of Bao'en Guangjiao Temple, Hangzhou (Zhejiang), the third generation incumbent, ascended the hall and said, ‘For many evenings in succession all the monks have been given talks from left to right and still the source has not been exhausted. Today all the monks are being given the great opening of the skill-in-means, all spoken at once – could one not wish for more happiness? Too long standing, take care!’

A monk asked, ‘Since the student has come to the hall, may the master please give guidance.’

‘No guidance.’

‘Why no guidance?’  
‘Because you are too clever,’ said the master.

## 26.926 Chan Master Hangzhou Bao'en Shaoan

Chan master Tongbian Mingda Shaoan, fourth generation incumbent of Bao'en Guangjiao Temple, Hangzhou (Zhejiang), ascended the hall and said, ‘If there is only one sentence contaminating the spirit, then it will not perish even in ten thousand *kalpas*. All the monks should bear this clearly in mind when bringing up words and phrases. Take care now!’

A monk asked, ‘The whole assembly inclines to listen, may the master please not be stingy.’

‘Remarkable.’

‘So then a meeting with the master is to be obtained,’ said the monk.

‘What words are these?’ said the master.

Once the master said to the assembly, ‘Fortunately there are high towers all around, proclaiming the patriarchal seal and they do not impede any monk taking part in the practice. Standing too long, take care!’

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

‘Everywhere plain to see.’

‘So then it is both ancient and modern.’

‘Do not chatter idly,’ said the master.

## 26.927 Chan Master Fuzhou Guangping Yuan Shouwei Zongyi

Chan master Shouwei Zongyi of Guangping Temple, Fuzhou (Fujian) was a native of Houguan in Fuzhou. After ordination on West Peak Mountain, he took part in National Preceptor Tiantai Deshao’s community, where he received the dharma-robe as transmission. At

that time a monk asked, ‘On top of Mount Dayu it could not be lifted, so how was the transmission given to the master?’<sup>319</sup>

The master picked up the robe and said, ‘Is there someone who would presume to say that Tiantai had obtained it?’

The Ruler of Wuyue, Zhongyi, was in admiration of the master’s dharma-practice at this time and directed that he propound the Dharma as incumbent [of Guangping Temple]. He also conferred on the master a dharma-name. Deephearted disciples gathered in droves.

Ascending the hall to address the assembly, the master said, ‘Great master Bodhidharma said, “Even after three thousand years, my Dharma will not have changed by a hair’s breadth.” Mountain monks of today, do not change Bodhidharma by a hair’s breadth. Those coming to him testify in common to the verification of awakening. For those yet to arrive, do not move a hair’s breadth.’

A monk asked, ‘The sound of the great [temple] bell has ceased, the great assembly is approaching the dharma-seat, may the master please expound the meaning of the Patriarch’s coming from the West.’

‘The sound of the great bell has ceased, the great assembly is approaching the dharma-seat,’ replied the master.

Question: ‘An ancient said, “Despite a thousand sages coming into view, I have the dharma-body.” What is the dharma-body?’

‘The thousand sages are little brothers,’ replied the master.

Question: ‘What is the Guangping Temple house style?’

‘Who does not receive its benefits?’

Later the master moved to Changqing Temple on Mount Yi. The master ascended the hall and addressed the assembly: ‘Without resorting to opening Sanskrit *sutras* nor resorting to learned commentaries, is there still room for discussion or not? Supposing there were room for discussion, it would really be talk used as skilful means. What then is the task of the Chan vehicle?’

A monk asked, ‘What is the meaning of the coming from the West?’

‘There has never been anyone who could answer that,’ said the master.

‘Please may the master exercise skill-in-means.’

‘Why not ask again?’ replied the master.

Later the master ended his days in Changqing.

## 26.928 Chan Master Hangzhou Bao'en Guangjiao Si Yong'an

Chan master Yong'an (911-974 CE), the fifth generation incumbent of Bao'en Guangjiao Temple, Hangzhou (Zhejiang), was a native of Yongjia in Wenzhou (Zhejiang, Wenzhou) whose family name was Weng. Already as a youngster he left the home life under the protection of Great master Huizheng in his native place. During the Tiancheng reign period (926-930 CE) of the Later Tang dynasty [in the Five Dynasties period], the master followed his original teacher [Chan master Huizheng] to the Wuyue capital (Hangzhou), where Ruler Zhongyi of Wuyue appointed Huizheng the superintendent of monks.<sup>320</sup> Master Yong'an was really not enamoured of worldly affairs and determined to go in secret to Minchuan in search of a Chan assembly. Just at the time of travelling, the road was blocked, so the master had to turn towards Mount Tiantai. There he knotted grasses for a hut and stayed. Not long afterwards, he came across National Preceptor Deshao's dharma-talks and he suddenly awoke to the original heart. Then he bade farewell and left the mountain. Master Huizheng informed Ruler Zhongyi of the news, who initially had the master occupy Qingtai Temple in Yuezhou (Zhejiang, Shaoxing), and then decreed him temple incumbent, with the official dharma-name ‘Chan master Truly Awakened to the Wisdom of Emptiness’.

The master ascended the hall and said, ‘All Buddhas of the ten directions are gathered together here like clouds to grant all the venerable monks proof of awakening. At the same time, all the

venerable monks grant proof of awakening to all the Buddhas.  
Believable? Avoid speculation!'

A monk asked, 'The four assemblies have gathered like banks of clouds – how then to give voice to the Dharma?'

'Having arrived from all directions, it is absolutely impermissible to make a mistake in bringing something up,' said the master.

'It is not only the students but the whole assembly who are depending on it,' said the monk.

'Make prostrations!' replied the master.

A monk asked, 'Within the five vehicles and the three divisions of the canon,<sup>321</sup> those who have transmitted have been rather many. As for the meaning of the Patriarch coming from the West, may the master please give a pointer.'

'The five vehicles and the three divisions of the canon,' replied the master.

'Is there still something above this?'

'You are actually intelligent,' answered the master.

Question: 'What is the great work of the Buddhist dispensation?'

'Dislike something?'

'If it is like this, then it would be possible to stroke one's own head,' said the monk.<sup>322</sup>

'Was the World-honoured One seen somewhere?' replied the master.

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

'Come forward and stand,' said the master.

The monk moved forward and stood. 'Understand?' asked the master.

'Not understood,' said the monk. The master then revealed a *gatha*:

You ask the meaning of the coming from the West  
And even came forward, standing  
Last night, at the third watch, rain struck

The Void was all damp  
Lightning streaks, suddenly bright  
Not like centipedes scuttling about

In the 6<sup>th</sup> month of the 7<sup>th</sup> year of Kaibao, corresponding to the eleventh month of the sexagenarian cycle (974 CE), signs of illness appeared and the master bade farewell to the assembly. A monk then asked, ‘In olden times the Tathāgata’s true Dharma was directly transmitted to Mahākāśyapa: not yet clear is how the venerable sir’s profound style will be understood in a hundred years from now?’

‘Where did you see Mahākāśyapa?’ replied the master.

‘The teaching, received in faith and practised reverently,<sup>323</sup> is not forgotten,’ replied the monk.

‘The Buddha-dharma is not this kind of principle,’ said the master. Having said this he sat down and died.

The master was sixty-four years old and had been a monk for forty-four years. At the end of the cremation, the master’s tongue remained intact, soft and pliant, of a vermillion hue, like the petal of a lotus flower. It is preserved today in the Puxian Temple. Due to his interest in the great profundity of Elder Li’s commentary on the *Huayan Jing*, the master had a collected work of both, engraved in one volume, which came to one hundred and twenty chapters and circulated widely under heaven.<sup>324</sup>

## 26.929 Chan Master Guangzhou Guangsheng Shihu

Chan master Shihu of Guangsheng Temple, Guangzhou (Guangdong) was a native of Minyue (Fujian). After inheriting the Dharma from Tiantai Deshao he went to propagate the teachings in the Lingnan region. The Ruler of the princedom of the Liu clan, adopting the position of disciple, established a large temple<sup>325</sup> and invited the master to occupy it, bestowing upon him the official dharma-name ‘Chan master of Great Teachings’.

A monk asked, ‘In olden times Indian monarchs would question the Buddha; today the Ruler of the princedom approaches the dharma-seat. Now that the patriarchal inheritance has come from the West, how is it going to be appraised?’

‘It does not necessarily come from the West, as mountain monks have already appraised it,’ replied the master.

‘Could this not be the skill-in-means?’

‘Could that remark not be the skill-in-means?’ replied the master.

Question: ‘The Ruler extended the invitation three times and the venerable sir occupied the seat at Guangsheng Temple. Not yet understood is where the venerable sir inherited the Dharma.’

‘One roll of the drum sounding and ten thousand households all peep out of the door,’ said the master.

‘This being so, then the subtle meaning of Tiantai has been personally inherited,’ said the monk.

‘Do not talk nonsense,’ replied the master.

Question: ‘The student has entered the monastery for the first time. Please may the master give a pointer to the mysterious secret of the coming from the West.’

‘You have not yet entered the monastery and I have already pointed it out to you,’ answered the master.

‘How to understand this?’

‘No need to understand,’ replied the master.

## **26.930 Chan Master Hangzhou Fengxian Si Qingyu**

Chan master Qingyu (?-976 CE) of Fengxian Temple, Hangzhou (Zhejiang) was a native of Yongjia (Zhejiang, Wenzhou) who inherited the Dharma from National Preceptor Tiantai. The Ruler of Wuyue, Zhongyi, summoned the master to his residence in order to enquire into the Dao and then instructed Military Commander Xue Wen to establish a large temple on the banks of West Lake (Hangzhou), together with a great Buddha pavilion, to be named Fengxian Temple. He invited the master to occupy it, to freely

expound the aims of the Chan teachings and conferred on the master the official dharma-name ‘Chan Master Complete Penetration, Wonderfully Awakened’.

A monk asked, ‘What is the meaning of the coming from the West?’  
‘Speak up for the whole assembly,’ replied the master.

## **26.931 Chan Master Taizhou Tiantai Shan Zining Puwen Si Zhiqin**

A monk asked Chan master Zhiqin (?-990 CE) of Zining Puwen Temple on Mount Tiantai in Taizhou (Zhejiang, Linhai), ‘What is the meaning of “holding a hoe, yet empty-handed”?’

‘It is just this true faith,’ replied the master.  
‘And what does “walking on foot yet riding a water-buffalo” mean?’<sup>326</sup>

‘Where have you come from?’ answered the master.

The master revealed a verse to the assembly:

Fifty-five this year  
Feet not an inch of ground to stand on  
Mountains and rivers are the eyes  
The great ocean my belly

In the 4<sup>th</sup> year of Taiping Xingguo (979 CE) a regulation came to test monks on their literacy. Elders of the mountain temples were each to write their dharmaname; only the master was not skilled in calligraphy. At that time the Controller-general<sup>327</sup> asked the master, ‘Chan master, could not the World-Honoured One also understand the written word?’

‘Everyone knows it,’ answered the master.

When it came to the 1<sup>st</sup> year of the Chunhua reign period (990 CE), although showing no signs of illness, the master summoned the attendant to prepare the bath. Having bathed and admonished the

monks, he sat down peacefully and passed away. The *stupa* was erected on the home mountain.

Three years later, the disciples moved the *stupa* and on opening the shrine, saw that the master's entire body had not suffered decomposition; his bearing and appearance was collected and dignified, the hair had grown long. A welcomed entry into the new *stupa*.

## **26.932 Chan Master Wenzhou Yandang Shan Yuanqi**

Chan master Yuanqi of Mount Yandang in Wenzhou (Zhejiang) was a native of Qiantang (Zhejiang, Hangzhou) whose family name was Jiang. Still young, the master left the home life under Chan master Shaoyan of Shuixin Temple and there received full ordination. The master first studied the teachings of Great master Zhizhe (bk. 27) and meticulously practised both calmness and insight meditation, coming to an understanding of the complete interpenetration of relative and absolute. Later, by taking part in National Preceptor Tiantai's community, he awoke to the profoundly mysterious, after which he went to live on Yandang (Wild Geese Lake) Mountain.

In the 5<sup>th</sup> year of Kaibao (972 CE) the ruler of Wuyue's eldest son founded the Guangqing Temple beyond the western gate [of Hangzhou] and invited the master to occupy it in order to make the Dharma available. Then all the Chan monks of the area with a reputation for practice went over to the new temple, some three hundred all together.

The master ascended the hall. A monk asked, 'The night moon spreads its rays out, but why does the jade-green pool not keep their reflection?'

'The fellow is good at posturing,' replied the master.

The monk walked from the left side of the hall to the right side and remained standing.

'Not only good at posturing, but has also lost his head,' remarked the master.

The master had not yet resided long at the temple before firmly expressing a wish to return to the mountains. During the Taiping Xingguo reign period (976-984 CE) he revealed his cessation.

## 26.933 Chan Master Hangzhou Pumen Si Xibian

Chan master Xibian (921-997 CE) of Pumen Temple, Hangzhou (Zhejiang) was a native of Suzhou, Changshu (Jiangsu). He left the home life young and respectfully presented himself to Chan master Qixiang at the Yanfu Temple in his native district, who shaved his hair off. After full ordination he went to Mount Lengqie to practise in the *vinaya*. Later, still searching, he paid a courtesy call on Tiantai Deshao, where he received the heart seal.

In the first year of the Gande reign period (963 CE), the ruler of Wuyue, Zhongyi, had the master occupy Qingtai Temple in Yuezhou (Zhejiang, Shaoxing) and conferred on him the official dharma-name 'Chan Master of Bright Wisdom'.

During the Kaibao era (968-976 CE) another imperial summons had the master occupy Pumen Temple (Hangzhou) as the second generation incumbent.

The master ascended the hall and said, 'Mountain monks are normally deficient in knowledge and insight and have moreover, seen little of the world. Although having served in (Deshao's) mountain community, the venerable monk never cheated by revealing one phrase, so, even to this day, there is not one dharma which could serve as mutual aid and assistance to share with all the worthy ones of this assembly; never mind being able to distinguish between monks and laymen amongst the venerable worthies here, or discussing the ancients and moderns. Can one blame the mountain monk? If there are those who would cast blame, are these people possessed of the eye or not possessed of the eye? Does it

mean that there is a host and guest, or is there no host and guest? Latecomers and first-time students should examine all this in fine detail.'

A monk present asked, 'What is the matter of the display of spiritual powers in Pumen Temple about?'

'This remark amounts to the *śramaṇa* blaming the old monk,' replied the master.

'When no blame is cast, what then?'

'Return to the monks' hall and ponder,' said the master.

In the 3<sup>rd</sup> year of Taiping Xingguo (978 CE) the ruler of Wuyue, [Zhongyi], had an imperial audience [with the second Emperor of the Song dynasty, Taizong (r. 976-997 CE) at Kaifeng, the imperial Song capital]. The master also followed him to the Seven Precious Buddhas Pavilion [to make offerings] and was received [by the Emperor] in the Cifu Temple, where he was bestowed with a purple robe and the dharma-name 'Great Master Wise Light'.

During the Duangong era (988-989 CE) the master expressed a desire to return to his native district, which was approved by an imperial decree personally written by the Emperor. Then Ruler Zhongyi bestowed gold on the Changshu Temple of the master's native place and built a pagoda there of brick, whose height rose to two hundred feet.

On the 5<sup>th</sup> day of the 12<sup>th</sup> month, in the 3<sup>rd</sup> year of the reign period Zhidao (997 CE), there were signs of illness, followed by death. The master was seventyseven years old and had been a monk for sixty-three years. The *stupa* was in the northwest corner of the temple.

## 26.934 Chan Master Hangzhou Guangqing Si Yu'an

Chan master Yu'an (?-992 CE) of Guangqing Temple, Hangzhou (Zhejiang, Hangzhou) was a native of Qiantang (Hangzhou) whose family name was Chen. Still a youngster wearing his hair in tufts, the boy left the home life at the hermitage Huating on Mount Tiantai,

where, heavy with apprehension, he had his hair shaved off. On coming of age he received full ordination. Searching around on the home mountain, the master came across National Preceptor [De]Shao and their intimate agreement harmonised with the essentials of the Chan transmission.

In the Gande reign period (963-968 CE) Ruler Zhongyi of Wuyue had the master occupy the Qingxin Temple by the northern gate [of Hangzhou], at the same time summoning him to the incumbency of Tianlong Temple in the city.

In the 7<sup>th</sup> year of Kaibao, corresponding to the eleventh year of the sexagenarian cycle (974 CE), Ruler Anxi<sup>328</sup> invited the master to serve as incumbent of Guangqing Temple, with the official dharma-name of 'Chang Master of Virtuous Wisdom'.

On first ascending the hall, a monk asked the, 'May the master please talk of the priceless jewel.'

'Well able to reveal itself,' answered the master.

'This being so, then everyone would be amply supplied.'

'Where is the precious jewel?' asked the master.

The monk bowed.

'Also empty talk,' said the master.

Question: 'Setting up host and guest by bringing them into clear relief – what then is the host?'

'Deep and intricate, this question,' replied the master.

'What about the guest?'

'What have I just told you?'

'And when the Dao of host and guest combine, what then?'

'Its commands are not carried out,' answered the master.

Question: 'The crescent heart-moon of itself becomes full and perfectly round, its rays swallowing the ten thousand forms, but what are these rays that swallow the ten thousand forms?'

'The whole assembly is looking at you asking this,' said the master.

'The rays swallowing the ten thousand forms – this all depends on the master's revealing it, so what is the meaning of the crescent heart-moon becoming full itself?'

'To muster great effort,' said the master.

'A white heron nestling in snow can be understood, but the business of the rays of the moon swallowing the ten thousand forms, this is difficult to become clear on,' said the monk.

'It is prudent to retire,' said the master.

Question: 'The blue mountains, the green waters, everywhere clear and distinct. May the venerable sir please let fall a phrase regarding his house style.'

'You have said it all,' replied the master.

'Not necessarily so – may the master please answer.'

'No need for idle talk.'

There was also a monk who had just made his prostrations. The master said, 'Question and answer are prepared.'

The monk was just about to ask a question when the master bawled at him. The master once said to the assembly, 'Wishing to understand Caoxi's meaning – the clouds fly past in front of the mountain peaks, a clearly evident reality, no need to chase after anything else.'

Question: 'Tradition has it that an ancient worthy said that red dust arises from the bottom of a well, billowing waves arise from mountain peaks, but what this means has not yet been understood.'

'If every direction has been reached, this is the only question,' replied the master.

'What is the venerable sir's meaning?'

'What have I just said to you?' said the master and added, 'Both ancient and modern traditions say that dust arises at the bottom of a well, waves arise on mountain tops, plants engender empty fruits, a stone maiden gives birth to a son; still, what does this all mean? Might it not be something transmitted by a voice, just a thing appearing from the heart, a sentence in which is concealed the point of a spear, which was without form before sound? Is it not just the

name for something without substance, a strange song, abstruse talk? Old monks understand and then practise it, but the meaning of the ancients was not so. Such understanding does not go further, so how to come to understanding? Just looking at the place where a mud ox is walking along, or at the sun shimmering on breaking waves, a wooden horse neighing, or the illusion of empty flowers falling. The sages and the worldly are like this and the Dao is clear, so what is the use of standing for such a long time? Take care!'

In the 3<sup>rd</sup> year of Taiping Xingguo (978 CE) the master accompanied [the ruler of Wuyue] to Cifu Palace Temple [to make offerings at the Seven Jewelled Stupa of Emperor Taizu] and was received in the temple, where [Emperor Taizong] bestowed [upon the master] a purple robe and the dharma-name 'Great Master of Bright Wisdom'.

In the 1<sup>st</sup> year of the reign period Chunhua (990 CE) the master was back in his old temple, Guangqing, and on the 22<sup>nd</sup> day of the 9<sup>th</sup> month of the 3<sup>rd</sup> year (992) returned to quiescence.

## **26.935 Chan Master Tiantai Shan Banruo Si Youchan**

Chan master Youchan (?-990 CE) of Banruo Temple, Mount Tiantai, was a native of Qiantang Linan (Zhejiang). He left the home life young at the Langzhan Temple, East Mountain, in his native district. Having crossed over to the homeless life, the master heard news of National Preceptor Tiantai's [Deshao] flourishing dharma-practice and speedily made the lengthy journey to the venerable preceptor, there to be transmitted the heart seal in private.

At first the master was given the incumbency of Yunju Puxian Temple, where companion monks assembled together. Then Wuyue Ruler Zhongyi bestowed the official dharma-name 'Chan Master of Compassionate Awakening' and the master was then transferred to Zhishang Temple, where the assembly was full to capacity with some five hundred persons.

A monk asked, ‘The drum has just been sounded, the whole assembly has gathered like clouds. May the master please extol the supreme Chan vehicle.’

‘Are you deficient in something?’ replied the master.

‘So everyone is then completely pervaded with compassion.’

‘Do not talk nonsense!’ said the master.

In the 3<sup>rd</sup> year of the Yongxi reign period (986 CE) the master took the whole assembly to task, exhorting seniors and disciples to hold in high regard the one Way, and to continue making the Dharma available.

In the 1<sup>st</sup> year of Chunhua (990) the master revealed his cessation. He was taken to be interred on the home mountain.

## **26.936 Chan Master Wuzhou Zhizhe Si Quanken**

When Chan master Quanken of Zhizhe Temple in Wuzhou (Zhejiang, Jinhua) first paid his respects to Ven. Tiantai [Deshao], Ven. Tiantai asked, ‘What is your name?’

‘Quanken (Complete Consent),’ answered the master.

‘Consent to what?’ asked Tiantai.

The master made obeisance.

After becoming an incumbent, a monk asked the master, ‘If there are men who do not consent, is the venerable sir still willing?’

‘If a man asks, he will get an answer,’ replied the master.

During the Taiping Xingguo era (976-984 CE), the master, together with the temple controller, exhorted the dharma-heirs to carry on loyally, to continue propagating the Dharma in the world. Not long afterwards, the master returned to quiescence in the home temple.

## **26.937 Chan Master Fuzhou Yuquan Yilong**

Chan master Yilong of Yuquan Temple, Fuzhou (Fujian) ascended the hall and said, ‘Mountains, rivers and the great earth are

completely in the eyes of the beholder. Is the reason for saying this understood?’

A monk present asked, ‘Since mountains, rivers and the great earth are in the eyes, to whom is the master pointing this out?’

‘Only to illuminate the place for the venerable monks,’ replied the master.

‘Had it not been for coming and putting forth this question, how would it have been possible to know that the skill-in-means is not a vain bestowal?’

‘It seems like a song only just capable of being heard,’ said the master, ‘And blown by the wind becomes a different tune.’

## **26.938 Chan Master Hangzhou Longce Si Xiaorong**

Chan master Xiaorong (920-970 CE), the fifth generation incumbent of Longce Temple, Hangzhou (Zhejiang) was a native of Wenzhou, Bailu (Zhejiang) whose family name was Deng. Still young, he left the home life at the Ruilu Temple and after receiving full ordination in the *vinaya* discipline, heard of the flourishing dharma-practice of Tiantai Deshao. Presenting himself to the mountain community with reverence, he came into the Dharma of the heart transmission.

The master first occupied the Fuyang Jingshu Temple in Hangzhou, later Longce Temple, making the Dharma available to a host of disciples in both places.

A monk asked, ‘The patriarchs transmitted from one to another, but not yet clear is to whom does the venerable sir transmit the Dharma?’

‘Would you be able to recognise a patriarch?’ replied the master.

A monk by the name of Huiwen (Wise in Learning) asked, ‘What is a true *śramaṇa*?’

‘You are Huiwen,’ replied the master.

Question: ‘What is the great spiritual jewel of wisdom?’

‘The great spiritual jewel of wisdom – form divided into trillions of bodies. Every mote of dust clearly manifests it, as miraculous bodies, every one a temple of Vairocana Buddha,’ replied the master.

Question: ‘What are everyday affairs all about?’

‘In a single thought are worlds numerous as the grains of sand [in the Ganges River]. Daily affairs interpenetrate in thousands and thousands of ways, forever going tranquilly to peaceful extinction, forever returning to one’s own spiritual home,’ replied the master.

One day the master was sitting on the wonderful high chair, when a monk asked, ‘What is the real aim of the wonderful high chair?’

‘When it has reached all directions, then it can be brought up clearly,’ said the master.

‘This being so, then the clouds have the potential to pass over the mountains, waters do not emit the sound of mountain streams,’ said the monk.

The master just bawled at him.

In the 1<sup>st</sup> year of Chunhua, corresponding to the twenty-seventh year of the sexagenarian cycle (990 CE), on the 12<sup>th</sup> day of the 8<sup>th</sup> month, at the Jingtu Temple, Lingguang Monastery in Xiuzhou (Zhejiang, Shouxing), the master returned to quiescence, after talking with the disciples and composing a letter of farewell in the same vein. He was seventy-one years old and had been a monk for fifty-six years.

## 26.939 Chan Master Hangzhou Gongchen Yuan Qingxiao

A monk asked Chan master Qingxiao of Gongchen Temple in Linan, Hangzhou (Zhejiang), ‘What is the house style at Gongchen?’

‘Light and dark, form and emptiness,’ replied the master.

‘So all the dharmas are birthless then,’ said the monk.

‘What do you call all dharmas?’ replied the master, who then recited a verse:

Gongchen house style  
Light, dark, form and emptiness  
All dharmas – not different  
All hearts – naturally unimpeded  
Able to understand this  
Is the true lineage of all the Buddhas

## 26.940 Chan Master Yuezhou Chengxin Jingjin

A monk asked Chan master Jingjin of Chengxin Temple in Yuezhou (Zhejiang, Shaoxing), ‘Everything is packed, ready for the journey, so may the master please issue instructions.’

‘Do not turn your back on it,’ said the master.

‘How has the venerable sir been let down?’

‘It is just you who have let me down,’ replied the master.

Later the master moved to the Bao'en Temple in Hangzhou, where he revealed his cessation.

## 26.941 Chan Master Fuzhou Yanfeng Shishu

Chan master Yanfeng Shishu of Fuzhou (Fujian), on first opening the hall to give a dharma- talk, mounted the high seat. A monk by the name of Jile asked, ‘The whole assembly is waiting in deep solemnity, may the Dharma thunder and quake.’

‘Could the great assembly understand? Could it differentiate? Vulture Peak is really no different today, the same even amongst the heavenly beings in all the Buddha-lands. From ancient times to the present, it has ever been so. This being the case, how is this changeless state of the Dao to be understood then? Were it understood, then it could be said that the limitless realms do not suffer the slightest separation from any other realm, that the ten aspects of time,<sup>329</sup> ancient or modern, from beginning to end, have not moved from present awareness.’

Question: ‘At the great convocation on Vulture Peak, Mahākāśyapa heard the news inwardly. Who could be the listeners today,

assembled on this solemn peak?’

‘The one posing the question is not wrong,’ said the master.

Question: ‘What is Mañjuśrī?’

‘Completely visible everywhere,’ replied the master.

## 26.942 Chan Master Luzhou Huayan Huida

A monk asked Chan master Huida of Huayan Temple in Luzhou (Shanxi, Changzhi), ‘What is the heart of the ancient Buddhas like?’

‘Mountains, rivers and the great earth,’ answered the master.

Question: ‘What is it like around Huayan Temple?’

‘Eyes full, no forms casting shadows,’ said the master.

## 26.943 Chan Master Yuezhou Qingtai Yuan Daoyuan

Chan master Daoyuan of Qingtai Temple in Yan *xian*, Yuezhou (Zhejiang, Shengzhou) was asked by a monk, ‘Where do monks go to after death?’

‘Today’s death is on the mountain peak, oh monk,’ said the master.

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

‘It is not possible to tell you that it is the cypress trees in the temple forecourt,’ said the master.

## 26.944 Chan Master Hangzhou Jiuqu Qingxiang

Chan master Qingxiang of the Guanyin Temple in Hangzhou (Zhejiang) was a native of Yuhang whose family name was Chen. He grew to be more than seven [Chinese] feet tall,<sup>330</sup> with a talent for discourse beyond average people and a powerful memory. Of those under Tiantai [Deshao], he was the most outstanding.

A monk asked, ‘On a bad road, what are the means to build a bridge?’

‘Use this to build a bridge,’ replied the master.

‘What is this?’

‘Be strict with yourself,’ said the master.<sup>331</sup>

## 26.945 Chan Master Hangzhou Kaihua Si Xingming

Chan master Xingming, Great master Chuanfa (?-1001 CE) of Kaihua Temple, Hangzhou (Zhejiang) was a native of Hangzhou whose family name was Yu. Still young, he had his head shaved by Chan master Zhijue [Yanshou] (26.921) on Mount Xuedou in Mingzhou (Zhejiang, Ningbo) and then moved with Zhijue to the great Yongming Temple, where the disciples numbered two thousand. The ruler and ministers admired the propagation of the Dharma there, which was extensive and flourishing. Later, after receiving the seal of transmission from Tiantai [Deshao], the master returned to Yongming Temple to assist his root master [Yanshou]; he was highly respected by the sea of the assembled.

In the 8<sup>th</sup> year of Kaibao (976 CE) Zhijue returned to quiescence. Then the master became the incumbent of Nengren Temple and Ruler Zhongyi also established the Da He (Great Harmony) Temple and invited the master to occupy it too.

(Textual comment: The temple name was soon changed to Liu He (Six Harmonies) Temple and later Emperor Taizong conferred the name Kaihua (Opening to Transformation) Temple on it.)

The master propagated the Dharma to the assembled monks in both places. A monk asked, ‘What expedient means flow out of Kaihua Temple?’

‘The sound of the river’s tidal flow is heard twice every day,’<sup>332</sup> answered the master.

Question: ‘What is the inexhaustible lamp?’

‘Thanks to the śramaṇa for the illumination,’ replied the master.

Emperor Taizong bestowed a purple robe and the dharma-name on the master, who revealed his quiescence in the 4<sup>th</sup> year of the Xianping reign era (1001 CE), on the 6<sup>th</sup> day of the 4<sup>th</sup> month.

## 26.946 Chan Master Yuezhou Kaishan Si Yiyuan

Chan master Yiyuan of Kaishan Temple, Yuezhou, Xiao Shan *xian*, Yupu [zhen] was asked by a monk, ‘One year goes, one year comes. May the master please open the gate of expedient means.’

‘Clearly borne in mind,’ said the master.

‘This being so, then in times of old the lion would roar; today the Lord of Elephants (Shakyamuni Buddha) has returned,’ said the monk.

‘Happily nothing to do with it,’ replied the master.

## 26.947 Chan Master Wenzhou Ruilu Si Yu'an

Chan master Yu'an (?-995 CE) of Ruilu Temple, Shangfang Monastery, in Wenzhou (Zhejiang), a native of Fuzhou (Fujian), obtained the Dharma from Tiantai [Deshao]. He often plumbed the depths of the *Shoulengyan*,<sup>333</sup> so the people of the time called him ‘Settled in the *Lengyan*’.

In the first year of the Zhidao reign period (995 CE), during the last month of spring (3<sup>rd</sup> month), about to reveal his cessation, the master had dharma-heir Yunmen, the disciples and the attendant sit down and read them a *gatha*:

Not carrying the mountain peaks around  
What could have been transmitted  
From Chicken Foot Mountain?<sup>334</sup>  
Sages of old, all have been like this  
It is not I who judge you this day

Having recited this verse, the master took a fragrant bath, changed robes and peacefully sat down [on the meditation seat]. He then

instructed the coffin be brought into the room. After some time, he went into the coffin himself. Three days passed; then, the disciples and head monk of the temple opened the coffin. They beheld the master propitiously lying on his right flank. The four assemblies were in mourning and grief-stricken but then the master got up again and gave them a dharma-talk; berating them loudly, he admonished, ‘If anyone opens my coffin again, he is not my disciple!’ Having said this, the master once more went into the coffin and at length departed.

## 26.948 Chan Master Hangzhou Longhua Sī Huiju

Chan master Huiju of Longhua Temple in Hangzhou (Zhejiang) was a native of Minyue (Fujian). After awakening under Tiantai [Deshao], Ruler Zhongyi of Wuyue had him occupy the above temple.

On the opening day of the hall, the assembled already settled, the master said, ‘From the peerless Chan School to this, how to discuss it? How, even, to extol it? It is just as the Tathāgata Shakyamuni once said in the teachings, it is like a pitcher pouring out water; an ancient worthy also said, that it is just like talking in one’s dream. Now on what principle of the Dao was this ancient worthy basing this talk? Is it understood yet? The great almsgiver, gates all open, so what was the cause of the congestion? To bring up a worldling and to nurture a sage, do not leak even a little defilement. Talking of a worldling, he is completely a worldling; when discussing a sage, he is completely the sage. Worldling and sage do not rely on each other, yet for each one, “[I] alone am worthy of honour”.<sup>335</sup> Therefore it is said that mountains, rivers and the great earth ever speak the Dharma, ever emit rays of light. Earth, water, fire and air, all are like this.’

A monk present came forward and bowed; the master said, ‘Good, a question asked in accordance with the Dharma.’ The monk approached closer and the master said, ‘Also nothing to do with it.’

A monk asked, ‘All Buddhas come into the world emitting rays of light and shaking the earth. The venerable sir comes into the world –

but what are the auspicious [signs]?’

‘The subject is self-destructive,’ answered the master.

Ascending the hall to address the assembly on another day, the master said, ‘In Longhua Temple it is only a case of gathering firewood and picking vegetables, up and down – mornings a bowl of rice gruel, midday a bowl of rice with vegetables, and after a nap, drinking tea. Just this is to take part in the community. Take care now!’

A monk asked, ‘The student is not yet clear about himself; how to distinguish between the shallow and the profound?’

‘Learn to acknowledge your own eye,’ said the master.

‘What is one’s own eye?’

‘What did I tell you?’ said the master.

## 26.949 Chan Master Wuzhou Qiyun Shan Yuzhen

Chan master Yuzhen of Mount Qiyun in Wuzhou (Zhejiang, Jinhua) was a native of Yuezhou (Zhejiang, Shaoxing) whose family name was Yang. Young in years, he left the home life at Dashan Temple in his native district and received full ordination on coming of age. Later, entering Tiantai’s [Deshao] room, the master inherited the transmission. Residing peacefully on Mount Qiyun, dharma-companions all gathered around.

A monk asked, ‘What is the seamless pagoda?’<sup>336</sup>

‘Five, six feet,’ replied the master. The monk bowed. ‘Pagoda fallen down,’ said the master.

Question: ‘Why is the knowledge of complete awakening not due to thought?’<sup>337</sup>

‘Completely awakened knows,’ answered the master.

‘What is the difference between thought?’

‘What do you call thought?’ replied the master.

The master was sitting relaxed one autumn evening and extemporised a verse, which read:

Autumn courtyard drawing inward, awesome winds blowing  
Wintry stars in empty array, toad soul on high<sup>338</sup>  
Sitting quietly, supporting the cheeks, spirit untroubled  
Niaoke endlessly picking hairs from his robe<sup>339</sup>

All the master's songs and poems, each stirring things, of which more than three hundred compositions were circulating, as recorded in another record.

The end came at Dashan Temple in the Daozhong reign period (995-997 CE).

## 26.950 Chan Master Wenzhou Ruilu Si Benxian

Chan master Benxian (942-1008 CE) of Ruilu Temple, Wenzhou (Zhejiang) was a native of Yongjia in Wenzhou whose family name was Zheng. Young in years, he left the home life at Jiqing Temple in his native district and was fully ordained at the Guoqing Temple on Mount Tiantai. He inherited the Dharma transmission from National Preceptor Tiantai [De]Shao.

When the master first met the National Preceptor, National Preceptor guided him with the phrase, 'It is not the wind moving the banner but the venerable sir's hearts which move.'<sup>340</sup> The master was immediately awakened at that time.

Later the master confided to his disciples, 'When I first entered Tiantai's dharma-gate to study, advance was facilitated under the impact of these words. Even so, for a thousand days, and in all four dignified demeanours<sup>341</sup> it seemed that something was blocking the chest, as if there were an opponent occupying the same place. After a thousand days, in one day, there was no more blockage and the opponent was not in the same place; at that moment there was peace and joy, a sudden awakening in place of former error.'

Then the master expressed this in three verses:

First Poem: *It is not the Wind Moving the Banner, but the Venerable Sirs' Hearts which Move.*

It is not wind moving the banner, only the heart moves  
Anciently transmitted one to another down to the present  
To cloud and water itinerants<sup>342</sup> wishing to awaken  
The patriarchal masters are true, good understanding friends

Second Poem: *Seeing Form then See into the Heart*

If seeing form is to see into the heart  
When someone comes to ask, difficult to answer  
Even more, seeking to discuss many principles of Dao  
Alone, carrying a life in a three-pound robe

Third Poem: *Self-Illumined*

Vast great *kalpas* come only to this  
Just as with heaven, so also with earth  
Whether earth or with heaven, what is its shape?  
What Shape! Not non-existent

From this time on, the master no longer walked through the city, nor handled money, nor lay he down to sleep, nor were his robes of silk. After the early morning vegetarian meal, peacefully sitting down to meditation the whole day long; twice a day, at dawn and at dusk, he would encourage the disciples and the assembled. All came diligently, and this continued for more than thirty years, their determination ever firmer.

The master said to the assembly, 'Can all of you people see the bamboo grove, the tranquil temple, mountains and waters, temple buildings and the assembly of living beings? If it is said that they are seen, then outside of the heart is Dharma. If it is said that they cannot be seen, then the bamboo grove, the tranquil temple, mountains and waters, temple buildings and the crowd of living

beings all appear an amorphous mass! Is such talk at all understood? If understood, then do not impede the numinous intelligence. That's it, do not remain standing.'

The master addressed the assembly, 'The Buddha-body completely fills the dharma-world; it appears everywhere before all living beings. Following causal affinities, it accords with feelings and perceptions without constraint and is the eternally abiding seat of *bodhi*. Now, if it is said that the Buddha-body completely fills the dharma-world, that it belongs to the realm of *bodhi*, to the realm of feelings and perceptions, to the realm of sound and hearing, to the heavenly realm, to the realm of the *asuras*, to the human realm, animal realm, to the realm of the hungry ghosts in the hells and other such realms, then there would be no need to set out in search, so why hold these kinds of talks? It is really for the sake of mentioning that the world of Dharma is wholly Buddha's body, so it is expressed like this. Since it emerges by being expressed in this way, why all this confused talk? It is due to the Buddha's body filling the whole of the dharma-world right here, that it is said in such a confused way to you. Got it? As for this kind of talk, if the meaning is really seized hold of, then obstruction or stinginess of the heart's strength ensues. If the meaning is not won, yet you are still talking, then what kind of person is it who does not want to undergo the monk's calling to arrive at the dharma-body? So, after bathing each other of the tiredness, no harm in retiring,' said the master.

On one occasion the master said, 'Generally, those taking part in a study of the Buddha-dharma, do not necessarily have to learn to ask questions as part of the study, do not need to learn to choose the right words as being part of the study, do not need to learn to answer on behalf of others as part of the study, do not need to learn different words as part of studying, do not need to learn to twist and manipulate the *sutras* and *shastras* with peculiar turns of phrase as part of study, do not need to learn to twist and manipulate the peculiar turns of the phrases of the masters and patriarchs as part of studying. If taking part in study is really like this, then even allowing that you passed seven times, arrived eight times, that even if there is

nothing concrete to be seen in the Buddha-dharma, this is called a follower who indulges in immature philosophical speculations. Has not an ancient worthy been heard saying, that it is not cleverness that is the enemy of birth and death, but immature speculation – does this avoid the wheel of bitter suffering? All people taking part in studying [the Buddha-dharma] should start by taking part truly and with sincerity. When walking, then engage wholly in walking; when sitting, engage in sitting; when sleeping, engage in sleeping; when talking, engage in talking; when silent, engage in silence; in conducting business affairs, then engage in business affairs. Since engagement is like this, who engages? What to say about being engaged? Coming to this, it is necessary to become clear oneself about how to start. If there is no clarity, this is called hurried engagement in study, then there is no depth to investigation.'

The master also said, 'The birds singing in the peaceful forest, fish leaping in the blue-green mountain streams, clouds unfolding and the sound of bird calls amid cascading cataracts – are all of you still familiar with these many impressions, showing you the entrance to this place? If not familiar, not to impede engaging in study is good!'

The master also said, 'In the Tiantai teachings it is said that Mañjuśrī, Guanyin and Samantabhadra are the three gates. The Mañjuśrī gate is all form, the Guanyin gate all sound, the gate of Samantabhadra arrives without moving a step. I say that the gate of Mañjuśrī is not all form, Guanyin's gate is not all sound, but what about the gate of Samantabhadra? Do not say that this departs from the teachings of the Tiantai. That is it, just retire.'

The master also said, 'Where did master Nanquan (8.126) go to after transformation (death)? In the eastern house he acts the donkey; in the western house he acts the horse.<sup>343</sup> A person practising the Way, seeking to go beyond the three worlds, might well have doubts, might well be rather afraid on hearing these words. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse; or, it might be understood by saying that a thousand changes, ten thousand

transformations, do not go beyond the true and everlasting. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by saying that in practice, it is necessary to understand the differences in types, in order to make a start in understanding these words. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by saying that the eastern household is Nanquan, the western household is Nanquan. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by saying that the eastern household is the noble host, the western household is the noble host. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by asking: what is the eastern household? What is the western household? Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by saying that after all it brays as a donkey; after all, it neighs like a horse. Where did Nanquan go after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by asking: what is meant by eastern household's donkey? What is meant by western household's horse? Where did Nanquan go to after transformation? In the east house he acts the donkey; in the west house he acts the horse. Or, it might be understood by saying that since the question concerns transformation, the answer resides in the question. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by saying: go and ask the naked pillar. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. Or, it might be understood by saying that the eastern household acts the donkey – how does this fail Nanquan? The western household acts the horse – how does this fail Nanquan? Were this understood by everyone, then there would be peace and

happiness in the Buddha-dharma. Where did Nanquan go to after transformation? In the eastern house he acts the donkey; in the western house he acts the horse. If students do not understand, just ride when wanting to ride, or just dismount when wanting to dismount. This answer does not entail many principles of the Dao, so can be understood. Being like this, just take a look at the nature of the dharma-world. That's it, take good care!'

The master also said, 'Rising early and after rinsing hands, face and gargling, drinking tea. After drinking tea, off to pay reverence to the Buddha. After paying reverence to the Buddha, off to inquire after the venerable sir and the director. Finished inquiring after the venerable sir and the director, serving food in the monks' hall; having served food in the monks' hall, on to the main hall to eat rice gruel and finished with eating rice gruel in the main hall, then return for a little nap. Little nap finished, get up, rinse hands, face and gargle and finished with getting up, rinsing hands, face and gargling, then on to drink tea. Having drunk tea, to the eastern latrine and the western latrine<sup>344</sup> and eastern latrine and western latrine finished, time for the vegetarian [midday] meal; serving in the monks' hall and after serving the vegetarian meal in the monks' hall, going to the refectory to eat rice. After eating rice, gargling. After gargling then tea and after drinking tea, to the eastern latrine and the western latrine and after the eastern latrine and the western latrine, evening chanting. After evening chanting, all chant vigorously together in front of the monks' hall<sup>345</sup> and having finished chanting vigorously together in front of the monks' hall, then to director's and chanting vigorously together. Finished at the director's place calling out together, then on to the abbot's place for respectful greetings,<sup>346</sup> respectful greetings finished at the abbot's, then the first evening chanting. After the first evening chanting, then saying "take good care" in front of the monks' hall and after saying "take good care" in front of the monks' hall, to the abbot's quarter for respectful greetings and after respectful greetings for the abbot, then reverently walking in procession, chanting *sutras* and invoking the name of Buddha.<sup>347</sup>

'Apart from such cases, there are people going to the village, or entering the prefectural capital, or returning to their little houses, or

going to the marketplace. Since there are such actions, how can there be talk of there being no movement in the various principles of the Dao? How can there be talk of the Naga deities<sup>348</sup> forever in samādhi without the essence of the Dao principle not being in samādhi? Can it be expressed like that? If it really can be expressed, then go ahead and express it. Take care now!'

The master also said, 'The reflexions in a mirror rely solely on the mirror's brightness to appear. Now all the tasks which you people carry out, say, what do they solely rely on to come to manifestation? Is it knowable? If it can be known, then for students taking part in the training, one thousand are enough, ten thousand are enough. That's it, do not remain standing.'

The master also said, 'All you people sleeping soundly during the night, unaware of anything; since there is complete unawareness, then just ask yourselves if at that time the original nature exists. If it is said that the original nature exists at that time, whilst at that time there is no awareness, then that is no different from death. If it is said that there is no original nature at that time, then, if suddenly waking up at that time, consciousness is present as before. Is this understood? So, if not being in a state of awareness is not the same as death, and on suddenly waking up the usual state is as before, then what is going on at these times? If this is not understood, then everybody should examine this for themselves. That's it, do not remain standing.'

The master also said, 'All dharmas which come into being are solely a manifestation of the heart. This kind of talk is a good entry to the portals of the Dharma. Just ask yourselves, all of you – the eyes see all forms, the ears hear all sounds, the nose smells all odours, the tongue can recognise all tastes, the sense of touch can differentiate soft from smooth, consciousness differentiates the various dharmas, which is nothing other than the eye, ear, nose, tongue, body and consciousness interfacing with phenomena; again, is this only your heart, or is it absolutely not your heart? If it is said that it is only your heart, then why do you not all become completely inert lumps, why

are the phenomena facing you still outside of eye, ear, nose, tongue, body and consciousness? If you say that the eye, ear, nose, tongue, body and consciousness interfacing with phenomena are really not your heart, there again, how is it that the saying “all dharmas which come into being are solely a manifestation of the heart” remains current in the world, and who would not bring this up? You who are listening to this talk, is it really understood? If it is not understood, then everyone should engage in heartfelt discussion in an effort to understand. Fortunately, this training need not cause distress amongst those. That's it, time to retire.'

In the 1<sup>st</sup> year of the reign period Dazhong Xiangfu (1008 CE), in the second month, the master suddenly said to his senior disciple, Ruzhou, ‘Build a stone niche; on full moon day of the 2<sup>nd</sup> month of autumn I shall be submitting to change.’

Ruzhou received the master’s command and within a short time it was accomplished. When it came to the time, scholars and monks came hurrying to pay their respects to the master and on that day he was taking questions as usual. When it came to the afternoon, the master went to sit peacefully in the abbot’s quarter, with his hands in the *Precious [dharma] Seal mudrā*<sup>349</sup> and once again addressed Ruzhou, ‘An ancient has said, “When riding a tiger, grab its tail”, but what was the meaning of this business?’

‘Just this is Ruzhou,’ answered Ruzhou.

‘You can ask me,’ said the master.

“When riding a tiger, grab its tail” – can the master explain what is going on with this business?’

‘I don’t get it either,’ replied the master, who, having said this, suddenly became weaker, opened one eye, slightly observant, then entered quiescence. He was sixty-seven years old and had been a monk for forty-two years.

A senior official collected all the facts and apprised the imperial court of the event, whereupon an imperial decree was promulgated that the pagoda in the master’s native district be kept in good order in perpetuity. Ruzhou petitioned the court for the voluminous writings of the master, such as *The Bamboo Grove Collection*<sup>350</sup> in ten

chapters, together with poems and sundry songs, numbering more than one thousand pieces, be entered in the Imperial Reserve at the capital. By imperial decree these were then all kept in the Academy for the Veneration of Literature.<sup>351</sup> Ruzhou was bestowed a purple robe.

## ***Dharma Heir of Chan Master Hangzhou Bao'en Si Huiming***

### **26.951 Chan Master Fuzhou Baoming Yuan Daocheng**

Chan master Daocheng, Great master Tongfa, of Baoming Temple, Fuzhou (Fujian), ascended the hall and said, ‘If it is for the sake of one man, for the many it is also like this. Take care!'

A monk asked, ‘What is the Baoming Temple house style?  
‘Look.’

Question: ‘The full sound [of the Buddha word] shaking the universe, by body, speech and intent projected equally, the transcendent [Chan] heart [transmitted] from India, may the master please pass it on confidentially.’

The master remained silent for some time.

The monk said, ‘This being so, then the mentally restless horse has already become the treasured horse [of the Chan vehicle], the heart-bull suddenly turns into a white ox.’

‘Seven risings, eight falls,’ replied the master.

‘If it were not this, it would certainly incur ridicule,’ replied the monk.

‘Prostrations, then retire,’ said the master.

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

‘I have never yet been to the Western Paradise,’ answered the master.

'What is the meaning of the coming from the West for the student?'

'How long have you been in the eastern lands?' said the master.

### ***Dharma Heirs of Chan Master Hangzhou***

#### ***Yongming Si Daoqian***

#### **26.952 Chan Master Hangzhou Qian Guangwang Si Guisheng**

Chan master Guisheng (906-972 CE), of Qian Guangwang Temple, Hangzhou (Zhejiang), was a native of Taoshan in Wenzhou (Zhejiang) whose family name was Zheng. He left the home life young, to concentrate on *vinaya* training. Hearing of Tiantai's phrases, he set his heart on the perfect sudden awakening.<sup>352</sup> After reading the *Lengyan*,<sup>353</sup> text and principle made such a deep impact that a radical awakening seemed not yet possible. Then one evening, having already recited the *sutra* for some time, Guisheng dozed off at his desk. In a dream he saw the disc of the sun descending from an empty firmament, mouth open. It swallowed him. From this time on he was suddenly awakened and all the various differentiations of meaning were at once without any obstructions. Later, hearing of the flourishing dharma-seat at Yongming Temple in the Wuyue capital, Hangzhou, the master went specially to take part in questions – but the Yongming priest only confirmed his awakening and without any further pointers or instruction, advised Ruler Zhongyi to bestow a robe upon him as the recipient of the transmission and as an expression of faith. Then the master went to reside at Yanjing Temple by West Lake (Hangzhou).

In the 3<sup>rd</sup> year of Kaibao (970 CE) the Prefect of Quzhou (Zhejiang), Wengsheng, reverencing the master's Dao, established a large temple on West Mountain (Textual comment: Emperor Taizong bestowed it with the name tablet Baoyun Temple) and invited the master to occupy it. Students arrived in droves.

The master ascended the hall and said, ‘Venerable elders! The Buddha-dharma is not *karma*-producing action; the sun and moon of ancient days is the sun and moon of today; the winds of ancient days are the winds of today; the venerable elders of ancient days are the venerable elders of today. It has already been brought up completely, also expressed completely, so everything turns out for the best! Take care!’

In the 5<sup>th</sup> year of Kaibao (972 CE), the 7<sup>th</sup> month, corresponding to the ninth year of the sexagenarian cycle, signs of illness appeared. Without seeking medical advice, the master had said three days before, when a pool suddenly appeared by the jewelled tree [in the temple], <sup>354</sup> ‘Everything of form is non-existent.’

In the late afternoon of the 27<sup>th</sup> day, after bidding farewell to all the assembled, the master sat down peacefully on the meditation mat and passed away, at the age of sixty-seven. The *śarira* relics were collected by the disciples and a *stupa* was erected.

## 26.953 Great Master Quzhou Zhenjing Zhicheng

A monk asked Great master Zhenjing Zhicheng of Quzhou (Zhejiang), ‘What is the sword that establishes heaven and earth?’

‘Do not lose one fine hair,’ replied the master.

‘What about those who use it every day?’

‘Not known,’ said the master.

Question: ‘There are times during a general work party when a hoe might injure a frog or an earthworm – would that be an offense or not?’

‘Who is bringing the hand down?’

‘So there is no fault then.’

‘Cause and effect happen just so,’ replied the master.

Later the master moved to Baoyun Temple on Mount Tai, Hangzhou, to propagate the Dharma, where he was bestowed a purple robe and the official Dharma appellation Great master of Accumulated Virtue.

## **26.954 Chan Master Mingzhou Chongfu Yuan Qingxiang**

Chan master Qingxiang of Chongfu Temple in Mingzhou (Zhejiang, Ningbo) ascended the hall and said, ‘All virtuous monks see into the nature of things all around, just as they hear the nature of things and clearly penetrate the ten directions without distinctions of inner and outer; which is also why an ancient worthy advised submitting to karma without committing further actions and that moving in silence is ever the genuinely real. If this can be done, then it is using the wisdom that is completely actualised.

Question: ‘What is the original man?’

‘A formidable six-footer, clearly distinguishable.’

‘This only resembles the original man, but does he look like that?’

‘What do you mean by an original man?’

‘May the master please explain expediently.’

‘Teaching who expediently?’ replied the master.

## **Dharma Heirs of Chan Master Hangzhou Lingyin Si Qingsong**

### **26.955 Chan Master Hangzhou Gongchen Yuan Daoci**

Someone asked Chan master Daoci of Gongchen Temple in Linan, Hangzhou (Zhejiang), ‘The master has mounted the precious seat, the great assembly are all gathered, so may the master please extol the teachings of the Chan School.’

‘The great assembly verifies the monk,’ replied the master.

‘This being so, then it runs through ancient and modern.’

‘It is also necessary to awaken to the words through practice,’ said the master.

### **26.956 Chan Master Xiuzhou Luohan Yuan Yuanzhou**

Chan master Yuanzhou of the Luohan Temple in Xiuzhou (Zhejiang, Jiaxing) was a native of Qiantang (Zhejiang, Hangzhou). He received ordination at Baoqing Temple on West Mountain in his native area, and transmission at Lingyin Temple [from Ven. Qingsong], where he was invited to be the incumbent of a temple.

The master ascended the hall and said, ‘Mountains, rivers and the great earth are the truly good and virtuous friends, ever expounding the Dharma, always conducting men to the other shore; no harm in all the venerable monks taking part in investigating this. That is all, too long standing.’

A monk asked, ‘May the master please say a word about the Luohan Temple house style.’

‘Land of plenty, the capital transmitting its fragrance,’ answered the master.<sup>355</sup>

‘This is just the house style of the area, but what about the house style of Luohan Temple?’

‘Be sure, when travelling far and wide, to bring this subject up clearly,’ said the master.

The master later occupied the Xiangyan Temple in Hangzhou, where a monk asked him, ‘Without standing on the finer points, may the master please speak directly.’

‘The assembly is laughing at you,’ replied the master.

‘How to understand this?’

‘It would still be my words!’

## 26.957 Chan Master Chuzhou Bao'en Yuan Shizhi

A monk asked Chan master Shizhi of Bao'en Temple in Chuzhou (Zhejiang, Meishui), ‘What is the venerable sir's house style?’

‘Who can see it?’

Question: ‘What is samādhi's single characteristic?’

‘Green-blue, yellow, red, white.’

‘The single characteristic – where is it?’

‘You are still very clever,’ replied the master.

Question: ‘The patriarchs transmitted the patriarchal seal from one to another, but who will be today’s heirs of the master’s Dharma?’

‘In front of Vulture Peak the moon wheels around, white and bright,’ replied the master.

## **26.958 Chan Master Quzhou Guning Kexian**

A monk asked Chan master Guning Kexian of Quzhou (Zhejiang), ‘What is the Guning house style?’

‘Thanks for pointing it out,’ replied the master.

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

‘Where is the old monk to blame?’

‘The student does not understand, may the master please explain expediently.’

‘Just now, was that not the meaning of the coming from the West?’

## **26.959 Chan Master Hangzhou Linan Guangxiao Yuan Daoduan**

A monk asked Chan master Daoduan of Guangxiao Temple in Linan, Hangzhou, ‘What is Buddha?’

‘Ask a little louder.’

‘Could this be it?’

‘Nothing to do with it,’ said the master.

Later the master resided in the Lingyin Temple, where cessation manifested.

## **26.960 Chan Master Hangzhou Xishan Baoqing Yuan Yuning**

When Chan master Yuning of Baoqing Temple on West Mountain, Hangzhou, first ascended the hall and mounted the high seat, two

monks came forward at the same time to make prostrations. The master said, ‘Both wrong.’ One monk was about to approach with a question, but the master descended from the high seat.

## **26.961 Chan Master Fuzhou Zhitishan Yongxi Si Bianlong**

Chan master Bianlong of Yongxi Temple on Mount Zhitishan in Fuzhou (Fujian), was a native of Mingzhou (Zhejiang, Ningbo). He left the home life under Chan master Liaowu (20.546) at the Lingyin Temple and there also received the transmission of the heart seal.

The master ascended the hall and said, ‘The most high, lofty characteristic of reality<sup>356</sup> – filled to the brim with emptiness; a diamond body, indestructible. Everybody seen it or not? If it is said that it has been seen, then this body’s real characteristic is originally not green, yellow, red or white, neither long nor short, neither square nor round; not a thing to be seen, heard, felt or known, so how could this principle of the Dao be said to have been seen? If it is said that it has not been seen, why then is it that the lofty characteristic of reality, brimful of emptiness, has not been seen?’

A monk asked, ‘What is the one unexcelled path?’

‘Under the feet.’

‘So it can normally be practised then.’

‘Do not misunderstand,’ said the master.

Question: ‘What is a strong, dense body?’

‘Utterly bare and naked.’

‘If this is so, it is not dense.’

‘What have you seen?’ asked the master.

## **26.962 Chan Master Hangzhou Ruilong Yuan Xiyuan**

A monk asked Chan master Xiyuan of RUILONG TEMPLE, HANGZHOU,  
‘What is the venerable sir’s house style?’

‘Special thanks to the śramaṇa for contributing the question,’  
replied the master.

‘So the question having been asked, what is the house style?’

‘Dozy fellow!’ replied the master.

### ***Dharma Heir of Chan Master Jinling Baoci***

#### ***Xingyan Daoshi***

#### **26.963 Chan Master Hongzhou Yunju Shan**

#### **Yineng**

Chan master Yineng, the ninth generation incumbent of Mount Yunju in Hongzhou (Jiangxi, Nanchang), ascended the hall and said, ‘No need to ascend the hall; Elder Kondañña<sup>357</sup> already turned the first turning of the Dharma Wheel for the sake of all elders. Got it? If everyone believes this, then all should return to the monks’ hall and ponder.’

After the master had descended the hall, still a monk asked, ‘It is just as if the mountain monk just now exhorted the elder monks to ponder on that sage monk; but what did the sage monk actually say?’

‘Many thanks indeed to the venerable sir for bringing this up again,’ replied the master.

Question: ‘What is Buddha?’

‘Just heart is Buddha.’

‘The student does not understand; may the master please explain plainly.’

‘Plainly then, it is just referred to as Buddha; turn the light to reflect back and look. What kind of things are body and heart?’

### ***Dharma Heir of Chan Master Jinling Qingliang***

#### ***Taiqin***

#### **26.964 Chan Master Hongzhou Yunju Shan Daoqi**

Chan Master Daoqi (929-997 CE), the eleventh generation incumbent of Mount Yunju, Hongzhou (Jiangxi, Nanchang) was a native of Hongzhou whose family name was Jin. He had his head shaved paying reverence to Chan master Mingzhao on Mount Baizhang and then went on pilgrimage, visiting Chan establishments in all directions, studying the teachings of the heart, without finding solace. Later, on meeting Chan master Fadeng (**25.883**), the affinity links suddenly tallied. When Fadeng became the incumbent of Shanglan Temple, the master served as head of the *sutra* repository.

One day, when the master was in attendance, Fadeng said to him, 'Repository head, I have a turning phrase regarding the meaning of the coming from the West, but what is your understanding?'

'Neither east nor west,' answered the master.

'What does this have to do with it?' said Fadeng.

'So it is with repository head Daoqi, who has not yet understood; what then might the venerable sir's esteemed meaning be?'

'There are descendants in his house,' answered Fadeng.

Thereupon the master was suddenly clear on this pointer.

At first the master resided in Eastern Chan Temple, Yunzhou (Jiangxi, Gao'an). A monk asked, 'What is Buddha?'

'Who are you?' replied the master.

Question: 'In the middle of a forest of thorny brambles there is no path out; may the master please be skilful in opening one up.'

'Where would you propose to go?'

'It is almost impossible to come to this,' said the monk.

'Idle talk,' replied the master.

Question: 'Unable to avoid the wheel [of birth and death] from revolving and not searching for liberation, what then?'

'Ever asked about Mount Jian?' replied the master.<sup>358</sup>

'The student does not understand; may the master please explain with expedient means.'

'Released from thirty blows,' said the master.

Question: 'What are the three treasures?'

'What kind of treasure are you?'

'What then?'

'Earth, wood, tiles and gravel,' said the master.

The next incumbency was the Shuanglin Temple, Hongzhou and then, finally, Yunju Temple. Propagating the Dharma in all three locations, the master also composed a number of works, such as *Words for Wishing to Investigate the Profound* and *A Selection of Ancient Sayings*,<sup>359</sup> which enjoyed a wide circulation; this is not superfluous to record.

In the 9<sup>th</sup> month of the 3<sup>rd</sup> year of the reign period Zhidao (997 CE), corresponding to the thirty-forth year of the sexagenarian cycle, signs of illness appeared. On the 8<sup>th</sup> day, during *shen*,<sup>360</sup> the master ordered the bell to be sounded for the assembly to gather. The controller came and said, 'The whole assembly has gathered.'

Then the master said, 'The old monk has occupied three places for more than thirty years, and propagated the Dao to disciples gathering from all the ten directions, whilst the controller and the senior head monks have all assisted with diligent hearts. Today the old monk, pressed by mutual fire-winds,<sup>361</sup> wished that we all see each other; can everybody see? If seen today, then it is the final lesson. So where will we be seen again? Seen in the four great elements [of earth, water, fire and air], in the five *skandhas*? Seen in the six senses entering their twelve realms of sense? If this is seen into here, then it can be said that after twenty years on Mount Yunju, future students have something to orientate themselves by. After my going, the whole assembly should submit completely, in full agreement, to the incumbent taking over, so that all business can be attended to equably and can proceed. Everybody now, strive on with strength, and please take good care of yourselves!'

The assembly then dispersed, the master returned to the west hall and there revealed his quiescence at the age of sixty-nine, having been a monk for fortyeight years. The *stupa* is today on the home mountain.

## **Dharma Heirs of Chan Master Jinling Bao'en**

### **Yuan Fa'an**

### **26.965 Chan Master Lushan Qixian Si Daojian**

A government official asked Chan master Daojian of Qixian Temple on Mount Lu (Jiangxi), ‘When this fellow captured Jinling (Jiangsu, Nanjing), the array of troops slaughtered people without number – is there still guilt attaching to this or not?’

‘The old monk has only limited understanding,’<sup>362</sup> answered the master. Question: ‘What is the meaning of the Patriarch’s coming from the West?’

‘A great ocean swell’<sup>363</sup> moves across; no wind, yet waves arise,’ replied the master.

Question: ‘What is the environment like around Qixian Temple?’

‘What kind of environment is it at Qixian?’ replied the master.

### **26.966 Chan Master Lushan Guizong Si Huicheng**

Chan master Huicheng (941-1007 CE), the fourteenth generation incumbent of Guizong Temple on Mount Lu, was a native of Yangzhou (Jiangsu) whose family name was Cui. Still young, he left the home life at the Mingshui Temple in Fuzhou (Jiangsu). After receiving full ordination he went on an extensive pilgrimage, the affinity links taking him to Chan master [Fa'an] Huiji, from whom he received the transmission of the heart seal in private. Then he went to build himself a hermitage on an adjacent mountain peak.

In the first month of summer (4<sup>th</sup> lunar month), during the 4<sup>th</sup> year of the Chunhua reign period (973 CE), Ven. Rou of Guizong Temple returned to quiescence, so the prefectural head and the disciples invited the master three times to be the next incumbent, in order to make the Dharma available.

On the first occasion of ascending the hall, the master had not yet mounted the high seat, when he asked the assembled, ‘That

celestials and humans can come to the Dao is proved; then it spreads, but in doing so already turns into a nagging talkativeness. If it is like this, then it is not a clear awakening, only double confusion.' The master then mounted the high seat.

A monk said, 'The prefectural commander has come in person to the temple to invite the master to speak on the Dharma.'

'I am not your equal,' said the master.

Question: 'What is Buddha?'

'What is not?' replied the master.

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

'Not known,' said the master, and added, 'When there is a momentary break in asking questions, then all the elder monks' questions turn towards the great *kalpas*; all questions in vain. A mountain monk's answers about the great *kalpas* are also impossible answers. Why is this? It is because every venerable elder has an original share in the task, fulfilled in every way, all the way through from ancient to modern. Even the Buddhas, one and all, would not dare to mislead venerable monks, pointing out that those of the top-knot kind [Buddhas] are only here to help and inspire venerable monks; which is why it is said that in the realm of Dharma, in all of the ten directions, there is only consciousness;<sup>364</sup> that thought-moment after thought-moment they are directed towards actualising the fruit of the conclusion of the work.<sup>365</sup> Since these [Buddhas] are outstanding men, then I too must be that; so why should one belittle oneself and back-slide? No elder needs to retrogress; settled in faith is peace. The Patriarch coming from the West only means to say that seeing into the [original] nature is to become Buddha; all other talk does not come up to this talk. Even if there were some special expedient suitable for all men and clearly remembered in the heart, reaching to all parties, still it should not be brought up in the wrong way. Standing too long, take care now!'

On another occasion the master ascended the hall and a monk asked, 'Without going against tradition, what is it to pass beyond?'

‘Where have you come from?’ answered the master.

A monk brought up the following case: ‘Master Nanquan said, “The copper pitcher is the vessel; inside the pitcher there is water. Without moving the vessel, bring the old monk some water.”<sup>366</sup> Deng Yinfeng then picked up the pitcher and poured the water out. Nanquan left it at that.’

‘Deng Yinfeng was very exceptional; it was necessary to unsettle the water,’ said the master.

The master continued from Ven. Rou at Guizong Temple for fourteen years and the assembled always numbered in excess of five hundred persons.

On the 18<sup>th</sup> day of the 3<sup>rd</sup> month, in the 4<sup>th</sup> year of the reign period Jingde (1007 CE), the master, after ascending the hall to bid farewell to the assembly, peacefully entered transformation. He was sixty-seven years old and had been a monk for fifty-two years. His whole body was interred in a *stupa* on the home mountain.

### ***Dharma Heirs of Chan Master Luzhou Chang'an Yuan Yangui***

### **26.967 Chan Master Luzhou Chang'an Yuan Bianshi**

A monk asked Chan master Bianshi, the second generation incumbent of Chang'an Temple in Luzhou (Anwei, Hefei), ‘What is the meaning of the Patriarch’s coming from the West?’

‘A small cave on a numinous mountain peak, living beyond the highest heaven,’ replied the master.<sup>367</sup>

### **26.968 Chan Master Tanzhou Yungai Shan Haihui Si Yongqing**

Chan master Yongqing (? – 996 CE) of Haihui Temple on Mount Yungai in Tanzhou (Hunan, Changsha) was a native of Hezhou (Gansu, Linxia) whose family name was Zhao. He left the home life in his native prefecture, with a relentless drive to search for the Dharma. Travelling a long way to take part in Chang'an [Yangui's assembly], the hidden affinity with the Chan School was revealed.

At first the master occupied Mount Dongping Temple in Shaozhou (Guangdong, Shaoguan). In the 2<sup>nd</sup> year of the Chunhua reign period (991 CE), the administrator of Tanzhou, Zhang Maozong, invited the master to reside at the Yungai Temple as the sixth generation incumbent.

A monk asked, ‘A man stuck down in a well, ten thousand feet deep, how can he get out?’

‘Fortunately, they still see each other,’ replied the master.

‘This being so, it is to penetrate the clouds and leap past the moon.’

‘What is the business in the heaven of the thirty-three?’ replied the master.<sup>368</sup>

The monk had no reply.

Question: ‘What is it like around Yungai?’

‘Three wellsprings outside the gate,’ replied the master.

‘What about the people in the temple?’

‘Child labour,’ said the master.

The master had a verse for the assembly:

Yungai Temple, cloistered, oral transmission  
Wanting to discuss, the brains all crack open  
Clapping the hands in pursuit of the Void  
Clouds bare the West Mountain moon

A monk asked, ‘What is the cloistered oral transmission at Yungai?’

‘Everywhere heaven, everywhere earth,’ said the master.

‘This being so, then a stone man nods his head and the naked pillar claps its hands,’ replied the monk.

'A pitcher of pure water, the single fragrance of the fireplace,' replied the master.

'This is just like the frog in the well.'

'Toil and trouble for the great assembly,' said the master.

The master was always frugal with food and drink, conforming with the two mealtimes of the assembly, simply extending the alms bowl and that was all. So the months and years went by without resorting to change of routines or taking medicinal herbs, daily business going on without obstructions. If there were questions, they had to be aired and be satisfied with the food, even if others might lose their restraint.

On the 2<sup>nd</sup> day of the 4<sup>th</sup> month, 2<sup>nd</sup> year of the Zhidao reign (996 CE), the master passed away after signs of illness. A *stupa* for the ashes was erected on the home mountain.

## ***Seventh Generation Dharma Heirs of Chan Master Qingyuan Xingsi Dharma Heir of Great Master Suzhou Changshou Yuan Pengyan 26.969 Chan Master Changshou Yuan Faqi***

Chan master Faqi (912-1000 CE), the second generation incumbent of Changshou Temple, was a native of Wuzhou (Zhejiang, Jinhua) whose family name was Ding. He began by trying to elucidate the *Baifa* and *Yinming shastras*,<sup>369</sup> but soon set aside elucidations for going on an extensive pilgrimage.

The master received the heart seal transmission from Great master Guangfa, [Chan master Pengyan]. In the 2<sup>nd</sup> year of Jianlong (961 CE), Guangfa returned to quiescence, entrusting the abbacy to master Faqi. The master enjoyed the respect and admiration of Military Commissioner Qian Ren and was invited to spread the true essentials of the Dharma.

There was an abbot, skilled in the *Baifa shastra*, who asked, ‘May His Excellency allow questions and instruction – the four assemblies have gathered like clouds, so may the master please extol the supreme Chan vehicle.’

“*Baifa mingmen lun*”, replied the master.

‘What does this actually mean?’

‘All dharmas are without “I”,’ said the master.

Question: ‘Old mother Chengdong and the Buddha were born at the same time, so why could she still not see the Buddha?’

‘She could not see, thus the story,’ said the master.

‘This being so, then he was seen.’

‘Old mother Chengdong and Buddha were born at the same time,’ said the master.<sup>370</sup>

In the 3<sup>rd</sup> year of the reign period Taiping Xingguo, corresponding to the fifteenth year of the sexagenarian cycle (978 CE), the master retired from public service to a little retreat in the temple compound established for him.

On the 11<sup>th</sup> day of the 12<sup>th</sup> month, 3<sup>rd</sup> year of Xianping, corresponding to the thirty-seventh year of the sexagenarian cycle (1000 CE), the master revealed his cessation at the age of eighty-nine, having been a monk for seventy-two years.

## End of Book Twenty-six

---

<sup>300</sup> The name of the temple, Yongming.

<sup>301</sup> Jade bi-discs (doughnut shaped with a hole in the middle) have been in use since Neolithic times in China, usually laid on the chest or stomach of elite burials. It is still a mystery how Neolithic man from the Liangzhu Culture (near Hangzhou), without iron tools, could work the extremely hard nephrite and jadeite stone into the wondrous artefacts. Later, bi-jade discs were used for various purposes, as contracts, as badges of office, etc.

<sup>302</sup> Mount Lu’s highest peak is Hanyang (1474 m) in Jiangxi, whose west face is called Stone Ear Peak (S. E. of Yuantong Temple), impossible to scale. See Han Shu.

- <sup>303</sup> In the time of virtuous Emperor Yao (2356-2255 BCE) a group of people in their eighties and nineties were working on the land and chanting this song at the same time: 日出而作, 日入而息, 鑿井而飲, 耕田而食。帝力于我何有哉! ‘Sunrise going to work, sunset going to rest; sinking wells to drink, ploughing fields to eat, what use to me the Emperor’s doings!’ (Beating the Earth Song 擊壤歌).
- <sup>304</sup> *Huatou*, 話頭 ‘key phrase’, the ‘epicentre’ of a *kōan*; there is much discussion over this term, and its ab-use.
- <sup>305</sup> Stock phrase. Dragons and elephants – monks of superior virtue and training.
- <sup>306</sup> 優曇華 *ficus glomerata*, *udumbara flower*, blossoms every 3000 years.
- <sup>307</sup> From the second chapter of the *Huayan Jing*, (*Flower Ornament Sutra*), translated in Cleary, pp. 164-5; 170.
- <sup>308</sup> The Emperor Yu the Great (died c. 2197 BCE), founder of the Xia dynasty, built various dams and channels to stem the floods of the Yellow River. In memory of this he built a huge iron ox with its head in Henan province and its tail in Hebei province on the north bank, to function as a guardian deity to prevent future flooding – a symbol for unsurpassed strength and firmness, following Katsuki Sekida, *Two Zen Classics*, Weatherhill, 1977, p.251. 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.
- <sup>309</sup> The Silkie chicken is a fluffy, white or black silky-feathered foul with a black skin, very friendly and broody and easy to keep; origin probably ancient China.
- <sup>310</sup> It was traditional for little children to wear their hair in two little tufts, like horns.
- <sup>311</sup> The founding year of the great [Northern] Song Dynasty.
- <sup>312</sup> As hell-being, hungry ghost, animal, *asura*, human being, god.
- <sup>313</sup> Seven groups of Buddhist practitioners, ordained, not yet ordained, lay men and women, etc.
- <sup>314</sup> Records from the Mirror of the Chan School, T. 2016.
- <sup>315</sup> A simile taken from the *Nirvāṇa Sūtra* T. 12, no.376, in which the mark of a good minister is to always anticipate the sovereign’s needs, e. g., when travelling – salt, a vessel, water and a horse are needed. Efficient functioning.
- <sup>316</sup> *Sin*hacandrā [一生] 補處 [*yisheng*] buchu – a bodhisattva bound for Buddhahood.

- 317 善財童子 Sudhana, 'child of wealth' appears in the final *Gandavyuha* chapter of the *Avataṃsaka Sūtra* (*Flower Ornament Sūtra*), where he goes on pilgrimage to fiftythree spiritual guides in his quest for supreme awakening. He begins his journey with a visit to the south, to the country of Ramavaranta, to visit the monk Meghaśrī. See the translation by Thomas Cleary, *Entry into the Realm of Reality*, p. 56.
- 318 'Nine times this old fellow got a turning word from Dongshan.' Xuefeng, (16.389).
- 319 A reference to the Sixth Patriarch, Huineng, who, on being cornered by Daoming, laid down the robe and bowl, tokens of the transmission, on a rock. Daoming made to lift them but they were as immovable as a mountain. See 4.60.
- 320 A high ranking official position.
- 321 The five vehicles: humans, gods, śrāvakas, *pratyekabuddhas*, *bodhisattvas*. Three divisions: *sūtras*, *vinayas*, *śāstras*.
- 322 *Mo ding* 摩頂 – Buddha strokes / pats the head of those who receive the Dharma, using his right hand. DCBT: 438.
- 323 信受奉行 A standard phrase often found at the end of *sūtras*.
- 324 Li Tongxuan, 李通玄 635-730 CE – T.31, no.1739.
- 325 [da] *qie lan* [大]伽藍 – Buddhist building / *vihara*.
- 326 A famous *gong'an* from Fu Dashi. See BYL: 96.
- 327 *Tong pan* 通判 – Controller-general, an overseer of the Prefect. No document issued by the prefect was valid unless countersigned by the controller-general. H: 7497.
- 328 That is, Qian Weijun (錢惟濬 955–991 CE), son and heir apparent of Ruler Zhongyi (Qian Chu 929-988 CE, the last ruler of Wuyue, who surrendered his kingdom to the Song in 978). Both father and son died 'suddenly'. Anxi was Qian Weijun's posthumous name.
- 329 The past, present and future of past, present and future, contained in one thoughtmoment.
- 330 A Chinese foot is about a third of a metre.
- 331 Lit. 'beat down hard on your nose' 築著汝鼻孔
- 332 See note in 21.610 about the tidal waves of Qiantang River.
- 333 *Śūrangama-* *samādhi-sūtra* 首楞嚴三昧經, T.642.

- 334 Kukkut.apāda 雞足山, in Magadhā, Central India, where Mahākāśyapa is waiting for the coming of Maitreya.
- 335 Said by Shakyamuni Buddha after being born and taking seven steps in each direction.
- 336 5.89 and BYL: 18.
- 337 *Xin nian* 心念 thought; remembrance; mindfulness.
- 338 A toad lives on the moon, according to Chinese tradition: the moon.
- 339 See 4.54 – Niaoke Daolin plucked a hair from his robe and blew it away; disciple Huitong was awakened.
- 340 See Sixth Patriarch Huineng's entry for this famous remark, made around end of January / beginning of February, 676 CE at the Faxing Temple in Nanhai, Foshan, Guangdong province. 5.71.
- 341 Standing, walking, sitting, lying.
- 342 Standard epithet for itinerant monks 雲水徒 (or 僧), here 水雲徒.
- 343 See the same question in 10.191, A monk asked, 'When the master Nanquan went into transformation, where did he go to?' 'He became an ass in the eastern house and a horse in the western house,' replied the master.
- 344 東事西事 – the two latrines; one for 'big', one 'small'.
- 345 *He can* 喝參 – calling out in a loud voice together – dispelling lassitude.
- 346 *Wen xun* 問訊.
- 347 Perhaps chanting 'Namo Amitābha' 南無阿彌陀佛 'Homage to Amitābha', [Buddha of boundless light and infinite life].
- 348 In the form of a serpent or elephant or a Buddha.
- 349 *Shou jie baoyin* 手結寶印.
- 350 竹林集 no longer extant.
- 351 *Bi ge* 祕閣 the Imperial Archives, formed in 988 CE by Emperor Taizong, usually referred to as the Academy for the Veneration of Literature, staffed by eminent officials. H: 4578.
- 352 *Yuan dun zhi guan* 圓頓止觀.
- 353 首楞嚴經 *Sūramgama-sūtra*, T. 19, no. 945.
- 354 [七] 寶樹 Trees of seven jewels found in the Pure Land – and specially designated trees in the temple compound?

355 *Jiahe husui* 嘉禾合穗, ‘land of plentiful grain’ i. e., Zhejiang, Jiaxing prefectoral city.

356 Reading 實相 for 寶相.

357 Aññāta-Ko.n.dañña .(Ājñāta-kaund. inya), one of the five *bhikkhu* 五比丘 of Śākyamuni’s original disciples. DPPN, I:43.

358 I. e. the place where the monk finds himself at that moment.

359 語要搜玄, 拈古代別. No longer extant.

360 申, the ninth period of the day, approximately 3 pm - 5 pm.

361 火風, perhaps a complaint of the liver. See Kaptchuk: 150.

362 管看 tunnel vision.

363 T. 揚; DC. 洋.

364 *Qing* 情

365 *Shanshi* 善逝; one of the ten epithets of a Buddha – meaning, he who has skilfully completed a job.

366 8.127.

367 *Zhu jiu xiao* 住九霄.

368 Heaven of the Thirty-Three Celestials, *devās trayas-trīmśāḥ*, the second of the six heavens of desire 六欲天, ruled by Śakra 帝釋天. Inhabitants there live for 1000 years, each one of their days and nights being equal to 100 earth years, DDB.

369 *Dasheng baifa mingmen lun* 大乘百法明門論 by Vasubandhu; trans. T 1614 (Indian logic text) and *Yinming ruzhengli lun* 因明入正理論, (Yogacara text) T.1630, both trans. by Xuanzang.

370 Buddha and Ananda meet an old woman on the road, but the woman cannot see the Buddha, who is in front of her. Even a Buddha cannot help a human being who has no affinity links with him. See T.25, no. 1509 (ch.9).

# **Finding List**

<b>W</b>		<b>T</b>	<b>XY</b>	<b>FG</b>	<b>DC</b>
22	646 台州瑞巖師進禪師	380b02	1585	1335	437
	647 台州六通院志球禪師	380b09	1586	1336	437
	648 杭州雲龍院歸禪師	380b21	1588	1337	440
	649 杭州餘杭功臣院道閑	380b24	1588	1338	440
	650 衢州鎮境遇緣禪師	380b28	1589	1338	440
	651 福州報國院照禪師	380c03	1589	1339	440
	652 台州白雲迺禪師	380c13	1590	1339	440
	653 杭州龍冊寺子興明悟	380c17	1591	1340	440
	654 溫州雲山佛嶼院知默	380c25	1592	1341	440
	655 福州白鹿師貴禪師	381a05	1593	1342	441
	656 福州羅山義聰禪師	381a13	1594	1343	441
	657 福州安國院從貴禪師	381a21	1595	1343	441
	658 福州怡山長慶藏用	381b06	1597	1345	441
	659 福州永隆院彥端禪師	381b17	1599	1346	442
	660 福州林陽山瑞峯院志端	381b22	1599	1346	442
	661 福州興聖滿禪師	381c29	1603	1350	443
	662 福州僊宗院明禪師	382a04	1604	1350	443
	663 福州安國院祥和尚	382a11	1604	1350	443
	664 泉州招慶院省儕淨修	382a20	1606	1351	443
	665 漳州保福院可儕明辯	382b28	1609	1354	444
	666 舒州白水海會院如新	382c03	1610	1355	444
	667 洪州漳江慧廉禪師	382c15	1611	1356	445
	668 福州報慈院文欽禪師	382c25	1613	1358	445

669	泉州萬安院清運資化	383a02	1614	1358	445
670	漳州報恩院道熙禪師	383a17	1616	1360	445
671	泉州鳳凰山從琛洪忍	383a26	1617	1361	446
672	福州永隆院瀛和尚明慧	383b12	1619	1363	446
673	洪州清泉山守清禪師	383b20	1620	1364	446
674	漳州報恩院行崇禪師	383c01	1621	1365	446
675	潭州嶽麓山和尚	383c08	1622	1366	447
676	朗州德山德海禪師	383c13	1623	1366	447
677	泉州後招慶和尚	383c19	1624	1367	447
678	朗州梁山簡禪師	383c23	1625	1368	447
679	洪州高安縣建山澄禪師	383c26	1625	1368	447
680	福州康山契穩法寶大師	384a09	1626	1370	447
681	潭州延壽寺慧輪大師	384a14	1627	1370	448
682	泉州西明院琛禪師	384a18	1628	1371	448
683	後南嶽金輪和尚	384a23	1629	1372	448
684	漳州保福院清豁禪師	384a27	1629	1372	448
685	韶州白雲祥和尚實性	384b25	1632	1375	449
686	朗州德山第九世緣密圓明	384c22	1635	1378	449
687	潭州水西南臺道遵和尚	385a19	1639	1381	450
688	韶州雙峯山興福院竟欽	385b04	1641	1383	450
689	韶州資福和尚	385b23	1643	1384	451
690	廣州新會黃雲元禪師	385c01	1644	1385	451
691	廣州義寧龍境倫禪師	385c08	1645	1386	451
692	韶州雲門山爽和尚	385c19	1647	1387	452
693	韶州白雲聞和尚	385c22	1648	1387	452

	694	韶州披雲智寂禪師	385c28	1649	1388	452
	695	韶州淨法章和尚禪想	386a04	1649	1389	452
	696	韶州溫門山滿禪師	386a09	1650	1389	452
	697	嶽州巴陵新開顥鑒大師	386a19	1651	1391	452
	698	連州地藏院慧慈明識	386b02	1653	1392	453
	699	英州大容諶禪師	386b05	1653	1392	453
	700	廣州羅山崇禪師	386b18	1655	1394	453
	701	] 韶州雲門寶和尚	386b23	1656	1394	453
	702	郢州臨谿竟脫和尚	386b25	1657	1395	453
	703	廣州華嚴慧禪師	386c05	1658	1396	453
	704	韶州舜峯韶和尚	386c08	1659	1397	454
	705	隋州雙泉山師寬明教	386c15	1660	1397	454
	706	英州觀音和尚	386c29	1662	1400	454
	707	韶州林泉和尚	387a04	1663	1400	454
	708	韶州林泉和尚	387a08	1663	1401	454
	709	益州青城香林院澄遠	387a10	1664	1401	454
23	710	南嶽般若寺啟柔	389a29	1669	1407	459
	711	筠州黃檗山法濟	389b08	1670	1408	459
	712	襄州洞山守初崇慧	389b13	1671	1408	459
	713	信州康國耀	389c28	1676	1414	460
	714	潭州谷山豐禪師	390a03	1677	1415	461
	715	潁州羅漢匡界禪師	390a08	1677	1415	461
	716	朗州滄谿璘	390a15	1679	1416	461
	717	筠州洞山清稟禪師	390a22	1680	1417	461

718	蘄州北禪寂和尚	390b05	1681	1418	461
719	洪州泐潭道謙禪師	390b09	1682	1419	461
720	廬州南天王永平禪師	390b13	1682	1420	462
721	潮南永安朗禪師	390b19	1683	1420	462
722	湖南潭明和尚	390b22	1684	1421	462
723	金陵清涼明禪師	390b26	1685	1421	462
724	金陵奉先深禪師	390b29	1685	1422	462
725	西川青城大面山乘	390c06	1686	1422	462
726	潞府妙勝臻禪師	390c11	1686	1423	462
727	興元府普通封	390c18	1687	1424	462
728	韶州燈峯淨原	390c21	1688	1424	463
729	韶州大梵圓	390c26	1689	1424	463
730	澧州藥山圓光禪師	391a03	1689	1425	463
731	信州鵝湖山雲震	391a10	1690	1426	463
732	廬山開先清耀禪師	391a16	1691	1427	463
733	襄州奉國清海禪師	391a25	1693	1428	463
734	昭州慈光和尚	391b02	1694	1429	464
735	潭州保安師密禪師	391b06	1695	1429	464
736	南嶽橫龍和尚	391b11	1695	1430	464
737	溫州溫嶺神祿禪師	391b16	1696	1431	464
738	鄂州黃龍山晦機禪師	391b26	1697	1432	464
739	洛京柏谷和尚	391c15	1700	1434	465
740	池州和龍和尚	391c18	1700	1434	465
741	懷州玄泉第二世和尚	391c22	1701	1435	465
742	潞府妙勝玄密禪師	391c27	1702	1435	465

743	洪州大寧院隱微禪師	392a05	1703	1436	465
744	婺州明招德謙禪師	392b02	1705	1439	466
745	衡州華光範禪師	393a12	1712	1445	468
746	福州羅山紹孜禪師	393a18	1713	1446	468
747	西川慧禪師	393a22	1714	1446	468
748	建州白雲令弇和尚	393b07	1715	1448	468
749	虔州天竺義澄常真	393b13	1716	1449	468
750	吉州清平惟曠真寂	393b19	1717	1449	468
751	婺州金柱義昭	393b25	1718	1450	469
752	潭州谷山和尚	393c03	1719	1451	469
753	湖南瀏陽道吾山從盛	393c06	1719	1451	469
754	福州羅山義因禪師	303c12	1720	1452	469
755	灌州靈巖和尚	393c21	1721	1453	469
756	吉州匡山和尚	393c26	1722	1454	469
757	福州興聖重滿禪	394a03	1723	1454	469
758	潭州寶應清進禪師	394a09	1724	1455	470
759	朗州大龍山智洪弘濟	394a13	1725	1455	470
760	襄州白馬山行靄禪師	394a18	1725	1456	470
761	郢州大陽山行沖	394a21	1726	1456	470
762	安州白兆山竺乾院懷楚	394a24	1726	1457	470
763	蘄州四祖山清皎	394a29	1727	1457	470
764	蘄州三角山志操禪師	394b11	1728	1458	470
765	]晉州興教師普	394b15	1729	1459	470
766	蘄州三角山真鑒禪師	394b21	1729	1460	471

767	澧州藥山和尚	394b24	1730	1460	471
768	衡嶽南臺寺藏禪師	394c04	1732	1461	471
769	幽州潭柘水從實禪	394c10	1733	1462	471
770	潭州雲蓋山證覺禪師	394c14	1733	1463	471
771	歸宗寺弘章禪師	394c20	1734	1464	471
772	隨州雙泉山道虔禪師	394c26	1735	1465	471
773	揚州風化院令崇禪師	395a03	1736	1466	472
774	澧州藥山忠彥禪師	395a09	1737	1466	472
775	梓州龍泉和尚	395a14	1738	1467	472
776	筠州上藍院慶禪師	395a18	1739	1467	472
777	益州崇真和尚	395a24	1740	1468	472
778	襄州鹿門山第二世譚和尚	395a27	1740	1468	472
779	襄州鹿門山第二世譚和尚	395b04	1741	1469	472
780	廬山佛手巖行因禪師	395b11	1742	1470	472
781	嘉州東汀和尚	395b25	1744	1471	473
782	泉州龜洋慧忠禪師本	395b29	1745	1472	473
783	洋州龍穴山和尚	395c23	1747	1473	473
784	唐州大乘山和尚	395c26	1748	1473	474
785	襄州鳳山歸曉慧廣	395c29	1748	1474	474
786	襄州含珠山真和尚	396a04	1749	1474	474
787	并州廣福道隱禪師	396a10	1750	1475	474
788	紫陵微禪師	396a14	1751	1476	474
789	興元府大浪和尚	396a18	1751	1476	474
790	陳州石鏡和尚	396a21	1752	1477	474
791	石門山乾明寺慧徹	396a24	1753	1477	474

	792	襄州廣德延和尚	396b07	1754	1479	475
	793	隋州龍居山守欽圓照	396b23	1757	1480	475
	794	隋城山護國知遠演化	396b27	1757	1481	475
	795	安州大安山能和尚崇教	396c04	1758	1481	475
	796	潁州薦福院思禪師	396c08	1759	1482	475
	797	潭州延壽和尚	396c11	1759	1482	475
	798	隋城山護國志朗圓明	396c13	1760	1482	475
	799	安州大安山興古禪師	396c18	1761	1483	476
	800	蘄州烏牙山行朗禪師	396c22	1761	1483	476
	801	西川靈龕和尚	396c27	1762	1484	476
	802	京兆紫閣山端已	397a01	1763	1485	476
	803	房州開山懷晝禪師	397a04	1763	1485	476
	804	幽州傳法和尚	397a08	1764	1485	476
	805	益州淨眾寺歸信禪師	397a12	1765	1485	476
	806	青峯山清免禪師(	397a16	1766	1486	476
24	807	昇州清涼院文益	398b02	1775	1487	479
	808	襄州清谿山洪進	400a12	1793	1502	483
	809	昇州勢涼院休復悟空	400a29	1795	1503	484
	810	撫州龍濟山主紹修	400c09	1799	1508	485
	811	杭州天龍寺秀	401a26	1804	1513	486
	812	潞州延慶院傳殷	401b07	1805	1514	486
	813	衡嶽南臺守安	401b12	1806	1514	486
	814	福州僊宗洞明	401b20	1807	1516	486
	815	泉州福清廣法行欽	401b22	1808	1516	487

816	高麗雪嶽令光	401c05	1809	1517	487
817	婺州齊雲寶勝	401c09	1810	1518	487
818	福州廣平玄旨	401c17	1811	1519	487
819	福州昇山白龍清慕	401c27	1812	1520	487
820	福州靈峯志恩	402a03	1813	1521	488
821	福州東禪玄亮	402a11	1814	1522	488
822	漳州報劬院玄應定慧	402a16	1815	1522	488
823	泉州報恩宗顯明慧	402b11	1817	1524	489
824	金陵龍光院澄性	402c01	1820	1526	489
825	永興北院可休	402c09	1821	1527	489
826	郴州太平院清海	402c13	1822	1528	489
827	連州慈雲普廣慧深	402c18	1822	1528	489
828	郢州興陽山道欽	402c23	1823	1529	490
829	處州福林澄	402c27	1824	1529	490
830	處州報恩守真	403a02	1825	1530	490
831	襄州鷺嶺通	403a07	1826	1531	490
832	杭州仁王院俊	403a11	1826	1531	490
833	漳州隆壽無逸	403a16	1827	1532	490
834	廬山歸宗第道詮	403a26	1828	1532	490
835	潭州龍興裕	403b28	1832	1535	491
836	韶州大歷	403c05	1832	1535	491
837	連州寶華	403c12	1833	1536	492
838	韶州月華	404a01	1835	1538	492
839	南雄州地藏	404a15	1837	1539	492
840	英州樂淨含匡	404a19	1838	1540	492

841	韶州後白雲	404b08	1841	1542	493
842	潭州鹿苑文襄	404b28	1843	1543	494
843	澧州藥山可瓊	404c02	1843	1544	494
844	灌州羅漢	404c08	1844	1545	494
845	洛京長水紫蓋善沼	404c14	1845	1546	494
846	眉州黃龍繼達	404c17	1846	1546	494
847	棗樹	404c22	1847	1547	494
848	興元府玄都山澄	405a01	1848	1548	494
849	嘉州黑水	405a05	1848	1548	494
850	鄂州黃龍智顥	405a09	1849	1549	495
851	眉州昌福達	405a14	1850	1549	495
852	處州報恩契從	405a24	1851	1551	495
853	婺州普照瑜	405b07	1853	1552	495
854	婺州雙谿保初	405b16	1854	1553	495
855	處州涌泉究	405b21	1854	1553	496
856	衢州羅漢義	405b28	1855	1554	496
857	大龍山景如	404c05	1856	1555	496
858	朗州大龍山楚勛	405c09	1857	1556	496
859	興元府普通院從善	405c21	1858	1557	496
860	襄州白馬智倫	405c27	1859	1558	496
861	唐州保壽匡祐	406a03	1860	1559	497
862	谷隱知儼	406a09	1861	1560	497
863	襄州普寧院法顯	406a17	1862	1561	497
864	東京普淨院常覺	406a22	1863	1562	497

	865	石門山紹遠	406b18	1866	1563	498
	866	鄂州靈竹守珍	406c06	1869	1565	498
	867	朗州梁山緣觀	406c11	1870	1566	498
	868	襄州廣德周	407a01	1871	1568	499
25	869	天台山德韶國師	407b07	1875	1569	500
	870	杭州報恩寺慧明	410b13	1900	1589	507
	871	漳州羅漢宣法大師智依	410c25	1904	1593	509
	872	金陵鍾山章義禪師道欽	411a19	1906	1596	509
	873	金陵報恩匡逸	411b15	1909	1598	510
	874	金陵報慈道場文遂	411c06	1911	1600	510
	875	漳州羅漢院守仁	412a14	1916	1603	511
	876	杭州永明寺道潛	412b15	1919	1607	512
	877	撫州黃山良匡	412c26	1924	1611	513
	878	杭州靈隱山清聰	413a10	1925	1613	514
	879	金陵報恩院玄則	413b11	1929	1616	514
	880	金陵報慈玄覺導行言	413c21	1933	1619	515
	881	金陵淨德達觀智筠	414a19	1936	1621	516
	882	高麗道峯山慧炬	414b26	1939	1624	517
	883	金陵清涼法燈禪師泰欽	414c04	1940	1624	517
	884	杭州真身寶塔寺紹巖	415b19	1948	1630	519
	885	金陵報恩院法安慧濟	415c12	1950	1631	520
	886	撫州崇壽院契稠	416a12	1953	1634	521
	887	洪州雲居山清錫	416b02	1955	1635	521
	888	洪州百丈山大智院道常	416b12	1956	1637	522
	889	天台山般若寺通慧	416c16	1960	1639	522

	890	廬山歸宗寺法施	417a03	1962	1641	523
	891	洪州鳳棲山同安院紹顯	417a23	1964	1643	523
	892	江州廬山棲賢寺慧圓	417a28	1965	1644	523
	893	洪州觀音院從顯	417b12	1967	1645	524
	894	廬州長安院延規	417c06	1969	1647	524
	895	常州正勤院希奉	417c10	1970	1647	525
	896	洛京興善棲倫	418a07	1973	1650	525
	897	洪州武寧嚴陽新興齊	418a13	1974	1651	525
	898	潤州慈雲匡達	418a23	1975	1651	526
26	899	蘇州薦福院紹明	419c01	1977	1653	529
	900	澤州古賢院謹	419c03	1977	1653	529
	901	宣州興福院可勳	419c10	1978	1654	529
	902	洪州上藍院守訥	419c18	1979	1655	529
	903	撫州覆船	419c24	1980	1656	530
	904	杭州奉先寺法明普照	419c26	1981	1656	530
	905	廬山化城寺慧朗	420a03	1981	1657	530
	906	杭州慧日永明寺通辯	420a12	1982	1658	530
	907	高麗靈鑒	420a24	1984	1659	530
	908	荊門上泉	420a26	1984	1659	530
	909	廬山大林寺僧遁	420b02	1985	1660	531
	910	池州仁王院緣勝	420b06	1986	1660	531
	911	廬山歸宗寺義柔	420b09	1986	1661	531
	912	相州天平山從漪	420c13	1990	1664	532
	913	廬山圓通院緣德	420c20	1991	1665	532

914	] 昇州奉先寺淨照	421a08	1994	1667	532
915	河東廣原	421a17	1995	1668	533
916	襄州鷺嶺善美	421a22	1995	1668	533
917	隆壽法騫	421a28	1996	1669	533
918	筠州九峯義詮	421b10	1998	1670	533
919	眉州黃龍第二世	421b13	1998	1670	533
920	郢州大陽山警玄	421b18	1999	1671	533
921	杭州慧日永明寺智覺	421c08	2002	1673	534
922	溫州大寧院可弘	422a21	2007	1676	535
923	蘇州安國長壽院朋彥	422a28	2008	1677	535
924	杭州五雲華嚴道場志逢	422b12	2009	1679	536
925	杭州報恩慧月法端	423a04	2014	1682	537
926	杭州報恩光教寺紹安	423a10	2014	1683	537
927	福州廣平院守威宗一	423a18	2016	1684	537
928	杭州報恩光教寺永安	423b06	2018	1685	538
929	廣州光聖道場師護	423c07	2021	1688	538
930	杭州奉先寺清昱	423c18	2023	1689	539
931	台州天台山普聞寺智勤	423c24	2023	1690	539
932	溫州雁蕩山願齊	424a07	2025	1691	539
933	杭州普門寺希辯	424a17	2026	1692	539
934	杭州光慶寺遇安	424b07	2028	1693	540
935	天台山般若寺友蟾	424c11	2031	1696	541
936	婺州智者寺全肯	424c20	2032	1696	541
937	福州玉泉義隆	424c26	2033	1697	541
938	杭州龍冊寺五世曉榮	425a03	2034	1698	541

939	杭州臨功臣院慶蕭	425a19	2036	1699	542
940	越州稱心敬璡	425a24	2036	1699	542
941	福州嚴峯師朮	425a27	2037	1700	542
942	潞州華嚴慧達	425b07	2038	1700	542
943	越州剡縣清泰院道圓	425b10	2038	1701	542
944	杭州九曲觀音院慶祥	425b14	2039	1701	542
945	杭州開化寺傳法行明	425c19	2039	1702	543
946	越州蕭漁浦開善義圓	425b29	2041	1702	543
947	溫州瑞鹿寺上方遇安	425c04	2041	1703	543
948	杭州龍華寺慧居	425c15	2042	1704	543
949	婺州齊雲山遇臻	426a03	2044	1705	544
950	溫州瑞鹿寺本先	426a14	2046	1706	544
951	福州長谿保明院通法	427b28	2056	1712	547
952	杭州千光王寺壞省	427c08	2057	1714	548
953	衢州鎮境志澄	427c25	2059	1714	548
954	明州崇福院慶祥	428a02	2060	1715	548
955	杭州臨安功臣院道慈	428a10	2061	1716	548
956	秀州羅漢院願昭	428a14	2061	1716	549
957	處州報恩院師智	428a23	2063	1717	549
958	衢州灤寧可先	428a28	2063	1718	549
959	杭州臨安光孝院道端	428b03	2064	1718	549
960	杭州西山保清院遇寧	428b06	2064	1719	549
961	福州支提山雍熙寺辯隆	428b09	2065	1719	549
962	杭州瑞龍院希圓	428b19	2066	1720	549

963	洪州雲居山義能	428b23	2067	1721	550
964	洪州雲居山道齊	428c03	2068	1722	550
965	廬山棲賢寺道堅	429a02	2071	1724	550
966	廬山歸宗寺慧誠	429a07	2072	1724	551
967	廬州長安院辯實	429b05	2074	1727	551
968	潭州雲蓋山海會寺用清	429b07	2075	1727	551
969	長壽第二世法齊	429b26	2077	1729	552

# Bibliography

## Select Bibliography of Western Books

- Adamek, Wendi L. *The Mystique of Transmission*. New York: Columbia University Press, 2007.
- Adams, Suzi. *Castoriadis's Ontology. Being and Creation*. New York: Fordham University Press, 2011.
- Beckwith, Christopher I. *Greek Buddha: Pyrrho's Encounter with Early Buddhism in Central Asia*. Princeton: Princeton University Press, 2015.
- Beekes, R. S. P. *Etymological Dictionary of Greek*, Leiden: Brill, 2009.
- Benn, James A. *Burning for the Buddha*. Honolulu: University of Hawai'i Press, 2007.
- Bloefeld, John. *Zen Teaching of Instantaneous Awakening*. London: Rider, 1962.
- Bol, Peter K. *This Culture of Ours: Intellectual Transitions in T'ang and Sung Culture*. Stanford: Stanford University Press, 1992.
- Bromley, M., Freeman, D., Hext, A., Hill, S. (trans.) *Huainanzi, Chapter 7, Jingshen*: Monkey Press, 2010. (under the aegis of Elisabeth Rochat Le Vallée).
- Brose, Benjamin. Crossing Thousands of Li of Waves: The Return of China's Lost Tiantai Texts. *Journal of the International Association of Buddhist Studies* Volume: 29, 2006 Issue: 1, Pages: 21-62.
- 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.
- Castoriadis, Cornelius. *Les Carrefous du Labyrinthe*. Editions du Sueil, 1978.
- *Figures of the Unthinkable*. Translated from the French and edited anonymously as a public service. Electronic publication date: February 2005. <http://www.notbored.org/FTP/FTP.pdf>
- 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.
- Clarkson, Petruska. *Transactional Analysis Psychotherapy: An Integrated Approach*. London and New York: Routledge, 1992.
- 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.
- (trans). *Entry into the Realm of Reality*. Boston: Shambhala, 1989.
- 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.
- Edwards, H. J. (trans.). *Caesar: The Gallic Wars*. Cambridge, Mass.: London: Harvard University Press, Loeb Classical Library, 1959.
- 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.
- Hung, Hing Ming. *Ten States, Five Dynasties, One Great Emperor*. New York: Algora, 2014.
- 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/naghomm/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.
- Lusthaus, Dan. *Buddhist Phenomenology*. London: Routledge Curzon, 2002.
- McEvilly, Thomas. *The Shape of Ancient Thought*. New York: Allworth Press, 2002.
- 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.

- Morell, Virginia. *Ancestral Passions: The Leakey Family and the Quest for Humankind's Beginnings*. London, New York: Simon & Schuster, 1995.
- 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.
- Nagy, Joseph Falaky. *Conversing with Angels and Ancients: Literary Myths of Medieval Ireland*. Ithaca and London: Cornell University Press, 1997.
- 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.
- Ning Yu. *The Chinese HEART in a Cognitive Perspective*. Berlin, New York: Mouton de Gruyter, 2009.
- 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.
- (Editor) *Encyclopedia of Taoism*. 2 Vols. Oxon: Routledge, 2008.
- 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.
- Rocha, Leon Antonio. 'The Discourse of Sex and Human Nature in Modern China,' in *Historicising Gender and Sexuality*. Ed. Kevin P. Murphy and Jennifer M. Spear, London: Blackwell, 2011.
- 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.
- 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.
- Sharf, Robert H. *Coming to Terms With Chinese Buddhism: A Reading of the Treasure Store Treatise*. Honolulu: University of Hawaii Press, 2002.
- 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.
- Stcherbatsky, Fyodor Th. *Buddhist Logic*. Leningrad, c. 1930's. New York: Dover rpt. 1962.
- 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.
- Warnek, Peter. *Descent of Socrates, Self-Knowledge and Cryptic Nature in the Platonic Dialogues*. Bloomington: Indiana University Press, 2005.
- 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.
- Williams, Raymond. *Keywords: A Vocabulary of Culture and Society*. London: Groom Helm, 1976.
- 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, →, →, →

**Anzhou Baizhao Shan Zhugan Yuan Huaichu (23.762)**, →

**Anzhou Da'an Shan Neng (23.795)**, →

**Anzhou Da'an Shan Xinggu (23.799)**, →

apes howl, the tigers roar, →, →, →, →

Aśoka Buddha, →

**Bailong Qingmu (24.819)**, →

**Baima Zhilun (24.860)**, →

**Baishui Haihui Ruxin (22.666)**, →

**Baizhang Daochang (25.888)**, →

**Banruo Si Youchan (26.935)**, →

**Banruo Tonghui (25.889)**, →

**Bao'en Fa'an (25.885)**, →

**Bao'en Qicong (24.852)**, →

**Bao'en Shaoan (26.926)**, →

**Bao'en Shouzhen (24.830)**, →

**Bao'en Xuanze (*Hōon Gensoku*) (25.879)**, →

**Bao'en Yong'an (26.928)**, →

**Bao'en Yuan Shizhi (26.957)**, →

**Bao'en Zongxian Minghui (24.823)**, →

**Baoci Wensui (25.874)**, →

**Baoci Xingyan (25.880)**, →

**Baoming Yuan Daocheng (26.951)**, →

**Baoqing Yuan Yuning (26.960)**, →

**Baoqu Xuanying Dinghui (24.822)**, →

**Baoshou Kuangyou (24.861)**, →

**Baota Shaoyan (25.884)**, →

beginner's heart, →, →, →, →

**Beichan Kexiu (24.825)**, →  
Bendao region, →  
*bhūtatathatā*, →, →, →, →  
Bianhe, →, →  
birds offering flowers, →, →, →  
black-feathered chickens, →  
bladeless sword, →  
bright-eyed one is laughing at you, a, →  
calluses on his shoulders, →  
Celebrate your ordinary life, →  
Chan, not connected with white clouds, →  
**Chang'an Yangu (25.894)**, →  
**Chang'an Yuan Bianshi (26.967)**, →  
**Changfu Da (24.851)**, →  
**Changshou Yuan Faqi (26.969)**, →  
**Changshou Yuan Pengyan (26.923)**, →  
**Chengxin Jingjin (26.940)**, →  
**Chenzhou Shijing (23.790)**, →  
**Chizhou Helong (23.740)**, →  
**Chongfu Yuan Qingxiang (26.954)**, →  
**Chongshou Qichou (25.886)**, →  
**Ciyun Kuangda (25.898)**, →  
**Ciyun Puguang Huishen (24.827)**, →  
cloud plank (*yunbang*), →  
Complete, like the Great Void, →, →  
countenance is mirrored, body shows it, →  
counting the years flowing by, →  
**Daguan Zhiyun (25.881)**, →  
**Dalong Chuxun (24.858)**, →  
**Dalong Jingru (24.857)**, →  
**Daning Yuan Kehong (26.922)**, →  
Dao -Winter fields lying fallow, →  
**Daoqian (25.876)**, →  
**Daoyin of Guangfu (23.787)**, →  
**Dayang Shan Jingxuan (29.920)**, →  
Dharma-hall, what is a, →  
**Dongchan Xuanliang (24.821)**, →

**Dongshan Qingbing (23.717),** →  
**Duoruo Si Qiruo (23.710),** →  
Emperor Taizong, →, →, →, →  
Emperor Yang, →  
Eyes full of wasteland, →  
**Ezhou Huanglong Shan Huiji (23.738),** →  
faith in the heart, →  
**Fangzhou Kaishan Huaizhou (23.803),** →  
**Fengxian Si Fagui (29.904),** →  
**Fengxian Si Qingyu (26.930),** →  
final phrase, →  
fire handing over fire, →  
Fishing for the moon in a clear, deep lake, →  
flask and one alms bowl, →  
fog, man separated from Buddha-dharma, →  
forest of cranes, (twin Sala trees), →  
**Fulin Cheng (24.829),** →  
**Fuqing Xingqin (24.815),** →  
**Fuzhou Anguo Conggui (22.657),** →  
**Fuzhou Anguo Xiang (22.663),** →  
**Fuzhou Bailu Shigui (22.655),** →  
**Fuzhou Baoci Wenqin (22.668),** →  
**Fuzhou Baoguo Zhao (22.651),** →  
**Fuzhou Fuchan (26.903),** →  
**Fuzhou Kangshan Qiwen (22.680)** →  
**Fuzhou Linyang Shan Ruifeng Zhiduan (22.660),** →  
**Fuzhou Luoshan Shaozi (23.746),** →  
**Fuzhou Luoshan Yicong (22.656),** →  
**Fuzhou Luoshan Yiyin (23.754),** →  
**Fuzhou Xianzong Ming (22.662),** →  
**Fuzhou Xingsheng Chongman (23.757),** →  
**Fuzhou Xingsheng Man (22.661),** →  
**Fuzhou Yishan Cangyong (22.658),** →  
**Fuzhou Yonglong Yanduan (22.659),** →  
**Fuzhou Yonglong Ying, Minghui (22.672),** →  
**Gaoli Lingjian (26.907),** →  
gentleman, strength of without show, →, →

Golden-grain Tathāgata, →  
*gong'an*, →, →, →m →  
**Gongchen Yuan Daoci (26.955)**, →  
**Gongchen Yuan Qingxiao (26.939)**, →  
Great Buddha Datong Zhisheng, →  
great doubt, what is the man of? →  
great ocean contains no dust, →  
**Guangde Zhou (24.868)**, →  
**Guangping Xuanzhi (24.818)**, →  
**Guangqing Si Yu'an (26.934)**, →  
**Guangsheng Shihu (26.929)**, →  
**Guangxiao Yuan Daoduan (26.959)**, →  
**Guangzhou Huayan Hui (22.703)**, →  
**Guangzhou Luoshan Chong (22.700)**, →  
**Guangzhou Xinhui Huangyun Yuan (22.690)**, →  
**Guangzhou Yining Longjing Lun (22.691)**, →  
**Guanyin Congxian (25.893)**, →  
**Guanzhou Lingyan (23.755)**, →  
**Guanzhou Luohan (24.844)**, →  
Guests and host are teachers to each other, →  
**Guizong Daoquan (24.834)**, →  
**Guizong Fashi (25.890)**, →  
**Guizong Si Hongzhang (23.771)**, →  
**Guizong Si Huicheng (26.966)**, →  
**Guizong Si Yirou (26.911)**, →  
**Guning Kexian (26.958)**, →  
**Guxian Yuan Jin (26.900)**, →  
**Guyin Zhiyou (24.862)**, →  
**Haihui Si Yongqing (26.968)**, →  
hair blown onto a [sharp] sword [blade], 86,89, →, →  
**Hangzhou Bao'en Faduan (26.925)**, →  
**Hangzhou Bao'en Si Huiming, (25.870)**, →  
**Hangzhou Longce Zixing (22.653)**, →  
**Hangzhou Yuhang Gongchen Daoxian (22.649)**, →  
**Hangzhou Yunlong Gui (22.648)**, →  
harmonise expediently, →  
Heaven and Earth do not intend, →

**Hedong Guangyuan (26.915),** →  
**Hengyue Nantai Si Zang (23.768),** →  
**Hengzhou Guangfan (23.745),** →  
**Hongzhou Daning Yuan Yinwei (23.743),** →  
**Hongzhou Gao'an Jianshan Cheng (22.679),** →  
**Hongzhou Qingquan Shouqing (22.673),** →  
**Hongzhou Zhangjiang Huilian (22.667),** →  
**Hou Baiyun (24.841),** →  
**Hou Nanyue Jinlun (22.683),** →  
**Huacheng Si Huilang (26.905),** →  
**Huaizhou Xuanquan Di Ershi (23.741),** →  
Huangbo's mosquito net, →  
**Huanglong (26.919),** →  
**Huanglong Jida (24.846),** →  
**Huanglong Zhiyong (24.850),** →  
**Huangshan Liangkuang (25.877),** →  
*huatou* (*gong'an*), choose a, →  
**Huayan Huida (26.942),** →  
Hun people weep, people of Han grieve, →  
**Hunan Liuyang Daowu Shan Congsheng (23.753),** →  
**Hunan Yong'an Lang (23.721),** →  
Huns enter, the Han depart, →  
inexhaustible lamp, the, →  
iron ox at Shanfu, →, →, →  
irreversibly awakened, →  
Jade Dog, →  
Jambudvīpa, →, →, →  
**Jianfu Yuan Shaoming (26.899),** →  
**Jianzhou Baiyun Lingyan (23.748),** →  
**Jiazhou Dongting (23.781),** →  
**Jiazhou Heishui (24.849),** →  
**Jingmen Shangquan (26.908),** →  
**Jingzhao Huitong (26.914),** →  
**Jingzhao Zige Shan Duanji (23.802),** →  
**Jinling Fengxian Shen (23.724).** →  
**Jinling Qingliang Ming (23.723),** →  
**Jinzhou Xingjiao Shipu (23.765),** →

**Jiufeng Yiquan** (26.918), →  
**Jiuling Shanmei** (26.916), →  
**Jiuling Tong** (24.831), →  
**Jiuqu Qingxiang** (26.944), →  
**Jizhou Kuangshan** (23.756), →  
**Jizhou Qingping Weikuang Zhenji** (23.750), →  
**Juzhi** (11.251 Jap. *Gutei*), →  
**Kaihua Si Xingming** (26.945), →  
**Kaishan Si Yiyuan** (26.946), →  
**Kuangyi**, (25.873), →  
lamp, the original auspicious brilliance, →  
**Langzhou Cangxi Lin** (23.716), →  
**Langzhou Dalong Zhihong** (23.759), →  
**Langzhou Deshan Dehai** (22.676), →  
**Langzhou Deshan Yuanmi** (22.686), →  
**Langzhou Liangshan Jian** (22.678), →  
**Lejing Hankuang** (24.840), →  
**Letan Daoqian** (23.719), →  
**Liangshan Yuanguan** (24.867), →  
**Lianzhou Baohua** (24.837), →  
**Lianzhou Dizang Huici Mingshi** (22.698), →  
**Lingfen Zhi'en** (24.820), →  
**Lingyin Qingsong**, (25.878), →  
**Lingzhu Shouzhen** (24.866), →  
lion coming out its den, →  
**Lizhou Yueshan** (23.767), →  
**Lizhou Yueshan Yuanguang** (23.730), →  
**Lizhou Yueshan Zhongyan** (23.774), →  
**Longce Si Xiaorong** (26.938), →  
**Longguang Chenggai** (24.824), →  
**Longhua Si Huiju** (26.948), →  
**Longqi Shan Shaoxiu**, (24.810), →  
**Longshou Faqian** (26.917), →  
**Longshou Wuyi** (24.833), →  
**Longxing Su** (24.835), →  
lotus not emerged from the water yet, →  
**Lufu Miaosheng Xuanmi** (23.742), →

**Lufu Miaosheng Zhen (23.726)**, →  
**Luohan Shouren**, (25.875), →  
**Luohan Yi (24.856)**, →  
**Luohan Yuan Yuanzhou (26.956)**, →  
**Luohan Zhiyi, Xuanfa (25.871)**, →  
**Luojing Bogu (23.739)**, →  
**Lushan Foshou Yan Xingyin (23.780)**, →  
**Lushan Kaixian Qingyao (23.732)**, →  
**Lushan Lin Si Sengdun (26.909)**, →  
**Luyuan Wenxi (24.842)**, →  
**Luzhou Tianwang Yongping (23.720)**, →  
Manjuśri and Vimalakirti, discussing what? →, →, →  
naked pillar, →, →, →, →, →, →, →, →  
Nantai Shou'an, (24.813), →  
**Nanxiangzhou Dizan (24.839)**, →  
**Nanyue Henglong (23.736)**, →  
Nata, Crown Prince, →  
**National Preceptor Gaoli Huiju (25.882)**, →  
Neither wind nor flag moves, →  
obscuring sadness, →  
original task, →  
pan for gold, →  
*parinirvāṇa*, →, →  
personal business yet to be cleared up, →  
pestle for pounding, millstone for grinding, →  
phrase embracing heaven and earth, →  
Plant a cedar tree on a large rock, →  
plant a rootless tree, →  
**Pujing Changjue (24.864)**, →  
**Pumen Si Xibian (26.933)**, →  
**Puning Faxian (24.863)**, →  
**Putong Congshan (24.859)**, →  
**Puzhao Yu (24.853)**, →  
**Qian Guangwang Guisheng (26.952)**, →  
**Qianzhou Tianzhu Yicheng Changzhen (23.749)**, →  
**Qingfeng Shan Qingmian (23.806)**, →  
**Qingliang Fadeng Taiqin, (25.883)**, →

**Qingliang Yuan Wenyi** (24.807), →  
**Qingliang Xiufu Wukong** (24.809), →  
**Qingtai Daoyuan** (26.943), →  
**Qingxi Shan Hongjin** (24.808), →  
**Qixian Huiyuan** (25.892), →  
**Qixian Si Daojian** (26.965), →  
**Qiyun Baosheng** (24.817), →  
**Qiyun Shan Yuzhen** (26.949), →  
**Qizhou Beichan Ji** (23.718), →  
**Qizhou Sanjue Shan Zhenjian** (23.766), →  
**Qizhou Sanjue Shan Zhicao** (23.764), →  
**Qizhou Sizu Shan Qingjiao** (23.763), →  
**Qizhou Wuya Shan Xinglang** (23.800), →  
**Quanzhou Fenghuang Congchen Hongren** (22.671), →  
**Quanzhou Guiyang Huizhong** (23.782), →  
**Quanzhou Hou Zhaoqing** (22.677), →  
**Quanzhou Wan'an Qingyun Zihua** (22.669), →  
**Quanzhou Ximing Chen** (22.682), →  
**Quanzhou Zhaoqing Shengcheng** (22.664), →  
**Quzhou Zhenjing Yuyan** (22.650), →  
real emptiness, miraculous functioning, 71.72  
**Renwang Jun** (24.832), →  
**Renwang Yuan Yuansheng** (26.910), →  
robbers are in the family, →  
**Ruilong Yuan Xiyuan** (26.962), →  
**Ruilu Si Benxian** (26.950), →  
**Ruilu Si Yu'an** (26.947), →  
seamless pagoda, →, →, →  
second moon, what is it? →, →, →, →, →, →  
**Shanglan Yuan Shoune** (26.902), →  
**Shaozhou Baiyun Shixing** (22.685), →  
**Shaozhou Baiyun Wen** (22.693), →  
**Shaozhou Ciguang** (23.734), →  
**Shaozhou Dafan Yuan** (23.729), →  
**Shaozhou Dali** (24.836), →  
**Shaozhou Dengfeng Jingyuan** (23.728), →  
**Shaozhou Jingfa Zhang** (22.695), →

**Shaozhou Linquan (22.707)**, →  
**Shaozhou Piyun Ziji (22.694)**, →  
**Shaozhou Wenmen Man (22.696)**, →  
**Shaozhou Yuehua (24.838)**, →  
**Shaozhou Yunfeng Shao (22.704)**, →  
**Shaozhou Yunmen Bao (22.701)**, →  
**Shaozhou Yunmen Shuang (22.692)**, →  
**Shaozhou Yunmen Xu (22.708)**, →  
**Shimen Ganming Si Huiche (23.791)**, →  
**Shimen Shaoyuan (24.865)**, →  
**Shouwei Zongyi (26.927)**, →  
**Shuangxi Baochu (24.854)**, →  
Silla, Tiantai texts in, →  
Sitting asleep, eyes open, →  
six characteristics [of conditioned phenomena], →  
state of a wax man, →  
**Suicheng Shan Huguo Zhi (23.794)**, →  
**Suicheng Shan Huguo Zhilang Yuanming (23.798)**, →  
**Suizhou Shuangquan Daoqian (23.772)**, →  
**Suizhou Shuangquan Shikuan (22.705)**, →  
Sumeru, Mount, →, →, →, →, →, →, →, →  
sun rises in the usual place, →  
**Taiping Qinghai (24.826)**, →  
**Taizhou Baiyun Nai (22.652)**, →  
**Taizhou Liutong Zhiqiu (22.647)**, →  
**Taizhou Ruiyan Shijin (22.646)**, →  
**Tangzhou Dasheng Shan (23.784)**, →  
**Tanzhou Bao'an Shimi (23.735)**, →  
**Tanzhou Baoying Qingjin (23.758)**, →  
**Tanzhou Gushan (23.752)**, →  
**Tanzhou Gushan Feng (23.714)**, →  
**Tanzhou Nantai Daozun (22.687)**, →  
**Tanzhou Yanshou (23.797)**, →  
**Tanzhou Yanshou Huilun (22.681)**, →  
**Tanzhou Yuelü (22.675)**, →  
**Tanzhou Yungai Zhengjue (23.770)**, →  
Thinking neither of good, nor of bad, →

three phrases of Yuanmi, →  
**Tianlong Si Xiu, (24.811),** →  
**Tianping Shan Congyi (26.912),** →  
**Tiantai Deshao, National Preceptor, (25.869),** →  
**Tiantai Zhizhe (Zhiyi),** →  
tiger,135,137, →, →, →  
time waits for no man, →  
**Tong'an Shaoxian, (25.891),** →  
**Tongbian Daohong (26.906),** →  
Tou[ben], Ven., →, →, →  
treasure is at home, →  
uncarved block, →  
Uttarakuru, →  
Vajra thunderbolt, →  
Vimalakirti's silence, →, →  
Vulture Peak, →, →, →, →, →, →, →, →, →  
**Wenzhou Wenling Yuan Shenlu (23.737),** →  
**Wenzhou Yunshan Fo'ao Zhimo (22.654),** →  
what is the actual moon like? →  
withered tree, very rare in the world, →, →  
Wuliao's pagoda, →  
*wuwei*, →, →, →, →, →, →, →, →  
**Wuyun Shan Zhifeng (26.924),** →  
**Wuzhou Jinzhu Yizhao (23.751),** →  
**Wuzhou Mingzhao Deqian (23.744),** →  
Wuzhuo saw Manjuśri, →  
**Xiangtan Ming (23.722),** →  
**Xiangzhou Baima Shan Xingai (23.760),** →  
**Xiangzhou Chonghui Shouchu (23.712),** →  
**Xiangzhou Fengguo Qinghai (23.733),** →  
**Xiangzhou Guangde Ya (23.792),** →  
**Xiangzhou Zhijing Wukong (23.779),** →  
**Xiangzhou Hanzhu Shan Zhen (23.786),** →  
**Xiangzhou Lumen Shan Tan (23.778),** →  
**Xiangzhou Yanqing Guixiao (23.785),** →  
**Xianzong Dongming Zhenjue (24.814),** →  
**Xichuan Lingkan (23.801),** →

**Xichuan** *Damian Cheng* (23.725), →  
Xiji, monk, →  
**Xingfu** *Yuan Kexun* (26.901), →  
**Xingshan** *Qilun* (25.896), →  
**Xingyang** *Daoqin* (24.828), →  
**Xingyuan** *Fu Dalang* (23.789), →  
**Xingyuan** *Fu Putong Feng* (23.727), →  
**Xinxing** *Qi* (25.897), →  
**Xinzhou** *Ehu Shan Yunzhen* (23.731), →  
**Xinzhou** *Kang'guo Yao* (23.713), →  
**Xiquan** *Hui* (23.747), →  
Xu Hou and Emperor Yao, →  
**Xuandu** *Cheng* (24.848), →  
**Xueyue** *Lingguang* (24.816), →  
**Yandang** *Shan Yuanqi* (26.932), →  
**Yanfeng** *Shishu* (26.941), →  
**Yangzhou** *Fenghua Lingchong* (23.773), →  
**Yangzhou** *Longxue Shan* (23.783), →  
**Yanqing** *Chuanyin*, (24.812), →  
**Yaoshan** *Keqiong* (24.843), →  
**Yingzhou** *Darong Ying* (22.699), →  
**Yingzhou** *Dayang Xingchong* (23.761), →  
**Yingzhou** *Guanyin* (22.706), →  
**Yingzhou** *Jianfu Yuan Si* (23.796), →  
**Yingzhou** *Linxi Jingtuo* (22.702), →  
**Yingzhou** *Luohan Kuangjie* (23.715), →  
**Yizhou** *Chongzhen* (23.777), →  
**Yizhou** *Jingzhang Si Guixin* (23.805), →  
**Yizhou** *Xianglin Chengyuan* (22.709), →  
**Yongming** *Si Zhijue Yanshou* (26.921), →  
**Yongquan** *Jiu* (24.855), →  
**Yongxi** *Si Bianlong* (26.961), →  
**Youzhou** *Chuanfa* (23.804), →  
**Youzhou** *Zheshui Congshi* (23.769), →  
**Yuantong** *Yuan Yuande* (26.913), →  
**Yuezhou** *Balong Xinkai Haojian* (22.697), →  
**Yunju** *Qingxi* (25.887), →

**Yunju Shan Daoqi (26.964),** →  
**Yunju Shan Yineng (26.963),** →  
**Yunzhou Huangbo Shan Faji (23.711),** →  
**Yunzhou Shanglan Yuan Qing (23.776),** →  
**Yuquan Yilong (26.937),** →  
**Zaoshu (24.847),** →  
**Zhangyi Daoqin (25.872),** →  
**Zhangzho Bao'en Daoxi (22.670),** →  
**Zhangzhou Bao'en Kechou (22.665),** →  
**Zhangzhou Bao'en Xingchong (22.674),** →  
**Zhangzhou Baofu Qinghuo (22.684),** →  
**Zhengqin Xifeng (25.895),** →  
**Zhenjing Zhicheng (26.953),** →  
**Zhimen Shouqin (23.793),** →  
**Zhizhe Si Quanken (26.936),** →  
**Zhongyi [Qian Chu],** →  
**Zigai Shanzhou (24.845),** →  
**Ziling Wei (23.788),** →  
**Zining Puwen Si Zhiqin (26.931),** →  
**Zizhou Longquan (23.775),** →

© 2019 Randolph Whitfield

Artwork by Buch&media GmbH, Munich

Cover design by Sandra Hill.

Cover illustration: Detail of Samantabhadra, Cave 3, from Yulin Caves near  
Dunhuang.

Image Public Domain.

Printed by BoD – [Books on Demand GmbH](#)

Printed in Germany

isbn 978-3-7494-5841-7