



RECORDS OF THE TRANSMISSION OF THE LAMP

VOLUME 7 BIOGRAPHIES AND EXTENDED DISCOURSES

TRANSLATED BY
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The Hokun Trust is pleased to support the seventh volume of a complete translation of this classic of Chan (Zen) Buddhism by Randolph S. Whitfield. The Records of the Transmission of the Lamp is a religious classic of the first importance for the practice and study of Zen which it is hoped will appeal both to students of Buddhism and to a wider public interested in religion as a whole.

Contents

Preface

Acknowledgements

Introduction

Abbreviations

Book Twenty-seven

Book Twenty-eight

Finding List

Bibliography

Index

Preface

Volumes seven and eight of the *Records of the Transmission of the Lamp* (CDL) afford glimpses into an ancient basement, the beginnings of the Chan patriarchy in China. Yet the bright search light of our scholars, shining down from two thousand years above, has been unable to penetrate definitively into this dark lumber room, hallowed, obscure and mysterious. In any case, the back end of this basement, littered with the ancient paraphernalia of a distant transmission, opens out still further to an even earlier epoch in Central Asia, where everything has long been buried under millennia of sands.

The lives traced out in the CDL are not really biography nor are they hagiography. The term hagiography is in any case inappropriate, as it applies to Christian male ecclesiastics who the Church wished to sanctify, often after having martyred them first. Yet ever since Bodhidharma faced Emperor Wu of Liang, holiness in Chan Buddhism has had something of a malodorous air about it; no holiness in the hyper-realm of *śūnyatā*. If the life-paths recorded in the CDL are neither hagiographies nor biographies, what to style them? Perhaps they are just expedients, pointers to practice.

For example, the first thing that the sage of the Sakas, Gotama (Chinese: Damo), did on being born was to take seven steps to the four directions of East, West, South and North, and with one hand pointing to heaven, the other to earth, emit the great lion's roar – 'above and below and in all the directions, I alone am worthy of reverence.' This took place during the reign of King Zhao of the Zhou dynasty, on the eighth day of April in the twenty-sixth year of his reign, which in Chinese backdated time is about 977 BCE.¹ This roar, which is still sounding and can be heard very clearly in the CDL, set the stage both for Damo / Gautama's mission, which was

beckoning him from the future and it declared concurrently what the content of that mission was to be. ²

Bodhidharma too, the first Chinese patriarch of Chan (Japanese: Zen), was no stranger when it came to gazing into futurity, declaring in verse to Second Chan Patriarch Huike,

I originally came to this land
To transmit the Dharma and save deluded beings
When the single flower opens into five petals
Then the fruit will ripen naturally of itself

A reference to the future five houses of Chan. Bodhidharma was well-travelled: he also transmitted a *gatha* to the scholar and governor of the prefectural capital in Yumen, Shanxi. Yang Xuanzhi (楊銜之)³ wrote an important and evocative account, which we still have in its entirety, of the many monasteries in Luoyang c 547 CE, in which he mentions Bodhidharma, who was in the city around that time, as being already one hundred and fifty years old.

‘The monk Bodhidharma (菩提達摩) of the Western Regions (西域) was a native of Persia. He came from the desolate frontier to visit China. Having seen the golden plates [on the nine-story high wooden stupa of the Yongning Monastery in Luoyang] making dazzling reflections of the sunlight and shining into the clouds, and having heard the ringing of bejewelled bells lofted into the sky by the wind, he sang praises of this extraordinary artistic achievement.

Bodhidharma claimed at that time to be one hundred fifty years old. But during his extensive travels, which had taken him to every corner of many countries, nowhere in the sullied world had he seen a monastery as elegant and beautiful as this one. Not even in Buddha’s realm of ultimate things was there anything like this. He chanted *namah* – an expression of complete submission to the Buddha – and held his palms together for several days after having seen it.’⁴

There is also a meeting recorded between Bodhidharma and Yang Xuanzhi in the CDL (vol. 1, pp.153-155), in which the master gives Xuan a *gatha* for practice and a further verse of prediction,

Even on seeing evil, do not give rise to aversion
Even on seeing good, do not diligently hoard it.
Neither abandon wisdom nor court foolishness
Neither cast off delusion nor seek awakening.
Come to the Great Way and then beyond!
Penetrate the Buddha Heart and cross the stream!
If his orbit is neither that of the common man nor the sage
Gone beyond like this he is called a patriarch

and

A river boat cleaves the foaming waves
Concentrated heat melts away metal locks
Five entrances will practise together
Mostly without contentions⁵

Such pointers left by the men of old abound in the CDL and volume 7 is full of them!

¹ Following the *Lalitavistara*, which was first translated into Chinese in 212 CE, now lost; later translated by Dharmaraksha in 308 CE, being the story of Shakyamuni's life. T.186, Nanjio. 160; T.187. Nj.159.

² Sakas were Scythians; see Oswald Szemerényi, *Four old Iranian Names: Scythian-Skudra-Sogdian-Saka*, p. 40ff., cited in Beckwith, *Greek Buddha*, p.2. Gautama / Gotama is not to be confused with Gaumāta, who, according to the Bīsoṭūn inscriptions, was the Magian pretender [and important leader in Babylon for a time], and seized the Achaemenid throne by claiming to be Bardiya (Smerdis), the son of Cyrus the Great. Was Gautama, Gotama, Gaumāta a common name like 'John' or 'Lao-dan' (= Gaut / dam-a)? For a more informed view see <http://www.iranicaonline.org/articles/gaumata> and Beckwith, pp. 119-120.

³ 楊 is 揚 in T. 51, 2092, 220a03.

⁴ *A Record of Buddhist Monasteries in Lo-Yang* (洛陽伽藍記) by Hsüan-chih Yang (Author), Yi-t'ung Wang (Translator) pp. 20-21. (T.51. 2092, 1000b19).

⁵ See CDL, vol. 1, p.154 & n.201 & T. 51.220a03.

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Introduction

Life isn't about finding yourself. Life is about creating yourself.
George Bernard Shaw, *An Unsocial Socialist*

The *Records of the Transmission of the Lamp* stands as a distinguished literary culmination of centuries of moulding the plasticity of the Chinese Chan Buddhist past. Two streams run through the whole of Chan / Zen – the ever evolving historical stream and the ever authentic spiritual practice which adapts to the contemporary milieu in order to further its salvific activity into the future.

It all started, as far as literary Chan is concerned, with Bodhidharma coming to China. But all efforts to find an historical Bodhidharma have only come up against a wall. There are hints of his existence, but the legend takes on a greater reality. When we read, for example, in one of the most hallowed texts of Chinese Buddhism, the *Further Biographies of Eminent Monks* (*Xu Gaoseng Zhuan* T. 2061), composed in the 660's CE by Daoxuan (596–667 CE), the most venerable of Chinese Buddhist chroniclers, that Bodhidharma's heir, Second Chan Patriarch Huike, had his arm chopped off by bandits and that his fellow disciple, Tanlin, also had his arm chopped off by bandits;⁶ when we read, about 350 years later, in the CDL, dated c. 1004 CE, that the same Huike chopped his [other] arm off to show Bodhidharma his sincerity for the Dharma, then clearly something had grown in the meantime.

Again, whether the monk Damo, mentioned in Mahāsattva Fu's entry (27.2) is the same Bodhidharma, and what his possible relationship with the Mahāsattva, who taught the truth of 'cessation but not annihilation' actually was, will probably never be clear.⁷

As for Huisi (27.3), the founding patriarch of Tiantai Buddhism and his links with [master Huibu – no mention of him in the CDL and]

Second Chan Patriarch Huike,⁸ or Huisi's connection with the Hengyue monastery⁹ in the Nanyue Mountains, these connections cannot be followed up here.¹⁰ Nevertheless, the Nanyue Mountains, which figure so prominently in Daoist and Buddhist writings, including the CDL, seem to have functioned as a crucible for a Buddho-Daoist cross fertilisation nurturing Chinese religious practice, for which Huisi emerges as the perfect exemplar, on the Buddhist side, of this process.¹¹

Baogong sent a man to transmit a message to Great Meditation Master [Hui]Si, 'Why not descend the mountain to teach and transform living beings; what is this gazing at the Milky Way?'

Si the Great answered, 'The three worlds are all Buddha; one mouth full gulped down by me and all is exhausted, so would there still be living beings to be taught and transformed?'
(27a.10)

Although Emperor Wu of the Liang turned away from Daoism,¹² he not only exempted Tao Hongjing on Maoshan from any Daoist proscription but also exempted Daoists on Nanyue. The eminent Tang dynasty Daoist, twelfth patriarch Sima Chengzhen (司馬承禎 647-735 CE) of the Shangqing school, very influential at court, spawned a collateral lineage on Nanyue as well as having connections with Mount Tiantai. Sima Chengzhen's writings (especially on *karma*) clearly integrate Buddhist and Daoist meditation techniques.¹³

If Chan history teaches us anything it is that an account 'based on the facts' is just not possible. Past actions only seem to be unchangeable, yet there is a way of getting around the impasse – simply change the past! This makes all the difference, for were this way of changing the unchangeable not natural to us, then everything, our whole world, would have slipped into a deadly oblivion long ago. Anyway, who could bear to remember themselves as they *really* were? The capacity to mould-warp an essentially plastic reality into a desired agenda by fictionalising one's own history is something we have a need and relish for – in fact, we have

always fictionalised everything. The activity of mis-remembering, mis-recording or just downright twisting 'the facts' constitutes our whole history from the very beginning of 'records'.

If it were possible, as some think it might be in the future – another fiction-twister – to tap into the universal memory by some digital, rather than occult means, we might have access to actual events in the past and future (no yarrow sticks needed), retrievable in digitalised 3D holograms, for our scholars and researchers to study.¹⁴ A different kind of history from the one we have been used to. After the discovery and future digital archiving of these vast universal memory tableaux, future generations will smile at the present study of history as hardly deserving of that name.¹⁵ It was, they will say, no more than a hit-and-miss affair best described as intelligent deductive guesswork, at its worst, self-deceit. The guesswork, though some of it very clever, was really based on the collation of old bits of texts or on archaeological detritus dug up piecemeal here and there, or more usually, a deliberate twisting of untruths into more untruths in pursuit of dubious goals. But in truth real history could not yet exist and all that was known amounted to no more than an infinitesimal fraction of the whole. Also, new fashions in information, always based on power struggles between vested interests, were continually coming and going, so even the 'facts' were really not facts at all, only fads and theories. Nothing was really known.

To tap into this universal memory will nevertheless present its own difficulties, for, whose memories would be tapped? Does not Mother Earth herself, a living being, also possess a *subjective* consciousness? Is the object, seen from its own point of view, also a subject?

Still, the question remains as to what the function and importance of a universal human characteristic is – euphemistically called the misremembering syndrome. Somewhere in this syndrome is the direction pulling from the future, which is why we still have to rely on yarrow sticks to access it. What we think of as the fictionalised story is perhaps the unconscious direction-finder for seeding the future. The fictionalised biography is the true and real one, the helm looking for a helmsman and the helmsman looking for a helm. The nature of

this activity spans generations and even eras. It is a seamless whole, whose roundabout ways constitute the endless life of our race, in which past and future interact continually.¹⁶

So which of the two versions of events is the determining one, the 'original, real' event or the fictionalised version of the event (to ask a naïve question)?¹⁷ Does the fruit emerging from the event taste of the one or of the other of the versions or of both? Perhaps the fictionalised event really is the *real* one, for it holds within itself the aspiration towards some future not yet acknowledged; holds the essence of what we wish and will become, not what we were.¹⁸ Yet for this realisation to fruit into Chan we needed both streams: texts and practice, past and future. But the texts are fictions – they serve an ulterior purpose – so to question their veracity from a purely historical point of view is only one approach. The other approach, from the view of authentic insight, is to consider these texts as a manifestation – even a revelation – of human potential, wisdom and endeavour, of what we are to become.

‘To those who have really seen into the nature of reality, it is like a precious pearl manifesting all the colours. Say that it changes, and then it changes; say that it does not change, then it does not change. To those who have not seen into the nature of reality, when they hear that *bhūtatathatā* changes, they believe that it changes; when they hear that it is not subject to change, then they believe that it does not change.’ (28.3, Huihai)

So the CDL Bodhidharma is a fiction – the 'real' Bodhidharma could never have made it as far as the Song dynasty; he slipped into oblivion long ago, together with most of the other worthies of earlier times. The true Bodhidharma must be the fictionalised one, for he is the paradigm for a future potential residing in the human [Chan] heart. This fictionalised Bodhidharma also serves both streams: the scholarly researcher, who works backwards but understands forwards,¹⁹ who enriches us by meticulous research, and the practitioner stream, enriched and inspired by the heart's need to test the spiritual authenticity of the hallowed texts recovered by the scholars. What would the Buddhist *expedient means* be if not this

beneficent mechanism, usually masquerading and functioning as political pragmatism, fructifying the human heart with an inspiration to action on both fronts? ²⁰

Ever since this Bodhidharma story, followers of the Chan Way have wondered deeply about the actual meaning of his coming from the Western Land (India, or was it Persia or the Steppe lands?). Of course, as Mary Helm has said, ‘...the wide-spread belief that things, information, and experiences acquired from distant places, being strange and different, have great potency, great supernatural power and political prestige to those who acquire them’²¹ applies not only to Bodhidharma coming to China, not only to Bodhidharma coming to the modern West, but also to a monk or layperson’s life-stream arriving at a particular stage of awakening, unfamiliar and unexpected, whichever direction that may have come from.

The variety of answers given by masters in the CDL to questions about the meaning of Bodhidharma’s coming from the West often seem amusing and flabbergasting – anything from ‘flowers in an empty sky’, ‘go and drink some tea’ to Master Baoche (7.116) standing up, drawing a circle around him with his stick, lifting one leg in the air and saying, ‘Understood?’ Yet the truly extraordinary thing about such responses is that they remain true to the Original Void, that is, they can be verified by deep insight – otherwise who would bother spending a whole lifetime chasing ephemera by practising / studying Chan? There was then – and remains, a trans-historical power of human wisdom in such responses, but because it often masks as ordinary or obvious or obscure it is also easy to miss it, to trivialise it – as lifetimes spent in a strange oblivion hard to penetrate.

A dissenter asked the Buddha, ‘To ask with words, or to ask without words?’

The World-Honoured One maintained a long silence.

The dissenter made obeisance and said, ‘It is well, World-Honoured One! Great Friendliness (*mahā-maitrī*) and Great Compassion (*mahā-karuṇā*) disperse my clouds of delusion; today I am able to enter.’

After the dissenter had departed, Ānanda questioned the Buddha, saying, ‘By what certainty could the dissenter say he was able to enter?’

The Buddha said, ‘It is like a good horse in the mundane world – just the shadow of the whip and he gets the message.’
(27a.2)

The Channists found the solution for the itch to dichotomise and fictionalise everything in the middle ground of the body; the whips were the *gong’an*.

‘Every day picking up the incense to light the fire and not being aware that the body is this sanctum of the Dao,’ said Baozhi Gong. Xuansha said, ‘Every day picking up incense to light the fire and not being aware that truly this is the sanctum of the Dao.’ (27a38).

誌公云。每日拈香擇火不知身是道場。玄沙云。每日拈香擇火不知真箇道場

So what is the point of all this discussion about the past influencing the future and the future influencing the past? The point is only this: could all this fictionalising be *true*? We have it in our power to direct our lives, like a helmsman learning to negotiate an unpredictable sea. Realisation – some dormant potential already residing within, wakes up: it comes with a jolt. The shock of a disclosed meaning has to be contained in a practical way of action that is capable of assimilating the new flood of information and insight: but it takes time to live into the new future and much study. Huisi, after realising the nature of his *karmic* obstructions, had an intense experience of being paralyzed.²² We are also reminded of Sophocles’ *Oedipus Tyrannus*, who is determined to track down the culprit who killed his father, gets ever closer to the criminal, like a hunter stalking his prey, until finally he has him cornered. The shock – Oedipus was hunting himself!

Chan master Huizang of Shigong in Fuzhou originally took up hunting as a profession and had a bad opinion of monks. On account of following a herd of deer one day, he passed by

Mazu's hermitage. Mazu engaged him. Zang asked, 'Has the venerable monk seen a herd of deer passing by or not?'

'Who are you?' replied Mazu.

'I am a hunter,' said Zang.

'Do you know how to shoot then?' asked Mazu.

'I know how to shoot,' replied Zang.

'How many can you shoot with one arrow?' said Mazu.

'One with one arrow,' replied Zang.

'You don't know how to shoot,' said the Patriarch [Mazu].

'Does the venerable monk know how to shoot then?' countered Zang.

'I know how to shoot,' said Mazu.

'How many can the venerable monk shoot with one arrow then?'

'A whole herd with one arrow,' replied the Patriarch.

'They are all living things – what is the use of shooting the whole herd?' said Zang.

'If you know this why not shoot yourself?' asked the Patriarch.

'If I were taught how to shoot myself, there would suddenly be nothing in my hands,' said Zang.

'This fellow! After many *kalpas* of ignorance and vexation, today is the day of their final cessation,' said the Patriarch.

Then Zang destroyed his bow and arrows, himself cut off his hair with a knife and handed himself over to the Patriarch and the homeless life.

(6.98 Chan master Fuzhou Shigong Huizang)

The CDL then teaches artfully, as an expedient means. Art can change the man, mere reporting cannot. 'Raconteurs, poets, and novelists are privy to the innermost thoughts and feelings of their subjects; mere reporters are not Expressions of sacred truths were skilfully harmonized with reports of mundane affairs in the hagiographies of the Ch'an masters, lending an air of down-to-earth realism to things miraculous and imbuing even ordinary events with extraordinary significance.' In the CDL and its sequels too, 'The flame histories present dharma transmission in terms that mark it both as a verifiable event that takes place on the plane of human history and as an utterly transcendent religious experience.' ²³

In the anthropocene epoch, textual transmission of all kinds has come to occupy an important place, as it had in the Song dynasty a thousand years ago. In the CDL there is room for everybody: scholars shining a torch down into an obscure past perfume heart and head a whole working life by investigating the sources, just as the practitioners do. Both are a tiny grain of sand in the hyper-realm of being.

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- ⁶ Disciple Tanlin 弟子曇琳 (c. 506-574 CE) was an erudite Sanskrit scholar and, together with Huike, a disciple of Bodhidharma. Both had their arms cut off by bandits (T. 50, no. 2060, 552a27ff), Huike did not cry, One-armed Lin did (552b23-25). See J. L. Broughton, *The Bodhidharma Anthology*, esp. pp. 68-73.
- ⁷ ‘...starting from a certain point of time this Damo started to be conflated with the famous Bodhidharma. ...several major aspects of Damo’s image seem to have played a noticeable role in informing the image of Bodhidharma and the Chan ideologies related to him.’ Jinhua Chen (2015) ‘What is in a Name? The Possibility of Identifying the Monk Damo as the Mentor of the First Known Self-Claimed Reincarnation of Maitreya in Medieval China,’ *Studies in Chinese Religions*, 1:1, 3-19, DOI: 10.1080/23729988.2015.1006839.
- ⁸ ‘Hui-pu continued to study with Hui-k’ie and even made a meticulous transmission of those northern teachings to the south.’ *Social Change and the New Buddhism in South China: Fa-Jung (A. D. 594-657)* by Albert A. Dalia, PhD diss. 1985, p. 239.
- ⁹ *Power of Place*, James Robson, p. 12; 216-226; 232ff.
- ¹⁰ According to Magnin three sources are primary for the life of Huisi: XGSZ T.50, 2060, 562c6-564a17 (645 CE); Da Tangnei Dianlu 大唐內典錄, T.55, n. 2149, 283c18-284a8 (664 CE); Nanyue Si Da Chanshi Li Shiyuan Wen, 南嶽思大禪師立誓願, 文 T. 46, n.1933, 786b27-792b (559 CE?) Three works might be attributable to Huisi: X55, 903, 隨自意三昧; T.46, n.1923, 627-641 諸法無諍三昧法門; T.46, n.1926, 697-702 法華經安樂行義; See Magnin, Paul. ‘La Vie et l’oeuvre de Huisi (515-577) second patriarche du Tiantai.’ In: *École pratique des hautes études. 4e section, Sciences historiques et philologiques. Positions de thèses d’École de l’année 1978–1979 et positions de thèses de IIIe cycle. 1982.* pp. 24-29; doi : <https://doi.org/10.3406/ephe.1982.6625>https://www.persee.fr/doc/ephe_0000-0001_1978_sup_1_1_6625
- ¹¹ See his use of longevity techniques and inner alchemy terms such as *waidan* and *neidan* in T. 46, 1933, 791c16: 外丹力修內丹.

- ¹² Announced in an edict in 504 CE, cited in Robson, p. 151. See Strickman, Michel, 'A Taoist Confirmation of Liang Wu Ti's Suppression of Taoism' in *Journal of the American Oriental Society* Vol. 98, No. 4 (Oct. – Dec., 1978), pp. 467-475.
- ¹³ Robson, *Power of Place*, p.167ff. See *Sitting in Oblivion: the Heart of Daoist Meditation*, a translation of Chengzhen's *Zuowang Lun* 坐忘論, trans. by Livia Kohn, especially pp. 105-120, 'The Buddhist Dimension'. Though how '*Oblivion* (my italics) as both the ultimate state and practice procedure ...is the clearest and most pervasive example on how Chan was shaped by Chinese culture.' is not quite clear to me.
- ¹⁴ Magnetic Resonance Imaging (MRI) techniques are still in their infancy but the future is already clear. And Richard Wilhelm wrote, '...every event in the visible world is the effect of an "image," that is, of an idea in the unseen world. Accordingly, everything that happens on earth is only a reproduction, as it were, of an event in a world beyond our sense perception; as regards its occurrence in time, it is later than the suprasensible event.' Richard Wilhelm, Introduction. I Ching, trans. Cary F. Baynes, Arkana, Penguin, 1989. P. Ivii. (...alles, was in der Sichtbarkeit geschieht, die Auswirkung eines Bildes, einer Idee im Unsichtbaren ist. Insofern ist alles irdische Geschehen nur gleichsam eine Nachbildung eines übersinnlichen Geschehens, die auch, was den zeitlichen Verlauf anlangt, später als jenes übersinnliche Geschehen sich ereigne.' Richard Wilhelm, *I Ging. Das Buch der Wandlungen*. Einleitung).
- ¹⁵ See the efforts, in this new age, of Erwin Laszlo to 'explain' these things.
- ¹⁶ 'Inasmuch as Being is dynamic, man as an embodied being is guided from and in the light of the future of what he is going to be.' Herbert V. Guenther, *Buddhist Philosophy*, p. 202. And T. Griffith Foulk, 'Viewing Ch'an lineage as a continuum that links the past and the present, there is a sense in which the quality of historicity (or believability) flows backwards from more recent hagiographies to older ones, while sanctity flows in the opposite direction.' P. 155 (see note 18 below).
- ¹⁷ Truth is untrue; untruth is true 真是妄妄是真, Daowu, **30.15**.
- ¹⁸ Idiom: 'Be careful what you wish for, you might just get it.'
- ¹⁹ Turning Søren Kierkegaard (1813–1855) on his head, who said, 'Life can only be understood backwards; but it must be lived forwards.'
- ²⁰ On endowing experience with meaning see 'The Value of Narrativity in the Representation of Reality' by Hayden White in *Critical Inquiry* Vol. 7, No. 1, On Narrative (Autumn, 1980), pp. 5-27.
- ²¹ Ulysses' Sail: 263.

²² Robson, p. 216

²³ Foulk, Theodore Griffith, “Myth, Ritual and Monastic Practice in Sung Ch’an Buddhism”. In: *Religion and Society in T’ang and Sung China*. Patricia B. Ebrey and Peter N. Gregory (eds.), Honolulu: University of Hawaii Press, 1993. p. 153-4. T. Griffith Foulk refers to the ‘Lamp histories’ as ‘flame histories’ – had I to translate the whole of the CDL a second time I would be tempted to render *deng* 燈 not as Lamp, not as Flame, but as *Light*.

Abbreviations

Primary Sources:

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

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

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

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

XY – *Xinyi Jingde Chuandeng Lu* 新譯經得傳燈錄 A New Translation of the Records of the Transmission of the Lamp, translated and annotated by Gu Hongyi 顧宏義, published by Sanmin Shuju 三民書局 Taipei, 2005. 3 vols. This edition is a collation based on the *Sibu Congkan* 四部叢刊 edition of 1134 and is the main source for the present translation. ZTJ – *Zutang Ji* 祖堂集 Anthology from the Patriarchal Hall by Jing 靜 and Jun 筠 *Zhonghua Chuban* 中華出版, 2 vols. 2007

Secondary Sources:

Chinese:

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

Japanese:

- KIK – *Kokuyaku issai-Kyō; Wa-kan senjutsu-bu* 國譯一切經 The Chinese and Japanese section of the Japanese Tripiṭaka, containing the Japanese translations of the Chinese Buddhist texts written in Kambun, with introductions and footnotes by Japanese scholars, vol. 82. Tokyo, 33rd year of the Shōwa 昭和 period (1959)
- KDI – *Keitoku Dentoroku* 景德傳燈錄, books 7-12 annotated under the supervision of *Irya, Yoshitaka* 入矢義高昂, 2 vols, Kyoto, Institute of Zen Studies (Zenbunka Kenkyujo), 1993
- KTS – *Keitoku Dentoroku Sakuin* 景德傳燈錄索引 compiled by 芳澤勝弘 *et al*, 2 vols. Kyoto, Zenbunka Kenkyujo, 1993

Western:

- AUL – *Jingde chuandeng lu. Aufzeichnungen von der Übertragung der Leuchte aus der Ära Jingde*, by Christian Wittern, Insel, 2014
- BCA – *Buddhism in Central Asia*, by B. N. Puri, Delhi, 1987
- BCC – *The Buddhist Conquest of China*, by E. Zürcher, Leiden, 1972
- BCR – *The Blue Cliff Record*, translated by Thomas and J. C. Cleary, 3 vols., Boulder, 1977
- BDT – *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600-1400*, by Tansen Sen, Honolulu, Hawai'i, 2003
- BICC – *Buddhism in Chinese Society*, by Jacques Gernet, Columbia, 1995
- BFSS – *Beacon Fire and Shooting Star: The Literary Culture of the Liang (502-557)*, by Xiaofei Tian, Cambridge, Mass., 2007
- CBD – *A Chinese Biographical Dictionary*, by Herbert Giles, 1898, Rprt. Taipei, 1975
- CL – *Chinese Letterkunde*, by Wilt Idema and Lloyd Haft, Amsterdam, 1985, (in Dutch)

- DCBT – *Dictionary of Chinese Buddhist Terms*, by W. E. Soothill & L. Hodous, London, 1937
- DOTIC – *A Dictionary of Official Titles in Imperial China*, by Charles O. Hucker, Stanford, 1985
- DPPN – *Dictionary of Pali Proper Names*, by G. P. Malalasekera, London, 1974
- GEB – *Geography of Early Buddhism*, by B. C. Law, London, 1932
- HCB – *Handbook of Chinese Buddhism*, by E. J. Eitel, Hong Kong, 1888
- HCC – *A History of Chinese Civilization*, by Jacques Gernet, Cambridge, 1982
- HIB – *A History of Indian Buddhism*, by Etienne Lamotte, translated by Sara Webb-Boin, Louvain, 1988
- HRFD – *Historical Records of the Five Dynasties*, by Ouyang Xiu, translated by Richard L. Davies, Columbia, 2004
- IB – *Indian Buddhism*, by Hajime Nakamura, Delhi, 1987
- LS – *The Lotus of the Good Law*. Translated by H. Kern. Oxford: Sacred Books of the East, vol. 21, 1884
- MRL – *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*, by Albert Welter, Oxford, 2006
- MT – *The Mystique of Transmission*, by Wendi L. Adamek, New York, 2007
- NJ – *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka*, by Bunyiu Nanjio, Oxford, 1883
- PSSP – *The Platform Sutra of the Sixth Patriarch*, by Philip B. Yampolsky, Columbia, 1967
- SBCR – *Secrets of the Blue Cliff Record. Zen Comments by Hakuin and Tenkei*, translated by Thomas Cleary, Boston, 2000
- SH – *A Study of History*, by Arnold Toynbee, 12 vols. Oxford, 1934-61, Rprt. 1979
- TZC – *Two Zen Classics*, translated by Katsuki Sekida, New York, 1977; rpt., 1985

YCB – *Das Yulu des Chan-Buddhismus: Die Entwicklung vom 8.-11. Jahrhundert am Beispiel des 28. Kapitels des Jingde chuandenglu (1004)* by Christian Wittern, Bern, 1998

ZS – *Zen Sand*, by Victor Sogen Hori, Hawai'i, 2003

Book Twenty-seven

Ten Biographies of Eminent Monks not appearing in the Chan lineage.

27.1 Meditation Master Baozhi (*Hōshi*)

27.2 Mahāsattva Wuzhou Shanhui (*Fu Daishi*)

27.3 Meditation Master Hengyue Huisi (*Nangaku Eshi*)

27.4 Meditation Master Tiantai Zhiyi (*Tendai Chigi*)

27.5 Great Teacher Sizhou Sengqie (*Sōga Daishi*)

27.6 Wanhui Fayun

27.7 Meditation Master Tiantai Feng'gan (*Bukan / Hōkan*)

27.8 Tiantai Hanshan (*Kanzan*)

27.9 Tiantai Shide (*Jittoku*)

27.10 Ven. Mingzhou Fenghua Xian Budai (*Hotei*)

27a.1-74 *Miscellaneous Cases, Clarifications and Sayings Raised Through the Generations from all Directions*

27.1 Meditation Master Baozhi (*Hōshi*)

Meditation master Baozhi (408-514 CE) was a native of Jincheng (Jiangsu, Jurong) whose family name was Zhu. He left the home life as a child and settled in Daolin Temple (Hunan, west of Changsha) to practise samādhi meditation. At the beginning of the Taishi era of the [Liu]Song dynasty (465-471 CE), Baozhi suddenly gave up a settled existence, ate and drank at irregular times, grew his hair long and wandered about barefoot clutching a monk's staff. Attached to the top of the staff were scissors, a ruler and a bronze mirror, as well as a couple of kerchiefs hanging down. Even if he did not eat for a few days, he experienced no hunger. Sometimes he would sing or recite poetry and prophecies [in the city]. Both the scholar officials and the multitude respected and supported him.

In the Jianyuan era (479-482 CE) of the [Southern] Qi dynasty (479-502 CE), Emperor Wu (r. 483-494 CE)²⁴ accused Baozhi of misleading the people, had him arrested and incarcerated in [the capital] Jiankang (Nanjing). The next day, in the early morning, people saw him entering the market place, but when the prison cell was checked, [Baozhi] was there as before.²⁵ Emperor Wu, apprised of this by the commander of Jiangkang, had the master confined to a hall at the back of the imperial palace. Lodged in the Hualin Garden,²⁶ the master suddenly appeared one day wearing a headdress of three layers of cloth and no one knew how he had obtained these. Shortly afterwards Prince Yuzhang (444-492 CE) and Crown Prince Wenhui (458-493 CE) met their sudden demise.²⁷ Emperor Wu [of Qi], convinced that the Qi Imperium was also about to suffer a decline through their demise, immediately released the master.

After Exalted Ancestor [Wu] ascended the throne [as the founding Emperor of the Liang dynasty], an edict was issued which read:

‘The Venerable and Eminent monk [Bao] Zhi, though still detained by vestigial defilements, roams spiritually free in silent quiescence, which fire and water are unable to scorch or quench, nor serpents nor tigers encroach or frighten. The principles of Buddhism in his utterances then, are the sound of the music from on high. Not to overstate it, he is a recluse, thus a crypto-transcendent of lofty stature. How could the restrictions of the average scholar’s empty criteria apply? How demeaning it would be, to arrive at such a point! From now on then, his arrest will never be repeated.’

The Emperor [Wu of Liang] asked the master one day, ‘The disciple is vexed and confused – how to cure this?’²⁸

‘Twelve,’ answered the master.

An advisor understood this as a medicine that could regulate the activity of the causal chain of events.

The Emperor asked further, ‘What is the meaning of twelve?’

‘It means that it will come in its time,’ replied the master.

The advisor took this as meaning that it would be resolved within the twelve [double] hour period.

Again the Emperor asked, ‘When will the disciple obtain peace of heart in order to cultivate practice?’

‘Forget peace of heart,’ replied the master.

The advisor took this to mean, to forget about cultivating practice, that is, to stop after achieving peace of heart.

Baozhi also composed *A Eulogy on the Great Vehicle*, twenty-four poems which enjoyed a wide circulation in the world.

(Textual comment: Additional poems were also composed which point to a deep understanding of the Chan School; there are also ten other poems recorded, as well as the *Song to the Twelve Hours*, all collected in another book.)²⁹

In the winter of the 13th year of the Tianjian era (514 CE), as the end was approaching, [the master] suddenly told the gathered monks to have the image of Vajrapāṃi³⁰ moved to the outside of the temple, saying to them privately, ‘The bodhisattva will be leaving.’ Not ten days later, without illness and death drawing near, the entire body fragrant and supple, the master lit a candle and handed it to Wuqing, Attendant of the Rear Office for Audience Ceremonies. Wu informed the Emperor [Wu of Liang], who sighed, ‘The great master will tarry no longer. As for the candle, it is something with which to exhort me in the future!’

Therefore the burial was decreed a state ceremony, which took place on Mount Zhong, by [constructing] the Solitary Dragon Mound (outside the Chaoyan Gate of the capital, Nanjing).³¹ In addition, a temple was to be established there and it was decreed that Lu Chui compose a memorial inscription, and Wang Jun an epitaph³² to be carved in stone, for display at the temple gate, in order that the world be appreciative of such guidance.

Since the time when the master first manifested [spiritual] traces, perhaps fifty or sixty years have passed. Even towards the end, there was no sign of aging, so no one could estimate his years. There was a dignified, nimble Daoist of ninety-three who himself declared that [Bao] Zhi was the son of his father-in-law and that he was four years younger than the master, which would have made the master ninety-seven years old.

An imperial decree posthumously conferred the title of Great Master of Subtle Awakening upon the master.

²⁴ Emperor Gao (Xiao Daocheng, r. 479-482 CE) was founder of the Southern Qi dynasty (479-502 CE). The second Emperor of this short-lived dynasty was Emperor Wu, (Xiao Ze r. 482-493 CE), not the same Wu of the later Liang dynasty.

²⁵ Bilocation, indifference to hunger and other such phenomena are normal by-products of some meditation practices. See *Visuddhimagga*.

- 26 Hualin Garden was located on the south side of Xuanwu Lake (the area between the Nanjing municipal government and Jiming Temple today). Originally it was a garden in eastern Taichu Palace of the Wu Kingdom. See *Nanjing: Historical Landscape and Its Planning from Geographical Perspective* by Yifeng Yao. Singapore: Springer Science+Business Media, 2016, p.77.
- 27 薨 *hong*, the death of a noble person.
- 28 The Emperor taking the position of a disciple.
- 29 Dasheng zan 大乘讚, Shiershi song 十二時頌, and the Shisikesong 十四科頌, see bk. **29**.
- 30 A bodhisattva and spiritual guardian of Buddhas and Buddhism.
- 31 鍾山獨龍阜, Nanjing.
- 32 Lu Chui (470-526 CE), civil servant and prose stylist, was one of the literary coterie (竟陵八友 the eight companions of [Prince) Jingling) at the capital, modern Nanjing. Wang Jun, (481-549 CE) was a senior civil servant.

27.2 Mahāsattva Wuzhou Shanhui³³ (*Fu Daishi*)

Mahāsattva Shanhui (496-569 CE)³⁴ was a native of Wu *xian* in Wuzhou (Zhejiang). In the 4th year of the Jianwu era of the Qi dynasty (497 CE), corresponding to the 8th day of the 5th month, fourteenth year of the sexagenarian cycle (18th June), he descended into birth at Twin Tree village (Shuang Lin *xiang*) to the Fu Xuanci family, whose original name was Xi.

In the 11th year of the Tianjin era of the Liang dynasty (512 CE), aged sixteen, Shanhui took a girl of the Liu clan named Subtle Brilliance to wife. They had two sons, Everywhere Settled and Everywhere Complete. Aged twenty-four, Fu went with the local people to fish by the banks of the Jiting. Having finished submerging the fish cage, he uttered the following blessing: ‘Those wishing to go, go; those caught, stay.’ Some called him foolish.

Just at this time, there was an Indian monk, Damo³⁵ (Textual comment: At the time his name was Song Toutuo) who said [to the Mahāsattva], ‘You and I made a vow at Vipashin Buddha’s (1.1) place; the robe and bowl are to be seen in the Tuṣita Heaven now. When will it be possible to return?’ Then Song had him come to the water’s edge to regard its shimmering reflection, but all that was to be seen was the Mahāsattva’s halo, like a jewelled canopy. The Mahāsattva laughed and said, ‘When the furnace is the place producing a lot of useless iron, the good doctor’s surgery is full of sick people. To rescue living beings is urgent, so how can they be regarded as happy?’

Song [Toutuo] then pointed to the pines on the mountain peaks and said, ‘There is the place to perch.’

The Mahāsattva then went to settle there himself and cultivated the place. He composed a verse:

Empty handed yet holding a hoe
Walking yet riding a buffalo
A man crosses a bridge
The bridge flows, not the water

A man once stole beans, wheat and fruit from the Mahāsattva who [on discovering this] gave the thief a whole basket full. During the day he worked as a labourer and at night cultivated the Dao. Once, seeing the three Buddhas – Shakyamuni, the Golden Grain [Vimalakirti] Buddha and Dipankara – emitting rays of light over him, he said, ‘Having obtained the *Śūramgama Samādhi* I offer as alms fields and home to the large open assembly.’³⁶ In the 2nd year of the Datong era (528 CE) the Mahāsattva auctioned his wife and children [into slavery], obtaining fifty thousand strings of cash, used to conduct a dharma assembly.³⁷

Dharma-master Huiji, awakened on hearing the Mahāsattva’s Dharma at this time, said, ‘Truly my master is the *nirmāmakāya* of Maitreya.’ Anxious that his followers might be confused by this, the Mahāsattva scolded him.

On the 28th day of the 1st month, in the 6th year [of Datong, 534 CE] Fu You, son of the Mahāsattva, was sent with a letter to Dynasty Founder Liang, [Emperor Wu], the contents of which said, ‘Mahāsattva Wholesome Wisdom Awakened under the Twin Trees³⁸ today longs to humbly memorialise the Nation’s Ruler, the Bodhisattva Saviour of the Generations, [Emperor Wu of Liang], concerning the highest, middling and lowest wholesome virtues, in the hope of being granted furtherance in the Buddhist faith.

‘The highest virtue approximates to an open heart (虛懷) as the basis, detachment from sectarianism, completely uprooted *karmic* propensities (亡相為因) and as a result, the fire of the passions gentled (*nirvāma*). The middling virtue approximates to regulation of the body as the basis, regulation of the country as the main doctrine (宗) and that all beings between the human and the heavenly realm be requited with the fruit of happiness. The small virtue approximates to the protection and nurturing of all living beings, to conquer

brutality, eliminate killing and to bestow all families everywhere with the six monthly days of dharma precepts. It is heard these days that the August Emperor reverences the Dharma and desires to extend the discourse on righteousness. Having been unable to follow up on these cherished feelings, my son Fu You is sent for discussion.'

The letter was delivered to the Director of the Imperial Music Office, ³⁹ Hechang, who said to Fu You, 'The document has been put at the disposal of Master Huiyue (452-535 CE), in his capacity as National Preceptor. [Fu] Xi is a commoner and certainly not a venerable elder, so how could it be thought possible to submit this to the Imperial Presence!'

[Fu] You then burnt his fingers⁴⁰ on the imperial road [from the palace] so that when Chang chanced to be hurriedly going [from the palace] to Tongtai Temple⁴¹ (Temple of Universal Peace)⁴² to question Dharma-master Hao. Hao urged [the letter's] submission [to the Emperor]. The letter was submitted on the 21st day of the 2nd month. The Emperor perused it and at once dispatched a decree of welcome.

The Emperor, on the arrival of [Mahāsattva Fu], asked, 'Who is it that is ever rendering service to the master?'

'It is also he who has never not rendered service to the master,' answered the Mahāsattva.

[Crown Prince] Zhaoming⁴³ asked, 'Why should the Mahāsattva not give a talk on righteousness then?'

[The Mahāsattva replied], 'That which the bodhisattvas talk of is neither long nor short, neither broad nor narrow, neither existent nor non-existent but is the true principle of *suchness (tathatā)* – so what more would there be to talk about?'

'What is the absolute truth?' asked the Emperor.

'Cessation but not annihilation,' answered the Mahāsattva.

'If it is cessation without annihilation, then there is still desire. Since desire exists, there must be defilement. This being so, the Mahāsattva would not be able to avoid drifting about in the common stream,' said the Emperor.

"Drawing near to the valuable, it is not easy to obtain; drawing near to the difficult, it is not easy to avoid",⁴⁴ replied the Mahāsattva.

‘The Mahāsattva’s indications are respectfully received,’ said the Emperor.

‘All forms and appearances in a system of a thousand great galaxies cannot but return to voidness. A hundred streams flow into a river, yet the ocean is not filled. Wondrous dharmas without number do not exceed the real nature⁴⁵ of everything. So in what way then does the Tathāgata definitively surpass those steeped in the ninety-six heretical ways? It is by regarding all living beings as if like raw infants, to regard them as oneself, for under heaven there is no path that is not peaceful, no ultimate principle that is not happiness,’ said the Mahāsattva.

The Emperor fell silent; the layman withdrew.

On another occasion the Emperor was in the Shou Guang palace temple and asked [Bao]Zhigong to give a talk on the *Diamond Sūtra*. Zhigong replied, ‘The Mahāsattva is the one.’

‘Mahāsattva!’ called the Emperor. The Mahāsattva ascended the high seat, tapped the lectern, chanted through the sutra and then forty-nine verses [of commentary] came into being.⁴⁶

In the 5th year of Datong (539 CE) [the Mahāsattva] memorialised [the throne] to give substance to his hermitage at the foot of Mount Song, as a result of which, at the site of the twin trees, a temple was built, with the name Shuanglin (Twin Trees). The branches of these twin trees united into one; two cranes came to live there and an auspicious mist surrounded the area.

In the 2nd year of Taiqing (548 CE), the Mahāsattva undertook a pledge to fast and to burn the body⁴⁷ on the Buddha’s birthday (April 8th). When the day came, more than sixty people, whites and blacks,⁴⁸ were willing to take the place of the Mahāsattva in fasting and burning the body; three hundred pricked the heart region [of their body] until the blood trickled and, burning incense, they besought the Mahāsattva to remain in the world, to have compassion and heed them.

In the 3rd year of Chengsheng (554 CE), once more donating the entirety of his worldly property and making an offering of the Three Treasures to living beings, the Mahāsattva recited the following verse:

Pour forth alms for sentient beings
Offered in reverence to the Celestial of Celestials⁴⁹
Looking aloft in reverence, sweet rain descends
Fructifying rain everywhere without limit

In the 2nd year of Tianjia (561 CE), the Mahāsattva, practising the Way, surrounded by the twin trees on top of Mount Song, felt the Seven Buddhas following each other, Shakyamuni leading in front, Vimalakirti in the rear. Only Shakyamuni looked round a number of times [at the Mahāsattva], saying, ‘Fill the vacancy for me.’ Suddenly a yellow cloud arose on that mountain, a revolving disc like a cover, so the mountain was then named Mount Yellow Cloud.

At this time Dharma-master Hui met his end, without illness and Song Toutuo (Bodhidharma) entered quiescence at Lingyan Temple on Mount Ke (柯山靈巖寺).⁵⁰ The Mahāsattva then predicted, ‘The honourable Song awaits me in Tuṣita, remaining here will certainly not be long.’ At that time the surrounding trees burst into bloom and then suddenly withered and became emaciated.

In the 1st year of Taijian of the Chen dynasty, corresponding to the twenty-sixth year of the sexagenarian cycle (569 CE), on the 24th day of the 4th month, addressing the assembled, the Mahāsattva said, ‘This body can be very bothersome, a place where the sufferings of sentient beings collect, so it is necessary to be careful with the three acts of body, speech and mind, the heart essence attentive to the six destinies. It would be difficult, should there be a descent to the Avici Prisons, to gain liberation, so one should always engage in repentance.’ He also said, ‘After I have gone, no need to move the bed; after seven days a wise man, Fameng (Fierceness of the Dharma) will come holding a Buddha image and bell, to take up guard here.’

A follower asked, ‘What about the body after its cessation?’

‘Cremate it on the mountain top.’

‘And if this were not complied with?’

‘Be careful not to disturb the coffin,’ replied the Mahāsattva. ‘It is only necessary to build an altar on the tiles of the city ramparts and move it onto there, shielded from the wind by a red cotton gauze covering it. On top of this construct a Buddhist shrine with an image of Buddha Maitreya at its base.’

The follower asked, ‘During the nirvāṇa of all the Buddhas, all declare the source of their merit. May we hear of the master’s mark in the world?’

‘I came from the four regions of the formless realm, in order to ferry you all across to the other shore and to restore Shakyamuni’s [dispensation], with Fu Pumin-Manjuśri, Huiji-Guanyin and Hechang-Ananda, we all came to assist.⁵¹ In the *Dapin Jing* (T.223) it is said, “There are bodhisattvas coming from Tusita, all with roots that are fierce, quick to benefit, and swift in giving the Wisdom Teachings [*Prajñā Pāramitās*] according to need.” This then is my body.’ Having spoken these words, sitting cross-legged, the end came at the age of seventy-three.

Shortly afterwards Master Fameng [Shang Ren], as expected, carrying a braided image of Maitreya and a bell with nine protruding nipples [on top],⁵² came to guard him: in an instant [Fameng] (or the body?) was not to be seen. There are more than ten religious accoutrements existent today which had been used by the Mahāsattva.

In the 9th year of Tianfu (944 CE) of the Later Jin [dynasty] (936-947 CE), on the 7th day of the 6th month, Ruler Qian [of Wuyue] dispatched emissaries to open the pagoda and bring back the items of relics of purple and gold colour, as well as the religious accoutrements. The Longhua Temple was set up on Mount Nanlong in Fucheng (Wuzhou) to house them, and from these relics his resemblance was moulded from clay.

27.3 Meditation Master Hengyue Huisi (*Nangaku Eshi*)

Meditation master Huisi (514-577 CE) was a native of Wujin (Henan, Shangcai) whose family name was Li. He had the *uṣṃṣa* on the top of his head,⁵³ the gait of a bull, the gaze of an elephant and from very young had an affectionate air of regarding others as himself, well-known in his village. Once, in a dream, an Indian monk urged him to leave the mundane world, to bid farewell to family and enter the Dao. After taking the full precepts, sitting often in meditation, with one meal a day, reciting the *Fahua Jing* (*Lotus Sūtra*) and other sutras fully, thousands of times, as well as examining the *Most Excellent Concentration Sūtra*,⁵⁴ Huisi, sighing in admiration of these beneficent practices (功德), vowed to go in search of companions.

At this time Meditation master Huiwen (n. d.) had several hundreds of disciples (Textual comment: Meditation master Wen originally, due to turning his hand to searching through the profound store of Buddhist literature, came to the *Zhong Guan Lun*⁵⁵ which illuminated the principles of meditation. This treatise was composed by Mahāsattva Nāgārjuna, the 14th Indian patriarch Longshu, and was received [by Wen] as Longshu's bestowal from afar) and there Huisi went to receive the Dharma: sitting day and night through the three-month summer [retreat], after twenty-one days he penetrated to the knowledge of past lives⁵⁶ and redoubled his zeal. Not long afterwards, an obstruction arose, the four limbs became weak and walking impossible. Thinking to himself, 'This illness is an inherited *karmic* propensity; *karma* arises from the heart but the heart is originally without arising, so what is the situation outside?'⁵⁷ Sickness, of *karma* and body, are both like clouds, like shadows.' Regarding things in this light, his speculations were overturned and extinguished, simple tranquillity returned to its former state. Still deeply humbled and conscience-stricken at not having yet obtained release throughout the summer, Huisi sat himself down to lean against a wall: his back had not reached it, when suddenly, awakening opened to the *lotus bloom of the three samādhis*,⁵⁸ the

unexcelled gate of the [Buddha] vehicle, in which awakening is reached in one thought moment. Studying and practising for a long time, his meditative insight turned ever deeper. Renown of his practice was heard far and wide and companions arrived daily to study. Tirelessly he quickened and encouraged them; those whose root potential and capacity to respond to the teachings were many and varied. By means of the greater and the smaller vehicle's meditation and wisdom teachings, Huisi obeyed the root capacities in leading the companions, allowing practice with compassion and tolerance by respecting the three categories of pure bodhisattva precepts.⁵⁹ Huisi's clothing was limited to the use of cotton garments, so when it was cold he used to supplement with clothes sewn of grass.

During the Tianbao reign period (550-551 CE) of the Northern Qi dynasty (550-577 CE), Huisi lead the disciples south [to avoid the ravages of war] but arrived directly during the chaos of the time of Liang Emperor Laoyuan (Jianwen Di, r. 550-551).⁶⁰ He therefore made a stop on Mount Dasu – where there were those living simply, yet taking the Dharma seriously, mutually sharing and braving dangers together, all gathered in the mountain forests.

The master addressed the assembled, saying, 'The source of the Dao is not far away, the ocean nature not remote. Just search in yourselves, do not seek from another. Seeking is not to obtain it, for obtaining it would not be the real.'

Here is a verse:

Suddenly awakening to the heart-source
A precious treasure-store opens
Numinous penetration reveals the hidden
Now become the true characteristic
Walking alone, sitting alone, lofty, majestic
A hundred million transformation bodies
Countless, without number
Even combining to obstruct, to fill the Void

On looking, no sign of a mote of dust!
Laughable, a thing without compare
A mouth spewing out bright pearls, rays dazzling
Ever seen talking, without thinking of meaning
One word abolishes names, yet the word takes it on

Yet another verse read:

Heaven cannot cover it, nor earth carry it
Neither coming nor going, without hindrance
Neither long nor short, green nor yellow
Not central or in between, outside or inside
Beyond the crowd of living beings
Deep is the Great Void
Pointers to the heart transmission
Not understood by men

The master did submit to others' questioning and responded appropriately. Whether on monks or on lay people, that which was bestowed consisted of the golden characters of the *Prajñāpāramitā* and *Lotus Sūtras*. The assembled at this time requested the master to expound on these two *sūtras*, so following the texts, he loosened their knots. He also instructed his disciple Zhiyi, to discuss these on his behalf, saying that the one heart contains all the ten thousand practices and that if there were doubts, just to ask.

Said the master [to Zhiyi], 'That which you have doubts about is only the meaning of the order of the chapters in the *Dapin*⁶¹ recension [of the *Prajñāpāramitā Sūtra*] and that is all, not about the goal and supreme awakening in the *Lotus Sūtra*. When I was meditating once through the summer, awakening suddenly opened up in one thought moment; all the dharmas were clearly seen and since then I have personally tested this and not suffered any doubts.' [Zhi]Yi promptly consulted the teachings of the *Lotus Sūtra* and within twenty-one days obtained awakening.

(Textual comment: Yi then became the chief exponent of the wisdom teachings of the Tiantai School, recorded in the next entry.)

In the 6th year of Guangda, of the Chen dynasty (568 CE), on the 23rd day of the 6th month, the master, with more than forty monks, lead an exodus from Mount Dasu into the Nanyue Mountains,⁶² saying to them, 'I have lived on this mountain [Dasu] for ten years, now it is necessary to wander far away, to where I have been before.' They arrived in the Hengyang Mountains (Hunan),⁶³ and happened upon a spring in a grove, exceedingly uncommon. The master said, 'There was an ancient temple here, where I lived in former times.' Then he had the foundations excavated and there they settled. The master pointed to the bottom of a gorge, saying, 'I sat in meditation down there, but a thief came and chopped my head off.' Not long afterwards they found a heap of dried skeleton bones. From then on the teachings flourished extensively. The Chen emperor frequently sent help with the manual labour and offered support, praising the master as a great meditation teacher.

About to submit to the flow of the generations, the master called the disciples together and said, 'If there are ten men who do not regret their life, who will ever continue practice in the samādhis of the *Lotus* and *Prajñā Sūtras*, in chanting for the Buddha and practising great repentance,⁶⁴ then a time will come when they will receive verification. If it should occur that some need arises, then I myself will provide the help. If there be no such men, then I will be far away.'

At this time the assembly was practising difficult austerities, so there was no one who gave answer. The master then withdrew and was about to peacefully pass away when a junior present started howling; the master opened his eyes and said, 'You are an evil demon – I am about to go, so why are you startling me with your perverse chaos? Foolish man, be gone!' Having spoken, the master at length departed; a strange fragrance pervaded the room, the head remained warm, the facial colour normal. This took place on the 22nd day of the 6th month in the 9th year of Taijian of the Chen dynasty (577 CE), when the master was sixty-four years old.

All the master's writings were received from dictation, with nothing deleted or changed. There was *The Doctrine of the Forty-Two*

Siddham Letters, in two chapters; *The Samadhi of No Strife*, in two chapters; *Elucidations on the Prajñāpāramitā*; *In Accord with One's Understanding*; *Agreeable Practice*; *Necessary Steps in Meditation*; *Three Kinds of Wise Views*,⁶⁵ these five all of one chapter, were widely circulated in the world.⁶⁶

27.4 Meditation Master Tiantai Zhiyi (*Tendai Chigi*)

Meditation master Zhiyi (538-597 CE), Great master Zhiye of Xiuchan Temple on Mount Tiantai, was a native of Huarong in Jingzhou (Hubei, Qianjiang) whose family name was Chen, the mother's family name Xu. When first pregnant, his mother saw in a dream fragrant incense of five colours encircling, entwining her bosom. On giving birth that evening an auspicious light illumined the neighbouring village.

When he was still little, Zhiyi had an unusual skin which would not tolerate dirt. At the age of seven he entered Guoyan Temple and heard a monk intoning the *Universal Gate* chapter [25] of the *Lotus Sūtra*. Following the chanting, a sudden memory arose of the text of the 7th chapter, as if he had been familiar with it before. At the age of fifteen, reverencing a figure of the Buddha, he vowed to leave the home life. Just then, as if in a dream, Zhiyi saw, on the summit of a great mountain towering over of the ocean, a monk beckoning with his hand, repeatedly inviting him to enter the protection of the Buddha,⁶⁷ saying, 'You should live here, should end your days here.' Aged eighteen, mourning the loss of both parents, Zhiyi left the home life at the Guoyuan Temple under the monk Faxu; full ordination followed at the age of twenty.

In the first year of Ganming of the Northern Qi dynasty (or Tianjia of Chen, 560 CE), Zhiyi paid a courtesy call on meditation master Huisi on Mount Dasu (Henan, Huangchuan). Si took one look at the master and said, 'In a former time, listening together to a sermon on the *Lotus Sūtra* [given by Shakyamuni Buddha] on Vulture Peak –

today you have come again!’ Then he showed him the *Si Anle Xing* as recorded in the sanctuary of Samantabhadra.⁶⁸ Zhiyi then investigated this meditatively for twenty-one days. Suddenly, body and heart, samādhi and wisdom, integrated, the hidden pre-ordained course of old revealed itself. Since it was only a personal illumination, the master went to [Hui] Si with his awakening experience. Si said, ‘It is not that you have not testified to it; it is not I that cannot confirm it. This is none other than *Lotus Samādhi Dharāni* of the former first turning of the skill-in-means. Even if there be a master of ten thousand texts, it would be impossible to exhaust your elucidation. You can transmit the lamp so that you may not be the last remaining, severed Buddha seed.’

After the master received this seal of transmission, he took his reverent leave [of Huisi] in the 1st year of Taijian (569 CE) and went to propagate the Dharma in Jinling (Jiangsu, Nanjing). None of his elucidations of the Dharma relied on texts or names but just flowed tirelessly day and night.

In the 7th year, thirty-second year of the sexagenarian cycle [of Taijian, 575 CE], dispersing the assembled disciples, the master concealed himself on the Folong Peak in the Tiantai Mountains. A meditation master named Ding Guang was already living on this peak; he said to his disciple, ‘Not long from now a good friend will arrive, leading a group of disciples.’ Shortly afterwards the master arrived. Guang addressed Zhiyi: ‘Still remember the time of the raised hand beckoning you?’ The master immediately became aware of the venerable figure beckoning, joy and sadness mingling in his breast. Then, palms together in reverence, he arrived at [Guang’s] hermitage. That night he heard the sound of a bell outside. ‘What is this auspicious omen?’, asked the master.

‘This is a signal for the assembled monks here, this is golden ground (i. e. a Buddhist temple) and I have already lived here,’ replied Guang, ‘This mountain summit is silver ground – it is fitting for you to live here.’

After [the master] had opened the mountain [for the propagation of the Dharma] Emperor Xuan [of the Chen dynasty, r. 578-580 CE] established the Xiuchan Temple and apportioned taxes from Feng county (Jiangsu, Tiantai) to support the assembly with expenses.

Then the Sui dynasty (581-618 CE) Emperor Yang (r. 605-617 CE) asked the master to transmit the bodhisattva precepts to him and confer the dharma-name Zongchi (Protector General), the Emperor in turn conferring the dharma-name Zhizhe (The Wise One) on the master.⁶⁹

The master often said to the assembly, 'The *Lotus Sūtra* is the single most profound Buddhist scripture, cleansing the imaginary city's hold of the teachings of *Śākya's pent-up feelings of doubt in a small grass hut*,⁷⁰ opening up the gate of alert contemplation (觀門) of the skill-in-means, demonstrating the true reality of the wonderful principle, the improvement of the lesser practice of the assembly by a return to the breadth and greatness of the one vehicle.' There followed *The Profound Meaning*⁷¹ and a five layered explication: of the title [of the *Lotus Sūtra*], articulation of the essence, explanation of the central tenets, discussion of function and the classification of the teachings.

The title then is a metaphor for the Dharma that is everywhere even and complete.⁷² It is called the subtle Dharma of the one vehicle, the original nature of living beings, uncontaminated by nescience and aggression, like the lotus emerging from the mire, its body ever pure; thus the title of the *sutra*. This scripture begins with expedient means to uncover the ultimately real, then abrogates provisional expedients to establish the real.⁷³ To take in the provisional is the return to the real, just as the bud of the lotus opens and then blooms. The flower of the lotus is an analogy for the concealed to manifest as the real, just as it is said that from the origin the traces descend, for the traces reveal the origin. Now the subject of the *sutra* is not a parable distant from man, it is a single name, a complex of names and an inclusive name; all together of seven kinds.

(Textual comment: single of three kinds; complex of three kinds; together making one kind). The *Lotus Sūtra's* wonderful Dharma

then is the all embracing One Vehicle. (Textual comment: it is the simile for Dharma).

The title then, leads to the essence; essence is the characteristic of the real, which is why it is said that all characteristics which are apart from the real are not the essence.

The spiritual lineage (宗 *zong*) is then the revealing of the one vehicle's law of cause and effect, in which awakening is the entry into the knowledge and insight of the Buddha, therefore to be respected and venerated.

As for function (用 *yong*), it is the strength in functioning, to be familiar with the principle of initiating or terminating, which is the source for its strength.

After this comes the *panjiao* (判教 division of the Buddha's teaching), to which were added the temporal teachings of the Buddha, bringing the *pan* system to five periods and eight teachings.

The five periods:

The 1st when Buddha first attained to the Way, the exalted root of the bodhisattva propagated the *Huayan Sūtra (Avatamsaka)*;⁷⁴

The 2nd period was the time of the propagation of the smaller vehicle's [Hinayana] *sutras*;

The 3rd period: when biased views, separation from the small [vehicle], praise of the Mahayana and the complete teachings were propagated broadly and evenly; The 4th period: when the forms were expurgated, stubborn attachments dispatched and the *Prajñāpāramitā Sūtras* were propagated;

The 5th period: by understanding the provisional, to return to the real – a transmission of the three vehicles so that men and all living beings complete the full promise of Buddhahood – the time when the *Lotus* and *Nirvana Sūtras* were propagated.

The eight teachings: the so-called four modes of teaching are the sudden, gradual, esoteric and indeterminate teachings; the four

types of dharma-teachings are the Tripitaka (the first of the four noble truths, arising and cessation), the shared [Hinayana-Mahayana] (teaching of non-arising), the distinct [Mahayana-bodhisattva] (teaching of immeasurability) and the perfect teaching [of the Lotus and Nirvāṃa].

(Textual comment: The noble truth of spontaneous action – only the Lotus is complete and even treats of daily activity, of one form, one perfume, for there is nothing that is without the mark of ultimate reality.)

To summarise: that which has been definitively shown is the triple world of the Tathāgata.⁷⁵ (Textual comment: The four kinds of correct endeavours⁷⁶ and the three inductions is the broad teaching of the Tathāgata.) To intentionally negate any of these is thus the talk of demons. Therefore, since the principles of the teaching have already been clarified, if meditative insight is not practised then there is no means of restoring the [true] nature. So, it is necessary to rely on the principle of the three truths of the one heart (absolute, mundane and middle)⁷⁷ to reveal the threefold cessation and the threefold insight meditation.⁷⁸ Even with moment to moment insight into the heart, thought moment after thought moment cannot be obtained. First, insight into emptiness, then into the provisional and lastly into the middle; apart from the two extremes is the insight into the one heart, like the moon beyond the clouds. This then is another teaching of the aspect of conscious awareness (行相 *xing xiang*).

Master Zhiyi once said that by rooting out confusions, they cannot proliferate in emptiness and by stabilising all dharmas, they cannot proliferate in the mundane (假), so that finally the whole nature [of the heart] cannot be greater than the middle: therefore, one middle, all middle, without relative, without absolute and even without middle. Absolute and relative are also like this (have these three aspects) and this is the complete teaching of the conscious aspect of awareness, which, like the three eyes of Mahêśvara, (Śiva – destroyer of demons), is absolutely without characteristics of vertical or horizontal, therefore totally other.

(Textual comment: The fourteenth patriarch of Chan, Longshu [Nāgārjuna] had a *gatha* which reads: ‘Cause and effect are what

gives rise to dharmas. I declare this to be void (empty), also what is known by the name of provisional (relative), also what is understood by the meaning of the middle way.’ This *gatha* was given in the *Śūraṅgama* (楞嚴) and *Yuanjue Jing* (圓覺經)⁷⁹ *sutras* where it is said that *śamatha* (奢摩他) and *samāpatti* (三摩鉢底) and the threefold meditative insights of Chan, although of different names, are one and the same at source. Great master Damo (Bodhidharma) transmitted the heart by means of the heart, without being obstructed by names or numbers, in order to directly engage with those of the very deepest roots of wisdom, so that they could forget the bamboo fish trap, forget thoughts and opinions. Therefore theirs is the same as this [Tiantai] teaching – and yet not the same.)

The three contemplations (三觀)⁸⁰ having been completed, then the dharma-body is no longer normal, tantamount to being spared spiritual poverty (貧子). Even so, for those black students obscured in their practices of the [Buddha] nature or sunk in biased attachments, [Zhiyi] also established the six stages of the bodhisattva (六即)⁸¹ in order to extirpate this suffering.

First Stage [of Identity with Buddha Nature] – Principle is Buddha [Nature]. In the ten dharma-worlds of living beings,⁸² right down to bugs and larvae, all are equally endowed with the wonderful nature [of Buddha], from the [root] origin ever abiding in purity, the awakened essence wholly complete, the one principle even and equal.

(Textual comment: Those who grasp at names and forms do not trust (信) that heart is Buddha and regard this as belief (信).)

Second Stage – Names and letters are Buddha. Although the [fundamental] principle is even, yet those who follow the mundane flow do not know that they use [the Buddha-nature] daily, so will of necessity take up false teachings from outside; but by obtaining a hearing of [authentic] names and letters, will give rise to faith and are stimulated to [seek] liberation.

(Textual comment: In the *Awakening of Faith* it is said, ‘On account of having a deluded heart, for that very reason it is possible to know

the meaning of names.’ (以有忘想心，故能知名義)⁸³ From this it is already possible to ignore those of false testimony.)

Third Stage – Meditation Practice is Buddha [Nature]. Having heard the names and heard about liberation, then by utilising the aforementioned three meditations, there is a return to the source.

(Textual comment: This is a worldling engaged in outer practice of the Complete Teachings. The complete meditative insight into the five skandhas is not about pondering or discussing worldly issues – this is the Five Preliminary Grades of the Disciple.⁸⁴ The master (Zhiyi) showed how to practise in these stages – the differentiated [Mahayana] teachings,⁸⁵ the Ten Faiths,⁸⁶ the intermediate teachings – all these are the stage of accumulation.)

Fourth Stage – Apparent [Buddhahood] (相似卽) is Buddha [Nature]. The merit and power of insight meditation practice is deep and evinces an apparent permeation [of Buddhahood].

(Textual comment: It is the inner practice of the worldling, perfection in overcoming ignorance and the entry into the ten stages of faith starting with the iron wheel. Not yet seen into is confused thinking; at the seventh stage of faith though, when it is eradicated by seeing into mental confusion, it dies of itself and comes to the six roots of purity; a *sutra* says that the eyes which mother and father have given birth to, both see the three thousand chiliocosms (T9, n. 262, 47c13). It is said that the great master [Hui]Si showed how to practise in this stage, which is the same as the thirty levels of spiritual attainment prior to the [spiritual] bodhisattva stages.⁸⁷ The *Pitaka* and intermediate stages are further applied practices. According to the *Śūramgama Sūtra*, after the thirty prior stages, there come the differentiated [Mahayana] stages of the four wholesome roots. Although the names of these stages all correspond, yet they still point to different lineages. It is only those of clear awakening who can skilfully and intelligently harmonise their understanding.)

Fifth Stage – taking the real as Buddha [Nature]. The three hearts,⁸⁸ opening to awakening, obtain the functioning of the Tathāgata, every

stage excelling the former one.

(Textual comment: The first abiding in the complete awakening arising is the stage of the bronze wheel [of the Dharma]. Just as the dragon's daughter changed in one moment into a Buddha,⁸⁹ appearing bodily in the one hundred worlds.⁹⁰ From this comes the fortuitous transformation to the stage of Buddha, all together forty-one [states of the] heart – all utterly the authentic cause of ultimate reality. Although these states⁹¹ are different from each other, they completely harmonise in their principle, without any difference. If the differentiated [Mahayana] teachings could be designated as the ten stages, then the pitaka and intermediate teachings could be regarded as the stage of the path.)

Sixth Stage – Perfect awakening is Buddha [Nature]. Ignorance is forever spent, the awakened heart completed. There is no proof to prove.

(Textual comment: It is the wonderful awakening. In *Arising of Faith* it says, 'From the very beginning the origin is not two, this is referred to as the perfect awakening. The benevolent sovereign (Buddha) is referred to as Peaceful Cessation, Superlative Patience.'⁹² The differentiated [Mahayana] teaching is the Buddhist help towards the perfect practices of the second stage. As for the pitaka and intermediate teachings, they [too] have knowledge of Buddhahood.)

As for the above mentioned six stages, since all are identical with Buddha [Nature] (neither too little nor too much), all possess the Three Bodies – of Dharma, Consciousness and Function / Response (三身)⁹³ – as the fundamental (正).

(Textual comment: The Three Treasures [Buddha, Dharma, Sangha] and the Three Powers⁹⁴ intersect, are contained and assimilated without losing anything. A verse says, 'The nature of Dao's consciousness is prajñā, Buddha is the body of the great vehicle and nirvāṃa is the power and virtue of the three treasures. One on one, these are collectively the Three Dharmas.')

To submit to life in the Four Realms⁹⁶ is the basis.

First Realm: Ever quiescent ambience

(Textual comment: The realm of Buddha-nature in which the dharma-body dwells. 'Body' and 'realm' are comparative names.)

Second Realm: True merit without obstructions.

(Textual comment: By assimilating both, functioning is acquired. Having come to the realm of function, the merit of the body is of itself indwelling. One acquires the realm of function and rises through the stages of the bodhisattva which dwells within.)

Third Realm: The abundance of skill-in-means.

Four are the realms of pure and impure dwelling together.

(Textual comment: Actually, it is the realm of response [to living beings] and transformation [of living beings], the stage before bodhisattvahood, the two vehicles in which all beings abide.) Reality however is neither the body nor the realm for it is without superior or inferior. For the purpose of meeting the opportunity, it is temporarily spoken of as body and realm by differentiating superior from inferior.

The master (Zhiyi) came to the integration of body and realm, in which expedience and the true did not work against each other and so, for more than thirty years, he proclaimed the teaching day and night, engendering the four kinds of benefit⁹⁷ and possessed the four kinds of accomplishments.⁹⁸

(Textual comment: 'All' means everywhere. 'Accomplishments' is translated as 'bestowing'. A meditation master's Dharma is a giving everywhere, and is heartfelt (情); the benefit of the bestowal accords with the root disposition [of the recipient], just as it is said, 'In the world, all the bestowal [of these accomplishments] give rise to the benefit of love and joy.')

Disciple Guanding (561-632 CE) recorded some ten thousand words [of his master] every day and compiled a book of them, the subject of which was the collected teachings of the Tiantai, divided into sections.

(Textual comment: *Fahua Jing*; *Wenju*; *Daxiao Zhiguan*; *Jinguang Ming*; *Renwang Jing*; *Jingming Jing*; *Nipan Jing*; *Qing Guanyin Jing*; *Shiliu Guan Jing*; as well as *Sijiao Chanmen*;⁹⁹ altogether more than one hundred chapters.) All transmitted by successive generations of meditation masters flourishing in Jiangsu.

On the 17th day of the 11th month, in the 17th year of Kaihuang of the Sui dynasty (597 CE), Emperor [Wen] (r. 589-605 CE) dispatched emissaries to summon the master [to the capital, Chang'an]. About to go, he told the disciples, 'I depart today, though not to return. All of you should continue efforts at Longnan Temple, relying only on my indications.'

The attendant asked, 'Is it possible to complete the task without the master's strength?'

'Indeed, this has been arranged by the ruling house; you will see it, I will not see it.'

(Textual comment: At first the master wished to establish a temple at Shiqiao. Once in deep meditation, he saw three spiritual beings clad in purple-red robes, wearing turbans, followed by an old monk, saying to the master, 'Whilst wishing to construct a temple, today is not the time. When the three states [of Northern Qi, Northern Zhou and Chen] have been unified [by the Sui], then there will be great strength bestowed by the lord to grant the master the building of a temple. When the temple will be finished and the state at peace, then it is fitting to name it Temple of National Peace (*Guoqing Si*).' Having said this they were no longer visible. In the 18th year of Kaihuang (598 CE, the founding year of the temple) Emperor Wen dispatched Sima Wang Hong into the mountains, armed with plans to begin construction of a temple, just as previously predicted.)¹⁰⁰

The master reached [Yinyue Temple] on Shicheng (Stone Fortress) Mountain (Zhejiang, *Yan xiang*) on the twenty-first day. On the east face of this cliff was an image [of the Buddha] some hundreds of feet high, so it was impossible to advance further. Only arriving on the twenty-fourth day [the master], turning round to the attendant, said, 'Guanyin comes in welcome, not long now before going.' At this time

the disciples clearly asked the master, ‘What is the rank and where is [the venerable sir] going to live?’

‘The master answered, ‘I do not guide people, but need to purify the six roots, to lose myself in order to benefit others and come to the five grades.’¹⁰¹

(Textual comment: Disciples of the five grades – these are the ranks of expediency before the three samādhis of the *Lotus Sūtra* and tally with what meditation teacher [Hui] Si darkly predicted in former times.)

The master (Zhiyi) had his brush compose the *Poem on the Contemplative Insight into the Heart* (Guan Xin Jie), a poem about the essentials of the dharma-gates. Having finished it, sitting cross-legged, he passed away (597CE), at the age of sixty, a monk for forty years. The disciples welcomed the return [of his remains] to Fo Longnan Temple.

In the 9th month of the 1st year of Daye (605 CE), during a tour of the Zhunhai region, Emperor Yang dispatched messengers to invite disciple Zhizao (智瑖 †638 CE) to personally come and witness [the Emperor’s] dedication of the name tablet for the [Guoqing] Temple on Mount Tiantai and the offering of a vegetarian feast on the occasion of the commemoration of the master’s death. When the day arrived, the assembly of monks opened Zhiyi’s stone tomb chamber – but only beheld an empty couch. At that time the assembled numbered about one thousand monks, plus one more by this time, and all said, ‘The master’s transformation body¹⁰² is to receive the nation’s reverence.’

From the very beginning of receiving the meditation teachings, to the end of life, the master never wore anything but one threadbare old robe, winter and summer. Coming to live on Tiantai Mountain, for twenty-two years he established great retreat centres in twelve locations, the last of which was Guoqing Temple, his last residence, as well as the Yuquan Temple in Jingzhou (Hubei) and others, thirty-six locations in total. The monks who were led to yonder shore numbered fifteen hundred persons; he composed a treasury of

fifteen classics and statues in gold and bronze as well as paintings for reverencing, amounted to eighty thousand. Zhiyi's legacy was extensive, as faithfully recorded.

27.5 Great Teacher Sizhou Sengqie (*Sōga Daishi*)

The monk Sengqie (? 660-710 CE) was said to be the responsive emanation (應化) of the Mahāsattva Guanyin (Avalokiteśvara). Deeply investigating the void through aeons incalculable as the grains of sand in the River Ganges, he proceeded, as the Tathāgata *Seeing Directly the Sound of the World*, through the three gates of wisdom¹⁰³ to enter the Dao, taking sound as the Buddha deed. Having an affinity link only with the living beings of this land, it is said that the great master came from the Western Lands, arriving to spread the teachings in Chang'an and Luoyang, before passing through the lands of Wu and Chu in the time of Emperor Gaozong (r.649-683 CE) of the Tang dynasty (618-905 CE). Willow branch staff in hand, he mingled with the flowing black silk-clad monks.

Sometimes it was asked of him, 'What is the master's name?'

'My family name is He.'

Again, 'Of which people is the master?'

'I am of the He people,' answered the master.¹⁰⁴

Within a short time, staying in Sizhou, with the wish to found a monastery there, and because the Heba family of Suzhou (Anwei) had willingly given up their home, the master said to them, 'There was originally a Buddhist building here.' When the foundations were dug, an ancient name tablet was discovered, on which was inscribed, 'Xiangji Si' (Fragrant Accumulation Temple), founded in the [Northern] Qi dynasty (550-577 CE) by Lilong. In addition, there was a gold Buddha statue, which people said was the Tathāgata Dīpaṃkara, but the master said, 'This is the Buddha Puguangwang,'¹⁰⁵ and so this was to be on the temple's name tablet.

In the 2nd year of Jinglong (708 CE) Emperor Zhongzong (r.684, resumed the throne 705-7 CE) dispatched emissaries to welcome the great master to come to the Imperial Palace by imperial carriage, attended by a great deal of ceremonial. He was lodged at the Dajianfu Temple.¹⁰⁶ The Emperor, together with officials from all ranks, adopted the position of a disciple and decreed that the master and his three senior disciples Huiyan, Huian and Mucha, be inscribed on the name plaque of Yushu Temple (Puguangwang Temple).

On the 3rd day, 3rd month of the 3rd year [of Jinglong] (709 CE) the great master revealed his quiescence. By imperial order the body was lacquered¹⁰⁷ and a pagoda was going to be raised; but suddenly an awful stink filled the environs. The Emperor, with prayers for happiness, had the [deceased] master returned to Linhuai, after which the stink changed into a sweet, light fragrance. 'What kind of man was the great master Sengqie,' the Emperor had asked of [His Excellency] Wanhui.

'None other than the emanation body (化身) of Guanyin,' was the reply.

During the Ganfu era (874-888 CE) the master was posthumously conferred with the title Great Master Sage Witness.

In the Taiping Xingguo era [of the Northern Song dynasty] (976-984 CE) Emperor Taizong once more established a *stupa* of great magnificence, far exceeding the derelict one.

27.6 Wanhui Fayun

His Excellency, Duke Wanhui Fayun (632-711 CE), a native of Wenxiang in Guozhou (Henan, Lingbao), was born on the 5th day of the 5th month, in the 6th year of the reign period Zhenguan (632 CE) to the family Zhang. From the very beginning he would howl defiantly as if mad; the villagers could not understand it.

Then one day, a senior member of the family, occupied in sprinkling and sweeping, said, 'A very special guest is coming.' On that day, Tripitaka Master Xuanzang,¹⁰⁸ after returning from the Western Lands, came to pay a visit.

His Excellency asked about the manners and customs of India and grasped [the explanation] so clearly that he seemed to be there, with such courtesy had Xuanzang focussed his narrative on the subject.

The bodhisattva¹⁰⁹ had an elder brother named Wannian, who for a long time was on border guard duty at Liaozuo (Liaoning, *sheng*, NE China bordering Korea). His mother really longed to hear news of him. 'This is very easy,' said the Duke to his mother and then departed, returning [from a journey of ten thousand *li*] before nightfall.¹¹⁰ When it came to actually beholding the letter, the neighbours were all bewildered.

At the Longxing Temple was the *śramaṇa* Daming. On a visit, the Duke went to Master Ming's room – they had known each other from childhood. Just then Grand Master of Remonstrance¹¹¹ Ming Chongyan (?-679 CE),¹¹² who was passing the night in the temple, saw the Duke [in the night] attended by supernatural bodyguards, left and right. Chongyan, jolted by the surprise, told Master Ming about it the following morning – and bestowed additional golden silks in reverence, before departing.

In the 4th year of Ganheng (673 CE), Emperor Gaozong called [the Duke] to the palace. At that time there was a monk present from Fufeng (Shanxi) named Menghong, who was making a great spiritual impact. At the palace he repeatedly went around saying, 'Hui is coming! Hui is coming!' When the Duke did arrive, Hong said, 'Replacement arrived! Time to go!' About ten days later Hong died.

In the 2nd year of Jingyun, corresponding to the forty-eighth year of the sexagenarian cycle (711 CE), on the 8th day of the 12th month, the master died in Liquan village, Chang'an, at the age of eighty. There was a strange fragrant mist at that time and the whole body

remained soft and pliant. The Emperor bestowed a dukedom upon him, with the title Duke of the Guo Lands.¹¹³ The funeral was a state affair. On the 15th day of the 1st month, in the 3rd year (712 CE), the coffin was interred to the west of the capital at Xiangji Temple.

27.7 Meditation Master Tiantai Feng'gan (*Bukan / Hōkan*)

It is not known where Meditation master Feng'gan hailed from, but that he lived in Guoqing Temple on Mount Tiantai, had his head shaven, including his eyebrows and that he wore a thick long robe. When people would sometimes ask him about the principles of Buddhism, he would merely reply, 'Time to follow.' Once, singing a hymn of praise to the Dao, he entered the pine gates of the temple astride a tiger. All the monks were amazed.

In the home temple (Guoqing) were two ascetics, Hanshan and Shide. These two were in charge of the kitchen stove; at the end of the day they would exchange a few words, but those listening in surreptitiously could not fathom their import; everybody at the time thought they were crazy men. Only the master was their intimate.

One day Hanshan asked, 'When the ancient mirror is not polished, how can it shine?'

'A jade cold-water pot has no reflecting consciousness;¹¹⁴ monkeys and apes grope for the moon in the water,' answered the master.

'This is not shining, may the master please say something more.'

'The ten thousand virtues are not brought along, so what is there for me to teach?' said the master.

Han and Shi both made obeisance.

Not long afterwards the master was wandering alone on a ritual visit in the Wutai Mountains, when he came across an old greybeard. The master asked him, 'Surely this is not Mañjuśrī?'

‘Is it possible that there are two Mañjuśris?’ answered the greybeard. The master then paid reverence – and before he had risen, greybeard had suddenly vanished.

(Textual comment: A *śramaṇa* brought this up with Zhaozhou; Zhaozhou then answered for Feng’gan, ‘Mañjuśrī, Mañjuśrī!’) Later, returning to Mount Tiantai, the master revealed his cessation.

At first, when His Lordship Luqiu (One character of his name is omitted since it violates the taboo on Emperor Taizu’s personal name – Yin 胤) was to leave for Danqiu (Zhejiang, Linhai) to take up the post of prefectural governor, and was about to board the imperial highway,¹¹⁵ he suddenly suffered head pains which the physicians were unable to cure. The master came to visit and said to him, ‘This poor wayfarer comes from Mount Tiantai to pay a courtesy call on His Lordship.’ Luqiu related his sickness to the master, who then had a clean basin brought, filled with water, and spluttered it out over him whilst uttering incantations.¹¹⁶ In a moment Luqiu rose, quite recovered. Luqiu found this strange and asked for indications as to whether this was a good omen or not. ‘After arriving to take up your post, remember to pay respects to Mañjuśrī and Samantabhadra,’ replied master Feng’gan.

‘Where are these two bodhisattvas to be found?’

‘The cook and the dishwasher are called Hanshan and Shide,’ said the master.

The prefect then departed and soon afterwards arrived at the mountain temple [Guoqing]. There he asked, ‘Is there a meditation master Feng’gan in this temple? And who are the pair Hanshan and Shide?’

The monk Daoqiao, present at the time, answered, ‘Feng’gan was in the old temple behind the library, but there is nobody there these days and all is quiet. As for Han and Shi, they can be seen working in the temple kitchen.’ Luqiu went round to the master’s place [behind the library] but could only see traces of a tiger. Again he asked Daoqiao, ‘What was Feng’gan up to here?’

‘Just hulling grain to feed the monks,’ replied Daoqiao. Luqiu then entered the temple kitchen looking for Han and Shi; this is related in the next entry.

27.8 Tiantai Hanshan (*Kanzan*) 117

Concerning Hanshan of Mount Tiantai, his original birthplace and family name are unknown. Hanshan ('Cold Mountain') lived on one of the two mountains situated about seventy *li* west of Feng *xian* (Zhejiang, Tiantai) called Cold Cliff Mountain and Dark Cliff Mountain, so he acquired the name Hanshan. Withered and emaciated of appearance, wearing a short tattered jacket and a cap of birch bark, dragging large clogs, there would be times when he came to Guoqing Temple, where Shide could be found feeding on the leftover food of the community. Or Hanshan would be pacing slowly down the galleries [of the temple], or at times, making a loud noise or gazing into empty space, so the monks would drive him off with a staff; he, rolling over, hands clapping, would go with a great laugh. Although the words coming out of his mouth seemed deranged, yet their meaning was full of interest.

One day, Feng'gan said to Hanshan, 'If you were to roam in the Wutai Mountains with me, it would be in the same stream as mine, but if not with me, then it is not the same stream as mine.'

'I don't go,' replied Hanshan.

'Then you are not in the same stream as mine.'

'What are you going to do in the Wutai Mountains?'

'I am going to pay reverence to Mañjuśrī,' replied Feng'gan.

'You are not of the same stream as me,' said Hanshan.

After Feng'gan had gone into cessation, Duke Luqiu went to [Guoqing Temple] Mount Tiantai to inquire about him. There he saw the two men, Han and Shi, around the stove, chatting and laughing. Luqiu, without thinking, paid them obeisance, whereupon the two men together started to scold and bawl, so that the temple monks were alarmed and said, 'Why is the honourable official paying reverence to such crazy fellows?'

Hanshan then, holding Luqiu's hand firmly, said laughing, 'Loose-tongued Feng'gan,' and after a while let go [of his hand]. After this Han and Shi, leading each other by the hand, went out of the temple gate and never came back again.

Luqiu went once more to Han Cliff to pay his respects, bringing garments and medicines, but the two recluses shouted at him in a loud vituperative voice, 'Making thieves of us!' Then, drawing their bodies in, they entered a fissure in the cliff-face, saying only, 'All of you, each and every one, work hard!' Then the fissure suddenly closed up. Luqiu, sad and full of admiration, had the monk Daoqiao look through the articles left behind [at Guoqing Temple] and found some poems written [by Hanshan] on loose leaves, as well as some works in a partition wall belonging to a family occupying a country house, all of which amounted to more than three hundred poems, circulating widely. Later Chan master Caoshan Benji (17.427) annotated these, with the title *Poems of Master Hanshan* (對寒山子詩).

27.9 Tiantai Shide (*Jittoku*)

Of Tiantai Shide it is impossible to say where he hailed from or what the family name was. It was due to Meditation master Feng'gan, wandering about in the mountains near Mount Chicheng (Zhejiang, north of Tiantai *xian*), hearing the howling of a small boy and following the sound, that suddenly a child of a few years old came into view. At first presuming him to be a cowherd, Feng'gan questioned him. The boy said, 'Abandoned here, all alone.' Feng'gan then gave him the name Shide (Foundling), took him by the hand to Guoqing Temple and handed him over to the care of the head cook, saying, 'If someone comes to claim him he must be returned.' Later *śramaṇa* Lingyi kindly took him under his wing, had him learn to take care of the scented-oil lamps in the kitchen.

Then, suddenly one day, on his own initiative, Shide mounted the dais where the Buddha figure sat and offered him a plate of food – and in front of the figure of Ājñāta-kauṇḍinya¹¹⁸ he said aloud, 'The lesser fruit of an original disciple.' A monk then drove him out [of the kitchen], but Lingyi, angry, told the elders to relieve Shide of his current task and have him wash the dishes in the kitchen.

Every day after the vegetarian meal was finished and the washing-up water was drained away, Shide would siphon off the food sediments left behind, with a pipe. When Hanshan came they would take the leftovers and off they would go.

Sweeping the grounds one day, the abbot asked Shide, 'Your name is Shide (Foundling) because Feng'gan found you and brought you back here, but what is actually your name? Where do you live?'

Shide put down his broom and just stood, palms joined respectfully together, but the abbot could not work out what was going on. Hanshan beat his breast saying, 'Good Heavens! Good Heavens!'

'What are you up to?' asked Shide.

'Did you not notice someone saying that the people in the eastern house died and the western family go to grieve?'¹¹⁹

The two men started to dance, wail and laugh – and then left.

There was the protective deity of a small temple which was chided by Shide with a staff because every day the food offered to it by the monks was appropriated by rooks. 'You eat but cannot protect, so how can you be the protective deity of a temple?' chided Shide. That same evening the deity insinuated itself into the dreams of all the temple monks, saying, 'Shide struck me!' When enquiries were made amongst all the monks in the morning and they had related their dreams, all tallied. The whole temple was confused and so a report was dispatched to the local administrative offices. An administrative approval arrived, which stated, 'The lay practitioner is the emanation body of a concealed bodhisattva, it is fitting to pay him honour; the name of the lay practitioner is Shide.'

(Textual comment: Concealed in the cliff face he died, see the entry for Hanshan.)

At that time Daoqiao was collecting the works of Hanshan and appended the verses of Shi to them, consisting now of an additional number of chapters. See other entry [for details].

27.10 Ven. Mingzhou Fenghua *Xian* Budai (*Hotei*)

Concerning Budai (Cloth Bag?-916 CE) of Fenguan *xian* in Mingzhou (Zhejiang), there are no details of his place of birth or family name. Rather plump, with a wrinkled forehead and big belly, the words that came out were not coherent; he would lie down to sleep just where he happened to be, carried a cloth bag on the end of his staff, in which he hoarded all bits and pieces offered to him. When coming to a market place or a village to beg, whether he was given some pickled meat, fish or salted vegetables, all would go into his mouth, with a small portion cast into a cloth bag for later; people of the time called him Zhangting Zi (Big Bag Boy) or Budai Shi (Master Cloth Bag). Budai used to lie down [to sleep] in the snow without getting wet; people found this strange. Sometimes he would sell things from his sack and they would ask him to tell their fortunes, which invariably came true. When it was about to rain he would wear wet straw sandals and walk very quickly; if it was dry and sunny, high wooden clogs.¹²⁰ He would sit eyes closed on the market bridge with his knees high up against his chest.¹²¹ The local people could tell [what the weather would be] by this.

One day a monk was walking in front of the master; the master tapped him on the back, the monk turned round and the master said, 'A penny for me.'

'Say something good, then you will get a penny,' replied the monk.

The master put down his cloth bag and, palms together in reverence, just stood.

Ven. Bailu asked, 'What is the cloth bag?'

The master then put down the cloth bag.

'What is the cloth bag laid down?' asked Bailu again.

The master just took up his burden and left.

Ven. Xian Baohu asked, 'What is the main thrust of the Buddha-dharma?'

The master put down his cloth bag and placed his palms together in reverence.

‘Is it only this or is there something higher still?’
The master took up his burden and left.

The master was standing in a main thoroughfare when a monk asked him, ‘What is the venerable sir doing here?’

‘Awaiting someone,’ replied the master.

‘Arrived! Arrived!’ (Guizong Rou also said, ‘Returned gone back.’)

‘You are not the one,’ said the master.

‘Who is this man?’

‘Give me a penny,’ said the master.

The master had a song:

Just the heart of hearts, that heart is Buddha
The most numinous thing in the world’s ten directions
Everywhere its marvellous function brings real empathy
Of all things, nothing so good as heart’s authentic reality
So bound and caper free in that which is not
Leisurely, leisurely after all, is a homeless son
Gaze the eyes ahead, on the authentic great Dao
Not seeing fine details is also very strange
Ten thousand dharmas, what is special; heart, why different?
Why spend labour searching meaning in *sutras*?
Heart is originally self-ruled, separate from knowledge
Wise ones only realise there is no end to study
Neither mundane nor sacred – what then?
Not intentionally divisive, a sage’s bent is solitariness
Without prizing the jewel of the heart, original purity
All other marks are false, empty names
Man can promote the great Dao, then Dao bestows
illumination
Measureless, pure, high, called inherent Dao
Taking the staff climbing the road in the ancient country
No worries if the news is nowhere heard.

There was also a verse:

One alms bowl feeds a thousand families

A solitary self, roaming ten-thousand *li*
Men gazing with heaven-blue eyes are few
Ask for the road to the limit of the white clouds

In the 2nd year of Zhenming of the Later Liang dynasty (916 CE), in the 3rd month, corresponding to the thirteenth year of the sexagenarian cycle, the master, about to reveal his cessation, sat on a large rock below the eastern gallery of Yuelin Temple and recited a poem:

Maitreya, True Maitreya
Dividing your body a million fold
All the time revealing it to time-bound men
Time-bound men, selves unaware

Poem finished, transformation followed peacefully. After this people came from other places to look upon the master; taking up the cloth bag, then off on the road again. Then the four assemblies contended for his portrait. Today the body, wholly intact, can be seen in the eastern hall of the main temple at Yueling Temple.

³³ Shanhui is variously referred to as Fu, Fuxi, The Mahāsattva and Mahāsattva Fu.

³⁴ Mahāsattva Shanhui is mentioned in the very first paragraph of the CDL (vol. 1, p. 71), signalling his important place in the Chan School. See also the last **bk. 30** [CDL]; T. 50, n.2060; T.85, n.2732; X.69, n.1335; BYL: 67.

³⁵ I. e., Bodhidharma (see Introduction).

³⁶ 無遮大會 An assembly open to all classes where food and Dharma were offered. Started and hosted by Emperor Wu of Liang in 528/9 CE. BFSS: 63.

³⁷ ‘...it was always illegal in China to reduce a “good” or “honorable” person to slavery, although this dictate did create some rather tricky legal problems.’ *Slavery and Social Death, A Comparative Study*, Orlando Patterson, pp. 86; 108-110. Foreigners and criminals could be enslaved, but free people too could sell themselves willingly.

³⁸ 雙林樹下當來解脫善慧大士, the Mahāsattva’s own chosen name.

³⁹ 太樂令, H:6268.

- 40 To show his sincerity: a common form of Buddhist penance in those times, 燒手.
- 41 御路. The Emperor had a gate opened in the north wall of the Palace Citadel to facilitate easy access to this important temple. BFSS: 62.
- 42 同泰寺 Constructed in 527 CE, on the site of the present day Temple of the Cockcrow 雞鳴寺 in Nanjing. BFSS: 62.
- 43 Crown Prince 昭明皇帝 (蕭統 501-531 CE) was the first son of Emperor Wu and predeceased him. His lasting literary legacy is the compendium *Wen Xuan* 文選.
- 44 臨財毋苟得臨難毋苟免 Liji, 禮記 曲禮.
- 45 真如 *bhūtatathatā*.
- 46 T.85, no. 2732 and X69, no. 1335. See BYL: 67.
- 47 In December 1983, the Chinese Buddhist Association abolished the burning of the head at ordination. *Where Text meets flesh: burning the body as an apocryphal practice in Chinese Buddhism*, by James A. Benn, 'History of Religions', Vol. 37, No. 4. May 1998, pp. 295-322, note 1.
- 48 The two assemblies, laymen / women clad in white, monks and nuns in black.
- 49 I. e., to Siddhārtha (Śākyamuni) when, on his presentation in the temple of 天王 Mahêśvara (Śiva), the statues of all the gods prostrated themselves before him. DCBT: 143.
- 50 Mount Keshan is also mentioned in **10.215**, 迴柯山避會昌沙汰。後於龍興廣揚道化, T50. 2076, 280c12.
- 51 This entry of the Mahāsattva is much shorter than X69, no. 1335.
- 52 A bell in the Indian style, the usual number was five.
- 53 Fleishy protuberance on the crown of the head, one of the thirty-two marks of a Buddha.
- 54 ZW01 n0010, 最妙勝定經.
- 55 T.30, no.1564 Madhyamaka śāstra, translated by Kumārajīva in 409 CE.
- 56 One of the 六通, *abhijñā*, *ṣaḍ abhijñā*, the six [meditative] penetrations.
- 57 No need to go into the complicated background of Huisi's biography. See 'The Meaning of the Lotus Sutra's Course of Ease and Bliss, An Annotated Translation and Study of Huisi's (515-577) *Fahua jing anlexing*', T.46, n.1926, 法華經安樂行義 Daniel B. Stevenson and Hiroshi KANNO, The International Research Institute of Advanced Buddhology, Soka University, Tokyo, 2006. (T. 50, 2060, 563a4-10 by Daoxuan reads the opposite, 我今病者皆從業生。業由心

起。本無外境。反見心源業非可得, see *Ease and Bliss*, p.28ff.) and relations with Zhiyi, MT: 111-114.

- 58 法華三昧 The three insights into the noumenal, phenomenal and the middle which unites them. See *Lotus Sūtra*, ch. 24 & 27.
- 59 Maintain restraint, practise virtuous deeds, compassion according to the needs of living beings. DCBT: 74 and DDB.
- 60 Hou Jing 侯景 †552 CE, reviled rebel, created havoc in the Liang dynasty.
- 61 大品般若經 T.223/224.
- 62 For this eminent meditation master's relationship with the Nanyue Mountains, see James Robson, *Power of Place*, p. 216-230.
- 63 In the Nanyue range – a 900km journey southward on foot.
- 64 方等懺悔 *fang deng chanhui*.
- 65 四十二字門, 無諍行門 = 無諍三昧, 釋論玄 = 大智度論, 隨自意, 安樂行, 次第禪要, 三智觀門. See intro. n. 5.
- 66 Not a word in our biography on Huisi's meeting with Huibu (T.2060, 480c2ff), who obtained confirmation of his awakening from none other than the Second Chan Patriarch Huike: Huisi and Meditation Master Huibu, when they first met, 'talked day and night neglecting to eat and drink' (T.2060, 480c28-29). Nor anything on Huisi's own teacher, Huiwen. For Huibu, see *Social Change and the New Buddhism in South China: Fa-Jung (A. D. 594-657)* by Albert A. Dalia, PhD diss. 1985, esp. pp.234-240.
- 67 Saṃghārāma, 伽藍 *qielan*, is a guardian spirit of Buddhist temples, or, a Buddhist Temple. See *Romance of the Three Kingdoms*.
- 68 四安樂行 *Si Anle Xing*, (the four kinds of ease in practice), i. e., body, speech, mind, vows) ch. 14, *Lotus Sūtra*. 普賢道場.
- 69 For the relationship between Emperor Yang and Zhiyi, see *Emperor Yang of the Sui Dynasty. His Life, Times and Legacy*, by Victor Cunrui Xiong. Albany: State University of New York Press, 2006, pp. 143-173.
- 70 化城, *Lotus Sūtra*, ch. 7, a derogatory reference to the Vehicle of the Elders (Hinayana), considered a temporary stop on the way to the great vehicle of the Mahayana.
- 71 妙法蓮華經玄義 The Profound Meaning of the *Lotus Sūtra's Wonderful Dharma* by Zhiyi, T, 33, no. 1716.
- 72 齊舉 *qi ju*

- 73 In other words, establishing the *Lotus Sutra* as the true teaching of the One Vehicle.
- 74 Translated by Thomas Cleary as *The Flower Ornament Scripture*.
- 75 Triyāna, the three vehicles, which carry living beings across saṃsāra to the shores of nirvāṇa. The three are styled 小, 中, and 大, small, middling and great. The Lotus declares that the three are really the One Buddha-vehicle, which has been revealed in three expedient forms suited to disciples' capacity, the *Lotus Sūtra* being the unifying, complete, and final exposition. DCBT.
- 76 Eliminating existing unwholesome tendencies; not producing new ones, producing wholesome tendencies; and nurturing pre-existing ones.
- 77 空假中 *kong, jia, zhong*, noumenal, phenomenal, interpenetration of both.
- 78 三止, *sanzhi* – cessation of seeing dharmas as devoid of self-nature; as voidness (emptiness), as void; cessation of seeing both as separate. 三觀, *sanguan*, insight into 空假中 (note above).
- 79 A translation of the *Sutra of Perfect Enlightenment* 圓覺經 by the indefatigable Charles Muller can be found at: http://www.acmuller.net/bud-canon/sutra_of_perfect_enlightenment.html
- 80 三觀 The three studies, meditations, or insights. The most general group is that of Tiantai: (a) 空觀 study of all as void, or immaterial; (b) 假觀 of all as unreal, transient, or temporal; (c) 中觀 as the via media inclusive of both. DCBT: 76.
- 81 六即 The six stages of Bodhisattvas' development as defined in the Tiantai 圓教, i. e. Perfect, or Final Teaching, in contrast with the previous, or ordinary six developments of 十信, 十住, 十行, etc., as found in the 別教, Differentiated or Separate school. The Tiantai six are: (1) 理即 realisation that all beings are of Buddha-nature; (2) 名字即 the apprehension of terms, that those who only hear and believe are in the Buddha-law and potentially Buddha; (3) 觀行即 advance beyond terminology to meditation, or study and accordant action; it is known as 五品觀行 or 五品弟子位; (4) 相似即 semblance stage, or approximation to perfection in purity, the 六根清淨位, i. e. the 十信位; (5) 分證即 discrimination of truth and its progressive experiential proof, i. e. the 十住, 十行, 十迴向, 十地, and 等覺位 of the 別教 known also as the 聖因 cause or root of holiness. (6) 究竟即 perfect enlightenment, i. e. the 妙覺位 or 聖果 fruition of holiness. (1) and (2) are known as 外凡 external for, or common to, all. (1) is theoretical; (2) is the first step in practical advance, followed by (3) and (4) styled 內凡 internal for all, and (3), (4), (5), and (6) are known as the 八位 the eight grades. DCBT: 133.
- 82 The ten dharma-worlds, or states of existence, i. e. the hells (or purgatories), pretas, animals, asuras, men, devas, śrāvakas, pratyekabuddhas, bodhisattvas, Buddhas.

- 83 *Awakening of Faith in the Mahayana* by Aśvaghoṣa 大乘起信論 T.32, n.1666, 577a05-6, 以有不覺妄想心故能知名義爲說真覺.
- 84 五品弟子位 *wupin dizi wei*.
- 85 Tiantai classified Buddhist schools into four periods 藏, 通, 別, and 圓. The 藏 Piṭaka school was that of Hīnayāna. The 通 Tong, interrelated or intermediate school, was the first stage of Mahāyāna, having in it elements of all the three vehicles, śrāvakas, pratyekabuddha, and bodhisattva. Its developing doctrine linked it with Hīnayāna on the one hand and on the other with the two further developments of the 別 'separate', or 'differentiated' Mahāyāna teaching, and the 圓 full-orbed, complete, or perfect Mahāyāna. The 通教 held the doctrine of the Void, but had not arrived at the doctrine of the Mean. DCBT: 365.
- 86 The ten grades of bodhisattva faith, i. e. the first ten 位 in the fifty-two bodhisattva positions: (1) 信 faith (which destroys illusion and results in); (2) 念 remembrance, or unforgetfulness; (3) 精進 zealous progress; (4) 慧 wisdom; (5) 定 settled firmness in concentration; (6) 不退 non-retrogression; (7) 護法 protection of the Truth; (8) 迴向 reflexive powers, e. g. for reflecting the Truth; (9) 戒 the nirvāṇa mind in 無為 effortlessness; (10) 願 action at will in anything and everywhere. DCBT: 45.
- 87 地前三十心.
- 88 三心 The three hearts; various groups are given: (1) Three assured ways of reaching the Pure Land, by (a) 至誠心 perfect sincerity; (b) 深心 profound resolve for it; (c) 迴向發願心 resolve on demitting one's merits to others. (2) (a) 根本心 The 8th or ālaya-vijñāna mind, the storehouse, or source of all seeds of good or evil; (b) 依本 the 7th or *mano-vijñāna* mind, the mediating cause of all taint; (c) 起事心 the *śaḍāyatana-vijñāna* mind, the immediate influence of the six senses. (3) (a) 入心 (b) 住心 (c) 出心 The mind entering into a condition, staying there, departing. (4) A pure, a single, and an undistracted mind. There are other groups. DCBT: 64.
- 89 龍女 the dragon girl is an acolyte (together with Sudhana) of Guanyin. Or, as Lakṣmi, was the daughter of Sāgara the Dragon King, who lived in the Ocean Palace north of Mount Sumeru. At the age of eight, Lakṣmi, a goddess of beauty and fortune, attained awakening. Being a female disqualified her from full Buddhahood, so later, at the age of eighteen, she transformed into a male and became a great Tathāgata in the world called 'Vimala' (spotless). See **12.270** and *Lotus Sūtra*, Chapter 11.
- 90 百界 The ten realms each of ten divisions, so called by the Tiantai school, i. e. of hells, ghosts, animals, asuras, men, devas, śrāvakas, pratyekabuddhas, bodhisattvas, and Buddhas. Each of the hundred has ten qualities, making in all 百界千如 the thousand qualities of the hundred realms; this 1,000 being

multiplied by the three of past, present, future, there are 3,000; to behold these 3,000 in an instant is called 一念三千 (一念三千之觀法) and the sphere envisaged is the 百界千如. DCBT: 217.

- 91 分位 *avasthā*; defined as 時分 time and 地位 position; i. e. a state, e. g. the state of water disturbed into waves, waves being also a state of water; a dependent state. DCBT: 139.
- 92 起信論疏筆削記 (T. 44, n.1848, 297b24 = 始本不二名究竟覺).
- 93 The *dharmakāya* (法身) is a reference to the transcendence of form and realisation of true thusness. The *sambhoga-kāya* (報身, 受用身) is the Buddha-body that is called 'reward body' or 'body of enjoyment of the merits attained as a bodhisattva'. The *nirmāṇakāya* (化身, 應身) is the body manifested in response to the need to teach sentient beings. (Taken from Muller, DDB). Sometimes likened in Chan to the moon, the light of the moon and the reflection of the moon in water (Sokei-an, *Zen Pivots*. Mary Farkas and Robert Lopez, eds. New York and Tokyo: Weatherhill, 1998, p.139).
- 94 三德 The three virtues or powers, of three groups, are (1) (a) 法身德 The virtue or potency of the Buddha's eternal, spiritual body, the *dharmakāya*; (b) 般若德 of his *prajñā*, or wisdom, knowing all things in their reality; (c) 解脫德 of his freedom from all bonds and his sovereign liberty. Each of these has the four qualities of 常, 樂, 我, 淨 eternity, joy, personality, and purity; (2) (a) 智德 The potency of his perfect knowledge; (b) 斷德 of his cutting off all illusion and perfecting of supreme *nirvāṇa*; the above two are 自利 for his own advantage; (c) 恩德 of his universal grace and salvation, which 利他 bestows the benefits he has acquired on others. (3) (a) 因圓德 The perfection of his causative or *karmic* works during his three great *kalpas* of preparation; (b) 果圓德 the perfection of the fruit, or results in his own character and wisdom; (c) 恩圓德 the perfection of his grace in the salvation of others. DCBT: 64.
- 95 Three aspects of the Dharma – teaching 教, practice 行, and realisation 證. DDB.
- 96 四土 The four *Buddha-kṣetra*, or realms, of Tiantai: (1) 凡聖同居土 Realms where all classes dwell – men, devas, Buddhas, disciples, non-disciples; it has two divisions, the impure, e. g. this world, and the pure, e. g. the 'Western' Pureland. (2) 方便有餘土 Temporary realms, where the occupants have got rid of the evils of 見思 unenlightened views and thoughts, but still have to be reborn. (3) 實報無障礙土 Realms of permanent reward and freedom, for those who have attained bodhisattva rank. (4) 常寂光土 Realm of eternal rest and light (i. e. wisdom) and of eternal spirit (*dharmakāya*), the abode of Buddhas; but in reality all the others are included in this, and are only separated for convenience's sake. DCBT: 172.

- 97 Skill in practice; in stopping unwholesome roots; in producing good roots; in nurturing the great vow to help all beings equally.
- 98 四悉檀 The four *siddhānta*. The Buddha taught by (1) mundane or ordinary modes of expression; (2) individual treatment, adapting his teaching to the capacity of his hearers; (3) diagnostic treatment of their moral diseases; and (4) the perfect and highest truth. DCBT: 171. `
- 99 T33n1716 妙法蓮華經玄義; T34n1719 法華文句記; T46n1911 摩訶止觀; T16n663 金光明經; X26n513 仁王經合疏; T14n475 維摩詰所說經; T12n374 大般涅槃經; T39n1800 請觀音經疏; T12n365 佛說觀無量壽佛經; X57n977 四教儀備釋.
- 100 The temple is still thriving, on Mount Tiantai, in Taizhou, Zhejiang Province. The tall brick Guoqing Pagoda built at the temple in the year 597 CE is still standing, making it one of the oldest surviving brick pagodas in China. The temple covers an area of some 23,000 m²(250,000 sq. ft.) and features 600 rooms in a total of 14 different halls, including the Grand Hall of Shakyamuni, the Hall of Five Hundred Arhats and the Hall of Chan monk Jigong (1130–1209 CE).
- 101 五品 A division of the disciples, in the *Lotus Sūtra*, into five grades – those who hear and rejoice; read and repeat; preach; observe and meditate; and transform self and others. DCBT: 116.
- 102 化身 the temporal body (*nirmāṃakāya*).
- 103 Listening, meditation and practice.
- 104 Heguo 何國, Kushānīya near the Pamirs.
- 105 Sovereign of Universal Light.
- 106 The Great Offering of Blessings Temple in Chang'an (Shaanxi, Xi'an) was established in 684 CE by Wu Zetian 武則天.
- 107 漆身吞炭 *qishen tuntan* – old burial rite to repay the Lord of Grace 主恩 – originally to change the face, stifle the voice to confound enemies.
- 108 None other than the famous 玄奘 Xuanzang, whose name is written variously as Hsüan Chuang, Hiüen-tsang, Hiouen Tsang, Yüan Tsang, Yüen Chwang; the famous pilgrim to India, whose surname was 陳 Chen. It is said that he entered a monastery at 13 in 618 with his elder brother, who had preceded him in becoming a monk, went to Chang'an 長安, the capital, where in 622 he was fully ordained. Finding that China possessed only half of the Buddhist classics, he took his staff, bound his feet, and on foot braved the perils of the deserts and mountains of Central Asia. The date of his setting out is uncertain (629 or 627), but the year of his arrival in India is given as 633: after visiting and studying in many parts of India, he returned home, reaching the capital in 645, was received

with honour and presented his collection of 657 works, besides many images and pictures, and one hundred and fifty relics, to the Court. Taizong, the emperor, gave him the 弘福寺 Hongfu monastery in which to work. He presented the manuscript of his famous 大唐西域記 *Record of Western Countries* in 646 and completed it as it now stands by 648. The emperor Gaozong called him to Court in 653 and gave him 慈恩寺 Ci'en monastery in which to work, a monastery which ever after was associated with him; in 657 he removed him to 玉華宮 Yuhua Gong and made that palace a monastery. He translated seventy-five works in 1335 *juan*. In India he received the titles of 摩訶耶那提婆 Mahāyānadeva and 木叉提婆 Mokṣadeva; he was also known as 三藏法師 Tripiṭaka teacher of Dharma. He died in 664, in his 65th year. DCBT: 194.

- 109 An honorific title given to the Duke by his contemporaries.
- 110 See note to **4.59**. Thus the Duke's name Wanhui, 'ten-thousand [//] round trip'.
- 111 正諫大夫 (from 662-705 CE) = 諫議大夫, Grand Master of Remonstrance; left of the Chancellery, right of the Secretariat, H:400; 831.
- 112 An occultist and trusted confidant of Wu Zetian, who spoke unfavourably of the crown prince. Assassinated.
- 113 司徒 *situ* – a dukedom of high prestige, H:5801. 虢國公 Duke of the Guo Lands, an ancient feudal state.
- 114 影像 *yingxiang*.
- 115 冰壺 *bing hu*.
- 116 咒水噴之 *zhou shui pen zhi*. In Rouzer's translation of Luqiu's preface (see following note), 噴 is 噴 *xun*, 'to spirt out of the mouth'.
- 117 See Luqiu's preface to the works of Hanshan in *The Poetry of Hanshan (Cold Mountain), Shide and Fenggan*, trans. Paul Rouzer, ed. Christopher Nugent.
- 118 One of the five original disciples of Buddha Shakyamuni.
- 119 See **10.191** (p. 30) and **26.950** (p. 389, n. 343).
- 120 Wooden open footwear: 高齒木履 *gaochi mulü* (lit. 'high teeth wooden shoes'), in Japanese *Geta* (下駄) – with a thong on top passing through the big and first toe and two 'teeth' under the board/sole that raise the footwear above the ground when travelling outside.
- 121 In the Jiangnan region of the Yangze River, markets were often divided and connected by a bridge. Knees high up against his chest, 豎膝 *shuxi*.

27a. Miscellaneous Cases, Clarifications and Sayings Raised through the Generations from all Directions

諸方雜舉徵拈代別語¹²²

27a.1 *Mara King Zhangbi*¹²³

Zhangbi (Obstructions Hidden), King of the Maras, at the head of his horde, who had been searching the dwelling place of Bodhisattva Adamantine Equanimity for a thousand years without finding it, suddenly one day did come across it. Zhangbi, King of the Maras, asked Bodhisattva Adamantine Equanimity, 'Where have you been dwelling? I have been searching for your place, at the head of my horde, for one thousand years without being able to find it.'

'I abide, yet have no place of abiding, yet do not rely on having no place to abide; just this is abiding,' replied Adamantine Equanimity.

(Textual comment: Fayan took this up, saying, 'Mara King Zhangbi did not see Adamantine Equanimity, but that aside, did Adamantine Equanimity, nevertheless, see Mara King Zhangbi?')

T. 51, no. 2076, 434c01 障蔽魔王領諸眷屬。一千年隨金剛齊菩薩覓起處不得。忽因一日得見。乃問云。汝當於何住。我一千年領諸眷屬覓汝起處不得。金剛齊云。我不依有住而住。不依無住而住。如是而住(法眼舉云。障蔽魔王不見金剛齊即且從。只如金剛齊還見障蔽魔王麼)。

27a.2 *A Dissenter Questions the Buddha*

A dissenter asked the Buddha, ‘Not to ask with words, or not to ask without words?’

The World-Honoured One maintained a long silence.

The dissenter made obeisance and said, ‘It is well, World-Honoured One! Great Friendliness (*mahā-maitrī*) and Great Compassion (*mahā-karuṇā*) disperse my clouds of delusion; today I am able to enter.’

After the dissenter had departed, Ānanda questioned the Buddha, saying, ‘By what certainty could the dissenter say he was able to enter?’

The Buddha said, ‘It is like a good horse in the mundane world – just the shadow of the whip and he gets the message.’

(Textual comment: Xuanjue, examining this, said, ‘Where was it that the World-Honoured One brought up the affair of the whip?’ Yunju Qingxi said, ‘Want to understand? Then go back to the [monks’] hall right now, but who is it [who returns]?’ Dongchan Ji brought up the case by saying, ‘What place is that, where the dissenter awakened? Amongst the assembled it was said that when the World-Honoured One remained silent for some time, that that was the place of the whip being raised, but there again, is that the end of the understanding to be obtained?’)

[0434c06] 外道問佛云。不問有言不問無言。世尊良久。外道禮拜云。善哉世尊。大慈大悲開我迷雲令我得入。外道去已阿難問佛云。外道以何所證而言得入。佛云。如世間良馬見鞭影而行

(玄覺徵云。什麼處是世尊舉鞭處。雲居錫云。要會麼。如今歸堂去復是阿誰。東禪齊拈云。什麼處是外道悟處。眾中道世尊良久時。便是舉鞭處。恁麼會還得已否)。

27a.3 King of the Kimnaras

The King of the Kimnaras¹²⁴ performs silent music as an offering to the World-Honoured One. The King decreed, ‘Sentience or no sentience, both follow the King’s progress; if there is something that

does not follow the King, then it will not reach the place of the Buddha.’

Then King Anala¹²⁵ entered the [Tathāgata’s] Samadhi of Great Quiescence and the King of the Kimnaras decreed, ‘Sentience or no sentience, all submit to the King; if there is something that does not submit to the King, then entry into the Samadhi of the Great Quiescence is not possible.’

(Textual comment: Yunju Qingxi said, ‘Going further with sentience is also to follow, just as those things of no sentience – mountains and rivers and the great earth. So how to explain that they too follow the King’s progress in the principle of the Dao?’)

[0434c12] 緊那羅王奏無生樂供養世尊。王勅有情無情俱隨王去。若有一物不隨王。即去佛處不得。又無厭足王入大寂定。王勅有情無情皆順於王。如有一物不順王。即入大寂定不得

(雲居錫云。有情去也且從。只如山河大地是無情之物。作麼生說亦隨王去底道理)。

27a.4 The King of Kāśmīra

The King of Kāśmīra, sword brandishing, went to visit Revered Master Āryasimha; standing before him, he asked, ‘Has the master attained to the emptiness of the *Five Skandhas* or not?’¹²⁶

‘The emptiness of the Five Skandhas has already been attained,’ replied the Master.

‘And indifference to life and death?’ asked the King.

‘Indifference to life and death too,’ replied the Master.

‘Since there is indifference to life and death,’ said the King, ‘may the master’s head also be obtained?’

‘This body is not my possession,’ replied the Master, ‘so why be stingy with its head?’

The King then chopped off the Master’s head. White milk spurted out and the King’s arm fell off to the ground.

(Textual comment: Xuanjue inquired, saying, ‘Is it still maintained that the beheading was successful or was it not successful?’)

Xuansha said, ‘The sheer stature of Revered Master Āryasimha would preclude giving the head so much importance.’ Xuanjue rejoined, ‘When Xuansha puts it like that, should people give it importance or should they not give it importance? If it is anyway necessary for people to give it importance, then the *skandhas* are not empty, but if it is not necessary for people to give importance to it, then what was the meaning Xuansha was getting at? Try to cut through and see.’)

[0434c17] 罽賓國王秉劍詣師子尊者前問曰。師得蘊空否。師曰。已得蘊空。曰既得蘊空離生死否。師曰。已離生死。曰既離生死就師乞頭還得否。師曰。身非我有豈況於頭。王便斬之出白乳。王臂自墮(玄覺徵云。且道斬著斬不著。玄沙云。大小師子尊者不能與頭作主。玄覺又云。玄沙恁麼道。要人作主不要人作主。若也要人作主蘊即不空。若不要人作主。玄沙恁麼道意在什麼處。試斷看)。

27a.5 The Attendant of the Mortuary Sub-Temple in Sizhou

The attendant in charge of a mortuary sub-temple¹²⁷ in Sizhou (Jiangsu, Xuchi *xian*), when it came to locking up time, saw a man who asked, ‘Since that was a great master of the three realms, why is the disciple locking up?’

The attendant had no reply.

(Textual comment: Fayan answered for him, ‘Does the disciple lock up or the great master lock up?’ Fadeng answered for him, ‘Nevertheless, have the key come to me.’ An Elder also said, ‘Is it a lock [made in] Jizhou (Jiangxi, Ji’an) or is it a Qianzhou (Jiangxi, Ganzhou) lock?’)¹²⁸

[0434c23] 泗州塔頭侍者及時鎖門。有人問。既是三界大師為什麼被弟子鎖。侍者無對

(法眼代云。弟子鎖大師鎖。法燈代云。還我鎖匙來。又老宿代云。吉州鎖虔州鎖)。

27a.6 Questioning a Monk

Once a monk was asked, 'It has been heard that the venerable one can explain the *Zhaolun*. Is that so?' ¹²⁹

'Wouldn't be so bold.'

'Zhao is of the understanding that things do not change. Is that not so?'

'It is.'

Then the questioner took a small tea bowl and smashed it to the ground. 'Has that changed or not changed?'

No reply.

(Textual comment: Fayen clapped his hands three times.)

[0434c26] 或問僧。承聞大德講得肇論是否。曰不敢。曰肇有物不遷義是否。曰是。或人遂以茶盞就地撲破曰。遮箇是遷不遷。無對。
(法眼代拊掌三下)。

27a.7 Lepu's Attendant Poses a Question

Lepu's attendant asks Ven. [Lepu] (16.415), 'The four treatises of Dharma Master [Seng]Zhao are truly exceptional.'

'The Eminent Zhao was truly exceptional, but did not see the founder.'

The attendant had no reply.

(Textual comment: Fadeng answered for him, 'Where did the venerable see that?' Yunju Qingxi said, 'How is it that the Eminent Zhao had not seen the founder's place? Are these not so many words?' Also, 'The Eminent Zhao had many words.')

[0435a01] 樂普侍者謂和尚曰。肇法師制得四論甚奇怪。樂普曰。肇公甚奇怪要且不見祖師。侍者無對 (法燈代云。和尚什麼處見。雲居錫云。什麼處是肇公不見祖師處。莫是有許多言語麼。又云。肇公有多少言語)。

27a.8 *Two Monks*

There were two monks living in separate hermitages who had frequent contact. Then it happened that they didn't see each other for some ten days. Climbing the mountain one day, they came across each other. The incumbent living on top of the mountain asked, 'Long time, no see, where have you been?'

The incumbent living at the foot of the mountain answered, 'Only in the hermitage making a seamless pagoda.'

'This fellow would also like to make a seamless pagoda,' said the other, 'so may the incumbent please lend a model for that.'

'Why did you not say so earlier,' replied the incumbent from below the mountain, 'it has just been borrowed by someone else.'

(Textual comment: Fayan brought this up by saying, 'So say now, was the model lent out to that other or was the model not lent to that other?')

[0435a05] 有兩僧各住菴尋常來往。偶旬日不會。一日上山相見。上菴主問曰。多時不見在什麼處。下菴主曰。只在菴裏造箇無縫塔子。上菴主曰。某甲也欲造箇無縫塔。就菴主借取樣子。曰何不早道。恰被人借去也。
(法眼舉云。且道借伊樣子不借伊樣子)

27a.9 *An Old Woman*

There was an old woman who had a man go to a venerable old monk, to offer money so that he could reveal the treasury of the *sutras* to him. The venerable received the benefit of the contribution, dismounted the high seat, turned a full circle and then said, 'Carry these words to the old woman – the treasury of the *sutras* has already been turned.'

The man returned and related this to the old woman, who said, 'Originally it was to ask to open the whole treasury, but only half of the treasury was opened.'

(Textual comment: Xuanjue went into this, saying, 'Where does the place of the deficient half lie? And say now, what kind of an eye did

that old woman have, to talk like that?')

[0435a10] 有婆子令人送錢去。請老宿開藏經。老宿受施利便下禪床轉一匝乃云。傳語婆子轉藏經了也。其人迴舉似婆子。婆云。比來請開全藏。為甚開半藏 (玄覺徵云。什麼處是缺半藏處。且道那箇婆子具什麼眼便恁麼道)

27a.10 *Baozhi Sends a Message*

Baogong sent a man to transmit a message to Great Meditation Master [Hui]Si, 'Why not descend the mountain to teach and transform living beings; what is this gazing at the Milky Way?'

Si the Great answered, 'The three worlds are all Buddha; one mouth full gulped down by me and all is exhausted, so would there still be living beings to be taught and transformed?'

(Textual comment: Xuanjue investigates, 'Say now, are these words from the mountain heights or words from the base of the mountain?')

[0435a14] 有老宿 [誌公] 令人傳語思大禪師。何不下山教化眾生。目視雲漢作麼。思大曰。三世諸佛被我一口吞盡。更有甚眾生可教化 (玄覺徵云。且道是山頭語山下語)

27a.11 *Mountain Recluse Xiushan*

The mountain recluse Xiushan (in **24.807**) of Mount Longji questions Cuiyan [Lingcan] (**18.490**), 'The four Gandharva Kings played music as an offering to the World-Honoured One, straightaway causing Mount Sumeru to quake, the great oceans to rise in waves, Kāśyapa to get up and dance, and the bodhisatt-vas to come to steadfastness. Not being moved by hearing those sounds,¹³⁰ what was the meaning of Kāśyapa performing that dance?'

Cuiyan replied, 'Kāśyapa, in a previous life, used to be a musician, whose delusions had not yet been cut off.'

‘Sumeru and the great ocean, were their delusions not yet cut off?’
replied the mountain recluse.

No reply from Cuiyan.

(Textual comment: Fayan answered for him, ‘Just that is delusion.’)

[0435a17] 龍濟修山主問翠巖曰。四乾闥婆王奏樂供養世尊。直得須彌振動大海騰波。迦葉起舞。菩薩得忍。不動聲聞頗我。只如迦葉作舞意旨如何。對曰。迦葉過去生中曾作樂人來習氣未斷。山主曰。須彌大海莫是習氣未斷否。翠巖無對。
(法眼代云。正是習氣)。

27a.12 A Monk Questions His Elder

There was a monk apprenticed to his senior who, during one summer, could not bear the words of the teachings. The monk sighed and said, ‘Only passing a whole summer like this in vain, without hearing the Buddha-dharma, or to perhaps obtain a hearing of the two words “*zheng yin*” (principal causes).’

The Senior listened to him, then said, ‘The *śramāṇa* need not croak so quickly, for even to discuss one word of “*zheng yin*” is not such suitable talk.’ And clicking his teeth together three times,¹³¹ said, ‘There is just no reason for such talk.’

A monk in the neighbouring room overheard this and said, ‘Excellent, a cauldron of soup polluted by two kernels of rat shit.’

(Textual comment: Chan master Xuanjue investigated this by asking, ‘Say now, are these words of praise and admiration or words of disapproval? If it is praise, why the talk about being polluted by rat shit? If not approving him, then what is the proof of the offence?’)

[0435a23] 有僧親附老宿一夏不蒙言誨。僧歎曰。只恁麼空過一夏不聞佛法。得聞正因兩字亦得也。老宿聞之乃曰。闍梨莫[斯/言] (音西) 速。若論正因一字也無。恁麼道了叩齒三下曰。適來無端恁麼道。隣房僧聞曰。好一鑊羹被兩顆鼠糞污却。

(玄覺徵云。且道讚歎語不肯語。若是讚歎為什麼道鼠糞污却。若不肯他有什麼過驗得麼)。

27a.13 *Sengzhao Encounters the Ruler of the Later Qin*

Dharma master Sengzhao (c. 378-413 CE) ran into the Ruler of the Later Qin dynasty's enmity¹³² and approaching the place of execution, recited the following verse:

The Four Great Elements have originally no ruler
The Five Skandhas are originally empty
Place the head close to the pure blade's edge
Just the same as beheading the spring breeze

(Textual comment: Xuansha commented, 'Great Dharma Master Zhao, approaching death as if talking in a dream.')

[0435a29] 僧肇法師遭秦主難。臨就刑說偈曰。四大元無主。五陰本來空。將頭臨白刃。猶似斬春風。

[0435b03] (玄沙云。大小肇法師臨死猶寢語)

27a.14 *A Monk Questions an Elder*

A monk asked an elder, 'When a lion seizes a rabbit it is with all its strength and seizing an elephant too, it uses all its strength; not yet understood – what is all this strength?'

'Not to cheat on this strength,' answered the Elder.

(Textual comment: 'Fayan added, 'There is no understanding the words of the ancients.')

[0435b04] 僧問老宿云。師子捉兔亦全其力。捉象亦全其力。未審全箇什麼力。老宿云。不欺之力。

(法眼別云。不會古人語)。

27a.15 *Minister Li Ao*

Minister Li Ao¹³³ saw an old monk sitting alone and asked him, ‘A recluse in an abbot’s room, but attending to what business?’

The old monk replied, ‘The dharma-body solidifies quietly, without coming, without going.’

(Textual comment: Fayan added, ‘What are you doing?’ Fadeng also said, ‘Not His Excellency’s field of activity.’)

[0435b07] 李翱尚書見老宿獨坐問曰。端居丈室當何所務。老宿曰。法身凝寂無去無來

(法眼別云。汝作什麼來。法燈別云。非公境界)。

27a.16 A Man of Dao at a Buddhist Temple

There was a man of the Dao sitting at the front in a Buddhist temple with his back [to the Buddha]. A monk asked, ‘Surely it is not necessary for the venerable sir to sit with the back to the Buddha?’

‘Great virtuous one,’ replied the man of Dao, ‘In the original teachings of the Dao, the body of the Buddha completely filled the dharma-world, so in which direction to sit?’

The monk had no reply.

(Textual comment: ‘Fayan answered for him, ‘Aware of you.’)

[0435b10] 有道流在佛殿前背坐。僧曰。道士莫背佛。道流曰。大德本教中道。佛身充滿於法界。向什麼處坐得。僧無對

(法眼代云。識得汝)。

27a.17 [Great Master] Chan Yue’s Poem

[Great Master] Chan Yu’s¹³⁴ verse reads:

When Chan guests meet
If only for an instant

This heart is able to exist
How many men know this?

Ven. Dasui brought this up with Chan Yue and asked him, 'What is this heart?'

No reply.

(Textual comment: Guizong Rou answered for him, 'How many men who know can there be?')

[0435b13] 禪月詩云。禪客相逢只彈指。此心能有幾人知。大隨和尚舉問禪月。如何是此心。無對
(歸宗柔代云。能有幾人知)。

27a.18 A Monk of Liutong Temple, Taizhou

A monk of Liutong Temple in Taizhou (Zhejiang, Linhai) wished to take the ferry to cross a stream. A monk asked him, 'Since it is Liutong, why rely on a boat?'¹³⁵

No reply.

(Textual comment: National Preceptor Tiantai [De]Shao answered for him, 'Do not desire to impress people.')

[0435b16] 台州六通院僧欲渡船。有人問。既是六通為什麼假船。無對
(天台韶國師代云。不欲驚眾)。

27a.19 The Image of a Sagely Monk

The image of a sagely monk got wet due to a leak [in the temple roof]. Someone asked, 'Since it is a sagely monk, why is there a leak?'¹³⁶

(Textual comment: National Preceptor Tiantai answered for him, 'Had there been no leak, it would not be a sagely monk.')

[0435b18] 聖僧像被屋漏滴。有人問。既是聖僧為什麼有漏

(天台國師代云。無漏不是聖僧)。

27a.20 A Dead Fish Floating on Water

A dead fish was floating on the water and someone asked a monk, 'Is it not so that fish rely on water for life?'

'It is.'

'So why is it dead in the water?'

No reply.

(Textual comment: Ven. Hangzhou Tianlong Ji answered for him, 'Indeed, why is it not going to the shore to die?')

[0435b20] 死魚浮於水上。有人問僧。魚豈不是以水為命。僧曰是。曰為什麼却向水中死。無對

(杭州天龍機和尚代云。是伊為什麼不去岸上死)。

27a.21 A Monk Questions Ven. Yuntai Qin

A monk asked Ven. Qin of Yuntai, 'What is the true word?'

'Is it in the south that there are no Buddhas?'

(Textual comment: Incumbent Ru of Dazhang hermitage added, 'What to do? What to do?')

[0435b23] 僧問雲臺欽和尚。如何是真言。欽曰。南無佛陀耶(大章如菴主別云。作麼作麼)。

27a.22 The Ruler of Jiangnan Questions an Elder

The Ruler of Jiangnan asked an Elder monk, 'I have a water buffalo, but there is not one blade of grass for ten thousand *li* – not yet understood is where to graze it?'

(Textual comment: Guizong Rou answered for him, ‘A good grazing place!’)

[0435b25] 江南國主問老宿。予有一頭水牯牛萬里無寸草。未審向什麼處放

(歸宗柔代云。好放處)。

27a.23 Ven. Nanquan Goes into Change

Ven. Nanquan [Puyuan] had died and Grand Master Lu Geng came to mourn. The temple head said, ‘Why does the Grand Master not weep for the former master?’

The Grand Master replied, ‘The temple head expresses it, Geng then weeps.’

No reply.

(Textual comment: Guizong Rou answered for him, ‘Weep! Weep!’)

[0435b27] 南泉和尚遷化。陸亘大夫來慰院主問。大夫何不哭先師。大夫曰。院主道得亘即哭。無對

(歸宗柔代云。哭哭)

27a.24 Chancellor Feng Yanji

The Chancellor of Jiangnan, Feng Yanji (903-960 CE)¹³⁷ was wandering in Mount Zhong (Jiangsu) with a number of monks when they came to the One Man Spring.¹³⁸ [Feng Yanji] asked, ‘A One Man Spring, but how can the many all be satisfied?’

A monk replied, ‘Do not let it run dry.’

Yanji was dissatisfied with this reply, so the monk added, ‘Who is lacking [the source]?’

(Textual comment: Fayan added, ‘Who is the one not satisfied?’)

[0435c01] 江南相馮延巳與數僧遊鍾山。至一人泉問。一人泉許多人爭得足。一僧對曰。不教欠少。延巳不肯。乃別云。誰人欠少
(法眼別云。誰是不足者)。

27a.25 A Female Donor Enters the Temple

There was a female donor who came to the temple to distribute money, according to the age of the monks. A monk said, 'And one part to the senior monk in front.'

'How old is the senior monk?'

The monk had no reply.

(Textual comment: Fayán added, 'The heart hopes for a state of fulfilment, exactly known.')

[0435c04] 有施主婦人入院行眾僧隨年錢。僧曰。聖僧前著一分。婦人曰。聖僧年多少。僧無對
(法眼代云。心期滿處即知)。

27a.26 Chan Master Fadeng Poses A Question

Chan master Fadeng asked a newly arrived monk, 'Where have you been recently?'

'Mount Lu.'

The master picked up the incense box and said, 'Does Mount Lu have this or not?'

The monk had no reply.

(Textual comment: The master answered himself, 'For the sake of seeking incense, a monk comes to pay respects.')

[0435c07] 法燈問新到僧。近離什麼處曰廬山。師拈起香合曰。廬山還有遮箇也無。僧無對
(師自代云。尋香來禮拜和尚)。

27a.27 A Monk Questions Yangshan

A monk asked [Ven.] Yangshan, ‘A curved bow like the full moon, yet biting the arrowhead – what does this mean?’

‘Bite the arrowhead,’ replied Yangshan.

The monk was about to open his mouth when Yangshan said, ‘Even opening the mouth until the year of the donkey, it still would not be understood.’

The monk had no reply.

(Textual comment: Nanquan answered for him, standing sideways.)

[0435c10] 僧問仰山。彎弓滿月。齧鏃意如何。仰山曰。齧鏃。僧擬開口。仰山曰。開口驢年也不會。僧無對。
(南泉代側身而立)。

27a.28 An Itinerant Monk Spits at the Buddha

There was an itinerant monk, following behind a dharma-master, who entered a Buddha-hall and spat at the Buddha.

The dharma-master said, ‘The itinerant monk has little respect, what is this spitting at the Buddha!’

‘This fellow would normally spit in a place where there was no Buddha,’ replied the itinerant.

No reply.

(Textual comment: ‘Weishan said, ‘The benevolent one is really not benevolent; The not-benevolent one is actually benevolent.’ Yangshan answered for the dharma-master, saying, ‘Just a spitting itinerant monk.’ He added, ‘If that itinerant monk had had anything to say, let him say it, still, for me, there is no place for such an itinerant monk.’)

[0435c13] 有一行者隨法師入佛殿。行者向佛而唾。法師曰。行者少去就何以唾佛。行者曰。將無佛處來與某甲唾。無對

(滄山云。仁者却不仁者。不仁者却仁者。仰山代法師云。但唾行者。又云。行者若有語即向伊道。還我無行者處來)。

27a.29 *The Incumbent of Ganshan Arrives at Yuantong Temple*

The incumbent of Yantai Ganshan arrived at Yuantong Temple to have a look and the head monk asked, ‘Yuantong (‘complete awakening’) has no roads, so how did the mountain incumbent get here?’

(Textual comment: ‘Guizong Rou answered for him, ‘Do not expect to be seen here again.’)

[0435c17] 偃臺感山主到圓通院相看。第一座問曰。圓通無路。山主爭得到來

(歸宗柔代云。不期又得相見)。

27a.30 *A Monk Enters the Netherworld*

A monk entered the netherworld after death and saw Dizang Bodhisattva,¹³⁹ who asked the monk, ‘What deeds have you practised in life?’

‘Recited the *Lotus Sūtra*!’ replied the monk.

‘Stop! Stop!’ said Dizang, ‘No need to tell me of the Dharma that is subtle and difficult to conceive of; are they (your deeds?) to speak of or not to speak of?’

No reply.

(Textual comment: Guizong Rou answered for him, ‘After this return it may be presumptuous to ask to spread [the teachings].’)

[0435c19] 有僧入冥見地藏菩薩。地藏問。是爾平生修何業。僧曰。念法華經。曰止止不須說我法妙難思。為是說是不說。無對
(歸宗柔代云。此迴歸去敢請流通)。

27a.31 Ven. Guizong Rou Questions a Monk

Ven. Guizong Rou asked a monk, ‘Which *sutra* are you reading?’

‘The [*Da*] *Baoji Jing*.’¹⁴⁰

‘Since you are a *śramana*, why read the *Baoji* (*Precious Accumulation*)?’ asked Rou.

(Textual comment: ‘Rou answered himself, ‘Ancients and moderns use it without exhausting it.’)

[0435c22] 歸宗柔和尚問僧。看什麼經。曰寶積經。柔曰。既是沙門為什麼看寶積。無對
(柔自代云。古今用無極)。

27a.32 Vice-censor Liu Yu

Vice-censor Liu Yu, because it was raining, once asked Ven. Yunju, ‘Where does the rain come from?’

‘It comes from the Vice-censor’s asking the question,’ answered Yunju.

The Vice-censor was full of boundless admiration and Yunju then asked, ‘Where has the Vice-censor come from?’

Not a word in reply. An old senior answered for him, ‘What was that said just now?’

(Textual comment: Guizong Rou added, ‘Three times thanks to the venerable.’)

[0435c24] 劉禹端公因雨問先雲居和尚。雨從何來。曰從端公問處來。端公歡喜讚歎。雲居却問端公從何來。無語。有老宿代云。適來道什麼

(歸宗柔別云。謝和尚再三)。

27a.33 *Three Monks on Pilgrimage*

Once there were three monks on pilgrimage, who decided to pay Ven. Jingshan a courtesy visit. They met an old woman [on the road] and it was the time of the rice harvest. One of the monks asked her, 'Which is the road to Jingshan?'

'Just go straight on,' said the old woman.

'But there is deep water ahead – is it fordable?'

'Can't get the feet wet,' she answered.

'Why is the rice growing so well on the higher terrace and at the lower terrace the rice grows so timidly?'

'The rice plants growing at the lower terrace all eaten away by crabs,' answered the old woman.

'Too fragrant!' said the monk.

'No smell,' said the old woman.

'Where does old grandmother live?' asked the monk further.

'Just here,' she answered.

The three monks then entered the tea house and the old woman boiled up the tea kettle; placing three tea bowls on the table, she said, 'The venerable with spiritual penetration please drink some tea.'

The three monks had no reply and did not dare take a drink of tea.

'Look at the old fogey bragging about spiritual penetration,' said the old woman of herself, then took a bowl and poured herself some tea.

[0435c28] 昔有三僧雲遊。擬謁徑山和尚。遇一婆子時方收稻次。一僧問曰。徑山路何處去。婆曰。驀直去。僧曰。前頭水深過得否。曰不濕脚。僧又問。上岸稻得恁麼好。下岸稻得恁麼怯。曰下岸稻總被螃蟹喫却也。僧曰。太香生。曰勿氣息。僧又問婆。住在什麼處。曰只在遮裏。三僧乃入店內。婆煎茶一瓶將盞子三箇安盤上謂曰。和尚有神通者即喫茶。三人無對。又不敢傾茶。婆曰。看老朽自逞神通也。於是便拈盞子傾茶行。

27a.34 Ven. Fayan Addresses a Child

Ven. Fayan said to a child, ‘Since you know your father, what is your father’s name?’

No Reply.

(Textual comment: Fadeng answered for him, ‘Just use the sleeves of the garment to cover the face.’)

[0436a09] 法眼和尚謂小兒曰。因子識得爾爺爾爺名什麼。無對
(法燈代云。但將衣袖掩面)。

Fayan then asked a monk, ‘If this is a son of filial piety, it is fitting to add a turning word. So what would be the fitting word to utter?’

No reply.

(Textual comment: Fayan answered himself, ‘He is a filial son.’)

[0436a11] 法眼却問一僧。若是孝順之子合下得一轉語。且道合下得什麼語。無對
(法眼自代云。他是孝順之子)。

27a.35 A Monk Asks for an Explanation

A monk asked an abbot for an elucidation of the *Amitābha Sūtra*,¹⁴¹ saying, ‘The waterfowl, the woods, all recite the praises of the Buddha, the Dharma and the Sangha, so what is there to explain?’

The abbot replied, ‘A master of the fundamental Dharma once said that a true friend does not wait to be asked, but is just like a mother attending to her infant.’

‘Why does a true friend not need to wait to be asked?’

(Textual comment: Fayan answered for him, ‘The words of the master of the fundamental Dharma are the invitation.’)

[0436a13] 僧問講彌陀經座主。水鳥樹林皆悉念佛念法念僧作麼生講。坐主曰。基法師道。真友不待請如母赴嬰兒。僧曰。如何是真友不待請 (法眼代云。此是基法師語)。

27a.36 Wang Yanbin Enters Zhaoqing Temple

The prefect of Quanzhou (Fujian), Wang Yanbin (886-930 CE)¹⁴² entered Zhaoqing Temple, saw that the abbot's door was closed and asked attendant Yan, 'Are there people who would venture to say that the great master is present?'

Attendant Yan answered, 'Are there people who would venture to say that the great master is not present?'

(Textual comment: Fayān added, 'Great transmitters acknowledge great masters.')

[0436a17] 泉州王延彬入招慶院。見方丈門閉問演侍者。有人敢道大師在否。演曰。有人敢道大師不在否 (法眼別云。太傅識大師)。

27a37 A Monk Brings up a Case

A monk brought up the following: Once when the Buddha was preaching the Dharma, a woman suddenly arrived, paid homage and then, in front of the Buddha, entered samādhi. At that time Mañjuśrī approached in a flash and was not able to bring her out of samādhi, nor raise her to the Brahma Heaven.

The Buddha said, 'Even if there were one hundred thousand Mañjuśris, they would be unable to bring this woman out of samādhi. Below is Wangming Bodhisattva, he is able to bring this woman out of samādhi.' A moment later Bodhisattva Wangming,¹⁴³ arrives and, after paying homage to the Buddha, went to the woman and snapped his fingers once in front of her. The woman then arose out of her samādhi.¹⁴⁴

(Textual comment: Ven. Wuyun said, ‘Not only was Mañjuśrī incapable of taking this woman out of samādhi, but perhaps even the Tathāgata could not bring her out of samādhi. Just like the meaning of the teachings – how to understand this?’)

[0436a20] 僧舉。佛說法有一女人忽來問訊。便於佛前入定。時文殊近前彈指。出此女人定不得。又托昇梵天亦出不得。佛曰。假使百千文殊亦出此女人定不得。下方有網明菩薩能出此定。須臾網明便至問訊佛了。去女人前彈指一聲。女人便從定而起

(五雲和尚云。不唯文殊不能出此定。但恐如來也出此定不得。只如教意怎生體解)。

27a.38 Baozhi Gong

Baozhi Gong said, ‘Every day picking up the incense to light the fire and not being aware that the body is this sanctum of the Dao.’

Xuansha said, ‘Every day picking up incense to light the fire and not being aware that truly this is the sanctum of the Dao.’

(Textual comment: Xuanjue investigated, saying, ‘It is just as these two honourable ones say, but are they closely related or not?’)

[0436a27] 誌公云。每日拈香擇火不知身是道場。玄沙云。每日拈香擇火不知真箇道場

(玄覺徵云。只如此二尊者語還有親疎也無)。

27a.39 The Abbot of Yunyan Temple

The abbot of Yunyan Temple returned from a visit to Ven. Shishi (Stone Room) [Shandao]. Back at the temple they asked him, ‘You went into the Stone Chamber to have a look and returned; is that all?’

(Textual comment: The Abbot had no reply.)

Dongshan answered for him, ‘There already is a man in there, observing.’

‘So, what are you going to do about it now?’ asked Yunyan.

‘One cannot have people cut off human feelings,’ replied Dongshan.

[0436b01] 雲巖院主遊石室迴。雲巖問。汝去入到石室裏許看為只恁麼便迴來

(院主無對)洞山代云。彼中已有人占了也。雲巖曰。汝更去作什麼。洞山曰。不可人情斷絕去也。

27a.40 *Yanguan’s Director*

Yanguan [Qi’an] had a director-monk in his community who was about to die. An underworld emissary came to fetch him and the monk said to him, ‘This fellow is the monk who functions as the director of affairs, so there has been no leisure to engage in practice; is it possible to have a seven-day respite?’

‘Wait until I have discussed this with the Lord [of the Underworld]; if permission is granted, then I will return in seven days, otherwise, back in a jiffy.’ The emissary, having said this, departed. Seven days later he returned, looked for the monk, but could not see him. Later someone brought this up with a monk, ‘If the director would have come into view, what would have been his punishment?’

(Textual comment: Dongshan answered for him, ‘He would be found by him.’)

[0436b05] 鹽官會下有一主事僧。將死鬼使來取。僧告曰。某甲身為主事未暇修行。乞容七日得否。使曰。待為白王。若許即七日後來。不然須與便至。言訖去。至七日後方來覓其僧不見。後有人舉問一僧。若來時如何抵擬他

(洞山代云。被他覓得也)

27a.41 *An Elder Returns from Yunyan*

Dongshan had an Elder in his community who had just returned from [a courtesy visit to] Yunyan Temple. Dongshan asked him, 'What did you go to Yunyan Temple for?'

'No idea.'

(Textual comment: Dongshan answered himself, 'A clod of earth.')

洞山會下有老宿去雲巖迴。洞山問。汝去雲巖作什麼。答云。不會
(洞山自代云。堆堆地)。

27a.42 Linji Sees a Monk Coming

Linji saw a monk coming, raised his fly-whisk; the monk made obeisance and the master hit him. Another monk came along, the master raised his fly-whisk, the monk did not even look at him and the master hit him too. Yet another monk came to take part, the master raised the fly-whisk and the monk said, 'Thanks to the venerable sir for pointing it out.' The master hit him too.

(Textual comment: Yunmen answered for him, 'Just a doubtful old fellow.' Dajue said, 'Arrived is arrived, but still no insight into Linji's thrust.')

[0436b12] 臨濟見僧來舉起拂子。僧禮拜。師便打。別僧來。師舉拂子。僧並不顧。師亦打。又一僧來參。師舉拂子。僧曰。謝和尚見示。師亦打
(雲門代云。只疑老漢。大覺云。得即得猶未見臨濟機在)。

27a.43 The Ruler of Min Sees Off Xuansha

The Ruler of Min (Fujian) accompanied Xuansha to board a boat; Xuansha struck the gunwale and exclaimed, 'Oh, Great Ruler, how is it possible to get out of this?'

'How long have you been in this?' replied the Ruler.

(Textual comment: Guizong Rou added, 'It is not due to the venerable sir that it is not possible to arrive here.')

[0436b16] 閩王送玄沙和尚上船。玄沙扣船召曰。大王。爭能出得遮裏去。王曰。在裏許得多少時也。
(歸宗柔別云。不因和尚不得到遮裏)。

27a.44 A Monk Questions an Elder

A monk asked an Elder, ‘What is the man in the secret chamber?’

The Elder answered, ‘There is a guest unable to reply.’

(Textual comment: Xuansha said, ‘What was this secret?’ Guizong Rou answered for this Elder, ‘How did you come to see it too?’)

[0436b19] 僧問老宿。如何是密室中人。老宿曰。有客不答話。
(玄沙云。何曾密。歸宗柔別老宿云爾因什麼得見)。

27a.45 Fayan Questions a Lecturing Monk

Ven. Fayan asked a monk lecturing on the *Bai Fa Lun*,¹⁴⁵ ‘The one hundred dharmas are the twin explanations of essence and function and the succinct entrance is that which dichotomises ordinary awareness through the simultaneous movement of the two. The incumbent is the active, the dharma-seat the passive, so why talk of the simultaneous arising of the two?’

(Textual comment: There was an Elder who answered for him, ‘This fellow calls it a dharma-seat.’ Guizong Rou added, ‘Do not pester the venerable like this.’)

[0436b21] 法眼和尚問講百法論僧。百法是體用雙陳。明門是能所兼舉。座主是能法座是所。作麼生說兼舉。
(有老宿代云。某甲喚作箇法座。歸宗柔別云。不勞和尚如此)。

27a.46 A Monk Brings Up a Teaching

A monk brought up a teaching, saying, ‘In Mañjuśrī there suddenly arose Buddha insight, Dharma insight. By the Buddha’s awesome power he was absorbed into two surrounding iron mountains.’¹⁴⁶

(Textual comment: Wuyun said, ‘Where are these two surrounding iron mountains? Are they already known? If there were a man right now who could give rise to Buddha insight, to Dharma insight, I would give him two bowls of hot tea. Say now, is this in appreciation of him or is it to penalise him? Is the meaning of this teaching the same or is the meaning of the teaching not the same?’)

[0436b24] 僧舉教云。文殊忽起佛見法見。被佛威神攝向二鐵圍山
(五雲曰。什麼處是二鐵圍山。還會麼。如今若有人起佛法之見。吾與烹茶兩甌。且道賞伊罰伊。同教意不同教意)。

27a.47 Daning Temple

A senior official of Daning Temple in Hongzhou (Jiangxi, Nanchang) asked the second in command to open the dharma-hall [to give a talk]. Someone asked, ‘Why not ask the person in charge?’

(Textual comment: Fayan answered for him, ‘Do not belabour the point like this.’)

[0436b27] 洪州大寧院上狀請第二座開堂。人問。何不請第一座
(法眼代云。不勞如此)。

27a.48 Dongshan on Pilgrimage

When Dongshan was on pilgrimage he once came across an official who asked him, ‘The Third Patriarch’s *On Faith in the Heart*, the disciple intends to write a commentary.’

‘Just where there is ‘right’ and ‘wrong’, then the heart is lost in confusion. So why compose a commentary?’

(Textual comment: Fayan answered for him, ‘If it is like this, then the disciple will not comment.’)

[0436b29] 洞山行脚時會一官人曰。三祖信心銘弟子擬注。洞山曰。才有是非紛然失心。作麼生注
(法眼代云。恁麼即弟子不注也)。

27a.49 *Fayan Suffers a Leg Injury*

Since Fayan was suffering from a leg injury, a monk came regularly to inquire. The master said, ‘There has not been a man who, when coming was immobile; wait until a man comes who cannot move. So, say now, can you say a word within the context of the Buddha-dharma?’

‘The venerable sir is fortunately recovering,’ replied the monk.

The master did not approve this.

(Textual comment: Fayan himself added, ‘Monks’ [illnesses] seem to be on the decrease these days.’)

[0436c03] 法眼和尚因患脚。僧問訊次師曰。非人來時不能動。及至人來動不得。且道佛法中下得什麼語。僧曰。和尚且喜得較。師不肯
(自別云。和尚今日似滅)。

27a.50 *Ven. Jiufeng Enters Jiangxi City*

Ven. Jiufeng entered Jiangxi city (Jiangxi, Nanchang) and a man asked him, ‘Entering the market place to teach the Dharma, but using what as the eye?’

‘Sun and moon have never been confused,’ replied Jiufeng.

(Textual comment: Fayan added, ‘The attendant’s eye.’)

[0436c07] 九峯和尚入江西城。人問入☒教化以何為眼。九峯曰。日月不曾亂
(法眼別云。待有眼)。

27a.51 A Monk Questions Longya

A monk asked Longya, 'Exhausted at the end of the day's activities, how to stop and rest?'

Longya answered, 'It is like a filial son still mourning for the loss of his parents.'

(Textual comment: Dongchan Qi said, 'Among the people it is said that it is like mourning for father and mother, but is there still leisure for that? Understood in this way, can that put to rest peoples' feeling of doubt? Apart from this, how otherwise to comprehend Longya's meaning?')

[0436c09] 僧問龍牙。終日區區如何頓息。龍牙曰。如孝子喪却父母始得。
(東禪齊云。眾中道。如喪父母何有閑暇。恁麼會還息得人疑情麼。除此外且作麼生會龍牙意)。

27a.52 A Monk Questions Longya (2)

A monk asked Longya, 'During the twelve periods of the day, how to employ one's strength?'

'It is like a man with no hands wanting to engage in shadow-boxing,' replied Longya.

(Textual comment: Dongchan Qi said, 'How to understand such good words? A monk was once heard to ask how a man without hands could engage in shadow-boxing. Coming to ask him about the Buddha-dharma, he then desisted. When it is known, being able to talk has no use; not known, then the child's tender essence takes the ancient's meaning as good!')

[0436c12] 僧問龍牙。十二時中如何著力。龍牙曰。如無手人欲行拳始得。
(東禪齊云。好言語且作麼生會。嘗問一僧。他道無手底人何更行得拳也。及問伊佛法。伊便休去將知路布說。得無用處不如子細體取古人意好)。

27a.53 *Gushan*

Gushan said, 'If there is a desire to know of this business, it is like the blade of a sword.'

A monk asked, 'The student is a lifeless corpse – what is the sword?'

'Drag this corpse away!' said Gushan.

The monk accepted this and just returned to the monks' hall to sort out his luggage in order to leave. In the evening Gushan heard him departing and said, 'It is good to give him a staff.'

(Textual comment: Dongchan Qi said, 'If this monk had not assented to Guishan, what would have been his mistake? Since the monk did assent, why then was he sent away? Furthermore, Guishan's staff, was that a gift to him or was it to punish him? Try, by adopting the eye of the master, to investigate this.')

[0436c15] 鼓山曰。欲知此事如一口劍。僧問。學人是死屍如何是劍。鼓山曰。拽出遮死屍著。僧應諾便歸僧堂結束而去。鼓山晚間聞去乃曰。好與拄杖

(東禪齊云。遮僧若不肯鼓山有什麼過。若肯何得便發去。又鼓山拄杖賞伊罰伊。具眼底上座試商量看)。

27a.54 *An Incumbent Sees a Monk Coming*

The incumbent of a hermitage saw a monk coming and held up the fire bellows, ¹⁴⁷ saying, 'Understood?'

'Not understood,' replied the monk.

'Been using it for thirty years without exhausting it,' said the incumbent.

'And before the thirty years, using what?' asked the monk.

(Textual comment: Guizong Rou answered for him, 'That needs to be known too.')

[0436c20] 有菴主見僧來豎火筒曰。會麼。曰不會。菴主曰。三十年用不盡底。僧却問。三十年前用箇什麼

(歸宗柔代云。也要知)。

27a.55 Zhaoqing Questions a Monk

Ven. Zhaoqing lifted up the pouch of his alms bowl and asked a monk, ‘You say now, how much is this worth?’

(Textual comment: Guizong Rou answered for him, ‘Left to people to accrue value!’)

[0436c23] 招慶和尚拈鉢囊問僧。爾道直幾錢
(歸宗柔代云。留與人增價)。

27a.56 Ven. Yunmen Sticks His Hand in the Mouth of a Wooden Lion

Ven. Yunmen stuck his hand into the mouth of a wooden lion, saying, ‘It is biting me to death, help!’

(Textual comment: Guizong Rou answered him, ‘It would be fatal for the venerable to withdraw the hand.’)

[0436c25] 雲門和尚以手入木師子口曰。咬殺我也相救
(歸宗柔代云。和尚出手太殺)。

27a.57 An Abbot Intones Amitabha’s Name

An abbot was intoning the name of Amitabha Buddha when a junior called out, ‘Venerable!’ When the abbot turned round to look, the junior did not say anything; this went on for a few times, until the venerable shouted at him, ‘Calling three or four times now, what is going on?’

‘How many times has the venerable sir been calling him (the junior) and obtained a response; this fellow is just calling now as a

result of this,’

(Textual comment: Fadeng answered for him, ‘Ba! Hu!’)

[0436c27] 有座主念彌陀名號次。小師喚和尚。及迴顧小師不對。如是數四。和尚叱曰。三度四度喚有什麼事。小師曰。和尚幾年喚他。即得某甲才喚便發業

(法燈代云。咄叱)。

27a.58 A Sparrow hawk chases a Pigeon

A sparrow hawk was chasing a pigeon, which flew to the balustrade of a Buddhist temple, perched there, trembling. Someone asked a monk, ‘Each living being under the shadow of the Buddha is ever at peace, ever happy, so why is the pigeon trembling on seeing the Buddha?’

(Textual comment: Fadeng answered for him, ‘Fear of the Buddha.’)

[0437a02] 鷓子趁鴿子飛向佛殿欄干上顫。有人問僧。一切眾生在佛影中常安常樂。鴿子見佛為什麼顫(法燈代云怕佛)。

27a.59 Chan Master Wukong Questions Abbot Zhong

Chan master Wukong asked Abbot Zhong, ‘Which *sutra* do you lecture on?’

‘The *Huayan Jing*.’

‘About lecturing on the *Huayan Jing*, I can reveal a precious pagoda to serve as awakening. In the virtuous one’s lectures, who is awakened?’

(Textual comment: Fadeng answered for him, ‘Thanks to the venerable sir’s awakening.’)

[0437a05] 悟空禪師問忠座主。講什麼經。曰法華經。悟空曰。若有說法華經處我現寶塔當為證明。大德講什麼人證明
(法燈代云。謝和尚證明)。

27a.60 A Monk Questions an Elder

A monk asked an Elder, ‘Spirits! Get back – eating the mulberry fruit in my family garden! What is the fruit of the family garden?’

(Textual comment: Xuanjue answered for him, ‘It is what you cannot eat.’ Fadeng added, ‘Your mouth is still polluted.’)

[0437a08] 僧問老宿。魂兮歸去來食我家園菘。如何是家園菘
(玄覺代云。是亦食不得。法燈別云。污却爾口)。

27a.61 An Official Questions a Monk

An official asked a monk, ‘What is the name?’

‘Wu Jian (No Choosing),’ answered the monk.

‘When suddenly taking a bowl of sand and giving it to the head monk, what then?’

‘Thanks to the official for the offering,’ replied the monk.

(Textual comment: Fayen added, ‘This is still choosing.’)

[0437a10] 官人問僧。名什麼。曰無揀。官人曰。忽然將一椀沙與上座又作麼生。曰謝官人供養
(法眼別云。此猶是揀底)。

27a.62 The Incumbent of Guangnan

In the Principedom of Guangnan (Southern Han dynasty, 917-971 CE) there lived an incumbent of a Buddhist hermitage. When the Ruler of the principedom was to go out hunting, a man informed the incumbent

by saying, ‘The great Ruler will be coming [this way], so please be ready.’

‘It is not only for the great Ruler who comes, but even for the Buddha’s coming there would be no getting ready,’ answered the incumbent.

[Later] the Ruler [passed along] and asked the incumbent, ‘The Buddha is presumably not your master then?’

‘Correct,’ replied the incumbent.

‘Why not get ready for seeing the master?’ asked the Ruler.

(Textual comment: Fayan answered for him, ‘Still insufficient compassionate response.’)

[0437a13] 廣南有僧住菴。國主出獵。人報菴主大王來請起。曰非但大王來佛來亦不起。王問。佛豈不是汝師。曰是。王曰。見師為什麼不起。
(法眼代云。未足酬恩)。

27a.63 A Monk Takes Leave of Zhaozhou

A monk was taking his leave of Ven. Zhaozhou. Zhaozhou said, ‘Do not linger where the Buddha dwells, go quickly past the place where no Buddha dwells; even coming across a man three thousand *li* distant, do not bring this up with him.’¹⁴⁸

(Textual comment: Fayan answered for him, ‘If it is like this, then no point in leaving.’)

[0437a17] 僧辭趙州和尚。趙州謂曰。有佛處不得住無佛處急走過。三千里外逢人莫舉。
(法眼代云。恁麼即不去也)。

27a.64 A Monk Makes Obeisance in Front of a Pagoda

A monk was paying obeisance in front of a *stupa* in Sizhou (Jiangsu, Dingtai). Someone asked, ‘The venerable monk comes every day to

pay obeisance, has he seen the Great Sage yet?'¹⁴⁹

(Textual comment: Fayan answered for him, 'What is the purpose of paying obeisance?')

[0437a19] 泗州塔前一僧禮拜。有人問。上座日日禮拜還見大聖麼。
(法眼代云。汝道禮拜是什麼義)。

27a65 A Monk Questions Ven. Yuantong

A monk asked Ven. Yuantong, 'When only one speck of dust arises, the whole of the great earth is gathered together; but is the Chan seat still visible?'

Yuantong replied, 'What is meant by dust?' He also asked Fadeng, 'What is meant by a Chan seat?'

(Textual comment: Dongchan Qi said, 'Spoken here are the words of honourable elders; but is what he asked clear or is his question not clear? If what he asked was clear, was complete virtue obtained, or not yet? Try to cut through and see. And suddenly telling him that you should give the pointer, I would also wish to say a word, but again, what is there to understand? Do not say that the answer is a turning word either.')

[0437a21] 僧問圓通和尚。一塵才起大地全收。還見禪床麼。圓通曰。喚什麼作塵。又問法燈曰。喚什麼作禪床。

(東禪齊云。此二尊宿語明。伊問處。不明伊問處。若明伊問處。還得盡善也。未。試斷看。忽然向伊道。爾指示我。更要答語。又作麼生會。莫道又答一轉子)。

27a.66 Ven. Xuanjue Hears a Pigeon Cooing

Ven. Xuanjue heard a pigeon cooing and asked a monk, 'What is that sound?'

'A pigeon,' replied the monk.

‘Not wishing to incur punishment for the five unpardonable crimes,¹⁵⁰ better not slander the Tathāgata’s true Dharma Wheel.’

(Textual comment: Dongchan Qi said, ‘The venerable monk said that it was the sound of a pigeon, but it turned out to be slanderous; wherein was the slander? And if he had said that it was not, then what? If the monk still had to tell Xuanjue what it was, what would that be?’)

[0437a25] 玄覺和尚聞鳩子叫問增。什麼聲。僧曰。鳩子。師曰。欲得不招無間業。莫謗如來正法輪

(東禪齊云。上座道是鳩子聲便成謗法。什麼處是謗處。若道不是還得麼。上座且道。玄覺意作麼生)。

27a.67 A Baofu Monk Arrives at Dizang Temple

A monk from Baofu Temple arrived at Dizang Temple and the Dizang monk asked him, ‘What is the Dharma teaching there?’

The Baofu monk answered, ‘Baofu once pointed it out by saying, “Cover up your eyes so as not to be able to see; plug up the ears so that you cannot hear; squash your thinking so that you cannot analyse anymore.”’

Dizang answered, ‘I asked you and you did not cover your eyes, so what did you see? You did not plug your ears up, so what did you hear? You did not squash your thoughts, so what did you analyse?’

(Textual comment: Dongchan Qi said, ‘That monk heard something and suddenly woke up and did not continue on his pilgrimage. Can monks today come to this? If not understood, what is it that is seen every day?’)

[0437a28] 保福僧到地藏。地藏和尚問。彼中佛法如何。曰保福有時示眾道。塞却爾眼教爾覷不見。塞却爾耳教爾聽不聞。坐却爾意教爾分別不得。地藏曰。吾問爾。不塞爾眼見箇什麼。不塞爾耳聞箇什麼。不坐爾意作麼生分別

(東禪齊云。那僧聞了忽然惺去。更不他遊。上座如今還得麼。若不會每日見箇什麼)。

27a.68 *A Monk Sitting on a Bridge in Fuzhou*

A monk was sitting formally on the Hongtang Bridge in Fuzhou (Fujian, Hongtang zhen).¹⁵¹ An official asked him, ‘Could there be a Buddha here?’

(Textual comment: Fayan answered for him, ‘Who are you?’)

[0437b06] 福州洪塘橋上有僧列坐。官人問。此中還有佛麼
(法眼代云。汝是什麼人)。

27a.69 *Man Questions a Monk*

A man asked a monk, ‘A man doing nothing and nothing to do, why would he still be subject to the difficulties of the golden chain [of the teachings]?’ (Textual comment: Wuyun answered for him, ‘Only because there is nothing and nothing to do.’)

[0437b08] 人問僧。無為無事人為什麼却有金鎖難
(五雲代云。只為無為無事)。

27a.70 *An Elder Questions a Monk*

An Elder asked a [newly arrived] monk, ‘Where from?’

‘From Mount Oxhead, paying homage to the Patriarch [Farong].’

‘And managed to see the Patriarch?’

(Textual comment: Guizong Rou answered for him, ‘Very dissimilar in faith.’)

[0437b10] 老宿問僧。什麼處來。曰牛頭山禮拜祖師來。老宿曰。還見祖師麼
(歸宗柔代云。大似不相信)。

27a.71 A Monk Explains

A monk, after giving a youngster an explanation of a *sutra*, had him take the *sutra* and put it back in its case. The youngster said, ‘Where can this fellow read it?’

(Textual comment: Fadeng answered for him, ‘Which *sutra* are you reading?’)

[0437b12] 有僧與童子上經了。令持經著函內。童子曰。某甲念底著向那裏
(法燈代云。汝念什麼經)。

27a.72 A Monk Makes Annotations

A monk was annotating the *Daode Jing* and a man asked, ‘The venerable’s annotations to the *Daode Jing* have long been admired.’

‘Surely not,’ replied the monk.

‘Anything like the Emperor Xuanzong’s?’¹⁵²

(Textual comment: Fadeng answered for him, ‘A disciple.’)

[0437b14] 一僧注道德經。人問曰。久嚮大德注道德經。僧曰。不敢。曰何如明皇
(法燈代云。是弟子)。

27a.73 Yunmen Questions a Monk

Yunmen asked a [newly arrived] monk, ‘Where from?’

‘From Jiangxi.’

‘There is an Elder there in Jiangxi, has he stopped talking in his sleep yet?’

The monk had no reply.

(Textual comment: His enjoyment has not stopped yet.)

Later a monk asked Ven. Fayan, ‘Not understood – what was Yunmen’s meaning?’

Fayan answered, ‘The measure of Yunmen was beaten by this monk.’

(Textual comment: Wuyun said, ‘Where was Yunmen beaten? Want to understand? Fayan was also beaten by that monk who came later.’)

[0437b16] 雲門和尚問僧。什麼處來。曰江西來。雲門曰。江西一遂老宿寢語住也未。僧無對(五雲代云。興猶未已)。[0437b19] 後有僧問法眼。和尚不知雲門意作麼生。法眼曰。大小雲門被遮僧勘破

(五雲曰。什麼處是勘破雲門處。要會麼。法眼亦被後僧勘破也)。

27a.74 *Fayan Questions a Monk*

Because the source of a well was blocked by sand and gravel, Fayan asked a monk, ‘The spring is not flowing, it is blocked by sand. The dharma-eye is not flowing, what is the thing obstructing it?’

The monk had no answer.

(Textual comment: The master answered himself, ‘By the eye being blocked.’)

[0437b22] 因開井被沙塞却泉眼。法眼問僧。泉眼不通被沙塞。道眼不通被什麼物礙。僧無對

(師自代云。被眼礙)。

End of Book Twenty-seven

¹²² http://tripitaka.cbeta.org/T51n2076_027

¹²³ Mowang is *Mara*, Skrt., *Papiyan*, demon king and lord of the highest of the six heavens in the realm of desire.

¹²⁴ Divine musicians, like the Gandharvas, who protect the Buddha’s teachings.

¹²⁵ King Anala 無厭足王 appears in the last book of the *Avataṃsaka Sūtra* (HYJ; *Flower Ornament Sūtra*) as one of the masters Sudhana was sent to for

instruction.

- 126 This scène is first related in **2.31**.
- 127 塔頭 A small temple in the grounds of a large temple; resting place for an eminent monk and his progeny.
- 128 Ganzhou today is the world's largest supplier of tungsten. The Gan River flows through the middle of Ji'an and the region has its own language, Gan Chinese (贛語/ 贛语 Gon ua).
- 129 T45 no. 1858, four treatises on Mahāyāna Buddhist doctrines by Sengzhao 僧肇, the eminent Chinese Buddhist scholar-monk active in Chang'an, early 5th cent. CE, a disciple of Kumārajīva.
- 130 T.頗, XY.彼.
- 131 *Kou chi san xia* 叩齒三下 – to drive away demons.
- 132 In the time of Yao Xing 姚興 (r.394-416), second ruler of the Later Qin dynasty, who supported the propagation of Buddhism by the translator-monk Kumārajīva.
- 133 Li Ao (772-841CE) was a famous literatus, political thinker and opponent of Buddhism who advocated a return to the 'Golden Mean' of Confucius. Appears in **7.109**.
- 134 Poet-monk of the late Tang (823-913 CE), also known as Guanxiu 貫休, Dede Heshang 得得和尚, Deyin 德隱 and Deyuan 德遠.
- 135 Word play: *Liu tong* is also the six spiritual penetrations (Śadabhiññā) of Buddhas: the heavenly ear, heavenly eye, knowledge of the thoughts of others, knowledge of the previous lives of self and others, the power to be anywhere or do anything at will, knowledge of the way to the exhaustion of the passions. See DCBT. 123a; 138b.
- 136 *Lou* 漏 also means moral leaks.
- 137 A famous poet and politician.
- 138 In the Zhong mountains, Jiangsu, near Nanjing. One spoonful of its trickling water would quench the thirst of one man.
- 139 Kṣitigarbha (the underworld saviour).
- 140 *Mahāratnakūṭa-sūtra* 大寶積經 T.310.
- 141 *Amituo Jing*, 阿彌陀經, *The Smaller Sukhāvati-vyūha*, trans. Kumārajīva 402 CE, a basic text of the Pure Land School. T.366.
- 142 A patron of Buddhism and founder of many temples.

- 143 Jālinīprabha Bodhisattva, (J. Mōmyō), another aspect of Mañjuśrī.
- 144 The case is treated in *The Gateless Pass (Wumen Guan)* no. 42.
- 145 大乘百法明門論 *Succinct Introduction to the One Hundred Dharmas of the Great Vehicle* by Vasubandhu, trans. Xuanzang, 648 CE, T.31, n.1614.
- 146 ‘Whether it is views on the inside, or views on the outside, both are wrong, for Buddha’s Way is just as undesirable as Demon’s Way. Now when Mañjuśrī once came across these two opposites, it was as if he had been dwarfed by two iron mountains which completely hemmed him in. But the clear-seeing wisdom – Mañjuśrī – and the wisdom of skill-in-means – Samantabhadra – began to connect, until, lo and behold, they both vanished! There was only the One Heart! This heart is really not Buddha, not living beings, for there are no such distinctions in it. As soon as one thinks of the one then the other invariably arises too. Similarly with the notions of existence and non-existence, permanence and impermanence – hemmed in by a barrier of notions like two iron mountains. So Bodhidharma just pointed directly to the original heart of all beings, which is the original essence, the original Buddha.’ *Record of Wanling of Huangbo*, by Pei Xiu (unpublished translation).
- 147 火筒 *huotong*.
- 148 BYL: 94; Bull Herding Pictures VIII.
- 149 Sizhou [Seng Jia] Dasheng 泗州 [僧伽] 大聖, (617-710 CE) a master from Central Asia resident in Chang’an in the early years of the Tang dynasty (618-970 CE), was said to be an incarnation of Guanyin Bodhisattva.
- 150 Matricide; patricide; killing a saint; wounding the body of the Buddha; destroying the harmony of the Sangha.
- 151 Not the modern Hongtang cantilever truss Bridge spanning the Wu-long River in Fujian, completed in 1990, length 1843 m.
- 152 Emperor Xuanzong (r. 690-705 CE) of the Tang dynasty made annotations to Laozi’s *Daode Jing*.

Book Twenty-eight

*Extensive Discourses from all Directions*¹⁵³

28.1 Sayings of the Imperial Preceptor Huizhong of Nanyang (*Nanyō Echū*)

28.2 Sayings of the Great Master Luoqing Heze Shenhui (*Kataku Jinne*)

28.3 Sayings of Chan Master Jiangxi Daji Daoyi (a. k. a. Mazu Daoyi, *Baso Doitsu*)

28.4 Sayings of Ven. Lizhou Yaoshan Weiyan (*Yakusan Igen*)

28.5 Sayings of Ven. Yuezhou Dazhu Huihai (*Daishu Ekai*)

28.6 Sayings of Imperial Preceptor Fenzhou Dada Wuye (*Funshū Mugō*)

28.7 Ven. Chizhou Nanquan Puyuan (*Nansen Fugan*)

28.8 Sayings of Ven. Zhaozhou Congshen (*Jōshū Jūshin*)

28.9 Sayings of Ven. Zhenzhou Linji Yixuan (*Rinzai Gigen*)

28.10 Sayings of Great Master Xuansha Zongyi Shibe (*Gensha Shibi*)

28.11 Sayings of Ven. Zhangzhou Luohan Guichen (*Rakan Keijin*)

28.12 Sayings of Chan Master Da Fayan Wenyi (*Honen Bun'eki*)

¹⁵³ Book twenty-eight contains twelve extended teachings by eminent masters who have already appeared in the main body of the CDL. Our guide up this part of the mountain (we are quite near the summit) is Christian Wittern, who

translated the whole of book 28 in his YCB, where many useful annotations and footnotes can also be consulted (in German).

28.1 Sayings of the Imperial Preceptor, Huizhong of Nanyang (*Nanyō Echū*)¹⁵⁴

The Preceptor to the Empire, Master Huizhong (‘Devoted to Wisdom’) of Nanyang (Henan) asked a Chan visitor, ‘Where have you come from?’

‘From the south,’ he answered.

‘Are there good practitioners in the south?’

‘Rather many good practitioners.’

‘What do they teach people?’ asked the master.

‘The practitioners of that region teach their students that “this very Heart is Buddha.” Buddha means to be awakened,’ answered the Chan guest. ‘You today are all endowed with the nature of seeing, hearing, sensation and awareness. This nature is perfectly able to ponder, coming and going is its functioning, and it informs the whole body. Poke the head, the head feels it; poke the foot, the foot feels it; therefore it is called Complete Perfect Awakening. Apart from this, there is no other Buddha [awakening]. Yet this body experiences birth and death, whilst the heart-nature has no beginning, has never undergone birth and death. As for the body of birth and death, it is like a dragon transforming its frame,¹⁵⁵ a snake shedding its skin; so too like a man leaving his house. The body is without permanence, though its nature abides always. This is approximately what is elucidated in the south.’

The master responded, ‘If it is like this, then that is no different from those heretics of Senika;¹⁵⁶ there it is said, “In this body of mine is a spiritual nature and this nature is capable of knowing suffering. At the body’s demise the spirit leaves, just as the dweller of a house leaves when his house is on fire, for the house is not everlasting, whilst the master of the house continues always.” Certainly, like this, how is the deviant to be distinguished from the norm: which is the

correct one? In relatively extensive travels I have often come across such opinions, which seem to be particularly rampant lately. Crowds assemble, three to five hundred people these days, their eyes beclouded, where [these heretics say] that these are the indications from the south; but they have tampered with the *Platform Sūtra*,¹⁵⁷ added a mix of inferior chatter, deleted the indications of the sages in order to confuse and mislead the disciples who trail after them. What has become of the words of the teachings! Bitter!¹⁵⁸ Our lineage is in mourning.

‘As for the Buddha-nature, if it were a matter of seeing, hearing, sensation and awareness, then Vimalakirti would not have said that the Dharma is apart from seeing, hearing, sensation and awareness. In practice then, seeing, hearing, sensation and awareness are just seeing, hearing, sensation and awareness, but it is not seeking the Dharma.’

The monk then asked, ‘The definitive teachings of the *Lotus Sūtra* open the Buddha-awareness – so what is this about?’

‘Others talk about the opening of Buddha-awareness; still, this does not concern the bodhisattvas of the two vehicles. Is it possible that living beings, infatuated and confused, could really be on the same level of Buddha-knowing?’

The monk asked again, ‘What is the Buddha-heart?’

‘Just walls, partitions and rubble.’

‘But this is in stark contradiction to the *sūtras*,’ said the monk, ‘The *Nirvāṇa Sūtra* says, “Being far apart from insentient things like walls, it is therefore called the Buddha-nature.” Now it is said that this is the Buddha-heart; not yet clear, is this different from the [Buddha] nature or not?’

‘Confused, there is a difference; awakened, no difference,’ answered the master.

‘A *sūtra* says that Buddha-nature is everlasting, the heart impermanent. Now it is said that there is no difference – how so?’

‘You are only taking it literally, without relying on the meaning; it is just like water coagulating to become ice in winter; when the warm spell arrives, the ice melts and becomes water again,’ said the master. ‘When a living being is confused, the [Buddha] nature coagulates and becomes heart, but when a living being is awakened,

the heart melts and becomes [Buddha] nature. If there is adherence to the view that insentient beings are without Buddha-nature, then the *sutras* would not say that the three worlds (past, present and future) are only heart; so, it is you who contradicts the *sutras*, I do not contradict them!

Question: 'Since insentience possesses the heart-nature,¹⁵⁹ can it still proclaim the Dharma?'

'It proclaims the Dharma forever, without ceasing for even a moment,' replied the master.

'Why can this fellow not hear it?' asked the Chan guest.

'You yourself do not hear it.'

'Who is able to hear it?'

'All the Buddhas hear it.'

'Do living beings not have a part in this?'

'I speak as a living being,' replied the master, 'not as a sage.'

'This fellow, deaf and dumb, cannot hear insentience proclaiming the Dharma, but the master is surely at one with the hearing of it.'

'I do not hear it either,' replied the master.

'Since the master does not hear it, how is it known that insentience proclaims the Dharma?'

'If I could hear it, that would be equal to all the Buddhas; you would then not be able to hear me proclaiming the Dharma,' answered the master.

'So living beings can hear it after all?'

'If a living being hears it, then it is not a living being,' said the master.

'Insentience proclaims the Dharma – in which *sutra* is this to be found?'

'Have you not seen it in the *Avatamsaka Sūtra*,' said the master, 'where it says, "The whole earth proclaims the Dharma, living beings proclaim it and each of the three worlds proclaims it." So, are living beings sentient?'

'The master has only talked about insentience having the Buddha-nature. So, again, what is sentience?'

'Insentience being such, would it be comparable to sentience?' replied the master.

‘If it is so,’ replied the Chan guest, ‘then what was previously quoted as the teaching of the south, that “seeing and hearing is the Buddha-nature”, would be inappropriate and tantamount to a heretical teaching.’

‘That is not to say that others do not have the Buddha-nature,’ said the master, ‘for, could it really be that heretics do not have the Buddha-nature? It is only through a wrong perception that the one Dharma gives rise to two views. Is this not so?’

The monk said, ‘So, given the possession of the Buddha-nature by all, on the death of a being having sentience the afflictive *karma*¹⁶⁰ comes to fruition; but that the harm could affect insentient beings, such a thing has not been heard of.’

‘Sentience is the direct lawful requital, the outcome of my personal self, consisting of the results of pregnant knots of dislike which manifest as hardship [in this life]. Insentient being-ness consists of indirect retribution¹⁶¹ and does not harbour knots of dislike in the heart, so that there can be no question of a requital of *karma*,’ said the master.

‘In the teachings it is to be observed that only sentience becomes Buddha whilst insentient beings have never been seen to become Buddha,’ said the Chan guest, ‘so, which of the one thousand Buddhas of this good *kalpa* is to become an insentient Buddha?’

The master replied, ‘It is like a crown prince; yet to be enthroned, he is a mere man but after being enthroned he is the absolute monarch of the kingdom. Is the kingdom then apart from the king? In the present time there are only sentient beings who receive the prediction of becoming future Buddhas, but when in all of the lands of the ten directions, all take on the body of Vairocana Buddha, where does sentience or insentience come into to it?’

‘All living beings have their life in the Buddha-body, but does excrement dirty the Buddha-body, or boring holes by treading [the ground] with the feet incur retribution?’

The master replied, ‘Living beings are all of the essence of Buddha, so who could be guilty of retribution?’

‘A *sutra* says, “The Buddha-body is without obstructions.” Now [it is maintained that] substance in the form of obstructive material

actually constitutes the Buddha-body. Is this not contrary to the purport of the sages?’ asked the Chan guest.

‘The *Prajñāpāramitā* says, “It is not possible to split Being off and call that non-Being.” Do you not have faith that form is emptiness?’ said the master.

‘How dare one disbelieve an original utterance of the Buddha?’

‘Since form is emptiness, how could there be obstructions?’ asked the master.

‘Since living beings and the Buddha-nature are the same, it would only take one Buddha to practise the Way, so that all living beings should be liberated. This not being the case these days, how is the meaning consistent?’

The master replied, ‘Have you not read it in the *Avataṃsaka Sūtra*, where it is written of the six characteristics of form,¹⁶² “In identity is difference, in difference, identity; coming to be and ceasing to be, general characteristics and separate characteristics – all these are categories in common.” Living beings and Buddhas, although of one and the same nature, do not impede each other in their individual practice and individual attainment. I have never satisfied hunger by watching another eat.’

The monk asked, ‘A knowledgeable one pointed out to a student that it is only on complete familiarity with the [original] nature that the leaking husk [of the body] can be laid aside so that the wisdom nature of the spiritual terrace of the heart separates out; this is called liberation. Is this the case?’

‘As already stated, this resembles the deviant inferences of the two vehicles,’¹⁶³ answered the master, ‘for the two vehicles reject and cut themselves off from birth and death in order to enjoy nirvāṃ. These deviant wayfarers also affirm that, “I suffer greatly because I have a body,” thereby stressing attention on the primordial material substance.¹⁶⁴ Stream Entrants acquire the first fruit¹⁶⁵ for eighty thousand aeons and to attain to the remaining three fruits takes [another] sixty, forty and twenty thousand aeons. Pratyekabuddhas spend ten thousand aeons in samādhi and those of other ways also spend eighty thousand aeons [in the stage of] “neither apperception nor non-apperception.”¹⁶⁶ Only those of the two vehicles completing

the aeons are able to turn the heart to greatness, whilst other ways still revolve on the wheel [of life and death].’

‘Is Buddha-nature of one kind or are there various?’

‘Not even one kind,’ answered the master.

‘Why?’

‘There is absolutely no birth, no death, neither half-birth nor half-death nor even no half no-birth nor half no-death,’ said the master.

‘How to grasp this?’ asked the Chan guest.

‘Our view is that the Buddha-nature has absolutely nothing to do with birth and death, whilst your view in the south is that the Buddha-nature is part birth, part death, part no-birth, part no-death,’ replied the master.

‘What is the difference?’

The master replied, ‘Here, the case is that body and heart are indivisibly one reality (*bhūtatathatā*); because there is nothing outside of the heart, so there is absolutely no birth and death. You in the south take body as being impermanent and the spiritual nature as permanent, thus, partly birth and death, partly no-birth, no-death.’

‘So presumably the venerable sir’s material body is the same as the dharma-body of no-birth and no-death?’ asked the Chan guest.

‘How could one arrive at such a deviant view?’ said the master.

‘So, is the student occupied with a deviant way from morning ‘til night?’

‘Have you not read in the *Diamond Sūtra*, “Seeking the form [of Buddha] by sight or hearing, all this is practising a deviant way.”¹⁶⁷ That which you see now – does that not also apply?’ said the master.

‘This fellow has studied the teachings of the greater and the smaller vehicles (Mahāyāna and Hīnayāna) and has also heard the saying, “The place of the True Nature is in the Dao of no-birth and no-death.” There is also a saying, “This *skandha* of cessation, that *skandha* of becoming (death and birth), although the body experiences transitional changes, the spiritual nature does not cease” – does this come to exactly the same meaning as the two deviant ways of the nihilists and eternalists?’

The master answered, ‘Leaving the world in order to practise the peerless Dao, why then study the mundane world’s two views of permanence and impermanence, of birth and death? Have you read

Sengzhao's saying, "To talk of the truly real is to go against the norm; to go with the norm is to disobey the truly real. Disobeying the truly real, the true [nature] is bewitched, so that it is not possible to turn back; going against the norm, talk is then seen as weak and without bite. Average men either manage somehow or perish, whilst an inferior disciple claps his hands and does not look back." So, do you now wish to study the way of the inferior disciple, who laughs at the Great Way?'

The Chan guest answered, 'The master has also said, "this very heart is Buddha" and the understanding in the south is akin to this, so is there a difference? The master should surely not regard one as right, the other as wrong?'

'Either the names differ and the essence is the same, or the names are the same and the essence differs – but this goes too far. It is just like *bodhi*, *nirvāṇa*, *bhūtatathatā*, Buddha-nature – the names differ but the essence is the same. The True Heart, the Foolish Heart, Buddha-wisdom, Worldly-wisdom – the names are the same, the essence differs. Therefore, in the south, the deluded heart is wrongly taken to be the true heart, taking a thief to be the son, appropriating worldly wisdom and calling it Buddha-wisdom, just as the eye of a fish is mistaken for a bright jewel; but these are not the same things and should be clearly differentiated,' said the master.

'How is this to be achieved?' asked the Chan guest.

'If you would only investigate in detail the [five] *skandhas* and the elements of consciousness, analyse them exhaustively, would there not be a tiny something to be obtained?' asked the master.

'Having investigated them in such detail, not one thing has been found which could be obtained,' answered the guest.

'Are you disturbed about the characteristics of body and heart?'

see the Tathāgata.' *Diamond Sūtra*, ch. 26.

'The nature of body and heart are separate, so what is there to be disturbed about?'

'Apart from heart and body, is there something else?' asked the master.

'How could there be anything beyond body and heart?'

‘Is your idea of the characteristics of the mundane world disturbed?’

‘The characteristics of the mundane world are, that there are no characteristics, so what is there to be disturbed about?’ replied the Chan guest.

‘This being so, then there is no fault,’ said master Huizhong. The Chan guest acquiesced and received the teachings.

The Monk Lingjue Questions Master Huizhong¹⁶⁸

Ven. Lingjue of Changzhou (Jiangsu) asked, ‘The heart aspired to leave the home life with the basic intention of seeking Buddha. Not yet understood is how to apply the heart in order to attain this?’

‘When the open heart¹⁶⁹ is able to function, then Buddhahood is reached,’ answered the master.

‘When the open heart is able to function, who turns into a Buddha?’

‘The open heart is of itself complete: Buddha too is open-hearted,’ replied the master.

‘The Buddha had great, imponderable powers, able to ferry living beings to the other shore. If the heart is open, who ferries living beings across?’

‘The open heart is the true ferrying of beings across the stream. But he who sees that there are beings to be ferried across, has a heart clearly subject to birth and death [not an open heart],’ said the master.

‘An open heart being present and Shakyamuni coming into the world to impart many teachings – are these not all just empty words?’

‘Buddha proclaiming the teachings is also the open heart,’ replied the master.

‘Proclaiming the Dharma of the open heart – should that not be a not-proclaiming?’

‘To proclaim is to be open, to be open is to proclaim,’¹⁷⁰ replied the master.

‘When an open heart proclaims the Dharma, is the heart not creating *karma*?’

‘There is no *karma* in an open heart. If there is *karma* present now, it is the heart which is subject to birth and death, so how could it attain an open heart?’ replied the master.

‘If the open heart becomes Buddha; has the venerable sir then also become a Buddha?’

‘Who would talk of being a Buddha, when the heart itself is open? Were there that which could become a Buddha, there would still be the heart. When there is a heart [that is not open] there are also defilements, so how could the heart be open?’

‘Since there is no becoming a Buddha, does the venerable sir nevertheless rely on the Buddha?’

‘When the heart is of itself open, where would this reliance come from?’

‘If everything were open, is that not falling into the nihilistic view?’ asked Lingjue.

‘Originally there are no views, so who would there be to talk of nihilism?’

‘If there is nothing [but openness] originally, is that not falling into emptiness?’

‘Since emptiness is openness what does this view come down to?’ said the master.

‘Were it so that everything is open and suddenly a man came brandishing a sword to take one’s life, would this be real or not real?’

‘Not real,’ replied the master.

‘Would there not be pain?’

‘Pain, too, is unreal,’ said the master.

‘If pain is unreal, why talk of life after death?’

‘There is no death, there is no life – and no Dao either,’ replied the master.

‘Having reached the freedom of there being no attachment to things, how to conduct the heart in the face of hunger and cold?’ asked Lingjue.

‘When hungry, eat; when cold, wear something warm.’

‘To acknowledge hunger and cold needs a heart to be present,’ said Lingjue.

‘I ask you, if there is a heart, what form would this heart take?’ asked the master.

‘The heart does not have a form,’ replied Lingjue.

‘Since you acknowledge that it has no form, that it is originally an open heart, then why talk of it existing?’

‘When coming across a fierce tiger in the mountains, how does the heart come into it?’ asked Lingjue.

‘Seeing is like not seeing; coming, like not coming, just this is the open heart. Even a ferocious animal is unable to cause it harm,’ said the master.

‘A peaceful, non-existent situation, an open heart, solitary and liberated – what is this thing known as?’

‘It is known as the Diamond Mahāsattva.’

‘What form does the Diamond Mahāsattva have?’

‘Originally no form,’ replied the master.

‘If it is originally without form, what kind of a thing is it, to be known as the Diamond Mahāsattva?’ asked Lingjue.

‘It is known as Diamond Mahāsattva,’ replied the master.

‘What are the virtues of Diamond Mahāsattva?’

‘One instant in accord with the Diamond Mahāsattva wipes out faults committed during lives as numerous as the grains of sand in the River Ganges and enables the seeing of all the Buddhas, numerous as the grains of sand in the Ganges River. The virtues of Diamond Mahāsattva are without limit and no mouth could extol them nor are there any concepts capable of making them known; even if one were to abide in the world for aeons as numerous as the grains of sand in the River Ganges, speaking of them could never be exhausted,’ replied the master.

‘What is it like to be in accord for an instant then?’

‘To forget both memory and knowledge is to be in this accord,’ said the master.

‘Memory and knowledge both forgotten, who sees all the Buddhas?’

‘Forgetting is openness (無 *wu*), openness is Buddha,’ replied the master.

‘Openness is just called openness, so how does it come to be called Buddha?’

‘Openness is also empty space (空 *kong*), Buddha too is empty space, so it is said that openness is Buddha, that Buddha is openness,’ replied the master.

‘Since there is not the slightest thing to obtain, what name could be put to this?’

‘Originally it had no name,’ replied the master.

‘Are there not characteristics resembling it?’

‘It is that which the world designates as incomparable, alone worthy of reverence. Employ your strength by relying on this practice, which no man is able to destroy. Furthermore, do not feel compelled to ask questions, but trust in the intention to sojourn in this practice, solely for the sake of shedding [suffering], without fear, for there are worthy sages, numerous as the grains of sand, offering protection; forever in place are the Eight Celestial Dragon-beings,¹⁷¹ numerous as grains of sand, showing respect, as well as virtuous spirits numerous as grains of sand, to guard and protect, ever without obstructions or difficulties: where could unfettered freedom not be obtained?’¹⁷²

Again Lingjue asked, ‘When [Mahā]Kāśyapa was at the Buddha’s side listening, did he hear or not hear?’

‘Not hearing he heard,’ said the master.

‘What is hearing the not-heard?’

‘Hearing the unheard.’

‘Was it that [Kāśyapa] heard the unheard in the Tathāgata’s proclaiming of the Dharma, or that he heard the unheard of what was not proclaimed?’

‘What the Tathāgata had not proclaimed,’ answered the master.

‘What is this proclaiming that is not proclaimed?’

‘Words that fill heaven and earth without the mouth ever opening,’ said the master.

28.2 Sayings of the Great Master Luoqing Heze Shenhui

(*Kataku Jinne*) ¹⁷³

The Great Master Shenhui (684-758 CE) of Heze [Monastery in the Western] capital Luo[yang] addressed the assembly: ‘Trainees, however it may be, it is necessary to reach one’s own source. The four fruits [of the *arhats*] and the three stages [of the Bodhisattvas],¹⁷⁴ these are called “restraint of body, speech and mind”.¹⁷⁵ Even pratyekabuddhas and arahants have not yet cut off doubt, but with perfect and wonderful awakening¹⁷⁶ definitive clarification is reached.

In awakening there is shallow and profound, in the teachings, the sudden and the gradual. Concerning the gradual, it is to pass through incalculably long aeons in the same place on the wheel of rebirth. As for sudden [awakening], it is as quick as bending the arm and stretching it out again – suddenly there arises the wonderfully complete awakening. If there are no seeds of the Dao in one’s place of sojourn, then studying its knowledge is in vain. Everything exists in the heart;¹⁷⁷ good and bad comes from oneself. Not thinking of a single thing – just this is one’s own heart; it is not knowledge that knows, neither is there another path of practice, for this entry in awakening is the true samādhi. The Dharma is without coming and going, before and after are cut off, so that knowing is without thought; the highest vehicle and a spacious penetration into the blue-green void suddenly opens the treasure store. Heart is not subject to birth and death, its nature is beyond all change and self-purified, the realm of anxiety arises no more; when there is nothing further left to do, hanging on to *karma* ceases of itself. In former times I was turning round on the wheel, without end, but today have come to the twin practice of meditation and wisdom; like [seeing] the hand and the fist, the essence of no-thought is seen. So, not chasing the arising of things and awakened to the ever abiding Tathāgata, what more could arise? Now even this illusory materiality is [seen as the] original truly abiding reality. The self-nature is like the void, originally without characteristics and arriving at this principle, who could experience fear, who feel grief? Heaven and earth could not change this essence. The heart returns to the dharma-realm and the ten thousand phenomena are the one reality (*bhūtatathatā*). Far apart

from calculating thought, knowledge is then the same as the dharma-nature; the thousand *sutras*, ten thousand commentaries are just this bright heart and because a heart is not postulated, the true principle is the essence in which there is nothing to obtain.

‘To put it to the many students: there is nothing outside to go rushing after; as for the highest vehicle, it is realised without intention (*wu zuo* 無作). Now take care!’

Someone asked: ‘The Dharma of no-thought, does it exist or not?’

‘It could not be said to exist or to be non-existent,’ replied the master.

‘When it is like this, how to proceed?’

‘It is also not like this – just like a bright mirror; if there is no form in front of it, then ultimately there is nothing to see and seeing that there is nothing, this is the true seeing,’ replied the master.

The Master has six doubts taken from the Buddhist Canon and questions the Sixth Patriarch (Huineng)

The first question concerns the *vinaya*, deep meditation and wisdom:
178

Vinaya, deep meditation, wisdom – what are they?

What is *vinaya* used for?

From what basis is meditation practised?

What causes wisdom to arise?

The insight is unclear.

The Sixth Patriarch answered:

Deep meditation – just the heart deep within itself

Take *vinaya* as practising *vinaya* itself

Wisdom ever rays out from [original] nature

A self-seeing, self-knowing depth

Second Question:

Originally nothing was, now it is; what is?
Originally it was, now is not, what is not?
Reciting *sutras*, existent, non-existent is not understood
Truly it is like searching a donkey riding a donkey

The Sixth Patriarch answered:

Before thought, bad *karma* is originally non-existent
After thought, goodness arises, in the present
Thought upon thought, forever moving, wholesome movement
Later generations cannot take part in it
You, listening to my words now
Originally I had them, now they are not

Third Question:

Will birth die, yet death remain
Will death die, yet birth remain
Birth and death's meaning is not understood
A deaf and blind-like seeing

The Sixth Patriarch answered:

If birth should die yet death remain
Today's people will not apprehend [their true] nature
If death should die yet birth remain
It would cause men to separate heart from the world
Not having separated these two views
The sickness of birth and death itself is removed

Fourth Question:

First sudden [awakening], then gradual
First gradual, then sudden
Or, no one awakening, suddenly or gradually
There is ever confusion of the principles of the heart

The Sixth Patriarch answered:

Hearing the Dharma is the gradual within the sudden
Awakening to Dharma is the sudden within the gradual
Practice is the gradual within the sudden
The fruit of realisation is the sudden within the gradual
Sudden and gradual are ever in accord
In awakening there is no confusion

Fifth Question:

First deep meditation, then wisdom
First wisdom, then deep meditation
After meditation, wisdom begins
What is correct?

The Sixth Patriarch answered:

The peaceful pure heart is ever active
In deep meditation is wisdom
In wisdom, deep meditation
Meditation and wisdom are equal, without a first
Practising both, the heart of itself is rectified

The Sixth Question:

First Buddha, then Dharma
First Dharma, then Buddha
Buddha and Dharma's original source
Whence does it arise?

The Sixth Patriarch answered:

Propagating it, first Buddha, then Dharma
Listening, first Dharma, then Buddha
When discussing Buddha and Dharma's original source
They arise in the heart of all living beings

28.3 Sayings of Chan Master Jiangxi Daji Daoyi (a. k. a. Mazu Daoyi, Jap. (*Baso Doitsu*)¹⁷⁹)

Chan master Daji Daoyi (709-789 CE) of Jiangxi addressed the assembly: ‘It is not the Dao that needs to be practised, just do not sully it. What is sullyng it? To only be in possession of the heart of birth and death that creates future tendencies, all sullyng activity. If there is the desire to understand the Dao directly, then the ordinary heart is the Dao.¹⁸⁰ It is referred to as ordinary heart, being unaffected [by sullyng activity], without right and wrong, without grasping and rejecting, without permanent or impermanent; it is neither profane nor is it sacred. A *sutra* says, “Neither the action of a worldly man nor the action of a saintly man is the action of a bodhisattva.” It is only responding appropriately, in the moment, whether walking, standing, sitting or lying down, to various students’ capacities – just this is the Dao. Dao means just this world of Dharma, even to the wonderful functionings, numerous as the grains of sand in the River Ganges, which are not beyond the dharma-world. Were this not so, how could there be talk of the dharma-gate of the heart-ground? How could there be talk of the inexhaustible lamp? All phenomena (dharmas), all names – all are dharmas of the heart; all names, heart names. The ten thousand phenomena (dharmas) all arise from the heart, for the heart is the root origin of the ten thousand dharmas. A *sutra* says, “To know the heart, get to the root, this is called a *śramaṇa*. Names are equal, meanings are equal, all are completely Dharma, all equal, pure, one, without admixture.”

‘If one comes to a timely freedom from within the teachings, taking it as the dharma- world, then it is completely the dharma-world; if it is taken as the quiddity of things (*bhūtatathatā*), it is completely *bhūtatathatā*; set up as principle, then all the dharmas are the principle; set up as phenomena, all dharmas are completely phenomena. Raise one, a thousand; from principle, phenomena, without any separation – everything is wonderful functioning. In any case, there is no other reality, for all comes from the heart’s circulation. Just as, for example, the moon’s reflections are many,

but in reality there are not a plurality of moons; the totality of springs and waters is many, but the nature of water is the same; the myriad phenomena are manifold, the void without difference. Many are the explanations of the principle of the Dao, but the wisdom without obstructions is without difference. Many, the seeds surfacing into existence, yet all come from the one heart. To establish is possible and to sweep away – all is wonderful functioning. The wonderful functioning is completely at home in itself, not something apart from reality, but its foundation – a foundation founded in actual reality, completely self-subsistent in its essence. Were this not so, what would man be? Each and every dharma – all are Buddha-dharmas, and all dharmas are liberation, *bhūtatathatā*. No dharma goes beyond *bhūtatathatā* – walking, standing, sitting and lying, none employ thinking, nor are they dependent on fixed times. A *sutra* says, “Since it is everywhere, it is the Buddha-presence.” Buddha is empowered sagehood, possessed of wisdom, of an unexcelled root disposition, able to rout the nets of doubt of all living beings, equally gone beyond the ties of being and non-being, of deluded thoughts, of the sagely or worldly – all completely destroyed, men and Dharma both voided. Turning the incomparable wheel, beyond measure, that which is done is without obstructions, in which phenomena and noumenal mutually interpenetrate. Like clouds arising in heaven, suddenly they exist, but then do not, leaving no obstructions or traces behind, like writing on water. Unborn, undying, this is the great nirvāṇa: hemmed in, it is called the womb of the Tathāgata, released from the fetters, the great dharma-body. The dharma-body is boundless; its essence, augmented or diminished, is able to be great, able to be small, able to be square, able to be round, responding to things according to their form, like the moon [reflected] in water. Inexhaustible in its flow, not putting down any roots, it does not exhaust the relative, nor abide in the absolute. The relative is the absolute’s intimate activity, the absolute, the relative’s intimate support. Not abiding in dependence, it is therefore referred to as being like empty space, without anything to depend on. Heart (*xin*) – means birth and death. Heart (*xin*) means absolute reality – the example is likened to the image of a bright mirror; the mirror is an analogy for the heart, the image, an analogy for all phenomena.

When the heart takes up something, then it crosses over to the outside world of cause and effect, the sphere of birth and death. If it does not grasp any phenomena, then this is the sphere of the absolute. *Śrāvakas* hear the Buddha-nature, bodhisattvas perceive the Buddha-nature and understanding it as not two, call it the nature of equality. There are no differences in the nature [of equality], but when activated it is not all sameness. In delusion it works as knowledge, in awakening, as wisdom; obeying universal reality (principle), it works as awakening, following phenomena, as delusion. Delusion is then deluding the original heart in one's own house; awakened is then awakening the original nature of one's own house. Once awakened, always awakened, never again to regress into delusion, as when the sun comes up, not combining with darkness; when the sun of wisdom comes up, it does not keep company with the darkness of pain and distress. An understanding heart reaches into the world, without producing foolish thoughts. Since foolish thoughts do not arise, there is no arising of suffering. Originally existent, existing now, it is in no need of help through practice or from sitting Chan; not practising, not sitting Chan, just this is the clean, pure Chan of the Tathāgata. If this universal principle is seen into right now, then truly no [further] *karma* will be produced; submitting to life as it passes, one robe, one bowl, sitting or getting up follow each other naturally. *Vinaya* practice increases its permeation, accumulating wholesome results. By enabling action in this way alone, would there be anxieties that could not be resolved?

‘Too long standing all, so keep well now!’

¹⁵⁴ CDL entry **5.89**. For more on this eminent master, Imperial Preceptor to two Tang dynasty emperors, Suzong (r. 756- 64 CE) and Daizong (r. 765-79 CE), see Albert Welter, *Yongming Yanshou's Conception of Chan*, esp. pp.78-81 & 147-151 and notes. (Not to be confused with Huizhong **4.48**, a patriarch of the Oxhead School).

¹⁵⁵ The dragon wields the power of transformation and change; a beard hangs under its chin, behind which is hidden a bright pearl.

¹⁵⁶ Xian ni 先尼 is the name of an Indian heretic defeated by the Buddha, who taught that the body is mortal but the spirit / atman, immortal.

- 157 Confusion: The lineage affiliation of Imperial Preceptor Huizhong (675-775 CE) is officially to the school of the Sixth Patriarch, Huineng, but Huineng's *Platform Sūtra* might not have been in existence at this time, in which case the reference might be to Shenhui's *Tanyu* (Platform Address, c.720), upstaging Daoxuan's (596-667 CE) 'platform scripture' works. (MT: 133, citing Yanagida Seizan). For Daoxuan see 'The Kasaya Robe of the Past Buddha Kasyapa' in 'The Miraculous Instruction Given to the Vinaya Master Daoxuan', by Koichi Shinohara, in *Chung-Hwa Buddhist Journal* No.13.2 (May 2000) pp. 299-367, The Chung-Hwa Institute of Buddhist Studies.
- 158 This passage is also translated in MT: 133.
- 159 The Chan guest is obviously a tricky customer, using sleight of literary hand by confusing the terminology – 有心性 – but the Imperial Preceptor is more than equal to it!
- 160 結業 *jie ye*.
- 161 依報 *yi bao* (time, place).
- 162 The Huayan School has a six-fold division of form: whole and parts, together and separate, integrate and disintegrate, DCBT.
- 163 二乘 *er cheng*, i. e. *śrāvakas* 聲聞 (hearers, direct disciples) and *pratyekabuddhas* 辟支佛 (self-realised ones).
- 164 冥諦 *ming di*.
- 165 須陀洹 *srota-āpanna*; also 須陀般那; 牽路多阿半那 (or 牽路陀阿半那) (or 牽路多阿鉢囊); = 入流, one who has entered the stream of the religious life, also called 逆流, one who goes against the stream of transmigration; it is the first of four fruits of the Hīnayāna practitioner, followed by Once Returner, Non-Returner and Arahant.
- 166 *Na saññaṣaṇṇi na visaññaṣaṇṇi, Nopi asaṇṇi na vibhūtaṣaṇṇi, Evaṃ sametassa vibhoti rūpaṃ, Saññānidānā hi papañcasankhā.*
 'When he has not an apperception of apperceptions, when he has not an apperception of non-apperception, when he does not not apperceive, when he does not have apperceptions without an object, for him who has attained to this, form ceases, for apperception is the cause of dispersion and conception.' *Saṃyutta Nikāya* (874), trans. in 'Proto-Mādhyamika in the Pāli Canon' by Luis O. Gomez *Philosophy East and West* 26:2 April 1976 p. 144, cited in Tilman Vetter, *The Ideas and Meditative Practices of Early Buddhism*. Leiden: Brill, 1988, p.103.
- 167 'Who looks for me in form, in sound, is engaged in mistaken endeavours and does not

- 168 This difficult dialogue was translated by D. T. Suzuki in *The Doctrine of No-Mind*, London: Rider, 1949, pp.71-76. See also Christian Wittern's German translation in YCB: 181ff.
- 169 The difficulty is the term 無心 *wu xin*, literally 'lacking a [...] heart' – in 1960's Zen it was translated as 'no-mind', which makes no sense to me. I have translated it as 'open heart[ed]', meaning a heart that is void [of inner obstructions of 'I, me, mine'], which enables it to respond to circumstances freely and openly: at least everyone knows what 'open-hearted' means. As for 'mind' instead of 'heart', see Vol.1, pp. 46-49 & n.82.
- 170 說即無,無即說.
- 171 *Tian long ba bu* 天龍八部 the eight groups of celestial dragon-beings – *devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas*.
- 172 逍遙 'unfettered freedom', once again, cap off to *Zhuangzi*, chapter one, 逍遙遊 'roaming in unfettered freedom'.
- 173 CDL entry **5.90**. 'The birth of the 'Southern School' can be traced to the polemics of the Chan Master Shenhui 神會 (684-758), who in 730 began a series of campaigns against the successors of the Chan Master Shenxiu [神秀 (4.48 d.706), the Fifth Patriarch's great disciple], a monk highly revered by Empress Wu and the Chang'an / Luoyang establishment.' MT: 9. Heze Shenhui championed a 'sudden awakening' doctrine, to the detriment of what he called the 'gradual awakening Northern School' of Yuquan Shenxiu. But 'Contrary to Chan sectarian mythology, Shenxiu's heirs were not irrevocably stigmatised by Shenxiu's association with [Empress] Wu Zetian and were not vanquished by Shenhui. Many withdrew to various mountains and declined to become embroiled.' MT: 171, especially pp.171-179, with relevant literature cited. Shenhui's biographical entry in the CDL comes straight after that of the more traditional and eclectic Imperial Preceptor Huizhong (**5.89**), *idem ditto* in this book 28!
- 174 Four fruits: stream entrant, once-returner, non-returner and arahant. Three Bodhisattva stages 三賢 *san xian* – ten abodes, ten practices and ten dedications of merit.
- 175 *Diao fu* 調伏, in the Vinaya, *jielü* 戒律, moral restraints and rules of discipline.
- 176 等妙二覺 the 51st stage in the awakening of a bodhisattva, the attainment of a Buddha, awakening which precedes the last, 52nd stage, 妙覺, absolute universal awakening, omniscience, a quality of and term for a Buddha. From DCBT: 384.
- 177 Master Shenhui is using the same language as Master Shenxiu, who said, 'All the Buddha-dharmas originally reside in one's own heart.' (**4.58**).

178 These exchanges take place in quasi-verse form.

179 CDL entry **6.91**.

180 Again I have translated 平常心 *ping chang xin* as ‘the ordinary heart’ rather than ‘ordinary *mind*’ – since for the Chinese, and certainly for the Channists, *heart* – thoughts, feelings, intuitions, consciousness, etc. – is anchored in the heart. See Ning Yu, *The Chinese HEART in a Cognitive Perspective*.

28.4 Sayings of Ven. Lizhou Yaoshan Weiyan (*Yakusan Igen*)¹⁸¹

Ven. Weiyan (745–828 CE) of Yaoshan [Temple] in Lizhou (Hunan, *Li xuan*) ascended the hall and said, ‘The patriarchs only taught to be on guard: if greed or anger should arise, restraint is of importance; do not get used to giving reign to their spreading. If it is desired to estimate [the weight of] a piece of dry wood or a stone, it is necessary to lift it, for truly without these details it cannot be known. Since it is so, the only suitable thing is to find out for oneself; do not stop at mere words. I am saying this to you today to show that which is without words, for originally it is without the form of ear, eye and the other [senses].

A monk present asked, ‘What about there being six destinies?’¹⁸²

‘Although I am necessarily subject to this wheel, being in its middle, it is originally not afflicted with pollutants,’ replied the master.

Question: ‘When the afflicting passions are not recognised, what then?’

‘What the nature of the afflicting passions is – that I should have to investigate with you. Furthermore, it is a kind of thing, only written on paper – the multiple confusions of *sutras* and commentaries. I have never looked at *sutras* and commentaries. Only because you have been bewitched by this business has the path been lost and your own house destabilised, so that then the heart of life and death is present. Without having studied one word or half a sentence, one *sutra*, one commentary, then talking of such things as *bodhi*, *nirvāṇa* and whether they are part of the mundane world or not – if the understanding is like this, just this is life and death. Losing the fetters of attachment so that there is no life and death, will not be reached by this means. You have seen that the *vinaya* masters talk of various transgressions being the greatest root of life and death, so such

faults cannot go beyond life and death. From the Buddhas above to the ants below, all are of different sizes and dispositions. If not coming from the outside, where would the fellow be with enough leisure to poke about in your hell just in order to wait for you? If you wish to know the way to hell, it is just being cooked in a boiling cauldron of broth right now. Wishing to know the way of the hungry ghosts, it is just being in much vacuity at this very moment, with little solidity and people of no faith. Wishing to know the way of the animals, see that right now there is no knowledge of *ren* and *yi* (benevolence and morality), that there is no differentiation between intimacy and indifference. Is it not necessary to cut off and gradually turn upside-down these creatures of fur and horns! Wishing to know the human and heavenly realms, it is the purity of dignified comportment right now, it is carrying water bottle and bowl, to be on guard and to forebear, to avoid sinking into the various [six] destinies. Foremost is not to abandon this – this which is difficult to complete, for it is necessary to stand on the peak of the highest of high mountains, to walk on the floor of the deepest of deep oceans.¹⁸³ To engage in practice in this realm is not easy and so there are very few who respond [on this level]. The rest are all people who are hyperactive; try looking for a simpleton, a dull-witted fellow [gone beyond discrimination] – he is impossible to find. So do not merely memorise words in books and take that as one's own knowledge, seeing others as not understanding, just taking them as shallow and sluggish. This is the definitive heresy of the *icchantikas* (those who make opinionated claims); these hearts cannot endure discussion, but must fiercely examine and know, such that their talk is just like the affairs of the everyday world. Do not spend time in vain whilst wearing the robe; coming here, things are more subtle, so do not be idle. To know this is necessary – take care!

28.5 Sayings of Ven. Yuezhou Dazhu Huihai **(*Daishu Ekai*)¹⁸⁴**

Ven. Dazhu Huihai of Yuezhou (Zhejiang) ascended the hall and said, ‘All here, fortunate and excellent men with no outstanding tasks, why produce suffering and death, compulsively dragging along the cangue and falling into hell? Every day, from morning ‘til night, rushing into the high waves, saying, “I am engaging in the study of Chan”, saying that the Buddha-dharma is understood, but these kinds of aberrations are irrelevant, merely chasing sounds and forms – what time is there for rest? Ven. [Mazu] Daoyi of Jiangxi was sometimes heard saying, “The treasure in your own house is full and complete, do not rely on searching on the outside.” From that time on, I went in peace and have reaped the benefit of being loaded with one’s own treasure – which can be called a happy life. There is no dharma capable of being grasped, there is not one dharma that can be rejected, no single characteristic dharma is seen to be subject to a beginning or an end, no single characteristic dharma is seen to be coming or going, for nowhere in the ten directions is there the tiniest speck of dust that is not the treasure of one’s own house. Just investigate the heart in detail – the one essence of the three treasures (Buddha, Dharma, Sangha) manifests of itself, directly and is not subject to doubtful pondering, so do not search in thinking, do not ask and search. The heart-nature is originally peaceful and pure, as the *Huayan Sūtra* says, “No dharmas arise, no dharmas cease.” If it were possible to understand in this way, then all the Buddhas would be ever present, directly. Again, the *Jingming Sūtra* (*Vimalakirti Sūtra*) says, “Investigate the body’s actual characteristics and investigate Buddha, which is also like this.” If the movements of thought, of sound and forms, are not given in to, appearances and explanations not chased after, then quite naturally there will be no further task to attend to. Not to stand too long now, take care!’

There was a great gathering from all around on this day, which did not disperse for quite some time. The master said, ‘Why do all these people here not leave? The case has just been stated clearly, so are they willing to disperse? Or is there still some aspect open to doubt? Do not misuse the heart in vain, squandering the strength of the *qi*. If there are feelings of doubt, ask freely, despite everyone [here].’

A monk present, one Fayuan, asked, 'What is Buddha? What is Dharma? What is Sangha? What is the one essence of the Three Treasures? May the master please let fall a pointer.'

The master replied, 'Heart is Buddha; no use to seek Buddha by means of Buddha. Heart is Dharma, no use to seek Dharma by means of Dharma; Buddha and Dharma are not two; together they make Sangha: just this is the single essence of the Three Treasures. A *sutra* says, "Heart, Buddha, living beings – there is no difference in these three. Body, speech and mind purified are referred to as a Buddha appearing in the world. These three *karmas* unpurified are called causing the extinction of Buddha." Analogously, when there is anger, joy is absent; when there is joy, anger is absent. There is only one heart, actually not of two substances. Original wisdom arises naturally, appearing without defilement, just as a serpent transforms into a dragon, yet without changing its scales: living beings turn their hearts into Buddha without changing their face. [Buddha] nature, originally pure, does not depend on cultivation, so cultivation and verification is tantamount to pride in awakening. Absolute voidness knows no obstructions, responds universally without fault, without beginning and without end. [Those] endowed with good roots awaken suddenly; the functioning is without partiality and is *unexcelled perfect awakening*.¹⁸⁵ Since the heart has no appearance or characteristics, its materiality is of refined subtlety; being formless, it is the true mark of the dharma-body. [Its] essential nature and characteristic is emptiness, which is a mass of voidness without limit. The wonderful adornments of the myriad practices, these are the fortunate blessings of the dharma-body. This dharma-body then, is the origin of the myriad transformations, according to place, rank and position, whose wisdom functions without depletion, called the inexhaustible treasury; enabling the arising of the myriad things, it is called the treasury of the original Dharma. As possessor of all wisdom, it is the treasury of discerning wisdom. The myriad dharmas return to the absolute (*ru* 如), called the matrix of the Tathāgata. A *sutra* says, "Tathatā (quiddity) is just all dharmas as substantiality (*yi* 義)." Again, it is said, "Of all things that arise and pass away in the worlds, there is not a single one that does not return to the absolute.""

Once a monk asked, 'The disciple has not yet understood – Vinaya masters, Dharma masters, Chan masters, which is the superior one? Hopefully the master may exercise compassion and point this out.'

The master replied, 'Well, the vinaya master makes available the dharma-treasury of the vinaya, by transmitting its legacy through a long lifetime's experience. Clearly understanding the nature of the ordinances, he undertakes their adherence according to the situation, upholding the dignified deportment and practice of the norms. He presents, in front of the assembled, [the cases for] ordination, which are voted on three times,¹⁸⁶ for the attainment of the four fruits. Were there no virtuous and outstanding elders, how would one venture to undertake this?

'As for the dharma master, squatting on the lion-seat, discourse flowing like a copious stream, facing the many beings of large assemblies, he opens and penetrates the frontier passes into the profound, opens the subtle gate of wisdom and differentiates the triple voidness of bestowal.¹⁸⁷ If these were not dragon-elephant [monks], probing [the teachings], who would venture to undertake this business!

'Now the Chan master picks up the key point and understands directly the source of the heart; he comes and goes, opens and closes, freely responding to things this way and that, relative and absolute in complete balance; apprehending the Tathāgata at once, he pulls out the deep root of birth and death, to experience oneness directly. If there is no peaceful Chan meditation, reaching here is completely lost to sight. In conformity with root propensities for transmitting the Dharma, the three schools, despite being different in the letter, could not but be the one vehicle of the same meaning. Therefore a *sutra* says, "In the matrix of the Buddha- fields of the ten directions, there is only the one vehicle of Dharma, neither two nor three, excepting Buddha's expedient discourse, which, by merely making use of names and letters, acts as a guide to living beings."

'The venerable sir has deeply penetrated the Buddha's purport and reached unobstructed eloquence,' said the monk, and added, 'Are the teachings of Confucius, the Dao and the Buddha the same or different?'

‘When those of great capacity apply them, they are the same; when those of smaller endowment appropriate them, they are different. All [three] arise initially from the one nature; then, according to natural endowment, it becomes three. Confusion and awakening come from men, not from differences in the teachings,’ replied the master.

A lecturer on the ‘Only Mental [Constructs]’ doctrine,¹⁸⁸ Daoguang, asked, ‘What spiritual faculty (心 *xin*, heart) does the Chan master apply in practising the Way?’

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

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

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

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

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

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

‘The old monk himself does not understand either,’ said the master.

Zhi, a lecturer on the *Huayan [Jing]* asked, ‘Why do Chan masters not countenance the phrase, “The blue-green bamboos are wholly the body of the Dharma, the lush luxuriating golden flowers are nothing but *prajñā* wisdom.”?’

The master replied, ‘The dharma-body has no form; complying with green bamboos, they become form. *Prajñā* wisdom is not recognisable, but in the face of golden flowers, it appears. It is not that those golden flowers and green bamboos are *prajñā* wisdom or the dharma-body. In a *sutra* it says, “Buddha’s true dharma-body is like empty space; responding to things it manifests forms, just like

the reflections of the moon on water.” If golden flowers were *prajñā* wisdom, *prajñā* wisdom would be equal to insentience. If bamboos were the dharma-body, then bamboos would be able to respond salvifically [to sentient being]. Does the lecturer understand?’

‘This idea is not understood.’

‘If one has seen into the [original] nature, saying “is” is just as clearly understood as when saying “is not”, for this speech is connected to the context; it does not remain “is” or “is not”. If the [original] nature has not been seen into, green bamboos are all green bamboos, golden flowers, all golden flowers; speaking of the dharma-body, it remains dharma-body, speaking of *prajñā* wisdom, it is not recognised as *prajñā* – and so it all becomes a dispute of words.’

Zhi made obeisance and left.

Someone asked, ‘To practise the Way with the heart, how long before liberation?’

The master replied, ‘To practise the Way with the heart – that is like washing off dirt in slimy mud. *Prajñā* wisdom is profoundly subtle, originally self-contained, birthless, its great functioning appears but does not lend itself to time-bound analysis.’

‘Cannot ordinary people come to this too?’

‘Those who see into the [original] nature are not ordinary people,’ replied the master, ‘On suddenly awakening to the high vehicle, one leaps over the ordinary and goes beyond the sacred. People who are confused discuss, analyse the sacred; those who are awakened go beyond birth, death and *nirvāṇa*. People who are confused talk of relative, talk of absolute, whilst the great functioning of those who are awakened is without impediments. The confused search in order to get, search confirmation; the awakened are without wanting to get, without searching. The confused will see in remote *kalpas* of time, the awakened see in an instant.’

A lecturer on the *Vimalakīrti Sūtra* asked, ‘In the *sutra* it says, “The six teachers of other ways [than Buddhism] are your teachers; because of them you left the home life. Where those teachers fall, you too will follow and fall. Their gifts to you are not called a field of

blessings. You who are supported by them, will fall into the three bad destinies (hell, hungry ghosts, animals). Slandering Buddha and injuring the Dharma is no entry into the assembly [of monks] and liberation will never be reached. If you are like this, then grab hold of the food.” Now may the master please explain this.’

The master replied, ‘Those who are confused by the six senses are referred to as the six teachers. Searching beyond the heart for Buddha is called the deviant way and the things which can be given are not referred to as a field of blessings. The heart, in rising to accept these gifts, falls into the three bad destinies. When you are prepared to slander the Buddha, this is not realising a longing for Buddha. Injuring the Dharma, that is not realising a longing for the Dharma. Not entering the Sangha is not to realise a longing for the Sangha. Those who have never to come to liberation manifest the functioning of wisdom here and now. If understanding is like this, then the nutrients of the Dharma, joy, meditation and happiness, are won.’

There was a practitioner who asked, ‘There are people who ask and Buddha answers; Buddha asks and Dharma answers. The Dharma then is referred to as the one-word dharma-gate. Is this correct or not?’

The master replied, ‘That is just like a parrot learning to parrot human speech; it cannot speak from itself because intelligence and wisdom are absent. It is like washing water with water, like burning fire with fire, completely senseless.’

Someone asked, ‘Words and language, are these two the same or are they different?’

The master replied, ‘Well, a row of letters is called a word; becoming a sentence, it is called language – like the rushing torrent of eloquent debate, exalted, cutting phrases, one on top of another, like the flowing waters of a great river or like precious pearls spilling out of a full bowl. So Guo Xiang called it a cascading river, Chun Ying, an ocean of meaningful words;¹⁸⁹ this is language. A single word shows up the heart, manifesting inside as mysterious, abstruse, outside appearing as wonderful ciphers; the myriad

squiggles flex and bend yet are not chaotic, the pure and the turbid ever differentiated. Even the ruler of Qi came to this, shamed by the advice of a counsellor (Mencius).¹⁹⁰ Mañjuśrī came to this, praising Vimalakīrti's speech. How can ordinary people of today understand?'

Vinaya master Yuan asked, 'Chan masters often affirm that "Heart is Buddha," but there is no such state, for even first stage bodhisattvas can divide the body into hundreds of Buddha-worlds and second stage bodhisattvas into ten times more. May the Chan master try to demonstrate such spiritual powers.'

The master replied, 'Is the *śramaṇa* himself an ordinary man or a sage?'

'An ordinary man.'

'Then how is an ordinary monk able to ask about such realms? A *sūtra* says, "The essence of the human heart does not depend on the wisdom of the Buddha." This is indeed so,' replied the master.

Another question: 'Every Chan master says, "If there is awakening to the Dao here and now, then the body is liberated." But there is no such state.'

'A man, doing good all his life, suddenly obtains stolen goods, is that not a robber then?' replied the master.

'If he knew it, yes.'

'Seeing into the [Buddha] nature at this moment, how could liberation not be obtained?' said the master.

"At this moment" is surely not possible. It is necessary to pass through three great incalculable aeons, to begin to obtain it,' said Vinaya master Yuan.

'The incalculable aeons, are they nevertheless countable?' asked the master.

Yuan, in a defiant voice, said, 'To compare a thief with the way of liberation is surely beyond reason!'

'The *śramaṇa*, himself not liberated in the Dao, is not capable of discounting the liberation of others and not opening his own eyes, becomes angry at other men who can see,' said the master.

Yuan blushed and left, saying, 'Although of venerable age, there is absolutely no Dao here.'

'Just this way of practising is your Dao,' said the master.

Master Hui, lecturer on the *Zhiguan* (meditation manual of Tiantai Zhiyi) asked, 'Can the master discern Mara [the destroyer]?'

'Arising in the heart, it is a divine destroyer; when it does not arise in the heart, it is the demon of the aggregates (*skandhas*); when sometimes arising and not arising, it is the demon of vexation. In the matrix of our true Dharma, such things have no existence,' said the master.

'The three insights in a single [moment of] awareness, what is the further meaning?' asked Hui.¹⁹¹

'Awareness past has already gone; awareness to come has not yet arrived; awareness at this moment is unstable in this middle, so in which of these hearts would awareness arise?' replied the master.

'Chan masters do not understand the *Zhiguan*,' said Hui.

'Does the lecturer understand it?'

'Yes.'

'Great master Zhiyi said that to concentrate breaks concentration and that to watch over insight breaks insight. To remain in concentration is to drown in [the ocean of] birth and death, whilst remaining in insight, the spiritual essence becomes confused. Moreover, should the heart be applied in concentrating the heart,¹⁹² in order to repeatedly have it arise as the heart observing insight, is the doctrine of eternalism; if there is no heart observing, that is the doctrine of nihilism. Neither existing nor not existing becomes the doctrine of duality. May the venerable lecturer please explain this in more detail,' said the master.

'Putting the question like this, there is really nothing to say,' replied lecturer Hui.

'Observation has already stopped!' said the master.

Someone asked, 'Is *prajñā* wisdom great?'

'Great,' replied the master.

'How great?'

'Without limits.'

'Is *prajñā* wisdom small?'

'Small,' replied the master.

'How small?'

'Unseeable,' said the master.

‘Where is it?’

‘Where is it not?’ answered the master.

A lecturer on the *Vimalakīrti Sūtra* asked, ‘The *sutra* says, “All the bodhisattvas each enter the dharma-gate of non-duality, but Vimalakirti was silent,” – is this the ultimate [understanding]?’

‘Not yet the ultimate: were the meaning of the sage exhausted, what would be the sense of the third chapter?’ replied the master.

The lecturer, after quite a silence, said, ‘May the master please explain what the meaning of “not yet the ultimate” is.’

The master said, ‘As recounted in the first chapter of the *sutra*, how ten of the senior disciples earned the censure [of the Buddha], causing them to remain concentrated in heart. In the second chapter, all the bodhisattvas each explained the entry into the dharma-gate of non-duality, and by means of words made evident that which is without words. Mañjuśrī, by means of the inexpressible, made evident the inexpressible, whilst Vimalakirti used neither speech nor silence, harvesting the silence before words. In the third chapter, speech arises from silence, and also demonstrates the activity born of spiritual strength. Does the lecturer understand?’

‘It seems quite remarkable,’ answered the lecturer.

‘But also not so,’ said the master.

‘Why not so?’

‘It is expressed like this to break men’s hold on the passions, but in accordance with the meaning in the *sutra*, it is merely said that form and heart are void and quiescent and it urges [men] to insight into the original nature and teaches abandonment of bogus practices in order to enter real practice, not discuss words written on paper. Just understand the two words, *jing* and *ming*, that is all. *Jing* (淨) is original essence, *ming* (名), evidence of its functioning. From original essence arises its manifest functioning; from its manifest functioning, it returns to original essence. Essence and functioning are not two, origin and manifestation are not different, which is why an ancient said that essence and its functioning, although different, are incomprehensibly one: one is likewise not one. When these two provisional words, *jing* and *ming*, are understood, then how can there be talk of them being the ultimate [understanding] or not being

the ultimate? There is no before, no after, it is not first, not last, it is not purity, not a name, but only shows to living beings that the original nature is incomprehensible liberation. The man who has not seen into this nature will never see into the principle of this to the end of his life.'

A monk asked, 'The myriad dharmas are utterly void and the nature of consciousness is also like this. For example, water bubbles scatter and they cannot be brought together again; the body dies and cannot come to life again – so if there is empty nothingness, what is the place of the nature of consciousness?'

The master replied, 'Bubbles exist on account of there being water; bubbles could not exist without water. The body arises in accordance with [original] nature – so could it be said that when the body dies, nature is annihilated?'

'Since there is talk of the existence of [original] nature, then bring it out to take a look at it,' said the monk.

'Do you believe that there will be a tomorrow?' asked the master.

'Yes.'

'Try to bring tomorrow to have a look at it,' said the master.

'Tomorrow certainly exists, but it cannot be accessed today,' answered the monk.

'If tomorrow cannot be accessed, it is not that there is no tomorrow. You yourself cannot see the [original] nature, but it is not that the nature does not exist. Take a look now at the robe, the food, walking, standing, sitting and lying – all in front of the eyes, yet not recognised – that can be called deluded. If you wish to see tomorrow, it is no different from today. Taking [original] nature to scrutinise [original] nature, it will never be seen in ten thousand aeons. Like a blind man unable to see the sun, it is not that there is no sun.'

A lecturer on the *Qinglong Shu*¹⁹³ asked, 'The *sutra* says, "There is no Dharma that can be enunciated, this is called enunciating the Dharma." What is the Chan master's realisation?'

The master replied, 'It is that the essence of *prajñā* wisdom is absolutely pure, there being not one existent thing to be obtained

and this is referred to as there being no Dharma; yet in the matrix of the void and quiescent essence of *prajñā*, there exist manifestations numerous as the sands [in the River Ganges]; still, there are no phenomena that are not conscious – this is called enunciating the Dharma. Therefore it is said, “There is no Dharma that can be enunciated; this is referred to as enunciating the Dharma.”

A lecturer on the *Huayan Jing* asked, ‘Do Chan masters believe in the insentience of Buddha or not?’

‘No belief in that. Were insentience Buddha, then people who are alive would be no better than dead people; even dead donkeys or dead dogs would be superior to living people. A *sutra* says, “Buddha’s body is the dharma-body, born from morality, meditation and wisdom, born from the three transcendent insights [of the *arhats*]¹⁹⁴ and the six powers of spiritual penetration¹⁹⁵ and born from all good dharmas.” If it is said that insentience is Buddha, then the venerable elder should die now to become Buddha!’

A Dharma-master asked, ‘To verify the [teachings of the] *Prajñāpāramitā Sūtra* is the most meritorious – does the master accept this or not?’

‘No faith in that,’ answered the master.

‘This being so, then the ten or more chapters of the *Lingyan Zhuan* (Transmission of Sympathetic Resonances)¹⁹⁶ are all untrustworthy,’ replied the lecturer.

The master said, ‘When the living observe mourning rites through filial piety, it is their own feelings resonating, not the white bones of the dead, who are unable to experience these sympathetic resonances. *Sutras* are words of ink on paper, of a void nature, so where could there be sympathetic resonances? Resonant feelings then are applied in sustaining the *sutra* in the heart of man; therefore, the power of spiritual penetration is moved by objects. Try to take one scroll of the *sutra* and lay it on a desk; if no one picks up on it, is it able, of itself, to have feelings of sympathetic resonance?’

A monk asked, ‘Not yet clear is how all names and forms and the characteristics of dharmas, speech and silence, can be penetrated

and understood – are they obtained without past and future [time]?’

The master answered, ‘When one thought arises, it is originally without form, without name, so how could it be said that it has a past and future? If it is not understood that names and forms are originally pure, then it will be mistakenly reckoned as belonging to past or future. These locked doors of name and form can only be unlocked with the key of wisdom. Those of the middle way get sick in the middle way; those of the two extreme views [of existence and non-existence] get sick in the two extremes, not knowing that these manifest functionings are the unlimited dharma-body. Confusion and awakening, gain and loss is the dharma of transient man, who himself gives rise to birth and death, buries and sinks the right wisdom, or cuts off the afflictions by seeking to become a bodhisattva, turning the back on the sweet nectar of the *Prajñāpāramitā*, the wisdom gone beyond.’

Someone asked, ‘Why do Vinaya masters not have faith in Chan?’

‘Reality is obscure and difficult to uncover, names and form easy to uphold, so those who do not see into the [original] nature do not believe, whilst those who do see into the original nature are called Buddha. The man who has acknowledged the Buddha can enter faith. Buddha is not far from man, but man is far from Buddha. Buddha arises in the heart. Deluded men seek among words, the awakened go to the heart and wake up there. The deluded cultivate practice in order to get results; the awakened know that the heart is without characteristics. The deluded cling to things in order to defend “me” as myself, the awakened see before them the functioning of *prajñā* wisdom. Foolish men cling onto vacuity, cling onto a life that is stagnant, the wise see into the original nature and are familiar with the characteristics of spiritual penetration. The mouths of those who debate with arid wisdom become exhausted, whilst great wisdom understands physically, heart composed. The things bodhisattvas touch are made lucent; the *śrāvakas* (listeners) fear the threshold, darkening their hearts. Every day the awakened function from the unborn, the deluded look in front and so cut Buddha off.’

Someone asked, ‘How to obtain the power of spiritual penetration?’

The master replied, 'The numinous penetration of the spiritual nature, everywhere in worlds numerous as grains of sand, in mountains, rivers, walls of rock, come and go without hindrance, ten thousand *li* going and returning in an instant, without a trace; fire cannot burn it, water cannot drown it. Foolish men, their own heart of wisdom lacking, want to obtain flight into the void with the four material elements. A *sutra* says, "It is explained as the average man's trying to grasp the characteristics [of absolute and relative], it accords with the [root] capacity. The heart however is without form or characteristic and is therefore infinitesimally subtle. The physical body is without characteristics and that is its true characteristic, for the true characteristic of the body is empty space, so it is called void." The endless body, adorned with myriads of deeds, is therefore referred to as the meritorious dharma-body. So, this dharma-body is the source of the myriads of deeds and accords with its manifestations, designated by names; but its true name is just the pure dharma-body.'

Someone asked, 'Practising the Dao wholeheartedly, is blocked *karma* extinguished or not?'

'The people who have not seen into the [original] nature have not yet come to this extinguishing. If people have seen into the original nature, it is like the sun shining on frost and snow, or, for the people who have seen into the original nature, it is like a heap of straw big as Mount Sumeru – one spark only, all afire. *Karmic* blockage is likened to straw, wisdom to fire,' said the master.

'How does one come to know that blocked *karma* is exhausted?'

'Seeing the present with the heart, things behind and in front are penetrated, just as if seeing Buddhas behind and in front, myriads of dharmas at the same time. A *sutra* says, "One thought instant, all dharmas known." This sanctuary of the Dao then becomes all wisdom.'

An itinerant monk asked, 'How to come to the abiding true Dharma?'

'Those who are in search of the abiding true Dharma are in error. Why? The Dharma is without truth or error,' replied the master.

'How to come to Buddhahood then?'

The master replied, 'No need to abandon the [ordinary] heart of living beings, yet do not sully your own [original] nature. A *sutra* says, "Heart, Buddha and living beings, these three are not different."'

'If it is understood like this, does one come to liberation?'

'Originally there are no shackles, so no use to seek liberation. Dharma is beyond letters and speech, so no use to seek in the many sentences. Dharma is not past, present or future, so cannot be understood in terms of cause and effect. Dharma is beyond everything, so cannot be compared with anything. The dharma-body is without form but takes form in response to things, so liberation is not to be sought far from the world.'

A monk asked, 'What is *prajñā* wisdom?'

'You suspect it is not, so try to express that,' replied the master.

Again the monk asked, 'How to come to insight into one's own nature?'

'Seeing is this nature; were there no nature, then it would not be possible to see,' said the master.

Again, 'What is practice?'

'Only not to sully one's own nature, just this is practice. Not to deceive oneself, just this is practice. The great function, manifesting now, just this is the dharma-body without limits,' said the master.

Another question, 'Is there wickedness in the [original] nature?'

'The good has also not arisen in this,' said the master.

'When both good and bad have not arisen in this, how to apply the heart?'

'Taking the heart to apply the heart, that is turning things upside-down,' said the master.

'What to do then, that is correct?'

'Nothing to do and there is no correct,' said the master.

Someone asked, 'People travelling in a boat; the boat's keel kills shells and mussels – is it those people who take on the guilt or is it the fault of the boat?'

'Boat and men are both without intent (*wu xin* 無心); the fault lies squarely with you. Take for example a tree, felled by a violent wind, it

injures someone – but there was no doer, no receiver. In the world at large, no living being is exempt from suffering,’ said the master.

A monk asked, ‘Not yet understood, how is it possible to obtain full insight and understanding in one moment from delusion, from pointing at objective phenomena, from talking and silence, as well as from raising the eyebrows and such gestures?’

‘Not one thing that exists is outside of the [original] nature,’ replied the master. ‘The wonderful functioning, in movement or quiescence, is extremely subtle, the truth in the heart, whether talking or silent, is completely real and those who realise the Dao, walking, standing, sitting or lying, are the Dao. If there is delusion regarding one’s own nature, then myriads of confusions will arise.’

The monk asked again, ‘What indications are there that objective dharmas exist?’

‘From such a position comes a host of opinions, “Mañjuśrī, all dharmas arise from impermanence,”’ (Vimalakirti).

‘Is that not the same as the great void?’

‘Do you fear it being the same as the great void?’ asked the master.

‘Yes.’

‘That which feels fear is not the same as the great void,’ said the master.

Again, ‘The realm words cannot reach – how is this to be understood?’

‘What you have just said now, is there doubt that it is not reached?’ replied the master.

There was a group of more than ten eminent monks, who asked, ‘A *sutra* says that the Buddha-dharma will perish, but it is not yet understood – can the Buddha-dharma perish?’

‘Ordinary folks and those on deviant ways say that the Buddha-dharma will perish,’ answered the master. ‘The people of the two vehicles (Śrāvakas and Pratyekabuddhas) say that it cannot perish. In our true Dharma there are no such dual views. When discussing the true Dharma, it is not only ordinary people and those on deviant

ways, but those who have not even reached the stage of the two vehicles who are the offenders.’

They also asked, ‘The true Dharma, the illusory dharma, the dharma of the void, the not-void dharma – do each of these have the seed of the [original] nature or not?’

‘Now although Dharma has no seed nature as such, it does come into manifestation in response to things. If the heart is deluded, then everything becomes delusion. But if there is one dharma not deluded, then delusion can settle down (*ding* 定). If the heart is void then all is void. If there is one dharma not void, then the meaning of voidness does not hold. In confusion, people chase the Dharma; awakened, the Dharma emerges from man, just as the myriads of forms, returning to the void reach their ultimate. Or, like hundreds of streams flowing; reaching the great ocean, they come to the ultimate. All the wise sages, reaching Buddha, come to the ultimate; the twelve divisions of the teachings, the five-fold Vinaya collection, the five Vedas, reaching the heart, come to the ultimate. The heart, this wonderful sustained awareness,¹⁹⁷ is also called the immense source of the treasury of great wisdom, non-abidingness *nirvāṇa*. The millions of different names are a mark of the heart.’

Again, they asked, ‘What is illusion then?’

‘Illusions have no fixed forms, just like a fire wheel [created by an ember being turned round and round at speed], or like the illusory city of the Gandharvas (celestial musicians), like a wooden puppet, like seeing flowers in the air (faulty eyesight), like a mirage, all dharmas without reality,’ said the master.

Again, ‘What is called the master of great illusions?’

The master replied, ‘The heart is the master of great illusions, the body is the citadel of great illusions, name and form are the clothes and food of great illusions. In the worlds as numerous as the grains of sand in the River [Ganges], there is not anything exempt from illusions. Ordinary folk do not recognise the existence of illusions, yet they are bewitched by illusory activity. The Śrāvakas fear the realm of illusion will obscure the heart, therefore they enter quiescence; the bodhisattvas recognise illusory dharmas, penetrate the essence of illusion and are not captivated by name and forms. Buddha is the master of great illusion and turning the dharma-wheel of great

illusion, it becomes the great illusion of nirvāṇa; turning the illusion of birth and death, it comes to the unborn, the undying; turning defiled lands numerous as the grains of sand, they become dharma-realms.'

A monk asked, 'Why is it not allowed to chant *sutras* expressed in foreign languages?'

'It is like parrots, just learning human speech by rote, without getting the human meaning. *Sutras* proclaim the Buddha-word but when the Buddhameaning is not obtained, it is only chanting the words, which have been learnt, something not allowed for men,' said the master.

'It is not possible to separate the written word from speech, so is there another meaning?'

'It seems that what you are saying is also words learnt by rote,' said the master.

'It is the same language, so why is it not allowed?'

'You should listen carefully now; in a *sutra* there is a clear passage, that "The meaning of what I say is in speech, it is not the written word; what living beings express is in written words, not in the meaning of the spoken." Those who get to the meaning transcend the flood of words and those awakened to principle surpass the written word. The Dharma goes beyond the spoken or the written, so why search in any number of sentences? Therefore, those who have experienced *bodhi* (awakening) get to the meaning and forget about the words; awakened to principle, the teachings are left behind. This is just like forgetting the fish trap once the fish is caught or forgetting the snare once the rabbit is caught,' said the master.

There was a Dharma-master who asked, 'The chanting of the Buddha [name] is a characteristic of the Mahāyāna, but what is the significance for Chan masters?'

'There are not even no-characteristics in the Mahāyāna, never mind having characteristics! A *sutra* says, "Ordinary folk hold on to forms, with the fitting speech,"' said the master.

Again, 'The wish to be born in the Pure Land – not yet understood, is there actually a pure land or not?'

'A *sutra* says, "If there is a wish to obtain the pure land, then undertake the purification of the heart. When such a heart is purified, that is the pure land of Buddha." So if the heart is pure, then all situations everywhere are the pure land. Example: to be born into a royal family guarantees the succession; giving the heart to the Buddha's way is to be born in the pure land of Buddha. If the heart is not clean, then whichever place one is born in, all are impure lands. Pure and impure are in the heart, not in any land,' said the master.

Again, the Dharma-lecturer asked, 'On listening to every explication of the Dao, what is not yet clear is, who perceives it?'

'It is the wisdom eye that is able to perceive it,' replied the master.

'There is great joy in the Mahāyāna, but how to study to attain it?'

'Awakened, it is obtained; not awakened, not obtained,' replied the master.

'So how to attain awakening?'

'Just see clearly,' said the master.

'What kind of things?'

'No kind of things,' said the master.

'This must be ultimate non-existence then.'

'There is no non-existence, ultimately,' said the master.

'Is it possible that such exists?'

'It exists but has no characteristics,' said the master.

'What about non-awakening then?'

'The venerable sir has not awakened himself – and there is no one who is a hindrance,' said the master.

Someone asked, 'Is the Buddha-dharma within the three divisions [of past, present and future] or not?'

'The present has no characteristics, but is not outside of them. It responds inexhaustibly and so is not on the inside. In the middle, it has nowhere to settle, so the three divisions cannot be found,' answered the master.

'These words are a great jumble.'

'You have just now said "jumble", is it inside or outside?'

'The student has investigated this, but found no trace of inside or outside.'

‘If there were no traces, then it is clear that what was said before was not a jumble,’ said the master.

‘So how does one come to be a Buddha then?’

‘This heart is Buddha, this heart produces Buddha,’ said the master.

‘When a living being enters the Avici Hells, does the Buddha-nature enter or not?’

‘When something bad is done in the present, is that still productive of good?’ asked the master.

‘No.’

‘When a living being enters the hells, the Buddha-nature is also like this,’ said the master.

‘But what about all living beings having the Buddha-nature?’

The master replied, ‘Arising from Buddha, it functions as Buddha-nature; arising from a thief, it is the thief-nature; arising from a living being, it is the nature of a living being. The nature is without shape or form; obeying its function, then names are set up. A *sutra* says, “All the wise sages obey the dharma of non-being, yet differences do exist.”’

A monk asked, ‘What is Buddha?’

‘Beyond the heart, outside, there is not Buddha,’ replied the master.

‘What is the dharma-body?’

‘Heart is the dharma-body, said to engender the ten thousand things and so it is called the body of the dharma-realm. In the [*Dacheng*] *Qixin Lun (Awakening of Faith in the Mahāyāna)* it is said, “That which is spoken of as Dharma, is called the heart of living beings and it relies on this heart to manifest the meaning of the Mahāyāna,”’ replied the master.

The monk also asked, ‘What is meant by the great scrolls of the *sutras* [in the heart] all [fit] in a mote of dust?’

The master replied, ‘The rolls of the *sutras* are the wisdom, as a *sutra* says, “There exist great scrolls of *sutras*, equal in number to those in the three thousand thousand great universes, all [fit] inside one mote of dust.” This one mote of dust is the dust of one thought-moment in the heart. Therefore it is said, “In the dust of one thought-

moment, *gathas* as numerous as the grains of sand [in these universes] are recited.” Contemporary man understands nothing of himself.’

The monk asked again, ‘What is the great citadel of meaning, what is it that is called the sovereign of the great meaning?’

‘The body is the citadel of the great meaning, the heart is the sovereign of the great meaning. A *sutra* says, “The many listeners are good in [understanding] the meaning, not good in explaining it.” Explanations are birth and death, but the meaning is not about birth and death. The meaning has no shape or form and is beyond explanations. The heart is the scrolls of the great *sutra*, the heart is the sovereign of the great meaning. If the heart’s [capacity for] discernment is not understood, he is not called good in meaning, but is only someone studying words,’ said the master.

‘The monk also asked, ‘In the *Diamond Sūtra* it says, “The nine types of living beings all enter the nirvāṇa-without-remainder.”¹⁹⁸ It also says, “Truly, there are no living beings who obtain extinction.” How to penetrate and understand these two excerpts from the *sutra*? People explain this all by saying that truly, living beings cross to the other shore [of liberation], only they are not received in the form of living beings. Still in doubt and unable to decide, may the master please explain.’

The master replied, ‘The nine kinds of living beings are all in one’s own body, ever creating, ever coming to completion and so, that which arises as the egg is from ignorance; from the cocoon of affliction the embryo is engendered; from the fresh lubricants of the waters of desire comes the moisture-born being; anger suddenly arising is the transformation-born being. Awakening then is Buddha whilst the infatuated are referred to as living beings. Bodhisattvas are the heart, moment to moment, for the sake of living beings and when they realise in the heart, moment to moment, that essence is void [of self-nature], this is called ferrying beings over [the stream of birth and death] to the other shore. The wise, out of their own root reality, save [living beings] before they take form. Since the void has not yet taken any form, this is knowledge of the reality that there are no living beings to be ferried across.’

A monk asked, 'Is language the heart?'

'Language is *karmic*, it is not the heart,' replied the master.

'What is the heart then, apart from *karma*?'

'Apart from *karma* there is no heart,' said the master.

'Since there is no heart apart from *karma*, what is the heart then?'

'Heart has no shape or form, yet it is not apart from language. Heart is forever extremely deep and quiescent; it responds in freedom. A patriarch said, "When it is understood that heart is no-heart, this is the beginning of the liberated heart of the heart-dharma."¹⁹⁹

A monk asked, 'Why is meditation and wisdom practised equally?'

The master replied, 'Meditation is the essence, wisdom the functioning. From meditation wisdom arises, from wisdom, the return to meditation, just as water and wave are of one body, even without a before or after, so it is called the equal practice of meditation and wisdom. Oh sons who have left the home life! Do not search through words, chasing up phrases; walking, standing, sitting and lying are truly the functioning of your [Buddha] nature, so where would it be possible not to be in mutual accord with the Dao? Once and for all now, desist and enjoy peace. If the wind of the outside world is not followed, then the heart-nature's waters will forever remain of themselves deep and tranquil. No more now, take good care!'

28.6 Sayings of Imperial Preceptor Fenzhou Dada Wuye

(*Funshū Mugō*)²⁰⁰

The Imperial Preceptor, Dada Wuye of Fenzhou (Shanxi, Shanzhou) ascended the hall, where a monk asked, 'The twelve divisions of the teachings have spread throughout this land, and those who have obtained the fruit of the Dao are not even one or two, so what does the Patriarch's teaching to the East amount to – this alternative song of the profound [Chan] school, pointing directly to the heart of man, seeing into his nature and becoming Buddha? Surely the World-

Honoured One's expounding of the Dharma has yet to be exhausted? Just like the many eminent monks of olden times, practising and penetrating the nine streams [of the ancient philosophical teachings] and the Buddhist Tripitaka completely, such men as [Dao] Sheng, [Seng] Zhao, [Fa] Rong and [Seng] Rui,²⁰¹ all were born of the spirit – how could they not obtain knowledge of the Buddha-dharma far and near? This fellow, mediocre and dull-witted, would like to have a pointer from the master.'

The master replied, 'Never yet has any Buddha come into the world and not granted the one Dharma to men, but the medicine is bestowed in accordance with the sickness, so there came to be the twelve-fold division of the teachings, likened to replacing bitter cucurbit plants with sweet fruits, to weed out your and all men's *karmic* roots, all of which are not actually real. The transformations of the spiritual penetrations and the one hundred thousand dharmagates, shapeshift into those heavenly demons of the heretics, whilst the two ornaments of merit and wisdom serve as the destroyer of the attachment to the blockage, which would enable the beholding of the void. If there is no understanding of the Dao, of the meaning of the patriarchs, what would there be to discuss concerning the venerables Sheng, Zhao, Rong and Rui? Those of today who explain Chan, explain Dao, are as numerous as grains of sand, discussing Buddha, discussing heart, in their millions, yet when not one mote of dust is yet gone, there will be no evading the revolving wheel [of birth and death]. Unable to forget the thinking mind, everything will necessarily sink into the dust. These kinds of people cannot be aware of the fruits of their own deeds, [their] foolish speech benefits themselves to impress others, calling themselves the elite and equal in rank to those distinguished elders of old. They only talk of everything that touches the eye being nothing but Buddha- things, of the places where the feet are set down as the sanctuary of the Dao, but what is practised is not up to the five precepts and the ten kinds of wholesome behaviours.

'It is seen that the words of ordinary folk mistrust the two vehicles and the ten stages of the bodhisattva and even the unexcelled flavour of the gee [of the Buddha's teaching], regarded as precious and incomparable. When meeting such people, it is turned around

and becomes a virulent poison. [Daoxuan] of Nanshan²⁰² himself, did not sanction this [kind of behaviour] as pertaining to the great vehicle of the Mahāyāna. The flow of learned words, the sharp contention between tongue and lips, debating like drums, of things without sense, to feel equal to those elders of old – truly this causes suffering! Only by retreating from being a lofty scholar, to come rather, to understand that a pillow of stone, to wash in a flowing stream, is come to by abandoning those advantages of an official salary, so that, should there even be a plan to pacify the people of a peaceful empire and should a summons arrive by imperial order – still there would be no compliance. As for our Chan School, our road is quite different! Regard those ancient men of the Dao, after coming to the essential, in thatched huts or caves, cooking food in a pot with broken legs, passing twenty years, thirty years, fame and fortune finding no room in their breasts, wealth and treasures were not lodged in their thoughts; completely forgetful of the world of men, hid in grottos and mountain thickets, as being without a trace. Sovereigns might summon, but come they did not; all the lords might invite them, but go they did not. So how is it that all my generation is so greedy for rank, in love with profit, sunk in the world's ways like petty street hawkers striving for a pittance, whilst forgetful of the great fruit? How is it that tenth stage worthy [bodhisattvas] do not penetrate the principle of Buddhism, are not even equal to a broad-minded ordinary man? Truly there is no such thing as this principle; others describe the Dharma in terms of clouds or like rain, as if being berated by Buddha and see into the [Buddha] nature as if through a partition of fine silk gauze; or, just for the sake of feeling the existence of sagely logic, are unable, at this moment, to go beyond the effects and causes of saintly feelings, beyond all imaginary traces. The worthy ones of old, ancient virtuous ones, greatly knowledgeable eminent men, broadly intelligent on the past and present, had completely penetrated the net of the teachings. Now, due to the difficulty of being unable to distinguish water from milk in the discernment of the knowledge in the *sutras*, since there is no clarity concerning one's own principle, they just quieten the thoughts in search of the truth. Alas! Obtaining the body of a man is like earth

under the fingernails, to lose the body of a man, like losing the whole of the great earth, truly sad!

‘Supposing there were someone awakened to the principle, possessing whole knowledge, whole understanding, yet, not knowing the rules within the matrix of awakening, enters the gates of principle and then calls this the boon of leaving the world, makes the rounds of the mountains, by the banks of streams, negligent of upper career prospects – this still does not cause the heart’s outflow of afflictions to be exhausted, for the ground of principle is unclear; vainly reaching old age and death without success, months and years have been passed in futility. Moreover, intelligence is unable to resist *karma*, sterile wisdom is not yet able to avoid the bitter wheel, for, even supposing a talent equal to Aśvagosha, an understanding equal to Nāgārjuna, it would only amount to one life, two lives, of not losing the human form. The six roots, contemplation of former lives, all purified so as to comprehend everything heard, and being born a nobleman, what more would there be to desire! Yet the gap with the Dao is far and wide. Discussing existence with brothers, voidness is not discussed, the mouth only there for food, clothing for the body, all is deception, slandering the sages, getting the heart wisdom-eye of others and scrutinising it, like drinking pus and blood. But all that which was first acquired has necessarily to be repaid to others.

‘Those who possess the fruit of the Dao will quite naturally win the faith and support of others, whilst those who have not received it study *prajñā* wisdom and the bodhisattva way, acquiring nothing but self-deception, like walking on thin ice, or setting foot on the sharp blade of a sword. When approaching the end of life, if even one feeling, pure or impure, is not exhausted, the smallest speck of a thought not yet forgotten, then inevitably the thought will be received in the life to come, built into the five *skandhas*, whether to materialise as the fetus of a donkey or a horse in the womb; par-boiled in a cauldron of hot water in hell, then fried thoroughly in oil, so that everything ever remembered, reflected upon, understood with wisdom, is all completely lost in one moment – a gnat before and again a gnat. Even with good causes, the fruits might be bad, so how to estimate the prospects? Brothers, only on account of hankering after desires do these become second nature, and attached to the

twenty-five realms of existence,²⁰³ there is no time to fulfil [the potential for Buddhahood]. Patriarch Bodhidharma saw that the beings of this land possess the root nature for the great vehicle of the Mahāyāna and only transmitted the seal of the heart by pointing to the deluded passions. Those who came to this do not differentiate between sacred and profane, between the foolish and the wise, for much vanity is not comparable to solid reality. The true men of today go directly to this liberation, abruptly put to rest the myriad attachments and going beyond the stream of birth and death, return to the everlasting norms. The numinous radiance alone shines, for things causing anxiety no longer have a hold. Walking alone in the three realms, majestic and imposing, what use would a six-foot body, lustrous jewels of amethyst and gold, brilliant pendant and a wide long tongue [with which to broadcast the Dharma] have? “Looking at my material body is going the wrong way.”²⁰⁴ Even if there were a family [of followers], stately and dignified, acquiring such is not pursued, neither do mountains, rivers and the great earth hinder the penetration of the eye. Acquiring all the great realms of the world, once heard, a thousand awakenings [follow], for it has absolutely not the value of a one-time meal. Now all of you, if it were not so, then the Patriarch’s coming to this land would have been extremely harmful and beneficial. The benefits are that amongst hundreds of thousands of men who are sunk, there is one or half a one worthy to be a vessel of the Dharma. As for the harmful effects, they have already been explained. To comply with others and practise in accordance with the teachings of the three vehicles does not hinder the further acquisition of the four fruits [of the *arhats*] and the three degrees of worthiness [of the bodhisattvas], which is why an ancient wise one said, “Understood, then all *karmic* obstructions are nullified; not understood, then still necessary to repay previous debts.”

28.7 Ven. Chizhou Nanquan Puyuan (*Nansen Fugan*)²⁰⁵

Ven. Nanquan Puyuan (748-843 CE) of Chizhou (Anwei) ascended the hall and said, 'To all of you – this old monk, from his eighteenth year on, understood how to get to work with life. So those who have understood how to get to work with life, step forward, discuss and share, then people living in this mountain temple may begin to understand.' After quite a silence, looking round at the assembly, the master, palms together, said, 'Keep well now, nothing to do but each one to practise for himself.'

The assembly however, did not disperse, so the master continued, 'If sagehood is regarded as too awesome, stop trying to estimate its greatness, for people will still not be able to cope with it. I, however, am not that man; he, moreover, is not me; what does he have to do with me! Those experts in the *sutras* and *shastras* say that the dharma-body is the ultimate basis, called the complete penetration of principle²⁰⁶ and the complete penetration by proper understanding (義). Likewise, the old monk was in former times admonished to return to the origin, to go back to the source, such was the confluence leading to calamities! Brothers, in recent times Chan masters have been too numerous; looking around for a simple dullard, he is not to be found, which is not to say that there are absolutely none at all, but only a few perhaps. So if there is one such here, come forward to discuss and share. In aeons of nothingness, are there still men practising the Way? Is there, is there not, activity? Needless to say, your usually artful lips and cutting tongue, coming up with questions, has really nothing to say. Why not come forward? No discussion of the subject of the Buddha's appearance in the world? Brothers! People of today are walking around carrying Buddha. Hearing the old monk saying, "Heart is not Buddha, wisdom is not the Dao," all heads then get together and deduce that the old monk has no basis upon which to extrapolate. When you can materialise a piece of empty space and make a club out of it to bash the old monk with, then it is allowed to dispose of [such pronouncements].'

At that time a monk asked, 'From the patriarchs to great master Jiangxi [Mazu], all have said, "Just this heart is Buddha," and "the ordinary heart is the Dao." Now the venerable sir is saying, "Heart is not Buddha, wisdom is not the Dao." The student is completely full of

doubts now, so may the venerable sir please be compassionate enough to give a pointer.'

The master, voice raised, said, 'If you are a Buddha, then stop with wading about in doubts and plying the old monk with questions! Where is such a deviant fellow, harbouring doubts about the Buddha, coming from? Furthermore, the old monk is not a Buddha, nor has ever seen the patriarchs, so, saying such things, go then and seek the patriarchs for yourself!'

'The venerable sir says such things, but what support can be obtained from teaching the student like this?'

'You, quickly, hold space in the palm of your hand!' replied the master.

'Empty space is without movement or form, so how to hold it?'

'You saying that it is without movement or form, it has already moved on,' said the master, 'and explaining empty space to you, that it is without movement or form, that is all your deluded seeing.'

'If empty space, without movement or form, is deluded seeing, what was this fellow holding fast to just now?'

'Since you already know not to talk of holding on to something, what do you plan to rely on?' asked the master.

'If "Just this heart is Buddha" is not so, is it the heart which gives rise to Buddha?'

The master replied, "'This heart is Buddha, this heart gives rise to Buddha" – deluded calculations all, such as everybody speculates over. Buddha, this wisdom of the heart, is sovereign of the assembled whole, subtly functioning when it faces phenomena. Oh virtuous monks, do not give heed to "heart," to "Buddha," for as soon as understanding is obtained it becomes fixed in boundaries, which others then make into something, calling it either clever or foolish. Therefore the great master of Jiangxi [Mazu] said, "It is not heart, not Buddha, not a thing," such moreover, is the teaching to be practised and continued by the men who will come after you. The students of today, wearing robes, deviants vacillating over idle affairs – would they ever come to something?'

'Since "It is not heart, not Buddha, not a thing," whilst the venerable sir has just said "Heart is not Buddha, wisdom is not the Dao," it is still not understood what is going on.'

The master replied, 'You do not heed the fact that "Heart is not Buddha, wisdom is not the Dao," but the old monk has not come across the heart, so where could it be?'

'Since absolutely nothing is attainable, how does it differ from the great void?'

'Since there are no objects, what can be compared with the great void? Also, who teaches about difference or no difference?' said the master.

'But it is surely not possible to negate [the statement] "It is not heart, not Buddha, not a thing."'

'If you understand it like that, it still turns into heart and Buddha,' said the master.

'May the venerable sir please explain,' asked the monk.

'The old monk himself does not understand it,' replied the master.

'Why is it not understood?'

'Tell me, what to say?' said the master.

'Then it is not possible for the student to understand the Dao,' replied the monk.

'Understand what Dao? And even, what is understanding?'

'No idea,' said the monk.

'No idea, that is good. Better than grabbing hold of the old monk's words and calling yourself a man with powerful aids to understanding (*yitong* 依通), so that even seeing Maitreya coming into the world, he could have his hair singed off,'²⁰⁷ said the master.

'How to bring this over to the following generation then?'

'Just you look to yourself, do not be concerned about the following generations,' replied the master.

'Earlier it was stated that it was not necessary for this fellow to understand the Dao, now again the command is to look to oneself – this is not yet understood.'

'You hope for profound understanding, subtle understanding, but what do you understand by this?' asked the master.

'What is subtle understanding?'

'Still wishing to learn the old monk's words, but even these words are the words of the old monk. What about the venerable monk's?'

'Were this fellow to understand for himself, then the venerable sir would not have to be troubled or asked for a compassionate pointer.'

The master replied, 'People should not be directed east or west in order to deceive them. Why did you not come to question the old monk when you were a babbling nipper? Now, having become so clever, you tell me that you do not understand, so what is to be done? If you had told me, after you came into the world, that you have left the home life to become a Chan master, what was that state of affairs before having left the home life? Let us talk about this for a moment.'

'At that time this fellow knew nothing.'

'Since nothing was known, what knowing is there to be acquired?' asked the master.

'Since there is no knowing to be acquired, is this not knowing?'

'What are these words – knowing, not knowing?'

'Coming here, this fellow has turned into not knowing,' said the monk.

'If you do not understand, how much more do I not understand,' said the master.

'This fellow is a student and does not understand, the venerable sir is a good friend who understands and knows,' replied the monk.

'This chap,' said the master, 'talking to him, he does not understand – who is talking about a good knowing friend? Do not be so clever; take a look at the venerable elder of Jiangxi who, when still alive, had a student-scholar who asked, "What about water, which is without sinews and bones, yet can support a boat of ten-thousand *hu* (c. 150 tons)?" Elder Jiangxi [Mazu] replied, "There is no water here, nor boat, so what is this talk of sinews and bones?"²⁰⁸ Oh brothers, that student-scholar just remained quiet; can that not save energy! As said many times before, Buddhas do not know the Way, I myself have to practise the Way, so what use is knowledge?'

'What is this practice?'

'It cannot be thought out, so to talk to people about such a practice, such a process, is very difficult,' said the master.

'Is it actually necessary then, for a student to engage in practice?'

'The old monk cannot stop you,' replied the master.

'So how should this fellow engage in practice?'

‘Essential is to walk the Way and just walk on, do not seek by merely following in another’s wake,’ said the master.

‘If it is not through the guidance of a good understanding friend, then there is not anything which can be understood. The venerable sir is always talking about engaging in practice, that it needs to be understood from the beginning, that if it is not understood there is a descent into those laws of cause and effect, from which there is no freedom. Since engaging in practice is not yet understood, can a descent into this law of causality be avoided?’

‘To discuss this is even more unnecessary; when discussing practice, where would it not be possible to engage in it?’ replied the master.

‘How to succeed in that?’

‘You will not succeed by following in the wake of another,’ said the master.

‘The venerable sir has yet to explain. How should I seek?’

‘Even with an explanation of where to seek, to have you go from morning until night, abruptly here, going there, you still would not ponder whether it is possible or not to go that way. Other people cannot know that for you,’ said the master.

‘Going here, going there, would one not ponder that?’

‘Who could say then whether it was right or wrong?’ replied the master.

‘The venerable sir always says, “There is no place to which I cannot go and others cannot hinder me, this is called the samādhi of free access everywhere, the universally manifesting material body” – is this not the principle of the Way?’

‘When the discussion is about engaging in practice, what situation would not be accessible to that? Getting it or not getting is not even talked about, nor is samādhi talked about,’ said the master.

‘What is the difference between there being Dharma and acquiring the bodhisattva way?’

‘There is no question of difference or no difference,’ answered the master.

‘That which the venerable sir defines as engaging in practice is demonstrably different from Mahāyāna teachings – how this has come about is not yet understood,’ said the monk.

‘Regardless of whether it is different or not, this [difference] has not come from study. If it is about discussing the teachings, there are Sutra-masters to go to, whose learning is really greatly admired, so would it not be better to go and listen to them?’ said the master.

‘So, what, after all, is there for the student to understand?’

The master replied, ‘What you have asked about has merely to do with causality, seeing it you still cannot find [a solution]. Cause is an affair understood through the six sense gates; only when you come to understand this from the side of a Buddha can you and I discuss this.’

The master said, ‘Brothers, do not remain in such searching, do not grasp the sayings of the ancients in such a way; practise the bodhisattva-practice, the practice for each individual. The heavenly demon, [Mara], at the head of all his votaries, is forever following after the bodhisattvas, searching out their heart and then, arising there, plans attacks and downfall. Even passing through aeons without number, he is unable to see a different situation for one moment. Even with dependants offering homage and bringing offerings in praise, and amongst those who seem to be just entering the practice stage, it would be to no avail either, not to mention cutting off all achievements. Even Mañjuśrī and Samantabhadra did not discuss this. Brothers, why talk about practice? The man who practises just one day cannot succeed. These days deviant monks go about, year in, year out, only seeking an ideal – why flap the lips vainly, clap the tongue, in order to explain?’

‘How can this fellow come to observe that very time, when there were no names for Buddha, no names for living beings?’

‘You talk of a time when there being no names for Buddha, no names for living beings; that is quickly understood and those words have also been remembered,’ said the master.

‘If the matter is all about the time when the Buddha came into the world, that is not something which cannot be talked about,’ said the monk.

‘What do you want to say?’

‘Even allowing for words, words still do not reach it,’ said the monk.

‘If it is said that words do not reach it, this is reaching it with speech. Your searching like this is futile, what is this thing before you?’ replied the master.

‘If there is no objective thing, who is that man over there?’ asked the monk.

‘If you were not to cite the teachings, how could one discuss Buddha? Since Buddha is not discussed, with whom would the old monk discuss this or that?’ replied the master.

‘If the Dao does not stop, how can it become a causal basis?’

‘That was [the saying] of an ancient and bringing it up these days is inevitable: but I am not him, he is not me, though he may be as happy as can be, behaving like a raccoon or white buffalo. If you experience one moment of difference (separation), then engaging in practice is difficult,’ said the master.

‘Why is it difficult to engage in practice if there is one moment of separation?’

‘In just one moment of separation, the two roots of gain and loss appear; that is not true (*qing* 情) seeing but follows those causal laws. Furthermore, what does it have to do with one’s share of freedom?’ said the master.

‘The venerable sir is always heard to say that the innate wisdom and transformation bodies²⁰⁹ are not the real Buddha (報化非真佛), nor do they expound the Dharma – what does this mean?’

‘Produced by causal conditions, therefore not,’ said the master.

‘Since the innate wisdom and transformation bodies are not the real Buddha, is not the dharma-body the real Buddha?’

‘That is already the transformation body (*ying shen* 應身),’ said master.

‘Well, if it is like this, then the dharma-body too is not the real Buddha,’ replied the monk.

‘Dharma-body, real, not real – the old monk is without a tongue to explain it. Tell me your opinion then, say how it is,’ said the master.

‘Apart from the three bodies, what Dharma is the real Buddha?’

‘This chap, contending with an old man of eighty or ninety! As already said to you, asking about apart or not apart is wanting to nail a peg into that empty void!’ said the master.

‘Tradition has it that the *Huayan Jing* is the dharma-body; was it expounded by the Buddha?’

‘What did you say just now?’

The monk was about to ask once more. The master looked around, sighed, and said, ‘If it was the dharma-body, where did you hear it?’

‘This fellow does not understand,’ said the monk

‘Disaster, disaster. Go well now and goodbye!’ said the master.

181 CDL entry **14.335**.

182 The six kinds of rebirth in cyclic [wheel of] existence. Same as 六道: 地獄趣 *narakagati*, or that of the hells; 餓鬼趣 *preta-gati*, of hungry ghosts; 畜生趣 *tiryagyonigati*, of animals; 阿修羅趣 *asura-gati*, of malevolent nature spirits; 人趣 *manuṣya-gati*, of human existence; 天趣 *deva-gati*, of deva existence. DCBT: 138; DDB.

183 These lines, part of a longer poem, were used by Japanese Zen master Dogen, in his chapter on being-time (有時) from his *Shobo Genzo*.

184 CDL entry **6.92**.

185 *Anuttarā samyaksambodhi* 阿耨[多羅三藐三]菩提 *anou [duoluo san miao san] puti*.

186 牒三番羯磨 *die sanpan jiemo*. Ordination or the repentance of transgressions: an announcement [of the cases] is made to the assembly, after which it is put to a vote three times. Also written as 三羯磨.

187 三輪空施 *sanlun kongshi*, the triple voidness or non-merit of gift, donor and recipient.

188 Usually and erroneously called the ‘Consciousness Only School’ ‘...no Indian Yogācāra text ever claims that the world is created by mind. What it does claim is that we mistake our own projected interpretations of the world for the world itself, i. e., we take our own mental constructions to be the world.’ See Dan Lusthaus, *Buddhist Phenomenology*, p.534.

189 Guo Xiang 郭象 (265-316 CE), a commentator on Zhuangzi. Chun Ying 春鸚, n. d.

190 For King Xuan of Qi see Mencius, book I. A.7, tr. D. C.Lau, Harmondsworth: Penguin, 1970; 1988, p.54-5.

191 三觀 *san guan*, the three viewpoints in a single thought. A type of Tiantai 天台 meditation in which one views a phenomenon from three viewpoints within the

same instant: (1) empty 空; being produced by various causes, it is in its essence devoid of any permanent existence and is therefore empty. (2) provisional 假; nevertheless, it does have a real, if only provisional, immediate existence. (3) the mean 中; since the phenomenon is a blending of both empty and provisional, it should be seen as occupying a midway position between both poles. DDB: Charles Muller.

- 192 T.474.14.526b01:謂止心。止心者以不得也。非不然也。何以不得。二見不得。謂內見外見是無所得。
- 193 A popular Tang dynasty commentary on the *Diamond Sūtra* by Daoyin 道氤 (668-740 CE).
- 194 Heavenly eye, knowledge of previous lives, knowledge of the extinction of the afflicting pollutants.
- 195 'The six sense fields become the six supernormal powers,' see Dazhu Huihai's entry, **6.92**.
- 196 No longer extant.
- 197 'Sustained awareness' lit. dharānis, 總持 *zong chi*, = 陀羅尼 *tuo luo ni*, i. e. sustained clarity of awareness of the way things really are.
- 198 無餘涅槃 *anupadhiśeṣa, nirvāṇa* without residue [of *karma* or suffering].
- 199 This is the transmission verse of the Sixth Indian Patriarch, Michaka (**1.13**), 'Understanding Heart as no-Heart / Is to begin to understand / The Heart of the Heart-Dharma,' vol. 1, p. 91.
- 200 CDL entry **8.124**.
- 201 Daosheng, (355-434 CE); Sengrui (378?-444?); Sengzhao (384-414); Farong (594-657).
- 202 Daoxuan (596-667 CE) 道宣 was an influential master, author and father of the *Vinaya* in China.
- 203 二十五有 The twenty-five forms of existence, fourteen in the desire realms 欲界, seven in the realms of form 色界, and four in the formless realms 無色界.
- 204 Oblique reference to the *Diamond Sūtra* ... 'he who uses physical senses to see me ... cannot see the Tathāgata' T.8, n.235, 752a17.
- 205 CDL entry **8.126**.
- 206 *Lijin sanmei* 理盡三昧.
- 207 Get the better of him.
- 208 The dialogue appears in **6.91**, vol. 2, p. 143.

209 The Sixth Patriarch said, 'The Three Bodies are the Pure Dharmakāya, which is your inherent nature, the completely fulfilled Saṃbhogakāya, which is your [innate] wisdom and the myriads of Nirmāṇakāya (transformation bodies), which are your deeds.' **5.78.**

28.8 Sayings of Ven. Zhaozhou Congshen (*Jōshū Jūshin*)²¹⁰

Ven. Congshen (778-897 CE) of Zhaozhou (Shangdong, Zhao *xian*) ascended the hall and said, ‘A gold Buddha does not withstand a furnace, a wooden Buddha does not withstand fire, a mud Buddha does not withstand water: the real Buddha sits within. *Bodhi, nirvāṇa, thusness, Buddha-nature* – all are garments affixed to the body, also known as afflictions. No questions about them – no afflictions. Where then would the realm of pure reality be found? When the one heart does not give rise [to these], then the myriad things will be found to be without fault – you only need to investigate carefully and sit in alert meditation for twenty or thirty years. If the Dao is still not understood, then cut off the old monk’s head. Dreams, illusions, unsubstantial flowers, why toil to acquire, to grasp them? If the heart is not separated then [it and] the myriad things are of one and the same nature, but since this state is not to be found on the outside, how could it be appropriated? Like sheep, grazing randomly and peacefully chewing.

‘When the old monk was at Ven. Yaoshan’s (11.234), he said, “When somebody asks a question he is told to hold his tongue.” The old monk also teaches to hold the tongue. Take me as being defiled, do not take me as being pure – like a hunting dog only wanting food. Where is the Buddha-dharma? There are thousands of people here, fellows looking for Buddha and amongst all these way-searchers there is not one equal to the King of the Void (Buddha). Do not allow the heart to contract a sickness difficult to cure. In a time when there were yet no worlds, this nature (*xing* 性) already existed and at the time of the destruction of the worlds, this nature will not fall into destruction. After the old monk had once seen into this, there was no longer another man, only the one, original self.²¹¹ What use then, to

go seeking things further on the outside? Just at such a time, do not turn the head, confuse the brains, for by turning the head and confusing the brains, it will be lost.'

A monk present asked, 'The master has said, "At the time of the destruction of the worlds, this nature will not fall into destruction." What is this nature?'

'Four elements, five *skandhas*.'

'But these are also subject to destruction, what about this nature?'

'Four elements, five *skandhas*,' said the master.

(Textual comment: Fayuan said, 'Is it one, is it two? Is it destruction or non-destruction? How to understand this? Try to cut through and see.')

28.9 Sayings of Ven. Zhenzhou Linji Yixuan (*Rinzai Gigen*)²¹²

Ven. Linji Yixuan (c. 787-866 CE) of Zhenzhou (Hebei, Zhengding) addressed the assembly, 'Students of today should be clear about acquiring genuine insight for themselves. If the insight is acquired by oneself, then it is not sullied by life and death; coming and going in freedom, there will be no need to search from others, for the awakening will be one's own. Now the stream of the Dao must not be blocked by delusion – if it is necessary to act, act. If that does not succeed today, where is the sickness? The sickness lies in not trusting oneself. If there has been no success in trusting oneself, then there is the constant hustle and bustle of following everything in the objective world. Venerable monks, if it were possible to quieten the heart that scurries around, searching in every thought, there would be no difference from the masters and patriarchs. Do you wish to make acquaintance with the masters and patriarchs? It is the one in front of my eyes, listening to the Dharma, but students who do not come to self-trust, scurry about outside, searching – but what can be acquired there is only book learning, a heaven away from those masters and patriarchs. Do not blunder about, venerable monks: if it is not come to right now, then a thousand lives, ten thousand aeons

transmigrating through the three realms, subject to circumstances good and bad, will end up back in the belly of an ass or a cow. What is the difference between the men of today and the sages of old? What do we lack? The six spiritual emanations of the Dao (senses) have never yet ceased – when seen like this, one would be a man of no outstanding affairs for the whole of a lifetime. One moment of the pure light is the dharma-body of the Buddha (*dharmakāya*); one moment of the light without discriminations is the innate wisdom body of the Buddha (*sambhogakāya*); one moment of the light of non-separation is the body of the myriad deeds of the Buddha (*nirmāmakāya*). These three bodies are in the ones before me, listening to the Dharma at this moment; by not seeking outside, the beneficent three-fold activity of body, speech and thought is present. According to the teachings, this threefoldness is regarded as the ultimate principle, but this mountain monk says that they are three names. So it is explained that the [Buddha] body is appropriate behaviour, is based in its field of activity and accords by definition with *thusness*. The dharma-body (*thusness*) and its field of activity, clearly realised, are light-filled reflections. It is necessary therefore, venerable monks, to recognise that the one playing with the light-filled reflections is the original source of all the Buddhas, that all streams of the Dao return home. Venerable monks, the body of the four great elements can neither expound the Dharma nor hear the Dharma; the Void can neither expound the Dharma, nor hear the Dharma – it is you, clearly before me, shining alone, without form, that expounds the Dharma, hears the Dharma. And so this mountain monk says to you that within the sphere of the body of the five *skandhas* exists a true man²¹³ of no rank, of dignified appearance, not separated by the distance of a hair's breadth. Why is he not known?

‘The Dharma of the heart has no form and penetrates the ten directions: in the eye it is called seeing, in the ear, hearing, in the hand, it grasps, in the foot, strides forth. If the [intentional] heart is not present [in these] then liberation is everywhere. With a mountain monk's insight, cut off the heads of the *sambhogakāya* and the *nirmāmakāya* Buddhas. Then a tenth stage (highest) bodhisattva, heart fulfilled, seems like a menial worker; the bodhisattvas of universal awakening and miraculous awakening²¹⁴ seem as if in shackles and

carrying the cangue, an *arhat* or pratyekabuddha like a piece of dung, *bodhi* and *nirvāṃa* like a tethering post for donkeys and horses. Why is this so? Just because the vanity of the three incalculably long aeons [it takes to become a Buddha] has not been penetrated, this obstruction exists. If the genuine flow of the Dao is followed, it is absolutely not like this.

‘Briefly addressing everybody today in rather hesitant speech, to look to yourselves, how near or far things are; but time is short and everyone must work for themselves. Now take care!’

210 CDL entry **10.195**.

211 *Zhurengong* 主人公.

212 CDL entry **12.256**.

213 真人, *zhen ren*, a Daoist term – the spiritualised human heart.

214 等妙 The two supreme forms of Buddha-awakening 等覺 and 妙覺, the 51st and 52nd stages of the Mahāyāna. A Buddha is known as 等妙覺王, king of these two forms of universal and supernatural illumination.

28.10 Sayings of Great Master Xuansha Zongyi Shibei (*Gensha Shibi*)²¹⁵

Great master Xuansha Zongyi Shibei (834-908 CE) ascended the hall and said, 'Great Void, sun wheeling round, established by all men. Great Void, seen now – what are men doing, filling the eyes yet unable to see, filling ears yet unable to hear? Not being able to look into these two – that is a dozy fellow. If penetrated clearly, then sitting is finished with sacred-profane, sitting is finished with three worlds, dreams and illusions of body and heart; not one thing, even the size of the point of a needle, is allowed in, neither by affinity nor by opposition. Even if all the many Buddhas should come into the world, employ unlimited spiritual penetrations and transformations to establish a net of many teachings, still there would never be one hair's breadth of a measure to add, for these are merely the gates set up to establish faith in beginning students. Is this understood? Water fowl, forests, know this very clearly but it is understood by very few humans, no trivial matter. Deva-demons and deviants alone fail to live up to feelings of gratitude and loyalty; heavenly beings and those in the six destinies²¹⁶ are cheating and deluding themselves. This business is not to be recommended to the monks of today, fellows who capsize and make all kinds of illusory mischief, floating about in the ocean of birth and death – when will there ever be an end? In your own house, fortunately, is this broad gate [of the Dharma], nor is it possible to transmit it, even less can one find, from out of this body of five composites, a ruling official: still dreaming about that? Even with many fields of activity, who would be acting the ruling official? The great earth could not carry that, the Void not embrace it. How could this be a trivial matter? If there is a wish to penetrate, then just penetrate clearly here and now, but worthy monks are not encouraged to seize hold of even one little mote of

dharma-dust, not encouraged are worthy monks to discard even one dharma the size of a single hair – understood now?’

A monk present asked, ‘What is the message of the Chan lineage of old?’

The master remained silent. The monk repeated the question. The master bawled at him.

‘By which expedient gate then, may the pupil be guided to enter?’

‘Entering is the expedient means,’ answered the master.

‘When a person with a beginner’s heart comes, how does the master show the Way?’

‘Where does the beginner’s heart come from?’ replied the master.

A monk asked, ‘The student is newly arrived at the temple, may the master please give instructions.’

The master pointed his staff at him.

‘The student does not understand.’

‘When I treat you in such a way, it is the contrary of wishing to repress people. If it is really a matter of wishing to undertake this self-knowledge, then no matter if it is a beginner entering the monastery, or whether there are long-serving monks, for all the Buddhas of the past there is no difference. It is like the waters of the great ocean, in which fish and dragons are swallowed and spewed out, from birth to old age they are benefited, all completely equal. So it is with the Way – from the first aspiration of the heart to the ancient Buddhas, all is equal. Nevertheless, you have from beginningless aeons stirred up all foolish illusions, which have knotted together into sufferings, just like people seriously ill, whose hearts rage with fever and melancholy, an upside-down confused perception in which nothing is real. The world seen right now is also like this, for that which faces you as the root nature has turned out to be a completely upside-down view. The ancients, by means of an exquisite medicine, cured the sickness, administering it in ten stages, though complete clarity, with full knowledge, is not yet – and not so easy – to attain. To regard the ancients like this is like mourning for one’s deceased mother, and today the brothers see it just so: are there any men anywhere to obtain this for you? Time spent in vain is to be regretted, so why impede close self-scrutiny? Investigate yourselves

in detail, until there are no limits to your strength. You yourselves must put to rest all restraints, even when the bud has yet to sprout, for the plant is already in place. If all our neighbours were gathered together to beat the drum, and rice were being distributed to the living, then take this as the beginning of seeing off the living to the world of the dead. Cheating yourselves the whole life long – where is the profit in that? It is necessary to take up true knowledge. No more now, keep well!

215 CDL entry **18.477**.

216 六趣 The six directions of reincarnation, (1) of hells; (2) of hungry ghosts; (3) of animals; (4) of malevolent nature spirits; (5) of human existence; (6) of deva existence. DCBT:138.

28.11 Sayings of Ven. Zhangzhou Luohan Guichen (*Rakan Keijin*)²¹⁷

Ven. Luohan Guichen (867-928 CE) of Zhangzhou (Fujian) ascended the hall where the assembly had long been standing. The master said, 'All worthy monks, no need to ruminate with bowed heads, for such pondering will not reach it, which is just to say, picking and choosing is not necessary – is it possible to eke out a living like this? Where would you eke out such a living? Try to speak out! Could there be a dharma close to you, or a dharma far away from you, the same as you, different from you? If it is like this, why compound difficulties? Not being offspring of great men, muddle-headed and garrulous, without the smallest ray of spiritual presence, you fear men might ask [Dharma] questions of you. I have always told you that, arrived at awakening, the human "I" is gone; revealed is a future given, for you to examine this yourselves, so why not directly consent to this? Not to do so is to take the puddles in the hoof-prints of an ox as the great ocean. Buddha-dharma is everywhere in the myriad worlds; do not mistake foolish notions in this lump of heart-flesh with the outer reaches of the cosmos. This seeing, hearing, feeling, knowing, thinking and sensation, is absolutely not wrong, but merely nodding the head and saying "I have got the truth", is not to get it at all. Just like an ancient wise one saying of this business, "only I can know" – but what realm is this, is it also recognisable? Is it not that I see you, you see me? Do not misunderstand: if it is this "I", then this I is subject to birth and death. The body exists and so it is alive; body no more, then it ceases to exist. This is why the ancient Buddhas say to you people of today, that by the existence of various dharmas, various dharmas come into being; when various dharmas do not exist, various dharmas perish completely. Do not take this superficially. The matter of birth and

death is a great one, and it is not possible to do away with it, even given various auspicious signs; if the [attachment of] the senses is not routed, the immaterial aggregates²¹⁸ will likewise cause your bones to stick out. Do not say that the five aggregates are originally void, neither let such an explanation of voidness leave your mouth; therefore it is said that it is necessary to come to an intimate penetration, to the actual concrete truth. Furthermore, it is not that the old teacher is the first to talk like this now; the sages of old had announced it, calling it the radiant, adamant, mysterious, inconceivable treasury, covering heaven and earth, engendering all commoners, nurturing the sages, penetrating past and present – who does not have a share in this? Since it is like this, who is there to rely on? And so, through the compassion of all the Buddhas, seeing our helplessness, the gate of expedient means was opened, revealing the mark of true reality, as I too [open the gate of] expedient means today – but do you understand? If not understood, do not go off track under the influence of convoluted thinking!

A monk asked, ‘May the master please speak of the expedient means of the Chan School.’

‘Expedient means are not non-existent, but what do you mean by the Chan School?’

‘Then the student is at fault, asking such a question.’

‘What is your fault?’ replied the master.

Question: ‘Can the Buddha-dharma still undergo refinement or not?’

‘How not to undergo it?’ replied the master.

‘How to refine it?’

‘Buddha-dharma,’ answered the master.

Question: ‘All ways are impermanent; this is the dharma of birth and death. What is the dharma of no birth, no death?’

‘What to do with no birth, no death?’ replied the master.

Question: ‘Bare intention is a fault, but what happens when not intending?’

‘What is the fault in intention?’ replied the master.

‘So there are naturally no afflictions,’ said the monk.
‘Hold your tongue!’ said the master.

Question: ‘What is the host of all circumstances?’

‘What are all circumstances?’

‘Is there not a place of doubt?’

‘Bring the doubt here,’ said the master.

Question: ‘What is just the right time?’

‘What is not such a time?’

‘The student cannot answer that.’

‘What is the verbal blockage?’

The master spoke further, ‘Everybody, such comings and goings from morning ‘til night, causing the heart unrest by being confused through sound and form. If it is sound and form, names and letters, and it is not Buddha-dharma, then what would there be to doubt? If it is Buddha-dharma, not sound and form, names and letters, again, what do you plan to do regarding body and heart, to collect and stabilise them? So if it is sound and form, names and letters, then it is completely sound, form, names and letters; if it is Buddha-dharma, then it is completely Buddha-dharma. Understood? There is no sound different from sound; there is no form different from form; without letters there are no names, without names, no letters. Try looking at the tip of your tongue, the many sounds and forms, names and letters, where do the forms come from, making names with what? The three worlds are so high that it is impossible to stick one’s head out above them to take a look – why is it so incredibly difficult to do that? It is only because everyone is giving rise to their own confusions, making permanence from impermanence, taking deception as awakening, the false as real. Foolishly scurrying about searching outside, only stimulates strange views, spending the whole day in discussion with others and conveniently attributing this to Buddha-dharma, whilst someone not engaging in discussion is called a world-denier. Arriving here, bringing up the subject of the Buddha-dharma and talking of intention, of discriminative thinking, with the crafty movement of thought always searching everywhere

from the beginning – nothing in the mouth but spinning wheels of words, all without sense. The Buddha-dharma is not an intermittent fever; all is understood from your insane knowledge and ordinary feelings, made into right and wrong. Suddenly seeing me picking up a hammer, striking your back with it, you wonder what it is and turn around. Or else, seeing me with a broom, sweeping here and there, think that everything is taken care of. You normally go and search for firewood, so why not turn round and look for awakening beckoning? Venerable monks, the Buddha-dharma does not tend towards the root of thinking nor does it put order into your laps – it is you who have to earn this. I do not presume to lay a trap for beginners, nor a cage for students. Everyone must find out for himself. That is it now, keep well!’

[217](#) CDL entry **21.592**.

[218](#) 想行識 The four immaterial *skandhas*, *vedanā*, *saṃjñā*, *saṃskāra*, *vijñāna*, i. e., feeling, ideation, reaction, consciousness (Soothill, DCBT:251), or, sensation, conception, volition, consciousness DDB.

28.12 Sayings of Chan Master Da Fayan Wenyi (*Honen Bun'eki*)²¹⁹

Chan master Da Fayan Wenyi (885-959 CE) ascended the hall and said, 'Dear venerable monks, what is the use, in these frigid times, of coming up here? Say now, is it good to come or good not to come up? Perhaps a monk will say that not to come up is good, but still, where would not be right, so again, what use to come up here? Another monk might say that there are those who have not reached [awakening], so it is necessary to come to the venerable sir in order to reach it. Oh monks! Can it be said that these two men have come anywhere near the Buddha-dharma yet? In actual fact, monks, nothing has been reached, for not even the smallest step forward has been taken. The ancients called this state the iron hammer without a hole [for the handle], no different from congenital blindness and deafness. Or perhaps another monk might come forward, to say that both men could not have reached it; but why would this be so? It is because they still hold fast to something – that is why it is not reached. Monks, all going on pilgrimage like this, disputing in this state, but seeking what? Is it merely to keep the tongue flapping or to further yet other plans? It is also to be feared that you are holding on, but holding on to what? Is it for the sake of keeping hold on the absolute, or holding on to the phenomenal, holding on to form, or on to the void? If it is about the absolute, how can the absolute be grasped hold of? If it is about phenomena, how can phenomena be grasped hold of? Similarly with form and the void, which is why this mountain monk always tries to point out to monks that all the Buddhas and all the good friends of the ten directions are ever offering helping hands, and that all monks necessarily, at all times, receive this help. When all the Buddhas of the ten directions, ever stretching out their hands, are present, where are all those monks

when receiving this help? So there is still something to understand here, try to understand it well; but if it is not yet understood, do not say that everything is completely clear. Oh monks, deviant pilgrims, it is also necessary to understand the wonderful essence in depth, not merely the shallow knowledge of book wisdom, a temporary illumination. How many times has this mountain monk seen this amongst the assembly! Then there is a kind of monk, obviously not yet aware of himself, who is all over the place, east, west, listening now here, now there, who obtains a few snippets of what has been heard and fashions from these hearings a pretence,²²⁰ giving commentaries to others as if they were his own. Oh monks, all those on this kind of pilgrimage, you deceive yourselves and deceive others. This encouragement is offered to all monks – a clear grasp of the Dao is best, whilst a little bit of rice gruel-wisdom is insufficient to rely on. When all kinds of illegalities and violations are perpetrated in the world, there follows a fall into the deepest hells for unspecified aeons, until the time of release is obtained; when such wrongs are deliberately committed against individuals, then, submerged in a long night in gloomy hells, there will be no release – not to be taken lightly. So this encouragement has been offered by way of the teachings of the ancient sages, because all the situations in life those old sages came across were regarded as pertaining exclusively to one's own heart. As the Sixth Patriarch said, "It is neither the wind nor the flag that moves, but the hearts of the venerable sirs move." Only when it has been understood like this, is it good. Do not put down to personal experience what has not been experienced personally.'

After quite a pause, the master continued, 'All you monks, to let go is practice, to peel off is practice.'

A monk present asked, 'It is for the sake of nothing else that the student asks the master to please speak directly of the Dao.'

'And for the sake of nothing else you are free,' said the master.

Question: 'What is the heart that is not born, that does not die?'

'What is the heart that is born, that dies?' replied the master.

'Why can the student not see this?'

‘If you do not see it, then what is not born and does not die, also does not exist,’ said the master.

Question: ‘What is the main purpose of the Buddha-dharma?’

‘Just to have experienced realisation,’ said the master.

Question: An old wise one, just seeing someone coming, used to shout, “Fault!” – what was the meaning of that old one?’

‘You are not trustworthy, so go and ask someone else,’ said the master.

Question: ‘What were Vimalakirti and Mañjuśrī conversing about?’

‘You do not impede intelligence,’ replied the master.

Question: ‘What is the original meaning of the Dharma being the same as the dharma-nature and therefore it enters all things?’

‘You are a monk on pilgrimage,’ answered the master.

Question: ‘What kind of a man is it who understands spiritual practice?’

‘What kind of a man are you?’

‘If it is like this, then cause and effect do not fall down,’ replied the monk.

‘Stop making wild animal noises,’ said the master.

Question: ‘When the origin of knowledge is [in] the source, what then?’

‘Deceptive words,’ answered the master.

Question: ‘What was it like before light and darkness split?’

‘What was that?’

Question: ‘What is the heart that arises from the many different situations?’

‘Just as you said,’ replied the master

Question: ‘What is the student’s part in the task?’

‘Thanks for pointing it out,’ said the master.

Question: 'After doubts were settled, it seemed like walking on thin ice again, so what is the settling of doubts?'

'Wait until you doubt, then ask,' replied the master.

'The student has doubts now.'

'Who is scared?'

Question: 'How to go further from the unexcelled vehicle?'

'The sound of thunder is enormous, yet there is absolutely no rain,' said the master.

Question: 'What is the ultimate phrase?'

'Suffering.'

Question: 'What is the straight Way?'

'It is to be feared that it is difficult to match this question,' said the master. Question: 'A traditional teaching says that the real dharmabody of the Buddha is like empty space, but in response to circumstances takes on form, like the reflection of the moon on water. How to come to this?'

'How to come to this?' said the master.

'A teaching says that the Buddha expounds the Dharma with a single sound, yet living beings understand it each according to their type. How should the student understand this?' asked the monk.

The master replied, 'You understand very well,' but added, 'This question already misunderstands the words of the ancient, otherwise, why question him? You understand very well, so where is he understood? Could he be within, just a point united with him? Could it be, because he does not understand the question, that it is shot back to him? Moreover, there is no such principle [of the Way], so it cannot be misunderstood. Eliminating these two kinds of comprehension, what would there be left over to discuss? Venerable monks, if these words are understood, then the esoteric methods²²¹ of all the sages are understood too. So, how to understand this? If the single sound that is expounded is understood, but it is not known that it is listened to according to each individual's capacity, could it be said that something had been expounded or not expounded? Wrongly understood means not understood, so how could it be said

that the single sound of expounding the Dharma in accordance with each individual has been understood? There is a way to come to this understanding. Every day ascending and descending the hall in vain, yet without managing to bring people to the task, there is still much to practise before the dharma-eye is obtained. Another ancient said, “All sounds are Buddha-sounds, all forms are Buddha-forms,” how could this not be understood?’

A monk asked, ‘A sound from far, far away calls, may the master please bring it nearer.’

‘What is this sound calling you? Is it the sound of a monk, a layman’s sound, the sound of a worldling, of a sage? Perhaps there is some understanding? Or perhaps there is really no understanding. Monks, a noise is a sound, a noise has form; sound and form are not the issue, so do not take these idly. Monks, if understood then it is utterly real, if not understood, an illusion. Yet when it is understood it is illusory, just as when it is not understood it is utterly real. Another ancient once said to his monks, “Only I am able to understand, there is nothing comparable apart from this.” Monks, completed or not completed, where to go from here? To be or not to be, where to go from here? Principle without phenomena would not come to manifestation; phenomena without principle would not disappear. Phenomena and principle are not two – no phenomena, no principle; no principle, no phenomena. How to share these observations with the venerable monks – if it is still not understood, then it were better to rely on the words of the ancients. One such ancient, seeing the monks unable to come to it in any way, out of compassion let fall a pointer, “That which is heard and retained is all the Buddhas, why not listen and listen to yourself?” No more now, Keep well!’

End of Book Twenty-eight

²¹⁹ CDL entry **24.807**.

²²⁰ *Xiong jin* 胸襟, lapel of jacket; heart; aspiration; vision.

²²¹ *Zong chi men* 總持門 – lit. the *dhāraṇī* approach; Tantric esotericism. DCBT: 461.

Finding List

	W		T	XY	FG	DC
27	1	寶誌禪師	429c21	2081	1731	553
	2	善慧大士者	430a24	2085	1733	554
	3	衡嶽慧思禪師	431a14	2092	1738	556
	4	天台山智者禪師智顓	431c09	2098	1741	557
	5	泗州僧伽大師者	433a04	2112	1749	560
	6	萬迴法雲公者	433a23	2114	1750	561
	7	天台豐干禪師者	433b11	2116	1751	561
	8	天台寒山子者	433c06	2118	1753	562
	9	天台拾得者	433c27	2120	1754	562
	10	明州奉化縣布袋者	434a19	2222	1756	563
27	a	諸方雜舉徵拈代別語	434c01	2126	1759	564
28		諸方廣語				
	1	南陽慧忠國師語	437c17	2167	1789	571
	2	洛京荷澤神會大師語	439b20	2180	1801	575
	3	江西大寂道一禪師語	440a03	2184	1804	576
	4	澧州藥山惟儼和尚語	440b20	2187	1806	577
	5	越州大珠慧海和尚語	440c20	2190	1808	578
	6	汾州大達無業國師語	444b09	2219	1830	587
	7	池州南泉普願和尚語	445a16	2223	1833	588
	8	趙州從諗和尚語	446b18	2232	1842	592
	9	鎮州臨濟義玄和尚語	446c09	2234	1843	592
	10	玄沙宗一師備大師語	447a11	2236	1845	593
	11	潭州羅漢桂琛和尚語	447b18	2239	1847	594

12 大法眼文益禪師語

448a17 2244 1851 595

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Index

Baozhi, accused, imprisoned, →
Bilocation, →
Buddha Puguangwang, →
burning the fingers, →
Chan masters too numerous, →
Damo, Bodhidharma, →, →, →
Dao, ancient men of, →
Dignified comportment, →
Duke Luqiu, →
eight teachings, →, →
Emperor Yang (r. 605-617 CE), →, 52
Emperor Zhongzong (r.684; 705-7 CE), →
Equality, nature of, →
Five periods, →
Fu You, son of Fuxi, →
furnace producing useless iron, →
Guanding (561-632 CE), →
Guoqing Pagoda, →
Heart is formless, →
Heart melts to [Buddha] nature, →
Hechang, of the Imperial Music Office, →
Hualin Garden, →
Huiwen, →
Huiyan, Huian and Mucha, →
Huiyue (452-535 CE), →
lotus bloom of the three samādhis, →
Mahāsattva auctions wife and children, →
Miscellaneous Cases (27a.1-74), →

One instant in accord, →
Real Buddha sits within, →
Shenhui's doubts, →
six stages of the bodhisattva, →
Song Toutuo (Bodhidharma), →, →
taking awakening as deception, →
teachings gates for beginners, →
three eyes of Mahêśvara, →
three truths of the one heart, →
Tongtai Temple, →
Tripitaka Master Xuanzang, →
Wu, Emperor of Qi, →
Zhaoming, Crown Prince, →

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