Records of the Transmission of the Lamp
Volume 8
Chan Poetry and Inscriptions
Translated by Randolph S. Whitfield
Records of the Transmission of the Lamp
Up to the Era of Great Virtue [of the Song Dynasty 1004–8 CE]

(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 eighth and final volume of a complete translation of this classic of Chan (Zen) Buddhism by Randolph S. Whitfield. The Records of the Transmission of the Lamp is a religious classic of the first importance for the practice and study of Zen which it is hoped will appeal both to students of Buddhism and to a wider public interested in religion as a whole.
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The many incarnations of the Chinese Buddhist Canon are a treasury of human wisdom we cannot do without. Similar to treasuries from other spiritual traditions, the perennial appeal of the Records of the Transmission of the Lamp (CDL) stands outside the tortured vicissitudes of the local mundane conditions that engendered it; even when its integrity is still imputed through having been produced by the very desire and hunger for power which its own contents decry, it still comes up unsullied, like the proverbial lotus emerging from the mud.

This eighth and final volume of the translation of the Jingde Chuandeng Lu (CDL) is really a celebration of its liberation from the confines of an arcane, classical Chinese accessible to almost no one, into a universal language available to an English-speaking world that can now appreciate this core Chan (Zen) Buddhist work as a whole for the first time.

It is the contents of this masterpiece of Chinese Buddhist literature that have necessarily occupied me during its translation, but there is clearly a way to go yet in appreciating the scope and depths of this work.¹ The study and practice of Buddhism was the forte of the cream of the Chinese monks and laymen of old who became translators and scholars of the first rank. They managed the perilous equilibrium of balancing an awakened in-depth-appreciation of Buddhist practice with the rational faculty of doubt requiring proof through experience; these two truly human faculties merged and produced works still relevant today.

There are still people who think that ‘Zen’ came from Japan: they do not realise that the word is indeed Japanese, but is the pronunciation of the Chinese word ‘Chan’ (itself a transliteration of
the Indian word *dhyāna*) which means ‘meditation’. When Buddhism found a new home in China at the beginning of the Christian era (a parallel development), it took some time to grow into the new soil, despite its similarity to the agnostic humanism of the original teaching of Confucius.\(^2\) The Chan phenomenon, a Buddhist meditation practice, way of life and literary legacy unique to China, later spread to many countries: to Korea, to Japan, to Tibet, to Mongolia, later to the United States and to Europe, where it is still flourishing today.

This work is a summation of proto-Chan works that had gone before and an introduction to the vast corpus of Chan / Zen literature that was to follow. Since it is still of interest to us today, might this be due to actual human experience and insight emerging from centuries of Confucian, Daoist and Buddhist study and practice, expressed so consistently in this all-encompassing Buddhist work? The fine blend of an authentic life, the co-evolution of cosmos and consciousness, is the subject of these records.
Acknowledgements

In gratitude

To Soko Morinaga Roshi of Kyoto and to the Venerable Myokyo-ni of London who both 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 and their contributions.

Thanks to Professor Wilt Idema for discussions on the Baozhi poems.

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

Who said the ancient mirror
Is without form?
Ancient, modern, coming, going
What gate?
The gate when you look
But can’t see it
Just this
Is your naked manifestation
Complete\(^3\)

Buddhist China in the fifth and sixth centuries of the common era was a golden age of meditation practice and austerities, at least seen from an eleventh century Song dynasty in the throes of a major technological revolution, looking back with nostalgia to that early halcyon period, seemingly far away in the mists of a protean past. Buddhabhadra, Bodhidharma, Sengzhao, Daosheng and many others were followed by Ven. Baozhi, Mahāsattva Fu Daishi, Meditation Master Huisi and Tiantai Zhiyi, more or less contemporaries, men who played a vital role in establishing a new phase of Chinese spiritual and social culture. For example, the great influence of Ven. Baozhi (418–514 CE?), also referred to as Bao Gong, a Buddhist priest at the court of Emperor Wu (r.502–549 CE), founding father of the Liang dynasty (502–557 CE), persisted for centuries after his death. He was invoked more than four hundred years later by the first two Song Emperors as a kind of talisman, as is clearly reflected in the number of poems attributed to him at the head of this last book of the CDL.
‘According to prophecies circulated in 963 and 966, the sixth-century thaumaturge Baozhi predicted that twenty-one rulers of the Zhao clan would reign for 799 years. The prophecies were taken seriously. In 980, his [Taizu’s] successor and younger brother Taizong (r. 976–997) founded a new temple in the capital of Kaifeng to store the mummified body and silver staff of Baozhi, and in 982 he gave a posthumous title to Baozhi after seeing Baozhi’s apparition in the palace. In this newly established state, then, appealing to Buddhist prophecies to justify their claim to legitimacy and consolidate their power proved an irresistible attraction for the founding emperor and his brother.’

Four years after the fall of the Liang dynasty (557 CE), Dharma-master Huisi met his end, without illness and Song Toutuo (alias Bodhidharma?) entered quiescence at Lingyan Temple on Mount Ke (柯山靈巖寺). Mahāsattva Fu Daishi then predicted, ‘The honourable Song awaits me in Tuṣita, remaining here will certainly not be long.’ (27.2; 1.1)

The Song dynasty’s support of Chan Buddhism is revealed in the imperially sponsored compilation of the CDL, the first and most influential of Chan texts, incorporated into the canon in 1011 CE. Looking back on its progress over the last thousand years, it seems clear now that something had to be preserved, an extract ephemeral, delicate and yet malleable enough to accommodate all kinds of interpretations into a distant future. These records had also put a brake on the urge to trivialise such wisdom writings into consumable bytes that digest too easily. Their durability, their very indigestibility, was proof against such reductive activity, its original language a formidable and protective barrier that preserved its pristine message through the centuries. Even so, the somewhat arduous descent to mine the depths of the message contained in the CDL has already paid rich dividends in scholarly activity and meditative insight in both the East and the West. On this way there are these signposts, the very writings preserved from of old, which we learn slowly to appreciate by undertaking the journey, now in a fresh change of clothes. This first complete translation of the CDL is itself a rebirth.
The rebirth also means that the study and exegesis of the CDL as an organic whole is yet to begin, composed as it was in an arcane Chinese in which its chief redactors, Yang Yi, already presented at court as a child prodigy at the age of eleven, and Li Wei, were masters. Yang Yi later became a government minister, advisor to two emperors, Hanlin academician, ennobled Duke, poet and discoverer of Li Shangyin, China’s most exotic and difficult poet. He was also a Chan master, as well as one of the chief architects of the early Song dynasty’s policies for building a new world, then in the throes of a social and technological upheaval only comparable to events in the twenty-first century.

Yang Yi’s team also ‘clarified’ the Chan School’s family tree, the CDL. The usual story of the genesis of the work itself tells of how Chan monk Daoyuan, the first to compose the work, had entitled it *Anthology of the Uniform Practice of Buddhas and Patriarchs* (佛祖同参集, FZTCJ). Although the work has not survived, Yang Yi’s Preface to it has (translated in vol. 5 of the present work), in which he states that Daoyuan’s original work contained twenty chapters. When Yang Yi and his team redacted the FZTCJ, they renamed it the *Jingde Chuandeng Lu* (CDL) and expanded it to thirty chapters, with a new preface by Yang Yi (translated in vol. 1). The story concludes with the thirty-chapter Chinese text published in 1011 CE, which has for centuries been the root text of the Chan School. There were updates following from the CDL, which spawned a completely new genre of Buddhist literature, but they lack the originality of the root text, perhaps due, not only to the redactor and his team’s literary mastery, but also to the fact that Yang Yi himself had personal contacts with many eminent Chan masters of his day, especially the remarkable Fenyang Shanzhao, master of paradoxes, for whom he also wrote a preface to this master’s Record (T. 1992) at the same time as he was redacting the CDL.

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Let us try now to catch a bird’s eye view of the contents of the CDL as a whole, beginning with the frequently met rhetorical question, ‘What is the meaning of Patriarch Bodhidharma coming [to China]
from the West?’ The first thing to note with regard to this question is
that the responses in the CDL use a vocabulary wholly unfamiliar to
a Western world brought up on Christian concepts, though the
insights are universal. The term Śūnyatā and its many other names,
such as the Dharmakāya, the Void, the Ancient Mirror, Emptiness,
Thusness, Buddha-nature, the Original Nature, the Dao, The Great
Ocean, the True-Face-before-mother-and-father-were-born, the
Heart-seal and the Sun Buddha Vairocana occur repeatedly, not
only in this volume of poetry but throughout the whole of Chinese
Chan Buddhism, including the CDL.

The root of Buddhism is called śūnyatā, in Chinese xukong, translated as voidness or emptiness. The key image here is the mirror. This voidness of many names has been described as a sentient holosphere of resonating synchronicities whose one characteristic is a total connectedness beyond any human capacity to envision, though not to embrace. Huineng, the Sixth Patriarch of Chan, adds the human touch by telling us that the [original] nature rays out wisdom, a self-seeing, self-knowing depth.

If the root of Buddhism is śūnyatā, the key function of this ancient mirror is to reflect. Bodhidharma’s wall is an example of this wonderful function. The nature of Thusness is purity, wisdom reflected inexhaustibly, Master Shenhui tells us. It is always and everywhere intimately near, though we are not directly aware of this. Being energetically connected to each other and to all that is, in a morphogenetic field in which any gain or loss, anything done or left undone is reflected back to us, has effects resonating like shock waves throughout the sphere, irrespective of a time and space constructed ad hoc by an enclosed and fragile human consciousness. Outside of this fragile enclosed consciousness, we do reflect each other constantly, in the smallest ways; it is called relatedness. The Chan master is a bright, accurate, high-definition reflector. This capacity to mirror accurately, without gross personal biases, is called in Chan ‘the great functioning’. It is called great because this function has been decoupled from the entanglements of an enclosed consciousness and can therefore reflect the more truly.
The message the CDL expounds then, is that we all live in and from this mystery difficult to fathom (Danxia, 30.20). From this numinous realm, three-dimensional holographic *homo sapiens*, bubbles of flesh and blood, are rayed out, creating a seeming *alter orbis*, a discontinuous world of birth and death, which we experience as our reality.

Initially due to the raindrops, water became bubbles
But by virtue of the wind’s arousal, bubbles return to water
Unknown is that the nature of bubbles and water are not different
But by following other paths they are taken to be different

(from Ven. Lepu, *Floating Bubbles Song*, 30.16)

This bubble world takes on the characteristics of materiality and solidity, the only realm, ironically, where the Buddhist (or any other) practice can be undertaken, if being alive is defined as the gift of sentience at its most focussed. Due to the existence of the border created by this rain sent from the Void, we are naturally not aware that our physical bodies are an outcrop projected by the deep embeddedness of the heart, another name for the Void within: we are our own bubble, scintillating with the life of original voidness. This scintillating life, the most mysterious thing, which exists as a nothing, is our physical existence. Being fluid, it is naturally subject to birth and death, to impermanence. No wonder then, if we wholly identify with our bubble, that we become confused and frustrated, for genuine awareness does not, cannot, belong to a bubble except by proxy. A material bubble, itself full of emptiness, performs actions somehow permeated by all kinds of *karmic* proclivities. So the confusion is actually double: the physical bubble is confused and disorientated by obvious impermanence, whilst the heart / sun / void is ever of a shining lucency, even in the realm of a cloudy world, and is in no way deluded by its own confusions: yet both inhabit the same ‘body’ and this body, sentient by proxy, knows the Way!

Perhaps this is what the Channists are pointing to with their extraordinary use of language, which itself comes from the Void: that this material world is only one side of the coin, the same as ‘my’ bubble created by the rain. My bubble is cast by something that it
has not yet become aware of. Woe is me! I can neither grasp my own bubble nor grasp the Void within that is raying out my own reflection of myself! No surprise then that the Chan masters have such fun with words! Again, how could we ever become aware of the Void within, without this bubble? Why do we need to become aware of it? What really is the meaning of Bodhidharma coming to our world? Where has he come from? What exactly is the transmission? Does this journey really lead us into a region of the inconceivable, where all borders become an open pass – no gates? No words?13

Texts do have a vital role in this live play (Liu Fei, 30.27). The CDL, although its records are laden with political karma, has its origin in the wisdom gained by experience. The clear warning contained in the work is that we should not cover this inner wisdom with too much outwardness, chasing rainbows, because then the source of the luminosity is lost, whilst the two aspects of awakening, clarity and profundity, are the main essential of awakening. (Daochang Weijin, 29.11).

Inwards, having once looked into the face of this mystery, uncertainty is put to rest, making room for realisation as an ever-ongoing process. As Chan master Fenyang Shanzhao said, ‘When there is accord with the innate endowment, there are no shadows,’ – which is the entry into the realm of reality.14

A perforated holo-man15 seemingly separated from the Void within / without and from its self-seeing, self-knowing depth, is quite a formidable burden to be carrying around. The border (perforated)16 between these two intellectually separated realms is referred to, by another analogy, as ‘the river’ or, ‘the stream’ in Buddhist texts. In order to cross this stream to the other shore bound for the motherland of prajñā, a raft is necessary; the Buddhist teachings. Yet once the crossing from this shore has been made with the aid of the raft, the raft is laid down. It is not carried on the back, is not an object of attachment, but is left by the shore so that the one who has made the crossing into the unmapped spaces of the beyond within, euphemistically called ‘the other shore’ in conventional Buddhism, can make further use of the raft, by returning, ferrying himself and others backwards and forwards from the realm of birth and death, braving the dangerous currents of the river, to the ‘other’ shore of
openness, where there are no gates. This unimaginable to and fro activity of the Chan masters, this not being stuck in the one realm or the other, renders both sides of the shore even and equal, and the river itself becomes a navigable stream which has lost many of its terrors though none of its dangers.

The Sixth Patriarch said, ‘From the very beginning not a thing is.’ The realm of the liberated heart is also referred to as vast openness. Yet it is not the purpose of the Buddhist way of liberation to produce even ‘enlightened’ clones, all marching in unison. Clones belong to the shadow world of the bubble, where lust for power reigns. Openness, an attribute of the heart, is total relatedness; there is no centre (there are many suns), there are no permanent knots of karma and yet, unlike ‘infinity’, this openness is not an abstraction but expresses itself optimally through the living physical body. The Buddhas point the Way into this openness, where nothing is mapped or absolutely known, where everything is numinous, naked and revealed as being just as it is, where only the truly human attributes can flourish – awe, wonder and appreciation.

The CDL then, an aggregation of insight teachings from disparate sources, Chinese, Indian and beyond, took on its own life with government sponsorship. Its skilful editing managed to find room, within its original confines in eleventh century China, to side-step the control of a powerful bureaucracy trying to manipulate common human cultural property in order to bolster a new dynasty’s prestige. The CDL’s prestige, its truth, its simplicity, has always been current and influential across dynasties in China – and in Japan, where it was adopted, it took root and was studied intensively for its political, spiritual, cultural and literary nutrients, for seven hundred years. From China the CDL went to Japan, from where it was carried to the West in the early twentieth century. It has not ceased being valued as a precious source of Chan / Zen lore. Now the work is accessible in its entirety in a modern universal language for the first time. Of course, the translation of such an exotic text from an ‘archaic’ language poses its own problems, for,
‘The basic error of the translator is that he preserves the state in which his own language happens to be instead of allowing his language to be powerfully affected by the foreign tongue. Particularly when translating from a language very remote from his own, he must go back to the primal elements of language itself and penetrate to the point where work, image, and tone converge. He must expand and deepen his language by means of the foreign language …’ 20

In this regard, it is fairly clear that not only was life rather different a thousand years ago but that the human intellect too was a rather different tool to what it is today. Have we not moved from an education nurturing a life of feeling and sensibility closely connected with natural forces both inner and outer, to an analytical-material-scientific mode of discourse in which objectivity is the new standard? The human being is now judged to be merely a slightly more evolved animal living in a mechanical universe rather than seen as a spiritual being living in a mysterious and sentient cosmos. Yet in the CDL the ‘ancients’ are often invoked; it was not so unusual a thousand years ago to look up, or back, to patriarchs with respect, as being founts of living knowledge passed down through the generations, rather than viewing them as spent senecents out of touch with the dead letter of information technology that changes from moment to moment.

Anyway, Bodhidharma and the CDL have come to the West, perhaps first in the luggage of a young Daisetz Suzuki, who always carried a copy of the [Chinese] CDL on his travels. The Parliament of World Religions opened in Chicago in 1893 and Suzuki accompanied Zen Master Soyen Shaku (1860–1919), ‘the first American ancestor of Zen’, to that gathering. In 1925 Ohasama Faust published his Zen, Der Lebendige Buddhismus in Japan with excerpts from the CDL translated into German. In English, Chang Chung-yan’s Original Teachings of Ch’an Buddhism Selected from The Transmission of the Lamp (1969) was for a long time the standard, in which he says, ‘The inner experience of the Void is the foundation of the spiritual structure of Buddhism.’ (p. 6). In 1990 came The Transmission of the Lamp, a bold translation of the first ten chapters of the CDL by Sohaku Ogata, edited by Prof. Paul F. Schmidt. Then came the work
of Christian Wittern with more extensive German translations (YCB; AUL) and in English, Albert Welter’s wide-ranging investigations into the whole ‘Lamp’ genre, which have cast much light on the provenance of this work.

* * *

Finally, to read the poems in this volume aright, in which we are constantly admonished to have no thoughts, to shun the world, to find a suitable cave on a mountain side to live in, to feed on herbs and drink from a nearby stream, with only one threadbare set of clothes for covering, a discerning eye is useful. If study and practice are the two legs needed for walking the Buddha’s way, we tend to take ‘study’ rather too literally, as a purely intellectual activity divorced from any experience of practice on the Noble Eightfold Path. Yet this practice, even without a direct non-discursive vision of emptiness (śūnyatā), inevitably alters our understanding of the world and of what we are capable of, whilst the shape-shifting of analytical insight underpinned by practice, facilitated by such as the Chan gong’an, becomes the creative aspect of impermanence. Nothing is fixed, least of all insight. So perhaps these poems are another mirror, reflecting our own face, in which we can see, in a poetic form, our enormous potential and innate thirst for freedom, for insight, for wisdom and compassion, which we all have to find for and in ourselves. Buddhism rests on the cultivation of giving, moral rectitude, forbearance, great effort, meditation and wisdom. 

Reading and pondering these poems and texts, antidotes to disbelief in times when ‘the sages seem remote, wrong views run deep …and there is much violence,’ their contents reveal a state of Being developed to its full human potential. Deep faith in our own humanity, as mapped out in Shakyamuni Buddha’s teaching of the Noble Eightfold Path, is surely one of the fundamentals for building a humane future, however long that road may be. All roads, according to these poems, lead back to the human heart.

May the Buddhist poems and inscriptions in this volume fulfil their original intention to inspire and gladden our hearts on this long and
inclusive road!
Abbreviations

Primary Sources:


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


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 Taipeh, 2005. 3 vols. This edition is a collation based on the *Sibu Congkan* 四部叢刊 edition of 1134 and is the main source for the present translation.

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

Secondary Sources:

Chinese:

Japanese:

KIK – 極秘一切經 The Chinese and Japanese section of the Japanese Tripiṭaka, containing the Japanese translations of the Chinese Buddhist texts written in Kambun, with introductions and footnotes by Japanese scholars, vol. 82. Tokyo, 33rd year of the Shōwa 昭和 period (1959)

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


Western:


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


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


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

DOTIC – A Dictionary of Official Titles in Imperial China, by Charles O. Hucker, Stanford, 1985
GEB – Geography of Early Buddhism, by B. C. Law, London, 1932
HCB – Handbook of Chinese Buddhism, by E. J. Eitel, Hong Kong, 1888
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
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
Book Twenty-Nine

29.1 Venerable Baozhi (Hōshi) of the Liang Dynasty
29.2 Venerable Baozhi (Hōshi) of the Liang Dynasty
29.3 Venerable Bao Gong (Baozhi (Hōshi) of the Liang Dynasty)
29.4 Chan Master Guizong Zhichang Zhizhen
29.5 Chan Master Xiangyan Xideng Great Master Zhixian (Kyōgen Chikan)
29.6 Venerable Dongshan Liangjie
29.7 Venerable Longya Judun
29.8 Great Master Xuansha Shibei Zongyi
29.9 Great Master Zhaoqing Shengcheng Zhenjue (a. k.a. Jingxiu)
29.10 Venerable Zhanzhou Luohan Guichen
29.11 Chan Master Nanyue Banzhou Daochang Weijin
29.12 Venerable Yingzhou Linxi Jingtuo
29.13 Chan Master Fayan Wenyi
29.14 Bai Juyi
29.15 Chan Master Tong’an Changcha
29.16 Yunding Shan Seng Defu
29.17 Sengrun
Laudatory Verses 謡頌偈詩

29.1 Venerable Baozhi (Hōshi) of the Liang Dynasty
Ten Poems in Praise of the Great Vehicle of the Mahayana

1.
Great Dao, ever before the eyes
In front of the eyes yet difficult to behold
If you wish to awaken to Dao’s real essence
Do not abandon sound, form or the word

Just the word is the Great Dao
But it does not help to cut off afflictions
For afflictions are originally void
And deluded feelings entangle each other

All things are like shadows, like echoes
Is it not known, what is good, what is bad?
A heart grasping at appearances as real
Knows certainly that original nature is not seen

Wishing to create karma to search for Buddha
The karma of birth and death will be endlessly long
Birth and death karma accompany a body forever
Prison of darkness, no light of dawn arising yet

Awakened to reality is original Thusness
After awakening, who would be early, who late?  
Dharma-realm’s measure co-equals the Great Void  
Living beings know, the personal heart is small  
Only if ‘I’, ‘me’ is unable to arise\textsuperscript{29}  
Can nirvāṇa’s sustenance be forever enjoyed  

2.  
An illusory body approaches a mirror reflecting\textsuperscript{30}  
Reflection and illusory body are not different  
Only wanting the reflection to go, the body to stay  
Is not to know that the body is originally like space  
The body is originally no different from the reflection\textsuperscript{31}  
Impossible that one exists without the other  
Wanting one and discarding the other  
Will ever be far from the true principle  
More, loving the sacred, despising the profane\textsuperscript{32}  
Is sinking in ocean’s stream of birth and death  
Since afflictions root in a closed heart  
Open-hearted,\textsuperscript{33} where could they reside?  
Not to labour at grasping distinctions\textsuperscript{34}  
In an instant then the Dao is obtained  
In dreaming a dream, all is actions  
Awakened to awakening’s realm, nothing remains  
Pondering the awakened state and the dream\textsuperscript{35}  
Turned around, both are seen the same  
To exchange delusion, grasping awakening for profit  
What is the difference with a pedlar selling to shoppers?  
Action and inaction – abolishing both is peace forever\textsuperscript{36}  
A naturally unified harmony with the totally other  
If you say living beings are different from Buddha  
This is far, far away, ever alienated from Buddha
Buddha and living beings are not two
Ultimate reality harbours no superfluity

3.
Dharma-nature, originally ever quiescent
Immense, no boundaries, going on forever
Even a settled heart is dizzied
Caught between grasping and discarding

Reverently silent, enter Chan meditation
Absorbed quiet heart, wake up and see
When will a wooden puppet practising the Dao
Ever succeed in reaching the other shore?

All dharmas, originally void, are immaterial
Realms like floating clouds, gathering, dispersing
Suddenly awaking to original nature’s Voidness
Is exactly like perspiring from a fiery fever

Do not speak of this before the unwise
Your body beaten into scattered particles

4.
Declared to you is living beings’ straight way
It is neither existent nor non-existent
Not existent nor non-existent are not two
So why engage in empty words?

Foolish hearts set up names of Being, non-Being
Once broken, nothing is left over
Two names made from your emotions
Without such emotions is original Thusness

If you desire to live with these emotions and see Buddha
Take a net to the mountaintop to catch fish!
Effort spent in vain is without profit
So much work is work in vain!
Not to realise that just this heart is Buddha
Is truly like searching a donkey mounted on a donkey
Not to be partial, not to hate anything
This is the time of afflictions eliminated

Eliminated, then body must be eliminated
Body eliminated there is no Buddha, no causality
Arrived at no Buddha, no causality
Then all is natural, no dharmas, no beings

5.
The Great Dao does not come from practice
Expounding practice as power, is for foolish worldlings
Arrived at principle, looking back on practice
Is to begin to know labour in vain

Not yet awoken to full penetration of the great principle
It is necessary to talk of practice as a support
Impossible it is to grasp another’s insight
Reflected original light is completely useless

Can someone explain insight in these words?
You should enquire of yourself
See for yourself old faults
Eradicate the five desires as warts

Liberation is roaming in freedom
Free as the wind, giving freely
Who can buy the aspiration of the heart?
Then be without cares, just like me

6.
Inward looking, outward looking, all are bad
Buddha’s Way, Mara’s Way, both are wrong
Through these two great demons
Suffering will be more, need of medicine too
Awakened from birth-death to the essential void
Where would Buddha and Mara find a place?
Only by separation from confused feelings
Is there no connection with the last or next birth

The revolving wheel of the six destinies does not stop
Knotted karma cannot be extirpated
So roaming adrift in birth and death
All is randomly experienced, superficially

The body is originally void, of no substance
Who acts appropriately in returning to the source?
Being and non-Being is determined through me
Do not toil at predictions with a foolish heart

The body of living beings is like the Great Void
Where could afflictions find a place?
Only when there is absolutely nothing to seek
Do afflictions of themselves dissipate

7.
How laughable, the wriggling manoeuvres of men
Each grasping a different point of view
Only wanting to bake rice-cakes in their own pan
Without realising the common origin of dough

The dough is the source of good and bad
Made into a hundred different kinds by men
So it is necessary to move randomly, unhindered
Without relying on any biased friendship

Non-attachment then is liberation
To be in search is to come into a net
A compassionate heart is all neutral
A real manifestation of the bodhisattva

If the two hearts of you and I are held to
The face opposite cannot see the Buddha-face

8.
How many are the silly people in the world
On the Way, yet still searching for the Way
Broadly seeking all meanings, confused
Unable even to save themselves

Only searching others’ confused writings
Better to take oneself to the profound essence
A whole life passed in endless futility
Is everlasting aeons sunk in birth and old age

Not to reject defiled heart-attachments
Afflicts the pure heart of wisdom itself
The sanctuary of the absolute dharma-realm,
Becomes an overgrown wasteland of thorns and brambles

Only grabbing autumn leaves, taking them for gold
Is not awakening to reject searching gold treasure
So to run around crazy, losing all sanity
Is to abuse strength, dressed up as the goodly

Reciting sutras in the mouth, commentaries too
Makes the heart inside ever withered and dry
One morning, awakening to original heart’s voidness
Then everything is bhūtatathatā, nothing lacking

9.
A śrāvaka’s heart, is a heart severed from doubt
Able to cut it off, the heart becomes a thief
Thief to thief transmit mutual annihilation
When can the original word awaken in silence?

Sutras in the mouth, a thousand chapters recited
Questioning their supreme essence without understanding
Not liberated by Buddha-dharma’s complete penetration
Vain labour seeking practice on paper

Ascetics practise bitter austerities^67
Hoping for merit in a life to come
But that hope bars the sacred
How then to accomplish the Great Dao?

Example: crossing a river in a dream^68
The boatman ferries to the other shore
Suddenly awaking in bed, sleepy-eyed
All trace of the ferrycrossing is gone

The ferryman and the ferried^69
Are not really known to each other
Living beings, shackled by confusion, fall over
Here, there in three worlds, completely tired

Awaking, birth and death are like a dream^70
And the ever-searching heart itself is at ease

10.
Awakened understanding is bodhi^71
There is no ladder to realising the origin
Mortal man wilts with many a groan
Eighty years old, not going beyond

A useless life is quickly passed^72
Night and day changing, unawares
Looking up, seeing the teacher’s mouth
Just like a lost infant seeking the breast

Wayfarers and worldlings gather in droves^73
All day listening to others’ dead words
Without noticing their own body ephemeral
Mental activity like wolves and tigers, insatiable

Alas, two vehicles, narrow-minded, limited^74
It is necessary to overpower the six senses
Not consuming alcohol, meat or the five pungent roots
Envious eyes look at others chewing and drinking

Even more aberrant practices there are, savage
Working with energy, not eating salt and vinegar
But if there is an awakening to the supreme vehicle
There is no difference between man and woman

29.2 Venerable Baozhi (Hōshi) of the Liang Dynasty
Twelve Odes for the Twelve Periods of the Day

1.  
Dawn – hour Yin (3–5 am)

In raw potential is the body of a man of Dao
Destitute, suffering already for endless aeons
Never believing in the wishing jewel bestowed,

Grasping at phenomena is to enter the stream of confusion

Only slightly overweening is this dust
Not living in the past, it has no definite features
Seeking outer knowledge is also not the real

2.  
Sunrise – hour Mao (5–7 am)

Functioning should not give rise to cleverness
Even causing spiritual emanations to shine as Being or non-Being
Thoughts arising are just trafficking with Mara’s business

If effort is intentional, there will be no success in the end

Others blocking me day and night
Just go with it, without deliberation
How then could afflictions arise in the heart-ground?

3.
Breakfast – hour Chen (7–9 am)

Ignorance is originally the Buddha-body
Sitting or lying, not knowing the origin is Dao
Busy, busy, only begets bitter suffering

Recognising sound and form, seeking near and far
These are merely others’ contagious diseases
If there is intention to seek Buddha Dao with heart
Ask about the Void before leaving the dusty world

4
Mid-morning – hour Si (9–11 am)

The teachings do not reach people not yet awoken,
Even supposing the patriarchs’ words are penetrated
Do not put them into definitive meanings

Just guard the depths, without letters or words
To rely on what has gone before is also not right
Willingly to desist temporarily from clinging to the past
Is aeons free of affliction from Mara’s realm

5
Midday – hour Wu (11 am–1 pm)

In the four great elements are no false treasures
Imaginary flowers in sun’s mirage are not willingly abandoned
Wilfully cultivating practice turns into bitter sufferings

It is never lost, so do not seek awakening
Rely on your many revolutions, morning to sunset
Within the solid body there is no solid body
On the dark path of ignorance is the road of the Unborn

6
Afternoon – hour Wei (1–3 pm)

Where in the heart-ground is the definitive meaning? Others’ words or phrases are irrelevance ly near or far
Do not start labouring in search of meanings

Rely on unencumberedness, cut off offense

Live long in the human world, yet not be of it
Function is not separate from sound and form
Was there ever a moment of neglect in aeons passed?

7.
Afternoon – hour Shen (3–5 pm)

To study the Dao, first, do not despise poverty
Form is originally a temporary accumulation
No-form, what is the use of fixing the real?

Making clean and tidy is still a spiritual labour

Unacknowledged idiocy becomes a near neighbour
No searching amongst words, there is no such place
This person is called done with the home life

8.
Early evening – hour You (5–7 pm)

Illusory harmonies ultimately fade
Rarefied Chan happiness is not for greedy eating
Who could continue drinking turbid liquor?

Nothing to be rejected, nothing cherished
Roaming freely, without possessions
Even if you listen much, penetrate ancient-modern
Yet still it is an insane aberrant way

9.
Dusk – hour Xu (7–9 pm)

Madness striving, dropped in a dark room,\textsuperscript{84}
Even if the heart is penetrated timeless times
If aeons passed, would it be different from today?

Wilful debating – still dry leaves rustling

The heart is turned, becomes black as pitch
Day and night mix, shining Being and non-Being
Foolish people call this \textit{prajñā}

10.
Night silence – hour Hai (9–11 pm)

Energetic effort becomes lazy negligence\textsuperscript{85}
Not giving rise to any excess, practise with the heart
Within signless phenomena is freedom evermore

Surpass Shakyamuni; go beyond patriarchs’ rule

One speck of dust blocks the heart
Quietly without affairs, suddenly at ease in purity
A deep regard for others has become natural

11
Midnight – hour Zi (11 pm-1 am)

Heart abiding in the Unborn spells birth and death\textsuperscript{86}
How to equate birth-death with existence, non-existence?
When functioning, just function, without words and phrases

The patriarchs’ words are aberrant things
When realisation arises, it is still not right
Contriving explanations, meanings, really leave no traces
The demon of birth and death relies on mutual speculations

12
Cock Crow – hour Chou (1–3 am)

A single perfect pearl, long-time bright
Searching inwards, outwards, yet nothing to see
The daily round is bestowed as all of great existence

The head cannot be seen, there are also no hands
When the world is gutted, it is still not worn out
The one who has not understood, listen to this word
Just so, who will open his mouth today?

29.3 Venerable Bao Gong
Fourteen Odes

1. Bodhi and Afflictions are not Two
Living beings, not liberated, practise the Dao
Seeking expeditiously to extirpate affliction
Afflictions are originally void and quiescent
Yet still they wish to peek at the Dao with the Dao

It is just this heart, moment to moment
What need to search and discuss elsewhere?
Great Dao dawns in front of the eyes
Foolish, confused men do not understand

Buddha-nature, Thusness, Original Nature
No causation, practice or production either
Not recognising the sham of the three poisons
Foolishly grasping, floating, sinking in birth and old age
As of old, making day out of night
Just awaken today, not too late

2. Discipline and Transgression are not Two
Great disciples’ functioning knows no obstructions\textsuperscript{92}
Nor restraints by vinaya rules
Discipline and transgression are originally of the Unborn
Foolish men are tied up, imprisoned by them

The wise make all things void\textsuperscript{93}
Śrāvakas touch the path, creating blockages
A great being’s fleshly eye is complete, penetrating
The heavenly eye of the two vehicles, obscured

In the space within, foolishly grasping at Being-non-Being\textsuperscript{94}
Never coming to the heart-form of no obstructions
Bodhisattvas and worldlings co-habit equally
Purity has never ever been sullied by the world

Foolish men are greedy for nirvāṇa\textsuperscript{95}
The wise take birth and death as truly real
The voidness of Dharma-nature is without words
Without a single seed of dependent arising

A hundred-year-old without wisdom is a small child\textsuperscript{96}
A small child with wisdom is a hundred years old

3. Buddhas and Living Beings are not Two
Living beings and Buddha are not different\textsuperscript{97}
Great wisdom is not different from foolishness
Why search for treasure outside
Inside my own body is a bright pearl

Straight Dao, crooked Dao are not two\textsuperscript{98}
Worldling and sage are together on the road
Confusion-awakening are originally not different
Nirvāṇa and birth and death are the same
After all, clambering up causality to empty quiescence is only to search imaginary meanings in the pure void. There is not one Dharma to be obtained. Enter quickly yourself without lingering.

4. *Phenomena and Noumena are not Two*
Heart is the ruler, free, unconcerned. Dharma-nature is originally without the ten fetters. There is nothing that lacks Buddha’s activity. What need to practise mindful, sitting Chan?

Erroneous thoughts, originally void, quiescent. Do not need cutting off to destroy *karma* arising. Wise ones realise there is no heart to obtain. So naturally there is no strife, no clamorous talk.

Not recognising *wuwei* as the great Dao. When could proof of deep profundity be gained? Buddhas and living beings, born of one seed. Living beings then are World-Honoured Ones.

Ordinary man foolishly engenders divisions. Amidst non-Being grasping Being, running, infatuated. To unimpeded understanding, greed and anger are void. Where would the true entrance not be?

5. *Quietness and Chaos are not Two*
Listeners detest noise, search quietness. Like trying to make rice-cakes without dough. Yet rice-cakes are made from dough. A hundred transformations made by man.

Afflictions then are *bodhi*. An open heart has just no centre. Birth and death are not different from nirvāṇa. Greed and anger are ephemeral conflagrations.
The wise seek Buddha open-hearted\textsuperscript{106}
Fools grab the right or grab the wrong
A whole life passed in fruitless labour
Not seeing the Tathāgata’s mysterious topknot

Lewd passion-nature, completely penetrated as void\textsuperscript{107}
A boiling cauldron, a charcoal furnace – naturally cool

6. Good and Bad are not Two
My own body, a joyful heart\textsuperscript{108}
Is unconcerned, without good, without bad
The Dharma-body is free, placeless
Objects seen do not lack awakening

The six dusts are originally void, quiescent\textsuperscript{109}
Commoners erroneously grasp at them
Nirvāṇa and birth and death are equal
The four oceans – who could estimate their depths?

\textit{Wuwei, the great Dao, self-existent}\textsuperscript{110}
No use to weigh it with the heart
\textit{Bodhi}, unfettered numinous penetration
Is action ever embedded in profound awakening

Listeners grasp Dharma, sit Chan,\textsuperscript{111}
Like silkworms spewing thread, tying self-knots
Dharma-nature is originally bright, complete
When sick, urgently grab the remedy!

Complete penetration of the equality of all dharmas\textsuperscript{112}
Is to be unconcerned; joyful is the pure Void

7. Form and Emptiness are not Two

Neither blue nor yellow is Dharma-nature originally\textsuperscript{113}

Yet living beings vainly cultivate literary ideas
I, me discussing others’ meditation

Is self-inflicted dementia

As penetration of deep principle is unrealised\(^{114}\)
When could the truly lasting understanding come?
Sick oneself, it is impossible to administer healing
Yet persistently teaching others the recipe

Looking outside, taking it as good\(^{115}\)
The heart within resembles a wolf
Foolish men dread their dungeon-hell
The wise see no difference with heavenly realms

The heart-realm never manifests concretely\(^{116}\)
Wherever the feet tread, there is Dao’s sanctuary
Buddha and living beings are not two
Living beings themselves make the separation

If still desiring to eliminate the three poisons\(^{117}\)
It is far, far away, not departed from calamity
Wise ones know heart is Buddha,
The foolish happily wander the western regions

8. Birth and Death are not Two
The world’s dharmas are all like a mirage\(^{118}\)
Birth and death, like thunder and lightning
Dharma-body’s freedom is total, complete
Entering mountains and rivers without obstruction

Foolishness toppled, thoughts are originally void\(^{119}\)
No infatuation, no confusion in prajñā
Greed, hate, nescience are rooted in liberation
What need to gather thought into Chan insight?

Only because foolish men do not understand\(^{120}\)
They fix resolutely on others’ vinaya rules
Not recognising Tathāgata's quiescent cessation
When could they reach the other shore?

The wise are without vices to be cut off
Function follows the heart, gathering or dispersing
Dharma-nature, originally void and quiescent
Is unfettered by birth and death

If there is desire to eradicate afflictions
Just this is a foolish fellow’s ignorance
Afflictions are bodhi, what use
Searching Chan insights elsewhere?

Reality has no Buddha, no demon Mara
Heart-essence is without form, no divisions

9. To Set Aside and to Eliminate are not Two
A great disciple’s functioning is consistent
Moving in freedom without impediment
Nothing can do harm
Strong and firm as a diamond

Not attached to either side of the Middle Way
Freely, neither continuous nor discontinuous
Desires of the senses, greed and anger are Buddha
Dungeon-hells are no different from heavenly realms

Silly men foolishly give rise to discrimination
A madness drifting in waves of birth and death
The wise come to form without impediments
Śrāvakas are not without confusion and fear

Dharma-nature is originally without blemish
Living beings foolishly grasp at green or yellow
The Tathāgata takes charge of the deluded
Sometimes talking of heaven, sometimes of hell
Maitreya’s innermost body is self-existent
What need to ponder elsewhere?
To ignore one’s true resemblance to Buddha

Such a man is really demented

There is no insight in śrāvakas’ hearts
Only ever chasing words and phrases
Phrases are not the true Dao originally
They shift, adding to hard struggle and strife

The poisonous vipers and scorpions in the heart
Sting and manifest as bringing harm
Textual explanations do not liberate
When could the truly everlasting be understood?

Death enters the dungeon-hell without respite
Spirit knows the calamity is in vain

10. The Absolute and Mundane are not Two
Dharma teachers say Dharma is extremely good
Within their hearts annoyances are not far away
Chattering about passages to transform others
Only adds more to others’ birth and old age

True and false are originally not two
Average men reject foolishness to seek Dao
The four assemblies gather as clouds to listen to Dharma
For a great lecturer’s explications are vast, unbounded

South seat, north seat vie in dispute
Words pleasing to the four assemblies
Although the mouth chatters sweet dew
The heart within remains withered, askew

The original self, in the beginning penniless
Still counts others’ fortunes day and night
Actually there is no resemblance to fool or wise man
Rejecting pure gold, they carry straw

In the heart the three poisons are not discarded\textsuperscript{136}
When will it be understood that the Dao is come?

11. Liberated and Fettered are not Two
The vinaya master upholds rules, restraining himself\textsuperscript{137}
Self-restraint also makes it possible to restrain others
Outside activity is dignified, deportment calm
Yet the heart inside is like huge waves surging

Not piloting the raft of birth and death\textsuperscript{138}
How can the river of desire be crossed?
Not liberated in the correct principles of the true lineage
Perverse views and speech multiply in complexity

Two monks once violated the rules\textsuperscript{139}
So, they went to question Upāli\textsuperscript{140}
Upāli pronounced them guilty
Of transgression according to the rules
And increased the monks’ discipline
When Upāli was in his quarters
Vimalakirti came to scold him
Upāli, silent, made no reply
Vimalakirti asserted
The Dharma had not been transgressed
For that rule’s nature is Voidness
It is not on the outside
Nor on the inside of this world

Encourage eradication of arising and cessation, even if unprepared
Then suddenly, awakening will be the same as Shakyamuni’s

12. Objects and their Cognition are not Two
The Chan master’s essence is far from ignorance\textsuperscript{141}
So where could afflictions arise from?
Heaven and hell share the same characteristic
Nirvāṇa, birth and death, both are empty names

Neither is there greed or anger to be cut off
Nor a Buddha Dao to be arrived at
Living beings and Buddha are equal
By nature sagely and wise, astute and lucid

Contamination is not by the six dusts [of the senses]
Every sentence corresponds to the Unborn
True awakening is one moment of profound liberation
The three worlds all calm, everything equal

There is no Dharma, no rules for self-restraint
Freely enter perfect completeness directly
Cut off those four sentences, the one hundred negations
Be like space, nothing to do, nothing to rely on

13. Function is Without Obstructions
Today I course in freedom
Not envious of the high and mighty
The four seasons, firm as a diamond
An ancient joy of the heart ever-present, unchanging

The Dharma-jewel is like Mount Sumeru
Wisdom wide as rivers and seas
Do not be dragged around by the eight winds
And be without zeal or idleness

Relying on nature is floating around, as if deranged
Dispense with deception, completely free
Even if a sword is poised over my head
I am peacefully disinterested

14. Delusion and Awakening are not Two
Whilst deluded, Emptiness is taken as Form
Awakened, Form is taken as Emptiness
Delusion and awakening are originally not different
Form and Emptiness are ultimately just the same

Foolish men call south north
The wise realise there is no east and west
Wishing to search for the Tathāgata’s subtle principle
Is to be ever alert moment to moment

The sun’s fire is originally lacking in water
Parched deer, rushing around wildly
One’s own body is vacuous, not solid
Looking into the Void with the Void

Worldly men’s delusions fall to extremes
Like a thunderous bark, woof, woof!

29.4 Chan Master Guizong Zhichang Zhizhen

Ode

Guizong cuts off noumenon and phenomena
The sun wheels round exactly at noon
Free as a lion’s son
Without relying on anything

Solitarily crossing the four mountain peaks
Roaming freely in the three great ways
Wildfowl, beaks open, fall down
The masses, with pained faces, fear evil

Target set up, the arrow reaches it easily
The shadow sinks, the hand hardly responds
It is like an artisan developing skill
Like trimming according to a pattern
Ingeniously penetrating myriad kinds of names
Guizong still resembles the earth
Silence from words, sounds cut off
The aim is mysterious, difficult to engage in
Abandon it and the eye will remain deaf
Grab it and the ear will remain blind
One arrowhead breaks down the three gates
Clearly seen is the road after the arrow
Praiseworthy are the great adepts
Innate their patriarchal heart

29.5 Chan Master Xiangyan Xideng, Great Master Zhixian (Kyōgen Chikan)

Nineteen Verses

1. To Give Pointers
The bones of the ancients, a most numinous transmission
The worthy ones’ descendants are everywhere placed
This one gate is the old true teaching
Those yet to arrive should not err

Need strength of aspiration, leave off foxy doubt
Tranquillity obtained does not incline towards folly
Turn to it, it is far away; seek it, then it departs
Grasp it and it flees, lose it, then it is too late

Without calculation, forget awakening and knowledge
Turbid or clear perception, ancient and modern is false
In one split second the change comes through
Lofty mountain peaks and sparks from a flint

From the inner going out, fire burns the peaks
Without barriers it scorches the ocean floor
Aberrant views are gone, the numinous spark is tender
Sleeping in June, the quilt robes come off

With no cover available there is no falsehood
Come to the Dao, a man sings the patriarchal song

Masters of our school came concealed of old
Only such a man was well qualified
Abundant Dharma’s wealth engenders humility

Not bestowed in vain, use it truthfully every day
There are men who ask, of little politeness
Others come, respectfully asking
Saying that the rice was precious

2. The Last Word
There is a phrase, completely regular
Cease calculation, do not be self-indulgent
Meeting a man of the Dao on the road
Surprised, reflecting on where he came from

Unable to step forward, many doubts remain
Still pondering and looking, they approach as companions
One birth in awakening’s task is insufficient
Diligently embrace the essence of the true Dharma

3. On Being Joyfully with the Lofty Master
Those who have understood are mostly reclusive
Of indefinite appearance
Their words do not leave any traces
Confidential, hidden, they guard and support

Lively of appearance, praising the ancient path
The luminous mystery is familiar after all
Respond to things only by bestowing support
Do not talk, do not think or discuss!
4. Arrived at a Sanctuary of the Dao, the City Hides the Practitioner
Principle is profound, it cuts off calculated thinking\(^{170}\)
To seek the root, the narrow path is long
Because of this, knowing the obstacles are many
Nothing for it but to be hemmed in by limits

Human life must be understood completely\(^{171}\)
Rising or sitting, be aware of the fragrant incense
Clear and pure is the Tathāgata’s son
Peacefully sitting in the sanctuary of the Dao

5. For Administrative Assistant Xue
Drop after drop of water, flame after flame of fire\(^{172}\)
A man drinking water is intoxicated
A man facing the fire becomes venerable
Neither drinking water nor facing fire
There is no lying down peacefully anymore
Give up the bow, do away with the target\(^{173}\)

If a man places importance on knowing\(^{174}\)
First remove the barb and gimlet
Anyone needing to question me: who am I?
Speak quickly! Speak quickly!

6. For a Practitioner in Linru xian
Oh man! \(^{175}\)
So long buried by the dust
My affinity links today
Enable the arrival in these mountains

Raising eyebrows to question me
Then immediately my eyes opened wide

The old monk’s hand moves unsteadily
Writing style decrepit
The words seem to contain a meaning
A way out of the affliction-trap

7. Manifest Aim
Pondering deeply, the spiritual gifts are profound
Walking the way of the essence-void, the path is penetrated
Seeing and hearing are apart from illusory appearances
Coming together intimately, the talk is of former traces

Coming to the meaning amidst the dust is wonderful
To take refuge in the auspicious reveals the Dao’s face
Interior brightness illumines alert awakening
Sanctioning the arrival at the true lineage

8. The Meaning Behind the Three Sentences
Many words expressed in books are meaningless
Meaninglessness burdened with Being and non-Being
But if understood before going to the books
Then jewels are released from within the meanings

9. Answer to a Question by Zheng, Gentleman of the Interior

Two Poems

(i)
In the words the principle is traced
Before the sound form is exposed
Just then the wonderful understanding
Is of the same elegance as the ancients

The sound responds aptly
Not from another lineage
Curses arise in foolish pythons
Make haste, become a dragon

(ii)
In words muscles and bones are buried
The sound is dyed with the ethos of the Dao  
Just this time is the wonder of eloquent understanding  
Hands clapping, on the back of that clever dragon

10. Discussing the Dao
The obvious is without beginning or end\textsuperscript{182}  
Functioning alone, what is there to rely on?  
Meeting a man of the Dao on the road  
Do not use words or silence to reply

11. For Students of Profound Potential
The mysterious pointer is fleeting\textsuperscript{183}  
Words come later  
Only following words and meanings  
Further confuses spiritual potential

Raising the eyebrows in question  
The answering face is bright and glad  
What realm is this?  
The same Dao just realised

12. Luminous Dao
Thinking, thinking, just like leaving footprints\textsuperscript{184}  
Bright, bright, the place not known  
Pose a question, show to a guest  
Slowly, slowly, returning the look inward

13. Subtle Taste
Going, going without aim\textsuperscript{185}  
Coming, coming, only this coming  
There was a man asking  
Nothing said, laughing, ha ha!

14. To a Practitioner in Dengzhou
Reclusive forest practice is considered foolish\textsuperscript{186}  
Affinity is not wearing the heart-jewel  
Opening the mouth, there is no speech
From the brush, no ability to write
People question Xiangyan’s aim
Do not say he lives in the mountains

15. After Three Leaps
Hands in reverence before the three gates
Proceed along corridors left and right
Make full prostrations in the main hall
Then gates left behind, leave free

16. Superior Roots
Ah! Not at all in error
Suddenly, no awakening
One utterance emitted from the void
A dragon’s surprising manifestation
Whispering a greeting
Subtly cutting off name and face
Lofty, lofty flows the Dao
Nothing more to peel off

17. Break the Seeing of the Dharma-body
Up above there is no father and mother
Down below, no son or daughter
Just one’s own body
Complete it, then it declines
Heard these words of mine
Everybody competes to grasp them
To reply to others with a phrase
Is not to say there is nothing to say

18. Alone on Foot
Son expectorating, mother pecking
After son awakens, no more hind legs
Mother and son both perish
Yet the complimentary affinities are not wrong

Chanting harmoniously the same Dao
Profoundly called, alone on pilgrimage

29.6 Venerable Dongshan Liangjie\textsuperscript{193}

\textit{A Verse on the Open Heart Uniting with the Dao}

Dao’s open heart unites with man\textsuperscript{194}
Man’s open heart unites with Dao
Wishing to know its inner meaning
One is old, one is not old

29.7 Venerable Longya Judun\textsuperscript{195}

\textit{Eighteen Verses}

The dragon on Mount Longya (Hunan)\textsuperscript{196}
Of appearance unworldly in form
Men of the world painting dragons
However clever, cannot depict it
Only one who knows the dragon
Having once seen, the heart is at rest

2. Only affection for the tree in front of the gate\textsuperscript{197}
Makes birds to perch there and fly
Those who come, called by the open heart
Ascend bodily, with no desire to return
If a man’s heart is like the tree
It does not deviate from the Dao

3. Once come to the open heart is awareness of the Dao\textsuperscript{198}
The six sense gates rest, cease labouring with forms
Existent *karma* is not my friend
The useless pair of eyebrows are still comrades

4.
Awakened man is still the same as not yet awakened\(^{199}\)
Open-hearted is a battle won, one’s own peaceful spirit
Of old the virtuous were called poor mendicants
How many men can pass through this gate?

5.
To practise the Dao, first an aspiration to awaken is needed\(^{200}\)
As if having competed in the Dragon Boat Race\(^{201}\)
Although the old pavilion is in open ground
The gaol once reached is the beginning of rest

6.
Heart’s voidness is not as good as the voidness of Dao\(^{202}\)
The void state of Dao and Heart take the same form
It is no adept of Dao who asks about profundity
Coming across each other suddenly, it is not easy to see

7.
From youth to master practising in the patriarchal school\(^{203}\)
Entangling men as leisurely flowers do bees
Monks truly do not wish to escape into monastic clouds
After attainment, they know the formless void as their own

8.
Studying Dao without the experience is studying to paint dragons\(^{204}\)
It is actually not to have obtained traces of literary ability yet
One morning, the essence obtained is the true future dragon
Before awakening, effort was used in vain

9.
Men becoming Buddhas are few, thinking of Buddha, many\(^{205}\)
Thinking for long years is to become a demon
A prince today, wishing to obtain Buddhahood himself
The one without thought is still very rare

10. In a dream how to know the dream is unreal? Only on awaking is the dream known as unreal
When confused, this is exactly the dream situation
Awakened is just like a man rising from sleep

11. Studying the Way, relying on the master’s pointers is still lazy
There is nothing inner in a reclusive path amongst men
Even if you, Sir, can discuss a thousand *sutra* commentaries
Just one salient phrase falling from the mouth is difficult

12. Bodhisattvas and śrāvakas are not yet completely free
Men and Devas come calling to ask about the true lineage
However, Buddha is a warrior without doubts
Sitting erect, open-hearted – just this is penetration

13. No rest in this life, so when to rest? Resting in the present life, everything will be known
The heart rests only from attachments, no more erroneous thoughts
Errors eradicated, the heart at rest is the time of peace

14. Confused people, not yet awoken, guide the blind and deaf
Adding even more mud to the earth’s realm
The awakened have the same thoughts as the confused
Only in confusion, the confusion is not unexpected

15. Now people seeking the Dao should not seek greedily
The myriad things are open-hearted, in harmony with the Dao
An open heart is the beginning of embodying the Dao's open heart
Embodiment attained, the Dao of the open heart is rest

16.
A tuft of hair between the eyebrows,\textsuperscript{212} body emitting rays of light\textsuperscript{213}
Seeing things like this is principle viewed intimately
Things only have causation as the principle of existence

The principle’s dynamic is expedience, forging the heavenly man

One morning the great awakening eliminates everything Just coming to this rank is to be a man with no further tasks

17.
Men’s affections are strong, affection for the Dao feeble\textsuperscript{214}
The Dao functions through man’s affections, does the world know? Void are man’s affections, without any functioning of Dao How long can men’s affections last out then?

18.
Seeking the ox, one must follow the traces\textsuperscript{215}
In practising the Way, inquire after the open heart
If there are traces, then the ox is also present
An open heart easily finds the Way

\textbf{29.8 Great Master Xuansha Shibei Zongyi}\textsuperscript{216}
\textit{Three Verses}

1.
Xuansha roams on other paths\textsuperscript{217}
Worldlings all should know this
After three winters the vital sun will flourish
Frost descends in the sixth month
There are words not connected to the tongue
No-word is still the essential phrase
Understand my final phrases
World left behind, few are those who know

2.
Strange! A spiritualised old man\textsuperscript{218}
So full of words at this time

Wind arising, playing on the harp\textsuperscript{219}
Those in confusion vying to come closer

Even if it is not this at all
Frogs are long-winded
Opening the mouth, not opening the mouth
Finally it violates the old man’s numinous world

If you want to know this inner meaning
The Southern Pole star is really the Northern Dipper

3.
Behind the summit is a spiritual radiance, ten thousand \textit{li}\textsuperscript{220}
When it sinks, where to look for it?
With the business settled, thoughts too are at rest
It is always and everywhere intimately near

The wise rely on hearing and immediately bestir themselves
Do not wait for the right moment, only to miss the summit

29.9 Great Master Zhaoqing Shengdeng Zhenjue
\textit{(a. k.a. Jingxiu)}\textsuperscript{221}
\textit{Two Verses}

1. \textit{Those Who Cling to Chan Meditation}
Great Dao’s lucency cuts off every mote of dust. Why the long sitting to instigate intimate relations? Coming across *karma*, if understood as neither good nor bad, then how can there be confusion of ancient or modern?

Free and unfettered, becoming companions of Zhidun. Wandering at ease, why become neighbours of Huixiu? Roaming among streams and rocks or in walled market-places. Call them detached men of the swirling roseate clouds.

2. On the Expediency of Chan Meditation

Of the four active postures, sitting meditation is the first. Settling body and heart, gradually they become calm. An instant of *karmic* activity is submitting to the turgid world. Not following these, life will reach its natural span.

Practising only with the *sutras* follows a diligent path. Arriving at the principle, what need of one-sided discussion? At all times remain fully focussed. As cause and conditions meet, the mystery is suddenly penetrated.

29.10 The Venerable Zhanzhou Luohan Guichen

The Bright Dao

The ultimate Dao, deep and wide is not to describe with words. Words are not the aim. Who can say ‘it is this’?

Since it is everywhere. How to characterise it as genuine or false? True or false may be distinguishable. Like the forms in a mirror.
Existence and non-existence, although obvious
Are nowhere harmful
No harm, anywhere
What could restrain, what block it?

Without relying on achievement
What would be the true nature of things?
The Dharma as it really is or not really is
Both are lips and teeth talk

If it is said like this
The aim of the Chan School is buried
The school is not intent on explaining
Nothing there is by which to see and hear

Seeing and hearing are not liberation
But like the moon reflected in water
This does not conduce to illumination
It flips over to become irrelevant

Should Dharma possess form
It is hidden from your eyes
The eyes are not bright
The world is towering, lofty

Our school is strange
Clearly revealing a radiance
Buddha and living beings
All inherit the power of compassion

It is not in bowing the head
Thinking, it is difficult to come to
Pressing down on the head
It covers heaven and earth

Quickly it should be assimilated
Liberated then from the root dust
If this seems unclear,
Then talk today is in vain

29.11 Chan Master Nanyue Banzhou Daochang Weijin

The Ground of Awakening – a Poem

Succinct, illumined, ground of awakening
The names are the same yet different

They arise, repeat, begin and end
Influence each other and replace each other
The ocean of [Original] Nature was the first founder
Then names and signs were added
Yet the wonderful awakening still relies
On innate awakening’s luminosity

Body and awakening, both are contained
In the luminous mystery
Luminous awakening, mysterious awakening
A matched pair, on the path
Mysterious awakening, awakened mystery
Is the original bright body
Utterly complete, without any leaks
It is the one true spirit

Luminous awakening, awakened luminosity
Luminosity is that which is thoroughly clear
But due to its perceived characteristics
The source of the luminosity is lost
The two aspects of awakening, clarity and profundity
Are the main essentials of awakening
Body awakened, awakeneed [true] nature
These awakened two share the same clarity

Deep awakening, utterly complete
Is without anything added or subtracted
There are no Buddhas
No living beings in this
Forever unawakened
Is incomprehensible
Never heard of confusion and awakening
How is that being alert?

This is called the heart-ground\textsuperscript{232}
The womb of the Tathāgata
Also light of non-awakening

And the Unborn
Neither coming to be nor ceasing to be
It is the ocean of bhūtatathatā
Deeply and forever abiding
Its name has no name

The Great Void, yet to awaken\textsuperscript{233}
Gives rise to speckled roseate clouds
How to hear the motes of dust
When there is the sound of leakage?
Empty bubbles are not far
From the ocean of awakening
Motion and stillness are originally
The one true luminescence

The essence of awakening’s clarity\textsuperscript{234}
Is contained in the numinous fire
The clarity of awakening pursues the blaze
Causing its excess to abate
To avoid this and not to turn towards it
Is called unawakened
Meeting it and returning to the source
Is the beginning of awakening arising

Inherent awakening follows primary causes\textsuperscript{235}
It is the beginning of awakening arising
Perfect awakening is also in accord
Harmonising with the clarity of awakening
Because of these two
There are mutual differences
Therefore causing them to be mixed
Their name is ālaya-vijñāna

Natural endowment contains purity and impurity
These two are divergent roads
The restrained state that awakens to clarity
Germinates on a different path

A natural disposition arises without producing [this]
It does not move towards wisdom
Yet is not apart from the essence of awakening
Which is originally complete

Natural disposition arising can divert awakening
Capsizing the production of things
Thereupon, causing leakage
It falls into confusion and blindness
Nescience due to love
Nurtures both and grows
The original root of name and form
Gradually grows forth

The seventh consciousness is a shape-shifter
Obscuring the Perfect Mirror
When the fifth and sixth arise
The clarity of awakening is concealed
Contact, feeling, possession and grasping
Arise in mutual dependence
Birth, old age, sickness and death
Then continue on course

*Karmic* awareness is endlessly lost
Sunk in an ocean of suffering
It follows the mighty flow
Chasing around, all adrift
Great sages, compassionate
Actively give aid and relief
From a single sound
Three sounds arise

From the Wisdom-body
The Dharma-body arises
The Practice-body is still dependent
On the Wisdom-body arising
Wisdom and practice, these two bodies

Blend together, they are not two
Also returning to the one essence
Ever even and equal

The myriad things are equal
Containing the True Ocean Seal
The one heart is everywhere manifest
All complete and lucent
The tranquil radiance of blazing fire
Where could it not be?
Impersonal nature, inexhaustible
Nowhere obstructed

Everywhere coming into being
Without the marks of being
Everywhere manifesting cessation
Without the form of cessation
The Mirror-jewel, seal of the sudden
In which there is no coming or going
Floating clouds gather and disperse
Not ever to be regulated

Coming and going by relying on the true
Is the same as the moon [reflected on] water  
To respond to *karma* is like an echo  
To transform the host of feelings  
The ground of living beings' nature  
Is originally without pollutants  
It is only floating falsehoods of *karma*  
That screen the true essence

Not comprehended that the five aggregates\textsuperscript{244}  
Resemble an unreal collection\textsuperscript{245}  
How then to know the four great elements  
Are like the imaginary city of Gandharvas?\textsuperscript{246}  
The idiotic mountain of my conceit  
Rises high, lofty and erect

The ocean of ignorant desires  
Perfumes the dark depths

Always expelling outcasts\textsuperscript{247}  
Arrogantly deceiving friends  
Forever submitting to savage bestiality  
Producing the sounds of grief  
When self-nature turns into recognition  
It flips over from illusion  
The heart’s own realm of illusion  
Startles the heart itself

To know that this illusory nature\textsuperscript{248}  
Is the same as a mirage  
Waves of consciousness, flowers in an empty sky  
Returning to the wholly complete  
The Great Void suddenly awakes  
Floating clouds disperse  
The first awakening to the Void  
Is from original purity

Today, as of old, it is profoundly clear\textsuperscript{249}
Ever a lustrous bright gem  
It cannot be designated ancient or modern  
Neither sacred nor profane  

**29.12 Venerable Yingzhou Linxi Jingtuo**  
*Five Verses on Entering the Depths of the Dao*

1.  
Sound of the naked pillar is the sound of a summons  
Monkeys are fettered by ropes  
The middling and inferior have no knowledge of origins  
Only those of superior ability can see it  

2.  
The naked pillar does not sound the call  
The monkey’s tether is cut  
Superior adepts laugh, ha ha  
What does it look like to the middle streamers?  

3.  
Monkeys and the naked pillar  
Inevitably part, going east and west  
Trust to chanting the song of great peace  
Futile to talk of going beyond Buddhas and Patriarchs  

4.  
I see a master craftsman’s exalted speech  
Language deep, dark, phrases mysterious  
The unwholesome roots of the original source  
Now skilfully propagated as the Jetavana Grove practice  

5.  
The small cave and [Shakyamuni’s] Magadha  
Successive generations giving praise  
Now I ask you, the disciples
Which of you will be future incumbents?

29.13 Chan Master, the Great Fayan Wenyi

Fourteen Verses

1. The Three Worlds are only Heart
   The three worlds are nothing but heart
   The myriad dharmas nothing but consciousness
   Nothing but consciousness, nothing but heart
   Eye and sound, ear and form

   Form does not come to the ear
   How could sound touch the eye?
   Eye and form, ear and sound
   The myriad dharmas are completed

   The myriad dharmas are not karmic
   How could they be seen as illusory?
   The great earth, mountains and rivers
   Which is firm, which is changeable?

2. The Significance of the Six Characteristics of the Huayan School
   The significance of the six characteristics of the Huayan
   Inwardly the same yet there are differences
   But if difference is alien to sameness
   This is absolutely not the meaning of the Buddhas

   The meaning of all the Buddhas is totally different
   How could there have been sameness and difference?
   When samādhi enters into the male body
   No intention remains within the female body

   When no intention remains
   Names and letters are cut off
The myriad forms are bright and clear
Without relative, without absolute

3. In Admiration of Subhuti
Subhuti’s visage, ancient, strange
Talking of dharmas void, dharmas near

Trust not reached, doubts in the breast too
Trust reached and now where to go?

Rely on the bamboo staff
Look around, left and right

4. Sounds of Street Drumming
Rattle rattling drums
Conveying great deeds
All the courtiers passing through the streets
Passing through the streets, to arrive where?

Those who have arrived
Do not talk of having scaled the precious place

5. Indications on Willingly Giving Up the Desire for the Dao
In the Eastern Hall no examination laurels are won
The Zhuang-zi is not practised as shamanism
Still coming to Qianzhu [Indian] Temple
Wearing a robe, imitating Chan meditation

If Chan can facilitate meditation
Why the bias towards ‘neither thought nor no-thought’?
(Textual comment: Passing through kalpas guarding the barrier
Not emerging from birth and death)
For those propagating Chan practice
It is necessary to awaken to the mysteries of Dao

What are the mysteries of the Dao?
Authentic norms, just as they are
6. The Diamond Sūtra is a Work Undervalued by Man
The precious sword does not make a mistake
The empty boat does not cut through the water
Not mistaking, not cutting through
Those sons will attain

Dependence and waiting are not enough
Continuing alone is the rule
Bird tracks in empty space
Existent or non-existent, equally doubtful

7. A Monk Asks About the Form of the Mani Jewel
The wish-fulfilling jewel does not submit to form
In form is no wish-fulfilling jewel
The wish-fulfilling jewel and the host of forms
Are not united, not separate

8. Niutou’s Hermitage
South of the regional capital was the patriarch’s hermitage
An old ruin now set in mountain mists
Taming wild beasts, men in mutual cooperation
Suddenly found heart there: finally, it could not last

9. The City of the Gandharvas
The dharmas of Gandharva city
Are all like this
Dharmas are this, dharmas are not this
Name and form are the real norm

The sun is warm, the moon cool
Oceans run deep, mountains rise high
In the city of the Gandharvas
Right and wrong, both perish

10. On Account of a Monk Reading a Sutra
Today’s people read ancient teachings
They do not avoid agitation in their hearts
If you wish to avoid agitation in the heart
Just know how to read the ancient teachings

11. Asking a Monk Whether He Understands or Not
Understood and not understood
Both confronting your own face
If it is really confronting the face
The true one will not be understood

12. The Cypress in the Courtyard, the Lotuses in a Pot
A cluster of unopened lotuses
Two meagre pathetic cypress trees
Long time in the monks’ courtyard
Why the laboured questions about their lofty form?

13. The First Moon Unexpectedly Appears
The first moon of spring submits to the season
Feelings come and go, all contained happily
You should know, by whose strength it arrived?
Still asking who? Determined by whom?

14. A Letter to Guang, Superintendent of Monks at Zhongling
The western mountains, high, lofty!
Rising up green-blue
Zhang River, clear, pure!
White as silk
To all appearances bright
What is the ultimate point?

29.14 Bai Juyi
Eight Sequential Verses with a Foreword

Foreword
In the autumn, during the eighth month of the nineteenth year of the Zhenyuan reign period of the Tang dynasty (803 CE) there was a
great master by the name of Ning Gong who went into change (entered quiescence) in Bota Temple of the Shengshan Monastery compound in the Eastern Capital [Luoyang]. In the spring of the following year, during the second month, Bai Juyi came as a guest from the east, having composed the Eight Sequential Verses. The verses were of six lines, with four syllables to a line, in praise of the great master.

Juyi had first sought the essentials of the heart from the master, and the master had conferred upon me these words: ‘introspection’; ‘awakening’; ‘meditation’; ‘wisdom’; ‘clarity’; ‘penetration’; ‘to cross over’; ‘to renounce willingly’. From this it entered the ears and penetrated through to the heart. Ah! Now the master’s Sam bhogakāya has gone into transformation, but the master’s eight words are truly the gate of the gradual [path’s] view of the non-arising [of dharmas]. Therefore, from introspection to willing renunciation, this is the order in praising it, expanding one word into one verse and entitling it Eight Gradual Verses. So, with the wish then to spread the master’s teaching on the heart, it is also clear that Juyi would not dare to let it sink into decline.

Soon afterwards, going up into the hall, prostrating at the high seat [of the master], kneeling and chanting with copious tears and then taking leave, the verses read:

1. **Introspection**
   With the eye of the heart
   Investigate phenomena outside of the heart
   From where do they come to be?
   Where dissolve to?
   Investigate it and again investigate
   Then distinguish between the true and false

2. **Awakening**
   Only the truly abiding is
   By delusion it is covered
   If true and false can be differentiated
   Awakening arises in their middle
   Not eschewing the false or existence
The true Void is arrived at

3. *Meditation*
If the true does not perish\(^{282}\)
Then the false cannot arise
The source of the six senses
Is deep as still water
Just this is the Chan meditation
The release from birth and death

4. *Wisdom*
Unifying the heart by meditation\(^{283}\)
Meditation seems like having attachments
Help it through wisdom
Then wisdom will be without obstructions
It is like a pearl in a dish
Dish-meditation, pearl-wisdom

5. *Clarity*
Meditation and wisdom unite\(^{284}\)
After combining, then there is clarity
Illumining those myriad things
The things do not conceal their form
Like the Great Perfect Mirror
There is response without sentimentality

6. *Penetration*
Wisdom comes then to clarity\(^{285}\)
Clarity then is not dark
Clarity then comes to penetration
Penetration to non-obstruction
What is non-obstruction?
Transformation and freedom

7. *The Crossing Over*
Transcendent power is not unmoving\(^{286}\)
It responds consciously and is changeable
The characteristic of change is non-existence
Submit to the quest, then observe
This is great compassion
Together ferrying across myriad beings

8. Willing Renunciation
The suffering of living beings, already relieved
Great compassion is also renounced
Suffering, actually not real
 Makes compassion unreal too
Therefore living beings
Are not actually ferried across

29.15 Chan Master Tong’an Changcha

Eight Poems

1. The Heart Seal
Questioning you on the heart seal – what is its complexion?
The heart seal – who would presume to receive its transmission?
Through aeons unperturbed without a different colour
Calling it the heart seal, already such empty words
Know that it is the original Void-nature
As in the analogy of the lotus in the vermillion furnace
Do not take it as no-heart, for it is the Dao
No-heart is still separated by a mountain pass

2. The Profound Function
Far distant empty kalpas without being able to come together
Is their root capacity really shackled and detained by dust?
The mysterious essence is originally without location
How then could the unimpeded body be about causes?

One numinous phrase transcends all appearances
Far from the three vehicles it does not rely on practice
Opening the hands on this side is beyond a thousand sages
The return journey is capable of being done; ox in the fire

3. Dust Changes
Mud comes from mud, purity from purity\textsuperscript{295}
Bodhi and afflictions are equally void, quiescent
Who says Jade Bianhe was not a man of discernment?\textsuperscript{296}
I say the black dragon’s pearl shines bright in all directions

When the myriad dharmas perish the whole essence appears intact\textsuperscript{297}
The differentiations into three vehicles is strongly reliant on rank
The sages all possess powerful transcendental aspiration
It is not directed to the practice of the Tathāgata’s state

4. Buddha Teachings
In the sequence of three vehicles the golden word was propagated\textsuperscript{298}
The three worlds of the Tathāgata were also declared simultaneously
The first elucidation contained the Void; men strongly attached to it
Later, no more Voidness – it was all due to causation

The Dragon Palace is a full treasury of medicinal teachings\textsuperscript{299}
But the tree cranes fell silent; [men] had not fathomed the principle\textsuperscript{300}
In the real world of purity just one thought-moment
Is already eight thousand years in the human world

5. The Song of Returning Home
Do not go halfway in serving the sovereign of the Void\textsuperscript{301}
It is still necessary, staff in hand, to return to the original home
When clouds and water separate, you must not stay
The snowy peaks, deep places I have not forgotten

Seeking and investigating, the face becomes like jade\textsuperscript{302}
Alas, alas, returning, the hairs are as white as frost
Let go of returning to family, they would not recognise [me]
Furthermore, there is not one thing to offer in the hall of reverence

6. Eradicating the Source
The return to the source is an affair already erroneous\(^303\)
Originally there is nowhere to abide, nothing to call home
Under the ten thousand-year-old pine the way is covered in deep snow
One line of high mountain peaks, densely covering clouds

When guest and host fall silent all is phantasmagoria\(^304\)
Ruler and ministers' harmonious Dao, false within the true
Is this chant still called *The Song of Return to the Village*?
Bright moon in front of the hall, the withered tree flowering

7. The Rank of Non-Regression
In the citadel of nirvāṇa there is still danger\(^305\)
Footpaths criss-cross, it is not the end-time
Correctly hanging up dirty robes is called being a Buddha
Even in royal trappings, who would answer to the name?

A wooden man in the middle of the night wearing boots to leave\(^306\)
A stone maiden at daybreak sporting a cap of return
The moon [reflected] in the immense Void of the ancient jade-green lake
Again and again drain off the flood, begin to know

8. Before the True Rank
There are many wrong turnings by the withered tree at the edge of the cliff\(^307\)
Pilgrims who arrive here all stumble and fall
The heron standing in the snow is not of the same colour
The reed flowers in the bright moon do not resemble others

The time of settling definitively is never ended\(^308\)
The profound, most profound place needs also to be assailed
Reverently chanting in the profundity of the song
Can the Void's bright moon rays all be gathered up?
29.16 Yunding Shan Seng Defu

Ten Poems

1. *Silence is Difficult to Fathom*
   Relaxed meditation, sunk in silence, sages do not know
   Even words are nothing compared to it
   A stone man holds a sound board, in the clouds it is struck
   A wooden maiden holds the *sheng* at the water’s bottom it blows

   If the Dao is not heard it will not be understood
   Desiring to search out its sound you will still have doubts
   To have you sing in harmony, sir, it is necessary to be at peace
   Stop asking about the tones of silk and bamboo

2. *The Teachings of the Patriarchs are Utterly Different*
   The patriarchs’ meaning is vastly different
   Transmitting only a single phrase of old
   Within the teachings the proclamation is extensive
   Attracting [those of] the three vehicles

   Vimalakirti fell into [the silence of] a mountain peak
   A sound roaring like thunder
   Sariputra’s solitary profundity
   A moon’s reflection on clear water

   A stall selling fish in the market
   Neglecting to advance to the destination
   In cavernous forests nurturing tigers
   Hoping to reach transcendence

   Difficult to realise fellowship [with true nature]
   The expedient means too
   Are like the flaming Heaven [of Yama]
   A lamp in full sunlight

3. *Difficulties in Practice to Reaching the Subtle*
Those resting the heart in studying the Dao

They are numerous as motes of dust

How many men are there

Who really appreciate arriving at Caoxi?

If it is allowed that sages and worldlings

Are without hindrances

Then relevant are the details (tiles 甎瓦)

Being the practices of the Dao

Suddenly in an instant

Demonic thoughts arise

Already becoming many

Spreading loose as causes

Not coming across the patriarchs

The intimately pointed to

Drawing near to the root, mouth open

It is finally difficult to talk

4. Asking for an Answer Does not Succeed

Do not boast of the reply

Of phrases lucid

Taking hold of sentences, searching the words

Mistakenly killing you, noble sir

It was only Mañjuśrī

Who actually spoke

Fortunately that layman [Vimalakirti]

Was permeated with silence

When seeing men it is necessary

To cease beating at the door

Knowing the path continues

Neglecting the milestone indications

If there is no doubt

Wordy understanding is exhausted
What is the harm in silence?
Silently, silently through this transient life

5. *The Non-Pointer*
Not abiding in north or south
East or west
High or low, empty
Would that not be equanimity?

Should the tip of a small hair appear
It is called extensive
Growing long, beyond heaven
It is still looked down upon

Suddenly heaven and the four seas
Rise up in red dust

Able to exhaust the three lower destinies
Dark *karma* is forsaken

Like this the myriad things
All come to ruin
So it is necessary to come early
To question Caoxi

6. *Self-Satisfied Biased Attachments*
Although perverse attachments are not noble
Passively going out of the temple gate these tens of autumns
There was a time hands in reverence carelessly questioning Buddha
But who is willing to submit in order to see the sovereign?

The world is a flash of lightning in a dream, no stability, no duration
To desire the fire of living beings, be quiet mornings and evenings
From the *skandhas’* origin awakens the [Buddha] Nature
Impossible it is to cause worry in the heart

7. *Questions and Answers Should be Understood*
Questions and answers should teach\textsuperscript{319} Knowledge of getting up and falling down
A dragon’s head, a snake’s tail
Deceives itself

Just like a sovereign holding a sword
Resembles the sovereign’s intention
Like a mirror on a stand
Waiting, the mirror observes

In the blink of an eye, indistinct
[It is already] a thousand \textit{li} away
Bowing the head in deep thought
Myriads of dangerous rapids

Each one on this way
Strives to fathom and see
Not only on the journey ahead
Imitating wild jackals!

8. \textit{Words and Deeds are Mutually Supporting}
When words are to be practised\textsuperscript{320}
It is not easy to practise them
Like the golden bird and jade rabbit (sun and moon)
The twin rays of brightness

Could it be that day and night
Pure activity has been attained?
It is not that greed and anger
Engender idleness

Even bodhisattvas
Still find it difficult to come to speech
As for the \textit{śrāvakas}
How could they venture to comment and criticise?

Who will consider the Dragon King Spirit
And make an offer to him in welcome?
9. The Single Phrase
The single phrase, profound\(^3\)
Cannot be exhausted
The soughing wind understands
So why not you?

It is not in relation to things of the world
That they become no-things
The patriarchs teach that the heart Mara
Is Buddha Mara

Impoverished woman living unknowing in a treasury\(^4\)
Realising this principle of the Dao
By offering the jewel of song
Showed her hidden intention

There is a road through the empty gate
At the same time even and broad
Pain cut off, beckoning to each other
Is anyone willing to pass through?

10. The Essential, Ancient and Modern
With a dust whisk, ancients and moderns\(^5\)
Showed it east and south
The great aspiration is subtle, profound
How could it be easy to take up?

Move the finger, cover the head
Originally it is one
Looking askance, clapping the hands
It is definitely not three

Daowu brandished a board\(^6\)
Those like him understand
When Shigong flexed his bow (6.98)
Adepts tacitly comprehended
Though this principle does not exist
The master transmits the seal
Which insight do you wish to take
To express in mysterious chatter?

29.17 Sengrun

Three Verses

1. From Looking at the Baolin Zhuan
Moon of the patriarchs, the Chan ethos
Both were collected in the Baolin
Two thousand years and more
The recorded Dao could be traced

Although differentiated, the western
From the eastern country
Do not separate the human heart
From the Buddha-heart

Mahākāśyapa, the very first
Made it to transmit and flourish
Huineng later
Obtained its depth

When seen and suddenly awakened to
The ordinary crowd is surpassed
Alas there are those of old as of today
Who are ever confused

2. Bestowing the Dao
The one phrase of the true Void
Goes out into the world spaces
Compassion for the confused
Toads running round and round

This life, excel in meditation
In the third dhyāna of joy
Fine phrases, long recitations
And myriad matters rest at ease

The full autumn moon
Makes visible the night
Wild clouds scatter
Descending behind which mountain?

In the end self-understanding
Is the only understanding
Stop grasping others’ sutras
And knocking on the door of the patriarchs

3. Giving to a Chan Guest
Understand error, return to the true
The myriad worries are empty
Sages, worldlings, grains of sand
Are all of one selfsame essence

Confusion’s path completely resembles
A moth casting itself into the flame
Awakening after all
Like the crane flying out of its cage

Reflections of the moon’s sickle
Divides in a thousand mountain becks
The sound of the solitary pines
Enduring the four seasons’ winds

Truly it should be the intimate harmony
Of the heart to heart-ground
Rest from bitter labouring life
Within a sleeping dream

End of Book Twenty-Nine
Inscriptions, Records, Admonitions and Songs

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Afterword
30.1 Fu Dashi

Inscribed Verses on the Sovereign Heart

Insight into the heart, sovereign of the Void
Is subtle, mysterious, difficult to fathom
Without form, without characteristics
It possesses great spiritual strength
Able to annihilate a thousand calamities
It can accomplish ten thousand meritorious deeds
The essential nature, although void
Is able to bestow the rule of Dharma

Look into it, it has no form
Call it and there is sound
It is the great Dharma’s general
The heart’s morality transmitting teachings
It is the salty taste in water
The glue in paint
Decidedly it exists
Yet its form is not seen

The sovereign heart is like this too
It abides within the body
Coming and going through the six senses
It responds to circumstances according to affinity
Free, without obstructions
Everything done turns to success
For insight into the source, acknowledge the heart
Acknowledging the heart is seeing Buddha

This heart is Buddha
This Buddha is heart
The moment to moment Buddha-heart
Buddha-heart remembers Buddha
If you wish to come to this early
Restrain the heart, discipline yourself
Pure rules, pure heart
Then heart is truly Buddha

Except for this sovereign heart[^334]
There is no other Buddha
If you wish to become Buddha
Do not sully anything
Although the heart’s nature is void
Greed and hate are real
Enter this Dharma-gate
Sit erect, become Buddha

Having reached the other shore[^335]
The pāramitās obtained
A true warrior longing for the Dao
Scrutinises himself and his own heart
Knowing Buddha to be within
Do not search outside
Just this heart is Buddha
Just this Buddha is heart

A clear heart recognises Buddha[^336]
Dawning insight recognises heart
Apart from the heart there is no Buddha
Apart from Buddha there is no heart
No Buddha – do not try to fathom this
For there is nothing to rely upon
To grasp Voidness is to stagnate in quietude
This is floating and sinking

Of the Buddhas and bodhisattvas[^337]
None have this heart of quietude
The clear heart of the bodhisattva
Awakens to this deep resonance
The nature of body and mind is subtle
Their functioning is further unchanged
Therefore the wise
Are at ease and free

No need to talk of the sovereign heart
The Void being without an essence nature
It is possible to commit the body
To do bad or good
It is neither existent nor non-existent
Indefinite, hidden and apparent
The heart’s nature, apart from the Void
Can be mundane or sagely

Therefore the exhortation
To guard ourselves with care
Momentary creations
Are always unstable
The pure heart and its wise functioning
Is like the pure gold of the world
The Dharma-treasury of prajñā
Is wholly contained in the body and heart

The Dharma-jewel of unbiased activity
Is neither shallow nor profound
All Buddhas and bodhisattvas
Penetrate this original heart

Meeting the affinity links
Is not about past, present or future

30.2 Third Patriarch Great Master Sengcan
Inscribed Verses on Faith in the Heart

Attaining the Dao is not difficult
Only distrust picking and choosing
Just do not harbour craving and hatred
Then it will be clearly illuminated
A hair’s breadth of excess
Rends heaven and earth far apart
Wish to come to a direct seeing
Cease abiding in for or against

Disobedience-obedience mutually contending
This is the sickness of the heart
If the deep directive is unacknowledged
Peaceful meditation is labour in vain
Completely identical with the Great Void
It is without deficiency, without superfluity
By virtue of grasping and rejecting
It seems not to be so

Do not chase possession of objects
Do not dwell in fruitless endurance
If equanimity prevails
These will vanish, self-exhausted
Desist from action, return to stillness
Stillness will then enhance action
Merely obstructing these two
How could the One be known?

If Oneness is not penetrated
The two aspects lose their efficacy
Banish existence and non-existence
Running after the Void is leaving the Void
Many words, many worries
Turn into an inability to respond
Cut off words, cut off worries
Then situations are not irresolvable

Return to the root and gain the directive
Follow the glitter and lose the spiritual lineage
A moment of reversing the light
Overpowers the previous futility
The previous futility was a shape-shifter
Causing a collection of wrong views
There is no need to seek the real
Just necessary is to stop having views

Do not abide in dualistic views\textsuperscript{347}
Be careful not to pursue them
As soon as there is right and wrong
The heart is lost in confusion
Duality comes from the One
Neither should the One be kept
The one heart is not born
The myriad dharmas are without defects

No defects, no dharmas\textsuperscript{348}
Not born, it is not heart
The subject is extinguished along with the object
The object sinks away along with the subject
The object is object because of the subject
The subject is subject because of the object
If you wish to know these two
Their origin is the one Void

The one Void unites the opposites\textsuperscript{349}
Equally containing the myriad phenomena
Not acknowledging fine from coarse
How could there be partiality?
The essence of the Great Way is spaciousness
It is neither easy nor difficult
Small views of foxy doubts
Are too hasty or too late

Attach to them, the measure will be lost\textsuperscript{350}
Certain to enter on a deviant path
Letting go of them, it goes naturally
The essence neither goes nor stays
Rely on the [original] nature in accord with the Dao
Roaming in freedom, anger cut off
Tied up in thoughts is contrary to the real
Sinking in the twilight is not satisfying

Unsatisfactory is such toil of the spirit351
What is the use of alienation or attraction?
If you wish to receive the one vehicle
Do not detest the six dusts of the senses
The six dusts are not bad
They turn out to be the same as true awakening
The wise are without interfering activity
Foolish men entangle themselves

There is no other dharma in the Dharma352
Delusion gives rise to self-love
Taking hold of the heart to use up the heart
Is this not a great mistake?
Infatuation engenders a desolate chaos
Awakening is neither good nor bad
Everything two-sided
Comes from vain deliberation

A dream, a mirage, flowers in space353
What labour to seize them!
Gain and loss, right and wrong
Lay them down at once
If the eye is not dozy
All dreams will eliminate themselves
If the heart does not separate
The myriad dharmas will be as one

The essence of the one Suchness is profundity354
It completely eradicates aberrant affinities
The myriad dharmas seen equally
Return again to their natural state
When their causes are eliminated
There can be no place for comparisons
Cease activity, then there will be no activity
Activity stopped – nothing more to stop

Since two poles are incomplete\(^{355}\)
Where is the one?
Ultimately, the extreme poles
Remain outside the norm
In accord with a composed heart
All deeds are done in equanimity
Foxy doubts are completely purified
Right faith is established

Nothing remains\(^{356}\)
Nothing is harboured in memory
Void, clear, self-illumining
The heart-strength does not struggle
It is not the place of calculated thinking
Difficult for understanding and sentiment to fathom
In the Dharma realm of true Suchness
There is no other, no self

Wishing to respond promptly\(^{357}\)
Say only ‘not two’
Being not two, everything is unified
There is nothing that is not included
The wise in the ten directions
All enter this lineage
The lineage is neither of long nor short duration
One moment of remembrance, ten thousand years

There is nowhere where it is not\(^{358}\)
Everywhere it is before the eyes
Extremely minute, equally large
It is the realm where neglect is cut off
Extremely large, equally small
No boundary markers are to be seen
Being then is non-Being
Non-Being then is Being

If it were not like this, better not support it
One is all then, the all, one
If you could only be like this, why the endless fuss?
Faith and heart are not two, not two is the faithful heart
The path of words cut off, there is no past, future or present

30.3 Chan Master Niutou Shan First Patriarch
Farong Inscribed Verses on the Heart

The nature of the heart is non-arising
What need of knowledgeable views?
Originally there is not a single dharma
Why then discuss learning and practice?
Coming and going without end
Pursuing, searching yet not seeing
Do not do anything
Clear, quiescent, it appears of itself

The past is like empty space
The state of knowing, vain reverence
To understand the world with complete lucidity
Will lead clarity into gloomy darkness
If the one heart is obstructed
No dharmas will penetrate
Coming and going naturally
Why is it necessary to promote investigation?

Arising is without the mark of arising
Arising and illumination are the same
Desiring to obtain the heart’s purity
Ignorance is the power of exertion
Time and space are without illumination
This is the most profound
Knowledge of dharmas is no-knowledge
Not knowing is the essential knowing

Using the heart to guard quietude\(^\text{363}\)
Is like never having departed from sickness
Birth and death forgotten
This is the original nature
Arrived at principle, there are no explanations
It is neither liberation nor afflictions
Numinous penetration in response to phenomena
Is ever right in front of the eyes

There are no phenomena to be seen\(^\text{364}\)
No phenomena, yet they seem to exist
Do not labour at wise discrimination
The essence itself is void and profound
Thoughts arise, thoughts pass away
The one before no different from the next
If the previous thought does not arise
The next thought is naturally cut off

There are no phenomena in past, present and future\(^\text{365}\)
There is no heart, no Buddha
Living beings are open-hearted (\textit{wu xin})
They depend on the open heart to manifest
To distinguish between sacred and profane
Causes afflictions to shift and flourish
Shrewd calculation deviates from the everlasting
Seeking the real, is turning the back on the real

Discarding both [seeking and denying] initiates the cure\(^\text{366}\)
Profoundly bright and pure
There is no need for hard work and cleverness
Nurture the infant’s doings
Astute penetration and knowing
Is the net of views extending ever further
Total stillness without seeing
Is not to move from the dark room

Wide awake without foolishness
Total stillness, lucid and bright
The myriad phenomena ever true
All things are of one characteristic
In coming and going, sitting and standing
Do not attach to anything
Firm, without direction
Who would be coming and going?

Without unifying, without dispersing
Neither quick nor slow
Bright, peaceful and naturally so
It cannot be reached by words
The heart is not an estranged heart
Not cut off from greed and lust
Nature being void will separate of itself
Trust to fortune on the ocean wave

It is not pure, not sullied
It is not shallow, not deep
Originally it is not ancient
Seen now, it is not modern
Seen now, it is non-abiding
Seen now, it is the original heart
Originally non-existent
Originally it is just this moment

**Bodhi** exists originally
It has no need of being preserved
Afflictions have no intrinsic existence
They do not need to be eradicated
Numinous knowing is self-illuminated
The myriad dharmas return to Thusness
There is no return, no receiving
Cut off contemplation, forget preservation

The four virtues are not born\textsuperscript{371}
The three bodies are originally existent
The six senses face their realms
Discrimination is not consciousness
The one heart is without foolishness
The myriad affinities are straightened out
The nature of the heart is originally even
[The Four Realms] living together, are not contiguous\textsuperscript{372}

Non-arising complies with phenomena\textsuperscript{373}
Submitting to situations, secluded in the background
Awakening comes from the unawakened
Awakening is actually a non-awakening
As for gain and loss, those two
Who talks about good and bad?
Everything existent
Was originally uncreated

Know that the heart is not the heart\textsuperscript{374}
There is no sickness, no cure
When confused, discard affairs
Finally awakened, it is not different
Truly nothing can be grasped
So what use of discarding today?
Saying there are demons arising
Is empty talk of forms existing

Do not extinguish ordinary feeling\textsuperscript{375}
Only teach putting opinions to rest
When opinions are no more, the heart ceases
When heart is no more, practice is cut off
There is no need to prove the Void
It is naturally bright and penetrating
Life and death are completely terminated
The deep heart enters the principle
Open-eyed and seeing forms
The heart is obedient to the world as it is
The state of the heart is without objects
The external situation is without heart
Using the heart to abolish the external world
Will cause both to be violated
If the heart is quiet, so is the environment
Do not discard nor seize hold of anything

Obedience to the environment deadens the heart
Obedience to the heart, then environment ceases
Neither state arising
Is quiescent purity and shining void
The reflection of bodhi appears
In the ever-clear water of the heart
The nature of virtue is like foolishness
It does not stand on familiarity or unfamiliarity

Favour and disgrace do not change it
It does not choose its dwelling place
All affinity links are suddenly at rest
Nothing is kept in the mind
Perpetual day is like night
Perpetual night is like day
Seemingly coarse outwardly
Inwardly the heart is open (kong) and true

Not swayed by contact with the outside
That is the strength of the great man
Absence of the man and absence of insight
Absence of insight is constant presence
By complete penetration of all things
It has never been absent anywhere
Thinking only turns it into obfuscation
Churning up spiritual confusion

Using the heart to stop activity
Increases the impasse, increases the panic
The myriad dharmas have no location
The entrance is only one gate
It does not enter, does not leave
Is neither quiet nor busy
Listeners and Pratyekabuddhas
Cannot explain it by their wisdom

Truly not a single thing exists\textsuperscript{381}
The wonderful wisdom alone abides
Its original essence, void, unassuming
Cannot be probed by the heart
Complete awakening is a non-awakening
The true void is not void
The three worlds (past, present, future) are all Buddha
All is supported by this lineage

The tip of the hair of this lineage\textsuperscript{382}
Contains realms numerous as grains of sand
Nothing is of any concern
The peaceful heart abides nowhere
The nowhere abiding peaceful heart
Reveals itself as the clarity of the Void
Quiescent, unborn
Free of time and space

It functions without obstruction\textsuperscript{383}
Coming and going, all equal
The sun of wisdom ever silent
Dipankara Buddha diffusing his light
Illuminating the imperial park of no form
Shining on the citadel of nirvāṇa
All \textit{karma} forgotten and finished
The underlying spirit concentrated essence

Not vacating the Dharma-seat\textsuperscript{384}
Sleeping peacefully in an empty room
Enjoying the Dao is calming
Wandering at ease in the truly real
Nothing to do, nothing to attain
Relying on nothing, appearing naturally
The Four Equanimities and Six Pāramitās
Are together on the path of the One vehicle

Although the heart is unborn
Dharmas are not different from each other
To know birth as no-birth
Is to manifest now as ever-abidingness

The wise just understand
No words can explain awakening

30.4 Seng Wangming
Inscribed Verses on Setting the Heart at Rest

There is a being in the Dharma-realm
With a wish-fulfilling gem
His body, an extremely secret treasury
The inscription on his chest reads:
This is a being of olden times, concentrating the heart
Heed him well! Heed him well!
No more worries, no more knowledge

Much knowledge, many tasks
Are not as good as putting thinking to rest
Many worries, many mistakes
Are not as good as guarding the One
When worries multiply, resolution dissipates
With much knowledge the heart is confused
A confused heart gives rise to anger
Dissipated resolutions impede the Dao
Do not say ‘What harm?’
Its sufferings are extensive
Do not say ‘What fear?’
Its calamities are a pot boiling over
When dripping water does not stop
The four oceans will overflow
When the motes of dust are not shaken off
The five mountain peaks will come into being

Prevent the unessential at the root
Even if it is small it is not insignificant
Make contact with your seven apertures
Shut down the emotions from your six senses
Do not regard forms [as forms]
Nor listen to sounds [as sounds]
Those who listen to sounds become deaf [to sounds]
Those who look at forms become blind [to forms]

All learning, all skill
Is a tiny gnat in empty space
All talent, all ability
Is like a solitary candle under the light of the sun
The talents and arts of brave worthies
Become foolish obstructions
Rejecting the simple and unadorned
Is to indulge in excess and beauty

Consciousness is a horse that easily bolts
The heart an ape, difficult to restrain
Since the spirit is enslaved
The form must certainly be harmed
Aberrant practices are ultimately delusional
Practising the path is forever in the mud
Do not value ability
For the sun’s benefit will be dulled

Boasting of simplicity and admiring cleverness
His virtue will not be increased
As fame increases, the practice weakens
Quick to fall from its exalted heights
In the breast there is haughty pride
Causing enmity and hatred outside
Some are chatterboxes
Some write books

Seeking people to get acclaim\textsuperscript{396}
Is also a great shame
Ordinary folk call it lucky,
Sages call it ruinous
Enjoyment and appreciation are temporary
Sorrow and grief long-lasting
Fearful shadows, fearful traces
The further away, the more extreme

Sitting upright under the shade of a tree\textsuperscript{397}
Traces are wiped out, shadows sink away
Weary of birth and suffering old age
To submit to thinking is following constructs
Whilst if thought is eliminated
Life and death will be forever severed
No becoming, no cessation
There is formlessness, no fame

The One Dao is void and quiescent\textsuperscript{398}
The myriad phenomena even and equal
What is valuable, what worthless?
What would be disgrace, what honour?
What would be superior, what inferior?
What would be weighty, what easy?
In a pure sky, shaming purity
Under a brilliant sun, shaming clarity
Settled then as Mount Tai\textsuperscript{399}
Like that golden city
Honouring and bequeathed to sagely men  
This Dao favours purity

30.5 Bodhidharma

A Brief Explanation of the Four Practices of Entering the Path of the Mahayana

Preface by Disciple Tanlin

The Dharma Master [Bodhidharma] was the third son of a great Brahmin-king of Southern India in the Western Region. With a spiritual intelligence penetrating and clear, his hearing was awake to everything. Aspiring to uphold the way of the Great Vehicle of the Mahayana, he discarded the plain dress of a layman for the black silk of the monk, thereby perpetuating the prosperity of the sagely lineage. Deep-hearted, empty and tranquil, with a penetrating discernment of mundane affairs, Buddhist and non-Buddhist [teachings] were equally clear to him and his virtue surpassed the criteria of the age. Lamenting the decline of the true teachings and the breakdown of law and order in the remote region [of China], he reached the faraway places of Han and Wei (North China), crossing mountains and seas, propagating the teachings on his travels.

There were no open-hearted scholars who did not come to have faith [in him], but he engendered ridicule and slander with factions that held to their own views. At the time there were only two śramaṇas, Daoyu and Huike, who, although younger in years, were of excellent aspiration for the lofty and profound, fortunate in coming across a master of the Dharma to serve for many years. Reverently consulting him for elucidations, they skilfully acted upon the Master’s understanding.

The Dharma Master, perceiving their essential sincerity, gave instruction in the true Dharma, facilitating such [practices] as quietening the heart, initiating practice, obedience to circumstances and [the use of] expedient means, these being the Mahayana
teachings for quietening the heart without error or one-sidedness. Such [practices] as introverting the contemplative gaze\textsuperscript{404} for quietening the heart, such as the Four Practices\textsuperscript{405} for initiating the practice, obedience to circumstances as a safeguard against criticism and the banishing of these by not being attached.

This is a brief Preface to what is thought to have been said.

Now, there are many paths by which to enter the Dao; speaking of these, essentially they do not exceed two kinds. The first is entrance through principle; the second, entrance through practice.

Entrance through principle means to awaken to the lineage by relying on the teachings, with deep faith that living beings all possess the same true nature, that only due to adventitious dust and foolish thinking is it covered over and unable to shine forth. Still, when foolishness is rejected and a return made to the true by a focused adherence to introverted contemplation (\textit{bi guan}), without self, without other, then worldling and sage are equal and one, a resolute adherence that does not waver, that does not even submit to the written teachings. This then is the mysterious tallying with principle, without there being a split [between the two], quietly non-invasive (\textit{wuwei}) and is called entering through the principle.

As for entering through practice, there are four practices, all others embraced within these. What are the four? The first is the practice of requiting wrongs; the second, the practice of being in accord with causal conditions; the third, the practice of not seeking after anything; the fourth, the practice of deferring to Dharma.

What is called the practice of requiting wrongs? It means that when a practitioner who is cultivating the Dao experiences suffering, he should ponder in these words: I, from a distant past, in \textit{kalpas} without number, abandoned the root to follow the branches, drifting about in all kinds of states, often producing wrongs and ill-will, committing violations and harm without limit. Although without offence today, it is the past evils of my previous lives, bad \textit{karma} that is ripening to fruition; neither heaven nor men are capable of bringing this about. All is to be accepted and endured now with a willing heart, without any feelings of injustice or complaint. A \textit{sutra} says, ‘Do not grieve on encountering suffering.’\textsuperscript{406} Why? On account of
acknowledging the arrival [of its fruition]: when this heart-feeling
arises, it is in mutual accord with the principle. To understand the
wrongs and enter the Dao, this is said to be the practice of requiting
wrongs.
The second of the four practices is that of submitting to causal
circumstances. Living beings without a [functional] ‘I’ who are really
whirled about by karmic conditions, receive suffering and joy equally,
for these are all produced by conditions. If the requital obtained is
excellent, then such things as honour and reputation are a result of
causes in my past lives. Having received the benefit now, the karma
is about to exhaust itself, thereby it becomes nullified, so why rejoice
in its existence? When gain and loss follow causal conditions but the
heart is without increase or decrease, is unmoved by the wind of joy
and is deeply obedient to the Dao, this is then referred to as the
practice of submitting to causal conditions.
As for the third practice of there being nothing to seek, worldly
people are in perpetual confusion, in all situations covetous and
attached and they call this seeking. The wise have awoken to reality,
in which principle is taken as the reverse of the conventional. With a
peaceful heart and selfless action (wuwei), outward forms follow
unpredictable cycles. The myriad existences then are void and
nothing is to be enjoyed or desired. The [two crones], Merit and
Blackness, forever stalking each other, have since a time long ago
occupied the three worlds as if they were a house on fire.407 The
possession of a body is all suffering, so who could obtain it and be at
peace? The clear realisation of this situation is therefore the
abandonment of all existences by putting thoughts to rest and having
nothing to seek. A sutra says, ‘All seeking is suffering, nothing to
seek is joy.’ To differentiate is to know that nothing to seek is truly the
practice of the Dao, so it is referred to as the practice of there being
nothing to seek.
The fourth is called the practice of Dharma. The principle of the
[true] nature’s purity is seen as absence of dharmas. So in this
principle, all characteristics are void, without pollutants, without
attachments, without this or that. A sutra says, ‘Dharma is without
living beings because it is far from the impurities of living beings.
Dharma is without an ‘I’ because it is far from the impurities of an ‘I’’.


Wise ones, since they are able to have faith in this principle of liberation, should extol the Dharma by practising it. The Dharma-essence is without deficiency in one’s body, life and possessions, so practise giving alms and donations with a heart free of stinginess, coming to the liberation by the three voids, neither dependent nor attached, purely for the sake of expelling impurities and furthering the transformation of living beings without grasping at signs. This is for the sake of practising on oneself, which is also able to benefit others, as well as being capable of adorning the Way of Bodhi (awakening). When giving is like this, the other five perfections will also be so. In order to eliminate foolish thoughts, one cultivates the practice of the Six Perfections gone beyond, yet there is nothing that is practised. This is referred to as practising Dharma.

30.6 Great Master Heze Shenhui (Kataku Jinne)

Record of the Appearance of the Schools

Absence of concepts constitutes the [patriarchal] school; selfless action serves as the root, true voidness as the essence and subtle Being as its functioning. Bhūtatathatā (quiddity) then, is absence of mental configurations; it is neither thinking nor mental operations yet is able to know. The characteristic of reality is without birth, so would a heart of desire be able to see it? Thought without mental configurations is precisely bhūtatathatā thought; birth without birth is precisely the true reality of birth. Non-abiding yet abiding, is the everlasting abidingness of nirvāṇa. It is just the practice of no-practice that goes beyond to the other shore. Suchness as suchness does not move, yet moves and acts without exhaustion. Moment to moment without seeking is seeking the origin without conceptual thoughts. Bodhi is without anything to obtain; it purifies the Five Eyes and the Three Bodies. Prajñā (appreciative discernment, wisdom) is without contrived knowledge, coursing in the Six Powers of Penetration [of a Buddha] and enhancing the Four Wisdoms. This [kind of] knowing is really a meditation without
meditation; it is actually the wisdom of no-wisdom, the practice of no-practice. Nature and Voidness are equal, the body the same as the Dharmarealm. The Six Pāramitās come to completion through this, so the various practices for awakening do not lack anything. This knowing of the Buddha’s Dharma⁴¹⁷ as essence-voidness is the elimination of both existence and non-existence, for the heart is originally without [pre-conceived] action, the Dao forever without mental configurations. Being without mental configurations, without intentional thinking (思), it is without seeking, without gaining, neither this nor that, neither coming nor going. The essence of awakening is the Three Insights,⁴¹⁸ the heart penetrates the Eight Liberations,⁴¹⁹ and the Ten Powers are fully completed,⁴²⁰ in possession of the abundant wealth of the Seven Treasures.⁴²¹ Entry is not through Two Gates but obtained through the principle of the One Vehicle. The innermost subtlety of subtleties is really the subtlety of the Dharma-body. In the Deva of the innermost Deva-realm it is the diamond wisdom. Profoundly deep, ever quiescent, it is omnipresent response without limits. Functioning yet ever void, void yet ever functioning. Functioning yet not possessing, it is just true voidness. Voidness is nevertheless not non-existent, for by expedience it takes on a subtle existence. The subtly existent is just this great wisdom (mahāprajñā), for true voidness is pure nirvāṇa. Prajñā is nirvāṇa’s cause, nirvāṇa the fruit of prajñā. Prajñā is not visible, but is able to see into nirvāṇa. Nirvāṇa is without birth, yet is able to engender prajñā.⁴²² Nirvāṇa and prajñā are different by name but the essence is the same. Submitting to definitions, names are set up, so it is spoken of as the Dharma of indefinite characteristics. Nirvāṇa, able to engender prajñā, is then referred to as the Dharma-body of the true Buddha. Prajñā, able to establish nirvāṇa, is therefore called the knowledge and insight of the Tathāgata. Knowledge means knowledge of the heart’s empty quiescence; insight means insight into the nature of no-birth. Knowledge and insight are the clarity of differentiation, they are not the same, nor different, therefore able to operate silently, ever mysteriously, for principle and phenomena are both suchness (bhūtatathatā) and suchness is able to penetrate everywhere, so principle and phenomena are without obstructions.
The Six Roots [of the senses] are not defiled and this is the result of meditation and wisdom; the Six Consciousnesses are not engendered and this is the power of Thusness. If the heart has renounced the realms of projection, then the realms are eliminated and the heart is emptied. Heart and objective projections both eliminated, essence and functioning are not different. The nature of Thusness is purity, the wisdom of the mirror is inexhaustible. It is like water dividing one moon into a thousand, each able to see, hear and be awake, a seeing, hearing and awareness that is ever void and quiescent. Void means without characteristics, quiescent means without anything arising, not seized by good or bad, not taken in by quietude or confusion, not disgusted by birth and death and not enjoying nirvāṇa. Non-existence is unable to become non-existent, existence is unable to exist. Walking, standing, sitting or lying, the heart does not waver and in all time there is nothing that has been obtained. The three worlds are all Buddha and the teachings point to just this, which is the great compassion of bodhisattvas, transmitted from one to another [over the generations]. From the cessation of the World-Honoured One, the twenty-eight Indian Patriarchs all transmitted the heart which abides nowhere, collectively propagated the Tathāgata’s knowledge and insight until it came to Bodhidharma. Arriving here [in China] as the First Patriarch, [the Dharma] was transmitted over the generations without a break until today. The teachings that were transmitted privately were the essentials to rely on for the attainment of men. It is like the jewel on the topknot of a king; in the end it cannot be recklessly given. Merit and wisdom are the two adornments, practice and liberation tally with each other, just these are able to be established. The robe functions as faith in the Dharma, the Dharma is the robe of the lineage. This is the exclusive pointer to the robe and the successive transmission of the Dharma, and to no other Dharma. Inwardly it is the seal of the heart transmission and the seal is in agreement with the original heart. Externally, transmission is the robe, as the manifest expression of the lineage’s direction. Without the robe there is no transmission of the Dharma. Without the Dharma there is no receiving of the robe. The robe is the robe of faith in the Dharma, the Dharma is the Dharma which is unborn. The unborn is simply without error and is
the heart of empty quiescence. The knowledge of empty quiescence then is the realisation of the Dharma-body and the realisation of the Dharma-body is the true liberation.

**30.7 The Venerable Nanyue Shitou Xiqian**

*Cantong Qi*

The heart of the Great Sage of India
An intimate transmission from west to east
Is for men with roots keen or dull
A Way without patriarchs of north or south

A numinous source, bright, of spotless purity
The branching streams flow obscurely
Grasping at phenomena is basic confusion
Neither is agreement with principle awakening

All the Dharma-gates [of the sense] realm
Interact with one another yet do not interact
Interacting, they cross each other
Not interacting, they remain as they are

Forms originally differ in substance and image
Sounds basically differ as joyous or painful
The language of high and middle accord obscurely
Lucid sentences are clear or turbid

The four great elements, nature renewing itself
Like a child taking to its mother
Fire heats, wind moves
Water wets, earth solidifies

The eye and forms, the ear and sounds
The nose and smells, the tongue and taste
Reliance on the one is the one Dharma
Relying on the root, the leaves divide and spread

Roots and branches must return to the source

Profound and superficial have their words
Just in the middle of light there is darkness
But do not take it as encountering darkness

In the middle of darkness there is light
But do not take it as seeing light
Light and dark are relative to one another
Like one step after another

The myriad things function of themselves
Taking on the language of time and place
Phenomena exist as a lid fits the box
Principle corresponds like arrowheads meeting

Receive the words to understand the source
Do not make up your own rules
If the Dao is not understood when met
How could the path be known in walking?

Progress is not far or near
Wall of confusion, mountains and rivers firm
Cautiously admonishing men of the lineage
Do not squander time passing!

30.8 Great Master Wutai Shan Zhanguo Chengguan
Great Master Chengguan of the Temple for Protecting the Nation on Mount Wutai Answers the Crown Prince on Questions of the Essentials of the Heart
The unexcelled Dao takes the heart as its origin; the Dharma of the heart takes non-abiding as the origin. The heart essence that abides nowhere is numinous knowledge unobscured. The [true] nature and phenomena are quiescent; they embody moral power (de) and function (yong), embrace the inside and the outside, are capable of depth and breadth, being neither existent nor void, neither coming to be nor ceasing to be, without beginning, without end. Search for it and it cannot be found, discard it and it will not depart.

If confused, then even direct perception gives rise to doubts, suffering and trouble. Awakened to the true nature, then the naked luminosity is wide open and all-pervasive. Although it is just this heart that is Buddha, nevertheless only the awakened know this. This being so, the verification is the knowledge of this, which means that the sun of wisdom is [normally] submerged in the earthly. When there is no illumination, no awakening, clouds of delusion cover the gate to the void. If not a single thought (nian) were to arise, then before and after would be definitively cut off, luminous essence would stand alone, objects and myself would all be like this. The source of the heart, accessible directly, dispenses with wisdom, is without attainment; it does not grasp, does not reject, is unobstructed and without cultivation. This being so, delusion and awakening are interdependent, the true and the false are also related to each other. If searching the true is by expelling the false, this would be like working on the form by trying to get rid of the shadow, but if essence and falseness are both the true, then this is tantamount to the elimination of dark shadows. If the open heart (無心) is freed to shine, then the myriad worries are all renounced. If there is the silent knowledge of effortless, unpremeditated activity, then the myriad acts of body, speech and mind will reflect that. Released into a capacious void by allowing things to go or remain, one is quietly awake to its source. Both words and silence do not lose sight of the profound, action and stillness are never separate from the realm of Dharma. When speech ceases, then knowledge and silence are both abolished; when discourse is seen into, then both silence and knowledge are illuminated. When words are verified, then it is not possible to reveal these to men, for speaking of principle is not able to verify them. Therefore, in awakening, silence is not silent, true
knowing is without knowledge; knowing and silence are not two in the one heart.

To be in agreement with the void, there are two inner interpenetrations of the Dao – without abiding, without attachment, it is not to take, not to collect. Right and wrong eliminated, these two are cut off. If this cutting off is also at peace, then prajñā manifests clearly. Prajñā is not a new birth of the heart outside, for the nature of wisdom is ever originally complete. This being so, the original quiescence is not able to manifest of itself but is really due to the merit of prajñā. Prajñā and the nature of awareness, these turn over and complete each other. As for the original awareness and beginning cultivation, these are really not two in essence. The definitively correct entry is then the wonderful awakening, complete and clear; if there is a thorough integration from beginning to end, then cause and effect interpenetrate. Every heart becomes Buddha; without the heart there would be no Buddha-heart. Everywhere becomes the Dao, but if there were not one speck of dust, then there would be no Buddharealm. Therefore the true and the false, things and myself, all are raised to complete inclusiveness. Heart, Buddha and living beings are completely together [as one]. If knowledge is confused, then men follow the [mundane] dharmas, these dharmas are the dharmas of the myriad differences and men are not the same. If there is awakening, then Dharma follows the man and every man’s wisdom is the same and blends with the myriad phenomena. When words are exhausted, worries cut off, what would be effect, what would be cause? The essence is originally solitary, so who would be the same, who different? Failure to nurture the clarity of the void is only dispelled by integration, then it is like the penetrating brilliance of the moon on water, which, although unreal, can be seen, [just as] the images mirrored forth from an open heart shine, forever void.

30.9 Venerable Hangzhou Wuyun Zhifeng

An Admonition on Sitting Chan
Sitting does not constrain the body\textsuperscript{437}
Chan does not go over into objects
Constraint would certainly be tiring
So that entry would not be pure
Not going over [into objects], not constraining [the body]
The true light is distant and solitary
The six sense gates are equally responsive
The myriad practices are the same everywhere

Alas, these beginners\textsuperscript{438}
Have not yet reached profundity
Sunk and following restlessly
They can only support separation
Not possessing right means
How to respond to the rules [of practice]?
The horse’s whip checks and restrains
Tuning and harmonising confusion

Worries put to rest\textsuperscript{439}
Causal conditions forgotten
Suddenly it is like a fellow dead
Responding appropriately, unity unfolds
It is not only introverting the contemplative gaze
(Textual comment: Great Master Bodhidharma, correctly handing over the Dharma-eye outside, was entrusted to show beginners the essentials of cultivating the heart by opening the four gates\textsuperscript{440} to the four practices;\textsuperscript{441} there is not only one [method]).
Chasing after thoughts is too much
So count the breaths
(Textual comment: Sometimes acutely afflicted, confused or stuck in grasping, it is fitting to adapt introspection 觀修 into breath-counting meditation. Either [count] exhalations or inhalations but both is not possible.)

Follow the river flowing to Jiange\textsuperscript{442}
Without border obstructions (or shallows)\textsuperscript{443}
It is just like fire doused with water
Like sickness coming to a cure
Sickness healed, the cure stops
Fire extinguished, water is superfluous
One thought-moment of purity
Then essence is stilled, ever numinous

Being numinous it is quiet
Not numinous, not quiet
Is and is not repeatedly interchange
Faults passed by there are no extremes
Before was cessation, ahead, prosperity
Just like walking step by step
Since there is anxiety in not knowing
Knowing then is without fault

Day from the back is night
How could a mirror reflect its back side?
This then is not the case
For complete clarity, penetrate through
Then it shines, yet without causal conditions
It is quiet yet who is the protector?
The myriad forms are an ocean of bubbles
The great void flashes lightning

Demolished is Mara’s palace
Overturned is Buddha’s temple
The lame can walk
The blind can see
The Dharma-realm and the dusty world
Suddenly appear, wheeling round together
Whether in wide spaces or in the market place
Whether sitting meditation or sleeping

Since skill in means is clear now
He is called the Golden Recluse (Buddha)
Although my words are firm
They should tally with the words of the sages
What are the words of the sages?
It is still necessary to repeat their teachings
No wavering, no Chan
This is the birthless Chan

Also:
If students all experience samādhi\textsuperscript{448}
This is wavering, not sitting Chan
The heart flows with the phenomenal world
Why is it called meditation?
So, know that the patriarchs through the generations
Only transmit this One Heart
Since the light of the patriarchs is far-reaching
My dear disciples can take on the duty

A little chat, words to no purpose
Call it ‘Admonition on Sitting Chan’

\textbf{30.10 Great Master Yongjia Xuanjue Zhenjue}\textsuperscript{449}
\textit{The Song of Attaining the Way}

Worthy people never seen\textsuperscript{450}

A man of the Way, awakening left behind, selfless, at ease
Does not eliminate foolish thoughts, nor seeks the real
For the real nature of ignorance is the Buddha-nature
The illusory, empty body is just this Dharma-body

Awakened to the Dharma-body, there is not a single thing\textsuperscript{451}
The original source of one’s own nature is \textit{bhūtathatā}
The five skandhas, floating clouds, come and go in an empty sky
The three poisons, empty bubbles, arise and sink\textsuperscript{452}

Having witnessed the true marks of phenomena\textsuperscript{453}
No beings or dharmas exist
Instantly the *karma* of the Avici Hells is extinguished
If this is regaling beings with false, deceptive words
Then let my tongue be pulled out for aeons numerous as motes of dust

Suddenly awoken to the Tathāgata’s Chan\textsuperscript{454}
The six pāramitās, the ten thousand practices are inwardly complete
In a dream the six destinies\textsuperscript{455} are clear and bright
After awakening, the great universes are void, empty

There is neither misfortune nor good fortune\textsuperscript{456}
There is neither gain nor loss
In the nature of tranquil cessation, there is no need to seek
The dusty mirror has never been polished until today
Now made bright, it must be seen clearly

Who is without thought? Who without birth?\textsuperscript{457}
If there is truly no birth, there is [also] no non-birth
Call a wooden puppet-man and ask
Will seeking Buddha eventually confer awakening?

Free the four elements, do not grasp\textsuperscript{458}
Within the nature of tranquil cessation eat and drink
All conditions are impermanent, all void
Just this is the Tathāgata’s complete awakening

Speak determinedly, show the true vehicle\textsuperscript{459}
There are men unwilling to clarify the passions
Cut straight through to the root-source, seal of the Buddhas
Plucking leaves, searching for branches is not for me

The Mani Jewel, men do not understand\textsuperscript{460}
It is intimately preserved in the womb of the Tathāgata
Spiritual functioning in the six destinies is void and not void
The one perfect light is form and is not form
The five eyes purified, five powers obtained\textsuperscript{461}
Only experience can really know – who could measure them?
It is not difficult to see shapes in a mirror
Can the moon’s pure reflection on water be grasped?

Ever solitary, moving on, ever solitary, step by step\textsuperscript{462}
Awakened one saunters along nirvāṇa’s road
Tuned in to the ancient, spirit pure, the inner mood is lofty
Face withered yet strong boned, he does not look back

Impoverished Buddha-sons, all are called poor\textsuperscript{463}
Materially really poor, not poor in the Way
Needy they are, bodies ever in threadbare coarse cloth
Yet their hearts hide the priceless treasure of the Way

A priceless treasure, to use without end\textsuperscript{464}
To benefit others according to situation, never miserly
The Three Bodies and the Four Wisdens\textsuperscript{465} mature in the body
The eight liberations, the six penetrations are the heart seal

The best men, once determined, all awaken\textsuperscript{466}
The middling and lowly hear much, disbelieve much
Just remove the dirty clothes from the breast
Who can boast abroad of vigorous effort?

Slandered by others, bear others’ wrongs\textsuperscript{467}
Disciples setting heaven on fire tire themselves
What I hear is just like sweet dew
It melts and suddenly the inconceivable is entered

View wicked words as the reward of merit\textsuperscript{468}
These then become good friends
When hate and affection do not arise due to slander
How else could the strength of unborn compassion manifest?

Once lineage is penetrated, discourse too is penetrated\textsuperscript{469}
Meditation and wisdom, perfectly bright, are not stuck in a void
It is not I alone who have come to this now
Buddhas numerous as grains of sand all embodied the same

The lion’s roar is fearless speech
All the animals hear it and skulls crack open
The bull-elephant rushes around, losing his dignity
The heavenly dragon is silent, listening with joy

Roaming along rivers, crossing mountains and streams
Searching masters, visiting wayfarers to take part in Chan
Since that time Caoxi’s road has been acknowledged
Fully realised is that birth and death are irrelevant

Action is Chan, sitting meditation is also Chan
Words-silence, motion-motionless, essence is in repose
Always self-possessed, even at the point of a sword
Even if poisoned, unperturbed

Our master gained insight with Dipankara Buddha
Had been many aeons ago born as Kāntyasi
Then underwent how many births, how many deaths
Births and deaths without end

Since suddenly awakened to the birthless
Why be sad or joyful about glory or disgrace?

Entering deep into the mountains, living in a forest retreat
Cliffs precipitous, profoundly quiet under tall pines
Quietly sitting meditation in this wild hermitage for monks
He is alone, tranquil, peacefully living at ease

Awakened means completed, it does not bestow honour
All is governed by phenomena that are different
To abide in giving might engender blessings from heaven
Like shooting an arrow into the empty sky

Momentum exhausted, the arrow falls to earth
Evoking unwished for results in future lives
What comparison with the gate of true selfless reality
A leap beyond, entering directly into the Tathāgata’s realm
Just get to the root, do not bother about the branches
Like a pure crystal enclosing a precious moon

Since this Mani Jewel can liberate
It benefits self, benefits others, without end

Moon river, wind soughing through pines
Long night, pure night – what to do?
Buddha-nature and the pearl of practice mark the heart-ground
Fog, dews, clouds roseate clothe the body

Dragons descend into his bowl, he separates tigers with his staff
Two metal rings on his staff sounding clear
These are not imaginary symbols
But intimate traces of the Tathāgata’s precious weapon

Do not search for truth, do not cut off error
Know that these two phenomena are void, formless
Without form, neither void nor not void
Just this is the true mark of the Tathāgata

The heart-mirror is bright, mirroring without obstructions
A vast lustre everywhere penetrating uncountable worlds
The myriad phenomena all appear together
One perfect radiance neither inside nor outside

Leave off penetrating the void, eradicating cause and effect
Lest a fathomless expanse lays all waste, summoning calamities
To abandon being or cling to voidness are sicknesses too
Just like escaping drowning then falling into fire

To discard the deluded heart, to take hold of true principle
Both turn into the heart’s counterfeit cleverness
A student who does not understand the use of practice
Really succeeds in acknowledging a thief for his son

Then Dharma-wealth is impaired, merit wiped out
All due to the heart's intent and thought
Therefore, the realisation of the Chan School is to return to the heart
To suddenly to enter the birthless with the power of wise insight

The great being takes up the sword of wisdom
The sword of wisdom! The flaming Vajra (diamond)
Not only able to break the heart of aberrant ways
But even to subdue the gall of heavenly demons

Rouse the Dharma-thunder, beat the Dharma-drum
Clouds of compassion! Sprinkling of sweet dew
Dragons and elephants spreading benefit everywhere
The three vehicles and the five natures all awaken

In the snowy mountains the pastures are rich, unalloyed
Their purity produces gee, which I often enjoy
The One Nature pervades all natures
The One Dharma is everywhere contained in all dharmas

One moon appears everywhere on all waters
All moons of all waters are of one moon
The Dharma-body of all the Buddhas enters my nature
My nature is also united with the Tathāgata

One realm fully encompasses all realms
It is neither form nor heart nor karma
In the snap of the fingers eighty thousand Dharma-gates are completed
Instantly the karma of the Avici Hells is destroyed

All the various phrases are not phrases
What relevance to my numinous awakening?
In cannot be injured, cannot be praised
Its essence is like the Void, without limit

Do not leave this place, forever profound
Look for it and know that you will not find it
It cannot be grasped, cannot be rejected
In non-obtaining only is it obtained

When silent it speaks, speaking it is silent
The great gate of giving is open without obstructions
Men ask me to which school I adhere
I answer; it is the power of Mahāprajñā

Right or wrong, people do not understand
Disobedient or obedient practice, heaven cannot measure it
I have already passed many aeons in cultivation
And do not carelessly deceive

To hoist the Dharma-banner, set up the Chan teaching
Clearly the Buddha’s teachings are at Caoxi
The lamp, first transmitted to Mahākāśyapa
Went further for twenty-eight generations in India

The Dharma, then flowing eastward, entered this land
Bodhidharma becoming the first patriarch
Six generations transmitted his robe, as is widely known
Countless descendants obtaining the Way

The true is not fixed, the false is intrinsically vacuous
Dispatch being and non-being, void and not void
The twenty gates to voidness are originally ungraspable
Self-same as the essence of the Tathāgata

Heart is the root, Dharma the dust
These two are just like blemishes on a mirror
Blemishes completely eliminated, the shine begins to appear
Heart and Dharma forgotten, this is the true nature
Alas, end-time of the Dharma, time of malevolence
Living beings’ blessings are slight, restraint difficult
The sages seem remote, wrong views run deep
Demonic forces are strong, Dharma weak, much violence

Hearing the sudden teachings of the Tathāgata
They hate not being able to smash it into broken tiles
Actions of the heart, calamity for the body
Do not blame or complain, especially of others

If you do not want to be subject to unremitting karma
Do not slander the true Dharma of the Tathāgata
There are no other trees in a sandalwood forest
Deep and very dense, it is the habitat of lions

In the forest’s realm of purity [lions] alone roam
Animals and birds all keep their distance
Only lion cubs can follow
At three years old they can already roar

If a jackal were to chase the King of Dharma
The monster would snap its jaws in vain for a hundred years
The teachings of perfect and sudden are without human sentiment
Doubts unresolved must be faced directly

Not being a mountain monk indulging others or myself
It is fear practitioners might fall into the pit of nihilism or eternalism
Wrong, not wrong, right, not right
A gap of hair’s breadth misses by a thousand miles

Yes is the dragon maid suddenly becoming Buddha
No is Sunaksatra reborn in hell
Gaining knowledge since I was young
Studying sutras, shastras and commentaries

Analysing name and form without rest
Entering the ocean to count the grains of sand, self-imprisoned
All bitterly condemned by the Tathāgata
What profit in counting the treasures of another?

Ever baffled and foiled by the study of worthless practices\textsuperscript{509}
Many years spent in useless activity like windblown dust
A perverse seed-nature, a wrong understanding
Does not arrive at the complete sudden teaching of the Tathāgata

The two vehicles make vigorous efforts yet lack the way of the heart\textsuperscript{510}
The aberrant ways are clever but lack wisdom
Both are foolish, both are fatuous
Taking an empty fist or pointing finger as absolute truth

Vainly bestowing merit on the finger pointing at the moon\textsuperscript{511}
Vainly indulging strange behaviour in the sense realm
The Tathāgata just does not see a single dharma
Just this is known as all-seeing Avalokiteśvara

Awakened sees \textipa{\textit{karmic}} hindrances as originally void\textsuperscript{512}
Not awakened, debts from previous lives must still be repaid
If the famished come across a royal banquet yet cannot eat
Or the sick encounter a royal physician, how to effect a cure?

To practise Chan in the desire realm is power of wise insight\textsuperscript{513}
Amidst fire the lotus is born, indestructible
Yongshi\textsuperscript{514} committed a crime yet was awakened to the Unborn
Long ago becoming a Buddha, even to this day

The lion roars, proclaiming fearlessness\textsuperscript{515}
Alas! The foolish, stubborn as leather
Only know that heinous crimes obstruct \textit{bodhi}
Without seeing the open secret of the Tathāgata’s teachings

Two monks violated the precepts against carnality and killing\textsuperscript{516}
Upāli’s feeble light of understanding added to their bondage
Great warrior Vimalakirti immediately removed their doubts
Just like a bright sun melting frost

Inconceivable is the power of liberation\(^5_{17}\)
This has become my good friend
Who would presume to withhold the four necessities?\(^5_{18}\)
Even ten thousand ounces of gold is insufficient

Powdered bones, a broken body would never be enough requital\(^5_{19}\)
For one phrase completing a leap over countless aeons
King of Dharma, most high victorious
To which Tathāgatas numerous as the grains of sand in the River Ganges have ever born witness

Now that I am liberated by this Mani Jewel\(^5_{20}\)
Those who trust in it are all in accord
In perfectly clear insight not a single thing exists
Neither beings nor Buddhas

In the ocean the great universes are bubbles\(^5_{21}\)
All sages and worthies are flashes of lightning
Even if a wheel of iron were turning on one's head
The perfect radiance of meditation and wisdom would never be lost

Should the sun cool, the moon heat up\(^5_{22}\)
An army of demons cannot destroy the true word
To think that an elephant carriage advancing on a high road
Could be warded off by a grasshopper!

A great elephant does not travel along rabbit tracks\(^5_{23}\)
Great awakening is not hemmed in by trifles
Do not slander the vastness with limited views
If not yet awakened, I bid you farewell for now
30.11 Venerable Tengteng

*Song of the Realisation of the Original*

Cultivating the Dao is not the Dao that can be cultivated
Inquiring into Dharma is not the Dharma that can be inquired into
Deluded people do not realise that form is void
The awakened are fundamentally without obedience or disobedience

The eighty-four thousand Dharma-gates
Their ultimate principle is not separate from the heart
Acknowledge your own inner citadel and environs
Do not be deceived searching in other villages

No use is broad learning, much listening
No need for impressive analytical acumen
The size of the moon is not known
Don’t worry about which is the leap year

Afflictions, just they are *bodhi*
A pure lotus emerging from shit
Why do people come to ask me?
It is not possible to discuss it with you

Filling the belly at dawn with rice-gruel
Midday one more meal
Today is just as it comes, playfully
Tomorrow, playfully just as it comes

In the heart is clear awakening
Just make out to be a dull-witted imbecile

30.12 The Venerable Nanyue Lanzan

*Song of Joy in the Dao*
Empty-headed\textsuperscript{532}
Unconcerned with affairs, without interfering

Unconcerned with affairs
What need to discuss anything?
A pure heart is not distracted
As for the rest – no need to cut it off

Past is already past\textsuperscript{533}
The future seems impossible to estimate
Empty-headed, nothing to do, sitting
Was there ever anyone to call out to?
Searching outside is hard work
All those foolish obstinate fellows
I do not hoard one grain of rice
Coming across food, I only react – eat!

In the world men are busy with many affairs\textsuperscript{534}
Taking advantage of each other, hardly attaining anything
I am not happy to be born in heaven
Nor fond of the Three Treasures (Buddha, Dharma, Sangha)
When hunger comes, eat rice
When tiredness comes, sleep
Foolish men laugh at me
Wise ones know of it

This is not crass silliness\textsuperscript{535}
The original essence is like this
Need to go, then go
Need to stay, then stay
Body clad in a tattered robe
Legs wearing faded pants
Many words, many expressions
All are mutually contradictory

If there is desire to save living beings\textsuperscript{536}
It is not as good as saving oneself
Do not be deceived searching the true Buddha
The true Buddha cannot be seen
The mysterious nature and the numinous tower [of the heart]
How could they ever have been trained and forged?
The heart is the heart free of troubles
The face you are born with is the original face

An age-old rock might shift about\textsuperscript{537}
But its composition would not change
Free of troubles is originally free of troubles
What need to study words and phrases?
Eliminate grasping at a self and others
Within this harmonious darkness is the direction
All kinds of toil for muscles and bones
Better sleep peacefully in the forest, unconcerned

Lifting the head, seeing the sun on high\textsuperscript{538}
Eating simply from house to house
Employing exertion with exertion
Would be even sillier
To demand is not to get
Not to demand gets it
I have a word to say –
Cut off worries, forget \textit{karma}

Clever talk does not reach it\textsuperscript{539}
Only apply the heart to pass it on
Yet another word –
It does not surpass straightforward giving
Small as the tip of a hair
Big, of unlimited extent
Originally complete in itself
It does not labour at the loom of ingenuity

Worldly affairs are just as they are\textsuperscript{540}
Just like this mountain
The green pines hide the sun
The blue mountain streams flow long
Mountain clouds act as curtains
The night moon is a sickle
Lying under the wisteria
A piece of rock is the pillow

Not paying homage to the Son of Heaven
What would there be to envy in kings and lords?
Birth and death have no worries
What further is there to be concerned about?
The moon on the water has no substance
I too am like this
The myriad phenomena are all like this
Originally of the Unborn

Unconcerned, without worldly affairs, sitting
Spring comes, the grasses of themselves grow green

30.13 Venerable Shitou

Song of the Thatched Hermitage

I build a thatched hermitage, nothing of value
And after eating take a leisurely nap
On completion the thatch at first looks new
After it gets dilapidated more thatch will protect it

The person living in the hermitage is ever present
Not dependant on centre, on in-between, inside or outside
In places where worldly people live, I do not stay
The things worldly people love, I do not love

The hermitage, though small, contains the realm of Dharma
Hermit incumbents all know this completely
Faith in the Mahayana bodhisattvas is without doubts
The middling and lowly, hearing of it, cannot but be surprised
Ask about this hermitage – will it perish or not perish? Perish or not perish, the master’s origin is here
Dwelling neither south, north, east or west
Foundation firm and secure, this is the best

Under the green pines, inside the window it is bright
Jade palaces, vermilion towers are no match
A patchwork quilt covering my head, myriad cares come to rest
This is the time a mountain monk understands nothing

Living in this hermitage, ceasing work on liberation
Who would presume to spread out mats to catch people?
Turn the light to shine within; just return
The vast numinous source is not directed backwards

Encountering the patriarchs, intimate with the teachings
Bind grass to build a hermitage, do not give up
Leave a whole lifetime behind, trust to this and that
Hands free, walking on, there is no fault

Thousands of words, myriad interpretations
All that is necessary is to release you from the dark
If you wish to know the man in the hermitage who does not die
How would he be different from today’s bag of skin and bones?

30.14 Venerable Daowu

The Joyous Song of the Dao

The joys of the Dao in a mountain monk’s free nature are many
Heaven revolves, earth turns, all in obedience to them
Leisurely lying amongst solitary peaks without companions
Singing alone the song of the Unborn

The song of the unborn, happy withdrawal from the world
When men ridicule, they cannot sing
Happy feeling, joyous Dao, passing the remaining years
The ordinary hurly-burly is completely forgotten

A great being must possess a lofty spirit
Without obstructions, he does not follow worldly sentiments
Your words are in obedience, just this is _bodhi_
My sayings are originally contrary to the norm

There is a time of silliness, a time of foolishness
How to know what is not my path?
A unique arrival in one life is as it is
Where could a rustic guest of no native place return to?

Today this mountain monk is just like this
Is there still something to do for an original mountain monk?
Seeking for the patriarchs’ functioning, sons of the king of the void
Their bodies are like floating clouds, nothing to cling to

Since olden times always wearing one patch-robe
Having passed through many degrees of heat and cold
It is not true, it is not false
Beating the drum of the happy spirit, kneeling in reverence

Brightly, brightly, the one way of Han River’s clouds
Blue mountains, green waters, no resemblance
Innate nature completed, without further change
Everywhere open, no obstructions anywhere

Sometimes apply the heart’s compassionate joy
Sometimes liberating someone with the staff
When compassion descends to attachment in fetters
The stick teaches him to break through such love

Tell those journeying under the moon –
If there is compassion, I will be renewed
30.15 Venerable Daowu

In Praise of One Bowl

Restrain the how-howling wind, roar-raucous clamour
All has peacefully, leisurely come to a stop
Like being famished, eating salt adds to thirst
A sucker-shoot growing out of the head

After all, it is not possible to know beginning and end
Discarding the corpse, where to shed it?
You are strongly advised to work hard in seeking liberation
Putting idle business first, must come to an end

When the fire descends in the body, it must be managed
No need to await its approach time, call on the bodhisattvas
The language of a great being should be clarity itself
Leave off studying the received flowery disseminations of silly men

When it is time to dress up, learn to be relaxed
Learn also to be both gentle and rough
To shave the head and wear coarse woollen cloth
Also to study the lives of ordinary men

To speak to you straightforwardly, you would not understand
Thus the composition of this long song, in praise of one bowl
In Praise of One Bowl
Within many is one, within one, many

Do not laugh at a bumpkin’s song of the one bowl
Having already crossed beyond this world of endurance with one bowl
Heaven, blue-green, remote, solitary, and the moon just rising
Is the time of myriad forms reflected from the void

How many the transient lifetimes of good and bad
The purity of the one source is without coming and going
Neither is there need to make water bubbles with the heart
Who teaches that blood circulates in a hundred hairs?

Nothing better than sitting quietly on the Tathāgata’s ground
On its summit a magpie builds its nest
Ten thousand generations, sons of the golden wheel-turning king
All this is to protect the Tathāgata’s numinous awakening

Under the bodhi tree living beings are ferried over
Ferried across, all beings are born into no-birth, no-death
Birthless, deathless is the true great being
The great Vairocana Buddha has no form, no marks

Dust and toil eradicated, the Tathāgata is wholly present
One grain of complete awakening is a priceless jewel
The eye does not see, the ear does not hear
Neither seeing nor hearing are the true seeing and hearing

Ever the one phrase without words
Today a thousand words are strong in distinguishing
Strong in distinguishing needs careful listening
Everyone is completely endowed with the Tathāgata’s nature

It is exactly like gold in ore
Refine and refine again until the gold is pure
Truth is untrue, untruth is true
If truth and untruth are eliminated then man is too

The true heart does not deny afflictions
Food and clothing accord with time, nurturing the physical
Both the good and the bad wear dyed robes
Yet a completely open heart is without taint

There is neither bad nor is there good
The two interface effortlessly, even and equal is the Dao
Whether eating coarse food or fine
No need to learn the average man’s characteristic observations
It is neither coarse nor is it fine\textsuperscript{575}  
In the fragrant realm on high there is no root or stem  
Sitting is also walking, walking, sitting  
Life and death under the bodhi tree comes to the bodhi fruit  

It is also not sitting, not walking\textsuperscript{576}  
Since there is no birth what use to seek no-birth?  
Birth is obtainable too, so too is death  
Everywhere they will come to see Maitreya  

Yet there is no birth, also no death\textsuperscript{577}  
The three realms of the Tathāgata are all like this  
Apart it is too near, near it is apart  
Within the illusory [Dharma]-gates are no real meanings  

There is nothing to separate from, nothing to contact\textsuperscript{578}  
Where then to search for the elixir of health?  
Silence in words, words in silence  
Words and silence criss-cross without a set place  

There are neither words nor is there silence\textsuperscript{579}  
Do not call up east-west to make it north-south  
Anger is joy, joy, anger  
From defeating a host of demons, I turn the Dharma-wheel  

Yet there is no anger, nor is there joy\textsuperscript{580}  
Water is not separate from waves, waves is water  
When miserly, give alms; giving alms, be miserly  
Do not separate outside-inside, middle and in-between  

Yet there is neither miserliness, nor any almsgiving\textsuperscript{581}  
Silent and vast, nothing can be grasped  
In suffering is happiness, in happiness, suffering  
Only this practice cuts off the domestic state  

Neither is there suffering, nor happiness\textsuperscript{582}  
Originally free, there are no fetters
Defilement is purity, purity, defilement
Two sides ultimately without past or future

Yet there is no defilement, nor any purity\textsuperscript{583}
The great universes share the one \textit{bhūtatathatā} nature
Medicine is the sickness, sickness is the medicine
To end these two, they have to be eliminated

Yet there is neither medicine nor sickness\textsuperscript{584}
Just the numinous awakened nature of \textit{bhūtatathatā}
A demon becomes a Buddha, a Buddha a demon
Look for the form in the mirror – waves on the water

Yet there are no demons, nor any Buddhas\textsuperscript{585}
In the three worlds originally not a thing exists
Ordinary man is a sage, the sage an ordinary man
[Like] glue in colour, salt in sea water

Yet there is no ordinary, no sagely either\textsuperscript{586}
Myriad practices are supported, not only one practice
Within the true is the false, within the false, the true
From all this mortal man gives rise to the dust of foolishness

So there is no truth, nor is there falsity\textsuperscript{587}
When not summoned, what should be acknowledged?
Originally there were no clans, no names
It is just a question of trusting the legs to walk swiftly

There are times in the market place or slaughter house\textsuperscript{588}
When a vermillion lotus is born from the fire
Having leaned on the staff, travelling to the capital
The body is like drifting clouds, of no fixed abode

Illusion is originally a temporary guest\textsuperscript{589}
In the other house a much quieter emptiness is encountered
If you are seeking the precepts
How long before recovery from the three poisons of desolation?
If you are seeking Chan, I am more or less completely asleep. Great compassion is not demented. Of the world, not of the world, heaven is within heaven. Men of these times cannot understand the meaning in this. Tap them on the south side; they react on the north side.

If you are seeking the Dharma, ask Kāśyapa at Chicken Foot Mountain. The great being was wearing a robe there. No use really to look for such a one. Searching in sutras, the true source of the Dharma-nature cannot be heard.

If searching for rules, no need to turn the poor away. Seeking cultivation, where to search for the eighty-four thousand stupas? Just acknowledge that yellow leaves stop the crying [of children] It is not waking up to black clouds covering the sun.

Do not be surprised if crazy words make no sense. The sieve gradually filters the coarse from the fine. But in the coarse there is actually no fine. Just this is the complete ultimate truth.

An ultimately real truth is originally not true. Therefore it is called listening, which is dust. If one can be liberated from the dust to the real. Then this is to leave the world of men forever.

People who have left the world do not fabricate. They act alone, walk alone, open and abandoned. There is no birth, no death and no nirvāṇa. Birth and death did not originally impinge.

There is no right and wrong, no movement or stillness. Do not vainly take the body into an empty well. There is no good, no bad, no coming or going.
Also no bright mirror suspended on a high stand
A mountain monk sees liberation just like this
Do not believe in others creating end-of-the-world conflagrations

30.16 Venerable Lepu

Floating Bubbles Song

The water in the courtyard is from the falling rain
On the water, swirling bubbles are seen to arise
Old ones already gone, new ones arising
Old and new succeeding each other endlessly

Initially due to raindrops, water became bubbles
But by virtue of the wind’s arousal, bubbles return to water
Not known is that the nature of bubbles and water is not different
By following other paths they are taken to be different

Outside, the bright lustre of gems, inside, containing the void
Inside and outside exquisitely transparent like precious jewels
Just when the ripples seem to be existent
They move as if non-existent

Existent, non-existent, movement, stillness, matters difficult to clarify
In the midst of formlessness is form
Just get to know the water
And that bubbles arise from water!

Think of taking bubbles and water as my body
The five skandhas, an empty aggregation, makes the man
So the awakening of empty skandha bubbles is not real
Only being able to see the origin clearly is truly real
Hearing the patch-robed monk’s *Song of the Herdsman*
Of roaming about at ease without an abode
Just one robe of a hundred patches, a bowl and bottle
This is merely life’s lot in this round

To seek and take part in the ultimate principle
Do not shrink from cold, heat or bitter hardships
Having already roamed all around the four seas
The belly is filled with mountains, rivers, wind and clouds

Eliminate the letter of the law from the inside
Do not try to learn the [four] inspiring demeanours
People of the three vehicles laugh at my incapacities
I laugh at their deluded doings of the three vehicles

The wise expediently set up stages
The Great Dao is originally without delusion or awakening
Arrived, no need to rely on cultivation as cure
Nor does it lie in a facility with words

Wearing hemp cloth, with cloud-gazing eyes
He does not turn back to look at rulers and lords
The original body of a man of Dao is just like theirs
But they do not know the Buddhist destination

Again, birth is just like wearing a robe
Death too, just like taking off the trousers
Birth then is without joy, without sorrow
How could the eight winds be a terror?

Outside form resembling a sick man
In the belly there is much intelligent wisdom
Although not owning anything
He dares to contend with rulers and princes

Foolish men shake their fists at him \(^{614}\)
The wise nod to each other in admiration
This wise puppet moving on strings
Singing and dancing thanks to the puppeteer

One phrase to announce to all men –
Smash the mould to return

30.18 Chan Master Fadeng Taiqin \(^{615}\)

*Song of the Ancient Mirror*
Three poems

1.

All have said the ancient mirror has never been seen \(^{616}\)
So to lend you contemporaries a one-time look
Here in front of the eyes not the finest hair is to be seen
Deep, deep the cold light condenses into something

Condensing into something, without back or front \(^{617}\)
An ugly woman draws near to make up, but [the mirror] does not match with her feelings
Pan Sheng \(^{618}\) turns his head repeatedly emitting sighs of admiration
Why so happy, happy; why so very sad?

Handsome, ugly, where does that come from? \(^{619}\)
This is just being dizzy and sunk in intoxication
Yanruo, \(^{620}\) sneaking a look in the morning mirror, ran away in terror
Consider carefully, there is still a cause [for this]

I ask the crazy one – why not return for a while? \(^{621}\)
Tears flow, only sounds of deep wailing come to me
Choking with grief, unable to cough up an explanation
Your head and the reflection are a long, long way away!

Long long away! How long before you return? 622
The bewildering clouds open here
Walking, walking, led by the hand, ascending the lofty terrace

2.
Who said that the ancient mirror is without form? 623
Ancient, modern, going out, coming in – what gate?
The gate – when you look but can’t see
Just this is your complete, naked manifestation

Complete naked manifestation 624
Giving you lifelong protection
Should you find a good friend, ask for the boon [of the teaching]
Though meeting him, getting the transmission will not be easy

Just trust in being able to see the face 625
No need to give rise to fear
Look to the time of Yanruo Daduo
Mistakes reaching right until today

If the reflection is not clearly discerned now 626
Then it is still the same as [Yanruo’s] turning away
The same turning away,
Bitter, bitter, bitter!

3.
Ancient mirror, essence clear as bright moonlight 627
Incandescent bright, everywhere sparkling riversdrops of sand
Everywhere installed, its name inscribed
Is there still someone other than you?

Past, present, future 628
All the Buddhas in the mirror have slight blemishes
Slight blemishes of dirt eliminated, then there is nothing
This is truly the lotus in the fire

Lotuses; thousands of clusters, myriads of clusters
Every flower a peaceful, dignified Shakyamuni
Who said he entered cessation at Kuśinagara?
Who talks about Daoist practices to prolong life?

Do not trust what is seen in the mirror
The three [Buddha] vehicles, goat, hart and bull
Men of today do not recognise the ancient mirror
Talking to exhaustion about original purity

Just look on purity as pretence
The appearance of the reflection is not genuine
Some are round, short or long
If there is the slightest blemish there is sickness

You would be better advised to smash it
Mirror gone, blemish vanished, it will just shine
Take a look too at the inexpressible at Vaiśāli
Know that complete penetration is only a small extra

30.19 Tanzhou Longhui (Si) Daoxun
Song of the Samadhi that Reaches Everywhere

Going to earth’s end to join someone who knows
Inquiring everywhere, with Hui I could advance in strength
The master then berated me; retreat, expelled
Realising his magnanimity, it put the matter to rest

Looking around, I hung up the travelling gear
It was difficult for Sudhana to find a hiding place
The tinkling staff sounds in the naked quiet, strange
Free to go, compelled to come, seeing the extraordinary
Zhaozhou’s pass, Xueling’s ascent

Fixing a cave facing mountain peaks, to verify true and false
In compliance to authenticate the numinous spirit, opening up to the myriad functions
This way and that wielding the patriarchal sword, revealing it to the three worlds

Who could be entrusted to unravel these layers upon layers?

Do not appear to know the meaning, deceiving, conjecturing off the cuff
A patch-robed monk frowns, eyes blue-green, sound of surprise
The Yellow Sea moves backwards, a mouth like the Kunlun Mountains

Guishan’s water buffalo, Daowu’s song

Master Ma’s inspiring appearance with the complete marks
[Patriarch Kanadeva’s (2.22)] dropping the pin in the water bowl became the example for following generations
Holding the mirror, raising the flag, looking at the first artificer

Who will continue intoning the Song of Guangling?
Difficult to estimate the continuation of the song
A stone man hates the body, brings the whip down
The wooden horse, neighing, rushes up to the Brahma Heaven

The beautiful waters of gold, the jade of Lantian
The Zhurong Peak gathered among others, the Xiang River (Hunan) stirs up waves
Full moon, clear over the valley, pines soughing peacefully Clouds flying by like dragons, all around a beautiful sight

30.20 Venerable Danxia

The Ballad of Playing with the Pearl
Two Poems
1.
Prajñā, a numinous pearl, mystery difficult to fathom. In the ocean of the Dharma Nature my own eyes recognised it Hidden, manifest, ever roaming about in the five skandhas Inside, outside, shining bright with great spiritual power

This pearl is neither large nor is it small. Raying forth brightly day and night, illumining all When seeking it, nothing is found, not even a trace Yet standing or sitting it follows, forever clear and lucid

The Yellow Emperor, journeying to Red Water, [lost the pearl]. Who could listen, who could search? No one could respond Only No-Form, No-Heart – he obtained the [lost] pearl If it can be seen, if it can be heard, it is worthless

My master’s powerful pointer took the Mani Jewel as example. Yet men without number drown in pools trying to gather pearls Why take potsherds and gravel as precious treasure? Wise ones come across it peacefully

Myriad connected forms, their inward luminosity appears visible. Essence and function, thusness, transformation, non-transformation The myriad phenomena vanish, dispatched to a tiny place in the heart In all times skilful means are the ingenious art

Incinerating the six thieves [of the senses], smelting all demons. Able to destroy what I hold dear, to dry up the river of desire The Dragon Girl on Vulture Peak personally offered the Buddha [the precious pearl] Under the impoverished youth’s robes, how many were the wrong turnings and falls?

Also called [true] nature, also called heart. Neither nature nor heart, it is beyond ancient and modern
When the whole essence is clarified, clarity cannot be appropriated
For the time being it is called ‘Playing with the Pearl Ballad’

2.
Knowing about the treasure in the robe
The intoxication of ignorance can wake one up
Although a hundred bones be scattered
The one thing abides always numinous

Yet the knowledge realm is really not the essence
The pearl of the spirit has no fixed form
Awakening then is to the three bodies of the Buddha
And to doubts concerning the myriad rolls of sutras

In the heart, the heart can be fathomed
Passing through the ear, the ear finds it difficult to hear
Heaven and earth were at first formless
The mysterious source emerges from unfathomable depths

Originally strong, not tempered
Originally pure, not purified
The morning sun wheeling round
A transparent reflection of stars at dawn

Auspicious rays circulate, do not disappear
The true qi stirs and turns into life
Mirroring the silence of the cavernous void
Shrouding the brilliance of the Dharma-realm

Frustrations in ordinary achievements do not perish
Transcending the sagely fruit is not enough
The Dragon Girl personally offers it
Ajātasatru himself presented the jewel

The man protecting the goose still survived
The significance of a yellow sparrow tit is relatively small
Enlightened speech is really nothing to do with the ancients
Ability with words is not the [right] sound

No borders, endless vastness ever more
No boundaries, altogether void
Practising the teachings is not by talking
Hearing the name is not to know the name

Neither pole is standing
The middle way does not need to be walked
Look at the moon, stop observing the finger [pointing at it]
Return home, cease asking about the journey

Understand the heart, for heart is Buddha
What more could Buddha be?

30.21 Old Venerable [Daochang] of Guan’nan

Ballad of Obtaining the Jewel

Three worlds! So mysterious
Six destinies! Like a dream
The wise appearing in the world! Like a flash of lightning
The native land seems like a bubble on water
Nothing is permanent, no birth-death, incessant change

There is only the firmness of the great wisdom
Hard as a diamond, it is beyond value
Soft as floss, vast as the void
Tiny as a mote of dust, it is invisible

Surround it to gather it up, it will not be gathered
Dispel it to scatter it abroad, it will not be scattered
Incline the ear wishing to hear it, it is not heard
Staring to observe it, it cannot be seen
Singing and again singing
On top of Pantuo Stone, laughing, ha-ha!
Laughing and again laughing
Under the shadow of the green pines, the lofty sounds call

Since acquiring this pearl of the heart
Neither Buddhas nor earthly rulers are necessary
It is only mountain monks who bring this off
Former worthies of old already sang this song

Not sitting in Chan meditation, not practising Dao
Roaming far and wide, naturally just so
Only do not harbour or reject the myriad phenomena
Since the beginningless, how could there have been birth and old age?

30.22 Venerable Xiangyan Zhixian (Kyōgen Chikan)
Two Poems

1. A Ballad of Encouragement to Awaken

A full mouth of words, no place to talk
Clearly facing people, but the talk does not penetrate
Quickly make an effort to diligently bite through
When impermanence comes, salvation is too late

Daytime words, in the dark swapping notes
Speedily sharpen the old awls to pierce through
The principle is complete awakening, faith in self
This is the business [of Chan], nothing more to say
As for Zhuang-Lao, search it in the songs of other old masters
In Chan practice it is necessary to completely cut off pictures in the heart
2. Ballad of Returning to Quiescence Bestowed on One Incumbent

The same one incumbent, more than seventy years old\textsuperscript{680} Happy to leave the city altogether to dwell in the mountains Body like a withered tree, the sprouts from the heart all pruned Not speaking a [high] Tang accent and ceasing to read Sanskrit

The aspiration of the heart penetrates everywhere despite the body lost in decline\textsuperscript{681}
Just like the śramaṇas, disciples of the Tathāgata Deep faith and reverence fixed the alms-bowl shaped stupa Lofty, majestically established in blue mountain’s deepest place

Not in vain does an appreciative man take part in the Dao\textsuperscript{682} In later years the physical body itself is ennobled Though never discussed, it is the business of today In the darkness is buried the hidden mysterious openness

Not leaving traces, he differs from other men
The lustre is of deep and subtle spirit, filled with light

30.23 Venerable Shaoshan [Huanpu]\textsuperscript{683}

\textit{The Jewel of the Heart Song}

‘Tis long since the mountain monk reached the gate of the void\textsuperscript{684} Work on forging the jewel of the heart is already complete The special sound of this gem separates host from guest Sound everywhere, like the roar of the lion

The lion’s roar, impermanence its message\textsuperscript{685} The Buddha-nature’s principle of \textit{bhūtatathatā} is clear for all Thinking of this often to myself Suddenly the great meaning bestows happiness in the heart
Some begin [practice] with the *sutras*, others with the discourses. Some talk of gradual, others of the sudden way. In all the Buddhas it functions as spiritual power. In average man it thrives as stinginess.

This heart-jewell is like the moon on water. No difference from the corners of the earth to the border of heaven. Only because of confusion is awakening seen to be different. Therefore the Tathāgata has many modes of discourse.

The realms of hell, the state of the hungry ghosts. The wheel of the six destinies revolving endlessly. This is not the Buddhas’ lack of compassion. How could it be that Yama [lord of death] could prevail?

Exhortation – understand the essence flowing deeply. Look into the jewel of the heart, do not be wasteful. The five *skandhas* of the body are utterly devoid of knowledge. After the hundred bones have been scattered, where to search?

End of Book Thirty
Addenda

30.24 Yang Yi
Letter to Li Wei

Yang Yi, Hanlin Academician, Assistant Minister of the Ministry of Works, Vice-Director at the Ministry of Rites and Administrator of Ruzhou, once composed an internal letter to Li Wei (961–1031 CE) of the Hanlin Academy, describing the whole story of receiving the transmission of the masters.

The letter said, ‘A sick man, long detained by a mischievous foolishness, experiences an urge for renewal, having already heard of the purport of the Southern School of Chan during a long sojourn assisting at the capital. Moved to consult and enquire and dealing with various people, an impulse emerged which enabled the innate purposefulness of his heart to be dug out. Those who are unabashedly up against a wall come out honestly before the high seat [for guidance]. Furthermore, great master An’gong always let fall hints as a guide. From the image of the cessation at the twin Sala trees and the single sandal returning to the West, the inner heart surged expansively, yet without awareness of what was being indicated. Still there were years sunk in chronic illness, the spirit fretted, became confused and absent-minded. Very close to the narrow opening and once more discerning a direction, he then obtained great warrior Yunmen Liang’s insight into his entanglements and realised that the essential indications were truly on the same track as those of Great master An’Gong. Furthermore, on Mount Lu [Jiangxi] he came to the Guizong and the Yunju [Daoying] teachings, both in the direct line of Fayan. The following
year, granted the administration of this commandery [of Ruzhou] he went to visit Senior Chan master Guanghui [Yuanlian], true Dharma-heir of Nanyuan Nian (13.321); Nian inherited the Dharma from Fengxue (13.317), Fengxue inherited the Dharma from First Incumbent Nanyuan (12.304), Nanyuan inherited from Xinghua (12.273), Xinghua inherited from Linji (12.256), Linji inherited from Huangbo (9.168), Huangbo inherited from Baizhang Hai (6.105). Hai inherited the Dharma from Mazu (6.91), Mazu came from Ven. Rang (5.84) and Rang was the principal inheritor of Caoxi.

‘Keeping to a vegetarian diet, affairs simple, declining parties and much leisure, or just to sit until an invitation arrived, he sometimes ordered the carriage ready to go there [to Mount Lu] in order to inquire of the master without restrictions. Obstructions suddenly melted away. Half a year later, completely free of doubts, it was as if remembering something long forgotten, as if suddenly waking up from sleep. The things of old which would well up in the chest as obstructions had dramatically just fallen off by themselves. Accumulated aeons of ignorance became clear in a flash and there was confidence now in using the allotted time to penetrate to full understanding and to deal with it without difficulties.

‘The many previous worthies who took part in the search were seriously pondered, such as Xuefeng (16.389) coming nine times to Dongshan and three times ascending to Touzi (26.924) in order to come to the inheritance from Deshan. Linji obtained the Dharma from Dayu yet ultimately inherited from Huangbo. Yunyan (14.350) often braved Daowu’s instructions but was Yueshan’s (14.335) heir. Danxia (14.332) received authentication personally from Mazu yet became Shitou’s inheritor. In times gone by, many there were who came to the principle without any doubts.

‘The sick man today furthers the conditions for the succession, which truly belongs to [Master] Guanghui, yet arises of itself, nobly emerging like peaks from the sea.693 Fortunate indeed, fortunate indeed!’

Vice-Director [Yang Yi] Enquires of Ven. Guanghui
The Vice-Director asked Ven. Guanghui, ‘It is often heard that the venerable sir says that all infringements leading to karmic
consequences are due to what is generated by wealth, and that he
exhorts men to clear away the obstructions of wealth and profit.
Furthermore, that the beings of Jambudvīpa take wealth as a way of
life, whilst the state considers its wealth to be amassed through its
people. Now in the teachings there are two gifts, of wealth and of
Dharma. How then can one come to exhort men to clear away
wealth?’
   Guang replied, ‘On the tip of the flag pole is an iron dragon’s
head.’
   ‘The horse of Haitan [Island] resembles a huge black dragon,’
replied the Attendant Yang.694
   ‘The chickens of Chu are not the phoenix of Cinnabar Mountain,’
said Guang.696
   ‘Buddha’s demise of two thousand years ago has left monks with
little sense of shame,’ said Attendant Yang, who then asked the
monk for clarification.
   [Master Guang] continued by saying, ‘In heaven above there is no
Maitreya, on earth below there is no Maitreya.’
   ‘Not yet understood,’ [said Attendant Yang]. ‘Where is Maitreya
then?’
   ‘A splinter in the hand,’ [Guang] explained.697
   ‘Transgressions are things which return,’ said Attendant Yang.
‘A man who acknowledges transgressions is difficult to find.’
‘Having tasted of the staff,’ said Yang.
‘Drink,’ replied Guang.
‘Still not able to let go.’

Vice-Director Yang also asked Commandant-Escort Li,698
‘Shakyamuni spent six years in bitter practice, but with what
success?’
‘Carrying firewood, bowed over, one knows its weight,’ replied Li.
Question: ‘When a blind one is leading a crowd of the blind, what
then?’ asked Yang.
‘Blind,’ said Li.
‘Obviously,’ said Yang.
The Commandant-Escort then fell silent.
During the Tong Guang reign period (923–926 CE) the Emperor [Zhuangzong of the Later Tang dynasty, r. 926–934 CE] had questioned Ven. Xinghua, saying, ‘We have obtained and collected the treasures of the Chinese heartland – is its value truly realised by no one?’

‘Is it the plan to vouchsafe a view of the Emperor’s treasure?’ replied Xinghua.

The Emperor undid his turban and stretched out his legs.

‘The August Sovereign’s treasure, who would presume to have realised its value?’ said Xinghua.

Xuanjue commented, ‘Just like Xinghua. Where was his eye? If it is not allowed, then where was the fault?’

Attendant Yang said, ‘Xinghua just answered like that.’

‘Is it allowed in the school of Zhuang or not allowed in the school of Zhuang? Try to penetrate through,’ [said Guang]

Following on from a monk mentioning the Dao, Attendant Yang said in response, ‘The Dao is not apart from men. Men are capable of broadening the Dao.’

[Guanghui] ‘The great majority of people who take part in the training should be constantly vigilant during the twelve periods of the day. They do not see Nanquan’s Way, who, for thirty years, kept his eye on his water buffalo; if it wandered off into another’s field, violating the man’s sprouting grain, Nanquan would pinch his nose and drag it back. Nowadays it has changed into a dew-white ox and even completely exposing it to another’s [field], it would not be willing to go. Everybody needs to constantly show the colour of their mettle, for it should not be said that in the time of the Chan teaching there was just a clear penetration of the principle of the Dao. When engaged in the activity of picking vegetables, that should not be considered to be of no importance. It is like the chicken sitting on the egg – if it abandons it or gets up, so that all the genial warmth of its qi dissipates, then a young offspring will not be born. These days the myriad realms are all connected, the six sense bases are all agitated. If the ability to be attentive is lost, then body and life are irrevocably lost – no small matter. Since receiving this birth into causal conditions, by birth and death we are tied down, presumably due to aeons of dust, the heart having submitted to births and
deaths, following their transmigrations until their arrival today. Yet, everybody still says that if [so many] lives had been lost, how is it possible to have obtained arrival today? So, how should one acknowledge the dew-white ox? Try pulling it by the nose and see!'

Attendant Yang said, ‘Ven. Xuansha said that in the great Tang dynasty there never was a man of the Chan School who could bring this up and extol it.’

‘There are men who bring this up and can extol it. All men of the great earth are lost yet there is life. It is like an iron hammer without a hole [for the handle] – once the acuity perishes, the tongue is in knots. Moreover, the Dao is truly the principle of the Dao. Setting up host and guest temporarily, moving the two flaps of skin, pointing a finger aloft and raising the fly-whisk, all changes into upside-down insight, and you following insane opinions, teaching you to ask extended questions. If there is a bright-eyed person present, why pick out such cases? This is just like Luzu [Baoyun (7.107)] who, on seeing a monk coming, would just face the wall. As for Changqing Dao[yuan] (12.297), how does he catch men? Once in the year of the donkey he obtains one. I say that Luzu too just has no sense of shame. Are other bright-eyed ones also consenting like that? As of now, this matter has not been settled, so yours and everybody’s insight is upside-down, exactly like the blinkers which rub against the horse’s eyes, causing it to see flowers. The same master said that an opening to Buddha’s insight reveals the Buddha’s insight; an awakening to Buddha’s insight is an entry into Buddha’s insight. What he also said by way of teaching was, to restrain too much authoritarian behaviour. Further, he said that all men apportion more to the highest and show lack of interest in something small. Though it is so, I am not like this. Since we share friendship, is there some insight to be gained here? An ancient said that those with gratitude are few, and also that to come into the inheritance [evokes] great human gratitude. If this is not clear then go and ask the naked pillar.’

Attendant Yang said, ‘This matter is a very difficult one.’

‘Old master Shakya pondered for twenty-one days and then wished to enter nirvāṇa. He was asked by Brahma, King of the gods three times, with care and courtesy, not to, so there was nothing for it but to acquiesce. Beginning in the Deer Park and ending in
Kushinara’s inner walls,\(^{702}\) in between there were forty-nine years of great activity in the service of Buddhism. It is said that the five vehicles\(^{703}\) and the twelve divisions of the teachings are like pitchers pouring water. Later, at the assembly on Grähakūta Mountain, on beholding Mahākāśyapa, [Shakyamuni Buddha] addressed the great assembly saying, “I have the eye of the true Dharma, which is now handed over to the Mahāsattva, great Kāśyapa.” He also said, “During these forty-nine years I have not uttered one word.” Now what principle of the Dao is this? If everyone is analysing each word from top to bottom, this will not succeed, because all men, each single one, has been put to a specific task, is summoned to fulfil that task; to begin early is not to suffer. I say that Shakyamuni is the general of a defeated army; Mahākāśyapa is a man who has lost his body and lost his life. All you people, why assemble, not seeing that the Dao, nirvāṇa, birth and death is all a dream in words. Buddhas and living beings really multiply words but it must be understood like this – directly; it should not be sought feverishly on the outside. If nevertheless, there is still no clarity on this, then dare it be said that all men are not a little recalcitrant.’

Attendant Yang raised the subject of the Zhaolun\(^{704}\) in which it is said, “‘Understand the myriad phenomena as being oneself”\(^{705}\) – is this only for the sage?’

‘Nowadays mountains, rivers, mother earth, trees, men, things, all are jumbled up, together and apart. If it is said that they are together, then indeed every single thing, each and all, are not together. If it is said they are apart, then that ancient [Sengzhao] said that one should understand the myriad phenomena as being oneself. But what is there to understand? It is as it is said in the teachings, that if there is one man initiating a true return to the source, then the padlocks to the void in all the ten directions will fall. An ancient worthy also said, “If a man has come to know the heart, mother earth is without an inch of ground [to stand on].” This is the great principle of the Way. Directly, in all the ten directions, it is your single eye. All Buddhas, heavenly beings and the totality of beings, have completely inherited the foundations of your authoritative power – it must be trusted and then attained.’
Vice-Director Yang, one day before the end of his life, personally composed a verse for his intimates, to be delivered in the coming days to Commandant-Escort Li [Wei]. The poem reads:

A bubble is born and a bubble dies  
Two dharmas, originally equal  
Hoping to know the place of true refuge  
West of the Eastern Monastery in Zhaozhou

Commandant [Li Wei] received the poem and said,

‘In Taishan Temple selling paper money.’


### 30.25 Bhikṣu Xi Wei

*Colophon*

*In the third year of Yanyou, being the fifty-third year of the sexagenarian cycle (1316) [of the Yuan dynasty], Bhikṣu Xiwei of Mount Ximing [in Zhejiang], in Praise of the Robe and Bowl, collected in the strength of a life-work, revised, at the You Hermitage Chan Practice Centre and on the basis of on the old edition [of the CDL] at the Wen Hermitage on Mount Lu, this collected [edition] for the benefit of all and in the fourfold gratitude to the three kinds of existences [of desire, form and formless], the sentient beings of the Dharma Realm of the Equally Perfect Seed of Wisdom.*

The forgoing work, the *Records of the Transmission of the Lamp to the Jingde Reign Period* [of the Song dynasty] was originally composed by the monk Gong Chen (n. d.), incumbent of the Tie Guanyin Temple in Huzhou (Zhejiang). The completed book was
being taken to the capital when the master fell in with a monk on the way; since they were travelling together on the same boat, he got the work out and showed it to the monk. Then, one night, this monk made off with the work and left. When the master reached the capital, a certain Daoyuan, who had already been presented [at court], had been granted [the publication of the work]. This business is similar to the story of Guo Xiang (d. 312 CE) pilfering the *Zhuangzi* from Xiang Xiu. Gong Chen [is reported to have] commented, ‘My intention was a desire to clarify the Dao of the Buddhist patriarchs and no more. This has already been done. Whether [the achievement] rests here or rests there is all the same; what advantage would fame for that be to me?’ Incomparable words, Gong Chen’s spiritual strength was like this, of the same stamp as the comment by Confucius on [the King of Chu] losing the bow but the people acquiring it. [Gong Chen] did not take it personally. [The work was then] acquired by Yang Wen Gong (Yang Yi), who selected the Fayan [School] as the firm basis, so this book of theirs can be trusted.

Those participating in the furtherance of the *Lamp Records* dispatched monks to gather materials. Yet they applied themselves to reaping a golden name and certainly brought confusion into the genuine. Some even doubted the Dharma transmission verses of the Buddhas and patriarchs, since they were not translators. These summertime insects know nothing of spring and autumn. Although Buddhas and patriarchs talk of the transmission of no transmission, how could it not be known since it has come down [to us]? Again, Bodhidharma, being endowed with a correct, all-round knowing, the Chinese and Indian languages were surely both understood thoroughly. Observe his answers to questions; these are the transmitters and translators! This being so, the foolish men of the world called it the transmission of the heretical teachings that do not stand on words and letters and they even doubted that the Song dynasty already possessed the *Laṅkāvatāra Sūtra* and that Bodhidharma had not brought it along with him. How could they not be deluded!

At the Dazhong Temple in Fuzhou, the monk in charge of the canon, due to external troubles and internal disorders [in the country]
and to the bad condition of the religious books, had written letters to raise subscriptions, in order to reprint [and revise] this work. Laymen of the Way inveigled upon me to supply a preface: this work is the result. On the 10th day, early winter, reign era Shaoxing (1131), in the forty-ninth year of the sexagenarian cycle, composed under the name of Changyue Zheng’ang.

30.26 Tiantong Hongzhi

Sub-commentary

The pivotal centre of the Dao is voidness. Its principle is not obtained by me grasping at names and forms. The numinous function within emerges; wisdom is not me trying to catch its transformative power. One moment of recollection deeply penetrates the original source and the six characteristics [of the senses] all turn into spiritual functions. Emerging as qi the breath quickens; from Buddha, the voice is born. In the space of turning to look in hope, in a snap of the fingers, expansive as a thunder dragon breaking out of hibernation, it is brilliant as a leopard in the mist, of the popular story. The propagation of patched-robed monks everywhere is the first-rate activity of energetic disciples. Bodhidharma came, not standing on words and letters. Behind the awe-inspiring sound [of the Buddhas of the past] is the necessary inheritance of the masters mutually tallying in accord, who established standards in congenial agreement with each other. A transmission from heart to heart, the tacit utterance coming to the continued burning of lamp to lamp, multiplying its radiant clarity through the generations without a break, the united fragrance of generation upon generation, linking the numinous seeds in a spring without decline, the descendants join the register of the patriarchs. The masters hand it down, whose lineage is an unbroken succession of men following one upon the next, bright sons able to inherit the family business. Firm and gentle as the rules may be, rotten pity must be smelted a hundred times into gold. To expel it [once] does not move it, so sincerely embrace the three attempts at presenting the uncarved jade [of Bianhe].
There cannot be a set time for the revelation of the moon on the pond,\(^{713}\) so this bonding is difficult. Toss the mustard seed, throw it onto the [point of a] needle,\(^{714}\) then it emerges with the aid of the bellows from the furnace to emit a radiance. Apply pincers and hammer to forge the vessel. From obtaining the \(\text{sāṃbhoga-kāya}\),\(^{715}\) appraise it by seeking authentication of awakening. In fear and trembling that hairs have grown on the tongue that is about to let out the teachings, stoutly and sincerely press hard until sweat breaks out on the forehead. Blows raining down can cause consternation, but bravery is up to grabbing the tiger’s beard.

Flashing the staff to work with the potential and yet surprised, [the master] takes a look and performs the snake trick. A [student’s] complete lack of clear seeing must be handled appropriately. The situation is split between principle and phenomena, so the rule follows the innate capacity. A yak’s hair of a difference is the gulf between heaven and earth. The slightest admixture renders it (the awakened response) impure so that flies and ants are unwilling to leave. Neither hearing nor seeing Mara’s means of descent, this is nothing but superficial. Self-proclaimed, self-contained and being the master, it is necessary to be very alert. The plaque [of the Dharma] is born aloft and everything is carried on the shoulders. There are all kinds of things to be obtained from the cotton bag. Short and long is the sovereign self and the tip of Bao Gong’s staff has a cutting edge. Who does the strict discipline come from? The myriad phenomena return to the flower-drum dance [in one’s own] bosom.\(^{716}\) Sengqie raised his willow staff,\(^ {717}\) [Fu] Dashi beat the clappers and chanted on the move.\(^{718}\) The netted phoenix is also the great turtle, originally sharing in the work. Fishing up shrimps, life is quickly gone. It is necessary to undergo the mysteries of the grinding mill, to face the recompense by means of the drill and the chisel. The coiled-up electricity of the wheel’s potential is the circulating wind of question and answer. The phrase hits the grass to startle the snake, it is the work of the stick groping in shadowy weeds. Breaking in and pecking out at the same time,\(^ {719}\) heart and eye illumine each other, giving free rein to go with the flow without tiring. Free of discursive thoughts, smooth and even, unconstrained, it is the fruit caused by
leaving the home life and going on pilgrimage, the period of dying while sitting or standing. The records of old are like going to see the ancients, taking their writings as the tracks of the turtle, to be studied by the following generation of students. Appropriately harmonising spiritual deeds, be careful not to engage in verbal demands, and be apprehensive of the circulation of rumours, obstructions to heart and body. The monk ponders on the mirror, for a long time troubled by this yearning. The old patriarchs transmit the lamp in the wish to accomplish its authentication. Entering the eye, it is necessary to differentiate black from white and opening the mouth, do not talk nonsense in confusion. A nest of tangled vines is not to be made, to tie oneself up in knots, a fellow carrying a board. Do not suspect people’s requests, thus rejecting the same path, which will give rise to knotty consequences.

30.27 Liu Fei
Senior Grand Master for Court Service, Additional Junior Composer in the Hall of Literature, Provisionally Dispatched with the Affairs of Taizhou Military Prefecture.

Postface to the Jingde Chuandeng Lu

The temporal state of the carved blocks of the Chuandeng Lu had declined. Then the military situation rendered them into ash. Those who admired the heart of the Chan School were troubled that this work was not available, so the monk Si Jian, a man from Wu (婺 Zhejiang, Jinhua), who had been treading the Way in straw sandals for thirty years, also wished that all men would awaken to the nirvāṇa of the wonderful heart. Pondering on the means, he sought to realise this by canvassing widely, in complete faith of resuming the carving of the woodblocks. Laymen and monks alike supported him in admiration and helped to realise the task. Some say that the Dharma of one’s own heart is without form, that it is not obtained from other people. When Shakyamuni, the primary ancestor, descended [from
the Tuṣita Heaven], there were no patriarchs or masters, no mutual, silent rapport but only self-authentication. Thus Bodhidharma’s direct pointing, not standing on words and letters, practising wall introspection in Shaolin for nine years and that was all. Although the second patriarch [Huike] stood in the snow and cut off his arm, he also did not utter one word. But this was not his insight yet; rather, due to this, the second patriarch obtained genuine insight, so that suddenly there was a great realisation. Thereupon the second patriarch, again, did not enter into the words and phrases of Bodhidharma, so it was self-authentication. Similarly, with Baizhang rolling up his mat, Xuefeng’s rolling a ball, Luzu [Baoyun] facing a wall, Shigong’s arrows, Daowu flourishing his sceptre, Niaoke plucking a hair [from his robe] and blowing it away. A great many men brought up this salient point, for the ancient worthies indicated to men in this way. Therefore, it is not in the midst of words and phrases.

So much for words and phrases, but does this apply all the more with literary writings? It is important for the Chan Heart School itself to take part [in literary activity], for how otherwise could the words and phrases of our masters and patriarchs be given? There are those who say otherwise, that since the Dharma of the heart is said to be without form, this is so everywhere, in all situations. The blue-green bamboos are true thusness, the yellow flowers, prajñā. Frogs and earthworms show spiritual capacities, [woodwind] pipes and [musical] strings transmit the heart and even walls and debris are not without proclaiming the Dharma, therefore the numinous clouds gaze down on the peach blossoms awakening to the Dao. Xuansha was said to have easily, profoundly discussed such things as they really are; that being so, then everything of the great earth is a door to awakening. What would not be this Dao? How much the more then, the words and phrases of the bright [Chan] Heart School! How much the more then, to record the words and phrases of the bright Heart School! If these two are the fruits of the Heart School, is this not a contribution? Why did the ancients study the records of Yunmen and come to realisation if not to proffer good fortune? Why did Master Xin[si] of Huanglong⁷²⁰ study the sayings of Doufu⁷²¹ and awaken?

The words and phrases then are the marks of quiescence; the
nature of literary productions is void – this too is the Dao. If it is words, phrases and literature which can facilitate insight into the void and the quiescence of nature and phenomena, this is indeed to enter directly in one leap. I know therefore that the dissemination of this book will bring illumination to the heart-ground of living beings, and that this will be mirrored in the subscriptions raised.

The eminent family of Ninghai city, the Zhou clan, sighed in admiration and said, ‘On our land there is a great pear tree, already three generations old. This year all the members of our family had a dream that they were ascending a pavilion and were in a hallway, where an innumerable number of monks came into their midst. All were puzzled by this dream, but now it is very clear that this is the time to carve this Record. Therefore, we willingly consecrate this [tree] to be split up into wood-blocks.’ Moreover, welcoming Jian, this family hired the workmen and had them carve the blocks. As for the Zhou family dream, there were six monks beseeching the carving and they had taken it seriously. Zhou asked Jian, ‘Who were these monks?’ Jian replied, ‘The six masters transmitting the robe one to another came specially to authenticate this business.’ Alas, if this book is for the use of [settling] the one great matter, then it is appropriate in being auspicious in moving and inspiring the hearts of men by bringing an awakening from sleep. I therefore stand in line with them; the many onlookers know that this is no small undertaking, yet their faithful hearts are firm.

Postface written at the Dengci Buddhist Hermitage, by disciple Liu Fei Zhongchen of Suiyang (Henan), on the day of the Lantern Festival, in the 4th year of the Shaoxing [reign period of the Southern Song dynasty] (1134 CE).

30.28 Old Venerable Weifu Huayan

Public Talk

‘The matter of the Buddha-dharma is for daily use, whether you are walking, standing or lying down, whether eating or drinking or asking
questions. What has been done is done, but to stir up the heart’s activity into thoughts is really not the right thing. Understood? If understood, then this is the true man, free, without any obstructions, here and now. If not understood, then this is a man in the shackles and locks of heavy hardships. Why is this so? The Buddha-dharma is not remote and cut off from the dust and sand of a great aeon – you can see this in one thought-moment for yourselves. If you do not see this, it is like trying to touch the moon with a bamboo pole, everywhere unthinkable and inexpressible. What strength can you receive at this time? If it is known, then you must be in a happy state. An ancient said, “Ever profound quiescence, ever vividly clear; no Buddha needs to seek but living beings are torn apart by the ebb and flow [of life].” Do you understand? Each and every dharma is originally without sentiment, each and every Buddha is originally self-spiritualised, integrally one with the great void, nothing lacking and without excesses. Understood? If not understood, then it just comes to a dead end, without acknowledging that this body descends to earth, rather quickly. This is simply the state of hankering after attachments, acknowledging desire as real, the unwillingness to give up human affections, infatuated with money and valuables, standing on “me first above others,” a ball of wilfulness. Some turn their backs on others’ feelings, their faces sometimes black, sometimes red, talking strong, actions weak, “I will not be deceived by others, I am a great man, supporting wife and raising offspring.” Do you not know that in the ocean of *karma*, in the depths of error, that they consume meat as hungry ghosts gobble up corpses, drink wine as a thirsty hound drinks water, that they desire bodies as parched flies suck on blood? Not realising that this [kind of] body is a great misfortune, they indulge in ignorant activity without restraint, foolishly giving free rein to their personal feelings. Before long, defeated and ruined by suffering, the wave of death takes a worthless life, to pass through a thousand aeons in vain, emerging and submerging, for nothing.

Why not acknowledge and grasp the body that is as hard as a diamond, the indestructible, long lived Dao? But stubborn, talkative, with a vague, befuddled look in the eyes, when the demon of death does arrive, still bedridden, they use the heart to go into action, not being able to bear parting with money and valuables. But suddenly
driven to confront Yama, lord of death, they are unable to come up with a single word; the burning charcoal in the iron stove, copper pillars and razor-sharp mountains, all has to be suffered through. At this time it is extremely difficult to avoid being hounded by feelings of remorse.

‘Your present sickness will search a body in the future, so why not, during the twelve periods of the day, beg for a morsel of benefit, to be able to discern a bridge to ferry you across, so that illusion can transform the desire-body, by relying on what is real? All the Buddhas of the past abided by the sutras and commentaries and all good dharmas, so you who are beginning to study should practise repentance of faults to eradicate obstructions and gradually add to the store of good fortune. Seek out a good friend to open the Dharma-gate of liberation from the nature of ignorance, someone who knows how to forge a true master. It is not easy to come by a human body, not in a thousand aeons. You should know that the original nature of this body is at the same time that of Buddha, that there is nothing lacking in the original. There is great activity in your bladder, and on top of a pile of night soil, light shining bright, round as a pearl, but are you still able to have faith in that? If unable to have faith, you will forever sink into a deep pit in an ocean of faults, but if you can turn the light around, then in one instant heart and thoughts are put to rest; at this time confusions, afflictions and foolish sentiments suddenly vanish, all karmic limitations turn into the sweet dew of the finest gee, to peace and happiness in the nation. Is that not something excellent? A sage said, “The myriad dharmas are born from the heart, the myriad dharmas are eradicated from the heart” – all from your heart, good and bad are also from your heart only, heaven and hell only from your heart. Only at this time is there accord with Buddha, unity in wisdom; this is Buddha, without any delusion. To directly offer reverence without a doubting heart – this is the true awakening, so why should a monk have to pass through endless aeons?

‘This body, born now, is an extremely difficult thing to obtain, so do not say that you are just an ordinary man, for you have left the home life [to become a monk]. A thousand sutras, ten thousand sastras only serve to confuse people who cannot discern the original nature.
You take a quick glance in the *sutras* for a few desired meanings, just to be able to say that living beings are consumed by all the objects of desire. Are you willing to admit that this mountain monk’s bitter advice is really distressing? Can you still have faith? Always searching, suffering cold and heat, going against feelings, enduring bitter toil, never able to reject bitterness, yet without being able to awaken in the course of daily life!

‘Is it better to be attached to the heart or better to be attached to the body? A hundred years [passes quickly] as an arrow; wealth is like a dream and compassionate feelings too are merely for a while. A hundred years is not many days, the hair becomes white, sickness comes, sickness in the form of *karmic* debts, *karmic* debts which lead to death, death which leads to the hells. You should not say “I am a man, life is good, the heart is accumulating benevolence by only relying on doing one’s duty without wrong-doing, for I am without vice,” as if this allows you to have a good [re]birth. Today then I do not have faith; what about you, what is your normal situation, are you also aware of it? Do not rely on the Buddha-dharma; all dharmas are perverse dharmas of aberrant liberation, even more, do not talk and burden people with your burdens, greedy in the desire and love of wealth, dining on fish, relishing the eating of meat, talking foolishly in seductive phrases, daily squandering ever more through *karma*-producing misdeeds with deep consequences. You do not need to say, “I have given up wealth, built *stupas*, founded temples, had monks copy and recite *sutras*,” just for the sake of eternal merit; taking this as the reality, it is still not trustworthy and even the senior monks of the assembly are unable to give advice – can you understand this? You have a thousand, ten thousand kinds of ignorance, *karmic* debts which even a Buddha cannot absolve on your behalf. It is necessary for you yourself to undertake that labour, for the future road ahead is under one’s own management. If all your actions are for the sake of gaining merit, this only produces *karmic* consequences and increases the cupidity for blessings; it does not engender pure insight. Although a mountain monk seeks to obtain support, he never rests on that, due to concern that this is not the right thing, is that understandable? Even if you say that everywhere the old monks are laughing at me, you cannot blame this mountain
monk. If you wish to ask for contributions from benefactors, presumably you should not help to enrich others; it does not save the impoverished and needy from suffering. Understood is understood, accepted and put to rest. Understood, put to rest, early cultivation of practice is put to rest, ferrying over this body is put to rest; repented, the heart is put to rest; repented, the heart is put to rest. With a prostration [to all], keep well!

End of Book Thirty
Afterword

The genesis of many spiritual classics of world literature is often shrouded in obscurity. The *Records of the Transmission of the Lamp* – CDL for short – is a typical example of this phenomenon. There are many questions, many theories, which will need to be tested regarding this work. A complicating factor is that the CDL is not biased towards any one school of Chan but is rather inclusive: there is room for many interpretations, which would also have to account for the agnostic humanism of original Confucian teachings as well as native Chinese Daoist traditions.

As mentioned in the introduction, the original CDL was first entitled the *Anthology of the Uniform Practice of Buddhas and Patriarchs* (FZTCJ). After having been presented at and requisitioned by the court it was promptly put aside to make room for a new recension of it, to be called the CDL, (a task given to Yang Yi, who, with his Buddhist connections, was eminently suited for the job). Was the ‘original’ FZTCJ, now lost, a title given retrospectively to conceal the origin of the work and its author, who was also provided with a fictitious name, Daoyuan? Quite coincidentally with this disappearance of the FZTCJ, another work of a very similar nature was also lost at about the same time. It seems to have emigrated (in a twenty fascicle form) to Korea and reappeared there as the *Zutang Ji* (Records from the Hall of the Patriarchs 祖堂集 ZTJ), only to be rediscovered there in the 1930’s. (Did the ZTJ become the Korean equivalent of the FZTCJ / CDL?). What exactly the nature of the relationship between the FZTCJ and the ZTJ was / is might never be known, nor whether the CDL was actually composed *in toto* by Yang Yi, a mere government servant (however eminent), whose freshly produced CDL would only lack a respectable Buddhist lineage to
harmonise with the new Song dynasty cultural orientation, a gap easily filled by fabricating a lost textual history and fictitious author for it. Given the long experience of Realpolitik in China, this would not be entirely inconceivable.

However entertaining these conjectures may be to account for the genesis of the CDL, there are as yet no satisfactory answers that can be backed up by any evidence whatsoever!

Then there is the question of Bodhidharma’s Chan / Zen coming to the West. We now have the benefit of sixty or more years of hindsight into this still exotic phenomenon to us, popularly called ‘Zen’. Christmas Humphreys was once heard to remark that he had no misgivings about what Buddhism could give to the West, so much as what the West might do to Buddhism. Indeed, in the process of ‘adapting’ Chan / Zen to Western ways, a new mix seems to be emerging. Catholic priests and laypersons come to practice zazen – Chan meditation – and inevitably bring their god with them. Teaching ‘Mindfulness’ has become lucrative big business. Yet in Buddhism there is absolutely no creator-god, also not in Chan. In Christianity there is no rebirth and no karma connected with rebirth. The Christian gets one life, make or break. If a Christian commits a sin there will be punishment and once the punishment is meted out, there might be a passing on into heaven, there to enjoy an eternal felicity.¹ Yet this eternal happiness, a permanent state that obviously lasts forever, would appear to be rather a dead end to a Buddhist.²

Despite these seemingly irreconcilable differences between the two religions East and West, when we can escape from narrow doctrinal traps into the capacious void which is our human birthright – on the analogy of our physical make-up, which is itself more than 90 % empty space – then we naturally come to a common ground. The universal insights of the Chan masters can even be seen to resonate with the long-slumbering synchronous memories of a European medieval definition of synderesis – an inborn knowledge of primary principle and moral action, (essence and function 體 和 用 in Chinese), the subject of the CDL, which would go some way towards illuminating the total connectedness of these resonances that, in the human heart, know neither time nor space, nor creed;
they are indeed universal experience, *res hominum*. One small example taken from Christianity: on June 29th, 1914, Pope Pius X, in his *Motu Proprio*, ‘Doctoris Angelici’, published the Twenty-Four Thomistic Theses, rendering St. Thomas Aquinas’s writings essentially incontestable.3

The first theses, with reference to Thomas’s *Summa Theologiae*, Iª q. 77 a. 1, reads,

‘Potentiality and act so divide Being that whatever exists, is either a pure act, or is necessarily composed of potentiality and act as to its primordial and intrinsic principles.’4

Chan Master Fayan says, ‘The one hundred dharmas are the twin explanations of essence and function and the succinct entrance is that which dichotomises originary awareness through the simultaneous movement of the two.’5

Thesis VII reads,

‘The spiritual creature is as to its essence altogether simple. Yet there remains a twofold composition in it: that, namely, of essence with existence and that of substance with accidents.’6

Chan Master Dazhu Huihai: ‘Just understand the two words, *jing* and *ming*, that is all. *Jing* (淨) is original essence, *ming* (名), evidence of its functioning. From original essence arises its manifest functioning; from its manifest functioning, it returns to original essence. Essence and function are not two, origin and manifestation are not different, which is why an ancient said that essence and its functioning, although different, are incomprehensibly one: one is likewise not one.’7

Thesis VIII reads,

‘The corporeal creature is in its very essence composed of Potency and Act. Such a Potency and Act of the essential order are
designated by the names of matter and form."^{8}

A monk asked Chan master Jingchen (*Chosa Keijin*), ‘What is the principle of “Form is Emptiness, Emptiness Form”?’

‘The hindrance is not a wall; Penetration is not through space’ (*10.191*)^{9}

Thesis IX reads,

‘Neither of those parts has existence, properly speaking; nor is produced or destroyed; nor is placed in a category except by way of reduction, as a substantial principle.’^{10}

The Sixth Patriarch: ‘From the very beginning not a thing is.’ (*3.42*)^{11}

and then,

2 Peter 2:19

‘You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.’

CDL, 1.7

‘At the time of the appearance of the morning star, the bodhisattva became a Buddha.’^{12}

In the days before so much heavy dogmatic weather, at a time when the two greatest powers in the world were the Roman Empire in the West and the Chinese Han Empire in the East, the ‘Roman’ satirist Lucian of Samosata (c.125–180 CE, of Assyrian descent) was writing his own observations of life in terms of ‘bubbles’ –

*Charon*: ‘I will tell you, Hermes, what Mankind and human life remind me of. You must, before now, have watched the bubbles rising in the water under the play of a fountain – the froth, I mean, that makes the foam. Well, some of those bubbles are tiny, and these burst at once and vanish, while there are others that last longer and attract their neighbours till they swell to a portentous bulk – only to burst without
fail sooner or later in their turn, as every bubble must. Such is human life.'

As for the teachings of Confucius, his influence on the Chan ethos is unmistakable: it is not that both teachings have their feet firmly on the ground so much as in the *underground*, where the roots forge all their connections and derive all their sustenance,

‘The gentleman devotes his effort to the root, for once the root is established, the Way will grow.’ *Lunyu* I.2.

‘Why neglect the root to chase after the branches?’ said Chan Master Ming of Xianzong Yuan in Fuzhou (22.662)

Finally, as a distinguished member of the ‘Three Halls’ (Imperial Libraries 三 館) at the Northern Song court, Yang Yi, eminent Confucianist and Buddhist, at the time of working on the CDL, was one of a team compiling the largest *leishu* (類書 encyclopaedia) of the Song Dynasty, the *Cefu yuangui* (冊府元龜, *The Archival Treasury of the Original Tortoise*, with a preface by Emperor Zhenzong himself), in which history was no longer narrated as history but elevated to paradigmatic models. This method was successfully adapted to the production of the Buddhist *Records of the Transmission of the Lamp*. Yang also became his own model, demonstrating an exemplary integration of head and heart, embedded in a deep poetic vein. His recorded sayings on the poetry of Li Shangyin, whom he rescued from oblivion, could equally apply to the CDL:

‘Its taste is inexhaustible; it cauterises and heals ever more; the deeper it is bored into, the more durable it becomes, [like] wine pouring forth inexhaustibly; its song exhausts the myriad conditions of change, seeking the nucleus beyond the essence of the word; it
allows students to espy a small chink, an outline, in order to obtain its fuller light; it cleanses the bowls and changes the very bones.'

These remarks bring to an end our translation of this classic from the Chinese Chan School of Buddhism.

1 ‘The blessed life eternal will be love and joy, not only virtuous but also assured …’ (beata vero eademque aeterna amorem habebit et gaudium non solum rectum, verum etiam certum) Saint Augustine, The City of God (De Civitate Dei), XIV, 9.

2 The Western Paradise of Amitabha does not last forever; after the good *karma* is spent, the Way continues.

3 Despite Thomas’s awakened insight into his own writings, near the end of his life; see Vol. 3, n. 12, p. 13 of the present work.

4 *Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsecis principiis necessario coalescat.*

5 Chan Master Fayan, *百法是體用雙陳。明門是能所兼舉.*

6 *Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiae cum esse et substantiae cum accidentibus.* With reference to Summa Theologiae, Iª q. 50 a. 1 ff.

7 Chan Master Dazhu Huihai (c. 788 CE), *但會淨名兩字便得。淨者本體也。名者迹用也。從本體起迹用。從迹用歸本體。體用不二本迹非 殊。所以古人道。本迹雖殊不思議一也。一亦非一。*

8 *Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu; quae potentia et actus ordinis essentiae, materiae et formae nominibus designantur.* With reference to De spiritualibus creaturis, a. 1.

9 T. 2076, 274a8 僧問色即是空空即是色。此理如何。師偈曰。礙處非牆壁 通處勿虛空.

10 *Earum partium neutra per se esse habet, nec per se productur vel corrumpitur, nec ponitur in praedicamento nisi reductive ut principium substantiale.* With reference to Summa Theologiae, Iª q. 45 a. 4; De potentia, q. 3 a. 5 ad 3.

11 本來無一物 T.51, n.2076, 222c6.
There are of course many other links in the New Testament between Buddhism and Christianity: Sari-Putra = Simon Peter? – both were chief disciples, both walked on water and regained their balance through faith; in art, both were placed to the right of their masters; their mothers share similar names, etc.


十三經注疏, Beijing, 1986, p. 2457b.

Mentioned in vol. 1, p. 31 of the present translation.

Yang, admitted to the Hall of Illuminating Literature (昭文舘) as a proof reader at the age of ten; at the age of nineteen to the Academy of Assembled Worthies (集賢院); at twenty-seven to the Outer Bureau for Preparing Investitures, at thirty-two as a Hanlin Academician, was a lover of the poetry of Li Shangyin (813–858 CE), who himself turned to Buddhism later in life. Both men died in their forties, both men’s poetry is densely packed with sensitive and learned allusions.

Compiled a century later, collected in 事類苑 from Yang’s 楊文公談苑 Garden Talk, Chinese text cited in Jin Qian, p.90. See also anecdotes collected by 葛立方 Ge Lifang (? ~1164) in his 韻語陽 [春!]秋 juan 2.
Finding list (1) for Records of the Transmission of the Lamp, juan 1–30
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</table>
Finding list (2) for Records of the Transmission of the Lamp, juan 1–30

The Seven Buddhas
1.1 Pipo Shi Fo Vipashin Buddha (Bibashi Butsu)
1.2 Shiqi Fo Shikhin Buddha (Shiki Butsu)
1.3 Pishe Fu Fo Vishvabhu / Vessabhū Buddha (Bishafu Butsu)
1.4 Juliu Sun Fo Krakucchanda / Kakusandha Buddha (Kuruson Butsu)
1.5 Juna Hanmuni Fo Kanakamuni / Konāgamana Buddha (Kunagonmuni Butsu)
1.6 Jiaye Fo Kāśyapā / Kassapa Buddha (Kasho Butsu)
1.7 Shijia Muni Fo Shakyamuni / Gotama Buddha (Shakamuni Butsu)

The Twenty-Eight Indian Patriarchs
1.8 The 1\textsuperscript{st} Patriarch Mohe Jiaye Mahākāśyapā (Makkakasho Sonja)
1.9 The 2\textsuperscript{nd} Patriarch Anan Ānanda (Anan Sonja)
1.10 The 3\textsuperscript{rd} Patriarch Shangna Hexiu, Sanakavasa (Shonawashu Sonja)
1.11 The 4\textsuperscript{th} Patriarch Jupo Jiuduo, Upagupta (Ubakikuta Sonja)
1.12 The 5\textsuperscript{th} Patriarch Tiduo Jia, Dhritaka (Daitaka Sonja)
1.13 The 6\textsuperscript{th} Patriarch Mizhe Jia, Michaka (Mishaka Sonja)
1.14 The 7\textsuperscript{th} Patriarch Poxumi, Vasumitra (Bashumitsu Sonja)
1.15 The 8\textsuperscript{th} Patriarch Fotuo Nanti, Buddhanandi (Buddanandai Sonja)
1.16 The 9th Patriarch Fotuo Miduo, **Buddhamitra** (*Fukudamitta Sonja*)
1.17 The 10th Patriarch Xiezun Zhe, **Parsva** (*Koke Zonsho Sonja*)
1.18 The 11th Patriarch Danna Yeshe, **Punyayasas** (*Funayasha Sonja*)
1.19 The 12th Patriarch Maming Dashi, **Āśvagoṣa** (*Memyo Sonja*)
1.20 The 13th Patriarch Jiapi Moluo, **Kapimala** (*Kabimora Sonja*)
1.21 The 14th Patriarch Lungshu Dashi, **Nāgārjuna** (*Ryuju Sonja*)
2.22 The 15th Patriarch Jiani Tipo **Kanadeva** (*Kanadaiba Sonja*)
2.23 The 16th Patriarch Luohou Duo **Rahulata** (*Ragorata Sonja*)
2.24 The 17th Patriarch Sengge Nanti **Sanghanandi** (*Sogyanandai Sonja*)
2.25 The 18th Patriarch Gaye Sheduo **Gayasata** (*Kayashata Sonja*)
2.26 The 19th Patriarch Jiuno Luoduo **Kumorata** (*Kumorata Sonja*)
2.27 The 20th Patriarch Du Yeduo **Jayata** (*Shayata Sonja*)
2.28 The 21st Patriarch Poxiu Pantou **Vasubandhu** (*Bashubanzu Sonja*)
2.29 The 22nd Patriarch Mo Naluo **Manorhita** (*Manura Sonja*)
2.30 The 23rd Patriarch Hele Na **Haklena** (*Kakurokuna Sonja*)
2.31 The 24th Patriarch Shizi Biqiu **Aryasimha** (*Shishi Sonja*)
2.32 The 25th Patriarch Poshe Siduo **Bashyashita** (*Bashashita Sonja*)
2.33 The 26th Patriarch Buru Miduo **Punyamitra** (*Funyomitta Sonja*)
2.34 The 27th Patriarch Banruo Duoluo **Prajñātara** (*Hanyatara Sonja*)
3.35 The 28th Patriarch, **Bodhidharma**, the 1st Chinese Patriarch
3.36 The 29th Patriarch, **Great Master Huike**, the 2nd Chinese Patriarch
3.37 **Chan Master Sengna**
3.38 **Layman Xiang**
3.39 **Chan Master Huiman of Xing Province**
3.40 The 30th Patriarch, **Sengcan**, the 3rd Chinese Patriarch
3.41 The 31st Patriarch, **Great Master Daoxin**, the 4th Chinese Patriarch
3.42 The 32nd Patriarch, Great Master Hongren, the 5th Chinese Patriarch

Chan Master Daxin (Doshin) – Collateral Dharma Heirs

4.43 Chan Master Farong (Jap: Hōyū) (1st Patriarch of Oxhead [Niutou] School)
4.44 Chan Master Zhiyan (Chigan) (2nd Patriarch)
4.45 Chan Master Huifang (Ehō) (3rd Patriarch)
4.46 Chan Master Fachi (Hōji) (4th Patriarch)
4.47 Chan Master Zhiwei (Chiī) (5th Patriarch)
4.48 Chan Master Huizhong (Echū) (6th Patriarch)

Chan Master Farong (Hōyū) – Collateral Dharma Heir
4.49 Chan Master Tan Chui (2nd generation)

Chan Master Huizhong (Echū) – Collateral Dharma Heirs
4.50 Chan Master Xuanting
4.51 Chan Master Xuansu (Genso)

4.52 Chan Master Chonghui

(End of Niutou School Lineage)

Dharma Heir of Chan Master Xuansu (6th generation collateral Dharma Heir of the 4th Patriarch Daoxin)
4.53 Chan Master Hangzhou Jingshan Daoqin (Dōkin)

Dharma Heir of Chan Master Dao Qin
4.54 Chan Master Hangzhou Niaoke Daolin

Dharma Heir of Chan Master Niaoke
4.55 Chan Master Hangzhou Zhaoshan Si Huitong

Dharma Heirs of Chan Master Huizhong (6th generation Dharma Heir of Farong)
4.56 Chan Master Tiantai Shan Fo Kuyan Weize
4.57 Chan Master Tiantai Yunju Zhi

Dharma Heirs of Chan Master Hongren (Gunin) – the 5th Chinese Patriarch

4.58 Chan Master Bei Zong Shenxiu (Jinshū)

4.59 National Teacher Songyue Huiian

4.60 Chan Master Yuanzhou Mengshan Daoming

Dharma Heirs of Chan Master Shenxiu (Jinshū)

4.61 Chan Master Wutai Shan Jufang

4.62 Chan Master Hezhong Fuzhong Tiaoshan Zhifeng

4.63 Chan Master Yanzhou Xiang Mozang

4.64 Chan Master Shouzhou Daoshu

4.65 Chan Master Huainan Duliang Shan Quanzhi
    Chan Master Puji (Fujaku)
    Chan Master Zhishen (Chisen) (Sichuan School)
    Chan Master Chuji (Sojaku) (""")
    Chan Master Wuxiang (Musō) (""")

Dharma Heirs of National Teacher Huiian of Songue

4.66 Chan Master Luojing Fuxian Si Renjian

4.67 Venerable Songyue Pozao Duo

4.68 Chan Master Songyue Yuangui

4.69 Chan Master Yuenan Shan Weizheng

4.70 Chan Master Yizhou Baotang Si Wuzhu

5.71 Great Master Huineng (Enō) (6th Chinese Patriarch)

5.72 Tripiṭaka Master Gupta

5.73 Chan Master Shaozhou Fahai

5.74 Chan Master Jizhou Zhicheng

5.75 Chan Master Biandan Shan Xiaoliang

5.76 Chan Master Hebei Zhihuang

5.77 Chan Master Hongzhou Fada

5.78 Chan Master Shouzhou Zhitong

5.79 Chan Master Jiangxi Zhiche

5.80 Chan Master Xinzhou Zhichang

5.81 Chan Master Guangzhou Zhidao
5.82 Venerable Guangzhou Faxing Si Yinzong
5.83 Chan Master Yizhou Qingyuan Shan Xingsi
5.84 Chan Master Nanyue Huairang (Nangaku Ejō)
5.85 Chan Master Wenzhou Yongjia Xuanjue (Yōka Genkaku)
5.86 Chan Master Sigong Shan Benjing
5.87 Chan Master Wuzhou Xuance (Gensaku)
5.88 Chan Master Caoxi Lingtao
5.89 National Preceptor Xijing Guangzhe Si Huizhong (Nanyō Echū)
5.90 Chan Master Xijing Heze Shenhui (Katakuj Jinne)

Dharma Heir of Chan Master Nanyue Huairang
6.91 Chan Master Mazu Daoyi (Baso Doitsu)

Dharma Heirs of Chan Master Mazu Daoyi (part 1)
6.92 Chan Master Yuezhou Dazhu Huihai (Daishu Ekai)
6.93 Chan Master Hongzhou Baizhang Shan Weizheng
6.94 Chan Master Hongzhou Letan Fahui
6.95 Chan Master Chizhou Shan Mountain Zhijian
6.96 Chan Master Hangzhou Letan Weijian
6.97 Chan Master Lizhou Mingji Daoxing
6.98 Chan Master Fuzhou Shigong Huizhang
6.99 Chan master Tangzhou Zimu Shan Daotong
6.100 Chan Master Jiangxi Beilan Rang
6.101 Chan master Luoyang Foguang Ruman
6.102 Chan master Yuanzhou Nanyuan Daoming
6.103 Chan Master Xinzhou Licun Ziman
6.104 Chan Master Langzhou Zhongyi Hong’en
6.105 Chan Master Hongzhou Baizhang [Shan] Huaihai (Hyakujō Ekai)

Dharma Heirs of Chan Master Mazu Dao Yi (part 2)
7.106 Chan Master Tanzhou Sanjue Shan Zongyin
7.107 Chan Master Chezhou Luzu Shan Baoyun
7.108 Chan Master Hongzhou Letan Changxing
7.109 Chan Master Qianzhou Xitang Zhicang (Seido Chizo)
7.110 Chan Master Jingzhao Zhangjing Si Huaiyun
7.111 Chan Master Dingzhou Boyan Mingzhi
7.112 Chan Master Xinzhou E’hu Dayi
7.113 Chan Master Yique Niushan Zizai
7.114 Chan Master Youzhou Panshan Baoji
7.115 Chan Master Piling Furong Shan Taiyu
7.116 Chan Master Puzhou Magu Shan Baoche (Mayoku Hotestu)
7.117 Chan Master Hangzhou Yanguan Qi’an
7.118 Chan Master Wuzhou Wuxie Shan Lingmo
7.119 Chan Master Mingzhou Damei Shan Fachang
7.120 Chan Master Jingzhao Xingshan Si Weikuan
7.121 Chan Master Hunan Dong Si Ruhui
7.122 Chan Master E’zhou Wudeng
7.123 Chan Master Lushan Guizong Si Zhichang

Second Generation Dharma Heirs of Chan Master Huairang and Dharma Heirs of Mazu
8.124 Chan Master Fenzhou Wuye (Funshū Mugō)
8.125 Chan Master Lizhou Datong Guangcheng
8.126 Chan Master Chizhou Nanquan Puyuan (Nansen Fugan)
8.127 Chan Master Wutai Yinfeng
8.128 Venerable Wenzhou Fo’ao
8.129 Venerable Wujiu
8.130 Venerable Tanzhou Shishuang Dashan
8.131 Venerable Shijue
8.132 Venerable Benxi
8.133 Venerable Shilin
8.134 Head Monk Hongzhou Xishan Liang
8.135 Venerable Heyan
8.136 Venerable Miliang
8.137 Venerable Qifeng
8.138 Venerable Dayang
8.139 Venerable Hongluo
8.140 Chan Master Quanzhou Guiyang Shan Wuliao
8.141 Venerable Lishan
8.142 Venerable Shaozhou Ruyuan
8.143 Venerable Songshan
8.144 Venerable Zechuan
8.145 Chan Master Nanyue Xiyuan Lanruo Tancang
8.146 Venerable Bailing
8.147 Venerable Zhenzhou Jinniu
8.148 Venerable Dongan
8.149 Venerable Xinzhou Dadi
8.150 Venerable Xiuxi
8.151 Chan Master Cizhou Matou Feng Shenzang
8.152 Chan Master Tanzhou Hualin Shanjue
8.153 Venerable Tingzhou Shuitang
8.154 Venerable Gusi
8.155 Venerable Jiangxi Beishu
8.156 Venerable Jingzhao Zaotang
8.157 Chan Master Yuanzhou Yangqi Shan Zhenshu
8.158 Venerable Mengxi
8.159 Venerable Luojing Hejian
8.160 Venerable Jingzhao Xingping
8.161 Venerable Xiaoyao
8.162 Venerable Fuxi
8.163 Venerable Hongzhou Shuilao
8.164 Venerable Fubei
8.165 Venerable Tanzhou Longshan
8.166 Pangyun
9.167 Chan Master Tanzhou Guishan Lingyou (Isan Reiyū)
9.168 Chan Master Hongzhou Huangbo Xiyun (Ōbaku Kiun)
9.169 Chan Master Hangzhou Daci Huanzhong
9.170 Chan Master Tiantai Pingtian Pu’an
9.171 Chan Master Yunzhou Wufeng Chang Guan
9.172 Chan Master Tanzhou Shishuang Shan Xinggong
9.173 Chan Master Fuzhou Da’an
9.174 Chan Master Fuzhou Gulin Shenzan
9.175 Chan Master Guangzhou He’an Si Tong
9.176 Chan Master Jiangzhou Longyun Tai
9.177 Chan Master Jingzhao Weiguo Yuan Dao
9.178 Chan Master Zhengzhou Wansui
9.179 Venerable Hongzhou Dongshan Hui
9.180 Venerable Qingtian
9.181 Venerable Dayu
9.182 Chan Master Qianzhou Chuwei
9.183 Chan Master Shouzhou Liangsu
9.184 Chan Master Jizhou Shushan Huizhao
9.185 Chan Master Jingzhao Da Jianfu Si Hongbian
9.186 Chan Master Fuzhou Guishan Zhizhen
9.187 Chan Master Langzhou Dongyi Huaizheng
9.188 Chan Master Jinzhou Cao
9.189 Venerable Langzhou Guti
9.190 Venerable Hezhong Gongji

Dharma Heirs of Chan Master Nanquan Puyuan
10.191 Chan Master Hunan Changsha Jingcen (Chosa Keijin)
10.192 Chan Master Jingnan Baima Tanzhao
10.193 Chan Master Zhong Nanshan Yunji Shizu
10.194 Chan Master Dengzhou Xiangyan Xiatang Yiduan
10.195 Chan Master Zhaozhou Guanyin Si Congshen (Jōshū Jūshin)
10.196 Chan Master Chezhou Lingqiu Xian
10.197 Venerable E Zhou Zhuyu Shan
10.198 Chan Master Quzhou Zihu Yanli Lizong
10.199 Venerable Luojing Songshan
10.200 Venerable Rizi
10.201 Venerable Suzhou Xishan
10.202 Grand Master Xuanzhou Luxuan Dafu
10.203 Layman Chezhou Ganzhi
10.204 Chan Master Xiangzhou Guannan Daochang
10.205 Chan Master Hongzhou Shuanling Xuanzhen
10.206 Chan Master Hangzhou Jingshan Jianzong

Dharma Heir of Chan Master Lingmo of Wuxie Shan
10.207 Chan Master Fuzhou Changxi Guishan Zhengyuan

Dharma Heir of Chan Master Ruman of Foguan Si in Luojing
10.208 Prefect of Hangzhou, Bai Juyi

Dharma Heirs of Chan Master Fachang of Damei Shan
10.209 Chan Master Xinluo Guo Jiazhi
10.210 Venerable Hangzhou Tianlong
10.211 Chan Master Hunan Shanglin Jieling
10.212 Venerable Wutai Shan Mi Moyan
10.213 Venerable Hunan Zhilin

_Dharma Heir of Chan Master Baoji of Panshan in Yuezhou_
10.214 Venerable Zhenzhou Puhua

_Dharma Heir of Chan Master Yuanchang of Longya Shan_
10.215 Chan Master Jiahe Zangyi

_Dharma Heirs of Chan Master Zhichang of Guizong Monastery_
10.216 Chan Master Fuzhou Furong Shan Lingxun
10.217 Venerable Hannan Gucheng Xian Gaoting
10.218 Venerable Xinluo Damo
10.219 Chan Master Wutian Shan Zhitong

_Dharma Heirs of Chan Master Zhicang of Huayan Ji_
10.220 Venerable Huangzhou Ji’an

_Dharma Heirs of Chan Master Lingyou of Guishan in Tanzhou_
11.221 Chan Master Yuanzhou Yangshan Huiji (Kyōzan Ejaku)
11.222 Chan Master Dengzhou Xiangyan Zhixian (Kyōgen Chikan)
11.223 Chan Master Xiangzhou Yanqing Shan Foduan
11.224 Chan Master Hangzhou Jingshan Hongyan
11.225 Chan Master Fuzhou Lingyun Zhiqin (Jap. Rei’un Shigon)
11.226 Venerable Yizhou Yingtian
11.227 Chan Master Fuzhou Jiufeng Cihui
11.228 Venerable Jingzhao Mi
11.229 Venerable Jingzhou Huoshan
11.230 Cavalier-Attendant Xiangzhou Wang Jingchu

_Dharma Heirs of Chan Master Da’an of Changqing Yuan in Fuzhou_
11.231 Chan Master Yizhou Dasui Fazhen
11.232 Chan Master Shaozhou Lingshu Rumin
11.233 Chan Master Fuzhou Shoushan Shijie
11.234 Venerable Raozhou Yaoshan
11.235 Great Master Quanzhou Putian Chongfu Yuan Huiru
11.236 Venerable Taizhou Fujiang
11.237 Venerable Luzhou Lushui
11.238 Chan Master Guangzhou Wenshu Yuan Yuanming

_Dharma Heirs of Master Congshen_ (Jōshū) of Dong Temple in Zhaozhou
11.239 Honorable Hongzhou Wuning Xian XinXing Yanyan
11.240 Chan Master Yangzhou Guanglao Yuan Huijue
11.241 Chan Master Longzhou Guoqing Yuan Feng
11.242 Chan Master Wuzhou Muchen Conglang
11.243 Chan Master Wuzhou Xinjiang
11.244 Venerable Hangzhou Duofu
11.245 Venerable Yizhou Ximu

_Dharma Heirs of Lizong of Zi Huyan in Quzhou
11.246 Venerable Taizhou Sheng’i Guang
11.247 Venerable Zhanzhou Fushi
11.248 Venerable Zitong
11.249 Venerable Rirong

_Dharma Heir of the Venerable Zhuyu Shan of Ezhou
11.250 Venerable Shiti

_Dharma Heir of the Venerable Tianlong
11.251 Venerable Wuzhou Jinhua Shan Juzhi (Jap. Gutei)

_Dharma Heir of Chan Master Jingcen of Changsha
11.252 Chan Master Mingzhou Xuedou Shan Changtong

_Dharma Heirs of Chan Master Daochang of Guannan Daowu in Xiangzhou
11.253 Venerable Xiangzhou Guannan Daowu.
11.254 Venerable Zhangzhou Luohan

_Dharma Heir of the Venerable Dayu of Gao’an
11.255 Nun Liaoran of Moshan in Yunzhou

_Dharma Heirs of Chan Master Xiyun of Huangbo in Hongzhou
12.256 Chan Master Zhenzhou Linji Yixuan (Jap. Rinzai Gigen)
12.257 Muzhou Longxing Si Chen Zunso (Jap. Bokujū Dōmei)
12.258 Chan Master Hangzhou Qianqing Shan Chu’nan
12.259 Chan Master Fuzhou Wushi Shan Lingguan
12.260 Chan Master Hangzhou Luohan Yuan Zongche
12.261 Chan Master Weifu Dajue
12.262 Prime Minister Pei Xiu

Dharma Heirs of Yangshan Huiji of Yuanzhou
12.263 Chan Master Yangshan Xita Guangmu
12.264 Chan Master Jianzhou Huoshan Jingtong
12.265 Chan Master Hangzhou Longquan Wenxi
12.266 Chan Master Xinluo Guo Shunzhi
12.267 Chan Master Yuanzhou Yangshan Nanta Guanyong
12.268 Venerable Yuanzhou Yangshan Dongta

Dharma Heirs of Chan Master Linji Yixuan of Zhenzhou
12.269 Chan Master Ezhou Guanxi Zhixian
12.270 Venerable Youzhou Tangong
12.271 Venerable Zhenzhou Baoshou Zhao
12.272 Chan Master Zhenzhou Sansheng Yuan Huiran
12.273 Chan Master Weifu Xinghua Cunjiang
12.274 Chan Master Dingzhou Shancui
12.275 Venerable Zhenzhou Wansui
12.276 Venerable Yunshan
12.277 Abbot Tongfeng
12.278 Abbot Shanyang
12.279 Venerable Zhuozhou Zhili
12.280 Abbot Huxi
12.281 Abbot Fupen
12.282 Venerable Xiangzhou Licun
12.283 Venerable Cangzhou Micang
12.284 Prefect of Muzhou, Chencao

Dharma Heirs of Chan Master Xiangyan Zhixian of Dengzhou
12.285 Venerable Jizhou Zhiguan
12.286 Chan Master Shouzhou Shaozong
12.287 Chan Master Xiangzhou Yanqing Faduan
12.288 Great Master Yizhou Nanchan Wuran
12.289 Venerable Yizhou Changping Shan
12.290 Great Master Yizhou Chongfu Yanjiao
12.291 Chan Master Anzhou Da’an Shan Qinggan
12.292 Venerable Zhongnan Shan Fengde Si
12.293 Chan Master Junzhou Wudang Shan Fo Yanhui
12.294 Wayfarer Jiangzhou Lushan Shuang Xitian

Dharma Heir of Venerable Shuangfeng of Fuzhou
12.295 Chan Master Shuangfeng Gu

Third Generation Dharma Heir of Chan Master Hongyan of Hangzhou Jingshan
12.296 Venerable Hangzhou Miling

Dharma Heir of Chan Master Huijue of Guanglao Yuan in Yangzhou
12.297 Chan Master Shengzhou Changqing Daoyan

Dharma Heirs of Huairang in the Sixth Generation
Dharma Heirs of Chan Master Guangyong of Yangshan Nanta in Yuanzhou
12.298 Chan Master Yuezhou Qinghua Quanfu
12.299 Chan Master Yingzhou Bajiao Shan Huiqing
12.300 Chan Master Shaozhou Huanglian Shan Yichu
12.301 Chan Master Shaozhou Huilin Hongjiu

Dharma Heir of Chan Master Xita Guangmu of Yangshan
12.302 Chan Master Jizhou Zifu Rubao

Dharma Heir of Chan Master Guanxi Zhixian
12.303 Venerable Chizhou Luzu Shanjiao

Dharma Heir of Chan Master Cunjiang of Xinghua in Weifu
12.304 Venerable Ruzhou Baoying

Dharma Heirs of Master Bao Shouzhao
12.305 Chan Master Ruzhou Xiyuan Siming
12.306 Venerable Xiyuan Baoshou
Dharma Heirs of Chan Master Sansheng Huiran of Zhenzhou
12.307 Venerable Zhenzhou Dabei
12.308 Venerable Zizhou Shuifulu

Dharma Heirs of the Venerable Dajue of Weifu
12.309 Venerable Luzhou Dajue
12.310 Venerable Luzhou Chengxin Yuan Miande
12.311 Venerable Ruzhou Nanyuan

Dharma Heirs of Chan Master Huiqing of Bajiao Shan in Yingzhou
13.312 Chan Master Yingzhou Xingyang Shan Qingrang
13.313 Chan Master Hongzhou Yougu Shan Faman

Dharma Heirs of Chan Master Rubao of Zifu in Jizhou
13.314 Chan Master Jizhou Zifu Zhensui
13.315 Venerable Jizhou Fushou
13.316 Venerable Tanzhou Luwan

Dharma Heir of the Venerable Nanyuan Baoying of Ruzhou (Nan'in Egyō)
13.317 Chan Master Ruzhou Fengxue Yanzhao (Jap. Fuketsu Enshō)

Dharma Heir of Chan Master Xiyuan Siming of Ruzhou
13.318 Chan Master Xingyang Guijing of Yingzhou

Dharma Heir of Chan Master Huilin Hongjiu of Shaozhou
13.319 Venerable Shaozhou Lingrui

Dharma Heirs of Chan Master Fengxue Yanzhao
13.320 Chan Master Ruzhou Guanghui Zhen
13.321 Chan Master Ruzhou Shoushan Shengnian (Shuzan Shōnen)

Dharma Heirs of Chan Master Baoci Deshao of Tanzhou
13.322 Chan Master Qizhou Sanjiao Shan Zhiqian
13.323 Chan Master Yingzhou Xingyang Ciduo
Dharma Heir of Chan Master Shoushan Shengnian
13.324 Chan Master Fenzhou Shanzhao (Fun'yō Zenshō)

Dharma Heir of National Teacher Huizhong of Nanyang
13.325 Chan Master Danyuan Shan Zhenying

Dharma Heirs of Chan Master Heze Shenhuí of Luoyang
13.326 Chan Master Huangzhou Dashi Shan Ful
13.327 Chan Master Yishui Mengshan Guangbao

Dharma Heir of Chan Master Daoyuan of Suizhou
13.328 Chan Master Zhongnan Shan Guifeng Zongmi

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

Dharma Heirs of Great Master Nanyue Shitou Xiqian (Sekitō Kisen)
14.330 Chan Master Jianzhou Tianhuang Daowu (Tennō Dōgo)
14.331 Chan Master Jingzhao Shili
14.332 Chan Master Dengzhou Danxia Tianrang (Tanka Tennen)
14.333 Chan Master Tanzhou Zhaoti Huilang
14.334 Chan Master Changsha Xingguo Si Zhenlang
14.335 Chan Master Lizhou Yueshan Weiyang (Yakusan Igen)
14.336 Venerable Tanzhou Dachuan
14.337 Venerable Fenzhou Shilou
14.338 Venerable Fengxiang fu Famen Si Fotuo
14.339 Venerable Tanzhou Hualin
14.340 Venerable Chaozhou Dadian
14.341 Chan Master Tanzhou You xian Changzi Kuang
14.342 Venerable Shuikong

Third Generation Dharma Heir of Qingyuan Xingsi
Dharma Heir of Jingshan Tianhuang Daowu
14.343 Chan Master Lizhou Longtan Chongxin

Dharma Heirs of Chan Master Tianran of Danxia Shan in Dengzhou
14.344 Chan Master Jingzhao Yongnan Shan Cuiwei Wuxue
14.345 Chan Master Danxia Shan Yi’an
14.346 Chan Master Jizhou Xing’gong
14.347 Venerable Bentong
14.348 Venerable Micang

Dharma Heirs of Chan Master Yueshan Weiyuan
14.349 Chan Master Tanzhou Daowu Shan Yuanzhi
14.350 Chan Master Tanzhou Yunyan Tancheng (Ungan Donsho)
14.351 Venerable Huating Chuanzi
14.352 Chan Master Xuanzhou Pishu Huixing
14.353 Śrama Yueshan Gao
14.354 Chan Master Ezhou Boyan Mingzhe
14.355 Venerable Tanzhou Shishi Shandao
14.356 Chan Master Zhanzhou Sanping Yizhong
14.357 Venerable Xiantian
14.358 Venerable Fuzhou Puguan

Dharma Heirs of Chan Master Chongxin of Longtan in Lizhou
15.359 Chan Master Langzhou Deshan Xuanjian (Tokusan Senkan)
15.360 Venerable Letan Baofeng

Dharma Heirs of Chan Master Xingkong of Jizhou
15.361 Venerable Shezhou Maoyuan
15.362 Chan Master Zaoshan Guangren

Dharma Heirs of Chan Master Jingzhou Cuiwei Wuxue
15.363 Chan Master Ezhou Qing Pingshan Lingzun
15.364 Chan Master Shuzhou Touzi Shan Datong (Tōsu Daido)
15.365 Chan Master Huzhou Daochang Shan Runa
15.366 Chan Master Jianzhou Baiyun Yue

Dharma Heirs of Chan Master Yuanzhi of Daowu Shan in Tanzhou
15.367 Chan Master Tanzhou Shishuang Qingzhou (Jap. Sekiso Keiso)
15.368 Chan Master Tanzhou Jianyuan Zhongxiao
15.369 Venerable Luqing
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<td>Chan Master <strong>Yunzhou Dongshan Liangjie</strong> (Jap. <em>Tōzan Ryōkai</em>)</td>
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<td>15.371</td>
<td>Chan Master <strong>Zhuozhou Xingshan Jianhong</strong></td>
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<td>15.372</td>
<td>Chan Master <strong>Tanzhou Shenshan Sengmi</strong></td>
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<td>15.373</td>
<td>Venerable <strong>Youxi</strong></td>
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*Dharma Heirs of Chan Master Chuanzi Decheng of Huating*

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<td>15.374</td>
<td>Chan Master <strong>Lizhou Jiaoshan Shanhui</strong> (Kasan Zenne)</td>
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*Fifth Generation Heirs of Qingyuan Xingsi*

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

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| 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
| 22.683 | Venerable Hou Nanyue Jinlun

Dharma Heir of Chan Master Nanyue Jinlun Keguan

Dharma Heir of Chan Master Shuilong Shan Daopu
Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyan

22.684 Chan Master Zhangzhou Baofu Yuan Qinghuo

22.685 Venerable Shaozhou Baiyun Shixing
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22.694 Chan Master Shaozhou Piyun Zhiji
22.695 Venerable Shaozhou Jingfa Zhang
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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
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22.706 Venerable Yingzhou Guanyin
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Dharma Heirs of Chan Master Shaozhou Yunmen Shan Wenyan

23.710 Chan Master Duoruo Si Qiruo
23.711 Chan Master Yunzhou Huangbo Shan Faji
23.712 Great Master Xiangzhou Dongshan Chonghui Shouchu
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23.716 Venerable Langzhou Cangxi Lin
23.718 Venerable 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 Venerable Hunan Xiantan Ming
23.723 Chan Master Jinling Qingliang Ming
23.724 Chan Master Jinling Fengxian Shen
23.725 Venerable Xichuan Qingcheng Damian Shan Cheng
23.726 Chan Master Lufu Miaosheng Zhen
23.727 Venerable Xingyuan Fu Putong Feng
23.728 Venerable Shaozhou Dengfeng Jingyuan
23.729 Venerable 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 Venerable Shaozhou Ciguang
23.735 Chan Master Tanzhou Bao’an Shimi

Dharma Heirs of Chan Master Taizhou Ruiyan Shiyan
23.736 Venerable 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 Venerable Luoqing Bogu
23.740 Venerable Chizhou Helong
23.741 Venerable 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 Venerable Jianzhou Baiyun Lingyan
23.749 Chan Master Qianzhou Tianzhu Yicheng Changzhen
23.750 Chan Master Jizhou Qingping Weikuang Zhenji
23.751 Venerable Wuzhou Jinzhu Yizhao
23.752 Venerable Tanzhou Gushan
23.753 Chan Master Hunan Liuyang Daowu Shan Congsheng
23.754 Chan Master Fuzhou Luoshan Yiyin
23.755 Venerable Guanzhou Lingyan
23.756 Venerable 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 Zhihong
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 the Venerable Tanzhou Tenxia_
23.767 Venerable Lizhou Yueshan

_Dharma Heirs of the Venerable 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 Heirs 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 The Venerable 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 Venerable Yizhou Chongzhen
23.778 Venerable Xiangzhou Lumen Shan Tan
23.779 Great Master Xiangzhou Guiyin Zhiqing Wukong
23.780 Chan Master Lushan Foshou Yan Xingyin

Dharma Heir of Chan Master Fuzhou Caoshan Huixia
23.781 Venerable 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 Venerable Yangzhou Longxue Shan
23.784 Venerable Tangzhou Dasheng Shan
23.785 Great Master Xiangzhou Yanqing Yuan Guixiao
23.786 Venerable 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 Venerable Xingyuan Fu Dalang

Dharma Heir of Chan Master Hongzhou Fengqi Shan Tongan Wei
23.790 Venerable Chenzhou Shijing

Dharma Heirs of Chan Master Xiangzhou Shimen Shan Xian
23.791 Chan Master Shimen Ganming Si Huiche
23.792 Venerable 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 Venerable Anzhou Da’an Shan Neng
23.796 Chan Master Yingzhou Jianfu Yuan Si
23.797 Venerable 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 Venerable Xichuan Lingkan
23.802 Chan Master Jingzhao Zige Shan Duanji
23.803 Chan Master Fangzhou Kaishan Huaizhou
23.804 Venerable Youzhou Chuanfa
23.805 Chan Master Yizhou Jingzhang Si Guixin
23.806 Chan Master Qingfeng Shan Qingmian

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 Chan Master Fuzhou Xianzong Qifu Qingfa
24.814 Great Master Xianzong Yuan Dongming Zhenjue
24.815 Chan Master Quanzhou Fuqing Xingqin

Dharma Heir 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
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24.827 Great Master Lianzhou Ciyun Puguang Huishen
24.828 Chan Master Yingzhou Xingyang Shan Daoqin

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24.829 Venerable Chuzhou Fulin Cheng
24.830 Chan Master Chuzhou Bao’en Shouzhen

Dharma Heir of Chan Master Xiangzhou Jiuling Mingyuan
24.831 Venerable Xiangzhou Jiuling Tong

Dharma Heirs 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 Zhiqiu
24.834 Chan Master Lushan Guizong Daoquan
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24.836 Venerable Shaozhou Dali
24.837 Venerable Lianzhou Baohua
24.838 Venerable Shaozhou Yuehua
24.839 Venerable Nanxiangzhou Dizang
24.840 Chan Master Yingzhou Lejing Hankuang
24.841 Venerable Shaozhou Hou Baiyun
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24.842 Chan Master Tanzhou Luyuan Wenxi
24.843 Chan Master Lizhou Yaoshan Keqiong

The Dharma Heir of Chan Master Xizhou Qingcheng Xianglin Chengyuan
24.844 Venerable 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 Venerable Zaoshu, Second Generation Incumbent
24.848 Venerable Xingyuan Fu Xuandu Shan Cheng
24.849 Venerable Jiazhou Heishui
24.850 Chan Master Ezhou Huanglong Zhiyong
24.851 Venerable Meizhou Changfu Da

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24.852 Chan Master Chuzhou Bao’en Qicong
24.853 Venerable Wuzhou Puzhao Yu
24.854 Venerable Wuzhou Shuangxi Baochu
24.855 Venerable Chuzhou Yongquan Jiu
24.856 Venerable 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

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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 the Venerable Hongzhou Tong’an Zhi
24.867 Chan Master Langzhou Liangshan Yuanguan

Dharma Heir of The Venerable Xiangzhou Guangde Yan
24.868 Chan Master Xiangzhou Guangde Zhou

Ninth Generation Heirs of Chan Master Qingyuan Xingsi
Dharma Heirs of Chan Master Jinling Qingliang Wenyi
25.869 National Preceptor Tiantai Deshao (Tendai Tokusho)
25.870 Chan Master Hangzhou Bao’en Sí 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 Sí 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 Sí Shaoyan
25.885 Chan Master Jinling Bao’en Yuan Fa’an
25.886 Chan Master Fuzhou Chongshou Yuan Qichou
25.887 Chan Master Hangzhou Yunju Shan Qingxi
25.888 Chan Master Hangzhou Baizhang Shan Daochang
25.889 Chan Master Tiantai Banruo Sí Tonghui
25.890 Chan Master Lushan Guizong Sí Fashi
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**Ninth Generation Heirs of Chan Master Qingyuan Xingsi**

**Dharma Heirs of Chan Master Jinling Qingliang Wenyi (2)**

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**Dharma Heirs of Chan Master Xiangzhou Qingxi Hongjin**

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<td>Tianping Shan Congyi</td>
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<td>Chan Master</td>
<td>Lushan Yuantong</td>
<td>Yuan Yuande</td>
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**Dharma Heir of Chan Master Shengzhou Qingliang Xiufu**

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<td>Shengzhou</td>
<td>Fengxian Si Jingzhao Huitong</td>
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**Dharma Heir of Chan Master Fuzhou Longji Shan Shaoxiu**

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<td>Hedong</td>
<td>Guangyuan</td>
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**Dharma Heir of Chan Master Hengyue Nantai Shouan**

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<td>Xiangzhou</td>
<td>Jiuling Shanmei</td>
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26.917 Chan Master Longshou Faqian

Dharma Heir of Chan Master Lushan Guizong Si Daoquann
26.918 Chan Master Yunzhou Jiufeng Yiquan

Dharma Heir of Chan Master Meizhou Huanglong Jida
26.919 Venerable Second Generation Huanglong

Dharma Heir of Chan Master Langzhou Liangshan Yuanguan
26.920 Chan Master Yingzhou Dayang Shan Jingxuan

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Dharma Heirs of National Dharma Preceptor Tiantai Deshao
26.921 Chan Master Hangzhou Huiri 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 Yuezhu Chengxin Jingjin
26.941 Chan Master Fuzhou Yanfeng Shishu
26.942 Chan Master Luzhou Huayan Huida
26.943 Chan Master Yuezhu 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
26.952 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 Daozi
26.956 Chan Master Xiuzhou Luohan Yuan Yuanzhu
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 Zhiti Shan Yongxi Si Bianlong
26.962 Chan Master Hangzhou Ruilong Yuan Xiyuan

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26.963 Chan Master Hongzhou Yunju Shan Yineng

Dharma Heir of Chan Master Jinling QingliangTaiqin
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

Eleventh Generation Dharma Heirs of Chan Master Qingyuan Xingsi
Dharma Heir of Great Master Suzhou Changshou Yuan Pengyan
26. 969 Chan Master Changshou Yuan Faqi

Ten Biographies of Eminent Monks not appearing in the Chan Lineage
27.1 Meditation Master Baozhi (Hōshi)
27.2 Mahāsattva Wuzhou Shanhu (Fu Daishi)
27.3 Meditation Master Hengyue Huisi (Nangaku Eshī)
27.4 Meditation Master Tiantai Zhiyi (Tendai Chigi)
27.5 Great Teacher Sizhou Sengqie (Sōga Daishī)
27.6 Wanhui Fayun (Hōun)
27.7 Meditation Master Tiantai Feng’gan (Bukan / Hōkan)
27.8 Tiantai Hanshan (Kanzan)
27.9 Tiantai Shide (Jittoku)
27.10 Venerable Mingzhou Fenghua Xian Budai (Hotai)

Extensive Discourses from all Directions
28.1 Sayings of the Imperial Preceptor Huizhong of Nanyang
(Nanyō Echū)
28.2 Sayings of the Great Master Luojing Heze Shenhui (Kataku Jinne)
28.3 Sayings of Chan Master Jiangxi Daji Daoyi (a. k.a. Mazu Daoyi, Baso Doitsu)
28.4 Sayings of Venerable Lizhou Yaoshan Weiyuan (Yakusan Igen)
28.5 Sayings of Venerable Yuezhou Dazhu Huihai (Daishu Ekaï)
28.6 Sayings of Imperial Preceptor Fenzhou Dada Wuye (Funshū Mugō)
28.7 Venerable Chizhou Nanquan Puyuan (Nansen Fugan)
28.8 Sayings of Venerable Zhaozhou Congshen (Jōshū Jūshin)
28.9 Sayings of Venerable Zhenzhou Linji Yixuan (Rinzai Gigen)
28.10 Sayings of Great Master Xuansha Zongyi Shibei (Gensha Shibi)
28.11 Sayings of Venerable Zhangzhou Luohan Guichen (Rakan Keijin)
| 28.12 | Sayings of Chan Master **Da Fayan Wenyi** (*Honen Bun’ekī*) |
| 29.1 | Venerable **Baozhi** (*Hōshi*) of the Liang Dynasty |
| 29.2 | Venerable **Baozhi** (*Hōshi*) of the Liang Dynasty |
| 29.3 | Venerable **Bao Gong** (*Baozhi* (*Hōshi*)) of the Liang Dynasty |
| 29.4 | Chan Master **Guizong Zhichang Zhizhen** |
| 29.5 | Chan Master **Xiangyan Xideng Great Master Zhixian** (*Kyōgen Chikan*) |
| 29.6 | Venerable **Dongshan Liangjie** |
| 29.7 | Venerable **Longya Judun** |
| 29.8 | Great Master **Xuansha Shibeizongyi** |
| 29.9 | Great Master **Zhaoqing Shengcheng Zhenjue** (a. k.a. **Jingxiu***) |
| 29.10 | Venerable **Zhanzhou Luohan Guichen** |
| 29.11 | Chan Master **Nanyue Banzhou Daochang Weijin** |
| 29.12 | Venerable **Yingzhou Linxi Jingtuo** |
| 29.13 | Chan Master **Fayan Wenyi** |
| 29.14 | **Bai Juyi** |
| 29.15 | Chan Master **Tong’an Changcha** |
| 29.16 | **Yunding Shan Seng Defu** |
| 29.17 | **Sengrun** |

*Inscriptions, Records, Admonitions and Songs*

| 30.1 | **Fu Dashi** *Inscribed Verses on the Sovereign Heart* |
| 30.2 | **Third Patriarch Great Master Sengcan** *Inscribed Verses on Faith in the Heart* |
| 30.3 | Chan Master **Niutou Shan First Patriarch Farong** *Inscribed Verses on the Heart* |
| 30.4 | **Seng Wangming** *Inscribed Verses on Setting the Heart at Rest* |
| 30.5 | **Bodhidharma** *A Brief Explanation of the Four Practices of Entering the Path of the Mahayana* Preface by Disciple Tanlin |
| 30.6 | Great Master **Heze Shenhui** (*Kataku Jinne*) *Record of the Appearance of the Schools* |
| 30.7 | Venerable **Nanyue Shitou Xiqian** *Cantong Qi* |
| 30.8 | Great Master **Wutai Shan Zhenguo Chengguan** Great Master Chengguan of the Temple for Protecting the Nation on Mount Wutai Answers the Crown Prince on Questions of the Essentials of the Heart |
30.9 Venerable **Hangzhou Wuyun Zhifeng** *An Admonition on Sitting Chan*

30.10 Great Master **Yongjia Xuanjue Zhenjue** *The Song of Attaining the Way*

30.11 Venerable **Tengteng** *Song of the Realisation of the Original*

30.12 Venerable **Nanyue Lanzan** *Song of Joy in the Dao*

30.13 Venerable **Shitou** *Song of the Thatched Hermitage*

30.14 Venerable **Daowu** *The Joyous Dao Song*

30.15 Venerable **Daowu** *In Praise of One Bowl*

30.16 Venerable **Lepu** *Floating Bubbles Song*

30.17 Venerable **Suxi** (Little Master Wuxie) *Song of the Herdsman*

30.18 Chan Master **Fadeng Taiqin** *Song of the Ancient Mirror* Three poems

30.19 *Tanzhou Longhui (Si) Daoxun* *Song of the Samadhi that Reaches Everywhere*

30.20 Venerable **Danxia** *Playing with the Pearl Song* Two Poems

30.21 Old Venerable **[Daochang] of Guan’nan** *Song of Obtaining the Jewel*

30.22 Venerable **Xiangyan Zhixian (Kyōgen Chikan)** Two Songs

30.23 Venerable **Shaoshan [Huanpu]** *The Jewel of the Heart Song*

**Addenda**

30.24 Yang Yi *Letter to Li Wei*

30.25 Bhikṣu Xi Wei *Colophon*

30.26 Tiantong Hongzhi *Sub-commentary*

30.27 Liu Fei *Postface to the Jingde Chuandeng Lu*

30.28 Old Venerable **Weifu Huayan** *Public Talk*
Endnotes

1 A masterpiece in the originality, breadth and complexity of its conception, its form, the consistency of its message, the absence of extreme polemics whilst harmonising disparate elements of the Chan heritage, its poetry and the fact that it gave rise to a completely new genre of Chan literature, still in use today.

2 Arthur Waley hazards the guess in The Analects of Confucius that books III-IX represent the oldest strata of the Analects (Lunyu).

3 誰云古鏡無樣度。古今出入何門戶。門戶君看不見時。即此為君全顯露。Master Fadeng Taiqin (30.18).


6 Yang Yi is even named as a Dharma-heir of Chan master Guanghui Yuanlian (951–1036 CE) in the Tiansheng Guangdeng Lu: 18, still echoed some five hundred years later by the 17th cent. Japanese encyclopedist Mujaku Dōchū 無著道忠 (1653–1744 CE) in his annotation to the 34th letter of Chan Master Dahui Zonggao (1089–1163) quoted in The Letters of Chan Master Dahui Pujue trans. Jeffrey L. Broughton and Elise Yoko Watanabe, Oxford: Oxford University Press, 2017, p. 213, n.138, this despite the fact that Yang Yi died many years before Chan master Guanghui, a disciple of Zhaoqing Wendeng (22.664; 29.9), who wrote the preface to the Zutang Ji 祖堂集.

7 It is not surprising that this confusion in number of chapters between the FZTCJ and the CDL has not been discussed by anyone yet, though Yang Yi is sometimes accused of clouding Daoyuan’s work by additions – hardly a credible theory! Yang Yi was a prolific editor, with a vast treasury of sources at
his disposal, whose proven task had been, not to *cloud* any work he and his
team were redacting, but to *de-cloud*, to bring a work into greater clarity,
derpinned by a finely honed political instinct. To put it simply, if ‘Daoyuan’
had been a master of classical Chinese, why is there no trace of his biography
or of his writings in the sources?

8 ‘La sagesse chinoise est une sagesse indépendante et tout humaine. Elle ne
doit rien à l'idée de Dieu.’ Marcel Granet, *La pensée chinoise*, 1934, (Paris:

9 ‘The great Vairocana Buddha has no form, no marks,’ Ven. Daowu, *In Praise of
One Bowl*, (30.15)

10 See the *Avatamsaka Sūtra*. Regarding the scientific laws of resonance for a
future technology, see the remarkable work of John Ernst Worrell Keely (1837–
1898 CE) – genius defeated by profiteers and detractors.

11 性中常慧照。自見自知深 T.2076, 439b20 (28.2)

12 Incandescent bright, everywhere sparkling riverdrops of sand (30.18.3)

13 See Adamek's translation of T.55, 2145, 65c11, ‘This achievement lies outside
words and is not delineated in the scriptures.’ MT: 35. Echoed by Tong’an
Changcha, 29.15, ‘The heart seal – who would presume to receive its
transmission? Through aeons unperturbed without a different colour, calling it
the heart seal – already such empty words!’

14 當機無影像 T 47, 1992, 596a21.

15 *Zeng ren* 甄人, T. 1992, 599a23, man as a pot for steaming rice, with a
perforated bottom.

16 See the *Wumen Guan* (Mumonkan), case 38.

17 Niutou Farong before him also said, ‘Truly not a single thing exists.’ (30.3)

18 ‘The mysterious essence is originally without location. How then could the
unimpeded body be about causes?’ Chan Master Tong’an Changcha, 29.15.

19 See for example Jiang Wu. (2008). ‘The Debate about Tianhuang Daowu and
Tianwang Daowu in the Late Ming’, in *Enlightenment in Dispute: The
Reinvention of Chan Buddhism in Seventeenth-Century China*. Pp.187–207,
regarding the controversy over the two Daowu’s (mentioned in 14.332). The
CDL was catalogued in the Qing dynasty (1654) in fasc. 42 of the *Guide for the
Examination of the Canon* 閱藏知津. The earlier *Record of the Lineage of the
Buddhas and Patriarchs, Fozu Tongji* 佛祖統紀, T. 2035, fasc. 44, (compiled
1279 CE) records a different number of entries for the CDL. See NJ: 337. Also,
T.2035 records Japanese monks coming to Northern Song China during the
*Jingde* (1004–1008 CE) period, when our text was nearing its completion.


21 The Six Perfections (pāramitās), Bodhidharma, 30.5.

22 Great Master Yongjia Xuanjue Zhenjue, The Song of Attaining the Way, 30.10

23 Entry 27.1.

24 [T. 2076, 449b01] 大道常在目前。雖在目前難覩。若欲悟道真體。莫除聲色言語。

25 言語即是大道。不假斷除煩惱。煩惱本來空寂。妄情遙相纏繞。

26 一切如影如響。不知何惡何好。有心取相為實。定知見性不了。

27 若欲作業求佛。業是生死大兆。生死業常隨身。黑闇獄中未曉。

28 悟理本來無異。覺後誰晚誰早。法界量同太虛。眾生智心自小

29 但能不起吾我。涅槃法食常飽。

30 妄身臨鏡照影。影與妄身不殊。但欲去影留身。不知身本同虛。

31 身本與影不異。不得一有一無。若欲存一捨一。永與真理相睽。

32 更若愛聖憎凡。生死海裏沈浮。煩惱因心有故。無心煩惱何居。

33 無心 – translated as ‘open-hearted’ here in place of the usual ‘no-heart’ or worse, ‘nomind’.

34 不勞分別取相。自然得道須臾。夢時夢中造作。覺時覺境都無。

35 翻思覺時與夢。顛倒二見不殊。改迷取覺求利。何異販賣商徒。

36 動靜兩亡常寂。自然契合真如。若言眾生異佛。迢迢與佛常疎。

37 佛與眾生不二。自然究竟無餘。

38 法性本來常寂。蕩蕩無有邊畔。安心取捨之間。被他二境迴換。

39 歎容入定坐禪。攝境安心覺觀。機關木人修道。何時得達被岸。
諸法本空無著。境似浮雲會散。忽悟本性元空。恰似熱病得汗。
無智人前莫說。打爾色身星散。
報爾眾生直道。非有即是非無。非有非無不二。何須對有論虛。
有無妄心立號。一破一箇不居。兩名由爾情作。無情即本真如。
若欲存情見佛。將網山上羅魚。徒費功夫無益。幾許枉用工夫。
不解即心即佛。真似騎驢覓驢。一切不憎不愛。遮箇煩惱須除。
除之則須除身。除身無佛無因。無佛無因可得。自然無法無人。
大道不由得。說行權為凡愚。得理返觀於行。始知枉用工夫。
未悟圓通大理。要須言行相扶。不得執他知解。迴光返本全無。
解脫逍遙自在。隨方賞賔風流。誰是發心買者。亦得似我無憂。
生死悟本體空。佛魔何處安著。只由妄情分別。前身後身孤薄。
輪迴六道不停。結業不能除却。所以流浪生死。皆由緣生緯略。
眾生身同太虛。煩惱何處安著。但無一切希求。煩惱自然消落。
可笑眾生蠢蠢。各自一般異見。但欲傍鏊求餅。不解返本觀麫。
麤是正邪之本。由人造作百變。所須任意縱橫。不假偏耽愛戀。
無著即是解脫。有求又遭羅韋。慈心一切平等。真即菩提自現。
若懷彼我二心。對面不見佛面。世間幾許癡人。將道復欲求道。廣尋諸義紛紜。自救己身不了。
專尋他文亂說。自稱至理妙好。徒勞一生虛過。永劫沈淪生老。
濁愛纏心不捨。清淨智心自惱。真如法界叢林。返生荊棘荒草。
頭陀阿練苦行。希望後身功德。希望即是隔聖。大道何由可得。
譬如夢裏渡河。船師渡過河北。忽覺床上安眠。失却度船軌則。

船師及彼度人。兩箇本不相識。眾生迷倒羈絆。往來三界疲極。

覺悟生死如夢。一切求心自息。

悟解即是菩提。了本無有階梯。堪歎凡夫傴僂。八十不能跋蹄。

徒勞一生虛過。不覺日月遷移。向上看他師口。恰似失嬭孩兒。

道俗崢嶸集聚。終日聽他死語。不觀己身無常。心行貪如狼虎。

堪嗟二乘狹劣。要須摧伏六府。不食酒肉五辛。邪眼看他飲咀。

更有邪行猖狂。修氣不食鹽醋。若悟上乘至真。不假分別男女。

平旦寅。狂機內有道人身。窮苦已經無量劫。不信常擎如意珍。若捉物入迷津。但有纖豪即是塵。不住舊時無相貌。外求知識也非真。

日出卯。用處不須生善巧。縱使神光照有無。起意便遭魔事撓。若施功終不。日夜被他人我抝。不用安排只麼從。何曾心地生煩惱。

食時辰。無明本是釋迦身。坐臥不知元是道。只麼忙忙受苦辛。認聲色覓疎親。只是他家染污人。若擬將心求佛道。問取虛空始出塵。

禺中巳。未了之人教不至。假饒通達祖師言。莫向心頭安了義。只守玄沒文字。認著依前還不是。暫時自肯不追尋。曠劫不遭魔境使。

日南午。四大身中無價寶。陽焰空華不肯拋。作意修行轉辛苦。不曾迷莫求悟。任爾朝陽幾迴暮。有相身中無相身。無明路上無生路。

日昳未。心地何曾安了義。他家文字沒親疎。莫起工夫求的意。任縱橫絕忌諱。長在人間不居世。運用不離聲色中。歷劫何曾暫拋棄。

晡時申。學道先須不厭貧。有相本來權積聚。無形何用要安真。作淨潔却勞神。莫認愚癡作近隣。言下不求無處所。暫時喚作出家人。

日入酉。虛幻聲音終不久。禪悅珍羞尚不餮。誰能更飲無明酒。沒可拋無物守。蕩蕩逍遙不曾有。縱爾多聞達古今。也是癡狂外邊走。

黃昏戌。狂子興功投暗室。假使心通無量時。歷劫何曾異今日。擬商量却啾唧。轉使心頭黑如漆。晝夜舒光照有無。癡人喚作波羅蜜。

人定亥。勇猛精進成懈怠。不起纖毫修學心。無相光中常自在。超釋迦越祖代。心有微塵還窒閡。廓然無事頓清閑。他家自有通人愛。

夜半子。心住無生即生死。生死何曾屬有無。用時便用沒文字。祖師言外邊事。識取起時還不是。作意搜求實沒蹤。生死魔來任相試。

眾生不解修道。便欲斷除煩惱。煩惱本來空寂。將道更欲覓道。
一念之心即是。何须别处寻讨。大道晓在目前。迷倒愚人不了。

佛性天真自然。亦无因缘修造。不识三毒虚假。妄执浮生老。昔时迷日为晚。今日始觉非早。

Craving, anger, nescience.

丈夫运用无碍。不为戒律所制。持犯本自无生。愚人被他禁繫。

智者造作皆空。声闻触途为滞。大士肉眼圆通。二乘天眼有翳。

空中妄执有无。不达色心无碍。菩萨与俗同居。清净曾无染世。

愚人贪著涅槃。智者生死实际。法性空无言说。缘起略无子（一本作为兹偈）。

百岁无智小兒。小兒有智百岁。

[0450c20] 真生与佛无殊。大智不异於愚。何须向外求宝。身田自有明珠。

正道邪道不二。了知凡圣同途。迷悟本无差别。涅槃生死一如。

究竟攀缘空寂。惟求思想清虚。无有一法可得。翛然自入无余。

[0450c26] 心王自在翛然。法性本无十缠。一切非非佛事。何须摄念坐禅。

妄想本来空寂。不用断除攀缘。智者无心可得。自然无争无喧。

凡夫妄生分别。无中执有迷奔。了达贪瞋空寂。何处不是真门。

[0451a04] 声闻厌諠求静。犹如棄麪求餅。餅即从来是麪。造作随人百变。

烦恼即是菩提。无心即是无境。生死不异涅槃。贪婪如焰如影。

智者无心求佛。愚人执邪执正。徒劳空过一生。不见如来妙顶。

了达姫憨性空。镬汤漉炭自冷。

[0451a10] 我自身心快乐。翛然无善无恶。法身自在无方。触目无非正觉。

六尘本来空寂。凡夫妄生执著。涅槃生死平等。四海阿谁厚薄。

无为大道自然。不用将心画度。菩萨散诞灵通。所作常含妙觉。

声闻执法坐禅。如蠶吐丝自縛。法性本来圆明。病愈何须执药。

了知诸法平等。翛然清虚快乐。

[0451a18] 法性本无青黄。众生謔造文章。吾我説他止覩。自意擾扰顛狂。

不识圆通妙理。何时得会真常。自疾不能治疗。却教他人药方。

外看将为是善。心内猶若豺狼。愚人畏其地狱。智者不异天堂。

对境心常不起。举足皆是道場。佛与众生不二。众生自作分张。
117 若欲除却三毒。迢迢不离灾殃。智者知心是佛。愚人乐往西方。
118 [0451a27] 世間諸法如幻。生死猶若電光。法身自在圓通。出入山河無間。
119 頹倒妄想本空。般若無迷無亂。三毒本自解脫。何須攝念禪觀。
120 只為愚人不了。從他戒律決斷。不識寂滅真如。何時得登彼岸。
121 智者無惡可斷。運用隨心合散。法性本來空寂。不為生死所綁。
122 若欲断除烦恼。此是无明癡汉。烦恼即是菩提。何用别求禅观。
123 實際無佛無魔。心體無形無段。
124 [0451b07] 丈夫運用堂堂。逍遙自在無妨。一切不能為害。堅固猶若金剛。
125 不著二邊中道。翛然非斷非常。五欲貪瞋是佛。地獄不異天堂。
126 愚人妄生分別。流浪生死猖狂。智者達色無礙。聲聞無不恛惶。
127 法性本無瑕翳。眾生妄執青黃。如來引接迷愚。或說地獄天堂。
128 彌勒身中自有。何須別處思量。棄却真如佛像。此人即是顛狂。
129 丈夫運用堂堂。逍遙自在無妨。一切不能為害。堅固猶若金剛。
130 愚人妄生分別。流浪生死猖狂。智者達色無礙。聲聞無不恛惶。
131 死入無間地獄。神識枉受災殃。
132 [0451b19] 法師說法極好。心中不離煩惱。口談文字化他。轉更增他生老。
133 真妄本來不二。凡夫棄妄見道。四眾雲集聽講。高座論義浩浩。
134 南座北座相爭。四眾為言為好。雖然口談甘露。心裏尋常枯燥。
135 自己元無一錢。日夜數他珍寶。恰似無智愚人。棄却真金擔草。
136 心中三毒不捨。未審何時得道。
137 [0451b27]律師持律自縛。自縛亦能縛他。外作威儀恬靜。心內恰似洪波。
138 不駕生死船筏。如何度得愛河。不解真宗正理。邪見言辭繁多。
139 有二比丘犯律。便却往問優波。優波依律說罪。轉增比丘網羅。方丈室中居士。維摩便即來詰。優波默然無對。淨名說法無過。而彼戒性如空。不在內外娑婆。勸除生滅不肯。忽悟還同釋迦。
140 One of the ten great disciples of the Buddha.
141 [0451c07]禪師體離無明。煩惱從何處生。地獄天堂一相。涅槃生死空名。
142 亦無貪瞋可斷。亦無佛道可成。眾生與佛平等。自然聖智惺惺。
143 不為六塵所染。句句獨契無生。正覺一念玄解。三世坦然皆平。
非法非律自制。翛然真入圆成。绝此四句百非。如空无作无依。

Reading 昔樂今常不改 (XY 2273) for 苦樂心常不改 (T.2076, 451c14). [0451c14] 我今滔滔自在。不羡公王卿宰。四時猶若金剛。苦樂心常不改。

Gain, loss, defamation, eulogy, praise, ridicule pain, joy. 法寶喻於須彌。智慧廣於江海。不為八風所牽。亦無精進懈怠。

任性浮沈若顛。散誕縱横自在。遮莫刀劍臨頭。我自安然不采。

Entry 7.123.

[0451c26] 歸宗事理絕。日輪正當午。自在如師子。不與物依怙。

Of birth, old age, sickness and death. Of essence, attributes and function.

機竪箭易及。影沒手難覆。施張若工伎。裁剪如尺度。

巧鏤萬般名。歸宗還似土。語默音聲絕。旨妙情難措。

棄箇眼還聾。取箇耳還瞽。一鏃破三關。分明箭後路。可憐大丈夫。

Three gates of ‘What cuts off rebirth?’, ‘What contains and covers heaven and earth?’, ‘What is one wave following another?’ (from Master Yunmen). Answers: A unified heart; bhūtatathatā; birth and death.

Entry 11.222.

[0452a07] 古人骨多靈異。賢子孫密安置。此一門成孝義。人未達莫差池。

須志固遣狐疑。得安靜不傾危。向即遠求即離。取即急失即遲。

無計校忘覺知。有人問少呵氣。更審來說米貴。

內裏發焚巔。無遮欄燒海底。法網疎靈焰細。六月臥去衣被。

蓋不得無假偽。達道人唱祖意。我師宗古來諱。唯此人善安置。足法財具愧。

不虛施用處諦。有人問少呵氣。更審來說米貴。

有一語全規矩。休思惟不自許。路逢達道人。揚眉省來處。 Embrace the zantan Shu 旃檀樹 the sandalwood tree, i. e. the wood used to cremate the Buddha, in other words, the perfume of what he taught.
蹋不著多疑慮。却思看帶伴侶。一生參學事無成。殷勤抱得旃檀樹。

達人多隱顯。不定露形儀。語下不遺迹。密密潛護持。

動容揚古路。明妙乃方知。應物但施設。莫道不思議。

理奧絕思量。根尋徑路長。因茲知隔闊。無那被封疆。

人須特達。起坐覺馨香。清淨如來子。安然坐道場。

一滴滴水一焰焰火。飲水人醉向火人老。不飲不向無復安臥。拗折弓箭蹋倒射垛。

\[ T = \text{拗折弓箭} \quad \text{蹋倒射垛} \]
\[ XY = \text{失卻弓箭} \quad \text{蹋卻射垛} \]

若人要知先去鉤錐。人須問我我是阿誰。快道快道。

丈夫咄哉久被塵埋。我因今日得入山來。揚眉示我因茲眼開。老僧手風書處龍鍾。語下有意的出樊籠。

思遠神儀奧。精虛履踐通。見聞離影像。密際語前蹤。

得意塵中妙。投機露道容。藏明照警覺。肯可達真宗。

書出語多虛。虛中帶有無。却向書前會。放却意中珠。From the Diamond Sutra: Buddha expounded the Prajñaparamitā, yet did not expound the ~, this is called expounding the ~.

Gentleman of the Interior was a rank of court attendant (H: 3565). Qiji 齊己 (863-937 CE) was a famous Buddhist monk-poet well represented in the Tang dynasty poetry collection (See DDB: Qiji, source: Thomas Mazanec). Gentleman Zheng 鄭郎 is Zheng Gu 鄭谷 (? - 910? CE), a popular poet and literatus of the late Tang.

語中埋迹聲前露容。即時妙會古人同風。響應機宜無自他宗。訶起駿蟒奮迅成龍。

語裏埋筋骨。音聲染道容。即時才妙會。拍手趁乖龍。

的的無兼帶。獨運何依賴。路逢達道人。莫將語默對。

[0452b24] 妙旨迅速言說來遲。才隨語會迷却神機。揚眉當問對面熙怡。是何境界同道方知。

思思似有蹤。明明不知處。借問示宗賓。徐徐暗迴顧。

去去無標準。來來只麼來。有人相借問。不語笑咍咍。

林下覺身愚。緣不帶心珠。開口無言說。筆頭無可書。人問香嚴旨。莫道在山居。

三門前合掌。兩廊下行道。中庭上作舞。後門外搖頭。
The Three Gates 三門 of a temple, providing access to the main Buddha Hall.

Typical Chan – chick inside the egg wants to get out, at the same time mother starts pecking on the outside to help – the master-disciple relationship.

Entry 15.370.

Entry 17.429.

The long eyebrows of old age were considered a mark of wisdom in China.

The festival commemorates the suicide by drowning of the virtuous poet and minister Qu Yuan 屈原 (c. 340-278 BCE) of the ancient state of Chu during the Warring States period of the Zhou Dynasty, as the locals raced in their boats to try and save him.
迷人未了勸盲聾。土上加泥更一重。悟人有意同迷意。只在迷中迷不逢。

The verse is also found in Zongjing Lu T. 48, no. 2016, 445a3. [0453a23] 夫人學道莫貪求。萬事無心道合頭。無心始體無心道。體得無心道亦休。

One of the thirty-two signs of a Buddha.

人情濃厚道情微。道用人情世豈知。空有人情無道用。人情能得幾多時。

尋牛須訪迹。學道訪無心。迹在牛還在。無心道易尋。

Entry 18.477.

This verse and the third one appeared in 18.477. [0453b04] T. 48, no. 2016, 445a3. [0453a23] 玄沙遊徑別。時人切須知。三冬陽氣盛。六月降霜時。有語非關舌。無言切要辭。會我最後句出世少人知。

奇哉一靈叟。那頓許吺吺 (音兜)。風起引箜篌。迷子爭頭湊。設使總不是。蝦蟆大張口。開口不開口。終是犯靈叟。欲識箇中意。南星真北斗。

Metaphorically.

萬里神光頂後相。沒頂之時何處望。事已成意亦休。此箇從來觸處周。智者聊聞猛提取。莫待須臾失却頭。

Entry 22.664.

[0453b16] 大道分明絕點塵。何須長坐始相親。遇緣儻解無非是。處憒那能有故新。散誕肯齊支遁侶。逍遙曷與慧休隣。或遊泉石或闤闠。可謂煙霞物外人。

Zhidun 支遁 (314-366 CE) Famous scholar-monk, known for his untrammelled ways, Huixiu 支遁 (547-646) known for his strict discipline.

[0453b21] 四威儀內坐為先。 Walking, standing, sitting, lying. 澄濾身心漸坦然。瞥爾有緣隨濁界。當須莫續是天年。修持只話從功路。至理寧論在那邊。一切時中常管帶。因緣相湊豁通玄。

Entry 21.592.

in 18.477. [0453b04] T. 48, no. 2016, 445a3. [0453a23] 至道淵曠勿以言宣。言宣非指孰云有是。觸處皆渠豈喻真虛。真虛設辨如鏡中現。有無雖彰在處無傷。無傷無在何拘何閣。不假功成將何法爾。法爾不爾俱為屑齒。若以斯陳埋沒宗旨。宗非意陳無以見聞。見聞不脫如水中月。於此不明翻為剩法。一法有形翳汝眼睛。眼睛不明世界崢嶸。我宗奇特當陽顯赫。佛及眾生皆承恩力。不在低頭思量難得。拶破面門覆蓋乾坤。快須薦取脫却根塵。其如不曉謾說而今。

Entry 19.521.
略明覺地名同異。起復初終互換生。性海首建名號。妙覺還依性覺明。

體覺俱含於明妙。明覺妙覺並雙行。妙覺覺元明體。全成無漏一真精。

明覺覺明明所了。或因了相失元明。明妙二覺宗體覺。體覺性覺二同明。

湛覺圓圓無增減。此中佛與眾生。不覺始終非了了。不聞迷悟豈惺惺。

是稱心地如來藏。亦無覺照及無生。非生非滅真如海。湛然常住名無名。

太虛未覺生霞點。豈聞微塵有漏聲。空漚匪離於覺誨。動寂元是一真明。

覺明體爾含靈焰。覺明逐焰致虧盈。差之不返名無覺。會之緣始覺生。

七識轉處蒙圓鏡。五六生時蔽覺明。觸受有取相依起。生老病死繼續行。

There are said to be eight consciousnesses: the five senses; mind; mind as differentiator and ālaya vijñāna, or womb [of consciousness].

業識茫茫沒苦海。徇流浩浩逐飄零。大聖慈興救濟。一聲用處出三聲。

智身由從法身起。行身還約智身生。智行二身融無二。還歸一體本來平。

萬有齊含真海印。一心普現總圓明。湛光焰焰何依止。空性蕩蕩無所停。

出沒任真同水月。應緣如響化群情。眾生性地元無染。只緣浮妄翳真精。

Form, feeling, perception, volition and consciousness. 

Celestial musicians.

每逐旃陀憍誑友。常隨猛獸作悲鳴。自性轉識翻為幻。自心幻境自心驚。

了此幻性同陽焰。空華識浪復圓成。太虛忽覺浮雲散。始覺虛空本自清。

今古湛然常皎瑩。不得古今凡聖名。 

Entry 22.702.

[0454a13] 露柱聲聲喚。狒狒繩子絆。中下莫知由。上士方堪看。

Question: ‘What was it like before Buddhas had entered the world?’ ‘Monkeys tied to the naked pillar.’ ‘And after they appeared in the world?’ ‘Monkeys going into cloth bags.’ (22.686). Naked pillar = entrance to the sanctuary, the ‘beyond within.’
露柱不聲喚，猢狲繩子斷。上士笑呵呵，中流若為見。
猢猻繩子斷。上士笑呵呵。任唱太平歌。徒話超佛祖。
我見匠者誇。語默玄妙句。不善本根源。巧布祇園事。
Shaoshi 少室，grotto on Mount Song 嵩山 is Bodhidharma’s site of Shaolin Monastery 少林寺。
猢猻與露柱。未免東西步。任唱太平歌。徒話超佛祖。
我見匠者誇。語默玄妙句。不善本根源。巧布祇園事。
[0454a21] 少室與摩竭。第代稱揚許。我今問汝徒。誰作將來主。
三界唯心萬法唯識。唯識唯心眼聲耳色。色不到耳聲何觸眼。眼色耳聲萬法成辦。萬法匪緣豈觀如幻。大地山河誰堅誰變。
Commonality, separateness, sameness, difference, formation, dissolution — 10th chapter of HYJ.
華嚴六相義。同中還有異。異若異於同。全非諸佛意。諸佛意總別。何曾有同異。男子身中入定時。女子身中不留意。不留意絕名字。萬象明明無理事。
Subhuti – One of the Buddha’s ten principal disciples. He is the main interlocutor of the Prajñāpāramitā Sūtras, in the discussions with the Buddha on the doctrine of the Void.
須菩提貌古奇。說空法法不離。信不及又懷疑。信得及復何之。倚筇杖視東西。
鼓鼕鼕運大功。滿朝人道路通。道路通何所至。達者莫言登寶地。
東堂不折桂。南華不學仙。却來乾竺寺。披衣效坐禪。禪若效坐得。非想亦何偏(經劫守閑。不出生死)為報參禪者。須悟道中玄。如何道中玄。真規自宛然。
寶劍不失虛舟不刻。不失不刻彼子為得。倚待不堪孤然仍則。鳥跡虛空有無彌忒(思之)。
摩尼不隨色。色裏勿摩尼。摩尼與眾色。不合不分離。
Niutou is Chan Master Farong, first patriarch of the Oxhead School, 4.43.
國城南祖師庵。庵舊址依雲嵐。獸馴淑人相參。忽有心終不堪。
乾闥婆城法法皆爾。法爾不爾名相真軌。日煖月涼海深山起。乾闥婆城是非亡矣。
今人看古教。不免心中鬱。欲免心中鬱。但知看古教。
會與不會。與汝面對。若也面對。真箇不會。
一朵菡萏蓮。兩株青瘦柏。長向僧家庭。何勞問高格。
正月春順時節，情有無皆含悅。君要知得誰力。更問誰教誰決。

西山巍巍兮聳碧，漳水澄澄兮練色。對現分明有何極。

唐貞元十九年秋八月。有大師曰凝公。遷化於東都聖善寺鉢塔院。越明年春二月有東來客白居易。作八漸偈。偈六句。句四言贊之。初居易嘗求心要於師。師賜我言焉。曰觀。曰覺。曰定。曰慧。曰明。曰通。曰濟。曰捨。繇是入於耳貫於心。嗚呼今師之報身則化。師之八言不化。至哉八言實無生忍觀之漸門也。故自觀至捨次而贊之。廣一言為一偈。謂之八漸偈。蓋欲以發揮師之心教。且明居易不敢失墜也。既而升于堂禮于床。跪而唱泣而去。偈曰。

The Three Bodies are the pure Dharma-body, which is your inherent nature, the completely fulfilled Sambhogakāya, which is your [innate] wisdom and the myriads of Nirmanakāyas (transformation bodies), which are your deeds.' Sixth Patriarch in 5.78.

以心中眼。觀心外相。從何而有。從何而喪。觀之又觀 則辨真妄。

惟真常在。為妄所蒙。真妄苟辨。覺生其中。不離妄有 而得真空。

通力不常。應念而變。變相非有。隨求而見。是大慈悲。以一濟萬。

眾苦既濟。大悲亦捨。苦既非真。悲亦是假。是故眾生。實無度者。
來意。莫問西來及與東。

293 迢迢劫劫勿能收。豈為塵機作繫留。妙體本來無處所。通身何更有蹤由。

294 靈然一句超群象。迥出三乘不假修。撒手那邊千聖外。迥程堪作火中牛。

295 濁者自濁清者清。菩提煩惱等空平。誰言卞璧無人鑒。我道驪珠到處晶。

296 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.

297 萬法泯時全體現。三乘分別強安名。丈夫皆有衝天志。莫向如來行處行。

298 三乘次第演金言。三世如來亦共宣。初說有空人盡執。後非空有眾皆緣。

299 龍宮滿藏醫方義。鶴樹終談理未玄。真淨界中纔一念。閻浮早已八千年。

300 At Shakyamuni’s demise the forest blooms all turned as white as the cranes living there.

301 勿於中路事空王。策杖還須達本鄉。雲水隔時君莫住。雪山深處我非忘。

302 運思去日顏如玉。嘆歎迴來鬢似霜。撤手到家人不識。更無一物獻尊堂。

303 返本還源事已差。本來無住不名家。萬年松遇雪深覆。一帶峯嶺雲更邇。

304 賓主昊時全是妄。君臣合處正中邪。還鄉曲調如何唱。明月堂前枯樹華。

305 涅槃城裏尚猶危。陌路相逢沒定期。權掛垢衣雲是佛。卻裝珍御復名誰。

306 木人夜半穿靴去。石女天明戴帽歸。萬古碧潭空界月。再三撈漉始應知。

307 枯木巖前路多。行人到此盡蹉跎。鷺鸞立雪非同色。明月蘆華不似他。

308 了了了時無可了。玄玄玄處亦須呵。殷勤為唱玄中曲。空裏蟾光撮得麼。

309 Chan master Defu was a disciple of Chan master Zhiyuan of the Huguo Monastery in Suizhou (Hubei, Sui xian) and the eighth generation heir of Qingyuan Xingsi. During the Five Dynasties period (907-960 CE) he lived atop Mount Yun (Yunding Shan) in Huai’nan County, Hebei.

310 [0455c21] 闊坐冥然聖莫知。縱言無物比方伊。石人把板雲中拍。木女含笙水底吹。

311 A polyphonic reed instrument held perpendicularly to the mouth. Stone man/wooden maid – the great function.

312 若道不聞渠未曉。欲尋其響爾還疑。教君唱和仍須和。休問宮商竹與絲。

313 祖意廓然傳一句。教中廣布引三乘。淨名倒嶽雷吼。鶴子孤潭月影澄。市賣魚忘進趣。巖林飼虎望超升。雖知同體權方便。也似炎天日裏燈。
Literally, same essence tong ti 同體.

棲心學道數如塵。認得曹谿有幾人。若使聖凡無罣礙。便應甄瓦是修真。瞥然一念邪思起。已屬多生放逸因。不遇祖師親指的。臨機開口卒難陳。

棲心學道數如塵。認得曹谿有幾人。若使聖凡無罣礙。便應甄瓦是修真。瞥然一念邪思起。已屬多生放逸因。不遇祖師親指的。臨機開口卒難陳。

莫誇祇對句分明。執句尋言誤殺卿。執句尋言誤殺卿。只合文殊便是道。虧他居士杳無聲。見人須棄敲門物。知路仍忘堠子名。儻若不疑言會盡。何妨默默默浮生。

問答須教知起倒。龍頭蛇尾自欺謾。如王秉劍猶王意。似鏡當臺待鏡觀。眨眼參差千里莽。低頭思慮萬重灘。各於此道爭深見。何啻前程作野干。

Entry 27.2.

The traces of Sengrun are unknown.
觀之無形呼之有聲。為大法將心戒傳經。水中鹽味色裏膠清。決定是有不見其形。

心王亦爾。身內居停面門出入。應物隨情自在無礙。所作皆成。了本識心識心見佛。

是心是佛是佛是心。念念佛心佛念佛。欲得早成戒心自律。淨律淨心心即是佛。

除此心王更無別佛。欲求成佛莫染一物。心性雖空貪瞋體實。入此法門端坐成佛。

到彼岸已得波羅蜜。慕道真士自觀自心。知佛在內不向外尋。即心即佛即佛即心。

心明識佛曉了識心。離心非佛離佛非心。非佛莫測無所堪任。執空滯寂於此漂沈。

諸佛菩薩非此安心。明心大士悟此玄音。身心性妙用無更改。是故智者放心自在。

莫言心王空無體性。能使色身作邪作正。非有非無隱顯不定。心性離空能凡能聖。

是故相勸好自防慎。剎邦造作還復漂沈。清淨心智如世黃金。般若法藏並在身心。

無為法寶非淺非深。諸佛菩薩了此本心。有緣遇者非去來今。

Entry 3.40. ‘…this absence of information [on Master Sengcan] was one of the motivations for the extensive efforts to popularize Seng-ts’an’s legend that culminated in the attribution to him of the Hsin-hsin ming 信心銘 later in the eighth century.’ McRae discussing an early precursor of the lamp histories, the ‘Records of the Masters and Disciples of the Laṅkāvatāra’楞伽師資記 (T. 85, no. 2837) in John R. McRae, ‘Yanagida’s Landmark Works on Chinese Ch’ an’, in Cahiers d’Extreme Orient, Vol.7, 1993, pp. 51–103, p. 61. Special Issue in honour of Yanagida Seizan.
歸根得旨隨照失宗。須臾反照勝前空。前空轉變皆由妄見。不用求真惟須息見。

二見不住慎莫追尋。才有是非紛然失心。二由一亦莫守。一心不生萬法無咎。

無咎無法不生不心。能隨境滅境逐能沈。境由能境能由境能。欲知兩段元是一空。

一空同兩齊含萬象。不見精麁寧有偏黨。大道體寬無易無難。小見狐疑轉急轉遲。

執之失度必入邪路。放之自然體無去住。任性合道逍遙絕惱。繫念乖真昏沈不好。

不好勞神何用疎親。欲取一乘勿惡六塵。六塵不惡還同正覺。智者無為愚人自縛。

法無異法妄自愛著。將心用心豈非大錯。迷生寂亂悟無好惡。一切二邊良由斟酌。

夢幻虛華何勞把捉。得失是非一時放卻。眼若不睡諸夢自除。心若不異萬法一如。

一如體玄兀爾忘緣。萬法齊觀歸復自然。泯其所以不可方比。止動無動動止無止。

兩既不成一何有爾。究竟窮極不存軌則。契心平等所作俱息。狐疑盡淨正信調直。

一切不留無可記憶。虛明自照不勞心力。非思量處識情難測。真如法界無他無自。

要急相應唯言不二。不二皆同無不包容。十方智者皆入此宗。宗非促延一念萬年。

無在不在十方目前。極小同大忘絕境界。極大同小不見邊表。有即是無無即是有。

若不如此必不須守。一即一切一切即一。但能如是何慮不畢。信心不二不二信心。

[0457b26] 心性不生何須知見。本無一法誰論熏鍊。往返無端追尋不見。一切莫作明寂自現。

前際如空知處迷宗。分明照境隨照冥蒙。一心有滯諸法不通。去來自爾胡假推窮。

生無生相生照一同。欲得心淨無心用功。縱橫無照最為微妙。知法無知無知知要。

將心守靜猶未離病。生死忘懷即是本性。至理無詮非解非繫。靈通應物常在目前。
目前無物無物宛然。不勞智鑒體自虛玄。念起念滅前後無別。後念不生前念自絕。
三世無物無心無佛。眾生無心依無心出。分別凡聖煩惱轉盛。計校乖常求真背正。
雙泯對治湛然明淨。不須功巧守嬰兒行。惺惺了知網轉彌。寂寂無見暗室不移。
惺惺無妄寂寂明亮。万象常真森羅一相。去來坐立一切莫執。決定無方誰為出入。
無合無散不遲不疾。明寂自然不可言及。心無異心不斷貪淫。性空自離任運浮沈。
非清非濁非淺非深。本來非古見在非今。見在無住見在本心。本來不存本來即今。
菩提本有不須用守。煩惱本無不須用除。靈知自照萬法歸如。無歸無受絕觀忘守。

According to the *Nirvāṇa Sūtra*: eternity/permanence; joy; personality/soul; purity. DCBT: 174

四土同居

The four Buddha-ksetra, or realms, of Tiantai: (1) Realms where all classes dwell – men, devas, Buddhas, disciples, non-disciples; it has two divisions, the impure, e. g. this world, and the pure, e. g. the Western Pure Land. (2) Temporary realms, where the occupants have got rid of the evils of unenlightened views and thoughts, but still have to be reborn. (3) Realms of permanent reward and freedom, for those who have attained bodhisattva rank. (4) Realm of eternal rest and light (wisdom) and of eternal spirit (dharmakāya), the abode of Buddhas; but in reality all the others are included in this, and are only separated for convenience sake. DCBT: 172.
寵辱不變不擇所居。諸緣頓息一切不憶。永日如夜永夜如日。外似頑嚚內心虛真。

對境不動有力大人。無人無見無見常現。通達一切未嘗不遍。思惟轉昏汨亂精魂。

將心止動轉止轉奔。萬法無所唯一門。不入不出非靜非暄。聲聞緣覺智不能論。

實無一物妙智獨存。本際虛沖非心所窮。正覺無覺真空不空。三世諸佛皆乘此宗。

此宗豪末沙界含容。一切莫顧安心無處。無處安心虛明自露。寂靜不生放曠縱横。

所作無滯去住皆平。慧日寂寂定光明明。照無相苑朗涅槃城。諸緣忘畢詮神定質。

不起法座安眠虛室。樂道恬然優遊真實。無為無得依無自出。四等六度同一乘路。

Four Equanimitities – friendliness, patience, joy, impartiality. Six Pāramitās – giving, moral conduct, patience, energy, meditation, wisdom.

心若不生法無差互。知生無生現前常住。智者方知非言詮悟。

Chan master Wangming, active during the Liang dynasty, came from a distinguished family and served the first Emperor of the Liang. He first acquired fame as a litterateur but later ordained and lived in the northern environs of Chang'an. He used to travel around in the company of Fu Dashi, who was surprised at his talent. He often travelled around the temples of Nan Shan, but how he ended his days is unknown. T. 50, no. 2060, 481b10 ff; XY: 2333.

法界有如意寶。人焉久緘其身。銘其膺曰。古之攝心人也。戒之哉戒之哉。無多慮無多知。

多知多事不如息意。多慮多失不如守一。慮多志散知多心亂。心亂生惱志散妨道。

勿謂何傷其苦悠長。勿言何畏其禍鼎沸。滴水不停四海將盈。纖塵不拂五嶽將成。

防末在本雖小不輕。關爾七竅閉爾六情。莫視於色莫聽於聲。聞聲者聾見色者盲。

Two eyes, ears, nostrils and a mouth.

一文一藝空中小蚋。一伎一能日下孤燈。英賢才藝是為愚蔽。捨棄淳朴耽溺淫麗。

識馬易奔心猿難制。神既勞役形必損斃。邪行終迷修途泥。莫貴才能日益惛瞢。
In Shandong.

Disciple Tanlin, 弟子曇琳 (c. 506–574 CE) was an erudite Sanskrit scholar and, together with Huike, a disciple of Bodhidharma. Both had their arms cut off by bandits (T. 50, no. 2060, 552a27ff), Huike did not cry, one-armed Lin did (552b23–25). See J. L. Broughton, esp. pp. 68–73.

Bian yu, 邊隅, China seen as an alter orbis from the perspective of India, the Buddhist heartland.

Bi guan, 壁觀, lit. wall-gazing.

The practice of repaying negative karma, 報怨行, the obedience to karmic conditions practice, 隨緣行, the practice of not seeking anything, 無所求行, the practice of deferring to the Dharma, 稱法行.

逢苦不憂, In a commentary on T. 17, no. 790, trans. by Zhi Qian, 支謙 (222–252 CE, on whom see BCC: 48–51).
See the *Nirvāṇa Sūtra*, T. 12, no. 375, 677a6-b3 for the story of these two ‘ladies’. In the *Record of Linji* (trans. Thomas Yūhō Kirchner, p. 276) Miss Blackness is not ignorance but Suchness.

Voidness of the donor, the recipient and the gift.

Moral rectitude, forbearance, great effort, meditation, wisdom; with giving, are the six pāramitās.

Entry 5.90. [458c25]

*Wu nian* 無念 also translated as ‘mental configurations’ or ‘no thoughts’; or absence of habitual mental imprints. Thoughts, memory and various mental operations (念) can be wholesome, unwholesome or neutral.

Action which is not karma producing.

*Wu yan* 五眼, Five kinds of vision: human eye, divine eye, wisdom eye, Dharma-eye and Buddha-eye.

The three bodies are the Dharmakāya, the *Sambhogakāya* and the *Nirmanakāya*, see 5.78.

六通 Six abilities possessed by a Buddha: Unimpeded bodily action, the power of divine vision, the power of divine hearing, the power of awareness of the minds of others, the power of the knowledge of previous lifetimes, the power of the extinction of afflictions.

四智 The four forms of wisdom of a Buddha according to the Dharmalakāvana school: (1) the great mirror wisdom of Akṣobhya, (2) the universal wisdom of Ratnaketu, (3) the profound observing wisdom of Amitābha, (4) the perfecting wisdom of Amoghasiddhi. There are various other groups, DCBT: 176.

*Wo fa* 我法 lit. ‘my Dharma’

The three insights, also 三達: (a) Insight into the mortal conditions of self and others in previous lives, (b) supernatural insight into future mortal conditions, (c) nirvāṇic insight, i. e. into present mortal sufferings so as to overcome all passions or temptations, DCBT: 66.

八解脫 *ba jie tuo*: (1) Liberation, when subjective desire arises, by examination of the object, or of all things and realization of their unwholesomeness, (2) Liberation, when no subjective desire arises, by still meditating as above. These two are deliverance by meditation on impurity, the next on purity, (3) Liberation by concentration on the pure to the realization of a permanent state of freedom from all desire, (4) Liberation in realization of the infinity of space, or the immaterial, (5) Liberation in realization of infinite
knowledge, (6) Liberation in realization of nothingness, or nowhereness, (7) Liberation by there being neither thought nor absence of thought. These four arise out of abstract meditation in regard to desire and form, and are associated with (8) the Liberation by means of a state of mind in which there is final extinction, nirvāṇa, of both sensation, vedaṇā, and consciousness, sajñā, DCBT: 39.

420 See the interesting entry for Master Yuangui of Song Mountain, 4.68.

421 Ekottarika-āgama MN83. The Cakravartin is the worldly counterpart to a Buddha and has seven treasures: the wheel treasure, elephant treasure, horse treasure, jewel treasure, woman treasure, general treasure.


423 Entry 14.329 [0459b08]

424 竺土大仙心。東西密相付。人根有利鈍。道無南北祖。

425 靈源明皎潔。枝派暗流注。執事元是迷。契理亦非悟。

426 門門一切境。匝互不匝互。匝而更相涉。不爾依位住。

427 色本殊質象。聲元異樂苦。暗合上中言。明明清濁句。

428 四大性自復。如子得其母。火熱風動搖。水濕地堅固。

429 眼色耳音聲。鼻香舌鹹醋。然依一一法。依根葉分布。

430 本末須歸宗。尊卑用其語。當明中有暗。勿以暗相遇。

431 當暗中有明。勿以明相覩。明暗各相對。比如前後步。

432 萬物自有功。當言用及處。事存函蓋合。理應箭鋒拄。

433 承言須會宗。勿自立規矩。觸目不會道。運足焉知路。

434 進步非近遠。迷隔山河固。謹白參玄人。光陰莫虛度。

435 [0459b23] Master Chengguan (738–839 CE) was the Fourth Patriarch of the Huayan School of Buddhism in China; teacher to seven Tang Emperors, he was one of the most eminent monks of his time. He spent the years 776–786 in the Flower Garden Temple on Mount Wutai, where a private pavilion was built, so that he could concentrate on his influential literary work. Master Guan makes a brief appearance in Zongmi’s entry, 13.328. Parts of this entry appear in T. 2016, 2036 & 2037.

436 Entry 26.924.

437 [0459c24] 坐不拘身禪非涉境。拘必乃疲涉則非靜。不涉不拘真光逾孤。六門齊應萬行同敷。
嗟爾初機未達玄微。處沉隨掉能所支離。不有權巧胡為對治。驅策抑按均調惛亂。

息慮忘緣乍同死漢。隨宜合開靡專壁觀。達磨大師正付法眼外。委示初機修心之要。啟四門四行。匪專一也。駭想頗多安那鉢那。或掉舉猛利及惛住等。宜易觀修數息。或出或入不得交互。沿流劍閣無滯木鵝。

Si men 四門 existence, non-existence, both together or neither existence or non-existence.

Si xing 四行 four disciplines: awakening, good deeds, wisdom and reverence.

Jian Ge, 劍閣, place in Sichuan; gallery or plank roads attached to the side of mountains in a road system (蜀道 roads to Shu state) linking Sichuan with Shaanxi provinces since 4th BCE. Jian Ge = Jian Men Guan 劍門關 (?) a difficult mountain pass and good defensive position in Sichuan. 沿流劍閣無滯木鵝。如火得水如病得醫。病瘳醫罷火滅水傾。一念清淨體寂常靈。

Lit., without the obstruction of the wooden goose wu dai mu e 無滯木鵝, an instrument for measuring water depth, or a border-marking from the time of Emperor Shizong (Chai Rong 921–959 CE) of the Later Zhou.

是靈是寂非靈非寂。是非迭生犯過無極。前滅後興還如步走。患乎不知知則無咎。

日由背夜鏡奚照後。此則不然圓明通透。照而不緣寂而誰守。萬象瀛漚太虛閃電。

摧壞魔宮衝倒佛殿。跛者得履瞽者發見。法界塵寰齊輪頓現。曠蕩郊廛或坐或眠。

既明方便乃號金仙。吾雖強說爰符聖言。聖言何也要假重宣。不動不禪是無生禪。

又云。若學諸三昧。是動非坐禪。心隨境界流。云何名為定。故知歷代祖。唯傳此一心。祖光既遠大。吾子幸堪任。聊述無言旨。乃曰坐禪箴。

Entry 5.85.

君不見。絕學無為閑道人。不除妄想不求真。無明實性即佛性。幻化空身即法身。

法身覺了無一物。本源自性天真佛。五陰浮雲空去來。三毒水泡虛出沒。

San du 三毒 greed, anger and ignorance/delusion.

證實相無人法。剎那滅卻阿鼻業。若將妄語誑眾生。自招拔舌塵沙劫。

頓覺了如來禪。六度萬行體中圓。夢裏明明有六趣。覺後空空無大千。

Liu qu 六趣 the six destinies: that of the hells; of hungry ghosts; of animals; of malevolent nature spirits; of human existence; of celestial existence.
無罪福無損益。寂滅性中莫問覓。比來塵境未曾磨。今日分明須剖析。
誰無念誰無生。若實無生無不生。喚取機關木人問。求佛施功早晚成。
放四大莫把捉。寂滅性中隨飲啄。諸行無常一切空。即是如來大圓覺。
決定說表真乘。有人不肯任情徵。直截根源佛所印。摘葉尋枝我不能。
摩尼珠人不識。如來藏裏親收得。六般神用空不空。一顆圓光色非色。
Five eyes: human, divine, wisdom, Dharma, Buddha-eye. Five powers: faith, zeal, right intent, meditation, wisdom. 淨五眼得五力。唯證乃知誰可測。鏡裏看形見不難。水中捉月爭拈得。
常獨行常獨步。達者同遊涅槃路。調古神清風自高。貌悴骨剛人不顧。
窮釋子口稱貧。實是身貧道不貧。貧則身常披繍褐。道即心藏無價珍。
無價珍用無盡。利物應時終不吝。三身四智體中圓。八解六通心地印。
上士一決一切了。中下多聞多不信。但自懷中解垢衣。誰能向外誇精進。
從他謗任他非。把火燒天徒自疲。我聞恰似飲甘露。銷融頓入不思議。
觀惡言是功德。此則成吾善知識。不因訕謗起怨親。何表無生慈忍力。
宗亦通說亦通。定慧圓明不滯空。非但我今獨達了。河沙諸佛體皆同。
師子吼無畏說。百獸聞之皆腦裂。香象奔波失卻威。天龍寂聽生欣悅。
遊江海涉山川。尋師訪道為參禪。自從認得曹谿路。了知生死不相干。
行亦禪坐亦禪。語默動靜體安然。縱遇鋒刀常坦坦。假饒毒藥也閑閑。
我師得見然燈佛。多劫曾為忍辱仙。幾迴生幾迴死。生死悠悠無定止。自從頓悟了無生。於諸榮辱何憂喜。
Kāntyṛsi; the Rṣi of Vārānasī 波羅奈國 who patiently suffered insult, i.e. Śākyamuni, in one of many former lives, suffering mutilation to convert Kalirāja迦利王, DCBT: 237
481 不求真不斷妄。了知二法空無相。無相無空無不空。即是如來真實相。
482 心鏡明鑒無礙。廓然瑩徹周沙界。萬象森羅影現中。一顆圓明非內外。
483 質達空發因果。渾渾蕩蕩招殃禍。棄有著空亦然。還如鴻溺而投火。
484 捨妄心取真理。取捨之心成巧僞。學人不了用修行。真成認賊將為子。
485 损法財滅功德。莫不由斯心意識。是以禪門了卻心。頓入無生智見力。
486 大丈夫乘慧劍。般若鋒兮金剛焰。非但能摧外道心。早曾落却天魔膽。
487 振法雷。擊法鼓。布慈雲兮澆甘露。龍象蹴踏潤無邊。三乘五性皆惺悟。
488 (1) Śrāvakas, (2) pratyekabuddhas, (3) bodhisattvas, (4) indefinite, (5) outsiders. DCBT: 118.
489 雪山肥腻更無雜。純出醍醐我常納。性通一切性。一法遍含一切法。
490 一月普現一切水。一切水月一月攝。諸佛法身入我性。我性還共如來合。
491 一地具足一切地。非色非心非行業。彈指圓成八萬門。剎那滅却阿鼻業。
492 一切數句非數句。與吾靈覺何交涉。不可毁。不可讚。體若虛空勿涯岸。
493 不離當處常湛然。覓知不可見。取不得。捨不得。不可得中只麽得。
494 默時說。說時默。大施門開無壅塞。有人問我解何宗。報道摩訶般若力。
495 或不人識。逆行順行天莫測。吾早曾經多劫修。不是等閑相誑惑。
496 建法幢。立宗旨。明明佛敎曹谿是。第一迦葉首傳燈。二十八代西天記。
497 法東流。入此土。菩提達磨為初祖。六代傳衣天下聞。後人得道何窮數。
498 心是根。法是塵。兩種猶如鏡上痕。痕垢盡除光始現。心法雙亡性即真。
499 嗟末法。惡時世。眾生福薄難調制。去聖遠兮邪見深。魔強法弱多怨害。
500 真不立。妄本空。有無俱遣不空空。二十空門元不著。一性如來體共同。
501 哀末法。惡時世。眾生福薄難調制。去聖遠兮邪見深。魔強法弱多怨害。
502 聞說如來頓教門。恨不滅除令瓦碎。作在心。殃在身。不須怨訴更尤人。
503 欲得不招無間業。莫謗如來正法輪。旃檀林。無雜樹。鬱密深沈師子住。
504 境靜林間獨自遊。走獸飛禽皆遠去。獅子兒。眾隨後。三歲即能大哮吼。
505 若是野干逐法王。百年妖怪虛開口。圓頓教。勿人情。有疑不決直須爭。
506 是非山僧逞人我。修行恐落斷常坑。非不非。是不為。差之毫釐失千里。
507 是即龍女頓成佛。非即善星生陷墜。吾早年來積學問。亦曾討疏尋經論。

Lotus Sutra, ch. 12.
A monk who fell into hell for slandering the Buddha in the Mahāparanirvāṇa Sūtra, T. 12, no. 374.

師子吼 無畏說。深嗟懵懂頑皮靼。只知犯重障菩提。不見如來開祕訣。

有二比丘犯姦殺。波離螢光增罪結。維摩大士頓除疑。還同赫日銷霜雪。

不思議 解脫力。此即成吾善知識。四事供養敢辭勞。萬兩黃金亦銷得。

Food, clothing, shelter and medicine.

粉骨碎身未足醻。一句了然超百億。法中王 最高勝。河沙如來同共證。

我今解此如意珠。信受之者皆相應。了了見 無一物。亦無人 亦無佛。

Food, clothing, shelter and medicine.

修道道無可修。問法法無可問。[à la Laozi!] 迷人不了色空。悟者本 無逆順。
八萬四千法門。至理不離方寸。識取自家城郭。莫謾尋他鄉郡。

不用廣學多聞。不要辯才聰俊。不知月之大小。不管歲之餘閏。

煩惱即是菩提。淨華生於泥糞。人來問我若為。不能與伊談論。

不用廣學多聞。不要辯才聰俊。不知月之大小。不管歲之餘閏。

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煩惱即是菩提。淨華生於泥糞。人來問我若為。不能與伊談論。
Mao cao 茅草 is cogon grass (*Imperata cylindrica*), a grass used for thatching; its rhizomes (creeping rootstalks) are also used in Chinese medicine to stop bleeding.

住庵人鎮常在。不屬中間與內外。世人住處我不住。世人愛處我不愛。庵雖小含法界。方丈老人相體解。上乘菩薩信無疑。中下聞之必生怪。

問此庵壞不壞。壞與不壞主元在。不居南北與東西。基上堅牢以為最。

庵雖小含法界。方丈老人相體解。上乘菩薩信無疑。中下聞之必生怪。

住庵人鎮常在。不屬中間與內外。世人住處我不住。世人愛處我不愛。庵雖小含法界。方丈老人相體解。上乘菩薩信無疑。中下聞之必生怪。

遇祖師親訓誨。結草為庵莫生退。百年拋卻任縱橫。擺手便行且無罪。

千種言萬般解。只要教君長不昧。欲識庵中不死人。豈離而今遮皮袋。
菩提樹下度眾生。度盡眾生不生死。不生不死真丈夫。無形無相大毘盧。

c尘勞滅盡真如在。一顆圓明無價珠。眼不見耳不聞。不見不聞真見聞。

從來一句無言說。今日千言強為分。強為分須諦聽。人人盡有真如性。

恰似黃金在鍾中。鍊去鍊來金體淨。真是妄妄是真。若除妄妄更無人。

真心莫謾生煩惱。衣食隨時養色身。好也著弱也著。一切無心無染著。

亦無惡 亦無好。二際坦然平等道。麤也餐細也餐。莫學凡夫相上觀。

也無麤 也無細。上方香積無根蒂。坐亦行行亦坐。生死樹下菩提果。

亦無坐 亦無行。無生何用覓無生。生亦得死亦得。處處當來見彌勒。

亦無生亦無死。三世如來總如此。離則著著則離。幻化門中無實義。

各可離無可著。何處更求無病藥。語時默默時語。語默縱橫無處所。

亦無語亦無默。莫喚東西作南北。嗔即喜喜即嗔。我自降魔轉法輪。

亦無嗔亦無喜。水不離波波即水。慳時捨捨時慳。不離内外及中間。

亦無慳亦無捨。寂寂寥寥無可把。苦時樂樂時苦。只遮修行斷門戶。

亦無苦亦無樂。本來自在無縛索。垢即淨淨即垢。兩邊畢竟無前後。

亦無垢亦無淨。大千同一真如性。藥是病病是藥。到頭兩事須拈却。

亦無藥亦無病。正是真如靈覺性。魔作佛佛作魔。鏡裏尋形水上波。

亦無魔亦無佛。三世本來無一物。凡即聖聖即凡。色裏膠青水裏鹹。

亦無凡亦無聖。萬行總持無一行。真中假假中真。自是凡夫起妄塵。

亦無真亦無假。若不喚時何應喏。本來無姓亦無名。只遮騰騰信腳行。

有時廛市并屠肆。一朵紅蓮火上生。也曾策杖遊京洛。身似浮雲無定著。

幻化由來似寄居。他家觸處更清虛。若見戒 三毒瘡痍幾時瘥。

若見禪我自縱橫汨湄眠。大可憐不是頽。世間出世天中天。時人不會此中意。打著南邊動北邊。

若見法雞足山中間迦葉。大士持衣在此中。本來不用求專甲。若見經法性真源無可聽。Chicken Foot Mountain (Kukkuṭapāda), in Magadhā, Central India, on which Mahākāśyapa is said to have passed away, but where he is still supposed to be living. DCBT: 470。

若見律窮子不須教走出。若見修八萬浮圖何處求。只知黃葉止啼哭。不覺黑雲遮日頭。

莫怪狂言無次第。篩羅漸入麤中細。只遮麤中細也無。即是圓明真實諦。
真實諦本非真。但是名聞即是塵。若向塵中解真實。便是堂堂出世人。
出世人莫造作獨行獨步空索索。無生無死無涅槃。本來生死不相干。無是非無動靜。
莫漢將身入空井。無善惡無去來。亦無明鏡掛高臺。山僧見解只如此。不信從他造劫灰。
Entry 16.415.
[462c11] 雲天雨落庭中水。水上漂漂見漚起。前者已滅後者生。前後相繼無窮已。
本因雨滴水成漚。還緣風激漚歸水。不知漚水性無殊。隨他轉變將為異。
外明瑩內含虛。内外玲瓏若寶珠。正在澄波看似有。及乎動著又如無。
有無動靜事難明。無相之中有相形。只知漚向水中出。豈知水亦從漚生。
權將漚水類余身。五蘊虛攢假立人。解達蘊空漚不實。方能明見本來真。
Ven. Suxi was also called Little Master Wuxie because he was a disciple of Wuxie Lingmo (7.118). For the interesting background to his poem Song of the Herdsman see Sasaki/Kirchner’s The Record of Linji, p. 402.
[462c21] 聽說衲僧牧護。任運逍遙無住。一條百衲瓶盂。便是生涯調度。
為求至理參尋。不憚寒暑辛苦。還曾四海周游。山水風雲滿肚。
內除戒律精嚴。不學威儀行步。三乘笑我無能。我笑三乘謾做。
The four respect-inspiring forms of demeanour in walking, standing, sitting, lying.
Śrāvaka, Pratyekabuddha, Bodhisattva.
智人權立階梯。大道本無迷悟。達者不假修治。不在能言能語。
披麻目視雲霄。遮莫王侯不顧。道人本體如然。不是知佛去處。
生也猶如著衫。死也還同脫袴。生也無喜無憂。八風豈能驚怖。
The eight winds, or influences which fan the passions, i. e. gain, loss, defamation, eulogy, praise, ridicule, sorrow, joy.
外相猶似癡人。肚裏非常峭措。活計雖無一錢。敢與君王鬪富。
愚人擺手憎嫌。智者點頭相許。那知傀儡牽抽。歌舞盡由行主。一言為報諸人。打破畫瓶歸去。
Entry 25.883.
盡道古鏡不曾見。借爾時人看一遍。目前不觀一纖豪。湛湛冷光凝一片。
Pan Yue 潘岳 (247–300) was a prominent Chinese poet in the Western Jin dynasty. He is popularly referred to as Pan An (潘安) and was well known for his good looks from a young age. “Pan An” has become the Chinese byword for handsome men.

Mad man Yajñadatta of Sravasti (Śūraṅgama Sūtra, ch. 3) is Yanruo [Daduo] 聶若[達多] who delighted seeing himself in the mirror until one day his image was not in the mirror: he ran around in circles, terrified.

Chuanxi luya 穿膝蘆芽 – working with certain acupuncture points and meridians in the feet, knees and inner thighs to free energy; a Daoist alchemical (Neidan) practice as later described (12th CE) in Jingguan Yusuo jue [重陽真人]金關玉鎖訣 (Instructions on the Golden Chain and the Jade Lock). See Chinese Text Project https://ctext.org/wiki.pl?if=en&chapter=534097

There are no details of Ven. Daoxun’s life.
Chan Master Zhaozhou’s lofty teachings were difficult to pass; Shakyamuni’s ascent of the Himalayas in a former life was in search of the teachings (see T. 48, 2016, 662b11).

The master ascended the podium and addressed the assembly saying, ‘One hundred years from now the old monk will be a water buffalo at the foot of this mountain and on the left flank will be written five characters: “this fellow is the monk Guishan”. At this time call me monk Guishan even though it is a water buffalo. Calling it a water buffalo, it is also monk Guishan. By what name then is it to be called?’ 9.167.

Whenever ascending the podium to address his disciples, the master Daowu would always wear a bamboo hat with lotus blossoms on it, and a robe woven of gold silk thread, carrying a bamboo rattle, beating a drum and blowing a whistle, shouting, ‘The three gentlemen of Lu.’ Once he chanted, ‘Beating the drum of Guan’nan, chanting the song of Deshan.’ 11.253.

Ji Kang (223–262 CE), Daoist, philosopher, poet, musician, one of the Seven Worthies of the Bamboo Grove, critical of the government of his day, was condemned to death. On the day of his execution in the eastern market place of Luoyang, he took his zither/lute and played the melody Guangling san, regretting that after his death this song would be no more. His spirit and countenance showed no change at the end. SSHY: 6, 2.

Jinsha River, the upper reaches of the Yangze River, passing through Qinghai, Sichuan, and Yunnan in western China.

Lantian in Shaanxi is an ancient site of fine jade deposits.

The highest peak in the Nanyue Mountains, named after a fire deity. See James Robson, Power of Place, pp.112–122.

Entry 14.332.

[463b16] 般苦靈珠妙難測。法性海中親認得。隱顯常遊五蘊中。內外光明大神力。

此珠非大亦非小。晝夜光明皆悉照。見時無物又無蹤。起坐相隨常了了。

黃帝曾遊於赤水。爭聽爭求都不遂。罔象無心卻得珠。能見能聞是虛偽。Zhuangzi, ch. 12, Heaven and Earth; the Yellow Emperor lost a dark pearl on
his journey to Red Water in the Kunlun Mountains: none of his clever retinue could find it, only No-Form could find it.

650 吾師權指喻摩尼。采人無數溺春池。爭拈瓦礫將為寶。智者安然而得之。

651 森羅萬象光中現。體用如如轉非轉。萬機消遣寸心中。一切時中巧方便。

652 焚六賊 燦眾魔。能摧我山竭愛河。龍女靈山親獻佛。貧兒衣下幾蹉跎。

653 龍女 the Dragon Girl is an acolyte (together with Sudhana) of Guanyin. Or, as Lakṣimi, was the daughter of Sāgara the Dragon King, who lived in the Ocean Palace north of Mount Sumeru. At the age of eight, Lakṣimi, a goddess of beauty and fortune, attained awakening. Being a female disqualified her from full Buddhahood so later, at the age of eighteen, she transformed into a male and became a great Tathāgata in the world called ‘Vimala’ (spotless). See *Lotus Sūtra*, Chapter 11.

654 亦名性亦名心。非性非心超古今。全體明時明不得。權時題作弄珠吟。

655 識得衣中寶。無明醉自醒。百骸雖潰散。一物鎮長靈。

656 知境渾非體神珠不定形。悟則三身佛。逃疑萬卷經。

657 ‘The Three Bodies are the pure Dharma-body, which is your inherent nature, the completely fulfilled Sambhogakāya, which is your [innate] wisdom and the myriads of Nirmanakāyas (transformation bodies), which are your deeds. Being far from the Original Nature these three bodies would just be called bodies without wisdom but in awakening they have no self-nature and so are called the four wisdoms of Bodhi.’ The Sixth Patriarch in 5.78.

658 在心心可測。歷耳耳難聽。罔象先天地。玄泉出杳冥。本剛非鍛鍊。

659 元淨莫澄渟。盤泊輪朝日。玲瓏映曉星。瑞光流不滅。

660 真氣觸還生。鑒照崆峒寂。羅籠法界明。

661 挫凡功不滅。超聖果非盈。龍女心親獻。闍王口自呈。

662 A-Dushi Wang 阿闍世王 was at first unconvinced by the Buddha but was later converted.

663 護鵝人却活。黃雀意猶輕。解語非關舌。能言不是聲。 A Buddhist teaching story about a monk in ancient India who was exemplary in his practice of the precepts. As a travelling monk he comes to an inn where a royal jeweller is also staying. The jeweller happens to leave a gem on a table whereupon it is eaten by a goose. Upon becoming aware of the missing gem, the jeweller blames the monk, who is aware that it was actually the goose who stole the gem. Fearful that exposure of the truth will result in the slaughter of the goose, the monk keeps silent, and is therefore bound and beaten severely. The goose, who returns to drink the blood of the bleeding monk, is killed by the jeweller,
who cuts it open and finds the jewel inside. From the *Kalpanā maṇḍitikā*. DDB: Charles Muller.

664 绝边彌汗漫。無際等空平。演教非為說。聞名勿認名。
665 兩邊俱莫立。中道不須行。見月休觀指。還家罷問程。識心心則佛。何佛更堪成。
666 Entry 10.204.
667 A slightly different version of this poem is found in ZTJ: 17, under the title *Song of Happiness in the Dao*.
668 [463c13] 三界兮如幻。六道兮如夢。聖賢出世兮如電。國土猶如水上泡。無常生滅日遷變。
669 唯有摩訶般若。堅猶若金剛不可讚。軟似兜羅大等空。小極微塵不可見。
670 ZTJ: 歧 zuan; XY: 鑽 zan; T & SBCK: 讚 zan.
671 擁之令聚而不聚。撥之令散而不散。側耳欲聞而不聞。瞪目觀之而不見。
672 歌復歌。盤陀石上笑呵呵。笑復笑。青松影下高聲叫。
673 On Putuo Mountain, Zhejiang, there is a boulder of rock, perched high up and precariously but actually very solid, said to be the Dharma-platform of Guanyin.
674 自從獲得此心珠。帝釋輪王俱不要。不是山僧獨施為。自古先賢作此調。
675 不坐禪 不修道。任運逍遙只麽了。但能萬法不干懷。無始何曾有生老。
676 Entry 11.222.
677 [463c25] 滿口語無處說。明明向人道不決。急著力勤咬齧。無常到來救不徹。
678 日裏語暗瑳切。快磨古錐淨挑揭。理盡覺自護持。此生事終不說。玄學求他古老吟。禪學須窮心影絕。
679 Gong’an.
680 同住道人七十餘。共辭城郭樂山居。身如寒木心牙絕。不論唐言休梵書。
681 心期盡處身雖喪。如來弟子沙門樣。深信共崇鉢塔成。巍巍置在青山掌。
682 觀夫參道不虛然。脫去形骸甚高尚。從來不說今朝事。暗裏埋首隱玄暢。不留蹤迹異人間。深妙神光飽明亮。
683 Entry 16.421.
684 [464a13] 山僧自達空門久。淬鍊心珠功已搆。珠遍玲瓏主客分。往往聲如師子吼。
685 師子吼非常義。皆明佛性真如理。有時往往自思惟。豁然大意心歡喜。
686 或造經或造論。或說漸兮或說頓。若在諸佛運神通。或在凡夫興鄙恪。
此心珠如水月。地角天涯無殊別。只因迷悟有參差。所以如來多種說。

地獄趣餓鬼趣。六道輪迴無暫住。此非諸佛不慈悲。豈是閻王配交做。

Hell, hungry ghost, animal, asura, human and gods.

勸時流深體悉。見在心珠勿浪失。五蘊身全尚不知。百骸散後何處覓。

T. 51. No. 2076 [0464a27]. Li Wei’s biography is in the Song History, 286. This entry was to be duplicated later in the Tiansheng Guangdeng Lu (天聖廣燈錄 TSGDL: 18, 1029 CE).

Unknown.

This is an interesting declaration from our redactor Yang Yi. Ao feng 鼇峯 lit., sea turtle summit: double entendre: islands emerging from Jianghai 江海 and a reference to the Hanlin Academy.

This is Pingtan Island 平潭島, a mythical Garden of Eden (?), in reality off the coast of Fujian, [formerly] renowned for its beauty, now on the UNESCO World Heritage Tentative List of 2001. The ‘horse’ is 馬子: 唐人諱虎改為馬今人云廁馬子者是也 (Ci Yuan) …the pit? My guess: ‘In the pit of Eden is a black dragon as big as in the Emperor Qin’s tomb.’ 驪大 li da – Li is also the locale of the First Emperor of Qin’s tomb west of Xi’an.

Shiliang 侍郎 is Vice-Director; but here the eminent Vice-Director Yang Yi takes the subordinate position of a postulant, attending on 侍 Chan master Guanghui. There was no administrative designation for the single character 侍, but in the Buddhist CDL it means attendant.

The states of Chu and Wu were at war for some seventy years during the Spring and Autumn period (c. 8th – 5th BCE). At first Chu was the aggressor, then Wu prevailed. By Song times Wu had a thriving and deep Buddhist culture. Cinnabar Mountain – in Hubei; a numinous place exempt from mortal concerns.

Shou shang mu 手上木.

Fuma duwei 附 = 駙馬都尉 H: 2083, his colleague Li Wei.

See 12.273 for this exchange.

More radical still than ‘once in a blue moon’ since there is occasionally a blue moon, the year of the donkey has never come – yet.

After his awakening Buddha Shakyamuni circumambulated the Bo-tree for three weeks, pondering in what form to bring to the world the content of his insight.

Five vehicles: of humans, gods, śrāvakas, pratyekabuddhas and bodhisattvas.

Zhaojun 起論 by Sengzhao 僧肇; T 45, n.1858; Mahayana doctrines. For Sengzhao’s death verse on the occasion of his execution see 27a.13.

BYL: 40.

Mount Tai in Shandong is known as the eastern mountain of the Five Great Mountains of China. Associated with sunrise, birth, and renewal, it is often regarded the foremost of the five and has been a place of worship for at least 3,000 years.

The following three entries, 30.25, 30.26, 30.27, were added during the Yuan dynasty (1279–1368 CE) and remained unchanged during the Ming dynasty (1368–1644 CE).

See vol. 1, p. 54 of the present translation.

楚恭王出遊，亡鳥嘷之弓，左右請求之。王曰：「止。楚王失弓，楚人得之，又何求之？」孔子聞之；惜乎其不大也！不曰：人遺弓、人得之而已，何必楚也！ See Kongzi Jiayu 孔子家語 ‘School Sayings of Confucius’ Loving Life, Haosheng, 好生.

Dao shu 道樞, Zhuangzi, ch. 2.


We Yin [Wang] 威音, Bhīma-garjita-svara-rāja, Majestic Voice King, a Buddha of the distant past: double entendre.

The nirmānakāya is the body manifested in response to the needs of sentient beings, sometimes likened in Chan to the moon, the light of the moon and the reflection of the moon in water.

‘When the mustard seed thrown from afar hits the point [of a needle] what then?’ 23.735

The saṃbhoga-kāya (報身, 受用身) is the Buddha-body that is called ‘reward body’ or ‘body of enjoyment of the merits attained as a bodhisattva.’

Huahu 花鼓 popular folk dance in an opera-drama.

Sengqie, (617–720 CE) was a famous Tang Dynasty monk of unknown origins who, it is said, will return with Maitreya to regenerate Buddhism in China. Willow branch staff in hand, he mingled with the flowing black silk-clad monks, 27.5.
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, 27.2.

Like mother hen on the outside and chick in the egg. BYL: 7; 16.


This entry, in the form of a transcript of a formal talk by a Chan master (示眾 Shi Zhong), was added to the CDL between 1314 and 1321 CE during the Yuan dynasty.

Lit: on your eyebrows and nostrils, *zai er meimiao bikong shang*, 在爾眉毛鼻孔上.
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