

直指

JikJi

Essential Passages Pointing Directly to the Mind

Ven. Baegun (1298-1374)

Translated by
Eun-su Cho
John Jorgensen



Jogye Order of Korean Buddhism

Jikji

About Jikji

Jikji, the Essential Passages Pointing Directly to Mind was published in two volumes in 1377 at Heundoek-sa Temple located in Cheongju, Korea, three years after the author Master Baegun entered parinirvana. However, only the last volume survives and is kept at the National Library of France, or Bibliothèque nationale de France (BnF). The *Jikji* had been in the collection of Collin de Plancy, a chargé d'affaires with the French Embassy in Seoul in the late 19th century. The book then passed into the hands of Henri Véver, a collector of classics, in an auction in 1911, and when he died, it was donated to the Bibliothèque Nationale de France by the surviving family, where it has been ever since.

The *Jikji* was rediscovered in 1967 by Dr. Park Byeongseon who worked as a librarian for the BnF for 13 years. After this book was confirmed to be the world's oldest movable metal type printing evidence available, the *Jikji* was displayed in Paris during the International Book Year hosted by the National Library of France, gaining worldwide attention for the first time. The *Jikji* was formally added to UNESCO's Memory of the World along with Seungjeongwon Ilgi, the Diaries of the Royal Secretariat on September 13, 2001.

The second editions of the Korean and English *Jikji* are published to reflect the aspiration of the Korean people to have our precious cultural heritage returned to its home, and include the images of the original *Jikji* kept at the BnF to share the 640-year-old beauty of its writing and technological significance.

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直指

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Le plus ancien livre ^{Coreen} imprimé connu
en caractères ~~Coreen~~ fondus,
avec date = 1377.

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無佛性話久無所入一日忽見狗頭如日輪之大張
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持犯不二

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色心無尋菩薩與俗同居清淨曾無染世愚人貪
著涅槃智者生死實際法性空無言說緣起略
爲茲偈百歲無知小兒小兒有智百歲

佛與衆生不二

衆生與佛無殊大智不異於愚何須向外求寶
身田自有明珠正道邪道不二了知凡聖同途迷
悟本無差別涅槃生死一如究竟攀緣空寂惟求

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狹劣要須摧伏六府不食酒肉五辛邪眼看他飲
咀更有邪行猖狂修氣不食鹽醋若悟上乘至真
不假分別男女

誌公和尚十四科頌

菩提煩惱不二

衆生不解修道便欲斷除煩惱煩惱本來空寂
將道更欲覓道一念之心即是何須別處尋討大
道皎在目前迷倒愚人不了佛性天真自然亦無
因緣修造不識三毒虛假妄執浮沉生老昔時迷
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承古禪師。常勸諸人。莫學佛法。但自無心去。利根
人。盡時。解脫。鈍根人。或三五年。遠不過十年。若不
悟去。老僧替你入拔舌。

白雲和尚抄錄佛祖直指心體要節卷下

宣光七年丁巳七月日
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一得無心便道情六門休歇不勞形有緣不是余
朋友無用雙眉却弟兄

悟了還同未悟人無心勝負自安神從前古德稱
貧道○向此門中有幾人

○大法眼禪師因僧看經頌

今人看古教不免心中鬧欲免心中鬧大但知看
古教火古德頌曰照溘皆空處深行般若時
不唯超苦厄決定證無生前

又若欲見正性先摧我相亡形容何處有六穴本無
從豁爾靈明性懶然世界通前古德頌曰

火從木出還燒木智因情起却除情正心觀妄

Jikji

Essential Passages
Pointing Directly to
the Mind

直指心體要節

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COMPILED BY VEN. BAEGUN (1298-1374)

Translated by

Eun-su Cho

John Jorgensen

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Abbreviations and Conventions

BLZ: *Baolin zhuan* (text in Tanaka Ryōshō, 2003)

HBJ: *Hanguk Bulgyo Jeonseo*

JDCDL: *Jingde chuandeng lu*

SGSZ: *Song Gaoseng zhuan*

T: *Taisho shinshu daizōkyō*

XZJ: *Xuzang jing*

ZTJ: *Zutang ji*

K: *Koryō Taejanggyōng [Goryeo Daejanggyeong]*

The translation in this book has used as the master text that in the *Hanguk Bulgyo Jeonseo* (vol. 6, pp. 604-636) which follows the Chwiam Monastery edition.

The titles of sections and subsections in this translation have been added for ease of reference.

The romanization of Chinese uses the Pinyin system.

The romanization of Korean uses the New Government system.

Jikji

Essential Passages

Pointing Directly to
the Mind

直指心體要節

Preface

In the roughly seventeen hundred years of its enduring historic tradition, Korean Buddhism has contributed to the philosophical foundation and cultural basis of the Korean people, facing life's shares of misery and pleasure together.

Seokgul-am, Bulguk-sa, the Gyeongju region of historical remains, Haeinsa's 80,000 woodblock Tripitaka, and other Korean Buddhist historical sites have all taken their place within UNESCO's World Cultural Heritage. Together with the world's oldest metal print text, the *Jikji simche yojeol*, which was entered into UNESCO's register of world print culture history the "Memory of the World" in 2002, these historical inheritances are a source of pride for all Koreans and hopefully for all the world's peoples.

Jikji simche yojeol, or *Jikji, Essential Passages Pointing Directly to the Mind*, is a collection of excerpts from the analects of the most revered Chan patriarchs over successive generations. Originally compiled by Master Baekun, the book was later re-printed with metal moveable type by his disciples in 1377 at Heungdeoksa in Cheongju to facilitate wider circulation. Though a single copy of the *Jikji simche yojeol* is presently extant in the safekeeping of the National Library of France, it remains as an essential cultural legacy of the Korean nation, and the people of the nation should continually seek its recovery.

Jikji is a priceless treasure, not only because it has been confirmed as the world's oldest metalloid type print, but also because the text expounds on the essentials of Seon with exceptional clarity and acumen as it proves the presence of Korea's long-standing tradition of Seon Buddhism. The meaning of the term "jikji" (directly pointing) is revealed in the phrase, "*jikji insim gyeongseong seong bul*" (directly pointing to people's minds, seeing one's nature and accomplishing Buddhahood)," namely, that "when people see their minds correctly, they become awakened to the fact that the true nature of their own mind is none other than the existence of the Buddha's mind." Thus, *Jikji* skillfully preserves and conveys the most fundamental truth of Seon. The value of the recognition is not simply a question of prestige. Through wonderfully pith instructions and cleverly chosen quotes, it will never lose its status as the quintessential guide that can lead all humanity to lasting happiness. Thus, it can be said that the significance of *Jikji* is not simply in its role as a cultural asset, but also in its function as a guide to humanity, transmitting a path towards enlightenment. This rare and valuable

testament to the cultural heritage of our people enables us to experience our ancestors' noble world of spiritual practice and consciousness.

Efforts to translate the words of the Buddha into Korean text, together with the printing and publication of Buddhist sutras, stand as important Buddhist works in the Korean tradition. However, we should recognize our entrance into the twenty-first century and its era of increasing globalization. The age has arrived when the translation and promotion of Korean Buddhist works in foreign languages is also a worthy concern. Accordingly, I can't but celebrate the republishing of this translation, first published 15 years ago, by two scholars of Buddhism, Professor Eun-su Cho of Seoul National University in Korea and Professor John Jorgensen in Australia, accomplished as a direct translation from the original document printed in classical Chinese.

It is owing to the increased interest in this text that it has been decided to re-print the English editions of *Jikji* and it is my honor and pleasure to share *Jikji* once more with the public, shedding light not only on its value as an example of metal type printing technology, but also as a vehicle for the superb teaching of Seon. This is an opportunity for me to remind myself of the debt of gratitude we owe to Master Baekun for passing onto posterity the treasure of the Buddha-dharma, and my special thanks go to the two scholars who brought to the project the benefit of their remarkable skill and diligent labor. Thus, please let me once more offer my sincere appreciation to the two scholars who translated this valuable inheritance of Korean Buddhism.

As this undertaking certainly aids in the process of the globalization of Korean Buddhism, it is with the greatest hope and anticipation that it will allow for the excellence of our people's culture to become more widely shared throughout the world.

To all members of the Buddhist community, I stand before the Buddha, offering the sincere wish that all of you always act in concert with his power and wisdom. Thank you very much.

December, B.E. 2564 (2020)

Wonhaeng, President
The Jogye Order of Korean Buddhism

Translator's Introduction

In the global history of the book, there are few greater accomplishments than the development of metal movable type. While much of the world regarded Gutenberg's 1455 *Bible* to be the world's first book of this kind, a 1972 discovery in a Paris museum changed that. Found here was the extant version of the *Buljo jikjisimche yojeol* 佛祖直指心體要節 (heretofore, *Jikji*), which notes in its postface that it was printed in metal movable type in 1377 by Baegun Gyeonghan 白雲景閑 (1298-1374) of the late Goryeo period. Suddenly, the world had a new oldest metal movable type print book in the world, printed some seventy-eight years earlier than the *Bible*.

The book's author lived in a period of transition between the Goryeo 高麗 (928-1392) and Joseon 朝鮮 (1392-1910) dynasties and also within the history of East Asian and Korean Buddhism, as well. With materials selected from Chan (禪) texts and recorded sayings (*logia*) in circulation at that time, the *Jikji* serves as a critical edition of Chan texts available in fourteenth-century Goryeo Korea. Even though the greater part is a compilation of previously written work, the author's own viewpoint come through clearly in his selections, especially in cases where there were differences between Chan texts that recorded the same Chan stories. Baegun Gyeonghan's view of the Chan School is thus clearly expressed in this text and through it, we are able to see a cross-section of the understanding of the Chan School that was known in the Korean Buddhism of the late Goryeo period.

This understanding would be shaken not only by developments within Buddhism, as 1377 was a time leading up to the usurpation power from the Goryeo to the Joseon Dynasty. Under the Joseon, Confucian ideology would prevail and Buddhism would come under great suppression. However, in the early years of the Joseon Dynasty, Buddhist faith was still in vogue and this book's publication and circulation indicates both the extent to which there was an interest in Chan practice among the people and the level of Chan School scholarship at that time. Given the considerable funds and support necessary to manufacture metal-type print, let alone the costs of publishing and distribution, the presence of this text in this early period shows that Buddhism had currency as a faith deeply embedded in the public. In short, the presence of this metal-type printed text shows what significant Buddhism exercised in medieval Korean society.

I. The Book

a) Title

The full title of the *Jikji* is *Baegun Hwasang chorok Buljo jikjisimche yojeol* 白雲和尚抄錄佛祖直指心體要節, meaning “The Essential Passages of the Buddhas and Patriarchs that Directly Point at the Essence of the Mind.” This is usually shortened to *Buljo jikjisimche yojeol*, *Jikjisimche yojeol*, *Jikjisimche* or simply, *Jikji*. The title shown on the metal-type edition printed at Heungdeok Monastery is *Jikji* 直指, and the woodblock-print edition published a year later at Chwiam Monastery 鷲嶺寺 has the title *Simyo* 心要 attached to it.

An analysis of the full title reveals three parts, the compiler, the genre, and the contents. *Baegun Hwasang chorok* 白雲和尚抄錄, means “compiled by Venerable Baegun.” *Yojeol* 要節 indicates that the book is an anthology of summarized existing Chan texts and recorded sayings. *Buljo jikjisimche* 佛祖直指心體 reveals the book’s specific contents, borrowing from the Chan motto “pointing directly at human mind, see its nature and become Buddha” (*jikji insim, gyeonseong seongbul* 直指人心 見性成佛). The goal is to point towards the essence of the mind, reached directly without mediation by the Buddhas and the patriarchs. In this respect, the book can be said to have been written to elucidate the primary tenet of the Chan School, pointing to the direct realization of the essence of mind.

b) Content and structure

The contents of the *Jikji* contain materials deemed necessary to reveal the essentials of Chan and are selected from the gathas 偈, hymns 頌, praises 讚, songs 歌, inscriptions 銘, letters 書, Dharma talks 法語, dialogues 問答 and scriptures 經 of the patriarchs of India and China, beginning with the seven Buddhas of the past eon. Structurally, the materials are based on the genealogy of the Chan School, so it includes the seven Buddhas of the past, the twenty-eight patriarchs of India, and then names the first patriarch of China, namely Bodhidharma 菩提達摩, and continues through Huike 慧可, Sengcan 僧璨, Daoxin 道信, Hongren 弘忍, Huineng 慧能, and then onto Nanyue Huairang 南嶽懷讓 and others, including 110 members of the Chinese Chan School. In total, it lists 145 patriarchs, including one notable Chan Master Daeryeong 大領 of Silla 新羅 Korea inserted in the lineup.

The book has two fascicles and is constituted of a total of 307 short texts. In the translation, these writings are divided into three sections, one each for the seven Buddhas of the past, the Patriarchs of India, and the Patriarchs and Masters of China. These were further arranged into 165 subsections, with subsection titles according to the masters and writings. Gathas alone were attached to the six Buddhas of the past eon. For Śākyamuni Buddha, gathas and episodes were recorded. For the Indian patriarchs, we are primarily introduced to episodes of their meetings with teachers or their disciples as well as their gathas of Dharma-

transmission. For the Chinese patriarchs, episodes of meetings with teachers and disciples, Dharma talks, and dialogues are the main items compiled.

Baegun added a total of nineteen comments about the main entries in the *Jikji*. These are printed in smaller characters to distinguish them from the text proper. Fourteen of these cases begin with, "That is to say" (如云), and five cases with, "I say" (私曰). "That is to say" is used when he expands on the normal semantic interpretation introduced in the main entry as such and such. Generally, he amplifies these by quoting from existing scriptures or the words of other Chan masters. "I say" is used in cases where Baegun reveals his more individualistic views and their contents are direct referrals to extol the nature and direct pointing (*jikji*) of Patriarchal Chan 祖師禪. These comments function as valuable materials permitting us to see Baegun Gyeonghan's intention in compiling the *Jikji* and to see his ideological tendencies.

c) *The printed editions*

There are two printed editions of the *Jikji* extant. These are the movable metal-type edition printed at Heungdeok Monastery in 1377 and the woodblock-print edition printed at Chwiam Monastery in 1378. There's also a third version, a hand-copied volume of another woodblock print kept in a private collection. This translation of the book has used the Chwiam Monastery woodblock edition.

The Heungdeok Monastery edition was printed in two volumes the third year of the reign of King U 禡王 of Goryeo (1377) with metal type at Heungdeok Monastery in Cheongju Prefect 清州牧 (present day Uncheon-dong, Heungdeok District, Cheongju City, Chungcheongbuk-do Province 忠清北道 清州市 興德區 雲泉洞). Currently, only the second volume is preserved in the East Asian Documents Room of the Bibliothèque Nationale in Paris and even that has lost its first page.

The Chwiam Monastery woodblock edition was published at Chwiam Monastery in Yeosu, Gyeonggi Province, in the sixth month of 1378. It exists in two complete copies of two volumes each. One is kept in the National Central Library of Korea and one in the Library of the Korean Academy of Social Sciences.

d) *The Chan School texts on which the Jikji was drawn*

As the original title of the *Jikji* suggests, it is a summation of the content of texts selected according to the intentions and criteria of the compiler who consulted existing Chan School historical and biographical literature. Modern researchers now know that Baegun consulted and compiled materials from a total of fifteen Chan School texts, such as the *Jingde chuandeng lu* 景德傳燈錄 (The Record of the Transmission of the Lamplight of the Jingde Era), the *Wudeng huiyuan* 五燈會元 (Compendium of the Five Lamplight Records), and others. In particular, for the section on the Chinese patriarchs we know that when he looked at and compared the ideological content that appeared in various Chan School texts and that

he used the *Seonmun yeomsong jip* 禪門拈頌集 (A Collection of the Evaluations and Hymns of the Chan Gate) compiled by Hyesim 慧諶 (1178-1234) of Goryeo as his master copy. The order of entries on Chan masters likewise agrees in the main with those of the *Seonmun yeomsong jip*. Moreover, Baegun selected entries that accorded with his opinions from among the evaluations of topics (*nian* 拈) and hymns of later Chan masters that were attached to the main entries of the *Seonmun yeomsong jip*. He quoted these verbatim when he added them as other entries or to the main entries. Just as with the criteria for the selection of the main entries, the criteria used for the choice of these comments and the like by later Chan masters may be interpreted as having been related to whether or not they conformed with Baegun Gyeonghan's personal tenets of no-thought, the no-mind of the true lineage of no-mind, and the convergence of Chan and Doctrine.

For sections such as those on the seven Buddhas and the Indian patriarchs and for the biographical content of the entries on the Chinese patriarchs, such as the cases of Huineng 慧能, Daoming 道明 and others that were not to be found in the *Seonmun yeomsong*, Baegun mostly consulted the *Wudeng huiyuan*, although it is also clear that he consulted other texts, including the *Liandeng huiyao* 聯燈會要 (Collection of the Essentials of the Successive [Records of] the Lamplight [Transmission]) and the *Sijia yulu* 四家語錄.

e) *The Jikji's circulation and modern discovery*

It was in celebration of the International Book Year in 1978 at the International Book Fair in Paris that a new oldest extant moveable metal-type printed book was reported to the world with the exhibition of the Heungdeok Monastery edition printed in 1377 that had been found in La Bibliothèque Nationale de Paris. Given the monumental nature of this discovery, it pays to take a little time to understand the circumstances of how the Heungdeok Monastery edition that had been printed in Korea in 1377 came to be revealed nearly six hundred years later in Paris.

This book was collected by Collin de Plancy (1853-1922), who served in Seoul as the French chargé d'affaires in Korea at the end of the nineteenth century. After he brought the book back to France, it came into the possession of Henri Vever (1854-1943), a collector of antiquities. After Mr. Vever's death, his heir donated the book to the Paris Bibliothèque Nationale where it is still kept. Earlier, in 1901, the name of this book was mentioned in the *Supplément à la Bibliographie Coréenne* written by Maurice Courant. Thus, although the existence of the *Jikji* had been recorded, the *Supplément* did not provide any information about its location or the bibliographical content. Therefore, it only became widely known after its rediscovery and exhibition. Following this revelation, Ms Byeongseon Bak, a Korean who was a librarian in the East Asian section of the Bibliothèque Nationale de Paris introduced a magnified monochrome photographic facsimile to Korea, whereupon research on the text began to progress rapidly.

Even with the rediscovery of the text itself, until that time there was still no evidence about the existence or location of the Heungdeok Monastery that was recorded as having been in Cheongju Prefecture of the Goryeo period. That changed in 1985 when construction on a residential district in Uncheon-dong in Cheongju City accidentally unearthed the ancient site of Heungdeok Monastery. In confirming the whereabouts of this monastery, great advances in research then followed. Further remains were unearthed during excavation surveys supervised by the Cheongju University Museum, and a brass drum inscribed with the name of the monastery was unearthed with its date of manufacture, along with brass utensils, a Buddhist begging bowl, and over twenty crucibles. Such evidence only added more conclusive proof of the old location of the monastery. Korean scholars continued to conduct research on the *Jikji* and in September 2001 it was inscribed in the UNESCO Memory of the World Register.

Material verifying the publication date of the *Jikji* are found in the colophon at the end of the volume that records it was “Printed in metal-cast type as a donation at Heungdeok Monastery in the outskirts of Cheongju Prefecture on the day of the seventh month in the *jeongsa* year, the seventh year of Xuanguang 宣光.” Xuanguang was the reign name used from 1371 to 1378 by Emperor Zhao 昭宗 of the Northern Yuan 北元, a successor dynasty to the Yuan 元. This date corresponds to the third year of King U of Goryeo, indicating that it was printed in Heungdeok Monastery in 1377, proving that the Heungdeok Monastery edition of the *Jikji* is the world's oldest metal movable-type text. There were other key inscriptions here, as well. The names of the Baegun's disciples who led the publication of the Heungdeok Monastery edition and organized the finances are recorded in the colophon: “Seokchan and Daldam, who were Master Baegun's disciples, published the metallic type version at Heungdeok Monastery under the assistance of Myodeok in order to share the Master's teachings with the world.” The Chwiam Monastery woodblock edition also mentions the name of Myodeok, a Buddhist nun, as one of the benefactors to the project.

2. The Author

Chan Master Baegun Gyeonghan of late Goryeo was a native of Gobu in Cheolla Province (present Cheong-eup County, North Cheolla Province), and it is recorded that in 1346 when he was forty-nine (*se*) that he presided over a state-sponsored ritual praying for rain. In the fifth month of 1351 he visited Shiwu Qinggong 石屋清珙 at Tianhu Hermitage 天湖庵 on Mt Xiawu 霞霧山 in Huzhou 湖州, China, and learnt from him. At that time, Shiwu Qinggong gave Baegun a one-fascicle book with the same title in full as the *Jikji*. One year after returning home in 1353, it is said that he read the *Yongjia Zhengdao* 永嘉證道歌 (Yongjia's Song of Realizing the Way) in 1354 and was greatly enlightened by this. Later, from the sixth month of 1354, he lived in An-guk Monastery in Haeju, Hwanghae Province. At that time,

Fayan 法眼, a pupil of Shiwu Qinggong, sent Shiwu Qinggong's "Hymn of Nirvana and Departing the World" 涅槃辭世頌 to Baegun. On the twenty-first day of the sixth month of 1365, he moved to Sin-gwang Monastery in the same Haeju district where he continued to teach. Later in his life he moved to Chwiam Monastery in Yeosu. In September 1372, when he was seventy-five years old, he added extracts from many Chan recorded sayings to the text he had received from Shiwu Qinggong and so compiled and completed the book *Jikji* in two fascicles. He died in 1374 at the age of seventy-seven. His other writing, the *Recorded Sayings of Venerable Baegun* (*Baegun Hwasang eorok*) is extant.

Together with Taego Bou 太古普愚 (1301-1382) and Naong Hyegeun 懶翁惠勤 (1320-1376), Baegun is rated as one of the three great Chan monks of late Goryeo. Though he had visited Shiwu Qinggong and received his teachings, Shiwu transmitted the Dharma-succession three years earlier to Taego Bou. It is said that Baegun also studied under Zhigong 指空 (Śūnyadiśya, ?-1363), a monk of Indian origin, but this is not definite. However, given that Baegun had gained the opportunity of enlightenment by visiting Shiwu and receiving from him the *Fozu zhishixinti yaojie* in one fascicle and also the "Hymn of Nirvana and Departing the World," even after he returned to Korea, it is not unreasonable to view Shiwu as Baegun's master.

Knowing his influences, we can also see in Baegun's *Recorded Sayings*, his ideological standpoint at the convergence of Chan and Doctrine. Taking pains not to discriminate between Chan and Doctrine, he showed no signs of adhering to a particular sect, and further, he gestured to being open even to Confucian and Taoist thought.

Even so, Baegun's own thought was most deeply influenced by his contact with the teachings of the "true lineage of no-mind" 無心眞宗 of Linji Chan 臨濟禪 through Shiwu Qinggong. In his own recorded sayings, Baegun makes clear that his enlightenment came from reading these lines of the *Yongjia Zhengdaoge*, "Do not remove false thoughts; do not seek truth. The real nature of ignorance is the Buddha-nature. The empty body of illusion is the body of the Dharma (Dharmakāya)" (不除妄想不求眞 無明實性即佛性 幻化空身即法身).

3. The Ideological Features of Baegun as Seen in the *Jikji*

a) *The True Lineage of No-Mind*

The thought of Baegun can be summarized and assessed as "the true lineage of no-mind" that valued "no-mind and no-thought" (無心無念). He stressed that the ultimate teaching transmitted by the Śākyamuni Buddha (the supreme marvelous Way of the Tathāgata) 如來無上妙道 is to reverse the light (of the insightful mind) and reflect it back 回光返照 to realize and cultivate the discernment of the basis 了達本 which could only be achieved by realizing the basic mind 唯了本心. This

basic mind, according to Baegun, was one in the same with Dharma-nature, the Tathāgatagarbha-vijñāna, the Buddha-nature and the mind-ground.

His style of Chan practice followed Ganhwa (“observe the word”) Chan 看話禪 practice that took up a *huatou* 話頭 (*hwadu*, in Kor.). He stressed the unification with the Way though “non-action” (*wuwei* 無爲) that depends on “no-mind.” According to his *Recorded Sayings*, the following sums up his most important ideas on Chan study. “Not needing to learn questions and *hua(tou)*, that is the consultation (of Chan) and the learning (of the Way). Not needing admonitory observation, that is consulting and learning. Not needing to read the sutras and doctrine, that is consulting and learning.... Not needing to write śāstras and investigate commentaries, that is consulting and learning.... Learning with no-mind and non-action, continuously and personally nurturing it, one will always be without thought and will never ever be obscured, and will realize non-dependency and reach the place of profundity and naturally unite with the Way.” (*HBJ* 6, p. 652a)

b) The Convergence of Chan and Doctrine

The other ideological feature of the *Jikji* is in the visible convergence of Chan and Doctrine. This is especially true with respect to the first and second patriarchs of India, Mahākāśyapa who represented Chan, and Ānanda who symbolized Doctrine. Compared to the *Jingde chuandeng lu*, the *Seonmun yeomsong* and other historical and biographical literature of the time, the *Jikji* does not clearly separate the first and second patriarchs but deals with them joined together in one entry.

The same holds true again in subsection 97 on Baling 巴陵, in the comment Baegun added to Baling’s voice that Chan and Doctrine are fundamentally the same and only different in the non-essentials. He said, “Published orally it is called Doctrine, transmitted by the mind it is called Chan. One who discerns its source had no Chan or Doctrine, one who lines up with the branches is attached to either Chan or Doctrine.” Here we can see even more clearly his opinion that one must not discriminate between, or be attached to, either Chan or Doctrine.

Furthermore, as seen through the *Recorded Sayings of Ven. Baegun*, his preaching style was one that quoted various scriptures. Thus, if we were to distinguish his approach from those of Taego Bou and Naong Hyegeun, we would have to say that Baegun was a Chan monk who was close to the Doctrinal School or was a scholarly monk, and thus he was notably different from the “traditional” Chan monks.

From Baegun’s selection criteria visible in the compilation of the main entries and his own added comments in the *Jikji*, we can conclude that his guiding thought was focused entirely toward the “direct pointing” (*jikji*) or “directly pointing at the essence of the mind” (*jikjisimche*) that the title of the book highlights. This *jikji* is aimed at the very Buddha nature considered as both

substance and method of Patriarchal Chan. Such a method can be embodied concretely through “language full of matter and sound” 具色聲言語 and the embodiment through this method is the realm of the Chan of “no-mind and no-thought.” In sum, for Baegun, the “supreme, marvelous Way taught by Śākyamuni Buddha” is this realm of Patriarchal Chan of no-mind and no-thought, and this was what the world’s first metal-print book was meant to share with the world.

By Eun-su Cho

Translation

A Digest by Venerable Baegun:
 The Essential Passages of the Buddhas and Patriarchs that Directly Point at
 the Essence of the Mind,¹ Fascicle One
 白雲和尚抄錄 佛祖直指心體要節 卷上

¹ 心體 here can mean essence or substance of the mind, but given the number of references to the body, either as 體 (essence, substance, body) or 身 (body, self), it may sometime refer both to mind and body, and to the essence of the mind. Where there are doubts about this, I have indicated it. The term is found in the *Dasheng qixin lun*. See subsection 131. Dictionaries consulted include Iriya Yoshitaka and Koga Hidehiko (1991), *Zengo jiten*, Shibunkaku: Kyoto; T. Y. Tien (1984), *A Dictionary of Colloquial Terms and Expressions in Chinese Vernacular Fiction*, rev. edn, Shin Wen Feng Print Co: Taipei; Morohashi Tetsuji (1955-1960), *Dai Kan-Wa jiten*, 13 vols, Daishūkan shoten: Tokyo, listed by character number.

Part I. Seven Buddhas

1. Vipaśyin Buddha 毘婆尸佛

The Vipaśyin Buddha of the past, of the Vyūha kalpa.² The gatha³ says:

The body receives life from the formless,
Just like an illusion⁴ that issues forth shapes and forms.
The illusory person's mind and consciousness are originally non-existent,
(And so their) sins and merit⁵ are all empty with no place to reside.

2. Śikhin Buddha 尸棄佛

The Śikhin Buddha⁶ likewise (belonged to) the previous kalpa. His gatha says:

Production of the good dharmas is basically an illusion.
Creation of evil karma is likewise an illusion.
The body is like a mass of foam, the mind like the wind.
What is issued by illusion lacks foundation and lacks the form of reality.⁷

[Baegun's Comment] *This is to say, "Illusion produces that without foundation, and that is the form of reality. If one realizes its falsity that is truth."*

² The name of the Buddha means "Having Insight." A kalpa or eon is one in which a thousand Buddhas appear. This Buddha is the 998th of the last eon.

³ A Buddhist verse.

⁴ Nakamura Hajime, ed. (1975) *Bukkyōgo Daijiten*, 3 vols, Tokyo shoseki: Tokyo, "that which is produced by magic," refer *Zhaolun*, T 50.45.152c. Yanagida Seizan (1990), *Sodōshū: Daijō Butten: Chūgoku Nihon hen 13*, Chūōkōronsha: Tokyo (hereafter *Sodoshu* for Yanagida's notes, and *ZTJ* for his text in translation of the *Zutang ji* with only simple page no. [but *ZTJ* with section and page nos is to Chinese text], notes 323.3 gives this as "puppet" and likewise for the same term hereafter.

⁵ as in 福田, field of merit created by making donations.

⁶ The 999th Buddha of the last eon. His name means "One with a top-knot."

⁷ *ZTJ*, 12, source in *Vimalakīrtinirdeśa Sūtra*, see notes *Sodoshu*, 323.

3. Viśvabhū Buddha 毘舍浮佛

The Viśvabhū Buddha⁸ likewise (belonged to) the previous kalpa. His gatha says:

Temporarily borrowing the four elements⁹ to be the body,
 The mind basically has no birth and exists because of percepts.¹⁰
 If the sense-data presented are non-existent, then the mind also is non-
 existent,
 (And so) sin and merit like illusion rise and cease.

[Baegun's Comment] *That is to say, "The mind basically has no shape and arises depending upon the percepts. The nature of percepts being empty, the mind and the percepts are the same."*

4. Krakucchanda Buddha 拘留孫佛

The Krakucchanda Buddha,¹¹ the first of the present Bhadra kalpa.¹² His gatha says:

The seeing that the body lacks reality is the Buddha's seeing,¹³
 The realization that the mind is like illusion is the Buddha's realization.
 A person who realizes that the body and mind in their basic nature are empty,
 What difference is there between that person and Buddha?

[Baegun's Comment] *That is to say, "Mind and body are one thusness. If there is nothing outside of the body, where does the world of rivers and mountains come from?"¹⁴*

⁸ *Sodoshu*, 323.

⁹ In Buddhism these are earth, water, fire and wind.

¹⁰ 境, *viśaya*, often rendered as sense-object. These are what are presented to the consciousnesses (*vijñāna*) via the sense-faculties 根 that perceive the sense-data 塵 (dust). So the *viśaya* are the mental representations of that sense-data, which are coordinated by the *manovijñāna* 意識 to form ideas 想, usually false (imaginations) that give attributes/marks or form 相 to things. Thus, there are *viśaya* in dreams.

¹¹ *Sodoshu*, 323, renders this name as Kakusandha. The first Buddha of the current eon.

¹² The "Fortunate Eon."

¹³ *ZTJ*, 13, *Sodoshu*, 324, translates as "is seeing the Buddha" and "realizing the Buddha," based on the *Zongjing lu* by Yongming Yanshou, which changes the word order from 見佛 to 佛見.

¹⁴ These are comments by Baegun, here using the words of others. Elsewhere he states his own opinion, where he writes, "I say." Here the comment is a quote of Yunmen's response to a line by Nanyang Huizhong. See later and *Yunmen Kuangzhen Chanshi quanglu*, T 47:555b21.

5. Kanaka Buddha 拘那含牟尼佛

Kanakamuni Buddha¹⁵ is the second of the Bhadra kalpa. His gatha says:

The Buddha, not seeing the body, knows that is the Buddha.
 If one really has that knowledge, there is nothing else that is Buddha.
 The wise know that the nature of sin is empty
 And calmly are not afraid of birth and death.

6. Kāśyapa Buddha 迦葉佛

The Kāśyapa Buddha is the third of the Bhadra kalpa. His gatha says:

The nature of all sentient beings is pristine.
 From its origin it has no birth and so cannot cease.
 Since this very body and mind are born of illusion,
 There is no sin or merit midst illusory transformations.

7. Śākyamuni Buddha 釋迦牟尼佛

Śākyamuni Buddha¹⁶ is the fourth of the Bhadra kalpa. His gatha says:

Due to seeing the (morning) star I was enlightened,
 But having been enlightened it was not a star.
 Not pursuing after things,
 Does not mean I am insentient.¹⁷

When the World-Honored One was preaching the Dharma on Mount Gṛdhra-kūṭa,¹⁸ the gods rained down four flowers.¹⁹ The World-Honored One then held up a

¹⁵ *Sodoshu*, 324, Konāgamana. The form Konākamuni is attested in a stupa inscription by Emperor Aśoka, Étienne Lamotte (1976), *Histoire du bouddhisme indien des origines à l'ère Śaka*, Université de Louvain: Louvain-La-Neuve, 245.

¹⁶ The historical Buddha, sometimes dated 623B.C.-544B.C.

¹⁷ Verse said to be from the *Lalitavistara*. See Yanagida Seizan (1974), *Zengoroku: Sekai no meichō* 3, Chūōkōronsha: Tokyo, 416. The star is Venus or Aruna, the Dawn Star. See Isshū Miura and Ruth Fuller Sasaki (1966), *Zen Dust*, Harcourt, Brace and World: New York, 253.

¹⁸ A mountain located northeast of Rājagṛha, the capital of Magadha in central India. It is often given as a site for sermons by the Buddha.

¹⁹ One of the six miraculous signs in the *Saddharmapūṇḍarika Sūtra* or *Lotus Sutra*, T 9.262.2b10-11. The flowers are described variously, sometimes as white, blue, red and yellow lotus.

flower and showed it to the assembly. Kāśyapa²⁰ broke into a subtle smile. The World-Honored One said, “I have a Treasury of the Eye of the Correct Dharma and the marvelous mind of nirvana which I entrust to you, Mahākāśyapa.”

In the Nirvana Assembly²¹ the Buddha rubbed his breast with his hand and announced to the assembly, “You carefully examine my purplish golden body,²² look up with reverence to your satisfaction so that later you will not regret. If you think that I have passed away (into extinction),²³ you are not my disciple. If you think that I have not passed away, likewise you are not my disciple.” At that time the billions in the assembly were all enlightened.

[Baegun’s Comment] *This is to say, “The Tathāgata does not appear in the world, nor does he have nirvana.”*²⁴

Once when the World-Honored One had sat down beneath a *nygradha* tree,²⁵ two merchants asked him, “Have you seen a cart pass by?”

“No,” he said.

“Did you hear it?”

“No,” he said.

“Weren’t you in meditation?”

“I was not.”

“Weren’t you asleep?”

“No, I was not asleep.”

The merchants exclaimed, “Good, good! World-Honored One, you were awake and yet you did not see it.” Then they presented him with two lengths of white woolen cloth.²⁶

[Baegun’s Comment] *That is to say, “His body and mind are like soil and trees, and that his seeing and hearing are like being blind and deaf.”*

²⁰ One of the chief disciples of the historical Buddha. He was considered the foremost in ascetic practices and meditation, which is why he was adopted by Chan as the first of the patriarchs.

²¹ The Dharma Assembly in which the Buddha preached his final sermon before his nirvana. In East Asia, this was dated as the fifteenth day of the second month of the lunar calendar.

²² Gold with a violet tinge is thought to be the most precious gold, so it was used to describe the Buddha’s body.

²³ Another name for nirvana, literally to pass into extinction, or into the cessation of the afflictions. Here it means to die.

²⁴ Cf. the *Dafangguang Fo Huayan jing* or *Avataṃsaka Sūtra*, T 9.485c2.

²⁵ A banyan or *Ficus indica*. A simile for a great result from a minor cause.

²⁶ See Morohashi 22678.845. In India this may have been of wool or cotton; in China cloth made from wild silkworms. This cloth was used for the shrouds wrapped around a cakravartin king or Buddha for cremation according to the *Daban niepan jing houfen*, T 12.902a-b.

Once the World-Honored One had sat down, Bhadrāpāla accompanied by sixteen bodhisattvas, rose from their seats and bowed their foreheads to touch the Buddha's feet. Then they said to the Buddha, "When it was time for monks to bathe, we filed into the bath room and were suddenly enlightened to the cause 'water.' Since we had not washed the dirt off and we had not yet washed our bodies, but were in a state in between, we understood non-existence. Subtle sensation unfolds wisdom and so we have achieved the abode of sons of the Buddha."²⁷

The World-Honored One, because the brahmacārin Kāla through miraculous powers lifted up in his left and right hands two flowers, an acacia śirīṣa and dryandra²⁸ and brought them in offering to the Buddha, the Buddha called out, "r̥ṣi (hermit)²⁹," and the brahmacārin replied. The Buddha said, "Put it down." The brahmacārin put down³⁰ the flower in his left hand. The Buddha again called on the hermit to put it down. The brahmacārin again put down the flower in his right hand. The Buddha again said, "Hermit, put it down."

The brahmacārin said, "World-Honored One, I have now put down the flowers that were in both hands. What more should I put down?"

The Buddha said, "I did not order you to put down the flowers in your hands. I am now ordering you to simultaneously put down the external six (types of) sense-data, the internal six sense-faculties, and the six vijñānas³¹ that are inbetween. Once you have put them down, you will reach the state where there is nothing that can be discarded. This is where you shed life and death."

At these words the brahmacārin was enlightened.³²

²⁷ This bodhisattva will attain Buddhahood in the present eon. This story comes from the *Shoulangyan jing*, T 19.126a10-16, a sutra forged in China and closely connected with Chan. For an English translation, see Charles Luk (1966), *The Śūrangama Sutra*, Rider and Co., London, 123. Incident also referred to in the *Biyān lu* and other Chan texts. This stage achieved as a "son of the Buddha" might be compared to the ninth of the ten stages of the bodhisattva's career, "the son of the Dharma King stage."

²⁸ Or the silk tree (*albizzia julibrissin*) and paulownia tree (*paulownia coreana*). Also given as *sterculia platanifolia*.

²⁹ A r̥ṣi is a hermit or world-renunciant, a religious practitioner who lived in the wilds, usually possessing magical powers. The Chinese used the term *xian* or Taoist immortal to translate this.

³⁰ *Fangxia* or put down in Chan means to cast off all attachment and speculative discrimination to attain enlightenment.

³¹ The vijñāna are the six consciousnesses which manipulate the percepts that are a result of the perceptions by the six sense faculties of the sense data of matter (color), sound, smell, taste, touch and dharmas (phenomena). The sense faculties or organs are the eye, ear, nose, tongue, body, and manas (reasoning or coordinating mind).

³² Story from *Xutanglu* 9. See the commentary by Mujaku Dōchū (1653-1744), the *Kidōroku rikō*, as reproduced by Zenbunka kenkyūsho, Kyoto, 1990, p. 1117a-b. A brāhmacārin was a member of the brahman caste who practiced purity. The story comes from the *Foshuo Heishi Fanzhi jing*, T 14.583.

Part II. Patriarchs of India

1. Kāśyapa 迦葉 and 2. Ānanda 阿難

Kāśyapa's hymn said:

Each dharma is originally Dharma,
That is not Dharma and not non-Dharma.
How then in one Dharma
Can there be a Dharma and a non-Dharma?¹

The *Genealogy* says, “The ocean of teaching streamed forth from Ānanda’s mouth; the lamp of meditation ignited Kāśyapa’s mind.² Therefore Ānanda asked Kāśyapa, ‘What Dharma did the World-Honored One transmit separately besides the golden robe?’³ Kāśyapa called out, ‘Ānanda.’ Ānanda replied, ‘Yes.’ Kāśyapa

¹ Originally from *Baolin zhuan*, see Tanaka Ryōshō (2003), *Hōrinden yakuchū*, Uchiyama shoten: Tokyo (when it is the notes, hereafter, Tanaka plus page number, and when the Chinese text, *BLZ*), Tanaka (2003), 31, cf. 67. Yanagida in *Sodoshu*, 32 reads this differently as: “Make the Dharma the Dharma. In the original Dharma/There is no Dharma and also no non-Dharma....”

² The source is unclear. It could refer to the *Shijia pu*. A similar line appears in the introduction to the *Seonmun Bojang nok* 禪門寶藏錄 (The Record of the Treasure Store of the Chan Gate). The use of Ānanda here, without discriminating between he and Kāśyapa, and not naming either specifically as the first and second patriarch, indicates that Baegun was not treating Chan/Seon as a practice exclusive of the Doctrinal schools. Ānanda was Buddha’s cousin and became a monk. He was Buddha’s attendant and because he had a prodigious memory, he was renowned for his mastery of doctrine. Note that some names in the list of the patriarchs are pure invention. This invention goes back to Shenhui (See subsection 12 Heze Shenhui), who only listed eight Indian patriarchs. This was later considered inadequate, and was extended twenty-eight or twenty-nine. For these changes and sources, see John Jorgensen (2005), *Inventing Hui-neng*, Brill: Leiden, 559-561. Lamotte (1976), 149-150, gives a lineage of Mahākāśyapa, Ānanda, Madhyāntika, Śāṇavāsa, Upagupta, Dhītika, Kāla and Sudarśana, based on a Chinese translation of the *Aśokavadana*, T 45.408-411. Some of the names are of known historical figures, but others seem to be inventions or forced into a Chan lineage.

³ The golden-embroidered robe supposedly given to the Buddha by his aunt and was given to Kāśyapa to symbolize the transmission of Chan. See Jorgensen (2005), 275-286, for some sources of this.

said, ‘Knock down the banner pole in front of the gate.’”⁴

[Baegun’s Comment] *I say, “The two venerables did not teach together.”⁵ His call was clear and the response was true. In these there were present matter, sound and language.⁶ This is the start of Chan.”*

3. Śaṅavāsu 商那和脩

Śaṅavāsu,⁷ the third patriarch, gained Upagupta⁸ as an attendant. Accordingly, he asked, “How old are you?”

“I am seventeen,” he replied.

The Master said, “Is your body seventeen or is your nature seventeen?”

“Your hair is already white, so is your hair white or your mind white (blank)?”

The Master replied, “Only my hair is white; my mind is not white.”

Upagupta said, “My body is seventeen, it is not the nature that is seventeen.”

The Master knew he was a vessel of the Dharma and so provided him with the full precepts of ordination.⁹ Then he told (Upagupta), “In the past the Tathāgata¹⁰ entrusted the supreme Treasury of the Dharma on Kāśyapa, and it has been passed on from one (patriarch) to another down to me. Now I give it to you so that (the transmission) will not be discontinued. Listen to my gatha:

It is neither Dharma nor mind.

⁴ The banner was flown when a Dharma teaching assembly was being held.

⁵ The Faxiang scholar and pupil of Xuanzang, Cien Guiji, in his commentary, the *Amituojing shu*, quoted a sutra in which Mañjuśrī said, “Originally I was Buddha’s teacher, now I am his disciple. Two venerables cannot teach together, so therefore I am a bodhisattva.” *T* 37:318a17-18. This means there cannot be two Buddhas present at the same time, a justification of the notion that there was only one patriarch per generation. This theory was used first in Chan by Shenhui, see Jorgensen (2005), 468-469, and for non-Buddhist sources of Shenhui’s theory.

⁶ This phrase seems to be a characteristic of Baegun’s teaching about the nature of Patriarchal Chan, for it appears in three out of five places where he expresses his own opinion. Note the words used following usually mean the first of the four dhyāna (heavens). In the first, the inhabitants lack the organs of taste and smell, as they do not require food. However, here it is used in a non-technical sense.

⁷ This name has a number of reconstructions, Śānavāsin in Tanaka, Śānakavāsa in *Sodoshu* 342, and Śānavasa in Yampolsky. Cf. Lamotte (1976), 227. Means “One who wears hemp cloth.” Note that hereafter the main protagonist in a passage is called Master in most cases by Baegun.

⁸ A royal teacher to Emperor Aśoka. For this transmission, see Lamotte (1976), 227.

⁹ Literally, “to leave home.” To renounce the secular world and enter the Buddhist Order (Sangha) as a monk. The full precepts are those a monk must observe and which are enjoined on them at the ordination ceremony. There are shorter lists of precepts kept by lay people.

¹⁰ One of the ten titles of a Buddha. It means in Sanskrit, “Thus gone” (to the other shore or nirvana), or as is usual in Chinese translation, *Rulai*, “Thus come” (to enlightenment or with us to the ultimate truth).

There is no mind and also no Dharma.
When preaching this (is) mind-Dharma
This Dharma is not a mind-Dharma.”¹¹

4. Upagupta 優波鞠多

The Fourth Patriarch Upagupta became a monk at twenty and realized the result (was enlightened). He then taught wherever he was and saved limitless masses. Finally, there was an elder layman named Gandhahastin,¹² who sought the marvellous Way and ordination. The Venerable (Upagupta) asked, “Is your body ordained or is your mind ordained?”

He replied, “I (ego) came to be ordained, it was not for my body and mind.”

The Venerable said, “If it is not for your body and mind, who then will be ordained?”

“One who is ordained lacks the ego or reasons for ego. Having no ego or reason for ego,¹³ my mind does not rise or cease, and not rising and ceasing it is the eternal Way. The Buddhas are also eternal and their minds lack shapes and forms, and their bodies are likewise.”

The Venerable said, “You will be greatly enlightened and your mind itself will comprehend, so you should be devoted to the stations of the Buddha, Dharma and Sangha.”

Then he tonsured him and provided him with the full precepts. Then he gave him the Dharma and a gatha:

The mind itself is the original mind.
The basic mind does not have Dharma.
If there is Dharma and basic mind,
(Then) there is no mind and no basic mind.¹⁴

5. Dhītika 提多迦

The Fifth Patriarch, Dhītika, which means ‘Comprehending true measure.’ The Venerable said to Micchika,¹⁵ “In the past the Tathāgata conferred the treasury of

¹¹ Source in *Baolin zhuan*, BLZ, 79. Cf. ZTJ, 49-50.

¹² Gandhahastin or ‘Fragrant Elephant’ 香象 is a mistake here for the name of the mountain 香衆山 where this meditator lived. Elder layman implies both someone from an eminent family and a very virtuous person, in addition to one advanced in age.

¹³ Or, “The one who is ordained is therefore the egoless I. Because it is the egoless I...”

¹⁴ Cf. BLZ, 89-90 and ZTJ, 52.

¹⁵ Name again varies in reconstruction. Tanaka 94 gives Miccaka, Yanagida in *Sodoshu* 346, Bibhika, based on the testimony of the Tibetan historian of Buddhism, Bu-ston. Lamotte (1976),

the Great Dharma on Kaśyapa and it was passed down from one (patriarch) to the other down to me. I now give it to you. You should keep it in mind.” His gatha said:

If one comprehends the basic Dharma-mind,
There is no Dharma and no non-Dharma.
Being enlightened is the same as not being enlightened,
(In which) there is no mind and also no Dharma.¹⁶

Having preached this gatha, he leapt into the sky, made eighteen transformations,¹⁷ changed into the fire samādhi and cremated his own body.

6. Miccika 彌遮迦

The Sixth Patriarch Miccika was travelling and teaching in North India when he saw above the parapet a golden cloud of good omen. He sighed, “There must be a great man on whom I will confer the Dharma.” Then he entered the city where there was person holding an alcohol bottle coming from the opposite direction. The person asked (the Master), “Master, where are you from and where will you go?”

The Master said, “I have come from my own mind and will go nowhere.”

“Do you know me (ego) or not?”¹⁸

“(If) it is ‘I’ then I do not know (you). If I know (you) then it is not ‘I’.”

He also said, “If you try to name yourself, I will later show you the basic causation (origin of it).”

That person spoke in reply with a gatha:

I, for limitless kalpas
Until my birth in this country,
(Had) my original surname Bharadvāja
And given name Vasumitra.

The Master said, “In the past the World-Honored One was travelling in

771-773, on this transmission, gives Mecala.

¹⁶ *ZTJ*, 55 translates the first lines, “If one comprehends deeply the original Dharma, it is mind/(In it) there is no...”

¹⁷ *Sodoshu*, 341, when arhats, bodhisattvas or Buddhas enter samādhi (trance), they display eighteen miraculous transformations. These are used to impress and teach sentient beings. Most of the patriarchs use these, including self cremation, which is related to the fervor of meditation. This self-cremation occurs in the fire of samādhi, which is what some texts claim the Buddha himself used for his own cremation. See Jorgensen (2005), 258-259.

¹⁸ Here Vasumitra is asking about the “I” or ego as the fundamental self.

North India and spoke to Ānanda, “Three hundred years after my decease in this country there will be a saint surnamed Bharadvāja and named Vasumitra, and he will become the seventh Chan patriarch.”

He said, “Now in accordance with what you have said, I want you to assist in my release.”

The Master then tonsured him and conferred the full precepts on him. Then he said, “I now give you the Treasury of the Eye of the Correct Dharma so that it will not be discontinued.” Then he preached a gatha:

There is no mind and nothing to be attained.
If you say you have attained it, that it is not called Dharma.
If you realize the mind is not mind,
For the first time you understand the mind and mind-Dharma.

Having preached the gatha, he changed into fire and self-cremated.

7. Vasumitra 波須密

The Seventh Patriarch Vasumitra¹⁹ met the Venerable Micchika who expounded the Tathāgata’s past predictions. He reflected on his own former conditions (lives). (Later he met Buddhanadi and) and he ordained him and conferred the full precepts. Again (Vasumitra) told him, “I now give to you the Treasury of the Eye of the Correct Dharma. You should observe and keep it.” Then he preached a gatha:

The mind is the same as the realm of empty space,
And shows an equivalence to the dharmas of empty space.
When one witnesses and attains empty space,
There are no correct or incorrect dharmas.

Once he had preached this gatha, he entered samādhi and manifested the form of nirvana (died).

8. Buddhanandi 佛陀難提

The Eighth Patriarch Buddhanandi received the teaching and was ordained when he first met Vasumitra. He travelled and practiced till he came to the house of a

¹⁹ A real Vasumitra existed in the first century B.C., and was an Abhidharma scholar. See Lamotte (1976), 203-204, 301-302.

vaiśya²⁰ in the country of *Tiṣka,²¹ where he saw a white light soaring above the roof. He said to his followers, “This house must have a sage who does not speak words and so is truly a vessel of the Mahayana.” When he had finished speaking an elder came out to pay his respects and asked, “What do you need?”

The Venerable said, “I am seeking an attendant.”

“I have a son named Buddhmitra who is already fifty but has never spoken a word or walked a step.”

The Venerable said, “If what you say is true, he is my disciple.”

When the Venerable saw him, he rose and bowed, and then he (Buddhamitra) spoke a gatha, saying:

If father and mother are not close to me,
Who is the closest relative to me?
The Buddhas are not my Way;
Who is the best Way (for me)?

The Venerable replied with a gatha:

Your words are close to your mind;
Your father and mother cannot compare.
If your walking (actions) accord with the Way,
That is exactly the mind of the Buddhas.

If you seek externally for a Buddha with form
Then (that Buddha) will not resemble you.
If you wish to know your basic mind,
It does not accord (with you) nor is apart (from you).

When Buddhmitra heard the Master’s marvellous gatha he then walked seven paces.²² The Venerable then had him ordained and conferred the full precepts on him. Then he told him, “Now I entrust the Tathāgata’s Correct Dharma on you so that it will not be discontinued.” Then he preached a gatha saying:

Empty space has no inner or outer,
And the mind-Dharma is likewise.
If you realize the reason for empty space,
That is to discern the principle of true thusness.

Having preached this gatha, the Venerable then manifested a divine

²⁰ Caste of farmers and traders.

²¹ This is an attempted reconstruction based on sound.

²² Just as the Buddha did when he was first born.

transformation and was completely quiescent (died).

9. Buddhmitra 伏駄密多

The Ninth Patriarch Buddhmitra was travelling and teaching in Central India where an elder, *Gandhachatra,²³ came leading a son. He bowed to the Venerable, saying, “This child was in the womb for sixty years and therefore he was named ‘Difficult Birth.’ Now that he has met you, could you have him ordained?”

The Venerable then tonsured him and conferred the full precepts on him. For the period of karma (the ordination ceremony), an auspicious light lit up his seat and (he) further induced (the appearance of) twenty-one śarīra (beads).²⁴ From this (time on) he was zealous (in practice) and forgot his exhaustion. And so the Master told him, “Now I give you the Tathāgata’s Great Dharma. You keep it in mind.” Then he preached a gatha:

The true principle basically has no name,
 (Yet) the manifestation of true principle is due to name.
 (When) one has received the Dharma of true reality,
 It is neither true nor false.

Once the Venerable had given the Dharma, he entered the samādhi of total extinction.²⁵

10. Pārśva 脇

As the Tenth Patriarch, the Venerable Pārśva,²⁶ was about to be born, his father dreamed of a white elephant on whose back was a jewelled seat. On the seat there was a bright pearl. When (the elephant) came through the gate (into the monastery), the light (of the pearl) shone on the four assemblies. Once his father woke up, Pārśva was born. Later he encountered Buddhmitra and attended him closely, never sleeping. (Buddhamitra) called him his flank (Pārśva) for he did not go to his mat. So they named him Venerable Pārśva.

²³ This is an attempted reconstruction based on meaning.

²⁴ These are relics of a Buddha or saint usually found after cremation, but here they appear to indicate his saintliness. The Sanskrit term basically means body.

²⁵ *Nirodha-samāpatti*, equals no-mind. An extremely deep samādhi where mental activities cease and the ego is extinguished. The practitioner was sometimes mistakenly thought to be dead.

²⁶ A Buddhist scholar by this name belonged to the Vaibhāsika school; see Lamotte (1976), 577.

When he was travelling and teaching in the country of *Kāśī²⁷ he rested under a tree. There the son of an elder, Puṇyayaśas stood before Pārśva with hands together. The Venerable asked, “Where have you come from?”

He replied, “My mind did not go away.”

The Venerable asked, “Where do you reside?”

“My mind does not stop.”

The Venerable said, “Aren’t you fixed?”²⁸

“The Buddhas are likewise.”

The Venerable knew his intent and so had him ordained and conferred the full precepts and provisions on him. Then he told him, “Now I give you the Tathāgata’s Great Dharma. You keep it in mind.” Then he preached a gatha:

The true body is naturally true.
Due to the truth, I preach there is principle.
When one understands the truth and true Dharma,
There is no moving and no stopping.²⁹

Once the Venerable had given the Dharma, he entered nirvana, changed into fire and self-cremated.

II. Puṇyayaśas 富那夜奢

Once the Eleventh Patriarch Puṇyayaśas had obtained the Dharma from Venerable Pārśva he visited Varanasi. There was a great being,³⁰ Aśvghoṣa, who invited him by doing obeisance. And so he said, “I wish to know the Buddha. What is it?”

The Master said, “If you wish to know the Buddha, not knowing is (the Buddha).”

“Since the Buddha is not knowing, how can I know (what) he is?”

The Master said, “Since you do not know Buddha, how can you know (what) is not (Buddha)?” etcetera (Abbreviated by Baegun).

Aśvghoṣa was comprehensively enlightened, and so he sought the tonsure. The Master said to the assembly, “This great being in the past was the king of Vaiśāli. In that country there was a kind of human being who was naked like a

²⁷ Name a reconstruction, given by Tanaka (2003), 119 as Kāśī, i.e. Varanasi, and by Yanagida in *Sodoshu*, 343, 350 as Kusumapura, i.e. Pataliputra. Lamotte (1976), 4, states that Kāśī was a country not a city, and that its capital was Varanasi. Varanasi was where the Buddha was enlightened and first taught.

²⁸ In samādhi is another meaning.

²⁹ *ZT*, 63 renders this as, “The body of true reality is the true principle in the natural/And due to that truth...”

³⁰ This equals mahāsattva or bodhisattva. Aśvghoṣa was the author of the famous *Buddhacarita* and was supposedly the author of the influential *Dasheng qixin lun*, which is only known in East Asia.

horse. The great being used his divine power and divided his body into silkworms, from which those humans obtained clothes. Later he (Aśvaghōṣa) was born in Central India, and (when) those horse-men felt longing they neighed with gratitude. Therefore, he was called ‘Horse Neigh’ (Aśvaghōṣa).” Once he had met the Venerable, the Venerable ordained him and conferred the full precepts on him. Then he told him, “I now give you the Tathāgata’s Great Dharma.” Then he preached a gatha:

Delusion and enlightenment are like hiding and revealing,
 (But) light and dark are not apart from each other.
 Now the Dharma of hiding and revealing that I give
 Is neither one (of those) nor both.³¹

Once he had given the Dharma, he then profoundly (entered) perfect calm (nirvana).

12. Aśvaghōṣa 馬鳴

The Twelfth Patriarch, the Venerable Aśvaghōṣa, one day was sought in debate by a non-Buddhist. They gathered the king, chief ministers and the four assemblies, who met at the debate site. Aśvaghōṣa said, “In your interpretation, what is the proposition?”

The non-Buddhist said, “I can refute anything that is said.”

Aśvaghōṣa then pointed to the king and said, “Now the state will be at peace and the great king will be long-lived. I ask you to refute that.”

The non-Buddhist surrendered.

13. Kapimala 迦毗摩羅

The Thirteenth Patriarch Kapimala³² obtained the Dharma from Venerable Aśvaghōṣa. He was travelling and teaching and he arrived in Western India. In that country ten miles to the north in the mountains there was a huge tree whose shade covered five hundred great dragons. The king of the tree was named Nāgārjuna, who always preached the Dharma for the dragon assembly.³³

³¹ *ZTJ*, 63, *Sodoshu*, 350, says hiding and revealing are related to the body, such as in the tricks performed by illusionists. Here this is in reference to the biography of Nāgārjuna.

³² *Sodoshu*, 351, Tanaka (2003) 133, gives Kapimara.

³³ The name of this person literally is given in Chinese as “Dragon tree.” This was a translation for Nāgārjuna, who was famous Buddhist thinker. His works were the basis of the Mādhyamika School, known in China as the Sanlun School. For this man, see Lamotte (1976), 379. The word dragon was used as a translation for Nāga, a being with a cobra’s body and a

The Venerable, together with his assembly of followers, visited that place, and Nāgārjuna came out to welcome the Venerable, saying, “These deep mountains are isolated and quiet, a place where dragons and pythons reside. Badhanta, most venerable,³⁴ why do you waste your divine feet (in coming here)?”

The Master said, “I am not a most venerable, and I have come to visit a wise man.”

Nāgārjuna silently thought, “How has this Master attained certainty and clarified his eye of the Way? Is he a great saint (Buddha) who has succeeded to the True Vehicle (of Buddhism)?”

The Master said, “Although you are talking with your mind, I already know your thoughts. Just prepare to be ordained. Why be concerned about whether I am not saintly?”

As soon as Nāgārjuna had heard this he regretted (his question) and apologized. The Venerable then liberated him and gave all the five-hundred-member assembly the full precepts together. Then he said to Nāgārjuna, “Now I entrust you with the Tathāgata’s Great Dharma.” Then he preached a gatha:

The neither manifest nor hidden Dharma
I preach to be that realm of true reality.
If one is enlightened to this hidden yet manifest Dharma
One is neither stupid nor wise.³⁵

Once he had given the Dharma, he then manifested a divine manifestation, changed into fire and self-cremated.

14. Nāgārjuna 龍樹

The Fourteenth Patriarch Nāgārjuna obtained the Dharma from Venerable Kapimāla. Later he went to South India, where many of the people believed in the benefits of good deeds. When they heard the Venerable preach the Marvelous Dharma, they said to each other, “That humans have the benefits of good deeds is the best thing for the world. He emptily speaks of the Buddha-nature.³⁶ Who can see it?”

The Venerable said, “If you wish to see the Buddha-nature, first of all you

human head. The text here may be slightly corrupted, possibly having meant that the lord or chieftain of the Nagas, who could be a tribal group, was Nāgārjuna.

³⁴ A title usually reserved for an emperor, here meant for a Buddha. Badhanta is a term for a scholarly monk.

³⁵ *BLZ*, 142.

³⁶ The potential to become Buddha supposedly inherent in the mind. In Chan it is often equated with the mind-nature.

must remove self-pride.”³⁷

Those people said, “Is the Buddha-nature large or small?”

The Venerable said, “It is neither large nor small, neither broad nor narrow; it has no merit and no reward, and it does not die nor is born.”

Hearing this superior principle they all turned to the initial mind (for enlightenment). The Venerable manifested his independent body like the orb of the full moon above his seat. That assembly only heard the sound of the Dharma and did not see the form of the Master. In that assembly there was the son of an elder layman named Kāṇadeva,³⁸ who said to the assembly, “This is the Venerable manifesting the bodily form of the Buddha-nature in order to show you. How do I know this? It is because the samādhi of the formless³⁹ is shaped like the full moon. The meaning of the Buddha-nature is solitary, empty clarity.” When he finished speaking the circular shape was hidden and he reverted to his original seat and preached a gatha:

The body is manifested in the form of the moon orb
 In order to express the body 體 of the Buddhas.
 When they preach the Dharma, they lack this shape,
 Which they use to (have people) discriminate that it is neither sound nor
 matter.⁴⁰

When that assembly heard the gatha, they were suddenly awakened to non-birth,⁴¹ and all vowed to be ordained in order to seek release. The Venerable then tonsured them and conferred the full precepts (on them). They all put their faith in the three jewels⁴² and (Nāgārjuna) told Kāṇadeva, “Now I will give you the Tathāgata’s marvelous Dharma. Listen to my gatha:

In order to expose the Dharma of hiding and revealing
 I then preached the principle of release.
 When the mind has not witnessed the Dharma
 It lacks anger and also delight.”

³⁷ Pride in the belief that you exist as a physical or spiritual entity.

³⁸ Also known as Āryadeva, a Mādhyamika scholar who wrote several treatises that were translated into Chinese. His name means “One-eyed Deva.”

³⁹ *Wuxiang sanmei* or *animitta* samādhi, which is a meditative concentration in which all the characteristics or forms of all phenomena are void, thereby displaying the ultimate truth or the Buddha-nature. Thus it was a means to achieve enlightenment.

⁴⁰ BLZ, 147-148.

⁴¹ Probably an abbreviation for *wusheng faren* or *anutpattika-dharma-kṣānti* or the clear recognition of the un-produced nature of all existence, a state achieved by advanced-stage bodhisattvas. This vision of the world as empty can be terrifying, but the bodhisattva has the forbearance to recognize this with equanimity.

⁴² *Triratna* or the Buddha, Dharma and Sangha.

Once he had given the Dharma, he entered the moon-orb samādhi⁴³ and was firmly in the calm of dhyāna.

15. Kāṇadeva 迦那提波

The Mahāsattva Nāgārjuna saw Kāṇadeva coming and sent an attendant ahead to give him a bowl of water. He placed it in front of Kāṇadeva who then tossed a needle into it. Nāgārjuna said, “Settled (samādhi) water that is clear and pure, that is my virtue. You have come and thrust a needle into it wishing to probe its depths.” The Venerable obtained this Dharma. Later he went to Kapilavastu⁴⁴ where there was an elder layman named Brahmaśuddhaguṇa. One day a tree in his garden sprouted a great fungus like a mushroom. It tasted delicious. Only the elder and his second son Rāhulata⁴⁵ took and ate it. Once they had taken it, straightaway it grew again and when it was used up, it grew again. Other people could not see it. At the time the Venerable knew their past (life) causes. So he went to their house and the elder asked the reason. The Venerable said, “In the past your family had made an offering to a bhikṣu (monk), but that bhikṣu’s eye of the Way was not yet clear, and in vain he consumed the donations of the faithful, so in recompense he became a tree fungus. Only you and your son made offerings in absolute sincerity, and so you have been able to receive (the fungus) and the others could not.” Again he asked the elder how old he was and he replied, “Seventy-nine.” Then (Nāgārjuna) preached a gatha:

(As) he entered the Way but had not comprehended the principle
 He (used his) body to repay the donations of the faithful.
 When you are eighty-one years old
 The tree will no longer produce the fungus.⁴⁶

Hearing this gatha the elder was filled with even more admiration. He also said, “I am old and weak, and cannot serve you as my teacher. I vow to relinquish my second son to follow you and be ordained.”

The Venerable said, “In the past the Tathāgata predicted that this son will in the second five hundred years (after the death of the Buddha)⁴⁷ become a great

⁴³ *Yuelun sanmei*, a meditative concentration in which one views one’s own mind as the circle of moon light, which is a symbol of perfection. The verse appears in *BLZ*, 151 and *ZTJ*, 69.

⁴⁴ The hometown of the historical Buddha now in the southern part of Nepal.

⁴⁵ *BLZ*, 155, where Tanaka gives Rāhulabhadra based on a theory of Ui Hakuju; see *Sodoshu*, 353.

⁴⁶ *BLZ*, 159. The story in the *BLZ*, 156-157 is a bit different.

⁴⁷ Buddhists often divided the periods between Buddhas into three periods of five hundred years duration or multiplications of that. Based on the idea of decline, in China they became the initial period of the true Dharma, a second period of the resemblance of the

master of the teaching. Our present meeting is because it accords with the past (life) causes.”

Once he had tonsured him and conferred the full precepts on him, he preached a gatha:

Basically, in response to the person who transmitted the Dharma
He preached the principle of release.
With respect to the Dharma there really is no realization
And no ending or any inception.⁴⁸

Once he had preached the gatha he reverted to calm extinction (died).

16. Rāhulata 羅睺羅多

The Sixteenth Patriarch, the Venerable Rāhulata ordered Sanghanadī to be ordained and he conferred the full precepts on him. Once he had done so he gave him the Eye of the Dharma. The gatha was:

With respect to the Dharma there really is no realization.
One cannot take it or be separate from it.
The Dharma is not the form of existence or non-existence,
So internally and externally what is produced?⁴⁹

Once he had given the Dharma, he calmly sat and entered the samādhi of calm extinction.⁵⁰

17. Sanghanadī 僧伽難提

The Seventeenth Patriarch Sanghanadī, because the wind blew the bronze chimes making them ring, asked, “Is that the chimes ringing or the wind ringing?”⁵¹

A youth said, “It is not the wind or the chime ringing, it is just my mind that is ringing!”

The patriarch said, “If it is not the wind or chime ringing, then who is the mind?”

Dharma, and the last, the final age of the Dharma.

⁴⁸ BLZ, 161; ZTJ, 70.

⁴⁹ BLZ, 171, ZTJ, 71.

⁵⁰ *Nirodha-samāpatti*. See fn.57 above.

⁵¹ Cf. BLZ, 182-183; ZTJ, 74-75; possibly derived from a conversation about the flag, the wind, and the mind in the hagiographies of Huineng in the *Lidai fabaoji* and later in the *Platform Sutra*.

The youth said, "Since both are calm and silent, it is not samādhi."

The patriarch said, "Excellent, excellent! Who is to succeed to my Way but you?"

Then he gave him the Dharma. The gatha said,

The mind-ground⁵² basically is unborn.

Due to the ground it rises from conditions.⁵³

The seeds of the conditions do not obstruct each other.

The flower and fruit are likewise.

Having given the Dharma, the Venerable with his right hand⁵⁴ hung from a tree and passed away.

18. Gayāśata 伽耶舍多

The Eighteenth Patriarch, the youth Gayāśata, carried a mirror as he went out travelling. After he had met the Venerable Sanghanadī and gained the tonsure, he travelled and taught. When he came to the country of the Great Yuezhi,⁵⁵ he saw the strange atmosphere of a brahmin residence. When the Venerable was about to enter that residence, its owner, Kumarata⁵⁶ asked, "What assembly of followers is this?"

"Disciples of the Buddha."

When he heard the name Buddha, his mind was frightened, and he immediately closed the door. The Venerable waited a long time and then knocked on that door. Kumarata said, "There is no body in this residence."

The Venerable said, "Who is it that replied there is no-one?"

Hearing these words, Kumarata marvelled at him, then opened the door and welcomed him. The Venerable said, "In the past the World-Honored One predicted, 'A thousand years after my decease, a great being (mahāsattva) will appear in the country of the Yuezhi, who will inherit and promote the profound teaching.' Now you correspond to that blessed fortune." Thereupon Kumarata initiated the knowledge of his past lives, submitted himself to the Master, who ordained him and conferred the full precepts on him. He gave him a Dharma

⁵² A metaphor in which the mind is the ground that is the base of all phenomena and where the seeds of Buddhahood are planted.

⁵³ This is a reference to *pratityasamutpāda* or conditional production, the causal conditions for all phenomena.

⁵⁴ All other sources say the left hand, see *Sodoshu*, 354.

⁵⁵ Often given as Tokhara, but given the assumed dates, this probably refers to the Kushans, descendants of the Yuezhi, who moved from Bactria southwards into Afghanistan and parts of Pakistan. See Kuṣāna in Lamotte (1976), 523.

⁵⁶ Cf. *BLZ*, 190 and *Sodoshu*, 355, Kumāralabdha.

gatha:

There are seeds and the mind-ground.
 Causes and conditions issue forth shoots.
 They are not obstructed by conditions
 And so will give birth to birth and non-birth.⁵⁷

Once the Venerable had given the Dharma, he vaulted his body into space, changed into fire and self-cremated.

19. Kumarata 鳩摩羅多

The Nineteenth Patriarch, Kumarata, having met Gayāśata and obtained the Dharma, later went to Central India, where there was a great being named Jayata. He asked, “My parents previously believed in the three jewels and yet were always caught up in illness, and nothing that they built and did went as they wished. And yet our neighbours practiced *candala*⁵⁸ but were always physically robustly healthy and what they did came to fruition. Why were they fortunate and we unlucky?”

The Venerable said, “What is doubtful about that? Furthermore, in the recompense for good and evil, there are three ages (past, present and future). Ordinary people merely see that the kind die young and the violent live long; or the contrary who are lucky and the righteous who are unlucky; so they think there is no cause and no result and that it is useless to distinguish sin and good deeds. They do not know that shadow and echo follow (material bodies and sounds) without a hair’s breadth of difference (like cause and effect), and that even after millions of kalpas (cause and affect) are not rubbed out.”

Once Jayata heard these words, he suddenly resolved his doubts. The Venerable said, “Although you already believe in the three karmic consequences⁵⁹ you are not aware that that karma is born from delusion, that karma⁶⁰ exists due to consciousness (*vijñāna*), that consciousness is dependent on non-awareness, that non-awareness is dependent on mind, and that mind basically is pristine, lacking birth, cessation, creation, recompense and retribution, victory or defeat,

⁵⁷ Story in *BLZ*, 192, and gatha, 195. Gatha also in *ZTJ*, 76, where Yanagida translates the last line as, “And birth itself does not produce or not not produce.”

⁵⁸ That is, were outcastes who were involved in killing and violence. These included butchers, fishers, prison guards and the like. The story originates from *BLZ*, 199-201; cf. *ZTJ*, 77.

⁵⁹ The karma that one conducts and the result that is received in this life; the karma which is conducted in this life but the result is received in the next life; and the karma conducted in this life but the results received in lives after the next life. From *Abhidharmakośa-bhāṣya* 15 and *Yuqieshidilun* 90.

⁶⁰ Possibly an error for delusion, following the text in the *Wudeng huiyuan* 五燈會元 (Compendium of the Five Lamplight Records).

and is totally calm and clearly numinous. If you enter this gate to the Dharma you will be identical with the Buddha. All good and evil, compounded and uncompounded are like dream fantasies.”

Jayata accepted these words and understood their import, immediately initiating insight into his past (lives), and he diligently sought to be ordained. Once (Kumarata) had conferred the full precepts on him, he then gave him the Dharma. His gatha said:

“In nature there is basically no birth,
But for the seeker it is preached.
Since there is no obtaining in the Dharma,
Why harbour decision and not deciding?⁶¹

You proclaim and transmit this to later students.”
Once he had finished speaking, he entered calm extinction (nirvana).

20. Jayata 闍夜多

The Twentieth Patriarch Jayata saw that Vasubandhu⁶² always only had one meal per day and did not lie down (to rest), and he worshipped the Buddha for six periods (of the day).⁶³ He was pristine and without desire, someone in whom the assembly placed their trust. When the patriarch was about to liberate him, he first asked the assembly, “This practitioner of all ascetic practices⁶⁴ can cultivate the noble conduct,⁶⁵ but can he gain the Buddha Way?”

That assembly said, “Our Master is so zealous (in practice), so why could he not do so?”

The patriarch said, “Your master is far from the Way! Even if one practices asceticism for countless kalpas,⁶⁶ that is the basis for error.”

The assembly said, “Venerable, what virtuous actions have you accumulated that you can so slander our Master?”

The patriarch said, “I do not seek the Way and yet I am not in error. I do not

⁶¹ Verse in *BLZ*, 204; *ZTJ*, 78.

⁶² Born in Gandhara in the fourth century, Vasubandhu was a leading scholar of the Yogācāra School of Buddhist scholarship, and author of several major works.

⁶³ Praising the Buddha at dawn, noon, sunset, early evening, midnight and late at night.

⁶⁴ Literally, *dhutas*, methods of casting off all worldly attachments and afflictions. There are twelve kinds of practices such as wearing clothes of caste-off rags, having only three robes, begging for food, not taking extra food other than that given, not eating outside of the sittings at breakfast and dawn, no eating between meals, living in the open air, living in cemeteries, or under the trees, or anywhere as a hermit, and always being seated and not lying down.

⁶⁵ Brahmachariyā; pure religious practices of a brahmin to cut off desire.

⁶⁶ So many eons as it would take to polish the worlds of the universe into dust. See *Lotus Sutra*, T 9.262.22b5-18.

worship the Buddha, but I am not disrespectful. I do not sit (in meditation) for a long time, but I am not lazy. I do not (keep to) one meal (a day), but I do not eat at random. I do not know what is sufficient, but I do not crave or desire. When the mind has no longing, that is called the Way.”

Once Vasubandhu heard this, he initiated the wisdom of no outflows.⁶⁷ He gave him this Dharma-gatha:

At these words he conformed to the unborn,
And was identical with the nature of the Dharma-realm.
If one can interpret it thus,
You will have completely comprehended the particulars and principle.⁶⁸

Once the patriarch had preached the gatha, he did not rise from his seat, but suddenly entered quietude (death).

21. Vasubandhu 波須般頭

The Twenty-first Patriarch, the Venerable Vasubandhu's gatha was:

The bubbles and illusions are likewise unobstructed,
So how can one not realize them?
To discern the Dharma in their midst,
Is not (done) now or in the past.⁶⁹

22. Manorhita 摩拏羅

The Twenty-second Patriarch, the Venerable Manorhita's gatha said:

The mind follows the revolutions of the percepts,
But where they revolve in reality is obscured.
By following the flow (of the percepts) one can recognize and attain their
nature,
Which has neither joy nor grief.⁷⁰

⁶⁷ *Anāsrava-jñāna*, wisdom free from illusions, which are outflows from the polluted mind.

⁶⁸ Principle is often seen as one, underlying all the particulars (*shi*) or phenomena. This verse is found in *BLZ*, 214 (along with the preceding account) and *ZTJ*, 80.

⁶⁹ Verse found in *BLZ*, 227 and *ZTJ*, 82.

⁷⁰ Verse in *BLZ*, 264 and *ZTJ*, 83. Yanagida, in *Sodoshu*, 358, makes a reference for line three to the *Lankāvatāra Sūtra* 3 verse, “Following the flow, yet the nature is constant/eternal.”

23. Haklenayaśas 鶴勒那

The Twenty-third Patriarch, Haklenayaśas,⁷¹ after meeting the Venerable Manorhita and obtaining the Dharma, travelled and preached, coming to Central India where he saw the Venerable Siṃha. The Venerable (Siṃha) asked him, “I wish to seek the Way. To what should I apply my mind?”

The patriarch said, “If you wish to seek the Way, there should be nothing to apply your mind to.”

“Since there is no application of the mind, who performs the Buddhist services?”

“If you apply your mind, then that is not (making) merit. If you have no application, this is the Buddhist service. A sutra therefore said, ‘The merits that I have created are not mine.’”⁷²

Having heard these words, Siṃha then entered the Buddha’s insight. Then (Haklenayaśas) gave him the Dharma and a gatha, which said:

When you recognize and attain the mind-nature
One can say it is inconceivable.
Clearly knowing there is nothing attainable,
When one attains it one does not say one knows.⁷³

Having preached the gatha he reverted to calm (died).

24. Siṃha 師子

Because the king of Kāpiśa⁷⁴ grasped a sword and asked, “Master, have you attained (understood) the emptiness of skandhas⁷⁵ or not?” the Twenty-fourth Patriarch, the Venerable Siṃha⁷⁶ said, “I have already attained this.”

⁷¹ His name means “Followed by cranes.”

⁷² *BLZ*, 278. Tanaka here thinks this is a quote from the *Vajracchedikā-prajñāparamitā Sūtra*, T 8.752b.

⁷³ Verse at *BLZ*, 279 and *ZTJ*, 84.

⁷⁴ In earlier times, Kāpiśa referred to a town near Ghazni, but by the Tang Dynasty it referred to Kashmir. See Ji Xianlin et al, ed. and annotator (1985), *Da Tang Xiyuji jiaozhu*, Zhonghua shuju: Beijing, 322-323. The king is meant to be Mihirakula (ca. 515-556), a Huna who persecuted both the Buddhists and Jains, and according to Song Yun was fighting the ruler of Kashmir in the 520s. In the 530s he was driven out of central India into Kashmir.

⁷⁵ The five aggregates or elements that constitute human existence. They are matter, feeling, perception, impulse, and consciousness. Ultimately they are empty of permanence and ego, and they are a cause of suffering if seen to be substantial or permanent.

⁷⁶ Siṃha means lion. Early tradition in China held that Siṃha had been killed by Mihirakula and the transmission ended. Therefore, Chan apologists had to vigorously counter this theory, and so give great play to the following story. See Jorgensen (2005), *Inventing Huineng*, 282.

“Since you have attained the emptiness of the skandhas, are you separate from birth and death (samsara)?”

“I am already separate (from birth and death).”

The king said, “May I have your head?”

“The body is not my possession, so is not my head likewise?”

The king decapitated him and white milk gushed to a height of ten feet. The king’s arm then fell off naturally.⁷⁷

25. **Basiasita** 婆舍斯多

The Twenty-fifth Patriarch Basiasita debated with the non-Buddhist Āryānatman⁷⁸ in fifty-nine exchanges, when the non-Buddhist was silenced and yielded his faith. At that time the patriarch suddenly faced north, put his palms together and gave out a long sigh: “Today my Master the Venerable Siṃha has met with persecution, which will be harmful to him.” So he entered South India and hid in a mountain valley. The crown-prince of that country, named Puṇyamitra, consequently sought to be ordained (by him). The patriarch asked the heir-apparent, “If you wish to be ordained, what must you do?”

“I must perform Buddhist services.”

The patriarch said, “Your wisdom is naturally achieved, which must be the traces that have descended from the saints.” Then he permitted him to be ordained. After six years of service as an attendant, he turned his back on the royal palace. At the time of karma (ordination), the earth trembled and there were very many miracles. The patriarch ordained him (saying), “You must protect the Treasury of the Eye of the Correct Dharma well and universally benefit all classes of being. Listen to my gatha:

The saint (Buddha) preaches knowledge and views,
And that state (境) lacks right or wrong.
I am now enlightened to the true nature
(In which) there is no Way and also no principle.”⁷⁹

Once he had preached the gatha, he manifested a divine transformation, changed into fire, self-cremated and entered into calm extinction.

⁷⁷ Story found in *BLZ*, 294, and see Tanaka’s listing of the sources on 295.

⁷⁸ A non-Buddhist who believed in absolute no-self, an annihilation of the ego. The name is a reconstruction, see Tanaka (2003), 326.

⁷⁹ Story and verse at *BLZ*, 341-350, verse at *ZTJ*, 89.

26. Puṇyamitra 不如蜜多

The Twenty-sixth Patriarch Puṇyamitra, having received ordination and obtained the Dharma, went to East India, where he said to the king, “This country will have a saint who will succeed me.” At that time there was the son of a brahmin aged twenty, who when young had lost his parents and did not know his own name, so he called himself Necklace Youth.⁸⁰ He passed his days traveling through the country villages begging, just like (the bodhisattva) Sadāparibhūta.⁸¹ When people asked, “What is your name?” he would say, “The same name⁸² as yours.” People could not know his reason (for saying this). Later, the king and the Venerable went out together in a chariot, and when they saw the youth Necklace bowing his head respectfully in front of them, the Venerable said, “Do you remember the past or not?”

He answered, “I recall being with you, Master, in a distant kalpa, when you propounded the mahāprajñā⁸³ and I recited the profound sutra. Today’s event coincides with past causation.”

The Venerable also said to the king, “This youth is none other than Mahāsthāmaprāpta.⁸⁴ After this saint another two men will appear. One will teach South India, and the other has a connection with Cīna.⁸⁵ Within twenty years, he will return to this place.” Consequently, due to this past causation, he therefore (named this youth) Prajñātāra. He gave him the Dharma and a gatha:

The true nature in the mind-ground is stored,
Lacking a head or a tail.
In response to conditions it converts beings
And is expediently called wisdom.⁸⁶

The Venerable, having given the Dharma said, “My conditions for teaching have elapsed and so I will revert to calm extinction.”

⁸⁰ The necklace is a *muktā-hāra* or *keyūra*, made of precious stones.

⁸¹ This bodhisattva appears in the *Lotus Sutra*, where, because he told everyone he respected them because all possessed the Buddha-nature, was called by this name, which means “Forever Not Disrespectful.” See *T* 9.50c16.

⁸² Here he is punning on the word 姓 *xing* or *gotra*, which mean surname or clan, and 性 *xing* or *gotra* which can mean nature, as in Buddha-nature.

⁸³ Insight into the truths of (Mahayana) Buddhism.

⁸⁴ A bodhisattva who assists Amitābha Buddha along with Avalokiteśvara (Guanyin) in the Western Pure Land. This bodhisattva symbolizes great wisdom that illuminates everything allowing beings to achieve enlightenment. His name means, “He who has achieved great power.” Note, Bodhidharma was later identified with Guanyin.

⁸⁵ China, although in Tang times Cīna applied only to Guangdong (or Nanhai) and Mahācīna to China.

⁸⁶ Story and gatha in *BLZ*, 360-363, gatha in *ZTJ*, 90.

27. Prajñātāra 般若多羅

Once the Twenty-seventh Patriarch, Prajñātāra had obtained the Dharma, he traveled and taught. When he arrived in South India, that king of Kañci⁸⁷ invited the patriarch to the palace, where he venerated him deeply and made offerings of a donation of a priceless pearl. The king had three sons. The youngest was a bodhisattva.⁸⁸ The Venerable wished to test what he understood. So then he took the donated pearl and asked the three princes, “The pearl is round and lustrous. Is there anything to match this?”

Two of the sons said, “This pearl is the most valued of the seven gems and definitely is unsurpassed. Without your power of the Way, how could you receive it?”

The third son, Bodhitāra said, “This is mundane and is not fit to be the best. Of all the jewels, the Dharma-jewel is the best. This is a worldly light and is insufficient to be the best. Of all the sheens, the light of wisdom is the best. This is a worldly luster and is not fit to be the best. Of all the sheens, the luster of the mind is the best. The light and luster of this pearl cannot illuminate (by) itself, but needs to borrow the light of wisdom for it to be discriminated from this (worldly item). Once it has been distinguished, it is already known to be a pearl. Once one knows it is a pearl, this shows it is precious. So then, when you, Master, have this Way, its value is self-evident. When sentient beings have the Way, the mind-jewel is self-evident.”

The Venerable sighed at his insight in debate.⁸⁹ He knew then that (this prince) was the heir to the Dharma, but that his time had not yet come and so he was silent and dissembled. Then it came to pass that King Kañci wearied of the world (died) and the assembly all cried out in grief. Only the third son entered samādhi in front of the coffin, coming out of samādhi after seven days had passed. Then he sought to be ordained. Once (Prajñātāra) had conferred the full precepts on him, the Venerable told him, “The Correct Dharma of the Tathāgata has been passed from one to another down to me, and I now give it to you. Listen to my gatha:

The mind-ground gives birth to seeds,
And due to particulars further gives birth to principle.
When the fruit is matured and the bodhi perfect
The flower opens and the world is produced.”⁹⁰

⁸⁷ John Jorgensen (1979), “The earliest text of Ch’an Buddhism: The *Long Scroll*,” MA diss., Australian National University: Canberra, 405-409, for this identification. It originates from the *ZTJ*.

⁸⁸ “Enlightened being,” one who opens up the way to enlightenment.

⁸⁹ Wisdom of eloquence or discernment.

⁹⁰ According to *ZTJ*, 91, this story was in a section of the *BLZ* that is now missing.

Once he had given the Dharma, the Venerable, on his seat, stretched out his hands and from each emitted a bright light, and in twenty-seven streams⁹¹ the five-colored lights were brilliant. He vaulted his body into empty space to the height of seven *tāla* trees,⁹² changed into fire and self-cremated.

⁹¹ The twenty-seven probably refers to the twenty-seven patriarchs. Streams is literally “Way,” but here is a measure word for a ray of light.

⁹² A palmyra palm tree, usually measured at 70 to 80 feet, or 30 meters. This would mean around 490 or 500 feet.

Part III. Patriarchs and Masters of China

1. Bodhidharma 菩提達摩 and 2. Huike 慧可

The Twenty-eighth Patriarch, Bodhidharma¹ told the patriarch (Prajñātāra), “As I have already gained the Way, to which country should I go to conduct Buddhist services?”

The Venerable said, “Although you have obtained the Way, you still cannot travel far. So remain in South India and wait for sixty-seven years after my decease.² Then go to Cīna and establish the medicine of the Great Dharma. Directly contact (those of) superior faculties. Take care and do not go quickly (or) you will decay in the capital.³ Those you will teach in that land and who attain bodhi will be innumerable.”

The patriarch kept Cīna in mind and when the conditions mature enough for traveling and teaching had arrived, he first of all bid farewell to the stupa (grave) of the patriarch and then departed from his fellow students. Then he went to the king,⁴ consoled him and encouraged him, saying, “You should be diligent in good

¹ Traditionally regarded as the founder of Chan in China. He probably came from the Pallava kingdom of South India and appeared in the Northern Wei capital of Luoyang between 516 and 526. A number of works have been attributed to him, but only the *Erru sixing lun* (Treatise on the Two Entrances and Four Practices) has any chance of being considered authentic. He has a hagiography in the *Xu gaoseng zhuan* (Continued Biographies of Eminent Monks), which was written in 645 and supplemented by 666. This mentions the two entrances and four practices in summary, and the distinctive meditation attributed to him, the *biguan*, and that Huike was his pupil. Studies in John McRae (1986), *The Northern School and the formation of early Ch’an Buddhism*, University of Hawaii Press: Honolulu; Jeffrey L. Broughton (1999), *The Bodhidharma Anthology*, Jorgensen (1979), and Jorgensen (2005), 110-128, which discusses some of the early hagiographies.

² Attempts have been made to date this to 523 based on traditional dates for Prajñātāra, which are totally spurious, for this figure was invented, either by the *BLZ* or as late as the *Jingde chuandeng lu* 景德傳燈錄 (The Record of the Transmission of the Lamplight of the Jingde Era; hereafter *JDCDL*). See Jorgensen (2005), 124-125.

³ Some have tried to identify this with the Northern Zhou persecution of Buddhism from 574-577, but this is far too late in time. If anything, the closest persecution would have been that of the Northern Wei, which lasted from 446 to 451, much closer to the year given by the *JDCDL* for Prajñātāra’s death, 457.

⁴ Son of his elder brother.

deeds and keep and protect the three jewels. My departure is not delayed and I will return in nineteen (years).”

The king, hearing the Master’s words, mixing tears and grief, said, “What sin has this country, and what is blessed about that country? Uncle, since you are qualified, it is not up to me to stop you. I only hope you do not forget the country of your parents and that when your work is finished you will return quickly.”

The king then provided him with a large ship and filled it with a mass of treasure, and personally led the ministers and officials to send him off from the docks.

The Master sailed the deep oceans and in three seasons of cold and heat reached Nanhai⁵ in the eighth year of the Putong era of the Liang Dynasty, the year dingmo (in the cycle), the twenty-first day of the ninth month.⁶ The prefect of Guangzhou, Xiao Ang,⁷ present as court ritualist-in-chief, welcomed him and memorialized Emperor Wu.⁸ When the Emperor read the report he sent an emissary to present an order requesting (Bodhidharma’s) attendance. On the first day of the tenth month he arrived in Jinling.⁹

The emperor asked, “Since I have been on the throne, I have built monasteries, copied sutras and ordained monks beyond recording. What merit do I have?”

The Master said, “Not a scrap of merit.”

The Emperor said, “Why do I have no merit?”

The Master said, “This is just the Hinayana results (of rebirth) as humans and gods,¹⁰ and are causes for outflows, just as shadows follow the shape of the body. Although they exist, they have no reality.”

The Emperor said, “What is true merit?”

“Pure wisdom marvelously perfected, the body 體 itself empty and calm, such is merit. It is not to be sought through the mundane.”

The Emperor again asked, “What is the primal meaning of the holy truth?”¹¹

The Master said, “Alone, with nothing holy.”

⁵ One half of the city of Guangzhou, which was divided by a river.

⁶ This corresponds to 12th October 526. It has to be an error for the seventh year of Putong, for there was no eighth year. Dingmo would be the eighth year, but the era name was changed in the 3rd month (roughly April). The ninth month in the lunar calendar of the eighth year of Putong should in fact be in Datong year one. If it is meant to be Datong year one, the date would be 31st October 527. This date goes back to the *BLZ*, which was notorious for its errors.

⁷ He held the post of prefect of Guangzhou from 521 and he died in 525, before the above date. See *Liang shu* 2/24/370-371 (in *Zhonghua shuju* edn), cited by Tanaka (2003), 370. Cf. *Sodoshu*, 369.

⁸ r. 502-549. A pro-Buddhist ruler.

⁹ The capital of Liang on the lower reaches of the Yangtze.

¹⁰ This is the position of Mahayana (The Greater Vehicle) of the bodhisattva career, which claims Hinayana is a lesser vehicle of the hearers (*śrāvakas*) and self-enlightened Buddhas who do not teach (*pratyeka-buddhas*) that is incomplete understanding because it sees only the self/ego as non-existent or without self-nature, but not phenomena. Therefore practice of it only leads to rebirth in the heavens as gods or humans, who are still subject to rebirth.

¹¹ The highest or absolute meaning of the four holy truths of Buddhism.

The Emperor said, “Who is facing Me?”

The Master said, “I do not know.”

The Emperor did not concur.¹²

The Master crossed the Yangtze on a single reed to Wei,¹³ where he lodged at Shaolin Monastery on Mount Song,¹⁴ where he sat facing a wall, being silent all day. People did not know (who he was) and called him the “Wall-contemplating Brahmin.”¹⁵

At that time the monk Shengguang, who was widely learned and who had long lived in the Yi-Luo region,¹⁶ and had broadly read a host of books and was skilled in discussing the profound principle, always lamented, “The teachings of Confucius and Laozi are the ritual arts and customary regulations. The books of *Zhuangzi* and the *Yijing* (Book of Changes) do not fully comprehend the marvelous principle. Recently I have heard the mahāsattva (great being) Bodhidharma has come to stay at Shaolin. This accomplished person (sage) is not far off, so I should go to his august presence.” So he went to him and day and night attended on him. The Master was always sitting upright facing the wall and so he could not hear his instructions or encouragements. Shengguang then thought to himself, “In the past when people sought the Way, they broke their bones and took out the marrow,¹⁷ or bled themselves to save the starving,¹⁸ they spread their hair to cover over mud,¹⁹ and threw themselves off cliffs to feed tigers.²⁰ If even the ancients were like this, what sort of person am I?”

On the night of the ninth of the twelfth month there was a great snowfall. Shengguang stood there not moving. At dawn the snow had accumulated above his knees. The Master took pity on him and asked, “What are you seeking, standing

¹² BLZ, 371 has a short version of this, which derives from Shenhui.

¹³ This is derived from a verse in the *Shijing* (Book of Odes), for which see Charles Lachman (1993), “Why Did the Patriarch Cross the River?” *Asia Major* Third Series 6 (3): 237.

¹⁴ For this monastery, see Tonami Mamoru (1990), *The Shaolin Monastery Stele on Mount Sung*, translated by P. A. Herbert, Istituto Italiano di Cultura Scuola di Studi sull’ Asia Orientale: Kyoto, and Jorgensen (2000), entry on Shaolin Si in William M. Johnston, ed., *Encyclopedia of Monasticism*, 2 vols, Fitzroy Dearborn: Chicago and London. The connection of the monastery and Bodhidharma was first made in 728. See Jorgensen (2005), 53-54.

¹⁵ For a discussion of the meaning of this, see Jorgensen (1979), which canvasses many possible interpretations.

¹⁶ These are two rivers which converge near the city of Luoyang, then the capital of the Northern Wei Dynasty.

¹⁷ From story of the bodhisattva Sadāprarudita (Always Crying) from the *Mahāprajñāpāramitā Sūtra*, T 6.1059, 1063a. For this and other references in this sentence, see notes by Tanaka to BLZ, 374-375.

¹⁸ A story of the Buddha in a previous life that showed his compassion for living beings, *Damamūka-nidāna Sūtra* (*Xianyujing*), T 4.366.

¹⁹ In a previous life the Buddha spread his hair for the Dīpamkara Buddha, see *Dazhidulun*, T 25.87a, which gave him a prediction of future buddhahood.

²⁰ In a former life as a mahāsattva the Buddha threw himself off a cliff to feed a hungry tigress and to gain the truth, see *Damamūka-nidāna Sūtra*, T 4.352b-353a and *Suvarṇaprabhāsa-uttamarāja Sūtra* (*Jinguangming jing*), T 16.352.

so long in the snow?”

Shengguang sadly cried, “I only wish that you be compassionate, open the door of ambrosia²¹ and broadly liberate sentient beings.”

The Master said, “The superior Way of the Buddha is diligently cultivated over extensive kalpas, the practice of which is difficult and the endurance of which is difficult to endure. How, with slight virtue, little wisdom, disrespect and contempt, can you hope for the True Vehicle, vainly laboring and struggling?”

Shengguang heard the Master’s admonition and secretly took a sharp sword and cut off his own left arm and placed it in front of the Master. The Master knew he was a vessel of the Dharma and so said, “When the Buddhas first sought the Way, they forgot their body for (the sake of) the Dharma. Now you have cut off your arm in front of me, so your seeking also is permitted.” The Master in accord with these causes changed his name to Huike.²²

Shengguang said, “Can I hear of the Dharma-seal of the Buddhas?”²³

The Master said, “The Dharma-seal of the Buddha cannot be gained from people.”

Shengguang said, “My mind is not at ease. I beg you to calm it for me.”

The Master said, “Bring your mind and I will calm it for you.”

“I have searched for the mind, but in the end I could not get it.”

“I have already calmed your mind for you!”²⁴

One day Bodhidharma said to Master Huike, “When you have simply stopped the conditions externally and mentally have no panting internally and the mind is like a wall,²⁵ then you can enter the Way.”

Huike made many theories about mind and about nature, but none of them concurred (with this condition).

One day he was suddenly enlightened and then said, “I have already stopped the conditions.”

The Patriarch said, “Does not that become extinction (of causation)?”

Huike said, “No, it does not.”

The Patriarch said, “What is it?”

Huike said, “It is bright and clear, not darkened, fully understanding and always knowing. Therefore words cannot reach it.”

The Patriarch said, “This is the mind-essence 心體 that is transmitted by the

²¹ The Buddhist teaching, the elixir of immortality (*amṛta*) as a metaphor.

²² Insight permitted. The origin of the story probably comes from Daoxuan’s *Xu gaoseng zhuan*, T 50.552b.

²³ These are three seals that distinguish it from non-Buddhist doctrine; that all existence is impermanent, that all dharmas or phenomena lack a self or inherent substance, and that nirvana is quiescence.

²⁴ This story occurs in the earliest text of Chan Buddhism, the *Long Scroll*, translated by Broughton. Most of the above story and some of the following appears in the *BLZ*, 371-412 and *ZTJ*, 111-113. Translated in *Zen Dust*, 39-40.

²⁵ This story first appears in the *Chanyuan zhuquanji du xu* by Zongmi (780-841), T 48.403c28.

Buddhas and patriarchs. Have no more doubt about it.”

Bodhidharma (stayed) for nine years, when he wished to return westward to India. Then he ordered his pupils saying, “It is now time to go. Why don’t you each say what you have obtained?”

At that time the pupil Daofu²⁶ replied, “As I see it, one does not adhere to letters, nor separate oneself from letters, and yet it functions as the Way.”

The Master said, “You have obtained my skin.”

Zongchi²⁷ said, “As I now understand it, it is like Ānanda seeing the (Pure) Land of Akṣobhya Buddha. Once seen, it is not seen again.”²⁸

The Master said, “You have obtained my flesh.”

Daoyu²⁹ said, “The four elements are basically empty, the five skandhas are not existent, and yet I see there is not a dharma obtainable.”

The Master said, “You have obtained my bones.”

Finally, Great Teacher Huike came forth and bowed three times and then stood according to his rank.

The Master said, “You have obtained my marrow.”

Then he looked at Huike and told him, “In the past the Tathāgata entrusted the Treasure of the Eye of the Correct Dharma to Kāśyapa and it has been passed from one to the other down to me. I now give it to you. You should keep and protect it. I also confer on you my *kaṣāya* (robe) to be a surety of the Dharma. Each express something that you should know.”

Huike said, “Please indicate that to me, Master.”

The Master said, “Internally I transmit the mind-seal,³⁰ so that it confirms the original mind (of awareness or Buddhahood). Externally I give the *kaṣāya* robe so that it will express the gist of the lineage.³¹ Later times will be degenerate and doubtful thoughts will arise in competition, saying that I was a person of India

²⁶ This is Sengfu (464-524), sometimes alleged to have been a pupil of Bodhidharma, and stayed for a while in Jinling at the invitation of Emperor Wu of Liang. See discussion in Jorgensen (1979). For the basis of this story, see Tanaka (2003), 411-412, and *Sodoshu*, 370-371.

²⁷ A nun, whose name means *dhāraṇī*. Legendary.

²⁸ This Buddha presides over a Pure Land to the east, a thousand Buddha-worlds away. According to several versions of the *Prajñāpāramitā Sūtra*, Śākyamuni once used his divine powers to show his disciples a scene of Akṣobhya Buddha preaching to an assembly in that Pure Land. By ending the vision, Śākyamuni taught Ānanda that all dharmas or phenomena are illusory and not to be attached to. See *T* 5.107 and *T* 8.578.

²⁹ A person by the name of Yu is listed in the Preface to the *Erru sixing lun* as in the lineage of Huike, Broughton (1999), 9.

³⁰ This idea of the sealing of pupils via a transmission from the mind of the master to the disciple was initiated by Shenhui based on ideas from the *Vimalakīrtinirdeśa Sūtra* and the commentary on the *Analects* of Confucius by Huang Kan (488-545). See Jorgensen (2005), 392, 469-470. Later this became the mind-seal, an approval that one had achieved an enlightenment and equivalence with the Buddha through this transmission that was ineffable.

³¹ This theory of the transmission of the robe began with Shenhui, but disputes arose over whether it came from Siṃha, or Bodhidharma or even the Buddha. See Jorgensen (2005), 274-283, 294-296.

to the West, and that you are a person of this land, so on what basis have you attained the Dharma and what do you have to prove this? In later times when difficulties arise, just produce this robe and the Dharma-gatha that you have now received and use them to express (your proof) clearly and your teaching will not be obstructed. Two hundred years after my decease, the robe will stop and no longer be transmitted, but the Dharma will circulate in countless realms. Many will clarify (be enlightened to) the Way, but few will practice the Way; many will preach principle, but few will comprehend the Way. Those who secretly concur and privately witness (the Way) will be in excess of ten million. You should promote and exalt it. Do not despise those who are not enlightened, for in a thought-moment,³² one can turn around the opportunity³³ and then they too can share the basic attainment. Listen to my gatha:

I originally came to this land
 To transmit the Dharma and rescue deluded beings.
 One flower opened up into five petals
 And the resultant fruit formed naturally.”³⁴

3. Pṛthivī 波羅提

Because a heterodox king asked *Pṛthivī,³⁵ “What is the Buddha?” He replied, “Seeing the nature is Buddha.”

The king said, “Do you see the nature or not?”

“I see the Buddha-nature.”

The king said, “What is the nature?”

“The nature is in the function (of activity)”

The king said, “What function is this? I do not see it now.”

“I now see the function, it is you, Your Majesty, who yourself do not see it.”

The king said, “Is it in me or not?”

³² *Yinian*, a thought, but also the duration of a thought. *Nian* can also mean to be mindful.

³³ A person who has the mind-seal of the Buddha can reverse his own functions and processes that have occurred because of his enlightenment, which bring him towards nirvana, and use expedient means in the realms of suffering beings to bring them to salvation. An action of the bodhisattva who foregoes his own bliss in order to save others by providing them with an opportunity for enlightenment.

³⁴ Verse in *BLZ*, 377 and *ZT*, 114. The word petals (*ye*) can also be read as generations, and so is thought to refer to the five succeeding Chinese patriarchs up to and including Huineng. Some think it refers to the Five Chan Houses, but this is doubtful, as the verse appeared in texts such as the *Baolin zhuan* that date from well before the formation of these Houses.

³⁵ This is linked in the *Jingde chuandeng lu* with a story of Bodhiśānta, a former fellow pupil with Bodhidharma in India that may have been in the *Baolin zhuan*, but that section is no longer extant. See Jorgensen (2005), 124-125. The reconstruction of the name is in accordance with the transcription given elsewhere for this god of the Earth. He was supposedly the leader of the School of the Formless or the Mark of Non-existence.

“If you, Your Majesty, function there will be nothing that exists that is not it. If you do not function, the body/essence 體 will also be difficult to see.”³⁶

The king said, “If when I should function, in how many places will it appear?”

“If it appears, there will be eight places.”

The king said, “You should tell me where these eight (places) will appear.”

Prṭhivī said, “In the womb it is the body; located in the world it is called the person; in the eye it is called seeing; in the ear hearing; in the nose the discernment of fragrance; in the tongue it is conversation; in the hand it is grasping; and in the feet it is propulsion. If they appear everywhere, they will all pertain to the countless realms. If they are contained then they are present in a single mote of dust (an atom). Cognoscenti know that this is the Buddha-nature. The ignorant call it the refined soul.”

The king heard the gatha and his mind opened up to enlightenment.

4. Prajñātāra 般若多羅

A king of East India requested that the Twenty-seventh Patriarch, the Venerable Prajñātāra come to court for a vegetarian feast. The king asked, “When the people have fully chanted the sutras why don’t you examine the sutras?”

The Master said, “When I draw in breath I do not dwell in the realm of the skandha and dhātu,³⁷ when I expel breath I do not become involved with conditions. If I constantly chant like this, the sutra will be billions of fascicles.”

5. Sengcan 僧粲

The Third Patriarch (of China), the Great Master (Seng)can³⁸ asked the Second Patriarch, “My body has caught the illness of leprosy.³⁹ Please Master, absolve me of my sin.”

The Patriarch said, “Bring your sin and I will absolve you.”

“When I look for my sin in the end I cannot find it.”

The Patriarch said, “You have been absolved of your sin. You should rely on

³⁶ That is, if you have no functions, the eye will not see etc. It could refer to the essence or substratum of the mind.

³⁷ The *dhātu* are the realms of the senses, listed as the six faculties or organs, the six percepts or *viṣaya* and the six consciousnesses or *vijñāna*. This passage is in the *ZTJ*, 91.

³⁸ Traditional date of death, 606. Hid in the mountains for a long time, and an engraved brick or tile has been found from his stupa on Mt Wangong during an archaeological investigation. Later his tomb became the object of a dispute and promotion campaign by Northern Chan, see Jorgensen (2005), 143, 408, especially the study by Chen Jin-hua mentioned there.

³⁹ Disease not certain, could mean paralysis or stroke.

the refuges of the Buddha, Dharma and Sangha.”⁴⁰

“I now see you, Master,⁴¹ and already know what a monk (Sangha) is, but I wonder what is called the Buddha and Dharma?”

The Patriarch said, “This mind is the Buddha, this mind is the Dharma. The Buddha and Dharma are not two, and the jewel of the Sangha is likewise.”

“Today for the first time I know that the nature of sin does not reside inside or outside or in between. Thus this mind being so, the Buddha and Dharma are not two.”

The Patriarch deeply treasured him.

The Third Patriarch’s gatha was:

Reaching the Way is not hard,
Just reject picking and choosing.
Simply do not love or hate
And it will be clear and bright.

Again he said,

Perfectly identical with the expanse of space
(The Way) is without lack and without excess.
Because one depends very much on choice
One therefore is not Thus.⁴²

6. Daoxin 道信 and Hongren 弘忍

Because a person of the Way (monk) who was planting pine trees came to see the Fourth Patriarch, their words coincided. The Patriarch said, “You are old already, so you should change your body (be reborn) and then come (to me).”

The man of the Way said farewell and then traveled off down the mountains till he came to a muddy creek where he saw a maiden washing clothes. So he said, “I wish to beg for lodging at your home.”

She said, “My parents are there.”

The man of the Way said, “Will you agree?”

She said, “Go ask my parents for lodging.”

The man of the Way did not go far when he sat beneath a tree and passed away. The girl became pregnant due to this and gave birth to a boy. She was blamed and scolded by her parents, and when it came to (thoughts about) right

⁴⁰ This dialogue in variant forms can be found in *BLZ*, 413-414, 427, 433-434; and *ZTJ*, 120.

⁴¹ *Heshang*, a personal teacher or in Chan, a monk who has practiced for over ten years. Used to translate *upādhyāya*.

⁴² These two verses come from the *Xinxin ming* (Inscription on the Believing Mind), falsely attributed to Sengcan. *T* 48.376b2-25.

and wrong, she was unable to wash them away. So she took the child and cast him into the middle of the river and left. When she returned the next day she saw the child had drifted against the current. She could not bear it, so she gathered him up and reared him, begging food to make a living until he was seven, when she led him to Huangmei.⁴³ On the road they saw the Fourth Patriarch, who asked, “What is the boy’s surname?”

The child answered, “I have a surname, but it is not a usual surname.”

The Patriarch said, “What surname is it?”

He said, “Buddha-nature/surnamed Buddha.”⁴⁴

The Patriarch said, “Although you have the Buddha-nature, you still do not understand.”

The child said, “It is not only I who do not understand. The Buddhas of the three times likewise do not understand.”

The Patriarch said, “Why don’t they understand?”

The boy said, “Because their nature is empty.”⁴⁵

The Patriarch silently knew that he was a vessel for the Dharma and so ordained him, then transmitted the robe and gave him the Dharma.⁴⁶

7. Huineng 慧能

The Sixth Patriarch, the Great Master (Huineng) gathered fuel to support his widowed mother. One day he was carrying the firewood into a shop when he heard a customer chanting the *Diamond Sutra*.⁴⁷ “Produce that mind that corresponds to where there is nowhere to reside.” His mind then was shocked and he asked that customer, “What Dharma is this? Who did you get it from?”

The customer said, “Its name is the *Diamond Sutra*. I got it from the Great Master Ren of Huangmei.”

The Master directly went to Dongchan Monastery in Huangmei. Great Master Ren silently recognized him as soon as he saw him. The Master carried a stone⁴⁸ and pounded grain with a pestle. Subsequently he had the robe and the Dharma transmitted to him and then he went south and hid between Huaiji and

⁴³ Huangmei county. This is where Daoxin, the Fourth Patriarch (580-651) and his pupil Hongren (601-674), here the man of the Way, had their monastery on Mt Shuangfeng. This is on the north bank of the mid-Yangtze.

⁴⁴ Here this is a pun, as in the story of Prajñātāra.

⁴⁵ The idea that the Buddha-nature is empty is a major theme in the *Mahāparinirvāṇa Sūtra*.

⁴⁶ Parts of this appear in *ZTJ*, 135-143. The story of the rebirth of the elderly planter of pine trees as Hongren was very popular and entered Chinese folk belief. See Nagai Masashi (2000), *Chūgoku Zenshū kyōdan to minshū*, Uchiyama shoten: Tokyo, chapter 1.

⁴⁷ *Vajracchedikā-prajñāpāramitā Sūtra*. The quote is from *T* 8.749c22.

⁴⁸ The stone was to give him added weight as he stood on the pestle contraction.

Sihui (prefectures in Guangdong). When he came to Caoqi⁴⁹ he rained the Great Dharma rain and his students did not number under a thousand.

In the first year of the Shenlong reign of Emperor Zhongzong,⁵⁰ the emperor sent down a decree saying, “I invited the two masters An and Xiu⁵¹ for offerings in the palace. Every spare moment I have from the affairs of state I research the One Vehicle.⁵² These two masters both declined and said, ‘There is a Chan Master Neng in the South who secretly received the robe and Dharma of Great Master Ren. You should go to him and ask.’ Now I have sent the court attendant Xie Jian⁵³ to rapidly dispatch this decree of invitation. I desire your compassion and that you will rapidly come up to the capital.”

The Master sent up a reply declining on the grounds of illness and wishing to end his life in the monastery.

Xie Jian said, “The meditation teachers and badhantas of the capital all said, ‘If you wish to understand the Way, you must sit in meditation and practice dhyāna and samādhi. There is no such thing as gaining release by not going through meditation.’ I wonder what Dharma you preach.”

The Master said, “The Way is awoken to through the mind. How can it be in sitting? A sutra says, ‘If one says one sees the Tathāgata by sitting or lying down, that is to practice a perverse Way.’⁵⁴ Why? Because he comes from nowhere and goes nowhere. If there is no rising or cessation, that is the Tathāgata’s pristine meditation. If the dharmas are empty and calm that is the Tathāgata’s pristine sitting. Ultimately there is no realization, so why sit?”

Xie Jian said, “When I return to my sovereign, the Emperor is sure to question me. I request you, Venerable to compassionately instruct me in the essentials of the mind.”

The Master said, “The Way has no light or dark. Light and dark are interchangeable meanings. Bright light has no end, yet it also has an end.”⁵⁵

Xie Jian said, “The light is a metaphor for insight and dark for frustration.⁵⁶ If a person who cultivates the Way does not use insight to illuminate and

⁴⁹ A stream to the southeast of Shaozhou, the main town in northern Guangdong. This is where his monastery of Baolin Si (later, as today, called Nanhua Si) is located.

⁵⁰ 705.

⁵¹ Laoan (581-709) and Shenxiu (606-706), both pupils of Hongren. See subsection 48 at end of fascicle one.

⁵² The single vehicle of Buddhism, that there is only one true teaching, unlike the two (or three) vehicles of the śrāvakas and pratyeka-buddhas (or bodisattvas). From the *Lotus Sutra*, T 9.8a17.

⁵³ First mentioned in the *Lidai fabaoji* of ca. 781 as having been sent in 707. This man is probably the Xie Chongjian mentioned in secular histories. For details of this man and the rest of the hagiography of Huineng, see Jorgensen (2005), 281, 288, 585-586 passim.

⁵⁴ *Diamond Sutra*, T 8.775a25-26 or 766a22-23 and 761b22-24.

⁵⁵ The *ZTJ* added more to the above dialogue.

⁵⁶ Frustrations or *kleśa*, variously translated as passions, temptations, afflictions, troubles. Mental states that frustrate one’s path to enlightenment.

destroy frustrations, by what means can he depart from life and death without beginning?”

The Master said, “If one uses insight to illuminate and destroy frustrations that person is a babe of the two vehicles,⁵⁷ and of the carts of the sheep and the deer or such abilities. The great wisdom of the person of superior faculties is completely unlike this.”

Xie Jian said, “What are the Mahayana views and interpretations?”

The Master said, “Enlightenment and ignorance are non-dual in nature. The non-dual nature is the form of reality.⁵⁸ The form of reality is that even when dwelling in the ordinary and stupid (it) still does not diminish, and in the sagely and saintly it is not augmented. It resides in frustrations and yet is not confused; it stays in dhyāna and samādhi and yet is not calm; it is not impermanent or eternal; it does not come or go; it is not in between or inside or outside. It does not rise or cease. The form of the nature is Thusness, constantly residing and not disappearing. This is called the Way.”

Xie Jian said, “The not rising or ceasing you speak of, how is it different from the Way of the non-Buddhists?”

The Master said, “The non-rising and non-ceasing the non-Buddhists preach takes cessation (to mean the) halting of rising (birth) and they regard rising as manifesting cessation. (For them), cessation is a not ceasing and rising is spoken of as non-rising. The not rising and ceasing that I speak of of itself originally is non-rising and now is likewise non-cessation. Therefore it is not the same (as the theory of) the non-Buddhists. If you wish to know the essentials of the mind, it is, simply do not think at all of any good or evil, and (you will) naturally gain entry into the pristine mind-essence 心體 and serenely be constantly calm and have marvelous functions as numerous as the sands of the Ganges.”

Xie Jian received the Master’s instructions and was comprehensively enlightened.

The Sixth Patriarch said to the assembly, “There is a thing that props up heaven above and props up the earth below. It is as bright as the sun and it is as black as lacquer. It is constantly present in the midst of movement and function, and cannot be contained within movement and function. What do you call it?”

The śrāmaṇera Shenhui⁵⁹ came forth from the assembly and said, “It is the

⁵⁷ The śrāvakas and pratyeka-buddhas, or Hinayana. They are compared in the *Lotus Sutra* to the carts of a sheep and deer respectively that an old man offers to his children to entice them from a burning house. The abilities are the opportunities that each vehicle or cart offers. Mahayana offers a great white ox, the One Vehicle. T 9.10.

⁵⁸ Cf. text in *Mahāparinirvāṇa Sūtra*, T 12.410c20-23: “If one says that ignorance is the cause and condition of all actions, ordinary people hearing this will produce the thought that there are two dharmas, enlightenment and ignorance. The wise discern that their natures are not two, and the nature that is not two is the nature of reality...”

⁵⁹ A novice. Shenhui (684-758) was a pupil of Huineng who later dubiously claimed to be the only heir of Huineng, and thus he claimed the mantle of Seventh Patriarch, but this was contested. He was largely responsible for inventing the image of Huineng. For this and his

basic source of the Buddhas, and also is my Buddha-nature.”

The Patriarch said, “Even my calling it a thing is still not correct; how can you call it the basic source or the Buddha-nature?”

He also spoke a gatha:

The bodhi basically is not a tree,
The bright mirror also is not a stand.
Originally there is not a single thing
So where is the dust stirred?⁶⁰

He also said:

Resolutely not cultivating good,
Imperturbably not making evil,
Calmly cutting off seeing and hearing,
Vastly unsettled the mind has no attachments.

He also said:

I (Huineng)⁶¹ do not have cunning skills,
And so do not stop the many thoughts.
Facing the mirror, mental qualities rise.
How can the bodhi grow?

Again he said:

If you have thoughts, the thoughts become perverse.
If one has no thoughts, the thought is correct.

8. Qingyuan Xingsi 清源行思

Chan Master Qingyuan Xingsi⁶² asked the Sixth Patriarch, “What should I pay

biography see Jorgensen (2005), 62-68 passim.

⁶⁰ This comes from a later version of the *Platform Sutra*, discussed in Jorgensen (2002), “The Platform Sutra and the Corpus of Shenhui: Recent Critical Text Editions and Studies,” *Revue Bibliographique de Sinologie*, 410.

⁶¹ Possible pun on his name, Huineng. It could then read, “Insight can eliminate cunning...”

⁶² Allegedly a pupil of Huineng, he died in 741. For sources, see *ZTJ* I.III.2, Canning, *Song gaoseng zhuan* (hereafter SGSZ), T 50.760c1-9, and *Zongjing lu*, T 48.940b15-19. All the sources are problematic.

attention to so that I do not fall into stages (on the Buddha-path)?”⁶³

The Patriarch said, “What have you done so far?”

The Master said, “I haven’t done anything for the holy truth.”

The Patriarch said, “What stage have you fallen into?”

The Master said, “Since I have not done anything for the holy truth yet, what stage could there be?”

The Patriarch deeply treasured him.

9. Nanyue Huairang 南嶽懷讓

When Venerable (Huai)rang⁶⁴ first consulted the Sixth Patriarch, the patriarch asked, “Where have you come from?”

“From Mount Song.”

The Patriarch said, “What was it that came in this way?”

“If you say that it resembles something that does not hit the mark.”

The Patriarch said, “Do you still need cultivation to realize it or not?”

“Even though one does not lack cultivation to realize it, one cannot be polluted.”

The Patriarch said, “What the Buddhas keep in mind is only this not being polluted. Since you are like this, I am likewise.”

As Mazu⁶⁵ often practiced sitting in meditation, the Master one day took a brick and rubbed it in front of the hermitage. Mazu asked, “Why are you polishing a brick?”

The Master said, “I am rubbing it to make a mirror.”

Mazu said, “How can you make a mirror by polishing a brick?”

The Master said, “Since polishing a brick will not make a mirror, how can sitting in meditation make one a Buddha?”

Mazu said, “Then what is the right (way of approach)?”

The Master said, “It is like an ox harnessed to a cart. If the cart does not move, do you hit the ox or hit the cart?”

⁶³ This implies a gradualism, of achievement by stages, anathema to the Southern School of Chan that Shenhui alleged Huineng founded. It promoted sudden enlightenment, enlightenment all at once.

⁶⁴ Nanyue Huairang (677-744), a pupil of Laoan. It is doubtful that he ever studied under Huineng. Named after Mt Nanyue or Hengshan in Hunan, where he resided for around thirty years. Sources, epitaph in *Quan Tangwen* 619; *SGSZ T* 50.761a-b; *ZTJ*, 176-177 and Yanagida (1974), 458-459 in Japanese translation; English translation in Lu K’uan Yü (1974), *The Transmission of the Mind Outside the Teaching*, Rider: London, 33-35.

⁶⁵ Mazu Daoyi (706/7-786), see later for details.

10. Yongjia Xuanjue 永嘉玄覺

The Great Master Yongjia Xuanjue⁶⁶ came to Caoqi and stood and shook his staff (to announce his arrival). The (Sixth) Patriarch said, “Now śrāmaṇa (monks) are provided with the three thousand (rules of) deportment and the eighty thousand refined practices,⁶⁷ but where are you from, badhanta, that you produce such a great pride in yourself?”

The Master said, “The matter of birth and death is great, and impermanence (death) is swift. What leisure does one have for all the ritual proprieties?”

The Patriarch said, “Why don’t you embody 體 non-birth and realize no-haste?”

The Master said, “The body is non-birth and realization basically is without haste.”

The Patriarch said, “So it is, so it is.”

The Master was then provided with the deportments and paid the respects of consultation (with the Patriarch) and then in an instant he announced his departure. The Patriarch said, “Aren’t you returning in great haste?”

The Master said, “Since basically I am not moving, how can there be haste?”

The Patriarch said, “Who knows that (you) are not moving?”

“Sir, you yourself have produced discrimination?”

The Patriarch said, “You have profoundly gained the idea of non-birth.”

“How can the non-born have an idea?”

The Patriarch said, “If there is no idea, who is there to discriminate?”

“Discrimination likewise is not an idea.”

The Patriarch sighed, saying, “Excellent, excellent!”

The Master said, “The mind is the faculty, the dharmas are the sense-data; these two are just like flaws in a mirror. When the flaws and stains are completely removed the light (brightness) first appears. When the mind and dharmas are both forgotten, then the nature is true.”⁶⁸

Again he said,

⁶⁶ Traditional dates, 665-713, alleged to be a pupil of Huineng. Sources are epitaph by Li Yong in *Quan Tangwen* 913 and 915; *Yongjia ji*, T 48.387b-395c, *Zhengdao ge*, T 48.395c-396c (translated by Walter Liebenthal (1941), “Yung-chia Cheng-Tao-ko,” *Monumenta Serica* VI: 1-39), *SGSZ* T 50.758a-b. Hu Shi thought Xuanjue a pure invention and that the real person was a Zhaojue of later times, but the name Zhaojue comes from a misreading of a letter inviting (*zhao*) Xuanjue allegedly written by Xuanlang of Tiantai (673-754). Many of the accounts are confused and legendary. I suspect Shenhui or one of his pupils wrote the two texts above attributed to Xuanjue to counter some Tiantai claims.

⁶⁷ The kinds of deportments and moral precepts a monk must keep and apply in daily activities. The numbers come from multiplying the 250 precepts by the four deportments (walking, standing, sitting and lying down) and others.

⁶⁸ From *Yongjia Zhengdao ge*, T 48.396b22-23.

“Clearly seeing there is not a single thing
 And likewise no person and no Buddha,
 The great cosmos of a myriad worlds is like the bubbles in the sea,
 And all saints and sages strike it like lightning.”⁶⁹

Again he said,

“Do not seek truth, do not cut off the false,
 Clearly realize that these two dharmas are empty and without form.
 Being without form, without emptiness and without non-emptiness,
 This is the Tathāgata’s form of true reality.”⁷⁰

Again,

“Actions are impermanent and all are empty;
 This is the Tathāgata’s great perfect awareness.”⁷¹

Again,

“Not to be reviled and not to be praised
 Its body 體 like empty space, it has no brim.
 Not separate from that place it is always serene.
 If one seeks it then the knower cannot be seen.”⁷²

Again,

“Realize that the form of reality has no person or dharma.
 The moment it ceases, Avīci (hell) karma (results).
 If one uses false words to madden sentient beings
 One invites upon oneself the ripping out of one’s tongue for innumerable
 kalpas.”⁷³

Again,

⁶⁹ From *Yongjia Zhengdao ge*, T 48.396c23-24. The great cosmos here is a reference to the trichilocosm, a billion worlds making up the domain of the Buddha. This is the “great thousand,” while the other part, “the myriad world,” refers to worlds as numerous as the sands of the Ganges.

⁷⁰ *Yongjia Zhengdao ge*, T 48.396a24-25.

⁷¹ *Yongjia Zhengdao ge*, T 48.395c19-20.

⁷² *Yongjia Zhengdao ge*, T 48.396b12-13.

⁷³ *Yongjia Zhengdao ge*, T 48.395c12-14; the hell is one of unremitting suffering, dedicated to those who commit the worst of sins. The punishment there for evil speech was to have one’s tongue continually ripped out.

“There were two bhikṣus who committed fornication and murder.
Upali by the light of fireflies added to the decision on sin.
Bodhisattva Vimalakīrti suddenly removed his doubts,
Just like the bright sun eliminates frost and snow.”⁷⁴

[Baegun’s Comment] *That is to say, “That is simply produced from errors, which has no place in which to reside. It is also like a thought embodying basic emptiness, so what is real about the transformation?”*

The Master said, “Know that the body is empty illusion without its own origin. The material is empty (so) who is my ego? All dharmas are simply temporary names, without any set reality; this is my body. The four elements and five skandhas individually are not ego and combined likewise are non-existent. If one investigates and seeks internally and externally, it is like water accumulated as foam, floating bubbles and shimmering haze, and finally there is no person. Being ignorant and not realizing, one falsely gasps it as the ego and perversely produces greed and attachment to that which is not real, kills living things and steals, and fornicates and pollutes with wild delusions. All through the night and to the end of the day, one toils creating karma. Although they are not true reality, good and evil are recompensed in response, just like shadow follows physical shape. One should oneself contemplate the body’s real form and contemplate the Buddha likewise.”⁷⁵

Therefore it is said, “The Way is in front of one’s eyes, the three of mind, Buddha and sentient beings have no difference.”⁷⁶

II. Nanyang Huizhong 南陽慧忠

One day National Teacher (Nanyang Hui)zhong⁷⁷ called his attendant, who said,

⁷⁴ *Yongjia Zhengdao ge*, T 48.396c17-19. Upāli was a barber of the śūdra caste who became one of the ten chief disciples of the Buddha. He was the best observer of the precepts, and so he compiled the Vinaya or rules of discipline at the First Council. Vimalakīrti was a layman at the time of the Buddha who had a profound understanding of Mahayana, especially the emptiness of prajñā. He is the central figure of the sutra named after him. The incident here is at *Vimalakīrti-nirdeśa Sūtra*, T 14.523a10-12.

⁷⁵ *Yongjia Zhengdao ge*, T 48.388c16-23. For the ZTJ version, see Yanagida (1974), 456 in Japanese translation. For English translation from the *Jingde chuandeng lu*, see Chang Chung-yuan (1969/1971), *Original Teachings of Ch’an Buddhism: Selected from the Transmission of the Lamp*, Vintage Books: New York, 27-34.

⁷⁶ This is thought to be Baegun’s comment.

⁷⁷ A member of the Dongshan Famen, the school of Hongren. Allegedly a pupil of Huineng, Huizhong (?-776) was probably a pupil of one of Hongren’s disciples, and was a rival of Shenhui. After staying in Nanyang (also Shenhui’s base) for forty years, following Shenhui’s death he was invited to the courts of emperors Suzong and Daizong, where he criticized a

“Yes.” He did this three times and the attendant responded three times. The Master said, “I was thinking I had betrayed you, but rather it is you who has betrayed me.”

Because a monk asked, “What is the original body of Vairocana?”⁷⁸ National Teacher Huizhong replied, “Bring that water jug over to me.” The monk brought the water jug to him, and the Master said, “Now put it back in its former place.”

The monk again asked, “What is the original body of Vairocana?”

The Master said, “The old Buddha has long gone.”

A monk asked, “What is the response (in a) thought-moment?”

National Teacher Huizhong said, “When memory and wisdom are both forgotten, that is the response.”

The monk asked, “When memory and wisdom are both forgotten, who sees the Buddhas?”

The Master said, “Forgotten, they are non-existent; non-existent, they are Buddha.”

The monk asked, “If they are not existent then (one should) just say they are non-existent; why call them Buddha?”

The Master said, “Non-existence is also empty and the Buddha is likewise empty. Therefore I said, ‘Non-existent they are Buddha, the Buddha then is non-existent.’”

Because Emperor Suzong⁷⁹ requested National Teacher Huizhong to come and view entertainments, the Master said, “What body and mind do I have with which to view the entertainments?”

The Emperor again requested (his attendance) and the Master said, “It is fortunate I love entertainment.”

National Teacher asked a monk, “Where have you left from?”

“The South.”

The Master said, “What Dharma do the Southern teachers instruct people with?”

“The Southern teachers only say, one morning after (the elements) of wind

version of the *Platform Sutra* and Mazu’s Chan. See Jorgensen (2005), 603-604 passim. Sources include *Quan Tangwen*, 43; *ZTJ*, *SGSZ T* 50.762b-763b; *Yuyang zazu*. He was invited to the court on 25th February 761.

⁷⁸ The Vairocana Buddha is a cosmic Buddha central to Huayan and Esoteric Buddhism. Originally the name referred to the light of the sun, metaphorically the lord of the universe. He is regarded as the fundamental principle underlying the Buddhist universe, whereas the historical Buddhas are regarded as the provisionally manifested transformation bodies or docetic forms.

⁷⁹ The emperor who regained control of the country after the disastrous An Lushan Rebellion. Reigned 756 to 763.

and fire⁸⁰ have dispersed, it is like a snake that has shed its skin or a dragon that has exchanged its bones, the original true nature is as before not destroyed.”

The Master said, “Alas, alas! The Dharma preached by the Southern teachers is half rising and half ceasing, and half not rising or ceasing.”

The monk said, “If the Southern teachers are like this, I wonder what Dharma you preach here?”

The Master said, “Here (I preach) mind and body are one Thusness; there is nothing outside of the body.”

“Why do you take the bubble-illusion body to be the same as the body of the Dharma 法體?”

The Master said, “Why have you entered into this heresy?”⁸¹

“Where is it that I have entered into heresy?”

The Master said, “Haven’t you seen it said in the doctrinal teachings that, ‘If you use matter to see me by or use sound and voice to seek me, that person is practicing a heresy and cannot see the Tathagata?’”⁸²

A monk asked, “In the doctrinal teachings I have only seen that sentient beings become Buddha⁸³ and have not seen (mention of) the insentient receiving the prediction (of Buddhahood), and moreover who of the thousand Buddhas of the Badhra-kalpa is an insentient Buddha?”

Therefore National Teacher Huizhong said, “It is like an imperial heir-apparent before he has received the throne, he is merely one body (person)! After he has received the throne, the lands of the state belong entirely to the king. How could there be lands that separately receive the throne? Now when only the sentient receive the prediction of becoming Buddha, the lands in every direction are all the Vairocana Buddha’s body. How can there also be insentient receiving the prediction?”

The monk Lingjue asked National Teacher Huizhong, “When one makes up one’s mind to be ordained, it is basically to seek Buddha. I wonder how one uses the mind to attain this?”

Therefore the Master said, “When there is no mind that can be used that is being able to become Buddha.”

⁸⁰ Wind and fire are the two of the four constituents of the matter that constitute our body. When a human being dies the earth and water elements remain comparatively longer in the dead body while the fire and wind elements are quickly dispersed.

⁸¹ The heresy here is that of Śrenika and Samkhya. See John Jorgensen (1990), “Nanyang Hui-chung and the heresies of the *Platform Sutra*,” *Fo Kuang Shan Report of International Conference on Ch’an Buddhism*, Fo Kuang Publishers: Kao-hsiung, 118-141. Some have thought that this is a criticism of Shenhui, although he had died some years earlier. It was probably aimed at one of Shenhui’s pupils, possibly Chengguang (717-798), who, unlike Shenhui, lived in the South. See Jorgensen (2005), 624-628.

⁸² The reference is to the *Diamond Sutra*, T 8.752a17-18.

⁸³ Reference to *Lotus Sutra*, T 9.20b-22a, 27b-29b.

“If there is no mind that can be used who becomes Buddha?”

The Master said, “No mind itself becomes (Buddha), the Buddha also is no mind.”

“The Buddha has great inconceivable powers with which he can liberate sentient beings. If he also has no mind, who liberates sentient beings?”

The Master said, “No mind is the true liberation of sentient beings. If you see a being to liberate, that is having a mind and like before is birth and cessation.”

Because a monk asked, “How does one correspond?” National Teacher Huizhong said, “Not thinking of good and evil, one sees the Buddha-nature of oneself. Also, put down the Buddha and sentient beings for a moment. That place is release.”⁸⁴

12. Heze Shenhui 荷澤神會

Chan Master Heze Shenhui⁸⁵ taught the assembly, saying, “Not thinking of a single thing, that is one’s own mind. It is not something that is known through wisdom and there is no other action. Those who are enlightened to this are in the true samādhi (in which) dharma has no going or coming and the boundaries of fore and after are cut off.”⁸⁶ Therefore know that no thought-moment is the Supreme Vehicle.”⁸⁷

He told a student assembly, “Do not run about seeking (to find) if there is a Supreme Vehicle Chan/meditation, but be sure to be without action.”⁸⁸

Again he said, “Non-thought is the essence, non-action is the basis. Now the True Thusness that is non-thought cannot be known by thinking. How (then) can the form of reality that is non-birth be seen in terms of matter and mind?

⁸⁴ A summary of all this is in *ZTJ*, 162-170. Here talking of the correspondence of the functions of the mind and its ground or nature.

⁸⁵ Originally a pupil of Shenxiu, Shenhui (684-758) later claimed to be a pupil of Huineng, whose lineage he claimed was legitimate and was the Southern Lineage, while that of Shenxiu and his pupils was the illegitimate Northern Lineage. He was largely responsible for inventing the image of subsequent Chan as championing a lineage direct from the Buddha and a sudden enlightenment. For sources, see records of his teachings in the *Shenhui yulu*, a funerary inscription by his pupil Huikong that was unearthed in archaeological excavations near Luoyang, Zongmi (*XZJ* 14.55bb-553b), *SGSZ T* 50.756c-757a. Heze was the name of his monastery late in his career.

⁸⁶ Cutting of everything between the boundaries of before and after. Everything in the universe continually changes moment by moment, having no continuity. Each moment is independent, so this could be rendered as there is a discontinuity between before and after.

⁸⁷ *JDCDL*, T 51.439b25-27. This is not literally to be without thought, but to be without conceptualization.

⁸⁸ *JDCDL*, T 51.439c6-7.

The thought of non-thought is the thought/mindfulness of True Thusness. The birth of non-birth is the birth of the form of reality. Residing in non-residing is constantly residing in nirvana. Practicing no-practice is to transcend (the river) to the other shore. Each thought-moment being without seeking is seeking the original non-thought.”

Because Guangbao asked, “When eyes and ears condition sound and matter, are they acting contrarily or are they reinforcing?”⁸⁹ the Master said, “If you put aside contrary and cooperation, what dharma do you point to as being the body 體 of sound and matter?”

Guangbao said, “If it is as you say, then there is no sound or matter attainable.”

The Master said, “If one understands that the body of sound and matter is empty, one also believes that the faculties of the eyes and ears etcetera, and also those ordinary people and saints, are equal in being like illusions, so the principle of acting contrarily or reinforcement is intelligible.”

Guangbao thereupon understood the gist (of the teaching).

13. Demon King Asura 障蔽魔王

The Demon King Asura led his retinue for a thousand years following after the Bodhisattva Vajrāsana trying to see where he rose from, but could not.⁹⁰ Suddenly, because one day he could see him, he asked, “What have you resided on for a thousand years that I have not been able to find from where you have arisen?”

The bodhisattva said, “I have not resided in existence, yet I reside. I have not resided in non-existence and yet I reside. Thus do I reside.”

14. Mazu Daoyi 馬祖道一

Because a monk asked Mazu,⁹¹ “What is the Buddha?” he replied, “This very mind

⁸⁹ One commentator, Gak-seong, sees this as the contest between two equal rulers or players in a contest, and reinforcement the mutual dependence of two players. “Condition” here can mean to take as an object.

⁹⁰ The name Asura here is given in Chinese as “Deception”. See Mochizuki Shinkō (1954-1963), *Bukkyō Daijiten*, 10 vols, enlarged and revised edn, Sekai seiten kankō kyōkai: Tokyo, 32a. Vajrāsana is literally the diamond seat or throne, where a Buddha gains enlightenment. This seems to be a reference to one of the Asuras, a form of Titan who lives in the oceans and wars against Indra, the god of the sky, trying to find out where the Buddha came from.

⁹¹ Mazu Daoyi (706/7-786), a pupil of Nanyue Huairang. He came from Szechwan, where he may have been influenced by the teachings of Musang. After many shifts, he settled in Hongzhou, northern Jiangsi. He became a very important figure, and most of the early lineages of Seon in Korea derived from his pupils. Sources include *Quan Tangwen* 501; *ZTJ*, 272; Zongmi,

is the Buddha.”

Again he asked, “What is the Way?”

He answered, “No mind is the Way.”

Again he asked, “How far apart are the Buddha and the Way?”

He replied, “The Way is like unfolding one’s hand, the Buddha is like closing one’s fist.”

Mazu said, “The Way does not belong to cultivation. If one says one achieves (the Way) through cultivation, then the achievement through cultivation can still be destroyed just as is the case with the śrāvakas. If you say you do not cultivate, that is to be the same as the common person.”

“What view do you take that will gain one a discernment of the Way?”

The Master said, “One’s own nature is originally provided (with the Way), so merely by not stagnating with good and evil, that I call cultivating the Way.”⁹²

Mazu said, “People adopt good and reject evil, and contemplate emptiness and enter samādhi. This is to belong to creation. If one further rushes around seeking outside, it is farther and farther away. One should just end the mental creation of the three realms.⁹³ Therefore a single moment of false thought is the basis for the three realms of birth and death. If one is simply without a moment of false thought, that is the basis of non-birth-and-death.”

Mazu said, “There is no use in cultivating the Way. Just do not be polluted. What is pollution? It is simply to have the mind of birth and death that creates destinations (of rebirth), all of which are pollution. If one wishes to directly understand this Way, the everyday mind is the Way. What is the everyday mind? It is to be without creation, without right and wrong, without adoption or rejection, without impermanence or eternity, without the ordinary and the saint. Therefore a sutra says, “(That which) is not the conduct of ordinary people and not the conduct of saints and sages is the bodhisattva conduct.”⁹⁴

Mazu said, “Do not end the conditioned (samsara), do not dwell in the

XZJ 14.557a-b; SGSZ T 50.766a-c, and a stone relic casket for him written by Li Jian, Li Qi and pupils discovered in 1966. There is a translation of his works by Cheng Chien Bhikṣu (1992), *Sun Face Buddha: The Teachings of Ma-tsu and the Hung-chou School of Ch’an*, Asian Humanities Press: Berkeley.

⁹² Translations of this passage can be found in Chang (1969), 149 and Lu (1974), 38.

⁹³ The three realms are those of desire for physical gratification, of matter where one is free from the desire for physical gratification but experiences subtle matter, and of the immaterial realm where one is free from these experiences. The mental creation is that thinking about external objects that gives rise to delusion. This is equivalent to the famous expression, “the three realms are mind only.” Here then that mental projection is ended.

⁹⁴ Cheng Chien (1992), 65, says this is a quote from the *Vimalakīrti-nirdeśa Sūtra*. Cf. Chengguan’s expanded abstracts from the interlinear sub-commentary on the *Avataṃsaka Sūtra*, the *Dafangguang Fo Huayanjing suishu yanji chao*, T 36.494b24-25.

unconditioned (nirvana). The conditioned is the function of the unconditioned, and the unconditioned is what the conditioned relies on, for it does not reside in reliance. Therefore a sutra says, ‘Empty space has nothing on which to rely.’⁹⁵

“The mind means rising and cessation. The mind means the True Thusness. The mind that is True Thusness is for example like a bright mirror reflecting an image. The mirror is a metaphor for the mind, the image a metaphor for the dharmas. If the mind adopts a dharma, then it gets involved in external conditions, which is the meaning of rising and cessation. Not adopting a dharma is the meaning of True Thusness.”

15. Baizhang Huaihai 百丈懷海

Chan Master Baizhang (Huai)hai⁹⁶ went up the hall⁹⁷ and said, “The light of intellect alone illumines and releases us from the faculties and their sense-data, essentially revealing true eternity. It is not caught up in letters. The mind-nature lacks stains and originally was completely perfected. Just by being separate from false conditions it is the Thus Thus Buddha.”

A monk asked Baizhang, “What is the Mahayana entry to the Way and the essential method (Dharma) of sudden enlightenment?”

Therefore the Master said, “You should first put a stop to the conditions and put to rest the myriad particulars, good and not good, mundane and supra-mundane, all dharmas. Put them all down. Do not remember, do not recollect, do not condition (take something as an object), do not think, abandon body and mind, making them totally free. The mind (will) be like wood and stone (insentient) and the mouth will have nothing to distinguish, the mind will have nothing to conduct. The mind-ground will be like empty sky and the sun of insight will appear of itself, just as clouds part and the sun comes forth.”⁹⁸

Baizhang instructed the assembly, “Studying is like washing dirty clothes. The clothes are basically existent, the dirt has come from outside. Listening to words

⁹⁵ Chang (1969), 67, says this is from the *Avatamsaka Sūtra*. “Reliance” here means to have a basis.

⁹⁶ An heir of Mazu, Baizhang Huaihai (749-814) was famous for instigating the ‘pure regulations’ for Chan monasteries, although these probably evolved over centuries at his monastery on Mt Baizhang. The inscription in the *Quan Tangwen*, 466, says he died in 818. His hagiography and sayings can be found in *ZTJ* (Yanagida’s translation of 1974, 526), the *SGSZ T* 50.770c-771a, and his works have been translated into English by T. Cleary (1978), *Sayings and Doings of Pai-chang, Ch’an Master of Great Wisdom*, Zen Writings Series Center Publication, Los Angeles.

⁹⁷ When an assembly is gathered in the Dharma Hall, the person who is to preach proceeds to the front of the hall.

⁹⁸ From *Baizhang guanglu* 15.

that say all existence and non-existence, sound and matter, is just like the dirt and grease. Do not have the mind rest with them in the least.”

Baizhang said, “To (want to) go from human to Buddha is the emotional attachment to the holy; to go from human to hell is the emotional attachment to the ordinary. But if you now just have a mind of polluting desire towards the two realms of ordinary and saint, this is called the sentient (having emotion) lacking the Buddha-nature (potential to be Buddha). If you just now simply lack completely a mind of adoption and rejection with respect of the common and holy and all existent and non-existent dharmas, and also lack the discriminative understanding that you lack a mind of adoption and rejection, this is called the insentient (emotionless) with Buddha-nature. Just this lack of emotional ties is therefore called insentience, which is not the same as the insentience of wood and stone, space, yellow flowers or green bamboo, and taking them to have the Buddha-nature. If you say (these) have (Buddha-nature), then in the sutras one does not see predictions of them becoming Buddha. If just now you reflect on awareness⁹⁹ you will simply not be altered by the sentient, and thus you will be just like the green bamboo. When there is nothing you do not know and there is no occasion you do not respond to, then you are just like yellow flowers.”

He also said, “If you tread on the Buddha’s stairs, the insentient have the Buddha-nature. If you have not trod on the Buddha’s steps, the sentient lack the Buddha-nature.”¹⁰⁰

Baizhang’s three kind of evil desires are: one, the desire to have the four assembles circumambulate around one; two, desire to have all humans as one’s pupils; three, desire to have all people know that you are a saint or an arhat.¹⁰¹

16. Huangbo Xiyun 黄蘗希運

Chan Master Huangbo Xiyun¹⁰² once dispersed his assembly and came to

⁹⁹ A mirror-like perception or knowing, an insight that reflects things truly like a mirror, introspection. It seems to be similar to *prajñā* or Buddha-nature, and is mentioned by Baizhang in his *yulu* contained in the *Gucunshu yulu*, XZJ, 68.8a14-15 or 6c5-18.

¹⁰⁰ Above two sections translated by Lu (1974), 86.

¹⁰¹ The four assemblies or Buddhist laymen, lay women, monks and nuns. An arhat or *luohan* is an enlightened person, but one who has not vowed to assist others to enlightenment. The source for this is the *Mahāparinirvāṇa Sūtra* as specified in the *Gucunshu yulu*, XZJ 68.11a13-15, and Lu (1974), 97.

¹⁰² An heir of Baizhang and teacher of Linji Yixuan. He lived in a monastery on Mt Huangbo and died in 850. He wrote the *Chuanxin fayao*, which has been translated by John Blofeld (1959), *The Zen Teachings of Huang-po on the Transmission of the Mind*, Grove Press: New York. The ZTJ entry has been translated into French by Paul Demiéville (1970), “Le Recueil de la

Kaiyuan Monastery in Hongzhou. The minister of state Pei Xiu¹⁰³ one day came into the monastery. He saw an image drawn on the walls. He asked the prior,¹⁰⁴ “What is that on the wall?”

The prior said, “An eminent monk.”

Xiu said, “I can see his bodily deportment, but where has the eminent monk gone?”

The prior did not speak.

Xiu said, “Don’t you have a Chan abbot here?”

The prior said, “There is Senior Xiyun who is very much like a Chan abbot.”

Xiu then summoned the Master and raised this previous conversation with him. The Master said, “Please just ask away.”

Xiu said, “I can see the bodily deportment, but where has the eminent monk gone?”

The Master called out to the minister and he responded, “Yes.”

The Master said, “The eminent monk is here.”

At these words the minister understood the import.¹⁰⁵

The Master also said, “This original source, the pristine mind-substance 心體 is constantly perfectly bright of itself, illuminating universally, but worldly people are not awakened to it. They only recognize seeing, hearing, awareness and knowing to be the mind. Because it is covered over by seeing, hearing, awareness and knowing, they therefore do not perceive that refined light of the basic substance 本體. If one is immediately without mind, that basic substance reveals itself just as the great orb of the sun rises in space and illuminates all directions without any obstructions.”¹⁰⁶

The Master also said, “Ordinary people grasp the percepts, people of the Way grasp the mind. When mind and percept are both forgotten, this is the true Dharma. To just forget the percept is easy, but to forget the mind is extremely difficult. People do not dare forget the mind, fearing they will fall where they will grope around (in the dark). They do not know at all that emptiness is basically without emptiness and is only a single true Dharma-realm.”¹⁰⁷

Salle des Patriarchs – Tsou-T’ang Tsi,” *T’oung Pao* 56: 271-278.

¹⁰³ Pei Xiu (797-870), who studied under Xiyun and Zongmi as a layman. The monastery was one of the state-sponsored and controlled monasteries and was where Mazu had stayed in the last period of his life.

¹⁰⁴ The head of a cloister within a monastery compound who looks after the general administration. Later came to be used as a polite reference to an abbot.

¹⁰⁵ This section translated in Lu (1974), 161, from *JDCDL*.

¹⁰⁶ Cf. translation by Blofeld (1959), 36. Here substance can also be translated as essence or a substratum behind all the superficial operations of the mind.

¹⁰⁷ Translated in Blofeld (1959), 41.

The Master also said, “When worldly people hear it said that the Buddhas all transmitted the mind-Dharma, they thought it meant that there is another Dharma besides the mind that can be witnessed and can be grasped. So they use the mind to search for the Dharma, not knowing that the mind is that Dharma and the Dharma is that mind. If one cannot use the mind to search again for the mind, then for millions of kalpas one will practice and finally there will never be a day that one attains it. This is not equal to immediately being without mind, which is the original Dharma.”¹⁰⁸

The Master also said, “Students of the Way, if you wish to become Buddha, none of the Buddha-dharmas are worth studying. Just study non-seeking and non-attachment. Non-seeking is the mind not rising. Non-attachment is the mind not ceasing. Neither rising nor ceasing, that is Buddha. Students of the Way, just fear the existence of a single thought, for that is to be distant from the Way! Every thought lacking form, every thought unconditioned, that is Buddha.”¹⁰⁹

The Master said, “No mind is exactly the practice of this Way. What more is there to say of attaining and not attaining? It is just like the momentary rise of a single thought, which is the percept. If there is not a single thought, one forgets the mind which ceases of itself, and there is nothing more to be sought after.”

The Master said, “Dharmas basically do not exist but do not make the view of (their) non-existence. Dharmas basically are not non-existent, but do not take the view that they exist. (Maintaining) that they exist or do not exist are both emotional views.”

He also said, “Falsity basically lacks a substance 體, for it is produced by your mind. If you know that the mind is Buddha, that mind is basically without falsity. How can you produce mind and again recognize it in falsity?”¹¹⁰

He also said, “Where does the question come from? Where does awareness arise from? Speech, silence, movement, calm, all sounds and matter, all are Buddha affairs, so where does one look for Buddha? One cannot place another head on top of your own. Just do not produce heterodox views. The trichiliocosm all are this oneself. Where can you have so many?”¹¹¹

He also said, “Do not consider good and evil at all, for that is where the three realms appear. The Tathāgata appeared in the world in order to refute the

¹⁰⁸ Translated in Blofeld (1959), 37.

¹⁰⁹ Translated in Blofeld (1959), 40.

¹¹⁰ Translated in Blofeld (1959), 80.

¹¹¹ Translated in Blofeld (1959), 81.

existence of these three. If you are without any mind, the three realms also do not exist.”

Again he said, “Ordinary people all chase after percepts and give rise to mind. The mind then enjoys and loathes. If one wishes to be without the percepts, then one should forget this mind. If the mind is forgotten then the percepts are empty, and when the percepts are empty the mind ceases. If one does not forget the mind and simply remove those percepts, then the percepts cannot be removed and it simply increases confusion and distress. The myriad dharmas are only mind and as the mind also cannot be attained, what more is to be sought?”

He also said, “When ordinary people are about to die, they (should) just contemplate the five skandhas as all being empty and the four elements as being without self/ego. The true mind is without form and does not go or come. When one is born, the nature hasn’t come. When one dies, the nature also hasn’t gone. Serenely and perfectly calm, mind and percept are one Thusness. If one can be like this, at that moment one suddenly realizes that one is not caught and bound by the three realms. That is being a supra-mundane person. One definitely will not have the slightest destination (of rebirth). Even if one sees the forms of good and the Buddhas coming to welcome one (as one approaches death) and variously appearing before one, one will have no mind to follow after them. Even if one sees the forms of evil variously appearing before one, again one will have no mind to be afraid of them. Just oneself forget the mind and be united with the Dharma-realm, and then one will attain freedom. These are the essential lines.”¹¹²

He also said, “Students of the Way, if you are often enlightened to the doctrinal Dharma and not to the mind-Dharma, then even though one cultivates practice through the kalpas, in the end that is not your basic Buddha. If you are not enlightened through the mind, then even though you are enlightened through the doctrinal Dharma, that is despising the mind and valuing the doctrine, and consequently one comes to pursue the clod (of earth thrown at the dog that chases the clod and not the thrower) because one forgets one’s basic mind. If one is just to concur with the original mind, there is no use in seeking the Dharma, for the mind is the Dharma.”

Again he said, “Common people often think that percepts obstruct their minds and that particulars obstruct principle, so they always wish to escape from percepts in order to calm the mind and wish to put aside particulars in order to preserve principle. They do not know that mind obstructs percepts and principle obstructs particulars. Just make the mind empty and percepts will

¹¹² Translated in Blofeld (1959), 45.

empty themselves. If principle is quiescent then particulars will be quiescent of themselves. Do not use them contrarily.”

He also said, “Students of the Way, if you are not directly without mind, even though you pass through limitless kalpas you will not achieve the holy Way (Buddhahood). If you can directly be without mind, then that is the ultimate.”

17. Nanquan Puyuan 南泉普願

Nanquan¹¹³ called the prior, who answered, “Yes.” The Master said, “The Buddha preached the Dharma for ninety days in the Trāyastriṃśat heaven for his mother. At that time King Udayana recalled the Buddha and asked Maudgalyāyana to use his miraculous powers three times to collect together artisans and go to (the Buddha) and sculpt the form of the Buddha’s body. They could sculpt thirty-one marks (of the Buddha) and the only one they could not sculpt was his brahma¹¹⁴ voice.”

The prior then asked, “What is the form of the brahma voice?”

The Master said, “(It) swindles (people).”¹¹⁵

As Nanquan went to an estate he met the estate owner who was preparing a reception. The Master said, “I live constantly coming and going, so my whereabouts are not known by people. How did you manage to do this?”

The owner said, “Last night a god of the soil (genius loci) came and reported it to me.”¹¹⁶

The Master said, “Old teacher Wang’s (my) practice lacked power and so I was spotted by the spirits.”

An attendant asked, “Since you are a great teacher, why were you spotted by the spirits?”

The Master said, “Go add some rice in front of the (altar of the) earth

¹¹³ Nanquan Puyuan (748-834), a pupil of Mazu. Surnamed Wang. He had studied many of the doctrinal schools before entering Chan. He went to Mt Nanquan in 795 and stayed there the rest of his life.

¹¹⁴ King Udayana was king of Kauśāmbī in the time of the Buddha, and he became a great patron of Buddhism. The story can be found in the *Agamas*, such as at *T* 2.706a3-26. Maudgalyāna or Mulian was famed for his divine powers and for his rescue of his mother from hell by such means. The statue became important, as it was allegedly the first image of the Buddha ever made. See Jorgensen (2005), 222, for its use on the grave stone of Faru, an early Chan master. The brahmic voice is one of the marks of the Buddha, meaning an elegant or sonorous voice.

¹¹⁵ Translation in Chang (1969), 159. This last word could also be translated as “imposter,” but as indicated by Tom Kirchner in a personal discussion, it is the brahma voice that swindles or deceives.

¹¹⁶ Chan monasteries sometimes had a shrine to this tutelary god, but they were also maintained by villages.

(gods).”¹¹⁷

Because a monk asked, “Venerable, what Dharma do you instruct people with?” Nanquan said, “It is not mind, not Buddha, not a thing.”

When Nanquan was about to depart the world, a senior monk asked, “Venerable, where will you go in a hundred years time?”

The Master said, “I will go down the mountain and become a water buffalo.”

A monk said, “Can I follow you?”

The Master said, “If you follow me you should hold in a blade of grass (in your mouth), then you can.”¹¹⁸

18. Panshan Puji 盤山普積

Chan Master Panshan Puji¹¹⁹ saw a man who was buying meat. The buyer said to the butcher, “Cut me off a piece of the fine stuff.” The butcher put down his cleaver, folded his hands and said, “Inspector, which isn’t fine?”

The Master thereupon had an insight.

One day when the Master went out of the gate he saw (people) singing funerary dirges and shaking bells, saying, “The red orb definitely sinks in the West, but we do not know where the soul will go.” Inside the (mourning) tent a mourner was weeping, “Alas, alas!” The Master’s body and mind were elated, and he returned. Great Master Ma(zu) gave him the seal of approval.

The Master instructed the assembly, saying:

The mind moon is solitary and round,
 Its light engulfs a myriad of forms.
 The light does not illuminate percepts
 And the percepts also do not exist.
 When light and percepts are both forgotten
 Is there anything more?

Dongshan¹²⁰ said, “When light and percepts are not eliminated, is there anything more?”

¹¹⁷ Translated in Chang (1969), 154, and *Zen Dust*, 273.

¹¹⁸ *ZTJ*, 293; Chang (1969), 163, and *Zen Dust*, 274.

¹¹⁹ An error for Panshan Baoji in the original text. A pupil of Mazu, see *ZTJ* 15, *JDCDL* 7.

¹²⁰ Dongshan Liangjie (807-869), studied under Lingyan and Nanquan, and then became a disciple of Yunyan Tansheng. He taught Caoshan Benji, and so was considered a founder of the Caodong House.

The Master instructed the assembly, “It is like the earth lifting up the mountains; it does not know the height of the mountains. It is like a stone containing jade; it does not know that the jade is flawless. If you can be like this, this is called true ordination.”

The Master handed down a saying, “The three realms have no dharmas, so where can you find the mind? The four elements are basically empty, so on what does a Buddha reside?”

Fazhen (Shou)yi’s hymn said:

The three realms are originally manifested due to the mind.
If there is no mind the three realms of themselves calmly and equally perish.

19. Guizong Zhichang 歸宗智常

Because a monk asked Guizong,¹²¹ “How does a beginner gain entry?” the Master took fire tongs and struck the lid of a cauldron three times and asked, “Did you hear it?”

The monk said, “I heard it.”

The Master said, “Why didn’t I hear it?” He struck the cauldron again three times and asked, “Did you hear it?”

The monk said, “I did not.”

The Master said, “Why did I hear it?”

The monk was speechless. The Master said, “The power of Guanyin’s¹²² marvelous wisdom can rescue you from the suffering of the world.”¹²³

20. Damei Fachang 大梅法常

When Damei¹²⁴ was approaching his death he instructed his followers, “When it comes you should not resist it; when it goes you should not pursue it.” They gently heard the sound of a flying squirrel (in the sky) and then he said, “This

¹²¹ Guizong Zhichang, a disciple of Mazu. Mentioned in *ZTJ* 15, *SGSZ* 17 and *JDCDL* 7.

¹²² Avalokiteśvara, “The One who Observes the Sounds of the World,” symbolizes compassion.

¹²³ Translated in Cheng Chien (1992), 142-143. The last line seems to be alluding to Guanyin’s name, in Chinese, literally, “Contemplating the voice.”

¹²⁴ Damei Fachang (752-839). After studying under Mazu, he went to Mt Damei where he stayed for forty years. He had many pupils, among them two from Silla.

very thing, and no other thing. Observe it well. I am now departing.”¹²⁵

21. Dazhu Huihai 大珠惠海

When Chan Master Dazhu Huihai¹²⁶ first consulted Mazu, Mazu asked, “Where have you come from?”

“From Dayun Monastery in Yuezhou.”

Mazu said, “What do you intend to do by coming here?”

“I came to seek the Buddha-dharma.”

Mazu said, “You don’t have regard for the treasure house of your own home, so why are you running away and rejecting your home? Here I don’t have even a single thing, so what Buddha-dharma are you seeking?”

The Master then bowed and asked, “Which is the treasure store of my own home?”

Mazu said, “That which just asked me now. Your treasure store is fully provided, without any lack or shortcoming. Use it freely. Why do you bother seeking outside of it?”

At these words the Master knew his basic mind was not due to knowing and awareness and he danced and bowed in thanks.¹²⁷

Dazhu said, “When the body, speech and mind are pristine, that is called the Buddha appearing in the world. When the body, speech and mind are not pristine, that is called the Buddha passing into extinction (nirvana).”

22. Fenzhou Wuye 汾州無業

Fenzhou¹²⁸ said, “If the minutest emotional thought of commoner or saint is not completely eliminated you will not escape entering the womb of an ass or the belly of a horse (in rebirth).”¹²⁹

Baiyun (Shou)duan¹³⁰ said, “Even if the minutest emotional thought of commoner or saint is purged away completely, still one will not escape entering the womb of an ass or the belly of a horse.”

¹²⁵ Translated in Cheng Chien (1992), 123.

¹²⁶ Studied under Mazu and wrote the *Dunwu rudao yaomen lun* (Treatise on the Essential Gates to the Sudden Enlightenment and Entry to the Way), a famous text.

¹²⁷ Translated in Cheng Chien (1992), 69-70, from *Mazu yulu*.

¹²⁸ Fenzhou Wuye (760-821), studied under Mazu.

¹²⁹ Translated in Cheng Chien (1992), 130.

¹³⁰ A student under Yangqi Fanghui. His sayings were compiled by his pupil Wuzu Fayan. Dates, 1025-1072.

23. Guizong Zhichang 歸宗智常

Because a monk asked, “What is the Buddha?” Guizong said, “I am not declining (to reply). If I say it to you, I fear you will not believe me.”

A monk said, “Venerable, how would I not believe frank words?”

The Master said, “You are.”

The monk said, “How can I guarantee it?”

The Master said, “If there is a cataract in the eye, then the spots confusedly descend.”

At this the monk was greatly enlightened.

24. Xishan Liang 西山亮

The lecturer Xishan Liang¹³¹ lectured on twenty-four basic sutras and śāstras.¹³² One day he left to visit Mazu. Mazu asked, “I have heard it said that you, badhanta, really can lecture on the sutras and śāstras. Is that so?”

The lecturer said, “I daren’t say”

Mazu said, “What do you lecture with?”

He said, “I lecture with the mind.”

Mazu said, “The mind is like an artiste and the manas is like an accompanist.”¹³³ How would you (with such mind and manas) lecture on those sutras and śāstras?”

He said, “Since the mind cannot lecture, wouldn’t it be that space can lecture?”

Mazu said, “Then it is space that can lecture.”

The lecturer shook his sleeves (in disapproval) and left. Mazu called out, “Lecturer.” The lecturer turned his head. Mazu said, “What is it?”

The lecturer was thereupon greatly enlightened, then extended his thanks.

Mazu said, “You stupid teacher, what are you doing bowing?”

The lecturer suddenly broke out in sweat all over his body and he returned to his monastery and said to the assembly, “In my life’s work I would say no person has bested me. Today I was questioned once by Mazu. A whole life’s work has been dissolved.” Later he stopped lecturing, directly entered West Mountain (Xishan) and there was no news of him.¹³⁴

¹³¹ Xishan Liang (d.)u., a native of Szechwan. Xishan is in Hongzhou.

¹³² Śāstras are treatises on themes from the sutras.

¹³³ From Guṇabhadra’s translation of the *Lankāvatāra Sūtra*. See Daisetz Suzuki (1932), *The Lankāvatāra Sūtra*, Routledge and Kegan Paul: London, 193, translates this as the dancer and the jester. Cf. T 16.510c. The manas is mentation that conceives a self.

¹³⁴ Translated in Chang Chien (1992), 76-77, from *Mazu yulu*.

25. Lingmo 靈默

Chan Master Lingmo¹³⁵ went to Shitou and said, “If one word concurs, I will stay, if one word does not concur then I will go.” Shitou took his seat and the Master shook his sleeves and left. Shitou yelled out, “Senior.” The Master turned his head. Shitou said, “From birth till death, there is only this fellow. What were you doing turning your head and revolving the brain?”¹³⁶

At these words the Master was greatly enlightened.

26. Shigong Huizang 石鞏慧藏

Venerable Shigong¹³⁷ in the past was a hunter who was following deer that passed in front of Mazu’s hermitage. He asked, “Have you seen deer pass by or not?”

Mazu said, “What sort of person are you?”

“I am a hunter.”

Mazu said, “How many marks (deer) do you hit per arrow?”

“I hit one with each arrow shot.”

Mazu said, “You do not shoot well.”

“Venerable, can you shoot?”

“I can.”

“Venerable, how many do you hit per arrow?”

Mazu said, “With one arrow I shoot a herd.”

“This one and that one are life. How could you shoot a herd?”

Mazu said, “Since you know this, why don’t you shoot yourself?”

“If you have me shoot myself, then there will be no place to lay hands on it?”

Mazu said, “This fellow for broad kalpas has been ignorant, but today he suddenly ended it.”

Shigong at that moment threw down his bow and arrow, and submitted to Mazu to be ordained.

Later when he was in Yantou’s¹³⁸ assembly, one day Yantou asked, “What are you doing thus here?”

“I am herding oxen here.”

¹³⁵ Lingmo (747-818) studied under Mazu and then became an attendant on Shitou Xiqian (700-790). Shitou was allegedly a pupil of Huineng who also came from the Lingnan or Guangdong region. Later he studied under Qingyuan Xingsi at Nanyue. Lingmo is mentioned in *SGSZ T* 50.768c-769c; *ZTJ* 4.81-4.85.

¹³⁶ Translated by Cheng Chien (1992), 71-72, from *Mazu yulu*, for which see Iriya Yoshitaka (1984), *Baso goroku*, Zenbunka kenkyūsho: Kyoto, 159, and *Dongshan yulu*, in Yanagida (1974), 369.

¹³⁷ Shigong Huizang, pupil of Mazu, d.u.

¹³⁸ Yantou Quan (828-887) studied the doctrinal schools and later visited Yangshan Huiji. He became a pupil of Deshan Xuanjian.

Yantou said, “What do you do (while) herding?”

“Once they have fallen down into the grass, I lead them back by the nose.”¹³⁹

Yantou said, “Well herded, well herded.”¹⁴⁰

27. Yaoshan Weiyān 藥山惟儼

One day as Yaoshan¹⁴¹ was sitting, Shitou saw him and asked, “What are you doing here?”

The Master said, “I am not doing anything.”

Shitou said, “If so then you are sitting idly.”

The Master said, “If I am sitting idly, then I am doing something.”

Shitou said, “You say you are not doing anything, but what is it that you are not doing?”

The Master said, “A thousand saints also did not know.”

Shitou praised him with a gatha:

Ever since we lived together, I did not know your name.

Leaving it up to fate to take you along, thus you practice.

From antiquity the saints and sages still did not know.

Indifferent are the common flow (people), how easily could they understand?

28. Guishan Lingyou 潯山靈祐

When Guishan¹⁴² was made the chief cook at Baizhang’s place, Baizhang was going to select the abbot of (Mount) Dagui, and then he requested the senior monk hand down (these) words to the assembly: “Those who are out of the ordinary should be appointed as the abbot.” Then he pointed to a water jug and said, “If you cannot call it a water jug, what do you call it?”

The senior said, “You cannot call it a wooden door stop.”

Baizhang did not approve. Then he asked the Master. The Master kicked over

¹³⁹ In colloquial Chinese, to fall into the grass can mean to become a bandit, or to be born. This could mean they fall into the grass due to bloat and so need to be shifted. Iriya (1984), 64, thinks it is a metaphor for ignorance or frustration. It may also be a metaphor for teaching, with falling into the grass meaning falling into verbal expressions and logic.

¹⁴⁰ Translated in Cheng Chien (1992), 71-72, and Iriya (1984), *Baso goroku*, 61-63, and in Lu K’uan Yü (1960), *Ch’an and Zen Teaching: First Series*, Rider: London, 136.

¹⁴¹ Yaoshan Weiyān (745-828) attended Shitou for thirteen years. Sources in *ZTJ* 1.168-184, *SGSZ T* 50.816b-c, *Quan Tangwen* 536 (possibly a forgery). Cf. *Zen Dust*, 303-308.

¹⁴² Guishan Lingyou (771-853). He studied under Baizhang Huaihai, and taught many pupils such as Yangshan Huiji, Xiangyan Zhixian. Regarded as one of the founders of the Guiyang House.

the water jug. Baizhang laughed, “The senior has lost to (Gui)shan.”¹⁴³

Because Yangshan¹⁴⁴ asked Guishan, “What is the dwelling place of the true Buddha?” he said, “By thinking of the marvels of the thoughtless, return the thought to the inexhaustible numinous flame. (When) the thought has completely returned to its source, the nature and form constantly dwell and principle and particular are not two. The true Buddha is really thus.”

At these words Yangshan was suddenly enlightened.¹⁴⁵

Guishan asked Yangshan, “How do you understand the marvelously pure clear mind?”

Yangshan said, “The mountains, rivers, great earth, sun and moon and the stars.”

The Master said, “You have only gained these particulars.”

Yangshan said, “Venerable, right now what did you ask about?”

The Master said, “The marvelously pure clear mind.”

Yangshan said, “Can you call it a particular?”

The Master said, “So it is, so it is.”

29. Zhaozhou Congshen 趙州從諗

Zhaozhou¹⁴⁶ asked Nanquan, “What is the Way?”

Nanquan said, “The everyday mind is the Way.”

The Master said, “Does one need to approach it?”

Nanquan said, “If one tries to approach it, you will be going against it.”

The Master said, “If one does not try to approach it, how can one know it is the Way?”

Nanquan said, “The Way does not belong to knowing or not knowing. Knowing is false awareness and not knowing is insensibility. Thus this true perception that does not try to reach the Way will be like great space, vast and empty. How can you force it to be right or wrong?”

At these words the Master was greatly enlightened.¹⁴⁷

Because a monk asked Zhaozhou, “What was the intention of the Patriarch in

¹⁴³ Translated in Chang (1969), 202.

¹⁴⁴ Yangshan Huiji (803-887). From Shaozhou, he studied under Lingyou, with whom he formed the Guiyang House.

¹⁴⁵ Translated in Chang (1969), 210.

¹⁴⁶ Zhaozhou Congshen (778-897), studied under Nanquan, and after long wandering, he settled in Zhaozhou in north China in the region ruled by a warlord. His teachings are in the *Zhaozhou yulu*.

¹⁴⁷ Translated in Chang (1969), 165; see Yanagida (1974), 552, from *ZTJ*.

coming from the West?” the Master said, “The cypress in front of the courtyard.”

The monk said, “Venerable, don’t use percepts to instruct people.”

The Master said, “I do not use percepts to teach people.”

The monk said, “What is the intention of the Patriarch in coming from the West?”

The Master said, “The cypress in front of the courtyard.”¹⁴⁸

Because a monk asked, “I have just entered the monastery, I beg you for instruction,” Zhaozhou said, “Have you eaten your porridge yet?”

The monk said, “I have eaten.”

The Master said, “Wash your bowl.”

The monk was greatly enlightened.¹⁴⁹

Because the Venerable Yanyang¹⁵⁰ asked Zhaozhou, “What about when one does not bring anything?” he said, “Put it down.”

The Venerable said, “Since I have not brought anything, what will I put down?”

The Master said, “Then carry it away.”

The Venerable was greatly enlightened.

Because an old woman donated funds to have the Tripitaka¹⁵¹ expounded and turned over,¹⁵² Zhaozhou got down off his meditation bench and circled it once, saying, “I have turned the Tripitaka.” Someone returned and reported this to the old woman, (who said), “Recently I requested to expound and rotate the Tripitaka. Why did you, Venerable rotate only half of it?”

Zhaozhou heard a lay postulant interrogate a monk, saying, “I have ten strings of cash. If someone can hand down a turning word¹⁵³ I will donate this money to them.”

The Master put on a bamboo hat and walked off.

(Langya Huijue) took up the topic, “Emperor Wu sought to be an immortal but could not do so. Wang Qiao sat up straight and then ascended into heaven.”¹⁵⁴

¹⁴⁸ Translated by Yanagida (1974), 558 from the *ZTJ*.

¹⁴⁹ Translated in Chang (1969), 169.

¹⁵⁰ Yanyang Shanxin, d. u., a pupil of Zhaozhou.

¹⁵¹ Literally the three baskets, the three divisions of the Buddhist canon; the sutras, śāstras and vinaya.

¹⁵² This is actually chanting the titles and turning over the pages rapidly.

¹⁵³ Here to retain the sense of the same character as earlier. Usually this means a transforming word.

¹⁵⁴ This refers to a story in the *Hou Han shu* by Fan Ye (300A.D.), about Wang Qiao, a magistrate in the reign of Emperor Ming (r. 58-76A.D.) who knew some magical arts. The Emperor feared for his fate, and when he died, it was due to Wang that the tomb of the emperor could be covered over. Wang was later thought to have become an immortal. See *Hou Han shu*,

The Master arrived at Venerable Zhuyu's place.¹⁵⁵ He grasped a staff and walked across the hall from the east to the west. Zhuyu then asked, "What are you doing?"

Zhaozhou said, "Searching for water."

Zhuyu said, "Here I don't have even a drop of water, so what are you searching for?"

Zhaozhou leant on the staff and then left.

30. Nanyang Huizhong 南陽慧忠

Because Trepitaka Daer of West India¹⁵⁶ came to the capital and said, "I can understand other minds."¹⁵⁷ Emperor Suzong requested National Teacher Huizhong test him.

The Master asked, "Can you understand other minds?"

"Don't mention it."

The Master said, "Tell me where I am now (mentally)?"

"You are the teacher of a state, so how can you go to West River to watch the boat races?"

The Master was silent for a long time. Again he asked, "Tell me where I am now."

"You are the teacher of the state, so why do you head for the Tianjin Bridge¹⁵⁸ to watch the playing monkeys."

For a third time the Master asked, but the Trepitaka did not know where (Huizhong) had gone. The Master then berated him, "You wild fox spirit,¹⁵⁹ where is this understanding of other minds?"

The Trepitaka had no reply.

[Baegun's Comment] *This is to say, "Within your own limits you do not reveal the traces of the mind and there is no path for the gods to offer up flowers. The demons and*

Zhonghua shuju: Beijing, 20/82A/2712. The *Seonmun yeomsong jip* 禪門拈頌集 (A Collection of the Evaluations and Hymns of the Chan Gate) by Hyesim (1178-1234) says this is a comment by Langya Huijue of the Song. K 46.202b20.

¹⁵⁵ Shuyu was a pupil of Nanquan, and is named after the mountain he lived on.

¹⁵⁶ Otherwise unknown. He appeared at court in the time of Huizhong. His name means Big Ears. Trepitaka is one who is versed in the Tripitaka or Buddhist canon. Attested in Lamotte (1976), 165.

¹⁵⁷ Mind reading was one of the six divine powers.

¹⁵⁸ A bridge by this name is found in both Changan and Luoyang. As this event according to the *Jingde chuandeng lu* was at Guangzhai Monastery in Luoyang, these places were likely in that city.

¹⁵⁹ Fox spirits were part of Tang Chinese belief. They were often thought to be the ghosts of young women who needed to entice young men.

*non-Buddhists cannot secretly glimpse it, nor can even the Buddha-eye glimpse it. Also, Kāśyapa did not know the World-Honored One's samādhi, and the World Honored One did not know Kāśyapa's samādhi. The World-Honored One did not even know the World-Honored One's samādhi.*¹⁶⁰

Because a monk asked, “What is the mind of the old Buddha?” National Teacher Huizhong said, “Fences, walls, tiles and rubble.”

[Baegun's Comment] *That is to say, “Fences, walls, tiles and rubble all have Buddha-nature.”*

31. Mengshan Daoming 蒙山道明

Venerable Daoming¹⁶¹ from Huangmei pursued the postulant Lu¹⁶² to the Dayu Range.¹⁶³ When he caught up, the postulant threw down the robe and bowl on a rock and said, “This robe expresses a surety; should it be fought over? I will allow you to take it away.”

Daoming tried to lift it but it did not move.¹⁶⁴ Then he said, “I have come for the Dharma, not for the robe and bowl. I request you reveal it to me.”

The postulant then had him sit on the rock and dull his mind, and therefore said to him, “When you do not think of good or think of evil, at just such a time, what is your original face?”

At these words Daoming was greatly enlightened and his whole body perspired, and crying he paid his respects and left.

¹⁶⁰ This comment can be found in *Baegun Hwasang eorok*, the *yulu* of Baegun, see *HBJ* 6.684.b.4-15.

¹⁶¹ This is Chen Huiming, who first appears in the *Shenhui yulu*, then the *Caoqi Dashi zhuan* and the *Platform Sutra* as a former general in the assembly of Hongren who pursued Huineng. In the *SGSZ T* 50.233c he is called Huiming of Mengshan in Yuanzhou. According to later tradition, after he went to Mengshan he changed his name from Huiming to Daoming to avoid the taboo of the first name of Huineng.

¹⁶² This is Huineng, whose surname was Lu. A postulant is someone who was an adult aspirant to the monkhood but could not earn or buy a certificate of ordination, and so lived like a monk but was not tonsured.

¹⁶³ A mountain range over which the main route between Guangdong and Jiangxi passed, taking one down to Shaoyzhou.

¹⁶⁴ This proves the sanctity of the robe, which made itself so heavy it could not be shifted. For similar incidents, see Jorgensen (2005), 306-307.

32. Xingshan Weikuan 興善惟寬

Because Bai Juyi¹⁶⁵ asked, “Since there is no discrimination, how does one cultivate the mind?” Venerable Weikuan¹⁶⁶ said, “The mind basically is unharmed, so why is there a need to repair it?¹⁶⁷ Not to mention dirt and purity, do not give rise to thoughts with regard to anything.”

Again he asked, “With regard to dirt then it may not be thought of, but if it is purity, may one not give rise to thought of it?”

The Master said, “It is just like a single thing cannot remain on a person’s eyeball. Although gold specks are valuable, in the eye they are harmful.”

He also asked, “If there is no cultivation and no thought, how is that being different from an ordinary person?”

The Master said, “Ordinary people are ignorant and the (followers of) the two vehicles are attached. Apart from these two defects, that is true cultivation. A true cultivator cannot be diligent and cannot forget. If he is diligent then he tends to attachment and if he forgets he falls into ignorance. These are the essentials of the mind.”¹⁶⁸

33. A Deacon in Yanguan Qian’s Assembly 鹽官齊安

In Venerable Yanguan’s¹⁶⁹ assembly, a deacon¹⁷⁰ was about to die and the demonic messenger came to take him. The monk told him, “I personally was the director of affairs and so had no time to practice. Could you allow me seven days (to practice)?”

The demonic messenger said, “Wait till I inform the king¹⁷¹ (of the dead). If he permits this then I will come after seven days. If not, then I will be back in a flash.”

When he had finished speaking, he left and seven days later when he came

¹⁶⁵ An official and noted poet, he lived 772-846. He associated with a number of Chan masters and became a pupil of Foguang Ruman, a pupil of Mazu. He wrote epitaphs for some of these masters and a few short pieces in the Chan style. His poetry has been translated by Arthur Waley.

¹⁶⁶ Xingshan Weikuan (755-817), studied under Mazu. Sources in *Quan Tangwen* 678, *SGSZ T* 50.768a-b. From the place and Bai’s career, this meeting had to have taken place in 814-815 or slightly later.

¹⁶⁷ A pun on *xiu* and *xiuli*, to “cultivate” and to “cultivate principle” in formal language or “repair” in the colloquial.

¹⁶⁸ Translated in Kenneth Ch’en (1973), *The Chinese transformation of Buddhism*, Princeton University Press: Princeton, 199-200.

¹⁶⁹ Yanguan Qian (-842), a disciple of Mazu.

¹⁷⁰ Karmadana, the deputy abbot or as here, director of affairs.

¹⁷¹ King Yama, the king of the dead who judges a person’s moral account and then assigns them to a rebirth, in hell for the evil etcetera. Part of popular belief.

to look for that monk, he could not see him.

[Baegun's Comment] *That is to say, "This is the same as when Niutou¹⁷² saw the Fourth Patriarch, all the birds brought flowers in their beaks (as offerings) but could not see him."*

34. Hengyue Huisi 衡岳惠思

Meditation Master Huisi of Hengyue¹⁷³ always practiced seated (meditation), only ate one meal a day and chanted the *Lotus* and other sutras, and consequently made up his mind to gain the Way (enlightenment). Then he went to Meditation Teacher Huiwen's¹⁷⁴ place to receive the Dharma, and day and night he controlled his mind and sat in summer retreat for twenty-one days, when he obtained the power of knowing the past (lives). He redoubled his zealous practice and soon an obstacle occurred. His four limbs were lethargic and weak, and he could not walk a step. Then he thought to himself, "Illness is born of karma and karma occurs due to the mind. If the mind at source does rise then how can an external percept take shape? The illness, karma and body are all like the shadows of clouds." Having contemplated in this way, these erroneous concepts ceased and he was at ease just as in the past, and he finished the summer retreat just without anything to attain. Deep in his mind he was ashamed (of his faults), and he let his body lean on the wall (behind the meditation bench), and before his back had even touched it he was comprehensively enlightened, and in a thought-moment he clearly perceived the Lotus samādhi.¹⁷⁵

35. Niaoke Daolin 鳥窠道林

Because his attendant Huitong¹⁷⁶ one day announced his departure, Venerable Niaoke¹⁷⁷ asked, "Where are you going now?"

¹⁷² Niutou Farong (594-657), the semi-legendary founder of the Niutou branch of early Chan, who supposedly was a pupil of Daoxin.

¹⁷³ Huisi (515-577), teacher of Zhiyi, the founder of Tiantai Buddhism. He felt deeply that the end period of the Dharma had arrived, possibly due to the sufferings he experienced. Therefore he made a vow for salvation ca. 559. For his own account, see Jorgensen (2005), 615, 617-619, and a study by Paul Magnin.

¹⁷⁴ Huiwen, .d.u., was enlightened from reading the *Dazhidu lun* and studied Mādhyamika, thereby initiating the Tiantai.

¹⁷⁵ *Fahua sanmei*, a samādhi or meditation on the *Lotus Sutra* through which one contemplates the Central Way of the Form of Reality, related to the half-walking and half-seated samādhi.

¹⁷⁶ A member of the Niutou branch of Chan who studied under Daolin.

¹⁷⁷ Niaoke Daolin (741-824), a pupil of Niutou Faqin. He sat in meditation on the branch of

“I was ordained for the Dharma, but I have not received your compassionate instruction, so now I am going to various places to learn the Buddha-dharma.”

The Master said, “If it is the Buddha-dharma (you are after), I here also have a little.”

“What is the Buddha-dharma you have here?”

The Master picked up a thread from his body and blew on it. As a consequence, the attendant was greatly enlightened.

36. Dagui Huaixiu's Comment 大滄懷秀 拈

Dagui¹⁷⁸ said, “Alas! This monk recognized the sounds and matter of the verbiage¹⁷⁹ of others, but for his whole life he did not know his own light that covers heaven and earth and which appears everywhere.”

37. Lan'an 懶安

Venerable Lan'an¹⁸⁰ instructed his assembly, “All of you who have come here, what have you been trying to find? If you wish to be Buddha, you yourself are Buddha and yet you hurry off to your neighbor's gate like a thirsty deer pursuing a mirage. When will you attain success?¹⁸¹ If you wish to become Buddha, just be without any mistaken grasping of conditions, false thoughts and evil awareness, soiled desires and impurities. This mind of sentient beings is your correctly aware Buddha of the initial mind for enlightenment. Where else will you seek it? Each of you has a great priceless jewel, which emits light from your eyes and illuminates the mountains, rivers and great earth, and from your ears emits light that receives and distinguishes all good and evil sounds. The six senses day and night always emit light, which is also called the samādhi of light emission.¹⁸² If you do not know it yourself, then you grasp at shadows in the body of the four

a huge pine tree, hence his epithet Niaoke, “Bird's Nest.” He is famous for his dialogue with Bai Juyi.

¹⁷⁸ Dagui Huaixiu, d.u. A disciple of Huanglong Huinan (1002-1069). According to the *Seonmun yeomsong jip*, this was a comment by Dagui on the previous entry. *K* 46.302a16-17.

¹⁷⁹ See *Xutang lu* 1.

¹⁸⁰ Also called Fuzhou Daan or Changqing Daan (793-883). He studied under Baizhang Huaihai and Guishan Lingyou.

¹⁸¹ Literally, correspondence.

¹⁸² *Dazhidu lun* 47, *T* 25.399b, “The samādhi of light emission is to constantly cultivate fire in all (organ) entrances, and therefore gain a divine power that (allows one) to emit various colored lights at will.... The light of the illumination of all samādhis is of two forms, a material light and a light of insight. If one dwells in this samādhi and illuminate the samādhis one will not have perverse views or ignorance etcetera.”

elements and internally and externally for support. Do not allow yourself to lean over, like a person carrying a heavy weight across a single-plank bridge, nor allow yourself to lose your footing. Now say what it is that is supported in such a way. Then you will not lean or incline like this. If you look for it then you will not see the slightest thing. Therefore Mr Zhi¹⁸³ said, “Acting on the percepts it comes to massively exist, internally and externally and in between one finds nothing at all.”

38. Liangshan Yuanguan 梁山緣觀

Because Dayang Yan¹⁸⁴ asked, “What is the formless site of the Way (monastery)?” Chan Master Liangshan Yuanguan¹⁸⁵ pointed to the image of Guanyin and said, “This was painted by the retired scholar Wu.”¹⁸⁶ Yan tried to continue the dialogue, but the Master rapidly inquired, “This one has form. What is the formless one?”

At these words Yan had an insight and he bowed. Then he returned and stood in his original place. The Master said, “Why don’t you try to speak a line?”

Yan said, “I do not decline to speak, but I fear it will be written on paper.”

The Master laughed and said, “These words will be written on stone.”

Later they ended up on a stele.

39. Fenzhou Wuye 汾州無業

National Teacher Wuye¹⁸⁷ said to his student Huiyin and others, “Your nature of seeing, hearing, awareness and knowing lives as long as space. It does not rise or cease, and all perceptual realms are basically of themselves empty and calm, without a dharma attainable. The deluded do not understand for they are deluded by the perceptual realm and flow on (in rebirth) without end. You should know that the mind-nature originally exists of itself, and it is not created by causes. It is just like a diamond that cannot be destroyed. All dharmas, like shadows or dreams, do not have true reality. Therefore a sutra says, ‘There is only one particular reality, any second is not truly eternal.’¹⁸⁸ If one realizes that all is empty and there is not a single dharma to be attached to, that is the mind used by the Buddhas. You diligently practice it.”

When he had finished speaking, he entered quietude (nirvana).¹⁸⁹

¹⁸³ This is Baozhi (418-514), a thaumaturge. See subsection 127.

¹⁸⁴ Of the Caodong House, he was a pupil of Yuanguan. Dates 943-1027.

¹⁸⁵ Of the Caodong House, he was a disciple of Tongan Guanzhi.

¹⁸⁶ Wu Daozi, ca. 700-760, a famous painter, especially of Buddhist images.

¹⁸⁷ A pupil of Mazu. Dates 761-823.

¹⁸⁸ *Lotus Sutra*, T 9.8a21.

¹⁸⁹ Translated in Cheng Chien (1992), 126-127, from the *JDCDL*.

40. The Senior Dayuan Fu 大原孚 上座

When the Senior Dayuan Fu¹⁹⁰ was in Guangxiao Monastery in Yangzhou lecturing on the *Nirvana Sutra* (the monastery) had a Chan guest. Snowed into the monastery he went to listen to the lecture. When it came to the extended discussion of the marvelous principle of the Dharmakāya¹⁹¹ this Chan guest unconsciously and suddenly broke into laughter. When the lecture ended, Fu invited the guest to drink tea. He then said to him, “My original aim was narrow and inferior and so I simply relied on the text to interpret the meaning. Just now you laughed at me, so I hope you will teach me.”

The guest said, “In fact I laughed at you for not knowing the Dharmakāya.”

Fu said, “Where was I incorrect?”

The Chan guest said, “I am not saying that you said something incorrect, just that what you said about the extent of the Dharmakāya in fact is not an authentication of the Dharmakāya!”

Fu said, “That was so. Meditation guest, tell me about it.”

The guest said, “I do not refuse to speak, but will you believe me?”

Fu said, “How could I not believe you?”

“If so, then you should stop lecturing for a while, and for ten days sit upright in meditation and calm your thoughts in a room. Collect your mind and control your thoughts, and simultaneously put down all good and evil conditions.”

Fu at once did what he was told from the first (watch) of the night until the fifth watch. He heard the sound of the dawn drum beat and suddenly was greatly enlightened.

[Baegun’s Comment] *I say, “This is the same as Master Yuanwu Keqin who saw a chicken flying over the railing beating its wings and crying out, and he suddenly was greatly enlightened.”*

41. Yexian Guisheng 葉縣歸省

Venerable Yexian (Gui)sheng¹⁹² was one day asked by Master Shengnian, “If you call it a bamboo cane¹⁹³ then you offend, if you do not call it a bamboo cane you turn your back on it. Now say what should it be called?”

¹⁹⁰ He studied under Jingshan and became a disciple of Xuefeng Yicun (822-908). He was called Senior because he did not preach independently.

¹⁹¹ The Corpus or Body of the Dharma, either as an absolute Buddha as the Dharma, the ideal of the Dharma, the Tathāgatarāgīya or the nature of the Dharma.

¹⁹² A Linji Master of the Song Dynasty who studied under Shoushan Shengnian (926-993). Shengnian was an heir of Fengxue Yanzhao.

¹⁹³ Dictionaries give various meanings, such as fine-toothed comb or bamboo scourge used at court. A bamboo rod with one split as a torture instrument.

At this Guisheng was greatly enlightened and then he broke the bamboo cane he had cut in his hand and threw it down the steps, and said, "What is it?"

Because a monk asked for the benefit of Venerable Guisheng's (instruction), he took up the story of Zhaozhou's cypress tree in front of the courtyard. Guisheng said, "I do not refuse to speak to you. Will you believe me or not?"

The monk said, "How would I dare not believe your valued words?"

Guisheng said, "Do you hear the rain dripping from the eaves?"

That monk was comprehensively enlightened and bowed.

Guisheng said, "What principle of the Way did you see that you bowed?"

That monk then made a hymn in reply:

The rain drops from the eaves were clear and distinct, drip, drip.
Smashing apart the universe, at that moment the mind stopped.

Guisheng delighted said, "You have understood Patriarchal Chan."

42. Shouzhou Liangsui 壽州良遂

Senior Liangsui first consulted Magu.¹⁹⁴ Magu saw him coming, took up a hoe and hoed grass. Liangsui came to where he was hoeing the grass. Magu did not even glance at him and then retired to the abbot's quarters and closed the door. The next day Liangsui again went out, and Magu again shut the door. Liangsui then knocked on the door and Magu asked, "Who is it?"

"Liangsui."

As soon as he said his name, he was suddenly enlightened and said, "Venerable, do not deceive me. If I did not come to bow to you, how could today's events have occurred? Then I would have been deceived by the sutras and śāstras my whole life."

43. Ciming 慈明

Venerable Ciming¹⁹⁵ saw Quan Dadao¹⁹⁶ coming. Then he said, "A speck of cloud lies across the valley mouth. Where has the traveler come from?"

Quan then looked all around and said, "Last night, where was the fire that

¹⁹⁴ Shouzhou Liangsui was a pupil of Magu Baoche. Baoche was a disciple of Mazu.

¹⁹⁵ Ciming is Shishuang Chuyuan, 986-1039. He was a disciple of Fenyang Shanzhao, and was important because his pupils Huanglong Huinan and Yangqi Fanghui created Linji lineages.

¹⁹⁶ The nickname of Nanyue Bajiao An Guquan who was nicknamed Quan Dadao because he used to put Dadao (Great Way) as the title of his poems. He supposedly had a heroic temper and acted like a bodhisattva.

burnt up the grave mounds of the ancients?”

The Master said, “You haven’t got it yet, speak more.”

Quan made the sound of a tiger. The Master laid out a sitting mat. Quan then pushed the Master and sat. The Master then made the sound of a tiger. Quan said, “I have consulted over seventy teachers. Today, for the first time I have encountered a doer.”¹⁹⁷

44. Jingzhao Xianzi 京兆蜆子

Venerable Xianzi¹⁹⁸ did not live in a set place. From the time his mind was sealed by Dongshan, he mingled with the laity in the river valleys of Min. Everyday he followed the banks of the rivers collecting shrimps and clams from morning to evening. At night he lay down among the paper money of the Baima (White Horse) Shrine¹⁹⁹ of Dongshan. The residents regarded him as Master Clam (Xianzi). Chan Master Huayan Xiujing²⁰⁰ heard of him and wished to determine if he was a genius or a fake. One day he secreted himself midst the pile of paper money. Late at night Xianzi returned. Xiujing suddenly leapt out and grabbed him, asking, “What was the intent of the Patriarch coming from the West?”

Xianzi immediately replied, “The alcohol offertory in front of the god.”

Xiujing marveled at him, apologized and retreated.

[Baegun’s Comment] *I say, “This is the same as the cypress in front of the courtyard, the three catties of hemp, and a dried shit scraper. The proper lineage master’s answer is language full of matter and sound, which is exactly Patriarchal Chan.”*²⁰¹

45. Wuzhu 無住

Because Minister Du²⁰² asked, “I have heard that you preach the three lines of the Dharma gate, ‘No recollection, no thought, no false thinking.’ Is that so?”

¹⁹⁷ A doer, a refined or accomplished Master.

¹⁹⁸ A Chan Master of the late Tang in the Caodong lineage. He was a disciple of Dongshan Liangjie (807-869).

¹⁹⁹ A shrine of popular religion, where devotees gave paper money, sometimes to be burnt to be conveyed to the god in the spirit world.

²⁰⁰ A Caodong lineage monk who studied under Lepu Yuanan and then was a disciple of Dongshan Liangjie (807-869).

²⁰¹ In *Baegun Hwasang eorok*, section on Patriarchal Seon (*HBJ* 6.653.c.16-654.b.24, especially 654.a.18-22).

²⁰² Du Hongjian (709-769), was military commissioner of Szechwan at that time, 766-767. He was pro-Buddhist, and took the tonsure just before he died and he was buried in a stupa. A political and literary figure, he was not fond of his military posts.

Venerable Wuzhu²⁰³ said, “That is so.”

The Minister said, “Are these three lines one or three?”

“No recollection is called precepts; no thought is called samādhi; no false thinking is called insight. If a mind is not produced, it possesses precepts, samādhi and insight, and is not one or three.”

The Minister said, “Is there proof of this?”

The *Faju jing* says, “If you give rise to the mind of zealous practice that is false and not zealous practice. If the mind can be made not false, zealous practice will have no limits.”²⁰⁴

The Minister heard this and his doubts were suddenly resolved.

46. Yueshan Shinai 越山師籙

Venerable Yueshan²⁰⁵ first consulted Xuefeng, but he was not affected by the profound gist. Later, because the King of Min invited him to come for a vegetarian feast on Qingfeng (Pure Breeze) Pavilion, he sat there for a long time, when he looked up and suddenly saw the sunlight. He was comprehensively enlightened and so he made a hymn:

At Pure Breeze Pavilion I went to an official vegetarian feast,
On this day my everyday eyes were completely opened.
Then I believed in the distant events of the Putong era,
But he did bring it from the Pamirs to give it to me.²⁰⁶

[Baegun’s Comment] *This is as Venerable Xuansha said, “That everywhere empty is this everywhere empty. My body does not exist, so where has the pain come from? Rest, rest. Bodhidharma did not come to the eastern land, the Second Patriarch did not go to India in the west.”*

²⁰³ A disciple of the layman Chen Chuzhang, he lived at Jingzhong Monastery in Chengdu. He falsely claimed to be a disciple of the Silla monk, Musang. His ideas are found in the *Lidai fabaoji*. See Jorgensen (2005), 156-157, 481-482 passim for further references to works by Yanagida Seizan and Wendy Adamek on Wuzhu.

²⁰⁴ *Faju jing*, T 85.1435a20-21. This is a Chan forgery in imitation of the *Dhammapada*.

²⁰⁵ Yueshan Shinai, disciple of Xuefeng Yicun (822-908). Yicun studied under Dongshan Liangjie and then became a disciple of Deshan Xuanjian. He was initiated to enlightenment by Yantou Quanhua when they were isolated at Aoshan in the snow. He had many eminent disciples including Xuansha Shibe and Yunmen Wenyan.

²⁰⁶ The Putong era was when Bodhidharma arrived in China. The *Chuanfabao ji* of ca. 713 tells the story of the emissary Song Yun returning from India to Northern Wei when he met Bodhidharma returning to India wearing only one sandal. See Jorgensen (2005), 115, and 128 for Shenhui’s version.

47. Changsha Jingcen 長沙景岑

Because Chan Master Changsha (Jing)cen²⁰⁷ saw Minister Chu, he called out, “Minister.” The Minister replied, “Yes.” Changsha said, “This is not your original fate.”

The Minister said, “I cannot be separated from it, so then is there a second subject who is now replying?”

Changsha said, “Can I call you the Utmost Venerable (emperor)?”

The Minister said, “If so then I would not reply at all. Aren’t you my subject?”

The Master said, “When not only is there reply and no reply, it is the basis of birth and death ever since kalpas without beginning.”

Then he expressed (it through) a gatha:

Students of the Way do not know the true,
Only because until now they have recognized the soul.
For limitless kalpas, this basis of life and death
Stupid people call the original person.

48. Chongyue Huian 嵩嶽惠安

National Teacher Huian²⁰⁸ was invited along with Shenxiu²⁰⁹ of the Northern Lineage by Empress Wu into the forbidden palace for an offering service. Because they were bathed by imperial concubines, only the Master was pleased and no other (of the monks). The Empress sighed, “As soon as you entered the water I knew I had a superior man.”

A hymn says:

In the forbidden garden sylph-like beauties with jade-white cheeks,

²⁰⁷ Jingcen (-868) studied under Nanquan and lived in the city of Changsha. A man of great temper he once kicked Yangshan Huiji down during his travels, for which he was nicknamed Tiger Cen. His verse below is translated in *Zen Dust*, 275.

²⁰⁸ Laoan or Daoan, 581-709. An influential figure, he was a pupil of Hongren. He came to Shaolin Monastery in the 690s, and he was awarded a purple robe, an utmost honor, by Emperor Zhongzong in 706. See Jorgensen (2005), 50-51.

²⁰⁹ 606-706, the so-called leader of the Northern Lineage, a term stemming from Shenhui. Possibly a member of the imperial Li clan, he traveled widely before being ordained in Luoyang. He studied under Hongren from 651, but may later have been defrocked and banished, but in the later 670s he became a monk again in Jingzhou. He was invited to court in 700-701 by Empress Wu (624-705), who showed him great veneration. He was very popular among court circles. The following story was probably developed from the *Lidai fabao ji*. According to Yanagida Seizan, this scene first appears in the *Zuting shiyuan*, XZJ 18.8b, and was popular in the Song.

Rose (scented) moving water splashed onto cold ashes.²¹⁰
 The brushwood gate and grass door have no locks,
 Frequently struck with a metal hammer, they will not open.²¹¹

Because Empress Wu asked National Teacher Huian his age, he said, “I do not remember.”

The Empress said, “Why don’t you remember?”

The Master said, “The body of life and death is like a spinning circle. A circle has no start or finish, so what use is there in remembering it? How much more does this mind in the midst of this flow have no intervals? If one sees bubbles rise and cease, then that is false thinking! From the first consciousness (of it) to when the moving form ceases, it is also like this. Why should we remember what year or month?”

Thereupon the Empress kowtowed and put her faith in him.

A Digest by Venerable Baegun:

The Essential Passages of the Buddhas and Patriarchs that Directly Point at the Essence of the Mind, [the End of] Fascicle One

白雲和尚抄錄 佛祖直指心體要節 卷上

²¹⁰ Metaphor for the composed or indifferent mind.

²¹¹ The *Seonmun yeomsong jip* says this was a verse by Zhang Shangying (1043-1121), the lay Buddhist called Wujin. He was an important political figure. K 46.57b12-14.

A Digest by Venerable Baegun:
The Essential Passages of the Buddhas and Patriarchs that Directly Point at
the Essence of the Mind, Fascicle Two
白雲和尚抄錄 佛祖直指心體要節 卷下

49. The Inscription on Sitting in Meditation by Venerable Ehu Dayi
鵝湖大義和尚 坐禪銘

*The Inscription on Sitting in Meditation by Venerable Ehu Dayi*¹

How many sorts of consulting Chan and students of the Way are there?
The essential is that the said person is able to select improvement.
Do not only forget the body and deaden the mind.
This is the most severe illness that is difficult to cure.

One must sit investigating, seeking the abysmal source.
This Way has been transmitted in the empire past and present.
Properly sitting upright, like Mount Tai,
Lofty and majestic, there is no need to keep to a quiet place.

One must pick up the blown-hair sword,²
As one needs to slice open the primal meaning of coming from the West.³
Staring are the eyes, plucking out the eyebrows,
Over and again look at him, who is he?

It is also like arresting a thief, you must see the loot.
Do not fear the thief has buried it, stored in a deep place,
With wisdom you will arrest him in a snap.
Without wisdom you will go for years without seeing his shadow.

It is a pity that, resolutely sitting, always as if dead,
For a thousand or ten thousand years, just like this.
If one is to regard this as the Chan school.
The school custom of lifting up a flower and subtly smiling⁴ will be lost.

Seated beneath the black mountains, the water of death floods in,

¹ Ehu Dayi (746-818), a disciple of Mazu. He preached to Emperors Suzong, Dezong and Shunzong.

² A sword so sharp that a hair blown across its blade will be cut.

³ Reference to Bodhidharma and his dialogue with Emperor Wu of Liang.

⁴ Reference to Mahākāśyapa understanding the Buddha's non-verbal teaching.

The great earth is inundated all over, how could it be prevented?
 Thus the iron-eyed and copper-eyeballed fellow
 Placed his hand on his heart and could judge himself.
 You must arrive at this time for enlightenment,
 Making a roar, a lion cub!⁵

Don't you see?⁶
 Polishing a brick to make a mirror has a reason,
 If a cart does not go, then hit the oxen.⁷

Again don't you see?
 In front of the cliff, clear water ten thousand fathoms pure,
 In sunken depths all so calm, not even a murmur.
 One morning the fish and dragons came and made a stir,
 The waves crashed and billows rushed truly bearing their weight.

It is just like sitting silently, with no use for effort,
 How many years does it take to graduate and be enlightened to the mind's
 emptiness?
 Suddenly lay on your hands (get to work) and raise high your eyes,
 And be sure in this life to have completed the business.

If you are still silent and unrestrained as an idiot,
 I know you do not understand how to make an effort.
 Shake up your spirit (mind) and look intently,
 There is no body and no shadow, enlightenment is not hard.
 This is a full and true use of intention,
 And the courageous hero then must remember.

Definitely do not listen to words saying you must not consult (Chan),
 Old saints diligently made directions.
 Although the old pavilion and the fields are empty,
 Can they be filled at once (with crops and people) or not?

One needs to know the Immovable Venerable⁸ sitting in meditation,
 When the wind blows the grass bends, he discusses it all.⁹
 And now the four seas (empire) are as pure as a mirror,

⁵ A reference to the zealous and fearless practitioner.

⁶ This is a standard refrain in certain types of Chinese poetry of the Middle Ages, and it is also seen in the *Zhengdao ge*.

⁷ Reference to the story of Huairang and Mazu.

⁸ Āryācalanātha, one of the Vairocana trinity, he is horrible of mien.

⁹ That is, one answers to the Chan Master.

Everybody and everything, they all listen to me.

Long and short, square and round, is only known by one's self.

Up till now it has not shifted a hair's breadth.

If you ask what sitting in meditation accomplishes,

(The answer is) the sun comes up in the east and at night sets in the west.

50. Dazhu Huihai 大珠惠海

Because a monk asked Chan Master Dazhu, "What is all sentient beings having the Buddha-nature?" he said, "The function of becoming a Buddha is the Buddha-nature, the function of becoming a bandit is the bandit-nature; the function of becoming a sentient being is the sentient being-nature. The nature has no physical form and so is named according to its function. Therefore a sutra says, 'All saints and sages are the unconditioned Dharma and yet they are discriminated.'¹⁰"

Again the monk asked, "There is no Dharma that can be preached, that is called preaching the Dharma. How do you understand 體會 this?"

The Master said, "The body of prajñā is ultimately pristine, without a single thing attainable. This is called no Dharma that can be preached is called preaching the Dharma."

51. Wujun Shifan 無準師範

Venerable Fojian¹¹ instructed the assembly, "I take the case of a monk who asked Zhaozhou, 'What is the meaning of not shifting?' Zhaozhou used his hands to make the shape of flowing water and that monk had an insight. Also, a monk asked Fayen, 'Not taken in by form, truly this is not moving. How are you not taken in by form and yet see no movement?' Fayen said, 'The sun rises in the east and at night sets in the west.' This monk also had an insight. If you can see it in the words of these two Venerables, then you will know, 'The swirling storm blows over the marchmount. Originally it was always quiet; the rivers and streams surging and gushing from the beginning did not flow.'" This is the meaning of truly thus not moving."

¹⁰ This is a similar passage to one in the *Diamond Sutra*, as cited in Hirano Sōjō (1970), *Dongo yomon: Zen no goroku 6*, Chikuma shobō: Tokyo, 46. The unconditioned dharmas are not subject to cause and condition, are nirvana. The latter part of this passage is translated from the *Dunwu rudao yaomen* by John Blofeld (1962), *The Zen Teaching of Hui Hai on Sudden Illumination*, Rider: London, passage 197.

¹¹ Wujun Shifan, a.k.a. Qingshan Fojian (1178-1249), of a branch of the Yangqi faction. Fojian is his title received from Emperor Lizong.

52. Luoshan Daoxian 羅山道閑

Venerable Luoshan¹² once asked Shishuang,¹³ “What about when rising and ceasing does not stop?”

Shishuang said, “It must be cold ashes and decayed wood,¹⁴ ten thousand years in a thought-moment, or totally without a speck.”

Luoshan did not concur, so he went to Yantou’s place and asked as before. Yantou shouted, “Who is it that rises or ceases?”

At these words Luoshan was greatly enlightened.

53. Baoen Xuanze 報恩玄則

Because Fayan¹⁵ asked, “Who have you seen before coming here?” Venerable Baoen Xuanze¹⁶ said, “I saw Venerable Qingfeng and came here.”

Fayan said, “What words did he have?”

“I once asked, ‘What is my own self?’ Qingfeng said, ‘The lamplighter boy has come seeking fire.’”

Fayan said, “Senior, how do you understand it?”

“The lamplighter boy is entrusted with fire and brings fire to seek fire, bringing his self to seek his self.”

The Master said, “I intuitively know that you do not understand the Buddha-dharma. If like this you have not arrived, today anguish will occur.”

When he was on the road, he said, “He is the teacher of five hundred people and he said I was not right. He must have merit.” So he returned and apologized and then (Fayan) asked, “What is your self?”

The Master said, “The lamplight boy has come seeking fire.”

Then at these words he was comprehensively enlightened.

54. Yangqi Fanghui 楊岐方會

In the past Chan Master Yangqi Fanghui¹⁷ saw Venerable Ciming, and everytime

¹² Luoshan Daoxian, d.u. A student under Yantou Quanhao (828-887). He was given a title by the King of Min.

¹³ Shishuang Qingzhu (807-888), who studied under Daowu Yuanzhi. He stayed on Mt Shishuang for twenty years sitting in meditation so assiduously that he and his assembly were called a mass of dead stumps.

¹⁴ That is mind and body indifferent, emotionless.

¹⁵ Fayan Wenyi (885-958), studied under Changqing Huileng and later under Luohan Guichen, he founded the Fayan House.

¹⁶ The heir of Wenyi who stayed at Baoen Cloister in Jinling.

¹⁷ (996-1046), founder of the Yangqi branch of Linji Chan. He studied under Shishuang Chuyuan.

he came to the abbot's room he requested the benefit of his teaching. Ciming said, "You yourself understand. I am not as good as you." Yangqi was urged on and on. One day he was waiting on (Ciming) on a narrow road and they were met with heavy rain. Yangqi wrenched Ciming and said, "Today, if you do not speak with me, I will hit you."

Ciming in an encouraging voice said, "You understand for yourself. I am not equal to you."

At these words Yangqi was comprehensively enlightened.

55. Longtan Chongxin 龍潭崇信

Venerable Longtan¹⁸ asked Tianhuang,¹⁹ "Since I came here, I have not received your instruction on the essentials of the mind."

Tianhuang said, "Since you have come, I have never not indicated mind essentials to you."

"Where have you indicated the mind essentials to me?"

"(When you) brought tea I received you, when you brought food I accepted, when you prostrated yourself I lowered my head. Where have I not indicated the mind essentials to you?"

While Longtan stood and pondered, Tianhuang said, "If you see then immediately you will see, if you try to ponder it then you err."

Longtan just then was greatly enlightened and then again he asked, "How do you take full responsibility for it?"

Tianhuang said, "Leave it to the nature to wander free and easy, accord with conditions and give it license. Just end the ordinary mind, there is no other holy understanding."²⁰

[Baegun's Comment] *Just as Luopu said, "If you want to take full responsibility for it just forget views. If the views are ended, a concealing mist does not arise and the wisdom illuminates clearly. There are no other particulars."*

56. Quanqi Zhixian 灌溪志閑

Chan Master Zhixian²¹ instructed the assembly, "Do not produce thoughts, for

¹⁸ Longtan Chongxin (782-865), a disciple of Tianhuang Daowu, who built a meditation cloister at Longtan.

¹⁹ Tianhuang Daowu (748-807), studied under Qingshan Faqin and Mazu, and then under Shitou Xiqian.

²⁰ Also translated in John C. H. Wu (1975), *The Golden Age of Zen*, United Publishing Center: Taipei, 148-149.

²¹ Quanqi Zhixian (d. 895), studied under Linji Yixuan.

originally there was no body. The great function is manifest in front, so do not speak of a time period.”

Later as he approached his passing away (death), he asked an attendant, “Who passed away sitting?”

The attendant said, “Sengqie.”

Again he said, “Who passed away standing?”

The attendant said, “Senghui.”²²

The Master then circled round for seven paces, lowered his hands and died.

57. Guishan Lingyou 滄山靈祐

One day Guishan (Lingyou) was standing in attendance on Baizhang. Baizhang asked, “Who are you?”

The Master said, “Lingyou.”

Baizhang said, “You poke in the stove to see if it is alight.”

The Master poked it and said, “There is no fire.”

Baizhang personally poked deeply and provoked a little bit of fire, which he showed Guishan, saying, “Isn’t this fire?”

The Master was greatly enlightened.²³

58. Nantai Shouan 南臺守安

Because a monk asked Venerable Nantai Shouan,²⁴ “What about when it is calm and quiet and there is nothing to rely on?” he said, “Isn’t it calm and quiet?” Then he made a hymn:

Nantai (I) sat quietly with a censer
 All day frozen still, the myriad concerns forgotten.
 It is not halting the mind that removes false thoughts,
 All conditions are without particulars that can be thought of.

²² Sengqie (d. 710), a Central Asian monk who was popularly worshipped after he died in China because of his miraculous powers, see Jorgensen (2005), 211-214, for him and his connections with Chan. He died sitting, see *SGSZ T* 50.822a22. Senghui is Kang Senghui, who arrived in China ca. 280, see Huijiao, *Gaoseng zhuan*, *T* 50.325a-326b.

²³ Translated in Chang (1969), 200-201.

²⁴ A disciple of Luohan Guichen.

59. Xuansha Shibei 玄沙師備

Because Jingqing²⁵ asked Xuansha,²⁶ “I have just entered the monastery. I beg you to point out the entry path,” the Master said, “Do you hear the sound of the water of Embankment Creek?”

Jingqing said, “I hear it.”

The Master said, “Enter from there.”

At these words Jingqing attained a place of entry.

Xuansha went up the hall and said, “I jointly consulted with Laozi and Old Śākya. Now say who (you) consulted?”

At that time a monk came forth and bowed and tried to ask a question. The Master said, “Wrong, wrong.”

He (Xuansha) went down from the (preaching) seat.²⁷

Xuansha went up the hall and he heard the sound of swallows. Then he said, “Profound discussion of the form of reality! How well they preach the essentials of the Dharma.” Then he went down from his seat.²⁸

Because Xuefeng said, “Ascetic Bei, why don’t you leave the Ranges and travel elsewhere?” Xuansha left the Ranges and kicked his toe, and he unconsciously made a sound of enduring pain, saying, “There is empty space, here is empty space. My body does not exist, so where is the pain from? Rest, rest. Bodhidharma did not come east, the Second Patriarch did not go to India in the west.” He returned to Xuefeng and never left the Range again.²⁹

60. Wenyi Fayan 文益法眼

Because Dizang³⁰ asked, “Senior, why are you going?” Chan Master Wenyi Fayan said, “To walk around on pilgrimage.”

Dizang said, “What is pilgrimage?”

The Master said, “I do not know.”

²⁵ Jingqing Daofu (864-937), a disciple of Xuefeng Yicun.

²⁶ Xuansha Shibei (835-908), a disciple of Xuefeng Yicun. He had the nickname of Dhuta Bei because his strictness in observing the precepts.

²⁷ Some similar lines as these appear in Iriya Yoshitaka et al (1987, 1988, 2000), *Gensha kōroku*, 3 vols, Zenbunka kenkyūsho: Kyoto, 3: 52 and 44.

²⁸ *Xuansha guanglu*, 3:1.

²⁹ Cf. *Xuansha guanglu*, 3: 161.

³⁰ This is Luohan Guichen (867-928), who studied under Xuefeng Yicun and became an heir of Xuansha. This incident occurred when Fayan left Changqing Huileng along with Shaoxiu and Fajin, and they were snowed in at Guichen’s Dizang Cloister. See *Jinling Qingliang Yuan Wenyi Chanshi yulu*, T 47:588.

Dizang said, “Not knowing is most apposite.”
The Master was comprehensively enlightened.³¹

Fayan and Wukong³² approached a fire and picked up an incense tongs, and Fayan asked Wukong, “You cannot call it incense tongs. Brother, what do you call it?”

Wukong said, “Incense tongs.”

Fayan did not approve. Then twenty days later, Wukong realized his meaning.³³

Fayan was traveling together with three people, when they took up the words of Dharma Teacher Sengzhao,³⁴ “Heaven and earth and I have the same root; the myriad things and I are of one body 體.”³⁵ Fayan said, “Stranger and yet stranger.”

Chan Master Guichen said, “Senior, are the mountains and rivers and great earth the same as yourself or separate?”

Fayan said, “The same.”

Guichen raised two fingers and looked hard at him, saying, “Two.”

Fayan was greatly shocked.

61. Dizang Guichen 地藏桂琛

Chan Master Guichen, having seen off Fayan and three people outside the gate, asked, “Senior, you always say that the three realms are only mind.” Then he pointed to a rock down in the courtyard and said, “Is this rock in your mind or outside the mind?”

Fayan said, “It is in the mind.”

Guichen laughed and said, “For what reason do you place a stone in your mind?”

Fayan thereupon was greatly enlightened.³⁶

³¹ Translated in Chang (1969), 239 and Wu (1975), 232.

³² According to the *Liandeng huiyao*, he stayed at Qingliang Monastery in Jinling.

³³ Translated in Chang, 246.

³⁴ Sengzhao (384-414?) was a scholar-monk of the Eastern Jin from Changan. He was a leading pupil of the translator Kumārajīva. He wrote several important treatises such as the *Zhaolun* and a commentary on the *Vimalakīrti-nirdeśa Sūtra*. Later the *Baozang lun* of the late Tang Dynasty was attributed to him.

³⁵ *Zhaolun*, T 45.159b28.

³⁶ Translated in Wu (1975), 233.

62. Wenyi Fayan 文益法眼

Because the King of the Li (clan) of Jiangnan³⁷ requested Fayan to open a hall,³⁸ the Monk-Registrar³⁹ said, “The four assemblies all flocked together and looked up simultaneously, and pressed forward and crowded out the Dharma-seat (you).”

The Master said, “Those assemblies then consulted the teacher.”

The Monk-Registrar was greatly enlightened at these words.⁴⁰

Because a monk asked, “What is my one-fascicle sutra?” Fayan said, “The title is very clear.”

Because a monk asked, “How can you discern the two words sound and matter?” Fayan said, “Assembly, if you understand this monk’s question, discerning the matter and sound will not be difficult.”

Because a monk asked, “What is a drop of water of the Cao (stream) source?”⁴¹ Fayan said, “It is the drop of water from the Cao source.” At that time National Teacher Deshao of Tiantai was attending alongside and was comprehensively enlightened.

Because a monk asked, “The received teaching has the words, ‘Establish all dharmas from the basis of non-dwelling.’⁴² Do you know what the basis of non-dwelling is?” Fayan said, “When the shape occurs, it is not yet substantiated; when the name (of this) rises, it is not named.”⁴³

Because Fayan saw a layman leading a child, he questioned him but he did not answer, so he made a hymn:

A child of eight years, questioned he could not speak.

It is not that he could not speak, but that the Great Dharma is difficult to raise (as a topic).

Baiyun Shouduan said, “It is not that he could not speak, but that he raised

³⁷ Li Ching (916-961), the King of Southern Tang.

³⁸ A ceremony to inaugurate a hall with lectures, either when a new abbot is installed, or on the ruler’s birthday.

³⁹ This is an official title for the monk used to control the affairs of the Buddhist Order such as monk certificates.

⁴⁰ Translated in Chang (1969), 239.

⁴¹ This refers to Caoqi, in other words, Huineng’s mind.

⁴² *Vimalakīrti-nirdeśa Sūtra*, T 14.547c22.

⁴³ Cf. Chang (1969), 244.

the Great Dharma as an entirety.”⁴⁴

63. Longji Shaoxiu 龍濟紹修

The third time the abbot Shaoxiu⁴⁵ entered the Ranges,⁴⁶ he consulted Dizang and then said, “I have brought this especially for you, Venerable, in this way from Tingzhou. I have suffered all the hardships and traversed so many mountain ranges, so where is there to head for?”

Dizang said, “It is not bad that you have traversed so many mountain ranges.”

The Master did not offer (a reply). At night, after he stood in attendance in front of (Dizang’s) bench, he said, “For a hundred kalpas and a thousand lives, I have turned my back on you, Venerable. I have come this time and again met you, but I am not at ease.”

Dizang rose up, took his staff and stood it in front of his face, saying, “It is only this that does not turn its back on you.”

The Master was enlightened as a consequence.

Abbot Shaoxiu asked a monk, “Where are you from?”

“From Cuiyan.”⁴⁷

The Master said, “What words does Cuiyan have to instruct followers?”

The monk said, “The Venerable always says, ‘Go out the gate and encounter Maitreya, enter the gate and see Śākya.’”

The Master said, “How can he say such things?”

The monk then asked the Venerable, “Well then, what?”

The Master said, “Go out the gate and who do you meet, enter the gate and what do you see?”

At these words the monk had insight.

64. Zifang 子方

The monk Zifang⁴⁸ asked Fayan, “You were long familiar with Changqing, but then you became heir to Dizang. What does that mean?”

Fayan said, “It was because I did not understand Changqing’s words, ‘Solely

⁴⁴ Cf. *Seonmun yeomsong jip*, K 46.468b25-469a1.

⁴⁵ Longji Shaoxiu, d.u., a fellow student with Fayan, later a disciple of Guichen.

⁴⁶ The Xueling Ranges.

⁴⁷ Cuiyan Lingcan, a disciple of Xuefeng Yicun.

⁴⁸ A head monk in the assembly of Changqing Huileng (854-932), later a disciple of Fayan. Changqing was a student under Lingyun Zhiqin and Xuansha Shibe, then under Xuefeng Yicun.

reveal the body (yourself) midst the myriad forms.”⁴⁹

Zifang raised his whisk⁵⁰ and pointed (with it).

Fayan said, “Are you getting rid of myriad forms or not getting rid of myriad forms?”

Zifang said, “I am not getting rid of myriad forms.”

Fayan said, “Have you alone revealed the body?”

Zifang again said, “I get rid of myriad forms.”

Fayan said, “Midst the myriad forms?”

At this Zifang was enlightened to the gist, then sighed, “How vainly have I passed this life!”

65. Longji Shaoxiu 龍濟紹修

After talking with Fayan, Abbot Shaoxiu was asked by Fayan, “The ancients said, ‘To solely reveal the body midst myriad forms,’ is that to get rid of myriad forms or not get rid of myriad forms?”

Shaoxiu said, “Not to get rid of myriad forms.”

Fayan said, “What do you say is gotten rid of or not gotten rid of?”

Shaoxiu sluggishly returned to Dizang, who asked, “You have not been gone long. Why did you come back?”

Shaoxiu said, “I had an unresolved matter. How could I dread traveling over mountains and rivers?”

Dizang said, “How can it be bad that you have traveled over so many mountains and rivers?”

Shaoxiu did not understand his gist and so asked, “An ancient said, ‘Solely reveal the body midst the myriad forms.’ What is the meaning of that?”

Dizang said, “You say, did the ancients get rid of myriad forms or not get rid of myriad forms?”

Shaoxiu said, “They did not.”

Dizang said, “Both.”

Shaoxiu was startled and sank into thought, and so asked, “I wonder did the ancients get rid of the myriad forms or not get rid of myriad forms?”

⁴⁹ Translators of this passage, Wu (1975), 233-234 and Chang (1969), 240, and ZGD 1179a take this to be a noun phrase, “The solely revealed body midst myriad phenomena” meaning your own original person or the Buddha’s words, “In heaven above and earth below only I am venerated.” Changqing in the *JDCDL* (T 51.347b27-28) has a similar verse, “Midst the myriad images, solely reveal one’s body./ When a person can approve themselves, only then can one be familiar (with him)./ In the past I mistakenly headed along a path looking (for it),/ Today I look upon it like ice in fire.” In *Zen Dust*, 293, it is translated: “Within the ten thousand forms; one naked body/ Only he who himself affirms it can be intimate with it./ Until yesterday I was mistakenly pursuing it halfway,/ Today I clearly see the ice within the fire.”

⁵⁰ A whisk was used to brush away insects and its use was the right of abbots. In Chan it was used to symbolize the transmission.

Dizang said, “What do you call myriad forms?”

Shaoxiu was then greatly enlightened and bowed in farewell to Dizang. He visited Fayan and the meaning of Fayan’s words and Dizang’s instructions were the same.

66. Longya Judun 龍牙居遁

Chan Master Judun⁵¹ came from Lingnan.⁵² Yantou asked, “Has a venerable of Lingnan⁵³ accomplished virtue yet or not?”

Judun said, “It was accomplished long ago. He merely lacks the dotting of the eyes.”⁵⁴

Yantou said, “Does he need dotting of the eyes?”

Judun said, “He does.”

Yantou lowered a foot (as if to get down and do so). Judun bowed and Yantou said, “What principle of the Way have you seen?”

Judun said, “According to what I have seen, it is like single flake of remaining snow on a raging stove.”

Yantou said, “The lion cub roars well.”

The Master’s hymn was:

If in this life I do not rest, when shall I rest?

If I rest in this current life, I need to know both.

If the mind rests and there are only conditions, there will be no false thoughts.

If falsity is removed and the mind is at rest, that is the time for repose.

Again he said,

In looking for an ox, you must search for its prints.

In learning the Way, you search for no mind.

If the prints exist, so too does the ox.

If there is no mind, the Way is easily found.

Again he said,

Only be mindful of the tree in front of the gate,

It can hold the birds flying to roost.

⁵¹ Longya Judun (835-923), studied under Dongshan Liangjie.

⁵² The area south of the ranges between Jiangsi and Guangdong provinces. See description in Jorgensen (2005), 494ff.

⁵³ Reference to Judun, or a statue.

⁵⁴ Dotting of the eyes was used to indicate the completion or vivification of a statue.

Those that come mindlessly call,
 Their bodies soaring, they do not long to return.
 If a person's mind is like the tree
 Then it will have no difference with the Way.

67. Fenyang Wude 汾陽無德

One day Venerable Fenyang Wude⁵⁵ said to the assembly, “Last night I dreamt of my late parents and I looked for alcohol, meat and paper money (to offer in sacrifice) for I could not avoid following lay custom. I placed these in order to sacrifice to them. The events were managed by the kitchen and the setting out of the tablets was like those of the lay ritual. When the pouring of the alcohol, the distribution of the meat, and the burning of the paper money was finished, I ordered the gathering of the directors of affairs and the head of the senior monks⁵⁶ and distributed the remaining platters to them. The directors of affairs declined them and I sat alone among the mats, eating and chewing as before.”

The great assembly all said, “Meat and alcohol! How can monks bear to have him as a teacher of the Dharma?”

When the pilgrims' pouches (the departing monks) had all left, only Ciming, Dayu, Dadao Quan, some six or seven people, remained there. The next day Wude went up the hall and said, “Many idle demons and wild spirits have just consumed a platter of alcohol and meat and two hundred paper notes. They are deceased.⁵⁷ The *Lotus Sutra* says, ‘This assembly lacks twigs and leaves, it only has true fruit.’”⁵⁸ Then he went down from his seat.

68. Dongsi Ruhui 東寺如會

Venerable Dongsi⁵⁹ asked Yangshan, “Where are you from?”

Yangshan said, “I am a native of Guangnan.”⁶⁰

⁵⁵ Fenyang Shanzhao (947-1024), studied under Shoushan Shengnian. Wude was his posthumous name.

⁵⁶ There were four to six directors of affairs; the assistant to the abbot, the deacon in charge of discipline, the head cook or provisioner, the supervisor of rituals, the deputy-abbot and the estate manager (these titles and roles vary over time). The head of the senior monks referred to the senior in charge of managing affairs in the monk's hall, the secretary, Tripitaka manager or librarian, the registrar of guests and the supervisor of the bathhouse.

⁵⁷ In Song and Yuan times, this meant to hold a funeral. It is also colloquial for to tidy up, or kill.

⁵⁸ *Lotus Sutra*, T 9.7c18.

⁵⁹ Dongsi Ruhui (744-823), studied under Mazu

⁶⁰ Guangnan was the name for Lingnan adopted in the Song Dynasty in 997, showing that the original of this story had been written or edited after 997. The name was adopted to avoid an

Dongsi said, “I have heard that there is a brilliant pearl of Zhenhai in Guangnan. Have you collected any or not?”

Yangshan said, “I have collected some.”

Dongsi said, “What color is the pearl?”

Yangshan said, “On the bright moon (15th of month) it appears; on the dark moon (end of the month) it is hidden.”

Dongsi said, “Why don’t you show it to me to look at?”

Yangshan interlaced his fingers, approached the front, and said, “Huiji (I) recently went to Guishan (Lingyou) and he asked for this pearl. Even though I had no words to say, there was no principle to report.”

69. Yuanwu Keqin’s Comment 圓悟剋勤

Venerable Yuanwu Keqin⁶¹ told Chan Master Fojian, “What about this principle?”

This time Fojian was speechless. One day suddenly he said to Yuanwu, “I have words about the circumstances of Yangshan seeing Dongsi. At that time Dongsi only asked about one bright pearl. Yangshan then and there poured out a bucket load of them.” Yuanwu deeply approved of this.

70. Tiantai Deshao 天台德韶

National Teacher Tiantai Deshao was a reincarnation of Great Master Zhiyi.⁶² When he was fifteen a brahmin monk saw him and encouraged him to take ordination. In the Tongguang era of (Later) Tang⁶³ he visited Shizhou. There he saw the Hermitage Chief Touzi. Then he visited Longya and Shushan,⁶⁴ and in this way he consulted fifty-four people in all, but in all cases the Dharma conditions did not coincide. When he came to Linchuan he visited Jinghui,⁶⁵ but he merely followed the assembly and had no consultation. A monk asked Fayán, “In the twelve periods of the day, how do you gain a sudden cessation of the myriad conditions?”

Fayan said, “Does emptiness condition you or does matter condition you? If you say emptiness conditions you, then emptiness basically lacks conditions.

imperial taboo.

⁶¹ Yuanwu Keqin (1063-1125), studied under Wuzu Fayán. He wrote the *Biyán lu* based on the *Xuedou songgu* (Xuedou’s Hymns Praising the Ancients). His pupils included Dahui Zonggao and Huqiu Shaolung and the layman, Zhang Shangying.

⁶² Here Zhizhe Dashi. This is Tiantai Zhiyi (538-597), who studied under Huisi and came to found the Tiantai School.

⁶³ The Hou Tang or Later Tang, the reign era is 923-925.

⁶⁴ A disciple of Dongshan Liangjie.

⁶⁵ This is the honorific name granted to Fayán Wenyi by the king of Jiāngnán.

If you say matter conditions you, then matter and mind are non-dual. In daily functions, ultimately what conditions you?”

Deshao, hearing this, timorously marveled at him.

Again, one day a monk asked, “What is the drop of water of the Cao (stream) source?”

Fayan said, “This is the drop of the Cao (stream) source.”

That monk was dubious. The Master (Deshao) was sitting alongside and was comprehensively enlightened. All his life he had been frozen (in understanding and now) that was completely thawed. Consequently he asked Fayan about what he had been enlightened to. Fayan said, “In future you will be the teacher of a king and will bring the Way of the patriarchs to glory and greatness. I am not your equal.”

Following this (monks) from all directions brought him the different songs and profound keys of past and present for him to adjudicate on. He did not leave the faintest traces.

One day he went up the hall and said, “The entrusting of the share of the light at *Ḡḍhrakūṭa*; you seniors immediately attempt to verify it. If you can verify it then there is no other principle, just like now. It is just like in space where the sun’s brightness, the cloud’s darkness, the mountains and rivers and great earth, and the conditioned world, are all clearly shown. And even the unconditioned dharmas are likewise. Ever since the World-Honored One entrusted it to *Kāśyapa* on down to the present, it was totally without a hair’s breadth difference. Again, to whom is it given? Therefore the patriarchal teacher said, ‘The mind from its origin is the mind, this basic mind does not have Dharma, and if there is Dharma there is basic mind. If it is not mind it is not the basic Dharma.’ This is the occasion of the entrusting at *Ḡḍhrakūṭa*. It would be best if you seniors thoroughly understood it. The grace of the king is hard to repay, the grace of the Buddhas is hard to repay, the grace of parents, teachers and seniors is hard to repay, and the grace of the donor is hard to repay. If you must repay that grace, you should clearly penetrate the eye of the Way, and then you can enter the ocean of the *prajñā*-nature. Stand long and value this.”⁶⁶

71. Xuefeng Yicun 雪峯義存

Xuefeng and Yantou went to Aoshan (Mt Ao) in Lizhou where they were blocked by the snow. Every day Yantou slept while the Master (Xuefeng) solely sat in meditation. One day he called out, “Brother, brother, please get up.”

⁶⁶ Monks stood to listen to lectures. This is an encouragement to consider at length what was said in the sermon.

Yantou said, "What is it?"

The Master said, "I have not engaged in this life. When I was on pilgrimage with that fellow Wensui,⁶⁷ where we arrived, we obstructed one another. Today I have arrived here with you and you only go to sleep."

Yantou shouted, "Get some sleep, get some sleep. Every day you sit on the bench just like the (local) earth (god) of a seven (family) village. In the future you will bewitch the sons and daughters of people's families."

The Master struck his chest and said, "I am not secure. I don't dare deceive myself."

Yantou said, "I was thinking that sometime later you would go to a solitary summit and build a thatch hermitage and propagate the Great Teaching, but you are still making up this story."

The Master said, "I really am not yet secure."

Yantou said, "If you really are like this, according to what you see, communicate each item to me, and what are right I will certify for you, and those that are not I will prune away for you."

The Master said, "When I first arrived at Yanguan's place I saw Yanguan go up the hall and take up the idea of matter and emptiness. Then I gained an entry."

Yantou said, "For thirty years from now, you are forbidden to raise this."

Again, because Dongshan's gatha said:

Forbidden to seek from others,
 Ever more distant from me (it is).
 Now I go alone,
 But everywhere I meet him.
 He now is not me,
 I now am exactly him.
 If I must understand it so,
 Then I can concur just so.

Yantou said, "If so, you won't be able to save yourself."

The Master also said, "Later I asked Deshan,⁶⁸ 'Do I have a share of the matters of the lineage vehicle from the Buddha or not?' Deshan hit me with a blow of the staff and said, 'What are you saying?' At that moment it was clear, just like the bottom had dropped out of a bucket."

Yantou shouted, "Haven't you heard that what enters through the gate are not the family jewels?"

The Master said, "In future what should I do?"

⁶⁷ Qinshan Wensui, d.u., studied under Deshan Xuanjian and then Dongshan Liangjie.

⁶⁸ Deshan Xuanjian (782-865), who studied under Longtan. He was famous for his use of the staff in beating pupils. His disciples included Xuefeng Yicun and Yantou Quanhao.

Yantou said, “You know how to ask, you know how to ask. In future, if you wish to propagate the Great Teaching, each one should flow forth from your own bosom (mind). Bring them forth and cover heaven and cover earth for me.”

At these words the Master was greatly enlightened and he bowed and said three times, “Today I have started to achieve the Way at Aoshan.”⁶⁹

Xuefeng, Yantou and Qinshan entered Jiangnan from the Hsiang (region).⁷⁰ When they came to the foot of Mt Xinwu, Qinshan was washing his feet on the side of a stream when he saw a vegetable leaf (in it) and he happily pointed at it and said to the others, “There must be a Man of the Way (monk) on this mountain. We can follow the stream up and find him.”

Xuefeng said angrily, “Your wisdom eye is much muddied. Later on, how will you judge others? He does not care for blessings,⁷¹ so what benefit is there (to us) in living on the mountain like this?”

Xuefeng: A monk established a hermitage in the mountains and for many years did not shave his head. He made himself a wooden ladle. When he was scooping up water to drink on the edge of a creek, a monk asked him, “What is the intention of the Patriarch coming from the West?”

The hermit held the ladle up vertically and said, “The creek is deep and the ladle handle is long.”

The monk returned and took up the case with Master (Xuefeng) who said, “Most strange, most strange!”

One day the Master and an attendant brought a blade to shave him. As soon as he saw him, he asked, “If you can speak then I will not shave your head.” The hermit then washed his head and he knelt down in front of the Master and the Master shaved him.

72. Changlu's Comment 長蘆舉

Venerable Changlu raised this story and also raised that about when Dongshan was on pilgrimage. He asked a hermitage chief saying, “What principle of the Way did you see so that you reside on this mountain?”

The hermitage chief said, “I saw two clay oxen fighting to enter the sea, and right to the present I have had no news of them.”⁷²

⁶⁹ Translations of this Aoshan incident can be found in Wu (1975), 156 and Yanagida (1974), 501-502.

⁷⁰ The name of the major river running through Hunan.

⁷¹ Merit, to gain blessings or benefits for the Buddhist Order.

⁷² Cf. William Frederick Powell (1982), “The Record of Tung-shan: An Analysis of the Pedagogic Style in Ch’an Buddhism,” PhD diss., University of California, Berkeley, 222-223. For

The Master said, “Sirs, those words of that Dongshan are the means of entry (for beginners), and that of the hermitage chief of Xuefeng is for the ancient true style.”

73. Xuefeng Yicun 雪峯義存

Because a monk asked Xuefeng, “What is ‘whatever strikes the eye is bodhi?’” the Master said, “Do you see the lantern?”

74. Dasui Fazhen 大隨法真

Because a monk asked Chan Master Dasui Fazhen,⁷³ “The fire of the end of the kalpa⁷⁴ thoroughly destroys all the worlds of the universe. I wonder if this (one) will be destroyed or not?” the Master said, “It is destroyed.”

The monk said, “If so then it follows after them.”

The Master said, “It follows after them.”

Again he asked Abbot Xiu as before. Xiu said, “It is not destroyed.”

“Why isn’t it destroyed?”

Xiu said, “Because it is the same as the worlds of the universe.”

Because a monk asked Dasui, “Is there a Buddha-dharma in Mt Dasui or not?” the Master said, “There is.”

“What is the Buddha-dharma in Mt Dasui?”

The Master said, “A large stone is large, a small one small.”

[Baegun’s Comment] *That is to say, “A long one is the long Dharmakāya, a short one is the short Dharmakāya.” It is also like, “Boring through the green cliffs and losing one’s original truth, the leftovers being the dust before the traveler’s eyes. I ask you to try and see the rocks of another mountain and not waste your efforts on your own Dharmakāya.”*

more on the *Dongshan yulu*, see comments in subsection 132 at the end of this fascicle.

⁷³ Dasui Fazhen (834-919), studied under Daowu Yuanzhi, Yantou Tansheng and Dongshan Liangjie, he was enlightened under Guishan Lingyou and succeeded to Fuzhou Daan.

⁷⁴ A conflagration at the end of an eon that consumes all beneath the first dhyāna heaven, i.e. all the material universe. It is the penultimate of four phases in a kalpa; formation, continuity, destruction and emptiness.

75. Zhitong 智通

Chan master Zhitong⁷⁵ was in Guizong's assembly, when suddenly one night he circled the hall and called out, "I am already greatly enlightened." The assembly was alarmed by him. The next day Guizong went up the hall, gathered the assembly and asked, "The monk who was greatly enlightened yesterday, come forth." The master came out and said,

"It was I, Zhitong."

Guizong said, "What principle of the Way did you see that (made) you say you were greatly enlightened? Try and tell it to me."

He replied, "A nun originally was a woman."

76. Anguo Xuanting 安國玄挺

Chan Master Xuanting⁷⁶ one day was standing in attendance on the Fifth Patriarch (Zhiwei) when a Huayan monk came to ask the Fifth Patriarch, "What is the meaning of the conditional production in your true nature?"

The Fifth Patriarch was silent. The Master then said, "Badhanta, as soon as a single thought is stirred up and you come to ask, that is the conditional production in the true nature."

At these words that monk was greatly enlightened.

77. Baoshou 寶壽

One day Venerable Baoshou⁷⁷ was in the marketplace when he saw two men fighting. One man grabbed the other and struck him in the face, and the other said, "Can you get rid of my face by doing this?" Thereupon the Master was greatly enlightened.

[Baegun's Comment] *This was selected (as a topic), "Do you know what his saying, 'In this way get rid of my face' is? The dragon (imperial) sleeve was shaken (in disapproval) revealing the entire body."*⁷⁸

⁷⁵ Zhitong, d. u. He stayed at Fahua Monastery on Mt Wutai, and called himself the Great Chan Buddha.

⁷⁶ Xuanting, d.u., a disciple of Zhiwei, the fifth patriarch of the Niutou lineage. He was a fellow student with Niutou Huizhong and Xuansu.

⁷⁷ The second generation of Baoshou Monastery. The first was Venerable Zhao of Baoshou, a disciple of Linji Yixuan. Zhao is also identified with Fengxue Yenzhao.

⁷⁸ In some editions this is a footnote, in others it is part of the main text. According to the *Seonmun yeomsong jip*, this is a comment by Yuanwu Keqin on the previous entry. K 46.428a3-5.

78. Gushan Shenyan 鼓山神晏

National Teacher Shenyan⁷⁹ one day consulted Xuefeng. Xuefeng knew that his qualifications had matured and so suddenly rose and seized him, saying, “What is it?”

The Master relaxed and was enlightened, and he also forgot the realizing mind. He only raised his hand and shook it. Xuefeng said, “Are you making a principle of the Way?”

The Master said, “What principle of the Way is there?”

Xuefeng then patted him and sealed him.

79. Lingyun Zhiqin 靈雲志勤

Chan Master Lingyun Zhiqin⁸⁰ was in Guishan’s assembly and was enlightened to the Way by seeing a peach blossom. He had a gatha which said:

For thirty years I have sought the swordsman,⁸¹
 How many times have the leaves fallen and the twigs budded?
 Ever since that one glimpse of the peach blossom
 Right till now, I doubted no longer.

He raised this case with Guishan who said, “Enlightened through conditions, there will never be a reversal. Observe and keep it well yourself.”⁸²

80. Yangshan Huiji 仰山慧寂

One day Yangshan saw Xiangyan⁸³ and asked, “Recently brother, what have you seen?”

Xiangyan replied, “What I have seen is there is not a single thing to be concerned about.”

The Master said, “Your understanding is still with percepts.”

⁷⁹ Gushan Shenyan (?-943), who studied under Xuefeng Yicun.

⁸⁰ He studied under Guishan Lingyou, Xuefeng Yicun and Xuansha Shibe before succeeding Fuzhou Daan.

⁸¹ Who will cut away my doubts? See verse in *Zen Dust*, 292. This is the traditional explanation. Iriya Yoshitaka, *Kugeshu*, Shibunkaku: Kyoto, 181-182, on the basis of old Chinese stories about searching for a great sword, interprets this as, “The person (I) has sought the sword for thirty years.”

⁸² See *Xuansha guanglu*, 1: 71, although with some differences in the last lines.

⁸³ Xiangyan Zhixian (?-898), studied under Baizhang Huaihai and succeeded to Guishan Lingyou.

Xiangyan said, "I am just like this. What about you?"

The Master said, "How can you not know there is not a single dharma to be concerned about?"⁸⁴

81. Jingchao MiHu 京兆米胡

Venerable Jingchao MiHu⁸⁵ visited Constant Attendant Wang,⁸⁶ who after attending to business, then raised his brush to direct him. The Master said, "Can you judge space?" The Attendant then threw down his brush and entered his residence and would not see the Master again. He came to doubt (the correctness of his actions) and the day after, Feng Huayan set out a tea (drinking) mat for him. Feng posed the question, "Yesterday, what did Master MiHu say that you could not see him again?"

Wang said, "A lion bites people, the black hounds of the Han pursue the clod (thrown at them)."⁸⁷

As soon as the Master heard this, he hurriedly went out clearly laughing, "I understand, I understand."

Wang said, "Since your understanding is not non-existent, try to tell me."

The Master said, "Please raise it up."

Wang then raised a pair of chopsticks upright. The Master said, "You wild fox spirit."

Wang said, "This fellow has discerned it."

Master MiHu had a monk ask Yangshan, "Do people of the present still need enlightenment?"

Yangshan said, "If they are enlightened then (the need) is not non-existent. How then could they fall into second place?"

The Master deeply approved of this.⁸⁸

82. Jingshan Faqin 徑山法欽

Because Jingshan⁸⁹ was summoned by Emperor Daizong, he went to the palace,

⁸⁴ The passage translated in Chang (1969), 214, is similar.

⁸⁵ A disciple of Guishan Lingyou.

⁸⁶ This is Wang Jingchu, a lay disciple of Guishan Lingyou. A Constant Attendant was a senior post on the staff of a principedom.

⁸⁷ A metaphor for the uselessness of spiritual intent.

⁸⁸ See the *Dongshan yulu*, Yanagida (1974), 344, and cf. Powell (1982), 296.

⁸⁹ Jingshan Faqin (or Daoqin, 714-792). A student of Haolin Xuansu of the Niutou lineage. He had visits from several of Mazu's disciples including Xitang Dizang. He was visited by Tianhuang Daowu and Danxia Tianran, and revered by emperors Daizong and Dezong.

and the emperor personally paid respects to him. One day the Master was at court. He saw the emperor and stood up. The Emperor said, “Why do you stand?”

The Master said, “Patron, how can you see me midst the four deportments?”

The Emperor was delighted.⁹⁰

83. Deshan Xuanjian 德山宣鑑

When Chan Master Deshan Xuanjian first went to Longtan he asked, “I have long wished to see Longtan (Dragon Pool) and now that I have arrived here no pool (tan) is to be seen and no dragon (long) appears.”

Longtan said, “You personally arrived at Dragon Pool.”

The Master bowed and retreated.

When Deshan was at Longtan, he entered (Longtan’s) room and (attended on him) till late at night. Longtan said, “Please go.” The Master said farewell, raised the curtain and left, but he saw it was dark outside so he returned and said, “Venerable, it is dark outside.” Longtan lit a paper lantern and handed it to the Master. As soon as he took it Longtan blew it out. The Master unconsciously let slip a sound and said, “From now on I will never again doubt what is on the tongues of the old masters of the world.”

Subsequently he took the digest sub-commentary⁹¹ and before the Dharma Hall he took a torch and lifted it up, saying, “Probing the profound arguments is like a single hair placed in vast space, exhausting the controlling mechanism (mind) of the world is like a drop tossed into a huge torrent.” Then he took the sub-commentary digest, which said, “A painted biscuit cannot satisfy hunger,” and he burnt it. Thereupon he took leave of the Master.⁹²

84. Dongshan Liangjie 洞山良价

Chan Master Dongshan Liangjie asked Venerable Yunyan,⁹³ “If one hundred years later a person suddenly asked me, ‘Could you draw the likeness of the Master?’ how should I reply?”

⁹⁰ Translated in Yanagida (1974), 448-449.

⁹¹ This is the commentary on the *Diamond Sutra* by Qinglong Daoyin in 736, which is a sub-commentary on the imperial commentary by Emperor Xuanzong. This identification is made from the *Dunwu yaomen*, see Hirano (1970), 175. For the circumstances of the writing of this work, see Jorgensen (2005), 607, 609. Some think this was Deshan’s own work, for he lectured on the *Diamond Sutra* and studied the Buddhist canon extensively. He was even nicknamed Zhou (his surname) Jin’gang after the sutra.

⁹² Translated in Wu (1975), 151-152; Yanagida (1974), 493-494.

⁹³ Yunyan Tansheng (782-841), studied first under Baizhang Huaihai and then Yaoshan Weiyuan. His pupil was Dongshan Liangjie.

Yunyan was silent for a long time, then said, “Only this is (right).”

The Master was lost in thought. Yunyan said, “In taking responsibility for this matter, you must be scrupulous.”

The Master was still entertaining doubts, and later, as he was crossing a stream, he saw his reflection in it and was greatly enlightened to the gist of the above. Then he made a gatha:

Forbidden to seek from others,
 Ever more distant from me (it is).
 Now I go alone,
 But everywhere I meet him.
 I am exactly him,
 I now am not him.
 If I must understand it so,
 Then I can concur just so.⁹⁴

Dongshan asked a monk, “What is the most painful thing in the world?”

The monk said, “Hell is the most painful.”

The Master said, “Not so. Here, under this robe cloth⁹⁵ if one does not understand the great affair, that then is painful.”

85. Qingping Lingzun 清平令遵

Chan Master Lingzun⁹⁶ asked Cuiwei, “What is the intention of the coming from the West?”

Cuiwei said, “Wait for when there is nobody and I will tell you.”

After a long time the Master said, “There is nobody. Please tell me, Master.”

Cuiwei then got down off the meditation bench and led the Master into a bamboo forest. The Master again said, “There is nobody. Please Master, tell me.”

Cuiwei pointed at the bamboo and said, “How can this stalk be so long, how can that stalk be so short?”

The Master thereupon was greatly enlightened.

86. Gaoting Jian 高亭簡

Chan Master Gaoting Jian first saw Deshan across a river. From afar he saluted

⁹⁴ The same verse is found earlier in the Aoshan incident. Translated from the *Dongshan yulu* by Powell (1982), 195, Yanagida (1974), 300, and *Zen Dust*, 306.

⁹⁵ To be a monk.

⁹⁶ Qingping Lingzun (845-919) studied under Cuiwei Wuxue (d.u.); Wuxue studied under Danxia Tianran (739-824).

with folded palms and shouted out, “How are you?” Deshan beckoned him with a fan in his hand. The Master suddenly was enlightened and then rushed away in the opposite direction, not looking back again.

87. Yunyan Tansheng 雲巖曇晟

Yunyan asked a monk, “Ācārya,⁹⁷ what sutra are you chanting?”

He replied, “The *Vimalakīrti Sūtra*.”

The Master said, “I did not ask about the *Vimalakīrti Sūtra*, but (about) what sutra is chanting?”

Due to this the monk gained an entry.

88. Yunju Daoying 雲居道膺

When Yunju⁹⁸ was on Sanfeng (Three Peaks) on Mt Dong (Dongshan) and living in a hermitage, for many days he did not go to the dining hall. Dongshan asked, “Why don’t you go to the dining hall?”

The Master said, “Every day a celestial spirit brings me food.”

Dongshan said, “I wouldn’t have thought you such a person to still have these opinions. Come up this evening.”

The Master came in the evening and Dongshan called out, “Ācārya Ying.” The Master replied, “Yes.”

Dongshan said, “What is not thinking of good, not thinking of evil?”

The Master then returned to his hermitage and sat calmly. For many days the celestial spirit came but did not see him. Then (the spirit) cried and left.⁹⁹

89. Jianfu Chenggu’s Comment 薦福承古 舉

Jianfu (Cheng)gu¹⁰⁰ raised this story (as a topic), saying, “Seniors, another ancient gained a body and mind like this, yet he was still seen by the spirits, so how much more do you people of the present deceive yourselves all day and night? Each of the celestial spirits and earth gods sees your abilities, good or evil. They are sure to know (this) and they do not forget about you for a single moment. Now the main idea of this is just that you need to halt the mind of consultation and study,

⁹⁷ A Sanskrit word meaning “Teacher.” In Chan it meant a monk who had spent five summer retreats in the Order.

⁹⁸ Yunju Daoying (?-902), who studied under Cuiwei Wuxue and then Dongshan Liangjie.

⁹⁹ Translated in Powell (1982), 262.

¹⁰⁰ Jianfu Chenggu (?-1045), a member of the Yunmen House who studied under Nanyue Liangya.

and to halt the mind of cultivating practice and to be like a piece of stubborn stone, (with a mind like) cold ashes and a dead mind. If you can be like this, then you can gain the corresponding status.¹⁰¹ If you are not like this, even if you practice the six pāramitās and the myriad practices, and even cultivate right till the end of time, you would only become that Sambhogakāya or Nirmāṇakāya. Haven't you seen it said, 'The Sambhogakāya and Nirmāṇakāya are not the true (bodies), and the Buddha likewise did not preach the Dharma.'¹⁰²

90. Yunju Daoying 雲居道膺

Because a monk asked, "What is the one Dharma?" Yunju said, "What are the dharmas?"¹⁰³

The monk said, "I wonder how you understand it?"

The Master said, "The one Dharma is your basic mind. The dharmas are your basic nature. Now please say whether mind and the nature are one or two?"

The monk bowed. The Master then made a hymn saying:

The one Dharma is the core of the dharmas.

The myriad dharmas are comprehended by the one mind.

Only mind is solely your nature.

Do not say they are different or the same.

91. Caoshan Benji 曹山本寂

Because Jingqing asked, "What about when the principle of pure space ultimately

¹⁰¹ Translation here unclear. The corresponding status seems to be related with a theory in Vijñānavāda about various aspects (*fen* or *bhāga*, here translated status) of perception. The object or *xiangfen* (*nimittabhāga*) is perceived by the vijñānas or *darśanabhāga* (*jianfen*). The realization of this oneself is the *svasamvittibhāga* (*zizhengfen*). See Louis de La Vallée Poussin (1928), *Vijñaptimātratāsiddhi: La Siddhi de Hiuan-tsang*, Librairie Orientaliste Paul Geunther: Paris, 1: 128-134. Based on this a tentative reconstruction would be *samprayuktabhāga*, from *samprayogin* or *xiangyingzhe* 相應者. The *samprayukta* are usually the associated mental states. Therefore, this could be a correspondence between one's mental state and the objects perceived, and so no visible mental activity for the spirits and gods to perceive or to distinguish one from one's environment.

¹⁰² The six pāramitā are the six practices (donation, precepts, forbearance, zeal, dhyāna or meditation, and prajñā or insight) that ferry one across the ocean of suffering to the other shore of nirvana. The myriad practices are all disciplines or means of salvation. The Sambhoga is the body of recompense or bliss, which is worshipped in Pure Lands and the Nirmāṇa is the body of transformation in which the Buddha can appear to sentient beings as a teacher.

¹⁰³ The word dharma is ambiguous, meaning both phenomena (dharmas) and the Law or Buddhist Teaching (Dharma).

has no body?” Chan Master Caoshan Benji¹⁰⁴ said, “Since the principle is like this, what about particulars?”

“As is principle so are particulars.”¹⁰⁵

Caoshan asked the Senior De, “The Buddha’s true Dharmakāya is just like empty space, manifesting shapes in response to things, like the moon (reflected) in water. What do you say of the principle of the Way of the response?”

De said, “Like an ass looking into a well.”

The Master said, “You have said much, but you have only said eighty percent.”

De said, “Venerable, what about you?”

The Master said, “Like a well looking at an ass.”

92. Jingqing Daofu 鏡清道怱

Jingqing asked a monk, “What sound is that outside the door?”

The monk said, “The sound of raindrops.”

The Master said, “Sentient beings are mistaken, they delude themselves and pursue things.”

Again he asked the monk, “What is the sound outside the door?”

“The sound of a snake eating a frog.”

The Master said, “I would have thought that sentient beings suffer and yet again you have a suffering sentient being.”

93. Chuzhen 處真

Chan Master Chuzhen¹⁰⁶ instructed the assembly:

One flake frozen, its light glittering.
Hesitantly one pursues it but finally it is hard to see.
Evidently abandoned, that opens up the person’s feelings.
The great matter is distinct, all are sure to be managed.

This happiness lacks any binding fetters
And ten thousand ounces of gold finally will not be exchanged
Allowing those thousand saints to show their faces,
All their reflections shown in it.

¹⁰⁴ Caoshan Benji (840-901), a student of Dongshan Liangjie. He renamed the mountain he lived on as Caoshan after Huineng. One of the main formulators of Caodong House theory.

¹⁰⁵ Translated in Chang (1969), 73.

¹⁰⁶ A disciple of Caoshan Benji.

94. Daeryeong of Silla 新羅 大嶺

Because a monk asked, “What is everywhere being pristine?” Chan Master Daeryeong of Silla¹⁰⁷ said, “Cutting up red coral, each piece is a treasure; breaking the sandal wood, each fragment is fragrant.”

A hymn said:

The earth and firmament are all the golden country,
All existence completely displays the pure, marvelous body (of Buddha).¹⁰⁸

95. Dizang Guichen 地藏桂琛

Chan Master Guichen asked Abbot (Shao)xiu, “Where are you from?”

Xiu said, “From the South.”

The Master said, “What of Buddhism there recently?”

Xiu said, “Discussion flourishes.”

The Master said, “How does that equal us here amply eating and drinking?”

Xiu said, “Then what can be done about the three realms?”¹⁰⁹

The Master said, “What do you say are the three realms?”

At these words Xiu had an insight. His hymn was:

Planting the fields and simply eating is the usual work of the household.
If one has not consulted to repletion you will not know.

Dizang asked a monk of Baofu (Cloister), “How do they show people the Buddha-dharma there?”

The monk said, “Baofu¹¹⁰ once said, ‘Block your eyes so that you do not see while looking, block your ears so that you do not hear while listening. Sit on (repress) your intention so that you may not discriminate.’”

The Master said, “I ask you, what do you see when I do not block your eyes and what do you hear when I do not block your ears; when I do not repress your intention how do you discriminate?”

Then the monk at these words was greatly enlightened.

¹⁰⁷ A disciple of Tanzhou Gushan Zang along with two other Chan Masters from Silla Korea.

¹⁰⁸ The author of this commenting verse is Danxia Zichun (1064-1117), see *Seonmun yeomsong jip*, K 46.430b20.

¹⁰⁹ Text reads 爭乃三界何, probably equals 爭奈三界何.

¹¹⁰ Baofu Congzhan (-928), who succeeded to Xuefeng Yicun.

96. Huiqiu Jizhao 慧球寂照

Chan Master Huiqiu¹¹¹ instructed the assembly, “Here what I have through the vitality of the gruel and rice enunciated for you is ultimately not eternal. If one understands the essentials of this, then that is the rivers, mountains and great earth showing you that the Way is eternal and it can also be fulfilled. If you enter through the gate of Mañjuśrī¹¹² all conditioned earth, wood, tiles and gravel will assist you to activate the opportunity. If you enter through the gate of Avalokiteśvara¹¹³ all good and evil sounds and voices, even that of frogs and worms will be demonstrated. If you enter through the gate of Samantabhadra¹¹⁴ you will arrive without moving a step. I am now showing you these three gates of expedient means just as if I am taking a broken chopstick to stir up the waters of that great ocean, in order that those fish and dragons know that water is their life. Do you understand? If you lack the eye of wisdom and yet examine it closely I will allow you that many skilful techniques will not fulfill it.”

97. Baling Haojian 巴陵顥鑑

Because a monk asked, “Are the Patriarch’s intentions and those of the doctrine the same or different?” Baling¹¹⁵ said, “When the chickens are cold, they roost in the trees; when the ducks are cold, they go down to the water. The source is the same but the branches are different.”

[Baegun’s Comment] *This is to say, “Published orally it is called doctrine, transmitted by the mind it is called Chan. One who discerns its source had no Chan or Doctrine; one who lines up with the branches is attached to either Chan or Doctrine.”*

98. Dongshan Shouchu 洞山守初

Because Yunmen asked, “Recently from where have you departed?” Dongshan Shouchu¹¹⁶ said, “From Cha Ford.”

¹¹¹ Huiqiu Jizhao (-913), a disciple of Xuansha Shibe, whose position he succeeded at the request of the King of Min.

¹¹² This bodhisattva represents wisdom, so this gate to the enlightenment of Buddhism is that of wisdom. Here a possible reference to the insentient Buddha-nature and the insentient preaching the Buddhist sermon.

¹¹³ This bodhisattva represents compassion. As the name means to “See the Sounds of the World” this refers to animals preaching the sermon of the Buddha, which one hears.

¹¹⁴ This bodhisattva represents practice and meditation, or Chan.

¹¹⁵ Baling Haojian, a disciple of Yunmen Wenyan (864-949). He was famed for his eloquence.

¹¹⁶ Dongshan Shouchu (910-990), a student under Yunmen Wenyan.

Yunmen said, “Where did you spend the summer retreat?”

“At Puci (Monastery) in Hunan.”

Yunmen said, “When did you leave there?”

“On the twenty-fifth of the eighth month.”

Yunmen said, “I will spare you three blows of the staff.”¹¹⁷

The next day the Master asked, “Yesterday, Master, you spared me three blows. I wonder where my fault was?”

Yunmen said, “You rice bag, (you have been in) Jiangxi and Hunan and you still go on like this.”

At these words the Master was greatly enlightened.¹¹⁸

99. Jianfu Chenggu 薦福承古

Jianfu instructed the assembly, “Be sure in the time of the emptiness (phase of a kalpa to finalize (what one was) before one was even present in the womb. What does one recognize at the time of the emptiness of the kalpa? The self basically had no name, but expediently was called the Tathāgata’s Treasure of the Eye of the Correct Dharma and marvelous mind of nirvana.”

100. Baofu Qinghuo 保福清豁

Chan Master Qinghuo¹¹⁹ first consulted the hermitage chief Qiru. Later he saw Shuilong. One day Shuilong asked the Master, “Which elderly Venerable did you see (before you) came (here) and were you enlightened or not?”

The Master said, “I once visited Dazhang and gained an entry.”

Thereupon Shuilong went up the hall, gathered the assembly and called, “Ācārya Qinghuo, come forth, face the assembly and burn incense, and try to tell us of your enlightenment. I will then validate it for you.”

The Master then came out, lifted up the incense and said, “The incense has already burned, and so the enlightenment is not yet enlightenment.”

Shuilong was very pleased and so approved him.

¹¹⁷ Traditionally *dun* was read as twenty strokes, and so here three score blows, but Mujaku Dōchū in his glosses thought this meant on one occasion or three blows. *Rinzai Eshō Zenji goroku soyaku*, goroku, 18a-18b.

¹¹⁸ Translated in Chang (1969), 296; Urs App (1994), *Master Yunmen: From the Record of the Chan Master “Gate of the Clouds”*, Kodansha International: New York, Tokyo, London, 216-217.

¹¹⁹ Baofu Qinghuo (?-972), who studied under Gushan Shenyan and then Shuilong Daofu.

101. Baoen Xuanjue 報恩玄覺

Master of the Way Xuanjue¹²⁰ heard a pigeon cry and so he asked a monk, “What sound was that?”

“The sound of a wood pigeon.”

The Master said, “If you do not want to incur the karma of uninterrupted punishment (in the Avīci Hell), do not abuse the Tathāgata’s (turning of the) wheel of the Great Dharma.”

102. Tiantai Deshao 天台德韶

Because a monk asked National Teacher (De)shao, “After Crown Prince Naṭa¹²¹ broke his bones and returned them to his father, sliced off his flesh and returned it to his mother, the original body he manifested on the Lotus Blossom Throne preached the Dharma for his mother. I wonder what the Crown Prince’s original body was?” the Master said, “Have you all heard the Senior’s question?”

The monk said, “If so, then is the universe identical with the nature of the True Thusness?”

The Master said, “If it seems to be a little like a tune then that is worth hearing, but the wind again blows another melody.”

103. Muan Fazhong’s Comment 牧庵法忠 拈

Muan Fazhong¹²² took up (this topic). “Assembly, do you understand? When the bones and the flesh have all been returned to the parents, one then can distinctly see the original body. Therefore it is said, ‘If my father and mother are not close to me, who is the closest to me?’ It is just like you people everyday in general labor carting earth and carrying timber. Do you say it is your original body (working) or is it the body of your parents? If you say it is your parent’s body, then that is to betray the original body. If you say it is the original body, again you betray the body of one’s parents. Please say ultimately which it is? If suddenly a person comes forth and says, ‘Both,’ how would you reply to him?”

¹²⁰ Baoen Xuanjue was a disciple of Fayan Wenyi (885-958).

¹²¹ Some dictionaries give Naṭa, others give Nalakūvara and Nalakūbala, a son of Vaiśravaṇa, the guardian king of the north. In Chan, this story was derived from Daoxuan of the Vinaya School, and is told in the *Zuting shiyuan* 6 and *Wudeng huiyan* 2, ZGDJ 965d.

¹²² Muan Fazhong (1084-1149), first studied Tiantai. Later he studied under Foyan Qingyuan of the Linji House.

104. Langya Huijue 瑯琊慧覺

Because the Head of the Monks Cangshui¹²³ asked, “If things are originally pristine, how are the mountains, rivers and great earth suddenly produced?” Langya¹²⁴ raised his voice and said, “If things are originally pristine, how are the mountains, rivers and great earth suddenly produced?”

The Head was greatly enlightened at these words.

105. Minister Yu Di 于迪相公

Minister Yu Di¹²⁵ especially visited Yaoshan¹²⁶ and asked, “What is the Buddha?”

Yaoshan called to the Minister who responded, “Yes.”

Yaoshan said, “What is it?”

At these words the Minister became enlightened.

106. Shoushan Shengnian 首山省念

Because a monk asked, “All the Buddhas come out of this sutra. What is this sutra?” Shoushan said, “Lower your voice, lower your voice.”

107. Shenzhao Benru 神照本如

Dharma Teacher Shenzhao (Ben)ru¹²⁷ asked Venerable Fazhi,¹²⁸ “What is the king of sutras?”

The Venerable said, “You serve me as kitchen director for three years and then I will tell you.”

Benru respectfully accepted his order and when the three years were up, Benru again asked, “Now speak of it.”

The Venerable yelled loudly, “Benru.”

Suddenly he was greatly enlightened and made a gatha:

¹²³ Changshui Zixuan (964-1038), a master of Huayan doctrine who later studied under Langya.

¹²⁴ Langya Huijue, an heir of Fenyang Shanzhao (947-1024).

¹²⁵ Yu Di, (?-811), associated with Layman Bang. At this time he was Prefect of Xiangzhou.

¹²⁶ According to the *Seonmun yeomsong jip* he paid this visit because he heard that Yaoshan had scoffed at what had happened on an earlier visit to Zhaiyu, for which see *Yuanwu Foguo Chanshi yulu*, T 47:773c21-27.

¹²⁷ Shenzhao Benru (981-1050), a meditation teacher of the Tiantai School, who studied under Zhili Fazhi.

¹²⁸ This is the great Tiantai scholar Siming Zhili (or Fazhi, 960-1028) who studied under the Korean teacher Boun Uitong. Fazhi is an honorary title.

Everywhere I encounter the return road,
 And everyplace is my home town.
 Those particulars originally were revealed,
 So why must I depend on thinking?

108. Seven female sages of West India 西天七賢女

Seven female sages of West India were traveling together through the *śitavana*¹²⁹ when they saw a dead body. One of the female sages pointed to the corpse and said to her sisters, “The corpse is here. Where has the person gone?”

One of the female sages said, “Why, why?”

These sage women carefully contemplated this and each gained enlightenment, which influenced Śakra Indra¹³⁰ to spread flowers in worship of them. He said, “I only vow that whatever you need I shall provide for my entire life.”

The women said, “We are fully provided with the four necessities and seven (appurtenances)¹³¹ and we want only three things. One is that we want a speck of earth without yin and yang¹³²; two, we want a tree without roots; and three, we want a mountain valley that does not echo to shouts.”

Śakra Indra said, “I have all that you need, but as for those things, I really do not have them.”

The women said, “If you lack them, how can you liberate people?”

Śakra Indra was silenced.¹³³

109. Guangxiao An 光孝安

Chan Master Guangxiao An went to Yunfeng in (Tian)tai, where he built a hut and stayed, sitting for long periods and not lying down, eating one meal a day, not wearing silk, with only a ragged robe to get him through the cold and heat. He sought out and visited National Teacher (De)shao. The Teacher asked, “Since the three realms lack dharmas, where do you find the mind? The four elements are basically empty, so on what does the Buddha dwell? Where do you see me?”

An said, “Today I have seized what you see.”

The Teacher said, “What is it?”

¹²⁹ Forest of corpses, a cemetery or place where corpses were abandoned.

¹³⁰ Śakra Devānām Indra or Śakra Lord of the Gods. In Buddhism he lives in the Tuṣita Heaven and inquires into the moral state of the world.

¹³¹ The necessities are robe, food, mat, and medicine. The appurtenances are three robes, bowl, censer, fly-brush, stool, paper, and washing material

¹³² Yin and yang, probably referring to female and male.

¹³³ Cf. *Foshuo Qiniu jing*, T 14.907.

An overturned the incense-stand and left. The Teacher treasured him.

One day An was perusing the *Avatamsaka Sūtra*, when he came to (the lines), “There is nothing to be grasped in the body, there is nothing to be attached to in practice, there is nothing to be dwelt on in the Dharma. The past has already ceased, the future is yet to come, and the present is empty quietude.”¹³⁴ At that point he comprehensively entered samādhi. After passing over ten days (in that state) he rose up out of the samādhi, his mind lively and quick, and he launched the profound gist. Later he only worked at sitting in quiet meditation, just as if he had entered the great samādhi (nirvana). One day in samādhi he saw two monks leaning on a railing of the (Buddha) Hall while they were talking. A celestial spirit was guarding them and he listened to them for a long time. Suddenly an evil demon spat on and reviled him, even sweeping away his footprints. And then he enquired of the reason for the monks leaning on the railing and why initially they discussed the Buddha-dharma but later talked of the worldly truth. An said, “If idly discussing (the Buddha-dharma) is still such (a problem), how much more so for one who is in charge of the Dharma, beating the drum and ascending to the (lecturer’s) seat and preaching that which is of no benefit?” From then on till the end of his life An never on any day talked of the worldly truth and therefore when he died and was cremated, his tongue was not destroyed, but was soft and pliable like a red lotus flower.

110. The Lecturer Huayan 華嚴座主

The Lecturer Huayan¹³⁵ asked a Chan Master, “Why don’t you permit ‘Green green the emerald bamboo, all is true Thusness; thick and bushy the yellow flowers, none lack prajñā?’”

Chan Master Dazhu replied, “The Dharmakāya is formless. If it accords with emerald bamboo, it will take a shape. Prajñā is unknowing. If it responds to yellow flowers, it will display form. It is not those yellow flowers and emerald bamboo, and yet the Dharmakāya and prajñā exist. Therefore a sutra says, ‘The Buddha’s true Dharmakāya is just like empty space, manifesting shapes in response to things like the moon (reflected) in the water.’¹³⁶ If yellow flowers are prajñā, then prajñā is the same as insentience. If emerald bamboo is the Dharmakāya, then emerald bamboo can respond and function.”

The Lecturer surrendered and was enlightened to the gist of this.¹³⁷

¹³⁴ *Dafangguang Fo Huayan jing*, T 10.88c10-12.

¹³⁵ Huayan Zhi, or possibly a lecturer on the *Avatamsaka Sūtra*.

¹³⁶ *Suvarṇaprabhāsa-uttamarāja Sūtra* or *Jin’guangming jing*, T 16.344b3-4.

¹³⁷ From *Dunwu yaomen*, Hirano (1970), 155.

III. Deshan Yuanmi 德山緣密

In the assembly of Chan Master Deshan (Yuan)mi¹³⁸ there was a Chan guest who was very astute at using techniques. He was looking at the story of ‘the dog has no Buddha-nature’ for a long time without an entry (breakthrough). One day he suddenly saw a dog’s head as large as the sun’s disc. It opened its mouth and was about to eat him. The Chan monk was afraid and fled his seat. His neighbor asked him the reason and so he described the incident in full. Subsequently he informed Deshan, who said, “There is no need to be afraid. Just add painfully to its brilliance. Wait till he opens his mouth, then forcibly insert (it) inside and that will be all.”

The meditator did as he was told and sat until mid-night, when the dog reappeared. The meditator used his utmost strength and struck its head once and (inserted it) into a cupboard. Thereupon he clearly achieved enlightenment. Later he became famous at Wenshu (Monastery) and greatly propagated the Dharma of the Way. He was Chan Master Zhen.¹³⁹

II2. Guifeng Zongmi 圭峯宗密

Chan Master Guifeng Zongmi¹⁴⁰ said, “You should just make empty quietude (nirvana) your own substance 體 and not recognize the material body. You should regard numinous knowing as your own mind and not recognize false thoughts. If false thoughts rise, do not follow any of them. Then when you approach the end of your life, naturally karma will not be able to bind you (and so) you will be able to lodge (be reborn) as a god or human as you like. These are the essentials of practice day and night for the person (who wishes to be) enlightened to principle.”

II3. Minister Zhang Zhuo 張拙相公

Minister Zhang Zhuo¹⁴¹ consulted Shishuang, who asked, “What is your surname, sir?”

“My personal name is Zhuo, my surname Zhang.”

The Master said, “I couldn’t see the skill, so where did the clumsiness (zhuo) come from?”

¹³⁸ Deshan Yuanmi, an heir of Yunmen Wenyan (864-949).

¹³⁹ Wenshu Yingzhen, a disciple of Deshan Yuanmi who stayed on Mt Wenshu in Hunan.

¹⁴⁰ A famous Chan scholar. He claimed a lineage from Shenhui and also studied Huayan under Chengguan. Dates 780-841. He tried to harmonize Chan and Huayan.

¹⁴¹ A political figure, dates unknown. He held the degree of Xiucai, a literary degree.

At these words Zhang had an insight,¹⁴² and so composed this hymn:

The bright light evenly illuminates all the myriad worlds.
 Ordinary and saint, all have that intelligence and share one home.
 When a single thought does not arise, the entire essence 體 is revealed.
 As soon as the six senses operate, this is covered over by clouds.
 Cutting away frustrations just doubles the disease.
 To aim for bodhi likewise is perverse.
 To accord with the conditions without an obstacle,
 Nirvana and samsara are the flowers of emptiness.¹⁴³

114. Yunmen Wenyan's Comment 雲門文偃

Yunmen¹⁴⁴ asked a monk, "The bright light serenely illuminates the myriads of worlds. Isn't this a verse by Minister Zhang Zhuo?"

The monk said, "It is."

The Master said, "Failed."¹⁴⁵

115. Xiangyan Zhixian 香嚴智閑

Chan Master Xiangyan said, "Last year's poverty was not yet poverty. This year's poverty really is poverty. Last year I had a place to put down a piercing awl. This year I don't even have an awl."

Yangshan said, "Brother, I will permit you Tathāgata Chan, but as for Patriarchal Chan I would not even dream of it."¹⁴⁶

Xiangyan said,

I have a single opportunity,

¹⁴² According to the *Seonmun Bojang nok*, this came from the *Zuting lu*, which Nishiguchi Yoshiō (2000), *Zenmon Hōzōroku no kisoteki kenkyū*, Kenkyū hokoku No. 7, Kokusai Zengaku kenkyūsho: Hanazono University, 434-439, thinks probably was the *Zuting shiyuan*.

¹⁴³ The flowers of emptiness are spots before one's eyes due to illness. Illusions.

¹⁴⁴ Yunmen Wenyan (864-949) studied under Xuefeng Yicun, and also under Lingshu Rumin. See App's translation of his *yulu*. He lived in northern Guangdong Province and is the founder of the Yunmen House. He used references to the words of other masters and made substitute replies.

¹⁴⁵ Translated in App (1994), 178-179.

¹⁴⁶ The *Lankāvatāra Sūtra* wrote of four kinds of dhyāna, which Chan thought of as types of Chan. There was the Chan of the Buddha or Tathāgata, which could be used to teach others. This was what was brought by Bodhidharma. Patriarchal Chan was championed by Yangshan Huiji, who equated it with the Southern School of Chan and was that transmitted from mind to mind. These classifications have been extensively written and argued about.

In the flicker of an eye I will (show) him.
 If a person does not understand,
 Do not call him a novice.

Yangshan said, “I am happy, brother, that you understand Patriarchal Chan.”¹⁴⁷

116. Daowu Yuanzhi 道吾圓智

Because a monk asked, “What is Patriarchal Chan,” Daowu¹⁴⁸ said, “From afar remember Jiangnan in the third month when the partridge sings and the flowers are fragrant.”

[Baegun’s Comment] *I say, “This line has words of matter and sound, which are called ‘The common wish to hand down words that contain three sentences within one sentence.’ This is the same as the reply proper of, ‘The cypress tree in front of the courtyard.’”*

117. Baiyun Shouduan 白雲守端

Venerable Baiyun Shouduan said, “Once enlightened you must meet people. If you do not meet people you are just like a tailless Szechwan monkey. When he comes out to play the people laugh. Those who have deep faith in the Way are only one in ten thousand. How very sad, how sad.”

118. Yuanwu Keqin 圓悟剋勤

Venerable Yuanwu Keqin was standing in attendance on Venerable Wuzu (Fayan),¹⁴⁹ when by chance Judicial Commissioner Chen resigned and was returning to Shu (Szechwan) across the mountains, and he asked of the Way. Following their conversation, Wuzu asked, “Commissioner, have you read Lesser Yan’s poetry or not? There are two lines that are very close to the gist of Chan. They are:

Incessantly calling out (to her maid) Xiaoyu, although there was nothing the matter,

¹⁴⁷ Translated in Chang (1969), 189-190 and Lu (1960), 130.

¹⁴⁸ Daowu Yuanzhi (769-835), a pupil of Yaoshan Weiyuan.

¹⁴⁹ Wuzu Fayan (1024-1104), a member of the Yangqi Branch of the Linji House who succeeded to Baiyun Shouduan. He taught at a monastery on the mountain at Huangmei where the Fifth Patriarch Hongren had taught, hence his name. He had many prominent pupils, including Yuanwu Keqin.

Only wanting (her lover) Danlang to recognize her voice.”¹⁵⁰

The Commissioner replied, “Yes, yes.”

Wuzu said, “Please look carefully.”

Yuanwu asked, “The Commissioner heard the Venerable bring up the topic of Lesser Yan’s poem. Did he undersand?”

Wuzu said, “He only recognized the voice.”

Yuanwu said, “The original text said, ‘Only wanting Danlang to recognize her voice.’ Since he had recognized her voice, why was he still not correct?”

Wuzu said, “A monk asked, ‘What was the Patriarch’s intention in coming from the West?’ The answer was, ‘The cypress in front of the courtyard.’ What about that?”

Yuanwu suddenly was greatly enlightened and he hurried out where he saw a chicken fly over the railing beating its wings and singing out. Then he said to himself, “Isn’t this the sound?” Then he put incense in his sleeve and entered the (abbot’s) room and communicated what he was enlightened to.

Wuzu said, “The great matter of the Buddhas and patriarchs is not something that those of lesser capacities and inferior wisdom can achieve. I helped you to be happy.”

Wuzu invited all the elders on the mountain, saying, “My attendant has participated in Patriarchal Chan.”

119. Ying’an (Tiandong) Tanhua 應菴(天童)曇華

Venerable Ying’an (Tan)hua¹⁵¹ said, “The ancient elders, when the mind’s eye (of a person) was not clear, urgently had words (with him) and corrected him. If suddenly the mind’s eye was translucent, through the power of the original vow, he would hide his traces in the mountains and forests for twenty or thirty years, managing the involvements in (making) a livelihood, polishing away at

¹⁵⁰ The text seems corrupt here, and should be compared with that of the *Fozu lidai tongzai*, T 49.685c14-15, which has different characters with the same pronunciation, which I suspect are also incorrect. It seems to be a reference to Yan Jidao (1041?-1119?), the son of a more famous poet in this vein. For such love poems see James J. Y. Liu (1974), *Major Lyricists of the Northern Sung*, Princeton University Press: Princeton, NJ, 81. Cf. Morten Schlütter (2000), “‘Before the Empty Eon’ versus ‘A Dog Has No Buddha-Nature’: Kung-an Use in the Ts’ao-tung Tradition and Tai-hui’s Kung-an Introspection Ch’an,” in Steven Heine and Dale S. Wright, eds, *The Kōan: Texts and Contexts in Zen Buddhism*, Oxford University Press: New York, 186, 198, with reference to a thesis by Evelyn Ding-wu Hsieh, which may resolve the identity of the author. One theory has it that Xiaoyu was an attendant on the famous Yang Guifei, the favorite of Emperor Xuanzong. Yang Guifei called out to alert her lover An Lushan, the infamous rebel, and not to her attendant. There is a reference to Xiaoyu in the *Changhen ge* by Bai Juyi, which in turn is probably a reference to the *Han Wudi neizhuan*.

¹⁵¹ Tiandong Tanhua (1103-1163), who studied under Yuanwu Keqin and succeeded Huqiu Shaolong. A major teacher in the Linji House.

the mind and consciousnesses, causing them to be fully cleansed so that there was not even a hair's breadth of error and disaster. When he came to encounter percepts and meet with conditions, he would look at them as if they were walls, tiles and gravel, without a single thought about the world. His mind would be like great empty space, serene and frozen in silence. He would call this the correct body 體 of Diamond,¹⁵² purely naked and perfectly round. Afterwards he would act without effort, and although without mind he would respond to the world, and yet the mind of response to the world was constantly present without interruption. Although he is without mind, he saves beings, and yet the mind that saves beings is an endless torrent. One should know that the ancient elders consorted with men of the Way and corrected them¹⁵³ and validated their marvels, as brilliant as ten suns shining together. How wouldn't he willingly receive this burden?"

120. Guling Shencan 古靈神贊

When Chan Master Guling¹⁵⁴ was on pilgrimage he met Baizhang, and after being enlightened, he returned to Dazhong Monastery in Fuzhou where his teacher from whom he had received (the basics of practice)¹⁵⁵ was. The teacher asked, "What business (Dharma) did you receive while you were away from me?"

He answered, "None."

The teacher then sent him to manage a task. One day, as he was bathing himself, he ordered Guling to remove the dirt.¹⁵⁶ Guling then slapped him on the back saying, "An excellent Buddha Hall, yet the Buddha lacks intelligence (*ling*)."

His teacher turned his head and looked at him. Guling said, "Although the Buddha (statue/you) is without intelligence, he can still emit light."

One day his teacher was below a window for light looking at sutras when a bee came to the paper of the window trying to get out. Guling saw it and said, "The world is so vast and yet it does not allow you to get out. What about boring through that old paper? How about it?"

The teacher put the sutra down and asked, "When you were on pilgrimage, whom did you meet? Whenever I see you, what you say is strange. Tell me about it."

Guling went up to the (lecture) seat and raised Baizhang's school style, saying,

The light of intelligence (*ling*) shines alone

¹⁵² The body of the Buddha.

¹⁵³ A reference to the *Analects (Lunyu)*, Xuer chapter.

¹⁵⁴ Guling Shencan, a disciple of Baizhang Huaihai.

¹⁵⁵ The first teacher of a newly ordained monk.

¹⁵⁶ To scrub his back.

Far escaping the senses and sense data.
 The essence 體 is revealed, real and eternal,
 Not bound by letters.
 The mind-nature is unstained,
 Originally itself perfected.
 Just apart from false conditions,
 That is the Thusness Buddha.¹⁵⁷

121. Haolin Xuansu 鶴林玄素

One day, because a butcher paid his respects to Venerable Xuansu¹⁵⁸ wanting him to go where the butcher lived to make an offering, the Master happily went. The assembly members were all surprised at this. The Master said, “The Buddha-nature is equal, sages and idiots are one. It is simply that if a person can be liberated, I will liberate him. What further distinction is there?”

122. Dadian Baotong 大顛寶通

Venerable Dadian¹⁵⁹ first consulted Shitou. Shitou asked the Master, “Which is your mind?”

The Master said, “The speaker is.”

Then he was yelled at and he left. After ten days had passed, the Master again asked, “Since the former was not right, besides this, what is the mind?”

Shitou said, “Besides raising the eyebrows and rolling the eyes, bring your mind here.”

The Master said, “There is no mind that I can bring.”

Shitou said, “Originally you had a mind, so how can you say there is no mind? No mind in the end is likewise being slandered.”

At these words the Master was greatly enlightened.

123. Caoshan Benji 曹山本寂

Chan Master Caoshan Danzhang¹⁶⁰ had a monk who used paper for his clothes

¹⁵⁷ Translated in Yanagida (1974), 550.

¹⁵⁸ Haolin Xuansu (668-752), sources in *Quan Tangwen* 320, 701, *SGSZ T* 50.761c-762b, *ZTJ* 1.106. A member of the Niutou lineage, he succeeded to Zhiwei.

¹⁵⁹ Dadian Baotong (732-824), studied under Shitou Xiqian. He lived in Chaozhao, where he met Han Yu, the famous Confucian hardliner.

¹⁶⁰ This is Caoshan Benji. Danzhang was his posthumous title.

and so he was titled Paper Clothes Man of the Way.¹⁶¹ He came from Dongshan. The Master asked him, “What is the matter beneath Paper Clothes?”

The monk said, “One robe covers the body, all affairs are thus.”

Again he asked, “What is the function beneath Paper Clothes?”

That monk came forward and stood reverently, saying, “Yes,” and took his clothes off.

The Master laughed, “You simply understand going thus and did not understand coming thus.”¹⁶²

The monk suddenly opened his eyes and said, “What about when numinous true nature does not need the womb?”

The Master said, “This is not marvelous.”

The monk said, “What then is marvelous?”

The Master said, “Do not borrow borrowing.”

That monk retreated, sat in the hall and passed away. The Master made a gatha:

The aware-nature is perfectly light, with a formless body.

Do not have knowledge and view that it is falsely far or near.

If the thoughts are different, then it will differ from the profound substance 體.

If the mind is in error then it will not be a neighbor to the Way.

If the feelings divide the myriad dharmas, one will be sunk into the percepts before one.

If the mirror of consciousness has many starts one will lose the original truth.

If one completely understands in one sentence,

Clearly there will be no problems for that man of the past.

The Master thus opened up the superior capacity and had no rut that could be traced.

124. Mengshan Deyi 蒙山德異

Venerable Mengshan¹⁶³ said, “After one has initiated enlightenment one should always enter the samādhi of true emptiness and wash away the contaminants of the habits of many (previous lives). When the contaminating habits are almost

¹⁶¹ Also known as Kefu. He wore paper clothing and was a disciple of Linji Yixuan.

¹⁶² There is a pun here, with the word “understand” also meaning “able” and to “take off clothes.”

¹⁶³ Mengshan Deyi (1231-1308?), a member of the Yangqi branch of the Linji House. He studied under Guchan Ruying and Xutang Zhiyu, and succeeded to Wanshan Zhengning. He made a version of the *Platform Sutra* that was very influential in Goryeo because of his Korean students. He taught the *huatou* system of Kanhua Chan and integrated Chan and Pure Land.

cleansed, then one can be mindful of and know of the event when one in this life came from one's mother's womb, and the events of a former life or two or even ten former lives. If the contaminating habits are completely cleansed, then one can know the events of many lives (in the past). That is called the miraculous power of the knowledge of former lives. Then in sequence the faculties of the ear, the eyes and even the six faculties are purified. When one can scour and have all the faculties and sense-data cleansed, then the powers and the samādhis, the great wisdom and great eloquence, great supernatural powers and functions of great opportunities are all manifested within true emptiness and the form of reality."

Mengshan instructed the assembly, "Turn your minds to and establish an intention, no matter whether venerable or base and enter the saintly and transcend the ordinary. How can one be caught up in monk or lay? Be suddenly enlightened at that opportunity and in one step reach home. If one hesitates and thinks, there will be white clouds for ten thousand miles. Why don't you see the World-Honored One raise a flower to show the assembly and Kāśyapa's face break into a subtle smile? The World-Honored One said, 'I have a Treasury of the Eye of the Correct Dharma and the marvelous mind of nirvana which I entrust to Mahākāśyapa, separately transmitting it outside of the teachings so that it will not be discontinued.' Do you sirs, see it? Do you know that old Gautama (Buddha) and Mahākāśyapa clearly perceived the Treasury of the Eye of the Correct Dharma and the marvelous mind of nirvana? Since you have already gained entry into the gate, you should now walk ahead, be accepted into the (monk) hall and enter the (abbot's) room (and be a pupil). If that should not be so, what was the World-Honored One's intention in raising the flower? Finally, why did Kāśyapa smile subtly? Carefully investigate and investigate. (If you can do so and are) suddenly and greatly enlightened, then if you can say it one by one, and if you hit it exactly then I will allow that you are a quick-witted man.

Again it is like several days ago when I went out into the streets and turned into the Jiang Ward. There was a woman who was proselytizing. She followed me to that street and bowed, saying, 'I have been teaching for ten years and accumulated money orders for fifty-two strings (of cash), which I wish to donate for a permanent (Buddhist) property. I went to the Buddha Hall three times and into the hermitage, but I did not see you, Elder. That was (because) my qualifications were shallow and my merit meager, and my mind was pained terribly. Now I hope you will accept (the money) and buy for me a tree trunk, a stone, some tiles and some bricks, and completely finish the Buddha Hall and forge a link (for me) with the three jewels.'

I said, 'You have been teaching for ten years and the money and cash you have gained have not come easily. Why not keep it and buy clothes and food to eat?' The woman said, 'I already made up my mind ten years ago.' I asked, 'What

is your surname, where do you live and why did you make up your mind?' She said, 'Don't ask my name. I live in the orphanage. Twenty years ago, I therefore left (for) a great wealthy home to teach and I stood in front of the gate for a long time, when I was abused and cursed by the gatemen and chased away. Some took foul water and splashed me. For this reason, I was resentful that my life was not good. As I had not practiced in my former life, I suffered afflictions like this and could not bear the pain and began to cry.

I came to Longxing Monastery where I met a lecturer and he preached a sutra that said, "If a person has merit they have worshipped the Buddha (with donations)."¹⁶⁴ Having heard this, I examined my mind over and over, and due to this I made up my mind. For ten years I taught and accumulated money orders and cash, and I vowed that I would not buy clothes to wear or food to eat. I wanted to make a link with the three jewels.

Again, in the eighteenth year of the Zhiyuan era,¹⁶⁵ when Superintendent Cai requested you to preach the Dharma, I heard you preach, "Birth, illness, old age, and death are suffering, which everyone has, no matter whether male or female, aristocrat or outcaste, rich or poor. Being born and yet not knowing where you are from is the great matter of life, dying and yet not knowing where one is going is the great matter of death. A breathing out does not guarantee the incoming breath, and this is the swiftness of the ephemeral. If a person can examine and reflect on this and make up their mind to follow the Way, the (teacher should) just (have that person) attend to the point of the story (*huatou*), saying, 'In seeing the nature and becoming Buddha, which is our nature?' Just try to investigate in this way, consulting back and forth. Suddenly you will be enlightened and you will know the coming of birth and the going of death, and in the twelve periods of the day (24 hours) you have your own governor,¹⁶⁶ and on the banks of birth and death one can transform the karma."

Due to this I observed the precepts and investigated which is my nature now for twenty years and I have understood a little knowledge (of Buddhism). Again I heard you say, "The Way does not belong to seeing and hearing, awareness and knowing, and yet it is not divorced from seeing, hearing, awareness and knowing." Up till now I have doubted which is the Way. Today I hope therefore that you will teach me.'

I said, 'Excellent investigation, you should not discard this doubt. Why? (Because) under great doubt you are sure to have great enlightenment.'

I also asked, 'Did you have a purpose for the money you donated in past days?' She said, 'I had a wish to be linked to the three jewels, suddenly be enlightened to the marvelous Way, abandon this female body as fast as possible, take the short cut to be born in the paradise world of the Western (Pure) Land,

¹⁶⁴ *Lotus Sutra*, T 9.3a2.

¹⁶⁵ 1281.

¹⁶⁶ A unified controller, the ruler, or Tathāgata.

personally see the Amitābha Buddha (there), personally receive the prediction of the bodhi marvel (my Buddhahood), be eternally divorced from destitution and put an end to the afflictions of suffering and then return to this world and become a major donor (bodhisattva) who universally saves sentient beings.’

I saw that she had this resolve and was practicing this vow. So I accepted the money she donated and returned to the hermitage and bought a fifteen foot beam for her. I placed the beam on a pillar (resting) on a large rock, and bought five hundred bricks and fifty curved tiles to fulfill her vow.

Gentlemen, do you clearly perceive that the precious money orders donated by this woman possess any merit or not? When you can see each one and understand clearly and tell me exactly, I will allow you that your correct eye is already bright. I dare to say that the moneys donated possessed the *dāna-pāramitā* (passing over via donation) and that the Buddhas of all directions simultaneously predicted that she would achieve supreme bodhi.”

125. Song of Floating Bubbles by Lepu Yuanan 樂普元安 浮漚歌

*Venerable Lepu's Song of Floating Bubbles*¹⁶⁷

On a cloudy day the rain falls and there is water in the garden.
I see the bubbles rise floating around on the water.
The former have already ceased, the latter are born,
Former and latter in a continuum without end.

The basic causes are the rain drops and the water forms bubbles.
And also the conditions are the wind that stirs them, yet the bubbles revert
to water.
Not knowing that bubbles and water in their nature have no difference.
I regard (bubbles and water) to differ, (seeing that) they transform following
each other.

Outside bright and lustrous, inside they contain empty space.
Just like precious pearls, inside and outside a lattice.
It is exactly in the translucent waves that I seem to see they exist,
And then in movement, they also seem to be non-existent.

Existence, non-existence, movement and calm, these phenomena are hard to
illuminate.
Within the formless shapes are formed.

¹⁶⁷ Lepu Yuanan (834-898), who studied under Cuiwei Wuxue and Linji Yixuan, and then under Jiashan Shanhui. The text is found in *ZTJ* 9 and *JDCDL* 30, and *XZJ* 30.

I only know that bubbles came forth from the water,
But could I know that water is also produced from bubbles?

If, for example, I take bubbles and water as a metaphor for the body,
The five skandhas are vainly assembled to temporarily establish a person.
Discerning that the skandhas are empty and that the bubbles are not real,
Then I can clearly see the original truth.

126. Song of Realizing the Origin by Venerable Tengteng 騰騰和尚
了元譚

*Venerable Tengteng's Song of Realizing the Origin.*¹⁶⁸

Cultivating the Way, the Way cannot be cultivated.
Asking of the Dharma, the Dharma cannot be asked of.
Deluded people do not realize that matter is void.
The enlightened originally lack resistance or accord (with experience).

The 84,000 Dharma gate (teachings)
In ultimate principle are not apart from the mind.
Know the walls and moats of one's own hometown,
Do not seek another village or prefecture in vain.

Do not use broad scholarship or extensive learning.
One does not need eloquence or refined intellect.
One does not know the size of the moon
Or care about the remaining intercalary month of the year.

Frustrations (*kleśa*) are bodhi (insight)
And the pure flower grows in the mud and dung.
If a person comes to ask me about it
I cannot discuss it with him.

Before daybreak I take porridge to satisfy my hunger,
At the mid-day meal again I eat a meal.
Today I trust to fate, relaxed,
Tomorrow I will be relaxed and trust to fate.
In the mind I clearly understand and am all knowing,

¹⁶⁸ A pupil of Chongyue Huian or Laoan (d. 709). His name comes from his wandering lifestyle. Tengteng's name appears in Zongmi's *Yuanjue jing dashushiyichao*, XZJ 14.556b1. The text is found in JCDL 30 and in ZTJ, but with considerable variation.

And so pretend to be stupid, bound and dull.

127. Ten Hymns in Praise of Mahāyāna by Venerable Baozhi of the Liang 梁寶誌和尚 大乘讚頌十首

*Venerable Baozhi of the Liang's Ten Hymns in Praise of Mahāyāna.*¹⁶⁹

The Great Way is always in front of one's eyes,
 Although it is hard to see what is there.
 If you wish to be enlightened to the true substance 體 of the Way
 Do not remove matter, sound and language
 (For) language is the Great Way,
 And one cannot cut away frustrations,
 (For) frustrations originally are empty and calm,
 (But) false feelings commit to form and get one entangled.
 All are like shadows or echoes,
 And one does not know what is bad and what good.
 If you have a mind that grasps form to be reality
 Certain knowledge and seeing the nature are not realized.
 If you wish to make karma to seek the Buddha,
 That karma is a great omen of birth and death.
 The karma of birth and death always follows the body
 And in the darkest hell it does not dawn.
 Enlightenment to principle originally is not hard,
 And after awakening who is liberated and who lucky?¹⁷⁰
 The extent of the Dharma-realm is the same as that of space.
 The wisdom of the minds of sentient beings itself is small,
 But if one can not give rise to the ego of I,
 One will be always satiated on the food of the nirvana-dharma.

The false body casts its reflection as it approaches a mirror,
 The reflection and the false body are not different.
 If one wishes to remove the reflection and retain the body,
 You do not know that the body basically is the same as space.

¹⁶⁹ Also known as Zhigong (418-514), a thaumaturge from Jinling. He appears in the *Baolin zhuan* as interrogating the monk Lingguan who had predicted Bodhidharma's arrival in China. See *Xu gaosengzhuan T 50.394a-395b*, Tanaka (2003), 371. He became part of popular belief, for which see Makita Tairyō (1957), *Chūgoku kinsei Bukkyōshi kenkyū*, Kyoto, 31-63 for details of earlier hagiographies. These texts are found in the catalogues of Enchin, but they are likely to have been false attributions. The texts can be found in *Baizhang guanglu, XZJ 23.87* and Zongmi, *Yuanjue jing dashuchao, XZJ 14.247c*.

¹⁷⁰ The word 早 here is ambiguous, either early or in colloquial usage, lucky. One would expect a similar character that implies capture, i.e. being caught in birth and death.

The body basically is not different to the reflection,
 (So) you cannot obtain one as existent and one as not existent.
 If you wish to keep one and discard the other,
 You will forever be distant from the true principle.
 Again if you love the saintly and hate the ordinary,
 One will drift and sink into the sea of birth and death.
 Frustrations exist because of the mind,
 So without mind how could frustrations persist?
 If one does not work discrimination to adopt or reject,
 In a moment one naturally will attain the Way.
 In a dream what you do in it,
 When awake the percepts of awakening do not exist at all.
 Rethinking, when one is aware and dream,
 These are not different from errors and dualistic views.
 If one changes delusion for awareness and seeks to profit,
 How are you different from those trading merchants?
 When movement and calm are both removed, it is always calm,
 Naturally one concurs with True Thusness.
 If you say sentient beings are different to the Buddha,
 Then one forever will be distant from the Buddha.
 The Buddha and sentient beings are not two,
 Naturally and ultimately there is no other.

The nature of dharma(s) originally is constantly calm,
 And so vast there are no boundaries.
 If you place the mind between adoption and rejection
 Then it will be whirled round and round by those two percepts.
 If one with serious mien enters samādhi and sits in meditation
 And controls the percepts, calms the mind and attentively contemplates¹⁷¹
 The wooden man mechanism (puppet) cultivates the Way.
 When will he reach the other shore?¹⁷²
 The dharmas are basically empty, without attachment
 Truly resembling floating clouds that gather and disperse.
 If suddenly one is enlightened to the basic nature that are originally empty,
 Just like with a fever, one perspires.
 Do not speak of this in front of ignorant people,
 Or they will hit your material body and smash it to smithereens.

I will speak directly to recompense you sentient beings;
 Not-existent is exactly not non-existence.

¹⁷¹ *Jueguan* or *vitarka-vicāra*, forms of investigation in dhyāna meditation.

¹⁷² This is a criticism of the mechanical meditation of control.

Not-existent and not non-existent are not two.
 Why must one in response to existence talk of emptiness?
 If the false mind establishes a designation for existence and non-existence,
 It refutes one so that one does not remain.
 These two names are due to your emotional creation.
 If you lack emotion then basically one is True Thusness.
 If you wish to retain purity and see the Buddha,
 Then you are taking a net onto the mountains to trap fish
 And vainly waste effort without benefit.
 How much is there in using effort?
 Not understanding that this mind is the Buddha
 Is truly like riding an ass while seeking the ass.
 Hating nothing and loving nothing,
 This frustration should be removed.
 If one removes it then you must remove the body.
 If you remove the body there is no Buddha and no cause.
 If there is no Buddha and no cause attainable,
 Naturally there will be no Dharma and no person.

The Great Way is not attained through practice.
 If one talks of practice then temporarily one is common and stupid.
 When one attains principle and looks back on practice,
 For the first time one knows the vain use of effort.
 When one is not yet enlightened to the perfectly comprehensive great
 principle,
 One needs to have words and practice support each other.
 One must not grasp the knowledge and interpretations of others.
 When one turns the light back to the origin, it is totally non-existent.
 Who is there who understands this theory
 That teaches you to seek after yourself?
 Once one sees the errors and sins of the past,
 And you remove the boils and tumors of the five desires,
 One is liberated and wander freely and easily,
 And wherever (one goes) one cheaply sells the elegant custom.¹⁷³
 Who is that makes up their mind to buy
 And can like me be unconcerned?

The internal views and external views are all evil.
 The ways of the Buddha and demons are both in error.

¹⁷³ The word here, *fengliu* in colloquial Chinese can mean sex, and is another word for brothel.

These are both the great tempters,¹⁷⁴
 Which dislike suffering and seek pleasure.
 Birth and death, and enlightenment are basically and substantially 體 empty,
 So where can one place the Buddha and devil?
 It is only through false emotion that one discriminates.
 The former body and the latter body are alone and desolate.
 The round of rebirth in the six paths does not stop,
 And the bondage of karma cannot be removed.
 Therefore the flowing waves of birth and death
 Are all due to perverse birth and the management of affairs.
 The body is basically empty and unreal,
 Returning to the basis, who is it that deliberates?
 Existence and non-existence are made by myself.
 Do not labor the false mind to conjecture.
 The bodies of sentient beings are the same as space,
 So where can one place frustration?
 Just be without any seeking,
 And frustrations naturally disappear.

Laughable, the squirming stupidity of sentient beings,
 Who all grasp one sort or another of heterodox views,
 Just wishing to find the biscuits alongside the cooking plate,
 They do not understand returning to the basis and contemplating the dough.
 The dough is the basis of perverse and correct,
 (So) it is men who create the many transformations.
 What is needed is to let one's mind (move) back and forth,
 And there is no need to be addicted to love and desire.
 Non-attachment is release,
 To seek is to again be caught up in the snare.
 If the compassionate mind is equipollent about everything
 Then True Thusness and bodhi will show themselves.
 If you harbor the dualistic mind of self and other,
 While facing him, one does not see the Buddha's face.

How many idiotic people there are in the world
 Who on the Way still seek the Way?
 Broadly searching, their purposes are confused,
 Unable themselves to save themselves.
 They totally seek in the texts of others and confusing theories,
 Which they themselves declare to be utmost principle and marvelous good.
 Vainly laboring their whole life at empty errors

¹⁷⁴ Pāpīyān, the great evil or Māra, a demon king or evil tempter.

For eternal kalpas they are drowned in life and death.
 Not rejecting the beclouding love that binds the mind,
 The pristine and wise mind troubles itself.
 The forest (monastery) of the Truly Thus Dharma-realm,
 They make instead into thorny brambles and jungle.
 They just grasp for yellow leaves as gold,
 Not enlightened, they discard hemp and seek gold.
 Therefore they thoughtlessly run around madly
 And forcibly dress themselves up in the best features (of the Buddha),
 And in their mouths chant sutras and intone the śāstras,
 Yet in the mind their mind is always dead wood.
 One morning they wake up (to the fact) that the original mind is empty
 And that being provided with True Thusness is insufficient.

The śrāvaka, mind after mind cut off delusion.
 The mind that can be cut off is a thief.
 Thief follows after thief being dispatched,
 When will they realize that basically words are silent,
 Reciting thousands of fascicles orally?
 Bodily 體 they question the sutra but do not know,
 Not understanding the perfect comprehension of the Buddha-dharma,
 Vainly they labor seeking line after line of ink.
 The ascetic in the forest¹⁷⁵ practices painfully
 Hoping for merit in a future life.
 That hope separates one from the holy,
 So by what means can one obtain the Great Way?
 It is like crossing a river in a dream,
 The boatman ferries one to the north of the river.
 Suddenly one wakes (to the fact) that one is daydreaming on the couch,
 And one has lost the models of the ferry boat.
 The boatman and that ferried person
 Both basically do not know each other.
 The sentient beings are deluded, in error and fettered,
 Coming and going in the three realms, extremely fatigued.
 Aware and enlightened that birth and death are like a dream,
 All seeking minds are ended of themselves.

Enlightened understanding is bodhi.
 One realizes that basically there are no steps.
 Lamentable the ordinary groveling.
 At eighty they cannot walk and hoof it,

¹⁷⁵ Aranya, the place where an ascetic practices.

Vainly laboring their whole life in empty error,
 Not aware that the days and months are passing them by,
 Looking up at another teacher's words
 Just like a child who has lost its mother.
 Monks and laity gather in dignity
 And to the end of their days they listen to the dead words of others,
 (But) they do not contemplate their own body will be in flux (die),
 Their mental actions are greedy like wolves and tigers.
 Lamentable the two vehicles are narrow and inferior,
 So they must destroy and defeat the six treasures of nature.¹⁷⁶
 They do not consume alcohol, meat or the five spices
 And look askance at others eating and drinking them,
 And they have other perverse practices of madness,
 Cultivating their vitality, they do not eat salt or vinegar.
 If one is enlightened to the Supreme Vehicle's utmost truth,
 One does not need to discriminate between male or female.

128. The Fourteen Series of Hymns by Venerable Baozhi of the Liang 梁寶誌和尚 十四科頌

The Fourteen Series of Hymns of Venerable Baozhi.

Bodhi and frustrations are not two.

Sentient beings do not understand the cultivation of the Way,
 So they want to cut away the frustrations,
 (But) the frustrations are originally empty and calm.
 While on the Way they still want to look for the Way.
 The mind of one moment of thought is just that,
 What need is there to seek elsewhere?
 The Great Way glistens before one's eyes,
 Deluded and mistaken, stupid people do not realize this.
 The Buddha-nature is primordially natural
 And also is not created by causation.
 They do not know that the three poisons are empty and provisional,
 And mistakenly grasp the floating and sinking of birth and old age.
 In the past days of delusion this was preached
 And today this initial awareness was not premature.

¹⁷⁶ These are fire, water, metal, wood, earth, and grain. The characters 六府 seem to be an error for 六度 or six pāramitā practiced in Mahayana and not by the śrāvakas and followers of the two Vehicles.

Observing and Violating (the precepts) are not two.

The hero operates without obstruction
 And is not constrained by the precepts and regulations.
 Observing and violating from the beginning were not produced
 So it is stupid people who are prohibited and bound by them.
 What the wise do is all empty,
 But wherever śrāvakas go they are hindered.
 The bodhisattva's physical eye comprehends perfectly,
 The divine eyes of the two vehicles have cataracts,
 And in emptiness they falsely apprehend existence and non-existence,
 Not discerning that matter and mind are unobstructed.
 The bodhisattva resides together with the worldly,
 (But) is pristine and has not been stained by the world.
 Stupid people crave and are attached to nirvana.
 The wise (know) that birth and death are the bounds of reality.
 The nature of Dharma is empty and no words can express it,
 (But through) conditional production (I have) planned this gatha.
 A hundred-year old without knowledge is a baby,
 A baby with wisdom is a hundred-year old.

The Buddha and sentient beings are not two.

The Buddha and sentient beings are not different.
 Great wisdom is not different to stupidity.
 Why must one seek the jewels outside?
 The field of the body itself has the bright pearl.
 The correct Way and perverse Way are not two.
 Realize and know that ordinary and saintly are on the same path.
 Delusion and enlightenment basically are not distinguished.
 Nirvana and samsara are one Thusness.
 The fulfillment and conditions are empty and calm,
 So only seek that intention and ideas are pure and empty.
 When there is not a single dharma attainable,
 Hastily of oneself one enters the unconditioned (nirvana).

Principle and particular are not two.

The mind king is free and immediate.
 The Dharma-nature basically lacks the ten bonds.¹⁷⁷
 Everything without exception is Buddhist service,
 So why control thoughts and sit in meditation?

¹⁷⁷ Ten things that bind one to samsara or birth and death: no conscience, shamelessness, envy, meanness, regret, drowsiness, restlessness, torpor, anger and deception.

False thoughts originally are empty and calm,
 So there is no use in cutting away the clinging conditions.
 The wise have no mind to attain,
 And naturally lack disputation and noise.
 If one does not know the unconditioned and Great Way,
 When will one gain evidence of the profound?
 The Buddha and sentient beings are of one seed (*gotra*),
 Sentient beings are the World-Honored One.
 Ordinary people falsely produce discrimination,
 Lacking the Middle (Way) they grasp for existence and run around in
 confusion.
 If one realizes and discerns that craving and anger are empty and calm,
 Where is it not the gate to truth?

Serenity and confusion are not two.

The śrāvakas dislike noise and seek calm,
 Just like those who ignore the dough and seek the biscuit.
 The biscuit originally was dough,
 The creation according to the person has many transformations.
 Frustrations are bodhi.
 No mind is no percepts.
 Life-and-death does not differ from nirvana.
 Craving and anger are like mirages or reflections.
 The wise have no mind to seek the Buddha.
 The stupid gallop around outside,
 Vainly laboring in empty error for their whole life,
 Not seeing the Tathāgata's marvelous *uṣṇīṣa*.¹⁷⁸
 Realize and discern that lust and rage are empty in nature,
 And the cauldrons of boiling water and coals of the braziers (of hell) go cold
 of themselves.

Good and evil are not two.

My own body and mind are happy,
 Immediately without good or evil.
 The Dharmakāya is free and placeless,
 Whatever one sees is entirely correct awareness.
 The six sense-data basically are empty and calm,
 (But) ordinary people falsely produce grasping attachments.
 Nirvana and samsara are equal,
 In the four seas (world), who is rich or poor?

¹⁷⁸ A fleshy lump on top of the Buddha's head that is often invisible, for no being can look down on the Buddha.

The unconditioned and Great Way are natural
 So there is no use in applying the mind to plan for liberation.
 The bodhisattva freely and intelligently comprehends,
 And what they do always contains marvelous awareness.
 The śrāvakas grasp the Dharma and sit in meditation,
 Like silkworms spitting out the silk that binds them.
 The Dharma-nature originally is perfectly clear,
 The illness cured, why search for the medicine?
 Clearly knowing that the dharmas are equal,
 Immediately there is clear space and happiness.

Matter and emptiness are not two.

The Dharma-nature basically has no green and yellow,
 (But) sentient beings create literature (about it).
 My, "I preach that śamatha-vipaśyana,"¹⁷⁹
 (Is) one's own mind (manas) disturbed and maddened.
 Not knowing perfect comprehension and marvelous principle,
 When can one understand the true eternity?
 One's own illness cannot be cured,
 Yet you teach other people medicine.
 Looking outside, taking it to be right and good,
 Internally the mind is just like a wolf.
 Stupid people fear that hell,
 (For) the wise it is no different to heaven.
 The mind never rising when confronted with percepts,
 Even raising one's feet, all these are the site of the Way.
 The Buddha and sentient beings are not two,
 Sentient beings themselves open up the gap.
 If you wish to remove the three poisons
 And be distant, one cannot be divorced from calamities.
 The wise know that the mind is Buddha,
 The stupid desire to be reborn in the Western (Pure) Land.

Birth and death are not two.

The dharmas of the world are like an illusion,
 Life and death are just like thunder and lightning.
 The Dharmakāya is free and perfectly comprehensive,
 Entering and exiting the gapless mountains and rivers.
 Mistaken imaginations are basically empty,
 Prajñā has no delusion and confusion.

¹⁷⁹ A focusing concentration and contemplation or tranquility in meditation. Especially used by the Tiantai School.

The three poisons basically liberate themselves,
 (So) why must one control the mind, meditate and contemplate?
 It is only because the stupid do not realize
 That they follow others' precepts and regulations and decide to cut off (the
 poisons).
 Not knowing quiescence and True Thusness,
 When will they clamber up the other shore?
 The wise have no evil to be cut off,
 And they operate freely in accord with the mind's opening and closing.
 The Dharma-nature is originally empty and calm
 And is not fettered by birth and death.
 If you wish to remove frustrations,
 This is to be an ignorant idiot.
 Frustrations are bodhi,
 So why separately seek a meditative contemplation?
 The bounds of reality have no Buddhas or demons (within),
 The mind essence 心體 lacks shape and lacks annihilation.

Annihilation and eternity are not two.

The hero operates in a dignified fashion,
 Freely and easily wandering without obstruction,
 And nothing can do him harm,
 Being firm and hard just like a diamond.
 Not attached to either side of the Middle Way,
 Immediately not annihilation or eternity.
 The five desires (of the senses), craving and anger are Buddha,
 The hells are not different from the heavens.
 The stupid person falsely produces discrimination
 And the flowing waves of birth and death madden them.
 The wise discern that matter lacks obstacles,
 The śrāvakas do not realize, being vacant.
 The Dharma-nature basically lacks blemishes,
 (But) sentient beings falsely apprehend green and yellow.
 The Tathāgata welcomes the deluded and stupid,
 Or preaches of heaven and hell.
 They exist of themselves in Maitreya's body,
 Why do they need to think of them in another place?
 If one abandons the True Thusness Buddha-statue,
 Then that person (is considered) crazy.
 The śrāvaka's mind has not realized this,
 Only pursuing words and writings.
 Words and writings basically are not the true Way,
 (So) increasingly they make quarrels and disputes intractable.

The snakes, vipers and scorpions in the mind
 Bite and sting and one comes to harm.
 Not understanding the meaning in the literature,
 When will they be able to understand the true eternity?
 At death they enter the Avīci hell,
 The soul vainly suffers calamities.

True and worldly are not two.

The Dharma-teacher preaches the Dharma extremely well,
 (But) mentally he is not divorced from frustrations.
 Orally he talks of letters to convert others,
 And increases even further the birth and old age of others.
 True and false originally are not two,
 (But) ordinary people discard the false and look for the Way.
 The four assemblies flock to listen to lectures,
 The senior monks debate grandly,
 The southern side and northern side disputing,
 The four assemblies regard the words as excellent.
 Even though they orally talk of the ambrosia of immortality,
 But in their minds they seek eternity, parched.
 Themselves originally without a coin,
 Day and night they count the treasures of others.
 It is just like there are no wise or stupid people,
 Ignoring the true gold and carrying off grass.
 The three poisons in the mind are not discarded.
 I wonder when will they attain the Way?

Release and bondage are not two.

The Vinaya teacher in observing the vinaya binds himself,
 Binding himself he also binds others.
 Externally adopting departments of tranquility,
 Inside the mind he is just like the flooding waves.
 Not riding on the boats and rafts of birth and death,
 How can he cross the river of love?
 Not understanding the true lineage and correct principle,
 (He has) perverse views, words and phrases annoyingly many.
 There were two bhikṣus (monks) who violated the vinaya,
 So they went to ask Upāli¹⁸⁰
 And Upāli relied on the vinaya to talk of their sin,
 And so increased the regulations for the bhikṣus.
 The layman in the abbot's room,

¹⁸⁰ A disciple of the Buddha who memorized the Vinaya, see Lamotte (1976), 223-224.

Vimalakīrti¹⁸¹ then came and laughed.
 Upāli silently had no answer.
 Vimalakīrti preached that the Dharma had no errors
 And that those precepts in nature were like the void.
 Not inside or outside or in the Sāha world,¹⁸²
 He did not assent to encourage them to remove production and cessation,
 And suddenly be enlightened and return to be the same as the Śākya.

Percepts and illuminator not two.

The Chan Master's body 體 is not divorced from ignorance,
 (So) from where are frustrations born?
 (For him) heaven and hell are of one form,
 Nirvana and samsara are empty names,
 And likewise there is no craving or anger to be cut off,
 Nor any Buddha or Way to become.
 Sentient beings and Buddhas are equal,
 Naturally (then) saints and the wise are alert,
 And are not stained by the six sense-data.
 Every sentence alone concurs with the unborn.
 Correctly aware, in a thought-moment he profoundly understands,
 The three ages are open and equal.
 Not constrained by Dharma or vinaya,
 He immediately truly enters perfection.
 Refusing the tetralemma and hundred negations¹⁸³
 Like emptiness he is without action and the unconditioned (nirvana).

Operation and function without obstruction.

I am now overflowing freely,
 Not coveting titles, princedoms or political posts.
 (For me) the four seasons are just like diamond.
 In suffering and pleasure, my mind is constant and does not change.
 The jewel of the Dharma is compared to (Mount) Sumeru,¹⁸⁴
 (My) wisdom is broader than the rivers and seas,
 And is not dragged around by the eight winds,¹⁸⁵

¹⁸¹ A famous layman who even bested bodhisattvas. He was famous for his "thunderous silence."

¹⁸² The world of suffering, anywhere there is rebirth.

¹⁸³ The tetralemma are the four propositions of existence, non-existence, existence and non-existence, neither existent nor not-existent. The others are the negations of all propositions. See *Zen Dust*, 269.

¹⁸⁴ The huge mountain at the centre of the cosmos.

¹⁸⁵ Winds from all quarters, and metaphorically, for gain and loss, praise and ridicule, defamation and praise, sorrow and joy.

And also I lack zealous practice or laxity.
 Leaving it up to the nature, floating and sinking as if mad,
 Freely and unrestrained, backwards and forwards in freedom,
 Not blocking swords aimed at my head,
 I am calm and do not distinguish.

Delusion and enlightenment are not two.

When deluded one regards emptiness as matter,
 Enlightened then one regards matter as emptiness.
 Delusion and enlightenment are basically without difference.
 Matter and emptiness ultimately return to identity.
 Stupid people call south to be north,
 The wise discern there is no east or west.
 If one wishes to see the marvelous principle of the Tathāgata,
 It is always in one thought-moment.
 A mirage basically is not water,
 (But) a thirsty deer crazily pursues it in haste,
 His own body empty, provisional and unreal.
 Being empty he further seeks to see emptiness.
 Worldly people deluded in extremis,
 Are just like a dog barking at thunder claps.

129. The Weizengyou Jing 未曾有經

The *Weizengyou jing*¹⁸⁶ says, “Because the Bodhisattva Mañjuśrī saw a man crying bitterly, he spoke as follows, ‘I have committed murder and the karma determined that I fall into hell. How can I be saved?’ The bodhisattva saw that his qualifications had matured and he was worth teaching. Then he changed into another person who also wept, saying, ‘I have committed murder and the karma determined that I fall into hell.’ The former person, having heard this, said, ‘Me too.’ The changeling¹⁸⁷ informed him, ‘Only a Buddha can save us.’ They went together to visit the Buddha. The changeling told the Buddha, ‘I committed murder and I fear falling into hell. I wish you would save me.’ The Buddha then informed him, ‘It is as you say. As a murderer, from what mind of yours did you give rise to sin? Was it in the past, or in the future, or in the present? If the mind that produced it was that of the past, the past has already ceased and that mind cannot be attained. If the mind that produced it was that of the future, the future has not yet arrived and that mind cannot be attained. If the mind that produced

¹⁸⁶ Summarized from *Foshuo weizengyou zhengfa jing*, T 15.445a-5-c5.

¹⁸⁷ A deva or Buddha transformed into human form by magical powers. See *Lotus Sutra*, T 9.32a.

it was that of the present, the present does not persist and that mind also cannot be attained. Because none of the three times can be obtained, then there is no initiation of action. Because there is no initiation of action, in the form of sin, where will one see perversion? O good son, the mind, having no residence, is not inside, outside or in between. The mind is without material form and so is not green, yellow, red or white. The mind does nothing and therefore has no actor. Because the mind is not illusory and is basically truly real, the mind has no boundaries and therefore is not limited. The mind lacks choice and therefore the mind is not good or evil. The mind lacks movement and evolution and therefore it does not rise or cease. The mind is equal to space and therefore lacks obstruction. The mind is not polluted or pure and therefore is divorced from all particulars. O good son, those who are wise should thus contemplate action. This contemplator cannot find mind in any dharmas. Why? Because the self-nature of the mind is the nature of the dharmas and emptiness is the nature of true reality. For this reason, you now should not mistakenly be afraid.'

At this time the changeling heard the Buddha expound the Dharma of true reality and was very glad, so he told the Buddha, 'Rarely is there a World-Honored One who preaches well that the self-nature of the Dharma-realm is pristine. I have now been enlightened to the (fact) that the karma of sin by nature is empty and I am not afraid. I now wish to be within the Buddha-dharma, be ordained and cultivate the Way and observe the noble practice. I hope you, Buddha, will accept me.'

The Buddha said, "Excellent!"

At that time, in a moment, the changeling's beard and hair dropped off by themselves and a robe covered his body. Then he told the Buddha, 'I now (will enter) nirvana and receive the Buddha's awesome power.' Then he vaulted his body into space, changed into fire and self-cremated.

At that time the real creator of the karma saw that this changeling who had shared the same sin had been ordained and heard the Dharma. 'He gained release before me. I now also should seek the Buddha to teach and save me,' so he went before the Buddha and said to him, 'As with the above causation (circumstances), I wish you to condescend to rescue me from suffering.'

The Buddha said, 'Excellent! From what did you give rise to the mind that created your karma? What then is the form of the karma of sin?'

At that time, this man, because his good abilities had matured, having heard the Buddha speak, emitted a great fiery light from the pores of his body. The Buddha put out his golden hand and placed it on the top of his head. This man, through the fire of the body, immediately attained cessation and was parted from his sufferings and frustrations, and gained great joy and produced a pure, believing mind. He said to the Buddha, 'I previously heard you, Buddha, broadly preach of the pristine Dharma-realm that is apart from the dharmas of form. I now am enlightened that the nature of the karma of sin is empty and I have given rise to no more fearful thoughts. I entrusted myself to the Buddha to be ordained

and again hear of the Dharma of the four (noble) truths and distanced myself from the pollution of sense-data and have realized the forbearance of non-birth.”

130. The Lengyan Jing 楞嚴經

The *Lengyan jing*¹⁸⁸ says, “The seeing and the seen condition and the form of the thought are like flowers in the sky,¹⁸⁹ basically having nothing existent. These seeing and conditions originally are the body 體 of bodhi and marvelous correct insight.”

[Baegun’s Comment] *I say, “The false body/substance is originally empty and is totally the mental substance or original awareness.”*

Again it says, “If there is a person who sets out for truth and returns to the source, then space in all directions will completely perish.”

This means that that which the deluded feelings cover over, in the site of awareness are seen as empty and that the reflections of sense-data are extinguished, and that the emptiness originally is manifested in awareness. This means that (when) emptiness is extinguished, awareness is manifested and initiated, which means the false is ended and the mind opened.

It also says, “The dharmas internal and external are totally known to be unreal, and that which are transformed due to the consciousnesses are all provisional names.”

It also says, “The substance/body of the consciousnesses is basically empty, so how can that which is transformed (by the consciousnesses) be real?”

131. The Qixin Lun 起信論

The *Qixin lun*¹⁹⁰ says, “All sense-realms only depend on false thought and so there are distinctions. If one is divorced from the mind-thought, then there are no

¹⁸⁸ This is a sutra forged in China, for which connections see Jorgensen (2005), 510-515. It has been translated by Charles Luk (1966), *The Śūrangama Sūtra*, Rider and Co: London. It contains a doctrine of a substratum 體 or underlying essence behind all experience.

¹⁸⁹ Delusions, dots before the eyes.

¹⁹⁰ Translated by Yoshito S. Hakeda (1967), *The Awakening of Faith*, Columbia University Press: New York. This was attributed to Aśvaghōṣa, and its title reconstructed as *Mahāyāna-śraddhotpāda śāstra*. However, as no mention of it can be found in Indian literature, there is considerable speculation that it was produced in China before the Tang Dynasty, probably between 535 and 543.

forms for any of the sense-realms.”¹⁹¹

[Baegun’s Comment] *That is to say, “When the mind rises then various dharma rise; when the mind ceases the various dharmas cease.”*

It also says, “The meaning of awareness is that the essence of the mind 心體 is divorced from thought. The form of divorce from thought is equivalent to the realm of empty space, which is the Tathāgata (who is) equal to the Dharmakāya.”¹⁹²

132. The Letter of Dongshan Liangjie on Leaving his Parents

洞山良价和尚 辭親書

*The Letter of Dongshan Liangjie on Leaving his Parents.*¹⁹³

Humbly yours. I have heard that all the Buddhas who have appeared in the world were born through their parents. When species are born, they all rely on the covering of heaven and the support of earth. Therefore one is not born without one’s parents and do not grow without heaven and earth. All have received the favor of being raised and nurtured, and all have received the powers of the covering and support (from heaven and earth). Alas! All intelligent things and the myriad forms, shapes and modes all belong to impermanence, which is not apart from rising and ceasing. When young one is suckled, the emotion of which is weighty; the debt for being raised is deep. And if one tries to repay it by offering resources, in the end it is hard to recompense, for even making sacrificial offerings to worship (the deceased parents), how can one live long enough? Therefore the *Classic of Filial Piety* says, “Even though daily one makes offerings of the three sacrificial animals, one will still not be filial.”¹⁹⁴ They are drawn into submergence in the eternal transmigration. If one wants to repay the unlimited debt, this (offering) is not as good as the merit of ordination (leaving home). If one intercepts the river of love of birth and death, transcends the sea of suffering of frustrations, repays the parents of a thousand births and recompenses the kind

¹⁹¹ T 32.576a9, cf. Hakeda (1967), 32-33, “It is only through illusions that....objects.”

¹⁹² Cf. Hakeda (1967), 37, “The essence of Mind is free from....undifferentiated Dharmakaya.”

¹⁹³ These letters appear in *Junzhou Dongshan Wuben Chanshi yulu*, T 47.518b7-519a7. This *yulu* was composed during the late Ming Dynasty from materials such as those found in the *Jingde chuandeng lu*. It was again recompiled in Japan where some more materials were added, which had been in the Song Dynasty work, the *Chanmen zhu zushi gesong*. Yanagida Seizan thinks that the letters may have been forged in response to attacks by Confucians on Dongshan for being unfilial. See Yanagida (1974), 12-13, Powell (1982), 56-57.

¹⁹⁴ *Xiaojing* 6, see Ruan Yuan et al (1980 reprint), *Shisanjing shuzhu*, Zhonghua shuju: Beijing, 2555c. The three animals are fish, pig and fowl.

parents of ten thousand kalpas, then all of the four debts of the three (realms) of existence will be paid.¹⁹⁵ Therefore it is said, “If one child is ordained, nine generations (of family) will be born in heaven.

I now abandon the physical life of this birth and vow not to return home, and while in the eternal kalpas of the faculties and sense data I will at once elucidate *prajñā*. I bow down and consider my parents. Open your minds and happily give me up and resolutely not cling to conditions. Learn of King Śuddhodana and imitate the holy queen *Māyā*.¹⁹⁶ On another day in a different time we shall meet in the Buddha’s assembly. At this time on this day we will separate. I am not rejecting (caring for) my aged parents, for time waits for no man. Therefore it is said, “If with this body one does not aim for liberation in this current life, how can one wait for some other life to liberate this body?” I hope that you do not remember me. My hymn says:

Not yet realizing the mind’s source, how many springs have I spent?
Rather, alas, the floating world has deceived me into shirking.
How many people have attained the Way inside the gate of emptiness?
Alone I tarry and remain in the world of dust.

I respectfully present this letter declining my family’s love,
Vowing to elucidate the Great Dharma and repay my caring parents.
There is no need to shed tears and frequently remember me.
Think of it as being just like from the very first when there was no such
person.

Beneath the forest trees the white clouds always accompany me,
The blue ranges in front of my gate are my neighbors.
I have escaped from the world and its fame and profit,
Forever separated from the love and hate of humanity.

Enlightened at the words of the direct teaching of the Patriarch’s intent,
So subtle one needs to penetrate the truth in the verse.
My whole family and close relatives want to see me.
They should wait for the future and the correct outcome of the cause.

¹⁹⁵ The debts are those to parents, teachers, rulers and donors who reside in the three realms of existence, that of desire, of matter and of the immaterial realm.

¹⁹⁶ The parents of Śākya Buddha.

133. Later Letter 後書

Later Letter

Since I have left you my aged parents, I have taken up my staff and traveled south, and the courses of stars and frosts have already changed over ten autumns. Our life paths different, suddenly separated by many miles, I humbly think of you, mother. Collect your mind and aspire to the Way, control the intention and return it to emptiness. Do not harbor emotions of separation. Do not long for the return of your son. As for family affairs in the household, please just accord with conditions, for the more you have the more there are, which will each day add to your frustrations.

Older brother, diligently practice filial piety and obedience, and be sure to seek the fish in the ice.¹⁹⁷ Younger brother, make full efforts in attending (to your mother) and seek bamboo shoots in the crying frosts.¹⁹⁸

Now a person who lives in the world cultivates themselves by practicing filial piety in order to accord with the mind of Heaven. A monk in the gate of emptiness aspires for the Way by consulting in Chan. Now then the thousands of mountains and myriad waters yawningly separate these two paths, but in this one page of eight lines I have written out my thoughts. My hymn reads:

I do not seek fame or profit; I do not seek to be a Confucian.
I vow to delight in the gate of emptiness and abandon the secular crowd.
When frustrations are ended, the fire of sadness is put out.
Where the feeling of compassion is cut off, the river of love dries up.

The samādhi and insight of the six faculties are led by the fragrant breeze.
As soon as a thought-moment rises, I am supported by the power of insight.
In order to repay my mother, I stopped sorrowful longing,
And am just like one who has died or like being non-existent.

134. Mother's Reply Letter 娘廻書

Mother's Reply Letter

You and I in the past had a causation (history). At first we formed the emotional obligation of the love of a mother and child, and ever since I was pregnant I

¹⁹⁷ This is a reference to Wang Xiang of the Jin who served his mother so well that in winter he would get carp for his mother by taking off his clothing and entering into the iced-up streams.

¹⁹⁸ Meng Zong of the state of Wu in the Three Kingdoms period was so filial to his mother that he sought bamboo shoots in the frosts that were so cold they brought tears.

prayed to the gods, Buddhas and Heaven, hoping for the birth of a son. When I came to full term, my life was like it was hanging by a thread, but I gained what I had wished, and as if thinking of a pearl or jewel I did not dislike the smell and stink of shit, and I did not weary of the bitter toil of breast-feeding. In a short time you became a man and I sent you off to study. And for a short period of time when you did not return, I longed for the return of my son. But your letter came decisively desiring to leave home (be ordained). Your father has died and your mother is old, your older brother is stingy and your younger brother poor. On whom shall I rely? The son has the intention of rejecting the mother, but the mother has no idea of abandoning the son. Ever since you went to that other place, in the days and evenings I always shed tears of grief. It is so hard, so bitter! Since you have vowed not to return home, that is fine, and I will accord with your intention. I would not dare (stop you). But I hope you will be like Wang Xiang who laid down on the ice or Ding Lan who carved wood (statue of his mother).¹⁹⁹ I just hope that you will be like the Venerable Maudgalyāyana²⁰⁰ and save me from drowning (in hell) and raise me up to the Buddha-result. If this is not to be so, then my dark sin exists. Be sure to comprehend this.

135. Guifeng Zongmi's Hymns 圭峯宗密禪師頌

Chan Master Guifeng's Hymns

The true mind of original awareness is occluded by false thoughts,
 Just like a clear mirror is covered by dust (sense-data).
 Now I use śamatha (focused meditation) to purge false thoughts,
 And the adventitious dust (sense-data) extinguished, the mind is empty.

For this reason, the Buddhas of all directions appear,
 The existing ordinary person and saint basically are perfectly merged.
 My mind originally in the mind of the Buddha,
 Why doubt that the Buddha appears in my mind?

Liberally release the body and mind to follow the arteries,
 Continuously going in and out, calmly and soundlessly.
 Here naturally the mind is easily fixed (in samādhi),
 And here the Buddhas and patriarchs witness non-birth.

¹⁹⁹ Ding Lan carved a wood statue of his mother and served it as if it were her.

²⁰⁰ A disciple of the Buddha famed for his supernatural powers. In popular Chinese belief he descended into hells to rescue his mother.

136. The Hymns of Longya Judun 龍牙居遁和尚頌

The Hymns of Venerable Longya

Once attained, the no-mind is the thought of the Way.
 Put a stop to the (activities of the) six gates (of the faculties), do not labor the
 body.
 The qualified (person)²⁰¹ is not my friend,
 Useless the two eyebrows, but still my brother.²⁰²

Enlightened, (but) still the same as an unenlightened person.
 Without mind for win or loss, calm the spirit oneself.²⁰³
 From previously the ancient worthies called themselves poor in the Way,²⁰⁴
 How many people were there in this gate (Buddhist Order)?

137. Hymn of Chan Master Da Fayan About a Monk Reading a Sutra 大法眼禪師因僧看經頌

Hymn of Chan Master Da Fayan because a monk was reading a sutra

Now a person is looking at the old teachings.
 He cannot escape the noise in the mind.
 If you wish to escape the noise in the mind,
 Just know looking at the old teachings.

138. Hymns by Ancient Worthies 古德頌

Hymns by Ancient Worthies

Where one shows that skandhas are all empty,
 And where one deeply practices praññā,
 Not only does it transcend sufferings and evils
 (But it) also decisively fixes one in non-birth.

If you wish to see the correct nature,
 First destroy the self and eliminate form.

²⁰¹ *Youyuan*, can mean to have connections.

²⁰² A possible reference to Bodhidharma and the story his eyebrows dropped off from nine years of meditation.

²⁰³ Possible reference to Bodhidharma's reply to Huike's request to calm his mind.

²⁰⁴ A personal pronoun used by monks of themselves.

Where then can shapes and appearances exist?
 The six holes (of the body) originally came from nowhere.
 Clearly the nature of intellectual clarity
 Immediately comprehends the world.

Fire comes forth from wood, but in turn it burns the wood.
 Wisdom rises due to emotion, yet it removes emotion.
 The correct mind that contemplates the false is called wisdom,
 A wisdom that can enter awareness is the inconceivable.

139. Jianfu Chenggu 薦福承古

Chan Master Chenggu always encouraged people, “Do not study the Buddha-dharma, just be without mind. Sharp-witted people are liberated in the space of a day. If dull-witted people are not enlightened, whether over three or five years, or even within ten years, I will substitute for them and enter the (hell) where the tongue is yanked out.

A Digest by Venerable Baegun:
 The Essential Passages of the Buddhas and Patriarchs that Directly Point at
 the Essence of the Mind, [the End of] Fascicle Two
 白雲和尚抄錄 佛祖直指心體要節 卷下

Post-face 跋文

Entering the holy and transcending the ordinary, do not be awed.
 The lying dragon has long feared the clarity of the emerald pool.
 ... if you wish to grow up like this,
 How on the great earth could one leave behind a single name?

In thought, rising, persisting, changing, and ceasing; in body, birth, old age, illness, and death; in the country, formation, persisting, destruction, and emptiness; these twelve things are most special.

Seon Man Beob-lin 法鄰 made a sincere (effort) in searching for words and carefully assisted with my project. Not concerned about my aged eyes, I digested the essential passages of direct realization of the essence of the mind by the Buddhas and patriarchs and collected them into two fascicles. Blocking future sincerity, I would encourage him by saying, “There has never been a naturally born Śākya or a natural Maitreya. If you need to rapidly attach brilliance (to them), one should see them outside of words.”

The year was *imja*, the ninth month, completed by the elderly bhikṣu Gyeonghan Baegun 景閑 白雲 who lives on Seongbul-san Mountain 成佛山. Written out by hand at the age of seventy-five.

An ancient said, “In establishing one’s ambition and making a vow, be sure not to reside in the midst of the shallowest of views.” When one directly achieves the state the ancients personally realized, one can then rest and desist. Again he said, “The ancient teaching illuminates...”

On the day of the sixth month in the *mu-o* year, the eighth of Xuanguang.¹
 The text authenticators: Ilam, Seonhwa, Cheondan.
 Text carvers: Jonggan, Chamyeo, Sinmyeong.
 Solicitors of Subscriptions: Beob-lin, Jamyong, Hyejeon.

¹ A Mongol Yuan reign era, the year is 1377.

Benefactors: the nuns Myodeok, Myoseong, Yeongjo, Seonggong.
The Lady of Yeongpyeong Commandery, surnamed Yun; The
Lady of Bugwon Commandery, surnamed Won.
The Lady of Guseong Commandery, surnamed Yi.
The Grand Master of Jeongsun, Supervisor of the Court of
Rites, Gim Gyesaeng.²
The Woodblocks were stored at Chwiam Monastery in
Cheonnyong District of Yeosu.

² This man is mentioned in the *Goryeo Sa* (*History of Goryeo dynasty*), 46: 44b7, as dying in 1389, seventh month of autumn.

Glossary

- abode of sons of the Buddha 佛子住
 ācārya 闍梨 (阿闍梨)
 Akṣobhya Buddha 阿閼佛
 Ānanda 阿難
 Ancient Worthies 古德
 Anguo Xuanting 安國玄挺
 annihilation 斷
 Aoshan 鼇山
 Āryānatman 無我尊
 ascetic 頭陀
 Ascetic Bei 備頭陀
 Aśvghoṣa 馬鳴
 Avatamsaka Sūtra 華嚴經
 Avīci 阿鼻
 Avīci karma 阿鼻業
 badhanta 大德
 Baegun 白雲
 Bai Juyi 白居易
 Baima Shrine 白馬廟
 Baiyun Shouduan 白雲守端
 Baizhang Huaihai 百丈懷海
 Baling Haojian 巴陵顯鑑
 bamboo cane 竹筴(竹扉)
 banner pole 刹竿
 Baoen Xuanjue 報恩玄覺
 Baoen Xuanze 報恩玄則
 Baofu Monastery 保福寺
 Baofu Qinghuo 保福清豁
 Baoshou 寶壽
 Baozhi of the Liang 梁寶誌
 Basiasita 婆舍斯多
 basic mind 本心
 basic source 本源
 basic substance 本體
 Bhadra kalpa 賢劫
 Bhadrāpāla 跋多婆羅
 Bharadvāja 頗羅墮
 black hounds of the Han 韓獹(逐塊)
 Black mountains 黑山
 blade of grass 莖草
 blown-hair sword 吹毛利
 bodhi 菩提
 Bodhidharma 菩提達摩
 bodhisattva 菩薩, 開士
 Bodhisattva Mahāsthāmaprāpta
 大勢至菩薩
 Bodhisattva Sadāparibhūta 常不輕菩薩
 Bodhisattva Vajrāsana 金剛齊菩薩
 Bodhisattva Vimalakīrti 維摩大士
 body 體
 body of prajñā 般若體
 body of the Buddhas 佛身
 body of the Dharma 法體
 brahmacārin 梵志
 Brahmaśuddhagūṇa 梵摩淨德
 bubbles 漚
 Buddha-nature 佛性
 Buddha Way 佛道
 Buddha's stairs 佛階梯
 Buddhāmītra 伏馱密多
 Buddhanandi 佛陀難提
 Buddhist services 佛事
candaḷa 旃多羅
 Cangshui 長水(長水子璿)

- Caoqi 曹溪
 Caoshan Benji 曹山本寂
 Caoshan Danzhang 曹山耽章 (曹山本寂)
 cause 'water' 水因
 Changlu 長蘆
 Changqing 長慶 (長慶慧稜)
 Changsha Jingcen 長沙景岑
 Chuzhen 處真
 Ciming 慈明
 Cīna 震旦
Classic of Filial Piety 孝經
 comprehensive enlightenment 豁然大悟
 conditioned 有爲
 Confucius 孔子
 Constant Attendant Wang 王常侍
 Correct Dharma 正法
 Crown Prince Naṭa 那吒太子
 Cuiwei 翠微 (翠微無學)
 Cuiyan 翠巖令參
 cypress tree in front of the courtyard
 庭前栢樹子
 Dadian Baotong 大顛寶通
 Daeryeong 大嶺
 Dagui Huaixiu 大滄懷秀
 Damei Fachang 大梅法常
 Danlang 丹郎
 Daofu 道副
 Daowu Yuanzhi 道吾圓智
 Daoxin 道信
 Daoyu 道育
 Dasui Fazhen 大隨法真
 Dayang Yan 大陽延 (大陽警玄)
 Dayu Range 大庾嶺
 Dayuan Fu 大原孚 (太原孚)
 Dayun Monastery 大雲寺
 Dazhong Monastery 大中寺
 Dazhu Huihai 大珠惠海
 deacon 主事
 delusion 惑
 Demon King Asura 障蔽魔王
 demonic messenger 鬼使
 demons 魔
 deportment 威儀
 Deshan Xuanjian 德山宣鑑
 Deshan Yuanmi 德山緣密
 Deshao of Tiantai 天台德韶
 Dharma-gatha 法偈
 Dharma-jewel 法寶
 Dharma-realm 法界
 Dharma-seal 法印
 Dharma of hiding and revealing 隱現法
 Dharmakāya 法身
 Dhītika 提多迦
 dhyāna 禪
Diamond Sutra 金剛經
 Difficult Birth 難生
 Ding Lan 丁蘭
 discrimination 分別
 divine power 神力
 divine transformation 神變
 Dizang 地藏 (羅漢桂琛)
 doctrinal Dharma 教法
 doer 作家
 Dongchan Monastery 東禪寺
 Dongshan 洞山
 Dongshan Liangjie 洞山良价
 Dongshan Shouchu 洞山守初
 Dongsu Ruhui 東寺如會
 dotting of the eyes 點眼
 dried shit 乾屎橛
 drop of water of the Cao (stream) source
 曹源一滴水
 ego 我
 Ehu Dayi 鵝湖大義
 eighteen transformations 十八變
 (十八神變)
 eighty thousand refined practices
 八萬細行
 elder 長者
 Embankment Creek 偃溪
 embody 體
 Emperor Suzong 肅宗
 Emperor Wu 武帝
 Emperor Zhongzong 中宗
 Empress Wu 武后 (則天武后)
 emptiness 空

- enter the Way 入道
 essence 體
 essence of the mind 心體
 essentials of the mind 心要
 eternity 常
 everyday mind 平常心是道
 eye of the Way 道眼
 faculty 根
Faju jing 法句經
 Fazhen Shouyi 法真守一
 Fazhi 法智 (四明知禮, 四明法智)
 Fenyang Wude 汾陽無德
 Fenzhou Wuye 汾州無業
 fire samādhi 火三昧
 five skandhas 五蘊, 五陰
 foam 浮泡
 Fojian 佛鑑 (徑山佛鑑, 無準師範)
 form of the brahma voice 梵音相
 formless 無相
 four assemblies 四衆
 four departments 四威儀
 four elements 四大 (skt. catvāri mahā-
 bhūtāni)
 four flowers 四花
 four necessities and seven appurtenances
 四事七珍
 frustration (*kleśa*) 煩惱
 full precepts 具足戒
 Fuzhou 福州
 Gandhachatra 香蓋
 Gaoting Jian 高亭簡
 Gautama 瞿曇
 Gayāsata 伽耶舍多
 go up the hall 上堂
 god of the soil 土地神
 golden robe 金襴
 good and evil 善惡
 Gr̥dhṛakūta 靈鷲山, 耆闍崛山
 great being 大士
 Great Yuezhi 大月氏國
 green bamboo 翠竹
 Guangbao 光寶
 Guangdong 廣東
 Guangxiao An 光孝安
 Guangxiao Monastery 光孝寺
 Guangzhou 廣州
 Guanyin 觀音
 Guifeng Zongmi 圭峯宗密
 Guishan Lingyou 滄山靈祐
 Guizong Zhichang 歸宗智常
 Guling Shencan 古靈神贊
 Gushan Shenyan 鼓山神晏
 Haklenayaśas 鶴勒那
 hand down a saying 示衆
 Haolin Xuansu 鶴林玄素
 Hengyue Huisi 衡岳惠思 (南嶽慧思)
 hermit 仙人
 Heze Shenhui 荷澤神會
 hidden and manifest Dharma 隱現法
 hidden Dharma 隱法
 Hinayana 小乘
 holy truth 聖諦
 Hongren 弘忍
 Hongzhou 洪州
 Huaiji 懷集
 Huangbo Xiyun 黃蘗希運
 Huangmei 黃梅
 Huayan Xiujing 華嚴休靜
 Huike 慧可
 Huiming 慧明
 Huineng 慧能
 Huiqiu Jizhao 慧球寂照
 Huitong 會通
 Huiwen 惠聞 (惠文)
 Huiyin 惠愷
 Hunan 湖南
 idea 意
 illusion 幻
 Immovable Venerable 不動尊
Inscription on Sitting in Meditation 坐禪銘
 insentient 無情
 insentient receiving the prediction (of
 Buddhahood) 無情受記
 insentient with Buddha-nature
 無情有佛性
 intent of the Patriarch coming from the

West 祖師西來意	light of intellect 靈光
Jayata 闍夜多	Linchuan 臨川
Jianfu Chenggu 薦福承古	Lingjue 靈覺
Jiangxi 江西	Lingmo 靈默
Jingchao Mihu 京兆米胡	Lingnan 嶺南
Jinghui 淨惠 (文益法眼)	Lingyun Zhiqin 靈雲志勤
Jingqing 鏡清 (鏡清道愆)	Lizhou 澧州
Jingqing Daofu 鏡清道愆	Longji Shaoxiu 龍濟紹修
Jingshan Faqin (Daoqin) 徑山法欽(道欽)	Longtan 龍潭 (龍潭崇信)
Jingzhao Xianzi 京兆峴子	Longtan Chongxin 龍潭崇信
Jinling 金陵	Longxing Monastery 龍興寺
Judicial Commissioner Chen 陳提刑	Longya Judun 龍牙居遁
Kaiyuan Monastery 開元寺	Lotus Blossom Throne 蓮華臺
Kāla 黑氏	Lotus samādhi 法華三昧
kalpa 劫	Luohan Guichen 羅漢桂琛
Kāṇadeva 迦那提波	Luoshan Daoxian 羅山道閑
Kanaka Muni Buddha 拘那含牟尼佛	Magu 麻谷
Kaṅcī 香至	Mahākāśyapa 摩訶迦葉
Kapilavastu 毗羅國(迦毘羅國)	mahāprajñā 摩訶般若
Kapimāla 迦毗摩羅	mahāsattva 大士
Kāpiśa 罽賓國	Mahāsthāmaprāpta 大勢至菩薩
karma 業	Mahāyāna 大乘
karma (ordination) 羯摩	Maitreya 彌勒
kaśāya 袈裟	Man of the Way 道者
Kāśī 花氏國	manifest Dharma 現法
Kāśyapa 迦葉	Mañjuśrī Bodhisattva 妙吉祥菩薩
Kāśyapa Buddha 迦葉佛	Manorhita 摩拏羅
King of Min 閩王	Marvelous Dharma 妙法
King of the Li (clan) of Jiangnan 江南李王	marvelous mind of nirvana 涅槃妙心
King Śuddhodana 淨飯國王	Marvelous Way 妙道
King Udayana 優闍王 (優填王)	matter 色
Krakucchanda Buddha 拘留孫佛	Maudgalyāyana 目連 (目犍連)
Kumarata 鳩摩羅多	Mazu 馬祖
lamplighter boy 丙丁童子	Mazu Daoyi 馬祖道一
Lan'an 懶安 (福州大安, 長慶大安)	meaning of not shifting 不遷義
Langya Huijue 瑯琊慧覺	Mengshan Daoming 蒙山道明
Laozi 老子	Mengshan Deyi 蒙山德異
Lecturer Huayan 華嚴座主	merit 福
Lengyan jing 楞嚴經	Miccika 彌遮迦
Lepu Yuanan 樂普元安	Min, King of 閩王
Lesser Yan's poetry 少炎詩	mind-Dharma 心法
Liang Dynasty 梁	mind-essence 心體
Liangshan Yuanguan 梁山緣觀	mind-ground 心地

- mind-jewel 心寶
 mind-seal 心印
 mind-substance 心體
 mind 心
 mind essentials 心要
 Minister Chu 竺尚書
 Minister Du 杜相公
 Minister of state Pei Xiu 裴休相國
 Minister Yu Di 于迪相公
 Minister Zhang Zhuo 張拙相公
 miraculous powers 神通
 mirror 鑑, 鏡
 Monk-Registrar 僧錄
 moon-orb samādhi 月輪三昧
 Mount Dagui 大滄
 Mount Song 嵩山
 Mount West 西山
 Mount Xinwu 新吳山
 Mr Zhi 志公 (寶誌)
 Muan Fazhong 牧庵法忠
 myriad forms 萬相
 Nagārjuna 龍樹
 Nanhai 南海
 Nanquan Puyuan 南泉普願
 Nantai Shouan 南臺守安
 Nanyang Huizhong 南陽慧忠
 Nanyue Huairang 南嶽懷讓
 Naṭa, Crown Prince 那吒太子
 Necklace Youth 纓絡童子
 Niaoke Daolin 鳥窠道林
 Nirmāṇakāya 化身
 nirvana 涅槃, 滅度
 Nirvana Assembly 涅槃會
Nirvana Sutra 涅槃經
 Niutou 牛頭
 no Dharma 無法
 no mind 無心
 non-action 無作
 non-awareness 不覺
 non-birth 無生
 non-Buddhist 外道
 non-Dharma 非法
 non-thought 無念
 no outflows 無漏
 Northern Lineage 北宗
 not two 不二
 nun 師姑
nyagrodha tree 尼拘律樹
 ocean of the prajñā-nature 般若性海
 Old teacher Wang 王老師
 one flower opened up into five petals
 一花開五葉
 One Vehicle 一乘
 original body 本身
 original mind 本來心, 本心
 outflows 有漏
 Panshan Puji 盤山普積 (盤山寶積)
 Paper Clothes Man of the Way 紙衣道者
 Pārśva 脇
 particular 事
 Patriarchal Chan 祖師禪
 pearl of Zhenhai 鎮海明珠
 percepts 境 (*viśaya*)
 perfect calm 圓寂
 person of the Way 道者
 person of the Way planting pine trees
 栽松道者
 pilgrimage 行脚
 pollution 染污
 postulant Lu 盧行者
 power of knowing the past 宿命通
 (宿命智通)
 practitioner of all ascetic practices
 徧行頭陀
 prajñā 般若
 Prajñātāra 般若多羅
 primal meaning of the holy truth
 聖諦第一義
 principle 理
 prior 院主
 pristine 清淨
 Pṛthivī 波羅提
 Puci (Monastery) 普慈
 Puṇyāmitra 不如蜜多
 Puṇyayaśas 富那夜奢
 Pure Land 淨土

purplish golden body 紫磨金色之身	Shengnian 省念
put down 放下着	Shengguang 神光
Putong era 普通	Shenhui 神會
Qingfeng (Pure Breeze) Pavilion 清風樓	Shenlong 神龍
Qingfeng 青峯	Shenxiu 神秀
Qinghuo 清豁 (保福清豁)	Shenzhao Benru 神照本如
Qingping Lingzun 清平令遵	Shigong Huizang 石鞏慧藏
Qingyuan Xingsi 清源行思	Shishuang 石霜
Qinshan 欽山 (欽山文邃)	Shishuang Chuyuan 石霜楚圓
Qixin lun 起信論	Shitou 石頭
Quan Dadao 泉大道	Shoushan Shengnian 首山省念
Quanqi Zhixian 灌溪志閑	Shouzhou Liangsui 壽州良遂
queen Māyā 摩耶聖后	Shushan 疏山 (疏山匡仁)
Rāhulata 羅睺羅多	Sihui 四會
response (in a) thought-moment 一念相應	Śikhin Buddha 尸棄佛
Śakra Indra 帝釋 (帝釋天, 釋提桓因)	Silla 新羅
Śākya 釋迦	Simha 師子尊者
Śākyamuni Buddha 釋迦牟尼佛	single thing 一物
samādhi of calm extinction 寂滅定	Śītavana 屍多林 (屍陀林)
samādhi of the formless 無相三昧	sitting in meditation 坐禪
samādhi of total extinction 滅盡三昧	six pāramitās 六度萬行
śamatha 奢摩他 (止)	six periods 六時禮佛
Sambhogakāya 報身	six sense-data 六塵
samsara 生死, 輪迴	six sense-faculties 六根
Śaṅavāsu 商那和脩	six vijñānas 六識
Sanfeng 三峰	sixteen bodhisattvas 十六開士
Sangha 僧, 僧伽	skandha 蘊
Sanghanadī 僧伽難提	<i>Song of Floating Bubbles</i> 浮漚歌
śarīra 舍利	<i>Song of Realizing the Origin</i> 了元謬
śāstras 論	sound 聲
seed 種	sound and matter 聲色
self-pride 我慢	sound of the Dharma 法音
Sengcan 僧粲	spirit 精
Senghui 僧會	śrāmaṇa 沙門
Sengqie 僧伽	śrāmaṇera 沙彌
Sengzhao 僧肇	śrāvakas 聲聞
Senior De 德上座	substance 體
sensation 妙觸	subtle sensation 妙觸
sense-data 塵	sudden enlightenment 頓悟
sentient 有情	Sumeru 須彌
Seven female sages of West India 西天七賢女	Superintendent Cai 蔡提領
Shaolin Monastery 小林寺	superior capacity 上根
	Supreme Vehicle 最上乘

- Supreme Vehicle Chan 最上乘禪
 take full responsibility 保任
 Tathāgata 如來
 Tathagata Chan 如來禪
 Tathagata's Great Dharma 如來大法
 Tathagata's pristine Chan 如來清淨禪
Ten Hymns in Praise of Mahāyāna
 大乘讚頌十首
 Tengteng 騰騰
 thought-moment 一念
 three catties of hemp 麻三斤
 three jewels 三寶
 three karmic consequences 三業 (三時業,
 三報業)
 three realms 三界
 three thousand (rules of) deportment
 三千威儀
 Thusness 真如
 Tianhuang 天皇 (天皇道悟)
 Tianjin Bridge 天津橋
 Tiantai Deshao 天台德韶
 Tīṣka 提加國
 Tongguang era 同光
 Touzi 投子 (投子大同)
 Trāyastriṃśat heaven 忉利天
 Treasury 藏
 Treasury of the Dharma 法藏
 Treasury of the Eye of the Correct
 Dharma 正法眼藏
 Treṭīka Daer 大耳三藏
 Tripitaka 大藏經
 true principle 真理
 true reality 真實
 true thusness 真如
 True Vehicle 真乘
 un-conditioned 無爲
 Upagupta 優波鞠多
 Upāli 波離 (優婆離)
uṣṇīṣa 頂
 Vairocana Buddha 盧舍那 (毘盧舍那)
 Vaiśāli 毗舍離國
vaiśya 毗舍羅
 Varanasi 波羅奈國
 Vasubandhu 波須般頭
 Vasumitra 波須密
 vessel of the Dharma 法器
 vijñāna 識
 Vimalakīrti 維摩
Vimalakīrti Sūtra 維摩經
 Vipaśyin Buddha 毘婆尸佛
 Viśvabhū Buddha 毘舍浮佛
 Vyūha kalpa 莊嚴劫
 Wall-contemplating Brahmin 壁觀波羅門
 Wang Xiang 王祥
 Way 道
 Wei 魏
Weizengyou jing 未曾有經
 Wenshu (Monastery) 文殊(寺)
 Wensui 文邃 (欽山文邃)
 Wenyi Fayan 文益法眼
 wild fox spirit 野狐精
 wild spirits 野神
 wisdom of no outflows 無漏智
 worship the Buddha for six periods
 六時禮佛
 Wujun Shifan (Qingshan Fojian) 無準師範
 (徑山佛鑑)
 Wukong 悟空
 Wuzhu 無住
 Wuzu Fayan 五祖法演
 Xiangyan 香嚴
 Xiangyan Zhixian 香嚴智閑
 Xiao Ang 蕭昂
 Xiaoyu 小玉
 Xie Jian 薛簡
 Xingshan Weikuan 興善惟寬
 Xishan Liang 西山亮
 Xuansha Shibeī 玄沙師備
 Xuefeng Yicun 雪峯義存
 Yangqi Fanghui 楊岐方會
 Yangshan Huiji 仰山慧寂
 Yanguan Qian 鹽官齊安
 Yantou 巖頭
 Yanyang 嚴陽
 Yaoshan Weiyān 藥山惟儼
 yellow flowers 黃花

Yexian Guisheng 葉縣歸省

Yi-Luo 伊洛

Yijing 易經

Ying'an (Tiandong) Tanhua 應菴曇華

(天童曇華)

Yongjia Xuanjue 永嘉玄覺

Yuanwu Keqin 圓悟剋勤

Yueshan Shinai 越山師孺

Yuezhi 月氏國

Yuezhou 越州

Yunju Daoying 雲居道膺

Yunmen Wenyan 雲門文偃

Yunyan Tansheng 雲崑曇晟

Zhang Zhuo, Minister 張拙相公

Zhaozhou Congshen 趙州從諗

Zhitong 智通

Zhiwei 智威

Zhiyi 智顛

Zhiyuan era 至元

Zhuangzi 莊子

Zhuyu 茱萸

Zifang 子方

Zongchi 惣持

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| Author |

Baegun Gyeonghan (1298~1374)

Master Baegun Gyeonghan is one of the most renowned Buddhist monks of the late Goryeo period along with Master Taego Bou and Master Naong who are his contemporaries. Master Gyeonghan, whose later Dharma name is Baegun, was born in 1298 in Jeongeup in Jeolla province. He went to China in 1351 to study with Master Shiwu, the transmission holder of the Linji School of Chan Buddhism. He conducted a Dharma exchange with Master Shiwu using hwadus of Master Zhaozhou and the Sixth Patriarch and received transmission in 1352. Master Baegun returned to Korea and taught Seon practice serving as the abbot of Singwang-sa and Hongseong-sa Temples. His teachings are preserved in *Recorded Sayings of Baegun*, as well as *Essential Passages Pointing Directly to the Mind*.

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