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aka Buddhist Yogi C. M. Chen

*The Lighthouse in the Ocean of Chan*

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## **Preface**

Yogi Chen's "The Lighthouse in the Ocean of Chan" was translated decades ago by Dr. Fa-Yen Kog (顧法嚴 / 顾法严 Ku, Fa-yen / Gu Fayan, 1917-?). Then Ken Ireland undertook upon himself to prepare the English translation of Dr. Kog for republication, the text of the printed editions was poor. A decision was made by him to transcribe that text into a digital format. In 1989-90 that work was undertaken by Ken and his friends, Michael Gallagher, Jim Kestler, Philip Gonder and Terry Regan. This project took nearly nine months with revisions, comparing the computer file with the text of this first translation. For the next five years, Ken read and revised the English translation with the intention of providing a more readable book, a book that he sensed pointed to something missing in today's Chan teachings in the West. Ken has no Chinese language training and no access to the original Chinese text. His revisions contained substantial inaccuracies and misstatements. That is clear to him now that he has read Dr. Lin's clear translation of the Chinese text. In this process, it is very interesting for him to realize that he tried to make the text itself into something to hold onto. As Dr. Lin says later in this preface, there is nothing to hold onto in Chan, not even words. But far better to get words closer to the original expressions of all the parties involved. Ken took the text and without his even realizing it, in his enthusiasm for Yogi Chen's words to reach a wider audience, he was subtly overlaying it with his own subjective understandings and misunderstandings. Ironically, the stated intention was to make Yogi Chen's intention more clear by making the English easier to read.

Ken and his friends' dedication to this project motivated my interest in reviewing the translation. Originally, I wished simply to review the whole book and make changes here and there via the computer. However, Ken's version is not acceptable to me, and hence I have translated the whole book anew. Of course, it has been helpful to have one version at hand to work on. Whenever I am not preoccupied with other Dharma activities, I picked up this book and worked on it. In this manner it has taken me more than three years to finish this project.

After reading the first draft of my translation, Ken wrote to me, "It may have been our dedication that motivated your new translation, Dr. Lin, and it was also clearly necessary so that we could stand closer to the Chan teaching of our great teacher, Master C. M. Chen. In the puzzles, you know that the true teacher uses anything at hand to instruct, sticks, blows and twisting noses. I claim no realization. But I will attest to the ongoing inspiration of our teacher to use even this retranslating as a finger pointing to MU [Wu 悟]. Many thanks. Mostly I write to acknowledge your work, and my own, and the continual work to realize MU that is the context for any work we may try to do."

Both the original book in Chinese and this translation are difficult to comprehend. Nevertheless, I still do this translation for the few who would appreciate it.

Some koans as presented in Yogi Chen's original book 禪海塔燈 may be different from other known versions. In order to appreciate Yogi Chen's teachings, his version is strictly preserved in the translation. In this book I have used square brackets to indicate remarks that are added by me.

As to the translation of the term Gong An, I would prefer to use its Pin Yin instead of the well-known "koan" which is of Japanese origin. However, in case of its plural form, "koans" seems to be simpler. Consequently, I settled with the choice of using "koan." The word Tao is already a common word in English, hence only where it is part of a name that its correct Pin Yin, Dao, is used instead.

In the future, if anyone would like to correct the English of my translation, please consider the resulting version as that of your own translation but not mine. The wordings should not be touched even if it seems poor English. One word changed may render a koan misleading.

Chan provides nothing for anyone to hold onto; and Chan does not speak out the points. Those having comprehended simply respond automatically to help the learner. The learner matures through endeavoring to evolve from the puzzles. All the displays in the koans are remote from attainment.

Chapter Nine was the last chapter translated. Near the end of that chapter Yogi Chen mentioned that, as he wrote up to the end of that chapter which essentially finished the book because the next chapter was only advice to practitioners, there was an earthquake that did not do any damage and therefore could be understood as signifying the rejoicing of the earth god. Chapter Nine was completely translated in the evening of August 11. I was anticipating some signs because this is such an important work. In the morning of August 12, an earthquake did occur south of the San Francisco Bay area and only very minor damages were reported. I sensed the earthquake only for two seconds. I believe that this is also a sign of the rejoicing of the earth god.

In the evening of August 18, I translated the four pages that are at the beginning of the Chinese original book. They contain the calligraphy of the words as seen by Yogi Chen in the light of Samadhi, an image of Ma Zu, dedication and a poem of gratitude to Ma Zu. Early in the morning of August 19, the following dreams occurred: In a school house, my right hand was straight up and in the air there was a lion cub biting tightly my right thumb. This scene means "lion cub bites right at the essential teachings of the mother" because in Chinese it could be understood as Shi Er Yao Zhong Mu Zhi. The lion cub was in the space signifying that it was done within Sunyata, the Blank Essence. It is a sign of approval for my translation of this work. [This dream reminds me of a similar dream years ago, therein my right hand was bitten by a pig, and Yogi Chen taught that it was a sign of approval from Vajra Yogini for the Vajra Yogini Sadhana I had composed.] Then the following Chinese words came to mind: Gong Jiao Li Zheng Yi meaning to decline doctrinal disputes because Chan is free from the confine of conceptual tools. Then I was distributing many sheets of Green Tara's mantra amulet which represents the salvation activities of all twenty-one Taras. This scene signifies that many copies of this translation will be distributed to many kinds of people and help them toward liberation, and that the distribution is based on the compassion of mother-like Taras. I am grateful and happy to have received all these wonderful signs and omens.

Yogi Chen's A Short Course of Chan Practice is added as the appendix to this book. Yogi Chen's other works in English on Chan were published as booklets decades ago. They will be reprinted in the coming revised version of A Systematized Collection of Chenian Booklets Nos. 1-100. Here they are listed below for references:

No. 88 Chan and Shiva's 112 Meditative Ways

No. 90 The Essentials of Chan School

No. 91 Chan Poems

No. 92 Offspring Chan

The Chinese names have been systematically replaced by their Pin Yin transliteration with help from Zhi Feng Chen, Zhi Wei Chen and Qiu Jing Du. Thanks to Su Hua Yao for printing out drafts for my uses. Stanley Lam volunteered to format this book. Thanks to him for his efforts and enthusiasm.

Ken Ireland's original intention was to dedicate this work to:

Michael E. Gallagher  
Houn Tokuzan (Ordained Dharma Name)  
January 28, 1947 - September 7, 1993

In addition, may all sentient beings share the merits.

Yutang Lin (林钰堂)  
November 1998  
El Cerrito, California

## ***The Opening Talk***

Who told you to open this book? What are you lacking of? You should be given thirty blows even before opening it. If you have taken it up on yourself already, and throw up upon encountering it, then you would be spared the shout that would deafen you for three months. Even though mentioning the koans, understand the sentence after Nirvana, the ultimate matter is still not there. Thirty blows, receive them yourself.

Although from very ancient times, blows and shouts have helped accomplish some, and yet already have escaped some. Having been adrift all this time, it is only right to let them attain an entrance. The timid ones, of course, need to be saved. But even more so, the arrogant ones, rampant today, need to be saved. This is the motive behind the long chattering of this book.

This man feels ashamed that, having fooled around inside Buddha Gate for twenty, thirty years, including fifteen years in solitary retreat, there is no traces of merit of realization to offer the readers. What has been recognized are some common infirmities of various Buddhist schools. The Pure Land School tends to over simplify, and I plan to write a thesis to rectify it. The Esoteric School is open to false pretension. To amend this, I had written A Treatise on Tantric Initiations which was then published in Hong Kong thanks to the financial support by Upasaka Li Shi Hua. In the Chan School, the common infirmity is the madcap behavior of its followers. It is for healing this kind of sickness that I have written this book. This is how it came to be written:

In Chinese history, the Tang Dynasty was the golden age of the Chan School. Each of the school's five sects was in great prosperity during this period. Be it Lin Ji's mysterious essentials, Cao Dong's monarch and subjects, Gui Yang's entity and use, Yun Men's three passes, or Fa Yan's six forms, all are based on the Hinayana teaching of renunciation. At that time there were still many Buddhists who studied the four Agamas. Chan Masters usually spent thirty to forty years staying on some mountain after they had comprehended. Therefore, there were many accomplished great virtuous masters. Since the Yuan and Ming Dynasties, although there were still great virtuous masters such as Zhong Feng, Chu Shi, Zi Bo, Han Shan, Tian Tong, and Yu Lin, nevertheless, they either combined doctrinal studies or mixed with the Pure Land practices, and had become the waning of a strong crossbow. A number of arrogant people, pretending to be Bodhisattvas, wore masks, all became refugee celebrities, and laughingstocks as cited in the book "North Mountain." Since they had no merit of realization, they showed off through mouth in vain. In the past, stayed on cliffs and lived in caves; now tea-houses and bars. In the past, the four Agamas were revered; now the Tripitaka is scolded. In the past, real wisdom was not revealed; now arrogant intelligence is ever conspicuous. Therefore,

those who have accomplished virtue are few, while those who are committing sins are many. To counter this illness, there is the need to advocate renunciation and to indicate the measure of realization. This book is written in accordance with this principle.

Ever since Shi Dao Yuan's *Jing De Chuan Deng Lu* (*Jing De Record of the Transmission of the Lamp*), there have been Li Zun Xu's *Tian Sheng Guang Deng Lu* (*Tian Sheng Extensive Record of the Lamp*), Shi Wei Pai's *Jian Zhong Jing Guo Xu Deng Lu* (*Jian Zhong Jing Guo Continuing Record of the Lamp*), Shi Dao Ming's *Lian Deng Hui Yao* (*Collected Essentials of Joint Lamps*), and Shi Zheng Shou's *Jia Tai Pu Deng Lu* (*Jia Tai General Record of the Lamp*). Thereafter, in the Song Dynasty, Shi Pu Ji took these five books of the Lamp, deleted redundant excess, to form the book *Wu Deng Hui Yuan* (*Collected Essentials of the Five Lamps*). In the Ming Dynasty, Fei Yin, Tong Rong, et al., jointly compiled the book *Wu Deng Yan Tong* (*Precise Lineages of the Five Lamps*), correcting the errors in the previous five "lamp" books, to ensure that the Dharma lineages are not in disorder. The seven books mentioned above were all organized in accordance with the tree of lineages. The various koans associated with each teacher were gathered together at his position in the tree of lineages. Under one teacher, koans are displayed as a mixture, without order or sequence. Now that the intention is to advocate the measure of realization, this kind of usual arrangement is not suitable. Therefore, this book has created a new classification to arrange koans according to the measure of realization as indicated by the replies therein, and, at each stage, to gather all koans of the same level from various teachers. Irrespective of the period, system, family, and school, all were to be chosen and classified according to the depth of the measure of realization. According to the measure of realization, I arranged the koans in an order that pleased me. The koans selected in this book should not be said to be readily available from the ancients. Now they are arranged to my liking, and yet this should not be said to be definitely my interpretations.

It was the style of the patriarchs never to talk about the measure of realization, supernormal powers, fruitful positions, grounds and paths. Indeed, the so-called "separate transmission outside the doctrines" is no different from saying that, besides conceptual teachings of words, there is another transmission of the measure of realization through teachings in action. Even though not said, the sound is as loud as thunders; the ancients had praised like this before. Since the ancients did not say, therefore, the measure of realization is obscure and unknown. It may be recalled that the Sixth Patriarch once asked Chan teacher Huai Rang of Nan Yue, "Still through practice and attainment or not?" Rang replied, "Polluted could not be; practice and attainment could not be done without." The Sixth Patriarch although approved only his "polluted could not be," and yet also did not disapprove as to "practice and attainment could not be done without." The arrogant people of later generations have taken the opportunity to yell arbitrarily. Therefore, now there is the necessity to advocate the measure of realization in order to cure arrogance. As to the ancients' criteria for the measure of realization, there was the so-called "the first pass, the second pass and the final pass." Upasaka Yuan Ming of Qing Dynasty analyzed these three passes as follows: "Recognize the seven feet to be no more than the four Elements, thoroughly clear, without wearing a thread; such is the first pass. After having broken through this pass, then realizing that mountain still mountain, water still water, there is not a thing which is not my body, not a thing which is my self, form and emptiness without hindrance, the great at ease is attained; such is the breaking through of the second pass. Home is path, awareness is silence, entity is it and function is it, ignorant attachments naturally fade and fall; such is the trampling down of the final sturdy pass." Upasaka Huang Su Fang said, "To die a great death once is the first pass. To realize the original is the second pass. To comprehend clearly all forms of dharmas is the third pass." I consider all these analyses as doctrinal matters and have nothing to do with the koans. The measure of realization as exhibited in the koans should not be determined in accordance with doctrinal teachings, rather it should be determined according to the koans themselves. More than a decade ago, while

pondering Chan and glancing the koans, I discovered four stages of attainment: The first stage is to attain an entrance. The second is to know an exit. The third is to attain a use. The fourth is to know a finish. These four words: entrance, exit, use, and finish, although were discovered by me, and yet were ready-made in the koans, but not copied from the doctrinal teachings. In the mean while, through my experiences in Chan pondering, I have a definite view on these four stages, without wavering in the least. As to the measure of realization, I also have had a little experience; for details please see Chapter Nine, "Chan Attainment in Terms of the Measure of Realization," of this book. However, at that time I did not dare to reveal it to the world. Since I came to India to do retreat, I had borrowed the *Jing De Chuan Deng Lu* (*Jing De Record of the Transmission of the Lamp*) from the book collection of Mr. Zhang Xiang Cheng. While reviewing this book during my rest periods, to common arrogant people I again felt great compassion and pity. I would, in accordance with these four stages of the measure of realization, write a book on Chan to rescue them. Therefore, I prayed to Bodhidharma and the patriarchs of the East, asking for their permission. In the light of Samadhi, I saw the four characters "Ma Zu Xin Gan" (*Ma Zu's Heart Moved*), as inscribed on the first page of this book. Therefore, I made up my mind to use the period after 5 p.m. and before dinner, about half an hour, everyday to work on this book. After seven years this book has been completely written.

At first, based on *Jing De Chuan Deng Lu* (*Jing De Record of the Transmission of the Lamp*), a "Record of General Selection of Koans" (1) was compiled. It might sound strange that many patriarchs who should be chosen appeared in Samadhi, light or dream in the previous day. These patriarchs all rejoiced in being selected. Staying here as a guest, there were not many books on Chan, only six hundred odd koans were selected. Each koan was given a name, such as "Kasyapa Smiling with a Flower," and a sequential number. Later in the other selections compiled the koans were referred to only by their numbers, without writing out the koan, and thereby avoided much redundancy.

I, in order to advocate renunciation, specifically selected koans to form a "Record of Examples of Renunciation of Virtuous Ancients" (2), and a "Selection of Admonitions of Virtuous Ancients" (3). These two collections are the references for Chapter One, "Redundant Talks Spoken First," of this book.

From the previous "Record of General Selection of Koans," based on the measure of realization at the four stages, a "Record of Classification of Koans at the Four Stages" (4) was written. This is the basis for the first sections in Chapters Two to Five in this book, which bears the same section name, "Selected Disclosures and Koans Relative to the Present Stage."

Then, based on koans with same names and yet various answers as provided by different patriarchs, and thus representing the measure of realization at different stages, I compiled a "Record for Comparison of Same Koans at Different Stages" (5). This serves as the basis for, "Selected Koans with Different-Stage Answers," i.e., the third sections of Chapters Two to Four and the second section of Chapter Five of this book.

Thereafter, based on koans containing the measure of realization at all four stages, another "Record of Koans with Multiple Stages" (6) was compiled. This is the basis for Chapter Seven of this book. Although this chapter contains not many koans, it serves to verify the principle that, while in no division into stages, there is a division of stages, and the division into stages is without division.

Again based on various patriarchs' comments on Chan infirmities, compiled a "Record of Sayings on Chan Infirmities" (7). This is the basis for Chapter Eight of this book. From these infirmities, the positive aspect of the measure of realization may be reflected.

I have advocated the measure of realization, and yet it remains vague in the koans. Simply by classifying into four stages to indicate variations in depth, the concrete measure of realization therein still remain obscure, therefore, based on various patriarchs' signs of liberation through death that are supported by genuine evidences, again compiled a "Record of Signs of Liberation through Death" (8). This is the basis for the third section of Chapter Nine of this book. From the readers' point of view, now there is only one book; while recalling its process of compilation, this one book has indeed included the eight records mentioned above.

Finally, according to the ancients' precedent of providing a frank and sincere consultation, I wrote the final Chapter Ten, entitled "A Frank and Sincere Talk on Chan," which consists of important words of experiences and keen advices from my heart. After having read this opening talk, the reader may read Chapter Ten first, and thereby obtain a general outline of this book, and an understanding of the essence of the measure of realization at the four stages. Thereafter, glance through chapters one to nine, then would realize that the criteria of the four stages as relied upon in this work, indeed hits on the essential point of the ancients' koans.

I should announce here at the close of this opening talk that, this example once set, in the future there would inevitably be others to classify and comment on koans according to the measure of realization. People's doing good, who would be less than me? I, of course, would rejoice and accept in good faith. Nevertheless, what should be paid attention to is that, "literary works are matters of ages; gain or loss is known in the mind," talks about the measure of realization could only be touched upon by experienced people. Although this man has not attained great accomplishment, regarding the measure of realization, has had a little experiences. Furthermore, prior to writing, had obtained permission of Ma Zu. From now on, if someone makes another compilation, hope that also obtains the two conditions mentioned above: First is personal experiences, second is permission of patriarchs. If these two conditions are not met, definitely should not hastily do it; causing later generations to accuse me as the one who started an evil precedent, would be beyond my undertaking. If the measure of realization is even deeper than the ancients and the contemporaries, and the criteria proposed are in thorough agreement with the intentions of the ancients' koans, then this man could not but be grateful in tears, to read in reverence, and to act in accordance.

## ***Chapter 1***

### ***Redundant Talks Spoken First***

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It is because you have not yet comprehended that the Patriarchs had in excess so many redundant talks. Should know that these redundant talks will not add anything to you. If you eventually comprehended, these redundant talks cannot take anything away from you. If you have not engaged in real quest and attained true comprehension, and yet you don't want to listen to such "same old stories," would not accurately reflect upon yourself, then you are ungrateful indeed towards the grandma's heart of the patriarchs. Desire to attain comprehension, wait till the year of the donkey! [There is no such year in the Chinese calendar.]

#### ***Section 1 Be Keenly Mindful of Impermanence***

Huang Bo said, "Do not take it easy, holding a piece of clothing and a mouthful of food, vainly pass through one life. Knowing only to learn speeches, pack into the skin bag, could life and death then be substituted? Even though having learned all the various theories, eventually cannot take the place of one's own insight. Ultimately, only applying efforts would do!" Jian Min [Yogi Chen's first name in Chinese] says, "Nowadays the ordinary arrogant Chan people only teach you to rest, with no regard to whether you know or not a real resting place. Huang Bo, on the contrary, taught people not to pass time in vain, should apply efforts. Ultimately, when will be the time for you to rest? What is the matter that you should apply efforts to? In this book of mine, from beginning till end, the personally plowed fields as indicated by all the patriarchs are revealed in their entirety. After you finish reading, only then would you know to what field you have indeed attained. For the time being would ask you to reflect keenly on impermanence; the following quotations are all this kind of redundant talks."

Huai Hai said, "Work hard! Make every effort! Do not wait until ears deaf and eyes dim, hair white and face wrinkled, and the suffering of senility falls upon the body. Then there will be tears in your eyes and terror in your heart, and yet no place to go to. At such a time under such circumstances, even though with merits, intelligence, and full of acquired knowledge, could not be salvaged. If the mind's eye is as yet unopened, only follow the environment, not knowing to introspect, nor see the Buddhist path, then all the evil karma accumulated in this lifetime would completely appear before one, and one will take rebirth where one's heavy karma lies, without any freedom of choice."

Zhi Chang said, "People these days cannot stand up and accomplish on their own, passing time in vain. You fellows should not ill apply your minds; nobody can replace you!"

Xuan Sha said, "Suddenly the impermanent killing environment has arrived, with eyes wide open, the view of body and that of life, at such a time are most difficult to sustain; just like a tortoise being stripped of its shell alive, too much suffering!" Again, he said, "The three realms have no security, like houses in flames. Furthermore, you are not one who has achieved the ultimate peace and joy. You are still one of the crowd that are running hither and thither like a bevy of wild deer. All you know is to seek for food and clothing; in this way, how could you tread the royal path? Parents released you to join the Sangha, patrons supply you with food and clothing, and the local deities and the dragon gods protect you. You should at least feel ashamed and be grateful. Don't be unworthy to people, sleeping away in a row on the long adjacent beds! As to the ultimate peace and joy, still lacking. All are fed by porridge and rice into the semblance of a rotten winter squash. Will transform, will be buried under ground. In the maze of karmic consciousness, without a root to hold onto. If you do not finish it now, tomorrow or the day after, see you transform into the womb of a donkey or the belly of a horse; pulling ploughs and harrows, biting an iron bit and carrying a saddle on the back, and being boiled and burned in water and fire, that will very much be not easy to bear! It is you burdening yourself, know this? Once it is finished, for all eternity, will never let you have this message." Again said, "If you fellows can maintain throughout life as if just lost your parents, I guarantee that you eventually will attain thorough liberation." Jian Min says, "Try ask yourself, are you one who has achieved ultimate peace and joy, or are you one who has not? Wasting the whole life to practice Chan only by mouth, has any

use?"

Wen Yan said, "Hurry! Hurry! Time waits for no one. Breathing out does not guarantee breathing in. Someday facing King Yan Luo [the King of the underworld], that you can say it nicely would not be taken into account. If one has attained, then still passes days among the multitude. If still has not attained, then definitely should not take it easy. Urgently need be careful!" Again, he said, "Definitely need to look out! Suddenly one day eye sight drops to the ground, what will be used to confront things ahead? Don't become just like crabs fallen into boiling soup, disorderly busy with hands and legs. There is no place for you to glide over and brag. Do not easily pass it in vain. Once the human body is lost, in ten thousand kalpas it may not repeat. This is no small matter!" Jian Min says, "Try to see for yourself, are you one who has attained, or one who has not attained? If you ask how would one pass for having attained, I thereby know that you indeed are one who has not attained. Now that one has attained, still need to ask others? Definitely need to pity oneself."

Jian Min says, "Nowadays during the last period of Buddha Dharma, ordinary upasakas who pretend to be Dharma teachers talk big and criticize wide in teahouses and barrooms. The four-inch space between ears and mouth has nothing but some koans well remembered. Why not suddenly reflect upon oneself, indeed to what field has one arrived? Upon encountering a person of real quest and true comprehension, all such practices become laughing stocks. Cheating oneself while fooling others, once impermanence arrives, it would be even harder to take."

## ***Section 2 Thorough Renunciation***

With neither beginning nor end, originally irrelevant; when has never renounced? Everywhere is Tao, everything is blameless; what to renounce from? Pick up one thing would not do; discard one thing would not do. In the article "On Precepts of Nature" as found in my book *Records of Reflections*, it is written, "Damages, who caused? Benefits, who guards?" If the intent of the patriarchs is discussed, say to renounce would do, say not to renounce would also do; is there still any position for you to discriminate and to attach to? Saying to renounce, you would reckon that there is a place that can be renounced from, and a place that can be approached to. Saying not to renounce, you would reckon that now is just it, even though that is the case only when you have arrived this field. In *The Lighthouse in the Ocean of Chan* all are sutras without words; no one dot or one check could serve as something for you to think of in your mind or to grasp in your hand. It is still necessary for you yourself to reflect on your face, and to plant your feet on the solid ground. Say to renounce, should not go where there is no grass for thousands of miles; Say not to renounce, should not become entangled in muddy water. You just ponder carefully on it yourself; do not guess about and feel around here. At what field, say what words. Some ready sayings of the ancients are quoted below just because you are temporarily not ready to renounce yet. Rather first talk about renunciation for you, than to talk about non-renunciation. The key is for you yourself to treat the whole book as a single word, and this word as the character "wu" which Zhao Zhou could not glance at enough throughout his life. Do not look at it as Mahayana; here there is not even one

yana, let alone Maha- and Hina- ones. Do not look at it as Hinayana; the followings are all examples set by famous Chan patriarchs. Nowadays the arrogant Chan people, as soon as renunciation is refer to, would denounce it as of Hinayana. Much like reciting the history but forgotten about the ancestors.

## Section 2.1 Renounce the Worldly

Chan teacher Tian Ran originally was traveling to the capital to participate in the national civil examination, met a Chan teacher who advised him, "To attend the Officials Selection Field would not be as significant as to attend the Buddhas Selection Field." If, at that time, once fallen into achievements, fame, gains and emolument, into the sphere of great power and much influence, that would be the source of grave crimes and sins, could he still have a chance to comprehend Tao? Could he still be entitled to riding on the neck of a holy monk?

Pang Yun's son and daughter remained single, and he threw all his valuables into the river Heng. Could he be more ignorant than us who hanker after clothing and food?

Fa Chang of Mei Shan, in declining the invitation of Yan Guan said:

*A ruined and withered tree takes shelter in a bleak forest;  
Several times encountered spring without change of heart.  
Woodcutters running into it would even not bother to look;  
How could a master craftsman seek it so hard?*

Monk Long Shan lived in a secluded place without going out, and there was no access to the spot. Once he was caught sight of by Dong Shan, then he burned the house, moved deeper into the mountain to hide away. His poem reads:

*Staying in a three-room straw hut ever since;  
A flash of awareness light in peaceful surroundings.  
Do not discriminate me as right or wrong;  
Fabrications of a transient life is simply irrelevant.*

Hui Zhong, ever since receiving the seal of heart from the Sixth Patriarch, lived in the Dang Zi Valley up on the Bai Ya Mountain at Nan Yang for more than forty years without ever coming down the mountain.

Li Zong lived at Zi Hu for forty-five years without coming down the mountain. His poem reads:

*For thirty years lived at Zi Hu.  
Two meals of rice porridge, qi and strength strong.  
Without events walk up the hills for a round.  
Ask you people of today, comprehend or not?*

Cong Lang lived at Mu Chen of Wu Zhou, also for thirty years without coming out of his abode for even one step. His poem reads:

*For thirty years lived at Mu Chen;  
All this time nothing accomplished through efforts.*

*Someone asks me the intention of Bodhidharma's coming from the west,  
What would it be to lift up eyebrows?*

Hui Lang lived in the Zhao Ti Monastery of Tan Zhou. For thirty years he did not take a single step outdoors.

Da Tong lived on Tou Zi Shan for thirty years. Plums and peaches are without words, beneath would naturally form a path. Disciples gathered in groups.

Nan Quan erected by himself a Chan shed at Chi Yang; for more than thirty years did not come down from it.

Chan teacher Jing Qin said: "For forty-nine years I am here, still at times miss it."

National Master Wu Ye, due to compulsory summons from Emperor Mu Zong of the Tang Dynasty, therefore said, "Please go ahead; I shall come by another route." He then bathed, cut his hair, and at midnight sat cross-legged and passed away. He even refused the summons by death.

## **Section 2.2 Renounce Desires**

Chan teacher Qing Hu never wore silk or satin throughout his life. He wore only clothing made of paper.

Chan teacher Ju Hai wore only linen clothing and straw sandals.

Zhi Feng ate only from the trees and drank only from the mountain streams for ten years.

Hui Man intended to remain thrifty; kept only two needles. In winter he would beg for them to patch his clothing, but give them away in summer. He often ate from begging, and never stayed at one place for the second night. When coming to a monastery he would split wood and make sandals. Sometimes he would sleep in an old tomb. All his life, no fear in heart, no flea on body, and no dream during sleep.

When Ling You first went up the Gui mountain, apes and monkeys were company, acorns and chestnuts were taken to relieve hunger.

Superior Seat Xuan Tai of Nan Yue never wore silk; people called him the "Great Cloth Monk." He swore not to have disciples. All those who came to ponder Chan under his blessing were treated as friends. Right before his death, there was no one around. At the last moment he called a person to kindle the funeral pyre for him. His gatha reads:

*No need to shave,  
No need to bath,  
One pyre of fierce fire,  
Enough! Enough!*

Huai Hai said, "You fellows should, first of all, leave off all entanglements, put down all your affairs. Not to think about fame, gains, food and clothing; not to

yearn for merits and benefits; and not be hampered by worldly things. Coarse food to sustain your breathing, patched clothing to ward off the chill, already enough!"

National Master Wu Ye said, "Nowadays in the world people who understand Chan or doctrine are as numerous as river sands. A speck of dust not rid of, have not freed from transmigration. Thinking and longing not forgotten, all should sink and fall. Even a hermit of character would not respond to official summons. Would like to see the great virtuous, after having comprehended, in a straw hut or stone cave, cook meals in a tripod with broken legs, and eat like that for twenty or thirty years; fame and position are of no concern, wealth and treasures are not in thoughts. Your younger brother discusses real stuff but not fabrications. Just this mouthful of food and the clothing on the body, all are obtained through cheating saints and deceiving worthy people. Seen through telepathy and wisdom eyes, it is like eating pus and blood. After death will follow the past, again become an ant, or repeat the life of a mosquito or flea. If straight down go to rest, suddenly cease all clingings would do. Otherwise, it would be incomparable to practicing and acting in accordance with the teachings of Hinayana and Mahayana; it would not hurt to achieve the four fruits [of Hinayana] and the three sages [of Mahayana]." An ancient of virtue said, "Finished, then karmic hindrances are originally void. Not finished, still need to pay off old debts."

Jian Min says, "According to the above, whether or not one has comprehended, before attaining the wonderful use, there is no point in talking about withdrawing light to mingle with the worldly. Once use is attained, already beyond the secular and free from desires. Even that wonderful use need be renounced, then you would move around without efforts. Now in the final generation of the Dharma, so many mouthy Chan people are wasting their whole lives; it is so pitiable! Recall that I, in 1936, went up E Mei mountain to enter solitary retreat. I stayed for one night in Wan Xing Zhuang, a foothill hut of the Golden Pinnacle Monastery. A certain Chan elder was heard talking high and criticizing wide, at that time I had no choice but to follow the sound and spoke in praise. By the time I finished retreat and came down, he had already died. I asked about how the signs near death were, Rev. Guo Yao was still extant at the time, according to his words, the Chan elder cried to heaven and shouted to earth, confessing that he had completely no assurance. All that Rev. Guo Yao could do was to advise him to dedicate his merits toward rebirth in the Western Pureland. I said, 'At that time why did not Dharma teacher remind him of the koan of De Shan Xuan Jian: When De Shan was dying, a monk asked, 'Is there still one who does not fall ill or not?' De Shan said, 'Ouch! Ouch!' and thereby enabling him to comprehend thoroughly through pain and suffering? Simply told him to dedicate merits toward rebirth in the Western Pureland, could not help but have already departed from the style of Chan family.' Rev. Guo Yao said, 'All his life's efforts were only at the mouth; he had never put words to deeds, how could he pass through while dying?' Alas! One life at lips, ended like that; isn't it deluding oneself while deceiving others? Nowadays there are many who are like this Chan elder. When they mention renunciation, immediately consider it as belonging to the Hinayana, without knowing that great Chan masters had all voiced unanimously, advocating as above. Why not reflect and ask oneself, to what field has one's attainment arrived? How does it compare with that of the patriarchs above?"

### **Section 2.3 Renounce Others' Help**

This matter originally is readily accomplished; nobody can give you; nobody can rob you. Saying to use the fist with an open palm is still an outsider's talk. There is no path consented, nor place for you to apply efforts. All the patriarchs from the past, all three pitakas and twelve categories of Buddhist scriptures, have spoken not a word arriving at this. A koan here, a gatha there, as presented by the Chan patriarchs, the principles of each of the five Chan schools, even the Altar Sutra of the Sixth Patriarch, the Five Relationships between the Sovereign and his Officials, the Song of the Twelve Hours, and the Pictures of Herding the Ox, all cannot add a bit of anything to you. Let alone my saying something here and something there; what handle is there for you to bite on? There is a poem in my book *The Flute* which reads:

*Intending to transmit it to you, yet no way to fetch.*

*Imitate me by heart, still cannot succeed.*

*Looking back, it will always be that you were meddling.*

*Letting hands loose, still suspect that I am destitute of sentiments.*

Try glance the koans selected below exemplifying the renunciation of others' help. Be they masterful patriarchs, who would leave harm on their progeny? Be one smart Chan practitioner, who would seek advices from passers by on how to build a house?

Ma Zu mounted the rostrum and remained silent for a long while. Bai Zhang rolled up the mat in front. Ma Zu descended. Such a style; from such a teacher can there be such a disciple. How much caring! How much instruction! All are in this speechlessness. However, others' help is not separated from one's self-help, wherein could you look for others' help?

Xuan Jian mounted the seat and said, "Tonight no reply to questions. He who asks will be given thirty blows." A Korean monk moved forward to prostrate. The teacher thereupon hit him. The monk said, "Did not ask, why hit?" The teacher said, "The thirty blows should have been administered when you got on the boat to come here."

Zhen Sui said, "Over the mountain, upon seeing the flagstaff of Zi Fu, had turned the heels around and returned, still deserved thirty blows. Let alone having crossed the river to come here."

Yuan An said, "Were one a man of superior order, would not post the views of Buddhas and patriarchs on the forehead. Like a smart turtle carrying a map on its back, it is taking the cause of losing its body."

Xuan An said, "This one gate transcends the magnificent Vairocana universe, transcends Sakyamuni's Gate of Expedience. Right away to all eternity, will not let a single thing for you to hold as the view."

Wei Yan, due to a monk's having puzzles, made an appointment with him to clear them in the assembly. When the time came, Wei Yan asked, "Who asked for the solution?" The monk stepped forward. Wei Yan descended from his seat, grabbed the monk and announced to all present, "This monk has some doubts!" Then he pushed the monk aside and returned to the abbot chamber.

A monk asked Da Dian, "How is it like when the insider comes?" "Already not

inside." "How is the insider?" "Does not ask this question."

Ding Shan said, "In life and death, no Buddha, no life and death." Jia Shan said, "In life and death there is Buddha, not deluded by life and death." Jointly asked their teacher Fa Chang, "Which statement is close? Which statement is distant?" Fa Chang made an appointment with them to come again the next day. On the next day Jia Shan came alone to ask again. Fa Chang said, "He who asks is not close; he who is close does not ask."

Shan Hui said, "Arduously holding on to things of life and death, simply seek deliverance from Buddha; losing sight of the right path in front, looking for a water bubble in the fire."

Pu Yuan said, "Just as the great virtuous, after meal, walks from the east corridor to the west corridor; should not keep asking people may or may not."

Chu Nan said, "Simply wear clothing and eat meals, no need to read the Sutras; Isn't it easy!"

A monk asked Zhi Hui, "How do I behave to smooth the path?" Zhi said, "If I point it out to you, you will go in all directions!"

A monk asked Hui Gong to instruct, the teacher said, "Instruct would wrong you." The monk said, "Teach learner how to do it right?" The teacher said, "Do avoid right and wrong."

Gui Chen said, "Buddha Dharma is not tertian malaria. Seeing me pick up a stick, guess at the intention; seeing me hold a broom, reflect on yourselves. While you ordinarily gather woods, why not watch yourself?"

Tian Ran visited an ancient monastery. At porridge time a practitioner filled a bowl for his teacher, then his own, but not for Tian Ran. Tian Ran thereupon filled his own. The practitioner said, "Very early at the fifth watch already got up, and yet there were night travelers." Jian comments, "Such behavior, then counts a man!"

You Zhang said, "I have worked through all Chan monasteries under the sky. All do not have different sayings. Only teach the person in front, to put to complete rest the wild mind but not to search from others."

## **Section 2.4 Renounce Speeches and Sentences**

Be it the teacher benefiting others or the seekers gaining comprehension on their own, neither would employ many speeches or sentences. How then, could the readers want to memorize some slick and slippery expressions from this Lighthouse? Carrying dung to a dunghill will only add to its foul odor. All the sutras, sastras and literature learned should be abandoned; even if replaced with Xin Xin Ming (Inscription on Faith), Tan Jing (The Sixth Patriarch's Altar Sutra) and Deng Lu (Records of Lamps), would not avoid the ridicule of replacing one tyrant for another. Definitely must swallow ashes to cleanse intestines, drink water to wash stomach, thoroughly clean it up; only then could have little bit of mutual response.

Xuan Sha ascended the rostrum, remained silent for a long time. The congregation began to vacate the hall, thereupon Xuan Sha scolded, "Always the same! Not a single one has wisdom! Whenever seeing me open these two pieces of skin [lips], all come flocking around, looking for speeches to conjecture on. When I truly help others, yet always would not know it!"

Tou Zi said, "If you ask me, I will reply in response, but there could be no wonders to reach you. I do not teach you to pack root; never will I say to head up or to head down. I dare not deceive you. There is neither surface nor interior to attain."

Wen Yan said, "Citing one statement, immediately teach you to undertake; that would already amount to pissing on your head."

Qing Zhu said, "We sramaneras have no affirmative path; to discriminate is off, not to discriminate is to sit into muddy water."

Yuan Zhi said, "Where intellect does not reach, should not be mentioned; once mentioned, horns would grow on the head." Dhuta Zhi asked, "How do they grow?" The teacher thereupon went out. Yun Ju said, "The statement that it should not be mentioned is most deadly; both dragons and snakes are killed in one blow."

A monk requested Yi Chun to indicate; Yi said, "Rather shatter the body by oneself than to blind a monk's eyes."

Zhu Yu asked a practitioner, "Ever seen Zhao Zhou or not?" The practitioner said, "Dare monk say it or not?" Zhu said, "Not just Zhu Yu alone cannot say it." The practitioner said, "Monk let this one pass." Zhu said, "Here, ever since before, does not pass favoritism." The practitioner said, "Do let compassion sprout." Zhu beat him right away, and said, "Having awakened, come to help you."

A monk asked He Shan, "Why not spell it out completely?" He Shan said, "If the law is carried out to the limit, there will not be a citizen left." The monk said, "Not afraid of no citizens; teacher please execute the law to the limit." He Shan said, "Losing the body for an intimate friend." The monk asked, "Why?" He Shan said, "Good intention without good rewards."

Zhong Xing followed Dao Wu to a condolence visit. He asked Dao Wu, "Birth or death?" Dao Wu said, "Birth also not Dao [In Chinese, the word Dao could mean 'path' or 'say'], death also not Dao." "Why not Dao?" "Not Dao! Not Dao!" "If not Dao, then hit." Dao Wu said, "Hit as hit be; birth also not Dao, death also not Dao." Zhong thereupon hit Dao Wu. Dao Wu told him to leave quickly lest he be beaten by others. Zhong therefore went to Shi Shuang, and asked Shi to say it. Shi said, "Didn't you see what he said, 'Birth also not Dao, death also not Dao'?" Suddenly Zhong greatly comprehended, and repented by offering meals to the congregation.

The Ground Beating Monk would beat the ground with his staff whenever someone asked him a question. Someone, first hid his staff, then asked him a question. The monk then simply opened his mouth.

A monk asked Hui Jue, "Why is monk like a pillar in front of the temple?" Hui Jue replied, "Chirping until bleeding is useless, not comparable to keeping the mouth shut to spend the fading Spring."

A monk asked Zhi Xian, "How is the ultimate matter?" Zhi said, "Avoid sixteen feet [Buddha's height] on the lips."

Ling Guan, due to a monk's inquiry, extended tongue to indicate. The monk did prostration. The teacher asked, "Seeing what reason?" The monk said, "Thank monk for extending the tongue to indicate." The teacher said, "Old fellow lately grew a boil on the tongue."

Cao Shan asked Ling Guan, "How is the teacher of Vairocana, the master of Dharmakaya?" The teacher said, "If I say, there would be another one." Cao Shan related this to Dong Shan. Dong Shan said, "What a good Hua Tou; Why not ask again?" Cao Shan thereupon asked Ling Guan the same question again. Ling Guan said, "If said that I did not say it, that would be muting my mouth; if said that I had said it, that would be blocking my tongue." Dong Shan deeply approved it.

A monk asked Da Tong, "Came over thousand miles to find the teacher; beg for a reception." Replied, "Old monk today waist hurts."

Cai Tou pleaded Da Tong for instructions. The teacher said, "Leave for now; come tomorrow when there is no man." The next day Cai Tou pleaded again. The teacher said, "Come up near." Cai Tou having moved near, the teacher said, "Always should not mention to others."

Li Ao asked Chong Xin, "What is called prajna?" Chong said, "I have no prajna." Ao said, "Fortunately met monk." "This is still speech beyond share."

A monk asked Da Tong, "When a grain of dust contains the Dharmadhatu, how?" Da Tong said, "Already several grains of dust."

Wei Yan mounted the rostrum and assembled the congregation. He remained silent for a long while, then returned to the abbot chamber and closed the door. The head monk came to ask for an explanation. The teacher said, "For sutras, there are sutra teachers; for abhidharmas, there are abhidharma teachers; for vinayas, there are vinaya teachers. How could old monk be blamed?"

Fa Zhen mounted the rostrum, showed a wry mouth as if stroke stricken, and said, "Could any one cure this?" After all the monks have each offered some medication for stroke, the teacher slapped his own mouth to restore it, and said, "For such a long time flapping two pieces of skin [lips], no one could cure."

Yan Zhao said, "Even if understood through speech, still is detained by shell and deluded by boundary. Even though well versed in sentences, could not avoid arrogant views touching the path."

Ven. old-hand Chen asked a monk, "To the old hand of Liu Yang, how is the general idea of Buddha Dharma?" The monk said, "Walk all over the ground without a road." The teacher said, "Actually had this saying or not?" "Actually

had." The teacher thereupon beat the monk and said, "This speech repeater!"

Liang Jia offered a feast in honor of Yun Yan. A monk asked, "Teacher became known when first met Nan Quan; why offer a feast in honor of Yun Yan?" Liang said, "Not value morality, not value Buddha Dharma, only value not revealing it to me."

A monk asked Chan teacher Yue of Bao Gai Mountain, "High, high hangs Bao Gai [Gem Canopy], how is the matter inside? Please reveal the meaning of the teacher's speeches; one sentence, need no more." Replied, "Bao Gai hangs in the sky; there is a path that has never been traversed. The meaning of speeches were sought after, then there would be west and east."

A monk asked Xuan Sha, "How is it that the learner cannot say it?" The teacher said, "Clog your mouth; how could you know to say it?"

## **Section 2.5 Renounce Views and Understanding**

Ordinary verbal Chan fellows, having coarsely understood some reasons, right away say this and say that; in fact, all are some cognitive understanding and sentimental views. For sutras, there are sutra teachers; for abhidharma, there are abhidharma teachers; for attainment in the Chan family, how could that be at the mouth? As to swift exchange of opportune and sharp expressions, and the wondrous redirection of speeches, people of attainment naturally speak and reveal differently. However, in this last period of the Dharma, people of no attainment are yet cheating others to great extent; in the eyes of those who understand it, those are just a stage of seeping and leaking. Substituting a few Chan terminology, compared with ordinary sutras and sastras, what is the difference? It would be like using fresh water to boil the same old herbs. For a truly smart Chan practitioner, spitting and pecking are simultaneous; what is the need for lots of speeches? This field, even mind need not be used, how could there still be any cognitive understanding? Even cognitive understanding is absent, how could there still be any cognitive view?

Xuan Sha said, "A sramanera's eyes are fixed on the universe, encompassing the world, without leaving any bit out; where could there be one thing as your view?"

Yi Zhong said, "Were to run seeking for understanding meanings and sentences, that would be to aspire for the native land by going thousands of miles away!"

Vasi Asita, the Twenty-fifth Patriarch of Chan in India, said, "A sage talks about cognitive views, right in the phenomenon there is neither right nor wrong. Now I truly comprehend, there is neither path nor reason."

Hui Lang asked Ma Zu, "What is called 'Buddha's cognitive view'?" Ma Zu said, "Buddha has no cognitive view."

Zhao Zhou met an old woman. She asked, "Where does the teacher stay?" Zhao Zhou said, "The East Court of Zhao Zhou, xi [see below for explanation]." The old woman had no words. Zhao Zhou returned and asked the assembly of monks, "That xi, was it the xi as in xi po (stay), or the xi as in dong xi (east and west)?" Some answered, "west," while others "stay." Zhao Zhou said, "You fellows could

only serve as government officials dealing with the trading of salt and iron." The monks asked, "Why does monk say so?" Replied, "Because you always recognize words."

Gui Chen asked Wen Yi about where to, Wen Yi said, "Traveling on Chan quest." Gui Chen said, "What is such traveling for?" "Don't know!" "'Don't Know' is most intimate." Thereupon, Wen Yi greatly comprehended.

A monk asked Seng Mi, "One who hears nothing is truly listening to Sutras; how?" "Do you want to comprehend it?" "Yes, I do." "You don't understand how to listen to Sutras."

A monk asked Shi Hu, "Just joined the assembly, beg the teacher for guidance." "Before teacher entered, I have already indicated." "How to comprehend?" "Do not comprehend."

A monk came to Gao Ting from Jia Shan. He made prostration, and was beaten. He made prostration again, then returned. Jia Shan asked, "Have you comprehended?" "Not comprehended." "Fortunately you haven't. Had you comprehended, Jia Shan would be dumb."

A monk from Gui Shan went to practitioner Gan Zhi's home to beg for alms. Gan asked, "Gui Shan raises the duster; how does the Superior Seat understand that?" The monk said, "Using events to illustrate intentions, attaching objects to demonstrate reasons." Gan did not make an offering but said, "It would be better to return to Gui Shan for now." Jian, on behalf of the monk, says, "Sometimes Gui Shan hangs the duster up; how would you understand that?"

A poem of Monk Lin reads:

*Heaven and Earth indicate the path in front,  
The contemporaries should not shift by force!  
To construe interpretations among these phenomena  
Is to install another eyebrow upon an eyebrow.*

Shao Xiu said, "Replete with the makings of a commoner, a commoner does not know. Replete with the makings of a Buddha, a Buddha does not understand. If a Buddha understands, he would be a commoner. If a commoner knows, he would be a Buddha." These two sayings are two meanings of one reason.

## **Section 2.6 Renounce Practices of Precepts, Meditation and Wisdom**

The Chan gate is straightforward. No walking of devious path, no establishment of any path. Completely without path to proceed, completely without path consented. Arrival without departure; both "arrived home" and "on the way" are one-sided talk. Herein there is nothing to renounce, nothing to adopt. Good and evil, right and wrong, sentiments and views, all are not matters in the gate of Chan. The doctrinal teachings of the three yanas, especially the foundational teaching for human-and-heaven yana, "Commit no evil, do all good," are of course natural laws between sky and earth; however, they are completely irrelevant to the Chan family. Since neither good nor evil are thought of, there is no need to separately set up precepts, and yet naturally is in agreement with the

precepts. There is no need to separately set up Samadhi attainment, and yet naturally possesses Samadhi attainment. There is no need to separately receive the essentials of Prajna, and yet naturally possesses wonderful Prajna. The reasons being: Originally possessed, readily available, without deliberate usage, and following the natural flow. With the slightest effort applied, it would be thousands of miles apart. What is there for you to practice? Where should you not go? Therefore, the Third Patriarch said, "The Great Path has no difficulty; it only abhors discriminative selection."

Patriarch Bodhidharma instructed Yang Xuan Zhi, "Neither become repugnant upon seeing evil, nor become diligently engaged upon seeing good."

The Sixth Patriarch taught Hui Ming, "Not thinking about good, not thinking about evil; how is the original face of Superior Seat?"

Chan teacher Ben Jing said, "Renounce evil, where to send? Adopt good, who to safeguard? Deplorable are those with dualistic views; grasping conditions, going in both directions."

Hui Zhong said, "Not thinking about good and evil, naturally will see Buddha nature."

Fa Chang said, "Mind, simply not attaching to good and evil, yet yields everything; originally itself is as such."

Po Zao Duo said, "Good and evil are like floating clouds; nowhere do they arise from or disappear to."

Huai Hai said, "Neither be afraid of the misery of hell, nor crave for the joys of heaven."

When Shi Tou, having shaved Tian Ran in ordination, began to mention the precepts, Tian Ran walked out with ears covered.

While Ma Zu was practicing meditation, Huai Rang of Nan Yue attempted to grind a piece of stone into a mirror. Ma Zu said, "How could a piece of stone be ground into a mirror?" Rang said, "How could you accomplish Tao by practicing meditation?" "How?" "A cart does not move; would beating the ox do? would beating the cart do?" "Beat the ox."

While Yi Xuan (i.e., Lin Ji) was sleeping, Huang Bo knocked on the bed three times. He opened his eyes, saw that it was Huang Bo, resumed sleeping. Huang Bo then knocked on the matting three times. Huang Bo went to see the First Seat who was right then practicing meditation. Huang Bo said, "Yet the young fellow below is practicing meditation; why are you engulfed in delusions here?"

Yuan Zhi asked Yun Yan, "What would be the seat of bodhi?" Yun said, "Non-preconceived activity as the seat." Yun then asked it of Gui Shan. Gui said, "Sunyata as the seat." Gui then asked it back of Yuan Zhi. Yuan said, "Sit, as he likes to sit; lie, as he likes to lie; there is someone who neither sits nor lies, quickly say! quickly say!" Jian says instead, "Cannot be taken as two persons."

Shi Tou said, "This Dharma gate of mine was transmitted from earlier Buddhas, without references to Samadhi and diligence."

Da Dian said, "Eliminate all random thoughts, then the immediate experience is your real Mind. This Mind has nothing to do with the dust-like environment, nor with watching, recognizing, motionless and speechless. Just this Mind is the Buddha; no waiting for amendment and fixture." Jian says, "If your attainment has arrived home, even these random thoughts need not wait till being eliminated, naturally become immediate experiences."

Liang Jia said, "Simply need to be: thought after thought, not touching things; step after step, no positions."

Fa Chang said, "What comes cannot be refused; what goes cannot be pursued."

Dao Ying said, "First of all, do not bring it up. Whatever been brought up, does not resemble."

Zhi Chan said, "Subjectivity and objectivity are both extinct; that is named 'seeing the nature.'"

Wei Kuan said, "Originally without damages; why want to repair? Be it clean or dirty, to all do not raise thoughts."

Tian Ran said, "Here at my place, there is no Tao to practice, no Dharma to realize; each sip and each bite is each one's share naturally, no need to doubt or ponder!"

Ling You said, "If truly comprehended the origin, one would know the time oneself. Practice and no-practice are sayings on two ends." Again, he said, "Do not say there are other teachings, and causing people to pursue them."

Chan teacher Ming said, "Were outside the three realms (triloka), then the three realms are destroyed. Were in the three realms, then the three realms are obstructed. Neither destroying nor obstructing, is to have transcended the three realms."

Hui Zhong said, "That both streams of commoners and sages have not the slightest measure of rising and extinction, is to transcend consciousness."

A monk asked Yun Ju about the passage concerning being despised. Replied, "Move, then should fall into the worse realms. Still, then will be despised by people."

A monk asked Ben Ji, "How to maintain?" Replied, "Just as water that have been poisoned, even a drop should not be stained with."

A monk asked Yue Lun, "How to see the original face?" Yue said, "No need to hang up a stone mirror; at dawn naturally cocks will crow."

Puryamitra, the Twenty-sixth Patriarch of India, said, "The true nature is hidden in the field of mind, with neither head nor tail."

A monk asked Yuan An, "Making offerings to hundreds and thousands of Buddhas is incomparable to making offerings to one who is beyond practice; don't understand what faults are with the Buddhas?" Yuan said, "A piece of white cloud floats across the mouth of the valley; how many returning birds have lost the way to their nests?"

A monk asked Wei Yan, "How are precepts, meditation and wisdom (silas, samadhi, and prajna)?" Replied, "I don't have such idle implements here."

## **Section 2.7 Renounce Environment, Body, Conceptual Mind**

Huai Hai said, "You fellows should first relinquish body and mind so that they are at ease; mind be like wood and stone, making no discriminations."

Hui Zhong said, "Neither dirty nor clean; why need to intend on watching pure state?"

Hui Nan said, "A slight arising of thought would involve the five skandhas and the three realms. Transmigration in the cycle of life and death originates from one single thought of yours."

A monk asked Wei Yan, "My own affair is not clearly comprehended; beg the teacher for instructions." The teacher remained silent for quite a while, then said, "It is not difficult for me to say a sentence for you; but it would be better that you simply see it as soon as it is spoken. If you would enter thinking, that would become my sin."

Dao Qian said, "If conjectures and interpretations are attempted in the mind, for all eternity there would never come the opportunity to rest."

Gui Chen said, "Buddha Dharma should not be conjectured in the mind or within the body. Where would you start to bite? Is there still one thing which can get nearer to you? Is there still one thing which can get farther from you? Become the same as you? Become different from you? Why have you made it difficult for yourself?"

Dao Ying said, "Learning supplementary matters of Buddha is to misapply the mind. If limited mental consciousness is used for what is limitless, it would be like trying to fit a piece of square wood into a round hole. How mistaken it is!"

A monk asked Dao Ying, "How is what a sramanera values?" "Where the conscious mind does not reach."

Jing Cen Said, "Learners of Tao fail to recognize the truth, simply because they have always heeded the conscious spirit. Since beginningless kalpas being the root of life and death; fools call as the original self."

A monk asked Shui Lu, "How to apply the mind?" Shui replied, "To apply the mind is to err."

Wen Yan said, "Mentioning 'pay no attention' is already off the course; attempting to ponder, which kalpa will one comprehend?"

Shi Tou, at the assembly hall, said, "The Nature is neither dirty nor clean. It is profound, complete and bright. It is the same in commoners and sages. There is no limit to its applications. It is beyond the mental consciousness."

Jian Min says, "Body and environment have various depths. Consciousness has various degrees of refinement. Only because step after step you cling to, therefore it is said to renounce one after another. The foregoing are all general instructions dealing with coarse elements before comprehension. The four stages to be described later, step by step having renounced, only then attain purity."

## ***Chapter 2***

### ***The First Story of the Lighthouse: Entrance***

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The fundamental place of renunciation as dealt with in the last chapter and the places of "entrance", "exit", "use" and "finish" as dealt with in this and subsequent chapters are not a place, and are not different places. Because your understanding and practice have not yet attained swallowing the whole thing in one gulp, and because people who stand solidly on the ground would not swallow anything indiscriminately so as to finish it in a blurry way, there is no harm in talking about the above mentioned places. If you are a "word-stickler," then please stop reading so that I would be spared one more transgression. If you are an old hand, then here is all that was shared with you, hand in hand on the path. Every sentence suits the mind and is appropriate for the occasion, and every sentence is also superfluous rubbish.

This book censures the verbal Chan fellows of this last period of the Dharma. They remember koans well and are quite good at elaboration; however, they have never traversed the path on foot. There are thousands of koans accumulated through thousands of years, resulting in all sorts of sayings. What is ultimately the field? What is ultimately the state? How profound or shallow is it? Why does one koan have many different answers? Dare you say which answer is right and which wrong? Judged by the words and sayings, you would be hundred and eight thousand miles away. Judged by activities and measure of realization, how could you who is not an old hand know? Since you don't know, you should not blab. Here I assign you no fixed, traditional border, nor do I permit you to be without borders and depths. From the "entrance" of this chapter to the "finish," there seems to be a sequential order, and yet there is no rule delineated for you to grasp. Although there seems to be no definite sequential order, and yet it does indicate the various depths of attainment for you. If you turn around now and stop your blabbing, you should feel terribly ashamed; touch your heart to reflect on yourself: to what field have you attained? Definitely should not deceive others with your two pieces of skin; that would only be unworthy of your own consciousness.

#### ***Section 1 Selected Disclosures and Koans Relative to the***

## ***Entrance Stage***

A monk asked Sheng Nian, "How to attain an entrance?" Sheng Nian replied, "Even though the chieftain is said to have surrendered, but he is not seen to have come with offerings of sheep and jade." Jian says, "Readers, just try to think: would this entrance still need you to bring something along? Had better not to vilify it."

Zhao Zhou heard a novice monk shouting for an interview, so he told the attendant, "Tell him to go away." The novice monk bid farewell and left. Zhao Zhou said, "That novice monk gained an entrance, while the attendant remains outside."

Da Dian asked Shi Tou, "The ancients said 'exist' or said 'not exist'; such two slanders, may the teacher please exterminate." Shi Tou said, "Even one thing does not exist; what is there to exterminate? Please say it without your throat, lips and tongue!" Da Dian said, "No this." The teacher said, "Thus, you have gained an entrance." Jian says, "Of all the ancient patriarchs, was there anyone who allows you to take one thing as the gate of entrance?"

A monk asked about the right cause, "How is no events?" Yi Duan said, "Exactly like empty sky, only then is there some slight correspondence, because empty sky has no lock, no windows, no shape and no mind's eyes."

Zheng Yuan said: "Time and again, the ocean changes into mulberry farms. Only the empty sky remains forever clear and calm. He who reaches the other shore should not cling to the raft. He who has not ferried across still needs the boat." Jian says, "That the empty sky shatters is the state of exit to be covered in the next chapter; here it is still out of the question. Attainment should not involve self-deceit. On views, you may surpass the teacher, and yet in activities it could not be not walking step by step on solid ground, with soles completely touching the earth. A persistent fellow at first should value that his view be clear; but a bluffing fellow could not just value on views. At what position, say what kind of talk."

Vasumitra, the Seventh Patriarch of India said: "Mind equals the empty sky. Exhibit dharmas equivalent to the empty sky. When empty sky is actually realized, there is neither dharma nor non-dharma." Jian says, "The empty sky may seem to be an entrance; however, if you set up an empty sky besides all things to conjure it up as an entrance, and secretly hold on to it, you are just playing with your own consciousness; as to entering the gate of Chan, it would take place only in the year of the Donkey. Should know that this entrance is not a separate place, does not have a gate, does not need a stepping forward to enter, is not ahead of you, and is not a shore that you can turn back to. To those who have not entered, it would always remain inexplicable. If you have really gained an entrance, there is no need for other sayings. The important thing is to set your heart on renunciation as described in Chapter One, completely not to rely on anything. Before you gain an entrance, with this mind of renunciation, you seek out and visit experienced Chan practitioners. Then one day encounter a Guru who is connected with you through past conditions; once the harmonious contact is established, suddenly an entrance is attained. Then you would know it instinctively. Here I have revealed to you the most straightforward information

about this matter."

Buddhanandi, the Eighth Patriarch, said:

*The empty space has neither inside nor outside,*

*Also like this are the dharmas of mind;*

*If the resemblance to empty sky is comprehended,*

*The truth of Suchness would be understood.*

Jian says, "Understanding the truth of Suchness is one thing, attaining an entrance is quite another. Should not think that having seen amounts to having arrived."

Sanghanandi, the Seventeenth Patriarch, asked his disciple, "Bell rings? Wind rings?" "Neither bell nor wind, my mind rings." "Who is this mind?" "Because they are both silent." Jian says, "Readers try to figure out, of all the ancient patriarchs, how many would consider the presence of the mind as an entrance path?"

Patriarch Bodhidharma once revealed, "Outwardly, put to rest all clingings; inwardly, the mind is free from panting. When the mind is like a wall, may enter the Tao." Jian says, "This is an unavoidable contrivance for novices. Now that the mind is like a wall, who would be the mind that enters, and who would be the Tao that is entered? Ponder!"

The Second Patriarch saw Bodhidharma and said, "Mind not tranquil; beg teacher to pacify it." "Fetch the mind, and I shall pacify it for you." "Searching for the mind and find it traceless." "I have pacified it for you."

The Sixth Patriarch asked Chan teacher Huai Rang of Nan Yue, "What is the thing that comes like this?" "To describe it as a thing is to miss it." Jian says, "Don't want to hit it? To find an entrance path, it would be in the year of the Donkey. What does it have to do with hit and miss? Mencius said, 'Look for the mind that is gone.' Here I say, 'Let go of the mind that is looking for,' it would hit automatically. To demand that it hits, would miss the mark by hundred and eight thousand miles."

Pu Yuan, seeing Huang Bo off, pointed to the latter's bamboo hat and said, "Elder's body is large, but the bamboo hat is much too small!" Huang said, "Even so, all the universe is right in the small area here." Pu Yuan said, "Where is teacher Wang (Pu Yuan's lay appellation)?" Bo thereupon left with the hat on. Jian says, "At that time Huang Bo was only at the first stage of entrance, as indicated by his saying 'right in the small area here'; Pu Yuan, however, intended to point him toward exiting. Readers would know this after reading about 'exit' in Chapter Three."

Pu Hua once rang a hand bell in the market place, and said, "Couldn't find a place to go to." Dao Wu grabbed him and asked, "Where do you intend to go to?" Pu Hua said, "Where do you come from?" Dao Wu had no reply, the teacher pulled away his grabbing hand and left.

Venerable old-hand Chen said, "You fellows should find an entrance path; having entered, do not be unworthy of old monk." Then one monk came out from the assembly to bow and said, "This one would never dare to be unworthy of teacher." "Already have been unworthy of!" Jian says, "Were it said that there is an entrance path, already have been unworthy of. Should know the so-called entrance is simply because previously you were standing outside the gate, loafing away east and west. Were it the case of really having entered, where would there be such things as indoors and outdoors? If you think you have already entered, seeing others outside your gate, that would be not yet entered, and unworthy of."

A monk asked Zhen Sui, "How is the very first sentence?" "When the world was not formed, Acarya is also here."

A monk had arrived at the foot of the mountain. He asked Tian Ran, "Which way to Mount Dan Xia?" Tian Ran, pointing to the mountain, said, "Where it is dark green." The monk said, "Isn't it simply this one?" Tian Ran said, "What a lion cub! Turn as soon as poked!"

A monk asked Wei Yan, "How are precepts, meditation and wisdom?" Wei said, "Hermit here does not have such idle domestic implements. Simply has to sit atop very high mountain, and walk on very deep ocean floor. Things of female bedrooms could not part with, that would be leakage." Jian says, "Even this 'sitting atop very high mountain' is considered by me as a temporary measure for the present stage. Had the second stage been reached, it could not help becoming a thing of female bedrooms."

A monk asked Da Tong, "Who is monk's teacher?" Da Tong said, "Greeting him, does not see his head; following him, does not see his shape." Jian says, "Just this greeting and following seem to have fallen among the rank of disciples. Were it a real lion cub, once entered, there would be no need to greet again and follow further, only then amounts to truly not unworthy."

Ju Dun asked Dong Shan: "Learner has not yet seen the reasoning path, and is not yet free from sentimental cognition." Dong Shan said, "Do you still see the reasoning path or not?" "See no reasoning path." Dong Shan said, "Where does the sentimental cognition come from?" "Learner is indeed asking this." Dong Shan said, "In that case, should go to and stand where there is not a blade of grass for thousands of miles." "Without a blade of grass, still allow standing or not?" "Simply need to go in this way." Jian says, "This is temporarily permissible at the present stage of entrance. As to the 'Five Infirmities of Lang Ya,' that one should not go where there is not a blade of grass for thousands of miles, is the field of the third stage of use. For those who have not yet arrived this field, they should first go to where there is not a blade of grass for thousands of miles. There are no steps to comprehending the Tao, but there are differences in depth of activities and realization. Even the slightest pretension cannot be permitted."

Xue Feng, pointing to a tract of land, said to Xuan Sha, "Good for erecting a seamless pagoda." Xuan Sha said, "Height, how much?" Xue looked up and down. Xuan Sha said, "As to meritorious rewards in human and deva worlds, not comparable to monk; however, as to be foretold by the Buddha at Mt. Grdhrakuta as a Buddha candidate, still far away!" Jian says instead, "If measurement is discussed, there would be seams already." For this matter, if a practitioner only imagines a pagoda with neither top nor bottom, and watches it all the time, and

considers thus to be it. Great mistake! Great mistake! How could this matter be established in one's mind and sight? He who attempts to enter definitely need to reflect seriously on this.

Xue Feng said, "Be the world one foot wide, the antique mirror would be one foot wide; be the world ten feet wide, the antique mirror would be ten feet wide." Xuan Sha, pointing to a stove, said, "How wide is this thing?" Xue Feng said, "As wide as the antique mirror." Xuan said, "Old monk's heels have not touched the ground." Jian says, "To hang up an antique mirror, reflecting east and reflecting west, is just the same as imagining a seamless tower as described in the preceding koan. That is a great mistake. It is out of the question of heels touching the ground, but already a player of psychic. Xuan Sha in one saying had censured all those Chan fellows who did not thoroughly comprehend and yet possessed meritorious rewards to enjoy hollow reputation. Not just Xue Feng alone at that time, many people with genuine virtues but without fame were buried unnoticed under the great prominence of De Shan and Lin Ji. However, they are still known to those who have the insight. Future generations of practitioners engaging in the quest of Chan definitely should not step only after hollow fame, but must personally seek revelations from practitioners who have engaged in serious practice and attained realization. Thereby they might come across one or half of an authentic teacher."

Ke Guan asked a monk, "How is coming face to face?" The monk said, "Teacher, please verify." "Would that still be appropriate?" The monk said, "Therefore it is not allowed." Ke Guan said, "That is something else." Jian says, "It is in vain to know that 'therefore it is not allowed'; there is still verifying and being appropriate, cannot be called an entrance. 'That is something else' is free from being capable to verify and being appropriate, hence there is a slight degree of mutual correspondence."

A monk asked Chan teacher Yun, "Unsurpassable matter?" Yun said, "Before sound, clap would not scatter; after sentence, find no traces."

A monk asked monk Cheng, "How is one sentence to exit the Dharma hall?" Cheng said, "Reciting in leisure, recall only Upasaka Pang; in heaven or on earth could not be accompanied." Jian says, "Indeed having attained an entrance, what would still be there to deal with? Could it still be distinguished as to what is the entrance and what is outside the entrance?"

A monk asked Yong Ming, "How is this sutra?" Yong Ming said, "Always expounding without stop, neither meaning nor sound." The monk asked, "How to maintain?" Yong said, "Must use eyes to listen." Jian says, "Although ancient virtuous ones frequently used expressions such as 'lifting eyebrows,' it must not be taken as meaning observation. As to 'eye listening' mentioned in this koan, it should not be understood as observation either. This matter ultimately does not allow anywhere to be applied the slightest force. An old friend of mine used to practice observation but could not attain an entrance. Ever since I told him to let go and no longer practice observation, yet he suddenly entered. In Xi Kang I came across a lama of the Red School who also frequently practiced observation to the extent that his eyes were all red but no medicine could cure that. I asked him to let go, stop observation, then his eyes recovered from the symptoms. It seems that a novice would always want to observe this one steadily, so as to have a handle. Indeed that which being observed steadily, would not be round and

bright, but is relative. Therefore, the ancient virtuous ones would often ask you to see what is behind. If you fix your observation toward the front, how would you then observe toward the back? The ancient virtuous ones, because you seek sounds and follow shadows in listening through ears, therefore told you to use eyes for listening. If you should then hold on dead fast to listening with your eyes, they would then ask you to let go. This matter may be likened to picking up tender bean curd jelly with a pair of jade chopsticks: Without applying force, it would be yet easier to pick up; as soon as force is applied, the jelly would break into pieces, eventually could not be picked up."

Da Hui Gao said, "Buddha said: 'Whoever wishes to know the state of Buddhahood, should purify his mind like the empty sky.' Stay far away from various attachments of the conceptual mind and pretentious and unreal delusions, also as the empty sky. Should know that where thoughts do not go, calculations do not reach, and cleverness and alacrity could not apply, this state where nothing whatsoever can be grasped, would be the time to let go of one's body and life." Again, "Discrimination does not arise, empty brightness shines of its own accord."

Seng Can said: "Gain, loss, right, wrong, all let go at once." Again, "Motionless moves without moving; motion ceases without ceasing." Again, "Even one thought does not arise, all things are faultless." Jian says, "These statements, although superfluous, yet could indicate a semblance entrance. You call them superfluous only after you have entered."

He Ze said, "No thoughts and no thinking." Again, "Mind is originally without intention; Tao is perpetually without ideas."

Bao Zhi said: "Sorrows exist because of mind, Without mind where would sorrows dwell? No need to discriminate and cling to forms, naturally attain Tao right away."

A monk asked the Sixth Patriarch, "On whom is the Dharma eye bestowed?" The Patriarch replied, "He who has Tao, obtains; he who is without intentions, comprehends." Jian says, "The various sayings of the patriarchs quoted above, seem to indicate that 'no mind' would be an entrance. However, if you grasp to this 'no mind,' then again could not attain an entrance. Let's say that the lively arising of thoughts and ideas is not Chan, and yet the 'no mind' which is lifeless like wood and stone could be Chan? Nevertheless, there are variations in the depth and shallowness of attainments. The ancients abhorred 'sitting inside the shell of no events' and 'sitting in stagnant water,' and yet said, 'to die a great death once would do.' How could the posterity follow? Should know that if you have not died a great death once, you need first to die a great death once; don't be afraid that you could not revive. If either you are alive on mouth but could not die in mind, or you could die in mind but could not be alive in opportune use, then that is not the real intention of the patriarchs. Therefore, the ancients said, 'No mind exactly use; constant use exactly nothing.' A real master hand is always dead and alive simultaneously. If that is not the case, then I would advise you to die a great death first, later become alive again."

Ma Zu Dao Yi said, "Ordinary mind is Tao; there is neither artificiality, nor right and wrong, nor preference and renunciation, nor extinction and permanence, nor sages and commoners."

Elder Guan Nan said in his ode "On Securing a Pearl":

If only all dharmas do not concern the mind,  
Since beginningless time had there ever birth and senility?

Da Zhu said, "Don't ponder! Don't seek! Ever present, nothing to consider. Not to start thoughts following sounds and shapes, nor to form interpretations based on appearances, then naturally become free from problems."

Zhao Zhou said, "Moreover, where could be attached? 'Even one thought does not arise, all things are faultless.' Ponder on this in sitting for thirty years; if you still do not comprehend, cut old monk's head off." Jian says, "Zhao Zhou was so compassionate as to offer guarantee for posterity. Nowadays most people are unworthy of him; efforts are made on mouth and lips, would not realistically reflect on one's mind, especially would not continuously ponder for thirty years. Therefore, verbal Chan are many, while those engaging in real quest and true comprehension are few."

Shi Bei said, "Fully in sight but not seen; fully in hearing but not heard. Whoever cannot apprehend it in these two fields is a sleepyhead indeed. If it is thoroughly grasped, without action the distinction of commoners and saints would be rid of, and in the three realms there is not a thing, even as tiny as the sharp point of a needle, as an object of clinging or an object of opposition." Again, "Ponder finely up to where no efforts could apply, all clingings will naturally fade away."

A heretic asked Sakyamuni Buddha, "Not asking for words, nor asking for no words." The Buddha remained silent for a long while. The heretic prostrated in gratitude for attaining entrance. Ananda asked, "How did he attain entrance?" The Buddha said, "Just as a good horse would start running upon seeing the shadow of a whip." Jian says, "In the past the patriarchs would all employ this remaining silent for a long while of the Buddha. Many people attained entrance during this period of silence, and yet many others still missed it right in their faces. This 'long while of silence' should not be taken as a temporal noun, nor as a special suggestive manner then hinting at something. It should be understood that during that long while of silence, there is neither that which reveals, nor that which is revealed, nor without revelation. It works only when it matches right then and entrance attained."

A monk asked Zhi Chang, "How to attain entrance?" Zhi said, "The power of wonderful wisdom of Bodhisattva Avalokitesvara can relieve all worldly sufferings." "How is the power of wisdom?" Zhi Chang thereupon knocked a tripod three times and asked, "Have you heard?" "Heard." "Why didn't I hear it?" The monk had no words, Zhi hit him. Jian says, "There are many ancient examples of attaining entrance through sound. Nevertheless, the sound is also not an entrance. Just as a door is not the room, what Zhi Chang meant by not hearing may be likened to one who has entered a room no longer paying attention to the door."

Ben Jing said: "Examine the truth, the truth has no features; Exhaust delusions, delusions have no form. Reflect on the mind that examines and exhausts, know that this mind is also a pseudo name." Jian says, "Observing that the mind has no subsistence is one way to attain an entrance, just as pondering on a koan. However, unless the observation is continuous and thorough until it is impossible

to advance or retreat, would not attain an entrance. Whoever can cease all other pursuits and continuously observe it, not to forget it even during meals and sleep, to the extent that looking is without seeing, listening is without hearing, and eating is without tasting, would then suddenly be able to come across a trace of it. To observe the mind without efforts and seriousness, even though practiced for ten or twenty years, is useless."

Yu Jun Rong asked Hui Zhong, "How does Bai Ya Shan practice throughout the day?" The teacher summoned a boy, caressed the top of his head and said, "Smart continuously, clear continuously, smart and clear, continuously clear; from now on, do not be deceived by others." Jian says, "First of all, one should understand that this paragraph on being smart is about maintenance after having entered."

Tong Chang said, "Experience it from where Buddha cannot be attached. In time perpetually present. When consciousness ceases and efforts die, even a sudden flash of awareness would amount to hurting it, leave alone speeches and sentences."

Ling Yan praised the receiving of San Ping by Shi Gong with the following stanza:

*Knowing to grasp the aiming arrow,  
Why was he called only half a fellow?  
Since he had learned from the path,  
Therefore his manhood is not whole.*

This koan and the koan of the old lady who requested a Chan teacher to turn the wheel of Tripitaka, when studied in contrast, would reveal the entrance. If it is only half, then it is not a real entrance. Just as one, who looks only ahead but forgets about the half behind, simply because he stands right in the middle and himself forms an obstacle, intends to attain an entrance; wait till the year of the donkey!

[The koan of an old lady requesting a Chan teacher to turn the wheel of Tripitaka is added here by the translator for the readers:

An old lady sent some money to a Chan teacher requesting him to turn the wheel of the Tripitaka for her. The master took the money, got off his couch, made a complete turn and said to the messenger who brought the money, "Tell the old lady that I have turned the wheel of Tripitaka for her." The person went back and told the old lady what happened. The old lady said, "I asked him to turn the wheel of the entire Tripitaka, how could he have turned only the wheel of half the Tripitaka?"]

Shou An composed a poem which reads:

*Sitting quietly on the southern terrace with a pot of incense;  
All day long in tranquillity, all worries forgotten.*

*Not resting the mind to eradicate delusions,*

*Just because there are no matters to think about.*

Jian says, "Resting the mind to eradicate delusions cannot be forced to become realized. As a matter of view, knowing for sure that originally there are no events; seeing it thoroughly, thinking and not thinking are all irrelevant. A regular practitioner of Samatha would teach people first to remove scattered thoughts as delusions. Here, for those who have entered, having delusions or not are both irrelevant. However, if you have never attained entrance, being able to remove delusions would be a good thing. Those who are infested with hordes of delusions, naturally will find it comparatively less easy to attain entrance. This is not to say, however, that once the delusions are eradicated entrance will be attained."

Xuan Sha said, "Just recognize your secret diamond body; it is like the sunlight. Not a single worldly operation in maintaining livelihood is not dependent on the sunlight. Does the sun's body still have many varieties? Still have mental activities? Still have unreachable spots? Still have the discrimination of commoners and saints? Does it have your mental activities? Should not say no, then it is gotten."

Wen Yan of Yun Men said, "Just as monk Xue Feng said, 'The whole earth is you.' Jia Shan said, 'Select old monk on the tips of varieties of grasses; recognize emperor in a busy market place.'" Pu Le said, "As soon as a grain of dust is noticed, the entire earth is gathered; at the tip of one hair is the lion, the whole body is just you. Ruminant on this constantly for days and years, in time an entrance will be attained. Once an entrance is attained, open wide your eyes, hang up your bowl and bag, break your walking stick, and spend ten years, twenty years to attain a thorough achievement; don't worry that it would not be accomplished." Jian says, "Readers definitely should not misunderstand this rumination as an entrance path. Listen to what Wen Yan had to say further: 'There is yet another type of person who, when talking about a resting place, would face the dark realm with eyes closed, conduct their livelihood in a rat hole, sit under the Black Mountain among the ghosts, and call that as having attained an entrance path. Has it been dreamed of? Only braggarts.'"

Ji Zhao said, "If you enter through Manjusri, all inanimate things, earth, wood, tiles, gravel, would help you start comprehending. If you enter through Avalokitesvara, all sounds and noises, the croaking of frogs, the chirping of crickets, would help you start comprehending. If you enter through Samantabhadra, you would arrive without taking a step." Jian says, "These supreme aids to help start comprehending cannot be pursued by the readers. Where efforts are applied would not be where entrance would be attained; and yet where no efforts are applied would be that which could enter. That which enters and where entrance is attained must be consistent, only then really having entered."

Ming Zhen's poem reads:

*Blind, deaf or mute persons are deities and Buddhas,*

*Fully in sight but their contemporaries cannot benefit from them.*

*Right at this instant you should appreciate the wonders*

*That are body, mind, and the myriad of all phenomena.*

Jian says, "This poem is a footnote to my earlier comments on applying efforts to observation. Xuan Sha said, 'If blind, deaf or mute persons could not be received, Buddha Dharma would be without inspirational effectiveness.' The arrogant Chan fellows nowadays talk like torrential rivers but are without even half an iota of real virtue. When these three kinds of people come, the deaf ones do not listen to your verbal Chan, the blind ones do not see whether your duster is raised or hung, the mute ones cannot answer your questions; how do you distinguish whether these people have comprehended or not? It is futile to become familiar with some koans through reading or to have learned some hand gestures; what maneuvers are there for teaching people to attain an entrance? It would be better to engage oneself in real quest to attain true comprehension; no need to worry that there will be no one to receive oneself."

Now we come to the last of the selected koans about entrance. Yi Cun asked Hui Quan, "What is the point of your attaining entrance?" Hui said, "Have discussed it with monk already." "Where discussed?" "Where go and come?" "After you have attained an entrance, how then?" Hui had no reply; the teacher beat him. Jian says instead, "Just right to exit from here."

Readers should stop contemplating on the entrances attained by others. After you have finished reading the preceding paragraphs on the present stage of entrance, temporarily do not read on to the next chapter, nor go back to read the preceding materials, and without your having to get up and take a single step, nor need you to raise your eyebrows or blink your eyes, just let go as it is at such ever ready original state. This, beginningless and endless, without the discrimination of saints and commoners, long since has never been exited from; what is the need for an entrance?

## ***Section 2 Examples of Conditions for Attainment at the Present***

### ***Stage***

Xiang Yan relied on Gui Shan. Gui Shan asked about "the matter of one's original share before one exited from the womb." Xiang consulted all Chan koans and discourses of masters everywhere but still could not respond. Therefore, he burned all such materials and left. One day in the hills, he threw a piece of broken tile at a bamboo and caused a sound; while bursting into laughter he suddenly comprehended. His poem reads:

*One hit, forget what was known;*

*No longer have faith in practice and treatment.*

*Advocate the ancient way actively,*

*Not falling among those who remain silent.*

*Everywhere without traces,*

*Grandeur bearing beyond sound and form;*

*Everywhere those who have attained Tao*

*All say that this is of the most supreme capacity.*

Jian says, "From his 'One hit, forget what was known' would know that comprehension was attained not because of the sound, but due to oblivion of what was known. This 'oblivion of what was known' is not something on the mouth or under a pen, but is complete factual oblivion of all that was known. If you intend to attain oblivion of all that are known, it is guaranteed that you would attain an entrance."

Zhi Qin attained comprehension while seeing peach blossoms; he said:

*For thirty years a searcher for the sword,*

*Several times the leaves fallen and then new branches grow.*

*Ever since once seeing the peach blossoms,*

*Up to now no longer doubt.*

Jian says, "Inanimate objects expound the Dharma; how could it be limited to peach blossoms only? Read on!"

When Liang Jia learned from Yun Yan for the first time, during the conversation he learned that inanimate objects are expounding the Dharma. Later, while crossing water, he saw his own reflection and attained great comprehension. His poem reads:

*How strange! How strange!*

*That inanimate objects are expounding Dharma is inconceivable!*

*If listened by ears, it would be difficult to comprehend,*

*Only when you hear sounds in sight will you know.*

*Definitely should not seek from others,*

*That would be far, far away from me.*

*Now I go about all alone,*

*Everywhere can I meet it.*

*Now it is just me,*

*Yet I now am not it.*

*In this way should it be comprehended,*

*Only then will suchness be attained.*

Jian Zhen, as he was invited by the King of Min, sat on Qing Feng Lou [a multi-story building] for a long while. He raised his head and suddenly saw the sunlight, thereupon suddenly attained immediate comprehension. His poem reads:

*On Qing Feng Lou I attended the official banquet,*

*This day in my entire life my eyes suddenly opened.*

*Only then did I know that the event in the year Pu Tong so long ago,*

*Did not come about via the route of Onion Peak.*

[Pu Tong was the year when Bodhidharma arrived China in the Liang Dynasty; 520 AD]

Readers please review the four examples cited above; bamboo, peach blossom, water and sunlight, which one is not a factor contributing to comprehension of Tao? Furthermore, not only these, there are numerous other examples in the koans, such as the one about a butcher saying, "Where do you not see lean meat?" and the one about a prostitute singing, "Since you have no Xin, nor have I." [Xin in Chinese means heart and mind.] They could not be cited one by one here. Confucius said in Lun Yu, his Analects, "Having presented one corner to someone and yet he still cannot learn about the remaining three corners, I no longer repeat my efforts." That is the same idea as here.

### ***Section 3 Selected Koans with Different-Stage Answers***

For the same koan there are yet many answers. The intention of some answers is at the first stage of entrance, while that of others is at the second stage of exit, and still that of others is at the third stage of use. Those who are without the eye cannot distinguish the differences in depth, and are often unworthy of the motherliness of ancient adepts. Therefore, in this book, at each stage a number of koans that are related to the corresponding stage are selected and listed so as to help readers make comparison; only then will the interconnection and comprehension among one and many, similarity and difference, be known. The later stages can comprehend the earlier stages, while the earlier stages can connect to the later stages. There is difference in similarity, and similarity in difference. One needs to comprehend through the similarities, and to discriminate through the differences. It must not be swallowed as a whole without discrimination; nor can it be torn into pieces.

#### **Section 3.1 Entrance Stage Answers to the Koan "The Intention of Bodhidharma's Coming from the West"**

A monk asked Yang Shan, "What was the intention of Bodhidharma's coming from the West?" Yang Shan drew a circle and wrote at its center the Chinese character for "Buddha." Jian says, "Were I there, I would certainly have broken that circle and cast away that 'Buddha' word; and yet Yang Shan could do nothing about it. However, at the present stage of entrance, it is temporarily allowed to hold; if there is not even this circle, then it cannot be counted as an entrance. Readers try to comprehend what, after all, this circle is. If not understood, for the time being go back to read the koan in which Wei Yan answered a monk's asking, 'How are discipline, meditation and wisdom?' What is meant by 'sit atop very high mountain, and walk on very deep ocean floor'? Draw a circle from the pinnacle of the very high mountain to the bottom of the very deep ocean; is it a live circle or not? Suddenly I recall a story which is related below to make the readers laugh: A gang of rats gathered to discuss, how they might be informed of the coming of the cat. They all said that by fastening a bell around the cat's neck its coming would sound, then they could escape upon hearing the bell. They all thought that this is the right solution. Then an old rat asked, 'Who can fasten the bell on the cat's neck?' With wide-opened eyes they all had nothing to reply with. Now I ask, 'How can the carcass, which is like but a grain in the ocean, draw a circle from the pinnacle of the very high mountain to the bottom of the very deep ocean?' Ponder!"

A monk asked Qing Gan, "What was the intention of Bodhidharma's coming from the West?" Qing responded, "Goat-head cart pushes bright moon."

Jian daily, during the resting period of his retreat, allocated half an hour for the writing of books. While being a visitor there are but few books on Chan available; a copy of *Jing De Chuan Deng Lu* (*Jing De Record of the Transmission of the Lamp*) was borrowed from Upasaka Zhang Xiang Cheng. The preliminary step was to compile from it a "Record of General Selection of Koans." Then koans in "Record for Comparison of Same Koans at Different Stages" were selected from this "Record of General Selection of Koans" but not through a process of special selection from all available koans. Therefore, among these koans with different-stage answers, some are with the second and third stage answers, some are with the first and second stage answers, but not necessarily all are with all four stage answers. The author should apologize to the readers for not having gone through a process of comprehensive selection for koans with different-stage answers. As far as doing good is concerned, who would be inferior to me? Who knows that people in the future would not be capable of filling this regrettable gap for me? Here only two or three examples are presented; readers naturally can learn by deduction.

### **Section 3.2 Entrance Stage Answers to the Koan "Family Style"**

A monk asked Sheng Nian about his family style. Sheng replied, "Personal supervision before the cliffs of Mt. Shao Shi [where Bodhidharma spent nine years facing a wall]." The monk said, "Please make a loud response!" Sheng said, "Now should also make it known to all." Then he continued, "It is speechless even with mouth like a thousand rivers; only in front of a ten thousand fathom cliff can it be said." With the intention of the second stage of exit, Jian criticizes, "Too advanced!" For the present stage, it needs to pass the ten thousand fathom cliff once. The Patriarch said, "With mind like a wall"; definitely so.

A monk asked Jing Xuan about his family style. Jing replied, "A full vase will pour out pebbles; large ocean has no enemy."

A monk asked about the family style of Tian Zhu [the monastery where Chong Hui presided]. Chong Hui replied, "At times white clouds come to block the doors; no more wind and moon floating in the hills." Jian says, "Too tight!" This criticism is based on the second stage of exit; it does not mean that it was inappropriate as such at the present stage.

There are still many "family style" koans at the present stage, please excuse the lack of a comprehensive selection and a complete recording here. The same shall apply to the subsequent chapters.

### **Section 3.3 Entrance Stage Answers to the Koan "Ox Herding"**

Shi Gong was working in the kitchen; Ma Zu asked, "Doing what?" Shi said, "Ox herding." "How to herd it?" "Whenever it enters the grass, pull it right back by the nose." Ma Zu said, "You are really herding the ox." Thereupon Shi stopped. Jian says, "Try to figure out what Teacher Wang (Pu Yuan) meant by asking people not to forget to come with a blade of grass held in the mouth. The reader may go to the "ox herding" koan under the third stage of use in sub-section 3.3, section 3, Chapter Four for comparison, then you would realize that the depth and shallowness of attainment are different. Were it a good ox, it would understand to hold grass in its mouth; however, to be a good cowboy, at the beginning one should not let the cattle trample on others' seedlings. How could it be that Ma Zu did not know about Teacher Wang's event? Nevertheless, that was all that Shi Gong could do at the time. Ma Zu knew well that Shi Gong had to go through such a stage, hence he still praised him to be truly a good herder. Nowadays ordinary arrogant Chan fellows teach people only to hold grass in the mouth; although it is high sounding, but what to do with heels not touching the ground? It was foretold by a Patriarch that Ma Zu would trample and kill all people under the sky, meaning that he would be able to give teachings that suit the capacity of each individual. He would not presumptuously administer a remedy suitable for students with superior capacity to those with inferior capacity. Try read Da Hui Gao Yu Lu Quan Ji (the Complete Analects of Da Hui Gao); it teaches people to wade in a boiling cauldron throughout the whole book. This person very much dare not agree."

Da An asked Bai Zhang, "How to recognize Buddha?" Bai Zhang said, "Riding on a cow and yet looking for it." "How is it after Buddha is recognized?" "Similar to riding a cow home." "How is it from beginning to end?" "Just as a cowherd watching it with a stick in his hand, not allowing it to encroach on people's crops." Jian says, "Not allowing it to encroach on people's crops can only be considered as the beginning, but not the end. As regards the end, one should refer to the koan of Pu Yuan (Teacher Wang) as cited in Chapter Four, the third stage of use. However, in order to teach people to cultivate their practice at the present stage of entrance, there is no harm in saying that it is so from beginning to end. It is essential that readers would carefully appreciate such subtleties on their own."

Liang Jia of Dong Shan while inspecting the rice field saw Superior Seat Lang leading a cow by a rope. Liang said, "This cow should be well watched lest it will

eat the rice." Lang said, "Were it a good cow, it would not eat the rice." Jian says differently, "Were it a good cow, it would know better to eat rice." However, this meaning belongs to the third stage of use.

A bhikhuni asked Zong Hui, "Cart stops but not the ox, how then?" "What is the driver for?" Jian answers differently, "When the cart stops, just right for the ox to rest, and yet it would not stop; born lowly oneself, why ask me?"

### **Section 3.4 Entrance Stage Answers to the Koan "Duster"**

A monk asked about the matter before the Buddha's forty-nine years of preaching. Xue Feng instantly used the duster to hit him on the mouth.

A monk bade farewell to Fa Zhen to go on pilgrimage to worship Samantabhadra at Mt. E Mei. Fa Zhen raised the duster and said, "Manjusri and Samantabhadra are always here." The monk drew a circle with his hands, threw it to the back, and then prostrated. Fa Zhen called the attendant and said, "Fetch a cup of tea for this monk." Jian says, "'Always here' belongs to the 'duster' koan of present stage. The rest of the koan was pushed to the second stage already. See that chapter."

### **Section 3.5 Entrance Stage Answers to the Koan "Glancing Sutra"**

Shen Zan saw his teacher glancing a sutra; a wasp happened to be trying to bore through the paper window. Hence, Shen Zan said, "The world is so wide and yet you would not go there; boring the old paper would get you nowhere!" Thereafter his teacher asked him to expound the Dharma, and only then did his teacher attain an entrance.

A monk asked Wei Yan, "Monk does not allow people to glance sutras; how is it that you are glancing them yourself?" Wei Yan said, "Just aim at covering eyes." The monk said, "Would it be all right for this one to imitate monk?" "In your case, even ox hide should be glanced through."

### **Section 3.6 Entrance Stage Answers to the Koan "Sending a Letter"**

Xuan Sha sent a monk to deliver a letter to Xue Feng. Feng opened it, only three blank sheets of paper there. He asked the messenger monk, "Understand?" The monk said, "Not understood." Feng said, "Haven't you heard that 'Gentlemen, even though thousand miles apart, are of the same style'?" The monk returned and reported the incident to Xuan Sha. Sha said, "This old monk did not even realize that he had missed it!" Jian says, "Feng's answer was at the present stage of entrance, while Sha's criticism was meant to point at the third stage of use. Therefore, say instead, 'Even though all are just as white, what a pity that sheet after sheet has not a word on it.' It would then be consistent with the intention of the third stage of use. Xuan Sha was a Chan master who had already attained great opportunity and great use. He was not only treating Xue Feng like this, but there were several others who were reproached by him for not having their soles touched the ground. Readers will see this in Chapter Four on the third stage of use."

### Section 3.7 Entrance Stage Answers to the Koan "Mind"

Fa Chang heard Ma Zu's saying "Mind as such is Buddha" and attained an entrance. Then he lived on Plum Mountain without coming down. Ma Zu sent a monk to ask him, "What kind of entrance did monk attain that you are staying up on the mountain?" Fa replied, "Mind as such is Buddha." The monk said, "Ma Zu's recent teaching on Buddha Dharma is again different." Fa asked, "How is it different?" The monk said, "Neither Mind nor Buddha." Fa said, "This old fellow confuses people without ever ending. Despite your 'neither Mind nor Buddha,' I simply adhere to 'Mind as such is Buddha'." The monk returned and reported it to Ma Zu; Ma Zu said, "The plum is already ripe!" Readers try to figure out, "What was the basis for Ma Zu's approbation on him that the plum was ripe?" If it were based on his firm grasp on "Mind as such is Buddha," then injustice would have been done to Ma Zu. If it were based on his saying that Ma Zu confuses people without ever ending, then it would seem like having slandered Ma Zu.

Shi Tou asked Da Dian, "Rid of lifting eyebrows and blinking eyes, fetch the mind." "No mind to fetch forth." "Originally there is mind; why say no mind? No mind is exactly the same as slandering the Buddha." Hearing this, Da Dian greatly comprehended. On another day, Shi Tou again asked him, "What is Chan?" Da Dian said, "Lifting eyebrows and blinking eyes." Shi said, "Other than these, present the original face." "Monk, please remove them, and then recognize this one again." "I have already removed them." "I have presented it to monk already." "Now that you have presented it, how is my mind?" "Not different from monk." Shi said, "None of your business." Da Dian said, "Originally there is not a thing." Shi said, "You are also not a thing." Da Dian said, "Since there is not a thing, that is the real thing." Shi said, "The real thing is unattainable. Such being the meaning of the immediate state of your mind, also greatly need to take care of it." Jian says, "The answer Da Dian gave then that 'No mind to fetch forth' is a Chan cliché copied from the Patriarchs. Shi Tou had telepathic ability to read others' minds, therefore he turned it around by saying 'Originally there is mind.' Da Dian thereupon recognized immediately the true Mind through this 'no mind.' The other day during the dialogue the saying that 'not a thing is the real thing' is the result of this comprehension, but it belongs merely to the present stage of entrance. Therefore, Shi Tou said, 'also greatly need to take care of it,' knowing well that for the time being he was incapable of accepting that 'the real thing is unattainable,' because this belongs to the second stage of exit. Therefore, only masters of great virtue with supernatural powers can tailor Dharma teaching to individual needs. It is unlike the later Chan fellows who decreed that everyone should simultaneously wade in boiling cauldron."

Niu Tou said in his "An Inscription on Mind":

*Pay no attention to anything,*

*Rest the mind nowhere;*

*Nowhere to rest the mind,*

*Empty brightness reveals by itself.*

Jian says, "It was already declared earlier that the so-called entrance is not a place; therefore, it is said that 'nowhere to rest the mind.' However, 'empty brightness reveals by itself' is clearly indicating a place of empty brightness, hence in the "Mind" koans of the second stage, you are told to exit."

### **Section 3.8 Entrance Stage Answers to the Koan "Body"**

Vipasyin Buddha said, "The body is born from no form, even as the various shapes and forms come out of illusion."

Krakucchanda Buddha said, "Seeing that the body is unreal is the Buddha body."

Lu Geng said, "Disciple comes from the six directions of space; within which is there yet a body?" Pu Yuan said, "Making distinctions and remembering them; acting like a connoisseur." Lu said, "Wherever monk arrives, the world is accomplished." "All the foregoing are matters belonging to High Official's share."

A monk asked the great bhikhuni Liao Ran, "How is the body of the ancient Buddha?" "The world in ruins." "Why?" "Rather that there is no body of mine."

Tian Ran went to see Shi Tou. Shi Tou told him to work in the rice mill. Tian Ran then served in the kitchen for three years. One day Shi Tou said to the assembly, "Tomorrow mow the grass in front of the Buddha Hall; each one of you get spades ready." On that day Tian Ran alone had a basin of water to clean his head, and knelt in waiting. Shi Tou saw it, laughed and ordained him by shaving his head.

A monk asked Ling Zun, "Na Zha separated his bones to return them to his father, and his flesh to his mother; how is himself?" Ling Zun laid down the cane he held.

### **Section 3.9 Entrance Stage Answers to the Koan "Environment"**

A monk asked Da Mao about environment. Da Mao said, "Not showing the cutting edge." "How?" "Nothing stands in its way."

A monk asked Shui Lu, "Encountered on a narrow path, how?" Shui thereupon pushed the monk on the chest once.

A monk asked Sheng Nian, "How is a man of great peace and joy?" "Not seeing that there is a thing." "How to help others?" "Thank Acarya for receiving the speech."

A monk asked Dao Xian, "When in front is a ten thousand fathom cliff and behind are tigers, wolves and lions; how?" "At ease."

A monk asked Shou Zhen, "When in delusion and awakening, all without entering the various environments, how?" Shou asked in return, "Where does the

environment come from?" "Thus, just enter the environments." "A fellow with dragon head but snake tail." Jian says instead, "Who serves as the environment for you?"

Seng Can's "An Inscription on Faith" reads, "Subject follows environments into extinction, environments follow subject into disappearance."

### **Section 3.10 Entrance Stage Answers to the Koan "Still Coming to the Feast?"**

A monk asked Chan teacher Xian, "Today offerings are made to the late Master Wu Ran; still come or not?" Xian replied, "Originally there is nowhere one arrives; now yet would rotate with the wind?" Jian says, "If so, he would be really dead; the offerings should be pushed over. However, at the present stage, rightly should be so. Readers may consult the next three stages to find out."

Bao Xing and Elder Gan saw Madam Zheng XIII. As soon as they sat down, Bao asked, "Heard that Madam XIII visited Gui Shan; yes or no?" "Yes." "Gui Shan passed away; whereto did he go?" Zheng got up, stood by one side of the seat. Gan said, "In leisure, talking about Chan like a cataract pouring from the mouth; why not say it?" Zheng said, "What could be done by flapping these two pieces of skin?" Gan said, "What could be done by not flapping these two pieces of skin?" Zheng said, "Shut up dog's mouth!" Jian says, "This is still the Elder's question. Hence, say instead, 'Come up here.' After Elder Gan has come forth, adds, 'May a million blessings be invoked on monk Gui Shan.' Then the answer would belong to the third stage of use. However, this koan belongs only to the present stage of entrance. Elder Gan tried to help her exit to lively use, and yet Zheng did not attain it."

## ***Chapter 3***

### ***The Second Story of the Lighthouse: Exit***

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The entrance does not establish for you any position, so how could there be a so-called exit? It is only because once you have a pathless path, then you stick there, that words are employed to talk about an exit. The position which one arrives without traveling, as long as one does not attach to it, would have been exited without taking a single step. In fact, the place of renunciation as mentioned in Chapter One, the place of entrance as mentioned in Chapter Two, and the place of exit as mentioned in this chapter are not different places. Simply because you have various clings, clinging to secular life and to desires, that renunciation is mentioned. For correspondence with Chan, entrance is mentioned. Attaching to Chan like a stagnant sea, therefore exit is mentioned. Definitely had better not to misunderstand. What I talk about here are not different locations, nor have they been taken all together as a whole, disregarding the differences between earlier and later states. Should know that although the location has never changed, nevertheless, due to variations in depth of Chan attainment and merits of

realization, there are yet different states. For example, the measure of realization as indicated through the koans chosen in Section 1 of this chapter, when compared with that as indicated through the koans listed in the previous chapter, is very different. Furthermore, the koans listed in Section 3 "Selected Koans with Different-Stage Answers" of this chapter, when compared with those listed in the previous chapter, are marked with obvious differences. There is not a bit of carelessness, nor could there be a bit of blur.

## ***Section 1 Selected Disclosures and Koans Relative to the Exit Stage***

Wen Yan of Yun Men mounted the rostrum to reveal his teachings. Suddenly he drew a line on the ground with his cane and said, "Always here." Then he drew another line and said, "Always exit from here." Jian says, "The first draw is the first stage of entrance; the second draw is the present stage of exit. This word 'exit' was spoken by the ancients, and is also spoken by me now."

Chuan Zi told Jia Shan, "It simply needs to be: where the body is hidden is without traces, while where there is no traces should not hide the body." Jian says, "The latter saying 'should not hide the body' is teaching you to vacate this host position, and that counts as an exit. It is not the case that there is a new region to get to after exiting."

A monk asked Chan teacher Fan, "Not to set up the stand of awareness, is there still a way to exit the body or not?" "Yes." "Where to exit the body?" "Exited." Jian says, "Chan teachers often offer an answer based on the question encountered. The monk asked about where to exit the body; the unfolding of this doubt is squarely an exit."

Shen Hui came from Cao Xi. Xing Si asked him, "How is the essential meaning of Cao Xi?" Shen Hui thereupon straightened his body and stood up. Xing Si said, "Still with residue of debris." Shen Hui said, "Isn't it the case that monk here have real gold or not?" "If so, where could you hold onto?" Jian says, "From this koan you would know that straightening the body and standing up is exactly his entrance. Xing Si said 'if so' and asked 'where to hold onto' thereby to teach him not to hold onto an entrance. Shen Hui right then lost the corpse that he straightened and stood up; that counts as a proper exit."

Ru Bao picked up the cushion and said, "All Buddhas and sages who have entered truth exit from here," then dropped it.

Gu Shan said, "Want to know this matter; it is like a sword." A monk asked, "The learner is a corpse; how is the sword?" Gu Shan said, "Drag this corpse out." The monk consented and exited. When Shan heard that the monk had left he said, "Should have given him a good caning." Jian says, "The corpse is a matter of the first stage of entrance. Were it Manjusri's Sword of Wisdom, it could let people die, it could also let people live. 'Drag this corpse out' is the sword that let people live; this is a matter of the present stage of exit. But then why to receive the caning? Its significance lies at the third stage of use as exhibited in the next

chapter. After exited, if it is completely useless, wouldn't that remain a traveling corpse and walking meat? Those ancients, who comprehended exit but failed to comprehend use, often cannot avoid this caning. Were that monk smart, he could have plucked a blade of grass outside the gate of the monastery, then returned and said to Gu Shan, 'How does your sword compare with this grass?' He would have answered at the third stage of use."

Upon Pu Yuan's arrival, Hui Zhong asked about where from. Pu Yuan said, "Jiang Xi." "Could you still fetch the image of Ma Zu here?" "This is it." "What is behind?" Thereupon Pu Yuan retired. Later Ling of Chang Qing said, "Almost as if he did not understand." Zhan of Bao Fu said, "Almost did not arrive monk here." Jian says, "This one has not display the front." Actually, he turned around to retire, thereby had displayed even what is behind. Posterity, in practicing observation, often observe only what is in front, and consider that as having done the right thing. Seeing this koan one would know that that kind of practice is incomplete. The ancients say, "The opportunity before your eyes is not the current opportunity."

Dan Yuan asked Hui Zhong, "Hundred years later someone asks about the ultimate matter, how to respond?" Hui said, "Have pity on yourself! What is the need to have an amulet?"

Yin Feng left Ma Zu to visit Shi Tou; Ma Zu said, "The path to Shi Tou is slippery." Yin Feng said, "Carrying poles and rods to play according to the occasion." Upon arrival he circled around Shi Tou three times, shook his tin staff and asked, "What is the doctrine?" Shi Tou said, "Heavens! Heavens!" Yin had nothing to say and returned to Ma Zu. Ma Zu said, "Go there again. Wait till he says, 'Heavens!' then you shush." Yin Feng went and asked as before; Shi Tou, however, shushed first. Yin again had nothing to say and returned. Ma Zu said, "I told you 'the path to Shi Tou is slippery.'" Jian says, "The thrice circling of Yin Feng remained dead within the form of roundness; it belongs to the first stage of entrance. Shi Tou cried, 'Heavens! Heavens!' to mourn his 'death.' Ma Zu rescued him by telling him to shush. However, Shi Tou had supernatural power, so before Yin Feng's shush he gave first the same rescue. The shush here is simply an act of exhaling through the mouth."

A monk asked Xi Tang, "When neither asking nor answering, how?" Xi Tang said, "Why worry about being rotten?" Huai Hai heard it and said, "I have always doubted this old brother." A monk said, "Please, monk says it." Huai Hai said, "The unified form is unattainable." Jian says, "Not afraid of rotting is to remain constantly within the unified form, not understanding to exit."

Bao Che and Tian Ran toured together. Bao Che saw fish in the water and used hand to point at it. Tian Ran said, "Tian Ran! Tian Ran!" The next day, Bao asked Tian Ran again, "What was the intention yesterday?" Tian Ran thereupon laid down his body and simulated a fish. Bao Che said, "Heavens!" Jian says, "Tian Ran at that time was dead stuck in the stage of entrance. Therefore, say instead, 'Saw fish yesterday; no other meanings.' This would have switched the koan to the stage of use."

A monk asked Guang Cheng, "How is the original man?" "Sitting together without acquaintance." "Thus would be this learner." He saluted in thanks and left. "To whom could the secret note of worries be sent?" Jian says, "At the first

stage one realizes only the 'sitting together' without realizing the 'no acquaintance.' 'No acquaintance' is one of the Four Prohibitions of Cao Shan called 'Do not put on the original clothing.' 'To whom could it be sent?' is of the same purport."

Pu Yuan once said, "Last night at the third watch Manjusri and Samantabhadra were given twenty blows each and ousted already." Jian says, "Try going back to the koan 'Manjusri and Samantabhadra are always here' of the first stage, you would see where the boundary lies between the first stage of entrance and the present stage of exit." His disciple Zhao Zhou heard this saying about ousting, he retorted, "Who was supposed to take the twenty blows?" Pu said, "Just say where Teacher Wang (Pu Yuan) erred?" Zhao Zhou saluted him in apology and left. Jian further adds, "Ousting is where Pu Yuan attained the second stage of exit. Zhao Zhou's question intended to eradicate even the function of his second stage. The essence of his reply did not lie in the apologetic salute, but in the exit. The significance of that exit was twofold; that exit almost entered the fourth stage of finish. This person has a great admiration for Zhao Zhou; and yet to those well-known Chan masters with great merits who has crowds of followers and great vacuous reputation, dares not applaud blindly."

Pu Yuan was going to visit a farm. In a dream the local god of earth informed the master of the farm about it, and hence the master prepared food offering in advance. The next morning Pu Yuan arrived as foretold. The master told him about the dream. Pu Yuan said, "Lack of strength in practice, got peeped at by deities." A monk asked, "Why got peeped at?" Pu said, "Before the local god of earth should eat one more share of rice." Jian says, "This 'one share of rice' and the 'Manjusri ousted' of the previous koan are of the same attainment. It is not to make offering to the local god of earth, but to make efforts in thoroughly vacating the clinging state of mind that could be peeped at by deities, that counts as effective practice. Today's ordinary superficial Chan people would, on the contrary, consider it an honor to have been prophesied by the local god of earth. Ancients are like this, why not reflect? I once read Japanese Patriarchs' koans, and this koan was considered as saying 'Should make great efforts.'"

Huang Bo occupied the First Seat, saw Pu Yuan arrived, but did not stand up. Pu asked, "Which year did Elder start practicing Tao?" Huang said, "In the age of the King of Sunyata Buddha!" Pu said, "Still a grandson of Teacher Wang (Pu Yuan); get off!" Jian says, "Huang was stuck at 'the age of the King of Sunyata Buddha,' and that was pointed out by Teacher Wang, so he had to get off." Jian says instead, "Do you want to know when that year was? That is beyond your share!" Then Huang could have continued to monopolize the seat.

Chan teacher Cao invited Monk Mi to dinner without setting up a seat for him. Mi spread out his kneeling mat and did prostration; Cao got off his seat, and Mi took Cao's seat, thereupon Cao sat on the ground. After the meal, Mi's followers mocked Cao for having his seat taken away. Cao said, "If he returns in three days, he could be saved." Three days later Mi did return, and said, "Day before yesterday encountered thief." Jian says, "The second stage was stolen by thief with only the first stage remaining. Who told you to stick fast to the original seat without knowing to exit!"

A monk asked Hui Tong, "After having visited Pu Yuan, how?" Hui remained silent. The monk said, "What was monk's view before visiting Pu Yuan?" Hui

said, "It could not have been otherwise." The monk reported the meeting to Jing Cen. Jing Cen showed him a gatha as follows:

*He who stays unmoved at the top of a thousand-foot pole,  
Although has gained strength, is not completely true yet;  
Taking another step from the top of the thousand-foot pole,  
The world encompassing the ten directions is the whole body.*

Cong Shen (Zhao Zhou) was serving as a cook in the monastery. He closed the door, with the room completely filled with smoke and fire, shouted, "Fire! Fire!" When people arrived, he said, "I'll open the door if you can say it." The assembly had no reply. His teacher Pu Yuan passed him a lock through the window, Cong then opened the door. Jian says, "Zhao Zhou was using this occasion to show the assembly that one should not lock oneself up in the first stage. Were I among the assembly, I would have asked him, 'Who lock you in? To untie the bell it depends on the one who tied it in the first place. I cannot save you!' If it were said like this, Teacher Wang's passing him a lock through the window would have been superfluous."

Cong Shen went over to Huang Bo. Huang shut the door, Cong thereupon fetched a fire, went into the Dharma hall and shouted, "Fire! Fire!" Huang thereby came out, grabbed Cong and said, "Say! Say!" Cong said, "Drawing the bow after the thief is gone." Jian says, "This is a double koan." Huang shut the door to show Cong Shen the first stage of entrance. Cong Shen recognized his first stage of entrance, and shouted "Fire! Fire!" in the Dharma hall to show Huang Bo that one should exit from here. Huang came out, grabbed Cong Shen and pressed him to say at once, in order to see whether he knows about exit. Who would know that Cong Shen had already comprehended it, therefore he reproached Huang for drawing the bow after the thief was gone. Since Huang had opened the door and come out, that amounts to the thief was already gone, why need to say it separately? Saying it separately would become a belated drawing of the bow. Therefore, this koan is duplex. It is not only Huang Bo showing Cong Shen, should know that it is also Cong Shen showing Huang Bo. If the reader turns back to read this koan again, then could thoroughly understand the flavor of exit.

Cong Shen arrived at Bao Shou's place. Bao Shou saw him arrived, thereupon sat backwards. Cong thereupon did prostration. Bao Shou got off the seat. Cong then exited. Jian says, "Cong Shen and Bao Shou both then exactly indicated the second stage of exit: Bao Shou's getting off the seat was exactly like Cong Shen's exiting. Readers may turn back to read the earlier koan in which Monk Mi occupied Chan teacher Cao's seat without getting off, and make a comparison."

A monk asked Cong Shen, "What is called 'the mystery of mysteries'?" Cong Shen said, "How much time since you were in the mystery?" "Already long time!" "Had not met old monk, almost been killed by the mystery."

Cong Shen raised bowl and said, "Thirty years later, if you will see old monk, keep it for receiving offerings; if not, smash it right away." A monk stepped out of the ranks and said, "Thirty years later dare say seeing monk?" Cong thereupon smashed the bowl. Jian says, "If it were not smashed, it cannot be considered as

real seeing. If Jian were there, it would not be difficult to preserve this bowl. Just say, 'Seeing or not seeing, temporarily leave these two sides aside. Thirty years later, it won't do any harm to lend it to me for my use.' The reader may comprehend this by studying the koan on Cong Shen's (namely, Zhao Zhou) duster in Section 1, Chapter Four below."

A monk asked Cong Shen, "How is spotlessly pure?" Replied, "Here does not keep itinerant laborers." Jian says, "Drive out this itinerant laborer; why need to be spotlessly pure?"

A monk asked Chan teacher Xian of Ling Jiu, "How to obtain the Dharmakaya all at once?" "Once passed the Dragon Gate, look beyond the clouds; Do not become a Yellow River fish with marked forehead." Jian says, "The first sentence is still at the first stage; the second sentence belongs to the present stage of exit."

Lu Gen asked Pu Yuan, "An ancient raised a goose in a bottle. As the goose grew up, it could not get out of the bottle. Now, without breaking the bottle or damaging the goose, how could monk bring it out?" Pu Yuan called his name, "Minister Lu Gen!" Lu Gen answered, "Yes." Pu Yuan said, "Exited!" Jian says otherwise, "As you ask the question, the bottle has already been broken."

Yang Shan asked his junior classmate Xiang Yan about his view. Xiang Yan replied, "Last year's poverty was not poverty; this year's poverty is real poverty. Last year's poverty was without land to stand an awl. This year's poverty is without even an awl." Jian says, "This belongs to the present stage of exit. Thereafter Yang Shan commented, 'You have attained only the Tathagata Chan, but not the Patriarchal Chan,' thereby ridiculing Xiang Yan for not attaining the great opportune use; this, however, belongs to the third stage of use."

Yang Shan asked Shuang Feng about his recent view. Shuang Feng answered, "There is not a thing confronting the sentiments." Yang Shan said, "The understanding is in the environment." Shuang Feng said, "How is elder brother's intention?" "Don't you know one to whom there is not a thing confronting the sentiments?" Jian says, "What Yang Shan called 'one to whom there is not a thing confronting the sentiments' is the mind clinging to such a state; this mind included should be exited."

Chan teacher Zhi Qin saw peach blossoms and attained comprehension; he said, "Ever since then there is no doubt whatsoever." Gui Shan thereupon told him to take care of it. And yet Xuan Sha said, "Dare to guarantee that old brother is not thorough." Xuan Sha then asked Gui Chen about this; Gui Chen said, "If it were not for Gui Chen, would walk to death people under the sky." Jian says, "What Gui Chen meant was, if it were not the case that Gui Chen could exit himself, would walk to death people under the sky. Xuan Sha dared to guarantee that Zhi Qin was not thorough because Zhi Qin himself clearly had one who does not doubt, how could that be thorough? This koan was cited before in Section 2, Chapter Two. Readers may go back to see in comparison."

A monk asked Ying Tian, "How is monk's Buddha Nature?" "What do you call as Buddha Nature?" "Thus, monk has no Buddha Nature?" "Joyful! Joyful!" Jian says, "It can be deduced from this that the Dharma joy of the second stage of exit is far exceeding that of the first stage of entrance."

Wang Jing Chu, the Imperial Attendant, was reviewing official businesses at his desk when monk Mi came. Wang thereupon raised his pen. Mi said, "Still could pass judgment on the empty sky or not?" Wang threw down his pen, went into the parlor, and would not come out again. Mi sent a man to eavesdrop on Wang and heard Wang saying, "Lion bites people, while hunting dog chases a lump of earth." Mi thereupon became greatly angered. Jian says, "Mi at that time held on to the empty sky, thus fell among the kind of a hunting dog." Says instead otherwise, "The king's laws are too strict; nobody can abide by them. Why not resign from the post and retire?"

Fa Zhen saw a monk leaving on pilgrimage to salute Samantabhadra, thereupon he raised his duster and said, "Manjusri and Samantabhadra are always here." The monk drew a circle by hand, threw the circle to the back, and then prostrated to Fa Zhen. Fa Zhen said, "Attendant! Fetch a cup of tea for this monk." Jian says, "Had he not thrown it to the back, how could he deserve receiving this cup of tea?"

A monk newly arrived. He asked Hui Jue, "Coming from afar to depend on you; how is your intention?" Hui said, "The government is very strict; no arrangement is allowed." "Isn't there some way to bypass the regulations?" "Temporarily spend the night in the kitchen." Jian says, "No arrangement is allowed; that is the expression on the part of the teacher at the present stage of exit. One should be able to evacuate oneself from this subjective position. Zhao Zhou said, 'Where there is no Buddha, pass over quickly.' An ancient poet said in his Ode to the Fisherman: 'Cannot be bound by the position of a Buddha or Patriarch; When night comes still sleep among the reeds.'"

Superior Seat Hua came; Chan teacher Ri Rong clapped hands thrice and said, "A ferocious tiger is in the way of a wagon; who is its opponent?" Hua said, "A large falcon soars straight up to the sky; who can catch it?" Ri Rong said, "Both are difficult to cope with." Hua said, "Rest for now; this koan is still unresolved." Ri Rong, swinging his cane, returned to the abbot chamber. Hua said, "This fellow is already dead!" Jian says instead, "I do not ride you, this dead tiger."

A nun arrived at monk Ju Zhi's place. Wearing a bamboo hat and holding a cane in her hand, she circumambulated the teacher thrice and said, "If can say, then will take off the bamboo hat." Asked thrice, all had no reply; the nun left immediately. Ju therefore asked monk Tian Long. Tian Long raised one finger to show him, thereupon he greatly comprehended. Since then, whenever a monk arrived, he simply raised one finger to receive him, without saying anything else. Jian says, "All those above belong to the first stage, but not adequate answers to the nun's question. Were Jian there, would say otherwise, 'How many have been buried under the bamboo hat?' Then it would belong to the present stage." There is another koan on "bamboo hat" in Section 1 of Chapter Two. Readers may go back to see the contrast.

While planting pine trees, Huang Bo asked Yi Xuan [Lin Ji] "What is the use of planting so many pine trees here deep in the mountains?" "First, to leave an ancient monument to posterity, and second, to enhance the appearance of the arch gate leading to the monastery." Having said thus, he beat the ground thrice with his shovel. Huang said, "Even so, you have already received my caning." Yi again beat the ground thrice and shushed. Jian says, "Both ancient monument and enhancing the appearance are not means of livelihood; only exiting through

shushing would do." Therefore, Huang Bo continued, "My School comes down to you, only then this gesture comes into existence." What is called exit at the present stage is simply this.

Venerable old hand Chen heard that an old practitioner was difficult to get along with, so he went into the latter's chamber. The old practitioner shouted at first sight of him. Chen slanted his palm and said, "A double koan!" The old practitioner said, "Where is the error?" Chen said, "This wild fox spirit!" and retired. Jian says, "Mocked him for not understanding to exit."

Huang Bo asked Chu Nan, "How were you before displaying images in the three realms?" "Even now could it be existent?" "Put aside existent or not; how is it now?" "Neither present nor ancient." Huang said, "My Dharma eye is already in your body." Chu Nan later presided over Bao En Monastery in Gu Su for twenty odd years without taking a single step outside the door. Jian says, "The ancients also considered it an important condition to know the existent. What is meant by 'could it be existent' above is simply disclaiming what has been entered as existent. As to the existent of knowing what is existent, it belongs to the third stage of use, where great opportune use is considered as wondrous existent." Readers will learn about this by studying the koans listed in Chapter Four on the stage of use.

While Ling Guan was drawing water a monk came to seek instruction. He thereupon showed him the horizontal shaft; the monk then went away. In the evening, Ling Guan asked about the monk and learned that he had left. Ling said, "Only got one stick."

A monk asked monk Zhao, "How is it when there is no cloud in the sky for thousands of miles?" Zhao said, "Even the blue sky should be caned." Jian says, "He who sits in the center of the empty sky without understanding to exit, should each come to receive the caning. However, if you have not gone through the attainment of the first stage, you are not even qualified for receiving these blows."

A monk asked Miao Ji, "How is the path that is frequently trodden by thousands of sages?" Miao Ji said, "Definitely invisible!"

A monk asked Bao Shou, "How about trampling down the city of mirage?" Bao Shou said, "A dead fellow is not to be chopped!" The monk said, "Chop!" Bao Shou thereupon gave him a beating. Jian says otherwise, "Vacate the subjective position, and chopping becomes superfluous."

A monk asked Yan Zhao, "How about a bright moon in the sky?" Yan said, "Not to roll across the sky, arbitrarily buried somewhere underground." Again, "Not up in the round sky, temporarily stay confined at You Li."

A monk asked Dao Wu, "What is said to be a wonderful and mysterious saying?" Dao said, "Don't say that I understand Buddha Dharma." The monk said, "Nevertheless, this learner is still riddle with doubt." "Why not ask old monk?" "I have asked already." "Go away! Not a place for you to stay." Jian says, "This last sentence was so clearly and kindly said, and yet rare are those who can comprehend its significance!"

Tian Ran paid a visit to National Master Zhong, and asked the attendant, "Present or not?" "Indeed present, but not seeing visitors." Tian said, "Too abysmal!" The attendant said, "Look through Buddha eye also could not see." Tian said, "Dragon begets dragon offsprings; phoenix begets phoenix offsprings." Jian says, "Readers try to ponder: Was Tian Ran mocking or praising this couple of teacher and disciple? Abysmal is due to lack of exit. Like father, like son; those words about dragon and phoenix were in mockery. That is why later, when the National Master woke up from a nap and heard it, he caned the attendant. Tian Ran heard this, then said, 'Unmistakably called the National Master from Nan Yang.' This remark then was genuinely in praise of the National Master."

The next day, Tian Ran again called on National Master Zhong. Once met, Tian Ran began to spread out his sitting mat. The National Master said, "No need! No need!" Tian Ran stepped back. The National Master said, "As such! As such!" And yet Tian moved forward. The National Master said, "Not so! Not so!" Tian Ran circled the National Master once and exited. The National Master said, "It is distant in time from the ancient sages, most people are idle and lazy. Thirty years later, it would even be difficult to find this fellow." Jian says, "The National Master Hui Zhong of Nan Yang used to stay in Dang Zi Valley of Bai Ya Mountain for forty odd years without coming down the hills. Emperor Su Zong of Tang Dynasty honored him as the National Master. That was more than a thousand years ago, which is many, many times the thirty years mentioned. The Master said only that most people are idle and lazy, but not that people lack intelligence. Nowadays ordinary arrogant and deluded people do not apply themselves diligently, but show off with endless debates. The situation is within what was apprehended well in advance by the National Master. Alas! How sad! How painful!"

A monk from Jiang Ling called on Da Chuan. After prostration in reverence, he stood to one side. Da Chuan asked, "When started from Jiang Ling?" The monk picked up the sitting mat. Da Chuan said, "Thank you for coming from afar; retire!" The monk thereupon left. Da Chuan said, "If it weren't like this, how could know the eyes in detail?" The monk clapped hands and said, "What a shame! Almost misjudged people everywhere." Later the monk told the incident to Tian Ran. Tian Ran said, "It was all right only with Da Chuan's Dharma path; here at my place it is not so." "How?" "Three more steps than Da Chuan." The monk prostrated in reverence. Tian Ran said, "Those who have misjudged people everywhere are many." Jian says, "Readers may ponder on this koan together with the preceding one."

A monk asked Yuan Zhi, "Why is it difficult to find the footprints of Bodhisattvas who are without supernatural powers?" Yuan said, "Only those who pursues the same path would know." "Monk knows or not?" "Don't know." "Why not?" "You do not understand my saying." Jian says, "This so said 'don't know' is not the ignorance of ordinary fools. Here you are not allowed to have any knowledge, nor any ignorance or mistake."

Dong Shan arrived at Ming Zhe. Ming asked, "Where did you leave recently?" "Hu Nan." "What is the last name of the Circuit Intendant there?" "No last name." "First name?" "No first name." "Does he still attend to official business or not?" "Naturally there is the staff." "Even without going in and out?" Dong Shan thereupon flicked his sleeves and exited. The next day Ming Zhe said, "Yesterday Acarya did not respond fluently. Please say it today. If you can say it, I shall offer

the meal and have your company for the summer." Dong Shan said, "Too noble." Ming Zhe thereupon ordered meals to be served. Jian says, "His question of 'even without going in and out' drove people to a dead end. Dong Shan then could only finish it by leaving, but could not respond in speech. The next day Ming Zhe pressed again for a response in speech before breakfast; Dong Shan's reply came right out from his mouth. If one indeed could escape from falling into 'being noble' and applies lively, then it would already approach the third stage of use."

A monk arrived at Xian Tian and immediately prostrated in reverence. Xian Tian said, "Wild fox ghost! What have you seen that you prostrate immediately?" The monk said, "Old bald slave! What have you seen that you ask like this?" Xian Tian said, "Bitter! Bitter! Today Xian Tian forgets the past and loses the future." The monk said, "What is more, the gain would eventually not compensate for the loss." Xian Tian said, "And yet that is not so?" The monk said, "Who?" Xian Tian thereupon laughed audibly and said, "That is certainly far from it." Jian adds, "Could it be helped that the heels are still not on solid ground!" Some people hold on to the words "what" or "who" as abolishing both the inside and the outside, and yet they are dead stuck in the intangible puzzle of the word "who" without understanding to exit, not to mention the great opportune use based on heels on solid ground.

A monk came to learn from De Shan; De closed the door. The monk knocked on the door; De asked, "Who?" The monk said, "A lion cub." De thereupon opened the door, rode on his neck and asked, "Where does the beast come and go?" The monk had no reply. Jian says instead, "Came on its own without being ridden!" While saying so, pulls De down. Wouldn't it be most gratifying? The reason being not afraid of the ferocity of a lion, only afraid of riding a lion but cannot get off its back.

A monk called on Da Tong and said, "Carrying a piece of uncut jade to the teacher; please cut and polish it." Da said, "Not for materials suitable for ridgepoles and beams." The monk said, "In that case, Bian He [referring to a person who carried a piece of uncut jade] would have no place for advancement." Da said, "Carrying is lonely and laborious." "Not carrying, how?" "Not to advise you to carry uncut jade to a teacher for cutting and polishing." Jian says, "'Carrying is lonely and laborious' has spelled out the reasons for the exit stage."

A monk asked Da Tong, "'In heaven and under the sky, only I am supreme'; how is I?" Da said, "What would be the offense for overthrowing the teacher?" Jian says, "Now and then some Chan teachers would preach: 'Stand atop high mountains, and walk on deep ocean floor.' They would employ this Divine Self which encompasses heaven and earth to harm all sentient beings. Ordinary 'blind' fellows would hold fast to this; it would be most difficult to exit. Overthrowing such a teacher is not only blameless but also saving his wisdom life. Such would be real descendants of Sakyamuni."

A monk asked Da Tong, "How was it before Bodhidharma came?" "All over heaven and earth." "How is it after he came?" "Cannot be covered." Jian says, "It should be known that, that which cannot be covered is not within heaven and earth."

A monk asked Ru Na, "Not a thought arises, how?" Ru said, "What could that be used for?" The monk had no reply. Ru said, "Having penetrated the Dragon Gate,

clouds and rain converge; Mountains, rivers and the great earth are all entered without a trace."

Liang Jia said, "Even saying that originally there is not a thing still does not deserve the robe and bowl; being able to make a turning remark at this juncture, then would do." A monk made ninety-six remarks, all failed to match. Finally he got one. Another monk wanted to obtain this remark, after three years of waiting on him still could not get it, he then threatened him with a knife. The monk said, "Even when fetched, there would still be no place to stay." Jian says, "At the present stage of exit, this meaning could temporarily be allowed to deserve the robe and bowl. In my humble opinion, however, to deserve the robe and bowl should know about use. He who knows only the emptiness, but not the haveness, still does not deserve the robe and bowl." Jian therefore says otherwise instead, "Thanks to monk for kindness; I have not let him spend time in vain."

A monk asked Xue Feng, "Relying on the Buddha to become a monk, why not recognize the Buddha?" "Good events are inferior to no events."

A monk asked Xue Feng, "Tranquil without dependence, how?" "Without dependence is still sick." "How is it after turning around?" "A boat sailing down to Yang Zhou."

A monk asked Yuan An, "When thousands of movements are not different from such an absorption, how?" "A smart crane soars beyond the empty sky, while a dull bird leaves not the nest."

A monk asked Yuan An, "The learner returns to home town, how?" "Home is in wreckage and folks are all dead; where would you return to?" "In that case, will not go back." "The remainder snow in the yard will be dissolved by the sun; the floating dust in the room should send whom to sweep?"

A monk asked, "Who may eat the food of the Gandhara Buddha Kingdom?" Yuan An replied, "Should know that even those who may eat such food should be supported to exit."

A monk asked Ben Ji, "How is a perpetually present person?" "Just when Cao Shan [Ben Ji] is temporarily out." "How is a perpetually absent person?" "Difficult to get."

A monk asked Ben Ji, "How to maintain?" Ben said, "As if passing through a water contaminated with the poison of Ku, not even a drop of it can be contacted."

A monk asked, "How is the master of the Dharmakaya?" Ben Ji said, "Said that in the country Qin there is no human." "Isn't this one it?" "Chop!"

A monk asked Ben Ji, "Who is constantly in the ocean of life and death?" "The second moon." "Still pursues escape or not?" "Also pursues escape, just that there is no path." "Who can receive the escapees?" "One who carries an iron cang."

A monk asked Bao Gai, "Who lives in a leakproof house?" "Without name and not attached to a body." "Still has a position or not?" "Not to stay."

A monk asked, "One arrow shooting through three passes?" Wen Sui replied, "Release the master of the pass to see." "If so, then errors recognized would certainly be rectified." "When else to wait for?" "What a fine arrow, with no place to target," right then the monk exited. Wen Sui called him and said, "Try to shoot the arrow for one." The monk remained silent for a long while and then retreated. Wen Sui gave him seven blows with a cane and said, "Let a confusing fellow doubt it for thirty years." Someone cited this incident to Tong An. Tong said, "Although the arrow was shot, the point is that it missed the target." "How to hit the target?" Tong said, "Who is the master of the pass?" Jian says, "Wen Sui had clearly said to release the master of the pass; since the master had been released, without a target how could it hit?"

Jing Qing asked, "Sky cannot cover, earth cannot carry, isn't that it?" Shi Yan replied, "If that is it, then it is covered." Jian says, "The so-called exit is not only to exit the state entered at the first stage, but also to exit the mind that can enter. This koan has expressed it quite obviously. It may be pondered over along with the other koan in this section where a monk asked Da Tong about the state of affairs before and after the coming of Bodhidharma."

A monk asked, "How about encompassing thousand miles as one breath?" Dao Xian said, "Loaf beyond the court while seeing a guest off."

A monk asked Shi Bei, "How is the learner himself?" Shi Bei said, "What is the use of one's self?"

Shi Bei asked Jiao Ran, "Vimalakirti observed the Buddha. Future does not come, past does not leave, and present does not stay; how to observe?" "Please let Jiao Ran pass; there is something to discuss." Shi Bei said, "Why need to discuss?" Jiao then remained silent for a long while. Shi said, "Who is supposed to understand this?" Jiao said, "It's a waste of time to listen." Shi said, "I know that you are making a plan for living toward the den of ghosts."

Xuan Sha (i.e., Shi Bei) asked Jing Qing, "It is a great mistake not to see a dharma; not seeing which dharma?" Jing Qing, pointing at a pillar in front of the main hall, said, "Isn't it this dharma?" Xuan said, "The clean water and white rice of Xi area may be freely partaken by you; as to Buddha Dharma you have not comprehended." Jian says, "Xuan Sha was a great Chan master who had attained great use; everywhere he pointed out the exit, teaching people to jump out of the ghost den and place heels on the ground. He was indeed an exemplary figure of the third stage of use. Heard that there was a special collection of Xuan Sha koans; unfortunately it has not been included in the Tripitaka. Even after many attempts at looking for such a book in used book bookstores, it simply could not be found. Besides Grandma Ling and Zhao Zhou, this person has a great deal of admiration for Xuan Sha. Let this matter be put aside for now. After all, not seeing which dharma? Readers try to ponder. Did not Xuan Sha say, 'Clean water and white rice may be freely partaken by you'? The intention belongs to the third stage of use. For the present stage, it is only necessary to upset this pillar in front of the main hall."

Xuan Sha made a tour to the south. The people of Pu Tian welcomed him with a special performance of all sorts of acrobatics. The next day he saw Elder Xiao Tang and said, "Yesterday such clamor, where has it gone to?" Xiao Tang lifted a corner of his robe. Xuan said, "It is expected that it would be irrelevant." Jian

says otherwise, "Yesterday, today; what kind of talk. I have never reminisced."

A monk asked, "How is it when the learner bears it right away?" Xing Sheng replied, "How do you bear it?" Fa Deng replied otherwise, "Do not waste the effort." Jian says, "One frequently comes across many words about bearing it in books on Chan. They are all temporary devices for the first stage, and are no longer permissible at the present stage."

Lin Quan called on Ci Guang. Guang saw him leaving, extended a hand to support Lin down the steps and said, "Slowly now, don't slip and fall." Lin said, "What if suddenly slip and fall?" Ci said, "No longer need to support with a hand." Lin broke into a hearty laugh. Jian says, "Pang Yun fell, his daughter did the same. Pang asked her; she replied, 'Just to give you a hand.' This support was by body; it is just the same as Ci Guang's by saying 'no need to support.'"

A monk asked Zhao Hua, "How is it when sleeping alone on an isolated peak?" "Seven monks' quarters are unoccupied but you don't sleep therein; who told you to sleep alone on an isolated peak?" Jian says, "Turn back and read the koans in Chapter Two: 'sit atop very high mountain' and 'there is not a blade of grass for thousands of miles,' the differences in depth in the order of the first and second stages may be compared."

A monk asked, "No Buddha, no sentient beings; how?" Huai Yun replied, "Who is like this?"

A monk asked, "Having swallowed the water of hundred rivers, only then a bit of mind is understood; how?" Ling Jue replied, "Although the hairy cloth has been taken off, the scale and shell are still worn." Jian says otherwise, "Why not swallow up even this bit of mind?"

Yue Lun asked his disciple Tong Quan, "Mt. Jing is beautiful where Bian He arrived; the emperor obtained the jade seal through him; how?" "A clever crane does not rest under the trees; country folks do not value a peaceful year."

Dao Kuang asked, "Where does monk come from?" "From chopping firewood." "Is there still something that cannot be chopped up?" "There is." "How?" The monk had no reply. Dao said, "Why not ask me?" The monk thereupon asked. Dao said, "Cheating to such an extent!"

A monk asked, "How to connect when one seems to be two?" Xiang Cheng replied, "One is cheating to such an extent!" Jian says, "The two occurrences of 'cheating' in this and the previous koans refer to the same problem - unwilling to exit."

A monk asked, "Does one who is present all hours around the clock deserve the offerings of men and gods?" Shou Pi said, "Deserves not." "Why?" "Because you are always present."

Gu Shan went on an invitation from the Great King. Xue Feng saw him to the gate, and, upon his returning to the Dharma Hall, said, "A divine arrow has already shot straight into the nine-circled city." Superior Seat Fu said, "In his case, not yet." Feng said, "He is a thorough man." Fu said, "Let one go to check it over." Fu then caught up with Gu Shan on the way and asked, "Elder brother in

the Dharma, where are you going toward?" "Into the nine-circled city." Fu said, "Suddenly encounter being encircled by an army, how?" Shan said, "His household definitely has a path leading up to the sky." Fu said, "In this case, then it would have been leaving palaces and losing imperial halls." Shan said, "Where wouldn't be proclaimed the supreme lord?" Fu flicked his sleeves and right then returned. Feng asked, "How?" Fu said, "What a divine arrow! it has been broken at midway!" Thereupon recited the earlier conversation. Feng thereupon said, "There are his words." Fu said, "This old frozen pus has yet sentiments for native land." Jian says, "Mocking that both of them were trapped by nobility and understood not to exit."

Commissioner Lu asked Nan Quan (i.e., Teacher Wang), "What is the family name?" Nan said, "Last name is Wang [king]." "Still has family and retinue or not?" "The four attending officials are not ignorant." Lu said, "Which position does the king occupy?" "The jade palace is overgrown with moss." "When the jade palace is overgrown with moss, how?" "Not occupying the rightful position." Jian says, "Not occupying the rightful position is the main theme of the present stage of exit." Later Shi Lin Gong made the following ode on this episode:

*Not occupying the rightful position, the jade palace overgrown with moss;*

*The four attending officials have no way to offer their fine plans.*

*Do old farmers know whose power it is that enables*

*Their singing in warm breeze that accompanies their moving hoes?*

A monk came forward, made prostration, walked backward and stood. Hong Ren said, "I am inferior to you." The monk consented. Hong said, "Let go where there is no man."

A monk asked, "Heaven and earth pay no attention, the universe is careless; how is it?" Zong Hui replied, "Fog rises at Xian Shan Pavilion; a steep shoal does not detain boats."

A monk asked, "The ancients, once recognized the path of Cao Xi [where the sixth patriarch resided], thoroughly understood that life and death are irrelevant. Cao Xi would not be asked about; how is the path of Luo Shan?" Yi Yin of Luo Shan thereupon spread out his hands. The monk said, "Thus, one path is passable, so are all other paths?" "What other paths?" The monk came forward. Yi said, "A smart crane is beyond the clouds; a silly bird does not leave its nest." Jian says, "This answer sounds exactly the same as the one made by Yuan An; see above."

A monk among Jia Shan's assembly went to visit Shi Shuang and said, "Not paying attention." Shi said, "No need." The monk then went to Yan Tou's place and also said, "Not paying attention." Yan said, "S-s-sh." The monk stepped back. Yan said, "Although a young man, also can take care." Jia Shan said, "Shi Shuang although had a knife that could kill people, yet no sword that would revive people." Jian says, "To learn more about the sword that revives people, just look at the third stage of use."

Nan Quan was gathering rice not well-cooked and said, "Sheng (raw) rice." [In

Chinese, the character Sheng has both the meanings of "raw" and "born."] Zhi Jian said, "No Sheng (born)." Nan Quan said, "Non-born is still the tip."

A monk asked, "Now that he is called a river god, why is he yet pushed around by waves?" Da Lang replied, "The marvelous is attained only by floating along the stream; Sticking to the bank would get lost." Jian says, "Sticking to the bank would get lost, hence it is necessary to exit. This is the principal theme of the present stage. After having exited, if it were not to result in vain, it is necessary to attain the marvelous by floating along the stream. This has already entered the third stage of use as presented in Chapter Four. Therefore, this koan is cited here to conclude the present stage of exit."

## ***Section 2 Examples of Conditions for Attainment at the Present Stage***

Pei Xiu entered the Da An Vihara, saw the mural painting of a sage monk, and asked, "The true countenance is awe-inspiring; where would the sage monk be?" Hence Huang Bo called, "Prime Minister Pei!" Pei responded. Huang then asked him, "Where is?" Hearing that, Pei greatly comprehended.

A monk called on Hua Lin. Right after his sitting mat was spread out, Hua said, "Slowly." The monk said, "What does monk see?" Hua said, "It is a pity to knock break the bell tower." The monk thereupon greatly comprehended. Jian says, "The comprehension hinged on the breaking but not on the tower, therefore the koan belongs to the present stage."

De Shan Xuan Jian called on Long Tan [Dragon Pool] and said, "Black dragon." Long Tan thereupon lit a candle and gave it to De. De was going to receive it when Long abruptly blew its light out. De then prostrated. Long said, "See what?" De said, "From now on, no longer doubt the tongues of old monks under the sky." Jian says, "If De Shan received the candle then and remained dead in its brilliance, how would he ever know the marvel of the black dragon?"

Monk Lou Zi went by a cabaret while walking downtown. He stopped there a short while just to rearrange his stockings; then he heard someone upstairs singing: "Since you have no Xin [heart], nor have I!" [In Chinese the character Xin means both "heart" and "mind"; hence what the monk heard could also be understood as: "Since you have no mind, nor have I!"] All of a sudden, he greatly comprehended.

Qing Huo attained an exit at Da Zhang's place. Shui Long assembled the monks for Qing Huo to tell them his state of comprehension. After Qing Huo had offered incenses, he said, "The offering of incense is done. Comprehension is no comprehension."

## ***Section 3 Selected Koans with Different-Stage Answers***

### **Section 3.1 Exit Stage Answers to the Koan "The Intention of Bodhidharma's Coming from the West"**

A Monk asked Su Xuan, "How was the intention of Bohdhidharma's coming from the West?" Replied, "Understanding is no understanding; doubting is no doubting." Again, "Not understanding what is not doubted; not doubting what is not understood." Jian says, "The emphasis of the exit stage is on 'Not understanding what is not doubted.'"

A monk asked Dao Qin, replied, "Wait until after I will have passed away to tell you."

Yang Shan asked Gui Shan, replied, "What a fine lantern!" Yang said, "Isn't it just this one?" Gui said, "What this one?" Yang said, "What a fine lantern." Gui said, "Certainly not recognizing it."

A monk asked Long Yun, Chan teacher Tai replied, "Last night old monk lost some cattle in the corral."

A monk asked Zhao Zhou. Zhou got off the Chan couch and stood. The monk said, "Isn't this it?" Zhao Zhou said, "Old monk did not say a word."

A monk asked practitioner Tian of Lu Shan, replied, "Wherefrom was the question obtained?"

A monk ask Yi Zhong, replied, "A duster made of tortoise hair, a cane made of hare horn, where would Great Virtuous hide them?" "Tortoise hair, hare horn, how could there be?" "Flesh weighs ten catties, the weight of intelligence is negligible."

A monk asked Dao Ying, replied, "On the ancient path none is encountered."

A monk asked Ju Dun, replied, "Wait until the stone tortoise knows how to speak to tell you." The monk said, "The stone tortoise has spoken." Replied, "What were you told?"

A monk asked Xuan Tong, replied: "Bone-biting fellow, get out!"

A monk asked Yong Ping, replied, "Not to scatter sand."

A monk asked Qing Zhu, Qing said, "A slab of stone in midair." The monk prostrated to thank him. Qing asked, "Have you understood?" The monk replied, "Not understood." "Fortunately that you do not understand. If you did, I would have hit and broken your head."

### **Section 3.2 Exit Stage Answers to the Koan "Family Style"**

A monk asked Ru Min about his family style, replied, "A decayed house with no one to repair it."

Yun Yan asked Yuan Zhi, replied, "Could let you point at, what could that do?" "Long since been without this." "The root of teeth still retains an astringent taste."

A monk asked Dao Kuang, replied, "Rather be poor and clean to enjoy oneself, than rich and dirty to worry much."

A monk asked Yan Zhao, replied, "A crane in deep water would have difficulty taking off; a horse without a long journey would casually chase the wind." Jian says, "Compare this koan with the first stage koan 'Sheng Nian's family style' in which Sheng replied, 'in front of a ten thousand fathom cliff,' and the difference in depths of attainment would be learned. Therefore, Jian commented on that koan as being too high sounding. Readers might go back to read it again."

### **Section 3.3 Exit Stage Answers to the Koan "Ox Herding"**

Tian You wrote a gatha on ox herding as follows:

*Two horns pointing to the sky,*

*Four feet standing on the earth,*

*Pull apart the rein,*

*What dung and fart to herd!*

A monk asked, "This one loves to kill cattle, has sin or not?" Hui Jue replied, "No sin." "Why?" "Kill one, still one." Jian says, "Only afraid that killing one, dying one. Therefore, the main theme of this stage is to break up that which sits in death. Hence, an ancient virtuous said, 'Large ocean does not retain corpse.'"

### **Section 3.4 Exit Stage Answers to the Koan "Duster"**

Yang Shan went to learn from Yan Tou. Yan raised the duster; Yang spread the sitting mat. Yan threw the duster to the back; Yang retrieved the sitting mat. Yan said, "Not approve of your spreading, only approve of your retrieving." Jian says, "The first half aims at the first stage, while the second half aims at the present stage. Yan Tou's 'only approve of your retrieving' emphasizes on the present stage; where the eyes gaze at is very obvious."

Xue Feng asked a monk arriving from Jiang Xi, "How far apart is Jiang Xi and here?" "Not far." Xue raised the duster and said, "Still set apart by this one?" "If set apart by this one, then far." Xue immediately beat him. Jian says, "Beating him for not going beyond this one." Jian says instead, 'Although not set apart by this one, I would not fetch it along.' Then the beating could be avoided."

Da Jue arrived at Yi Xuan. Yi raised the duster; Da Jue spread the sitting mat. Yi threw down the duster; Da Jue retrieved the sitting mat and went into the monks' quarters. The congregation said, "Isn't this monk a relative or old acquaintance of monk? He did not prostrate and was not beaten." The teacher called Da Jue out

and said, "The assembly said that you did not pay respect to the Elder." Da Jue said, "Don't care," and went back into the congregation. This "don't care" belongs to the present stage of exit. However, resting under "don't care" may still be given a beating. What is the reason? If Jian were there, would reproach him by saying, "As to caring, may let you care not, and yet the Elder should not be slighted." This purport is at the third stage of use. Were Da Jue truly a smart monk, he could then answer, "It is not difficult to prostrate; how could people be helped from misunderstanding it? A good event is inferior to no events." Then he could still leave with a flourish of his sleeves; it would have belonged to the fourth stage of finish. Readers should first finish reading the entire book, understand thoroughly the principal themes of the four stages, and then compare the various answers given at the four stages to the same koans as cited in Chapters Two to Five. They would realize the difference in depths of attainment. This matter definitely should not be taken in a muddling manner.

### **Section 3.5 Exit Stage Answers to the Koan "Glancing Sutra"**

Yang Shan asked Shan Dao, "Still go through reading the doctrines or not?" "A matter beyond one's lot. However, if one were against it, that would also be arrogant wisdom and not worthy of being a path. If one were not against it, then there is no problem at all."

Yan Tou read the Parinirvana Sutra and said that there are two, three paragraphs similar to this monk's sayings. Again, he said, "Stop! Stop!" A monk asked him to cite one such paragraph. Yan said, "It is said, 'The meaning of my teachings is like a poison-smearred drum. One sound from it will kill all, far and near.'"

### **Section 3.6 Exit Stage Answers to the Koan "Sending a Letter"**

A monk was going to the Kai Yuan Monastery, therefore, Xin Jian said, "I have a letter for the abbot, can you fetch it along or not?" The monk said, "Please do." Xin said, "Thought that you also could not manage it."

### **Section 3.7 Exit Stage Answers to the Koan "Mind"**

Bao Zhi's "Eulogy to Mahayana" reads:

*Klesa arises because of mind;*

*Without mind, where would Klesa dwell?*

*No need to differentiate and select forms,*

*Naturally attain the Tao in a twinkling.*

Nan Quan said, "Mind is not Buddha; wisdom is not Tao."

Lin Ji said, "If mind is absent, wherever would be liberated."

Dhrtaka, the Fifth Patriarch of India, said, "Having comprehended is the same as not yet comprehended; no mind and no dharma [thing]."

Hui Man said, "All Buddhas talked about mind to show the delusive nature of its manifestations. The present day emphasizes on the manifestations of mind is very much against the intention of Buddhas."

The Sixth Patriarch said, "No mind in everything is the precept of one's nature." Again,

*Without thoughts, thought is right,*

*With thoughts, thought becomes devious;*

*With or without, both are not taken into account,*

*Long drive the white ox cart.*

Hui Zhong said, "Neither dirty nor clean; why need to think about watching the clean manifestations?"

Huai Hai said, "Not seeking the Buddha; not seeking knowledge and understanding; the sentiments of defilements and cleanliness are exhausted; not maintaining this 'no seeking,' nor abide at where exhausted."

The Second Patriarch asked Bodhidharma to pacify his mind. Bodhidharma said, "Fetch the mind for me to pacify it." The Second Patriarch said, "Looked for the mind and found it utterly unattainable." "Have finished pacifying the mind for you."

### **Section 3.8 Exit Stage Answers to the Koan "Body"**

Pu Yuan told the assembly, "Teacher Wang would like to sell the body; who could buy it?" A monk said, "This one." Pu said, "It is not set at a high price, nor at a low price; how do you buy it?"

A monk asked Wen Yan, "All ingenuities are exhausted; how?" Replied, "Remove the Buddha Hall for me, then I will discuss it with you." The monk said, "How could it be related to the Buddha Hall?" Wen Yan thereupon shouted at him saying, "This liar!" Readers may refer to Section 3.8 of the previous chapter for the Buddha Hall.

### **Section 3.9 Exit Stage Answers to the Koan "Environment"**

A monk asked Yan Zong about the environment of Chao Shan, replied, "Not for corpses to stay overnight."

Jia Shan asked Fo Ri, "Where were you before you came to Yun Ju?" Replied, "The Guo Qing Monastery on the Tian Tai Mountain." Jia Shan asked again, "Tian Tai has murmuring cataracts, clean and clear waves. Thank you for coming

from afar; what would be your intention?" Fo thereupon said, "Having stayed long in steep valleys for a long time, no longer hang pine branches and vines." "This is still of the Springtime; how is that of the Autumn?" Fo Ri remained silent for a long while. Jia Shan thereupon commented on him, "It seems that you are only a boatman, eventually you would not be one who plays with the tides." Jian says, "'No longer hang pine branches and vines' in this koan is the theme of the present stage. As to 'one who plays with the tides,' Jia Shan meant to switch into the stage of use. Readers may read on in Chapter Four about this point."

Fa Yan asked Shao Xiu, "Among all phenomena alone reveal the body; push all phenomena or not?" Shao replied, "Not to push." Fa said, "What kind of talk about pushing or not pushing!" Shao returned to Di Zang. Di said, "You just went back not long ago, why did come?" "Having matters unsettled, how could one be afraid of the hardship of traveling?" Di said, "You have trudged over many mountains and rivers, and that was not so bad." Shao still not understood, thereupon he asked about pushing or not pushing. Di said, "What would you call as all phenomena?" Shao thereupon greatly comprehended. Jian says, "For persons of superior root, view and activity can be consistent; for persons of medium root, view is usually loftier than activity; for persons of inferior root, even view is incomplete. The first emphasis of the Chan School is on the view. Therefore, it is said, 'Just value your insight; not value your steps.' If what view has reached is not reached by activity, then one should engage in real quest and true comprehension, and definitely seek to achieve the unity of view and activity. In this koan, Shao Xiu's saying about 'not to push' indeed had already the insight of the third stage of use; however, he had not been able to exit from the duality of pushing or not pushing because he had not experienced the realization of the second stage of exit. Therefore, upon being pushed by Fa Yan, he still could not turn around. Furthermore, upon being asked by Di Zang, 'What would you call as all phenomena?' then he began to comprehend at the stage of exit. Therefore, a practitioner should first attain the measure of realization of the stage of exit, and then play around in 'not to push' which, even so called, is actually pushed already; even though it is said to be pushed already, it also does not dispense with playing around. Therefore, it always stays clear of the duality of pushing and not pushing; the body and all phenomena are not taken as one, nor as two."

### **Section 3.10 Exit Stage Answers to the Koan "Still Coming to the Feast?"**

A monk asked Wu Xue, "Dan Xia burned up the wooden Buddha image; why does monk make offerings to the arahats?" "Burned, yet cannot be burned; offered, just let be offered." "Still come or not?" "Daily do you still eat or not?" The monk had no word to reply. Jian says, "'let be offered' has the flavor of the present stage of exit; 'Still eat or not?' is switching to the third stage of use, which was even more difficult for the monk. Therefore, Wu Xue said, 'There are but few smart monks.'"

## ***Chapter 4***

### ***The Third Story of the Lighthouse: Use***

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Chan is not dead; however, the great opportune use is attained only when this stage of lively use has been reached. If one has not reached home, and yet, same as Chan teacher Da Hui Gao, advises everyone to walk into a boiling caldron, that would amount to asking a dog to jump off where a lion jumped off; how could the body not be lost? The ancient virtuous taught you to first die a great death; however, many people just die without resurrection. Throughout the ages how many Chan people are buried into oblivion in this way; what a great pity! That is why now, after you have understood to exit the dead, you are to revive, and then gradually train to use this thing. Water flowing, flowers blooming, excreting feces, urinating urine, where is not its lively use? I do not separately set up here a so-called place of use. Readers should not expect to find in this chapter some secret of success called "the great opportune use." Right now ask you this: Up until this point as you read along in this book, is there anything to bite or chew that has been given to you? As you walk along the words and between the lines, is there something obstructive, which follows shadows and searches after sounds, in your mind? The transformations of clouds and afterglow in the sky, like silk, like cotton, even in great abundance with such impressiveness, are but a game - just as a movie to a child. How could there ever have been anything for you to hold, to grasp as the great opportune use? If you had really died a great death, and had really understood to exit, then you would naturally have known the wonderful uses in your walking, standing, sitting and lying. After that if you could, following the example as set by the Second Patriarch, penetrate through the great sorrowful caves of gambling houses and brothels, then you would be counted as capable of walking in a boiling cauldron. Then all the means for emancipating the sentient beings are at hand; stepping on the red lotuses in the fire, you could act at will. If you have not attained this stage, definitely should not commit reckless and unruly conducts. It might be easy to cheat on others, and yet later, when the retribution falls upon oneself, it would not be easy to endure. Do not think that being able to see it means being able to act accordingly.

Without familiarity it would be impossible to yield wonders. What is said by one should be in accord with which field one is at.

### ***Section 1. Selected Disclosures and Koans Relative to the Use Stage***

Zhao Zhou sent a duster to the Commander of Zhen Ding and bade his disciple, "If asks wherefrom this comes, tell him, 'What the old monk could not used up.'"

Zhao Zhou asked, "How is it to revive from death?" Tou Zi said, "It is forbidden to travel at night, yet arrive at dawn." Zhao Zhou said, "I was already aiming at the white spot of the target, but he even aims at the black spot." Jian says, "All say that Zhao and Tou had attained superior use; truthfully so! Both of these two great Chan masters had special collections recording in detail the dialogues that they engaged in respectively; unfortunately Jian Min has not seen them. However, all crows under the sky are likewise black, readers should learn from this koan that the only condition of the stage of use is 'Must arrive at dawn, while it is forbidden to travel at night.' If it is used at night without light, rare would be those who are different from the commoners! Nevertheless, nor might it not be used at night; the place of use should be right in the night. The pearl that is luminescent at night would be up to the practitioner to have the eyes for recognizing it."

Xue Feng asked De Shan, "According to the traditional style of this school, what is the teaching revealed to people?" De Shan said, "This school has no words; indeed there is not a thing to show to people." Yan Tou heard this and said, "The spine of De Shan is as hard as iron, bent would not break. Even though so, compared with preachers of doctrines, still a bit better." Jian says, "Yan Tou was mocking him for not having attained the use! Among Chan masters, there were some who could spread teachings over a whole area, with widespread reputation, but whose actual attainment needed not be above all other Chan people. There were also some whose attainment reached home, and yet their meritorious virtues could not spread into all ten directions. Even in secular matters, one cannot judge the gain and loss by prosperity and failure, not to say inside the gate of Chan! Therefore, readers should have a special eye, and not to neglect those great virtuous besides the originators of the five schools. As for Jian Min himself, his personal admiration is not so much for Lin Ji, De Shan, Gui Shan, Yang Shan and Fa Yan, but rather for Grandma Ling, Zhao Zhou, Tou Zi, Xuan Sha, Yan Tou, Pang Yun, Dan Xia, etc."

To guide people De Shan often used a rod to hit. Lin Ji sent someone to catch the rod, and pushed it once toward De Shan's chest. De Shan returned to the abbot chamber. Lin Ji said, "I have always suspected this fellow." Yan Tou said, "Just depending on this one rod at hand; when Buddha comes, also hit with the rod; when patriarch comes, also hit with the rod; how could it still be better?" Jian says, "This koan is the same as the previous one. Yan Tou mocked him for not capable of differentiating recipients and uses. Jian says instead, 'What a grateful fellow! Come in and have some tea!'"

De Shan in his old age was much benefited by Yan Tou. When he fell ill, someone asked, "Is there still one who is not ill or not?" "There is!" "How?" De Shan said, "Ouch! Ouch!" This is the one that Jian cited to Guo Yao; see Section 2.2 of Chapter One.

A monk asked Qing Mu, "How is the one ingenuity used secretly by Bai Long?" "What do you use daily?" "If so, your listening attentively has been futile." Qing thereupon shouted him out.

Gui Shan said, "So many people have attained only great opportunity, but not the great use." Yang Shan cited it to the master of a nunnery down the hill. The master said, "Cite again." Yang was about to cite it, the master trod him to the ground. Yang Shan therefore told Gui Shan about it; Gui Shan had a big laugh.

Ming Hui told the assembly, "The sun rises at the Mao hour (five to seven o'clock); usage needs no ingenuity."

Hui Ke, the Second Patriarch, sometimes visited bars, sometimes the butcher; sometimes he would practice street gossip, or mingle with servants and laborers. When asked, would say, "I myself tune the mind; what has it to do with your business?"

A monk asked Wen Yi, "When a prodigal son returns home, how?" "What to offer?" "Not a thing." "How to take care of daily needs?"

The First Patriarch of India, Mahakasyapa, said, "Each and every thing is the original thing; there is neither thing nor non-thing."

The Eleventh Patriarch of India, Punyayasas, said, "Delusion and comprehension are like the invisible and the obvious; light and darkness are mutually inseparable."

The Twelfth Patriarch of India, Great Bodhisattva Asvaghosa, said:

The invisible and the obvious are the original thing,

Light and darkness originally are not two;

Now the comprehended thing is transmitted,

It is neither taking nor leaving.

The Twenty-Second Patriarch of India, Manorhota, said:

*Following all phenomena, the mind revolves,  
Where it revolves can yet remain serene;  
Following the flow, recognize the nature,  
There is neither delight nor worry.*

Fa Qian's verse reads:

At yesterday's encounter daily routines are discussed,

At today's meeting things remain as usual;

Why desire to seek and present the heart essential?

Why is the heart essential so particularly distant?

Ma Zu said:

Mind field now and then says,

Bodhi is yet only serene;

Matters and principles are all without hindrances,

At birth is non-born.

Huai Rang of Nan Yue heard that Ma Zu was preaching in Jiang Xi. He dispatched a man to go there, wait until Ma Zu is on the rostrum, and then ask, "What did the Dharma teacher leave Nan Yue to come here for?" Replied, "Ever since the rebellion of the barbarians, for thirty years there has never any lack of salt and sauces."

Dong Shan bade farewell to Dao Ming. Dao said, "Extensively do benefits." "How?" "Do not go against anything." Jian says, "Readers, for now, go back to the earlier koan on a prodigal son returning home, where the monk answered, 'Not a thing.' The meaning is only at the first stage. In the present koan, 'Do not go against anything' has a purport of the present stage of use. Wen Yi retorted, 'How to take care of daily needs?' which is of the same principle as this 'Do not go against anything.'"

A monk asked Qi An, "How is one's own Vairocana?" Qi An said, "Fetch me that bottle." The monk immediately fetched it. Qi said, "Yet put it back." After putting it back, the monk asked again. Qi said, "The ancient Buddha passed long ago."

Upasaka Pang called on Fa Chang and asked, "Long has been the yearning for Da Mei [large plum]; and yet it has not been examined to see if the plum is ripe or not?" Fa Chang said, "Where would you bite?" Upasaka said, "In that case, then it is a mixture of all sorts of things." Fa said, "Return me the kernel!" Jian says, "The purport is still at the second stage of exit." Jian says otherwise, "Sour!"

Fa Chang was dying. He told his disciples: "Whatever comes cannot be stopped; Whatever is gone cannot be pursued." Suddenly a sound of squirrel was heard, thereupon he said, "This is it but not other things. I am passing away now! You respectively take good care of it."

While Gui Zong was hoeing grass, a monk came to visit; right at that moment the teacher saw a snake and immediately chopped it with the hoe. The monk said, "Long has been the yearning for Gui Zong, and yet only see a vulgar sramana." Gui said, "You vulgar? Me vulgar?" The monk asked, "How is vulgar?" Gui stood the hoe up. The monk asked, "How is refined?" Gui made the gesture of chopping the snake. The monk asked, "If so, then simply follow suit?" Gui said,

"Put aside following suit for now. Where did you see me chopping the snake?" The monk had no words. Jian says instead, "Just because too fine, I certainly did not see." This answer has the meaning of the second stage. Again, says instead, "Just because too vulgar, teacher need not cheat each other." Then the answer would be at the present stage of use.

Governor Li asked Gui Zong, "What is the matter that the teachings of Tripitaka expound on?" Gui raised a fist. Li said, "Not understood." Gui said, "This big fist also not understood?" Then he added, "Encounter people, then give it on the road; not encounter people, then worldly ways are spreading." Jian says, "According to the purport of the second stage of exit, it would be just right to praise him for not having understood. At the present stage of use, the transmission from teacher to disciple is this big fist. This may be evidenced by the koan on Lin Ji's comprehension of Tao. On the anecdote of Lin Ji's paying his gratitude by returning fist blows, my poem reads:

At a deep pool, why just yearn for a fishing platform?

Having knit a net, again follow the old road and come back.

Swallowing the shame even could crawl under another's crotch,

Still not comparable to returning fist blows at the ribs.

Two halls of monks fought over a cat. Pu Yuan said, "If it could be said, then the cat will be saved." All had no reply. Pu thereupon chopped the cat. Zhao Zhou returned from outside, heard the earlier saying, thereupon he took off his shoes, put them on his head, and went out. Pu said, "Were you here, the cat could have been saved."

While Pu Yuan was washing clothing, a monk said, "Monk still has this." Pu lifted up the clothing and said, "How to do with this?" Jian says, "Whenever learners lift the clothing up, then they forget to wash it; wash clothing, forget to lift it up. Therefore, the entity and use could not be simultaneous."

While Song Shan ordered Pang Yun to drink tea, Pang raised the coaster and said, "Everyone has a share, why could not it be said?" Song said, "Only because everybody has it, therefore it cannot be said." Pang said, "how can Elder Brother say it?" Song said, "Should not be speechless."

Dao Wu one day returned from outside, Pi Shu asked, "Where went and come?" "Come to get close." "Flapping two pieces of skin for what?" "Borrow." "If he exists, then you may borrow; If he doesn't exist, how to borrow?" Dao said, "Just because exists, therefore borrow." Jian says, "Before attaining to the field of Dao Wu, who could know exist?"

While Yang Shan was laundering clothing, he lifted it up and asked Gui Shan, "Right at such a moment, what would monk do?" Gui Shan said, "Here I have no doing what." Yang Shan said, "Does monk still see him?" Gui Shan said, "You have use but no entity." When summer comes, Gui Shan suddenly asked, "In Spring some sayings were not complete; try say it?" Yang said, "Right at such a moment, should not walk on knees." Gui thereupon said, "Keeping prisoners grows their wisdom." Jian says, "Entity and use originally are inseparable. A

novice, however, can have only entity, but cannot exhibit use; or although starts to use, and yet has left entity. He cannot attain entity and use simultaneously. Therefore, definitely should not ask a novice to exhibit use; just obtain the root, no need to worry about the branches. Later, even though capable of exhibiting use, should also know that use is part of entity and has nothing to do with other matters. Use of spontaneity, but not use of contrivance; use free from subject and object, but not use with duality. This koan is worth refined study."

Tan Zhao used to exclaim, "Happy! Happy!" in his lifetime. Near death, however, he cried in complaint, "Yan King [the king in charge of the hell] is taking me!" The Quarter Master said, "Monk, when once thrown into water by the Regional Commander, did not move the countenance. Now how could be like this?" Tan thereupon lifted the pillow up and said, "You say, then was right? now is right?" The Quarter Master had no reply. Fa Yan said instead, "At that time simply cover the ears and exit." Jian says, "This koan is similar to the koan chosen earlier in which De Shan cried, 'Ouch! Ouch!'"

Wind blew down a stone banner. A monk asked Zhao Zhou, "To become worldly? To become saintly?" Zhao said, "Neither to become worldly, nor to become saintly." The monk said, "After all, what would it become?" Zhao said, "Fallen on the ground." Jian says, "Zhao Zhou, ever since Teacher Wang's indication that 'ordinary mind is Tao,' lively used without end."

The master of a nunnery raised a flame blower to show a monk, and asked, "Understood?" "Not understood." "For thirty years use without end." "Thirty years ago, use what?" The master of the nunnery had no reply. Jian says instead, "Flame blower."

The Seat Master was repeating the name of a Buddha. A junior monk called, "Monk!" without stating the matter. The Seat Master asked, "Three calls about what?" The junior monk said, "Monk has been calling him for years, and that is all right; this one has just started to call." Fa Deng, instead of the Seat Master, said, "Duo Chi!" Jian instead says otherwise, "What would you say that I call him for?"

A monk bade farewell to Zhao Zhou. Zhou advised him, "Where Buddha is present, should not stay; where Buddha is absent, pass in a hurry. Three thousand miles away, do not mention this to people encountered." Fa Yan said instead, "If so, then not going." Jian says otherwise, "Were it Jian Ming, where Buddha is absent, also would not stay; where Buddha is present, pass in a hurry. Three thousand miles away, immediately mention this to anyone encountered."

Xuan Jue heard a turtledove chirping and asked a monk, "What sound is it?" The monk said, "Turtledove chirping." Xuan said, "Would not want to incur karma leading to the avici hell, do not slander Buddha's Right Dharma Wheel." Jian says instead, "You slandered? I slandered?" According to the purport of the present stage of use, indeed it was Xuan Jue who slandered the Dharma; if according to the first stage of entrance, it would be this monk slandering the Dharma.

A monk said to Zhao Zhou, "Long have yearned for the Zhao Zhou Bridge, upon arrival see only a ladle." Zhao Zhou said, "You see only a ladle, but not the Zhao Zhou Bridge." The monk asked, "How is the Zhao Zhou Bridge?" Zhao said,

"Come over! Come over!"

A monk asked Zhao Zhou, "All things return to one; Where does one return to?" Zhao said, "Old monk had a cloth garment made in Qing Zhou; it weighed seven catties."

A monk asked Zhao Zhou, "Does monk enter the hell or not?" "Enter." "Why?" "If not, who would teach and cultivate you?"

A monk asked Zhao Zhou about his age. Zhao said, "One string of chanting beads cannot exhaust the count."

A monk asked Xian of Ling Jiu, "Quiet without speeches, how to see and hear?" Ling said, "There is much rain water in front of the seamless tower."

Xue Feng came to the house of practitioner Gan Zhi. Gan closed the door and yet said, "Please enter." Xue thereupon threw his robe over the fence. Gan thereupon opened the door and made a prostration in obeisance.

Yang Shan followed Gui Shan to till the field. While tilling, Yang Shan asked, "This side is so high, that side is so low?" Gui said, "Water can level land; just level it with water." Yang said, "Water is no evidence. Monk simply level high the high place, and level low the low place." Gui Shan approved it.

Xue Feng asked Zhi Qin, "The ancients said, 'Three, three before, three, three later'; how?" Replied, "Fish in water, birds in mountains; how is the purport?" Xue said, "High may be shot, low may be fished."

A monk asked Fa Zhen, "To whom is the Dharma transmitted?" "Outdoors pillar, fire stove." "Still receive it or not?" " Fire stove, outdoors pillar."

A monk asked Venerable old hand Chen about the outline of the Doctrine. Chen said, "Burn incense inside the Buddha hall, fold palms together outside the monastic gate."

A monk asked, "To remove one layer with another layer, is not asked; Not to remove one layer with another layer, how?" Venerable old hand Chen said, "Yesterday grew eggplants, today plant winter squashes."

Hui Ran called on De Shan, spread his sitting mat. De said, "Do not unfold the napkin; there is no leftover food here." Hui said, "Even if there were, there is still nowhere to attach." De used the cane to beat him; Hui caught it, and even pushed De Shan back to a fall. De laughed conspicuously. Hui cried, "Heavens!" and exited. Jian says, "As to the leftover koan, there are also other koans, all testify that simply understand to exit but not to use, cannot attain the realm of the third stage."

A monk came from Xi Jing to visit Yun Shan. Shan asked, "Got a letter or not?" The monk said, "Dare not presumptuously pass out information." Shan said, "Expert teacher monk, naturally there are such ones." The monk said, "Who eats the leftover rice and soup?" Shan said, "There is only the Acarya who is unwilling." The monk made a gesture of vomiting. Shan called the attendant

monk to help support the sick monk out. The monk thereupon left. Jian says, "If indeed understood to use, the monk should have been forever grateful to the teacher for the grace of discarding the old to originate the new."

A monk asked Ru Bao, "How is the urgent part of this monk?" Ru Bao said, "Not beyond this questioning."

A monk asked Monk Jiao, "How to apply efforts?" Jiao said, "When Spring comes, grasses naturally turn green; when the moon rises, the sky is already bright." Again asked, "How not to apply efforts?" Jiao said, "Stones fall in a landslide; fire spreads on a plain."

Bao Ying ascended the rostrum and said, "Those in all directions have only eyes for spitting and pecking concurrently, but not the use of spitting and pecking concurrently." A monk asked, "How is the use of spitting and pecking concurrently?" "When connoisseurs meet, they don't spit and peck; spitting and pecking concurrently lose." "This is still where this one asked." "How is where you asked?" "Lose." Ying thereupon beat him. The monk could not approve it. Later at Yun Men he heard people mention this statement, only then did he comprehend. He then came back to pay his respects to the teacher, but Ying had entered Nirvana. Therefore, the monk saluted Bao Ying's disciple Feng Xue and said, "This one was then in the shadow of the lamp, beyond the reach of light." Feng Xue approved it. Jian says, "This place of use is right at the place of losing. This is what is meant by:

When exactly using the mind,

It is exactly use without the mind.

Without the mind, exactly use;

Constantly use, exactly nil.

Gui Shan ascended the rostrum. A monk said, "Please expound the Dharma for the gathering." Gui said, "For you I have attained release from siege." The monk prostrated in obeisance. Xue Feng said, "The ancient was of such motherliness." Xuan Sha said, "Xue Feng missed the ancient's affair." Xue asked him. Xuan Sha said, "Upon the monk's questioning, Gui Shan attained all sundries." Jian says, "Xuan Sha understood use, therefore said like this. This was exactly the tone of Gui Shan as he had just moved from the exit stage and arrived at the use stage. It was very much his own attainment; what had it to do with motherliness?"

In Winter month [lunar November] Gui Shan asked Yang Shan, "Sky cold? People cold?" Yang said, "Everyone is here." Gui Shan said, "Why not straightway say it?" Yang said, "A little while ago was not curved; how about monk?" Gui said, "Simply need to drift with the flow." Jian says, "The purport of 'everyone is here' is only at the first stage of entrance; 'simply need to drift with the flow' then is the present stage of use."

While Gui Shan was asleep, Yang Shan came up, Gui thereupon turned his face toward the wall. Yang said, "How could monk be like this?" Gui said, "I had a dream; try to interpret it." Yang Shan fetched a basin of water for Gui to wash face. Xiang Yan came; Gui Shan also asked him to interpret it. Xiang offered him

a bowl of tea. Gui Shan said, "The comprehension of you two exceeds Sariputra." Jian says, "Were I beside there and heard this saying, all spit out at once."

A monk asked, "Apart from life and death, poverty and wealth, without falling into the five elements, teacher, please express it directly." Fu Shi replied, "Metal, wood, water, fire and earth." Jian says, "Contemporary people always think that Chan practitioners alternatively have a set of secrets, a short cut to the ultimate. Yet not knowing that the most direct is no more than in itself, and that the shortest cut is no more than the uncontrived original ground. If one deliberately leaves the five elements to seek an alternative beyond them, then one would be one hundred and eight thousand miles off. For one who comprehends use, the five elements are just good for use; what would be falling or not falling?"

Dao Wu raised a sword. A monk asked, "Where does the sword come from?" Dao Wu thereupon threw it on the ground. The monk picked it up for him, Dao Wu retorted, "Where does the sword come from?" The monk could not respond. Dao Wu held the sword and danced, saying, "Like this, would do." Jian says, "Reading this koan, should know that playing with the five elements in the last koan is also similar. How could the sword have some coming or not coming? The point is that the person would play it upon the occasion."

A monk asked, "Following conditions without change, suddenly encounter someone who comprehends; how?" Yan Zhao said, "Wearing grass raincoat and slantwisely a bamboo hat in thousand peaks; leading water to sprinkle vegetables in front of the Wu Lao Peaks." Jian says, "Turn around to read the koan on 'in front of a ten thousand fathom cliff,' then the difference in depth would be known."

A monk asked for one sentence about facing the situation. Yan Zhao said, "Puffing the fire in the direction of the wind, takes not much effort."

A monk asked, "How is everything well settled?" Yan Zhao said, "It is forbidden to travel at night, arrive right at dawn." Jian says, "This plagiarized Tou Zi's words; see above."

A monk asked, "Day and night; how?" Yan Zhao said, "Carry basket, bring along cane."

Ma Gu asked, "Even the Eleven-faced Guan Yin not a saint?" Zhen Ying replied, "Yes." Ma Gu slapped him once. Zhen Ying said, "Thought you have not attained this stage." Jian says, "Not having reached this stage, who dares reply with the 'yes' word?"

Xing Si asked Shi Tou, "Someone said that Ling Nan had messages?" Shi Tou said, "Someone does not say." Xing Si said, "Where do the Tripitaka and the Collection of Four Main Sutras come from?" Shi Tou said, "All issued from here; eventually nothing is unrelated to him." Xing Si approved it. Jian says, "As regards this koan, there are three stages of various depths. 'Ling Nan had messages' is the first stage of entrance; 'Someone does not say' is the second stage of exit; 'eventually nothing is unrelated to him' is the present stage of use. Understood to exit, then could just use. Therefore, one koan may entail several stages. I have already compiled a separate chapter on this; details below."

Tian Ran, via Shi Tou, arrived at Ma Zu's place. Ma Zu asked, "The road of Shi Tou is slippery; had you slipped and fallen down?" Tian Ran said, "If slipped and fell down, would not have come."

A monk asked, "Planning to return to native land; how?" Wei Yan said, "Your parents, with bodies all red and rotten, lie in a bramble bush; where would you return to?" "Such be the case, then not returning." "You desire must return, I show you the recipe for fasting: Twice daily when you enter the Mess Hall, should not chew break a single grain of rice." Jian says, "'Should not chew break a single grain of rice, and yet still attend the Mess Hall twice daily,' its purport is the same as 'Zhao Zhou even though had only one tooth, and yet each and every grain was bitten.'"

Wei Yan of Yao Shan [Medicine Hill] dispatched a monk to Gan Zhi for donations. Gan asked, "Could medicine be brought along or not?" The monk said, "what is the practitioner's ailment?" Gan offered two silver ingots and said, "If there is people, then send it; if not, just forget it." Wei Yan ordered the monk to return the silver ingots. Gan added more silver and offered again. Jian says, "The monk's reply fell on the side of voidness, not understanding use. There is people to return it, therefore had been rescued, hence adding silver to offer. This offering only those who understand to use deserve to accept."

Wei Yan mounted the rostrum at night, not using the lamps; the assembly gathered in the dark. Wei said, "I have a sentence; wait till ox gives birth to a calf, then say it." A monk said, "An ox has calved; why not say it?" Wei called for lamps; the monk hid by rejoining the ranks.

Shi Lou asked a monk, "Does the master of the Han nation still value the Buddha Dharma or not?" The monk said, "Even people are not seen; what Buddha Dharma is there?" Shi said, "How many summers have you received the silas?" Replied, "Thirty summers." Shi said, "Too good that even people are not seen!" Thereupon beat the monk. Jian says, "Beating his not understanding to use."

While Mi Cang was sitting, a monk arrived, circled around him thrice, then knocked on the couch thrice and said, "Without seeing the master, would not join the congregation." Mi said, "Where do sentiment and cognition go and come?" The monk said, "Definitely not present." Mi struck the monk once with the cane. The monk said, "Almost fell into sentiment and cognition; Ha! Ha!" Mi Cang said, "Meet one while walking in the village meadow, what is there to say?" The monk said, "For now, go meet the congregation." Jian says, "What a clever monk!"

At meal time Yao Shan [Wei Yan] beat the drum himself. Sramanera Gao held the bowl and danced into the hall. Yao Shan thereupon dropped the drumstick and asked, "Which level of response is this?" Sramanera Gao said, "The second." Yao Shan asked, "How is the first?" Gao scooped a ladle of rice from the center of the barrel and went out. Jian says, "What is meant by the first and the second here are different from the order of stages. The second here refers to the second stage because of the dropping; the first refers to the third stage of use because it is higher than the second stage of exit. Ordinary daily uses require lots of efforts!"

Yang Shan took leave from Shan Dao. Shan called, "Acarya!" Yang responded.

Shan said, "Don't go one-way; later do return to this side!" Jian says, "This koan is very obvious; it indicates that after exit, later would certainly know to use."

Ping Tian came; Mou Yuan got up; Ping Tian grabbed him and said, "Open the mouth would lose, close the mouth would die; at such a moment, the teacher please say." Mou Yuan simply covered his ears with his hands. Ping released his grasp and said, "One step is easy, two steps are difficult." Mou said, "What is the dead hurry!" Ping said, "If it were not for this, teacher could hardly escape criticism from all directions." Jian says, "'Open the mouth would lose' is to forget the maintenance of the first stage of entrance. 'Close the mouth would die' is to lack the relief of the second stage of exit. 'One step is easy' is to cover the ears, only exit but cannot use. 'Two steps are difficult' is the wondrous use after exit. However, if in one step the exit is indeed thorough, naturally, without walking, would arrive and can use. 'What is the dead hurry' was just to relieve Ping Tian from the anxiety about 'two steps are difficult.' The ancients encouraged each other in such a manner. How could the arrogant Chan people of later generations be comparable to them!"

The congregation gathered. Guang Ren came out from the abbot chamber, and when he nearly arrived at the Chan couch, said, "Not to be unworthy of the eye of lifelong quest spent in traveling, make a greeting; in the future will there still be?" Guang having ascended the couch, a monk came forward. The teacher said, "Not unworthy of me; follow the assembly's suit for now;" and thereupon returned to the abbot chamber. The next day, someone asked about the purport, then he said, "There is rice for you to eat at meal time, a bed for you to sleep on at night; why press on me?" The monk saluted. The teacher said, "Painful! Painful!" The monk requested for straight instruction. The teacher let one foot dangle from the seat and said, "stretching or folding is completely up to the old monk." Jian says, "Through use of the third stage to receive everyone, could hardly meet the right recipient; that is certainly rather painful. As to the later generations who have only the view of the third stage and yet completely without the measure of realization of the third stage, that has been even more painful."

A monk asked about having leak; Ling Zun said, "Bamboo skimmer." Again asked about no leak; then said, "Wood ladle."

Shao of Tian Tai came. Chan teacher Yue asked, "Came by boat? by land?" "By boat." "Still encountered fish and turtles or not?" "Frequently encountered them." "What to do when encountered?" "Tut! Draw the head back and go away." Yue laughed heartily. Jian says otherwise, "Tut! Draw the head back and go away with the waves."

Dong Shan told Qing Zhu, "Simply attain thousands of miles without an inch of grass." Again, "Without an inch of grass, how to attain?" Qing said, "Out of the door is grass." Dong said, "In the country of Great Tang could there be how many such people!" Jian says, "From the exclamation of Dong Shan, it could be seen that even during the Tang Dynasty when Chan was so flourishing, there were still very few who comprehended haveness and use. Later in the Song Dynasty, Da Hui Gao, in numerous discourses, always encouraged people to apply at the use stage; that was quite imprudent! The ancient virtuous above was encouraging only at where there is not an inch of grass in thousands of miles, because in application it could not be otherwise. As to comprehension in view, from entrance to exit, from exit to use, and then to finish, should be clearly seen

through all at once at the very beginning. Jian has written a gatha on this:

Easy to fall from the path into grasses;

Hard to attain no grass for thousands of miles.

Easy to maintain one grass in thousands of miles;

Hard to stay atop hundreds of grasses.

Attainment depends not on the mouth but on the feet. The important thing is not to cheat oneself."

Seng Mi and Dong Shan were wading across a stream. Dong said, "Don't step wrongly." Mi said, "Wrongly, then could not wade across." Dong asked, "Not wrongly, how?" Mi said, "Cross the stream with the Elder."

A monk asked Seng Yi, "How is the Buddha Vairocana?" Seng Yi said, "Not transcending."

A monk asked, "Having arrived the inconceivable realm, how?" Yuan An replied, "Spring mountains often lift their feet; white sun does not move its wheel."

A monk asked Yue Lun, "How is Tao?" Yue said, "Stone cow repeatedly breathes out the Spring fog; the neighing of wooden horse fills the entire road." Jian says, "In Chan books the metaphors of wooden horse, stone girl, etc., are often employed to indicate the states of the first and second stages. As to these wood and stone effigies displaying use, it belongs to the present stage; it is nothing unusual in attaining realization. Readers must not misunderstand it by taking the words at their face value."

A monk asked Dao Ying, "How does one striving for improvement behave?" Replied, "Peaceful under the sky."

A monk asked Ju Dun, "Were the patriarchs sramaneras free from engagements?" "If they were sramaneras, they could not be free from engagements." Asked again, "Why?" "Difficult to find one."

A monk asked, "How is the man in a concealed chamber?" Dun Ru replied, "Just born is unobtainable; not to treasure when unborn."

A monk asked, "How not to fall into ranks?" Shi Yan said, "Cannot be arranged." "Why?" "Previously he had no rank." "Occupying which position?" "Not to sit in the Universal Light Palace." "Still in charge and cultivate or not?" "Renown is revered by all the three realms; where does not come to worship?"

Dao Xian asked Ding Hui, "Where does Superior Seat come from?" Ding Hui said, "Far left Ba Shu, near from Kai Yuan." Finished answering, he came up and said, "How is it now?" Dao said, "Go have some tea." Ding did not retreat; Dao again said, "Wait until the autumn weather turns a bit warmer, then go." Ding thereupon exited, and exclaimed, "Today intended to take the Fortress of Luo Shan; nevertheless, the bow is broken and the arrows are exhausted. Give up, give up!"

Xue Feng said, "To comprehend this matter, it is similar to the ancient mirror - Hu comes, Hu appears; Han comes, Han appears." Xuan Sha heard this and said, "Suddenly the mirror is broken, then how?" "Hu and Han both disappear." Xuan Sha said, "Old monk's heels have not touched ground yet." Jian says instead, "Hu and Han are ready-made."

Xuan Sha said, "When the blind, the deaf and the mute come, how to receive them? Raising the duster is not seen, conversation is not heard, in addition, the mouth is dumb; how do you consult for them? If they cannot be received, then the Buddha Dharma would be ineffectual." A monk said, "These three kinds of people still allow consultation or not?" Xuan said, "How do you consult for them?" The monk bade farewell and exited. Xuan said, "Not so! Not so!" Gui Chen retorted, "How to receive those with eyes, ears and mouth?" Zhong Ta said, "The three kinds of disabled people, where are they right now?" Another monk said, "Not only denouncing others, but also denouncing oneself."

A monk asked, "The entire universe is a bright pearl; how does learner comprehend this?" Xuan Sha said, "Why need to comprehend?" The monk also said, "Why need to comprehend?" Xuan Sha said, "Clearly know that you are making a plan for living toward the den of ghosts." Jian says, "Xuan Sha was reproaching him for not understanding to use."

Army Superintendent Wei mentioned Mount Cao as very particular. Xuan Sha said, "How far is it from Fu Zhou to Mount Cao?" Wei pointed to a monk on the side and asked, "Ever been there?" "Have been." "How far?" "One hundred and twenty li." Wei said, "Thus, Superior Seat has not been there." Yet Wei stood up to bow to the teacher. Xuan said, "The Army Superintendent should have paid respect to this monk; and yet this monk should feel ashamed." Jian says, "Xuan Sha reproached the Army Superintendent for not comprehending the use. This monk answered at the use stage. However, it was accidentally so, but not knowing the use for sure; even the previous entrance and exit stages are beyond comprehension, hence should feel ashamed."

Army Superintendent Wei asked, "Daily use without knowing; how?" Xuan Sha picked up a fruit and said, "Eat!" Wei, having eaten it, asked again. Xuan Sha said, "It was just that." Jian says, "Daily use without knowing; the examples are everywhere. Those who have not gone through the entrance and exit stages, consider such uses as no different at all from those of the common folks."

A monk asked: "What did Vimalakirti and Manjusri converse about?" Wu Zhen said, "Only the water in the Mirror Lake in front of the gate, breeze will not change its olden waves."

A monk asked Xing Sheng, "How is the matter of the transmission beyond doctrinal teachings?" "Go have some tea."

Ling Zhao pointing to the semilunar moon asked Superior Seat, "Where has that one piece gone?" Replied, "Do not sustain illusory thoughts." Ling said, "One piece is lost already."

A monk asked, "Touching iron into gold; how?" Ling Zhao said, "Still know touching gold into iron?"

A monk asked, "When silent without speeches; how?" Hong Nie replied, "Move one step forward." Jian says, "What the ancients called one step is no different from what is called one stage in this book."

Xue Feng cited a couplet from the inscription on a National Master's tombstone which reads: "When the mind grasps it, the stinking plant Airavana is used as sandalwood; when the essence is lost, nectar is among the inferior foods." He then asked a monk, "One statement must possess the dual import of gain and loss; how to say it?" The monk raised a fist and said, "Cannot be called fist." Hong Tao also raised a fist, and yet said, "Just because it is called fist."

A monk asked, "The way upward was not transmitted by thousand sages; don't know how monk transmit it?" Hong Tao replied, "Save mouth for eating food."

Cong Zhan sent a disciple to welcome Elder Long Shou by saying, "Do not send instead your attendant." "Not allowed to send forth; how could be departed?" Cong said, "All too affectionate!" Shou had no reply. Cong said instead, "Further, thank the honorable disciple for conveying the instruction."

A monk asked about Chao Shan [Mount Tide]; Yan Zong replied, "Not for corpses to stay overnight." Again asked about people on the mount; he replied, "Planting red lotus on rocks." Jian says, "The former answer 'not for corpses to stay overnight' belongs to the second stage of exit. The latter answer 'planting red lotus on rocks' belongs to the present stage of use. The key is to plant on rocks. The rocks must have the capacity of not for corpses to stay overnight before red lotus can be planted on them."

A monk asked Superior Seat Fu of Tai Yuan, "What is called 'Bodhi is whatever that meets the eye'?" Fu kicked a dog and it ran off with a shriek. The monk had no reply. Fu said, "The puppy could not take a kick."

A monk asked Fa Yi, "Arising of thought is departure, having intention is wrong; how does learner enter the Tao?" Fa said, "Some people often keep intentions; why are they not wrong?" The monk said, "How about now?" Fa said, "That is wrong already!"

A monk asked, "Does monk still love wealth and sex, or not?" Feng Ling replied, "Loves." The monk said, "As a learned Buddhist, how could there be love for wealth and sex?" Feng said, "Comprehending the Grace are few; unworthy of the Grace are many!"

A monk asked, "After the saints retract lights and return to the origin; how?" Qing Fa replied, "Many wailings of monkeys are often interrupted; travelers thousands of miles away from home are worried to hear."

A monk asked, "How to come close to the ancients' readiness?" Qing Fa replied, "With goodwill in telling you: Do avoid the time before it occurs."

A monk asked Chan teacher Tao, "When the ancient mirror was not scrubbed; how?" "Ancient mirror." "After it is scrubbed; how?" "Ancient mirror."

A monk asked Qi Ru, "How to evade life and death?" Replied, "Upon the arrival

of the warrant, just obey and go." The monk said, "Have already been arrested by life and death!" Qi said, "Ou-Ouch!" Jian says, "This is the same as the previous 'De Shan crying Ouch' koan."

A monk asked, "How is the way of a sramanera?" Dao Kuang replied, "Neither way nor no-way."

A monk asked, "In the right position is there still people becoming Buddha or not?" Xing Wu replied, "Who are the sentient beings?" "Thus, all have become Buddhas?" "Give me back the right position." "How is the right position?" "You are a sentient being!"

A monk asked Zang Yong, "Does the Dharmakaya experience suffering or not?" "How could hell be heaven?" "Thus, it has experienced suffering." "What would be the transgression?"

A monk asked, "How is 'ordinary mind accords with the Tao'?" Wen Qin replied, "Drink tea, eat meals, as the time comes; viewing waters, viewing mountains, indeed enjoy the sentiments."

A monk asked, "Commonplace; how?" Ling Kan replied, "Try advance one step and see."

The congregation gathered, and requested Wen Yi to resolve a doubt. Replied, "Discuss in the living quarters; discuss in the tea hall."

A monk asked Bian Long, "How is the upward matter?" Replied, "Beneath the sole." The monk said, "Thus, would be ordinary activities." "Don't wrongly recognize."

Dan Xia called on Chan teacher Gu Si. When the porridge was cooked, the practitioner served the teacher, then served himself, but did not serve Dan Xia. Dan thereupon served himself. The practitioner said, "Got up before dawn at the fifth watch of the night, and yet there are night travelers." Dan Xia asked, "Why not reproach the practitioner for lack of etiquette?" Gu Si said, "Do not soil other men and women on the pure land." Dan said, "Almost missed asking this old fellow."

Yan Tou spent the summer at the residence of practitioner Gan Zhi. While Yan Tou was mending clothing, the practitioner went by, Yan Tou made a gesture of pricking with the needle. The practitioner tidied up his clothing in order to bow in gratitude. His wife asked, "What for?" The practitioner said, "Could not say." The wife said, "Should also let everyone know." The practitioner told her. The wife said, "Thirty years from now, should know that each time drink water, each time choke." Their daughter said, "Who would know that all the lives of people on Earth have been pricked by Superior Seat Yan."

Once upon a time there was an old woman who built a hut to sustain a Chan practitioner. After twenty odd years, she sent a girl of sixteen to bring meals to the practitioner and attend to his chores. One day, she ordered the girl to embrace the practitioner and ask him, "Right at such a moment; how?" The Chan practitioner said, "A withered wood leans on a cold precipice; in late Spring it still has no warmth." The girl reported to the old woman. The old woman said,

"For twenty years I have made offerings to only a vulgarian." She then drove the practitioner out and burned down the hut. Jian says instead, "At shoals in rapids it is high time to use barge-pole." This purport belongs to the present stage. The Chan practitioner's reply was at the first stage; not only a vulgar fellow, but also a dead fellow.

A nun came to Zhao Zhou and asked about the most secret meaning. Zhao Zhou poked at her genital. The nun said, "Monk still has this?" Zhao Zhou said, "One does not have this one; and yet you have this one."

Xuan Sha saw a monk arrive, beat the drum for general assembly three times himself, then returned to the abbot chamber. The monk, having put on formal attire, also beat the drum for general assembly three times, but went to the monastic quarters to stay. The attendant reported it to Xuan Sha and said, "The newly arrived monk slighted monk." Xuan said, "Ring bell to gather the assembly for examination." The assembly had gathered; the new monk did not attend. Xuan Sha ordered the attendant to fetch him. When the newly arrived monk had just come out of the monastic quarters he patted the attendant once on the back and said, "Monk calls you." The attendant went to Xuan Sha's place; the monk still returned to the monastic quarter to stay. The attendant asked Xuan Sha, "Monk why not examine the newly arrived monk?" Xuan Sha said, "I have already examined for you." Jian says, "Only guest and host like this may qualify as opportune use, as pick and peck, and as picking and pecking simultaneously lose."

While all were picking bracken roots, Nan Quan held one stem up and said, "This one is good for offering." Zhi Jian said, "Hundred flavors of precious foods, he also does not look at." Nan Quan said, "Even though so, each and every one should taste it to attain." Jian says, "The purport of Zhi Jian's answer was only at the second stage of exit."

The King of Min saw Xuan Sha go aboard ship. Xuan Sha knocked on the ship and said, "How could the Great King exit from here?" The King said, "How long have already been here!" Gui Zong Rou said otherwise, "Not because of monk could not have arrived here." Jian says, "The King's reply was at the second stage; Gui Zong's alternative reply attempted to exit but did not reach use. Jian would approve neither of these, hence instead says otherwise, "The ship is leaving; till we meet again!"

A monk asked a veteran practitioner, "How is the man in a concealed chamber?" The veteran practitioner said, "In the presence of guests do not reply." Xuan Sha said, "Has it ever been concealed?" Gui Zong Rou said otherwise, "Whereby did you get to see?" Jian says, "Xuan Sha was passively denying its concealment; Gui Zong Rou was using concealment in answering to concealment. Therefore, instead says otherwise, 'When guests come, greet them as usual.' Should know that only concealment in daily activities qualifies as real concealment; not displaying peculiarity would then qualify as real concealment."

The Quarter Master went to a stone chamber, yet returned to Yun Yan. Yun said, "Entered the stone chamber to see; why returned right away?" The Quarter Master had no reply. Dong Shan said instead, "Therein someone had occupied." Yun said, "What did you go there for?" Dong said, "Should not cut off human relations."

## ***Section 2 Examples of Conditions for Attainment at the Present***

### ***Stage***

Chong Xin, attendant to Tian Huang, asked, "Why not show me the heart essence?" Tian Huang said, "Ever since you came, I have never tried not to show it." "Where?" "You held tea; I received it. You served food; I accepted it. You saluted; I nodded." Chong Xin remained silent for a long while. Tian Huang said, "Seeing it, then it is seen immediately. Figuring it out through thinking is a mistake." Chong Xin right then comprehended and said, "How to maintain?" "Let nature be and relax, go along with conditions and be carefree; simply exhaust worldly thoughts, otherwise there is no holy interpretations."

Shan Hui's attendant did not know how to apply his mind. He had left home for a long time and wanted to go back visit. Upon departure he asked, "Monk has peculiar matters; why not teach earlier?" Shan Hui said, "You steamed rice, I lit the fire. You served food, I extended the bowl. Where have I let you down?" The attendant thereupon greatly comprehended. Jian says, "Who would know that peculiar matters are originally in ordinary daily uses."

## ***Section 3 Selected Koans with Different-Stage Answers***

### **Section 3.1 Use Stage Answers to the Koan "The Intention of Bodhidharma's Coming from the West"**

Chong Hui's reply:

White apes carrying cubs come to green mountains;

Bees and butterflies suck flowers within green calyxes.

Tan Ran asked National Master Hui Zhong. Replied, "Why not ask yourself your own intention?" "How?" "Should observe concealed operation." "How?" The master showed it by opening and closing his eyes.

Xing Si replied: "What is the price of Lu Ling rice?"

Ma Zu replied: "What is the intention right now?"

A monk asked Bao Che. Bao swung the cane around the body once, raised one foot and said, "Comprehend?" The monk had no reply. Bao beat him.

A monk asked Da Mei. Replied, "There was no intention in coming from the West." Yan Guan heard it and said, "One coffin with two corpses." Xuan Sha said, "Yan Guan is an expert." Jian says, "Xuan Sha praised Yan Guan in that he could comprehend the present stage of use."

Wu Ye asked Ma Zu; Zu replied, "Great Virtuous is in commotion right now; come some other time." Wu Ye just stepped out, Ma Zu called, "Great Virtuous!" Wu Ye turned his head back; Zu said, "What is it?" Wu Ye comprehended right away and prostrated. Zu said, "This blunt fellow prostrating for what?" Afterwards Yun Xi said, "Where was Fen Zhou [Wu Ye] right in commotion?"

A monk asked Zhi Qin. Replied, "Planting fruit trees at the bottom of a well." The monk said, "Learner does not comprehend." Zhi said, "Peaches and plums are expensive this year; one fruit is worth a thousand units of gold."

A monk came from Qian Zhou and asked Ru Min. Replied, "Is not the boy an aboriginal child?" "How?" "You are from Qian Zhou."

A monk asked Yao Shan. Replied, "Mid winter is severely cold."

Lu Shui replied, "Still see the anther trellis in front of the yard or not?"

Feng Shi replied, "East wall hits west wall." Jian says, "This reply contains theoretical import and measure of realization at the same time. One who had no such experience would not know; do not say that all are merely sharp responses."

A monk knocked at the door. The attendant opened it and left. The monk saluted and asked. Ling Guan said, "Who was the man that just left?" The monk attempted to move forward, the teacher thereupon pushed him out, shut the door.

A monk asked, Wen Xi thereupon called the Quarter Master, and said, "This monk is crazy."

A monk asked, Liao Wu thereupon raised the duster. The monk said, "Isn't this it?" The teacher laid down the duster.

A monk asked, Li Cun thereupon lifted a tea spoon. The monk said, "Isn't this it?" Li yet threw it into fire.

Yan Jiao replied, "Today, tomorrow."

A monk asked, Cui Wei replied, "Wait till no man, then say to you." The monk said, "Already no man, please say." Cui got off the couch, led him into the bamboo garden. The monk said, "No man, please say." Cui pointed to the bamboos and said, "This pole is so long; that pole is so short." The monk greatly comprehended.

Tou Zi replied, "Not refrained from expression."

Ren Ben replied, "Still see the fir and dogwood in the yard?"

Shi Na replied, "That is so fresh!"

Wu Kong replied, "You say this land still has it or not?"

### **Section 3.2 Use Stage Answers to the Koan "Family Style"**

Fa Zhen replied, "All the drought land is a winnower." "What interpretation?"  
"Winnower has lips; rice does not jump out."

Feng Shi of Guo Qing Monastery replied, "Tray stand, chair, stove, window."

Sheng Guang replied, "Fu Zhou lichee, Quan Zhou arbor tree."

Feng De replied, "Whenever encountering matters face the wall." Again asked about the original matter, replied, "Never ask others again."

Ru Bao replied, "Three bowls of tea after meal."

Chan teacher Zhen replied, "Hoe, shovel."

Chan teacher Wei replied, "Mountain field millet meal, light yellow pickled wild vegetables." "A superior guest comes, how?" "Eat, then eat as he wants; not eat, then free to go."

Zhao Hua replied, "Wherever is at ease."

Cheng Jing replied, "Within the gate matters are handled through discussion; there are more layers than the imperial palaces."

Ming Da replied, "Everywhere ready-made."

A monk asked about Wan An's family style. Zi Hua replied, "Moss soup and warehouse rice." "How about superior guests?" "Three servings of tea after the meal."

### **Section 3.3 Use Stage Answers to the Koan "Ox Herding"**

Lin Ji asked Xing Shan, "How is white ox on open ground?" "Mei." Lin said, "Mute Xing Shan's mouth!" "How about old monk?" "This animal!"

Xue Feng asked a monk, "How many years is this water buffalo?" The monk had no reply. Xue himself said instead, "Already seventy-seven." The monk said, "How does monk become buffalo?" Xue said, "What are the transgressions?"

Xuan Sha said, "Wise one will pick it up as soon as he catches it; do not wait a blink and lose the ox." Jian says, "See him 'pick it up as soon as he catches it,' is there still any matter not it? 'A blink does not lose it,' is there still any moment not it? Nowadays ordinary Chan mouthers should feel terribly ashamed facing Xuan Sha's usual comment: 'Heels have not touched the ground.'"

Nan Quan (i.e., Pu Yuan, also called himself by the lay name "Teacher Wang") was going to pass away. The First Seat asked, "Where to?" "Shall be a water buffalo down the hill." "Could this one still follow monk or not?" "If follow me, then have to come carrying a blade of grass in the mouth." Jian says, "In an 'ox herding' koan, at the first stage definitely avoid trampling on others' farm seedlings; at the third stage should know to carry grass in the mouth. The depths of attainment differ but are not contradictory."

A king in south China asked a veteran practitioner, "I have a water buffalo; there is not a blade of grass for thousands of miles, would not know where to pasture it?" The veteran practitioner was speechless. Gui Zong Rou said instead, "A good spot for pasturing." Jian says, "Gui Zong's substitute reply was still at the second stage of exit. If Jian were there, then would definitely reply otherwise, 'Everywhere is good for pasturing; when has any time ever been wasted?'"

North Zhi Xian of Yun Men Tan Zhou said at New Year's Eve's gathering, "The year being exhausted there is nothing of this year to share with people. Old monk stir-fries a white ox on open ground, cooks corn meal, boils wild vegetable soup, burns fallen branches to make a bonfire. Everyone finishes the meal and sings 'Village Field Joy.' Why? Lest it be seen taking shelter under others' roof, just called by people as a boy." He descended from the seat and returned to the abbot chamber. Late at night the executive monk entered the abbot chamber, saluted and said, "Officials from the county hall have arrived to arrest monk." Zhi said, "What for?" "Monk killed an ox without turning in the hide and horns." Zhi threw a hat on the ground. Right away the executive monk picked it up. Zhi descended from the Chan couch, grabbed him by the chest and shouted, "Thief! Thief!" The executive monk put the hat on Zhi's head and said, "It is cold; temporarily return to monk." Zhi laughed a great laugh; right away the executive monk exited. Jian says, "White ox on open ground is the first stage of entrance; killing it is the second stage of exit; turning in the hide and horns, and warding off cold are the present stage of use."

### **Section 3.4 Use Stage Answers to the Koan "Duster"**

A monk asked Ling Yun, "Buddha had not been in the world?" Ling raised the duster. Again asked, "Buddha had been in the world?" Again raised the duster. The monk then asked Xue Feng. Feng raised the duster the first time, put it down the second time. The monk prostrated in obeisance. Xue beat him. Xuan Sha said, "This may be likened to a person selling a garden with all four sides in the contract except a tree in its center which is still in his name." Jian says, "The monk's intention to pay homage to the one who put down the duster constitutes the so called 'there is a tree.' Therefore, Xue Feng beat him. Actually, Ling Yun's repetition of raising the duster rightly belongs to wonderful use of the present stage. If Xue Feng had not administered the blow after putting down the duster, it would have fallen into the second stage. If not believing in my words, may see the next koan."

Xue Feng entered the Dharma Hall, raised the duster and said, "This is for medium or inferior persons." A monk asked, "If superior of superiors comes, how?" Xue again raised the duster. The monk said, "This was originally for medium or inferior persons." Xue thereupon beat him. Jian says, "The first raise signified the first stage. Had he put it down as in the previous koan, it would signify the exit of the second stage. Raise again signified the present stage of use. The two raises although were similar, and yet the former signified entity, while the latter signified use. In between had gone through a 'great death'; die and then revive, only then is there wonderful use. Ordinary arrogant Chan people always consider sweeping up everything as the ultimate; how could they yield this wonderful use!"

A monk asked a certain Chan practitioner, "The ancients raised the duster; could that be considered as matters of Chan schools?" "Not to be so considered." "What were the ancients doing?" The teacher raised the duster.

A monk arrived; Gui Chen raised the duster and asked him, "Comprehend?" "Thank monk's compassion in demonstrating to learner." "Saw me raising the duster, immediately thanked the demonstration; you see mountains, see rivers, why not thank the demonstration?" Again, another monk arrived; Gui Chen also raised the duster. The monk then exclaimed in admiration; Gui said, "Over there sweeping the ground, raising the broom; why don't you exclaim in admiration?"

Zhao Zhou sent a duster to the commander of Zhen Ding and said [to the carrier], "If asked where from, then say: 'That which old monk in all his life cannot use up.'" Jian says, "Therefore, this stage is called 'the stage of use,' should know the ultimate of use, then would do. This word 'use' is not made up by me, but merely discovered by me."

### **Section 3.5 Use Stage Answers to the Koan "Glancing Sutra"**

While Wei Yan was glancing over a sutra, Li Ao saw it and said, "Seeing face is incomparable to hearing name." Wei called him; Li answered. Wei thereupon said, "How could you value ears but depreciate eyes?" Ao joined his hands in front of his chest to express apology. Hence he asked, "How is Tao?" Wei pointed up and down and said, "Comprehend?" "Not Comprehend." "Clouds in blue sky, water in vase."

Ao wrote a poem in praise of him which reads:

Through practice the figure attained that of a crane,

Under thousand pine trees are two sets of sutras;

I come to ask about Tao, no other sayings, but

Clouds in blue sky, water in vase.

Jian says, "People often take blue sky as Tao but clouds as delusive thoughts covering blue sky. Not realizing that he who comprehends use would create clouds in the sky to generate rain for the universal salvation of all sentient beings. As a leakproof bottle, how could it not store up water? Whatever is touched by he who comprehends use is Tao, why only sutras are not so? Only after having attained to this field could one be allowed to glance at sutras."

Yang Shan put a notice on the door which read, "During sutra glancing no enquiry." A monk came, stood by his side. Yang Shan rolled up the sutra and asked, "Comprehend?" The monk said, "One does not glance sutras, how could comprehend?" Yang Shan said, "You would comprehend in the future." The monk told Yan Tou about it. Yan said, "I was going to say that he was already buried in ancient papers; In fact still exists!"

Lin Ji went up the mountain at mid-summer and saw Huang Bo glancing a sutra.

Lin Ji said, "I was going to say is a man, in fact is a monk closing eyes by black beans." Huang hit him and drove him away. After he had gone for several miles, Lin Ji doubted about this matter and returned to stay for the whole summer. Jian says, "Coarse fellow lacked delicacy."

Venerable old hand Chen was glancing over the Diamond Sutra. Chen Cao asked, "Among the translations of the Six Dynasties, what is the translator's position in order of merit?" Venerable old hand Chen picked up the sutra and said, "All things of contrivance are like dreams, illusions, bubbles and shadows." Another day, while he was glancing over the Parinirvana Sutra, a monk asked, "Glancing over what sutra?" Chen picked up the sutra and said, "This is the very last volume of the Cremation chapter." Jian says, "The Glancing Sutra koan has the greatest number of replies; only the reply of Venerable Chen was straight and clean cut."

Gui Zong Rou asked a monk, "Glancing over what sutra?" The monk said, "Treasure Accumulated." "Now that a sramanera, why glance at treasure accumulated?" The monk had no reply. Rou replied instead, "Ancient and modern use unlimited!"

### **Section 3.6 Use Stage Answers to the Koan "Sending a Letter"**

Shi Tou Xi Qian, instead of Qing Yuan, delivered a letter to Rang of Nan Yue. Before presenting the letter, right away asked, "When neither admiring the sages, nor valuing one's own spirituality, how?" Rang said, "You asked too high; why not ask downward?" Qian said, "Rather remain degraded for all eternity, never seek emancipation through sages." Huai Rang rest at that. Qian returned to Qing Yuan and said, "The message was not communicated. When starting out monk promised a blunt ax, now please let fetch." Xing Si [Qing Yuan] dangled one foot down; Qian thereupon made his obeisance. Right away he bade farewell and left for Nan Yue. Xuan Sha said, "The big and little Shi Tou were tumbled down by teacher Rang, until now cannot get up." Jian says, "Just because Shi Tou fell into nobility, knew only upward but cannot engage in downward uses, therefore Xing Si criticized then as 'not present,' and dangled a foot to inspire him. Afterwards he was again criticized by Xuan Sha. However, afterwards he shushed Yin Feng and compared Ma Zu to a pile of woods, should not be said as not understanding use."

Bai Zhang Huai Hai asked, "Who could pass words to Xi Tang?" Wu Feng said, "This one can go." Huai said, "How do you pass words?" "Say it upon seeing Xi Tang." "Say what?" "Then come to imitate the saying for monk."

Xi Tang delivered a letter for Ma Zu to National Master Zhong. The National Master asked, "What is the Dharma of your teacher?" Xi thereupon walked from east to west and stood there. "Only this; is there anything else?" Xi thereupon crossed over to the east side and stood there. The National Master said, "This is Ma Zu's; what does the kind one do?" "Earlier have presented it to monk already."

Dao Xi delivered a letter for Fu Bao to Captain Wang. Captain said, "Is monk still for people recently or not?" "If it is said for people, then monk will be

wronged; if it is said not for, then the inquiry of the captain will be wronged." Captain said, "Say one sentence, wait until iron cow can chew grass, and wooden horse knows to smoke tobacco." "This one saves mouth for eating meals." The captain remained silent for a long while, then asked again, "Came by donkey or by horse?" "Donkey and horse have different routes." "How could have arrived here?" "Especially thank Captain for receiving words."

### **Section 3.7 Use stage Answers to the Koan "Mind"**

Ma Zu said, "Ordinary mind is Tao; no artificiality, right and wrong, select and discard, extinction and permanence, commoners and sages."

Hui Jue asked the King of Min, "What is the mind that Great King responds daily to thousands of differences?" King said, "Where was mind obtained from?" "Could there be a mindless one?" King said, "How is the matter on that side?" "Please ask toward that side." King said, "Chan teacher does not deceive people would do."

Chan teacher Long Ya wrote the gatha saying:

Human sentiments are dense while sentiments for Tao scarce;

How could the worldling know that Tao uses human sentiments?

Vain are only human sentiments without the use of Tao,

How much time can human sentiments last?

Tong An, in denouncing no mind, said:

Should know that the originally sensitive and unobstructed nature

May be likened to a lotus growing in the flame of a red hot stove.

Do not say that no mind is rightly Tao;

No mind is still one barricade away.

Jian says, "'No mind' belongs to the second stage. 'Red lotus in flame' belongs to the third stage. That is the so called 'one barricade away.' However, for one who has not attained no mind, red lotus in flame is out of the question. Therefore, the ancients often said, 'only when having attained to this field would do.' If one cannot die a great death in the no mind of the second stage, then merely on the basis of a bit of view points, talks about walking into a boiling cauldron; that would vainly be merely dry wisdom."

Niu Tou said:

When exactly using the mind,

Exactly no mind is using.

Devious sayings are elaborated with names and concepts;

Straight talks are free from troublesome repetitions.

No mind is exactly using,

Regular use is exactly nothing.

The 'no mind' talked about now

Is no different from having mind.

A monk asked about the original mind. Ling Duan replied, "Sit atop Vairocana; appear and disappear in the infinite space." Jian says, "The first sentence belongs to the second stage; appearing and disappearing belong to the present stage."

A monk asked about the mind of ancient Buddhas. Sheng Nian replied, "A radish from Zhen Zhou weighs thirty catties."

A monk asked, "How is Tao?" Ju Dun said, "Not different from human mind. If one realizes this, only then would one be a man of Tao. Except wearing clothing and eating meals, there is not the slightest difference from human mind, and no cheating of human mind. If one says, 'I attain, I comprehend,' then it is irrelevant."

A monk asked, "Seeing Form is seeing the mind; still see the boatman?" Cong Zhan said, "See." "Putting the boatman aside for now, what would be the mind?" Cong Zhan yet pointed to the boatman.

A monk asked about the mind of ancient Buddhas. Zhen Sui replied, "Mountains, rivers, the great earth."

A monk asked about "before any thought was born." Tou Zi said, "Truly a rude saying."

### **Section 3.8 Use Stage Answers to the Koan "Body"**

A monk asked Tou Zi, "How is 'hiding body in fire'?" Replied, "Is there anywhere to cover up?"

Pu Yuan said, "Teacher Wang sells the body; who would buy?" A monk said, "This one." Pu Yuan said, "It is not set at an expensive price, nor at a cheap price. How would you buy?" The monk had no reply. Zhao Zhou replied instead, "Tomorrow will sew a cloth garment for monk." Jian says otherwise, "The current price in the morning and that in the evening are different. Right now it is settled by one word of mouth."

Zhi Gong said, "Everyday offer incense, not knowing that the body is the realm of Tao." Xuan Sha [Mysterious Sands] said, "Everyday offer incense, not knowing really a realm of Tao." Jian says, "After all, bit by bit are mysterious sands."

### **Section 3.9 Use Stage Answers to the Koan "Environment"**

A monk asked about the environment of Ling Feng. Zhi En replied, "Thousand layers of green hills appear like arranged fruits. Two stripes of green rivers seem to be formed by drawing." The monk asked about the man in the environment, replied, "Obvious yet secret, secret yet obvious."

### **Section 3.10 Use Stage Answers to the Koan "Still Coming to the Feast?"**

A monk asked, "Where did the deceased monk move and transform to?" Chong Hui replied, "The peak of Mount Qian is high and lengthily accumulates greens. The moon over Shu River is bright and the landscape becomes luminescent."

A monk asked Jing Cen, "Where did Nan Quan move and transform to?" Jing replied, "In the family east as a donkey, in the family west as a horse." The monk asked, "What does this mean?" "Want to mount, just mount; want to dismount, just dismount."

Quan Fu replied, "There is no break in a long River. Foam gathered is arbitrarily scattered by the wind." "Still receive the offerings or not?" "Not without." "How?" "The fishing song raises oars, in the valley sounds are heard."

Yang Qi gave a feast in honor of the memorial day of Ci Ming. When the assembly had just gathered, Yan, before the portrait of Ci Ming, put his two fists on his head, drew a line with his sitting mat, made a circle, then burned incense, backed up three steps, prostrated in the female fashion. The First Seat said, "Stop acting strange!" The teacher said, "What's the matter, First Seat?" The First Seat said, "Monk stops acting strange!" Yang said, "A rabbit drinks cow milk."

## ***Chapter 5***

### ***The Fourth Story of the Lighthouse: Finish***

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The use of the previous stage, although different from that of the worldling in that the latter attaches to whatever it applies, is after all still a bit unclean and impure because indistinctly there are some efforts involved. Here would let you know that even half of a tiny dreg needs to be exhausted. There were only fairly few ancient sages who had attained the realm of complete finish; even just to understand thoroughly in view this finish was not attained by many. Therefore, it is difficult to select many koans here. The second stage of exit and the present stage of finish could easily be mistaken as the same. In fact, they are separated by a stage of use, and therefore are far apart. At the exit stage just renounce attachment to the state of comprehension, to stagnant water, to non-ultimate, incomplete luminescence, to the so-called "white ox on open ground," and to the so-called "bright, round, and cool," those things in a ghost den that are almost

equal to playing with spirits. At the stage of finish, both that which finishes and that which is finished are not things of the four Dhyanas and the eight Samadhis in the three realms. Nor are they things of mind, will or cognition. Indeed there is no longer that which finishes nor that which is finished. Those whose attainment has not arrived home, even when finish is spoken of, cannot know it. Those who have already arrived home, without finish being talked about, naturally comprehend it. Now I manage to express it, all because there are some arrogant Chan people who are too vague and too muddling. Readers should not mistakenly grow attachments here, as if there were that which finishes, that which is finished, or a state of finish.

## ***Section 1 Selected Disclosures and Koans Relative to the Finish Stage***

Bao Zhi said, "Intending to apply efforts, eventually would not finish!"

Gui Zong, Zhi Chang and Nan Quan were about to go their separate ways. While boiling some tea, Nan Quan said, "The words of discussions we had are known among us. From now on, if people ask, 'How is the ultimate thing,' how to respond?" Gui Zong said, "This tract of land is good for establishing a hut." Nan Quan said, "Put off the matter of establishing a hut; how is the ultimate thing?" Zhi Chang then smashed the tea kettle and got up. Nan said, "Dharma brother had tea already; one has not taken it yet." Zhi Chang said, "Making this statement, even a drop of water does not deserve to consume." Jian says, "Were it not Nan Quan, it could not have been brought up. Were it not Zhi Chang, it could not have finished. Gui Zong's establishing a hut was only at the previous stage of use."

When Nan Quan was staying in a hut, a monk arrived. Nan bade him, "I am going up the hill. At meal time, you first eat by yourself, and then deliver one portion up the hill." After a while the monk had eaten by himself, and yet at once broke the utensils and lay down. Nan waited for a long time in vain, hence returned to the hut. He also lay down on one side; the monk thereupon got up and left. Nan Quan later mentioned this to people, "While I was staying in a hut, there was a smart monk. Even until now he has not been seen." Jian says, "Alas! How many unknown heroes were there outside the Records of the Lamp. If it were not the case that Nan Quan possessed the eyes, even this fame without a name would not have been recorded at all."

Shi Lin said to Upasaka Pang: "One is going to ask a question; please do not spare spoken words." Upasaka said, "Then please raise it." Shi Lin said, "Originally spare spoken words." Upasaka said, "This greeting, without being aware of, falls down to the ground easily." Shi Lin covered the ears and exited. Upasaka said, "Expert! Expert!" The teachers and friends of Ven. Pang were great Chan masters of the time. Many koans of this stage of finish are related to Ven. Pang; just as the saying goes, "Meeting one's match at chess." Readers please continue to observe; carry a lamp in the daytime to observe.

Song Shan invited Ven. Pang to tea. Pang raised the coaster and said, "Every

person has a share; why couldn't it be said?" Song Shan said, "Only because every person has it, therefore it could not be said." "How can Elder Brother say it?" Song said, "Should not be speechless." Pang said, "Obviously." Song thereupon drank the tea. Pang said, "Why not invite guest to join?" Song said, "Who?" "Ven. Pang." Song said, "Why need to invite again?" Dan Xia heard about this and said, "Were it not Song Shan, would have been confused by the old man!" Pang said, "Why not comprehend when the coaster was not yet raised?" Jian says, "This koan, up to 'Should not be speechless' belongs to the third stage of use, therefore it was selected in that chapter. Thereafter, 'why need to invite again?' and 'when the coaster was not yet raised' belong to the present stage. Should know: when the coaster was not yet raised, things as such were originally finished; after having drunk the tea, it was again originally finished."

Fu Bei and practitioner Grandma Ling were having tea together. Grandma asked, "The sentence that cannot be spoken with all the efforts, to whom shall it still be told?" Fu said, "Fu Bei has no superfluous speech." Practitioner Grandma said, "This one does not say like this." Fu Bei asked back. Practitioner Grandma retracted her hands and cried, saying, "In the sky there is even more worries added." Fu Bei was speechless. Grandma said, "Neither knowing whether a statement is biased or correct, nor recognizing a theory as perverse and evil, to guide others would yield disasters." Nan Quan heard it and said, "Fu Bei was defeated by the old grandma." Grandma laughed and said, "Teacher Wang is still lacking in devices." Cheng Yi asked for the reason. Grandma thereupon cried, saying, "How sad! How painful!" She asked Cheng Yi, "Comprehend?" Cheng folded his palms together and retreated. Grandma said, "Chan practitioners at their wits' end, as sesame, as millet." Cheng Yi conveyed it to Zhao Zhou. Zhao said, "If I see this stinking old woman, I will raise questions to mute her." Cheng Yi asked about how to. Zhao Zhou struck Cheng and said, "This fellow at his wits' end, not to strike but wait for when?" Grandma heard about this and said, "Zhao Zhou seems to deserve a clubbing from grandma's hand." Zhao Zhou heard about it, also cried, saying, "How sad! How painful!" Grandma heard this, exclaimed, "Zhao Zhou's eye emits lights that shine through the four great continents." Zhao Zhou sent someone to ask Grandma, "How is Zhao Zhou's eye?" Grandma thereupon raised her fist. Zhao Zhou heard this, then composed a gatha which reads:

Right at the opportunity, directly bring it up to the face;

To face it directly, right at the opportunity, is fast.

In reply to you, practitioner Grandma Ling:

What gain or loss in the crying?

Grandma replied with a gatha which reads:

Teacher has comprehended the crying;

Who else would know its being comprehended?

At that time in the country of Magadha,

Almost lost the opportunity before the eyes.

Jian says, "In this koan all persons involved were old hands in Chan. However, except Grandma, they would often forget the style of having already finished of the fourth stage. As soon as they became a little deviated, they were reprimanded by Grandma. Grandma herself therefore also could not avoid some deviation, as in saying, 'Zhao Zhou seems to deserve a clubbing from grandma's hand.' Therefore, it was also cried over by Zhao Zhou. However, whether it be Zhao Zhou or practitioner Grandma, neither could help others in this having finished. Hence, there was only sad and painful, simply because this already having finished could be known only to those who have arrived home through practices. Nevertheless, even those people in hells are not lacking the least bit in this; in time there is not a split second deviation, and in space there is not a thread of departure; it is speedy and straight. In fact, the two gathas were originally unnecessary, as the time of speaking were later than that speedy instant. Therefore, it was said as 'That which cannot be spoken with all the efforts, to whom shall it still be told?' Had Fu Bei covered up his ears and exited at that instant, it would have gotten rid of this long and stinking koan."

A monk asked Xiang Yan, "Why is the right cause no matters?" Xiang said, "I do not stay." Again, "Peeling layer after layer until all are gone, without staying. Any temporary expediency is only for helping others; as to matters on the other side, there is no right spot." Jian says, "From his 'peeling layer after layer until all are gone, without staying,' should know that stage by stage need to be finished thoroughly, then would do."

A monk asked an old woman, "Which way to Tai Shan?" The old woman said, "Straight ahead." The monk went ahead, and the old woman said, "Again gone like this." The monk described it to Zhao Zhou. Zhao Zhou also went to ask her, "Which way to Tai Shan?" Answered as before. Zhao Zhou returned to the monks' quarters, and said to the monk, "I have checked and cracked the old woman for you."

A monk asked Zhao Zhou, "Will there be people practicing the Dharma in the Empty Kalpa?" Zhao Zhou said, "What do you call as the Empty Kalpa?" The monk said, "No anything." "This can only be called practicing the Dharma. What is the Empty Kalpa?" The monk had no reply.

A monk asked Zhi Qin, "How is the continuous flow of real eternity?" "As a mirror is always clear." "Is there anything else upward?" "Break the mirror to meet."

Huang Bo and Yi Xuan went together to a general summons. Yi did not bring a hoe. Huang asked, "Where is the hoe?" Yi said, "Someone took it." Huang said, "Come up here to discuss with you," then stuck the ground with a hoe and said, "This one of mine cannot be picked up by people of the world." Yi thereupon stretched hand to pick it up, and said, "Why is it in this one's hand?" Huang said, "Today someone will attend the general summons; there is even no need for me to attend," then returned to the monks' quarters. Yang Shan said, "A thief is a mean fellow, but is smarter than a gentleman." Jian says, "Yi Xuan seized the use but lost the finish."

A monk asked Ven. old hand Chen, "How is it like to touch the path without impediment?" Chen said, "I do not say like this." The monk said, "How would

teacher put it?" "An arrow has passed western sky for one hundred thousand miles, and yet to wait for it in the great country of Tang." Jian says, "For a fellow free from efforts, to say who touches or what impedes already belongs to the two-sided, could there even be what itinerary and destination? It is itself finish any time ancient and modern, any place central and peripheral."

Ven. old hand Chen offered oranges to entertain an Elder, and asked, "Right now show what to disciples?" Elder said, "Showing oranges has already finished."

Shan Yang, the abbess of a nunnery, was asked by a monk, "Seeing what reason that you stayed in this nunnery?" The abbess said, "Also would like to communicate some message, and yet afraid of being criticized by others." The monk said, "How could it be avoided?" The abbess shouted at him. The monk said, "Exactly!" The abbess struck him. The monk made a great laugh and exited. The abbess said, "Today great defeat, great defeat!" Jian says, "Usually when the view has just reached the fourth stage, the measure of realization has not yet reached home, one cannot foresee the depth of attainment of the other party, therefore there was one extra hit. Originally when the monk answered her shout with the expression 'Exactly,' he was no longer staying at the 'How could it be avoided?' of the third stage, no need to strike further. At that instant she should have simply turned around and retreated into the nunnery. There was this superfluous blow, therefore was laughed at by the monk. Hearing his laugh, the abbess realized that he himself also knew the finish, therefore considered herself great defeat, great defeat."

Xing Hua instructed the assembly: "Be it an expert, he would, in one stroke, cut straight in." Min De made an obeisance and then right away shouted. Xing Hua also shouted. Min De shouted again, Xing Hua also shouted again. Min thereupon made obeisance, returned and told the assembly, "Tonight lost twenty blows to Xing Hua. Nevertheless, even so, it depended on his one shout not used as a shout." Jian says, "Xing Hua's first shout broke Min De's sense of an object to shout at. His second shout broke Min De's sense of one who is shouting. At this instant, in terms of the measure of realization, Min De must have experienced the phenomenon of losing the sense of one who is shouting, which was completely different from what he obtained from the previous shout. Therefore, he made an obeisance himself and praised by saying 'one shout not used as a shout.' This koan is the finish koan of all shouting koans."

Zhen Ying was the attendant of Hui Zhong. Hui was in the Dharma Hall. Zhen entered, Hui let down one foot, Zhen thereupon exited. A long while later he returned. Hui said, "What was the intention earlier on?" Zhen said, "Say to whom would do?" Hui said, "I ask you." Zhen said, "Where to see this one?" Hui said, "Hundred years later should someone ask about the ultimate thing, how?" Zhen said, "One should have pity on oneself. Why need to look for an amulet?" Jian says, "Splendid is that an amulet should also be finished!"

Zhen Ying carried a basket, inside are some green plums. Hui said, "What will they be used for?" Zhen said, "Offered to the National Teacher." Hui said, "I do not make offerings." "Why not?" Hui said, "I have no fruits." Jian says, "Finish the one who can, naturally finish the object of what could be done for."

Dao Wu introduced Shan Hui of Jing Kou to pay respect to Chuan Zi at the bank of a river. Chuan Zi said, "Stay in which monastery?" "Monastery, would not

stay; Stay, would not resemble." "Not resembling what?" "Before the eyes nothing resembling." "Where has it been learned from?" "Not where ears and eyes reach." Chuan Zi said, "One statement that suits the head becomes a pole to tie a donkey for ten thousand kalpas. Hanging down a fishline for one thousand feet, the intention is for what is in the deep pool. Three inches away from the hook, speak right away! Speak right away!" Shan intended to open his mouth, Chuan Zi bumped him into the water, therefore greatly comprehended. Chuan Zi abandoned boat, entered the water and passed away, saying, "Don't say that there is something else." Jian says, "Throughout the ages there has been no one surpassing this man in sacrificing his own life to reveal the Dharma and eradicate the doubts for a disciple. Readers ponder for now: 'What did Shan Hui comprehend?'"

Yang Shan asked Shan Hui, "Ultimately, how is definitely believable and reliable?" Shan Hui used his hand to poke the space three times, saying, "No such a thing. No such a thing."

A monk asked Tou Zi about the final sentence. Tou said, "At the very beginning cannot be illuminated."

A monk asked Liang Jia, "How is bird's path?" Liang said, "Not encountering a human." "How to walk?" "Just need to have no threads under feet." "Isn't it the original face?" "Recognizing a slave as the husband." "How is the original face?" "Not to walk on bird's path."

Xue Feng served as a cook in De Shan's monastery. One day, the meal was served late. Holding the bowl, De Shan entered the Dharma Hall. Xue Feng was sunning the napkins, saw him and said, "The bell has not rung, the drum has not drummed, where does monk go to?" De Shan yet returned to the abbot chamber. Yan Tou clapped hands and said, "Big and small De Shan's still have not comprehended the final sentence." De Shan therefore sought his advice. Another day he presided over the Dharma Hall, the sayings were different from usual. Yan Tou said, "Although has comprehended it, but only three years." Three years later, De Shan indeed passed away. Readers try to ponder, how should Yan Tou have answered Xue Feng? Jian bridges instead, throw away the bowl.

Xue Feng, Wen Sui and Yan Tou sat together. Wen pointed to a water bowl and said, "Water clear, moon appears." Xue said, "Water clear, moon disappears." Yan kicked off the water bowl. Xue the second stage, Wen the first stage, Yan the fourth stage.

Wen Sui, Yan Tou and Xue Feng entered a tea cafe. Wen said, "He who cannot turn body around and breathe, should not drink tea." Yan said, "If so, I definitely should not drink." Xue said, "This one likewise." Wen said, "Both two old guys don't understand the saying." Yan said, "Where has it gone to?" Wen said, "Cloth-bagged old crow, although alive, is similar to dead." Yan said, "Back up! Back up!" Wen therefore asked Xue about what it meant. Xue drew a circle with his hands. Wen said, "Could not help but ask." Yan said laughing, "Too far apart." Jian says, "What Yan Tou said as 'I definitely should not drink tea' was taken by Wen Sui as not comprehending the second stage of exit, without realizing that Yan Tou had already finished the function of 'turn body around and breathe' of the third stage and reached the fourth stage. Wen Sui, having heard 'back up,' began to realize what Yan Tou meant by 'definitely should not drink.'

As to Xue Feng, who also followed suit and said, 'this one likewise,' nevertheless, this so said 'likewise' is exactly dead in the first stage, had not exited. Therefore, once Wen asked again, it was replied by forming a circle. This circle is to fall into what Wen called as the cloth bag, therefore Wen thought 'could not help but ask.' The necessity to exit at the first stage, and the necessity to finish at the third stage, their shallow and depth is like the distance between sky and pool; this koan is rather obvious."

Shi Yan asked his teacher Yan Tou, "How is the original and permanent truth?" "Moved." "When moving, how?" "Not the original and permanent truth." Shi Yan sank into thinking. Yan said, "Approve, then not free from senses and sensory objects; disapprove, then forever sink in life and death." Shi Yan greatly thorough. Jian says, "Approve, then when moving is considered not the permanent truth, hence cannot be free from senses and sensory objects. Disapprove, then when moving is considered as simultaneously indeed having a permanent truth; when one cannot become free from this permanent truth, then forever sinks in life and death. What Yan Tou meant by 'moved' was to use within this permanent truth. What he meant by 'not the original and permanent truth' was that the use did not adhere to the function of true permanence, and naturally finished this original and permanent truth. Although this koan belongs to expounding right views to disciples, nevertheless, on the part of Yan Tou himself, he was already practicing to finish all artificial efforts, therefore there was this thorough revelation. Overlooking the few koans above involving Yan Tou, only then would one know where the attainment of Yan Tou lies."

A monk asked Chan teacher Zheng, "How is one sentence blended into the mixture of sounds and appearances?" Zheng replied, "Not to distinguish, cannot be eliminated." Jian says, "The intention is at the third stage." The monk asked again, "How is one sentence walking outside sounds and appearances?" Zheng replied, "Difficult to encounter, unobtainable." Jian says, "The intention belongs to the finish of the present stage, therefore unobtainable. However, without the preceding reply of the third stage, the stage of this sentence would not necessarily be the fourth stage, it could well be mistaken as the exit of the second stage. Therefore, the finish is to finish the functioning of the third stage. Not having gone through the attainment of the third stage, the fourth stage would be out of the question."

Wei Yan asked Yun Yan, "Doing what?" "Shouldering stool." Wei said, "Whose?" Yun said, "Present." "Come and go for whom?" "On his behalf going east and west." "Why not ask to go along?" "Don't slander him." Wei said, "Improper to say like this!" "How?" "Has ever shouldered or not?" Jian says, "In this koan, 'why not ask to go along?' pointed to the use of the third stage. The reply, 'don't slander him,' falls yet at the second stage of exit. Wei Yan finally corrected it by saying, 'Has ever shouldered or not?' to finish the use in 'going along,' hence, belongs to the fourth stage."

## ***Section 2 Selected Koans with Different-Stage Answers***

### **Section 2.1 Finish Stage Answers to the Koan "The Intention of Bodhidharma's Coming from the West"**

Vacant.

### **Section 2.2 Finish Stage Answers to the Koan "Family Style"**

A monk asked Dao Wu about family style. Dao got off the couch, made a woman's prostration, and said, "Thank you for coming from afar; there is no respectful response."

A monk asked E Hu about family style. Replied, "Guest appears as host." The monk said, "Thank teacher for reception." Replied, "Difficult to stay overnight at Chen Fan's place."

### **Section 2.3 Finish Stage Answers to the Koan "Ox Herding"**

Vacant.

### **Section 2.4 Finish Stage Answers to the Koan "Duster"**

Shi Lin raised up a duster and asked Upasaka Pang, "Without falling into Dan Xia's device, try utter a sentence." Upasaka seized the duster, but raised up a fist himself. Shi Lin said, "Exactly is Dan Xia's device." Upasaka said, "Show me without falling." Shi said, "Dan Xia dumb, old Pang deaf." Upasaka said, "Exactly so! Exactly so!" Shi Lin was speechless. Upasaka said, "Said earlier on was occasionally so?" Shi Lin still was speechless. Jian says, "This kind of speechless does not belong to the first three stages. It has long passed through the first three stages. This kind of speechless is exactly the finish. What Upasaka Pang said, 'occasionally,' although also knew already this kind of occasional speechlessness, afraid that it is not the constant speechlessness of finish. After all, Shi Lin was still speechless, then it was not occasional, because it had naturally finished."

### **Section 2.5 Finish Stage Answers to the Koan "Glancing Sutra"**

Vacant.

### **Section 2.6 Finish Stage Answers to the Koan "Sending a Letter"**

Vacant.

### **Section 2.7 Finish Stage Answers to the Koan "Mind"**

Pu Guang saw a monk arrived, used hand to bare chest and asked, "Still indeed old monk's matters?" The monk said, "Still have this?" Pu thereupon covered chest and said, "No harm to be too obvious." The monk said, "Is there a place to avoid?" Pu said, "Indeed no place to avoid." The monk said, "How about now?" Pu thereupon hit. That this koan belongs to the finish of the present stage is due to this last hit. The dialogue before this was at the first three stages. This is also the finish koan of all hitting koans in this book.

Long Ya's gatha reads:

He who learns Tao should not covet;

In all matters free from intention, Tao would meet.

Free from intention, only then would realize the intention-free Tao.

Once intention-free is realized, Tao would also be finished.

Jian says, "The 'free from intention' [in Chinese the word Xin, which also means mind, is used here] in the second sentence constitutes a 'mind' koan of the second stage. The 'Tao would also be finished' in the fourth sentence belongs to the present stage; this intention-free Tao has been finished."

### **Section 2.8 Finish Stage Answers to the Koan "Body"**

While Ze Chuan was picking tea leaves, Upasaka Pang asked, "The Dharmadhatu does not contain the body; Still see me or not?" Ze said, "If not the teacher, who answers Venerable's words?" Pang said, "One asks, the other answers; that is ordinary." Continued to pick tea leaves without listening. Pang said, "Don't blame that it used to be easy to ask questions." Ze Chuan also paid no attention. Pang then shouted, "This disrespectful fellow! Let me, one by one, bring it up to people with clear eyesight!" Ze Chuan thereupon threw the tea basket away, directly entered the abbot chamber. Jian says, "In the first half, 'One asks, the other answers' belongs to the third stage. Thereafter, neither replying nor paying attention, and yet not departing from the matter and effort of picking tea leaves, and also could not make Ven. Pang understand whether his neither replying nor paying attention was having finished or not having finished yet. Finally, throwing the tea basket away, then had clearly revealed the finish. Ven. Pang, although quick and sharp, could do nothing further. This Dharmadhatu which does not contain the body should also be finished in a likewise manner."

### **Section 2.9 Finish Stage Answers to the Koan "Environment"**

Xue Feng asked Jiao Ran, "Light and environment both gone, what would it be?" Jiao Ran said, "Let this one pass, there will be discussion." "Let you pass, what is there to discuss?" Jiao Ran said, "This one will also let monk pass." Jian says, "If this one were there, upon hearing 'what' would be ready to administer thirty blows to Xue Feng."

The koan selected in the previous section on Chan teacher Zheng's "one sentence walking outside sounds and appearances" may be considered as an "Environment" koan at the present stage.

### **Section 2.10 Finish Stage Answers to the Koan "Still Coming to the Feast?"**

A monk asked Yun Yan, "Offerings, Buddha still eats or not?" "Whatever

varieties of foods there are, at once consume all." Yun again asked in return, "After consumed, how?" The monk said, "Appropriate to pick up the bowl." Yun approved it. Yun's reply was at the third stage. The monk's reply belongs properly to the present stage. Simply said, "Appropriate to pick up the bowl," but not "after meal, stroll about." The differences between the third and fourth stages can be known.

## **Chapter 6**

### ***Summary of Similar Koans at Different Stages***

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Koans on 'the intention of Bodhidharma's coming from the west' indicate understanding toward Patriarch Chan. Koans on 'family style' indicate the style of guidance of the patriarchs. Koans on 'duster' indicate manners of direct instruction. Koans on 'ox herding' indicate to practitioners the essentials of self-cultivation. Koans on 'glancing sutra' indicate confirmation and impression toward sutra teachings. Koans on 'sending a letter' indicate the demeanor of Chan practitioners in ordinary daily uses. Koans on 'mind' or 'body' indicate enjoyment of meritorious signs that are realized internally. Koans on 'environment' indicate piercing through and harmonizing with the environment. Koans on 'moved and transformed' indicate the ultimate of finishing birth and emancipating from death. These ten classes of koans encompass the essence of all seventeen hundred koans, exhaustively and perfectly. Once these koans are pierced through, there would be no other koans that could not be comprehended in the same light. Once koans on 'the intention of Bodhidharma's coming from the west' are comprehended, then will also koans on 'the essence of Buddha Dharma' be comprehended. Once koans on 'ox herding' are comprehended, then will also koans on 'how to sustain in all hours' be comprehended. Once koans on 'mind' and 'body' are comprehended, then will also koans on 'how is one's self,' 'drawing a portrait,' 'not seeing whereto,' or 'thrice calling the attendant' be comprehended. Once koans on 'environment' are comprehended, then will also koans on 'seamless tower' be comprehended. Once koans on 'moved and transformed' are comprehended, then will also koans on 'still coming to the feast' be comprehended. The difficulty lies at why the patriarchs throughout the ages provided replies that are mostly different. How to appreciate the differences in their depths calls for the need to compare and emulate. In the preceding chapters different answers to same classes of koans were introduced respectively through the four stages of entrance, exit, use and finish. For readers' comparison and study, to facilitate their finding the page numbers, a table is specially presented below:

#### ***Table for Locating the Koans with Different-Stage Answers in Various Chapters***

<b>Class of koans</b>	<b>Finish Stage</b>	<b>Use Stage</b>	<b>Exit Stage</b>	<b>Entrance Stage</b>
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Coming from the west	Vacant	<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Family style		<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Ox herding	Vacant	<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Duster		<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Glancing sutra	Vacant	<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Sending a letter	Vacant	<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Mind		<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Body		<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Environment		<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>
Coming to the feast		<a href="#">link</a>	<a href="#">link</a>	<a href="#">link</a>

## ***Chapter 7***

### ***Selected Koans with Multiple Stages***

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This important matter originally was no matter. Distinguishing stages only because you are arrogant as if by nature, and would swallow things without chewing, and have fallen into careless generalizations. Indeed this seamless tower has not even a seam; where could the stages be? However, the ancients said, "Transmission through speeches is impossible, and yet the sayings continue." Stageless and yet the stages are not lost. Therefore, from Chapter two to Chapter five, what are the stages within stageless were mentioned. Now this chapter is returning to stageless in having stages. Therefore, frequently there are koans that encompass all four stages in one breath. It could be said as demonstrating clearly stage by stage; it could also be said as completely stageless.

A monk asked Chao Wu, "A fish has not flipped over the Dragon Gate, how?" Chao replied, "Cultivate nature in deep pool." This belongs to the first stage of entrance. Asked again, "Having Flipped over, how?" Replied, "Once up in the sky, all other kinds have difficulty catching up." This belongs to the second stage of exit. Asked again, "After having ascended, how?" "The cloud of compassion covers all, moisturizing the whole universe." This belongs to the third stage of use. Asked again, "Is there still any one not moisturized or not?" "A straight tree without branches supports the sun." This belongs to the fourth stage of finish. The point is to see through the four stages in one glance; how could it be allowed to go through several stages.

A monk asked Yuan An about the intention of Bodhidharma's coming from the

west. Yuan said, "The rustling bamboo facing the porch, having experienced frost no longer cold by itself." Asked again, also continued it by saying, "Only the noise of wind beating is heard, not knowing how many thousand poles are there." In this poem there are in sequence the four stages. 'Facing the porch,' the stage of entrance; 'no longer cold by itself,' the stage of exit; 'beating noise becomes interesting,' belongs to the stage of use; 'not knowing,' belongs to the stage of finish. All are about the intention of coming from the west, and yet there are four stages of various depths.

The stanza on the original teacher Sakyamuni Buddha's transmission of the Dharma to Mahakasyapa reads:

Dharmas are originally dharmas of no dharma, (entrance)

Dharmas of no dharma are also dharmas. (exit)

Now while transmitting no dharma, (use)

Has dharma after dharma ever been dharma? (finish)

Nan Quan, Ma Gu and Gui Zong went to pay respects to the National Master Nan Yang. Nan Quan drew a circle on the road and said, "If it could be said, then go." Gui Zong sat in his circle, this belongs to the first stage of entrance. Ma Gu made a curtsy, which belongs to the third stage of use. Nan Quan said, "As such, then not going," which belongs to the second stage of exit. Gui Zong said, "What kind of mental activity is this?" Nan Quan thereupon called off the trip, which belongs to the fourth stage of finish.

The koan of practitioner Grandma Ling's bitter crying also contains several stages; for details please look into Chapter Five. Only very few possessed the view of the finish stage; except Zhao Zhou, almost all were among the bitter cry of Grandma Ling. What Grandma asked as "The sentence that cannot be spoken with all the efforts, to whom shall it still be told?" was directly questioning at the finish stage. What Fu Bei answered as "having no superfluous speech" intended at the second stage of exit; therefore, Grandma retorted by saying: "This one does not say like this." Then Fu Bei fell into her trap, hence added an asking back. Had he directly finished it, covered ears and exited, would there be any need to retort? Grandma saw him retorting, hence knew that he knew only the exit but not the finish. Therefore, Grandma cried, "In the sky there is even more worries added." Nan Quan heard it, thereupon said, "Fu Bei was defeated by the old grandma." Grandma then said, "Teacher Wang is still lacking in devices," mocking him for, even knowing Fu Bei fell into the second stage, being still unable to redirect Fu Bei to the third or fourth stage. That is the reason for saying that he was still lacking in devices. Cheng Yi asked her, "How is it that Nan Quan was still lacking in devices?" Grandma then wailed, "How sad! How painful!" This was the device of Grandma, weeping over his stalemate in the second stage. Grandma then asked Cheng Yi again, "Comprehend?" Cheng Yi folded his palms together and retreated, showing clearly that it was not comprehended. Therefore, Grandma straightway reprimanded, "Chan practitioners at their wits' end, as sesame, as millet." It was not only Cheng Yi. Cheng Yi mentioned it to Zhao Zhou, Zhao Zhou said, "If I see this stinking old woman, I will raise questions to mute her." Cheng Yi asked, "How to ask?" Zhao Zhou struck him, saying, "This fellow at his wits' end, not to strike but wait for when?" This was Zhao Zhou's device, the

third stage of use. Practitioner Grandma Ling still had the stage of finish. She was only afraid that Zhao Zhou did not know about it, therefore, upon hearing this, she said, "Zhao Zhou seems to deserve a clubbing from my hand." Zhao Zhou heard it, also cried, "How sad! How painful!" This was because Zhao Zhou had already known the fourth stage of finish; practitioner Grandma Ling's club still belonged to the third stage, therefore there is the need to cry bitterly over her inability to finish the functioning of the third stage. However, practitioner Grandma Ling had long since known the finish, therefore, finally praised Zhao Zhou by saying, "Zhao Zhou's eye emits lights that shine through the four great continents." What was said to be shining through the four great continents is no different from explaining that the worlds of all four stories of this lighthouse had been shone through. Zhao Zhou sent someone to ask, "How is Zhao Zhou's eye?" Grandma raised a fist. Zhao Zhou heard it, praised by the gatha below:

Right at the opportunity, directly bring it up to the face;  
To face it directly, right at the opportunity, is fast.  
In reply to you, practitioner Grandma Ling:  
What gain or loss in the crying?

This clearly expressed the fourth stage of finish. Grandma answered by the gatha below:

Teacher has comprehended the crying;  
Who else would know its being comprehended?  
At that time in the country of Magadha,  
Almost lost the opportunity before the eyes.

This sentence almost included the act of Mahakasyapa smiling among what would be sad and painful. However, Dharma connections are mostly exemplified in the use stage. Had it been finished straightway, there would not have emerged the causal conditions of the great path of the Chan School. Although this would be no harm done to the original nature of Chan, as to the causal conditions in the transmission of the Dharma, there were those that had been inevitable. Therefore, all four stages are at one stage, and one stage might as well be divided into four stages. Nevertheless, finally must return to the fourth stage for it to be the orthodox school of Patriarch Chan.

Yang Shan asked, "When this moon is pointed, where has the round form gone? When round, where has the pointed form gone?" Chang Zi Kuang replied, "When pointed, the round form hides. When round, the pointed form is present." Jian says, "This reply is only at the first stage of entrance." Yun Yan said, "When pointed, the round form is present. When round, there is no pointed form." Jian says, "This reply also did not exit the first stage." Dao Wu said, "When pointed, also not pointed. When round, also not round." Jian says, "This reply is at the second stage of exit." Jian says otherwise, "When pointed, there is round in the pointed. When round, there is pointed in the round. Ultimately pointed and round hide; there is neither seeing nor sky." The first two sentences belong to the third stage of use, and the last two, the fourth stage of finish.

Pu Hua once said, "Comes bright side, strike. Comes dark side, strike. Come

from all directions, strike like a cyclone. Come from empty sky, strike with stilts." People asked, "Always not coming, how to strike?" Pu said, "Tomorrow in Great Compassion Yard there will be a feast." Jian says, "Striking bright and dark sides, entrance of the first stage. Striking all directions, use of the third stage. Striking the empty sky: coarse strike, exit of the second stage; fine strike, finish of the fourth stage. Feast in Great Compassion Yard still belongs to the use of the third stage."

There is another point that one should know. One koan might as well contain several stages, and each stage could also contain the remaining three stages. For instance, the stage of entrance contains its exit, use and finish. The stage of exit contains its entrance, use and finish. Likewise for the stages of use and finish respectively. The various stages are interconnected in a chain, connecting and covering one another in sequence. There is no time to go into details here. Readers may ponder further on their own.

## ***Chapter 8***

### ***Chan Infirmities***

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To ordinary indiscriminative fellows, it seems that realizations once attained would stay forever, and that once comprehended, all finished. There could not be Chan infirmities to mention. And yet to great masters who has undergone real quest and true comprehension, it seems that there are not a few mirages to overturn, not a few feigning to eliminate, and not a few finer attachments to sweep away. Readers try to see in the following sections, Chan infirmities as pointed out by the various schools and their relationship with the four stages as distinguished by this person, thereupon would know that, after comprehension, there are still many, many problems in actual practice. He who would not cheat himself definitely should not let them pass lightly.

#### ***Section 1. The Five Infirmities of Lang Ya***

The Five Infirmities of Lang Ya: First, should not draw bow and mount arrow. This belongs to coarse infirmities at the stage of entrance. Second, should not go where there is not a single blade of grass for thousands of miles. Third, should not sleep alone on an isolated peak. These two indicate clearly that it is necessary to exit from the stage of entrance. They belong to subtle and fundamental infirmities at the first stage. Fourth, should not set up the body outside phenomena. Fifth, should not be sluggish in giving birth to or killing. These two indicate clearly the reason for inevitable uses after having exited. They belong to infirmities at the second stage of exit. Cure these infirmities, then ease in wonderful use will be attained. [Note: What are stated above are in fact prohibitions to the infirmities.]

## ***Section 2. The Four Prohibitions of Cao Shan***

The Four Prohibitions of Cao Shan: First, do not walk the path of mind. This indicates the stage of entrance; need to stay away from mental activities to attain entrance. Second, not to wear the clothing of being original. This indicates that the stage of exit should be free from the attachment to the original purity of the stage of entrance. Third, why need to be just like this? This obviously points at exit; should not remain dormant within "just like this." Fourth, do avoid the time before occurrence. This indicates the opportunity at the stage of use. Use at the time of occurrence; should not watch for the time before occurrence. Before occurrence, not to watch for; can use at the time of occurrence, that would be the great use.

## ***Section 3. The Three Falls of Cao Shan***

The Three Falls of Cao Shan: First, not to severe attachment to sensory perceptions is the fall of following. This belongs to the first stage of entrance. Second, becoming a water buffalo is the fall of resembling. This indicates the reason for the need to exit from the entrance. Third, not to consume food is the fall of being noble. This indicates that having exited one must understand how to use. To consume food means to understand how to use.

## ***Section 4. The Four Infirmities of Yun Men***

The Four Infirmities of Yun Men: First, everywhere not clear, in front are objects. This is the common infirmity before attaining entrance. Second, comprehend that all dharmas are empty, indistinctly there seems to be something. Third, having attained the Dharmakaya, the notion of a self still exists, sitting on the side of the Dharmakaya. These two are the fundamental infirmities of the stage of entrance; therefore, there is the need to exit. Fourth, even though having passed through the Dharmakaya, could not let go, carefully scrutinize if there is any traces of things to come. This infirmity is talking about uses without chances, efforts and functions have not finished. It indicates a subtle infirmity at the third or fourth stage. The overall infirmity is "light not through thoroughly."

## ***Section 5. The Three Infirmities of Certain Chan Teacher as Recorded in the "Royal Selection of Discourses"***

First, clearly there seems to be a large sphere of light, it contracts or expands, and seems to be manageable at will. Second, sluggishly silent, either follow or decide, thinking that it is responding as matters arise, and afterwards no lingering. Third, see red as red, see black as black, indistinctly there seems to

be something in the chest. The above three infirmities, in terms of the three passes, are matters before breaking through the second pass. According to the four stages of this book, they are all matters before attaining exit.

As to how to become free from the infirmities mentioned above, please read the last chapter, Chapter Ten, of this book, "A Frank and Sincere Talk on Chan," to find out. Here it is not dealt with.

## **Chapter 9**

### **Chan Attainment in Terms of the Measure of Realization**

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Since ancient time the style of Chan School has left out mentioning of positions of attainment, let alone mentioning the measure of realization. This is indeed an important precept in the attainment of directly speechless, non-introspecting, and spotless clarity. On the path of practice, if there is a thought about supernormal powers, then a clubbing is due. From the koans, Grandma Jing Shan invited three Chan practitioners into a room for tea. Three cups of tea were offered on a tray; before passing the cups she asked first, "Having supernormal powers, then drink." The three monks had no reply because they had already been confused by the words "supernormal powers." Grandma poured tea out from the cups and then exited. Then were Jian Min there at the seats, first drank it, having pissed right facing the gate, then went; definitely had consumed it already. Yet now Jian Min brings up the subject of "Chan attainment in terms of the measure of realization" for discussion, should not this also be reproached by great masters? Remember that Yin Feng once flew in the sky to mediate two sides at war, then considered displaying supernormal powers as having disgraced the traditional style of Chan School, right away entered into Nirvana. Rather use body to teach people to be plain and solid, than to employ supernormal powers to dazzle people's eyes. How solemn and worthy of respect! How would I here dare to ruin the style of my ancestors, and yet to shoot off my mouth? Again, he died standing upside down, with clothing still staying in the usual manner; nobody could push him down. Only his sister reproached him according to reason, blamed him for using supernormal powers to delude the multitude, and hence brought it down with one push. Not that his sister had extraordinary strength, but that she criticized him at the vulnerable spot, hit at his crucial point, and her view implicitly agrees with the style of the patriarchs; therefore, could pushed him down like this. Yet now I want to advocate extensively; isn't it against the intention of the patriarchs, deteriorating the style of the School? However, those koans were very correct at the time; nowadays during the last period of the Dharma, there is yet the need to transform. Last years degenerates of Chan school, having familiarized some oily tune and slippery tone, consider firewood moving and water carrying as nothing but supernormal powers, would use this as a tool to dodge the fact that they lack real quest and true comprehension. Now in order to advocate real quest and true comprehension, first of all should the meritorious tracks of the ancestors be commended, and to tear up the pretentious masks of arrogant Chan people, then there is the need to expound Chan attainment in terms of the measure of realization. Therefore, readers should know that in subjective Chan attainment, there should not establish aspiration or thoughts of going after supernormal powers or evaluating stages of realization; and yet in objective recognition, also

should know that there are such matters. The ancients said, "Need to reach such field to pass." Ultimately the so called field, besides the right attainment which is realized by one's mind, yields additional supernormal powers as the measure of realization which might as well be talked about.

### ***Section 1. Measures of Realization Displayed According to Statements in Koans***

In the koans it is frequently seen that there are so called "white ox on open ground, shining bright, completely naked, undressedly clean, silver bowl containing snow," etc. This clearly is to indicate the phenomenon of bright emptiness at the stage of entrance. The so called "open-eyed napping" clearly is the phenomenon of absence of thoughts in meditation for a novice practitioner. "The east wall hits the west wall; the bridge flows but not the water" are states leading to the stage of use. I have experienced these states myself. I dare to guarantee to the readers that they are not verbal Chan theories, should not be taken as statements, nor as opportune sharp responses, nor as Hua Tou's. Once indeed attained, naturally present as the measure of immediate experience. Once while in Si Chuan I met a Chan practitioner, I asked him, "What is said to be 'the east wall hits the west wall'?" He said, "Wait till you experience 'the south wall hits the north wall,' then tell you." This answer of his, of course, was a routine tactic, passed down from ancestors, of the Chan School. Nevertheless, I did not believe that he was one who had experienced it, and left it with a smile. Suppose someone asks me, if I don't know whether he is vacuous or solid, I myself should first feel ashamed inside, then should tell him that it is irrelevant to talk about food or count treasures, life and death could only be finished by oneself. This is the teacher's measure of realization, but none of your business. Compared with other oily tunes and slippery tones, confusing for a while, isn't this better?

### ***Section 2. Measures of Realization Displayed According to Prophecies and Master-Disciple Relationships in Lineages***

The following prophecies are praised by everyone:

Walking on the path, cross water then encounter a beam.

Singly in sadness, stealthily cross the river.

After sunset, pitiful are the couples of elephants and horses.

Two tender laurels will remain prosperous for long.

One flower opens with five petals.

*Providing parents above the head,  
In the mouth need to eat;*

*Encounter the disaster of Man,  
Willow becomes an official.*

*One horse at the foot of the South Mountain (Nan Yue),  
Will trample to death all people under the sky.*

Other prophecies are, e.g., Yan Tou's prediction that De Shan would still have three years to live, and Bo Nie's forecast of major events of the world, which is still in circulation up to now.

As to among master-disciple relationships, Lin Ji was beaten at three occasions by Huang Bo but could not comprehend. Due to a request from the Supreme Seat, Lin Ji was instructed to visit Da Yu, where Lin Ji greatly comprehended upon hearing words. Were Huang Bo unable to observe where Lin Ji's causal relations lay, even if Huang Bo beat Lin Ji ten or hundred times, Lin Ji would not have comprehended. Chu Nan called on Fu Rong. Fu Rong knew it right at first sight and said, "I am not your teacher; your teacher is Huang Bo." Hui Ri wished Ling Guan to be the teacher; Ling said, "I am not your teacher; your teacher is Da An." Da An, upon seeing Hui Ri, immediately ordered him to go to the Nirvana Hall. At the time there were five hundred monks in the hall, all infected with some epidemic. Using a cane, Hui Ri touched them one by one and cured them. Had he no supernormal powers and some measures of realization, how could it have been effectual? Dan Xia visited Ma Zu, supporting the turban at the forehead by hand. Ma Zu looked at him for a long while, then said, "Shi Tou of Nan Yue is your teacher." Dao Wu introduced Shan Hui to Chuan Zi, thereupon he greatly and thoroughly comprehended. Chuan Zi entered the water to pass away, so as to guarantee it. Could this be accomplished by ordinary people? Nowadays many are those who are eager to be others' teachers, but few can discern the propensity of disciples. How sad! How painful!

### ***Section 3. Measures of Realization Displayed According to Signs of Liberation through Death***

No need to mention the Indian patriarchs whose displays such as, before entering Nirvana, jumped into the sky and exhibited eighteen transformations, fire and light Samadhi, and innumerable sariras, were as common place as ordinary home-cooking, and so often witnessed that they were no longer rare. In China, Bodhidharma returned to India wearing only one shoe, as seen by Song Yun with his own eyes. Verified it through his coffin, there remained only one shoe and the evidences matched. Thereafter, the second patriarch, white blood spurting into the sky. The third patriarch passed away standing under a tree. The fourth patriarch passed away sitting; the next year his complexion looked as alive. The fresh body of the sixth patriarch still remains even now. Yin Feng passed away standing upside down, with clothing still staying in the usual manner; nobody could push him down. Shen Zan rang bell to assemble the congregation, and, through the Samadhi of non-born, entered Nirvana right in front of the gathering. Pu Hua flew upwards, and the sound of his hand bell could still be heard in the sky. Jing Tong bade farewell to all his patrons; atop a pile of firewood he held a candle himself to start the fire; wearing a conical bamboo hat, he drew a circular

form; holding a cane in a demon-conquering posture, he passed away standing in the flame. Zhi Xian walked six or seven steps, let his hands go loose directly to the front and passed away. Dan Xia wore a conical bamboo hat, pressed on a cane, put on shoes, lowered one leg and passed away before it touched the ground. Liang Jia had passed away; the congregation wept, he resurrected and stayed alive for eight more days to provide a Feast for the Ignorant. Yan Tou made one loud roar and thereupon passed away. Yu An bathed, then entered a coffin. Three days later, the disciples opened the coffin. He got up again, reproached them, then entered again and passed away. Marvelous were the passing away of the patriarchs! Therefore, an appellation of a Buddha is Sugata - the Well Departed.

Since Yuan and Ming Dynasties very few could attain liberation through death in such manners. The main reason is the lacking of a profoundly firm grasp on the mind of renunciation. Down to the present day, arrogant practitioners are excessively many, real comprehension even much less; therefore, there is the necessity to advocate renunciation and exhibit the measure of realization. In the next chapter, "A Frank and Sincere Talk on Chan," this will be commented on again in an unsparingly critical manner and to the point.

As I was writing up to this point, suddenly the earth quaked. The whole house moved upwards several times; thought that this phenomenon indicated that the earth god was pleased to the extent of jumping up and down! Were Teacher Wang here, definitely would consume one more portion of rice toward the earth god. As to me, then what a pity that long since already no longer dreamed of Teacher Wang!

## ***Chapter 10***

### ***A Frank and Sincere Talk on Chan***

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At the beginning of learning about Chan School, many questions stick in the heart. Seeing many great Upasakas such as Pang Yun and Gan Zhi, with such great wisdom, practiced at home without the need to retreat in solitude on a mountain. However, there were many great Chan masters such as Pu Yuan who did not leave Chi Yang for thirty years, Da Tong who did not come down from Tou Zi Mountain for thirty years, Li Zong who did not come down from Zi Hu for forty-five years, and Hui Zhong who did not emerge from Dang Zi Valley for forty odd years. After all should I now renounce, or should not I renounce?

Some say need to stop all virtuous deeds, and wholeheartedly practice meditation; some say not to practice meditation; some say need to die a great death; some say not to sit in stagnant water. Now whose advice should I follow?

Some say need to eradicate illusive thoughts; some say no need to. Some say even Bodhidharma's "mind like a wall" and the Sixth Patriarch's "not to think good, not to think evil" were all incorrect. Now which attitude should I adopt?

To the same koan, this Chan teacher replied in this way, that Chan teacher replied in that way. If both were correct, how come they were different? If both were incorrect, why were they selected by editors of Chan records? If there are correct ones and there are incorrect ones, after all which one is correct and which one incorrect?

Some say that only value your view, not value your activities; some say that need to have heels on the ground in order to become thorough. How is true view? How is genuinely on the ground?

Some say that there is no need to employ a tile chip to knock on the door - before the days of the five schools of Chan, no Hua Tou was ever used. Some say that small doubts lead to small comprehension, large doubts lead to large comprehension, and no doubt leads to no comprehension. Hence, need to ponder on some Hua Tou and raise some doubts. Now should or should not I ponder on some Hua Tou?

Suppose that it is necessary to ponder on some Hua Tou. Some say to ponder on, "All things return to one; where does one return to?" Some say to ponder on, "Who was I before I was born of my parents?" Some say that I was a body in the intermediate state between death and rebirth; that seems reasonable. Then could there be any doubt? Some say to ponder on, "Who is repeating the name of Buddha?" Some say, "I don't like to hear the word 'Buddha'," how to ponder on it then? Some say to ponder only on the word "Wu" [naught]. After all, how should one follow?

The ancients again taught people to obtain an entrance; after all, how would count as having entered? They again said to exit from here; where shall we exit from? where shall we exit to? how do we exit? They again said that there should be great opportune use. How would count as great opportune use? Again it is often seen that the ancient virtuous ones answered "how is the ultimate matter?" by breaking this or breaking that; after all, what were they fooling around about?

Some say to walk in a boiling cauldron; how to do that? With what attainment could one only then do it?

Questions as raised above have been written down by me, and stuck in the minds of beginning practitioners of Chan. Therefore, in addition to caning, shouting, picking and pecking, the ancient virtuous ones exhibited otherwise a frank and sincere discussion. Just as the so-called "sincere chanting of Buddha's name" in the Pureland School, how should we sincerely ponder on Chan? Now I do not mind carrying mud and water, clumsily accumulate all these, even though I am well aware that it resembles the long and stinky stocking of Grandma Wang, could hardly escape ridicules from virtuosos. In order to benefit beginning practitioners, I could not help myself.

First of all, should make up one's mind to practice renunciation. Not to practice renunciation is the root source of arrogance. He who talks about high ideals, scorns Hinayana, and advocates red lotus in fire and walking in a boiling cauldron, indeed has not a bit of the measure of realization; all his talks are pretentious masks to excuse his lack of renunciation. Let us ask ourselves, after all what kind of potential do we have? How do we compare with Teacher Wang? Even he did not exit from Chi Yang for thirty years. In Chapter One, "Redundant

Talks," most of the ancients' precedents of renunciation cited were set by great Chan Masters, who are with great wisdom and great accomplishment, of the Tang Dynasty. They still had practiced renunciation to such an extent. Do we have wisdom comparable to a hair of what they had? Upasaka Pang cast family possessions into the Heng river, and relied only on doing bamboo work to support the family livelihood. Both his son and daughter remained unmarried. Everyone in his family was able to speak in terms of non-birth talks. Is our family like this or not? Suppose it is indeed like this, it is approved that although you are with family and yet are the same as having renounced; why? Day and night carving, polishing, and mutually encouraging on nothing except this great matter. Practitioner Gan Zhi, his wife and their daughter, were also like this. Although with family, and yet not hindered by worldly affairs. This kind of renunciation is much more thorough. It is not intended for you to leave the world, but rather that you could obtain an environment in which to devote all your efforts of a lifetime toward thorough examination of this sole great matter; not to be distracted by worldly matters, and disrupt the pursuance of this great matter. If at home you and your wife and children can daily encourage one another on this great matter, then your home would be a Dharma Hall of the Chan School, and you have been counted as having renounced. If you cannot follow the model as set by Pan and Gan, unable to discern upon matters of firewood, rice, oil and salt, and unable to penetrate through quarrels over trivialities, then upon hearing your wife's angry roar, the cane in your hand would fall. Madam Wang closed the door; I understand her intention. Buried alive under women's big red skirts! Serve as ox and horse to pay back the debts owed to your sons and daughters! Muddle along as a clothes hanger and a rice bucket! Bustle about as a moving corpse and walking flesh! Much too unworthy! Definitely need to reflect urgently!

Now that you do not renounce the worldly, what do you ultimately cherish and are lingering for? If worldly windings of fame and ties of wealth could not be untangled, then how could there be any share in engaging in thorough examination? As to the suffering of transmigration, the immediacy of impermanence, the scarcity of attaining human birth, and the rarity of learning Buddha Dharma, you definitely have not recognized clearly. Or you are buried in favorable environments, daily amidst others' praises, flattery, and other worldly gains and pleasures you muddle along laughing, without any desire to be on a bit of alert. Thus you definitely have no share in the Chan School. Should realize that this favorable circumstances is indeed the devil to you. Just as an ox being led to the slaughterhouse thinks that it is being led to the pasture for grazing, not until the knife reaches its neck or throat it would not know the fact. Why don't you pity yourself? Before you reached twenty or thirty years of age, you have muddled along and wasted precious time, floating hither and thither in the eight winds of worldly ups and downs. Human life is sustained between exhaling and inhaling; how many days do you still have to walk back and forth in hesitation? During this last period of the Dharma conditions of death are even more than ever before. World War could break out at any instant, with a burst of atomic or hydrogen bombs. Even your beloved wife and children who are inseparable to you for even an instant, your cherished properties and real estates of which you would not part with even a bit, your dear relatives and friends whom you could not leave an inch away, and your cherished societal careers which you have not failed to attend for even a second, all would not be difficult to be extinguished instantly. Leaving behind your intermediate state [between death and rebirth] body with heavy sins, floating about alone in the intermediate state, fully experiences the threats of wind, rain, and thunders, the dangers of steep cliffs and

perilous rocks, and the pursuit by ghost kings and Yaksas; much too difficult to endure!

Eventually you would attain a place of downfall, King Yan [of hell] asks you, "Why didn't you practice renunciation in your previous life, ponder on Chan, and learn to become a Buddha?" Could you still use as excuses the worldly matters such as, charming wife was young, children were still in their tender ages, parents were still living, family properties were scant? If you reply, "Although I did not renounce the worldly, and yet I did take refuge in Buddhism, that should be sufficient for receiving pardon." King Yan thereupon says, "Didn't you say that you would knock down the old fellow Sakyamuni to feed dogs?" How would you reply? After judgment King Yan has you thrown into a cauldron of seething oil. Seeing you suffer and wail, King Yan again asks you, "You were arrogant all your life and advocated 'walking in a boiling cauldron'; now is just the right moment to display your attainment?" How would you reply? Or King Yan has you thrown between two mountains to be squeezed to the brink of death, and seeing you wail incessantly, he again asks you, "Why don't you display the ability to let the eastern wall hit the western one?" How would you reply? Or King Yan has you thrown into Freezing Ice Hell, where, up and down and in all directions, it is chilling white. Seeing you wail incessantly, King Yan again asks you, "Why don't you display the ability, the so-called 'silver bowl containing snow'?" How would you reply? At that time, the wife you left behind has married someone else; your sons and daughters love their own sweet-hearts; the fields and gardens are no longer yours; those who used to speak highly of you, are all disparaging you. Even if there are one or two relatives or friends who burn a paper house for you, can you then dwell in it? They burn some hell-bank notes for you, can you still use those? The evil Karma accumulated in the most favorable circumstances of your life are the most painful causes of the present bad fruit of suffering. However, regret then is already too late. Therefore, now you are advised to renounce the worldly in time. Are you willing to follow my advice?

All the patriarchs out of an urge from a grandma's heart said many words of alert for us; that is needless to say. Now I, this insignificant fellow, have stayed in solitary retreat for ten years, twenty years for your sake. Dwelled on cliffs or in caves also for your sake; lived on wild fruits and drank from mountain streams also for your sake; offered incense and lighted lamps also for your sake; prostrated and prayed also for your sake; was broken-hearted and wept bitterly also for your sake.

Up to now I am still in retreat in my hermitage in India, and have shed not few tears for your sake. Now, against my will, I am writing this long essay just to provide a good condition for you. "Hiring others to wail at father's funeral would not be the way of filial children." You should pity and love your own self. If you say that to renounce the worldly also takes timely occasion and suitable conditions, please allow three or five years to put in order family affairs, and then could put renunciation into practice. Please ask yourself, what assurance do you have that you would live three more years? Could King Yan grant you a leave of absence for three years or five years? Definitely should not make any more excuses for yourself, with years and months wasted in vain. Ancients said, "Right now give it up, it is given up; when you want to find a time to finish it, there is no time when it will be finished." Here I also make the final sincere advice to you:

Making up one's mind, that would be the timely occasion;  
Mindful of impermanence, no longer wait for causal conditions.  
Are you willing to renounce suddenly?  
All worldlings are getting old in bustling about;  
Who would renounce before death?  
All good advices have exhaustively been stated by the patriarchs;  
Now for your sake my tears are flowing down the cheeks..

If one has thoroughly and actually renounced, then mind will be pure, head clear, time ample, and inclination toward Tao ardent. Having these virtuous characteristics, foundation will be stable, and evil disturbances could be free from. Then one could seek Tao and look for a teacher. At this time all good deeds cannot be do without, and yet one by one the merits should all be dedicated toward this great matter of comprehension. As a person who has renounced already, one no longer dedicates the merits toward wife, wealth, posterity, or prosperity. Unless an entrance has been attained, one should not relax on doing good deeds. Once entered, do not be afraid of sitting in stagnant water; all good deeds may temporarily be stopped until use is attained, then resume performing good deeds. This is so-called "this side having comprehended, practice on the other side." As to glancing koans, before comprehension and meeting a virtuoso teacher, there is no harm pondering thoroughly through them. At least one should be able to believe that there is other transmission outside the doctrinal teachings and that inanimate objects preach the Dharma. Knowing the transmission outside doctrinal teachings, only then recognize that the grace of the patriarchs' teaching through setting examples themselves is superior to the grace of Buddhas' teaching through speeches. This enables one to bear blows and to receive roars. Knowing that inanimate objects preach the Dharma, only then recognize that everywhere there is the opportunity for knocking or colliding onto sudden great comprehension. Seeing the real examples of conditions for attainment as cited in the previous stages, one would thereupon understand this. Furthermore, one need to know the style of the ancients which is characterized as: "Sentences do not retain meanings; meanings do not retain mysteries; uses do not retain opportunities." Then, glancing koans would not be deluded by koans, and comprehending Hua Tou would not be hindered by Hua Tou. As to which Hua Tou is good to ponder on, there is no definite formula to follow. It all depends on which Hua Tou you feel could easily inspire your own spirit of enquiry. Pondering on a Hua Tou is not to look for answers, but to arouse the spirit of enquiry, which is where your emphasis should be. Holding up a Hua Tou and concentrating the spirit of enquiry; during the twenty-four hours of the day, while walking, standing, sitting or reclining, throughout the body there is only one spirit of enquiry. All the time the spirit of enquiry should remain whole, without mixing other thoughts. As a clear thought arises, strike it out; as a vague thought arises, strike it out; as delusions arise from all directions, strike them out in all directions. When the empty space arises, fight it to the finish. When nothing would arise, just keep on enquiring. Suddenly, upon one startle or one swat, the so-called "white ox on open ground" would naturally emerge. Definitely should not anticipate it. You simply remain in the state as if you had just lost both parents, and thought after thought as if trying to put out the fire on your head. One day without comprehension, one day without rest. Just keep doing the ploughing and weeding, without caring about the crop to be reaped. If perseverance is sustained, naturally success will come in time.

As to ultimately how would be counted as having entered, the ancients would not

say; here I pour the whole vase out for you. First should know the reasons why the ancients would not say. This matter, once you indeed come cross, would naturally be known to you; whatever is said about it in advance is only a semblance, and yet that might cause you to imagine into confusions. Now it is revealed to you; what are the reasons for so doing? It is because in this last period of the Dharma, enlightened teachers who could verify it for you are very few, while arrogant Chan people are too many. Although this matter should not be revealed beforehand, and yet there is the necessity to verify it afterwards. If you should come across some arrogant Chan people who arbitrarily certifies for you, then you get a bit of cognitive view and, following their examples, become excessively arrogant. That would be doing harm all your life. Therefore, rather than avoid saying about it, it would be better to say a semblance. In this last period of the Dharma, many beginning practitioners are lazy and lack perseverance. If there are no conditions for verification, then they would easily get disheartened, or feel satisfied with scanty attainment. Therefore, here I am not afraid to go against the style of the patriarchs and become a laughingstock to virtuosos in giving you a semblant condition. Although the pointing finger is not the moon, but through the finger the moon is recognized. For those who have truly attained comprehension and entrance, there is yet no mutual interferences.

First, Bright Appearance - Compared with the mountains, rivers, and the great earth you saw before attaining entrance, everything appears to be extraordinarily clean and white, as if seen through a pair of crystal eyeglasses. What the ancients called as "white ox on open ground" is rightly this; what was referred to as "shining bright, completely naked, undressedly clean" is likewise this; the so-called "silver bowl containing snow" is also just this. For ordinary practitioners it is not never the case that brightness emerges. Either as a flash in a corner of the eye, or a layer, or confined to a room, or only for a while. This bright appearance is omnipresent and everlasting. As time goes on, it varies only in degrees. When thick, it is like sitting in a crystal palace; when thin, it is like the clear sky right after the rain has just stopped, extremely clean and white. There is no one place where it is not so; there is no time when it is not present.

Second, Absence of Thoughts - Originally, either having thoughts or having no thoughts is a dualistic way of speaking; as a matter of view, it is not the case that only absence of thoughts is right, while having thoughts amounts to being wrong. Nevertheless, when beginning to enter, definitely there are no thoughts at all. Why? At the beginning of entrance, the strength of comprehension is not strong, hence only when there are no thoughts can it have an opportunity to emerge. While thoughts are present, it is not easy to emerge. Until the stage of use is attained, only then can it emerge on all occasions of having thoughts, such as illusive thoughts, scattered thoughts, or evil thoughts, etc. Therefore, people who have just entered should pay constant attention to getting rid of illusive thoughts. It is only after attaining the stage of use that one could do without getting rid of illusive thoughts. Hence, the Sixth Patriarch said, "Hui Neng [the Sixth Patriarch] has no tricks, does not cut off all thoughts." However, this is not what people who has just entered could achieve.

Third, Mind without the Subject and Object Distinction - At the beginning of entrance, although the mind is fully conscious, and yet there is no sense that my mind is that which can enter, and the Bright Appearance is that which being entered. The mind at this time has returned to the nature of all things; one only feels clear and bright everywhere. One feels comfortable, at ease, tranquil, open

and relaxed. For details the readers may refer to the article on Suchness in my clumsy [Chinese] work entitled "Record of Introspections."

Fourth, Breath without Exhaling and Inhaling - Originally, the Chan school does not talk about even the mind, not to mention talking about the breath. Nevertheless, as a matter of fact, this person who is still alive, definitely has not ceased breathing; it does not happen that, because you practice Chan, consequently you have no breath. With respect to activities and achievements it is improper to cling to the breath; with respect to verification of attainment the breath could serve as a condition for checking. Hence, Bodhidharma also said, "Speech without panting"; is this not talking about the breath? The breath at the beginning of entering the state of comprehension will all of a sudden stop, neither breathing out nor in. This state of comprehension occasionally emerge for not a long while. Right during that period the person would not know what has become of the breath. For people who have long abided in the state of comprehension, when they recall later that experience, they would naturally know that the breath at the time had ceased going out or in. While I am writing up to this point, I recall the ground-beating monk who demonstrated well a deep abiding in the entrance stage. Whenever someone asked him as to what was the intention of Bodhidharma's coming from the west, he would beat the ground with the cane in his hand. One day someone first hid the cane and then asked him that same question. He simply opened his mouth. At this time he was deep in the state of comprehension, the breath ceased moving, he could only resort to beating the ground to awake others; now that the cane was not at hand, and the breath could not travel, all that he could do was merely to open his mouth. This kind of state also demonstrates that Chan teachers teach others only through measure of realization, but not speech. In other cases even though they did exhibit words and sentences, those belong to personal demonstration of realization, but not to oral teachings. The ground-beating monk taught by demonstrating the stage of entrance; while others with the style of belching breath taught by demonstrating the stage of exit, as in the case of Shi Tou's teaching Yin Feng. Further, because the breath ceases going out and in, the sense of bodily weight is completely lost, one feels extremely light and at ease.

The four conditions above do not arise in sequence, but simultaneously. It is not only true for an individual, but is valid to each and every one.

Of the above four conditions, except the first one, bright appearance, which does not disappear easily, the remaining three are apt to disappear. Therefore, after entering comprehension, in order to maintain the state of entrance, it is necessary to practice meditation. Those ancients who did not allow the practice of meditation, only referred to the time before attaining comprehension and the time after attaining use. Before attaining comprehension it would be unsuitable; after attaining use it would be unnecessary. Some people misunderstood this reasoning, thought that once comprehended it would be eternal attainment, and hence no need to practice meditation. In addition, they could not sustain comprehension in daily activities. What a pity! Why not consider the fact that there were ancient virtuous ones who, after forty odd years of remaining in retreat from society, sometimes still would lose touch with comprehension. What ability do you have to do away with maintenance? As for diligent people, after entrance into comprehension, it is an opportune time to go into retreat. The ancients said, "Do not go into retreat before breaking the first pass; do not dwell in a mountain before breaking the second pass." Those who have just entered

comprehension are rightly the ones who have broken the first pass. They would do well to undergo with earnest effort a great death. In the meantime they had better completely stop doing good deeds. The so-called "not to do away with good deeds" refers to matters after having attained the great use.

Those having really undergone a great death at the stage of entrance would have profound attainment in meditation, have attained a state of comprehension which advances daily, and consequently have developed supernormal powers to some extent. At this time definitely should not be lured by supernormal powers to engage in worldly businesses that are not ultimately beneficial to others, such as healing diseases or exorcising demons. Right then should proceed to cultivate the attainment of the second stage.

Why is the second stage called "exit"? Once having entered comprehension, and through ten years or twenty years of dying thoroughly, during all this time there is often a mind grasping this state of comprehension. What is called by the ancients as "indistinctly there seems to be something" or "faintly there is a ruling master" is the root of [the cycle of] life and death, and it should be utterly eradicated. Therefore, the ancients taught us "not to sit in the shell of no matters," or "not to sit in stagnant water," or "no to sit in the den of ghosts." They also mentioned the so-called "releasing the master of the pass," and "the second pass"; rightly they are referring to this matter.

How could one exit? After entering the state of comprehension in sitting meditation, having stabilized the comprehension, let go, and definitely died thoroughly, then reflect carefully upon this state of meditation to find whether or not there is a mind faintly grasping. If found, then let go of this mind completely; definitely make sure that there is not even half an iota remains; make sure that the True Suchness nature is blank, luminous, and revealing by itself, without the grasping of my mind. The previous state of comprehension, due to the letting go of even this subtle grasping mind, not only will not be lost into oblivion, but rather thereupon will be enhanced: the bright appearance becomes more extensive and stable, the mind field feels more comfortable, the weight diminishes more, the breath and even the inner breath ceases, the pulse and blood circulation stops, and the process of metabolism also comes to a standstill. The associated effects of prolongation of life and driving away of diseases are thereby attained, and supernormal powers are developed even further.

After coming out of the state of meditation, do not descend from the seat in a hurry. First, look to the right and stay in the state of comprehension; the bright appearance remains the same as before. Second, look to the left and it is also like that. Each action lasts two minutes. Then, release the mudra of meditation, extend forward the right hand to perform the mudra of granting fearlessness, and stay in the state of comprehension for two minutes, and the bright appearance remains as before. Then likewise for the left hand. Then release the right leg and rest the right hand on the right knee; remain in meditative state for one minute, and the bright appearance remains as before. Then likewise for the left leg and hand. Afterwards, slowly descend from the seat, slowly walk about in a meditative mood. Even without intentional efforts, constantly feel that the bright appearance does not fade away, and that the mind field is thoroughly vacuous. Thereafter, in the four bearings of walking, standing, sitting and lying, one naturally stays in harmony with Tao. At this time, to practice sitting in meditation or not are both allowed. At this time one may simply dwell on a mountain, and

no longer need to stay in retreat. Previously, in order to concentrate on meditative states, engagements in all good deeds were suspended. At this time it is appropriate to immediately resume doing all good deeds; let each good deed be coming forth from the state of comprehension, without any attachment. At this time one could get in touch only with ordinary good knowledgeable persons, and may not plunge into sorrows. It is still premature to talk about the so-called "walking in a boiling cauldron." It is necessary to dwell on a mountain for ten years, twenty years so that the meditative force penetrating the four bearings of walking, standing, sitting, and lying, and the meditative state accompanying the arising of delusive thoughts will grow and accumulate. Only then is the time to approach the third stage of use.

The stage of use is to make use of sorrows to cultivate Bodhi. First, make use of the sorrow of anger by starting to work on horror which is a delusion of nature born of it. Definitely make sure that the state of comprehension attained at the second stage and the psychology of being horrified can simultaneously coordinate. At this time one should go to cemeteries where ghosts and demons are numerous, inside haunted houses, under huge trees, or into forests where monsters of the hills and spirits of woods and rocks dwell, to walk alone and sit alone. Right when the ghosts and monsters are disturbing and horror arises, definitely make sure that it coordinates with the Blank Nature [Sunyata] of the state of comprehension. At this time the state of comprehension would certainly become more penetrating and bright, while those ghosts and demons would benefit from the brightness of the state of comprehension. Under these adverse circumstances it is easier to practice; under favorable circumstances it would be much more difficult. Therefore, after trainings and adjustments in the midst of the sorrow of anger, one should approach and enter into the sorrow of greed. While gambling or playing mahjong, definitely make sure that while concerns over gain and loss, or benefit and injury arise, they are coordinated with the meditative force of the state of comprehension. As a result, the strength to apply expedient methods to salvage sentient beings would increase. Then go through trainings and adjustments in theaters and cinemas where forms and sounds are profound. Thereafter, train and adjust upon forms and sounds in a brothel, and then train and adjust further upon internal and external contact; that would be the attainment intended in the story about the old woman who burned the hut she built for a Chan practitioner [Cf. Section 1, Chapter IV]. What the Second Patriarch said as, "I am only adjusting my mind," was also this matter. Herein is a very hot cauldron of boiling water, unless one's attainment has reached home, one would rather suffer the insult of having one's hut burned down, than to fall into the snare. However, if the attainments at the foregoing stages have indeed been accomplished and reached home, and yet still unwilling to proceed one step further, that would be an inconsequential fellow, and rightly one whose soles have not touched the ground. At this time it would be suitable to leave native land for a distant, unfamiliar area, acting like a madman to go on a visit to frontier countries such as Tibet or Xi Kang where manners and etiquette are not emphasized and opportunities abound. One would not encounter the punishment of government nor be criticized by the elite of the society. At this time one has long since possessed supernormal powers, and women in these regions would know themselves to make offerings by surrendering their bodies. Therefore, the attainment will advance considerably. At this time definitely should not stay within the confines of societal rules, only concern with formal rules of conduct in order to preserve a hypocritical mask, but unwilling to apply efforts toward confronting sorrows. In ancient times as well as nowadays, how many manly

fellows would often stop here, and consequently would fail to achieve great accomplishment; what a great pity! If the attainment has not reached home, [just as] where a lion jumps a puppy also jumps, certainly would lose the body and the life. Greatly need to reflect carefully upon oneself! Should not cheat oneself!

As to the way to apply efforts in practicing and adjusting when newly entered the stage of use, the "Hymn of Victorious King of Reflection" as contained in my clumsy work Collection of Hymns is introduced below for references:

### The Hymn of Victorious King of Reflection

Salute before the indifferenciability of  
Guru and my mind's Great Perfection

When cooperative unification is suddenly breaking up,  
There is still on that branch the nectar of flowers;  
O, bee! Pick it up,  
Recall to mind the Victorious Reflection!

When supernormal powers are desired,  
Hoping someday to benefit others,  
The strength naturally filled the body,  
Recall to mind the Victorious Reflection!

When sentiments are streaming,  
Rushing one-way deeply and diligently;  
In the same mutual understanding,  
Recall to mind the Victorious Reflection!

When working with one mind,  
Still careful lest there be any omission;  
It is just here,  
Recall to mind the Victorious Reflection.

When uneventful as usual,  
Withered Chan is like a corpse;  
Demeanor becomes alive,  
Recall to mind the Victorious Reflection!

When covetous scenes are present,  
Iron dusts suddenly encounter magnet;  
Go with the tide to enter the body,  
Recall to mind the Victorious Reflection!

When the mind of anger is agitating,  
Wrath could not be limited;  
Right away having joined together,  
Recall to mind the Victorious Reflection!

When engrossing dreams are lingering  
In a stupor without awareness;  
Suddenly in harmony with the truth,

Recall to mind the Victorious Reflection!

When the mind of arrogance is surging high,  
There is neither Buddha, nor Patriarchs;  
Upwards step further,  
Recall to mind the Victorious Reflection!

When suspicion and envy are propagating,  
As though shadows of ghosts are here;  
Hitting on voidness and become joyful,  
Recall to mind the Victorious Reflection!

When worldly affairs are in a mess,  
A corpse is torn apart by five horses;  
Still, it is here;  
Recall to mind the Victorious Reflection!

When arguments are surging up,  
Prejudiced and obstinate;  
The analogy to echoes in a valley,  
Recall to mind the Victorious Reflection!

When wondrous pleasure is in abundance,  
Repeatedly engage in fighting and repeatedly defeat it;  
Chan unites with pleasure and joy,  
Recall to mind the Victorious Reflection!

When thoughts are absent and silence abides,  
No threads of cloud in bright sky;  
Spur oneself on to search into refined profundity,  
Recall to mind the Victorious Reflection!

When the joy of Dharma fully permeates,  
Sing and dance to please oneself;  
Got it! Got it!  
Recall to mind the Victorious Reflection!

When laughing and playing,  
All manners of demeanor are displayed.  
That is it! That is it!  
Recall to mind the Victorious Reflection!

When scenes are changing,  
The trick assumes new posture;  
In various ways enter the body,  
Recall to mind the Victorious Reflection!

When the eight winds of worldly concerns are blowing,  
How could there be nothing to think about?  
Inward and outward, both to tread on;  
Recall to mind the Victorious Reflection!

The hymn above was composed for beginning practice of those approaching the yoga of one's own mind's advancement or the yoga of one taste. If the measure of one taste has been attained, this would not be needed. Chan teacher Da Tong said, "Wise ones would pick up when hinted." Why need to have said it in such cumbersome details! It was composed in lunar March of the year Yi You in the Tian Long Yan [Heavenly Dragon Cave] to the east of You County [in Hu Nan, China].

This is merely an expedience for beginning practice at the stage of use. Those who have truly and fully attained the first and second stages would, through the force of their measure of realization, naturally step into the stage of use. Just as what Xuan Sha said as: "Wise ones would pick up when hinted," there is no need to employ many expedient devices.

As to the stage of finish, this person has not attained the measure of realization at this stage, nor has experiences to offer. Nevertheless, at the level of view, it has been seen through. Novices should also first see through and up to this stage. However, seeing it through does not necessarily mean reaching it. To reach it, it could not be without having gone through the foregoing three stages. The finish without going through the first three stages is a false finish, and not a true finish. The main purpose is to familiarize application of the opportune uses of the third stage, so that it would become pure and natural, more and more pure until it is completely free from efforts and functional considerations. Then it would count as truly having finished. Carefully read the koans at the stage of finish, then one would know this.

Coveting fish at a deep pool is not comparable to retreating to knit a net. People who aspire to comprehend Tao should indeed start from practicing renunciation. Now I beg to ask, "Where is not Chan? Where to renounce to?" Try to ponder on these. If they could not be pondered through, even if renounced is still not there. If they could be pondered through, allow you to renounce without practicing renunciation. Pardon my chattering for so long.

Lunar December 10th, the year Ping Shen (1956-57)  
Accomplished at the Five Locust Hermitage, Kalimpong, India

## ***Appendix: A Short Course of Chan Practice***

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### ***1. Preparation***

- a. You will need 2 rooms or one separated by a curtain in which there should be a small hole for the helper to see whether the practitioner is all right but not for the practitioner to see the helper.
- b. the practitioner's room should be larger than the helper's room. A round table should be placed in the center. There should be nothing else except a bed which may be used as a chair. Books, newspapers, and everything

- else should be avoided. (Of course, some light is needed).
- c. Whatever food the practitioner would like to have he may eat in two or three meals daily which will be brought in by the helper at fixed times. Nothing should be taken in between.
  - d. It is better if the first time of practice is limited to five days or at most a week. Afterwards the duration may be increased to a fortnight or one month or one hundred days, or even twelve years.
  - e. The date should be chosen according to astrology. The time for entering the room of practice is afternoon. The time for completing the course is the morning.
  - f. Before entering one should worship the Guru, the God Protector of the place where the room is situated in and ask for their help to be successful in Chan and for pardon if the practitioner has not thought of any God or spirit or ghost or deity of the land where the practitioner lives during the time the practice is going on.

## ***2. Main Practice, or Hua Tou***

- a. Where is the mind?
- b. Before I was born in this world, where was I?
- c. Where does this idea or conception or delusion or thinking come from?
- d. Any Hua Tou found in my book "The Lighthouse in the Ocean of Chan" or any other book may be used. The rule for choosing lies in the force of the feeling of doubt it arouses. That Hua Tou which gives rise to the strongest feeling of doubt is the best one for you.

When a Hua Tou is chosen it should be kept throughout the whole course of practice. From the time of getting up to the time of going to sleep, one should keep the Hua Tou continuously without break. Concentrated thoughts on the Hua Tou should follow one another like arrows shot up in the sky; if one by one they do not touch or come close to the preceding one, all the arrows will fall down. Therefore, one by one, they should be tightly close to one another so as not to allow any other idea to come in-between. This is the very secret of the method. However, thoughts unrelated to the Hua Tou might come very often. You should not follow them but return to the Hua Tou. By and by the intruding thoughts might decrease. For this practice no special posture is needed. You may walk, sit, lie down as you like.

## ***3. Running and Shock***

Take the table as the center around which you start walking clockwise, slowly at first then gradually increasing the speed until you run quickly. The body should slant a little to the inner side, towards the table. The left arm should move more than the right arm. These two actions enable the left nerve to stretch entirely so that the air goes downward and thoughts will decrease. All this time the Hua Tou should be kept tightly.

As you are thus running the helper should watch you through the hole and when he sees that you are running quickly, he must with force strike the table in his own room once - not more than once - with a wooden hammer. The sound will startle you. At this moment the Chan might appear and the Hua Tou will be lost into the Chan. When you hear the sound, you must immediately stand still and should not run again.

The above practice (Running and Shock) should be done only on an empty stomach before a meal and twice a day is enough.