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CH'AN AND ZEN TEACHING

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CH'AN AND ZEN TEACHING

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*To the memory of my late Master,
the Venerable Hsu Yun, the right Dharma eye
of this generation, who passed away on 13 October 1959
on Yun Ch'u mountain, Kiangsi, China, in his
120th year at the Dharma age of 101*

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Preface

*We take refuge in the Buddha,
We take refuge in the Dharma,
We take refuge in the Saṅgha,
We take refuge in the Triple Gem within ourselves.*

WE take pleasure in presenting in this Series Two the Forty Transmission Gāthās and the Five Ch'an Sects of China. Our previous presentation, Series One, gave an outline of the Doctrine of the Mind as practised in China with the techniques devised by the ancient masters when giving instruction to adherents of this Dharma door to instantaneous enlightenment.

As the Buddha said in the Diamond Sūtra, he did not have any fixed Dharma to teach, for his doctrine consisted solely in wiping out all thoughts which stirred the mind so that the latter could be still and that the wisdom, inherent in every man, could manifest itself and perceive the self-nature for attainment of Buddhahood. However, since men were of different aptitudes to absorb the truth, He was compelled to teach Hīnayāna to those who were capable of digesting only the incomplete truth and Mahāyāna to disciples who were ready for the final teaching. This is what we call the expedient method of the teaching school by means of sūtras or discourses. It was, however, impossible to reveal the absolute reality by means of words and speeches for in spite of His revelation of the mind in the sūtras, His disciples did not understand it. Finally the World Honoured One picked up a flower and showed it to His disciples to probe their abilities to comprehend the ultimate aim of His teaching. Only Mahākāśyapa understood it and acknowledged it with a broad smile. Thereupon, the Buddha declared to him: 'I have the treasury of the right Dharma eye, Nirvāṇa's wonderful mind and the immaterial reality which I now transmit to you.' This was the beginning of the Ch'an lineage of twenty-eight Indian and five Chinese Patriarchs,¹ and if we add the seven Buddhas of antiquity who preceded them, the total number of known Buddhas and Patriarchs of the sect was forty,

1. If Bodhidharma is counted as the first Chinese Patriarch, there are twenty-seven Indian and six Chinese Patriarchs.

hence our presentation of the Forty Transmission Gāthās in Part I of this book.

THE TEACHING SCHOOL

What is known as the teaching school is instruction by means of sermons delivered by the Buddha to enlighten His disciples. As said above, it is very difficult to reveal the absolute truth to men of different aptitudes and the World Honoured One was obliged to teach a simple method to beginners, urging them to disengage themselves from attachments to whatever they saw around them while reserving an advanced teaching to those who already realized the non-existence of the phenomenal world. For this reason, His teaching was divided into Hīnayāna or 'half word', that is incomplete truth, and Mahāyāna or 'whole word', that is complete truth. For instance, when a man clung to his ego, or soul, that is ātman in Sanskrit, and its enjoyment of worldly pleasures, the Buddha revealed the non-existence of ego or anātman to wipe out his conception of ego. Unfortunately, adherents of Hīnayāna grasp this word anātman in their argument to silence those clinging to ego, ātman or soul, and interminable discussions have been going on in the West since the introduction there of the term anātman. If we examine both words closely, we come to the conclusion that ātman means the 'existing ego' and anātman, the 'non-existent ego'; in other words the two extremes 'is' and 'is not' of a dualism which has no independent nature of its own.

For this reason, in His Mahāyāna teaching, the Buddha taught His disciples to release their hold of not only 'is' but of 'is not', that is of both ātman and anātman, in order not to be held in bondage by either of them. He said in the Diamond Sūtra: 'Even the Dharma should be cast aside, how much more so the Not-Dharma?' Thus we come to this:

- (1) The worldly man grasps ātman, or ego, or soul,
- (2) The Hīnayāna man grasps anātman, or non-existent ego, and
- (3) The Mahāyāna man grasps neither ātman nor anātman.

After the Buddha's Nirvāṇa, His disciples scattered to spread the Dharma. Since there was no fixed Dharma to teach, and since the doctrine consisted solely in stripping every deluded man of his feelings and passions, they had to use everything at hand, including old customs, rites and beliefs prevailing in other places to enlighten those living there. In India, Brahmanic customs, rites, symbols, idioms, etc., were borrowed to teach and convert people to Buddhism. In Tibetan Lamaism, we find traces of the primitive Bön, a pre-Buddhist religion of Tibet. In China, where Taoism and Confucianism were already predominant, many Taoist and

Confucian idioms were borrowed to explain the Dharma to the Chinese. Therefore, it is misleading to identify Buddhism with any foreign religion. The Tibetan image of the Buddha embraced by a divine mother, which seems crude and shocking to most outsiders, symbolizes the integration of a pair of extremes, the male, or positive, and the female, or negative, aspects of all contraries in Saṃsāra, for the realization of the undivided whole on the plane of absolute reality. However, this way of representing the sameness of dualisms, although fundamentally genuine, did not appeal to the more refined Chinese scholars who interpreted the absolute, from all relativities, in their own way as described in our presentation of Ch'an texts.

THE BUDDHIST TERMINOLOGY

The Buddhist vocabulary is extensive and all terms which were coined either by the Buddha or His enlightened disciples, correspond very well with various stages of spiritual awakening. It is a matter for regret that only a very limited number of these terms has been translated into Western languages, and new Western equivalents should be produced to cope with this wide variety of Buddhist idiom if the serious study and translation of the Tripiṭaka are to be undertaken by Western scholars. The proneness of some modern translators to standardize Buddhist terms in English should not be encouraged for this work can be undertaken only by those who really understand Sanskrit and Chinese idioms.

In spite of the extensiveness of Buddhist terminology, it is impossible to describe the inconceivable and inexpressible reality in words, and Ch'an masters when revealing the absolute to their disciples, devised what upāsaka P'ang Yun called the language of the uncreate. There is no Chinese dictionary of these Ch'an idioms coined by the ancients, and only students who have made real progress in their Ch'an training can understand the meaning of each term. However, these Ch'an terms still fail to express the true reality, for as soon as it is expressed in our conditioned language, it will have only the 'second rate' meaning, as the masters put it. For this reason, Yun Men said to his disciples: 'The virtuous ancients who passed their lives to enlighten others, were compelled to use appropriate words and sentences to show them the way only. If you know that the real thing has been purposely put aside, you can use a little effort to discover it. Surely this is something that is closely associated with your own Self.' When Kuei Shan urged Tung Shan to call on Yun Yen, he said to him: 'If you can look at bending grass to find out the direction of

the wind, you will treasure his teaching.' Pai Chang said: 'If sūtras were interpreted literally according to the written word, a great injustice would be done indeed to all Buddhas of the past, present and future. Nevertheless, he who strays from a single word of the sūtras, speaks the language of the demon.'

Although there is a wide range of idioms, they were used by the Buddhas and masters at appropriate moments to enlighten men of different abilities. As men were prone to grasp names and terms instead of looking into their real meaning, the Buddha was compelled to use different idioms to ¹wipe out their clings in spite of the fact that the new terms had the ²same meaning as those previously used, His aim being to disentangle men from empty words so that they could perceive beyond them. Examples of grabbing at names and terms are abundant in the Ch'an texts presented in this book. Therefore the terms found in our Series, and in fact in all sūtras and śāstras, such as Tao, truth, reality, true reality, self, true self, true man of no fixed position, self-nature, Buddha-nature, etc., have the same meaning and should be interpreted as the absolute and the inexpressible. The Mahāparinirvāṇa Sūtra says: 'You should abandon the half word (teaching) and correctly interpret the whole word (teaching).' By 'half word' is meant the incomplete and temporary teaching, or the imperfect Hīnayāna, and by 'whole word', the complete and final teaching, or the perfect Mahāyāna. In the temporary teaching, words used have their relative sense whereas in the final teaching, all words have their absolute significance. For instance, the Hīnayāna word 'self' or ego, i.e. soul as it is called in the West, has a relative sense as contrasted with 'other', both being only an empty dualism, whereas the Mahāyāna word 'Self' is used in the absolute sense. The four transcendental realities expounded by the Buddha in the Mahāparinirvāṇa Sūtra shortly before He passed away: 'Eternity, Bliss, Self and Purity' have only their absolute meaning.

If sūtras are correctly interpreted, a great deal of confusion and unnecessary and wasteful discussion will be avoided and the whole teaching of the Buddha, from the beginning to the end, will be clear to the reader who will be able to gather up the thread and will realize the difficulty the World Honoured One encountered when converting deluded men, His great patience when dealing with stubborn disciples, His reluctance to reveal first the relative truth and then the absolute reality and His boundless compassion for all living beings whom He vowed to lead out of the ocean of suffering. If the time wasted on the present arbitrary division of this unexcelled teaching into hostile schools

contradicting one another is devoted to a serious study of the whole Buddhist Canon (Tripiṭaka) with a view to resuming the thread that links all its parts, the Buddha Dharma which now seems to be in decline, will be revived and will flourish for the benefit of all mankind. Fortunately, the Ch'an Dharma provides an admirable medium to resolve all difficulties confronting the other schools, for it deals exclusively with personal experience of the truth, the unfolding of which is in perfect accord with all stages of realization as described by the Buddha's teaching in the Tripiṭaka.

THE CH'AN DHARMA

Before dealing with this subject, it is necessary to know that Ch'an is but mind and that Ch'an Dharma is Mind Dharma, or doctrine of the mind. It consists solely in realizing the self-mind, and when the mind is known, the self-nature will be perceived and enlightenment will be attained. The first question is, therefore, the realization of mind and in our first book, *Ch'an and Zen Teaching*, Series One, we have presented Master Hsu Yun's lectures which explain it in detail. That our mind is constantly disturbed by our thinking is well known, and in order to keep it quiet, it is necessary that we put an end to the flow of thoughts. This is the most difficult step, since for aeons we have contracted the bad habit of thinking which cannot now be stopped at one stroke. We 'live' because we think, and if we cease thinking, we will escape from this life in Saṃsāra. Therefore, thoughts create all illusions and beget life, and since life leads to death, we are just drifting in the ocean of birth and death with no end in sight. To get out of it, the first thing is to arrest all thoughts so that the mind can return to its still condition, before we can speak of awakening. Some people take only a week or so to achieve the stoppage of thinking whereas others pass long years before they can do so.

In olden times, when the ancients rose to work at sunrise and rested at sunset, life was very simple and did not involve the complexities from which we suffer today. Their needs were easily met and since they had few desires, their minds were in their still condition. For this reason, just a few words spoken by an enlightened master were sufficient to awaken a disciple. When the Second Patriarch asked Bodhidharma to quiet his mind which was not at ease, the latter said: 'Show me your mind so that I can calm it for you.' The Chinese pupil replied: 'I cannot find my mind,' and the Indian master declared: 'So have I calmed it.' Thereupon, the Second Patriarch realized the non-existence of mind and was instantly

enlightened. All this happened in a couple of minutes and was too easy to be believed.

THE PREREQUISITE OF CH'AN TRAINING

All devices used in the practice of Buddhism such as worship, prostration, circumambulation, music, chant, repetition of Buddha's name, recitation of sūtras, manual signs (mudrā), mantras, controlled breathing, visualization, meditation, kung ans, hua t'ou, etc., have only one aim: the stoppage of all thinking for the realization of mind. Each school has its own way of meditation to control the wandering mind. As for the Ch'an Sect, Master Hsu Yun rightly said in one of his lectures presented in our Series One, the realization of mind leading to the perception of self-nature and attainment of Buddhahood has nothing to do with sitting in meditation or not sitting in meditation. Its method consists in putting an end to all thinking so that the mind can be calmed and the self-nature can be perceived. However, sitting in meditation is regarded as the orthodox way of controlling both body and mind in Ch'an practice. It is usually very difficult to arrest the flow of thoughts at the beginning of the practice for as soon as one succeeds in wiping out a thought, a new one will rise to take its place and the more one attempts to stop them, the more one will be assailed by them from all sides. The practiser should have, therefore, great patience in handling them. The moment in which he experiences the first difficulty in dealing with increasing thoughts gives him a clear indication that his efforts to control them are taking effect, for without his practice, he would continue to give way to them without being aware of it. His dogged determination to control his thoughts will soon pay a dividend for whatever difficulty he may have at the start, will be of short duration and will crumble when opposed by his strong will to win the battle.

Books have been written on meditation and busy practisers who have not enough time to devote to long meditations, should manage to practise the control of thoughts at least once or twice a day, while walking, standing, sitting or reclining. Besides the orthodox way of sitting cross-legged in meditation, the best moment is that preceding one's sleep when one is already in bed. Without being bothered by the correct position of one's body, one can close one's eyes to watch effectively the rise of a thought and pick it up with the keenness of a cat ready to pounce on a mouse. As soon as one seizes it, one should closely examine where it arises and where it ends, and even before one realizes that it has neither

head nor tail, it has already vanished like an illusion or a bubble. After 'catching' two or three more thoughts in this manner, they will become so rare that the mind will automatically be calmed and one will fall into a deep sleep. If this practice is continued for several successive nights, it will ensure a rapid stoppage of the flow of thoughts, followed by a sound sleep free from dreams, a good sign that the mind is in its still condition. This method of nailing each rising thought was taught by Master Han Shan of the sixteenth century, and we strongly urge readers to try it while lying in bed before sleeping. It requires only fifteen to twenty minutes each night and can be practised every night without hindrance. Thus, little by little, one will be able to put an end to ever-flowing thoughts at will wherever one may happen to be. This is also the surest way to cure sleeplessness and to enjoy a real rest after long office hours. Obviously everything calculated to excite the sense-organs, such as unhealthy food, intoxicating liquors, salacious literature, bad habits, questionable amusements, etc., should be given up to ensure a good state of mind.

DISCIPLINE AND MORALITY

A well-disciplined mind is of paramount importance for successful self-cultivation, for if it is allowed to wander outside in pursuit of externals, it can never be brought under control. The reading and correct interpretation of sūtras, especially the Diamond Sūtra and the Altar Sūtra of the Sixth Patriarch, and of Ch'an texts will enable a serious practiser to forsake many of the attachments which he may treasure, for when he understands the impermanent and illusory nature of the phenomenal world, he will turn his attention to the true reality which he can carry away at the end of his transmigration. Discipline must be very strict if one is to realize the Self for the slightest deviation from it will make all the difference between suffering and bliss, between delusion and enlightenment and between impermanence and eternity.

It is very regrettable that some modern commentators who do not understand the Ch'an discipline, have advanced the absurd theory that sūtras, śāstras, discipline and morality can be dispensed with in the quest of truth. Nothing is more misleading and harmful than such unwarranted talk if it is based solely on the premise that the absolute does not admit dualisms and that discipline and indiscipline as well as morality and immorality, being pairs of opposites, have no room in it. But are we already so completely enlightened that we no longer require further

spiritual training? If we are not, we still have to wipe out our delusion before we can speak of the absolute, and such talk makes no sense and can only confuse beginners. Yung Chia said in his Song of Enlightenment: 'If you want to avoid the hell-producing-(avīci)-karma, do not vilify the Tathāgata's Wheel of the Law.'

It is true that when a disciple undergoes his Ch'an training, his enlightened master usually forbids him to read sūtras so that his attention will not be divided and that he can achieve singleness of mind for the perception of self-nature and attainment of enlightenment. However, as soon as a pupil is enlightened, he immediately reads the whole Tripiṭaka before embarking upon his Bodhisattva work of spreading the Dharma. We can easily imagine the awkwardness of a master who knows nothing about the Buddha's teaching in the sūtras and who wishes to teach it to others. It is also true that Hui Neng was illiterate but he did not fail correctly to interpret a passage quoted from a sūtra by his disciples. But how many illiterate masters are there in the Ch'an lineage? Can we claim that we have achieved the Sixth Patriarch's attainment, if we now pretend that we can throw away all sūtras and śāstras? Even Hui Neng urged his disciples to recite the Diamond Sūtra.

As to morality, it is based on universal and uncaused compassion, and without practising morality, we will never have a chance of hearing the right Dharma expounded by the Buddha. The Diamond Sūtra says: 'Subhūti, do not speak like that. In the last 500 year period after the final passing of the Tathāgata, there will be those who observe the "rules of morality" and perform good actions which will result in blessing. These people will be able to develop faith in these sentences which they will consider as embodying the Truth. You should know that they will not have planted good roots in just one, two, three, four or five Buddha lands. They will have planted them in countless thousands and tens of thousands of Buddha lands. Upon hearing these sentences, there will arise in them a single thought of pure faith. Subhūti, the Tathāgata knows and sees all; these living beings will thus acquire immeasurable merits. Why? Because they will have wiped out false notions of an ego, a personality, a being, a life, of Dharma and of Not-Dharma.' Since a good cause leads to good effects and since an evil cause leads to evil effects, he who turns his back on morality will be bound to be immoral even if he is unaware of being so, and cases of practisers backsliding in their self-cultivation are numerous and are listed in detail in the Śūraṅgama Sūtra. For this reason, Lin Chi (Rinzai) urged his disciples to interpret the Dharma correctly and not to allow themselves to be deceived by others.

A practiser of Ch'an should know, at the start of his training, if he really possesses compassion in his own nature. This is the most important question a serious student should ask himself, for without compassion, his will be vain practice. We know that, according to the Buddha and enlightened masters, every man has immanent in him a self-nature which is perfect and of which four characteristics are called the four immeasurables, kindness, compassion, joy and renunciation. Therefore, before we can honestly concede that the teaching is correct we should uncover this compassion inherent in us, and nothing is better than a careful investigation into it in our meditation, for whatever the sūtras say about it is just the meaning of a written word and has never been experienced by us personally. It will suffice to devote a meditation to discover this compassion and we should concentrate on it to the exclusion of all other thoughts, and try to find out if there is in fact an iota of it in ourselves. We should wipe out all human feeling and first concentrate on those whom we dislike the most. We should ask ourselves why these people delight in harming others and we will conclude that since we are also selfish ourselves, we have no right to blame them for like us, they also are deluded, the only difference being perhaps that our ignorance is not as great as theirs. If they are given favourable surroundings and a chance to hear the Dharma, they will certainly change their habits and may be even better than ourselves. Finally we will find that we are the only party deserving all the blame for our selfishness whereas they are just illusory men whom we disliked before and who exist only because of our own ignorance. Thus instead of finding fault with others, we will feel sorry for ourselves and will shed tears for not understanding the Buddha's teaching. Hui Neng said: 'Learned friends, your self-nature is great because it can contain all things. As all things are contained in it, if all good men and all bad men are viewed with neither like nor dislike, also without being contaminated by them, the mind which is like space, is called great mind.' This is the universal mind which we will never achieve if we turn our back on discipline and morality.

THE CH'AN TECHNIQUES

Only after the mind has been brought under control can Ch'an training be undergone. The purification of the mind is to rouse men's dormant potentiality which no amount of teaching can reach because of the ineffectiveness of conditioned human language and which, when vitalized to the full, will be able to absorb the absolute truth. For this

reason, adherents of the Ch'an Sect are able to attain enlightenment even in a lifetime whereas followers of the teaching school take many transmigrations to achieve the same result.

(1) *The Direct Pointing at the Mind in the Forty Transmission Gāthās.*

In ancient times, men lived a simple life and were not as ambitious as we are today. Consequently, their minds were always at ease and just a few words would suffice to awake their inner potentialities which could easily absorb the truth.

The Forty Gāthās in this Series give us an idea of how the Dharma was taught, understood and transmitted. The ancients used very few technical terms to cause their disciples' awakening. They just pointed at the mind and the students immediately understood the ultimate aim without, like us, giving rise to discriminations and discernings, their faith in the teaching being also boundless. It was, therefore, not difficult for a teacher to wipe out his pupil's attachment not only to the phenomenal world seen around him but also to the latter's last and subtle views of ego and things (dharma) which were still concealed and not easily detectable. Even the most treasured terms: Buddha, Dharma and Saṅgha, could be easily eradicated so that the student could perceive his undivided whole which would not be split again into subject and object, the cause of separateness which begets all the illusions and complications of life in Saṁsāra.

When we say that we worship the Buddha, practise the Dharma and revere the Saṅgha, we are already wrong because we inadvertently divide our perfect self-nature into the subject who worships, practises and reveres, and the objects, the Buddha worshipped, the Dharma practised and the Saṅgha revered, and because we already have inherent in ourselves our self-natured Buddha, Dharma and Saṅgha, the Triple Gem of our Self.

The word 'Dharma' has two meanings: (1) the truth, law or doctrine, and (2) a thing, all things, any thing great or small, visible or invisible, real or unreal, concrete things or abstract ideas. If we realize the sameness of the noumenal and the phenomenal, that is the oneness of all, this 'Dharma' is but an integral part of our perfect self-nature. On the other hand, if we regard it as something existing independently of our self-nature, it will be 'dharma' or a thing, that is a foreign matter, and we will thus divide our Self into subject and object at the same time. For this reason, Śākyamuni Buddha said in His gāthā when transmitting the Dharma to Mahākāśyapa:

*The Dharma's fundamental Dharma has no Dharma;
The Dharma of No-Dharma is Dharma too.
Now that the Dharma of No-Dharma is transmitted,
Has there ever been a Dharma?*

Thus all traces of Dharma are eradicated to reveal the absolute which is neither Dharma nor Not-Dharma, that is beyond all dualisms. The gradual wiping out of all coarse and subtle views as taught by the World Honoured One is dealt with in Master Han Shan's 'The Diamond Cutter of Doubts' which we have presented in our first book of the present series of Ch'an and Zen teaching.

Each of the forty gāthās was chanted, when the Mind Dharma was transmitted to a successor, successively by the Seven Buddhas of Antiquity and the twenty-eight Indian and five Chinese Patriarchs of the Ch'an lineage. The Dharma taught by them was very simple for it directly pointed at the mind of the disciple who had no difficulty in realizing it. This is due to the simplicity of mind and of its surrounding, and nothing was heard about what later were known as kung ans and hua t'ous.

(2) *The Kung An technique of the Five Ch'an Sects of China.*

After the Sixth Patriarch, whose Dharma successors numbered forty-three, the Ch'an Sect spread out into two main branches headed respectively by Huai Jang of Nan Yo mountain and Hsing Szu of Ch'ing Yuan mountain.

Huai Jang's successor was the great Ma Tsu who transmitted the Dharma to Pai Chang whose disciples were Kuei Shan and Huang Po. Kuei Shan and his disciple Yang Shan founded the Kuei Yang Sect (Ikkyo Zen) and Huang Po was succeeded by Lin Chi, the founder of the Lin Chi Sect (Rinzai Zen).

Hsing Szu transmitted the Dharma to Shih T'ou whose successors Yo Shan and Tao Wu handed it down to Yun Yen and Lung T'an respectively. Yun Yen was succeeded by Tung Shan who, with his disciple Ts'ao Shan, founded the Ts'ao Tung Sect (Soto Zen). Lung T'an transmitted the Dharma to Te Shan who was succeeded by Hsueh Feng. The latter handed it down to Yun Men who founded the Yun Men Sect (Ummon Zen), and to Hsuan Sha. The latter transmitted it to Lo Han, whose successor Wen I founded the Fa Yen Sect (Hogen Zen).

After the Sixth Patriarch when simple words and discourses became less effective to reveal the mind, the kung an technique was devised as a substitute for them. Literally, kung an means: official document, dossier,

case-record, public laws and regulations enforced to maintain law and order, which no private individual can break. Likewise, all words, sentences, shouts, roars of laughter, gesticulations and blows which are full of meaning and are used to point directly at the mind, are infallible and are also called kung ans.

This technique was developed by Ma Tsu into what is now known as his method of ta chi and ta yung, or great potentiality and great function respectively. By great potentiality is meant the rousing of the dormant potentiality inherent in every man with a view to its becoming vitalized to the full, ready to absorb the teaching; and by great function is meant the appropriate use of kung ans at the first favourable opportunity to cause the fully developed potentiality to unite with the truth. In addition, this technique was also devised to include what is known as chao and yung which respectively mean the application of the master's wisdom to shine upon, or to probe the student's developed potentiality and the performance of his enlightening function to cause the latter's awakening.

Although the Five Sects had the same aim, that is the realization of mind for the perception of self-nature and attainment of enlightenment, each sect developed its own technique of teaching, the Kuei Yang laying emphasis on body and function; the Lin Chi on shouts, shining wisdom and saving function, and its three Profound Doors each with three Vital Stages or States; the Ts'ao Tung, on the Five Positions of Prince and Minister; the Yun Men on its cakes, its one word answer, its Three Gates and its seemingly offensive words to wipe out its followers' discriminations; and the Fa Yen Sect on the doctrine that the three worlds are but one mind and all things but consciousness. We have added detailed explanatory notes to all the Five Ch'an Sects and readers will have no difficulty in understanding the method used by each of them.

It is interesting to know how the dormant potentiality inherent in every man can be roused and vitalized to the full for its union with the absolute. This is achieved after all thoughts, whether good or evil, have been stopped so as to realize singleness of mind. When the mind is reduced to impotency, it ceases to function and its condition is compared in the Ch'an texts to that of a withered log, an unconscious skull, a wooden horse, a stone girl and an incense-burner in a deserted temple. Since the mind is only an illusory aspect of the self-nature in bondage, this aspect is now on the wane and is on the point of vanishing completely to return to its bright essence. At this very moment, any of the kung ans, or any insignificant occurrence such as the sight of one's reflection seen in a stream or the sound of a broken tile hitting a bamboo, will be

perceived, not by the disappearing mind, but by one's self-nature which can now function normally. This is the cause of one's instantaneous enlightenment.

Readers have heard of the kung an 'Wu' (or 'No') which has nothing particular or extraordinary in itself, for it works as does any other kung an. A monk asked Chao Chou: 'Does a dog possess the Buddha-nature?' and the enlightened master replied: 'Wu' (or 'No' in English). Upon hearing this wu, any Ch'an monk would ask himself: 'The Buddha said that all animals possessed the Buddha-nature; why did Master Chao Chou who was enlightened, say a dog did not have it?' This question will last as long as he does not find a satisfactory answer to it, and day and night, he will ponder over it without interruption, forgetting all about his other common acts of daily life. By uniquely concentrating on this 'Wu', without loosening his grip of it, he will finally achieve singleness of mind without being aware of it. The mind, thus stripped of all its activities, will be reduced to impotency and will vanish sooner or later, leaving its place to the self-nature which will be able to resume its normal function. When the latter comes into contact with anything external, it will perform its function of perceiving it and will resume its essential condition which we call enlightenment.

(3) *The Hua T'ou technique*

When the human mind was later more enmeshed by new illusions created by the advance of material civilization, its condition hardened and it became unfit for spiritual awakening. The ancient masters were, therefore, compelled to devise the hua t'ou technique which could lead to the same result as kung ans.

Hua t'ou means 'word's head', the head of a word, or ante-word, and 'word' here is a mental word or thought which stirs the mind. Thus hua t'ou is the mind before it is stirred by a thought, or the mind in its still condition. This technique consists in 'closing' all the six sense-organs so as not to allow them to be in contact with sense-data by concentration on the mind itself, or by 'turning inwards the light to shine upon the Self' as the masters put it. This concentration itself is wrong but is used as a deterrent to stop everflowing thoughts. As time goes on, this concentration will, like a kung an, freeze the mind and isolate it from all externals resulting in the achievement of singleness of mind. The practiser is engulfed in the hua t'ou, thus forming an homogeneous block which no externals can penetrate. He will be free from all worldly desires and will no longer feel the heat of summer and the cold of winter. Some practisers

can even give up the habit of sleeping at night and their 'ribs will no longer touch the mats of their beds' as related in the Ch'an texts. They will walk in the crowded market place without feeling the presence of a single person, will take their meals without the feeling of swallowing a grain of rice and will wear their robes without the sense of their bodies being touched by the nap of their garments.

As said above, this death of the mind leads to the resurrection of the self-nature which will be able to function without further hindrance. When the latter comes in contact with sound or form, it will perform its non-discriminating function of hearing or seeing. This final result is identical with that of the kung ans.

The hua t'ou technique is explained in detail in our Series One and readers will find in it all what they want to know about this mode of Ch'an training.

AWAKENING

Awakening is called wu in Chinese and satori in Japanese. According to the ancients, there are eighteen major wus and a countless number of minor ones before perfect enlightenment. This does not mean that it will necessarily take a very long time to achieve all the major and minor wus, for it depends on many causes, among which are the sharpness or dullness of the developed potentiality and the keenness or sluggishness of the practiser in his training. In the former case, final enlightenment can be attained in a finger-snap, as with Hui Neng who was completely enlightened upon hearing a sentence quoted by the Fifth Patriarch from the Diamond Sūtra.

We should not confound awakening with the state experienced when 'entering the stream' in which the practiser who has achieved only disentanglement from externals, simply feels that his body is light as the air and that he and his surroundings are only a still mass of brightness. He will have to take a step forward to reach the stage of the 'resurgence of the real', the third of the Five Positions of the Ts'ao Tung Sect (Soto Zen).

THE CH'AN ILLNESS

In our Ch'an training, we should know how to cure Ch'an sickness if by chance we contract it. To give an idea of this harmless disease, we relate the experiences of Masters Fa Kuang and Han Shan of the sixteenth

century. Han Shan noticed that Fa Kuang was humming, talking and gesticulating all the time and asked him what all this meant in spite of the latter's thorough understanding of the Buddha Dharma and excellent power of speech. Fa Kuang said that when he achieved his first awakening, words and sentences came to him in endless succession day and night and could not be stopped. He added that this illness could be cured when it began but he had not been able at the time to see through these illusions because he did not have a learned master to beat him sufficiently hard to make him fall into a deep sleep and so get rid of this abnormal state. Later, Han Shan caught the same disease when he was asked to write a poem for a viceroy. As he did not remember a single Chinese character, he opened at random a book of poems and as he began to think, words and sentences came to him so rapidly that they could not be stopped. Imperceptibly all the literary prose, poems and poesies that he had read before appeared in front of him and crowded and filled the air; they could not be expressed even, as he said, if his body had been nothing but open mouths. Remembering Fa Kuang's story he thought of sleeping to rid himself of this unpleasant experience. Finally, he sat in meditation and succeeded in sleeping for five consecutive days and nights, after which his Ch'an illness vanished completely.

In fact the Ch'an illness begins when at the start of the practice, while sitting in meditation, a practiser notices that his neck and arms move strangely up and down and back and forth, shaking his body. At the same time, he may, from time to time, involuntarily recite words and sentences or whole literary compositions which he has or has not seen before. In the case of those he never saw before, this is a momentary resumption of his link with experiences in a former transmigration. This sickness is a violent reaction to the forceful control of mind compelling it to return to its still condition. At present in the West there is no enlightened master to give the disciple a beating severe enough to cause him to fall into a deep sleep. If therefore the practiser cannot follow Han Shan's example, he should take a sedative to ensure a really sound sleep and so get rid of this disease which our modern doctors cannot diagnose.

All brackets are mine.

Hongkong, 15 October 1959.

UPĀSAKA LU K'UAN YÜ.

PART I

THE FORTY TRANSMISSION

GĀTHĀS

(From the Transmission of the Lamp—Ching Te Ch'uan Teng Lu)

I

The Seven Buddhas of Antiquity

(A) The Three Buddhas of the Glorious Aeon (Alamkarakakalpa)

I

Vipaśyin Buddha, the 998th of the Glorious Aeon

Gāthā chanted when transmitting the Dharma to Śikhin Buddha:

*The body is created out of nothing¹
A dream like product of illusion.²
Once illusory mind and thought were not,
So devoid of nature are both weal and woe.³*

When the mind exists, it creates objects or the phenomenal and when it ceases to exist, it destroys the phenomenal. When mind and objects vanish, the essence of self-nature returns to its immaterial state.

Avalokiteśvara Bodhisattva's method for attaining complete enlightenment is the most suitable for human beings. It consists in disentangling, first the faculty of hearing from its object, sound, and in turning inward the hearing to hear the self-nature, until both sense-organ and sense-data are completely wiped out, resulting in the meditator's incomplete awareness (subject) of relative voidness (object). Further meditation will cause this incomplete awareness to be disentangled from relative voidness and to become absolute and all embracing, merging into absolute voidness without further hindrance; hence a Bodhisattva's leap over both the mundane and supramundane in his complete enlightenment. (See Master Hsu Yun's 'Daily Lectures at Two Ch'an Weeks' in Series One.)

1. Before one's birth, the essence of self-nature is immaterial and has neither form nor shape; therefore, all bodily forms come from the void.

2. One is not even aware of the arising of a false thought which brings about the empirical combinations of all (primary and secondary) causes, resulting in one's birth in the phenomenal world. All this is like appearances seen in a dream.

3. Mind and cognition are fundamentally non-existent in an illusory man; consequently weal and woe are also non-existent.

Sikhin Buddha, the 999th of the Glorious Aeon

Gāthā chanted when transmitting the Dharma to Viśvabhū Buddha

*Good Dharmas arise and evil karmas too,
Yet both are but illusions.¹
The body is like foam, like wind the mind;
Illusion has no base and no reality.²*

The self-nature is absolute and has no place for illusions; it is still (body) and shining (function) in its nirvāṇic condition which is inconceivable.

The Sixth Patriarch said: 'There are good and bad roots, but the Buddha nature is neither good nor bad, and is called the non-dual nature. The five aggregates and eighteen realms of senses are dual as seen by the worldly man, but for the enlightened man who has a clear understanding of them, their nature is non-dual and the non-dual nature is Buddha nature.'

Viśvabhū Buddha, the 1000th of the Glorious Aeon

Gāthā chanted when transmitting the Dharma to Krakucchanda Buddha:

*When uncreated mind is tied to body,
It works with things and so exists through them.³
When objects disappear, so does the mind.⁴
Weal and woe arise and vanish like illusions.⁵*

1. Fundamentally, there is neither rise nor fall in the true nature, but a stirring thought will cause deviation from it. Therefore, both good Dharmas and evil karmas are nothing but illusion and falsehood, and have no place in the absolute which is free from all dualism.

2. The body is like foam and the mind like wind, both being non-existent, for illusion has neither basis nor real nature.

3. False sentience has no substance of its own but uses the combination of the four basic elements as its body. The mind, fundamentally un-born, is deluded by illusory externals; as it strays from the self-nature self-inflicted distress, worry and trouble become the cause of human misery.

4. The direct realization of the non-existence of externals wipes out the mind.

5. Thus, the self-nature, free from defilement, becomes independent and comfortable. Consequently, weal and woe, the two extremes, have no place in the self-nature which returns to its absolute condition.

Not only does mind exist because of illusory externals but also externals are created by mind; if the mind ceases to discriminate, everything will be in the absolute state.

Ch'an Master Yung Chia said in his Song of Enlightenment: 'Get at the root! Do not bother about twigs.' Therefore, seekers of the truth should get at the root, that is the mind, in order to realize self-nature and attain Buddahood.

(B) The Four Buddhas of the Virtuous Aeon (Bhadrakalpa)

4

Krakucchanda Buddha, the first of the Virtuous Aeon

Gāthā chanted when transmitting the Dharma to Kanakamuni Buddha:

To see the body as unreal is to see the Body of the Buddha.¹

To know the mind as an illusion is to know the Illusion of the Buddha.²

If a man sees clearly that mind and body are not real

How does he differ from the Buddha?³

The illusory mind and body seem to split into subject and object the indivisible self-nature which can reveal itself only after the realization that this very illusion has no nature of its own.

5

Kanakamuni Buddha, the second of the Virtuous Aeon

Gāthā chanted by Kanakamuni Buddha when transmitting the Dharma to Kāśyapa Buddha.

1. The physical body is an empirical combination of four basic elements and is subject to annihilation for it has no place of abode. That which does not abide anywhere is identical with the pure, clean and liberated body of the Buddha. (See 'Diamond Sūtra', Series One.)

2. The realization that mind is only an illusion proves that it has no existence of its own. Although Buddhas liberate living beings, they do not cling to the conception of Dharma, and this is their incomparable wu wei (transcendental) illusion.

3. If body and mind are truly realized as non-existent, the immaterial self-nature manifests in its infinite brightness. How then does one who can achieve this differ from all Buddhas?

*The real Buddha has a body that no one can perceive¹,
 There is no other Buddha for him who knows himself.²
 The sage who knows that woe is devoid of nature
 Lives at ease and fears not birth nor death.³*

One who realizes his nature is likened to a lion which scares away all other wild beasts, the reason being that an enlightened man can change his surroundings completely. This is why ancient masters could live in places infested with wild beasts and were not afraid of them. When the Thirty-First Patriarch Tao Hsin called on master Fa Yung of Niu T'ou mountain, both were surrounded by tigers. (See the story of Fa Yung, in the Transmission of the Lamp.)

During recent ordination ceremonies held at the monastery of the Sixth Patriarch, a tiger entered the compound. Armed guards sent by the provincial authorities to protect the assembly intended to shoot it but were stopped by Master Hsu Yun who approached and said a few words to the unwanted visitor. Thereupon, the tiger left the monastery to the astonishment of several hundred people who had assembled to receive the Bodhisattva-śīla.

The usual explanation is that when the mind has been stripped of all feelings of love and hate, it becomes still and sends out psychic waves of harmony which can tame wild beasts.

6

Kāśyapa Buddha, the third of the Virtuous Aeon

Gāthā chanted when transmitting the Dharma to Śākyamuni Buddha:

*Pure and clean is the nature of all living beings.⁴
 Since it never was created, it cannot be destroyed.⁵*

1. The Buddha is fundamentally immaterial and his body is imperceptible.
2. All living beings possess the nature of wisdom which is pure and clean and does not differ from that of all Buddhas. He who really perceives this nature, also knows that besides this wisdom nature, there is no other Buddha nature.
3. The outright cognizance of this wisdom nature in a flash of thought will wipe out all doubts about the true personality and will enable one to know that woe has no independent nature of its own. Therefore, one will remain indifferent to the rise and fall of phenomena and will be free from the fear of death.
4. The pure substance of self-nature is fundamentally immaterial; it is devoid of selfness and otherness, and is beyond names and phrases.
5. It is beyond birth and death.

Body and mind are born from an illusion.¹

In this changing shadow there is neither weal nor woe.²

The above teaching is for men of high potentialities and not for deluded and arrogant people who claim that morality can be dispensed with, for without morality, or good cause, they can never have the chance of hearing the Buddha Dharma or of interpreting it correctly for their own benefit

7

Śākyamuni Buddha, the fourth of the Virtuous Aeon

Gāthā chanted when transmitting the Dharma to the Patriarch Mahākāśyapa:

The Dharma's fundamental Dharma has no Dharma,³

The Dharma of No-Dharma is Dharma too.

Now that the Dharma of No-Dharma is transmitted,⁴

Has there ever been a Dharma?⁵

The transmission of Dharma from Buddha to Buddha is by the sealing of mind by mind. When one mind does not differ from another, even its purity is undiscoverable. Therefore, there is no real Dharma which is actually transmitted.

The Sixth Patriarch said to Hui Ming: 'Don't think of either good or evil; at this very instant, what is the Venerable Hui Ming's true face?' This means that the self-nature is absolute and does not contain anything, even that which is called Dharma.

1. Body and mind are like floating bubbles which suddenly rise and fall; they have no true nature of their own and are fundamentally created by illusion.

2. Illusion and transformation have no real existence, and within them, all the seeming, including blessedness and sinfulness, does not really exist.

3. Huang Po said: 'Dharma is mind.' Therefore, mind is the Dharma source of all Dharmas. That Dharma source is pure and clean, and does not contain even a thing called Dharma. However, one should not rely on the purity of mind to advocate the abolition of Dharma, for such a view is that of annihilation, absolute wisdom being free from the dual conception of creation and destruction. (See the Diamond Sūtra in Series One which says, 'He who develops the Annuttara-samyak-saṃbodhi mind does not advocate the annihilation of things.')

4. The Dharma of no Dharma is also a Dharma which I now transmit to you.

5. Now that I am transmitting to you that which is pure and clean, and is exclusive of all Dharmas (which are in the nirvāṇic or supramundane condition), have you really known a firm Dharma being handed down to you?

The Twenty-seven Indian Patriarchs

The First Indian Patriarch Mahākāśapa

Gāthā chanted when transmitting the Dharma to the Second Patriarch Ānanda:

*The fundamental Dharma of all Dharmas¹
Is beyond the Dharmas that are false and real.²
Why in the one Dharma should
There be Dharma and Not-Dharma?³*

The mind is immaterial and is fundamentally devoid of good and evil. It is the self-nature in its absolute condition.

The undivided self-nature can manifest itself only after all dualisms have been integrated into one undivided whole.

The Second Indian Patriarch Ānanda

Gāthā chanted when transmitting the Dharma to the Third Patriarch Śāṅkakavāsa:

*At first there was a Dharma to transmit,⁴
Transmitted it became that of No-Dharma.⁵*

1. The mind is the fundamental Dharma from which mundane and supramundane Dharmas are set up.

2. The pure mind is fundamentally the absolute, free from either real or false Dharma.

3. To an enlightened person, how can there exist real and false Dharmas in that which is fundamentally the one Dharma, or the indivisible absolute?

4. Before the transmission, I said I had a Dharma to transmit to you.

5. Now that the Dharma has been transmitted, there is in reality no Dharma at all.

*Each man should realize the nature of his self,¹
And then there is not (even) a No-Dharma.²*

Dharma seems to exist because of its opposite, 'no Dharma', both being a dualism having no reality. Transmission is just an expedient term used on the occasion, but in fact there is no Dharma which can be transmitted. After the transmission, there should exist neither Dharma (existence) nor 'no Dharma' (non-existence).

Every man should realize his own self and then not only should Dharma, or existence, be cast away, but also its opposite, 'no Dharma', or non-existence, should not be clung to, so that his true Self can be maintained in its transcendental state.

IO

The Third Indian Patriarch Śāṅkavāsa

Gāthā chanted when transmitting the Dharma to the fourth Patriarch Upagupta:

*Dharma and Mind have no (reality)
For there is neither Mind nor Dharma.³
When this Mind-Dharma is expounded,
This Dharma is not the Dharma of the Mind.⁴*

The absolute reality is inconceivable and inexpressible, and this deep Mind-Dharma is beyond the twin conception of subject and object.

When Mind and Dharma are not clung to, both subject and object cease to exist. That which is expediently called Mind-Dharma will be in its absolute condition and will tally with the inconceivable.

1. In order correctly to interpret the above two lines, one should strive to realize one's self-mind.

2. After realizing one's self-mind, one will understand that even the 'no Dharma' is non-existent.

3. Absolute reality is neither Dharma nor Mind for in it, there exists neither Mind nor Dharma which are empty names having no real nature.

4. At the time of the expedient teaching of the Mind-Dharma, this Dharma itself should not be conceived as Mind-Dharma.

II

The Fourth Indian Patriarch Upagupta

Gāthā chanted when transmitting the Dharma to the Fifth Patriarch Dhṛtaka:

*Mind is the primal mind¹
Which is devoid of Dharma.²
If Dharma and primal mind exist,
Both mind and primal Dharma will be false.³*

Mind is essentially all-pervading and does not contain even an atom of that which is called Dharma. If there be idea of Dharma, such a Dharma will simply be a sense-datum and not the true Dharma of the primal mind.

Realization of this primal mind can only be achieved after the false idea of subject and object has vanished. In the Diamond Sūtra, this erroneous conception of ego and thing is referred to as the most subtle dualism which should be eliminated before one can attain complete enlightenment. (See Han-Shan's 'Diamond Cutter of Doubts' in Series One.)

I 2

The Fifth Indian Patriarch Dhṛtaka

Gāthā chanted when transmitting the Dharma to the Sixth Patriarch Miccaka:

*When the Dharma of primal mind is really understood,
Neither Dharma nor Not-Dharma can remain.⁴*

1. Mind is the primal mind which is the uncreate in its absolute condition; it is undiscoverable but cannot be cast away.

2. Primal mind is like space in its extensiveness; it is completely transparent and pervasively shining. Therefore, it does not possess a single Dharma or any foreign matter.

3. If there be Dharma (object) that can be acquired and Mind (subject) that can acquire it, this primal mind will be neither the real mind of all Buddhas nor the primal Dharma, for Mind and Dharma are not separate things.

4. The true Dharma is beyond existence and non-existence and when all contraries have been eliminated, one will thoroughly understand the Dharma of primal mind, and will realize the purity and cleanness of everything. One will thus leap over both the existing Dharma, or the transcendental and its opposite, the non-existent Dharma, or the worldly.

*(After) enlightenment it is the same as it was (before),
For there is neither mind nor Dharma.¹*

When one is awakened to the absolute, one's mind will be likened to unchanging space which is free from feelings and passions and will intuitively tally with the Dharatā, or Dharma nature.

Ch'an master Wei Hsin of Ch'ing Yuan mountain said to his disciples: 'Thirty years ago, before I underwent the training, I saw mountains as mountains and rivers as rivers. After I had called on enlightened persons, I managed to enter (Ch'an) and saw mountains were not mountains and rivers were not rivers. Now that I have stopped (my false thinking), I see mountains are mountains and rivers are rivers, as before.' This means: first, separateness of mind from externals; second, confusion between mind and externals, and third, intermerging of mind and externals, or enlightenment.

13

The Sixth Indian Patriarch Mīcaka

Gāthā chanted when transmitting the Dharma to the Seventh Patriarch Vasumitra:

*There is neither mind nor realization,²
While that which can be realized is not Dharma.³
Only when mind is seen to be unreal
Can the Dharma of all minds be truly understood.⁴*

This gāthā reveals the identity of apparent contraries in the Dharma nature in which sense-organs and sense-data are in the absolute condition and wherein neither mind nor Dharma is discoverable.

1. After enlightenment, one adapts oneself to circumstances just as one did before, for enlightenment and unenlightenment are only two empty names.

2. The self-nature fundamentally is complete in itself; within it, there is neither mind nor gain derived from realization of mind.

3. The Dharma of reality is inexpressible and unattainable.

4. Only when mind is perceived as not real, can the true Mind-Dharma be apprehended for mind and Dharma are not two separate things.

Only people like the 5,000 disciples who, in their Hīnayāna superiority thought they had gained all wisdom and refused to hear the Lotus sūtra, boasted of their acquisition of Dharma. Such a Dharma which could be expressed in words was not the real Dharma.

Mind and Dharma are just One which is beyond subject and object which split our undivided self-nature.

14

The Seventh Indian Patriarch Vasumitra

Gāthā chanted when transmitting the Dharma to the Eighth Patriarch Buddhanandi:

*Mind and the vault of space are just the same,¹
The Dharmā, spanning space, is now expounded.²
When space is realized as such,
There is no Dharma, whether false or real.³*

Space is immaterial and free from all dualisms. Likewise, when mind is realized, it is also beyond all relativities.

Huang Po said: 'When the sun rises, its light pervades all the continents but space is not light, and at sunset, darkness pervades all the continents but space is not dark. Light and darkness alternate with each other but the nature of space throughout is unchanged. Mind, Buddha and living beings are also like space. If a man conceives of Buddha as being pure, clean and enjoying liberation and living beings as being unclean, obscure and suffering from birth and death, he will pass as many aeons as there are sand grains in a river without attaining enlightenment because of his clinging to forms, aspects and characteristics (lakṣaṇa). There is only this One Mind; apart from it not even a mote of dust can be found, and this mind is Buddha.' (See 'Essentials of Huang Po's Doctrine of Transmission of Mind, Part I' – *Huang Po Ch'uan Hsin Fa Yao*).

1. Mind is pure and clean and is boundless as space.

2. I now expound to you this Dharma which is as extensive as space.

3. If the mind can be perceived to be boundless like space, there will be no trace of either Dharma which is equal, or Dharma which is not equal, to space.

15

The Eighth Indian Patriarch Buddhanandi

Gāthā chanted when transmitting the Dharma to the Ninth Patriarch Buddhamitra:

*Space and Dharma of the Mind
Have naught within nor aught without.
If space is truly understood,
The principle of Suchness¹ will be learnt.*

Space is immaterial and boundless. Likewise, Mind-Dharma is also immaterial and boundless. He who thoroughly understands immaterial and boundless space, will apprehend the ruling principles of Bhūtatathatā.

This is the outright elimination of separateness resulting in the instantaneous realization of the immaterial and boundless Dharmakāya. Hence the attainment of Bhūtatathatā.

16

The Ninth Indian Patriarch Buddhamitra

Gāthā chanted when transmitting the Dharma to the Tenth Patriarch Pārśva:

*Truth in essence has no name,²
Yet now because of name it can be known.³
Whoever can receive the Dharma-truth
Will know that it is neither truth nor lies.⁴*

1. Apprehension of boundless space is also apprehension of the Mind-Dharma which is boundless as well. Absoluteness is the English equivalent of the Chinese Chen Ju, or Bhūtatathatā in Sanskrit, which means: bhūta, substance, that which exists, and Tathatā, suchness, thusness, i.e. such is its nature.

2. Truth is the true principle, the principle of truth and the absolute apart from phenomena. Truth is inexpressible, and the first sentence of Lao Tzu's Tao Te Ching, 'The Tao which can be expressed in words is not the eternal Tao' is somewhat similar to the first line of this gāthā. But the Taoist 'Tao' refers to the supramundane and the 'Truth' of the Buddhist Supreme Vehicle is beyond both the mundane and supramundane.

3. Truth can only be revealed to deluded men by the expedient use of names, which should, however, never be clung to.

4. He who is really qualified to receive the truth, will realize that it is inconceivable and is neither truth nor untruth.

Fundamentally mind is truth and any name given to it is false, for the self-mind essentially being not false, what is the use of seeking the real? It is, therefore, clear that since both truth and untruth are undiscoverable, there exists neither truth nor untruth, both being only two extremes devoid of real nature.

17

The Tenth Indian Patriarch Pārśva

Gāthā chanted when transmitting the Dharma to the Eleventh Patriarch Puṇyayaśas:

*The real body is reality existing by itself,¹
Because of it we can expound the fundamental law.²
The apprehension of the Dharma of reality
Is beyond all change and changelessness.³*

The Dharma of the real is beyond words and expressions; even its substance is undiscoverable. How can it be regarded as in motion or motionless? The truth cannot be detected by the deluded mind and can only be realized intuitively.

18

The Eleventh Indian Patriarch Puṇyayaśas

Gāthā chanted when transmitting the Dharma to the Twelfth Patriarch Aśvaghōṣa:

1. The real body, or true substance is reality that is so of itself.
2. Because there is this self-existing reality, the fundamental law (or ruling principle, intrinsicity, universal basis) is expounded to reveal it.
3. He who is awakened to that which is called Dharma of the real, acquires complete knowledge of the absolute which is simultaneously still and shining (i.e. in its state of Samādhi-Prajñā) and is beyond change and changelessness.

*Delusion and enlightenment are concealing and revealing,¹
 (Like) light and darkness they depend upon each other.²
 This Dharma that I now transmit
 Is neither one nor two.³*

The substance of self-nature is permanently real and is beyond both concealment and revelation. When the mind is stirred by a thought, it becomes entangled with producing causes and strays from its real nature. When it is enlightened, all internals and externals merge perfectly into one another and it becomes all-embracing. Although there are concealment and revelation, these are like light and darkness which cannot be separated.

Now I transmit to you this Dharma of concealment and revelation which is neither one Dharma exclusive of concealment and revelation nor the dual Dharma of both concealment and revelation. The true nature is unchanging and delusion and enlightenment are but illusions. If there be neither delusion nor enlightenment, where are unity and duality?

The Vimalakīrti Nirdeśa Sūtra says: 'It has no measure, is beyond all measures and cannot be counted.'

19

The Twelfth Indian Patriarch Aśvaghoṣa

Gāthā chanted when transmitting the Dharma to the Thirteenth Patriarch Kapimāla:

*Concealing and revealing are themselves the Dharma,⁴
 In essence light and darkness are non-dual.⁵*

1. The self-nature is concealed when it is deluded and revealed when it is enlightened.

2. Concealment and revelation are like light and darkness which owe their existence only to their mutual dependence.

3. This Dharma of concealing and revealing which advocates the transmutation of delusion into enlightenment is now transmitted to you, but the truth is neither unity nor diversity, for it is one undivided truth or Buddha truth.

4. The true self-nature is unchanging, and in spite of its concealment or delusion and its revelation or enlightenment, the fundamental Dharma is beyond all dualities.

5. Light and darkness owe their existence only to their mutual dependence, but the underlying law is absolute for it is non-dual.

*The Dharma of enlightenment that I now transmit
Cannot be grasped nor can it be abandoned.¹*

This gāthā wipes out not only all dualisms but also all notions of space and time, thus clearing away all obstructions to the attainment of Buddhahood.

20

The Thirteenth Indian Patriarch Kapimāla

Gāthā chanted when transmitting the Dharma to the Fourteenth Patriarch Nāgārjuna:

*The Dharma which conceals not nor reveals
Expounds the region of reality.²
To realize this Dharma
Is neither ignorant nor wise.³*

The Buddha Dharma deals with the immaterial and it is very difficult to understand its purport. Therefore, expedient words and phrases are used to enable students to apprehend it without any further doubt about their self-nature.

21

The Fourteenth Indian Patriarch Nāgārjuna

Gāthā chanted when transmitting the Dharma to the Fifteenth Patriarch Kāṇadeva:

1. This non-dual Dharma of self-enlightenment which I now transmit to you, cannot be grasped for it does not belong to the present, or be abandoned for it does not belong to the past.

2. The self-nature is eternal and fundamentally is neither concealed nor revealed. He who is deluded does not recognize it and thinks it is concealed, and when he is awakened to it, he feels that it reveals itself to him. Likewise the Dharma deals with neither concealment nor revelation. I now expound this Dharma to you so that you can reach the realm of reality, or the absolute truth.

3. You are now awakened to this Dharma of neither concealment nor revelation and perceive your eternal nature. After your enlightenment, you do not feel that you were ignorant before or are enlightened now.

*To explain the Dharma of concealing and revealing
The principle of liberation is now taught.¹
No mind is realized according to this Dharma
And so there is no (cause for) anger or for joy.²*

The mind of a liberated man is likened to empty space, free from gain and loss as well as anger and joy, that is from all contraries which previously held him in bondage.

22

The Fifteenth Indian Patriarch Kāṇadeva

Gāthā chanted when transmitting the Dharma to the Sixteenth Patriarch Rāhulata:

*To you who now receive the Dharma
Is taught the principle of liberation.³
The Dharma does not realize anything,
For 'tis beyond the end and never had beginning.⁴*

Since the transmission from one Patriarch to another, not a single Dharma has been handed down to any one. The Dharma consists only in untying bonds so that the unenlightened can become independent and comfortable.

The last two lines of the gāthā wipe out both space and time.

23

The Sixteenth Indian Patriarch Rāhulata

Gāthā chanted when transmitting the Dharma to the Seventeenth Patriarch Saṅghānandi:

1. This Dharma is not vainly transmitted and in order to make it plain so that people can thoroughly realize the mind and get beyond the concealed and the revealed (i.e. the changing) for their attainment of the unchanging, I now expound the law of liberation.

2. You must regard this Dharma as beyond gain and loss in order to be released from the idea of realizing the mind. Then comfortable independence from anger and joy can be realized.

3. In transmitting the Dharma to you, I speak of true emancipation.

4. In this emancipation, there is no gain whatever for there is not even a mote of dust that can be acquired; also there is no such thing as the past, present, or future for there is neither beginning nor end.

*The Dharma does not realize a thing,¹
 Nor can it be grasped or thrown away.²
 It is beyond what 'is' and what 'is not';
 Within is nothing, nor is aught without.³*

The true Dharma is but the self-nature which is beyond all that can be conceived and is free from all contraries such as grasping and rejecting, existence and non-existence, within and without. The stirring of a single thought will cause a deviation from it and the best way to realize it is to lay down the load of thoughts with which body and mind are burdened and intuitively be at one with the Dharma or mind.

24

The Seventeenth Indian Patriarch Saṅghānandi

Gāthā chanted when transmitting the Dharma to the Eighteenth Patriarch Gyaśāta:

*The ground of mind was never once created,
 This primal ground results from a concurrent cause.⁴
 Both cause and seed do not each other hinder,⁵
 While flower and fruit do not obstruct each other.⁶*

The self-nature cannot enlighten itself and requires both primary and concurrent causes to become enlightened. Since time without beginning, your mind has always been self-possessed and has always been unborn. As I now expound this Mind-Dharma to you, your seed of Buddhahood avails itself of these primary and concurrent causes to sprout and your

1. The self-nature essentially is complete in itself and does not require cultivation.
 2. Within the self-nature, there is nothing that can be realised and there exists nothing that can be either grasped or rejected.

3. This Dharma is beyond existence and non-existence; if so, how can there be internal sense-organs and external sense-data?

4. Mind-ground is a Buddhist term meaning the mind or mental ground from which all things spring. Mind-ground fundamentally is uncreated and is the primary cause which comes into being because of my expounding of Dharma which is a concurrent cause.

5. Neither concurrent cause nor seed hinder each other.

6. Neither do flowers (or wisdom) and fruit (or Buddhahood), obstruct each other, for if there be obstruction, no enlightenment is possible.

flower of wisdom blooms and clearly perceives everything without obstruction. You should know that within your mind-ground, both concurrent cause and seed do not obstruct each other. Neither do your wisdom and Buddhahood hinder each other.

Since the true mind is fundamentally in perfect harmony with all differences, instantaneous enlightenment clears away all obstructions caused by apparent contraries.

25

The Eighteenth Indian Patriarch Gayaśāta

Gāthā chanted when transmitting the Dharma to the Nineteenth Patriarch Kumārata:

*The self-existing seed and ground of mind
Produce the sprout through a concurrent cause.¹
Concurrent cause and sprout do not each other hinder,²
For that which is produced is not producible.³*

Your enlightenment does not occur of itself and can become an actuality only because of a concurrent cause. Fundamentally you possess the seed of wisdom and the pure mind, and I now expound the Dharma to you. Because of this Dharma which is a concurrent cause, your seed sprouts and you acquire wisdom in its radiant brightness which wisdom is unimpeded in any way by this cause. Therefore, this intervening cause also does not really exist, for it has no real nature of its own and is only an empty name. When you realize your self-nature, it is immaterial and absolute; how can there arise within it a foreign cause?

26

The Nineteenth Indian Patriarch Kumārata

Gāthā chanted when transmitting the Dharma to the Twentieth Patriarch Jayata:

1. The seed of Buddhahood and mental ground can unite to produce a sprout of enlightenment only because of a concurrent cause which is my expounding of this Dharma.

2. This concurrent cause and this sprout, or your enlightenment, do not obstruct each other.

3. At the time of your enlightenment, you will perceive that nothing has actually been produced.

*Self nature in its essence never was created,¹
 Or so we teach to those who seek (the truth).²
 Since Dharma does not lead to any gain,³
 Why think one or another way about it.⁴*

This Dharma is expediently taught only to reveal the fundamental self-nature which has never been created and will never end, for it is absolute and is beyond all contraries including decisive and indecisive thoughts about it.

27

The Twentieth Indian Patriarch Jayata

Gāthā chanted when transmitting the Dharma to the Twenty-first Patriarch Vasubandhu:

*Instant union with the uncreate
 Is how to realize the Dharma nature.⁵
 Those who are able to experience this
 Understand the oneness of relative and absolute.⁶*

The Dharma cannot be conceived by means of sense-organs and sense-data. As I am now expounding it to you, if your mind is disentangled from both sense-organs and sense-data, and if you can, upon hearing it, realize intuitive union with that which is beyond creation and annihilation, you will realize the unimpeded nature underlying all things.

If you can do this, you will thoroughly apprehend the unimpeded

1. The self-nature is eternal and is free from creation and destruction.

2. I now expediently teach it to you so that you will no longer entertain any doubt about your own self.

3. This Dharma of the uncreate can neither be spoken of nor listened to, for there is no gain of anything in respect of it.

4. This Dharma is beyond decisiveness and indecisiveness for as soon as there arises a conception of dualism, the latter will split the undivided self-nature into subject and object.

5. Complete intuitive union with that which is not born and does not die is nothing but the realization of the Dharma nature. Dharma nature (Dharmatā in Sanskrit) is the nature underlying all things, the immaterial or the realm beyond thought.

6. He who can experience this will thoroughly apprehend the oneness of appearance and reality.

interaction of noumenon and phenomenon which are of the same fundamental nature.

28

The Twenty-first Indian Patriarch Vasubandhu

Gāthā chanted when transmitting the Dharma to the Twenty-second Patriarch Manorhita:

*Bubbles and illusions are the omnipresent;
Why cannot this be understood?¹
The omnipresent Dharma in this world of change
Is not the present now and was not in the past.²*

The self-nature can only be realized by wiping out all feeling and discrimination so as to disentangle it from both body and mind (or space) and from past and present (or time).

29

The Twenty-second Indian Patriarch Manorhita

Gāthā chanted when transmitting the Dharma to the Twenty-third Patriarch Haklena:

*The mind follows externals in its changing,³
While the real is dormant, hidden by these changes,⁴*

1. Sense-organs and sense-data are likened to a bubble and an illusion. The Buddha nature is immaterial and enters all things including sense-organs, sense-data, bubble and illusion, without hindrance. Therefore, the unhindered and omnipresent self-nature is everywhere in this nirvāṇic state. Why cannot students of the truth be awakened to this?

2. He who wishes to penetrate this all pervasive Dharma, should release himself from all limitations caused by differentiation, for this Dharma is neither present nor past, but is above all dual conceptions.

3. The self-mind is like a bright mirror reflecting all images in their endless succession.

4. The real is dormant, hidden by these appearances.

*Yet through them one can find the nature of the self¹
Which is beyond all joy and sorrow.²*

This gāthā teaches the best way to discover one's self-nature which cannot be sought outside the phenomenal. He who can remain indifferent to all appearances reflected in the mind and look into that which reflects them, is bound to discover his self-mind and realize his self-nature. This self-nature is immaterial and is beyond both subject and object, that is all relativities, including joy and sorrow.

The Sixth (Chinese) Patriarch said:

*The (first) five and the (next) three (consciousnesses)
turn endlessly as causes and effects,
But they are only names devoid of real nature.
If there be no grasping at the essence,
These myriad uprisings will be still and dragon-like.*

He also said:

*If in one's mind one can perceive the real,
The real therein will lead to Buddhahood.
He who cannot perceive the nature of his self, but looks
Elsewhere for Buddha, so thinking is the stupidest of men.*

30

The Twenty-third Indian Patriarch Haklena

Gāthā chanted when transmitting the Dharma to the Twenty-fourth Patriarch Āryasimha:

*(Only) when the nature of the mind is realized³
Can one say that it cannot be conceived.⁴*

1. He who can look with indifference into the origin of these endless reflections, will finally discover his self-nature.

2. The self-nature is pure and immaterial and has no place for dualisms, including joy and sorrow, which arise and fall but have no real nature of their own.

3. The mind-nature is the immutable mind-body, the self-existing fundamental pure mind, the all, or the Tathāgata-garbha.

4. The mind-nature can only be known as inconceivable when it is realized.

*Nothing, clearly, can be realized¹
For if it be, there's no awareness of it.²*

This gāthā was frequently quoted by Huang Po in his 'Transmission of Mind' (Huang Po Ch'uan Hsin Fa Yao).

31

The Twenty-fourth Indian Patriarch Āryasimha

Gāthā chanted when transmitting the Dharma to the Twenty-fifth Patriarch Basiasita:

*When speaking of awareness,
One finds it is but mind.³
Since mind is but awareness,⁴
Dharma is found by him who is aware.⁵*

Although expediciencies used to expound the Dharma are many, there is only return to the One Reality which is the still but living Bhūtatahatā or the Absolute, from which one will stray as soon as the mind is stirred by a single thought.

1. The mind-nature is unattainable but one can get an intuitive glimpse of it, for if there be attainment, it will be split into a subject which attains it and an object, that is the mind-nature realized. This explains the true meaning of the Ch'an term 'mental sealing' or 'mental impression'.

2. Even when one realizes one's mind-nature, one is not aware of it, for if there be awareness, it will also be split into subject and object. This self-awareness was incomplete and was the primal cause of our sufferings in the six worlds of existence, caused only by our delusion, as described in the Śūraṅgama Sūtra. This is why Avalokiteśvara Bodhisattva had to disentangle himself from this incomplete self-awareness before leaping over the mundane and supramundane in his realization of Complete Enlightenment. (See Master Hsu Yun's 'Daily Lectures at Two Ch'an Weeks' in Series One.)

3. When I expound the Dharma to you and speak of your awareness of it, this awareness is nothing but your mind which is as extensive as, and is identical with the Dharmadhātu, which is the underlying spiritual reality and the absolute from which all proceeds.

4. This mind which is identical with the Dharmadhātu, is nothing but your awareness of the Dharma.

5. This awareness is that which realizes this Dharma and attains Complete Enlightenment.

32

The Twenty-fifth Indian Patriarch Basiasita

Gāthā chanted when transmitting the Dharma to the Twenty-sixth Patriarch Puṇyāmitra:

*The saint speaks of awareness
Beyond both right and wrong.¹
I have realized the true (self-)nature
Beyond all truth and that which lies behind.²*

The Supreme Reality which is absolute and beyond all relativities, cannot be transmitted but can only be intuitively realized.

The Mantra (incantation) of the Heart Sūtra, 'Gate gate pāragate pārasaṃgate Bodhi Svāhā' ('O Wisdom which has gone, gone, gone to the other shore, gone beyond the other shore – svāhā') illustrates the Dharma which is beyond this shore or delusion and the other shore or enlightenment.

33

The Twenty-sixth Indian Patriarch Puṇyāmitra

Gāthā chanted when transmitting the Dharma to the Twenty-seventh Patriarch Prajñātāra:

*The true nature (of the self) lies in the ground of mind,
It has neither head nor tail.³
It manifests to meet the needs of living beings,⁴
For want of better words we call it wisdom.⁵*

1. When I expound the Dharma to you and speak of your awareness of it, this awareness is absolute and beyond both the mundane and supramundane, or all contraries.

2. Therefore, the self-nature which I realize is beyond both truth and principles, and is the inconceivable.

3. The true nature is the fundamental nature of each individual or his Buddha nature. It is buried in the mental ground and is as extensive as empty space, having neither beginning nor end.

4. It manifests itself in response to the needs of all living beings to bring them to the other shore of eternity.

5. This true nature is expediently called wisdom, which is boundless.

The mental ground fundamentally is pure and clean and has inherent in it the radiant Buddha nature which is boundless and inconceivable. It has neither form nor name, but in response to the needs of living beings, it manifests itself to guide them out of the ocean of sufferings. Since no one knew it, the Buddha expediently called it wisdom.

34

The Twenty-seventh Indian Patriarch Prajñātāra

Gāthā chanted when transmitting the Dharma to the Twenty-eighth Patriarch Bodhidharma:

*The mind-ground is the bed in which all seeds are sown;¹
 Things as they really are can be deduced from their appearances.²
 When fruit is ripe enlightenment is won;³
 When flower blooms the universe is seen.⁴*

The wise man deduces the real from the seeming, the basic nature of which is real, and thus understands the unimpeded interaction of noumenon and phenomenon.

1. The Mind-Dharma is now expounded so that you can plant the seed of enlightenment.

2. You can deduce the fundamental from the phenomenal, for the nature of the phenomenal is real. Thus you will attain enlightenment.

3. When one gathers the ripened fruit of self-cultivation, one's enlightenment will also be complete. This is the underlying principle.

4. When the flower blooms, that is when wisdom manifests, it pervades all visible worlds without being contaminated by them. This is external activity.

The Six Chinese Patriarchs

The Twenty-eighth Indian Patriarch Bodhidharma (The First Patriarch of China)

Gāthā chanted when transmitting the Dharma to the Twenty-ninth Patriarch Hui K'o:

*My aim in coming to this country
Was to transmit the Dharma and liberate all beings.¹
A flower of five petals
Cannot fail to fruit.²*

Bodhidharma was an avatar of Avalokiteśvara Bodhisattva according to Master Chung Feng whose work, the 'Sayings of Chung Feng', was read by Han Shan before undergoing Ch'an training. (See Han Shan's Autobiography.)

The Twenty-ninth Patriarch Hui K'o (The Second Patriarch of China)

Gāthā chanted when transmitting the Dharma to the Thirtieth Patriarch Seng Ts'an:

1. Bodhidharma foresaw the decadence in India of the Supreme Vehicle which had already degenerated into six different and contradictory philosophies. Seeing from afar the land of promise he went to China to transmit the Dharma.

2. After Bodhidharma's arrival in China, the Dharma opened into a flower of five petals, representing the five Chinese Patriarchs who continued the transmission and whose teaching has been handed down until now.

*From the seed-bed (of your mind)
 (The Dharma) raises flowers.¹
 Yet there is no seed
 Nor are there flowers.²*

The first two lines of the gāthā show the expedient teaching of the doctrine of mind and its last two lines wipe out all traces of seed and flower which have no place in the pure and clean self-nature.

37

*The Thirtieth Patriarch Seng Ts'an
 (The Third Patriarch of China)*

Gāthā chanted when transmitting the Dharma to the Thirty-first Patriarch Tao Hsin:

*The sowing of flower-seeds requires a causal ground
 From which the flowers will grow.³
 If no one sows there will be
 Neither ground nor flowers.⁴*

Enlightenment requires contributing causes to materialize. In spite of the perfect Dharma, if one refuses to listen to it and practise self-cultivation, one will never be enlightened.

38

*The Thirty-first Patriarch Tao Hsin
 (The Fourth Patriarch of China)*

Gāthā chanted when transmitting the Dharma to the Thirty-second Patriarch Hung Jen:

1. From your mental ground, your seed of Buddhahood sprouts into the flower of wisdom because of my expounding of this Mind-Dharma.

2. Since your self-nature is fundamentally pure and clean, how can there be seed therein or any flowering?

3. I now expound this Mind-Dharma which will serve as a causal ground for your seed of Buddhahood to grow into the flower of wisdom.

4. If, in spite of my teaching the Dharma, no one sows the seed of Buddhahood, there will be neither the causal ground from which the seed will sprout nor any flower of wisdom to blossom.

*Growth is latent in the seed¹
 Which sprouts when planted in the causal ground.²
 This Great Cause unites with nature
 At the time of growth, yet nothing grows.³*

This great cause and productive nature unite to make one reality. Although I speak of the growth of wisdom, there is in fact neither growth nor production of anything.

The last line enhances the real meaning of Dharma and wipes out all traces of the expedients used in the first three lines, for if there be growth or production, there will also be destruction, the two extremes having no place in the absolute Bhūtatathatā.

39

*The Thirty-second Patriarch Hung Jen
 (The Fifth Patriarch of China)*

Gāthā chanted when transmitting the Dharma to the Thirty-third Patriarch Hui Neng:

*The seed sown by a sentient being
 In causal ground will soon bear fruit.⁴
 Without sentience there is no seed
 And no fruit without nature.⁵*

After his enlightenment, the Buddha exclaimed: 'It is wonderful! All sentient beings possess the meritorious nature of Tathāgata-wisdom.' And he took upon himself the task of enlightening people so that all of

1. The seed of the flower of wisdom fundamentally is of an enlightenment-producing nature.

2. Through my exposition of this Mind-Dharma which is the causal ground (Mind-ground and Dharma-cause), this productive nature grows into the flower of wisdom.

3. The Buddha appeared in the world solely for a great cause, namely to teach the Buddha-nature inherent in every sentient being. (See the Lotus Sūtra.)

4. All sentient beings have inherent in them the seed of Buddhahood. I now expound the Dharma of Mind-ground and if they avail themselves of it as a cause, the seeds sown by them in this ground will sprout and bear fruit.

5. Inanimate objects which are devoid of sentience, do not possess the seed of Buddhahood. Since they have no nature of their own, they cannot attain enlightenment. They are in fact creatures of the mind.

them would become as enlightened as Himself. In spite of His teaching handed down through the centuries, living beings are still deluded because of lack of concurrent causes without which their seeds of Buddhahood will remain dormant without a chance of being sown and of fruiting.

40

The Thirty-third Patriarch Hui Neng
(The Sixth Patriarch of China)

Gāthā chanted when transmitting the Dharma to his disciples:

*The Mind-ground holds the (flower) seeds¹
Which sprout when falls the all-pervading rain.²
The wisdom-flower of instantaneous awakening
Cannot fail to bear the Bodhi-fruit.³*

Our Buddha-nature is self-possessed and is always complete; it is, however, hidden by the veil of illusions caused by our ignorance. Now because of the expounding of Mind-Dharma, this veil will be torn as soon as we are disentangled from sense-organs, sense-data and consciousness. When this disentanglement is complete, our wisdom will manifest itself instantaneously, hence the 'instantaneous enlightenment' as taught by the Ch'an Sect.

1. Mind is self-provided with the seed of Buddhahood which will sprout when there exists a concurrent cause, that is the expounding of Dharma.
2. Dharma is likened to the pervading rain which causes the seed to grow.
3. When one instantaneously has an intuitive experience of the flower of wisdom, one is bound to attain the fruit of enlightenment, or Buddhahood.

PART II

THE STORIES OF THE FOUNDERS OF
THE FIVE CH'AN SECTS

GENEALOGICAL CHART OF THE FIVE CH'AN SECTS

The Sixth Patriarch Hui Neng

(638-713)

First Generation

Huai Jang of
Nan Yo mountain

Hsing Szu of
Ch'ing Yuan mountain

Second Generation

Ma Tsu (Tao I) of
Chiang Hsi (Kiangsi)

Hsi Ch'ien of
Shih T'ou rock

Third Generation

Huai Hai (Ta Chih) of
Pai Chang mountain

Tao Wu of
T'ien Huang monastery

Wei Yen of
Yo Shan mountain

Fourth Generation

Ling Yu of
Kuei Shan mountain
Died 853 A.D.

Hsi Yun of
Huang Po mountain

Ch'ung Hsin of
Lung T'an pond

T'an Sheng of
Yun Yen monastery

Fifth Generation

Hui Chi of
Yang Shan mountain
Died ninth century

I Hsuan of
Lin Chi
Died 867

Hsuan Chien of
Te Shan mountain

Liang Chia of
Tung Shan mountain
Died 869

Sixth Generation

I Ts'un of
Hsueh Feng peak

Pen Chi of
Ts'ao Shan mountain
Died 901

Seventh Generation

Shih Pei of
Hsuan Sha mountain

Wen Yen of
Yun Men mountain
Died 949

Eighth Generation

Kuei Ch'en of
Lo Han temple

Ninth Generation

Wen I of
Ch'ing Liang monastery
Posthumous title: *Fa Yen*
Died 958

Five Sects of China

KUEI YANG
(Ikkyo Zen)

LIN CHI
(Rinzai Zen)

FA YEN
(Hogen Zen)

YUN MEN
(Ummon Zen)

TS'AO TUNG
(Soto Zen)

I

The Kuei Yang Sect (Ikkyo Zen)

(The founders of this sect were Master Ling Yu of Kuei Shan mountain and his disciple Hui Chi of Yang Shan mountain. In deference to them they were called after their mountains.)

Master Ling Yu of Kuei Shan Mountain in T'an Chou District
(From The Transmission of the Lamp – Ching Te Ch'uan Teng Lu)

Master Ling Yu of Kuei Shan mountain in T'an Chou district was a native of Ch'ang Ch'i in Fu Chou (Foochow) district. His lay surname was Chao. At the age of fifteen, he bade farewell to his parents and left his home to follow Vinaya master¹ Fa Ch'ang of Chien Shan monastery who shaved his head. Later he went to Hang Chou (Hangchow) where he was ordained at Lung Hsing monastery wherein he studied the Sūtras and Vinaya of the Hīnayāna and Mahāyāna.

At twenty-three, he journeyed to Chiang Hsi (Kiangsi) where he called on Ch'an Master Ta Chih of Pai Chang mountain for instruction. Upon seeing Ling Yu, Pai Chang allowed him to enter his abbot's room.²

Ling Yu therefore stayed at the monastery where he held special meetings (in the abbot's room). One day, he was waiting on Pai Chang when the latter asked him, 'Who are you?' He replied, 'It is Ling Yu.'³ Pai Chang said 'Poke and see if there is still some fire in the stove.' Ling Yu poked and said, 'No fire.' Pai Chang rose from his seat and went to

1. Teacher of rules of discipline.

2. Only advanced disciples are permitted to enter the abbot's room for examination or instruction. Pai Chang had sharp eyes and allowed Ling Yu to enter his room for special guidance.

3. Ling Yu had undergone rigorous training and his potential capacity to absorb the truth, inherent in him but hitherto latent, was being roused to the full for instantaneous awakening. Seeing the time was ripe to enlighten his disciple, Pai Chang made full use of the great function of his wisdom to provoke the former's enlightenment. His question, 'Who are you?' was designed to cause the disciple's perception of 'that which asked it' and 'that which heard it'. Ling Yu's mind was suddenly stirred by his thought of a reply to the question, and his inner potentiality was temporarily screened by it. Hence his stupid reply, 'It is Ling Yu.'

the stove; after much poking he succeeded in raising a small glow which he showed to Ling Yu, asking, 'Is this not fire?' Thereupon Ling Yu became enlightened; he bowed down upon his knees to thank the master.¹

As he spoke of his understanding to Pai Chang, the latter said, 'This is only a temporary by-road. The sūtra says, "The perception of Buddha-nature depends on the right moment, the direct cause and the intervening cause."² When the time is ripe, one is like a deluded man who is suddenly awakened and one who forgets all about something which he suddenly remembers. Only then can his be the self-possessed (nature) which does not come from without.' For this reason, the (Fifth Indian) Patriarch said:

*"(After) enlightenment it is the same as it was (before),
For there is neither mind nor Dharma."*³

It is only this with the absence of any thought of falsehood, the wordly, the saintly, and so on. Your essential Mind-Dharma is complete in itself. As you have attained it, you should take good care of it.'

When the ascetic (dhūta) Szu Ma⁴ came from Hu Nan, Pai Chang asked him, 'Can I go to Kuei Shan mountain?' He replied, 'Kuei Shan is a very wonderful mountain and is suitable for a community of fifteen hundred monks, but it is not the place for you.' 'Why?' asked Pai Chang. He replied, 'Because you are a bony man and it is a fleshy mountain. Even if you go and stay there, you will not have more than a thousand followers.' Pai Chang asked, 'Is there someone in my community who can stay there?' He replied, 'Let me see them one by one.'

Thereupon Pai Chang ordered his attendant to summon the leader (of the Ch'an hall called Hua Lin) and asked the ascetic, 'How about this

1. Pai Chang again used his great function to press Ling Yu hard when ordering him to see if there was still some fire in the stove. The master wanted him to perceive 'that which gave the order' and 'that which obeyed it'. Again, the stupid reply, 'No fire.' Pai Chang continued to perform his great function by again pressing the student hard insisting that the latter should perceive 'that' which arose from the seat, used the poker, raised a little fire, showed it to him and said, 'Is this not fire?' This time, the master's great function was successful and the student could actually adapt his aroused great potentiality to the teaching and thus perceive the reply by means of his self-nature which could now function normally. Hence his enlightenment.

2. Direct cause is the seed of Buddhahood inherent in the pupil and intervening cause is his master's direct pointing at the mind. (See The Forty Transmission Gāthās.)

3. The last two lines of the Fifth Patriarch Dhṛtaka's Transmission Gāthā. (See page 35.)

4. Szu Ma was well-versed not only in Ch'an but also in physiognomy and geomancy, and his advice was taken when monasteries were founded.

man?' The ascetic told the leader to cough and walk a few paces, and then said to Pai Chang, 'This man cannot stay there.' Pai Chang then ordered that the verger (Ling Yu) be brought in, and (upon seeing him), the ascetic said, 'He is the true owner of Kuei Shan mountain.'

That night, Pai Chang called Ling Yu (to the abbot's room) and said to him, 'This is the right place for me to convert people, but you should stay on the beautiful Kuei Shan mountain to succeed me and continue my sect by converting future students.'

When Hua Lin heard of the news, he asked Pai Chang, 'I am the leader (in the Ch'an hall) of this community; how can Ling Yu (be appointed) abbot there (instead of me)?' Pai Chang said, 'If, in the presence of the community, you can say something unusual, I shall appoint you abbot there.' Then pointing his finger at a water jug, he said to Hua Lin, 'Without being permitted to call it a water jug, what do you call it?'¹ Hua Lin replied, 'It cannot be called a wooden pivot.'² Pai Chang did not approve (this reply) and put the same question to Ling Yu who (immediately) kicked over the jug.³ Pai Chang smiled and said, 'The leader of the Ch'an hall has lost the mountain.' He then sent Ling Yu to Kuei Shan mountain.

The mountain was steep, standing alone and uninhabited. After the master's arrival there, he only had monkeys for companions and chestnuts for food. Little by little, the inhabitants at the foot discovered that he was living on it and climbed it to build a monastery there. Later, military commander Li Chang Jang petitioned (the emperor who named the temple) T'ung Ch'ing monastery. Chancellor P'ei Hsiu frequently came there to inquire about the deep and abstruse (truth). Since then students from all over the country came and gathered there.

In the Ch'an hall, Master Kuei Shan said to the assembly: 'The mind of one who has entered the Way is straightforward and free from falsehood; it has neither front nor rear and is neither deceitful nor erroneous.

1. In the absolute reality, there is not a thing; in other words, within the immaterial realm, there is no material thing even as small as a particle of dust. To call a water jug by name is to admit its existence in the absolute. Therefore, it should not be called a jug. Then, how to reveal the absolute when one sees a water jug and wants to call it by an appropriate name.

2. Hua Lin presumably glanced at the door and noticed the pivot on which it swung. He was wrong because his reply failed to reveal the absolute.

3. Ling Yu's kick was an appropriate performance of his 'great function' and was a 'wordless reply' wiping out all traces of the jug which did not exist in the absolute reality.

At all times, his seeing and hearing are normal and free from crookedness, also he does not shut his eyes or close his ears (when meditating).¹ It is enough not to allow one's feelings to play on external objects. In ancient times, the sages only talked about the evils of impurity² but did not say anything about evil feelings, perverted views (produced by passions) and habits of thought. His mind is likened to a still and limpid pond in the autumn; it is pure and clean, in the wu wei (inactive and supramundane) state, and is undisturbed and unobstructed. He is called a seeker of truth and an unconcerned man.'

At the time, a monk asked Kuei Shan, 'Should one who has attained instantaneous enlightenment continue the practices?' The master replied, 'If one has truly realized the fundamental, one will know everything about it; practice and no practice are the two sides of a dualism. If, due to an intervening cause, one is instantly awakened to the truth in the time of a thought, there still exists since the time without beginning the force of habit which cannot be eliminated at a stroke. (In this case), one should be taught (by one's teacher) completely to cut the flow of discrimination caused by outstanding karmas; this is practice but it does not mean that there really is a definite method which one should be urged to follow and practise. When one succeeds in entering the truth after hearing the expounding of the real and its wonderful abstruseness, one's mind will automatically be pure and all-embracing; (thus) one will be free from illusion, but in spite of hundreds and thousands of wonderful meanings being revealed to one simultaneously, this (only) means that one is qualified to take a seat,³ wear the robe,³ and understand one's own self, in a life now free from delusion. To sum up, the intrinsicity of reality does not admit a single mote of dust but all modes of salvation do not discard a single Dharma.⁴ However, in case of straight entry (into the real) by means of a single chopper,⁵ all feelings about the saintly and the profane are wiped out to expose the essence of true eternity in which the

1. Usually masters of other schools urge their students to shut their eyes when sitting in meditation in order not to be attracted by external objects.

2. Evils and errors of an impure and discriminating mind.

3. Quotations from the Lotus Sūtra; the Tathāgata seat symbolizes the voidness of all things and the Tathāgatar robe symbolizes kṣānti, or boundless patience and endurance.

4. The fundamental essence and its external activities, or function.

5. The short-cut Ch'an which casts away all methods of training and only relies on outright cognizance of the mind for the realization of self-nature and attainment of Buddhahood. Ch'an is referred to as tan tao chih ju, literally 'single chopper's direct entry', that is straight entry into reality equipped only with a sharp chopper that cuts through all obstructions.

absolute and relative¹ are not a dualism and which is just the Bhūtatathatā Buddha.²

Yang Shan asked the master, 'What did the coming from the West mean?'³ The master replied, 'A good big lantern.'⁴ Yang Shan asked, 'Is it just that one?' The master asked back, 'What is that one?' Yang Shan replied, 'A good big lantern.' The master said, 'Really you do not know.'⁵

One day, the master said to the assembly, 'So many people only realize great potentiality but fail to acquire great function.'⁶ (After hearing this), Yang Shan (went to) the monk owning a small temple at the foot of the mountain, and after repeating the master's saying to him, asked, 'The master said so; (do you know) what he meant?' The monk said, 'Repeat again what the master said.' Yang Shan was about to do so when the monk gave him a kick that knocked him down.⁷ After Yang Shan's return to the monastery, he related the incident to the master who laughed loudly.⁸

(One day) while the master was sitting in the Dharma hall, the treasury

1. The absolute and relative perfectly merging into each other without hindrance; this is true enlightenment.

2. When all feelings, i.e. dualisms, have been wiped out by their integration into the one mind, the real body of true eternity will reveal itself and will be but the suchness of the Buddha.

3. Bodhidharma's object when he came to China was to point directly at the mind for the realization of self-nature and attainment of Buddhahood.

4. The function of Wisdom-light dispersing the darkness of ignorance. The Sixth Patriarch said: 'Samādhi is the body of wisdom and wisdom is the function of samādhi.' (See The Altar Sūtra.)

5. 'That one' is a Ch'an term meaning the enlightened self-nature which is inexpressible and cannot be named. Yang Shan was still unenlightened and wrongly confounded wisdom, the function, with self-nature, the body or substance. Hence Kuei Shan's remark, 'Really you do not know.'

6. There is inherent in every man a latent potentiality which no amount of teaching and knowledge of Scriptures can reach and which should be aroused by an expert teacher or by means of rigorous Ch'an training so that it can intuitively realize the immaterial which is inexpressible and cannot be taught by means of words and phrases. At the time of enlightenment its great function will manifest itself simultaneously, commensurate with enlightenment, to train seekers of the truth for their benefit. Therefore those possessing great potentiality but lacking in great function are not completely enlightened.

7. The kick was the monk's best reply for it was nothing but the great function about which Yang Shan asked for elucidation. The monk also was an enlightened master whose kick revealed both his enlightened potentiality and its benefiting great function.

8. Yang Shan was still unenlightened and did not understand the monk's performance of his great function. Hence, the master's laughter which also revealed the great function of that which laughed.

monk beat the wooden fish¹ (for the midday meal). (Upon hearing the call), the cooking monk threw away the fire tongs, clapped his hands and laughed loudly. The Master (who heard the laugh) said, 'Is there such a man in the community? Call him in.' (When he saw the cook), the master asked, 'What are you doing?' The cook replied, 'I did not take my gruel² (this morning); now I feel hungry and that is why I am so joyful.' The master nodded (approvingly).³

When the monks were out picking tea leaves, the master said to Yang Shan, 'You have been picking tea leaves all day; only your voice is heard but your form is not seen, show yourself so that I can see it.' Yang Shan shook the tea plant and the master said, 'You only realize the function but you do not realize its body.' Yang Shan said, 'I do not know what is the Venerable Monk's (realization).' After the master had remained silent for a long while,⁴ Yang Shan said, 'The Venerable Monk only realizes the body but does not realize the function.' The master said, 'I (should) give you twenty strokes of the staff.'⁵

(One day) as the master (was taking his seat) in the hall, a monk came forward, saying, 'Venerable Sir, I reverently request you to expound the Dharma to the community.' The master said, 'I have removed (all)

1. There are two kinds of wooden fish, one round used to keep time in chanting, the other for calling to meals.

2. Usually only two meals are served a day; gruel in the morning and rice at noon-time. Ascetics do not eat anything in the afternoon and evening.

3. The cook's activated great potentiality caused his self-nature to hear the sound of the wooden fish. When he was awakened, he was seized with an irresistible desire to manifest his joy, hence his throwing down the fire tongs, clapping of hands and loud laugh. The master who knew all this, asked, 'Is there such a man here?' 'Such a man' means one who has realized the truth. The cook's reply means, 'I have succeeded in arousing my dormant potentiality and this morning I reached the top of the highest peak and was prepared to release the last hold linking me with the illusory world to make a leap forward; that is why I forgot all about my gruel. Upon hearing the wooden fish, my great potentiality now ripe caused my self-nature to manifest itself and feel hungry by means of its great function.'

4. The spiritual body is immaterial and speechless, and the Sixth Patriarch's words, 'When I came, I had no mouth' describe it well. The Vimalakīrti Nirdeśa Sūtra says, 'Mañjuśrī asked Vimalakīrti about the non-dual Dharma and the latter remained silent and speechless.' Speechlessness is the characteristic of Dharmakāya.

5. The act of saying, 'I should give you twenty strokes of the staff' came from the great function of the master's spiritual body which was imperceptible. He did not actually beat his disciple, but the latter who would receive the beating, should also realize his own body which would feel the beating. Kuei Shan's aim was to teach Yang Shan that both body and function should be realized simultaneously, for a body without function is useless and a function without body is simply non-existent.

your restraints.'¹ (Thereupon), the monk prostrated himself before the master (to thank him for relieving him of them).²

The master said to Yang Shan, 'Hui Chi, speak quickly, but do not enter the dark realms.'³ Yang Shan replied, 'I do not even set up faith.' The master asked, '(Do you mean that) after you have had faith you do not set up faith, or that having none you do not set it up?' Yang Shan replied, 'In whom should I have further faith?' The master said, 'If so, this is a Śrāvaka of settled mind.'⁴ Yang Shan said, 'I do not even perceive the Buddha.'⁵ The master asked him, 'How many Buddha's words and how many demon's words are there in the forty rolls of the (Mahāpari)nirvāṇa Sūtra?'⁶ Yang Shan replied, 'They are all demon's words.' The master said, 'In future, no one will be able to contradict you.'⁷

Yang Shan asked Kuei Shan, 'In my present transmigration, what should be my common acts of daily life?' The master replied, 'I only

1. Attention should not be paid to the literal meaning of this phrase, for it is just 'a dead sentence' as the masters call it. One should activate one's great potentiality so that one can perceive 'that which spoke', i.e. the immaterial whose function consisted in uttering these words; this is what the masters call 'a living sentence'.

2. After the master's revelation of his great function, the monk whose great potentiality made a quick response to it, prostrated himself before Kuei Shan to thank him for the performance and also to show his own immaterial body making these prostrations by means of its great function.

3. The realms of the five aggregates and eighteen realms of sense, i.e. the illusory realms.

4. A disciple of the Buddha, hearer of Dharma, whose mind is fixed on Arhatship and not on Buddhahood.

5. After Yang Shan's enlightenment, Kuei Shan verified his disciple's achievements and set traps to see if he was completely awakened. Yang Shan cleared away all traces of faith, Śrāvaka and Buddha to assert his comfortable independence, saying, 'I have realized my independent nature and do not rely on anybody else; in whom should I believe further?'

6. Conditioned human language can never express the transcendental but the Buddha was reluctantly compelled to use it to convert and guide living beings. However, words and speeches cannot reach the latent potentiality which is inherent in men and can be aroused only by Ch'an training to realize intuitive union with absolute reality. If the Scriptures are grasped and clung to, the aim of the teaching will be missed and the fine butter, or Buddha-truth will turn as rank and harmful as the demon's words. For this reason, some eminent masters forbade their disciples to read sūtras before their awakening to the truth. Naturally, after one's enlightenment, one will thoroughly understand all sūtras. Usually, after enlightenment, the ancient masters read the whole Tripiṭaka.

7. Lit. 'In future, people will not be able to do anything against you.' The meaning is, 'You have attained enlightenment and now possess dialectic power which cannot be surpassed.' Thus Kuei Shan confirmed Yang Shan's achievement.

appreciate your right eye, I do not (care to) talk about your common acts of daily life.¹

As Yang Shan (was walking), he kicked the hem of his robe which he held up, asking the master, 'At this very moment, Venerable Sir, what would you do?'² The master replied, 'At such a moment, I would refrain from doing anything.'³ Yang Shan said, 'Venerable Sir, you have (only) the body but are lacking in function.' After a long silence,⁴ the master asked (Yang Shan), 'At this very instant, what would you do? (i.e. what would be your function?)' Yang Shan asked back, 'At this very moment, do you, Venerable Sir, even perceive it?'⁵ The master said, 'You have the function but are bodyless.' (The dialogue took place in the second moon of the year.)

(One day) the master suddenly asked Yang Shan, 'What you said in the spring was incomplete; try to say something (now for me) to see.' Yang Shan replied, 'At this very instant, one should avoid making a model of it.' The master said, 'This is imprisonment of the eternal wisdom.'⁶

One day, the master summoned the superintendent of the monastery, and when the latter came, said, 'I called the superintendent, why do you come?' The superintendent could not reply. The master then ordered his attendant to call the leader of the assembly, and when the latter came, he said, 'I sent for the leader why do you come?' The leader could not reply.⁷

1. Right eye is correct view. After his enlightenment, the disciple asked for his master's advice and guidance in respect of his common acts of daily life – sitting, eating, thinking, etc., but Kuei Shan said that so long as your views are correct, your wisdom will function in accordance with the truth. In his *Song of Enlightenment*, Yung Chia said, 'Get at the root! Do not worry about twigs!' Twigs here are the common acts of daily life. (See Series One, Master Hsu Yun's 'Daily Lectures at Two Ch'an Weeks'.)

2. A Ch'an term meaning, 'Under the same circumstances, what should one do to be in accord with one's enlightenment?'

3. I will refrain from mentally creating a thing; in other words, I will remain in a state of wu wei or unchanging.

4. A long silence means: return to the nirvāṇic state, i.e. the stillness of Dharmakāya.

5. 'It' here denotes the Dharmakāya which cannot be expressed in words. (A wrong answer.)

6. The master referred to the incomplete dialogue which Yang Shan discontinued in the second moon of the spring. As Yang Shan said that one should scrupulously avoid describing the immaterial nature, the master retorted that this was wisdom held in check, i.e. not allowed to enjoy full freedom. The dialogue proved that Yang Shan was not as completely enlightened as Kuei Shan.

7. The master's idea was to arouse the dormant potentialities inherent in the superintendent and leader so that they could perceive their real nature. Unfortunately, neither of them understood his questions. Here, superintendent and leader were two empty names of two illusory men. The question, 'Why do you come?' means: 'Why does your nature come?' because the act of coming is its great function.

The master asked a monk who had just arrived (at the monastery), 'What is your name?' The monk replied, 'Yueh Lun' (Lunar Disk). The master drew a circle¹ in the air and asked the monk 'Are you like that?' The monk said, 'How can you say so? There are (enlightened) people in other places who will not agree with you.' The master said, 'This poor monk² can only say so; what would you say?' The monk asked, 'Do you still see the lunar disk?' The master replied, 'If you say so, there are many people in this assembly who will not agree with those in the other places (just mentioned by you).'³

(One day) the master asked Yun Yen,⁴ 'I heard that you stayed for a long time on Yo Shan mountain, is it true?' Yun Yen replied, 'Yes.' The master asked, 'How was the great personality of Yo Shan?'⁵ Yun Yen replied, 'It existed after Nirvāṇa.' The master asked, 'How was it after Nirvāṇa?' Yun Yen replied, 'Water sprinkled on it cannot wet it.' After saying this, Yun Yen asked the master, 'How was the great personality of Pai Chang?'⁶ The master replied, 'It was imposingly dignified and radiantly bright. It was neither sound before the sound nor form after the form.'⁷ (To attempt to describe it) is likened to a mosquito climbing the body of an iron ox to find a spot to pierce.'⁸

Master Kuei Shan was passing the water jug to Yang Shan who was about to receive it when the master pulled back his hand, asking, 'What is it?' Yang Shan asked back, 'What do you see?' The master said, 'If so, why come to me to search for it?' Yan Shan said, 'In spite of this, accord-

1. The perfect Dharmakāya, i.e. that which is beyond beginning and end.

2. Chinese idiom meaning 'I'.

3. The master was correct when he probed the visitor asking, 'Are you like that?' i.e. 'Is your nature as perfect as the circle, symbol of the eternal Dharmakāya.' The monk blundered when he gave a name (lunar disk) to that which was nameless. Here, the master's function consisted in arousing the visitor's latent potentiality so that he could perceive that which drew the circle in the air. The monk was stupid and criticized the enlightened master who was full of compassion for the ignorant and arrogant visitor.

4. Yun Yen was a disciple of Yo Shan and was a contemporary of Kuei Shan. (See Genealogical Chart, page 56.)

5. Great personality is Dharmakāya.

6. Pai Chang was Kuei Shan's teacher. (See Chart, page 56.)

7. Thus space (sound and form) and time (before and after) are completely wiped out.

8. Pai Chang's great personality, or Dharmakāya, is indescribable and he who tries to talk about it is likened to a mosquito which cannot pierce the skin of an iron ox. This phrase was and is still widely quoted and discussed in Ch'an circles.

ing to the rules of conduct, it is my duty to carry the water jug for you.' Then the master passed the jug to Yang Shan.¹

The master went out with Yang Shan and pointed to a cypress, asking, 'What is it in front of us?' Yang Shan replied, 'Just a cypress.' The master then pointed to an old peasant behind them, saying, 'This old peasant will later have a community of five hundred people.'²

The master asked Yang Shan, 'Where have you been?' Yang Shan replied, 'In the fields.' The master asked, 'Is the grain ripe for reaping?' Yang Shan replied, 'Yes.' The master asked, 'Did you see it green or yellow, or neither green nor yellow?' Yang Shan asked back, 'What is behind you?' The master continued, 'Do you even see it?' Yang Shan held up an ear of grain and asked back, 'Have you ever asked about this?' The master said, 'This is the king goose distinguishing milk (from water).'³

On a winter's day, the master asked Yang Shan, 'Is the weather cold or the man?' Yang Shan replied, 'All is within it.' The master said, 'Why do not you speak in a straightforward manner?' Yang Shan

1. The master was eager to see that his disciple was completely enlightened. The acts of passing the jug and of withholding it were to reveal that which was functioning. When Yang Shan was about to receive the jug, the master's question, 'What is it?' means, 'Who is that which asks this question and who is that which wants to receive the jug?' Yang Shan, now enlightened, asked back, 'What do you see?' i.e. 'Is the immaterial perceptible?' The master retorted, 'If you are really enlightened, why do you come here to learn my Dharma?' Yang Shan replied, 'In spite of my enlightenment, I am really indebted to you for it and it is quite appropriate that I serve you now to repay my debt of gratitude.' The master accepted the plea and passed the jug to him.

2. That which pointed at the cypress and the old peasant and that which replied, 'Just a cypress', are the imperceptible spiritual bodies which revealed themselves by means of their functions. Front and rear show that an immaterial body is everywhere and all-embracing and reveals itself through the things seen. The old cultivator will have an imaginary community created by his inner five aggregates, for all living beings are non-existent according to the Buddha's teaching in the Diamond Sūtra. (See Series One - 'The Diamond Cutter Of Doubts'.)

3. The king goose, or rāja-harīṣa in Sanskrit, is the leader of the flight, i.e. Buddha. It is said to be able to absorb the milk from a mixture of milk and water, leaving the water behind, so with the Bodhisattva and truth. The master availed himself of Yang Shan's return from the fields to teach him. He talked about the immaterial and asked whether it was green or yellow, or neither green nor yellow. Yang Shan talked about the material, and asked, 'Don't you see the ears of grain behind you?' The master continued his teaching and asked if the disciple even saw that which was imperceptible. Yang Shan held up an ear of grain and said, 'If you ask about this, I can see it and say whether it is green or yellow, or neither green nor yellow, but you have not asked about it. You have asked me about the Dharmakāya which is imperceptible and inexpressible.' The last phrase of the dialogue means, 'In the midst of the illusory world, one should distinguish milk (truth) from water (untruth), like a king goose.'

replied, 'What I just said was not crooked, but what will the Venerable Sir say?' The master replied, 'It is necessary to follow the current.'¹

A monk came and prostrated himself before the master who feigned to rise from his seat. The visitor implored him, 'Venerable Sir, please do not rise.' The master said, 'This old monk has never been seated.' The monk said, 'I too have not prostrated myself.' The master asked, 'Why are you so impolite?' The visitor could not reply.²

Two Ch'an monks came from the Shih Shuang³ community and said, 'There is not a man here who can understand Ch'an.' Later, when all the monks went out to gather firewood, Yang Shan saw the two who were resting; he took a piece of firewood and asked them, 'Can you talk (about it)?' As both remained silent, Yang Shan said to them, 'Do not say that there is no one here who can understand Ch'an.'⁴

When he returned to the monastery, Yang Shan reported to the master, 'Today, two Ch'an monks were exposed by me.' The master asked, 'How did you expose them?' Yang Shan related the incident and the master said, 'I have now exposed you as well.'⁵

(One day) as the master was lying on his bed, Yang Shan (approached him), brought his two palms together and asked after him. The master turned his face to the wall and Yang Shan said, 'How can you act like that?' The master got up and said, 'I have just had a dream, please interpret it for me.' Thereupon, Yang Shan brought him a basin of water so that he could wash his face. A little later, Hsiang Yen also came, brought his

1. This dialogue reveals the two aspects of the absolute: the absolute in its immutability according to the disciple, and the absolute in its phenomenal relativity, according to the master, both aspects being likened to water and waves. Yang Shan was not incorrect but a Bodhisattva should avail himself of prevailing circumstances and follow the phenomenal to reveal the fundamental to living beings, the current is the unceasing phenomenal.

2. The master took advantage of the moment to enlighten the monk who, however, was ignorant and did not understand the teaching. When the master said, 'I have never been seated', he meant what the Buddha said in the Diamond Sūtra: 'Subhūti, if someone says that the Tathāgata comes or goes, sits or lies, he does not understand the meaning expounded by me. Why? Because the Tathāgata has neither whence (to come) nor whither (to go); therefore, He is called the Tathāgata.' The monk could not reply to the master's last question, because he was deluded and did not understand the absolute.

3. Shih Shuang was the Dharma successor of the Lin Chi Sect.

4. If the two monks had really understood Ch'an, they would have perceived that which took the piece of firewood and asked them the question, 'Can you talk about it?' Here it is the immaterial which is inexpressible. So Yang Shan succeeded in exposing their incompetence.

5. i.e. I have exposed your Dharmakāya which I perceive through your talking and I have exposed your error because you still discriminate between yourself and the two monks.

two palms together and asked after the master who said, 'A moment ago, I had a dream and Hui Chi interpreted it for me; will you also explain it?' Thereupon, Hsiang Yen brought him a bowl of tea. The master said, 'You two can interpret better than Śāriputra.'¹

A monk asked the master, 'He who does not carry a Kuei Shan bamboo rain-hat on his head will never reach the village exempt from conscription; what is a Kuei Shan hat?' The master gave him a kick.²

In the hall, the master said to the assembly, 'After my death, I will take the form of a water buffalo on whose left flank will be written five characters Kuei Shan monk – So and So. It cannot be called a "Kuei Shan monk" because it is a buffalo; neither can it be called a "buffalo" because it is a Kuei Shan monk. What is its right name?"³

The master spread the Ch'an teaching widely for over forty years (during which period) his disciples who succeeded in realizing the truth were so numerous that they could not be counted. Those disciples who were qualified to enter the abbot's room numbered forty-one.

On the ninth day of the first moon of the seventh year of the Ta Chung reign in the T'ang dynasty (20 February 853), after the master had washed and rinsed his mouth, he sat cross-legged and passed away happily at the age of eighty-three and at his Dharma age of sixty-four.⁴

His stūpa was erected on the mountain (Kuei Shan) and the emperor bestowed upon him the posthumous title 'Ch'an Master Ta Yuan' (Great Perfection) and on the stūpa the epigraph 'Ch'ing Chin' (Purity-Cleanliness).

1. Hsiang Yen was a disciple of master Kuei Shan. (See Story of Master Chi Hsien of Hsiang Yen – Series One) – Śāriputra was one of the principal disciples of the Buddha and was noted for his wisdom (See Series One – The Heart Sūtra) – The act of turning the face to the wall is the return of function to the still Dharmakāya. An enlightened master never dreams for the dream denotes a disturbed mind. The two disciples correctly interpreted the so-called dream by bringing him a round face-basin and a round bowl of tea, both symbolizing his Dharmakāya which was present at all times and in all places.

2. Monks staying on mountains wore bamboo rain-hats. The village exempt from conscription symbolizes freedom from delusion. The monk meant, 'If one does not undergo training under Master Kuei Shan (who was known all over the country), one will never be delivered. How is your teaching given?' The master's kick revealed that which acted, i.e. that which performed the great function mentioned earlier.

3. The master's idea was that the self-nature was the same either in a monk or in a buffalo, and could not be named for names have no nature of their own. This sentence is widely quoted and discussed in Ch'an circles throughout the country.

4. The number of years that he had been ordained.

The Kuei Yang Sect (Ikkyo Zen)

Master Hui Chi of Yang Shan Mountain in Yuan Chou District

(From the Transmission of the Lamp – Ching Te Ch'uan Teng Lu)

Ch'an master Hui Chi of Yang Shan mountain in Yuan Chou district was a native of Huai Hai in Shao Chou district. His lay surname was Yeh. At the age of fifteen, he intended to leave home but was prevented by his parents. Two years later, he cut off two of his fingers and prostrated himself before his parents, swearing that he would go in search of the right Dharma to pay the debt of gratitude which he owed them.

Subsequently, he followed Ch'an Master Tung of Nan Hua monastery¹ who shaved his head. Before his ordination, he started his travels (to study under other masters). First he called on (Ch'an master) Tan Yuan and was awakened to the profound doctrine. Later he went to Kuei Shan mountain where he succeeded in understanding the abstruse (truth). (Master) Ling Yu asked him, 'Are you a monk with or without an owner?' Hui Chi replied, 'I have an owner.' Ling Yu asked him, 'Where is he?' Hui Chi crossed the hall from west to east and stood there.² Ling Yu saw that this disciple was not an ordinary man and subsequently gave him the appropriate teaching. Hui Chi asked, 'Where is the abode of the real Buddha?' Ling Yu replied, 'Turn inwards the subtlety of your thoughtless thinking to think of the boundless spiritual brightness until your thinking is exhausted, then return it to its source (where) the fundamental nature and its phenomenal expressions eternally abide, where activity and principle are not a dualism and where is the suchness of the real Buddha.' Upon hearing this, Hui Chi was instantaneously enlightened. He then (stayed at the monastery to) wait upon Ling Yu.

Later, he went to Chiang Ling for his ordination and spent the summer retreat studying the Vinaya Piṭaka.³ He then called on (Ch'an master)

1. The monastery of the Sixth Patriarch, formerly called Pao Lin monastery.

2. West is a symbol of imperturbability, or body and east of activity, its function. Hui Chi crossed the hall to show the owner who was free to come and go.

3. One of the three divisions of Buddhist canon, teaching discipline and monastic rules.

Yen T'ou. (On seeing him) Yen T'ou held up his dust-whisk and Hui Chi spread out his cloth mat. Yen T'ou hid his dust-whisk behind his back and Hui Chi picked up his mat, put it over his shoulder and went out. Yen T'ou said, 'I do not agree with your spreading the mat, I only agree with your taking it back.'¹

Yang Shan asked (Ch'an master) Shih Shih, 'What is the difference between Buddha and Tao?'² Shih Shih replied, 'Tao is like an open hand and Buddha like a fist.'³ When he left Shih Shih, the latter escorted him to the door, saying: 'Do not leave for ever this time as you will have to return to me later.'⁴

(A man named) Wei Chou asked Ling Yu to write a gāthā for him. The master replied, 'Its reciprocal disclosure by two people when face to face immediately shows stupidity; how can it be expressed in ink on paper?'⁵ The man then made the same request to Hui Chi who drew a circle on a sheet of paper and wrote, 'To know it after thinking of it is second rate; to know it without thinking of it is third rate.'⁶

1. The dust-whisk consisted of a handle with a bundle of long horse-hair tied to one end and a ring at the other for hanging it on the wall. A cloth mat, or *niṣīdana* in Sanscrit is a cloth for sitting on. Yen T'ou probed the visitor's understanding by raising his dust-whisk, thus showing the active function of his spiritual body. In response Yang Shan spread out his mat, also showing his own performance of his spiritual function. When Yen T'ou hid the dust-whisk behind his back, he meant that his activity or function had returned to rest in his spiritual body. Likewise Yang Shan's act of taking back the mat and putting it over his shoulder meant the same thing. Yen T'ou approved of Yang Shan picking up the mat, because immediately afterwards Yang Shan went out, this complementary act meaning the complete return of function to rest in the spiritual body. He did not approve of Yang Shan spreading out the mat because the act was incomplete. Had Yang Shan spread the cloth and then bowed upon his knees on it or advanced a step forward to stand on it, his performance of function would have been complete. In the present case, his function was only half performed.

2. Tao, or the Way, Truth, Doctrine.

3. An open hand represents activity or function while a closed fist is the still body.

4. This phrase should not be interpreted literally, as to do so would be to cling to what the masters call the 'dead meaning'. Its 'living meaning' is, 'Do not return to the stillness of your spiritual body for ever, because you will have to perform its function for the welfare of others, as I am now doing here.'

5. 'It' here is the inexpressible immaterial body. To try to disclose the nameless body when one meets another man, is to show stupidity; how can the inexpressible reality be expressed in ink on a sheet of paper?

6. A circle symbolizes eternal body. The mere knowledge of it without experiential realization has no value, hence the second and third rates. Knowledge of it after prior thinking about it is better than knowledge without prior thinking of it, because in the former there is at least the act of thinking, which is function in its dimness whereas in the latter there are no traces of function.

One day, as Hui Chih was following Kuei Shan to work in the fields, he said, 'So low here and so high there!' Ling Yu replied, 'Water can level things.' He said, 'Even water cannot be relied upon, Venerable Sir; let the high level itself down and the low level itself up.' Ling Yu (nodded) his approval.¹

A patron² (of the monastery) sent a gift of thin material for making robes (to Kuei Shan). Yang Shan asked his master, 'The Venerable Sir is receiving so much from the almsgiver; how is he going to requite it all?' (To show him how to repay the gift), Ling Yu knocked the Ch'an (meditation) bed.³ Yang Shan said, 'How can the Venerable Sir convert common property to his private use?'⁴

(One day), Ling Yu suddenly asked Yang Shan, 'Where are you from?' The latter replied, 'From the fields.' Ling Yu asked, 'How many people were there in the fields?' Yang Shan stuck his mattock into the ground and stood (still). Ling Yu said, 'Today, on Nan Shan (South Mountain) many people are cutting the grass.' Thereupon, Yang Shan took up his mattock and left.⁵

1. This dialogue shows that Yang Shan had made rapid progress in dialectics. He compared the unevenness of body and function with that of the ground, and his master said that water, or self-nature, could equalize both. Yang Shan said that the self-nature could not be relied upon before one's enlightenment and that if one was already enlightened, there would be no need of evening up body and function; it would suffice to let one's body and function adjust themselves by means of Ch'an training.

2. Dānapati in Sanskrit, an almsgiver, a patron who supports a monastery.

3. The act of knocking the meditation bed was performance of Kuei Shan's great function of direct pointing at the mind so that the patron could realize his nature. This is the best way of repaying a debt, because the Buddha said that unsurpassed Dāna consisted in bestowing the Buddha Dharma upon others.

4. Yang Shan jokingly said that his master should not use the meditation bed which was common property to repay his private debt for the gift received. This is the 'dead meaning' of the sentence, but its 'living meaning' is, 'You have performed your great function by knocking the bed; now let me perform mine by speaking these words.'

5. In spite of the presence of many people in the fields, there was no one really there since they were but illusions of the deluded mind. In reply to his master, Yang Shan stuck the mattock into the ground to show that all things were returnable to the one mind which stood still, symbolizing the Dharmakāya in its samādhi or imperturbability; this was function returning to the eternal body. Kuei Shan's remark, 'Today, on South Mountain, many people are cutting grass' meant that the immaterial body is everywhere and all-embracing, including South Mountain, and is performing its great function. Yang Shan took up the mattock to show the great function, and left, to show his disappearance from the scene, or the return of function to body, thus discontinuing the dialogue which had served its useful purpose. Readers will see that Kuei Shan did not miss a single chance to train his disciple so that the latter could succeed him later.

Yang Shan was tending cattle on Kuei Shan mountain. The leader of the community (who was there also), said, 'There are hundreds of millions of hairs, with hundreds of millions of lions in them.' Yang Shan did not comment and when he returned (to the monastery), he waited on Kuei Shan. Later, the leader came in and paid obeisance to the latter. Yang Shan referred to what the leader had said outside and asked him, 'Was it not you who just said, "There are hundreds of millions of hairs, with hundreds of millions of lions in them"?' The leader replied, 'Yes.' Yang Shan asked, 'At the time of their appearance, did the lions come before or after the hairs?' The leader replied, 'Their appearance was neither before nor after (the hairs).' Thereupon, Yang Shan left (the room). Ling Yu remarked, 'The lion has broken its back.'¹

(In the hall), after Kuei Shan had ascended his seat, he raised a dust-whisk and said, 'He who is able to act in accord with the truth, will be given this whisk.' Yang Shan asked, 'I can act in accord with the truth, will I get it?' The leader said, 'Just act according to the truth and you will surely have it.' Yang Shan snatched the whisk (from Kuei Shan's hand) and took it away.²

One day, as it was raining, the leader (of the community) said, 'Good rain, Venerable Sir.' Yang Shan asked, 'How is it good?' As the leader could not reply, Yang Shan said, 'I can answer the question.' The leader asked Yang Shan, 'How is it good?' Yang Shan pointed (with his finger) to the rain.³

As Kuei Shan and Yang Shan were strolling together outside, a crow

1. At the sight of the cattle, the leader referred to their hairs. Hairs symbolize deluded men because they are light and thin and are blown in all directions by the wind, like men who blindly follow worldly currents. In spite of their delusion worldly men fundamentally do not differ from the Buddha who is symbolized by a fearless lion. So, by their fundamental nature, myriads of deluded men are but Buddhas. Yang Shan wanted to probe the spiritual capacity of the leader and asked him whether the eternal nature of men came before or after the hairs. The leader was correct because his reply wiped out all traces of time. When Yang Shan posed the question, he performed his great function by setting a trap to catch the leader, but since the latter was correct, Yang Shan left, his act of leaving meaning the return of function to the still body. Kuei Shan jokingly observed that Yang Shan, a lion, had broken his back that is he had been defeated by the leader.

2. To act is to function in accord with the truth, in other words, to reveal one's Dharmakāya by means of its great function. Yang Shan performed this great function when he snatched the dust-whisk to reveal his Dharmakāya which actually performed it. After this act, he went away, to show the stilling of function.

3. Rain is good because it causes the activated potentiality to perform its function of seeing. The leader was unenlightened and Yang Shan taught him to perceive that which pointed to the rain, i.e. that which performed its benefiting function to enlighten the questioner.

flying past with a red persimmon in its beak, dropped the fruit in front of them. Ling Yu picked it up and passed it to Yang Shan who, after washing the fruit in water, returned it to his master. Ling Yu asked, 'How do you get it?' Yang Shan replied, 'This is the reward for your great virtues.' Ling Yu said, 'You should not be empty handed (and deprived of your share)'. He then gave half of the fruit to Yang Shan.¹

When Yang Shan was washing his robe, Tan Yuan asked him, 'At this moment, what should one do.' Yang Shan replied, 'At this moment, where can it be seen?'²

The master stayed on Kuei Shan mountain for fifteen years and his sayings were admired by all the students there. After receiving Kuei Shan's esoteric (mind-) sealing, he led his disciples to Wang Mang mountain where he stayed to convert all comers. Due to the absence of favourable conditions³ there, he moved to Yang Shan mountain where pupils came in great numbers.

In the hall, the master said to the assembly, 'All of you should turn the light inwards on yourselves; do not memorize my words. Since time without beginning, you have turned your back on the light and have cast yourselves into darkness. Your false thinking is so deep-rooted that it cannot be dissipated in an instant. For this reason, expedient methods are used to strip you of your coarse conceptions. This is like giving yellow leaves to children⁴ but is there any truth in all this? It is also like a man who opens a shop to sell all kinds of goods including gold and jade, and whose object is to determine the potentialities of his customers. For this reason, Shih T'ou is said to be a shopkeeper selling real gold. But I sell all and sundry; if a buyer wants rat's excrement, I will sell him rat's excrement, and if he wants real gold, I will sell him real gold.'⁵

A monk asked: 'I do not want rat's excrement; will the Venerable Sir

1. Master and disciple praised each other for their enlightenment. Readers will notice the great function performed by both Kuei Shan and Yang Shan when passing the fruit to each other.

2. Tan Yuan's question means, 'At this instant, how should one act to be in accord with reality?' Tan Yuan wanted to probe Yang Shan who replied that reality could not be seen.

3. Literally: due to the lack of a concurrent cause.

4. The Buddha compared the expedient teaching by means of sūtras to yellow leaves given to crying children to make them believe that they were being given real gold so that they would stop screaming, for reality cannot be taught by words and speeches.

5. Unlike Shih T'ou who received only people of high spirituality, Yang Shan received all comers of different potentialities.

give me real gold.' The master replied, 'If you think (first) and then open your mouth to ask (about it), you will never understand it even if you wait until the year of the donkey.'¹ The monk remained silent and the master continued, 'There will be business if there is enquiry and there will be no business if there is no enquiry.'² If I have to expound Ch'an there will be no one to keep me company, still less a following of five hundred or seven hundred men. If I talk about east and west, people will struggle forward to catch (my words); I will be likened to one showing an empty fist to deceive children who will find nothing inside it. Now I tell you plainly; do not set your mind on the saintly; just direct it on your own immaterial nature,³ and cultivate reality. Do not look for the three insights and six powers.⁴ Why not? Because they are all saintly twigs. Now, just know (recognize or identify yourself with) your mind to attain the fundamental. Get at the root but do not worry about twigs, and later on, one day, you will be self-provided with them all. If you do not get the fundamental, you will simply fail (in your quest) in spite of your studies because of your feelings (and discriminations). Have you not heard the Venerable Kuei Shan's saying, "When all feelings about the saintly and the profane have been wiped out, there will be exposed the body of true eternity in which the absolute and relative will not be a dualism and which will be just the Bhūtatahatā Buddha"?⁵

(When a monk) asked 'What was the Patriarch's idea?' the master, with his hand, drew in the air a circle within which he wrote the character 'Fu' (Buddha). The monk kept silent.⁶

1. In China, an animal is chosen as a symbol for each lunar year; as a donkey is not one of them its year will never come round.

2. If anyone is keen to learn and ask questions, I will teach him, but if no one is keen to learn, there will be 'no business'.

3. Lit. ocean of the Bhūtatahatā, the all-containing, immaterial nature of Dharmakāya.

4. The three insights are: (1) insight into the mortal conditions of self and others in previous lives, (2) spiritual insight into future mortal conditions and (3) nirvāṇa insight, i.e. into present mortal sufferings so as to overcome all passions or temptations. The six powers, or ṣaḍabhijñā in Sanskrit, are: (1) divyacakṣus, deva-vision, instantaneous view of anything anywhere in the realm of form; (2) divyaśrotra, ability to hear any sound anywhere; (3) paracitta-jñāna, ability to know the thoughts of all other minds; (4) pūrvanivāsānussmṛti-jñāna, knowledge of all former existences of self and others; (5) ṛddhi-sākṣātkriyā, power to be anywhere or do anything at will, and (6) āśravakṣaya-jñāna, supernatural consciousness of the waning of vicious propensities.

5. When all feelings, i.e. dualisms have been wiped out by their integration into the one mind, the real body of true eternity will reveal itself and will be but the suchness of Buddha.

6. A circle symbolises eternity, and 'fu' means 'enlightened one'. The monk was ignorant.

The master asked the leader (of the community), 'Do not think of either good or evil; at this very moment, how would you act?' The leader replied, 'This very moment is when my bodily life should be at rest.' The master said, 'Why do not you ask this old monk?' The monk said, 'At this very instant, (even) the Venerable Sir is not perceptible.' The master declared, 'You are not fit to carry on my teaching.'¹

The master returned to Kuei Shan mountain to visit Ling Yu who asked him, 'You are now regarded as an enlightened teacher; when students come from all quarters, how do you distinguish between those who know that 'there is' and those who do not know that 'there is';² between those who are inheritors (of Dharma) from (enlightened) masters and those who are not inheritors; and between (those who are of) the Teaching School and those of the Absolute Sect?³ Try to say something (for me) to see.' Yang Shan replied, 'I had (some) experience of this; when I saw monks coming from all quarters, I raised my dust-whisk and asked them, "In your places, is this one expounded or not?" I again asked them, "Apart from this one, what have the elder masters been doing in your

i. Yang Shan wanted to teach the leader but the latter did not understand him. The master's question was full of meaning and was, 'When you have put an end to good and evil, i.e. to all dual conceptions, how should you act to be in accord with the truth.' The leader wrongly replied that his present bodily life which he held dear, should rest in this stillness of mind. This is tantamount to sitting on the top of a hundred-foot pole as mentioned by Master Hsu Yun in his discourses or to the laziness of the monk who refused to leap forward after attaining the stillness of mind and whose hut, donated by an old lady, was burned down by the angry donor. (See Series One – The Ch'an Training.) The master continued to teach the monk and said to him, 'Why do not you ask me the same question?' In dialogues between master and disciple, a master often said to his pupil, 'Ask me the same question and I will reply to it.' This is direct pointing at the mind, because 'You ask' and 'I reply' invariably reveals that which asks and that which replies, i.e. 'you' and 'I', or your self-nature and my self-nature which actually do the talking, or perform their functions. Many a disciple attained enlightenment after this simple question and answer. The leader gave the silly reply, 'At this very instant, even the Venerable Sir is not seen', thus missing the point. Hence the master's declaration of the leader's inability to inherit his Dharma.

2. 'One who knows that there is' is Ch'an idiom meaning one who knows that the Buddha-nature is inherent in every being. All masters avoid the use of specific names, such as Buddha-nature, self-nature, etc., because they are apprehensive that their disciples will cling to empty names and will never realize the truth. The rendering of these Ch'an terms into English is a real headache for translators.

3. Lit. the teaching of meaning and of the absolute or abstruse, i.e. the sūtra Teaching School and the Ch'an Sect. Although Yang Shan was already an enlightened teacher, his old master still wanted to make sure that his successor in the Dharma was really competent to teach his Dharma to others. Kuei Shan was keen to assure the perpetuity of his Sect.

places?"' Ling Yu praised the master and said, 'From olden times this has always been the Sect's tooth and nail.'¹

Ling Yu asked the master, 'In the vast expanse of their basic consciousness,² living beings on the great earth are deprived of the fundamental on which to lay hold; how do you know that these monks have or have not (that fundamental nature)?' The master replied, 'I have had experience of this (also).' It happened that a monk was just passing in front of the master who called out, 'Venerable Sir!' As the monk turned his head, the master said to Ling Yu, 'Venerable Sir, this is one who has no fundamental on which to lay hold in the vast expanse of his basic consciousness.' (Praising his disciple) Ling Yu said, 'This is just one drop of lion's milk that can disintegrate six bushels of donkey's milk.'³

Chancellor Cheng Yu asked the master, '(It is said that) one can enter nirvāṇa without putting an end to distress (kleśa). How is this done?' The master raised his dust-whisk and the chancellor said, 'The word "entering" can be omitted.' The master replied, 'The word "entering" is not for the (Honourable) Chancellor.'⁴

1. The act of raising the dust-whisk is the performance of great function to show that which raises it. Yang Shan meant, 'At your monasteries, do your masters directly point at the mind to teach you how to realize your self-nature and attain Buddhahood?' 'This one' in Ch'an indicates that which raises the dust-whisk but not the whisk itself. The second question, 'What have the old masters been doing?' means what have been their activities, or performance of function in accordance with the transmission of mind, to enlighten their disciples. Kuei Shan praised Yang Shan for his use of all the best devices of the Sect to receive and guide visiting monks, because his method was the direct pointing at the mind as taught by Bodhidharma.

2. Lit. Karmic consciousness, the original thought which caused the wheel of life to turn. The mind was stirred by the first thought of activity due to basic ignorance. The Awakening of Faith attributes it to unawareness of the mind's activity due to ignorance. Consciousness is the opposite of wisdom.

3. The master called the passing monk to see if the latter's inherent potentiality could be aroused to the point of laying hold of his fundamental nature in the darkness of ignorance. As the monk was still using his consciousness, he turned his head to see who called him, and the master said to Ling Yu, 'This is one who cannot, in the extensiveness of ignorance, lay hold of his fundamental nature. - Lion's milk is like Bodhi enlightenment which is able to wipe out ignorance, just as one drop of lion's milk can disintegrate six bushels of donkey's milk. This analogy is the Buddha's equivalent to Christ's camel passing through the eye of a needle. Thus Ling Yu praised his disciple's function which could disintegrate ignorance.

4. Kleśa is anxiety, worry, trouble and whatever causes them. The chancellor quoted from the Vimalakīrti Nirdeśa Sūtra this sentence which means that nirvāṇa and kleśa are of the same underlying nature which is non-dual. The master raised his dust-whisk to show that cognizance of that which performed the great function could ensure outright entry into nirvāṇa. The chancellor observed that if nirvāṇa was everywhere, the word 'entering' could be omitted. The master meant, 'Why discriminate about that word, for your discrimination will prevent you from entering nirvāṇa?'

The master asked a monk, 'Where do you come from?' The monk replied, 'Yu Chou.' The master said, 'I would like some news from Yu Chou; what is the price of rice there?' The monk replied, 'When I left, I unintentionally passed through the market place, stepped on a bridge and broke it.' Thereupon, the master stopped (talking).¹

When the master saw (another) monk, he raised a dust-whisk. (Seeing this), the monk shouted. The master asked him, 'Shouts are not unused, but where is this old monk's fault?' The monk replied, 'Venerable Sir, it is not proper to teach the objective to others.' Thereupon the master struck the monk.²

The master asked Hsiang Yen, 'Young brother, what is your latest view?' Hsiang Yen replied, 'I am really unable to talk about it', and then chanted the following gāthā:

*'Last year my poverty was not poor enough,
But this year it is real. Last year I was poor
And did not own a spot (of ground) in which to stick my awl,
But this year I am really poor for I do not even own an awl.'*³

1. The master probed the monk by asking him about the price of rice at Yu Chou to see if the latter's mind still clung to a place. A mind clinging to a place is impure for a pure mind is omnipresent and is free from the ideas of location and direction as taught by Huang Po. (See Huang Po's Transmission of Mind.) The monk replied that he unintentionally stepped on and broke a bridge at Yu Chou, thus cutting all links with that place. The bridge here is the one referred to in Upāsaka Fu Ta Shih's gāthā of which the two last lines read:

*A man is crossing a bridge;
The bridge but not the water flows.*

The man is Lin Chi's man of no position or true personality, the bridge is the changing phenomenal and water, the unchanging self-nature. The monk probably quoted the bridge from the above gāthā, and since he gave a correct reply, the master stopped the conversation or 'returned' his enlightening 'function' to his still 'body'.

2. Shouts are used in Ch'an teaching and will be dealt with in the next chapter on the Lin Chi Sect. An object is the opposite of the subjective mind and the monk wrongly blamed the master for showing a dust-whisk, or object, instead of directly pointing at the subjective mind. As the monk did not see that which raised the whisk or the subject and still clung to the whisk or an object (this being tantamount to looking at the finger instead of at the moon which is actually pointed at), the master struck him, probably with the whisk or a staff, to show him again the subject which actually performed the function of beating him.

3. Hsiang Yen was also Kuei Shan's disciple and was Yang Shan's younger Dharma brother. 'Latest view' means up-to-date achievement in Ch'an training. The third line of the above gāthā differs slightly from that in The Imperial Selections of Ch'an Sayings (Yu Hsuan Yu Lu), but the meaning of the whole gāthā is the same in both collections. (See Ch'an Master Chi Hsien of Hsiang Yen in Series One.) The gāthā shows Hsiang Yen's gradual elimination of his remnant feelings and discerning as taught in the sūtras, e.g. The Diamond Sūtra (See Series One: The Diamond Cutter of Doubts).

The master said, 'You have only realized the Tathāgata's Ch'an and not the Patriarch's Ch'an.'¹

Kuei Shan sent the master a parcel containing a mirror. When he went to the hall, the master held up the mirror and said to the assembly, 'Please say whether this is Kuei Shan's or Yang Shan's mirror. If someone can give a correct reply, I will not smash it.' As no one answered, the master smashed the mirror.²

The master asked Shuang Feng, 'Young brother, what is your latest view?' Shuang Feng replied, 'My view is that there is not a matchable thing.' The master said, 'Yours is the interpretation of the objective.' Shuang Feng asked, 'Mine being such, what is the elder brother's?' The master replied, 'Do not you know that which no thing (dharma) can match?' When Kuei Shan heard of the dialogue, he said, 'Hui Chi's sentence puzzles and kills men all over the world.'³

1. The Tathāgata's Ch'an is the successful application of the teaching in the sūtras and is, therefore, not complete achievement. The Patriarch's Ch'an is experiential realization after the arousal of the latent potentiality inherent in men for integrating both underlying law and appearances, i.e. subject and object, into an undivided self-nature.

2. The master wanted to probe the assembly's ability to eliminate all discriminations. As the whole assembly still clung to the conceptions of mirror, Yang Shan mountain and Kuei Shan mountain, the master's act of smashing the mirror was the performance of his great function aiming at wiping out all differentiation, the cause of the split of the undivided self-nature into subject and object and of the turning wheel of life. His act was comparable to that of Kuei Shan when the latter kicked and knocked over the water jug. (See the Story of Master Ling Yu of Kuei Shan mountain, page 59.)

3. Ch'an students all over the country pay unusual attention to this very interesting dialogue. As Master Hsu Yun said in his discourses (see Series One), Ch'an methods have undergone many changes since the Buddha's transmission of Dharma to Mahākāśyapa, although fundamentally they remain the same. When Bodhidharma merely said to Hui K'o, 'Show me your mind so that I can quieten it for you', the latter was completely enlightened. In ancient times, when men of high spirituality like Hui K'o, Seng Ts'an, Tao Hsin, Hung Jen, Hui Neng, etc., gradually became rare, enlightened masters were compelled to devise new techniques to receive and enlighten their disciples. So we now come to the new technique of verifying one's view to know whether one's interpretation is from the standpoint of subject or object so that one can correctly apprehend and achieve awakening. When Shuang Feng made his interpretation from the objective standpoint, that is about a dharma or thing that could match with what he wanted to say, Yang Shan corrected his younger Dharma brother's view by his own interpretation from the subjective standpoint, that is the unsurpassed 'that' with which no dharma could match, or the true personality. Yang Shan's correct interpretation was highly praised by his teacher Kuei Shan, for it raised a doubt in the mind of every man all over the country, this doubt being the most indispensable thing for without it a man would never suspect that he was endowed with great potentiality which could be aroused to the point of absorbing the truth, thus killing the illusory man for the resurrection of the true personality. (See also Han Shan's Diamond Cutter of Doubts - Series One.)

A monk asked the master, 'Does the Dharmakāya expound Dharma?' The master replied, 'I cannot reply but there is another who can.' The monk asked, 'Where is that man who can answer my question?' Thereupon, the master pushed out the pillow. When Kuei Shan heard (the story), he said, 'Hui Chi is now using the edge of his (sharp) sword in his dealings.'¹

The master was sitting with closed eyes when a monk walked silently to his side and stood there. The master opened his eyes and drew on the ground a circle inside which he wrote the word 'water'; then he looked at the monk who remained silent.²

The master was holding a staff when a monk asked him, 'Where did you get it?' The master hid the staff behind him and the monk remained silent.³

The master asked a monk, 'What is your talent?' The monk replied, 'I know divination.' The master raised his dust-whisk and asked, 'To which one of the sixty-four hexagrams (in the Yi Ching) does this belong?' As the monk could not reply, the master said, 'It was the full positive power of thunder but is now the negative destruction of fire.'⁴

1. The Dharmakāya is speechless and does not expound the Dharma. Even the Buddha's Nirmānakāya or transformation body used only expedient methods and words indirectly to expound the true Dharma, inherent in men but inexpressible. Only once did the Buddha directly expound the Dharma, that was when he held up a flower, a great function which Mahākāśyapa alone understood. As Yang Shan could neither expound the Dharma nor show him who could, he pushed out the bamboo or clay pillow, because that which pushed it out was one who could expound the Dharma, which was being expounded while the pillow was being pushed. Kuei Shan praised his disciple for his use of the sharp edge of the sword of wisdom to enlighten the visiting monk.

2. The circle symbolizes eternity and water the self-nature; thus the drawing means the eternal nature inherent in every man. The master's act of drawing and of looking at the monk is great function. The monk was unenlightened and kept quiet, for had he been enlightened, he would have done something to reveal his true self.

3. The monk still clung to the idea of existence and the master hid his staff behind him to teach the monk that existence was also non-existence, for existence and non-existence were a dualism which had no nature. The monk did not understand the master's performance of his great function.

4. In the Yi Ching system of divination, the 'eight diagrams' consist of an arrangement of single and divided lines in eight groups of three lines each, of which there are sixty-four combinations or hexagrams, each one having a meaningful name. When the whisk was raised, it symbolized full grown function, but since the function was not understood by the monk, it became but the extinguishing negative fire, i.e. it could not now serve its purpose. Wherever the masters might happen to be, they made use of everything available, even local customs, dialects, divination, religions, beliefs, etc., as materials for teaching their disciples. This note is added to dispel misunderstanding that Yang Shan taught divination, and to contradict fortune-tellers who may use this passage in support of their boasts, for Ch'an does not teach superstition.

The master asked a monk, 'What is your name.' The monk replied, 'Ling Tung.' (Spiritual Pervasion.) The master said, 'Then please enter this lantern.' The monk replied, 'I'm already inside it.'¹

A monk asked the master, 'The ancients said that the sight of form led to the perception of mind. This Ch'an bed is form; please discard the form and show me my mind.' The master asked back, 'Show me which one is the Ch'an bed.' The monk did not reply.²

A monk asked the master, 'Who was Vairocana (Buddha)'s teacher?' The master hooted at him. The monk asked 'Who is the Venerable Sir's teacher?' The master replied, 'Do not be so impolite.'³

The master was conversing with a monk when another monk said, 'Talking is Mañjuśrī and silence is Vimalakīrti.' The master asked the (interrupting) monk, 'Are you not the one who is neither talking nor silent?' The monk silently nodded and the master asked him, 'Why don't you manifest your supernatural powers?' The monk replied, 'I do not manifest them because I am afraid that you will regard me as of the Teaching School.' The master said, 'From your talk, it can be deduced that you do not possess the "eye" which is outside the Teaching School.' The monk asked, 'What is the distance between paradise and hell?' The master drew a line on the ground with his staff.⁴

When he was staying at Kuan Yin (Avalokiteśvara) monastery, he posted this notice, 'No questioning when sūtras are being read.' Later, when a monk came to the monastery to enquire after the master, he saw the latter was reading a sūtra and stood waiting at his side. The master rolled up the sūtra and asked the visitor, 'Do you understand?' The monk

1. A lantern symbolizes the light of wisdom. The master meant, 'Recover your wisdom to perform its function for the welfare of others.' The deluded monk clung to the lantern.

2. The master's reply is his performance of function aiming to reveal the mind to the monk.

3. Vairocana is Śākyamuni Buddha's Dharmakāya or spiritual body. The master hooted at the monk to show him that which hooted, in other words he performed its enlightening function or the function of a teacher of Buddhas. The monk was stupid and the master scolded him again.

4. The monk quoted from the Vimalakīrti Nirdeśa Sūtra which said that Mañjuśrī talked about the non-dual Dharma whereas Vimalakīrti remained silent to make a 'speechless talk' on the same subject. The master meant, 'Are you not the absolute which is neither talking nor silent', because the truth is beyond speech and silence. The 'eye' here is the eye of Ch'an which does not rely on the sūtras of the Teaching School for realizing the truth. The straight line means that paradise and hell are the same for fundamentally they do not differ from each other.

replied, 'I do not read the sūtra, how can I understand?' The master said, 'You will understand later.'¹

A monk asked the master, 'What is the meaning of the Ch'an Sect's certain entry into the gate to instantaneous enlightenment?' The master replied, 'This (entry) is very difficult; (it is good for) followers of the Patriarchs' Sect who are of superior roots (potentialities) and superior wisdom, and who upon hearing (a sentence) are awakened to the whole truth and thereby attain the Great Dhāraṇī² but they are extremely rare. Because most men are of small roots and inferior wisdom, the ancients said that these men would be lost when they reached that stage if quiet meditation was not taught in Ch'an.' The monk asked, 'Apart from that, is not there another expedient method enabling students to enter it?' The master replied, '(If I say) there "is" or there "is not", I will disturb your mind. What is your native place?' The monk replied, 'Yu Chou.' The master asked, 'Do you still think of it?' The monk replied, 'Yes.' The master said, 'At Yu Chou there are houses with storeys, groves and parks and plenty of men and horses. (Now) turn back your thinking to see if there are as many things in that which thinks of them.' The monk replied, 'When I come to this, I do not see all these things any more.' The master said, 'Yours is still the interpretation of objects; this is the faith stage but not the personality stage. According to your interpretation, you realize only one subtle condition and are only qualified for taking a seat and for wearing the robe. Later on, you will realize (the rest) yourself.' The monk bowed his thanks and left.³

After the master had moved from Yang Shan mountain to Kuan Yin temple, he continued to receive and guide visitors of different potentialities and thus set an outstanding example for the Ch'an Sect. A few years before he passed away, he composed the following gāthā:

*When my years reach seventy-seven
My departure will take place.*

1. The monk failed to see the master's function which he performed when he rolled up the sūtra and asked his question.

2. Absolute control over good and evil passions and influences.

3. There are three stages: (1) the faith stage, (2) the personality stage and (3) that of no stage. The faith stage is belief that there is not a thing in the real; the personality stage is personal realization of it; and the stage of no stage is the supreme or transcendental stage. One qualified for sitting in meditation and wearing the robe has unquestionable faith and is qualified for advanced training. Subtle conditions will be dealt with in the following chapter on the Lin Chi Sect.

*I will leave it to my (self-) nature to float or sink
When I leave with my two hands embracing my folded knees¹*

At his death on Tung Ping mountain in Shao Chou district, he was seventy-seven years old and actually held his folded knees with both hands. The emperor bestowed upon him the posthumous title 'Great Master Chih T'ung' ('Wisdom Pervasion') and for his stūpa the epigraph 'Miao Kuang' ('Wonderful Light'). Later, the stūpa was moved to Yang Shan mountain (for veneration).

(The following passages not mentioned in 'The Transmission of the Lamp' are quoted from the 'Finger Pointing at the Moon':²)

One day, Tan Yuan said to Yang Shan, 'The state master who inherited from the six Patriarchs the Dharma of Ninety-seven Symbols, transmitted it to me, saying, 'After my death, a monk will come from the south and will spread this teaching. I now hand it (this book) to you and you should carry it without allowing its (teaching) to be discontinued.' After saying this, Tan Yuan handed over the book of (Ch'an) symbolism to Yang Shan who, however, burned it after perusal. Later, when Tan Yuan advised Yang Shan to keep the book for himself and not to show it to others, the latter replied, 'After I had read it, I immediately burned it.' Tan Yuan said, 'This Dharma is very difficult to understand and people cannot comprehend it. After the passing of Patriarchs and great Saints, only my last master understood it. Why have you destroyed it?' Yang Shan replied, 'I understood it immediately after my first reading but the book should not be clung to after the Dharma has been in use. If the Venerable Sir wants it back, it will not be difficult for me to write a copy for him.' Thereupon, Yang Shan wrote (from memory) exactly the same book without a single error and handed it to Tan Yuan who said, 'This is exactly the same.'³

One day, as Yang Shan was sitting, a monk came and asked him, 'Do you know written characters?' Yang Shan replied, 'Some.' The monk

1. Although enlightened masters never talked about miracles and supernatural powers lest their disciples might cling to twigs and forget about the fundamental root, they invariably disclosed beforehand the dates of their deaths.

2. The Chinese name of this collection is Shui Yueh Chai Chih Yueh Lu (lit. Water-Moon Studio's Pointing Moon Record), i.e. the Illusory Studio's Register of Pointing at the Moon. Scholars owned studios with poetic names.

3. Yang Shan burned the book because he was apprehensive that people would cling to symbols and neglect their own self-cultivation.

circumambulated the master once from the right, asking him, 'What is this word?' In reply, the master drew a cross on the ground, and the monk made a (reversed) circumambulation from the left, asking, 'What is this word?' The master (by adding arms) turned the cross into a Sauvastika.¹ The monk drew a circle in the air and then pushed with two hands, like an Asura carrying the sun-moon (symbol), asking, 'What is this word?' Yang Shan replied by drawing a circle around the Sauvastika. The monk acted like Vajrapāṇi and the master said, 'Correct! Correct! All Buddhas bless this.'² You are doing it and I am doing it also. Take good care of yourself.' Thereupon, the monk bowed his thanks, flew up into the air and left. Five days later, a student who had been present during the monk's visit, asked about the strange visitor. The master replied, 'He is an Arhan in the West and came to probe my Dharma.'³

1. A sauvastika is an averse svastika with its arms turned to the left.

2. Lit. All Buddhas protected and remembered those who supported the Dharma.

3. The above two passages are added here to complete the interesting story of Yang Shan. The first circumambulation from right to left symbolizes the return of function or activity to body and is the monk's question about the Buddha's body, or Buddha-kāya. The cross is the Chinese character 'ten' and is the master's reply meaning: The Buddha's body is the embodiment of ten forms of perfect understanding, ten perfect bodily aspects and ten titles. The second circumambulation from left to right symbolizes the performance of benefitting function and is the monk's question about it. The cross with arms turned to the left is a Sauvastika and is the master's reply meaning that the Buddha's body is endowed with its function of performing myriad moral powers, deeds and Dharmas. The monk's next question, a circle, asked for the meaning of the all-embracing Buddha-nature. The master's reply, a Sauvastika surrounded by a circle, meant that the Buddha-nature is complete with its eternal body and benefitting function. The monk acted like Vajrapāṇi, the Dharma protecting Bodhisattva, and the master said, 'Your idea of spreading the Dharma is correct because the protection of Dharma is blessed by all Buddhas. You are spreading it and so am I', in other words we are both teaching the Dharma of Mind.

The Lin Chi Sect (Rinzai Zen)

Ch'an Master I Hsuan of Lin Chi in Chen Chou District
(From The Five Lamps Meeting at the Source – Wu Teng
Hui Yuan and the Finger Pointing at the Moon – Chih
Yueh Lu.)

CH'AN master I Hsuan of Lin Chi in Chen Chou district, was born to a Hsing family at Nan Hua in Ts'ao Chou district. When he was young his ambition was to retire from the world. When his head had been shaved and he had been ordained, he began to study Ch'an which he greatly admired.

At first he joined the Huang Po community where he was a strict disciplinarian. At the time, Mu Chou¹ was leader of the community. (One day) Mu Chou asked I Hsuan: 'Venerable Friend, how long have you been here?' I Hsuan replied: 'Three years.' Mu Chou asked: 'Have you ever asked any questions at (special meetings)?' I Hsuan replied: 'Never, I do not even know what to ask.' Mu Chou said: 'Why do you not ask the Venerable Abbot: "What is the deep meaning of the Buddha Dharma?"?'

Thereupon, I Hsuan went to the abbot's room to ask the question, but before he finished it, Huang Po struck him (with a staff). When I Hsuan returned (to the hall), Mu Chou asked him: 'What was the Abbot's reply?' I Hsuan replied: 'Before I finished my question, the Venerable Abbot struck me; I really do not understand (why).' Mu Chou urged him: 'Go again and ask (the same question).' I Hsuan returned to put it and Huang Po again struck him. Thus thrice he asked and thrice he was beaten by Huang Po. Said he to Mu Chou: 'I was urged by the Venerable Sir to ask about the Dharma but was beaten by the Venerable Abbot. I am sorry my own obstructing karma does not allow me to understand the profound doctrine; now I want to go away.' Mu Chou said: 'If you really leave, you should first bid farewell to the Venerable Abbot.' I Hsuan paid obeisance to Mu Chou and withdrew.

1. Mu Chou was a disciple of Huang Po and an eminent Ch'an master.

(After interviewing I Hsuan), Mu Chou went direct to the abbot's room and said to Huang Po: 'In spite of his youth, the questioning monk is very remarkable and if he comes to bid you farewell, will you please receive him helpfully so that he can later become a large tree sheltering men all over the country.'

The following day, I Hsuan took leave of Huang Po who said: 'There is no need for you to go far; just go down to the river bank at Kao An and call on Ta Yu who will tell you (everything).' When I Hsuan arrived (at Kao An), Ta Yu asked him: 'Where do you come from?' I Hsuan replied: 'From Huang Po.' Ta Yu asked: 'What were Huang Po's words and sentences?' I Hsuan replied: 'I thrice asked about the deep meaning of the Buddha Dharma and was beaten thrice; I do not know if I was wrong or not.' Ta Yu said: 'Huang Po had so great a compassionate heart and only wanted to release you from distress, yet you come here to ask me whether you were wrong or not!' Upon hearing this, I Hsuan was completely enlightened. He said: 'Huang Po's Buddha Dharma is mainly so little.' Thereupon, Ta Yu grasped I Hsuan, asking him: 'You, bed-wetting little devil! You just asked me if you were wrong or not and now you say that Huang Po's Buddha Dharma is mainly so little. What have you seen? Speak quickly!' (Immediately) I Hsuan punched Ta Yu thrice below the ribs. Pushing him away, Ta Yu said: 'This is your master Huang Po's business and does not concern me.' Then I Hsuan took leave of Ta Yu to return to Huang Po.¹

1. Lin Chi did not attain complete enlightenment by chance, and when studying his story, we should remember that he was, as said in the text, a strict disciplinarian in the monastery where he had undergone rigorous discipline during his three years' stay. By discipline in a Ch'an monastery, is meant discipline of thought, word and deed in accordance with the Sect's rules. In other words, he had realized his mind's disentanglement from the eighteen realms of sense and had successfully roused his dormant potentiality which was now ripe for absorbing the truth. In spite of Huang Po's performance of his great function by beating Lin Chi for no apparent reason, the latter's developed potentiality was not responsive to it for Lin Chi had only reached the top of a hundred-foot pole and was awaiting a concurrent cause to leap forward. However, this intervening cause did not obtain with Huang Po but existed with Ta Yu. Huang Po's beating was to point out to Lin Chi that the latter's self-nature was inherent in him and should not be sought in the abbot's room. Lin Chi was disappointed at the rough treatment but did not know that his master was more disappointed in his failure to enlighten his best disciple. Knowing that there was a causal affinity between his disciple and Ta Yu, Huang Po sent the young man to Kao An without giving a reason. Lin Chi had also a benefactor in Mu Chou who knew beforehand that the former would found one of the five Ch'an sects of China. So in the case of Lin Chi, it required three enlightened men to awake him to the truth. This is what is called a kung an (Jap. kōan), or concurrent cause. In spite of Mu

At the sight of I Hsuan returning to the monastery, Huang Po said: 'This fellow's going and coming will have no end.' I Hsuan replied: '(I return) because of the Venerable Sir's compassionate heart which has given me great help.' After saying this, he stood beside Huang Po who asked 'Where do you come from?' I Hsuan replied: 'From Ta Yu where you so kindly ordered me to go yesterday.' Huang Po asked: 'What were Ta Yu's words and sentences?' I Hsuan related the interview he had with Ta Yu and Huang Po said: 'What a babbler that old man Ta Yu is! On his next visit, I must give him a painful beating.' I Hsuan retorted: 'Why wait until his next visit, why not now?' After saying this, he slapped Huang Po's face. Huang Po said: 'This mad fellow is stroking a tiger's whiskers.' Thereupon, I Hsuan gave a shout and Huang Po called the attendant: 'Take this mad fellow to the meeting in the hall.'¹

One day, Huang Po 'invited' the community to work in the fields; (on the way there) I Hsuan followed behind the monks. When Huang Po looked back, he saw that I Hsuan was empty-handed and asked him: 'Where is your mattock?' I Hsuan replied: 'Someone is carrying it.' Huang Po said: 'Come near, I have something to discuss with you.' When I Hsuan came close, Huang Po raised his mattock and said: 'All over the world no one can raise this one.' I Hsuan snatched the mattock

Chou's seniority in the assembly, he came second after Lin Chi in Huang Po's Dharma succession.

Ta Yu's words: 'Huang Po had so great a compassionate heart and only wanted to release you from distress' made a strong impact on Lin Chi's roused potentiality which could function without hindrance thus enabling his self-nature to hear the words by means of its great function, hence his complete enlightenment. After his great awakening, he found it so easily realizable that he said: 'Huang Po's Buddha Dharma is mainly so little!' Another enlightened master once said when referring to his own achievement: 'It is not worth a coin but I would not sell it at any price.' Ta Yu took hold of Lin Chi and told the 'bed-wetting little devil' to talk quickly, to check if the latter was really enlightened. To talk quickly is to perform one's great function without searching for an answer in one's discriminating mind. When a disciple is really enlightened, his answer is always ready on his lips and is not the product of discrimination. 'Bed-wetting little devil' means here an ignorant novice in a monastery. To show his enlightened Self, Lin Chi performed its great function by punching Ta Yu thrice, to reveal his newly realized threefold body. Immediately after one's great awakening, one is always seized with a desire to act in a strange manner such as in the present case or in that of the woman who overthrew a pan full of boiling oil. (See Series One, Part One, Master Hsu Yun's Daily Lectures at Two Ch'an Weeks.)

1. After I Hsuan's return to the monastery, Huang Po wanted to check his disciple's achievement and purposely said that he would give Ta Yu a painful beating for babbling so much. I Hsuan's reply: 'Why wait, why not now?' eliminated the time element and his slap and shout revealed the omnipresence of his enlightened self-nature. (See also page 96, footnotes 2 to 6 on Shouts.)

and held it up, asking: 'Why is it now in my hands?' Huang Po said: 'Today there is someone who is inviting the community to work in the fields.' He then returned to the monastery.¹

(One day), I Hsuan invited the community to go out to hoe the ground. When he saw Huang Po approaching, he stopped work and leant against his hoe. Huang Po said: 'This fellow is in distress.' I Hsuan replied: 'I have not even moved the hoe; how can I be in distress?' Huang Po struck I Hsuan with his staff which the latter caught and thrust backwards, pushing the master to the ground. Huang Po called the deacon (of the monastery): 'Venerable Deacon, help me up!' While the latter was helping Huang Po, he said: 'Venerable Master, why do you allow this mad fellow to be so rude?' As soon as he got to his feet, Huang Po struck the deacon. Laying down his hoe, I Hsuan said: 'While people are being cremated elsewhere, I am being buried alive here.'²

1. 'To invite the community to work outside' is a monastic phrase which means that on a certain day all the monks go out to work in the monastery fields. After his disciple's awakening, Huang Po continued to train him in the performance of function so that he would become competent to receive students later. This is the duty of a master whose object is to transmit his Dharma to a successor. I Hsuan's reply that some one was carrying the mattock for him meant that his immaterial Self was handless and did not carry the 'non-existent' mattock which was carried by an illusory man, also non-existent. Huang Po's act of raising the mattock was performance of his great function to teach his disciple. When he said that no one in the world could raise 'this one', he did not mean the mattock but that which raised it. I Hsuan's act of snatching the mattock and of raising it, was his performance of function, also excellent. 'Someone inviting the community to work in the fields' meant the competent and imperceptible 'Self' of I Hsuan who was now qualified to invite the other monks to work and also to perform their function in the fields. Huang Po's return to the monastery was the return of function to rest in stillness.

2. Huang Po again trained his disciple in the performance of function. I Hsuan as soon as he saw his master approaching, stopped work and leant against his hoe to show the return of function to substance in readiness to give a suitable response to his teacher's challenge. The latter performed his benefiting function by striking his disciple to see how the latter would react to it. The pupil's reaction was splendid in that he caught hold of the staff which he pushed back with enough force to throw Huang Po to the ground, thus 'returning' the master's active function to its still body, for a gentle push without sending its holder to the ground would have been an incomplete function. Therefore, a forward move is function and a backward move is the return of function to body. Huang Po once said to Pei Hsiu, although in a different situation: 'When the foot is lifted, this is Buddha; when it is lowered, this is living being.' (See Huang Po's Transmission of Mind.) When the discriminating mind wanders outside in pursuit of externals, it performs its harmful function, symbolized by the lowering or outstretching of a foot, i.e. the condition of a living being. The lifting of a foot is return of the wandering mind to its still nature. Although the backward move, or return of activity to stillness, is the same in both enlightened master and deluded disciple, the former's forward move is for the

(One day), as I Hsuan was sleeping in the dormitory, Huang Po came in and saw him lying on a bed which he knocked once with his staff. I Hsuan raised his head, saw his master and slept again. The master knocked the bed once more and ascended to the hall where the leader of the assembly was sitting in meditation. Huang Po said: 'The youth is really sitting in meditation below; why do you indulge in discriminations up here?' The leader said: 'What is the old fellow doing here?' Again, Huang Po knocked the seat once and withdrew.¹

I Hsuan was planting pine trees when Huang Po asked him: 'What is the idea of planting so many trees on this remote mountain?' I Hsuan replied: 'I do so first to improve the view from this monastery, and second, to provide beacons for future generations.' After saying this, he struck the ground thrice with his mattock. Huang Po said: 'In spite of this, you now deserve to receive thirty strokes of my staff.' I Hsuan again

welfare of others whereas the latter's tends to deepen his ignorance. I Hsuan's act showed his complete competence in his performance of function.

A deacon is a duty-distributor, or arranger of duties, second in command in a monastery. Huang Po took advantage of the incident to try to enlighten the deacon by calling him, i.e. by urging him to recognize that which called for help. Unfortunately, the deacon was still deluded and his mind was wandering in the realm of feeling and discrimination when he helped up the master and stupidly suggested that he punish the 'mad' I Hsuan who was not mad at all. For this nonsense, Huang Po struck the deacon, for if he had been really enlightened, he would have given a Ch'an roar of laughter or clasped his hands at the sight of the fallen master to reveal his own function and the latter would have been really happy to see him also successfully trained.

I Hsuan's act of digging the mattock into the ground was his performance of function to reveal that which actually dug and his words: 'While people are being cremated elsewhere, I am being buried alive here' were extravagant in that he really meant: 'People elsewhere are waiting to go to Nirvāṇa after their death, but I am going to Nirvāṇa here and now' through burying, or cutting all his links with the phenomenal world. This is 'straight entry by means of a single chopper' as master Kuei Shan put it. (See Story of Kuei Shan, page 60.)

1. Here, again Huang Po's acts were not thoughtless; his earnest desire was to make I Hsuan and Mu Chou his two competent successors. The master's knocks in the dormitory and in the hall were his performance of function. One knock meant One Reality or the three-fold body in one substance. I Hsuan raised his head and looked at the master to reveal his performance of function, and he slept again to reveal the return of function to body. I Hsuan was not really asleep but was keeping his mind under control, or tending the ox, as Master Hui Ts'ang, put it. (See Series One, Part II, Chapter 4.) The enlightened leader of the assembly also performed his function when he replied to the master's remark about his sitting in meditation. A literal interpretation of the above shows only its 'dead meaning' whereas its 'living meaning' lies beyond its words and phrases, i.e. in the performance of function by means of the mouth which replied.

struck the ground thrice and gave a sigh. Huang Po said: 'Through you, my sect will flourish all over the country.'¹

Huang Po entered the kitchen and asked the cook-monk: 'What are you doing?' The cook replied: 'I am sorting rice for the community's meal.' Huang Po asked: 'How much rice is there?' The cook replied: 'Two and a half piculs.' Huang Po asked: 'Is it not too much?' The cook replied: 'I am still afraid this is not sufficient.' Thereupon, Huang Po struck the cook (with his staff). Later, the cook related the dialogue to I Hsuan who said: 'Let me investigate what the old fellow means?' When he entered the abbot's room and stood beside Huang Po, the latter related the dialogue between him and the cook. I Hsuan said: 'The cook did not understand you; will you "turn" the phrase for him?' Huang Po said: 'Just ask me.' I Hsuan asked: 'Is it not too much?' Huang Po replied: 'Let us eat what remains over tomorrow.' I Hsuan asked: 'Why tomorrow? Why not now?' and slapped Huang Po, who said: 'This mad fellow comes again to stroke the tiger's whiskers.' Thereupon, I Hsuan gave a shout and went out.²

Half-way through the summer retreat, I Hsuan climbed Huang Po mountain where he saw the master reading a sūtra.³ He said: 'I thought you were one of our kind, but you are only an old monk whose black beans are covered by his hands.' After staying a few days, he bade farewell to Huang Po who said: 'You have broken the summer retreat to come

1. Beacons for future generations who will look at the pines and realize that which will actually see them. Three strokes symbolized the threefold body or nature of a Buddha. After the first three strokes, Huang Po said that I Hsuan still deserved thirty more with the staff, because his act was incomplete in its revelation of body alone. The second three strokes accompanied by the sound of a sigh not only indicated the body, but showed also its performance of function, i.e. the sigh. Now Huang Po praised his disciple for the latter's complete understanding of his Dharma which would consequently flourish all over the country. Hitherto the master had been very careful in training his pupil who was now fully qualified to inherit his Dharma and this shows that ancient masters were not careless when transmitting it to their successors.

2. After having made sure that his two senior disciples were competent to inherit his Dharma, Huang Po turned his attention to the cook and asked him questions which seemed ordinary but were full of meaning. He struck the cook because the latter still clung to the quantity of rice, there being nothing to measure in the absolute. At the same time Huang Po wanted the cook to perceive that which struck him and that which felt the blow. The Ch'an idiom 'to turn the phrase' is literally 'to turn the words' in such a way that they will not be in contrast with the absolute. Huang Po feigned ignorance to check again I Hsuan's competence which proved to be perfect when he said: 'Why tomorrow? Why not now?' to wipe out the element of time, gave a shout to reveal his function and went out to show the return of function to stillness.

3. Those who urge others not to read sūtras will find here a categorical denial of their wrong contention.

here, why did you not wait until its end before leaving?' I Hsuan replied: 'I only came here to pay reverence to the Venerable Sir.' Thereupon, Huang Po struck him (with his staff) and drove him out. After walking a mile or so, a doubt arose in the mind of the disciple who then returned to the monastery. After the summer retreat, he again took leave of Huang Po who asked: 'Where are you going?' I Hsuan replied: 'If it is not to the north, it will be to the south, river bank.' Thereupon, Huang Po struck him with the staff. I Hsuan caught hold of it and slapped the master's face. Laughing loudly, Huang Po called his attendant: 'Bring me my late master Pai Chang's Ch'an ruler and desk.' I Hsuan called: 'Attendant give me fire.' Huang Po said: 'No, no, just go away and later you will sit on and twist the tongues of men all over the country.'¹

1. Most Ch'an masters forbade their disciples to read sūtras only when the latter were undergoing Ch'an training in order to realize singleness of mind. At the sight of his master reading a sūtra, I Hsuan jokingly said: 'I thought that you were one of the Sect, but you are now only one who is screening his eyes with his own hands.' When one's eyes cannot perceive the truth, one's pupils are no better than black beans which cannot see anything. The term 'black beans' is common in Ch'an texts. Here I Hsuan fell into the shrewd master's trap when inadvertently he clung to the short time of his visit to pay reverence to Huang Po whose reaction was quick, hence the beating. Moreover, I Hsuan broke the rules of the summer retreat set up by the Buddha Himself. He realized his error only after having walked a mile or two and returned to the monastery.

Huang Po set another trap when he asked the disciple: 'Where are you going?' I Hsuan's answer did not imply any fixed destination, for the enlightened nature is omnipresent and should not have a definite place of abode. North River Bank and South River Bank are also the names of two provinces, Hopei and Honan, the former being to the north of the Yellow river and the latter, south of it. To test the disciple again, Huang Po set another trap when he struck him with a staff which the latter caught hold of, slapping his master's face, to show his competence in the performance of function. The act of catching hold of the staff was to stop his master's unjustifiable function by sending it back to body, and to reveal at the same time his Dharmakāya, which function was performed when he slapped Huang Po's face. To check again his disciple's competence, the master laughed loudly and called for the desk and Ch'an ruler he had inherited from his own master Pai Chang. The Ch'an ruler is a long strip of wood used to strike dozing monks during their meditation and those breaking the rules of the monastery. When Pai Chang was living, he used to sit at his desk as all masters did, to examine his disciples' conduct and to punish offenders. Huang Po's intention was to awe I Hsuan into making a wrong interpretation; this is another way of testing a disciple before transmitting the Dharma to a successor. However, I Hsuan proved a 'fearless lion', as the masters put it, for he asked for fire to destroy these useless objects which had no place in the absolute reality. Realizing that his pupil was completely competent, Huang Po said: 'No, no', for all these things were unnecessary. Now you may go to spread the Dharma and later you will sit on and twist the tongues of men all over the country, in other words, your dialectic power will conquer the hearts of men everywhere, the highest praise an enlightened master can give to an enlightened successor. From now on, I Hsuan began his Bodhisattva work, and hereinafter he will be referred to as Lin Chi after the district's name, or simply as 'The Master'.

When I Hsuan (hereinafter called Lin Chi, or the Master) arrived at the stūpa of Bodhidharma, the guardian-monk asked him: 'Will you pay your reverence first to the Buddha or to the Patriarch?' Lin Chi replied: 'Neither to Patriarch nor to Buddha?' The monk asked: 'What enmity is there between the Patriarch, Buddha and the old Venerable Sir?' The master shook out his (long) sleeves and left.¹

The master carried a letter from Huang Po addressed to Kuei Shan and when he arrived at Kuei Shan mountain, he had a chat with Yang Shan who said: 'Old brother, you will have a place of abode in the north later.' Lin Chi asked: 'Is there such a thing?' Yang Shan replied: 'Just go (to the north); later there will be a man who will assist you and that man will have only head but no tail and only beginning but no end.'²

Later, the master went to stay at Lin Chi in Chen Chou district, where students came and gathered in great numbers. One day, he said to the two leaders, P'u Hua and K'e Fu: 'I want to set up Huang Po's sect here, will you help me?' The two monks bowed and withdrew. Three days later P'u Hua came and asked him: 'What did the Venerable Sir say to me three days ago?' Thereupon the master struck P'u Hua.³ Three days

1. An enlightened master would never miss a chance to enlighten others, and here is a lesson given to a deluded monk, guardian of Bodhidharma's stūpa. The monk asked him whether he would pay reverence first to the Buddha or to the Patriarch in order to know whether he should burn incense sticks and light the lamp of the Buddha hall first or of the stūpa. In his mind, the monk still discriminated between Buddha and Patriarch, and his question showed that he still placed the Buddha before the Patriarch. Lin Chi reversed the order by mentioning the Patriarch before the Buddha to wipe out all traces of Patriarch and Buddha in the questioner's mind, for Buddha, Patriarch and living beings are one by their fundamental nature. The monk did not understand the deep meaning of the visitor's reply and asked the second question which only showed his delusion and discriminations. In ancient times, the shaking of long sleeves was a mark of disapproval, in this case showing the master's disapproval of the monk's wrong interpretation of Bodhidharma's Dharma. The act of shaking is function and his leaving, or disappearance from the site, is return of function to body. The monk did not know that the proper practice of Buddhism consisted not in merely prostrating himself before the Buddha and Patriarch, but in putting an end to all feelings and discriminations to quiet the mind for its ultimate union with the uncreate.

2. The assistant was P'u Hua who was present at the beginning of Lin Chi's stay but passed away before its end. Yang Shan was already enlightened and possessed the power of knowing future events. Ancient masters never revealed their spiritual powers to others but sometimes let slip predictions which were fulfilled later. It is regrettable that some people nowadays boast of their visions of Buddhas and Bodhisattvas and of their miraculous powers to deceive others. Nothing is more harmful to the Dharma.

3. P'u Hua's question: 'What did the Venerable Sir say to me three days ago?' showed that he still clung to the subject who had said something three days ago. Lin Chi struck him to strip him of attachment to subject.

later, K'e Fu came and asked the master: 'What did the Venerable Sir mean when he struck P'u Hua three days ago?' The master struck K'e Fu as well.¹

That evening, the master said in a special meeting: 'Sometimes, the subject is snatched away but the object is not; sometimes, the object is snatched away but the subject is not; sometimes, both subject and object are snatched away; and sometimes, neither subject nor object are snatched away.'²

K'e Fu asked: 'What do you mean by snatching away the subject without snatching the object?' The master replied:

*'On a warm day the fields are carpeted with flowers;
The white hair of a baby is hanging down like silk,'³*

K'e Fu asked: 'What do you mean by snatching away the object without snatching the subject?' The master replied:

*'Now that the royal writ runs throughout the land,
The commander, free from the smoke of battle, goes abroad.'⁴*

K'e Fu asked: 'What do you mean by snatching away both subject and object?' The master replied:

1. K'e Fu's question: 'What did the Venerable Sir mean when he struck P'u Hua three days ago?' showed that the questioner still clung to object, and to snatch it away, Lin Chi struck him. Thus although the beating was the same in both cases, it had a particular meaning in each.

2. This is known as Lin Chi's four methods of distinguishing and snatching away his students' grasping of either subject, object, both or neither so as to strip them of all attachments and to enable them to realize the absolute. Lin Chi taught his disciples not to cling to and rely on anything. If they really did not depend on anything, they would have nothing to be stripped of and would directly enter the Buddha stage. He instructed them not to cling to the teaching and kung ans but only to recognize their 'Self' in order to be able to distinguish and snatch away their own students' attachments when receiving them later. He who understands this method can get rid of his own clings and realize his fundamental nature.

3. The baby symbolizes the subjective or 'ego' which every man treasures. After the mind has been stripped of it, this illusion looks like a baby who has suddenly grown old, with long white hair hanging down. Before it was a treasured infant, but now is an old man about to die. It is displaced by the object, the carpet of flowers on a sunny day. Previously the student had clung to the subject (the baby) *only*. Now that he is stripped of it (the ego or baby), he still remains indifferent to the object (the flowers) as he was *previously*. Free therefore from both ego and things (dharma) he is ready to leap over the sea of mortality.

4. After a student has been stripped of his grasping of the object, represented by the smoke of battle, the latter disappears after peace has been restored and the military commander has gone beyond the frontiers.

*'Isolation is complete when all
Communications have been cut.'*¹

K'e Fu asked: 'What do you mean by neither subject nor object being snatched away?' The master replied:

*'While the king ascends his precious throne
Old peasants sing (their) songs.'*²

Upon hearing these words, K'e Fu realized the doctrine.³

A monk asked: 'Will the Venerable Master explain to me what true Buddha, true Dharma (Doctrine) and true Saṅgha (Order) really are?' The master replied: 'Buddha is the mind's purity, Dharma is the mind's brightness and Saṅgha is the unhindered omnipresent pure light. The three are one but they are all empty names without reality. A true (member of the) Saṅgha is one whose mind is not interrupted (even) for the time of a thought. After his arrival from the West, the great master Bodhidharma sought only for a man who did not want to be deluded. Later, when he met the second Patriarch, (only) one word was enough for the purpose. Therefore, we know that all our previous strivings were purposeless. The view held today by this mountain-monk (i.e. the master) does not differ from that of the Patriarchs and Buddhas. One who hits the first rate meaning is fit to teach Patriarchs and Buddhas; one who hits the second rate meaning is fit to teach men and devas; and one who hits the third rate meaning is even unfit to save himself.'⁴

1. After a student has been stripped of his grasping of both subject and object all his contacts with the outside are cut off and his isolation is complete.

2. If a student grasps neither subject nor object, he has nothing to be stripped of as he is already enjoying his comfortable independence, like a king ascending his precious throne or an old rustic free from worries and singing his favourite song.

3. K'e Fu had aroused his inner potentiality to the full and upon hearing the master's teaching, he succeeded in getting rid of all his attachments and realized the Dharma.

4. After his realization of Dharma, Lin Chi succeeded in not only preserving it in spite of his remaining habits which usually obstruct a deep insight into profound wisdom, but also in clearly perceiving the successive phases leading to complete enlightenment, or Buddha wisdom. Now he revealed them to his disciples, and his sect flourished all over the country, because of his skilful exposition of his own achievements. Before talking about them, he first mentioned the hitting or experiencing of the first, second and third rate meanings of a sentence or kung an (jap. kōan). For instance, when Ma Tsu said: 'Mind is Buddha', Ta Mei immediately had an experiential realization of the deep meaning of these three words and was thereby enlightened. This is hitting the first rate meaning. When a man hears the same three words and realizes only the impermanence of all things and thereby attains incomplete Nirvāṇa, he hits only the second rate meaning. If another man understands only the meaning of this kung an without experiential realization of it, he hits the third rate

The monk asked: 'What is the first rate meaning?' The master replied:

*'The three essentials are a seal to widen the red and narrow spot
Wherein division between host and guest can never be.'*¹

The monk asked: 'What is the second rate meaning?' The master replied:

*'Does the profound interpretation brook Asaṅga's questioning?
Can expedients stop the everflowing of propensities?'*²

The monk asked: 'What is the third rate meaning?' The master replied:

*'Look at the figure in a puppet show
Whose movements by another are controlled.'*³

meaning and is unable to save himself. 'One fit to teach Patriarchs and Buddhas' is an enlightened master who is able to perform his function to arouse the inner potentialities of his disciples so that the latter can realize their minds and attain Buddhahood. 'One fit to teach men and devas' is one who has attained relative Nirvāṇa but not final Nirvāṇa; he can only lead men and devas out of the realm of birth and death to enter the illusion city of relative Nirvāṇa.

1. The 'three essentials' are: deed, word and thought, and the 'narrow red spot' is the human heart, regarded in China as the seat of thoughts, or what is called 'mind' in the West. An enlightened master's functions to liberate living beings are possible only by means of his deed, word and thought which manifest and widen the scope of his Bodhisattva works. Deed pertains to his spotless and respect-inspiring bodily appearance; word, to his skilful speech to teach students of various potentialities; and thought, to the twin use of his own wisdom and compassion for the welfare of all others. These three essentials are the seal that widens the mind. 'Seal' is used in the sense of an official seal enabling an ancient traveller to journey unimpeded all over the country. The Western words, 'passport' and 'visa' are the exact equivalent. It means freedom from hindrance in the performance of Bodhisattva work. This 'seal' widens the mind which is omnipresent when performing its benefiting function free from discrimination between host and guest, and other discernings.

2. The Sanskrit word 'asaṅga', which means unattached, not in bondage to anything, is the name of the brother of Vasubandhu; both formed the school of Asaṅga and Vasubandhu, i.e. the Dharmalakṣaṇa Sect dealing with the aspects or characteristics of things, all things being of a monadic nature but differing in form. Asaṅga was already free from all graspings, and questions put by him would not give rise to discrimination and discerning. However, even he could not ask questions on the supramundane as that is inexpressible. Expedient teaching is to guide students to understand the Buddha Dharma, but how can it abruptly stop the irresistible flow of propensities to reveal the second rate meaning which can only be understood by wiping out all phenomena?

3. Like a puppet moved by strings, wires or hands, a deluded man is controlled by his feelings and passions caused by ignorance. So long as he is unable to give up his attachment to things, he is unfit to save himself.

The master continued: 'When expounding our Sect's Vehicle, (one should know that) a sentence has three profound doors (to enlightenment) and that each door has three vital stages or states¹ which include the

I. The three profound doors are: spiritual body or substance; its object or aim; and its expression, speech or sentence. Each profound door has three vital stages or states which are preliminary, intermediate and final. Therefore, in order to attain Buddha wisdom, a Ch'an practiser should pass through nine vital stages of three profound doors. Lin Chi, who had succeeded in passing through all of them, made an analysis of his achievement which he now revealed to his students.

Let us begin with the simplest profound door called 'expression', which is nothing but words or a sentence, known as a kung an, spoken by an enlightened master when giving instruction to his disciples. Now, take for instance, the Buddha's words in the Diamond Sūtra: 'One should develop a mind which does not abide anywhere.' Upon hearing them, the meditator strives to realize that his body and mind, as made of the five aggregates, are devoid of an ego, and that fundamentally he has no form, appearance, aspect and characteristic (lakṣaṇa) and is free from impurities. This is really something very profound and should be realized upon hearing the above sentence. So at the beginning of his meditation, he succeeds in wiping out all his clings to form (lakṣaṇa). This is the preliminary vital stage of the profound sentence or kung an. Now that he has realized it, he should strive to preserve the result without allowing it to be wiped out by his former habits. This is the intermediate vital stage. As he strives to preserve this stage, there still remains his clinging to the idea of this preservation, which he endeavours to wipe out as well. This is the final vital stage.

The above are the three stages of the profound 'sentence' door to enlightenment. The meditator is then in the condition called 'life', the last of the four notions of an ego, a personality, a being and a life as taught in the Diamond Sūtra. (See Series One, Part III.) This is called 'sitting on the top of a hundred foot pole', and as described in the text, the meditator is 'one who hits the third rate meaning and is unfit to save himself'. Lin Chi gave a description of this man in the two lines:

*'Look at the figure in a puppet show
Whose movements by another are controlled.'*

Now the meditator continues his training and succeeds in wiping out this clinging to the idea of preserving the intermediate in the final stage of the profound sentence. The idea of wiping it out is still present and the state thus reached is called the preliminary vital state of the 'profound aim'. As he continues his meditation, he will succeed in disentangling himself from the idea of wiping out the above preservation, thus reaching the supramundane or wu wei plane in which he will experience a boundless bliss. 'Bliss' is a Western term used here to express a state in which the meditator experiences an indescribable lightness after his disentanglement from the above idea of the preservation of the intermediate vital stage of the profound sentence and from the idea of wiping it out. Before reaching this stage, his meditation centred round the turning inwards of his own light to shine on his nature and as the stage is now attained, it becomes a shining stillness; he is now an unconcerned man, free from distress and trouble. This is the intermediate vital state of the profound aim. As his training progresses further, he reaches a state beyond the intermediate vital one, being neither mundane nor supramundane. This advanced state is called the final vital state of the Profound Aim. The meditator is now beyond the worldly, and is, as said in the text, 'one who hits the second rate meaning and is fit to teach men and devas' who belong to saṃsāra. This state is inexpressible and is described by Lin Chi in the two sentences:

temporal and real (teaching) as well as shining (wisdom) and (saving) function.¹ How can you understand all this?

The master said to the monk: 'Sometimes, a shout is like a precious Vajra sword;² sometimes a shout is like a lion crouching on the ground;³ sometimes a shout is like a sounding rod casting its shadow upon the grass;⁴ and sometimes a shout is not used as a shout.⁵ What will you do to understand all this?' As the monk was 'thinking' about it, the master shouted.⁶

*'Does the profound interpretation brook Asaṅga's questioning?
Can expedients stop the everflowing of propensities?'*

The meditator has thus gone through the Profound Sentence and Profound Aim in six vital states or stages. He has reached a state which very few meditators can attain. We come now to the Profound Body or Substance and its three vital states. Those of the Sentence can be conceived and expressed, those of the Profound Aim are very difficult to conceive, being inexpressible, and those of the Profound Body are both inconceivable and inexpressible. The very idea of bliss now disappears for the extreme limit of bliss will not be felt as blissful. The meditator is like one drinking water which has no taste. He is free from knowing and feeling and is in the preliminary vital state of the Profound Body. This is the true condition of our fundamental body which is like a full moon; it cannot be pushed away or drawn back, and is the intermediate vital state of the Profound Body. Beyond this state, nothing can be said, and in ancient times, when a disciple had reached it, his enlightened master would stop the talk and return to the abbot's room. This is the final vital state of the Profound Body and is called, in Ch'an parlance, 'the ultimate word' or 'supreme word', without realization of which a disciple cannot be a successor to his enlightened master. Thus after one has realized one's fundamental nature (Profound Body), one's purpose is to liberate all living beings, and this (Profound Aim) can be achieved only by means of its expression (Profound Sentence). Thus after hearing the Buddha's Profound Sentence, the meditator passes through the nine vital stages of his meditation before realizing the absolute truth.

1. Temporal and real: the former refers to the conditional, functional, differential or temporary, and the latter, to the fundamental or absolute. The temporary teaching is preparatory to the perfect teaching, and both divisions, the provisional and the perfect are not in opposition but complementary.

Shining (wisdom) and (benefiting) function (literally, shining and functioning): the absolute nature has three great characteristics: (1) greatness in its essence, substance or body, the embodied nature of the mind of all that lives and is universal, immortal, immutable and eternal; (2) greatness of its attributes or manifestations, being perfect in wisdom and mercy, and every achievement; and (3) greatness in its function and operations within and without, perfectly transforming all the living to good works and good karma now and hereafter. The Buddha although undisturbed and immutable in his nirvāṇic state, uses his wisdom to 'shine' upon living beings to investigate their conditions for the performance of his saving 'function'. (See Lin Chi's teaching on Shining and Functioning, page 102.) A deluded man in quest of the truth should turn inwards his wisdom to 'shine' upon or to contemplate, his self-mind for the perception of self-nature and attainment of Buddhahood.

2, 3, 4, 5 & 6. These are Lin Chi's four kinds of shout (kwatz in Japanese).
(1) He shouted when it was necessary to cut off his student's chain of thoughts to

The master said to the assembly: 'You students should be very careful (about all this). When host and guest meet each other, there is always an exchange of words or discussion, in which are exhibited either the form appropriate for the moment, the function in full, expedient devices with either joy or anger, and incomplete manifestation, or the rider on a lion or the Lord of Elephants.¹ For instance, a true student would, upon arrival, give a shout (thus) presenting a tray of glue.² An (incompetent) master who does not know that this is just an object, would step into (the glue), putting on high airs with his learning. The student would shout again, but the (incompetent) master would refuse to retreat (from his wrong position).³ This is a mortal disease which is incurable and is called a "guest looking at his host".⁴

'It might happen that a (competent) master would not use any object but would merely follow the student's question to strip him (of his graspings) which the latter would refuse with all his strength. This is a "host looking at his guest".⁵

'It might happen that a student, just coming out of a still state of meditation, would present himself to a master who knows that such a state is merely the object and snatches it away from the former, throwing it into an abyss. The student would praise the enlightened master who would reply, "Huh! You do not know what is good and what is bad."

disentangle the latter from all feelings and passions. In this case, his shout was likened to a sharp diamond sword cutting down the discriminating disciple for his ultimate resurrection as an enlightened man. (2) All wild beasts are scared of the lion, the king of animals. Likewise, Lin Chi's shout 'scared away' all perverted views held by his disciples in order to subdue them. (3) In order to enlighten them, Lin Chi had to know their errors, and his shout here was to see their reactions and discover their shortcomings before administering the right medicine and taking them back to the correct way. His shout was likened to a rod used for 'sounding' their capacities to absorb the truth. (4) Lastly, this shout is to awaken the fully aroused potentiality of a disciple for his realization of self-nature and attainment of Buddhahood; it is but a function. (See Story of Kuei Shan in Chapter I above.) (5) As the monk tried to stir his mind to understand these four kinds of shout, the master shouted to wipe out his discriminating thoughts. (See (1) above.)

1. The rider on a lion is the Buddha, likened to a lion, the king of animals, in respect of his fearlessness. The Lord of Elephants is a term for the Buddha.

2. Here the student would set a trap to catch an incompetent master.

3. Lit. the master would refuse to lay down his attachment to the objective.

4. This is object looking at subject, or clinging to the unreal and neglecting the real, i.e. the master grasping the seeming and the student not straying from the real.

5. Here the master is competent for he would wait for the student's question showing the latter's wrong views which he would try to eliminate. The master is correct and takes up the host position whereas the student, who refuses to forsake his wrong views, takes up the guest position and is not correct.

Thereupon, the student would bow his thanks. This is "a host looking at a host".¹

'It might happen that a student, already carrying a cangue and wearing handcuffs, would present himself before a master who would put additional cangues and handcuffs on him. The student, however, would be joyful and both would not see anything wrong in all this. This is "a guest looking at a guest".²

'Virtuous Ones, what this mountain monk has just said, is how to distinguish a demon from an unusual man in order to know which is heterodox and which is orthodox.'³

The master asked Lo P'u: 'Formerly, one master used his staff (to beat) while another master would shout; which one was intimate (with the real)?' Lo P'u replied: 'Neither was intimate.' The master asked: 'What would you do to be intimate?' In reply, Lo P'u shouted and the master struck him (with his staff).⁴

1. Here both master and student take up the host position; the former's act of saying: 'Huh! you do not know what is good and what is bad' and the student's act of bowing his thanks, reveal both's correct performance of function.

2. Here the student is already attached to the phenomenal world, and the master encourages him to indulge in more grasping. Both master and student are incompetent and thus take up the guest position.

3. The master taught his disciples how to distinguish one who has realized the truth, or host, from one still clinging to the phenomenal, or guest. The host is immutable whereas the guest is ever changing. (See Master Hsu Yun's 'Daily Lectures at Two Ch'an Weeks' and 'The Ch'an Training' in Series One.) When a student calls on a master, his appearance, deportment, questions, answers, etc., always exhibit his understanding or non-comprehension of these two terms as well as his delusion or enlightenment. One not straying from host, or his unchanging nature, is correct whereas one clinging to the phenomenal, or object, is wrong. In the first illustration, the student is correct and the master is wrong; this is a guest (the wrong master) looking at his host (the correct student). In the second illustration, the master is correct and the student is wrong; this is host (the correct master) looking at guest (the wrong student). In the third illustration, both master and student recognize that the still state of meditation is an object which the former wipes out and the latter is ready to cast away. Both are correct, and this is 'host looking at host'. In the fourth illustration, the student already clings to objects and the master shows him more objects to grasp. Both being ignorant, this is 'guest (the deluded master) looking at guest (the deluded student)'.

4. Yuan An of Lo P'u district, became later an enlightened Ch'an master. Lin Chi tried to teach Lo P'u and referred to former masters using sometimes a staff and sometimes a shout to enlighten their disciples. Was the user of a staff or of a shout intimate with, or close to, the truth? Lo P'u was correct when he said that neither was intimate, for both were acting as guests and not hosts. They were hosts before they struck or shouted, but as soon as they struck or shouted, they became guests. Lin Chi probed Lo P'u again by asking him what he would do to be close to the truth. By shouting, Lo P'u still clung to the guest position, thus falling into the trap set by the master who gave him a blow to expose the host who struck and the host who felt the blow.

The master went to the hall (and said to the assembly): 'Someone says that there is a man who does not leave his house when he is on a journey and there is another who does leave his home when he is not on a journey. Which of them is entitled to receive offerings from men and devas?'¹

The master asked the superintendent of the monastery: 'Where do you come from?' The superintendent replied: 'From the town where I have bought yellow rice.' The master asked: 'Have you bought all the rice?' The superintendent replied: '(Yes), I have bought all the rice.' The master drew with his staff a line (on the ground) and asked: 'Have you also bought this one?' Thereupon, the superintendent gave a shout and the master struck him (with his staff). A little while later, the verger came in and the master told him about the dialogue. The verger said: 'The superintendent did not understand the Venerable Sir's meaning.' The master asked: 'And you, how do you understand it?' Thereupon, the verger bowed down upon his knees and was also beaten by the master.²

The master went to the hall (and said to the assembly): 'There is a man standing on a solitary peak so that his road (forward) is cut and there is another man at the cross-roads not knowing in which direction he should go; without imitating either Vimalakīrti or Bodhisattva Fu, just say which of the two men is in front or behind the other. Take good care of yourselves.'³

1. This question means: There is a man, who wherever he goes, never strays from his self-nature, or host, and there is a man who always strays from his self-nature, or host, even when he does not go out. Naturally, one who realizes his host or self-nature, is entitled to receive offerings from men and devas, the gods who are the highest incarnations in the six worlds of existence.

2. The master was teaching the superintendent and the verger so that they could realize the truth and help him spread the Dharma of his Sect. The question: 'Have you bought all the rice?' has the same meaning as the sentence: 'One is all and all is one', for the absolute is neither unity nor plurality. The line drawn on the ground and the question: 'Have you also bought this one?' were the master's trap to catch the superintendent who wrongly shouted showing that he still clung to the guest position, hence the master's blow to awaken him. Likewise, the verger was wrong when he fell upon his knees. In both cases, the host was present before the superintendent shouted and the verger saluted the master, and as soon as they moved, they took the wrong (guest) position.

3. One who is standing on a solitary peak with his road cut is one who has disentangled himself from the phenomenal world and is ready to release his last hold to leap over the ocean of suffering and reach the 'other shore'. Likewise, one who has reached the cross-roads has surmounted all obstacles and is likened to a child waiting for his father to take him home. Vimalakīrti remained speechless to reveal the speechless Buddha (See Vimalakīrti Nirdeśa Sūtra) and Bodhisattva Fu chanted three gāthās also to reveal the absolute Buddha. (See Series One, Part II, Story of

An elder came for instruction and asked the master: 'Is it correct or incorrect to pay reverence (to you)?' The master shouted and the elder paid reverence to him. Said the master: 'What a thief!' The elder said: 'Thief! Thief!' and then went out. The master said: 'Do not say that it is good to be at leisure.' Then the master asked the assembly's leader who was standing by his side: 'Is there still some fault (in all this)?' The leader replied: 'Yes.' The master asked: 'Is the guest or the host faulty?' The leader replied: 'Both.' The master asked: 'Where are they faulty?' Thereupon, the leader went out. The master said: 'Do not say that it is good to be at leisure.'¹

On his arrival at the capital, the master went out begging for food. As he came to a door, he called out to the householder: 'Please always give an additional bowl.' The old housewife said: 'What a coarse and insatiable man!' The master replied: 'You have not even given food; what do you mean by coarse and insatiable?' Thereupon, the old lady shut the door.²

The master ascended to his seat in the hall and a monk came forward. The master gave a shout and the monk also shouted and then paid

Fu Ta Shih.) Here Lin Chi set a trap to catch his disciples. The man on the peak and the man at the cross-roads are only 'Guests' and that which was revealed by Vimalakīrti and Bodhisattva Fu was 'Host'. Front and rear are terms used as camouflage to conceal the host, and the two men have not actually realized their absolute 'Hosts'. The master did it purposely to see if his disciples really understood his teaching. When he said: 'Take good care of yourselves', he meant: 'Take good care of your minds which are 'hosts' and do not stray from them.' Thus he gave a clear answer to his own question.

1. The elder's question was meaningful, for its purpose was to see if Lin Chi was still discriminating. The master's shout was to show a real lion crouching on the ground. (See page 96.) Then the elder paid reverence to the master who said: 'What a thief!' 'Thief' is the elder's delusion which robbed him of his host, for he was still clinging to his guest which paid reverence. The elder was, however, not stupid, for he too knew the thief, called out: 'Thief! Thief!' and went out to reveal his independent host, i.e. return of function to body. The master observed: 'It is not good even when one has nothing to do,' for one may easily slip into the guest position. The assembly's leader was enlightened and was probably P'u Hua or K'e Fu. His reply, 'Both are faulty', was correct, for the absolute cannot be expressed in words and because as soon as it is expressed, host is already changed into guest. When asked where their faults lay, the leader left to reveal that which was not faulty, for it performed the act of leaving to show the return of guest to host. Again the master said: 'Do not say that it is good when one has nothing to do,' to warn his disciples to be very careful for it is very easy to make a slip even when one is idle.

2. Most probably the old lady knew about Ch'an; she simply shut the door to return 'guest' to 'host' to avoid being caught in the trap set by the begging master.

reverence to him. Thereupon, the master struck him (with his staff).¹

Chao Chou who was making long journeys to various places, came (one day) to (Lin Chi's) monastery where he was washing his feet in the back yard when the master saw him and asked: 'What was the object of the coming from the West?' Chao Chou replied: 'It was like this mountain monk now washing his feet.' The master went close to the visitor as if to hear (something from him). Chao Chou said: 'You understand all this; what is the use of enticing others?' Thereupon, the master returned to the abbot's room. Chao Chou said: 'Although I have been travelling for thirty years, today I gave an explanation improperly.'²

The master asked a monk: 'Where do you come from?' The monk replied: 'From Ting Chou.' As the master was reaching for his staff, the monk thought about something (to say). Thereupon the master gave him a blow. As the monk did not agree with him (about the beating), the master said: 'Later you will meet a man who understands this.' Afterwards, the monk called on San Sheng and related the incident to him. San Sheng, however, struck the monk and as the latter thought about something (to say), he beat him again.³

When the master received students of different potentialities, he mostly shouted, and in his community, his disciples followed him and shouted also. (One day) he said to them: 'You all copy me by shouting. Now let me ask you this: One man comes from the east hall and another from the west hall; simultaneously both give a shout. Can you distinguish here a guest from a host and how are you going to distinguish one from

1. As the monk came forward to ask a question, the master shouted to cut his discriminations so that he could realize his 'host'. The monk was wrong, for after paying reverence to the master, he should have gone out to reveal his host, i.e. return of function to body.

2. Chao Chou was a famous Ch'an master known all over the country for his kung an 'Wu' (No, Not). Bodhidharma's object when coming to China was to reveal the mind to Chinese Buddhists and Chao Chou's act of washing his feet also revealed the mind which did the washing. Lin Chi wanted to probe Chao Chou who immediately exposed the former's trick. As Chao Chou proved also a Ch'an expert, the master had nothing further to say and returned to the abbot's room to show the integration of guest to host, or return of function to rest in body. Chao Chou observed that he had given by mistake a correct interpretation to one who knew it already.

3. The master took his staff to see the monk's reaction. As soon as the monk stirred his mind in search of something to say, the master gave him a blow to wipe out his discriminations. San Sheng was Lin Chi's disciple. He gave the monk two blows to quiet the latter's disturbed mind and to teach him that he should take the host position.

the other? If you cannot do so, in future you should not imitate this old monk and shout (aimlessly).'¹

The master said to the assembly: 'Sometimes shining (wisdom) is applied before performing the (saving) function; sometimes function is performed before applying the shining (wisdom); sometimes shining (wisdom) is applied simultaneously with the performance of function; and sometimes, the application of shining (wisdom) and performance of function are not simultaneous.

'Shining (wisdom) is applied before performing the function when there is attachment to ego (man).² Function is performed before applying shining (wisdom) when there is attachment to things (dharma).³ Shining (wisdom) is applied simultaneously with the performance of function for the purpose of:

*Driving the ox from a ploughman,
Snatching food from a hungry man,
Extracting the marrow from bones,
And pressing a (student) hard with "awl and needle".⁴*

1. In a large monastery, there are two halls in which the monks stay. The east hall is for the monks of the monastery, and symbolizes the host. The west hall is for monks who come from other places to stay temporarily and symbolizes the guest. The difference between host and guest when one gives a shout is: before shouting, it is host, and as soon as a shout is given, it becomes guest. What the master said was to confuse his disciples and to know if they really understood his teaching.

2. When the student clings to ego, the master uses his wisdom 'to shine upon' him to probe his ability before performing the great enlightening function to awaken him. For instance, when a monk came for instruction, the master would ask him: 'Where do you come from?' or 'What is your name?' etc., to see the visitor's reaction, before giving a shout or a blow to awaken him.

An example is found in the second paragraph of page 101, which reads: 'The master asked a monk "Where do you come from?" The monk replied: "From Ting Chou." As the master was reaching for his staff, the monk thought about something (to say). Thereupon the master gave him a blow.' This is a case in which shining wisdom is applied before performing the enlightening function, when there is still attachment to ego, for the monk was relying on it to look for something to say.

3. When the student clings to things (dharma), the master performs his great function to wipe out externals first and then uses his wisdom to shine upon him to awaken his inner potentiality. For instance, when Lin Chi went to the abbot's room to ask about the Buddha-dharma, Huang Po struck him with a staff, and thrice Lin Chi asked and was thrice beaten by Huang Po without any apparent reason, because of Lin Chi's attachment to things, i.e. the Buddha-dharma.

4. When a student is of high spirituality, the master strips his mind of both ego and things at the same time, just as a ploughman is robbed of his ox and a hungry man of his bowl of rice. To press hard by means of 'awl and needle' is a Ch'an phrase frequently used by enlightened masters to illustrate their eagerness to awaken a student from ignorance. By diligence, the master will be able to extract marrow, or enlightenment, from bones, or ignorance.

'The application of shining (wisdom) and performance of function are not simultaneous:

*When there are questions and answers,
To set up host and guest,
Mix mud with water and
Receive (students of) different potentialities.¹*

If the student is a man above all measure, he will go away as soon as he is given a hint of that which is not even indicated; he is something already.'²

In his journeys to other places, (one day) the master visited Lung Kuang. It happened that Lung Kuang was already in the hall and the master came in, asking: 'Without exposing the tip (of one's sword), how can one win a victory?' As Lung Kuang remained seated (without saying a word), the master said: 'Does the great master refuse to say something for the benefit of others?' Lung Kuang stared at him and exclaimed: 'Ah!' Pointing his finger at Lung Kuang, the master said: 'This fellow is defeated today!'³

Next, he came to San Feng's Ping who asked him: 'Where do you come from?' The master replied: 'From Huang Po.' Sang Feng asked: 'What were Huang Po's words and sentences?' The master replied:

*'Last night the golden ox was trampled on
And up to now has not been seen again.'*

San Feng asked:

*'When the autumn breeze plays on a flute of jade,
What bosom friend appreciates the tune?'*

The master replied:

*'One should surmount a myriad barriers
To get beyond the (deep) blue sky.'*

1. When a student is of dull spirituality, the master is compelled to teach him how to distinguish a host, or his 'Self', from a guest, or illusion, and mud, or impurities, from water, or self-nature.

2. An unusual student does not require much teaching for as soon as a hint is given him, he readily perceives his 'Self' and leaves his master to continue his Bodhisattva work elsewhere.

3. Lung Kuang's motionless sitting and silence illustrate the still body and his stare and exclamation 'Ah!' its function, i.e. the characteristics of the Dharmakāya. However, whatever Lung Kuang did was only guest, hence Lin Chi's remark: 'This fellow is defeated today!' Thus Lin Chi won a victory without exposing the tip of his sword.

San Feng said: 'What you are talking about is too lofty.' The master replied:

*'A dragon gives birth to a golden phoenix
Which breaks through the azure crystal.'*

Sang Feng said: 'Let us have some tea,' and then asked him again: 'Where have you been of late?' The master replied: 'With Lung Kuang.' San Feng asked: 'How was he?' Thereupon the master left.¹

Then the master proceeded to Feng Lin. On his way, he met an old lady who asked him: 'Where are you going?' The master replied: '(To visit) Feng Lin.' The old lady said: 'Feng Lin happens to be out.' As he asked: 'Where did he go?' the old lady went away (without replying). He called out: 'Old lady!' As she turned back her head, the master continued his journey.²

When the master arrived, Feng Lin said: 'I want to ask you something; may I?' The master replied: 'Why do you want to wound yourself?'³

1. The golden ox symbolizes the deluded mind which every man treasures as real gold. When it is wiped out by wisdom, it disappears without leaving a trace behind. Autumn is a season of the year when plants and grass stop growing and illustrates the mind as described above by Lin Chi. The autumn breeze playing on a precious jade flute illustrates the subdued mind which is the cause of the melody, or enlightenment. Who is the intimate friend who appreciates this melody, i.e. who understands this? Lin Chi replied: 'One should surmount everything, even praise from others, in order to attain the absolute. The dragon is king of reptiles and the phoenix is queen of birds. Lin Chi meant that the dragon, or his enlightened master Huang Po, has produced a phoenix, an enlightened pupil, or himself, who breaks through the azure sky to attain the absolute. In his 'Song of the Board Bearer', Han Shan wrote: 'And all of a sudden, the crystal jar is broken!' Both crystal jar in the song and azure crystal in the above couplet, mean the imperceptible last veil of illusion. A deeper interpretation is: Any serious monk (dragon) can undergo Ch'an training to become perfectly enlightened, like a 'flying golden phoenix' that breaks through the realm of illusions to reach the region of reality. As Lung Kuang was already enlightened, it was impossible to describe his Dharmakāya; the master left San Feng to show the return of function to body, in reply to the latter's last question about Lung Kuang.

2. The old lady did not understand Ch'an very well. Up to the moment when she went away without replying to Lin Chi's question, she was correct. But the master called to see if she was a genuine adept, and since she turned her head, she proved to be a false one. Then the master continued his journey, being sure that he would find Feng Lin.

3. Feng Lin probed Lin Chi's ability and first enquired whether he could ask a question. Lin Chi's reply: 'Why do you want to wound yourself?' is a quotation from the Vimalakīrti Nirdeśa Sūtra, Chapter III, which says that when Pūrṇamaitrāyaṇīputra, a disciple of the Buddha, was expounding the Dharma under a tree to newly converted Bhikṣus, Vimalakīrti said to him: 'You do not know the roots of living beings and should not initiate them to Hīnayāna. They are free from wounds, why

Feng Lin said:

*'Moonlight casts no shadow on the sea,
But the swimming fish deceives itself.'*¹

The master asked:

*'Since moonlight casts no shadow on the sea,
How can the swimming fish e'er be deceived?'*²

Feng Lin replied:

*'The waves rise when it blows;
A crude sail drifts in play.'*³

The master said:

*'While shines the solitary moon, mountains and rivers are still.
The whistling of the wind heralds autumn 'twixt heaven and earth.'*⁴

do you wound them? If you want to tread the great Tao (Path), do not show narrow lanes to others.' Vimalakīrti meant that these bhikṣus were fundamentally pure and clean and were all qualified for the great Tao: 'Why do you inflict unnecessary wounds on them and think of healing them?' Likewise, Lin Chi meant that Feng Lin's Self was already pure and should not be soiled by discriminations.

1. Moonlight, symbolizing enlightenment, never casts a shadow, or illusion, upon the sea, or water symbolizing the self-nature. Fish symbolize living beings and swimming denotes mental activities, the cause of delusion. These two sentences mean that although self-nature is always unchanging, living beings give rise to discriminations and are thereby deluded.

2. Lin Chi retorted that since enlightenment is not the cause of ignorance, how can fish, or living beings, be deluded? He meant that self-nature is not deluded in the midst of illusions or enlightened in the middle of the absolute, for the self-nature is unchanging.

3. When it blows, or when a thought rises, the mind is stirred and gives way to discriminations just as the wind causes the sea to rise in waves. In the midst of passions, symbolized by stirred water, a crude sail, or the unaroused potentiality inherent in men, will drift about in the ocean of suffering. These two sentences show the causes of our transmigrations through the six worlds of existence.

4. Lin Chi replied that the self-nature is fundamentally enlightened and independent, as symbolized by the solitary moon, and neither relies on nor is attached to anything. When it shines or functions normally, there is no motion but stillness of the phenomenal, including mountains and rivers. The first line describes the body or essence of enlightenment. The second describes the autumn wind which heralds the season in which all plants and grass stop growing. Figuratively, the sound of whistling wind in the autumn means the body performing its benefiting function which arrests all thoughts in the minds of the disciples so that they too can realize the truth.

Feng Lin said:

*'You may use your three inches to move heaven and earth,
But try to say a word when meeting a (receptive) man.'*¹

The master replied:

*'When you meet a fencing master, show to him your sword.
Do not give your poem to a man who is not a poet.'*²

After hearing this, Feng Lin stopped (talking). The master then said:

*'The great Tao is beyond all similes, one
Turns (in vain) to east or west for something like it.
'Tis swifter far than sparks from flint,
The lightning flash can ne'er o'ertake it.'*³

Ma Ku asked the master: 'Avalokiteśvara (Bodhisattva's statue) has twelve faces; which face is the right one?' The master descended from his meditation bed and grasped Ma Ku, asking him: 'Where has Avalokiteśvara gone? Speak quickly! Speak quickly!' As Ma Ku was turning his body with the intention of sitting on the bed, the master raised his staff to strike him. Ma Ku caught hold of the staff and together they went to the abbot's room.⁴

1. Lit.: a potentiality. 'Three inches' are the tongue which, according to the ancients, measures three Chinese inches. These two lines mean: You may use all your dialectic power and your eloquence, to move heaven and earth, but try to say a word to a man of receptive potentiality so that he can realize the truth. I am afraid that you will fail, for the absolute is inexpressible.

2. Lin Chi replied that when you meet a man whose inner potentiality has been aroused to the full, you can discuss the absolute with him and show him the way to enlightenment, but if you meet one whose potentiality is dormant and has not been developed, it is useless to discuss it with him.

3. The absolute is incomparable and you may turn in every direction to find something similar to it, but you will fail. As soon as you try to catch hold of it, it will escape from you at a speed which exceeds that of a spark from a flint or a flash of lightning.

4. Ma Ku was also an enlightened master; he raised the question about unity and differentiation to test Lin Chi's ability. The act of descending from the bed, of grasping Ma Ku and of talking were the master's performance of function in reply to the visitor's question, for it revealed the absolute Avalokiteśvara. Ma Ku's act of turning his body to sit on the bed and of catching hold of the staff were also the same function. Both masters, having revealed the functions of their absolute nature, went to the abbot's room to show return of function to body.

The master asked a visiting nun: 'Is your coming good or evil?' Thereupon, the nun shouted. The master took his staff and said: 'Speak again! Speak again!' As the nun shouted a second time, the master struck her.¹

One day, the master picked up a cake and showed it to Lo P'u, saying: 'A thousand sorts and ten thousand kinds (of things) cannot go beyond this one of which the (underlying) principle is non-dual.' Lo P'u asked: 'What is the non-dual principle?' As the master again held up the cake and showed it to Lo P'u, the latter said: 'If so, this belongs to a myriad differences.' The master said: 'Yours is a lavatory interpretation.' Lo P'u said: 'An arhat looking in a mirror.'²

When the master saw a monk coming (to the monastery), he held up his dust-whisk. As the monk paid him reverence, he struck the visitor. Another monk came and the master also raised his whisk. As the monk did not look at it, the master also gave him a blow. A third monk came for instruction and the master lifted his whisk. The monk thanked him for his indication and the master also struck him.³

Ma Ku asked the master: 'The great Compassionate One (Avalokiteśvara) has a thousand eyes on his thousand hands; which eye is the right one?' The master grasped Ma Ku and asked: 'The great Compassionate One has one thousand eyes on one thousand hands; what are you thinking of the right eye? Speak quickly! Speak quickly!' Ma Ku pulled the master down from the meditation bed and took his seat. Bringing his two palms together, the master asked Ma Ku: 'I am not clear about this.' As the latter hesitated in replying, the master gave a shout, pulled him to

1. The nun's first shout was correct but her second was incomplete, for it meant the same thing as the first one. As she forgot to return function to body, the master gave her a blow.

2. The mind is imperceptible but can be perceived by means of a cake which is its creation. In spite of myriads of phenomenal appearances, they are returnable to the one mind the underlying principle of which is non-dual. The master was talking to find out Lo P'u's reaction. Purposely, Lo P'u evaded being drawn into a discussion of the absolute which is impossible by asking about the non-dual principle which is but the absolute to create a difficulty for Lin Chi. All that the master could do was again to hold up the cake which Lo P'u rightly said was only one of the phenomena. As the master scolded Lo P'u for his 'dirty' interpretation, the latter said that a talk about the absolute was empty, like an arhat, abiding in the void, who would see nothing when looking in a mirror.

3. All three monks understood that the master's dust-whisk indicated the mind, but had not personally experienced it, hence their failure to give each an appropriate reply and the beating which revealed the function of that which struck and that which felt the blow.

the ground and sat again on the bed. Thereupon, Ma Ku left and went to the hall.¹

A monk asked the master: 'What is the deep meaning of the Buddha Dharma?' The master raised his dust-whisk and as the monk gave a shout, the master gave him a blow. Another monk asked the master: 'What is the meaning of the Buddha Dharma?' The master also raised his whisk, and as the monk gave a shout the master also shouted. As the monk hesitated to reply, the master gave him a blow.²

Thereupon, the master said to the assembly: 'One should be ready to sacrifice one's body and life for the Dharma. When I was with my late master Huang Po, I thrice asked about the deep meaning of the Buddha Dharma and thrice I was beaten and shaken like the branch (of a tree). I am now thinking of repeating the experience but who can do it for me?' A monk came forward and said: 'I can.' As the master feigned to hand him the staff, the monk intended to receive it, and received a blow instead.³

The master went with P'u Hua (the assembly leader), to the house of a patron (of the monastery) and while eating there, he asked the leader: 'Does the sentence: "A hair swallowing the great ocean and a mustard-seed containing mount Sumeru" mean the (display of) supernatural powers and the wonderful (performance of) function (of the absolute) or (nothing but) the self-existing?' P'u Hua sprang to his feet and upset the bed (dinner table). The master said: 'Too coarse!' P'u Hua replied: 'What is this place where you can talk of coarseness and fineness?'⁴

1. Ma Ku's act of pulling the master from his bed was correct but the latter changed his tactics to probe the visitor. Ma Ku's hesitation denoted his confusion which the master wiped out by his shout. Being defeated, Ma Ku left the place to show the return of his (confused) function to body.

2. The first monk's shout was an incomplete function, hence the blow. Had he left after shouting, he would have been correct. As to the second monk, in spite of the master's leniency, his hesitation earned the blow.

3. The monk was caught in the master's trap and received the blow which taught him to perceive that which struck him and that which felt the pain, instead of grasping at the illusory staff which was an object.

4. The master set a trap to catch P'u Hua by quoting the Buddha's saying about a hair swallowing the great ocean and a mustard-seed containing mount Sumeru. He asked the assembly leader whether these two things were possible because of the Buddha's supernatural powers and wonderful performance of function, or whether they were self-existing. These two things serve to illustrate the mind which can be enlarged to the size of mount Sumeru or reduced to that of a mustard seed. The master's intention was to see if the leader had wiped out all differentiation in his mind. The latter sprang to his feet and overthrew the combined bed and dinner table to reveal his 'great function' which was non-discriminating. As the master said that P'u Hua was unmannerly, the latter replied as above. Vimalakirti said: 'The straightforward mind is a Bodhimaṇḍala (holy site).' When the mind is straightforward

The following day they went together to another vegetarian banquet. The master asked P'u Hua: 'Is today's offering the same as that of yesterday?' P'u Hua again upset the bed on which the food was spread. The master observed: 'Although (your act) is correct, it is too coarse.' P'u Hua gave a shout, saying: 'Blind fellow! Does the Buddha Dharma talk about coarseness and fineness?' The master put out his tongue.¹

Officer Wang, of the imperial guard, (once) went with the master to the monks' hall. Wang asked him: 'Do the monks read sūtras in this hall?' The master replied: 'No.' Wang asked: 'Do they undergo Ch'an training?' The master replied: 'No.' Wang asked: 'If they do neither, what do they do?' The master replied: 'They are taught to become Buddhas and Patriarchs.' Wang said: 'Although gold powder is dear, it will blind the eyes when it is thrown into them.' The master said: 'I thought you were only a wordly man.'²

As the master was ascending to his seat in the hall, both assembly leaders gave a shout when they saw each other. A monk asked the master: 'Are there still guest and host (in their shouts)?' The master replied: 'Clearly there are guest and host.' Then, the master said to the assembly: 'If you want to understand what Lin Chi means by guest and host, please ask the two leaders in this hall.'³

Later, the master (moved to and) stayed in the east hall of Hsing Hua monastery at Ta Ming. On the tenth day of the fourth moon of the year Ting Hai, in the fourth year of the Hsien T'ung reign (May 863), as his end drew near, he chanted the following transmission gāthā:

*'To an enquiry by one in the everflowing stream,
The Absolute can be likened to a boundless and real light.*

or pure, it is omnipresent and its holy site is everywhere. So the home of the patron of the monastery was also a Bodhimaṇḍala wherein there are no such things as coarseness and fineness and so no dualism.

1. The master checked P'u Hua again to see if he was still discriminating and made a comparison between the two meals to which they had been invited. P'u Hua again performed his great function to wipe out all traces of discrimination. The master conceded that P'u Hua was correct but probed him again by saying that the act of overthrowing the bed or table was too unmannerly. P'u Hua gave a shout to reveal his enlightened Self which could not be deceived. As P'u Hua's last sentence confirmed that he was completely enlightened, the master put out his tongue to express his amazement at the leader's achievement.

2. Officer Wang knew something about Ch'an for he said that if one clung to sūtras and Ch'an, one would 'go blind', using the simile of gold powder which, although very dear, can obstruct the correct view, if it is thrown into the eyes.

3. Host was present before the shouting; with the shouting, host left and guest took its place.

*As men accept not what is beyond both name and form,
After use Excalibur should at once be honed.'*¹

He again said to his disciples: 'After my Nirvāṇa, you should not destroy the treasury of my right Dharma eye.' (His disciple) San Sheng said: 'How dare we destroy it?' The master asked him: 'In future, if someone asks you a question, what will you reply?' Thereupon, San Sheng shouted and the master said: 'I never expected that the treasury of my right Dharma eye would be destroyed by this blind ass.'² After saying this, he passed away while sitting erect. His body was then placed in a stūpa built to the north-west of the prefecture. The emperor bestowed upon him the title 'Ch'an Master Hui Chao' (Shining Wisdom) and (had engraved on) the stūpa the epigraph 'Ch'eng Ling' (Spiritual Clarity).

*The following is translated from
the 'Finger Pointing at the Moon' (Chih Yueh Lu)*

In the hall, (the master said to the assembly:) 'In your red heart, there is a true man of no (fixed) position who comes in and goes out through your forehead; (I urge) those who have not experienced this, to try to see it.' A monk came forward, asking: 'What is a true man of no (fixed) position?'³ Descending from his meditation bed, the master grasped him, ordering: 'Speak! Speak!' As the monk hesitated (to reply), the master pushed him away, saying: 'Is the true man of no (fixed) position such a toilet stick?' He then returned to the abbot's room.⁴

1. To one who is attached to the endless stream of illusions and asks about the absolute it can be explained expediently that it is like a true illumination which is boundless. The absolute is, however, beyond form and name and wordly men are not well disposed toward this formless and nameless thing. 'Excalibur' is used here for the text's 'sharp sword that would sever a falling feather' or the sharp sword of wisdom. After one has succeeded in enlightening a deluded man by means of this sharp sword of wisdom, it should not be allowed to rust but should be sharpened at once to be in constant good condition for immediate use when receiving another deluded man of different potentiality.

2. San Sheng's shout was incorrect in that it showed guest instead of host.

3. True man of no position – wu wei chen jen, a Taoist expression used by Lin Chi to reveal the self-mind. Most Ch'an masters were well-versed in Taoism before embracing Buddhism, and occasionally used Taoist terms to teach disciples who also knew them. Readers should not conclude from this that Ch'an and Taoism are the same thing; Taoism only paved the way for the spreading of Ch'an in China and a Taoist could practise the doctrine of mind much easier than adherents of other religions.

4. In China, the heart is believed to be the seat of thought, or intelligence, and its Western equivalent is mind. A true man of no fixed position is the mind which, according to Huang Po, 'has neither location nor direction' because it is as immense

The master said: 'This mountain monk has no Dharma to give to others; his consists in curing diseases and untying bonds. Rather than clinging to this mountain monk's spoken words, it is far better for you to stop thinking and take a rest, thus without more ado.'¹

The master again said: 'The rising in the time of a thought of a concurrent cause leading to (the realization of) the uncreate will ensure a leap over the expedient teaching of the "three vehicles".'²

(In the hall,) the master said to the assembly: 'For the time being, students of the Buddha Dharma should seek only its correct interpretation. If you can interpret it correctly, you will not be infected by birth and death, and will be free to stay or leave. You should not seek the unsurpassed for the unsurpassed will automatically come to you.

'Followers of the Tao, from ancient times, all our virtuous predecessors had their own ways to lead others (out of Saṃsāra). As to this mountain

as space. Forehead refers to the third eye in the forehead of Tibetan statues and pictures. As soon as the master talked about 'a true man of no fixed position', the monk immediately gave rise to the illusion of 'a true man' in his mind and asked a stupid question. This is why the ancients seldom used specific terms when teaching their disciples. The master's acts of descending from his bed, of grasping the monk and of pressing him to talk revealed the 'true man' performing his great function, but the deluded questioner immediately stirred his mind to find a reply to Lin Chi's question. The one whom the master urged to talk was also that 'true man'. The act of pushing the monk away and of saying that the 'true man' was pure and not so dirty as conceived by an impure mind, are also the 'true man's' performance of his great function to enlighten the questioner. The master's return to the abbot's room revealed the return of function to rest in the still body of the 'true man'.

On tops of mountains where toilet paper was not available, the ancients used small branches of plants which were called 'toilet sticks', or *kan shih chueh* in Chinese. Even nowadays aborigines in some South Asian countries still use narrow strips of bamboo, cut flat and a few inches long, instead of lavatory paper. Toilet sticks were probably used all over Asia before paper was invented or became sufficiently cheap.

1. The master said that he had no fixed Dharma (Doctrine) to give to others, because men have different spiritual diseases which cannot be cured by one fixed Dharma. The Buddha Dharma consists in wiping out illusions and untying bonds and when delusion has disappeared, the fundamental wisdom inherent in man, will manifest itself. This is explained by the Buddha in the Diamond Sūtra. (See Series One, Part III, 'The Diamond Cutter of Doubts'.) If one only grasps a master's words without personally experiencing his teaching, one will add more ties to those which already hold one in bondage. Ch'an teaching consists only in putting a stop to all thinking so that the mind can be set at rest, hence the words 'take a rest' which mean 'stop discriminating'.

2. If in the time of a thought, one can, through a concurrent cause, realize the un-born, or the absolute which is beyond birth and death, one will leap over all the expedient teaching of the Triyāna, the goat cart, representing Śrāvakas, deer cart, Pratyeka Buddhas and bullock cart, Bodhisattvas.

monk, his instruction requires only that you should not allow yourselves to be deceived by others. If you want to make use of your "Self", do it without doubt or hesitation. At present, if students are unable to do so, where is the trouble? It lies in their lack of faith in their Self. If you have no faith (therein), you will be flustered and cling to externals which will displace your Self and you will lose your freedom. If you can only stop every thought of your searching mind, you will not differ from the Patriarch and the Buddha. Do you want to know who is the Patriarch or the Buddha? He is just the one in front of you, listening now to (my expounding of) the Dharma. But students have no faith in him and look for something else outside. Even if they succeed in finding something, this something will be only names and words, but they will never succeed in understanding the living meaning as intended by the Patriarchs. If they fail to meet (that listener to the Dharma) now, they will pass tens of thousands of aeons and thousands of lives transmigrating through the three worlds where they will go on clinging to good and evil externals which will send them down to be reborn from the wombs of donkeys and cattle.¹

'Followers of the Tao, this mountain monk's view does not differ from that of Śākyamuni Buddha. In all the variety of our daily activities, is there anything lacking? The spiritual light manifesting through the six senses, has never been interrupted. He who is able to perceive it (in this manner), can be an unconcerned man for (the rest of) his life.²

'Virtuous Ones, there is no peace in the three worlds which are like a house on fire.³ It is not a place for a long stay because the murderous demon of impermanence will in an instant (kṣaṇa) make no choice between the noble and the humble and between the old and the young. If you do not want to differ from the Patriarch and the Buddha, it will suffice for you to seek nothing outside. If in the time of a thought your pure and clean mind shines, this is your own Dharmakāya Buddha. If in the time of a thought, your passionless mind shines, this is your own Sambhogakāya Buddha. If in the time of a thought, your non-differentiating mind shines, this is your own Nirmāṇakāya Buddha. This threefold body is the

1. This was Lin Chi's very clear direct pointing at the 'true man' or 'self-mind' which actually listened to his Dharma expounded in the hall. He urged his disciples to have faith in their eternal minds, in spite of their changing appearances through the three worlds, of desire, form and without form.

2. A man who knows that his nature is eternal and manifests itself through the six senses, will have no worries, being unconcerned about changing phenomena.

3. A quotation from the Lotus Sūtra in which Saṃsāra is likened to a house on fire.

one who is now listening to (my expounding of) the Dharma. This can only be achieved if nothing is sought from without. Scholars of sūtras and śāstras regard the threefold body as the ultimate pattern but this mountain monk does not share their view. This threefold body is not only a name and a term, but also a triple dependence. An ancient said: 'Because of the meaning of body, a place is set up (for it).' In the discussion of the (absolute) essence, there were established a body for the Dharma nature and (also) a place for it. But we know well that they are only shadows of a light. Virtuous Ones, you have only to know that the one who is playing with these shadows is the fundamental source of all Buddhas, and, followers of the Tao, that every place is on the road to your own home.¹ Your physical bodies made of the four elements do not know how to expound the Dharma or listen to it. Your stomachs, livers and galls do not know how to expound the Dharma or listen to it. Space does not know how to expound the Dharma or listen to it. Then who knows how to expound the Dharma or listen to it? Just that solitary light, clearly distinguishable before our eyes, is the one who can expound the Dharma or listen to it. If you can thus perceive it, you will not differ from the Patriarchs and Buddha. Never allow it to be interrupted and it will be conspicuous everywhere. It is only because our wisdom is screened by our feelings and our substance is changed by our thought, that we endure all kinds of suffering in our transmigrations through the three worlds of existence. According to this mountain monk's view, there is not (a thing) that is not of profound (meaning) and there is not (a living being) who cannot be liberated.

'Followers of the Tao, the mind Dharma is immaterial and pervades all the ten directions of space. When it works through the eyes, it is called seeing. When it works through the ears, it is called hearing. When it works through the nose, it is called smelling. When it works through the mouth, it is called talking. When it works through the hands, it is called holding. When it works through the feet, it is called walking. Fundamentally there is but one pure brightness divided into six unions. If the one mind vanishes, liberation will ensue anywhere (one may happen

1. Lin Chi was noted for his skilful exposition of the self-mind, by clearly and unmistakably pointing at that which was playing with the shadows of the true light, i.e. the mind which grasped the empty names of itself. This grasping of mind by mind is the cause of delusion and all masters urged their disciples only to stop grasping and to have no concern for anything, hence the term 'an unconcerned man'. He who succeeds in realizing his Self in spite of its names (Dharmakāya, Sambhogakāya and Nirmāṇakāya), will, wherever he happens to be, find the road to his own home, i.e. his fundamental nature.

to be). Why does this mountain monk talk in this way? It is because followers of the Tao are always searching for something else and are (thus) unable to put a brake on their (wandering) minds; they are thus attracted to the ancients' familiar handling of potentialities and objectives.

'Followers of the Tao, (just) take this mountain monk's advice and you can sit on and break the heads of the Sambhogakāya and Nirmāṇakāya Buddhas.¹ Then you will regard as one (of your) servants a Bodhisattva of the tenth stage who has completely realized his whole mind; the two forms of universal and supernatural enlightenment will be likened to a cangue worn round the neck by a prisoner; Arhatship and Pratyeka Buddhahood will be likened to ordure in the latrine; and enlightenment (bodhi) and nirvāṇa to a donkey's tethering stake. Why are the above so? Because followers of the Tao do not understand that the three long aeons are void and are thus confronted with obstructions. A true seeker of Tao does not have so (many things to bother about); he merely adapts himself to prevailing conditions to reduce the effects of his former karmas and lets things follow their own course, wearing his robe (when required); he simply walks when he wants to walk and sits when he wants to sit without a single thought of seeking Buddhahood.² Why so? An ancient said: "If one produces a karma in one's quest of Buddha, that Buddha will (only) augur birth and death." Virtuous Ones, time is precious; do not follow others who are busying themselves aimlessly with their studies of Ch'an and Tao, their learning of names and sayings, and their quest of Buddha, Patriarch and enlightened masters. Do not apply your minds wrongly. Followers of the Tao, you have only one father and one mother; what else do you want to seek? Turn inwards (your minds) to look into your Self and see it. An ancient said: "Yajñadatta (went mad) because he thought he had lost his head."³ But if your search-

1. Accept my correct interpretation and you can get rid of the Sambhogakāya Buddha and Nirmāṇakāya Buddha which are only shadows of your fundamental brightness, i.e. empty names having no real nature.

2. A true seeker of Tao should have no attachments even to the saintly; he should wipe out all conception of time and space and remain an unconcerned man in the wu wei or transcendental state.

3. A quotation from the Śūraṅgama Sūtra. In Śrāvastī town, there was a mad man whose name was Yajñadatta. Every morning, he looked into a mirror and was glad to see in it his own face with eyes and eyebrows, but when he put away the mirror, he did not see his face and became very sad. He was scared, thought that a demon was responsible and ran madly. Here the face symbolizes the self-nature, and the image in the mirror its false appearance. The man's love of the image in the mirror symbolizes worldly attachment to the seeming, taken for the real. The non-seeing of the face when the mirror is put away, illustrates the formless self-nature which is immaterial and imperceptible.

ing minds really come to an end, there will be no more concern (for anything).

'Virtuous Ones, just be ordinary and throw away all (rigid) manners. There are people who do not know what is good and what is bad, who know only how to boast that they see ghosts and spirits and who give wrong hints and talk nonsense; they will have to swallow red-hot iron pills before the god of the dead (Yama) as punishment for their crimes. Sons and daughters of good families, misled by these fox sprites, will be victims of harmful blindness and will, in their future reincarnations, claim back their food offerings (from these impostors).

'Followers of the Tao, it is most important for you to seek the correct interpretation and then you can walk freely in every direction all over the world; your bodies and minds will be no more disturbed by these sprites. (You should) refrain from creating anything and be just ordinary, for as soon as you stir your minds for something else, you are already wrong. Moreover, do not seek Buddha for Buddha is (only) a name and a term, but do you really know who this seeker (of Buddha) is?¹

'The Buddhas and Patriarchs of the past, present and future came and will come from the ten directions of space only because of their quest of the Dharma. Now, followers of the Tao, you also come here for instruction and seek only the Dharma, and you will seek it until you attain it. But until you attain it, you will have to go on transmigrating through the five realms of existence.² What is Dharma? Dharma is Mind Dharma. Mind Dharma has no form and pervades all the ten directions of space, revealing its presence by means of its function. As men have no faith in it, they recognize only names and terms and try to find in books whatever their (deluded) minds can conceive. Thus the distance separating them from the Buddha Dharma is (as great as) that between heaven and earth.

'Followers of the Tao, when this mountain monk expounds the Dharma, what Dharma does he expound? He expounds the Mind Dharma which can pervade both purity and impurity, both the worldly and the saintly and both the absolute and the relative; which is not what you regard as the absolute, the relative, the worldly and the saintly; which can give names to all the absolute, the relative, the worldly and

1. The one seeking Buddhahood is the real; this is Lin Chi's excellent way of direct pointing at the mind for perception of self-nature and attainment of Buddhahood.

2. Before their realization of Dharma, they are still deluded and are subject to transmigrations. Some say that there are six realms of existence, adding asuras, who are beings with both good and evil functions, being both devas and demons.

the saintly; and which all the absolute, the relative, the worldly and the saintly cannot call by (any) name. Followers of the Tao, if you are able to seize it, just make use of it but do not give it any name in order to be in accord with its deep meaning.

'This mountain monk's way of expounding the Dharma differs from that all over the country. Even if Mañjuśrī and Samantabhadra come here and appear in separate bodily forms to inquire about the Dharma, as soon as they say: 'O Venerable Sir!' I can immediately distinguish between them. How is it possible? Because my view differs from (those held) elsewhere; externally I do not grasp either the worldly or the saintly and internally I do not abide in the fundamental. My view penetrates through the fundamental Dharma about which I do not harbour any more doubt.'¹

The master again said: 'Followers of the Tao, the Buddha Dharma has no room for practice and striving. You have only to be ordinary and unconcerned (in your daily activities such as) wearing robes, taking food, stooling, making water and reclining when you feel tired. The ignorant laugh at me but the sage alone understands me. An ancient said: "All those who strive outwardly are stupid". Suffice it to be one's own master wherever one may happen to be and reality will prevail everywhere. Thus one will remain unshaken under all circumstances. Even if there still remain old habits and an outstanding karma leading to uninterrupted (avici) hell, they will all be transmuted into a great ocean of liberation.

'Nowadays, students of Ch'an do not know the Dharma; they are like a goat nosing anything which it immediately takes in its mouth. They do not distinguish a servant from a master and a guest from a host. These people who enter the Tao with perverted minds cannot be called true leavers of home; they are really householders. True leavers of home should know what is the ordinary and correct interpretation; should distinguish Buddha from demon, the real from the unreal and the worldly from the saintly. If they can make these distinctions, they can be called true leavers of home. If they cannot distinguish demon from Buddha, they are like a man who leaves one home to enter another;

1. Lin Chi's teaching is regarded in China as better than that of his teacher Huang Po who was already a famous Ch'an master. It is simple and concise and points directly at the mind of every man. He did not use expedients but merely told his disciples that the man who expounded the Dharma in the hall and those listening to it, were the fundamental source of all Buddhas, for if they all ceased discriminating and discerning, they would be Buddhas themselves. He also deprecated the pursuit of external Buddhas who had nothing to do with those seeking enlightenment, and ideas of practice and striving which had no room in the realization of self-mind. His teaching was in accord with that of Bodhidharma and all five Chinese Patriarchs.

they are called karma-producing living beings and cannot be called true leavers of home. Now if there be a Buddha and a demon, appearing in one body, a follower of the Tao who has a deep insight, will cut down both Buddha and demon. If you like the saintly and dislike the worldly, you will float and sink in the sea of birth and death with no end in sight.'

At that moment, a monk asked the master: 'Will the Venerable Sir enlighten us on the Buddha demon?'

The master replied: 'If, in the time of a thought, your mind gives rise to a doubt, that is the Buddha demon. If you understand that myriad things (dharma) are not created and that the mind is but an illusion and a transformation, without a speck of dust, and a thing in the purity and cleanness which is everywhere, there will be no Buddha demon. Buddha and living being are a dualism of purity and impurity. According to this mountain monk's view, there is neither Buddha nor living being, and neither present nor past.¹ Those who are capable of realizing this, should realize it now without having to wait for an (opportune) time, for it is beyond cultivating and experiencing as well as gain or loss. At all times, there is no other Dharma, and even if there is a Dharma that can surpass it, I will say that this Dharma is just a dream and an illusion.

'Followers of the Tao, I am talking only about that which is distinctly solitary and bright, and is listening to (my expounding of) the Dharma. This "one" knows no obstructions and is omnipresent in the three worlds of existence in the ten directions (of space); it can freely and comfortably enter all the different states without being infected by them. In the shortest instant (*kṣaṇa*), it will penetrate (deeply) into the Dharma-dhātu² where it will talk about Buddhas when meeting Buddhas, about Patriarchs when meeting Patriarchs, about Arhats when meeting Arhats and about hungry ghosts when meeting hungry ghosts. It will go to all places and journey to lands where it will convert the living. It has never (even) for the time of a thought, strayed from omnipresent purity and cleanness, shining through the ten directions of space where myriad things are in the state of suchness.

'Followers of the Tao, men of ability know only now that fundamentally there is no (cause whatever for) concern. It is just because you do not believe this that every thought of yours is directed to the pursuit of externals, (like one who) rejects his own head to look for another,

1. Thus Lin Chi wiped out both space and time.

2. The unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds. Also the six worlds of existence and four saintly realms.

hence your inability to apply the brake to (your thoughts). Those who are like a Bodhisattva seeking instantaneous enlightenment and entering the Dharmadhātu in search of the Pure Land without giving up his like of the saintly and dislike of the worldly, are all unable to relinquish both attachment and renunciation as well as the (dual conception of) purity and impurity. According to our Ch'an Sect's view which is different, (the real) is ready at hand and does not wait for an opportune time. What this mountain monk is talking about is just (an appropriate) medicine to cure (a particular) ailment of the moment, because there is no fixed Dharma. The holder of such a view is a true leaver of home and can enjoy (himself to the full as if) he were spending every day ten thousand ounces of yellow gold (on his pleasures).¹

'Followers of the Tao, you should not mix (things) up and let the old masters in other places wrongly seal your foreheads, thus pouring out torrents of words such as: "I understand Ch'an! I understand Tao!" All this only creates hellish karma. If you are true students of Tao, you should not see others' faults but should speed up your search for the correct interpretation. Only when you have attained the true mind and have been awakened to the perfectly bright (self-) nature, can your work be considered complete.'

(A monk) asked the master: 'What is the correct interpretation? Will you enlighten us on it?'

The master replied: 'Just penetrate all the saintly and the worldly, purity and impurity, all Buddha lands, Maitreya's upper chambers and Vairocana's universe, and everywhere you will see formation, existence, destruction and voidness.² The Buddha did not see any coming and going, form and shape or birth and death when He appeared in this world, turned the great Dharma wheel and entered into final Nirvāṇa, thence into the uncreate Dharmadhātu where He journeyed in all lands and thence to the Lotus Treasury³ wherein all things (dharma) are seen as nothing but the true Reality. Only non-relying (independent) seekers of Tao who are listening to (my expounding of) the Dharma (here)⁴ are mothers (or begetters) of all Buddhas.⁵ Therefore, Buddhahood comes

1. The Chinese idiom 'ten thousand ounces of gold' is a superlative and means the highest degree of enjoyment.

2. The four periods of a world: (1) the period of formation, (2) that of existence, (3) that of destruction and (4) that of annihilation, or the succeeding void.

3. The Pure Land of all Buddhas in their reward bodies.

4. Lit. Tao-Men who do not rely on anything, i.e. who are independent, without any attachment to anything in their quest of the truth and are here listening to the Dharma.

5. Only such people can produce Buddhas, or can attain Buddhahood.

from freedom from reliance, while awakening to the non-relying Buddhahood also means no gain. The holding of such a view is correct interpretation.

'Students who do not understand this, grasp only names and sentences and are thereby hindered by worldly and saintly terms which veil their Tao eyes which cannot then see clearly. All the twelve divisions of (the Mahāyāna) teaching are only for revealing (the real). Students who do not understand them, interpret these revealing words and sentences in their own way, thus relying and leaning on (them) with the result that they cannot extricate themselves from the law of causality and escape from birth and death in the three worlds of existence. If you want to be comfortably independent, free from birth and death and free to go or stay, you should recognize the one who is here now listening to (my expounding of) the Dharma. This one has neither form nor shape and neither roots nor branches; this one has no place of abode; and this one is lively and active and performs its function according to circumstances beyond all conceptions of location. If you search for him, he will flee away from you and if you long for him, he will oppose you. (So) he is called the mysterious (one).

'Followers of the Tao, do not recognize a mate (appearing in) a dream or a transformation. Sooner or later, you will return to impermanence; what will you find in this world (as a means) for your liberation? Take mouthfuls of rice to keep yourselves fit and pass the time, but you should call on learned masters. Do not look for pleasure as of old and pass this transmigration aimlessly. Time is precious and there is no permanence in an instant.¹ You are being overwhelmed by a major oppression from the (obstructing elements of) earth, water, fire, and wind and by a minor oppression from the states of birth, being, decay and death, the (inharmonious working of) the four elements and the four conceptions of an ego, a personality, a being and a life, all this without an end in sight.

'Followers of the Tao, you should understand the non-existence of the (above) four elements in order not to be at the mercy of causal objectives.'

(A monk) asked the master: 'What are the four non-existent elements?' The master replied: 'If you give rise to a thought of love in your mind, you will be drowned by water. If you give rise to a thought of anger in your mind, you will be burned by fire. If you give rise to a thought of doubt in your mind, you will be obstructed by earth. If you give rise to

1. Lit. instant after instant, there is no permanence, i.e. impermanence of all phenomena; unceasing change.

a thought of joy, you will be whirled away by wind. If you can discern all this, you will not be affected by objective things which you can turn to your own advantage. Thus, when they appear in the east, they will (be cleared away and will) disappear in the west; when they appear in the south, they will disappear in the north; when they appear at the centre, they will disappear at the boundary and when they appear at the boundary, they will disappear at the centre. Then you can walk on water as if on the ground, and walk on the ground as if on water. Why is this possible? Because you already understand that the four elements are like a dream and a transformation. Therefore, followers of the Tao, the one who is now listening to (my expounding of) the Dharma is (certainly) not your four elements but (one who) can make use of your four elements. If you hold such a view, you will then be free to go or stay.

'According to this mountain monk's view, there is not a thing which is objectionable. If you dislike the worldly and like the saintly, you will be held in bondage by the worldly and saintly states. There are students who go to the Five Peaked Mountain (Wu Tai Shan) to pray Mañjuśrī to appear; they are already wrong even before they go there. There is no Mañjuśrī on the Five Peaked Mountain. Do you want to know Mañjuśrī? He is just the one who is performing his function before your eyes; he does not differ from what he fundamentally was and does not encounter any hindrance anywhere. This is the living Mañjuśrī.¹ If, in the time of a thought, your undifferentiated mind shines, Samantabhadra (Bodhisattva) will appear everywhere. If, in the time of a thought, your comfortably independent mind can liberate itself wherever you may happen to be, this is the Samādhi of Avalokiteśvara (Bodhisattva). All Dharmas (are inter-related and) play the mutual role of principal and secondary. When they are revealed, they are so all at the same time, and when they are concealed, they are so all at the same time. One is three and three are one.² If you are able to interpret in this manner, you will be entitled to read (all the sūtras of) the Teaching School.'³

1. No Ch'an masters pay attention to a Bodhisattva appearing in his Nirmāṇakāya, or transformation body (See Series One, Part II, story of Master Wu Chu, alias Wen Hsi) for their aim is to realize nothing short of the essential body which is the real, Nirmāṇakāya and Sambhogakāya being only 'shadows' of the eternal Light. (See page 112.)

2. The One Buddha Vehicle includes the three vehicles, i.e. Bodhisattva, pratyekabuddha and śrāvaka, and these three vehicles are included in the One Buddha Vehicle.

3. The ancient masters forbade their disciples when undergoing the Ch'an training to read sūtras which, if wrongly interpreted, could cause them very serious harm in their quest for enlightenment. They were only permitted to read sūtras when they could interpret them correctly.

'Only a greatly enlightened person dares to slander the Buddha and Patriarchs,¹ criticize people all over the country, repudiate the teaching of the Tripiṭaka and insult and humiliate small lads and those who want to seek something in favourable or adverse circumstances. For this reason I have been searching in the last twelve years for a piece, as small as a mustard seed, of true nature in karma, but I have failed to find it. A bride-like Ch'an master would get scared, would expel the slanderer from the monastery, would give him no food and would be sad.²

'Since olden times, my predecessors were expelled everywhere they went because people did not believe them; for this (hostility) alone, they were held in great honour. As to one who is accepted everywhere, what is he worth? Hence (the ancient saying): "A lion's roar can burst the brain of a wild dog."³

'Followers of the Tao, people elsewhere are talking about a Tao which can be practised and a Dharma which can be realized. Now tell me what Dharma can be realized and what Tao can be practised? At present, what do you lack when called upon to perform your functions⁴ and where do you need repairing? Young masters who do not understand all this, believe these fox sprites and allow them to talk nonsense to bind others, and to teach the interdependence of law and practice and the preservation of the (group of) three karmas (deed, word and thought) indispensable for the attainment of Buddhahood. Such talks are (as plentiful) as light rain in springtime.

'An ancient said: "If you meet on the road one who has attained Tao, the first thing is not to inquire about Tao (from him)."⁵ For this reason, it is said:

*"When one practises Tao, Tao does not work,
But myriad illusions rear their heads.*

1. Slander here means vilifying with the object of destroying the illusion of Buddha and Patriarchs in the discriminating minds of ignorant people for the pure Buddha and Patriarchs are inconceivable and inexpressible.

2. In ancient China, a bride was usually a young girl of under fifteen, very shy and very scared of everybody in her husband's house. A 'bride-like' Ch'an master is one who has no independent opinion of his own and is usually scared when he meets a learned master who dares to criticize those grasping names and terms quoted from sūtras.

3. 'The lion's roar' is a term for authoritative or powerful preaching; as the lion's roar makes a wild dog tremble, so an enlightened master's preaching conquers heretics and subdues devils.

4. One's daily activities reveal the immaterial self-mind which is imperceptible and manifests itself by its performance of functions, the common acts of daily life.

5. Tao is the self-nature inherent in every man and cannot be 'given' by one who has actually realized it.

*When you draw the sword of wisdom naught remains,
Even before it brightens, darkness is already bright."*

Hence, the ancient saying: "The ordinary mind is Tao."

'Virtuous Ones, what do you look for? Now, in front of you, the non-relying man of Tao who is listening to (my expounding of) the Dharma, is clearly distinguishable and does not lack in anything. If you do not want to differ from the Patriarchs and Buddhas, just hold this (correct) view for there is no need to awaken yourselves. If the mind and its mental conditions do not differ from each other, this is the lively Patriarch's mind, because if there be difference between them, the (self-) nature and its phenomenal expression will (also) differ from each other. The sameness of mind and its conditions is identical with the sameness of (self-) nature and its phenomenal expression.'

(A monk) asked the master: 'What do you mean by sameness of mind and its mental conditions?' The master replied: 'As soon as you intend to ask this question, (your) mind and its mental conditions already differ from each other, and (your self-) nature and its phenomenal expression are running in opposite directions. Followers of the Tao, make no mistake; both the worldly dharma and supramundane Dharma have no nature of their own, and also do not beget nature. They are just empty names while names and terms are also non-existent. If you recognize only their meaningless names, you will make a great mistake. Even if there be (something), it will only be a state produced by a transformation. Is enlightenment (bodhi) attainable by relying on nirvāṇa, on liberation, on the threefold body, on the objective sphere and subjective mind, on Bodhisattvas, on the Buddha, on your inclination, and on the changing world? What do you want to look for in that world? Even the twelve divisions of the Three Vehicles are but old paper good for wiping dirt. The Buddha had a transformation body and the Patriarchs were old bhikṣus, but were you not born from your mothers? If you look for Buddha, you will be held by the Buddha demon. If you look for Patriarchs, you will be bound by Patriarch demons. All longing produces suffering; so it is far better to have no concern (for anything). There are bald-headed bhikṣus who say to their pupils: "The Buddha was the ultimate who had, in three endless aeons, practised and obtained the full fruit, and had attained enlightenment." Followers of the Tao, if the Buddha was the ultimate, why did He, after eighty years of life, lie down and die under the twin trees at Kuśinagara? Where is He now? It is thus clear that He did not differ from us in birth and death. If you say that He

was Buddha because He possessed thirty-two physical marks and eighty notable physical characteristics, "a world ruler would be the Tathāgata".¹ (Therefore,) it is quite clear that He had a transformation (body). An ancient said: "The Tathāgata spoke of bodily form to be in accord with worldly feelings because He was apprehensive that people might otherwise give rise to the idea of annihilation."² Consequently, He set up empty names such as "thirty-two physical marks" and "eighty (notable) physical characteristics". A voice coming from a bodily form is (certainly) not the substance of enlightenment, but if it is formless, it is the real. If you say that the Buddha possessed six kinds of supernatural power which are inconceivable, all devas, ghosts, seers (r̥sis), asuras and powerful demons who also possess supernatural powers, should also be Buddhas. Followers of the Tao, make no mistake. When the asuras waged war with Indra (king of heaven) and were defeated, they led 84,000 followers and hid themselves in the holes of lotus roots, were they then not saintly? All that this mountain monk has just said came from supernatural karmas depending on the supernatural. However, the Buddha's sixfold supernaturalness was different. It entered the realm of form but was not soiled by form; it entered the realm of sound but was not soiled by sound; it entered the realm of smell but was not soiled by smell; it entered the realm of taste but was not soiled by taste; it entered the realm of touch but was not soiled by touch; and it entered the realm of dharma but was not soiled by dharma. Therefore, the realization of the non-existence of the six (sense-data): form, sound, smell, taste, touch and dharma is freedom from bondage. This non-relying man of Tao, although still (appearing as) possessing the five vulgar aggregates, is already a supernatural one walking on earth.³

Followers of the Tao, the true Buddha has no form and the true Dharma has no aspect. What can you seek from an illusion and a transformation? Even if you can get something, it will be only a fox sprite but not the real Buddha, for this (idea of seeking) is a heterodox view.

A true student of Tao grasps neither Buddha, nor Bodhisattvas, nor arhats, nor the wonderful in the three worlds; he strays from and renounces (all things) which he no longer grasps. Even if heaven and earth

1. A quotation from the Diamond Sūtra. (See Series One, Part III, 'The Diamond Cutter of Doubts'.)

2. The Buddha taught His disciples not to hold, in their quest for the absolute, the view of annihilation which implied creation, both being a dualism having no room in the real. (See Series One, Part III, 'The Diamond Cutter of Doubts'.)

3. The expression 'one walking on earth or on the ground' means a human being in bodily form but already possessing supernatural powers.

were turned upside down, he would not harbour any more doubt (about his Self). If all the Buddhas in the ten directions of space appeared before his eyes, he would not give rise to a single thought of joy. If all the three suffering hells (of fire, blood and swords) appeared before him, he would be free from a single thought of fear. How can he be so? Because he knows that the immaterial Buddha has a form when he transforms himself (and appears) in form, but has no form when there is no transformation of his own (designing). The three realms come from the mind (and) all things are created by consciousness. Therefore, what is the use of catching a dream, an illusion and a flower in the sky? There is, followers of the Tao, only the one who is now present here and is listening to (my expounding of) the Dharma. He (can) enter fire without being burned by fire, water without being drowned by water, the three hells of suffering with the same attitude of a man strolling in a garden, and the realms of animals and hungry ghosts without suffering from any retribution. How can all this come about? Because of this Dharma of non-objection (to anything). If you like the saintly and dislike the worldly, you will float and sink in the sea of birth and death. All troubles (kleśa) exist because you are mindful of them (and) if you are mindless of them, how can they hold you? If you do not take the trouble to differentiate and grasp appearances (lakṣaṇa), you will realize Tao in an instant. If you follow others and succeed in learning something by keeping yourselves busy with your studies, you will, after the three immeasurably long aeons have passed, finally return to the realm of birth and death. It is far better to make yourselves unconcerned and go to some monastery where you can sit cross-legged on the corner of a meditation bed.

'Followers of the Tao, if you want to realize the Dharma of suchness, just do not give rise to a doubt (about your Self). When expanded, it fills the Dharmadhātu and when contracted, it does not set up itself as something of the size of a fine hair. It is clear, solitary and bright, and does not lack in anything; it is neither perceptible to the eye nor audible to the ear. How can it be called by name? An ancient said: "To say that it is like something is to miss it."¹ Just see it yourselves for there is nothing else. Even if you want to talk about it, your talk will never end. Therefore, exert and take good care of yourselves.'

(The master said:) 'Followers of the Tao, that from which your functions (activities) emanate does not differ from Patriarchs and Buddhas.'

1. Quotation from the Sūtra of the Sixth Patriarch, Chapter VII: Hui Neng asked Huai Jang: 'What thing is it; how does it come?' Huai Jang replied: 'To say that it is like something is to miss it.'

Because you do not believe it, you are looking for something else from without. Make no mistake; there is no Dharma externally and there is nothing that can be found internally. Do not grasp this mountain monk's verbal words (for) it is far better to put an end to all karmas and go on unconcerned. Do not allow things (thoughts) that have risen (in your minds) to go on uninterrupted, and do not allow things (thoughts) that have not yet risen to arise. This is much better than your ten years of journeying (to call on learned masters). According to this mountain monk's view, there are not so many things; suffice it to be ordinary and to go on unconcerned, wearing your robe and eating your rice to pass the time.

'If you meet a Buddha, cut him down; if you meet a Patriarch, cut him down; if you meet an arhat, cut him down; if you meet your parents, cut them down and if you meet your relatives, cut them down.¹ Only thus will you be liberated (and) if you are not held by externals, you will be disengaged and comfortably independent.

'If you can put a stop to your (wandering) mind in the time of a thought, this is called the Bodhi tree. If you cannot put a stop to your (wandering) mind in the time of a thought, this is called the tree of ignorance. Ignorance has no place of abode and has neither beginning nor end. If, thought after thought, you fail to put a stop to your (wandering) mind, you will thus climb the tree of ignorance and enter the six worlds of existence and the four kinds of birth, causing you to don fur and wear horns on your heads. If you apply the brake (to your mind), this will be the region of pure and clean body. If you do not give rise to a thought, you will climb the Bodhi tree and will possess supernatural powers which will enable you to appear in any transformation body at will in the three worlds of existence.

'There are bald-headed and blind (monks) who, after eating rice and satisfying their hunger, immediately sit in meditation to look into their (mental) activities and arrest their thoughts so that the latter cannot arise again. These people hate disturbance and seek quiet; this is the way of heretics. The Patriarch said: "Those who set their minds on looking into quietness, apply them on contemplating externals, and keep them under control to quiet and freeze them in order to enter samādhi (the state of imperturbability), are all in the state of (mental) activity."

'Now (about) the one who is now listening to (my expounding of) the Dharma, how are you going to (reach him) by practice and experiment, and by embellishing him (with moral actions)? That one is not

1. The term 'cut down' means to cut all links with the phenomenal world.

something which can be practised and ornamented. However, if he is (only) asked to embellish you, everything will be embellished at once.¹

'After this mountain-monk has said that there is no Dharma externally, students who do not understand this, immediately make their interpretation of the internal. They then sit against the wall with the tongue touching the palate, to be in a motionless position and regard this as the Buddha Dharma of the Patriarchs. The greatest mistake is that if you take still immobility as the right state, you will mistake the darkness (without illumination) for your master.² This is what an ancient meant when he said: "In complete darkness, an abyss is dreadful." If you take the moving state as the right one, all plants and straws can move; are they Tao? Therefore, the moving is the element wind and the unmoving is the element earth, and both the moving and the unmoving have no nature of their own. If you want to catch "it" in the moving, it will go to the unmoving and if you want to catch "it" in the unmoving, it will go to the moving. It is like a fish concealed in the water which it can stir into ripples through which to skim. Virtuous Ones, the moving and unmoving are two kinds of state but the man of Tao can make use of both the moving and unmoving states.'

1. It is impossible to ornament the pure and clean self-nature but when it is realized all our surroundings will at once be splendid and majestic.

2. The term "darkness without illumination" means dark, or profound, ignorance, for such a meditator will not perceive the light of wisdom in the dull stillness.








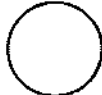


The Ts'ao Tung Sect (Soto Zen)

The founders of this sect were Master Liang Chiaï of *Tung Shan* and his disciple Pen Chi of *Ts'ao Shan*. In deference to them they were called after their mountains. Their Sect strictly speaking should be called Tung Ts'ao, but Ts'ao Tung has a better rhythm.

Symbols of The Ts'ao Tung Sect

THE FIVE POSITIONS

Tung Shan *Ts'ao Shan*
Symbols Symbols

		The real comprising the seeming	Shift	Host	Prince
		The seeming comprising the real	Submission	Guest	Minister
		Resurgence of the real	Achievement	Host coming to light	Prince looking at minister
		The seeming uniting with the real	Collective achievement	Guest returning to host	Minister returning to prince
		Integration of the real and the seeming	Absolute achievement	Host in host	Prince and minister in harmony

Master Liang Chiaï of Tung Shan Mountain
(From *The Finger Pointing at the Moon* – Chih Yueh Lu.)

(See also page 151, footnotes 1 and 2.)

MASTER LIANG CHIAI, alias Wu Pen, of Tung Shan mountain in Shui Chou district, was the son of a Yu family of Hui Chi district. When he was young, he followed a monk teacher and recited the Prajñā-hṛdaya Sūtra.¹ When he came to the sentence: 'There is no eye, ear, nose, tongue, body and mind', he put his hand on his face and asked his teacher: 'I have eyes, ears, nose, tongue, etc., but why does the sūtra say there are none?' His teacher was surprised by the unusual question and said: 'I am not your teacher'; he then urged the youth to go to Wu Hsieh mountain and call on Ch'an Master Mo who shaved his head. When he was twenty-one, he went to Sung Shan mountain and was ordained there. Thence, he started his journey (to call on learned masters).

First, the master called on Nan Chuan. It happened that (at the monastery) vegetarian food was being prepared for offering on the anniversary of Ma Tsu's death. Nan Chuan asked his disciples: 'Tomorrow, we will offer vegetarian food to (the late master) Ma Tsu; (do you think) he will come?' As no one answered, the master came forward and replied: 'He will wait for a companion to come.'² Nan Chuan said: 'Although this man is young, he is qualified for the training.' The master replied: 'The Venerable Sir should not oppress a good man by regarding him as a worthless fellow.'

Later, he called on Kuei Shan and said to him: 'I hear that (state) Master Hui Chung of Nan Yang talked about inanimate objects expounding the Dharma, but I do not understand his deep meaning.' Kuei Shan asked: 'Does the Venerable Friend remember what (Hui Chung) said?' The master replied: 'Yes.' Kuei Shan said: 'Please try to repeat what he said.' Thereupon, the master recited:

'A monk asked the state master: "What is the mind of an ancient Buddha?" The state master replied: "Just a wall and broken tiles." The monk asked: "Are not the wall and broken tiles inanimate objects?" The state master replied: "They are." The monk asked: "Do they know how to expound the Dharma?" The state master replied: "They are always expounding the Dharma vigorously without interruption."³ The monk asked: "Why do I not hear it?" The state master replied: "You do

1. See Series One, Part IV: 'A Straight Talk on the Heart Sūtra'.

2. Tung Shan's reply means: Ma Tsu had attained enlightenment and was omnipresent. He waited only for one who had also realized his self-nature to behold his omnipresent body.

3. Inanimate objects are created by the mind and can thus be tracked down to their source, the mind that produces them. This is, the expounding of Dharma by inanimate objects which reveal the mind as creator.

not hear it yourself but should not hinder that which hears it.”¹ The monk asked: “Who can hear it?” The state master replied: “All the saints hear it.” The monk asked: “Does the Venerable Sir hear it?” The state master replied: “I do not hear it.”² The monk asked: “If the Venerable Sir does not hear it, how can he know that inanimate objects expound the Dharma?” The state master replied: “It is good that I do not hear it because if I do so, I shall rank among the saints and you will not hear my expounding of the Dharma.”³ The monk said: “If so, living beings will have no share in it.” The state master said: “I expound the Dharma to living beings and not to saints.” The monk asked: “After hearing it, what will the living be like?” The state master replied: “They will not be living beings.” The monk asked: “From what sūtra is quoted (the sentence:) ‘Inanimate objects expound the Dharma?’” The state master replied: “Obviously, he who says something not in accord with the sūtras, is not a sage. Do you not know that the Avataṃsaka Sūtra says: ‘All lands expound (the Dharma); all living beings expound it; and all things in the three times expound it?’”⁴

After the master had repeated the above (dialogue), Kuei Shan said: ‘On this I also have (something to teach) but a (suitable) hearer is rarely found.’ The master asked: ‘I am not very clear about (what you say); will you please teach me.’ Kuei Shan raised a dust-whisk and asked: ‘Do you understand (this)?’ The master replied: ‘I do not; will you please explain (it to me)?’ Kuei Shan replied: ‘The mouth which my parents gave me will never explain it to you.’⁵ The master asked: ‘Is there someone else who also reveres (and knows) the Tao, like you?’ Kuei Shan replied: ‘From here, you can go to Yu Hsien district in Li Ling prefecture where there is, close to the stone house, a man of Tao staying at Yun Yen monastery. If you can look at bending grass to find out the direction of

1. You are deluded and do not hear the Dharma expounded by inanimate objects, but if you do not obstruct your mind and prevent it from hearing, you will certainly hear it.

2. If I tell you that I hear it, I will be a worldly man who splits his undivided whole into subject (the hearer) and object (Dharma) and will be unable to hear the absolute Dharma expounded by inanimate objects.

3. If I rank among the saints, my Dharmakāya will be speechless and I will be unable to expound the Dharma to you.

4. The state master was skilful in his teaching which consisted solely in urging the monk to wipe out all discriminations so that he could realize his self-mind, and understand the Dharma which was all-embracing.

5. An enlightened master never gave such an explanation, because the student would cling to the names and terms used and give rise to further discrimination which was the cause of his delusion.

the wind,¹ you will certainly treasure his (teaching). The master asked: 'How is this man?' Kuei Shan replied:

'Previously he asked this old monk: "How should I carry on your (teaching)?" This old monk replied: "You should absolutely stop all leakage." He asked: "Would I in any way still be incompatible with your doctrine?" This old monk said: "The most important thing is not to say that this old monk is staying here."'²

The master then took leave of Kuei Shan and went straight to Yun Yen to whom he related the circumstances leading to his present call. He immediately asked Yun Yen: 'When inanimate objects expound the Dharma, who can hear it?' Yun Yen replied: 'The inanimate can.' The master asked: 'Does the Venerable Sir hear it?' Yun Yen replied: 'If so, you will not hear my expounding of the Dharma.'³ The master asked: 'Why do I not hear it?' Yun Yen raised his dust-whisk and asked: 'Do you hear it?' The master replied: 'No.' Yun Yen said: 'If you do not hear the Dharma expounded by me, how can you hear that expounded by inanimate objects?' The master asked: 'From what sūtra is quoted the sentence "All inanimate objects expound the Dharma"?' Yun Yen said: 'Have you not read the Amitābha Buddha Sūtra which says: "Streams, birds, trees and groves (in the Western Paradise) all intone Buddha and Dharma"?'⁴ Thereupon, the master was awakened (to the profound meaning) and chanted the following gāthā:

1. A Chinese idiom meaning that Tung Shan should not expect a clear explanation from Yun Yen but should look at bending grass to find out the direction of the wind, i.e. he should look beyond the words and terms used by the man of Tao to realize the truth.

2. You should not allow your mind to leak, i.e. to wander outside and search for externals. If you say that this old monk is staying here, you will give rise to the idea of a dwelling place, which idea will hold you in bondage.

3. If I return to my Dharmakāya to hear the Dharma expounded by inanimate objects, I will be speechless and will not be able to expound the Dharma to you.

4. According to the Pure Land school, devotees with pure minds who, at the time of their death, succeed in forsaking all attachment to the world and in realizing singleness of mind by concentrating on Amitābha Buddha's great vow to save all living beings, will be reborn in the Western Paradise of Bliss where they will be taught how to attain Buddhahood by his two attendants, Avalokiteśvara Bodhisattva and Mahāsthāma Bodhisattva. Here Yun Yen skilfully explained the inter-relation between the Pure Land Dharma and the absolute Ch'an Dharma, so as to eradicate all traces of contrast between the two sects. When a man realizes the absolute, his Dharmakāya is omnipresent and all things including streams, birds, plants and trees, will be part and parcel of it and will reveal it in its suchness, thus expounding the Dharma, noumena and phenomena being one undivided whole. Hence the saying that all objects deprived of sentience expound the Dharma of the absolute.

'It is so wonderful, so wonderful.

Dharma taught by the inanimate cannot be conceived.

To hear it with the ears is naught to understand,

*Only can it be known when voice is heard by eyes.'*¹

The master then asked Yun Yen: '(What shall I do about) old habits which still remain?' Yun Yen asked back: 'What have you practised of late?' The master replied: 'I have not even practised the (four) Noble Truths.'² Yun Yen asked: 'Are you now happy about all this?' The master replied: 'I do not say that I am not happy but my happiness is that of one who finds a brilliant gem hidden in a heap of ordure.' The master then asked Yun Yen: 'How does one perceive it?' Yun Yen replied: 'Just ask the inner man who knows it.'³ The master said: 'It is seen when (it) asks a question.' Yun Yen asked: 'What does it say to you?'⁴

When the master bade farewell to Yun Yen, the latter asked him: 'Where are you going?' The master replied: 'Although I am leaving you, I do not know where I shall (go and) stay.' Yun Yen asked: 'Is it Hunan?' The master replied: 'No.' Yun Yen asked: 'Are you returning to your native village?' The master replied: 'No.' Yun Yen said: 'You will (have to) return here sooner or later.' The master replied: 'I shall wait until the Venerable Sir has a place of abode.' Yun Yen said: 'After this separation, it will be difficult (for us) to meet again.' The master said: 'It will be difficult (for us) not to meet again.'⁵ The master again asked: 'After Your Nirvāṇa, if someone asks (me) "Can you still portray your

1. Lin Chi said: 'The Mind Dharma is immaterial and pervades all things in the ten directions of space. When it works through the eyes, it is called seeing, when it works through the ears, it is called hearing . . . There is fundamentally but one pure brightness divided into six unions.' If hearing and seeing are tracked down to their source, the mind, the latter being unperturbed by externals, will cease to be split into hearing and seeing and will remain undisturbed. Being pure and clean, it will understand the Dharma expounded by inanimate objects which are but creations of the mind itself. Moreover, mind and Dharma are not two different things but one reality.

2. A quotation from the Altar Sūtra of the Sixth Patriarch, Chapter VII, which says: 'The Patriarch asked Hsing Szu: "What did you practise of late?" Hsing Szu replied: "I did not even practice the Noble Truths."' The answer meant that the master was already an unconcerned man, or one who had no interest in appearances.

3. The inner man is the mind 'who knows it', i.e. who knows itself.

4. It is impossible to reply to this question for the mind does not say anything to itself, because an enlightened mind is absolute and cannot be divided into subject and object.

5. In this farewell dialogue, Yun Yen probed the master's understanding of the absolute which was beyond coming, going and staying. The master revealed his understanding of all this and of the omnipresence of the self-nature which was beyond union and separation.

master's reality?" what shall I reply?' Yun Yen replied: 'You should answer "Just this one is".'¹ The master remained silent for a long while and Yun Yen said: 'In carrying on this business, the Venerable Friend should be very careful.'²

(In spite of the farewell chat), the master still harboured some doubt about what Yun Yen had said to him. Later, he happened to cross a stream and upon seeing his reflection in the water, he was awakened to the (profound) meaning (of Yun Yen's words) and chanted the following gāthā:³

*'Shun elsewhere to seek "him"
Or from him you will stray.
As I go on alone
I meet him everywhere.
He is what I am now
But I'm not what he is.
Such should one's comprehension be
To unite with thatness.'*⁴

During his journey on foot, he met one day on the roadside an old woman carrying two buckets of water. He asked her for a drink. The woman replied: 'You will be given a drink, but I have a question to ask you first; (tell me) how many (foreign) elements (guṇa) does water contain?' The master replied: 'Water does not contain any.' The old lady said: 'Go away, do not foul my (buckets of) water.'⁵

1. 'This one' is the one who performs the act of replying to your question, i.e. the self-mind which does the talking.

2. Business affair, matter, i.e., the realization of self-mind for recovering the self-nature and attainment of Buddhahood, specific names never being used in the language of the uncreate.

3. Before crossing the stream and seeing his reflection in the water, the master had realized only a minor awakening (a minor satori) but when he understood the deep meaning of Yun Yen's words: 'Just this one is,' he realized a major awakening (major satori), hence his complete enlightenment which was possible because his fully aroused potentiality could perform its function of seeing his own reflection in the water.

4. The real Self cannot be sought elsewhere for if one seeks it, one will stray from it. I have forsaken all conceptions and am now independent of the phenomenal world. Because of this disentanglement from all attachments, my self-nature manifests itself and is omnipresent. My self-nature is what I am now for the real comprises also the seeming, but my physical body is only an illusion which cannot be my real face. He who understands his 'Self' in this way, will be in the condition of suchness.

5. The old lady understood Ch'an and set a trap to probe the master's ability. She questioned him on the 'existence' of foreign elements in water, which symbolizes the self-nature, and his answer implied the 'non-existence' of any foreign element in it. Existence and non-existence being a dualism, the master's answer did not convey

At Leh T'an, he saw the assembly leader Ch'u, who said:

'It is so wonderful, so wonderful.

The realms of Buddha and Tao are inconceivable.'

The master asked: 'I do not ask about the realms of Buddha and Tao, but who is talking about these realms?' The leader remained silent for a long while without answering and the master said: 'Why do you not speak quickly?' The leader replied: 'To wrangle about it is (simply) to miss it.' The master said: 'No mention (of it) has even been made; why do you talk about a wrangle that would miss it?' The leader could not answer and the master said: 'Buddha and Tao are but names and terms; why do you not bring out the teaching (of the sūtras to amplify their meaning)?' The leader asked: 'What does the teaching say?' The master replied: '(It says that) when the meaning is understood, all words (should be) forgotten.'¹ The leader observed: 'This is bringing out the teacher's meaning to make the mind sick.' The master asked: 'Is the sickness of one talking about Buddha and Tao slight or severe?'² The leader could not reply and suddenly died the following day. (For this reason,) the master was at the time called 'Liang Chiai, the killer of the assembly leader'.³

The master was making offerings to the image of Yun Yen when a monk asked him: 'Is it true that the late master said, "Just this one"?' The master replied: 'Yes.' The monk asked 'What did he mean?' The master replied: 'At the time, I nearly misunderstood what my late master meant.' The monk asked: 'Did the former master "know that there is"?'⁴

the meaning of the absolute, hence the old lady's refusal to give him a drink. The compiler of the collection 'Finger Pointing at the Moon' either inadvertently or wrongly mentioned this paragraph after instead of before the gāthā of enlightenment, for the master was enlightened and could not make a mistake in his reply to the old woman.

1. The questions, 'Who is talking?' and 'Why do you not speak quickly?' directly pointed at the mind doing the talking. When one realizes it, one should forget about words and terms which, if clung to, will give rise to discrimination. Another similar sentence reads: 'When the fish is caught, the trap should be forgotten.' The Diamond Sūtra compares the Dharma to a raft which is abandoned after one has reached the other shore.

2. That which talks of the realms of Buddha and Tao is the mind which is beyond slight or severe illness.

3. The master strove in vain to extricate the leader from attachment to names and terms so that the latter could realize the absolute.

4. In Ch'an idiom 'to know that there is' or 'to know that there exists' is the understanding that there is the 'Self' beyond all appearances. In the language of the uncreate, no specific names and terms are used because a student may cling to them and neglect his real 'Self' which is inexpressible.

The master replied: 'If he did not know that "there is", how could he say so. (On the other hand,) if he knew that "there is", how would he consent to say so?'¹

As vegetarian food was being prepared for offering on the anniversary of Yun Yen's (attainment of) nirvāṇa, a monk asked the master: 'What instruction did you receive from (the late master) Yun Yen?' The master replied: 'Although I was with him, I did not receive any instruction.' The monk asked: 'If he did not give you any instruction, why are you now preparing food to offer (in his memory)?' The master replied: 'How dare I contradict him?' The monk asked: 'Since the Venerable Sir called on Nan Chuan first, why are you now preparing food for offering in Yun Yen's memory?' The master replied: 'I do not hold him in honour because of his great virtues and his Buddha Dharma; I do so only because of his refusal to reveal (the truth) to me.'² The monk asked: 'Since you are about to offer food in memory of the late master, do you still agree with him?' The master replied: 'I half agree and half disagree with him.' The monk asked: 'Why do you not entirely agree with him?' The master replied: 'If so, I will do him a great injustice.'³

At the end of the Ta Chung reign (847-859) in the T'ang dynasty, the master stayed on Hsin Feng mountain where he received and taught his disciples. Later his teaching flourished and spread from Tung Shan mountain at Kao An in Yu Chang (Kiangsi) province, where he expediently set up (his method of teaching called) 'The Five Positions' (of the real and the seeming) skilfully to receive men of the three roots⁴ and spread widely the one voice teaching⁵ for the welfare of uncountable classes of men. Thus he drew his precious sword holding it horizontally⁶ to fell the dense forest of (wrong) views, cutting through all (obstructions) and bringing about harmony and understanding. He was also assisted (by his disciple) Ts'ao Shan who understood the profound doctrine and could

1. This is the master's skilful speaking of the language of the uncreate to wipe out both 'Is' and 'Is not', a dualism which has no place in the absolute.

2. If Yun Yen had revealed the Tao to the master, the latter would have clung to names and terms and would never have realized it.

3. Here again the master wiped out all positive and negative conceptions which are a dualism and have no room in the absolute reality.

4. The three grades of good roots, or superior, medium and inferior abilities to absorb the truth.

5. 'One voice' or 'one sound' teaching: the Buddha's one voice teaching which contains all the meanings of the Teaching School; the one Buddha vehicle; the totality of the Buddha Dharma.

6. To 'hold a sword horizontally' is a Ch'an expression meaning 'to arrest the flow of false thoughts with the sword of wisdom'.

ably expound the (newly set up) system of instruction dealing with the interchange of positions of noumenon and phenomenon and of the relative and absolute. Since then, the teaching spread to every part of the country and was admired by Ch'an masters in other places who called it the Ts'ao Tung Sect.

The master composed the following Song of the Five Positions of Prince and Minister:¹

*'The real containing the seeming!
Early in the evening, before the moon shines,
No wonder they meet without knowing one another,
(For) still hidden is their mutual aversion!'*²

*'The seeming containing the real!
At dawn an ignorant old woman finds her ancient mirror
Wherein she clearly sees her face which cannot be elsewhere.
No more will she reject her head by grasping at its shadow.'*³

*'Resurgence of the real!
Hard though it be there is a way to keep free from dust.
Today's ability to avoid what is forbidden
Surpasses yesterday's most eloquent discussion!'*⁴

1. Prince and Minister: master and servant; the real and the seeming; body and function; principle and activity; the absolute and the relative; noumenon and phenomenon.

2. This is the position of the real (subject) which can perform its activities (object). Moonlight symbolizes enlightenment before which no one realizes that the phenomenal arises from the noumenal. This is the first position of a student starting his Ch'an training.

3. Mirror symbolizes the self-mind in which the most obstinate old woman, symbolizing our antiquated prejudices, sees her real face which cannot be sought anywhere else. This is the second position of a student perceiving his true face by giving up his former pursuit of externals.

4. This is a position when the student has been disentangled from both the real and the seeming to abide in the 'mean'. If he continues to abide there and cling to the 'mean' he will commit what is forbidden and will not realize the integration of both the real and the seeming into an undivided whole for his final enlightenment. This is the third position of a Bodhisattva advancing little by little from the first to the seventh stage of a Bodhisattva's enlightenment. This was the stage reached by Hui Neng when he first saw the Fifth Patriarch and said to him: 'I wish to tell you that my own mind always gives rise to wisdom; it does not stray from my self-nature and should be a field of blessedness. I do not know what kind of work you will give me to do.'

*'The seeming uniting with the real!
There is no need to avoid crossed swords.
A good hand, like a lotus blooming in a fire
Can leap right through the sky!'*¹

*'Integration of the real and the seeming!
Who can be tuned to that beyond what is and what is not?
Though all men want to leave the everflowing stream,
Each is still sitting in darkness black as charcoal.'*²

The master said in the hall:

*'How to understand the shift (of the seeming to the real)?
How to understand the submission (of the seeming to the real)?
How to understand the achievement?
How to understand the collective achievement?
How to understand the absolute achievement?'*³

A monk asked the master: 'What does the shift mean?' The master asked back: 'What do you do when eating rice?'⁴ The monk asked: 'What does submission mean?' The master asked back: 'What did you mean when you turned your back (on the real)?'⁵ The monk asked:

1. The student can avoid this crossing of swords, or clash between the seeming and the real by realizing their intermutation which enables him to emerge triumphantly, like a lotus blooming in the fire of saṃsāra to leap right through the blue sky to the following stage of final enlightenment. (See next stanza.)

This stage is attained after the elimination of the three kinds of leakage listed by Tung Shan (see page 154) and after achievement of Lin Chi's first two profound doors to enlightenment. (See 'The Lin Chi Sect', pages 95-96). This is also the stage in which great potentiality and great function have played their roles in full.

2. This is the stage when principle and activity integrate into each other, or the state of perfect enlightenment wherein the phenomenal and the noumenal have no more traces and are but one undivided whole. It is without comparison and who dares to compare himself with it? Every Buddhist wants to leave the sea of suffering but for lack of knowledge of the correct method of self-cultivation, each one is still sitting in darkness as black as charcoal.

3. These five questions mean exactly what the five stanzas of the Song of the Five Positions of Prince and Minister indicate and serve to guide students in their training. (See the following text.)

4. A good student who has succeeded in disentangling his mind from externals, takes his rice without the feeling of even swallowing a single grain, for he never strays from his self-nature. The master meant: 'Why do you stray from externals when eating your rice?'

5. The master asked back the question to teach the monk to distinguish between one who submits himself to the real now and one who turned his back to it previously.

'What is achievement?' The master asked back: 'What do you mean when you lay down your mattock?'¹ The monk asked: 'What is collective achievement?' The master replied: 'Not one matter.'² The monk asked: 'What is absolute achievement?' The master replied: 'Not collective.'³

Thereupon, the master chanted the following gāthās:

1. (Shift) *'Following the example set by emperor Yao,
The prince teaches morality to his people.
At times he passes by the noisy market place,
While all men welcome his royal rule.'*⁴

2. (Submission) *'For whom is the elaborate toilette now discarded?
The cuckoo's call urges a traveller to turn home;
Its note continues when all flowers have fallen,
Echoing deep among the intermingling peaks.'*⁵

3. (Achievement) *'The flowering of a withered log (heralds) an eternal spring.
Hunting a unicorn a man rode backwards on a jade elephant.
Now he dwells alone beyond a thousand
Peaks, blessed with bright moonshine and pure breezes.'*⁶

1. What do you mean when you stop all your activities, including the laying down of the mattock, in order to be in the state of wu wei?

2. This stage is not monistic because it is the integration of the real and the seeming.

3. This is a state that is not pluralistic: the absolute state without differentiation between noumenon and phenomenon, both integrating into one undivided whole which is neither unity nor diversity.

4. Emperor Yao was one of the four celebrated ancient rulers during the golden age of Chinese history and reigned one hundred years from 2357 to 2257 B.C.

The stanza describes the shift of the people (the minister, or the seeming) to the royal rule (the prince, or the real). Although the prince at times mixes with people in the crowded market place, they do not recognize him but admire his royal rule.

5. This stanza describes the wandering mind set on returning to its essence. When a student knows that all illusions are false, he resolves to forsake all clings. His 'inner cuckoo's call' urges him to return to his self-nature and this urge will last as long as there remain his old habits which cannot be wiped out at a stroke.

6. By giving up his previous discriminations and developing his inner potentiality to the full, his mind becomes as insensible as a withered log which is about to be resurrected heralding an eternal springtime, symbol of his eternal bliss. He first rode on a jade, or white elephant which symbolizes the immaculate Path, i.e. the immaculate conception of Tao, in hot pursuit of his real goal. 'Reverse ride' is the Ch'an idiom for 'going against the stream of birth and death' in contrast to 'following the worldly

4. (Collective achievement)

*'Buddhas and living beings do not hinder one another.
The mountain may be high and deep the water;
In the midst of contraries clear understanding wins the day,
(And yet) the partridge calls among a myriad fresh flowers.'*¹

5. (Absolute achievement)

*'The rearing of the head's horn shows (its) unworthiness.²
A mind set on the quest of Buddhahood is shameful indeed!
Since the far distant empty aeon no one yet has known
That which journeyed South to visit three and fifty (sages).'*³

A monk asked the master: 'What should one do in order to meet the

way'. 'Unicorn', a fabulous auspicious animal, symbolizes the supreme goal, the realization of his self-mind. After his arduous training, he now succeeds in fulfilling his desire and lives beyond thousands of peaks which separate him from the worldly, and there he enjoys bright moonshine and pure breezes, symbols of enlightenment and bliss. This is a state the Sixth Patriarch had attained when he asked a petty official to write his first stanza on the wall, laying stress on the non-existence of a single thing.

1. This is a state in which the phenomenal integrates into the noumenal without further separateness between the two. The clear, or complete understanding of this integration prevails in spite of myriads of contraries, in the midst of forms, symbolized by hundreds of flowers, and sound, symbolized by the call of partridges, everything melting into a divine harmony. Of the six sense-data, form and sound obtain wherever one may happen to be, whereas the other four are not so frequently prevalent, hence the reference to form and sound only in nearly all illustrations of the six sense-data. This is a state attained by the Sixth Patriarch after hearing the Fifth Patriarch read a sentence quoted from the Diamond Sūtra: 'One should develop a mind which does not abide anywhere.' Hui Neng's understanding of the intermutation of phenomenon and noumenon enabled him to declare later at Fa Hsin monastery in Canton: 'Neither the wind nor the banner moves; it is the minds of the Virtuous Ones which move.'

2. The head's horn is a Ch'an idiom for antennae with which to feel and tentacles with which to grasp.

3. This state was attained by Hui Neng when he exclaimed before the Fifth Patriarch: 'Who would have expected that the self-nature was essentially pure and clean! Who would have expected that the self-nature was beyond birth and death! Who would have expected that the self-nature was complete in itself! Who would have expected that the self-nature was imperturbable! Who would have expected that the self-nature could beget all things!' It is inexpressible and indescribable. If the mind is stirred by a thought of it or of the attainment of Buddhahood, it will be impure and no realization will be possible. The empty aeon is the long period of voidness preceding the creation of a universe. Even in this period of emptiness, the absolute already was existing of itself but no one has known it since the creation of our world. To realize Buddhahood, Sudhana, a disciple, journeyed to the south to call, according to the Avataṃsaka Sūtra, on fifty-three enlightened ones, without knowing that it was but his mind that he should realize.

Venerable Sir's master?' The master replied: 'There will be no difficulty if there is no difference in age.' As the monk wanted to speak further, the master said: 'Ask me another question without following the previous track.' The monk (was dumbfounded) and could not say anything.¹

At the winter solstice, as the master was eating fruit with the assembly leader Hsuan T'ai, he asked the latter: 'There is something stretching from the sky above to the earth below; it is as black as lacquer and is constantly moving and functioning but neither motion nor function can affect it. Tell me where does the fault lie?' Hsuan T'ai replied: 'The fault lies in that it is moving and active.' Thereupon, the master called the attendant to take away the fruit.²

(A monk) asked the master: 'Is it correct or not to save a frog when it is being swallowed by a snake?' The master replied: 'To save it is to have both eyes seeing nothing (and) not to save it is not to allow form and shadow to appear.'³

The master asked Hsueh Feng: 'Where do you come from?' Hsueh Feng replied: 'T'ien T'ai.' The master asked: 'Did you see Chih Che?' Hsueh Feng replied: '(If I saw him) I would deserve to be beaten repeatedly with an iron staff.'⁴

1. Tung Shan's master was Yun Yen who had attained enlightenment. His body was now the Dharmakāya and in order to see it, the monk should also realize his spiritual body. The Dharmakāya is beyond beginning and end, and is eternal. He who realizes his eternal body the 'age' of which is the same as that of Yun Yen, can meet and see the latter who is omnipresent. 'Age' here means the eternity of one who has attained enlightenment.

2. The master probed Hsuan T'ai's ability to understand the self-nature. A thing stretching from heaven to earth is omnipresent, a characteristic of self-nature. It is as black as black lacquer, and since it is omnipresent, nothing can be seen inside it; this is an aspect of self-nature which is imperceptible. Ignorance is the cause of it being in constant motion and activity but neither motion nor activity can affect the pure and clean self-nature. Tung Shan set a trap to catch Hsuan T'ai when he asked about the fault of motion and activity (guest); hence the master's order to his attendant to take away the fruit to teach the leader that this 'thing' or self-nature was the prime mover behind the act of eating fruit and of ordering the attendant to take it away.

3. To save the frog is to differentiate between frog and snake; this is discrimination. Not to save the frog is to wipe out all discrimination; this is the disappearance of form and shadow, i.e. the phenomenal.

4. I Ts'un of Hsueh Feng peak was the successor of Te Shan and the teacher of Yun Men, founder of the Yun Men Sect, the fourth of the five Ch'an sects. T'ien T'ai mountain was the holy place of the T'ien T'ai (Tendai) Sect, of which Chih Che was the fourth Patriarch. The master asked the question to probe Hsueh Feng's understanding of the immaterial body or imperceptible Dharmakāya. Hsueh Feng's answer was correct and meant: 'If I give rise to discrimination between the subject who sees and the object seen, I shall remain in the Saṃsāra of sufferings where eventually I shall endure being beaten repeatedly in hell.'

(One day) Hsueh Feng came forward and brought his two palms together to salute the master who said: 'The entry into the door should be (put into) words, but you cannot say that you are already in it.' Hsueh Feng replied: 'I have no mouth.' The master said: 'Granting that you have no mouth, (I want you to) restore my eyes.' Hsueh Feng did not say anything (in reply).¹

Hsueh Feng, who was carrying firewood, dropped a bundle on the ground in front of the master who asked: 'How much does this weigh?' Hsueh Feng replied: 'All people on the great earth together cannot lift it up.' The master asked: '(If so,) how can it be brought here?' Hsueh Feng could not reply.²

(A monk) asked the master: 'If the diligent and constant wiping of dust did not ensure the inheritance of the robe and bowl, who was really qualified for them?' The master replied: 'One who did not enter the door.' The monk asked: 'Did one who did not enter the door really win them?' The master replied: 'In spite of this, the (robe and bowl) could not be refused him.' The master again said: 'The (mere) saying that "essentially there is not a thing" did not qualify the speaker for winning the robe and bowl. (Try to) say who was qualified for them; here one should know how to "turn" one's words. Tell me what words can be (properly) turned?'³

1. The master meant that after entering the door to enlightenment, that is after one was enlightened, one should spread the Dharma but one should never say that one has entered it, for the self-nature is onnipresent and neither comes nor goes. Hsueh Feng was correct when he said that the self-nature had no mouth and was speechless. The Sixth Patriarch said to his disciples before his death: 'When I came, I had no mouth.' (See the Altar Sūtra of the Sixth Patriarch.) The master agreed that the self-nature had no mouth, as Hsueh Feng said, but what about the eyes which Tung Shan had lost, for he did not see a thing in the midst of forms? Hsueh Feng was still not enlightened and could not understand the master's question, which was full of meaning.

2. The master wanted to enlighten Hsueh Feng but the latter was still unenlightened and could not reply to his second question. Hsueh Feng was correct when he said that all men on this earth together could not lift up the self-mind revealed by the bundle of firewood. (See Lin Chi Sect, page 86.) He failed to answer the master's second question because he strayed from the host position and got confused about the real and the seeming.

3. The monk was referring to the two lines

*Constantly and diligently should the mind mirror
Be rubbed clean so that it cannot gather dust*

from Shen Hsiu's gāthā written on the wall of the corridor of the monastery of the Fifth Patriarch who ordered each of his disciples to write a gāthā so that he could appoint an inheritor of his robe and Dharma. (See the Altar Sūtra of the Sixth Patriarch.) Shen Hsiu failed to win the sixth patriarchate because he still clung to appearances. The master replied that the real winner was one who had realized his

There was a monk who, after ninety-six unsuccessful attempts at 'turning' words (to be in accord with the absolute), finally succeeded in giving satisfaction to the master who said: 'Why did you not say it earlier?' Another monk who had listened in secret to the dialogue but failed to hear the last words spoken by the first monk, asked him about them but was refused point-blank. Although both of them had stayed together at the monastery for three years, the first monk refused to reveal anything to the other. One day, the first monk fell ill and the second monk said to him: 'For three years, I have been soliciting your revelation but I have not been the object of your compassion. If my good way of getting it fails, I must get it in an evil way.' He then brandished a chopper and said: 'If I am still not told of it, I shall now kill the Venerable Sir.' Timorously, the first monk said: 'Wait a moment, I will tell you.' Then he said: 'Even if I bring it out now, there will still be nothing for you to grasp.' Thereupon, the second monk bowed his thanks.¹

(A monk) asked the master: 'Usually you taught students to tread the bird's path; what is the bird's path?' The master replied: '(Where you) meet no one.' The monk asked: 'How can you tread (it)?' The master replied: 'Your feet should be entirely free from egoism.' The monk asked: 'Does treading the bird's path mean (the same as) the true face?' The master said: 'Why does the Venerable Friend turn things upside-down?' The monk asked: 'How do I turn things upside-down?' The master replied: 'If you do not turn things upside-down, why do you mistake servant for master?' The monk asked: '(Then) what is the

omnipresent self-nature which neither entered nor left the door to enlightenment. Expediently it can be said that Hui Neng had entered that door, but in reality he did not enter or leave any door. In spite of this expedient way of illustrating his awakening, the Fifth Patriarch could not refuse to hand over the robe and bowl to Hui Neng who was on the right path. The Sixth Patriarch was not completely enlightened at the time, for his saying that 'essentially there was not a thing' did not show his understanding of the integration of the seeming and the real, which he realized only on the night the Fifth Patriarch called him to the abbot's room. The master urged his disciples to understand all this and to try to 'turn' the words to be in accord with the absolute, for he who could do it satisfactorily was really enlightened.

1. When studying this kung an leading to the second monk's awakening, one should bear in mind that for three years he had only one thought, that of learning the truth from the other. Without being aware of it, he had realized singleness of mind by concentrating on this single thought. His potentiality was thus roused to the full and upon hearing the other monk say: 'Even if I bring it out now, there will also be nothing for you to grasp,' he realized the nothingness of things and instantaneously perceived the absolute which was but his own mind. The circumstances leading to his awakening are called a kung an and the other monk's last words are called a sentence of the kung an, or in short, a kung an (Jap. kōan).

true face?' The master replied: 'That which does not tread the bird's path.'¹

The master asked a monk: 'What is your name?' The monk replied that he was so-and-so. The master asked: 'Who is the owner of the Venerable Friend?' The monk replied: 'He is seen when replying to your question.' The master said: 'Alas! Alas! Nowadays, everybody is like this and mistakes for his Self all that is seen in front of a donkey and behind a horse. This is why the Buddha Dharma is in decline. How can one who does not know the host within the guest understand the host within the host?'² Thereupon the monk asked: 'What is the host within the host?' The master replied: 'Will the Venerable Friend try to say it himself?'³ The monk replied: 'Even if I can say something about it, it will only be host within guest, but what is host within host?'⁴ The master replied: 'To say what you just did is easy but it is very difficult to continue talking (about host within host). Thereupon, the master chanted the following gāthā:

*'Nowadays, alas, of those who follow Tao
Tens of thousands only recognize the gate,
Like one going to the capital for an imperial audience
But stopping on arrival at the T'ung Kuan Pass.'*⁵

1. 'To tread the bird's path' is a Ch'an expression which means forsaking all attachments to ego, the real and the unreal for realizing the self-nature which is free from all traces. A flying bird leaves no tracks in the air like the self-nature which leaves no traces anywhere, for it is omnipresent and is beyond location and direction as Huang Po put it. Therefore, 'treading the bird's path' is Ch'an training, the object of which is to realize the true face. The monk mistook the training for enlightenment and the master scolded him for taking the servant for master. Upon enlightenment one will leave behind the method of training and will not tread the bird's path any more. The master taught the monk to forsake both ego and dharma in order to realize the absolute reality.

2. The master's method of interpreting the absolute was more strict than those prevailing at the time. He did not accept the monk's interpretation of the owner or self who was replying to his question, for the act of answering was 'guest' only. Donkeys and horses rarely stand still, and all that is seen in front of a donkey and behind a horse is but changing phenomena. The master meant that people did not understand the unchanging and mistook the changing for the real. Host within guest is the real within the seeming and host within host is the real within the real, or the absolute, the seeming having been completely wiped out. Here the master made a minute analysis of the absolute.

3. Host within host is the absolute and is inexpressible.

4. The monk meant that it was easy to say something about the guest to reveal the host, but that it was impossible to say anything about the host within host, or the absolute which is inexpressible.

5. The ancient capital of China was at Loyang, now called Honanfu, which was accessible through T'ung Kuan Pass. 'Audience with the emperor' is here used

A monk felt unwell and asked the master (to come) and see him. The master called on him and the monk asked: 'Why do you not save the children of other families?' The master asked: 'Which family's son are you?' The monk replied: 'I was the son of a great family of unbelievers in the Buddha.' The master remained silent for a long while and the monk asked: 'What is the state of being harassed by the four closing-in mountains?'¹ The master replied: 'This mountain monk also came from the home of another people's family.' The monk asked: 'Is there transmutation or not?' The master replied: 'No intermutation.' The monk asked: 'Where will you teach me to go (now)?' The master replied: 'A field of corn.' The monk heaved a sigh, saying: 'Please take good care of yourself.' Thereupon, he passed away, while seated. The master tapped the monk's head thrice with his staff and said: 'You know only how to go but you do not know how to come.'²

figuratively for 'attainment of enlightenment'. T'ung Kuan Pass is still far from the capital and he who halts there without advancing farther, will not be received in audience by the emperor, i.e. his 'Self'. This gāthā means that those who are satisfied with the understanding of guest only, or the seeming, will not realize the host within host, or the absolute.

1. Birth, age, sickness and death are like four closing-in mountains oppressing all living beings. (See Mahāparinirvāṇa Sūtra.)

2. Apparently the monk knew that his end was in sight and since he was unwell and could not go out, he requested the master to come so that he could ask for his spiritual guidance before passing away. A deluded man experiences great suffering at the time of his death when the four elements are separated before his spirit leaves for the Bardo plane, a state between his death and his next rebirth in another realm of existence. (See Evans Wentz: *The Tibetan Book of the Dead*, translated by Lama Kazi Dawa-Samdup.) The monk who had understood the real (see 'Achievement', page 137), was doubtful about the intermutation of the seeming and the real (see 'Collective Achievement', page 138) and asked the master about it. The master, who all the time was teaching Absolute Achievement (see page 138), replied: 'No intermutation,' so that the monk could wipe out the idea of the intermutation of ego and dharma and attain the absolute. As the monk did not achieve this, he asked the master to teach him where he should go, as he was dying. The master's kung an, 'A field of corn', served to stop all hesitation on the part of the dying questioner so that he could put a stop to all discrimination between the seeming and the real and realize the absolute Self which was everywhere, including the corn field. However, the monk failed to realize the absolute and revealed his 'Achievement' (see page 137) by heaving a sigh and saying, 'Please take good care of yourself.' 'Take good care of yourself' is a Chinese phrase used when saying good-bye to someone. The monk had realized only the third stage called 'Achievement' and succeeded in dying comfortably. The master's remark also revealed this, for the monk who did not realize the fifth stage, or Absolute Achievement, could not go and come at will. It is very difficult for a practiser even to achieve the monk's attainment. After the monk's death, as he was already on the right path, he would certainly attain the absolute stage, for he had actually left Saṃsāra for ever.

One night, before the lamp was lit, a monk entered the darkened room to ask the master (some question) and withdrew. The master then ordered his attendant to light a lamp and to call in the questioning monk. As the monk approached, the master said (to the attendant): 'Take three ounces of flour and give them to this Venerable Friend.' The monk shook his long sleeves and withdrew, and for ever after was awakened (to the master's Dharma). He then offered all his own garments and money to the master and prepared a banquet in his honour. Three years later, he bade farewell to the master who said: 'Pass your time wisely.' Hsueh Feng, who was standing beside the master (as his attendant), asked: 'When will this monk who is now leaving return here?' The master replied: 'He is now going away for ever and will not come again.' After returning to his living-quarters, the monk sat under his robe and bowl (which were hanging on the wall) and passed away. Hsueh Feng reported the monk's death to the master who said; 'In spite of this, his (realization) is comparable to (that of) this old monk's three lives.'¹

The master asked a monk: 'Where do you come from?' The monk replied: 'From my journey to a mountain.' The master asked: 'Did you reach the peak?' The monk replied: 'Yes.' The master asked: 'Did you see anyone on the peak?' The monk replied: 'No one.' The master said: 'If so, you did not reach the peak.' The monk replied: 'If I did not reach the peak, how could I know that there was no man on it?' The master asked: 'Why did you not stay on it for a while?' The monk replied: 'I was not in the mood for staying; in the West, there are people who would not

1. Probably the master knew that the monk had made very good progress in his Ch'an training and to provoke his awakening he used a kung an: 'Take three ounces of flour and give them to the Venerable Friend.' To an ordinary man, this order given by a master to an attendant had no meaning, but to one whose inner potentiality had already been roused to the full, it was full of meaning, for the monk perceived by means of his potentiality, the master's Self performing its enlightened function. The monk shook his long sleeves also to perform his function and left, to return that function to rest in its still body. To repay his debt of gratitude to the master, he made offerings of all his possessions to his benefactor. The master's last advice to the departing monk, 'Pass your time wisely', means: 'Do not allow any further impurities to intrude into your pure mind in the last few minutes of your present reincarnation because you are close to the other shore.' Hsueh Feng, who was later enlightened and was the teacher of Yun Wen, did not know that the monk had attained enlightenment. 'Three lives', or 'three reincarnations', are: the past life of seeing and hearing the doctrine, the present life of its practice and the coming life for attainment of Buddhahood. The master praised the departing monk for his realization which was comparable to his own after three lives spent in Saṃsāra.

approve (of such a stay).' The master said: 'I have always been guessing about this fellow.'¹

A monk asked Chu Yu: 'What does a monk do?' Chu Yu replied: 'Although what he does is not uncalled-for, it will be wrong if there are feeling (and discerning).' A second monk (who had heard this question and answer) reported them to the master who said: 'Why did he not say, "I am not clear about which act (you mean)"?' The second monk then repeated the master's words to Chu Yu who said: 'Buddha's act! Buddha's act!' Again the second monk reported Chu Yu's words to the master, who said: 'Yu Chou may still pass (but) Hsin Lo is really miserable.'² The monk then asked: 'What does a monk do?' The master replied: 'The head is three feet long and the neck two inches.'³

1. Here the master probed the monk's ability to interpret the doctrine correctly. Peak here is the highest attainment in which all traces of man and dharma have been wiped out. The master feigned ignorance and asked him why he did not stay on the peak for a while, for it was quiet and free from traces of man. In other words, the master wanted to test the monk's competence by asking why he did not abide in this purity. The monk replied that he was not inclined to stay, for the enlightened self-nature was omnipresent and was beyond going, coming or staying. West is India, the birthplace of Buddhism. 'Men in the West' are real Buddhists who will never agree to abide anywhere, as taught in the Diamond Sūtra. The master said that his previous opinion about the monk's awakening was now confirmed.

2. Chu Yu was an enlightened master who taught the first monk not to abide in anything when acting like a Bodhisattva for his self-enlightenment and for the welfare of living beings, for the rising of feelings and discriminations in his mind would soil the action. The second monk did not understand what Chu Yu meant and reported his saying to the master, who said: 'Why did Chu Yu not say that he was not clear about which act the first monk meant?' for in the absolute reality, there should be no activities at all. The second monk did not understand the master's idea and repeated his saying to Chu Yu who said: 'Buddha's act! Buddha's act!' meaning that the act as interpreted by Tung Shan was Buddha's which the master performed when teaching the second monk. The monk, still ignorant, repeated Chu Yu's words to the master, who said: 'Yu Chou, meaning the first monk, might still pass, but Hsin Lo, meaning the second monk who gave rise to all kinds of discrimination, was really miserable because of his delusion and non-comprehension of what the two enlightened masters had said.' Yu Chou was the place where the northern capital of China was established and was 'host', and Hsin Lo, the ancient name of Korea, was a foreign country and therefore, 'guest'. The first monk did not discriminate after hearing Chu Yu's reply to his question, and since he remained in his host position, he might still be acceptable. As to the second monk who indulged in discriminations, he took up the guest position and was really miserable.

3. As the second monk did not know what a monk should do, he asked the master the same question which proved that he, Hsin Lo, the holder of the guest position, was really miserable. The master's reply, 'The head is three-feet long and the neck, two inches', was a sentence called kung an the purpose of which was to wipe out the monk's discriminations. If he was of high spirituality, he would immediately understand that a monk's act, like the meaningless 'three-foot head and two-inch neck', existed only in the realm of illusions, and would realize the absolute

The master ordered his attendant to repeat the (above) words to Hui Jan of San Sheng (monastery to see the latter's reaction). Upon hearing them, San Sheng dug his nail into the palm of the attendant who related the incident to the master. The master approved of (San Sheng's interpretation).¹

The monks (of the monastery) were washing bowls when they saw two crows fighting for a frog. One of them asked the master: 'What is the cause leading to this state of things?' The master replied: 'Because of the Venerable Friend only.'²

A monk asked the master: 'Of the three bodies, which one is beyond all mathematics?' The master replied: 'I am always keen about this.'³

The master asked a monk: 'Why do you come?' The monk replied: 'To pay my filial respects to the Venerable Sir.' The master asked: 'Who in the world is the most filial one?' The monk could not reply.⁴

President Chen of the Board of State asked the master: 'Why is the Bodhisattva of Profound Enlightenment not seen among the fifty-two

which was beyond the unreal. A man of lower spirituality would look into this strange sentence closely and constantly, forgetting all about his normal daily activities. Thus he would realize singleness of mind and when he had exhausted all his ingenuity to find its correct meaning, he would come into direct contact with that which was searching for it, besides which there was nothing else, and on a sudden he would perceive his self-nature. This was the purpose of a meaningless kung an.

1. Hui Jan of San Sheng monastery was a disciple of Lin Chi who, before passing away, had scolded him for shouting. (See The Lin Chi Sect, page 110). Now Tung Shan wanted to probe San Sheng's competence and sent his attendant to repeat the new kung an to him to see his reaction to it. Hui Jan's act of digging his nail into the attendant's palm, which meant his performance of function, symbol of the guest, proved that he could also interpret the kung an correctly, hence the master's approval of it.

2. The two crows, a frog and the fight existed only in the realm of illusions where the monk's mind delighted to roam, but as soon as it ceased to discriminate, these things would not be in the absolute void.

3. The monk was referring to a sentence in the Vimalakīrti Nirdeśa Sūtra which says: 'The Dharmakāya is beyond all mathematics.' The master replied that he was very keen on the Dharmakāya which was as inexpressible as his real 'Self' which felt constantly keen and from which he never strayed away.

4. The relation between a master and his disciple is the same as between father and son, hence the adjective 'filial' in the text. The master took advantage of the monk's visit to enlighten him and asked him who was the most filial person in the world, i.e. that which was now paying his filial respects? 'Who' in the question is the mind inherent in the illusory body of the monk, but the latter was stupid and did not understand.

stages of Bodhisattvahood?' The master replied: 'The Honourable President is really seeing the Bodhisattva of Profound Enlightenment.'¹

A monk asked the master: 'What is the blue mountain which is father of the white clouds?' The master replied: 'That which is not luxuriant.'² The monk asked: 'What is the white cloud which is son of the blue mountain?' The master replied: 'That which does not distinguish between east and west.'³ The monk asked: 'What is the white cloud which is clinging (to and dependent on the mountain) all the time?' The master replied: 'That which cannot stray.'⁴ The monk asked: 'What is the blue mountain which does not know anything?' The master replied: 'That which does not look at anything.'⁵

The master went out with Yun Ch'u and together they crossed a stream. The master asked: 'Is it deep or shallow?' Yun Ch'u replied: 'Not wet.' The master said: 'Rough fellow!' Yun Ch'u asked: 'Is the water deep?' The master replied: 'Not dry.'⁶

In the hall, the master asked the monks: 'In the midst of thousands and tens of thousands of men, there is a person who does not turn towards a single man and does not turn away from a single man; tell me what is that person's face?' Yun Ch'u came forward, saying: 'I am attending the meeting.'⁷

1. The Profound, or Wonderful, Enlightenment, or self-enlightenment to enlighten others, is that of the Buddha whose body is immaterial and imperceptible. Therefore, the master said that if you did not see with your human eyes the Bodhisattva of Profound Enlightenment, you really perceived him by means of your enlightened mind.

2. Blue mountain symbolizes the immutable and unchanging self-nature which produces all phenomena, including the white clouds which are always changing. That which is not luxuriant is the self-nature or host which is neither luxuriant nor scanty.

3. The phenomenal knows nothing about east, symbol of host, and west, symbol of guest.

4. The white clouds, representing shadows or appearances, exist because of the blue mountain, or the self-nature. Like a shadow which cannot stray from an object to exist of itself, the phenomenal cannot exist in the absence of the noumenal which creates it.

5. The self-nature is indifferent to all appearances which are created by it.

6. This dialogue between two enlightened masters is very interesting in that it reveals the absolute. We have seen elsewhere that the Dharmakāya is beyond all mathematics, including all dualisms such as 'deep' and 'shallow' and 'wet' and 'dry', for it is inexpressible and inconceivable.

7. The one who does not turn towards or away from others is the self-nature which is indifferent to all appearances. That person's real face was Yun Ch'u who performed the act of coming forward and attending the meeting.

An official asked the master: 'Is there anyone practising self-cultivation?'

The master replied: 'He waits until you become a man to practise self-cultivation.'¹

In the hall, the master said: 'Is there here anyone who does not repay his four debts (for assistance given to help him in) the three worlds of existence?'² As no one replied,³ the master continued: 'If you do not understand what this means, how can you escape from troubles (in the realm) of birth and death? You should develop a mind which does not cling to externals and a conduct not linked with (the idea of) a place, all this without interruption in order to unite (with the absolute truth). Exert yourselves and do not fritter away your time.'

On one occasion, the master said: 'Only one who understands the Buddha's transcendental plane can express it in words and phrases.' A monk asked: 'What are words and phrases?' The master replied: 'When words and phrases are spoken, the Venerable Friend does not hear them.' The monk asked: 'Does the Venerable Master hear them?' The master replied: 'I hear when they are not spoken.' The monk asked: 'What is the Buddha's transcendental Path?' The master replied: 'Not the Buddha's.'⁴

1. The self-nature does not practise self-cultivation for it is unattainable by means of self-cultivation. It will require practice only when it is screened by delusion and takes the form of a human being which without self-cultivation cannot know it.

2. The four debts of gratitude which every man owes to his parents who gave him life, to living beings who give him assistance, to the ruler or government assuring peace and order for him, and to the Buddha who enlightens him. The benefits in the three worlds are those he receives in his successive transmigrations through the realms of desire, form and beyond form. One who still thinks of these things is one who cannot wipe out his conception of the phenomenal and is unable to realize his independent nature which does not rely on anyone or anything.

3. No one replied because no one liked to be branded as an ungrateful man. Those present seemed not to know that self-enlightenment to enlighten others was the unexcelled way of repaying all debts.

4. The master said that only one who had realized the absolute Buddhahood could express it in words and phrases. The deluded monk immediately clung to the two words 'words' and 'phrases' and asked for their meaning. To enlighten him, the master urged him to perceive that which could perform the function of hearing and not to grasp the two meaningless words. As the monk continued to cling to externals, the master said that that which performed the function of hearing was permanent even when no words and phrases were spoken. Since the monk could not understand the master's direct pointing at the mind, he turned his attention to another external, the Buddha's transcendental path. To wipe out his discernings, the master said that the Buddha's transcendental path which could be grasped by his discriminating mind was not pure and clean and was, therefore, not the Buddha's.

As Ts'ao Shan was taking leave of him, the master said: 'When I was with my late master Yun Yen, I personally inherited the Seal of the Precious Mirror Samādhi which is the ultimate pattern and which I now transmit to you.' Then he continued:

*'Such is the esoteric Dharma
Inherited from Buddhas and Patriarchs.
Now that you have received it,
You should guard it carefully.
Like snow in a silver bowl,
An egret in the moonlight,
All species which are not uniform
Can be distinguished when assembled.¹
Though Its aim lies beyond (all) words,
It is responsive to enquiring seekers.²
To stray from it produces pitfalls,
To deviate leads to false thinking.³
Rejection and acceptance are both wrong
For it is like a mass of fire.⁴
Elegantly to express it
Will only make it (seem) impure.⁵*

1. This esoteric Dharma is absolute and does not admit anything which can be called either the real or the seeming. However, a master should use these two terms (i.e. the real and the seeming) to teach his deluded disciples so that they know the difference between these two conditions and successfully pass through the five positions of prince and minister for their attainment of the absolute. Snow, silver, egret and moonlight are used as examples to show this difference; although they are all white, they are not of the same white when gathered together for comparison.

2. This Dharma is beyond all words but when receiving enquiring seekers, words are, however, used to reveal its aim. (See also footnote 1, above.)

3. To stray from this Dharma will produce pitfalls and deviation from its aim will lead to harmful thinking which will cause both birth and death to succeed one another endlessly.

4. The wisdom of this Dharma is like a mass of fire which can neither be rejected nor grasped. If it is grasped, it will 'burn' you and if you reject it, or turn your back to it, you will never perceive it and will be in the darkness of ignorance.

5. These two lines can be fully explained by what Pai Chang said: 'It is essentially not a thing. It should not be known or interpreted and should neither be accepted nor rejected. Just cut off the two ends of all dualisms; cut off the "is" and "is not" and cut off the "neither is" and "neither is not". It is neither complete nor incomplete (in itself). It is neither the saintly nor the worldly. It is neither brightness nor darkness. It is neither the knower nor the not-knower. It is neither bondage nor liberation. It cannot be called by any name. To call it Buddha is to soil it and to call it Dharma is to sully it.'

*It shines in the dead of night
 But does not appear at dawn.¹
 Being a pattern for the living
 Its function saves them from (all) miseries;
 Though not of the wordly plane,
 It is not altogether dumb.²
 It is like looking in a precious mirror
 In which you see your own reflection;
 You are not what it is
 (But) it is what you are.³
 Like a babe (born) in the world,
 Complete with all five characteristics,⁴
 It neither goes nor comes,
 Arises not nor stays,
 And when words are stammered
 About the "Is" and "Is not",
 They will lead to no result
 Through the inefficiency of speech.⁵
 The six lines of the Chung Li Hexagram
 Representing the intermutable real and seeming,
 Are interlaid to establish a triple basis*

1. These two lines explain the real comprising the seeming and the seeming comprising the real, the basis, or key to, this esoteric Dharma. 'It shines in the dead of night' because the real comprises the seeming; 'but does not appear at dawn' because the seeming comprises the real.

2. It sets an example to all living beings who should follow it and forsake all clings in their quest of liberation from all miseries. Although it is already beyond the worldly plane, it is not altogether dumb, for when called upon to liberate living beings it uses the language of the uncreate to reveal the absolute to them.

3. He who attains enlightenment is like a man looking in a mirror where he sees his own reflection, without being hindered by names and terms. If he regards his image as himself there will be an image beside himself and he will not be the image; thus he is wrong. If he regards himself as an image, the image does not exist of itself and he will be wrong also, for the image cannot be himself. For this reason, as soon as names and terms are used to express the absolute, the latter will be soiled (see footnote 5 on page 149) and will not be in accord with this Dharma.

4. According to the Mahāparinirvāṇa Sūtra, the Tathāgata's five lines of conduct are similar to a baby's five characteristics, because, like a baby, the Tathāgata neither goes nor comes, neither arises, stays nor speaks. These five lines of conduct are cited here to illustrate the five positions of prince and minister set up by the master for the expounding of this Dharma.

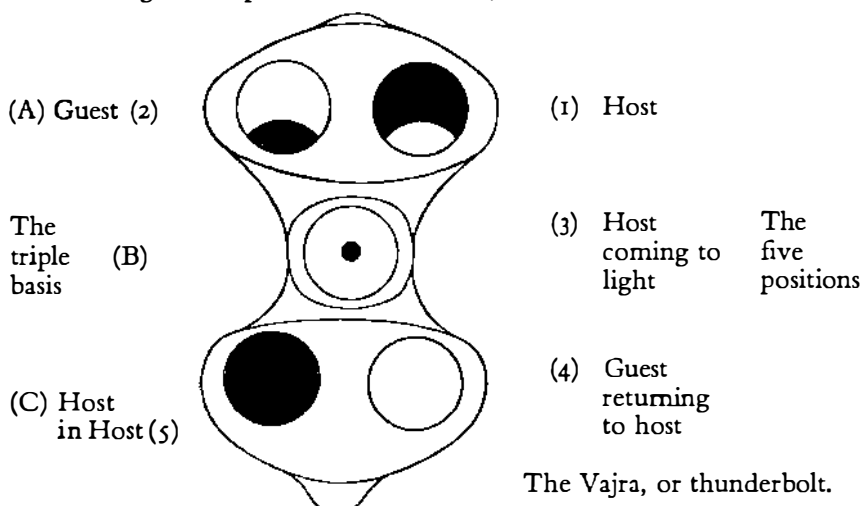
5. When words are used to speak of 'is' and 'is not', they will fail to reveal the absolute, for conditioned human language is ineffective and cannot express the inconceivable.

*Which transforms into five positions.¹
They taste like five-flavoured herbs
And look like a thunderbolt.²*

1. The master used trigrams from the I Ching system to explain the real and the seeming. The symbol 'li', for the heart (mind), is a trigram consisting of two single lines with a divided line between them. Two 'li' trigrams, placed one upon another, are called a 'Chung Li', or 'Double Li' hexagram, of which the six lines are interlaid to set up a triple basis (A), (B) and (C), transformable into five positions (1), (2), (3), (4) and (5), as follows:

	'Sun' (Wind) trigram		The real containing the seeming	Shift	(1) Host position
	'Tui' (Damage) trigram		The seeming containing the real	Submission	(2) Guest position (A)
	'Ta Kuo' (Greatness) hexagram		Resurgence of the real	Achievement	(3) Host coming to light (B)
	'Chung Fu' (Faith) hexagram		The seeming uniting with the real	Collective achievement	(4) Guest returning to host (C)
	'Chung Li' (Illumina- tion) hexagram		Integration of the real and the seeming	Absolute achievement	(5) Host in Host

2. The triple basis is transformable into five positions tasting like five-flavoured herbs and having the shape of the thunderbolt, as follows:



The Vajra, or thunderbolt.

Five-flavoured herbs are mentioned to lay a strong emphasis upon the five positions set up by the Ts'ao Tung Sect.

*The real is wonderfully inclusive;
 Both it and the seeming should be brought out,
 For guest and host are intermutable
 By (direct) pointing and (expedient) teaching.¹
 Devotion to it will earn blessings;
 On no account should it be offended.
 Wonderful is the eternal reality
 Beyond delusion and enlightenment;
 With concurrent cause and time prevailing,
 It will appear both bright and still.
 Reduced in size it is all pervasive;
 If extended it is beyond location and direction.
 A slight deviation from it
 Destroys the perfect harmony.
 Since there are instant and gradual aptitudes
 (Our) sect sets up (five) different phases.
 The Sect's division so established
 Is nothing but its mode (of teaching).
 When the Sect is known and its phases reached,
 True eternity emerges in an endless flow.²
 Still without, it moves within,
 Like a tethered colt and hidden rat;³
 This is what saddened saints of old.
 You should act as a bestower of the Dharma
 And follow his perverted thoughts
 Turning them upside down (disorderly).
 When his inverted views have been wiped out,
 For his quest will make up his mind.⁴*

1. Fundamentally, the real is pure and does not contain a single mote of dust, but it is inclusive of all phenomena. For this reason, when teaching this Dharma, both the real and the seeming should be brought out to show that host and guest are intermutable either by means of Ch'an's direct pointing or by means of the expedient words of the Teaching School.

2. This is position (3) 'Host coming to light' and is not the perfect enlightenment, for true eternity only emerges in an endless flow but is still not all-embracing.

3. When true eternity flows, outwardly the student looks still but inwardly he is moving. It is like a colt tied to a stake or a rat in hiding, both being ready to run at the first opportunity available, just like the mind which is still moving and is prone to cling to the illusion of enlightenment.

4. Thus he is still wrong for his clinging to the illusion of enlightenment which he should wipe out in order to be perfectly enlightened. This clinging to enlightenment is compared to 'blocking gold' on the abstruse path. (See page 155, second summary gāthā.)

*To be in accord with the ancient Path,
 Just look back to the olden times
 When the Buddha before he won enlightenment,
 Contemplated the tree (of wisdom) for ten aeons,¹
 Like a tiger that leaves behind (a portion of) its prey,
 (And) a horse (indifferent to) a left hind leg that's white.²
 There are those of low spirituality
 Who cannot forsake their cherished clings,³
 While others are of quick propensities
 Like (agile) cats and bullocks white.⁴
 You should, like bowman I, use skill
 To hit the target a hundred feet away;
 It is the arrow's head that flies straight
 And not the bowman's skill.⁵
 When the wooden man sings his song
 (And) the stone girl moves to dance,⁶
 There is no room to feel and know,
 To think or to consider.
 A minister should serve his prince
 (And) a son obey his father.⁷
 Disobedience (to father) is neglect of filial piety
 (And) refusal to serve (the prince) is lack of loyalty.
 Keep your conduct hidden and your function secret,
 Appearing as a stupid and vulgar man.*

1. A reference to the Lotus Sūtra. The literal meaning is: the Buddha spent ten aeons to wipe out the illusion of illumination before his complete enlightenment, but the living meaning is: the Chinese number 'ten' means 'perfection' and is the equivalent of the Western 'one hundred per cent' or completeness; the Buddha wiped out this illusion of enlightenment, i.e. perfection or completeness, thus leaping over the 'ten aeons' or 'one hundred per cent enlightenment' to attain the 'host in host' state.

2. A tiger never eats the ears of its prey and a horse is indifferent to its white left hind leg; they are cited to show that a man in quest of enlightenment should never grasp this illusion of enlightenment which he should cast aside with the same indifference as the tiger and the horse.

3. They are those who have attachments to worldly feelings.

4. They are those who have attachments to saintly interpretation.

5. 'I' was a very skilful bowman in the reign of emperor Yao (2357-2257 B.C.). You should use this Dharma to rouse their inner potentialities.

6. The wooden man and stone girl symbolize a mind completely stripped of its feelings and passions, like a dead body, ready for its resurrection, or perception of the self-nature and attainment of Buddhahood.

7. This is position (4) of 'guest returning to host' or 'the seeming uniting with the real'. (See page 151, footnotes 1 and 2.)

*If you thus can act without interruption,
This is called (the final) host in host.¹*

The master again said: 'In this period of termination of the Dharma, many are those who attain only the dry wisdom stage.² If you want to distinguish between true and false (wisdom), you should know that there are three kinds of leakage:³ first, by (wrong) views, so that potentiality cannot leave its (fixed) position and thereby falls into the poisonous ocean;⁴ second, by feelings, causing a lingering between like and dislike and thereby (the prevalence of) prejudiced and arid views; and third, by speech delighting in the wonderful and so devoid of the Sect's (spirit). Thus (dry) wisdom will remain impure throughout, wandering through these three leaks which you should know clearly.'

The master also gave him three summary gāthās. His first, called the gāthā of simultaneous hitting at the real and the seeming, ran as follows:

*The two-pronged golden key (to the real)
Should be hidden in accord with the Path.
Wonderful in its teaching is the Precious Seal
For it unfolds all treasures in succession.⁵*

His second, called the gāthā of gold blocking the abstruse path, ran as follows:

1. The first two of the last four lines show the characteristics of the Dharmakāya which is free from all worldly feeling and knowing, and the last two lines, the continuity of this enlightened state which is called 'host in host', or 'absolute achievement'. (See page 151, footnotes 1 and 2.)

2. The unfertilized, or first stage of wisdom, the first of the ten stages of development of a Bodhisattva into Buddha: (1) the dry wisdom stage, (2) the embryo stage of the nature of Buddha truth, (3) the stage of the eight patient endurances, (4) of freedom from wrong views, (5) of freedom from six of the nine delusions in practice, (6) of freedom from the remaining three, (7) complete discrimination in regard to wrong views and thoughts, the stage of an arhat, (8) pratyekabuddhahood, with only the dead ashes of the past to sift, (9) Bodhisattvahood, and (10) Buddhahood.

3. Leakage or loss thereby of the truth; the failure to plug a leak will cause the flow of passions to continue.

4. Ocean of illusions and miseries.

5. The Sect's key to enlightenment is two-handed and hits at both the real and the seeming. It should be concealed to be in accord with the transcendental path, for neither the real nor the seeming as well as the key itself should be grasped. The Mind Seal, as a means of teaching, is wonderful for it exposes all treasures in succession. This is the gāthā of the subtle host or the real.

*If darkness is in light when intermuting
 All achievements will be far more difficult.
 The spent vigour, mindless of advance or of retreat,
 Makes the blocking gold chain more obstructive.¹*

His third, called the gāthā of (that which is) beyond the worldly and the saintly, ran as follows:

*That which is above activity and principle
 Is most abstruse and mysterious when introspected.
 That which is beyond teaching is neither skilled nor clumsy,
 For it cannot be reached even by a lightning flash.²*

The master again chanted another gāthā:

*'Tao is mindless of union with a man
 (But) a mindless man unites with Tao.
 To understand this one should know
 That one but not the other ages.'³*

As the master was unwell, he ordered a monk to inform Yun Ch'u. Said he to the messenger: 'If he inquires after me, tell him: "The meeting on the Yun Yen Path is being cut short." When you say this, you should keep a little away from him for he may strike you.' When the monk

1. Literally, the fourth line reads: 'The blocking gold chain will be more stifling.' 'Darkness' symbolizes the hidden host, or principle, and 'light' the noticeable achievement, or activity. This 'light' or activity which aims at the realization of host, is discernible whereas the 'darkness' or hidden host is still unable to appear and is, therefore, imperceptible. That is the meaning of the first line. Therefore, darkness, for host, or principle, and light, for the noticeable activity, should be balanced. If disparity between the two is allowed to exist (activity versus principle), the student's vigour will be exhausted and he will be unable to wipe out all traces of activity and principle and of the saintly and the worldly. The result of this is described in the last two lines of the stanza. This is the gāthā of the subtle seeming or guest, i.e. activity, which is called 'gold blocking' the path. (See also page 152, footnote 4.)

2. This is the gāthā of that which is above the real and the seeming, the integration of both will ensure realization of the absolute reality which is beyond comparison.

3. Tao is the absolute truth which is indifferent to delusion and enlightenment, but if a man realizes the non-existence of mind, he will unite with the Tao. The last line means that the deluded man is changing in his transmigration through the six realms of existence, whereas the man who has united with Tao, or who is enlightened, is unchanging.

arrived and gave the news to Yun Ch'u the latter struck him even before he had finished giving the message.¹

When his nirvāṇa was approaching, the master said to his disciples: 'I have only a worthless name in this world; who can eradicate it for me?' As they did not answer, a monk came forward and said: 'I ask the Venerable Master his Dharma name.' The master replied: 'My worthless name has already faded away.'²

A monk asked the master: 'The Venerable Sir is unwell but is there anyone who is never ill?' The master replied: 'Yes, there is.' The monk asked: 'Does the one who is never ill still look at you?' The master replied: '(On the contrary,) the lot falls on this old monk to look at him.' The monk asked: 'How does the Venerable Master look at him?' The master replied: 'When this old monk looks at him, he does not see any illness.' The master then asked the monk: 'When you leave this leaking shell, where will you go to meet me?' The monk could not reply.³

The master then gave his disciples the following gāthā:

*Of students as many as the Ganges' sand not one is awakened,
Their faults lie in their search for tracks left by others' tongues.
To forget forms and wipe out traces,
Diligently walk within the void.⁴*

After saying this, he ordered his head to be shaved and (his body)

1. Knowing that his end was drawing near, the master sent a monk to inform Yun Ch'u. The master's teacher was Yun Yen and his pupil was Yun Ch'u. So the master and Yun Ch'u trod the same Path. The message means that their meeting was coming to an end. However, in the absolute there is neither beginning nor end, neither meeting nor parting and neither birth nor death. Yun Ch'u was already enlightened and the master knew that his pupil might avail himself of the opportunity to teach the monk, and urged the latter to keep at a distance in order not to receive the eventual blow.

2. The absolute cannot be named and I have attained enlightenment which cannot be expressed in words. Even when he was about to die, he still thought of urging his disciples to realize the Tao.

3. The monk's first and second questions were intelligent, but he was still deluded and could not answer the master's last question. The one who is never ill, does not look at externals for if he does, he will split his undivided whole into subject and object and will not be the real one. However, it was the master who looked at him to attain enlightenment and to become one who was never ill. The present illness of the master was that of his illusory bodily form and did not affect his enlightened nature.

4. His students failed to attain enlightenment because they grasped words and terms spoken by others. To realize the truth, they had to wipe out all appearances and shadows so that they could understand the non-existence of the phenomenal which was the product of their thoughts.

bathed, after which he put on a robe and struck the bell to bid farewell to the community. As he sat down and passed away, the monks wept sadly without interruption. Suddenly, he opened his eyes and said:¹ 'Leavers of homes should be mindless of externals; this is true practice. What is the use of being anxious for life and death?'

The master then ordered a stupidity-purifying meal and seeing that his disciples were strongly attached to him, he postponed (his death) for seven days. (On the last day,) he entered the dining hall behind his disciples and after taking food, said: 'I am all right; when I am about to leave, you should all keep quiet.' Then he returned to the abbot's room where he sat cross-legged and passed away.

His death took place in the third moon of the tenth year of the Hsien T'ung reign (April-May 869) at the age of sixty-three and the Dharma age of forty-two. The emperor conferred upon him the posthumous title of 'Ch'an Master Wu Pen' (Awakened (to the) Fundamental).

1. We have seen elsewhere that an enlightened master usually said to a dying monk: 'You know only how to go but do not know how to come.' He thus warned the pupil that the latter had attained only position (4) 'guest returning to host' and that his achievement was incomplete, urging him to achieve position (5) 'host in host' to attain perfect enlightenment. In the text above, Tung Shan who had passed away, returned to life to show to his disciple that he was free to go and to come, i.e. his was absolute achievement, or position (5). Thus before his departure, he took the trouble to awaken them according to the Dharma of his own Sect.

The Ts'ao Tung Sect (Soto Zen)

Master Pen Chi of Ts'ao Shan Mountain in Fu Chou District

(From The Five Lamps Meeting at the Source – Wu Teng Hui Yuan)

THE master was born to a Huang family at P'u T'ien in Chuan Chou district. In his youth, he was a Confucian scholar and at nineteen he left home and went to Ling Shih in Fu Chou (Foochow) prefecture to join the Buddhist order. At twenty-five, he was fully ordained.

Later, the master called on Tung Shan who asked him: 'What is your name?' He replied: 'Pen Chih.' Tung Shan asked: 'And the other spirit's?'¹ The master replied: 'It is not called Pen Chi.' Tung Shan held him in high esteem and since then the master was allowed to enter the abbot's room.

After a few years' stay (at the monastery), one day he took leave of Tung Shan who transmitted to him the Tung Shan doctrine. Asked Tung Shan: 'Where are you going?' The master replied: 'I am going to an unchanging place.' Tung Shan asked: 'Is there (really) any going to that unchanging place?' The master replied: 'The going itself is also unchanging.'²

The master then went to Ts'ao Ch'i to pay reverence to the (Sixth) Patriarch's stūpa and proceeded to Chi Shui where students who had heard of his erudition, came to follow him and requested him to expound the Dharma. Because of his reverence for the Sixth Patriarch, he named the mountain Ts'ao Shan.³ As the region was infested with bandits, he moved to I Huan where a devotee named Wang Jo I offered him the (Taoist) temple of Ho Wang for his abode. The master changed its name

1. Lit. 'And the other little Chien's name', in other words, he was now asking for the name of the 'spiritual' Ts'ao Shan. In China people believe that a man has two bodies, one being material, the other spiritual.

2. Thus he wiped out the idea of coming and going for the self-nature is unchanging and is everywhere.

3. The name Ts'ao Shan derives from Ts'ao Ch'i, the place where the monastery of the Sixth Patriarch was erected by an Indian master in the fifth century.

to Ho Yu and since then, his sect flourished, attracting a great following. The Tung Shan Sect prospered with him.

In reply to a monk's question on the meaning of the Five Positions of Prince and Minister, the master said: 'The real is the void in which essentially there is not a thing; the seeming is the realm of forms in which there are myriads of appearances; the real comprising the seeming is the real shifting to the seeming;¹ the seeming comprising the real is the return of illusions to the real;² and inclusive integration is response from the invisible, free from existence and being neither pure nor impure and neither real nor seeming. This is what is called the immaterial and profound Great Tao of the non-grasping True Sect.

From olden times, my predecessors regarded this (last) position as the most subtle and most profound (of all). You should inquire into and see clearly that prince is the real, that minister is the seeming, that minister turning towards prince is the seeming comprising the real, that prince looking at minister is the real comprising the seeming, and that prince and minister in (perfect) harmony is the inclusive integration.

A monk asked the master: 'What is prince?' The master replied:

*'Virtue that is wondrous is honoured by the world,
Lofty enlightenment brightens the (void of) space.'*³

The monk asked: 'What is minister?' The master replied:

*'A spiritual motive spreads the holy Tao,
True wisdom works for the welfare of all beings.'*⁴

The monk asked: 'What is minister turning to prince?' The master replied:

*'Freedom from clinging to all contraries
Turns all feelings to the saintly.'*

The monk asked: 'What is prince looking at minister?' The master replied:

*'Bearing that's unexcelled is immutable,
Yet in essence does it shine impartially.'*

The monk asked: 'What is harmony between prince and minister?' The master replied:

1. Lit. straying from principle and turning to activity.
2. Lit. rejecting the seeming and returning to the real.
3. Prince is the still and bright Dharmakāya.
4. Minister is benefiting activity, or function.

*'Their union is neither within nor without
(And) their harmony is perfect evenness.'*

The master again said: 'The use of (these terms) prince and minister and the real and the seeming is to avoid a head-on collision with the (supreme) goal.¹ For this reason, no words are spoken when the minister looks up to his prince. This is the essence of our Sect's Dharma. Thereupon, he chanted the following gāthā:

*'His own sect is what a student first should know.
Voidness that is relative should not disturb reality.
There is collision if the bright essence is hurt and vanishes.
Efficiency depends on matching cause, not on the goal.
Teaching by words should stress its indestructibility;
Secret conduct should accord with that of the ancients.
With body absent and (function) active, he can leap o'er the cross-roads;
When both are absent there is fall into birth and death.'*²

He again composed the following Five Gāthās of Symbols:



*That a common man may be a chancellor
Is not to be wondered at.
After many generations of nobility,
One will not cite them when disgraced.'*³



*When the sun sets behind the royal
Palace, the moon cannot flee away.
Before the doctrine of no-merit is realized,
Why are men and devas so late (to practise it)?'*⁴

1. A collision with the supreme goal, or clinging to enlightenment, will destroy a harmonious union of the real and the seeming, thereby making a successful achievement impossible. For this reason, specific names are not used.

2. When the supreme goal is grasped, wisdom will no longer be bright and will disappear. Realization is effective only when there are concurrent causes, but does not come from a notion of the goal. Activity can be tracked down to its source to realize enlightenment, but the absence of body and function means the annihilation of both and produces a dualism of creation and destruction, the cause of birth and death.

3. A chancellor was the highest official after the emperor. A student's awakening to the underlying principle is not a thing to be wondered at, because he was fundamentally a man of nobility (the real), from which he had fallen into disgrace (the seeming). This is the real containing the seeming.

4. When the moon, or enlightenment, is known to be the goal of his practice, the student directs his attention to it (the moon). Why are men and devas so late in their self-cultivation to realize the doctrine of no-merit? This is the seeming containing the real.

(The compiler of the collection 'Five Lamps Meeting at the Source' regarded either wrongly or inadvertently this stanza as the fourth of the five gāthās of symbols, whereas it should be the second.)



*Occupied at midnight is the right position
While prince and minister behave correctly.
Before leaving the Tusita Heaven,
A white fowl runs across the snow.¹*



*When water is frozen solid in a fire,
When willow flowers open in the autumn air,
The clay ox bellows on the surface of the stream,
The wooden horse is neighing at the wind.²*



*The real and the seeming are the same,
But this is difficult to see.
It was before the Buddha came with awful voice;
How can Maitreya be on the alert (to watch it)?³*

The master said to the assembly: 'Both notions of the worldly and the saintly are "obstructing gold" on the abstruse path and should be interchanged. (Therefore,) when one starts to feed the right life, one

1. The right position is still and immutable, symbolized by midnight when all activities come to an end. This right position is clear both to prince and minister. Before leaving the Tusita Heaven, i.e. before straying from the right position, there are clearly the white fowl, which stands for the real, and the snow which stands for the seeming. This is resurgence of the real.

(Here again the compiler of the text wrongly regarded this stanza as the second of the five gāthās of symbols, whereas it should be the third.)

2. This is the stage reached when the mind is stripped of all thinking and is similar to a dead body before its instant resurrection, like water (the self-nature) frozen by the cold, i.e. elimination of all thoughts by wisdom, symbolized by the fire which destroys all illusions. Usually willow flowers bloom in the spring, but here they bloom in the autumn, because of the Ch'an training which destroys the illusion of seasons, or change. The clay ox, or illusion, dissolves when coming into contact with water, or the self-nature, leaving behind the bellow, symbol of the latter's resurrection. The wooden horse is an emblem of the frozen mind which, when enlightened, neighs and drives away the wind, symbol of change. This is the seeming uniting with the real.

(Here again the compiler of the collection 'Five Lamps Meeting at the Source' wrongly regarded this stanza as the third of the five gāthās of Symbols, whereas it should be the fourth.)

3. The true reality, or the sameness of the real and the seeming, is but one, a manifestation which is very difficult to perceive. It already existed before the advent of the Buddha with awe-inspiring voice, the name of countless Buddhas successively appearing during the period free from the calamities of decadence, famine, epidemics, etc., for the true reality has neither beginning nor end, and is eternal. How can Maitreya, who will be the next Buddha, be on the alert to watch it? This is integration of the real and the seeming.

should be ready for three kinds of fall; first into donning fur and wearing horns (on the head); second into the non-annihilation of form and sound; and third into freedom from the receptivity of feeding.¹

(A monk, named) Ch'ou Pu Na asked the master: 'What fall is that into donning fur and wearing horns?' The master replied: 'This is fall into species.' The monk asked: 'What fall is that into the non-annihilation of form and sound?' The master replied: 'This is co-existence (with the fall).' The monk asked: 'What fall is that into freedom from receptivity of feeding?' The master replied: 'This is a noble fall.'

The master then said: 'Feeding is one's own affair. When one knows that there is (self) but does not grasp it, this is a noble fall. If one grasps one's newly initiated mind as the knower of Self and sainthood, this is a fall into species.² If one's newly initiated mind knows that there exists (self) but, while turning the light inwards on it,³ one casts away (all sense-data:) form, sound, smell, taste, touch and ideation, one will achieve stillness. After achieving this, one should not cling to the six sense-organs, but should remain blind to them to the best of one's ability, because if one tolerates them, one will be hindered by them. Hence (the saying): 'The six heretical masters are your teachers; they fell into pitfalls and by following them, you also fell into pitfalls, and only thus can you take my food.'⁴ Feeding means feeding the right life and also means faultless seeing, hearing, feeling and knowing by means of the sense-organs but without being soiled by them. This fall is not the same as

1. This paragraph is quoted from the 'Finger Pointing at the Moon' to complement the following passages. 'To feed the right life' is a Ch'an expression meaning correct conduct to preserve the real Self in order not to stray from it, in spite of the presence of the species, external illusions and self-awareness.

2. A newly initiated mind is one only initiated to the Sect's doctrine but lacking in its realization.

3. To concern oneself with one's own Self.

4. Quotation from the Vimalakīrti Nirdeśa Sūtra which says that when Subhūti knocked at Vimalakīrti's door and begged for food, the latter snatched away the bowl, and after teaching the disciple how a Mahāyāna-minded man should beg for food, said: 'Subhūti, one should not perceive the Buddha and hear the Dharma. The six heretical masters are your teachers, because they left home and fell into pitfalls, you (should) follow them and fall also. Then you can take my food.' Vimalakīrti meant that Subhūti should not differentiate between the saintly and the worldly to realize the absolute which is beyond both truth and untruth and the attainment of Buddhahood and fall into heretical worlds of existence. There is a world of difference between one clinging to the conceptions of enlightenment and ignorance and one being unconcerned by these conceptions, the latter being in the absolute as taught previously by Vimalakīrti and now by Ts'ao Shan.

the former failings as it does not even cling to self, let alone to things that do not concern it.¹

When the master spoke of fall, he meant that it could not be mixed with anything or classified as anything. When he spoke of the newly initiated mind, he meant that the new enlightenment was identical with the former delusion. He composed the gāthā of Four Prohibitions:

*Do not tread the Path of mind,²
Nor wear the essential robe.³
Why should one then be right?⁴
Beware of the moment before birth.⁵*

A monk asked the master: 'Every part of my body is sick; will you please cure me?' The master replied: 'I will not.' The monk asked: 'Why not?' The master replied: 'It is impossible to teach you how to live and die.' The monk asked: 'Does the master not have great compassion (for other people)?' The master replied: 'Yes, he has.' The monk asked: 'What should one do when all the six robbers come suddenly?'⁶ The master replied: 'One should also have great compassion.' The monk

1. 'Self' is used here in the sense of the eternal Self or true personality in the realm of absolute reality as taught in the Mahāparinirvāṇa Sūtra.

There are two kinds of feeding: (1) feeding the right life and (2) feeding the perverted life. Here Ts'ao Shan dealt only with the feeding the right life, for all the living were feeding their perverted lives. The receptivity of externals is perverted life and the non-receptivity of them is right life. His doctrine consists in the non-clinging to species while living in the midst of species, to sound and form while in the midst of sound and form, and to nobility, i.e. liberation, while seeking enlightenment. One can thus realize the absolute which is neither species, nor sound and form, nor liberation from them, and thus one can live in the midst of the worldly, illusions and the saintly without being contaminated by them. This is the right life of every true monk.

2. The mind should not move for if it does, it will obstruct itself. For this reason, it should be free from all thoughts so that it can be all-embracing.

3. One should not cling to any aspect of the Dharmakāya.

4. One should not grasp right conduct as contrasted with the wrong one.

5. 'The moment before birth' is a Ch'an expression meaning the moment before a thought is born in the mind. We are living beings and we 'live' in Saṃsāra because of our thoughts which create all illusions, and if we can put a stop to these thoughts, we will cease to create them and will escape from a miserable 'life' in Saṃsāra. Thoughts beget life and life begets death. However, we should not cling to even the 'moment before a thought is born' in the mind, i.e. to the pure mind, for if we do, we will be held in bondage by it and will not attain enlightenment. This is the basis of the teaching.

6. The six robbers are the six consciousnesses which grasp the six sense-data and screen the self-nature.

asked: 'How to have a great compassion?' The master replied: 'All should be cut down at one stroke by the sword.' The monk asked: 'What next after (the sword has) cut them all down?' The master replied: 'The realization of sameness will thus be realized.'¹

The monk asked: 'What are the attitudes of the five positions towards the guest?' The master asked back: 'What position do you mean?' The monk replied: 'I now come from the position of the seeming and (reverently) request the Venerable Sir to receive me from his position of the real.' The master replied: 'I will not receive the seeming.' The monk asked: 'Why do you not receive me?' The master replied: 'Because I am afraid that the real will slip into the seeming.' The master then asked the monk: 'Does or does not my refusal to receive (the seeming) mean an attitude towards the guest?' The monk replied: 'It was already an attitude towards the guest (when you spoke of it).' The master said: 'Correct! Correct!'

(A monk) asked the master: 'From where do the myriad things arise?' The master replied: 'From delusion.' The monk asked: 'When there is no delusion, where are they?' The master replied: 'They (still) are.' The monk asked: 'Where are they?' The master replied: 'Why do you delude yourself?'²

(A monk) asked the master: 'How can grass that does not grow contain the fragrant elephant?'³ The master replied: 'The Venerable Friend is an adept; why should he ask Ts'ao Shan this question?'⁴

(A monk) asked the master: 'The three worlds (of desire, form and beyond form) being in disorder and the six realms of existence in confu-

1. A monk's great compassion consists in liberating his mind from the six consciousnesses by means of the sword of wisdom which cuts them down with one stroke. After his liberation, his mind will integrate with his enlightened nature to make one undivided and undifferentiated whole wherein there is only the sameness of all things.

2. This is a good reply which warns the monk not to give rise to the idea of annihilation and to delude himself in respect of existence and non-existence, i.e. a dualism which has no room in the absolute reality.

3. The grass that does not grow is the unchanging grass, symbol of the self-nature which is beyond birth and death. The fragrant elephant is one of the sixteen honoured Bodhisattvas of the Virtuous Aeon. The self-nature is Buddha and is all-embracing, therefore, it can contain a Bodhisattva.

4. This answer has a double meaning, the literal one which is plain and has no Ch'an value, and the 'living' meaning which reveals the 'venerable friend' who questions and Ts'ao Shan who answers, or the monk's true Self or Dharmakāya and the master's, both being free from growth, i.e. both are unchanging and all-embracing, containing the fragrant elephant. The sentence is an excellent reply to the monk's question for it points directly at the mind which is everywhere.

sion, how does one discern forms?' The master replied: 'I do not discern.' The monk asked: 'Why not?' The master replied: 'If I discern, I shall be in confusion.'¹

As the master heard the sound of a bell, he exclaimed: 'Ah! Ah!' A monk asked him: 'What are you doing?' The master replied: 'It strikes my heart.' The monk remained silent.²

The master asked the deacon (of the monastery): 'Where do you come from?' The deacon replied: 'I have just moved the vinegar vat (to the kitchen).' The master asked: 'How would you move it if you came to a dangerous place?' The deacon could not reply.³

The master asked Ching Feng Chih: 'Why do you come here?' The monk replied: 'To erect a hut.' The master asked: 'Is it completed?' The monk replied: 'This side is completed.' The master asked: 'What about the other side?' The monk replied: 'I will tell you when I start work on it.' The master said: 'Correct! Correct!'⁴

One day, the master came to the monks' quarters where he went to the stove to warm himself. One of them said: 'It is very cold today.' The master replied: 'You should know there is one who does not feel the cold.' The monk asked: 'Who is the one who does not feel the cold?' With the fire tongs, the master picked up a piece of charcoal and showed it to the monk who said: 'Do not say that there is no one (who understands this).' The master threw down the tongs and the monk said: 'When I

1. The master taught the monk to refrain from all discriminations and discernings to achieve stillness of mind and realize the self-nature.

2. The Chinese 'heart' is the Western 'mind'. The master availed himself of the sound of the bell to perform the act of exclaiming, i.e. a function of his enlightened nature, to teach the monk that the non-existent sound was heard only because the self-mind strayed from its stillness in search of externals. The monk did not understand and remained silent.

3. Enlightened masters never missed a chance to teach their disciples, and in the text, Ts'ao Shan's question means: 'When you tread the Ch'an Path, what will you do if you meet an obstacle?' Commenting on this question, Yun Ch'u said that the monk should reply: 'One should exert oneself', and Shu Shan suggested this reply: 'One should lay down everything.' Yun Ch'u, an enlightened master, meant that one should take a dogged determination to surmount all obstructions on the Path, and Shu Shan, also an enlightened master, suggested that one should 'lay down' all thoughts of body and mind to overcome all difficulties in one's practice of Ch'an.

4. This side is the worldly side, that is the realm of illusions which has been entirely eliminated. After all feelings and discernings have come to a stop, the self-nature will appear automatically, for it is complete in itself and does not require cultivation. The master set a trap to probe the monk's competence by asking him about the other side. The monk replied that the 'other side' did not require any work and as soon as his nature appeared, it would perform its function to reveal it to the master, who approved of the correct reply.

come to this, I do not understand (anything).' The master said: 'When it shines on a cold pool, the bright sun becomes brighter.'¹

(A monk) asked the master: 'Who is the man who does not keep company with a myriad things?'² The master replied: 'Tell me where so many people in Hung Chou town are going.'³ The monk asked:

'Do the eye and eyebrow know each other?' The master replied: 'No.' The monk asked: 'Why do they not know each other?' The master replied: 'Because they are in the same place.' The monk said: 'So they are undivided.' The master said: 'But eye is not eyebrow.' The monk asked: 'What is the eye?' The master replied: 'That which is correct.' The monk asked: 'What is the eyebrow?' The master replied: 'Even Ts'ao Shan has doubts about it.' The monk asked: 'Why does the Venerable Sir doubt?' The master replied: 'If I do not have doubts about it, it will be the correct (one).'⁴

(A monk) asked the master: 'What is a sword without an edge?' The master replied: 'It cannot be made by tempering and grinding (steel).' The monk asked: 'How is it used?' The master replied: 'It cuts down all that touches it.' The monk asked: 'What about that which does not touch it?' The master replied: 'It chops off all heads.' The monk asked: 'It is natural for all that touches it to be cut down but why does all that does not touch it also have its head chopped off?' The master replied: 'Have you heard the saying that it can put an end to all things?'⁵ The monk asked: 'What next after an end has been put to everything?' The master replied: 'It can then be known that this sword exists.'⁶

1. The one picking up and showing a piece of coal is the master's Self and the one seeing it is the monk's Self. This is direct pointing at the mind. As the monk said 'Do not think that I do not understand this', the master threw down the fire tongs to teach the monk not to cling to the idea of self-nature which could not be grasped once it returned to its still body. The sun symbolizes the enlightened body, the act of shining, its function, and the cold pool, its still condition. When the bright sun, or self-nature, is not grasped, it becomes brighter.

2. A Ch'an expression meaning 'A man who does not cling to externals'.

3. A direct pointing at the mind which sees so many people, or illusions which are non-existent and have nowhere to go. It is precisely this pure mind which is not attached to externals to which only the illusory ego clings.

4. Eye and eyebrow symbolize self and illusion. That which does not grasp illusions and the illusory men in Hung Chou are two different things; so are eye and eyebrow which do not know each other, although they are in the same place, the face. The mind can work through the eye to perform its function of seeing whereas it cannot work through the eyebrow. Ts'ao Shan said that he had doubts about it, to reveal the mind which alone can harbour it whereas the eyebrow cannot.

5. An indirect reference to the Hṛdaya (Heart) Sūtra which says that Prajñā can put an end to all things, including wisdom and gain. (See Series One, Part IV.)

6. A sword without an edge is wisdom which does not require a sharp edge to destroy all illusions. Since definite names are not used in Ch'an idiom lest students

(A monk) asked the master: 'What is real in the form?'¹ The master replied: 'Form is identical with the real.' The monk asked: 'How to reveal this?' (In reply) the master held up his dust-whisk. The monk asked: 'How can an illusion be real?' The master replied: '(An) illusion is essentially real.' The monk asked: 'What does an illusion reveal?' The master replied: 'Illusion is identical with the real.' The monk said: 'If so, (the real) is not separated from (an) illusion from beginning to end.' The master said: 'The form¹ of an illusion cannot be found.'

(A monk) asked the master: 'I do not ask you about the identity of mind with Buddha; will you enlighten me on (the saying:) "Neither mind nor Buddha"?'² The master replied: 'There is no need for a rabbit to be hornless or for an ox to have horns.'³ The monk asked: 'Who is the man who always stays on?' The master replied: 'It is just like Ts'ao Shan when he is out temporarily.'⁴ The monk asked: 'Who is the man who does not stay on?' The master replied: 'It is difficult to meet him.'⁵

(A monk) asked the master: 'Ch'ing Shui is lonely and poor, will the Venerable Sir give him (some) aid?' The master called: 'Venerable Shui!'⁶ and the monk replied: 'Yes.' The master said:

grasp them and neglect their real nature, the term 'sword' is used in lieu of wisdom. When one recovers one's inner wisdom, it will destroy all illusions whether they appear or not before our eyes; for a wise man sees through all things and cannot be screened by them. It is only when one has eliminated all illusions that one will realize that one possesses 'the sword without an edge' or inherent wisdom.

1. Form here is used in the sense of *lakṣaṇa* which means: form, appearance, aspect and characteristic.

2. A quotation from Ma Tsu's Sayings. When Ma Tsu said to Ta Mei that mind was Buddha, the latter was instantaneously enlightened. Later when Ma Tsu saw that his disciples clung to the saying and neglected their self-nature, he said to them: 'It is neither mind nor Buddha.' (See Series One, 'Master Hsu Yun's Daily Lectures at Two Ch'an-weeks - Second day of the first week'.)

3. The master wiped out both the positive and negative to reveal the absolute which is beyond mind and Buddha, both being only empty names.

4. Here Ts'ao Shan, or the master, symbolizes enlightenment. When enlightenment is out temporarily, or screened by delusion, illusion will take its place and stay on.

5. To stay on is to cling to an abode which hinders the all-embracing self-nature and not to stay on is characteristic of the mind which has neither location nor direction as Huang Po put it. It is bondage in the first case and freedom in the latter. It is therefore very difficult to meet, or to realize, all-embracing self-nature.

6. According to monastic etiquette, a monk is not called by his full name but by its second character. Therefore, he is called 'Venerable Shui' instead of 'Ching Shui'. For this reason, the Wade system should not be applied to Chinese proper names.

*'After swallowing three cups of wine,
The drinker says his lips are still not wet.'*¹

(A monk) asked the master: 'Does thinking (of something) mean (grouping into) species?' The master replied: 'Even not thinking (of a thing) is also (grouping into) species.' The monk asked: 'What is diversity?' The master replied: 'Do not forget that that is your concern.'²

Ching Ch'ing asked the master: 'What is the pure and immaterial principle which is bodiless?' The master replied: 'The (underlying) principle being so, how will you interpret (its) activity?' Ching Ch'ing replied: 'Principle and activity are one.' The master said: 'You can deceive only one man, Ts'ao Shan, but how can you deceive the (penetrating) eyes of all saints?' Ching Ch'ing replied: 'If the saints have no eyes, how can that which is not so be seen?' The master said: 'Strictly not even a needle can pass (but) expediently, even a cart and horse can pass.'³

Yun Men asked the master: 'If a man who "does not change" comes, will you still receive him?' The master replied: 'Ts'ao Shan does not have the leisure.'⁴

A monk asked the master: '(An ancient said:) "Everybody has a disciple dwelling in the dust", do you have one?' The master said: 'Show me your hand.' As the monk showed him his hand, the master

1. The monk said that he was poor spiritually and asked the master to teach him. Ts'ao Shan called him by name and the reply 'Yes' revealed the mind which spoke and which, if recognized, would satisfy the monk's requirement. As the monk did not understand this, the master compared him to a drinker who thought that his lips had not touched the wine although he had swallowed three cups of it.

2. Both thinking and not thinking produce the grouping of species, i.e. differentiation, before one's enlightenment, for both are a dualism. Diversity owes its existence to unity, both being also a dualism, which is of great concern to the deluded questioner. However, he can be an unconcerned man if he wipes out all dualisms to realize the absolute.

3. Ching Ch'ing was also an enlightened master. The dialogue between the two masters is very interesting and reveals that an enlightened man can interpret the absolute in any way, either horizontally or vertically, as the masters put it, and even to the extent of contradicting the saying of another enlightened man. Strictly speaking, not even a thing as small as a needle can be admitted in the absolute wherein 'there is not a thing', as Hui Neng said in his gāthā written on the wall of Huang Mei monastery, but expediently, when teaching a disciple, even a cart and horse can be allowed to pass to reveal the absolute which, otherwise, can never be taught.

4. One who 'does not change' or an unchanging man is one who has realized his unchanging nature and does not require further instruction. The master replied that he had no spare time to receive him, for he was busy in enlightening his deluded disciples.

counted: 'One, two, three, four, five, six, all complete.'¹ The monk asked: 'What was Lu Tsu's idea when he sat facing a wall?' The master closed his ears with his hands.² The monk asked: 'An ancient said: "Not a man falls on the ground who does not rise because of it"; what is "fall"?' The master replied: 'It will be right if you agree with it.' The monk asked: 'What is "rise"?' The master replied: 'Arisen.'³

(A monk) asked the master: 'When the son returns to his father, why does the latter not look at him?' The master replied: 'This is correct.' The monk asked: 'If so, where is the paternal affection?' The master replied: 'This is real paternal affection.' The monk asked: 'What is paternal affection?' The master replied: 'No chopper or axe can split it.'⁴ The monk asked: 'How was it before the spirit's robe was put on?' The master replied: 'Ts'ao Shan had ended the mourning.' The monk asked: 'What next after the end of the mourning?' The master replied: 'Ts'ao Shan can drink heavily.'⁵

1. Dust is the six sense-data. By counting the monk's fingers the master meant that if you divided your Self into six consciousnesses, you would live in the dust or realm of the six sense-data, whereas there was only one who was showing his hand and one who was counting, i.e. you and me and nothing else.

2. Lu Tsu was a master who used to sit facing a wall when students called on him. His was speechless pointing at the mind, after the manner of Bodhidharma. The master closed his ears with his hands to show that the mind is immaterial and inexpressible, and that if it is taught by means of words, it will simply be missed. He also pointed directly at the Self, or mind, which performed the closing of the ears.

3. The monk was discriminating between rise and fall which are a dualism. The ground is mind-ground, or the self-mind. When one does not recognize the self-mind, one will fall into the realm of illusions and when one realizes it, one will rise above the phenomenal, also because of the mind-ground without which there is no way of perceiving the self-nature. The master said: 'You will be correct if you are in accord with your self-mind, and when you are in accord with it, you also arise, rise and fall being empty terms which have nothing to do with self-nature.' As the monk continued asking about 'rise', the master replied: 'As you have been told to agree with it, it has ceased falling and has actually arisen', to wipe out his distinction between fall and rise, as revealed by his Self which spoke these words and which knew nothing about rise and fall.

4. Son symbolizes the wandering mind and father, the self-nature. When mind returns to self-nature, this is enlightenment. At the time of enlightenment, mind vanishes and the self-nature is indifferent to the rise and fall of illusions, a dualism which has no place in the absolute. This is the absolute affection which nothing, including the chopper and axe, can split and divide again into dualisms.

5. 'The robe of the spirit' is a Taoist expression meaning 'the physical body'. According to Taoism, each man possesses a spirit which, at each reincarnation, enters a body called 'the robe of the spirit'. The monk's first question means: What was the state before rebirth? or 'Before your parents gave birth to you, what was your real face?' The master's reply: 'Ts'ao Shan had ended the mourning' means: 'Ts'ao Shan had destroyed all illusions and had no more contact with the worldly.' In reply to the monk's second question, the master said that after his disentanglement

(A monk) asked the master: 'The Teaching (School) says that the Great Ocean does not retain a dead body; what is the Great Ocean?'¹ The master replied: 'That which contains all things.' The monk asked: 'If it contains all things, why does it not retain a dead body?'² The master replied: 'He who stops breathing, does not grasp (anything).'³ The monk asked: 'Since it contains all things, why does he who stops breathing not grasp (anything)?' The master replied: 'All things are not its achievements (but) he who stops breathing possesses its virtues.'⁴ The monk asked: 'Is any further transcending necessary?' The master replied: 'You can say yes or no, but what about the Dragon King grasping his sword?'⁵

(A monk) asked the master: 'What kind of interpreting (ability) should one possess to be good at heckling?' The master replied: 'Speechlessness.'⁶ The monk asked: 'Heckling about what?' The master replied: 'That which no chopper and axe can split.'⁷ The monk asked: 'Is there one who does not agree with heckling?' The master replied: 'Yes.' The monk asked: 'Who?' The master replied: 'Ts'ao Shan.'⁸ The monk asked: 'What is the most prized thing in the world?' The master replied: 'A dead cat.' The monk asked: 'Why is it so prized?' The master replied:

from externals, he could drink heavily, i.e. he was free and independent, without any further restraints.

Most monks in China were well versed in Taoism before they embraced Buddhism. This is why many Taoist terms were used in the 'language of the absolute', in place of specific names lest the students might grasp them and neglect their own realization of the mind.

1. The Mahāparinirvāṇa Sūtra says: The Great Ocean has eight inconceivable characteristics: (1) its gradually increasing depth, (2) its unfathomableness, (3) its universal saltiness, (4) its punctual tides, (5) its store of precious things, (6) its creatures with boundless bodies, (7) *its rejection of corpses*, and (8) its unvarying level despite all that pours into it. The Great Ocean is the all-embracing self-nature.

2. Although the self-nature embraces everything, it does not retain a corpse, or an illusion.

3. He who stops breathing is one who stops 'living', i.e. is beyond birth and death, does not grasp the myriads of things in the great ocean.

4. The self-nature does not create the phenomenal world and he who succeeds in leaping over birth and death by relinquishing all attachments, possesses the virtue of self-nature, without which he cannot perceive the real in the midst of illusions.

5. The Dragon King is a powerful reptile and symbolizes the power of wisdom which holds its sword, threatening to cut down all discriminations, the cause of the dualism 'yes' and 'no'.

6. This was what Huang Po did when he would not answer Lin Chi's first question but only struck him. (See 'The Lin Chi Sect', page 84.)

7. All heckling is about the self-nature which no chopper or axe can split.

8. Ts'ao Shan here is the enlightened self-nature of the master which is beyond and does not tolerate heckling.

'Because no one thinks of its (real) value.'¹ The monk asked: 'How can speechlessness reveal (anything)?' The master replied: 'Do not try to reveal anything here.'² The monk asked: 'Where then?' The master replied: 'Last night, I lost three coins at the head of my bed.'³

(A monk) asked the master: 'How was it before sunrise?' The master replied: 'Ts'ao Shan was so once.' The monk asked: 'How is it after sunrise?' The master replied: 'It compares with Ts'ao Shan's journey made in half a moon.'⁴

The master asked a monk: 'What are you doing?' The monk replied: 'I am sweeping the ground.' The master asked: 'Do you sweep it before or after the Buddha?' The monk replied: 'Both before and after.' The master said: 'Pass Ts'ao Shan the slippers.'⁵

A monk said to the master: 'I bring you a piece of jade; will you cut and polish it for me?' The master replied: 'No.' The monk asked: 'Why not?' The master replied: 'You should know that Ts'ao Shan is a clever workman.'⁶ The monk asked: 'What is Ts'ao Shan's retinue?' The master replied:

1. The master urged the monk not to discriminate between the most prized enlightenment and a worthless dead cat in order to realize the universal mind, for the dead cat also revealed that which saw it, or the most prized Self.

2. Lit. Do not try to reveal anything in the self-nature which cannot be revealed.

3. In ancient times, people kept their money under the pillow, considering the head of the bed to be the safest place. In order to put an end to the monk's discriminations, the master said these meaningless words showing that which spoke them and could neither be revealed nor concealed. This was his 'revelation on the spot'. If the monk stopped discriminating, he would immediately realize his self-nature, but if he continued so doing, he would not understand the master's teaching on that which spoke these meaningless words.

4. Sunrise symbolizes the dawn of enlightenment. The master said that he was also once in the state before sunrise, i.e. he was once deluded. After the dawn of one's enlightenment, one can be compared with Ts'ao Shan's journey made in half a lunar month, that is one is not entirely enlightened, for there still remain the old habits which one should wipe out gradually to attain Buddhahood. Figuratively, a half-moon is still not full-moon, or complete enlightenment.

5. Buddha here is not Śākyamuni Buddha, but the self-natured Buddha inherent in every man. The master asked the monk whether he was sweeping the ground before or after the advent of his own Buddha, to teach him to wipe out the time element. The monk's reply was correct. The master asked the monk to pass him his slippers, thus teaching him that he should now perform his function to reveal its body, the act of passing the slippers being function.

6. The self-nature is complete in itself and does not require cultivation. It is held in bondage by feelings and discernings, but as soon as an end has been put to all discrimination, it will manifest itself in its entirety. The very idea of practice and enlightenment is an additional obstruction. The statement 'you should know that I am a clever workman' means that 'you' who are asking and 'I' who am answering, or 'your Self' and 'my Self' are essentially perfect and do not require cutting and polishing. My answer reveals that I am a clever workman who does not cut and polish anything.

*'White hair on the head
With a flower on top.'*¹

The monk asked: 'An ancient said: "All over the world, there is only that man"; who is that man?' The master replied: 'There should be no second moon.' The monk asked: 'What is the second moon?' The master replied: 'It is up to my old friend to see what it is.' The monk asked: 'What is the first moon?' The master replied: 'Dangerous.'²

The master asked the assembly leader Teh: 'From which sūtra is quoted the sentence: 'A Bodhisattva entered the samādhi state and heard the fragrant elephant crossing a river?' The leader replied: 'From the Mahāparinirvāṇa Sūtra.' The master asked: 'Did he hear it before or after his samādhi?' The leader replied: 'The Venerable Sir is drifting about (in the sea).' The master said: 'It is very difficult to say (something) about this, and even if you succeed, you can only speak of half of it.' The leader asked: 'What will the Venerable Sir say?' The master replied: 'Receive it on the river bank.'³ The leader asked: 'How to preserve it in

1. Retinue is a suite of persons in attendance upon someone, and in the Western Paradise the two Bodhisattvas, Avalokiteśvara and Mahāsthāmaprāpta, with the devotees of the Pure Land School who have realized the stillness of mind and are reborn there, are the retinue of Amitābha Buddha; there, these beings are taught by the Buddha and his two attendants to realize their self-nature and attain enlightenment.

The state of the enlightened Ts'ao Shan is absolute and free from retinue or dependents. By white hair is meant decay, i.e. the end of all feelings and discernings, resulting in a flower, or enlightenment, which is solitary and independent, free from all connections.

2. A second moon is an optical illusion, seen when one's eyesight is defective, and is therefore unreal. It illustrates the phenomenal world which is not real. The Sūtra of Complete Enlightenment says: 'If the four elements are regarded as the self-body and the six sense-data as the self-mind, this is like defective eyes seeing flowers in the sky and a second moon.'

'That man' is the self-nature which is independent of all illusions. However, the master advised the monk not to grasp that true man who, if clung to, would become a second moon, or unreal. In reply to the monk's question about the second moon, the master said that it was up to him, or his Self, to decide whether it was real or not; this is prince looking at minister. If the mind discriminates, the second moon is created, but if the mind ceases so doing, it will know that a second moon, or illusion, has no nature of itself and is, therefore, unreal. As the monk asked now about the first moon, or the real, the master warned him not to speak of it, for it was inconceivable and inexpressible. If he tried to grasp it, it would become a dangerous illusion holding him in the sea of mortality.

3. The master wanted to teach the assembly's leader to wipe out the time element. Samādhi is the characteristic of the self-natured Buddha and is eternal, i.e. without beginning and end. The leader retorted by saying that the master was drifting about in the sea of illusions, i.e. he was discriminating. The master said: 'Even if you understand samādhi, it is not easy to describe it for you can only speak of half of it, samādhi being inexpressible.' Asked by the leader what the master would

the twelve hours (of the day and night)?' The master replied: 'It is like one who refrains from drinking a drop of water when passing through a village (where the wells have been) poisoned.'¹ The leader asked: 'Who is the owner of the Dharmakāya?' The master replied: 'One who says that the Ch'in state is without men.'² The leader asked: 'Is he just that one?' The master replied: 'Cut (it off).'³

(A monk) asked the master: 'With what man of Tao should one be intimate to obtain everlasting hearing (even) before hearing a thing?' The master replied: '(Both are) under the same quilt.' The monk asked: 'This is what the Venerable Sir can hear, but what is everlasting hearing (even) before a thing is heard?' The master replied: 'It is different from a piece of wood and a stone.' The monk asked: 'Which one is before or after the other?' The master asked back: 'Have you not read (the saying about) hearing before a thing is heard?'⁴

(A monk) asked the master: 'All over the country who is the one who grasps a sword?'⁵ The master replied: 'Ts'ao Shan.' The monk asked:

say to reveal it in its entirety, the latter said: 'Receive it on the river bank.' This is meaningless for it is impossible to receive or understand samādhi on the bank of a river crossed by the fragrant elephant (i.e. one of the Bodhisattvas), as said in the sūtra. The living meaning reveals that which spoke, i.e. the master's Self who spoke or performed his function, and that which received it on the river bank, or the leader's Self who heard these words. In other words, there are only the master's Self and the leader's Self and nothing else, both in their essence being in the state of samādhi.

1. The leader asked the master how to preserve samādhi after one had attained it. In some places people resort to all means to get rid of their enemies – either with poison thrown into the river or by magic, but the 'poisonous village' here is the realm of poisonous illusions, in which one should not grasp anything.

2. A warning against making too light of an enemy who, in the present case, is an illusion. The ruler of the Ch'in State was a tyrant and one should not slight him if one wished to overthrow him, for he was very strong.

3. The master taught the leader not to give rise to discriminations and not to distinguish between the Dharmakāya and its owner, both being one. He first urged him not to treat the matter as unimportant and then to cut off all conceptions of that which was inconceivable.

4. We have seen in the Story of Lin Chi that when the self-nature works through the ears it is called hearing. Everlasting hearing is a characteristic of the self-nature which hears things without giving rise to discriminations and exists of itself even if nothing is heard. This characteristic and its function of hearing are but one, and this is why the master said: 'Under the same quilt.' Now the monk gave rise to discriminations between the hearing and its object, and the master taught him that this characteristic is not dead like inanimate objects, such as a piece of wood or a stone. Again, the monk distinguished the hearing from its object and asked which one came first. The master repeated the monk's first question which clearly showed that the self-nature which heard, always existed even when nothing was heard.

5. One who uses the sword of wisdom to cut all illusions and attain enlightenment.

'Who do you want to kill?' The master replied: 'All.' The monk asked: 'If you suddenly met your own parents, what would you do?' The master asked back: 'Why do you make a choice?' The monk said: 'How can one forbear it?' The master replied: 'What can people do against me?' The monk asked: 'Why do you not kill yourself?' The master replied: 'I do not really know how to do it.'¹ The monk asked: 'What does (the sentence:) "When an ox drinks water, five horses cease neighing" mean?' The master replied: 'Ts'ao Shan stops fasting.'²

(A monk) asked the master: 'Who is the one who is always submerged in the sea of birth and death?' The master replied: 'The second moon.' The monk asked: 'Does he still want to get out of it?' The master replied: 'In spite of his desire, there is no way to get out of it.' The monk asked: 'Who can receive him?' The master replied: 'He who wears an iron cangue (round his neck).'³

(A monk) asked the master: 'When thousands of mountains are snow-capped, why is the solitary peak not white?' The master replied: 'You should know that in the midst of contraries, there is one which differs from them.' The monk asked: 'What is the one who differs from contraries?' The master replied: 'That which does not have the same colours as all mountains.'⁴

The man of Tao⁵ (called) Chi I⁶ came for instruction and the master

1. The master said that he used his wisdom to cut all illusions, but the discriminating monk spoke of the master's parents, thinking that he would not dare to say that he would also kill them. The master asked him why he made a selection, or gave rise to discriminations. The deluded monk asked who could refrain from feeling wrong when speaking of killing his own parents. The master replied that if other people thought otherwise, what could they do to him since he was correct. When the monk asked the master why he did not kill himself, the latter replied that he really did not know how to do it for the immaterial self-nature could not be killed.

2. An ox is the mind and water, the self-nature. When the mind reverts to the self-nature, the five horses cease neighing, i.e. the five aggregates remain inactive and return to stillness. This was when Ts'ao Shan attained enlightenment and could dispense with the rules of discipline.

3. The man who grasps the second moon for the real one, that is the man who clings to the phenomenal world, is always subject to birth and death. There is no way to get out of the sea of mortality if the man refuses to put an end to his feelings and discernings. Asked who could liberate this man, the master replied that the same man who was wearing an iron cangue round his neck, i.e. who was held in bondage by his graspings, was the only one who could liberate himself, for no one else could save him.

4. Contraries are dualisms and there is one who is above them, or the enlightened self-nature symbolized by the peak.

5. In Ch'an parlance 'a man of Tao' does not mean a Taoist, but usually one who practises Buddhism seriously. It can also mean an enlightened man.

6. Chih I, or Paper Robe, was K'e Fu, a disciple of Lin Chi (see page 91).

asked him: 'Are you the man of Tao, Chih I?' The man of Tao replied: 'I dare not (claim to be).' The master asked: 'What is Chih I's (personal) affair?'¹ The man of Tao replied: 'As soon as one dons fur clothing, all things are in the condition of suchness.'² The master asked: 'What is Chih I's function?' The man of Tao replied: 'Yes', and came near him. Thereupon, he passed away while standing³ and the master said: 'You know only how to go but you do not know how to come.'⁴ Thereupon the man of Tao opened his eyes and asked: 'How is it when the one true spiritual nature does not avail itself of the pregnant womb?' The master said: 'This is not yet wonderful.'⁵ The man of Tao asked: 'What is really wonderful?' The master replied: 'That which does not avail itself (of it).'⁶ The man of Tao said: 'Please take care of yourself', and passed away (again).⁷

The master chanted:

*'The bright and perfect Bodhi nature has no form or shape:
The wrong view that it is close or distant never should be held:
The abstruse essence is obscured by dividing thoughts:
A varying mind will lead to deviation from the Tao:
Distinction between things is immersion in externals:
All knowing and discerning ruins the true self.
If the meaning of these lines is understood,
A man though still the same is unconcerned.'*

1. His understanding of Ch'an, or Mind.

2. Even if one takes a bodily form, in the realm of existence, one can put a stop to differentiation and realize the suchness of all things. This is body.

3. Enlightenment comprises both body and function. You have understood the body in Sainādhi, but what about its function? The reply 'Yes' and the act of approaching the master were function which, when he passed away, became return of function to rest in the still body.

4. In other words, you have not understood 'the last word' or complete enlightenment.

5. By returning to life Chih I proved that he knew how 'to come' as well as how 'to go', or to die. In the Bardo state between death and rebirth from which Chih I had just returned, he was enlightened enough to decline the chance of yet another life on earth, but he was still thinking in terms of a pregnant womb, and so still clinging to an object, or 'guest'. This prevented his total enlightenment, hence the master's comment that this was not yet wonderful.

6. This was to remind Chih I of the 'host'.

7. Having finally attained complete enlightenment by realizing Host in Host, Chih I said 'Please take care of yourself' to show his function and passed away finally to show the return of that function to the ultimate. This short story epitomizes the pith of Ch'an, showing (1) incomplete enlightenment, (2) free going, (3) free coming, (4) guest and, finally, (5) host, the ultimate.

The master asked the assembly leader, Ch'iang: '(It is said:) "The Buddha's true Dharmakāya is similar to space wherein it appears in response to the calls from living beings, just like a moon seen in water"; how are you going to explain this?' The leader replied: 'It is just like a donkey looking into a well.' The master said: 'It is very difficult to say anything and even if you succeed, you can only speak of eighty per cent of it.' The leader asked: 'What will you say about it?' The master replied: 'It is like the well gazing at the donkey.'¹

A monk related the following dialogue between Yo Shan and a visiting monk: "(Yo Shan asked:) 'What is your age?' The monk replied: 'Seventy-two.' Yo Shan asked: 'Is it (really) seventy-two?' The monk replied: 'Yes.' Thereupon Yo Shan struck him" and asked the master: 'What is the meaning of all this?' The master replied: 'The first arrow hit slightly but the second one penetrated deep into the body.' The monk asked: 'How to avoid the blow?' The master replied: 'When the royal writ runs (throughout the country), all ministers should keep off the roads to let it pass.'² The monk asked: 'What is the profound meaning of the Buddha Dharma?' The master replied: 'To fill up a ditch and dam a ravine.'³ The monk asked: 'What is a lion?' The master replied: 'All animals cannot come near to it.' The monk asked: 'What is the lion's son?' The master replied: 'It can swallow its parents.' The monk asked: 'Since all animals cannot come near a lion, how can it be swallowed by its own son?' The master replied: 'Have you not read (the saying:) The son's roar kills father and grandfather?' The monk asked: 'What next after killing them?' The master replied: 'Its body will return to the father.' The monk asked: 'When the grandfather dies, to what place will the father return?' The master replied: 'The place also vanishes.' The monk asked: 'If so, why have you just said that the son's body returns to the father?' The master replied: 'This is to illustrate how a prince

1. The leader's reply revealed the collective achievement (see page 138) and the master's saying revealed the absolute achievement (see page 138) or integration of the real and the seeming (see page 136).

2. Yo Shan probed the old monk by asking about his age and taught him to eliminate the idea of age, or time, by asking again: 'Is it really seventy-two?' Since the monk clung to age and confirmed that he was really seventy-two, Yo Shan gave him a blow to awaken him. When Yo Shan asked the second question, his arrow hit slightly, but when he struck the monk, the second arrow penetrated deep into the body. Since the royal writ, symbol of prince, or the absolute, is uncompromising, all conceptions of the seeming, or minister, should be cleared away so that it can prevail everywhere without hindrance.

3. To even the mind so that it becomes universal for realization of the self-nature and attainment of Buddhahood.

builds a nation.' He added: 'The Venerable Friend should not hinder himself; he should grow some flowers on a withered log.'¹

Yun Men asked the master: 'What does a monk do?' The master replied: 'He eats the monastery rice.' Yun Men asked: 'How to continue?' The master asked back: 'What can you store up?' Yun Men replied: 'I can store up (something).' The master asked: 'How will you store up?' Yun Men replied: 'It is not difficult to wear a robe and eat rice.' The master said: 'Why do you not talk about donning fur and wearing horns (on the head)?' Thereupon, Yun Men paid reverence to the master.²

State Officer Lu Hsuan once asked Nan Chuan: 'What is your name?' Nan Chuan replied: 'Wang' (Prince). Lu Hsuan asked: 'Does the prince have his retinue?' Nan Chuan replied: 'Yes, I have four ministers.'³ Lu Hsuan asked: 'When the four ministers are all wise, where is the prince's throne?' Nan Chuan replied: 'Moss grows in the jade palace.'⁴

1. The lion symbolizes Buddhahood and the lion's son, a student who possesses the Buddha seed and is able to attain enlightenment. A lion's son should wipe out his grasping of Buddhahood in order to attain it. When it roars, or when it is awakened, it should not cling to father and grandfather and so can cut all links with the realm of illusions. It is only when he is free from the conception of Buddha that he becomes Buddha himself. The monk was deluded because he still grasped the phenomenal; he asked about the place to which the Buddha returns when a student has wiped out all his conception of Buddha. To eradicate all traces from the monk's mind, the master replied that the place also vanished, to eliminate space, or all vestiges of Buddha. The master said that only thus could one attain enlightenment which was likened to the building of a nation by a wise prince. The master further urged the monk not to grasp the names and terms used in the dialogue, to avoid obstructing his Path. He should give up all feelings and be like a withered tree, then after the death of his mind, there will follow his own resurrection, likened to flowers growing out of a dead log.

2. A monk's conduct consists in refraining from giving rise to feelings and discernings so that he will not stray away from his true Self. One who succeeds in so doing, will continue to live and eat rice at the monastery until the end of his life, without giving rise to a single thought. Yun Men, however, gave rise to a thought of expectation of something from the continuation of this conduct. The master asked what he could accumulate from this continuation and Yun Men 'turned his words' very well when he said that he could store up something by continuing to wear a robe and eat rice, without giving rise to his passions. This was easy when the prevailing condition was favourable, but one might not be able to do so in an adverse state, such as in the realm of animals, when one donned fur and wore horns on the head. One should remain unperturbed in either good or bad conditions to attain enlightenment. Yun Men bowed his thanks for the master's teaching.

3. 'The four ministers' are ego, personality, being and life. (See 'The Diamond Sūtra', Series One.)

4. When the four ministers are wise, or when the four notions of ego, personality, being and life are wiped out, leaving behind the pure mind, or the prince now free from all impediments, the latter will disregard the phenomenal, including his jade palace which will be covered with growing moss. The jade palace is the mind-ground which the prince also disregards for it has no place in the absolute.

A monk related the above dialogue to Ts'ao Shan and asked: 'What does "moss growing in the jade palace" mean?' The master replied: '(The prince) does not sit on the throne.'¹ The monk asked: 'How does he give audience to those coming from the eight quarters?' The master replied: 'He does not give anyone audience.' The monk asked: 'How to beg audience of him?' The master replied: 'Those disobeying him will be killed.' The monk asked: 'Disobedience is his ministers' business, what is that of the prince?' The master replied: 'It is so mysterious that it cannot be known.' The monk said: 'If so, the ministers will have the merit of changing the (ruling) principle.' The master asked: 'Do you thus know the prince's aim?' The monk replied: 'No outsiders dare to discuss and estimate it.' The master said: 'Correct! Correct!' The monk asked: 'What should one do when discriminations between right and wrong arise and confound the mind?' The master replied: 'Cut (them) off.'²

(Once) a monk asked Hsiang Yen: 'What is Tao?' Hsiang Yen replied: 'A dragon hums inside a withered log.'³ The monk asked: 'What is the man walking in the Tao?' Hsiang Yen replied: '(Just) the pupils of a skull's eyes.'⁴ The monk did not understand and asked Shih Shuang: 'What is the dragon humming in a withered log?' Shih Shuang replied: 'This is joy.'⁵ The monk asked: 'What are the pupils of a skull's eyes?' Shi Shuang replied: 'This is knowing.'⁶

As the monk did not understand Shih Shuang's interpretation, he then asked Ts'ao Shan: 'What is the dragon humming in a withered log?' The master replied: 'The blood and pulse are not interrupted.'⁷ The monk asked: 'What are the pupils of a skull's eyes?' The master replied: 'Not

1. The self-nature is everywhere and is beyond location and direction.

2. As the monk indulged in discriminations and asked about the seeming, such as ministers, subjects from the eight quarters, etc., the master replied that the prince, or host, did not pay attention to externals and was so mysterious that no one could understand the absolute by feeling and discerning. The monk then asked about the guest who could influence the host and the master asked back if he really knew the latter. Since the monk confessed that no outsiders could know the host, the master said he was correct, for the absolute was inconceivable. The master said that all discrimination should be cut off so that mind could be set at rest.

3. This is control of the mind by wiping out all passions so that it becomes as dead as a withered log before its resurrection, illustrated by the humming dragon.

4. This is the wiping out of externals which the eyes no longer see, hence the extinction of all consciousness, as illustrated by the skull.

5. Joy because of the destruction of the phenomenal and the dawn of enlightenment.

6. The ability to know correctly.

7. One can always be revived if the pulse is not interrupted; this is resurrection of Self after the 'death' of passions.

entirely dry.'¹ The monk asked: 'Is there anyone who can hear (the dragon humming)?' The master replied: 'All over the world, there is not a single man who does not hear it.'² The monk asked: 'From which sūtra is quoted the sentence: "A dragon hums inside a withered log"?' The master replied: 'I do not know, but all who hear it will be killed.'³ The master then chanted the following gāthā:

*'The dragon humming within dry wood truly sees the Tao,
The eyes of an unconscious skull begin to clear.
The happy blackout of all news occurs as knowledge ends.
Who 'midst the unclean can purity discern?'*

(A monk) asked the master: 'What (state is it) when the moon is in mid-heaven?'⁴ The master replied: 'A fellow still below the (flight) of steps.' The monk asked: 'Will the Venerable Master help him ascend the steps?' The master replied: 'I shall meet you when the moon has set.'⁵

The master usually received students of varying spirituality without any (preconceived and) fixed rules. In the summer of the year Hsin Yu of the T'ien Fu reign, one evening, he asked the director of affairs (of the monastery): 'What moon is this moon and what day is today?' The director replied: 'The fifteenth day of the sixth moon.' (2 August, 901.) The master said: 'In all his journeys, Ts'ao Shan reckoned ninety days as the length of the summer retreat. Tomorrow, at the ch'en hour (7 to 9 a.m.), he will resume his journey.'

1. Since the blood has not entirely dried up, there will be ability to discern rightly.

2. The Dharma expounded all over the world (i.e. the country); everybody hears it but few understand it.

3. This sentence does not come from any sūtra but was said by Hsiang Yen; it is full of meaning and any enlightened master can understand it. If it is understood and put into practice, it will kill all consciousnesses, including the faculty of hearing.

4. The moon in mid-heaven stands for complete enlightenment about which the monk asked.

5. The monk still clung to the 'moon in mid-heaven' and was hindered by the illusion of enlightenment. It is imperative that one wipes out all dualisms, including delusion and enlightenment to realize the absolute self-nature. 'I shall meet you' is a Ch'an expression meaning an enlightened man perceiving another enlightened man, and this meeting can take place only if you cast away also the moon, or illusion of enlightenment, which is an obstruction on your Path. When the moon has set, or when this illusion of enlightenment is wiped out, you will certainly perceive my Dharmakāya.

After saying this, he burned incense sticks, sat (cross-legged) and passed away in his sixty-second year and at his dharma-age of thirty-seven. His body was buried on the western ridge of the mountain. The emperor conferred upon him the posthumous title of 'Ch'an Master Yuan Cheng' (Fundamental Realization) and on the stūpa the epigraph 'Fu Yuan' (Perfect Blessedness).

The Yun Men Sect (Ummon Zen)

*Master Wen Yen of Kuang Feng Monastery
on Yun Men Mountain in Shao Chou District*

(From The Five Lamps Meeting at the Source – Wu Teng Hui Yuan)

THE master was a native of Chia Hsing and his (lay) surname was Chang. While a youth, he left home and followed vinaya master¹ Chih Ch'eng; he was noted for his wisdom and eloquence. When he came of age, he shaved his head and was ordained at the P'i Ling Altar. He stayed with Chih Ch'eng and served him a few years during which he made an exhaustive study of the Vinaya Piṭaka.¹

Later, realizing that he was still not clear about his own self, he (left and) called on Mu Chou. Upon seeing the master, Mu Chou shut the door (of his room) on the caller. The master knocked at it and the host asked: 'Who are you?' The master replied: 'I am Wen Yen.' Mu Chou asked: 'What do you want?' The master replied: 'I am still not clear about myself and implore your instruction.' Mu Chou opened the door, looked at the master and shut it immediately.² He slammed the door in the master's face for three consecutive days.

On the third day, as Mu Chou opened the door, the master forced his entrance into (the abbot's) room. Mu Chou seized him and said: 'Speak! speak!' As the master hesitated to answer, Mu Chou pushed him out, saying: 'A drill for boring (holes)!' and then shut the

1. Vinaya: the discipline, or monastic rules, one of the three divisions of the Canon, the other two being sūtra (sermons) and śāstra (treatises).

2. When Mu Chou looked at the master, he directly pointed at the mind that performed the act of looking but the visitor was still deluded and did not understand it. This look had the same meaning as the blow Huang Po gave Lin Chi when the latter came to the abbot's room for instruction. Therefore, the look revealed the mind's function, and the closing of the 'door, the return of function to rest in the still body.

door, hurting the foot of the caller who (feeling pain) was instantly awakened.¹

Urged by Mu Chou to call on Hsueh Feng, the master went there and when he reached a village at the foot of the mountain, he saw a monk whom he asked: 'Does the Venerable Friend climb the mountain today?' The monk replied: 'Yes.' He said: 'I have a "causal" message to give to the Venerable Abbot (on the mountain; I will entrust you with it) on condition that you treat it as your own.' The monk replied: 'I will.' The master said: 'After your arrival at the monastery, when you see the abbot entering the hall and as soon as the assembly has gathered, please go forward, clasp your hands and stand before him, saying: "Old man, why do you not take the iron cangue from your neck?"'²

The monk carried out the master's instruction, and upon hearing his words, Hsueh Feng descended from his seat and seized him by the chest, saying: 'Speak quickly! Speak quickly!'³ As the monk could not answer, Hsueh Feng pushed him away, saying: 'The words are not yours.' The monk retorted: 'They are mine.' (Thereupon) Hsueh Feng called his attendant: 'Bring me a staff and a rope.' The monk (was scared and) confessed: 'They are (really) not my words; they are from a venerable monk who is staying in a village below and ordered me to say them.' Hsueh Feng said to the assembly: 'Go to the village and welcome the enlightened master of a community of five hundred persons. Invite him to come here.'

The following day the master climbed the mountain. Upon seeing

1. Mu Chou performed his enlightening 'great function', called *ta yung* in Chinese, when he seized the master and said: 'Speak! Speak!', for that which 'seized' and 'spoke' was the abbot's Self and that which was ordered to speak was the master's Self. The master hesitated, because he was using his discriminating mind to search for an answer, and was, therefore, compared to a boring auger. Mu Chou again performed his 'great function' to reveal that which pushed the visitor out of the room and shut the door, to return his function to rest in the still body. When the door hurt the master's foot, he realized that which felt the pain, hence his awakening. Mu Chou was a disciple of Huang Po and was also a skilful teacher. Yun Men's awakening was, however, incomplete, and this is why Mu Chou urged him to call on Hsueh Feng in the next paragraph.

2. Ch'an deals with the absolute which is inexpressible, and he who tries to teach it simply 'adds a mouth to his mouth' as the masters put it. He who wishes to express it in words, wears an iron cangue round his neck, i.e. is held in bondage by the very idea of expressing it. This question can be asked only by a learned person, for an imposter cannot fool an enlightened master who has many cards up his sleeve and can finally uncover a trick, as revealed in what follows.

3. Hsueh Feng probed the monk's competence by descending from the seat and grasping him to reveal his Self and by saying: 'Speak! Speak!' to show its function. The monk's inability to reveal his Self which should 'speak' and perform its function in reply to the question, proved that the words were not his own.

him, Hsueh Feng asked: 'Why are you in such a condition?'¹ The master bowed his head (and submitted to the abbot). Since then he proved himself fully equal (to Hsueh Feng's doctrine). After he had reviewed and searched into his accumulated experience and acquired a store of learning, the esoteric seal of the Sect was finally transmitted to him.

The master then left the mountain and called on learned persons in other places. As he was successful in his exhaustive investigation into the very profound Path, his unrivalled dialectic was of an absolute standard and was admired all over the country.

Later he went to Ling Shu (without being aware that his arrival there was) in fulfilment of Ch'an Master Chih Sheng's previous prediction. Twenty years before, when Chih Sheng came to Ling Shu to be the abbot of the monastery, he did not appoint a leader of the assembly, but used to say from time to time: 'Now my assembly leader is born . . . Now my assembly leader is looking after cattle . . .' and 'Now my assembly leader is travelling on foot.' One day, he (suddenly) ordered his disciples to toll the bell and go out beyond the three gates of the monastery to welcome their leader. The whole community went out, and the master really came and was invited to the (vacant) hut of the assembly leader where he laid down his baggage.²

Later the Prince of Kuang county invited the master to take charge of Ling Shu monastery and to teach the Dharma there.³ On the inauguration day, the prince personally came to the monastery and said to the master: 'I beg to request your instruction.' The master replied: 'There is no other path in front of us.'⁴ He then said: '(Please) do not think that I come here today to deceive you. I have no other alternative than to create confusion, and if someone with clear eyes suddenly comes, I shall be unable to avoid being called a laughing-stock.'⁵ Now let me ask you if from olden times until now anything has really concerned you or

1. Lit. Why are you still staying in a village without a following to perform your enlightening function?

2. In ancient times, travellers used to carry their baggage on their backs.

3. Lit. 'to appear in the world', a Buddhist expression meaning: 'to come out to receive and convert others'.

4. The master meant: 'There is nothing else in front of us, because there is just the realm of the mind which creates all illusory contraries. If we put a stop to our thoughts, we will eradicate all differences, realize the sameness of all things and attain enlightenment. Yun Men was noted for his abstruse teaching.

5. The absolute cannot be taught for it is inexpressible. To try to say something about it is to create confusion which will expose the speaker to ridicule.

been lacking.¹ When I tell you that there is no real concern, I already fail to reveal (anything) to you.² In spite of this, one should first reach this stage (where nothing is revealed before advancing further). Do not avail yourselves of an opportunity to ask questions hurriedly and aimlessly. If there is still thick obscurity in your minds, sooner or later you will have a great deal (of work) to do.³ If you are dull, you can still study closely the teaching left by the ancients and try to understand its aim. Do you want to understand (all this)? It is because for uncountable aeons your false thinking has been brought to saturation point, that when you hear about others' words, you give rise to suspicion, ask about Buddha, Dharma, the upward and the downward and look for interpretation and understanding, thus straying from (the essential). Even a guess is wrong; how much more so are words and sentences? (You will certainly ask:) Is non-guessing right?⁴ (Please) do not misunderstand (all this). Is there anything (of real concern to you)? Take good care of yourselves.'⁵

In the hall, the master said: 'I am compelled (to come here) and if I tell you that after all there is nothing that really concerns you, I shall already have failed to disclose anything to you. If you want to set out in quest of words and sentences and to look for interpretation and understanding, you will be absolutely wrong.'⁶ If a wide range of embarrassing questions is put forward, glib lips will result and you will stray farther from the Tao. This certainly will not put an end (to your discriminations). If this "thing" can be found in words, do not the Three Vehicles and the twelve divisions of the Canon contain words? Then, why should there be the transmission outside of the teaching? If awakening comes from studying interpretation, potentiality and wisdom, why did the saints of

1. The self-nature of a man is complete in itself and does not lack anything; is there a single thing, or a foreign element, that really concerns it?

2. Lit. I have already concealed 'it', i.e. the absolute. No specific names were used to designate the absolute, lest the students might grasp empty names and neglect it.

3. Because you cannot abide in darkness and endure suffering for ever.

4. Both 'guessing' and 'non-guessing' are a dualism and should be wiped out.

5. There is not a thing of real concern to your Self. Take good care of your mind and do not allow it to wander outside so that you can realize the absolute. Enlightened masters never speak plainly for as soon as they do so, their disciples will immediately grasp names and terms. This is true everywhere and modern authors attach more importance to the elegant style of their presentations and neglect the real aim of the Transmission of the Mind; the result is that students are thrown into utter confusion everywhere.

6. Because as soon as your mind wanders outside, the absolute will be screened immediately and you will never realize it.

the ten stages, whose profuse expounding of the Dharma was like (the bursting of) clouds and (the downpour of) rain, find it as hard to perceive their self-nature as to pass through a piece of gauze? Therefore, we know that when one sets one's mind on anything, there will be produced (a sense of) separatedness as between heaven and earth.¹ However, he who is able to realize (his Self) experiences no handicap whatsoever.² All the time, he speaks of phenomena without his lips and teeth hanging on to them and without a word of his clinging to them.³ Every day, he wears a robe and eats rice without (the feeling of) swallowing a grain of rice and (the sense of) his body being touched by the nap of his robe. These are similes of our Sect, but one should truly understand them by personal experience. As to my own opinion, to show (the absolute hidden) in a sentence spoken to a receptive potentiality is to make a student think aimlessly. Even if he understands a sentence as he hears it, he will still be in a daze.⁴ Thereupon, a monk asked the master: 'What is a sentence?' The master replied: '(to) initiate'.⁵

In the hall, the master said: 'The teaching of the Three Vehicles and the twelve divisions of the Canon which is (extensive and penetrates) everywhere⁶ and the "criss-cross" sayings of the old monks all over the country,⁷ if compared to something I say as minute as the point of a needle, are like medicine administered to a dead horse. There are, however, a few people who after reaching this stage, dare not look farther ahead. (There is) an echo in (each) word and a sword in (each) sentence.⁸ A deviation from it in the twinkling of an eye, will make all the difference. There is

1. There will be a world of difference between the phenomenal which the practiser grasps and the absolute which he cannot understand.

2. Lit. 'he speaks of fire without his mouth being burned by it' which is a Ch'an expression meaning that an enlightened master can speak of the phenomenal with detachment from it and without being 'contaminated' by it.

3. Two Ch'an idioms having the same meaning as the previous metaphor (see last note above).

4. Because of lack of personal experience.

5. This is Yun Men's 'One Word Pass' which consisted in giving a 'one word reply' to each question. He who understands his 'one word reply' will comprehend the meaning of his teaching. Here 'initiate' means: to set going, to lift up, to bring forward, or to teach Ch'an.

6. Lit. the teaching goes 'horizontally and perpendicularly in every direction', a Ch'an expression frequently used in these texts.

7. 'Criss-cross' sayings: a Ch'an idiom meaning sayings which are extensive and cover all things. 'The old monks all over the country' is also a Ch'an idiom which means: the masters who are teaching their disciples in every part of the country.

8. A word or sentence contains its 'living meaning' which reveals the absolute in contrast with its literal or 'dead meaning'. It is up to a student to distinguish between the two.

not a breath of wind and the sea is calm.¹ May (this) my offering be acceptable to thee!²

A monk came (to the monastery) for instruction. The master picked up (the hem of) his robe and said (to the visitor): 'If you can say something, you will be held within the corners of my robe; if you cannot say anything, you will be confined in the demon's den. How are you going to speak?' (As the monk did not answer,) the master replied on his behalf: 'I have no strength.'³

One day, the master beat the drum, saying: 'The realm of wonderful joy⁴ is just a mess; Vimalakīrti is carrying a bowl on his way to the capital of Hunan (to beg for and) eat gruel and rice there.'⁵

In the hall, the master said: 'Brothers, you come from other places to call on learned teachers so that you can be clear about birth and death. When you called on them, there should have been old masters who were compassionate enough to use expediently appropriate words to teach you. Is there any sentence which you have failed to understand? If there is, please bring it out so that this old man can discuss it with you. Anything? Anything?' As a monk came forward and was about to ask a question,

1. Fundamentally, there is no motion caused when the wind blows or the sea stirs, while water is a symbol of the self-nature.

2. These are the final words of a sacrificial ode or funeral oration addressed to a deity or the spirit of a dead man, meaning: 'I humbly hope that you will accept my offering.' Yun Men used the same words to address the 'Self' of his disciples, inviting them to accept his offering of Dharma. The master addressing, and the disciples asked to accept, were precisely 'I' or my 'Self' and you or your 'Self', besides which there was nothing else, a direct pointing at the mind for the perception of self-nature and attainment of enlightenment.

3. To teach the monk, the master picked up the hem of his robe so that the visitor could perceive the Self which picked it up and the Self which saw it. If he spoke of the robe to reveal the absolute, he would not free himself from the illusion of robe which would hold him in bondage. If upon seeing the robe, he was unable to say anything about the absolute, he would be bound by his discriminations which would confine him to the sea of mortality. Now, what should he do to reveal the Self? The monk could not answer and the master gave this reply to the question: 'I (the monk) have no strength of mind, or no strength in endurance, to undergo the Ch'an training which alone will enable me to perceive the noumenal through illusory appearances.'

4. The country of Vimalakīrti (see Vimalakīrti Nirdeśa Sūtra).

5. Whatever one may say about the 'realm of wonderful joy' as mentioned in the Vimalakīrti Nirdeśa Sūtra, the result will be just a mess for his true realm is absolute, all-embracing and indescribable. Vimalakīrti's Dharmakāya is just the 'Self' of his transformation body holding a bowl and begging for food in Hunan, thus performing his enlightening function. He who can perceive his Dharmakāya through its surroundings, will realize the absolute, otherwise everything one says will be messy and will not reveal anything. The master's act of beating the drum and speaking, also revealed the function of that which was indescribable.

the master said: 'It is ten times ten thousand miles to the Western Paradise!' After saying this, he descended from his seat.¹

The master related a story (according to which): 'The World Honoured One, after his birth, raised one hand to point to heaven and lowered one hand to point to earth, took seven steps forward, looked at the four quarters and said: "Above and under heaven, I alone am the Honoured One." ' The master then said: 'If I had seen him at the time, I would have cut him down with my staff, and given his flesh to dogs to eat, so that peace could prevail all over the world.'²

When the master was invited to a feast at the Wen Teh Hall, the court official Chu who was there, asked him: 'Is the fruit of Ling Shu ripe yet?'³ The master asked back: 'When (lit. in what year) do you believe that the Tao was born?'⁴

1. According to the Amitābha Sūtra, the distance between this earth and Amitābha Buddha's Western Paradise is 10 times 10,000 miles. However, according to the Sixth Patriarch, the land of Amitābha Buddha is near at hand. (See the Altar Sūtra of the Sixth Patriarch.) The number 10 symbolizes the ten evils which are: killing, stealing, adultery, lying, double-tongue, coarse language, filthy talk, covetousness, anger and perverted views. Thus men are separated from Amitābha Buddha by the ten evils. If these are changed into ten virtues, or the non-committal of them for the purification of the mind, the Pure Land will be at hand, for the Buddha is omnipresent. As the monk was searching for something in his mind, the master said: 'If you cannot wipe out your feelings and discernings, there will be a great distance between you and the Buddha, or enlightenment.'

Yun Men descended from his seat to reveal that which performed the function of descending, or to point directly at the mind, through which alone enlightenment could be attained, all talk being in vain.

2. As his disciples clung to miracles worked by the Buddha in the story, and neglected their self-natured Buddhas, the master spoke as above to wipe out their illusion of Buddha which was the real obstruction to their enlightenment. There was nothing disrespectful in what Yun Men said for the Dharmakāya was immaterial and imperceptible to deluded men and could neither be praised nor vilified. The master was noted for his boldness when he dealt with the impure illusion of Buddha existing only in the minds of ignorant Buddhists. He was, however, criticized for that by some commentators who came after him. For this reason, the translator has, in his foreword to Series One, advised readers not to generalize a special saying which was good only for a particular monk in a special case.

If all monks held the illusion of Buddha, they would be held in bondage by their wrong view and would never be able to spread the true Dharma of the Sect. Hence, Yun Men said: '... so that peace can prevail all over the country' or 'so that men will not be turned upside down by their perverted conceptions and will attain enlightenment.'

3. Ling Shu means 'Spiritual Tree'. The question means: 'Is Ling Shu, or the master enlightened?'

4. The self-nature is eternal and beyond time and so is enlightenment, in spite of the seeming illusions which screen it. He who succeeds in putting an end to all passions, will find that his enlightened self-nature has neither increased nor decreased, for it is permanently in the same suchness. The master wiped out the time element by asking back the above question.

A monk asked the master: 'What was the object of the coming from the West?' The master replied: 'The mountain, the river and the great earth.'¹ The monk asked: 'Is there still any transcendental (thing besides this)?' The master replied: 'Yes.' The monk asked: 'What is this transcendental (thing)?' The master replied: 'The old man of the Śākya (clan) was in the West (India) and Mañjuśrī stayed in the East.'² The monk asked: 'What is Yun Men mountain?'³ The master replied: 'The K'eng peak is chosen as the direction of the hiding place.'⁴ The monk asked: 'Who is the one practising the great (self-) cultivation?' The master replied: 'The holder of a wooden scabbard.'⁵

In the hall, as the master heard the sound of a bell, he said: 'The universe is so extensive, but why does the sound of a bell range over only seven notes?'⁶

(A monk) asked the master: 'What do these (words mean): "A life of accumulated evil (actions) knows nothing about good (ones) and a life of accumulated good (actions) knows nothing about evil (ones)"?' The master replied: 'Candle.'⁷ The monk asked: 'What is the Venerable Master's unusual sentence to enlighten a student?' The master replied: 'Pulling a plough in the morning and carrying a rake(home) in the evening.'⁸

1. Mountain, river and great earth are all created by the mind at which Bodhidharma directly pointed when coming to the east; this was his real object.

2. Śākyamuni Buddha in the West and Mañjuśrī in the East revealed the extensiveness of the Dharmakāya which one could attain after realizing the mind according to Bodhidharma's teaching.

3. The Yun Men mountain was the place where the master was staying. The question means: 'What is the stage reached by the Venerable Sir?'

4. K'eng is the West, symbol of immobility which was the site chosen for his hiding place. The master meant that he had attained the state of imperturbability.

5. In ancient times, the sheath of a sword was made of wood. The one with a scabbard for his sword is the one using the sword of his wisdom to cut down all illusions.

6. Lit. Spread out in seven divisions. The undivided self-nature is fundamentally boundless and is as extensive as the universe. However, when it is screened by illusions, a living being is at the mercy of seven emotions: pleasure, anger, sorrow, joy, love, hate and desire, symbolized by the seven notes of the scale. If the mind is freed from these seven conditions, it will recover its extensiveness and will be all-embracing again. These seven divisions symbolize also the seven consciousnesses which prevent the eighth consciousness, ālaya-vijñāna, from being transmuted into the omniscient Great Mirror Wisdom.

7. As said previously, Yun Men was noted for his one word answers to questions asked by his disciples. The self-nature is neither good nor evil, for it is absolute, good and evil being a dualism having no place in it. The candle, or candle-light, is also an illusion and is also of the same impermanent nature as what is good and evil.

8. The acts of pulling a plough and of carrying a rake reveal the function of the enlightened Self of the master who, from morning to evening, teaches his disciples to realize their self-minds for the perception of their self-nature and attainment of enlightenment. This is the unusual sentence, i.e. method to liberate students.

The master quoted Hsueh Feng's saying: 'All the Buddhas of the three times (past, present and future) turn the great wheel of the Law above a mass of fire' and said: 'The mass of fire expounds the Dharma to all the Buddhas of the three times who stand on the ground to listen to it.'¹

In the hall, the master said: 'If I speak words to teach you so that you can, upon hearing them, understand (reality), I shall in fact throw ordure on your heads. Even if you can be clear about the whole great earth when I speak of a hair, this is tantamount to cutting out a piece of flesh to patch up a sore on another part of the body.'² In spite of this, you should pass through this stage (before advancing further) and if you are not sure (of your own ability) you should not be content with a (vain and) empty achievement. You should take a step backward³ and ponder the path of your feet to find the reason why it is so. In reality, there is not a particle (of anything) for you to interpret and understand and for you to doubt and guess. Moreover, there prevails that great function which, when performed, does not require an iota of your energy and (if perceived) will enable you to rank among the Patriarchs and Buddhas from whom you will not differ in the least.⁴ It is because your faith is not deeply rooted and your evil karma is very thick that you stretch out your "tentacles" (to feel and grasp) and to carry your bowls and baggage on your long journeys to many places. Why should you humiliate yourselves

1. Hsueh Feng spoke of Buddhas who were already enlightened and expounded the Dharma to liberate living beings, above a mass of fire, symbol of the wisdom which destroys all illusions and perverted views. Yun Men spoke of the self-natured Buddhas inherent in his deluded disciples who, by means of the destructive mass of fire of their own wisdom, were able to understand and realize their inner Dharma. Hsueh Feng was Yun Men's teacher and his saying was correct. However, Yun Men's words went deeper and taught the integration of the relative guest into host for realization of the absolute 'host in host'. As said in the text, the master's unrivalled dialectic was of an absolute standard; his teaching is, therefore, very profound and abstruse.

2. A Chinese idiom which means a foolish proceeding, a makeshift which does not deal with the real trouble.

3. Stop for a moment and ponder on your next step. The master meant that this was only a technique – something like a hua t'ou – good for spiritual training, the ultimate aim of which was something else, that is the inconceivable reality.

4. The master urged his disciples not to grasp words and names which could not express the absolute, but could only enable them to be prepared for advancing farther along the Path, because if the mind was not pure, there would be no hope of any achievement. The real thing was that that which functioned was perceptible everywhere and could be tracked down to the very source that performed it. This realization did not require energy and effort which would split the Self into subject and object, a dualism hindering it completely. Yun Men's teaching is good only for advanced students as it is very difficult for beginners to understand it.

in this way? Is there anything that you lack?¹ Virtuous men, who has no share in (the absolute)? You can realize it by yourselves without having recourse to anything. Do not allow yourselves to be deceived and judged by others. There are those who, upon seeing an old monk opening his mouth to speak, put his special words into their own mouths to chew them. They are like flies struggling to gobble up ordure. They begin to divide in groups of three or five each to discuss and submit themselves to his sayings. Brothers, the virtuous ancients who passed their lives to enlighten others, were compelled to use appropriate words and sentences to show them only the way. If you know that the real thing has been (purposely) put aside,² you can use a little effort (to discover it). Is it not here something that is closely associated with your own Self? Hurry up! Hurry up! Time does not wait for anyone and an exhaling breath never guarantees the following inhaling breath. Is there anything for which your bodies and minds should be put to unnecessary use? Pay keen attention to all this and take care of yourselves.'

In the hall the master said: 'If (someone) tells you to place heaven and earth on your eyelashes, you will not dare to look at them; you may be excited and (tempted to) slap the old speaker's face, but you should investigate the matter more closely, see if in reality there "is" or "is not"' and find out the reason for (his saying) until you clearly understand it.³ If a true follower of our Sect happens to be there, he will leave no stone unturned until he realizes it. A man of ability would, when hearing someone speaking of a master expounding the Dharma somewhere, turn his back lest (such nonsense) might sully his ears.⁴ If one is not a man of ability, one may, upon hearing a saying, realize something but that something will have only a second rate meaning. Have you not read that when Teh Shan saw a monk entering the door, he took his staff to drive the visitor out, and that Mu Chou said, upon seeing a monk

1. The self-nature is complete in itself and neither increases nor decreases under any circumstances.

2. For you to uncover it yourselves.

3. All phenomena in heaven and earth are illusions of the all-embracing mind. But instead of facing reality, you indulge in discriminations, and when you fail to achieve anything according to your desire, you become impatient and excited and may be tempted to slap the face of the speaker whose words do not agree with your false views. Why do you not examine the matter more closely, see if the mind creator exists or not and find out the reason for the saying until you obtain a clear understanding of it?

4. Lit. A man of our line would, upon hearing someone mentioning a master 'appearing in the world' (i.e. liberating living beings) at some other place, spit and say: 'Do not soil my ears.' Yun Men used a lot of slang to teach his disciples.

entering his room: "If you grasp an accomplished kung an I will give you thirty strokes of the staff." As to other (incompetent) persons, what are they worth? As to seekers of vain accomplishments, they only "swallow the saliva of other people"¹ and succeed in memorizing and accumulating heaps and loads of curios and antiques. On their travels, they present themselves everywhere and open their mouths to boast: "I can interpret questions and 'turn' them in five or ten (fitting) ways." Even if they succeed in so doing from morning to evening for long aeons, what will they dream of and how will they teach their students to exert themselves? Some students submit themselves to these people and offer them food. If instruction is given in exchange for food, what is its worth? Later, when they are brought before the god of the dead, will the latter accept their verbal explanations and interpretations?

'Brothers, if you are really awakened, you can follow others to pass your remaining days, but if you are not, you should be very careful and should not take things easy when passing your time. The ancients had a lot of "creepers"² to show to their students, such as Hsueh Feng's saying: "The whole great earth is nothing but you";³ Chia Shan's: "You should perceive this old monk in the tips of the grass and recognize the son of heaven in a crowded market";⁴ and Lo P'u's: "As soon as dust rises (in the air),⁵ the whole great earth is collected in a hair;⁶ the whole body of a lion is nothing but you."⁷ Examine their words closely, again and again, and by and by, later some day, you will succeed in entering the Path. This is a matter which concerns only you and in which no one can substitute for you. The duty of an old (enlightened) monk who appear

1. They blindly follow others' words without understanding them.

2. A typical Ch'an simile. When a tree falls the creepers have nothing to support them. Sayings are therefore called creepers; unnecessary things which can, however, help one to realize the truth indirectly.

3. Hsueh Feng directly pointed at the mind which created the great earth, or its object.

4. Chia Shan also pointed directly at the mind which created the grass and the noisy market, or the phenomenal through which one could perceive the Self of Chia Shan and the son of heaven, or the emperor, i.e. one's master, or one's Self.

5. A stir in the mind.

6. Hair symbolizes the ignorant who are easily beguiled, like a light hair blowing in the wind. The whole sentence means that when his mind is stirred, an ignorant person will see only the phenomenal and will not realize the absolute.

7. A lion is the king of animals and symbolizes the Buddha, in respect of his fearlessness. The whole body of a lion is the Dharmakāya which is self-possessed by every man. This sentence means that as soon as the mind is stirred, ignorance will step in and all illusions, including the great earth, will appear, but in reality the Buddha's Dharmakāya is inherent in every man.

in the world¹ is only to confirm and testify to (your achievement). If you have achieved something, no one will be able to deceive you. If you have not realized anything, it would not be appropriate even to be excited. Brothers, if you leave your parents and teachers behind to make long journeys until your straw sandals wear out, the first thing you should do is to raise your spirit. If before entering the Path, you happen to meet a man of ability who is willing to take all kinds of trouble to enlighten you, you should follow his teaching seriously, hang up your bowls and bags, break your staffs, and set a time limit, say ten or twenty years, until you have complete understanding. If so, you will not have to worry about your achievement; even if you do not attain perfect understanding in your present lifetime, you will, in the next reincarnation, be reborn a human being and will again resume (your task).² Is it not a saving of labour? Thus you will not fail in your determination to enlighten yourselves, in your decision to leave your parents and teachers (for a good purpose) and in your promise given to your patrons from the ten quarters.³ You should be very careful (about all this). Do not make aimless journeys, carrying your staffs one or two thousand miles to stay a winter here and spend a summer there, enjoying beautiful scenery and receiving donations of food, bowls and clothing. What a pity! What a pity! In exchange for winning a grain of rice, you will lose six months' provisions.⁴ What advantage will you get from such journeys? How are you going to digest the food offered by devotees who trust you? You should know that no one can substitute for you (in your self-cultivation). Time does not wait for anyone and when you close your eyes (at death), will you be ready for the last moment? You will be like crabs thrown into boiling water and while you are hurriedly and busily trying

1. A Buddhist term which means a master going out to enlighten others after attaining his own enlightenment.

2. A practiser who seriously undergoes his training and makes progress in his present life, will in the next one be born again as a man and will be able to resume his practice until his complete awakening. When the mind is firmly set on the Ch'an training, the condition of the following reincarnation will be shaped accordingly, for the mind creates its surroundings.

3. The purpose of the givers of food, clothing and money is to help monks to continue their practice for their own enlightenment and for the salvation of all living beings. By accepting these gifts, the monks contract a kind of debt which is repaid only when they achieve their goals, otherwise they will have to redeem them in one form or other, according to the law of causality. This is why enlightened masters, like Lin Chi, Yun Men, etc., spoke of retribution and punishment by the god of the dead for those deceiving their donors.

4. You will thus lose much more heavily on the spiritual side than your small material gain.

to extricate yourselves from your difficulties, will you have time to talk nonsense? Do not take things easy and trifle away your time. If you lose the present chance, once you have lost this human bodily form, it will be impossible for you to take it again for a myriad aeons.¹ This is no small matter so do not grasp all that appears before your eyes. Even a worldly man said: "He who hears the Tao in the morning can die in the evening."² How much more so for us who are monks and should realize that which is of the utmost concern to us. Exert and take good care of yourselves.'

A monk (once) asked Ling Shu: 'What was the object of the coming from the West?' Ling Shu remained silent and passed away. Later his disciples erected a stone tablet to inscribe his life story, mentioning also the incident preceding his death. They called on Yun Men and asked him: 'How should we mention his speechlessness on the tablet?' The master replied: 'Teacher.'³

In the hall, the master said: 'The Buddha Dharma is very difficult (to expound) only because the tongue is short.'⁴ After a long while he added: 'Long (now).'⁵

As the monks went out to gather firewood, the master picked up a piece of wood and threw it to the ground, saying: 'The whole Tripiṭaka expounds only this "thing".'⁶

A monk was (using a peck to) measure rice for the meal when the master asked him: 'How many pupils of Bodhidharma's eyes are there in this basket of rice?' As the monk did not answer, the master replied for him: 'Even an uncountable number of pecks cannot measure them.'

1. According to the Buddha, human beings can realize the truth more easily than the inhabitants of the other five realms of existence, the reason being that the other five worlds either enjoy too much happiness or endure too much suffering to have a chance of practising the Dharma. It is, however, very difficult to be reborn a human being.

2. This is a saying of Confucius who taught that the Tao, or the Truth, was more important than life and that if one realized it in the morning, one would consent to die in the evening without regret.

3. Ling Shu was the teacher who revealed the speechless mind, the object of Bodhidharma's coming from the West. This is again Yun Men's 'one word pass'.

4. The tongue is too short to express the Dharma which is inexpressible.

5. The master's long silence revealed the inexpressible Buddha Dharma and his method of revealing it so easily was not 'short' but was really 'long', to wipe out both 'long' and 'short', i.e. a dualism.

6. The mind is immaterial and inexpressible and to reveal it, it is necessary to use a piece of wood which is created by it. To reveal its function, the master picked it up and then threw it on the ground, to show the return of function to rest in its body. This revelation was the sole object of the whole Tripiṭaka.

7. The pupils of Bodhidharma's eyes are his right view which is as extensive as space and which a peck can never measure.

In the hall, the master said: 'Each of you owns a light but when it is looked at, it is obscure. What is your own light?' (As no one answered,) he said: 'The kitchen, the storehouse and the three gates.' He again said: 'It is better to have concern for nothing than for the good.'¹

The master said to the assembly: 'An ancient said: "Medicines are used to cure sicknesses. Since (all things on) the great earth are medicines, what thing is your Self?" (As no one answered,) the master said: 'When the worthless is met, it becomes valuable.'²

A monk asked the master: 'Will the Venerable Master enlighten us?' The master clasped his hands (once) and raised his staff, saying: 'Receive this staff.' The monk received it and broke it in two. The master said: 'Even with this (act of yours), you still deserve thirty strokes of the staff.'³

In the hall, the master said: 'When a word is spoken, a thousand carts are in the same track which contains (as many things as there are specks of) dust but is still the teaching for conversion and salvation. But what is it worth for a true monk? If the meaning of the Buddha and Patriarchs could be discussed, the Ts'ao Ch'i Path would be a platitude (indeed).⁴ If there is someone who can say something, please come forward.' A monk asked: 'What is a talk that surpasses the teaching of the Buddha and Patriarchs?' The master replied: 'Cake.'⁵ The monk asked: 'Is there any connection between them?' The master replied: 'Clearly.' He continued: 'None of you should pretend to be men of clear insight. When

1. Every man possesses the light of wisdom which appears when the mind is still and pure, but as soon as he stirs it to look at the light the latter will become obscure. It is precisely this mind-light which actually sees the kitchen, the storehouse and the three gates of the monastery. It is, therefore, better to have no concern for anything than to feel concerned even for the light of wisdom.

2. All things on the great earth are appearances created by the mind, and if the objective can be tracked down to the subjective creator, all phenomena will be but medicines that can cure delusion thus exposing each man's Self. When a worthless object is met and perceived as created by the mind, thus leading to the realization of the latter, this worthless thing will be a valuable Dharma, actually expounded by 'inanimate objects'. (See 'Story of Tung Shan', page 128). In the above saying, stress should be put on the word 'met' which implies that which meets a worthless object which can reveal the mind.

3. The master clasped his hands 'once' to reveal the one reality and raised the staff, its function. The monk broke the staff in two to wipe out the illusion of object, which, if grasped, would obstruct the realization of the Self. However, all this was only 'guest', hence the master's remark at the end of the dialogue.

4. The Teaching School uses words to teach the absolute and always follows the same method to express it by means of names and terms as many as specks of dust, but words will never succeed in revealing the inconceivable. The Ts'ao Ch'i path, or the Dharma of the Sixth Patriarch, i.e. Ch'an, can reveal the mind for the purpose.

5. A cake is an inanimate thing which expounds the Dharma and reveals the self-natured Buddha. (See 'Tung Shan Sect', page 128.)

I speak of the Patriarchs' meaning, you immediately ask me about a talk surpassing the Buddha and Patriarchs. Now, tell me what are the Buddha and Patriarchs? Tell me something about the doctrine which surpasses the Buddha and Patriarchs. When I ask you about that which is beyond the three worlds, you (immediately) grasp the three worlds. Are there such things as seeing, hearing, feeling and knowing that can obstruct you? Do you have (any) sound, form or thing (dharma) which can give a clear distinction between right and wrong views? The ancient saints were compelled to use objects to point at that which was real in its whole but was (in fact) unobtainable. If I tell you that there exists something, it will be only form that already hides (the real). If you have not succeeded in entering (it), you should make your own investigation and ask yourselves why, besides wearing a robe, taking food, stooling and urinating, should so many false thoughts arise without any valid reason? There are those who take things easy and meet to study the ancients' sayings which they memorize and use their discrimination to discuss, boasting: "I now understand the Buddha Dharma!" They speak of creepers to kill their time. Sometimes, they are not content with this and leave their parents and teachers to make long journeys. Why are they so impatient to walk? After saying this, the master took his staff and descended from his seat.

In the hall, the master said: 'This is the time of shallow virtues because we are in the (second) period of semblance law.¹ At present, the monks go either to the north to worship Mañjuśrī or to the south on pilgrimage to holy places in the Heng Yo region; how can these nominal bhikṣus "digest" donations from others?² What a pity! What a pity! If you ask them questions, they will show their ignorance which is like black lacquer, because they only pass their time (aimlessly). If there are two or three of them who, by hearing and learning, succeed in memorizing some ancient sayings, they wander everywhere looking for similar sentences for confirming and sealing their (so-called) comprehension. There are old monks who carelessly (approve of them thereby) creating evil karmas for themselves. Later, when you are brought before the god of the dead, do not blame me for not warning you now. If you are beginners and inexperienced, you should keep up your spirits but should never memorize others' words. A little bit of truth is better than a great mass of falsehood, for in the end, you will only deceive yourselves.'

1. The three periods of a Buddha kalpa are: the real, the formal and the final, or correct, semblance and termination. The first period lasts 500 years, the second 1,000 years and the third 3,000 years, when Maitreya is to appear and restore all things. The formal or semblance is also called the image period.

2. How can they accept from devotees donations to which they are not entitled?

In the hall, after the assembly had gathered, the master pointed his staff in front of him and said: 'Buddhas as many as specks of dust in the great earth and in the universe, are all here, struggling among themselves to win the Buddha Dharma; who (in this assembly) can urge them (to stop)? If no one can do so, let this old man do it.' A monk asked: 'Will the Venerable Sir do it?' The master replied: 'What a fox sprite!'¹

In the hall, the master held up his staff and said: 'Without any reason Vasubandhu Bodhisattva has transformed himself into a staff.' Then he drew a line (in the air) and said: 'Buddhas as many as (specks of) dust and (grains of) sand are in these "creepers".' (After saying this,) he descended from his seat and left.²

In the hall, the master said: 'In this assembly, I find (only) two or three men whose capabilities show that they are still unable to achieve (their aims). Thus you are wearing (monastic) robes without any real purpose; what advantage can you expect from this? Do you understand (what I am saying)? Now I am telling you what you should do. In future, when you call at other places, if you meet an old monk raising a finger or a dust-whisk and saying: "This is Ch'an, this is Tao", you should raise your staff, give him a blow, break his head and then leave the place, otherwise you will fall into the realm of the demons in heaven,³ where you will join their retinues to destroy my Sect. If you do not really

1. Specks of dust are only illusory appearances arising from the underlying principle but they reveal the 'so-existing' nature of the boundless Dharmakāya. Dust is, therefore, an agency through which the Buddhas can be perceived. Since subject and object are but one undivided whole which is omnipresent, even in the hall where the master was expounding the Dharma, all the Buddhas were there also. As all inanimate objects were 'vigorously' expounding the Dharma (see 'Story of Tung Shan', page 128), it was up to the monks to perceive the Buddhas in the hall. If they did not give rise to feelings and passions and remained 'unconcerned' at the illusions in front of them, they would certainly perceive the real Buddhas inherent in them who were struggling to win the Buddha Dharma. Since the monk gave rise to discriminations when he asked the master 'to stop their struggle', thus splitting the pure Dharmakāya into subject and object, he was rebuked by the master.

2. Even the master's words were useless 'creepers' which were not closely connected with the inconceivable. The boundless Dharmakāya of Vasubandhu Bodhisattva was omnipresent and pervaded all phenomena, including the staff which could reveal his presence. A line drawn in the air, also a useless creeper, penetrated also the Dharmakāyas of all Buddhas and revealed their omnipresence. Yun Men's teaching pointed directly at the self-natured Buddha inherent in every man, whose nature could be perceived only when the phenomenal was seen as unreal, as taught by the Buddha in the Diamond Sūtra. (See Series One, Part III.) He concluded his teaching by descending from his seat to reveal the function of his Self and by leaving the hall to show the return of function to rest in the still body. Thus his teaching was complete in the above short paragraph.

3. Deva Māra, one of the four Māras, who dwells in the sixth heaven and who constantly obstructs the Buddha Dharma and its followers.

understand it, you should closely examine the "creepers" (the enigmatical sayings which I use when expounding the Dharma). Usually, I tell you that all the Buddhas of the past, present and future, in their lands which were as numerous as specks of dust, and the twenty-eight Indian and six Chinese Patriarchs are all on the top of my staff to spread the Dharma, perform their supernatural transformations and respond to the call (of all living beings) in the ten directions of space. Did you understand (my teaching) and if you did not, do not try now to catch the void. On the contrary, you should examine (it) closely and see (it) clearly for yourselves. Even if you have succeeded in reaching this stage, you will still be unable to dream of this robed monk.¹ Only after a monk has passed through a crowded village without seeing a single man² can he take a staff and draw a line (in the air) saying (to his disciples): "All Buddhas are in this line" and, again, draw another line, saying: "They are all leaving this line."³ Take good care of yourselves.'

One day, the master put his hand in the mouth of a wooden lion and shouted: 'I am bitten, help! help!'⁴

In the hall, the master said: 'One can be awakened to the Tao when hearing a sound and realize the self-mind upon seeing a form (i.e. by appearances).' Then he raised his hand, saying: 'Avalokiteśvara Bodhisattva takes (a) coin to buy a cake.' After saying this, he lowered his hand, saying: 'Just a cake only.'⁵

In the hall, the master said: 'Pervading heaven and earth as well as

1. 'Robed monk' is a Ch'an idiom meaning the state of an enlightened master, or Yun Men himself.

2. A Ch'an phrase meaning that the monk has forsaken all attachments to illusion and has actually perceived the real (as taught in the Diamond Sūtra).

3. Readers will see that Yun Men's teaching is very profound and abstruse and seems unintelligible even to Buddhists of other schools. However, every word of his is full of meaning and in accord with the Buddha's teaching in the Diamond Sūtra and the Transmission of Mind handed down by successive Patriarchs and great masters. Like other enlightened masters, Yun Men always avoided using specific names and instead used Ch'an idioms, as explained in these footnotes.

4. This is Yun Men's method of teaching monks to realize that which shouted to integrate the seeming into the real and unite with the undivided whole, all illusions being by nature the absolute reality.

5. In support of his saying that one was awakened to Tao upon hearing a sound and realized one's mind upon seeing a form, the master raised his hand to reveal the function of that which did it, or the self-nature which did not differ from Avalokiteśvara taking a coin and buying a cake, also the Bodhisattva's function. The Bodhisattva was immaterial and invisible but did not differ from a cake, symbolizing form, as taught in the Heart Sūtra which teaches that form is identical with the void. (See Series One, Part IV.) Thus sound and form can be used and turned to one's advantage for the realization of the self-mind and perception of the self-natured Buddha.

the great universe is a mysterious gem which is in the human body and carries a lantern, going towards the Buddha hall where it places on the lantern the (monastery's) three entrance doors. What do you think of this?'¹ (As no one answered,) he replied for them: 'The pursuit of objects changes the course of the mind.'² He further said: 'Clouds move and thunder rolls.'³

(In the hall,) the master said to the assembly: 'I do not ask you anything about what happens before the fifteenth day of the lunar (month); speak a sentence about what happens after it.'⁴ As the monks did not answer, he replied on their behalf: 'Every day is a good day.'⁵

In the hall, the master held up a staff and said: 'Worldly men say that there "is", those of the Two Vehicles say that there "is not" and the completely enlightened ones say that (there is only) an existing illusion. The Bodhisattvas realize that its very nature is void. A (true) monk (of our Sect) will call it a staff when seeing a staff; he merely walks when walking and merely sits when sitting,⁶ without stirring (his mind).'⁷ A monk asked the master: 'What is the profound meaning of the Buddha Dharma?' The master replied: 'When the spring comes, straw is automatically green.'⁸

The master asked a visiting monk: 'Where do you come from?' The monk replied: 'From Korea.' The master asked: 'With what did

1. Mysterious gem: the precious self-nature inherent in every man. It carries a lantern, or the light of wisdom in its possession. 'To go towards the Buddha hall' is a Ch'an expression meaning: 'to turn the light inwards to shine on the self-nature' in order to realize it. The three entrance doors of the monastery are externals which, when placed on the lantern, or when screening the light of wisdom, can give rise to all kinds of feeling and discrimination. Thus enlightenment can be attained only by our self-nature using its wisdom to light the darkness of ignorance, but this light can also be screened by externals if they are clung to.

2. If the mind is set on the pursuit of externals, it will change its course and will not realize the true reality.

3. When the mind is stirred, it is like moving clouds and rolling thunder and will be unable to realize its stillness for the perception of the self-nature. The master said this because his disciples gave rise to discriminations by grasping the literal meaning of his words and neglected his aim.

4. Full moon is on the fifteenth day of each lunar month and symbolizes enlightenment. The master did not ask about the time before enlightenment but wanted to know what happens after it.

5. Because there is no more trouble after enlightenment.

6. Without grasping the idea of walking and sitting.

7. The above sentences contain all the Mahāyāna teaching.

8. The Buddha Dharma teaches the Dharma nature, the nature underlying all things, the eternally so, the real, and thus always, like straw which is automatically green in the spring.

you cross the sea?' The monk said: 'The robber is heavily defeated.'¹ The master grasped his hand and asked: 'Why are you in my place here?'² The monk replied: 'It just happens that I am.'³ The master said: 'Let it jump out of here.'⁴ The monk could not reply.⁵

A monk asked the master: 'What was Niu T'ou like before he saw the Fourth Patriarch?'⁶ The master replied: 'Avalokiteśvara in every household.'⁷ The monk asked: 'What was he like after he saw the Fourth Patriarch?' The master replied: 'A cricket swallowing a tiger in a fire.'⁸ The monk asked: 'What is Yun Men's One Song?'⁹ The master replied: 'The twenty-fifth day of the twelfth lunar month.'¹⁰ The monk asked: 'How is the singer?' The master replied: 'He is easy-going.' The monk asked: 'What is the clay ox bellowing on the snow peak?'¹¹ The master replied: 'All mountains and rivers run away.'¹² The monk asked: 'What is Yun Men's wooden horse that neighs?'¹³ The master replied: 'Heaven and earth darkening.'¹⁴ The monk asked: 'Will the Venerable Master

1. The monk wrongly thought that the master was discriminating when he asked the question, without knowing that Yun Men was only probing the visitor's competence. Robber is the stirred mind that robs a man of his wisdom.

2. If you are really enlightened, your spiritual body should be omnipresent and should not be confined in this hall.

3. The monk was wrong when he said that his spiritual body was confined in the monastery.

4. As the spiritual body cannot be obstructed, why do you not jump out of here to be everywhere?

5. Because he was deluded.

6. Niu T'ou inherited the Dharma from the Fourth Patriarch and was a great Ch'an master.

7. In ancient China, Avalokiteśvara was very popular and was worshipped in every household for he was known to have great compassion for all sufferers. Before his own enlightenment, Niu T'ou was well known in his region as a virtuous master and was also respected, but no one cared about the Bodhisattva's enlightenment and Niu T'ou's competence. Thus Niu T'ou enjoyed only a nominal and worthless reputation.

8. Niu T'ou realized his Self by means of his wisdom, symbolized by the fire which destroyed all illusions. It was like a small cricket swallowing a big tiger for the Self was all-embracing and contained all things, including the tiger.

9. What is the One Reality expounded by Master Wen Yen on Yun Men mountain?

10. This sentence is meaningless and is as inexplicable as the One Reality which cannot be expressed in words. This One Reality is precisely that which speaks these words and is inexpressible.

11. When the mind is free from feelings and passions, it is like a clay ox which will disappear in water, or the self-nature. In this mental condition the Self will be resurrected, and 'bellow', which, figuratively is a sign of its resurrection.

12. All illusions will vanish, mountains and rivers symbolizing the phenomenal.

13. The meaning is the same as that of the clay ox above.

14. Heaven and earth symbolize the universe which is darkening, i.e. disappears when one attains enlightenment.

bring out the teaching theme of the transcendental?' The master replied: 'Looking to the east and south in the morning and to the west and north in the evening.'¹ The monk asked: 'What is it when this is understood?' The master replied: 'The eastern house lights its lamp and the western house is plunged into darkness.'² The monk asked: 'What should one do in order not to trifle away one's time in the twelve hours of the day and night?' The master replied: 'What do you grasp when you ask this question?' The monk said: 'I do not understand; will the Venerable Master explain.' The master said: 'Bring me pen and ink.' After the monk had brought ink and pen, the master wrote:

*It is wrong to turn away from what is pointed at;
In what aeon will you awaken if you discriminate?³*

The monk asked: 'What is my "Self"?' The master replied: 'He who rambles and admires mountains and streams.'⁴ The monk asked: 'What is the Venerable Master's Self?' The master replied: 'Fortunately, the deacon is out.'⁵ The monk asked: 'What is it when one's mouth swallows everything?' The master replied: 'I am in your belly.'⁶ The monk asked: 'Why is the Venerable Master in my belly?' The master asked back: 'Return me my words.'⁷ The monk asked: 'What is Tao?' The master replied: 'Go.'⁸ The monk asked: 'I do not understand; will you please teach me?' The master replied: 'The Venerable Friend should make his own investigation to be clear about it; why should he prefer (a third party's) opinion?' The monk asked: 'How to push away birth and death?' The master opened his hands wide and said: 'Restore my birth and death.'⁹

A monk asked the master: '(It is said:) "If one's parents do not give

1. The mind which looks in all directions is the leading theme of Yun Men's teaching of the transcendental.

2. Again, it is the mind which sees the light in the house in the east and the darkness in the house in the west.

3. If you turn away from the real which is pointed at and grasp illusory externals, you will be wrong. If you continue discriminating and do not pay attention to my teaching of the Self, you will never be awakened to it and will take long aeons to grasp the seeming.

4. Again the mind is pointed at here, for it rambles and grasps the scenery.

5. When the deacon, or duty-distributor is out, the master takes over and it is his Self which acts, or performs its function.

6. When the Dharmakāya is attained, it embraces everything, including the master's physical body.

7. If you want to know why, you should return my words to that which spoke them, for my Dharmakāya also swallows my bodily form.

8. 'Tao' is the Way or Path, and to go is to tread the Path, or follow the Way to attain enlightenment. To perceive that which treads the Path is Tao.

9. To show open hands is to perform the function of the Self which is free from birth and death. How to restore birth and death to this eternal self?

permission, one should not leave home.' (In this case,) what should one do to leave home?' The master replied: 'Shallow.'¹ The monk said: 'I do not understand.' The master replied: 'Deep.'² The monk asked: 'What is my Self?' The master replied: 'That which is afraid that I know it.'³ The monk asked: 'What is it when all propensities vanish?' The master replied: 'Bring me the Buddha hall and I will discuss the matter with you.'⁴ The monk asked: 'What relation is there between them?' The master replied: 'What a seeker of the empty!'⁵ The monk asked: 'What is it when the tree withers and the leaves drop?'⁶ The master replied: 'The body exposed to the autumn wind.'⁷ The monk asked: 'What is Buddha?' The master replied: 'A toilet stick.'⁸ The monk asked: 'How do all the Buddhas enter upon public life?' The master replied: 'Walking on water on the eastern mountain.'⁹ The monk asked: 'What was it when the ancients faced the wall?' The master replied: 'To chant the Buddha's name in company for a week.'¹⁰ The monk asked: 'What was the object

1. Shallow because this is the guest position.

2. That which says that it does not understand, is the host and is, therefore, deep.

3. This reply is very clear and pointed at the one who asks about the Self and is afraid lest the master discover it.

4. The Buddha hall is the self-nature and the Buddha in the hall is the self-natured Buddha. When all propensities are wiped out, your self-nature will be realized. So show me your self-nature and I will answer your question.

5. An impatient student who grasps useless 'empty' things.

6. When the mind is stripped of feelings and discernings.

7. The literal meaning is: 'When the autumn wind blows, the branches wither and the leaves drop, thus exposing the body of the tree', but the master meant that the self-nature is exposed when the mind is frozen and stripped of all its passions.

8. When the monk asked his question, he was splitting his undivided self into subject, or himself, and object, the illusion of Buddha. The Buddha as imagined by his discriminating mind was already an impure illusion, the cause of his delusion. To wipe out this impure illusion which screened his wisdom, Yun Men compared it to a toilet stick, the dirtiest thing imaginable. A toilet stick was a piece of short bamboo used when lavatory paper was not invented or available. This comparison of the Buddha with something dirty should not be generalized for Yun Men's teaching was appropriate only for an individual monk at a particular time, to awaken him to the absolute which was beyond both purity and impurity. It may have a bad effect in a different case. For this reason, the master urged his disciples not to treat the 'saliva' of the ancients, i.e. not to follow their words blindly.

9. The Buddhas disregard completely all contraries when performing their saving function in the non-existent realms of illusions. Water on the top of a mountain is an illusion and so is walking on the surface of water. The Buddhas do not perceive the seeming and pervade everywhere, even the regions of reality and illusion.

10. Lit. to hold a seven-day meeting for repeating the Buddha's name. The purpose of the ancients when they sat cross-legged and faced the wall was to quiet their minds for the perception of their self-nature. The purpose of a meeting to repeat the Buddha's name for a week is also to wipe out all thoughts to realize singleness of mind for the perception of the self-natured Buddha.

of the coming from the West?' The master replied: 'To see the mountain in daytime.'¹

The master asked a monk: 'What place did you leave (to come here)?' The monk replied: 'Nan Yao.' The master said: 'I never taught "creepers" to others, come near to me.' After the monk had approached him, the master said: 'Go.'²

A monk asked the master: 'What is the Venerable Master's tradition?' The master replied: 'There is a scholar who is coming to report (on it).'³ The monk asked: 'What sentence penetrates the Dharmakāya?' The master replied: 'It hides itself in the Great Bear.'⁴ The monk asked: 'What was the object of the coming from the West?' The master replied: 'The day is not fine (as) it keeps on raining.'⁵ He added: 'Strength (coming from) gruel and rice.'⁶ The monk asked: 'An ancient said: "Niu T'ou could already speak in any way" but still did not know the transcendental technique.' What is the transcendental technique?' The master replied: 'The eastern mountain and western peak are (both) blue.'⁸ The monk asked: 'What is sitting in an erect position for recollecting reality?' The master replied: 'The coin dropped in a river is (to be) recovered from it.'⁹

In the hall, the master said: 'How will you understand that which

1. The object of Bodhidharma's coming to China was to teach Buddhists there to realize the mind which saw the mountain in broad daylight. Thus Yun Men also pointed directly at the mind.

2. Since creepers were useless things, unconnected with the absolute, the master said he never used them, in other words never teach anything which is not connected with the mind. As the monk grasped the illusion of a place called Nan Yao, the master urged him to recognize that which approached him and was ordered to go, i.e. his self-mind. This was his direct pointing at the mind that performed these acts.

3. To come and report are the mind's functions; therefore, the master's tradition was to point at the mind.

4. The sentence which penetrates through the Dharmakāya is the mind which is omnipresent and is also in the Great Bear.

5. Bodhidharma's object was to point at the mind which knew that as it was raining it was not fine.

6. Bodhidharma also pointed at the mind in the human body, that mind's strength being sustained with food, i.e. the gruel the monk took in the morning and the rice he took at noon.

7. Lit. either horizontally or vertically. Niu T'ou was later enlightened when he met the Fourth Patriarch.

8. The transcendental technique is (to teach) the universality of all things, like the mind which sees that the eastern mountain and western peak are both blue.

9. The coin symbolizes the inner wisdom which is lost in the river, symbol of the realm of illusions; to recover this coin, or wisdom, one should perceive it in illusory externals, for it cannot be found elsewhere.

contains and includes heaven and earth, the motive power of which is minute and is unconnected with the worldly?' As no one answered, he said: 'An arrow piercing three gates.'¹

A monk asked the master: 'What is Yun Men's sword?' The master replied: 'Patriarch.'² The monk asked: 'What is within the abstruse?' The master replied: '(A) pass.'³ The monk asked: 'What is the (sharp) sword that severs a falling hair?' The master replied: 'Bone.'⁴ He added: 'Flesh.'⁵ The monk asked: 'What is the right Dharma eye?' The master replied: 'Universality.'⁶ The monk asked: 'What is the probing potentiality?'⁷ The master replied: 'Echo.'⁸ The monk asked: 'What is Yun Men's One Road?'⁹ The master replied: 'Intimacy.'¹⁰ The monk asked: 'When one kills one's father and mother, one can repent of one's act and vow to reform before the Buddha, but when one kills the Buddha and Patriarch, before whom should one repent and vow to reform?' The master replied: 'Exposed.'¹¹ The monk asked: 'What is it when one pierces the wall to obtain light?'¹² The master replied: 'Opportunity.'¹³ The monk asked: 'Which of the three bodies expounds the Dharma?' The master replied: 'Essence.'¹⁴ The monk asked: 'An ancient said: "After enlightenment, all karmic obstructions are void (but) before it,

1. The three gates, or cryptic questions of the Yun Men Sect: (1) What contains and includes the universe? The Bhūtatathatā, or absolute thatness; (2) what stops the flow (of reincarnation)? The realization of the oneness of mind, or that all is mind; and (3) what is the state of one wave following another? Birth and death, or the phenomenal existence. The arrow that pierces these three gates is the wisdom inherent in everyman, which enables one to realize that which penetrates all three states.

2. Both the sword of wisdom and the Patriarch pointed directly at the mind.

3. A pass leading to the region of reality.

4. The sword of wisdom strips the mind of all passions so that it will become unconscious like bone.

5. The cutting of all illusions by the sword of wisdom results in a putrid carcass, devoid of all feeling and passion.

6. The correct Dharma eye is universal, omnipresent and omniscient.

7. Lit. Pecking or tapping. It is a potentiality which is fully developed for ascertaining the truth.

8. An echo of the absolute before it manifests itself.

9. One Road is One Path or One Reality.

10. One Road, or One Reality is the most intimate and intrinsic self-nature, everything else being in the realm of illusions.

11. One will thus expose one's falsehood to one's self-natured Buddha.

12. What is the state of one who pierces the wall of ignorance to allow the light of wisdom to shine on one's Self?

13. A good opportunity for realizing the absolute.

14. The expounding of Dharma is the essential of the three bodies in one.

all karmic debts must be paid." Was the Second Patriarch enlightened or not?¹ The master replied: 'Infallibility.'²

The master said (to the assembly): 'Those understanding the Buddha Dharma are as many as sand grains in a river. (Try to) express in one sentence (what is meant by) a hundred straw tips.' (As no one answered,) the master replied for them: 'All.'³ A monk asked: 'What did Buddha teach in his lifetime?' The master replied: 'Teaching of One.'⁴ The monk asked: 'What is that which is neither the present potentiality nor the present phenomenal?'⁵ The master replied: 'The overthrow of One Teaching.'⁶ The monk asked: 'What is the Dharmakāya's transcendental character?' The master replied: 'It is not difficult to speak of the transcendental character, but what is the Dharmakāya according to you?' The monk replied: 'Will the Venerable Master see it himself?'⁷ The master asked: 'Let us put aside the (question of) examining it; how are you going to understand the Dharmakāya?' The monk replied: 'Thus so, thus so.' The master said: 'This is what you have learned; I now ask you this: Does the Dharmakāya still know how to eat rice?' The monk could not reply.

The master asked deacon Shun: 'What did the ancients mean when they raised and lowered a dust-whisk?' Shun replied: 'To perceive (the Self) both before and after the dust-whisk was raised and lowered.' The master said: 'Correct! Correct!'⁸

1. After transmitting Bodhidharma's doctrine to the Third Patriarch, the Second Patriarch said that he himself had a karmic debt to pay. Later he was falsely accused by a jealous contemporary, arrested and put to death. The monk now asked Yun Men why the enlightened Second Patriarch could not escape the capital penalty.

2. The consequence of one's former karmic action is to be borne by one's physical body which is, however, illusory and non-existent. Although the penalty affects the illusory body, the enlightened self-nature is not affected and this is why the Second Patriarch gladly accepted the sentence in spite of his innocence. (See the story of the Second Patriarch.) The Buddha himself also suffered from the effects of his former karma (see Series One, Part I, 'Master Hsu Yun's Lectures'). Vimalakīrti said: 'I am ill because all living beings suffer from illness' (see Vimalakīrti Nirdeśa Sūtra). Here Yun Men's answer, 'Infallibility', means the accurate retribution for former karmas in the world of illusions.

3. All is one and one is all; all minds are but one mind and one mind is all minds, i.e. the essential unity of all things.

4. The Buddha's teaching of One Reality.

5. What is that which is beyond potentiality and externals, i.e. subject and object?

6. The transmission of the mind which overthrows expedient teaching.

7. The monk meant that he could not describe the Dharmakāya which was inexpressible; he asked the master to perceive that which examined it and actually was the Dharmakāya itself.

8. The dust-whisk is raised to reveal the mind's function and lowered to show its return to rest in the body. However, both the raising and lowering show only the 'guest' and the mind should be perceived before and after raising and lowering the dust-whisk, for it is eternal and does not rely on an object to manifest itself.

Later, the master related the (above) dialogue to a monk and asked him: 'Did I agree or not with the deacon?'¹ As the monk did not reply, the master said: 'You are polite.'²

The master asked a monk: 'Where do you come from?' The monk replied: 'From a stūpa where I paid reverence.' The master said: 'Joke!' The monk replied: 'I really come from a stūpa.' The master said: 'You do not even observe the five commandments.'³

The master used to quote Ma Tsu's saying: 'All words (and speeches) belong to the school of Nāgārjuna whose aim is "that one".' He then said: 'Words are good when no one asks questions.'⁴ A monk asked him: 'What is the school of Nāgārjuna?' The master replied: 'In India, there are ninety-six classes of heretics and you belong to the lowest.'⁵

The master asked a monk: 'What place did you leave (when you came here)?' The monk replied: 'Hsi Ch'an.' The master asked: 'What did you hear at Hsi Ch'an?' As the monk opened his hands, the master slapped him. The monk said: 'I have spoken my words.' The master in turn showed his open hands and as the monk remained silent, he struck him again.⁶

The master quoted Lin Chi's three sentences and asked the monk guardian of the stūpa: 'What grade of meaning do you hit?' As the monk could not answer, the master said: 'Ask me (and I will answer for you)'⁷ Thereupon, the monk asked the same question and the master replied:

1. This sentence seems rather clumsy as by deleting the two words 'or not' which seem superfluous it can be worded: 'Did I agree with the deacon?' However, the master wanted to probe the monk's competence by mentioning both the affirmative 'I do' and the negative 'I do not', i.e. a dualism, to see his reaction.

2. Since the Self is beyond both the affirmative and the negative, it is difficult to say if the master gave or not his assent to the deacon. The master said that the monk was polite because he did not 'offend' the absolute by saying 'yes' or 'no'.

3. The monk grasped the illusion of stūpa and the master taught him to perceive the mind which neither came nor went for it was omnipresent. As the monk insisted that he really came from the illusory stūpa, the master said he told a lie and thus broke the five commandments, one of which being: Do not lie. The master taught the absolute, whereas the monk grasped the phenomenal.

4. Nāgārjuna was one of the 'four suns' and a prolific commentator on Mahāyāna. As all spoken words showed only the 'guest' position, the unspoken words showed the 'host' position, hence the master's remark.

5. Because the monk gave rise to indiscriminations when hearing the master's words.

6. When the monk showed his open hands, he was correct but the master slapped him to probe his understanding which might not be genuine. As the monk showed his incompetence when he could not say anything after the master had shown his open hands, the latter struck him to wake him up.

7. Lit. 'You ask me and I will answer for you.' 'You' and 'I' revealed your mind and my mind, besides which there existed nothing else; a direct pointing at the mind.

A ready speech not (given) in haste.¹ The monk asked: 'What is a ready speech not (given) in haste?' The master replied: 'One cannot make it and two cannot be it.'²

The master asked the monastery manager of the year:³ 'Where have you been?' The manager replied: 'I (was out) cutting grass.' The master asked: 'How many Patriarchs did you cut (down)?'⁴ The monk replied: 'Three hundred.'⁵ The master asked: 'When serving three thousand (people) in the morning and eight hundred in the evening, the handle of the eastern house's ladle is long and that of the western house is short; what will you do (under the circumstances)?'⁶ As the monk did not reply, the master struck him.

A monk asked the master: 'At the end of summer and beginning of autumn, if someone asks me about the prospects ahead, what shall I answer?''⁷ The master replied: 'Everyone should step backward.'⁸ The monk said: 'I do not know where lies my fault.'⁹ The master replied: 'Pay me back the cost of food (given you) in the ninety-day period.'¹⁰

While expounding sūtras, a commentator-monk said: 'Before arrival

1. 'Speech' is the self's function and 'haste' denotes a disturbed mind. When one is not in haste while speaking, one is in perfect control of the mind. When the mind is still, it strikes the first rate meaning. (See 'Lin Chi Sect', pages 93-94.)

2. Absolute wisdom is beyond unity and diversity.

3. Usually the manager is in charge of the monastery's duties for one year and replaced by another monk in the following year.

4. 'Patriarchs' here are the illusory ones appearing in the world.

5. The 300 yojanas represent the illusion-city, or the Hinayāna nirvāṇa, a temporary rest on the way to the final nirvāṇa, as expounded in the Lotus Sūtra. A yojana is described as a royal day's march for an army and is not a fixed distance, varying with the country. The monk meant that he did not even cling to the relative nirvāṇa. Another interpretation is: the digit 3 symbolizes the three worlds of existence. Thus he meant that he had wiped out all the phenomenal to attain the absolute.

6. The number 3,000 symbolizes the three thousand great chiliocosms, or all externals, and the digit 8 in 800, the eight consciousnesses, and both must be wiped out if one wishes to attain enlightenment. The ladle's handle symbolizes one's grasping of externals. East is the emblem of host and west, that of guest. Long and short handles are a dualism. The meaning of the whole sentence is: If you are unable to eradicate your conception of host and guest, you will be entangled in grasping at dualisms in spite of your efforts to eliminate the '3,000', or external phenomena, and the '800', or internal consciousnesses. If so, how can you realize the absolute?

7. The end of summer and the beginning of autumn symbolize the gradual elimination of feeling.

8. As the monk spoke of progress ahead, the master urged him to step backward to regulate and control his mind.

9. The monk thought his question was correct and asked where his fault lay.

10. The ninety days of the summer retreat during which the monk failed to realize his mind and thus wasted the food given him free.

at Yun Men, the moon was new, but after arrival, it is in its crescent.¹ After hearing of the commentator's words, the master called him and asked: 'Did you say so?' The monk replied: 'I did.' The master asked: 'Well, what do you mean by the new moon?' Thereupon, the monk turned his head towards the sky as if he was gazing at the moon. The master said: 'If so, you will go blind.' Ten days later, the monk came again (to the monastery) and the master asked him: 'Have you understood (my last words)?' The monk replied: 'No.' The master said: 'You ask me.'² Thereupon, the monk asked: 'What is the new moon?' The master replied: 'In its crescent.' The monk was dumbfounded and lost his sight some time later.³

In the hall, the master said: 'You monks should not think falsely. Heaven is heaven, earth is earth, mountain is mountain, stream is stream, monk is monk and layman is layman.'⁴ After a long while, he added: 'Bring me the immutable mountain.'⁵ A monk asked: 'What is it when I see that mountain is mountain and stream is stream?' The master asked back: 'Why do the three gates (of the monastery) ride on the Buddha hall and pass through here?'⁶ The monk said: 'If so, I do not think wrongly.'⁷ The master said: 'Give me back my words.'⁸

In the hall, the master said: 'If you are unable to perceive (the absolute), you should strive to look for an entrance into it. Buddhas as many as specks of dust are (sitting) on your tongue; the holy teaching of the Tripiṭaka is under your heels.'⁹ It is far better to achieve your own

1. Yun Men was the state of the master who had reached the full moon or enlightenment.

2. 'You' and 'me'. (See page 205, note 7.)

3. Most probably, the master had acquired the power to know future events in advance; he predicted the monk's blindness which had nothing to do with the latter's delusion. However, he used his power to induce the monk to have faith in his teaching and practise it for his own benefit.

4. The undifferentiating and immutable mind of an 'unconcerned man'.

5. Show me your imperturbable mind.

6. The three gates of the monastery are externals and the Buddha hall is the ground of the self-nature. When the mind grasps objects, they ride on the self-nature or screen it. The master reprimanded the monk and asked him: 'If you see that mountain is mountain and stream is stream, i.e. if you do not grasp externals, why do you ask me the question? This proves that you are still discriminating, that is you are grasping the three gates which ride on your self-nature, and screen it.' 'To pass through here' is to follow the flowing thoughts.

7. The monk did not understand the master and thought he was correct.

8. If you do not understand my words, give them back to me. The master now pointed at that which was asked to return him his words, i.e. the monk's self-mind.

9. Your speech reveals that which uses your tongue to speak and is one with all the Buddhas. When you walk, your heels reveal the function of the Buddha whose teaching is contained in the Tripiṭaka.

awakening. If one of you has achieved it, (please) come forward and speak of it in the presence of the assembly.'

The master said to the assembly: 'All the worlds in the ten directions of space as well as (this) universe and the great earth (are here)', and drawing a line with his staff, he continued: 'What a mess are the three Vehicles, the teaching of the twelve divisions of the Canon and Bodhidharma's coming from the West! It is not advisable to let it pass (but) if it is not allowed to pass, is it worth a shout?'¹

The master said to the assembly: 'True voidness does not destroy the existing (for) it is identical with form.' Thereupon, a monk asked him: 'What is true voidness?' The master asked back: 'Do you hear the sound of a bell?' The monk replied: 'It is the sound of a bell.' The master said: 'You will have to wait until the year of the donkey to dream of (true voidness).'²

In the hall, the master said: 'On level ground, he who can kill as many men as there are thorns in a large patch of brambles is a man of ability.'³ A monk came forward and said: 'If so, the Venerable Abbot who is here in this hall has this ability.' The master said: 'What a babbler!'

The elder monk T'ao raised a banner which (he had taken) from the hand of a Bodhisattva's (statue) and asked the master: 'What is it?' The master replied: 'You are impolite.' T'ao asked: 'What do you mean by "impolite"?' The master replied: 'You cannot even be a slave of the heretics.'⁴

1. If in your search for absolute reality you grasp the Three Vehicles, the teaching in the Tripiṭaka and the Patriarch's coming from the West, all this will be a worthless mess which one should not let pass for it will increase one's delusion. If one retains this mess, is it worth a shout which can directly reveal the self through its function?

2. The nature of form is true, or absolute voidness, i.e. the underlying principle from which all arises. This is explained in 'The Straight Talk on the Heart Sūtra', which says that the void is identical with form, reception, conception, thinking and consciousness. (See Series One, part IV.) It happened that the sound of a bell was heard and the master seized the opportunity to ask the monk if he also heard it, thus pointing directly at that which actually heard. The monk was discriminating, and his reply meant that his ears, instead of his Self, heard it. The master said that if he tried to perceive the absolute Self through his discriminating mind, he would never succeed, for the monk had already split his undivided self-nature into subject and object, a dualism which had no nature of its own.

3. 'Men' here are illusory human beings who should be deprived of all feeling and passion until they are like 'withered logs', 'wooden horses', 'stone girls', 'incense burners in abandoned ancient temples', etc., and then resurrected for their awakening to the truth. Yun Men spoke of truly enlightened masters who were able to teach and enlighten their disciples.

4. The old monk thought that he could slight the banners, statues and other sacred articles in the temple, because the master taught the absolute Dharma which wiped out all appearances. He did not realize that he was still deluded and should not give rise to like and dislike, the cause of his own ignorance. Hence the master's reprimand.

A monk asked the master: 'Is it true that the Buddha Dharma is like the moon (reflected) in a pool?'¹ The master replied: 'The pure wave cannot be reached by road.'² The monk asked: 'How did you attain it?' The master asked back: 'From where does this second question come?'³ The monk asked: 'Then how is it?'⁴ The master replied: 'All complications block the mountain path.'⁵

In the hall, the master raised his staff and said: 'The staff has turned into a dragon which is swallowing heaven and earth. Where are the mountains, rivers and great earth?'⁶

The master composed the following gāthā:

*Meaningful words revealing nothing
Impart (the aim) before they are spoken.
If while grumbling you step forward
You betray your sad perplexity.*⁷

The master said to the assembly: 'When the great function⁸ works, it does not follow (a preconceived) rule.'⁹ A monk asked: 'What do you

1. Is the Buddha Dharma intangible?
2. There is no road to the pure Dharma which is inherent in every man.
3. This is the master's direct pointing at the pure mind from which arose the second question.
4. The monk asked for a description of the pure mind.
5. If instead of putting an end to all thoughts in order to realize the pure mind, you give rise to successive discriminations, they will block your path.
6. The master raised the staff and spoke to reveal the function performed by the real Self. The staff was an inanimate object which 'expounded and vigorously expounded' the Dharma. (See 'The Ts'ao Tung Sect', pages 128-9.) He who realizes the Dharma expounded by the staff, will perceive the non-existence of heaven and earth, i.e. all externals. Thus the mountains, rivers and great earth are only illusions which have no reality.
7. An enlightened master always points directly at the mind to teach his disciples. Although his words are full of meaning, they seem unintelligible and non-revealing to them. Even before being spoken, these words already impart the aim of his teaching. If you come forward to interpret their literal meaning and neglect their purport, you will betray your delusion and will be unable to know it.
8. Great function, or ta yung in Chinese, is the most powerful function performed when enlightening a man with a fully developed potentiality, called ta chi in Chinese. It was the technique used by Ma Tsu, e.g. when he grabbed and twisted with force, the nose of a monk to point at that which felt the pain. Likewise, Huang Po performed his great function when he struck and drove out Lin Chi who entered his room to ask about the Buddha Dharma. Lin Chi revealed both his own great potentiality and great function when he slapped Huang Po's face.
9. An enlightened master knows how to handle individual potentialities with spontaneity without using fixed methods.

mean by the great function which works?' The master raised his staff and loudly shouted: 'The old man Śākya has come!'¹

In the hall, the master said: 'Do you want to know the Patriarchs?' and pointed his staff (in front), saying: 'The Patriarchs are jumping on your heads and the pupils of their eyes are under your heels.'² He added: 'This is to sacrifice to ghosts and spirits but in spite of it they are never satisfied.'³

The master said to the assembly: 'One man is awakened because he hears words spoken; another man is awakened when he is called and a third man goes away on receiving a verbal hint. What do you think of the man who goes away?'⁴ He then said: '(But) he also deserves thirty blows of the staff.'⁵

In the hall the master said: 'When the light is not pervasive, there are two kinds of illness. The first is when there is absence of clearness everywhere with the presence of something ahead. The other is when, although the light penetrates the voidness of all things, there is still the semblance of something, and this is also because the light is not entirely pervasive. The Dharmakāya also has two kinds of illness. The first one is when reaching the Dharmakāya, one cannot forsake the concept of the reality of things (dharma), thereby preserving the idea of an ego; one thus stops on its borderline. The other (illness) is that even after one has penetrated through the Dharmakāya, one still grasps it and pants for the hereafter.'⁶

1. Most Ch'an masters called Śākyamuni Buddha the 'Old Man Śākya'. That which loudly shouted performed its great function, and if this was understood, Śākyamuni Buddha, who was omnipresent, would be perceived on the spot.

2. The omnipresent Patriarchs are also on the head of every man; this is body. The pupils of their eyes are their shining wisdom which performs the same function as that which raises and lowers your heels when you walk; this is function. If you realize both body and function, you will attain absolute reality.

3. I am bestowing the Dharma on deluded minds which do not understand it and always look for something else; hence their inability to realize the truth.

4. The first man realizes his Self after being told of it; the second man realizes his Self who answers 'Yes' to his master's call; and the third man, upon hearing a mere mention of his Self, realizes it and goes away to perform its function of 'going and returning' to rest in its still body. The third man is, therefore, the wisest.

5. In spite of his sharp potentiality, the third man still deserves thirty strokes of the staff for his realization is incomplete. He knows 'how to go' but does not know 'how to come' and although he understands both the 'guest' and 'host' separately, he still fails to achieve the 'host in host'. He does not as yet attain the complete enlightenment of the man of Tao called Chih I who could 'go and come' at will and realized the stage of 'host in host'. (See 'The Ts'ao Tung Sect', pages 174-5.)

6. The 'light' here is the light of wisdom which is still obstructed by illusions. When it is not pervasive, there are two kinds of illness: (1) the opaque surrounding with something ahead, and (2) in spite of the light which seems pervasive, there is still the shadow of something ahead. The Dharmakāya has also two kinds of illness:

The master asked a monk: 'Did not the academician Chang Chueh say: "The still brightness pervades as many worlds as there are sand grains in the river"?' The monk replied: 'Yes.' The master said: 'This is falling into words.'¹ The monk asked the master: 'What is the Dharmakāya?' The master replied: 'The six non-perceptions.'² The monk asked: 'Is there still any fault when no thoughts arise?' The master replied: 'Mount Sumeru.'³ The monk asked: 'What is the pure and clean Dharmakāya?' The master replied: 'Flowers on a railing.'⁴ The monk asked: 'What is it when one keeps on like that?' The master replied: 'A golden long maned lion.'⁵ The monk asked: 'What are the dust-like samādhis?'⁶ The master replied: 'Rice in the bowl and water in the bucket.'⁷ The monk asked: 'What is it when one word (can) speak of all (things)?' The master replied: 'Cracked.'⁸ The monk asked: 'What is the profound meaning of the Buddha Dharma?' The master replied: 'The face turns southwards to behold the Great Bear.'⁹ The monk asked: 'What is it when the totality of wisdom is unobstructed?'¹⁰ The master replied: 'The ground is swept and sprinkled with water when the Chancellor is coming.'¹¹

When the master called on T'ien T'ung, the latter asked him: 'Can you be positively certain?' The master asked back: 'What does the

(1) when one reaches it, one still grasps it as a 'thing' (dharma) which in turn gives rise to the reality of the ego which clings to it, with the result that one will stop at its borderline, and (2) even after one has penetrated through it, one still grasps it and thinks of things to come.

1. Fall from a high to a lower condition; in this case harmful entanglement with words.

2. The non-perception of the six sense-data which is characteristic of the Dharmakāya.

3. When no thoughts arise in the mind, this is imperturbability, the condition of the immutable mount Sumeru, symbol of the self-nature.

4. Flowers symbolize the adorning merits and bliss of the Dharmakāya.

5. Symbol of the fearlessness of the Buddha. One who can keep up this state has no fear of whatever may happen.

6. The samādhi in which, in a moment of time, entry is made into all samādhis.

7. Rice, water and all other inanimate objects and specks of dust, reveal the Dharmakāya in its eternal samādhi.

8. The seeming is cracked to expose the real. One word is that which reveals the Self.

9. The Great Bear is in the North and when a deluded man turns southwards, he cannot see it. However, the aim of the Buddha Dharma is direct pointing at the mind which has neither direction nor location and can see all including the Great Bear in the North, for it is omnipresent and does not rely on the human eyes to see things.

10. Buddha wisdom, or perfect wisdom, i.e. omniscience.

11. The ground is swept and sprinkled with water to keep it clean from dust, or illusions, to receive the Chancellor, symbol of the Self.

Venerable Sir mean?' T'ien T'ung replied: 'If you do not understand, you will be involved in all that is in front of you.' The master said: 'If you do understand, you will be involved in all that is in front of you.'¹

The master visited Ts'ao Shan and heard the latter saying to his disciples: 'In all other places, the masters use (fixed) patterns (to teach others); why do they not give a clear indication to wipe out their doubts?' The master asked Ts'ao Shan: 'Why is the esoteric not known to exist?'² Ts'ao Shan replied: 'It is not known to exist only because it is esoteric.' The master asked: 'How does one approach it?'³ Ts'ao Shan replied: 'By not coming close to the esoteric.' The master asked: 'What is it when one does not come close to the esoteric?' Ts'ao Shan replied: 'Then you will be (really) close to it.' The master said: 'Yes, yes.'⁴

The master visited O Hu and heard the latter saying in the hall: 'Do not say that only those who have not realized (the Self) are forced to drift about; even those who have clearly realized it and are certain of their ultimate destination, are also forced to drift about.' After hearing this, the master asked the assembly leader: 'What is the Venerable Abbot's idea?' The leader replied: 'Forceful drifting.' The master said: 'You have stayed for so long here that your hair is now white and your teeth are yellow; how can you speak like that?' The leader asked: 'What is the Venerable Sir's interpretation?' The master replied: 'If one is to speak, one will speak at will and if one is to perceive, one will perceive at will, but if you do not perceive anything, do not speak at random.' The monk asked: 'What is it when forceful drifting is spoken of?' The master replied: 'A cangue round the neck and fetters on the legs.' The monk retorted: 'If so, there will be no more Buddha Dharma.' The master replied: 'This is the state of the great Mañjuśrī and Samantabhadra.'⁵

1. The master wiped out the illusions of externals as well as the dualism of 'understanding' and 'non-understanding' for the absolute was beyond all of them.

2. The esoteric: the mysterious and invisible self-nature.

3. How to be intimate with the mysterious self-nature?

4. The self-nature should not be grasped if one wishes to approach, or realize it, for if it is clung to, it will flee away. It can be realized only when one has destroyed all idea of subject and object as well as all other dualisms. The master said 'Yes, Yes' to reveal that which is mysterious and imperceptible.

5. In the realm of illusions, every man either enlightened or not, seems to be forced to drift about, but he who has realized the non-existence of the phenomenal, is imperturbable, because he understands the real nature of all things. He is an unconcerned man and continues eating rice and wearing a robe until his end. The leader grasped the words 'forceful drifting' and neglected O Hu's teaching, hence the master's reprimand. The master meant that when one spoke or perceived, one should do so at will, without giving rise to discrimination, and would thus perform the self's function; and that if one discriminated, one would be held in bondage, with a cangue round the neck and fetters on the feet. As the leader persisted in clinging to words

A monk quoted Kuan Ch'i's saying to his disciples: 'There are neither partition walls in the ten directions of space nor entrance doors in the four quarters but there is (that which is) perfectly pure and entirely bare and which cannot be grasped.'¹ The master said: 'It is easy to mention it but it is very difficult to reveal it.' The monk said: '(If so,) the Venerable Sir does not agree with the abbot's saying.' The master asked: 'Is it not you who have just quoted the saying?' The monk replied: 'Yes.' The master said: 'You will thus wait until the year of the donkey before even dreaming of perceiving Kuan Ch'i.'² The monk asked: 'My words have been spoken (but why do you not mention them)?' The master asked back: '(You said:) "There are neither partition walls in the ten directions of space nor entrance doors in the four quarters." Now let me ask you, what did Mahābrahmā³ and Śakra⁴ discuss?'⁵ The monk replied: 'This was not their business.' The master shouted and said: '(You are only) a follower of those going to the dining hall.'

The master arrived at Chiang Chou where a high official named Chen invited him to a vegetarian feast. Upon seeing him, Chen asked: 'I do not ask you questions on the Confucian classics and there are (also) commentators on the teaching of the Three Vehicles in the twelve divisions of the Canon. What is (the aim of) a Ch'an monk's journey on foot?' The master asked back: 'To how many people have you put this question?' Chen replied: 'I only ask the Venerable Sir now.' The master asked: 'Let us put aside the present tense of your word "now"; what do you think the teaching means?'⁶ Chen replied: 'Yellow rolls (of paper) and red scrolls.'⁷ The master asked: 'They are only Scriptures but what does the teaching mean?' Chen replied: 'The mouth wishes to speak but the words are not available; the mind wants to grab but the feelings flee

and terms which he regarded as the Buddha Dharma, the master answered that he was speaking of the absolute state of Mañjuśrī and Samantabhadra, while the monk grasped names and terms.

1. A description of the Dharmakāya which is pure and devoid of all foreign matter.

2. As the monk only grasped Kuan Ch'i's words and neglected that which was perfectly pure and entirely bare, the master reprimanded him and said that he would never realize it.

3. The ruler of the Brahma devas, or Brahma heaven.

4. Or Indra, the ruler of the thirty-three heavens.

5. The two rulers discussed the omnipresent Dharmakāya which they did not perceive and could not realize.

6. The teaching in the twelve divisions of the Buddhist canon.

7. In ancient times, all sūtras were copied or printed on rolls of paper or scrolls, instead of being bound in books as at present.

away.' The master asked: '(The sentence) "The mouth wishes to speak but the words are not available" contradicts the existing and (the sentence) "The mind wants to grab but the feelings flee away" opposes false thoughts; but what does the teaching mean?' As Chen could not answer, the master asked: 'I heard that you read the Lotus Sūtra; is it true?' Chen replied: 'Yes.' The master asked: 'The sūtra says: "All propensities, (used) as a means of living, are not in contrast with the true reality."¹ Tell me how many inhabitants of the heaven beyond thought withdrew (when the Buddha spoke these words)?²' As Chen could not answer, the master said: 'The honourable friend should not be so careless. Usually a monk leaves behind the three sūtras and five śāstras to enter a monastery where he may spend ten or twenty years without realizing (anything). How can you understand it?' Chen bowed and said: 'I am wrong.'

The master expounded the Dharma at the Ling Shu and Yun Men monasteries for thirty years and his sayings were duly recorded. On the tenth day of the fourth moon of the year Chi Yu (10 May 949), he passed away peacefully and his body was placed in a stūpa erected behind the abbot's room. Seventeen years later, a man named Yuan Shao Chuang saw in a dream the master who said to him: 'Please tell the court official Li of Hsiu Hua Palace to petition the emperor to order the opening of my stūpa.' His body was then taken to the inner palace for worship for a long time and returned to the monastery afterwards. The emperor changed the name of the monastery to 'Ta Chueh' (lit. Great Awareness) and bestowed upon the master the posthumous title of Ch'an Master Ta Tz'u Yun Kuang Chen Hung Ming (Great Compassionate Clouds Assisting the Truth and Expanding its Brightness).

1. All phenomena, including all material possessions, arise from the absolute and do not contrast with it, if one does not grasp them and regard them as real.

2. Lit. the heaven where there is neither thinking nor not-thinking, the fourth of the four immaterial heavens. When the Buddha expounded the Lotus Sūtra, about five thousand disciples of Hīnayāna who only realized the incomplete teaching, refused to leave the illusion city of bliss and withdrew, because they could not believe the absolute reality now taught by Him.

The Fa Yen Sect (Hogen Zen)

Master Wen I of Ch'ing Liang Monastery in Sheng Chou District¹

(From The Transmission of the Lamp – Ch'uan Teng Lu)

(The Sect is called Fa Yen after the master's posthumous title)

THE master was a native of Yu Hang district.² His lay surname was Lu. At the tender age of seven, he followed Ch'an Master Ch'uan Wei of Chih T'ung monastery at Hsin Ting. When he came of age, he shaved his head and received his full ordination at K'ai Yuan monastery in Yueh Chou district. It happened that the eminent vinaya Master Hsi Chueh was receiving and converting people at Yu Wang monastery³ on Mou Shan mountain in Ming Chou district. The master went there to attend the meeting and listen to his profound teaching. At the same time, he took the opportunity to call on Confucian scholars to learn the Confucian classics. For this reason Hsi Chueh called him 'the man of letters' in his community. But as soon as his latent potentiality was aroused, the master gave up all his other pursuits and took his staff to go to the south. When he arrived at the Ch'ang Ch'ing Dharma meeting in Fu Chou (Foochow) district, the assembly held him in high esteem in spite of the fact that he was still not completely successful in controlling his mind. (Later) with a few companions,⁴ he made his journey to other places. After setting out, they were caught in (heavy) rain which suddenly swelled the streams (and rivers). They made a temporary halt at Ti Ts'ang monastery where they called on the abbot Kuei Ch'en.⁵ The latter asked the master: 'Where are you going?' The master replied: 'I am just wandering.' Kuei Ch'en

1. Now Nanking city.

2. Now Hangchow, in Chekiang province.

3. The Asoka monastery at Ningpo, Chekiang, in which there is a śarīra-stūpa said to have been made by King Asoka for the preservation of a relic (śarīra) of Śākyamuni Buddha.

4. His three companions were: Shao Hsiu, Hung Chin and Fa.

5. Fa Yen was Dharma successor of Kuei Ch'en. (See Genealogical Chart, page 56.)

asked: 'What is the purpose of your wandering?' The master replied: 'I do not know.' Kuei Ch'en said: '(That which) does not know is the most intimate.' Thereupon, the master was instantly awakened. The four visitors then submitted themselves (to Kuei Ch'en) from whom they received further instruction. All of them were thus awakened and received the (usual) prophecy¹ from the abbot, who sent them to (four different) places to spread the Dharma. The master went to Kan Che Chou (Sugar Cane Island) where he built a thatched hut as his abode. As Hung Chin and the others wished to visit all the monasteries south of the Yangtsze river, they urged the master to accompany them.

When the master arrived at Lin Ch'uan, the chief magistrate invited him to stay at Ch'ung Shou monastery. On the first day, before the master left his dinner table, the four vargas² had already gathered (in the hall) and were circumambulating his Dharma seat. A monk came to report this to him, saying: 'The four vargas are circumambulating your Dharma seat.' The master said: 'The assembly should call on their learned friend.'³ A short while later, the master (came in and) ascended to his seat. After the assembly had paid reverence to him, he said: 'This mountain monk should speak a few words to you.' Then he quoted an ancient saying, urged his listeners to take good care of themselves and descended from his seat. A monk came forward and prostrated himself before the master who said: 'What a good question.'⁴ As the monk was about to ask a question, the master said: 'As the abbot does not call a meeting, no questions will be answered.'⁵

When Tsu Fang, the leader of the Ch'ang Ch'ing assembly, came, the master quoted the words of the late master Hui Leng of Ch'ang Ch'ing monastery and asked him: 'What is the solitary body exposing itself in the midst of a myriad appearances?' As Tsu Fang raised his dust-whisk, the master said: 'How can you interpret in this manner?' Tsu Fang asked: 'How does the Venerable Sir interpret?' The master asked back: 'What is it that you called a myriad appearances?' Tsu Fang replied:

1. Prophecy of a Bodhisattva's future Buddhahood or of his future Bodhisattva work at a certain place.

2. Monks, nuns, male and female devotees.

3. Besides its literal meaning, this sentence has a deeper one which is: The assembly should look into the enlightened one inherent in every man.

4. The best question is a speechless one, for no words can express the absolute which is speechless. The monk's prostration is the performance of its function and reveals its presence.

5. As the monk was stirring his mind in search of a question, the master urged him to recognize only that which spoke these words.

'The ancients did not eliminate appearances.'¹ The master asked: '(It is said that) a solitary body is exposed in the midst of a myriad appearances; why do you speak of elimination and non-elimination?'² Thereupon, Tsu Fang was instantly awakened, chanted his gāthā and submitted himself to the master.

Since then, those elsewhere who still treasured their knowledge and interpretation, came in great numbers to the monastery. At first they were presumptuous but the master quietly and minutely stimulated them to advance until all of them submitted themselves to his eminence. For this reason, his following was never below the number of one thousand persons.

In the hall, after the master had ascended his seat and the assembly had stood for a long while,³ he said: 'If this meeting is now dismissed, is there still (any) Buddha Dharma?⁴ Try to say something for me to see. If there is not, why have you come here? If there is, it exists also in the crowded market place, and there is no need for you to come here. All of you have read books like *The Meditation of the Return to the Source*,⁵ *The Meaningful Ocean of the Door to the Knowledge of Universal Phenomena*,⁶ *The Commentary on the Avataṃsaka Sūtra* and the *Mahāparinirvāṇa Sūtra*. In which book is there (the same) opportunity⁷ as afforded (by our Sect)? If you find something like it show it to me. If you say that it is found in a certain sūtra, has it in fact any relevance? For this reason, (it is said:) 'All abstruse words will obstruct the mind and are always the cause of anxieties.' Reality is before us but is (wrongly)

1. To eliminate appearances is to annihilate them in contrast with the Buddha's teaching which 'does not advocate the annihilation of things'. (See 'The Diamond Cutter of Doubts', Series One, Part III.)

2. Tsu Fang grasped the 'guest' and the master taught him to release his hold in order to realize the 'host'.

3. Usually, an enlightened master kept his disciples standing for a long while so that they could put a stop to their thoughts and quiet their minds.

4. The Dharma is everywhere whether there is meeting or not and whether there is speech or not, for it is inherent in every man and cannot be taught. It can only be recognized and intuitively united with oneself.

5. Abandonment of illusion and return to enlightenment, a commentary on the six methods of meditation of the Avataṃsaka Sect.

6. One of the first stages of Bodhisattva progress. 'Meaning-ocean' or ocean of meaning is a Buddhist term which signifies 'meaning as profound and extensive as an ocean'.

7. Opportunity, or timeliness; shih chieh in Chinese; it is a Buddhist term which means the favourable time and occasion leading to one's instantaneous enlightenment. The following two lines of Hui Neng's gāthā give a clear meaning of this idiom:

*'The mind-ground holds the flower seeds
Which sprout when falls the all-pervading rain.'*

substituted by (the objective) name and appearance.¹ (Now) how to return the object (to its primal condition) and how to do so correctly? Do you understand me? What is the use of reading books in a (wrong) manner?

A monk asked the master: 'How to expose (the Self) in order to unite with the Tao?' The master asked back: 'When did you expose it without uniting with the Tao?'² The monk asked: 'What is it when the six sense-organs are unresponsive?' The master replied: 'A group of children of your own family.' He added: 'How are you going to understand this? You should know that your question will not lead to anything. When you say that the six sense-organs are unresponsive, do you mean the eyes or the ears are unresponsive? If fundamentally there is existence, how can you interpret the non-existent?'³ (This is what) an ancient called "grasping" sound and form by straying away from sound and form and grasping name and term by straying from name and term.' For the same reason, the devas of the thoughtless heaven still backslid in one day after their long practice for eighty thousand mahākālpas.⁴ This was bound to happen because they did not know the fundamental true reality. Gradual practice for three rebirths and sixty kalpas,⁵ for four rebirths and a hundred kalpas,⁶ and for three asaṅkhyeyas to attain the full fruit (of enlightenment)⁷ still cannot, according to the ancients,⁸ compare with a causal thought leading to the realization of birthlessness which leaps over and beyond the aim of the expedient teaching of the Three Vehicles. They also said that the eighty thousand doors (to enlightenment) could be completely attained in a finger-snap⁹ and that the three asaṅkhyeyas could be wiped out in the shortest moment of time (a kṣaṇa).¹⁰ (However), you

1. Everything has a name, sound, or appearance, the visible; both are unreal and give rise to delusion.

2. The Self being identical with the Tao, the question was nonsensical, for it splits the undivided whole into Self and Tao, or subject and object.

3. If you grasp the six sense-organs which you hold as existing, how can you realize their non-existence, i.e. unreality?

4. Mahākālpa: the great kalpa, or aeon, from the beginning of a universe till it is destroyed and another begins in its place. The digit 8 in 80,000 symbolizes the eighth consciousness, or ālaya-vijñāna, the cause of ignorance and suffering.

5. An arhat's method of obtaining release, by intensive effort, at the shortest in three rebirths, at the longest in sixty kalpas.

6. A Pratyeka Buddha's method of obtaining release, by intensive effort, at the shortest in four rebirths, at the longest in a hundred kalpas.

7. A Bodhisattva's method of attaining Buddhahood, by intensive effort, in three asaṅkhyeyas or innumerable aeons, to achieve the six perfections (pāramitā) and in a hundred kalpas to acquire the thirty-two characteristic marks of a Buddha.

8. According to enlightened masters of the Ch'an Sect in ancient times.

9. Elimination of space.

10. Elimination of time.

should see clearly and examine into all this, although some little effort is required.'

A monk asked the master: 'I do not ask you anything about pointing; what is the moon?' The master asked back: 'Who is not asking about pointing?'¹ Another monk asked: 'I do not ask you about the moon; what is pointing?' The master replied: '(The) moon.'² The monk continued: 'I asked about pointing; why did you speak of the moon?' The master replied: 'Because you asked about pointing.'³

The prince of Chiang Nan state who held the master in great reverence, invited him to stay at Pao En monastery as acting abbot (to take the place) of Ch'an Master Chin Hui. In the hall, the master said to the assembly: 'An ancient said: "I am standing on the ground to wait for you to perceive me."⁴ This mountain monk is now sitting on the ground here and is waiting for you to perceive him. Is there no reason for saying so? Try to distinguish between that which is intimate and that which is distant.'⁵

A monk said to the master: 'The bell has been tolled and the assembly has gathered and (reverently) invites the master to be thus.'⁶ The master said: 'How can the assembly's understanding compare with your own?'⁷ The monk asked: 'What was the ancient Buddhas' tradition?' The master asked back: 'Where do you notice (its) incompleteness?'⁸ The monk asked: 'How should one conduct oneself in order to unite with the Tao?' The master replied: 'A grasping and rejecting mind produces ingenious falsehood.'⁹ The monk asked: 'Who was foretold (of his enlightenment)

1. A direct pointing at the mind which actually asked the question.

2. The moon symbolizes the mind which actually does the pointing.

3. Another direct pointing at the mind, or the Self which actually asks about itself performing the act of 'pointing'.

4. Here again, 'I' and 'you', or my 'Self' and your 'Self', beside which there is only illusion. Another pointing at the mind.

5. Both sayings directly pointed at the mind which is the most intimate, i.e. the Self, the only difference being that the ancient was standing while the master was sitting.

6. Thus: evam in Sanskrit, a Ch'an term which means: thus, so; so it is; such it is; i.e. we invite the master to teach us from his state of thusness, or absolute condition, so that we also can attain it.

7. This answer is full of meaning and directly points at the self of the speaking monk who is the 'host' and is, therefore, more intimate than the assembly which is only the 'guest' in relation to him.

8. The monk asked about the conduct of ancient Buddhas so that we could learn from it and also attain enlightenment. This question was wrong in that it split the questioner's undivided whole into subject, himself, and object, i.e. the tradition. The master's reply meant that the monk's Self was fundamentally complete in itself and did not lack anything. Why ask about the 'guest' and neglect the 'host'?

9. Falsehood that obstructs union with the Tao.

when an ancient transmitted his robe?'¹ The master asked back: 'Where have you seen an ancient transmitting his robe?'² The monk asked: '(It is said that) all the saints and the sages in the ten directions of space enter into this Sect; what is this Sect?'³ The master replied: '(That into which) all the saints and the sages in the ten directions of space (must) enter.' The monk asked: 'Who is the man who looks up towards the Buddha?' The master replied: 'Buddha is an expedient name.' The monk asked: 'Who can pass through sound and form?' (Instead of answering the question) the master asked the assembly: 'Venerable Friends, do you think this monk has passed through sound and form? If you can see where this question arises,⁴ it will not be difficult to pass through sound and form.' The monk asked: 'What is the shortest way to Buddha wisdom?' The master replied: 'There is no way shorter than this question.'⁵ The monk asked: 'What is it when the auspicious straw does not wither?'⁶ The master replied: 'Deceptive words.'⁷ The monk asked: 'All the assembly is present; will the Venerable Master cut instantaneously the net of their doubts?' The master replied: 'Discussion is held in the huts and deliberation in the tea room.'⁸ The monk asked: 'What is it when clouds disperse to allow the sun to be seen?' The master replied: 'Really deceptive words.'⁹ The monk asked: 'What should a monk esteem?' The master replied: 'If there is a little bit of esteem, he cannot be called a monk.'¹⁰

1. The monk asked about the inheritor of the robe, whose enlightenment was predicted at the time of transmission, i.e. about the Self of the heir to the Dharma.

2. The literal meaning of this sentence reveals nothing, but its 'living meaning' points directly at 'you', or the monk's Self which was asked when it saw the transmission of the robe.

3. 'Sect' is a Ch'an idiom which means the mind with which all the saints and the sages attain enlightenment.

4. The question arises from the mind, and if the mind is realized, it will not be difficult to perceive the real through the illusory sound and form.

5. That which questions, i.e. the mind is the shortest way to Buddha wisdom.

6. The straw symbolizes the mind and reveals its existence.

7. If the mind does not wither, i.e. if it does not disappear, how can wisdom manifest itself and the self-nature appear?

8. The master meant that the cutting of doubts consisted in recognizing the mind which spoke in the huts and tea room.

9. Because of the splitting of the undivided whole into subject which sees and object, the sun seen.

10. According to the Ch'an Sect, one can only be called a monk if one realizes the self-mind and attains the fundamental. If a man holds a little bit of esteem for something, he still discriminates and fails to realize his universal mind. How can such a man be called a monk?

The monk asked: 'What is the pure and clean Dharmakāya in the midst of the myriad (forms of) Nirmāṇakāya?' The master replied: 'All is.'¹ The monk asked: 'What will you do when all (things) suddenly appear?'² The master replied: 'It is the eye and not the eye.'³ The monk asked: 'Will the Venerable Master enlighten us (on the sentence:) "The whole body is truth"?' The master replied: 'Your truth will break up of itself.'⁴ The monk asked: 'What is the ancient Buddha's mind?' The master replied: 'That from which flow kindness, pity, joy and indifference.'⁵ The monk asked: 'What is the One Lamp that can destroy darkness which has lasted a hundred years in a room?' The master replied: 'Why do you speak of a hundred years?'⁶ The monk asked: 'What is the true and right Tao?' The master replied: '(My) one vow is to teach you how to perform it; (my) two vows are also to teach you how to perform it.'⁷ The monk asked: 'What is the stage of One Reality?' The master replied: 'Stage has no One Reality.'⁸ The monk asked: 'How to set it up?' The master replied: '(Your question is) irrelevant.'⁹ The monk asked: 'What is the ancient Buddha?' The master replied: 'He is not objected to even now.'¹⁰ The monk asked: 'What should one do during the twelve hours of the day and night?' The master replied: 'Each step should tread on this question.'¹¹ The monk asked: 'Before the ancient mirror is opened, how does it shine to reveal itself?'¹² The master replied: 'Why are you (so) reiterative?'¹³ The monk asked: 'What is the profound aim of all Buddhas?' The master replied: 'You

1. All Nirmāṇakāyas, or transformation bodies are essentially the Dharmakāya from which they arise.

2. Literally, crop forth.

3. They are in the realm of the eye because they are seen as appearing but are not really in the realm of the eye, for both things and eye are unreal and do not exist.

4. When you realize the spiritual body, your so-called truth will vanish, for the absolute is neither truth nor untruth.

5. If the same four immeasurables emanate from your mind, it will not differ from that of the ancient Buddha.

6. To wipe out the time element.

7. The true and right Tao is the Dharma which is neither one nor two, i.e. is beyond all dualisms.

8. The One Reality is beyond a stage, beyond location and direction.

9. Your question is irrelevant for the inconceivable One Reality cannot be established.

10. The eternal Buddha is neither ancient nor modern. This is to wipe out the time element.

11. No steps should stray from this question which is your Self's function. Hui Neng said: 'Do not stray from the fundamental thought (of Self).'

12. Where is the self-nature when it is held in bondage by feelings and passions?

13. The more you speak of it, the more you will stray from it.

also have it.¹ The monk asked: 'The teaching says: "All things are set up on basic impermanence";² what is basic impermanence?' The master replied: 'All appearances lack in essence and all names arise from that which is nowhere.'³ The monk asked: 'The community auctions the robes of a deceased monk but who auctions the robe of the Patriarch?'⁴ The master asked back: 'Which deceased monk's robe can you auction?'⁵ The monk asked: 'How is it when the wandering son returns to his village?'⁶ The master asked back: 'What will you offer him?' The monk replied: 'Not a thing.'⁷ The master asked: 'What about his daily needs?'⁸

Later, the master moved to Ch'ing Liang monastery where (one day) in the hall, he said to the assembly: 'Leavers of home, you will succeed if you adapt yourselves to the propitious time and occasion (no matter) whether it is cold or hot.'⁹ If you want to know the truth of the Buddha nature, you should look for the (favourable) time and (concurrent) circumstance. Since olden times till now, there have been many expediences (in use). Have you not seen that, after reading (a passage in) the Shao Lun¹⁰ saying: "Only a saint can integrate a myriad things into his Self", Shih T'ou declared: "A saint has no Self but there is not a thing which is not his Self."¹¹ These are words (good) for discussion among followers of our Sect.' The master further said: 'The mind of the Great Immortal in India¹² did not go beyond these words, in spite of what he said from

1. The profound aim of all Buddhas is to enlighten deluded beings. As there is also a self-natured Buddha immanent in you, you also possess his profound aim which will reveal itself when you are enlightened.

2. A quotation from the Vimalakīrti Nirdeśa Sūtra.

3. Illusory appearances have no independent nature of their own and all names are given to the non-existent.

4. When a monk dies, his money automatically becomes the property of the monastery. His robes and other possessions are sold by the monks and the proceeds are divided equally among them.

5. This question warns the monk not to grasp the illusion of birth and death.

6. A quotation from the Lotus Sūtra; the wandering son symbolizes a deluded man who strays from his village, or self-nature.

7. The monk did not understand the master's question and answered at random by quoting the last line of Hui Neng's gāthā, written on the wall of the monastery of the Fifth Patriarch.

8. 'The wandering son returning to his village' is, according to the Lotus Sūtra, a deluded man having at last a chance of knowing that the self-nature is inherent in him. He does not know as yet the method of practice to realize it. Therefore, his daily needs consist in the daily practice of the Ch'an training.

9. In spite of changing circumstances.

10. A treatise written by Seng Shao, a famous monk in the fourth century.

11. This is the perfect integration of the real and the seeming into an undivided whole, called Host in Host.

12. Śākyamuni Buddha.

time to time, each (discourse being) appropriate for the occasion. Venerable Friends, you should now return all things to your Self because there is not a thing that can be perceived (as real).' The master added: 'Do not pass your time aimlessly. As I have just told you, you will attain your goals if you avail yourselves of the propitious time and opportunity. If you do not adapt yourselves to them, you will trifle away your time and mistake the formless for form.¹ Venerable Friends, if the formless is mistaken for form, this is a misuse of both time and opportunity. Now is it proper to say that form should be regarded as formless?² This (way of interpreting) is irrelevant and is just like the case of an insane man aimlessly running in both directions. Can this be of any use? Venerable Friends, you have only to keep on your own (self) and pass your time according to the prevailing circumstances. Take good care of yourselves.'

A monk asked the master: 'What is the Ch'ing Liang (monastery's) tradition?'³ The master replied: 'If you go to other places, just mention that you have come to Ch'ing Liang.'⁴ The monk asked: 'How to attain a state in which there is no matchable thing (dharma)?' The master said: 'What thing (dharma) can match the Venerable Friend?'⁵ The monk asked: 'What can be done about (all that appears) day and night?'⁶ The master replied: 'Idle words.' The monk asked: 'What is it when the body is perceived as an illusion and when the internal is also so perceived?' The master asked back: 'Have you succeeded in so perceiving?'⁷ The monk asked: '(It is said:) "He who is anxious immediately to unite (with the truth) speaks only non-dual words"; what are non-dual words?' The master asked back: 'Can you add a little bit to it?'⁸ The monk asked: 'What is the Dharmakāya?' The master replied: 'This is Nirmāṇakāya.'⁹

1. Mistake of the real for the seeming.

2. This is a useless discussion for the illusion of the formless will add another bond to the binding illusion of form, both being a dualism hindering the realization of the absolute.

3. What technique do you teach in the Ch'ing Liang monastery?

4. 'You have come' is to reveal your 'Self' which actually arrived at the Ch'ing Liang monastery. In other words, the Ch'ing Liang monastery's tradition is to point directly at the mind which performs the act of coming there.

5. The monk asked about the dharma, or guest, and the master spoke of the Venerable Friend, or his host. Readers will see the difference between the monk's question and the master's answer.

6. What can be done about the changing which never comes to an end?

7. He who succeeds in so perceiving will not ask such a silly question.

8. If you can add a little bit to it, it will be dual and will not be the absolute.

9. The Dharmakāya is inconceivable and inexpressible. That which can be asked is the Nirmāṇakāya, or transformation body which emanates from the Dharmakāya.

The monk asked: 'What is the first rate meaning (i.e. the Truth)?' The master replied: 'If I speak of it, it will be the second rate.'¹

The master asked Shao Hsiu:² 'How do you interpret (the saying:) "A slight differentiation causes a separation as between heaven and earth"?' Shao Hsiu replied: 'A slight differentiation causes a separation as between heaven and earth.' The master asked: 'How can your interpretation hold good?' Shao Hsiu asked: 'What is yours?' The master replied: 'A slight differentiation causes a separation between heaven and earth.' Thereupon, Shao Hsiu paid his reverence to the master.³

As the master and Wu K'ung⁴ were warming themselves at a fire, the former raised an incense spoon and asked the latter: 'Without being permitted to call this a spoon,⁵ what will the Venerable Brother call it?' Wu K'ung replied: 'An incense spoon', but the master did not approve of his answer. Only after twenty days had elapsed did Wu K'ung understand what the master meant.⁶

As the monks came for instruction before the meal-time, the master pointed his finger at the (bamboo) blind. Thereupon, two monks went simultaneously to roll it up. The master said: 'One is awakened and one is not.'⁷

(One day) Yun Men asked a monk: 'Where do you come from?' The monk replied: 'Chiang Hsi.' Yun Men asked: 'Has not the gang of old masters in Chiang Hsi stopped talking in their sleep?' The monk

1. The first rate meaning, or Truth, is inexpressible. If I express it in words, the first rate will be the second rate meaning.

2. Shao Hsiu was one of the master's travelling companions. (See page 215, footnote 4.)

3. This sentence means: 'If you give rise to the least discrimination, you will stray from the absolute, and the distance will be as great as that between heaven and earth. The master probed the competence of his former travelling companion and asked him about the saying. Shao Hsiu was correct when he answered by merely repeating it to reveal that which did the talking. The master continued his probe by saying that Shao Hsiu's interpretation was not perfect. The latter who began to be not quite sure of his own understanding, asked the master about his correct interpretation. The master merely repeated the saying to confirm that that which did the talking was the one who was free from all differentiation. Shao Hsiu thanked the master for his confirmation; he had no more doubt about his Self.

4. Wu K'ung was also a Ch'an master.

5. Within the absolute reality there is not a thing as small as a speck of dust. To call a spoon a spoon is to admit its existence in the clean and pure reality. How can one reveal the absolute when one is to call a spoon by an appropriate name which should accord with it?

6. For the explanation, see 'The Kuei Yang Sect', page 59, footnotes 1, 2 and 3.

7. The monk who succeeded in perceiving that which pointed its finger at the blind was awakened to the host, whereas the monk who grasped the illusion of the bamboo blind, or the guest, was deluded.

could not answer, and (later when he arrived at the monastery, he related the dialogue and) asked the master: 'What was Yun Men's idea?' The master said: 'Yun Men was completely exposed by this monk.'¹

The master asked a monk: 'Where do you come from?' The monk replied: 'From a holy site.'² The master asked: 'Would you call it light or dark?'³ The monk could not answer.

(One day), the master ordered a monk to fetch some earth to add to a lotus flower-pot. When the monk returned with the earth, the master asked him: 'Did you fetch it from east or west of the bridge?' The monk replied: 'From the east.' The master asked: 'Is it true or false?'⁴

The master asked a monk: 'Where do you come from?' The monk replied: 'Pao En monastery.' The master asked: 'Were the monks there in good health?' The monk replied: 'They were.' The master said: 'Go and have some tea.'⁵

The master asked a monk: 'Where do you come from?' The monk replied: 'From Szu Chou where I paid reverence to the Great Saint.' The master asked: 'Has he come out of the stūpa this year?' The monk replied: 'Yes.' The master then asked another monk who was standing beside him: 'Do you think this monk has (actually) arrived at Szu Chou or not?'⁶

The master asked the elder monk Pao Tzu: 'An ancient said:

1. The absolute reality is inconceivable and inexpressible and the more a master speaks of it, the more he will stray away from it. For this reason, Yun Men said that the old masters in the Kiangsi province were talking nonsense and asked the monk if they had stopped 'talking in their sleep'. The fact of criticizing the old monks was also nonsensical, for it was irrelevant to the revelation of the truth, hence the master's remark.

2. Bodhimaṇḍala in Sanskrit; a place of worship or of enlightenment; a monastery where an enlightened master stayed.

3. 'Light' should be the emblem of a Bodhimaṇḍala, or place of enlightenment. The master asked the question to see if the monk still grasped the illusion of light which implied its opposite 'darkness', both being a dualism. The monk did not understand and so did not answer.

4. The master asked the question to see if the monk still grasped the illusion of location and direction. His last question meant: 'Is it true that there is direction in the absolute which is all-embracing?'

5. The master did not miss a chance to teach the visiting monk. His second question was asked to probe the monk's ability to understand the self-nature of the monks at Pao En, which self-nature should always be in perfect condition. He told the monk to go to the tea-room and take tea to reveal the Self which would perform the act of going and of drinking.

6. 'To arrive at Szu Chou' is to understand the Dharma taught at Szu Chou. When an enlightened master dies, his body is usually placed in a stūpa which, however, cannot hold his Dharmakāya in bondage. If the first monk did not grasp the place called Szu Chou and the stūpa, i.e. the 'guest', he would realize the 'host'.

"Mountains and rivers do not obstruct the light which is all-pervading"; what is the light which pervades everywhere?" Pao Tzu replied: "The sound of a gong (beaten) on the eastern bank."¹

The master pointed at a bamboo and asked a monk: "Do you see it?" The monk replied: "I see it." The master asked: "Does the bamboo come into your eyes or do your eyes go to it?" The monk replied: "It is wholly not so."²

A layman artist gave a painted screen to the master who, after examining it, asked: "Is your hand or your mind skilful?" The layman replied: "My mind." The master asked: "What is your mind?" The layman could not answer.

A monk asked the master: "What is the second moon?"³ The master replied: "Appearances in their myriads." The monk asked: "What is the first moon?"⁴ The master replied: "(That from which arises) myriad appearances."⁵

The master's causal affinity was at Chin Ling⁶ where he thrice sat at the great Bodhimaṇḍala and where day and night he expounded the Dharma (of the Transmission). Monks from other monasteries in the country came to follow him. Others in foreign lands who held his Dharma in reverence, made long journeys to come to his monastery. Thus through him, the Hsuan Sha Sect⁷ prospered in the region south of the Yangtze river. He was skilful in taming his followers and in adjusting their potentialities, thus removing all their obstructions and wiping out their delusion. Countless were those who came after having received the teaching in other places, presented their interpretations and implored his instruction. They were given the right medicine appropriate to their individual cases and were awakened according to their capabilities.

1. The 'light' here symbolizes the self-mind which is as extensive as space, as Huang Po put it. This self-mind actually hears the sound of a gong beaten on the eastern bank of the river; it is, therefore, all-pervading and mountains, rivers and distance cannot obstruct it, or the light mentioned in the master's question.

2. As the master was speaking of the guest which is entirely different from the absolute host, the monk proved by this answer merely to be learned.

3. The seeming.

4. The real.

5. The first answer means: "The second moon is the symbol of illusory appearances which are innumerable." And the second answer means: "The first moon symbolizes the real from which myriad appearances arise."

6. Chin Ling was also called Sheng Chou (see page 215, footnote 1); now called Nanking.

7. See Genealogical Chart of the Ch'an Sects of China. The Seventh Generation after the Sixth Patriarch. Page 56.

On the seventh day of the seventh lunar month of the year Wu Wu in the fifth year of the Hsien Teh reign of the Chou dynasty (958), the master felt unwell and the prince of the state came personally to the monastery to inquire after him. On the fifth day of the extra seventh lunar month of the same year (22 August), he had his head shaved, took a bath, bade farewell to the community, sat cross-legged and passed away. After his death his face was exactly the same colour as when he was living.

The master passed away in his seventy-fourth year at the Dharma age of fifty-four. Monks in the neighbouring regions came in full ceremony and from Duke Li Chien Hsun downward, people wore mourning to receive his body at Tang Yang in Chiang Ning district, where his stūpa was erected. The emperor conferred upon him the posthumous title of 'Ch'an Master Ta Fa Yen' (Great Dharma Eye) and upon the stūpa the epigraph 'Wu Hsiang' (The Formless).

Among his successors were Master Teh Shao of T'ien T'ai mountain, the state master of the Wu Yueh kingdom, Master Wen Sui, the state master of the Chiang Nan kingdom, Master Hui Chu, the state master of Korea, and others numbering fourteen enlightened disciples who, immediately after his death, 'appeared in the world' and were held in great reverence by the princes and counts in the country. His other successors numbered forty-nine, including Lung Kuang and T'ai Ch'in, who later spread the Dharma, each in a different place.

(The following is found in the 'Five Lamps Meeting at the Source'
– Wu Teng Hui Yuan.)

The master composed the following gāthā:

*The three worlds are one mind (for) all
Things come from consciousness.
(With) mind and consciousness (the cause)
See sound with eye, with ear hear form.¹
If form reaches not the ear
How can sound penetrate the eye?
When form's confined to eye and sound*

1. The first two lines are the basis of the Fa Yen doctrine and the two following lines are its teaching, according to which a student should realize the self-mind to see sound with his eyes and hear form with his ears, and thus resume the mind's normal function.

*To ear, all things appear in full.¹
Since all things are not the cause
How can one see them as illusion?²
Of mountains, rivers and the great earth,
Which endures and which is changing?³*

1. If the student discriminates and discerns, he will upset the normal function of the mind and will see form with his eyes and hear sound with his ears, thus splitting his undivided whole into subject and object. Thus the phenomenal will appear in full, from which it will be very difficult for him to be disentangled, hence his delusion.

2. Since illusory appearances are not the cause of his delusion, how can a student get rid of them by trying to see them as illusions?

3. Our delusion is caused by our wandering mind which grasps at all that we see around us, including the great earth, mountains and rivers, but they are all non-existent; where are changing and unchanging things in the immutable mind? This is also direct pointing at the mind which should be reduced to impotence before our self-nature can resume its normal function and realize the absolute.

CHINESE APPENDIX
OF PERSONS, PLACES AND TERMS

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
禪	Ch'an	Zen
長慶慧皎	Ch'ang Ch'ing. Hui Leng of	Chōkei Eryō
照用	Chao (and) Yung	Shōyō
夾山	Chia Shan	Kyōzan
智者	Chih Che	Chisha
指月錄	Chih Yueh Lu	Shigetsuroku
青原行思	Ch'ing Yuan. Hsing Szu of	Seigen Gyōshi
茱萸	Chu Yu	Shuyu
傳燈錄	Ch'uan Teng Lu	Dentōroku
法光	Fa Kuang	Hōkō
文益法眼	Fa Yen (alias) Wen I	Buneki Hōgen
法眼宗	Fa Yen Sect	Hōgen Sect
佛	Fu	Butsu or Hotoke
懃山	Han Shan	Kanzan
香嚴智閑	Hsiang Yen, Chi Hsien of	Kyōgen Chikan
虛雲德清	Hsu Yun (alias) Te Ch'ing	Kyoun Tokusei
玄沙師備	Hsuan Sha, Shih Pei of	Gensha Shibi
雪峯義存	Hsueh Feng, I Ts'un of	Seppō Gizon
話頭	Hua T'ou	Watō
黃檗希運	Huang Po, Hsi Yun of	Ōbaku Kiun
高麗慧炬	Hui Chu (of) Korea	Kōrai Ekyo

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
慧可	Hui K'o	Eka
惠能	Hui Neng	Enō
弘忍	Hung Jen	Gunin
克符紙衣	K'e Fu (alias) Chih I	Kokufu Shii
灌溪志閑	Kuan Ch'i, Chi Hsien of	Kankei Shikan
潞山靈祐	Kuei Shan, Ling Yu of	Isan Reiyu
潞仰宗	Kuei Yang Sect	Ikyō Sect
公案	Kung an	Kōan
臨濟義玄	Lin Chi, I Hsuan of	Rinzai Gigen
臨濟宗	Lin Chi Sect	Rinzai Sect
靈樹知聖	Ling Shu, Chih Seng of	Reiju Chisei
羅漢桂琛	Lo Han, Kuei Ch'en of	Rakan Keishin
樂普元安	Lo P'u, Yuan An of	Rakufu Genan
池州魯祖	Lu Tsu of Ch'ih Chou	Chishū Roso
龍潭崇信	Lung T'an, Ch'ung Hsin of	Ryōtan Sōshin
麻谷	Ma Ku	Mayoku
馬祖道一	Ma Tsu (alias) Tao I	Baso Dōitsu
睦州陳尊宿	Mu Chou, Ch'en Tsun Su of	Bokujū Chinsonshuku
南泉普願	Nan Chuan, P'u Yuan of	Nansen Fugan
南陽慧忠	Nan Yang, Hui Chung of	Nanyō Echū
南嶽懷讓	Nan Yo, Huai Jang of	Nangaku Ejō

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
牛頭	Niu T'ou	Gozu
百丈懷海	Pai Chang, Huai Hai of	Hyakujō Ekai
普化	P'u Hua	Fuke
三聖慧然	San Sheng, Hui Jan of	Sanshō Ezen
僧璨	Seng Ts'an	Sōsan
肇論	Shao Lun	Chōron
時節	Shih Chieh	Jisetsu
石室善道	Shih Shih, Shan Tao of	Sekishitsu Zendō
石霜性空	Shih Shuang, Hsing K'ung of	Sekisō Shōkū
石頭希遷	Shih T'ou, Hsi Ch'ien of	Sekitō Kisen
疎山光仁	Shu Shan, Kuang Jen of	Sosan Kōnin
福州雙峯	Shuang Feng of Fu Chou (Foochow)	Fukushū Sōhō
大機大用	Ta chi (and) Ta yung	Daiki, Daiyō
高安大愚	Ta Yu of Kao An	Kōan Daigu
清涼泰欽	T'ai Ch'ien of Ch'ing Liang	Seiryō Taikin
單刀直入	Tan tao chih ju	Tantō chokunyū
耽源真應	Tan Yuan, Chen Ying of	Tangen Shinō
道	Tao	Dō or Michi
道信	Tao Hsin	Dōshin
德山宣鑒	Te Shan, Hsuan Chien of	Tokusan Senkan
天台德韶	Teh Shao (of) T'ien T'ai	Tendai Tokushō

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
天皇道悟	T'ien Huang, Tao Wu of	Tennō Dōgo
曹山本寂	Ts'ao Shan, Pen Chi of	Sōzan Honjaku
曹洞宗	Ts'ao Tung Sect	Sōtō Sect
子方	Tsu Fang	Shihō
洞山良价	Tung Shan, Liang Chiai of	Tōsan Ryōkai
江南文遂	Wen Sui (of) Chiang Nan	Kōnan Bunsui
悟	Wu (Awakening)	Satori
無	Wu (No, not)	Mu
潭州悟空	Wu K'ung (of) T'an Chou	Tanshū Gokū
五燈會元	Wu Teng Hui Yuan	Gotō Egen
無為	Wu wei	Mui
仰山慧寂	Yang Shan, Hui Chi of	Kyōzan Ejaku
巖頭全豁	Yen T'ou, Ch'uan Huo of	Gantō Zenkatsu
藥山惟儼	Yo Shan, Wei Yen of	Yakusan Igen
御選語錄	Yu Hsuan Yu Lu	Gosen Goroku
雲居道膺	Yun Ch'u, Tao Ying of	Ungo Dōyō
雲門文偃	Yun Men, Wen Yen of	Ummon Bunen
雲門宗	Yun Men Sect	Ummon Sect
雲巖曇晟	Yun Yen, T'an Sheng of	Ungan Donjō
永嘉玄覺	Yung Chia, Hsuan Chueh of	Yōka Genkaku

GLOSSARY OF CHINESE AND
SANSKRIT, NAMES
TERMS AND PLACES

GLOSSARY OF CHINESE AND SANSKRIT NAMES, TERMS AND PLACES

- ĀLAYA-VIJÑĀNA: Basic or store-consciousness; the last of the eight consciousnesses, usually called the eighth consciousness.
- AMITĀBHA BUDDHA SŪTRA: A sūtra on the Pure Land of Amitābha Buddha, or Buddha of boundless light, with Avalokiteśvara Bodhisattva on his left and Mahāsthāmaprāpta on his right.
- ANĀTMAN: Egoless, no soul.
- ARHAT: A saintly man, the highest type or ideal saint in Hīnayāna in contrast with a Bodhisattva as the saint in Mahāyāna.
- ASAṄGA: Brother of Vasubandhu. Both formed the school of Asaṅga and Vasubandhu, i.e. the Dharmalakṣaṇa Sect dealing with aspects and characteristics of things, all things being of a monad nature but differing in form.
- ASAṆKHYEYAS: Innumerable kalpas or aeons.
- ĀSRAVAKṢAYA-JÑĀNA: Supernatural consciousness of the waning of vicious propensities.
- ASURA: Titanic demons, enemies of the gods, with whom, especially Indra, they wage constant war.
- ĀTMAN: Ego, or soul.
- AVALOKITEŚVARA: Goddess of Mercy in China, so called because of his appearing as a benevolent lady. He attained enlightenment by the faculty of hearing.
- AVATAṂSAKA SŪTRA: The first long sūtra expounded by the Buddha after His enlightenment.
- AVĪCI-KARMA: The karma producing the last and deepest of the eight hells, where sinners suffer, die and are instantly reborn to suffer without interruption.
- BHĪKṢU: A Buddhist monk.
- BHŪTATATHATĀ: Bhūta is substance, that which exists; tathatā is suchness, thusness, i.e. such is its nature. It means the real, thus always, or eternally so; i.e. reality as contrasted with unreality, or appearance, and the unchanging or immutable as contrasted with form and phenomena.
- BODHIDHARMA: The Twenty-eighth Patriarch who came to China in 520 to teach Ch'an; he was the First Patriarch of China and died in 528.
- BODHIMANĎALA: Truth-plot, holy site, place of enlightenment; the place where the Buddha attained enlightenment.
- BODHISATTVA: A Mahāyānist seeking enlightenment to enlighten others; he is devoid of egoism and devoted to helping all living beings.
- BÖN: A pre-buddhistic religion of Tibet.

- BUDDHA:** The Enlightened One; the first of the Triple Gem, the second being Dharma, and the third, Saṅgha.
- BUDDHAKĀYA:** Body of Buddha, in the enjoyment of the highest samādhi bliss.
- CH'AN:** Name of mind; Ch'an being name and mind being substance; wrongly interpreted as meditation, abstraction, or dhyāna in Sanskrit. Jap. Zen.
- CH'ANG CH'ING:** Ch'an master Hui Leng of Ch'ang Ch'ing, disciple of Hsueh Feng; died in 932 at the age of seventy-nine.
- CHAO (AND) YUNG:** A Ch'an master's application of his wisdom to 'shine upon' and probe his student's developed potentiality, and performance of his enlightening function to cause the latter's awakening.
- CH'EN TSUN SU:** See Mu Chou.
- CHEN YING:** See Tan Yuan.
- CHI HSIEN:** See Hsiang Yen.
- CHI HSIEN:** See Kuan Ch'i.
- CHIA SHAN:** An eminent Ch'an master, disciple of the Boat Monk; died in 881.
- CHIH CHE:** The Fourth Patriarch of the T'ien T'ai (Jap. Tendai) School.
- CHIH I:** See K'e Fu.
- CHIH SHENG:** See Ling Shu.
- CHIH YUEH LU:** Full name is 'Shui Yueh Chai Chih Yueh Lu' or 'Finger Pointing at the Moon', a collection of Ch'an texts compiled in 1602 – 10 Vols.
- CH'ING YUAN:** Ch'an Master Hsing Szu of Ch'ing Yuan mountain; Dharma successor of the Sixth Patriarch and teacher of Shih T'ou; died in 741. See Genealogical Chart, page 56.)
- CHU YU:** Disciple of Nan Chuan; died in the ninth century.
- CH'UAN HUO:** See Yen T'ou.
- CH'UAN TENG LU:** Full title is 'Ching Te Ch'uan Teng Lu' or 'The Transmission of the Lamp', a collection of Ch'an texts compiled in the Ching Te reign (1004-7), 14 Vols.
- CH'UNG HSIN:** See Lung T'an.
- DĀNAPATI:** Almsgiver, a patron who supports a monk or a monastery.
- DEVA:** The gods, the highest incarnations of the six worlds of existence.
- DEVA-MĀRA:** Heavenly demons, one of the four māras who dwells in the sixth heaven and who constantly obstructs the Buddha Dharma and its followers.
- DHĀRANĪ:** See Mantra.
- DHARMA:** Law, truth, religion, doctrine, thing, anything Buddhist. It connotes Buddhism as the perfect religion. It has the second place in the Triratna or Triple Gem.
- DHARMA-DHĀTU:** Dharma realm; the unifying underlying spiritual reality, regarded as the ground or cause of all things, the absolute from which all proceeds.
- DHARMA DOOR:** The doctrine of Buddha regarded as the door to enlightenment; a method; any school.
- DHARMA EYE:** Spiritual eye which is able to penetrate all things.
- DHARMAKĀYA:** Body in its essential nature, or that of Buddha as such. Only Buddhas can see it.
- DHARMA NATURE:** The nature underlying all things, the Bhūtatathatā.
- DHŪTA:** An ascetic; a monk engaged in austerities.

- DIVYACAṢṢUS:** Deva vision, instantaneous view of anything everywhere in the form realm.
- DIVYAŚROTA:** Ability to hear any sound anywhere.
- FA KUANG:** A Ch'an master and friend of Han Shan in the sixteenth century.
- FA YEN:** Ch'an master Wen I, alias Fa Yen, a disciple of Kuei Ch'en and founder of the Fa Yen Sect (Jap. Hogen Zen); died in 958. (See Genealogical Chart, page 56.)
- FA YEN SECT:** One of the five Ch'an sects of China (Jap. Hogen Zen).
- FU:** Buddha, the Enlightened One.
- GĀTHĀ:** Chant, poem, stanza.
- GUṆA:** Dust; small particles; molecules, atoms, exhalations; element or matter, which is considered as defilement; an active conditioned principle in nature, minute, subtle and defiling to pure mind; impurities. The six guṇas are the six sense-data: sight, sound, smell, taste, touch and dharma.
- HAN SHAN:** 'Silly Mountain', a name adopted by Ch'an Master Te Ch'ing who was responsible for the revival of the Ch'an sect in China in the Ming dynasty. Born in 1546 and died in 1623.
- HĪNAYĀNA:** 'Small Vehicle', also called 'Half-word', preliminary teaching given by the Buddha to his disciples who were still not qualified for the Mahāyāna doctrines, called 'Whole-word'.
- HSI CH' IEN:** See Shih T'ou.
- HSI YUN:** See Huang Po.
- HSIANG YEN:** Ch'an master Chi Hsien of Hsiang Yen and disciple of Kuei Shan; died in 914 at the age of ninety-six.
- HSING K'UNG:** See Shih Shuang.
- HSING SZU:** See Ch'ing Yuan.
- HSU YUN:** Alias Te Ch'ing, a well-known Ch'an master, regarded as the right Dharma eye of the present generation; born in 1840 and died on 13 October 1959 in his 120th year at the Dharma age of 101.
- HSUAN CHIEN:** See Te Shan.
- HSUAN CHUEH:** See Yung Chia.
- HSUAN SHA:** Ch'an Master Shih Pei of Hsuan Sha mountain; died in 908 at the age of seventy-four. (See Genealogical Chart, page 56.)
- HSUEH FENG:** Ch'an Master I Ts'un of Hsueh Feng, teacher of Yun Men; died in 909 in his eighty-seventh year. (See Genealogical Chart, page 56.)
- HUA T'OU:** Literally a word's, or thought's, head; ante-word or ante-thought; the mind before it is stirred by a thought. A technique devised by enlightened masters who taught their disciples to turn inwards 'the light' on the mind for the purpose of stopping all thoughts to attain singleness of mind and thereby realize it for the perception of their self-nature.
- HUAI HAI:** See Pai Chang.
- HUAI JANG:** See Nan Yo.
- HUANG PO:** Master Hsi Yun of Huang Po mountain; Dharma successor of Pai Chang and teacher of Lin Chi; died in the Ta Chung reign (847-59). (See Genealogical Chart, page 56.)
- HUI CHI:** See Yang Shan.
- HUI CHU (OF) KOREA:** A Korean Ch'an Master in the tenth century.
- HUI CHUNG:** See Nan Yang.

HUI JAN: See San Sheng.

HUI K'Ō: The Second Chinese Patriarch of the Ch'an Sect; Dharma successor of Bodhidharma; died at the end of the sixth century.

HUI LENG: See Ch'ang Ch'ing.

HUI NENG: The Sixth Chinese Patriarch of the Ch'an Sect; died in 713 in his seventy-sixth year.

HUNG JEN: The Fifth Chinese Patriarch; he stayed at Huang Mei and was the teacher of Hui Neng, the Sixth Patriarch; died 675-6 at the age of seventy-four.

I HSUAN: See Lin Chi.

I TS'UN: See Hsueh Feng.

INDRA: or Śakra, the ruler of the thirty-three heavens.

KALPA: The period of time between the creation, destruction and recreation of a world or universe; aeon.

KARMA: Moral action causing future retribution, and either good or evil transmigration.

K'E FU: Alias Chih I, a disciple of Lin Chi; died in the ninth century.

KLEŚA: Worry, anxiety, trouble, distress and whatever causes them.

KṢAṆA: The shortest measure of time; 60 kṣaṇas equal one finger-snap, 90 a thought, 4,500 a minute.

KṢĀNTI: The third pāramitā, or patience, endurance in any circumstance.

KUAN CH'I: Ch'an Master Chi Hsien of Kuan Ch'i, Dharma successor of Lin Chi and Mo Shan; died in 895.

KUANG JEN: See Shu Shan.

KUEI CH'EN: See Lo Han.

KUEI SHAN: Ch'an Master Ling Yu of Kuei Shan; Dharma successor of Pai Chang and teacher of Yang Shan. Both founded the Kuei Yang Sect (Jap. Ikyo Zen); died in 853 at the age of eighty-three. (See Genealogical Chart, page 56.)

KUEI YANG SECT: A Ch'an Sect founded by Kuei Shan and his disciple Yang Shan; one of the five Ch'an sects of China. (Jap. Ikyo Zen.) (See Genealogical Chart, page 56.)

KUNG AN: Jap. kōan; dossier, case-record, public laws and regulations enforced for settling disputes and maintaining law and order. Likewise, all instructions given by enlightened masters to their students are kung an, or concurrent causes. The meaning of a kung an is irrevocable for it is valid as the law.

LAKṢAṆA: Form, appearance, indication, sign, aspect and characteristic.

LIANG CHIAI: See Tung Shan.

LIN CHI: Ch'an Master I Hsuan of Lin Chi, disciple of Huang Po and founder of the Lin Chi Sect (Jap. Rinzi Zen), one of the five Ch'an Sects of China; died in 867. (See Genealogical Chart, page 56.)

LING SHU: Ch'an master Chih Sheng of Ling Shu in the ninth century.

LING YU: See Kuei Shan.

LO HAN: Ch'an Master Kuei Ch'en of Lo Han temple; disciple of Hsuan Sha and teacher of Fa Yen; died in 936 at the age of sixty-two. (See Genealogical Chart, page 56.)

LOTUS SŪTRA: Saddharma-puṇḍarīka-sūtra, expounded by the Buddha, before the Mahāpari-nirvāṇa-sūtra in the last of the five periods of His teaching.

LO P'U: Ch'an Master Yuan An of Lo P'u, disciple of Chia Shan; died in 925.

- LU TSU: Disciple of Chi Hsien of Kuan Ch'i; died in the ninth century.
- LUNG T'AN: Ch'an Master Ch'ung Hsin of Lung T'an, Dharmia successor of Tao Wu of T'ien Huang monastery and teacher of Te Shan; died in the ninth century. (See Genealogical Chart, page 56.)
- MA KU: Disciple of Chao Chou in the ninth century.
- MA TSU: Alias Tao I of Kiangsi province; Dharma successor of Huai Jang of Nan Yo mountain and teacher of Pai Chang; died in 788. (See Genealogical Chart, page 56.)
- MAHĀBRAHMAN: Regarded as ruler over all the heavens of form, these heavens being of threefold form: Brahma (lord), Brahma-purohitas (ministers) and Brahma-pāriṣadyas (people). Mahābrahman vowed to protect the Buddha Dharma.
- MAHĀKALPA: The great kalpa, from the beginning of a universe till it is destroyed and another begins in its place. A great kalpa is calculated as eighty small kalpas and to last 1,347,000,000 years.
- MAHĀKĀŚYAPA: A Brahmin of Magadha, disciple of the Buddha, to whom was handed down the mind dharma, outside of Scriptures; the First Patriarch of the Ch'an Sect; accredited with supervising the first compilation of the Buddha's sermons.
- MAHĀPARINIRVĀṆA SŪTRA: The last sūtra expounded by the Buddha just before His Nirvāṇa, 10 volumes.
- MAHĀSTHĀMA BODHISATTVA: See Amitābha Buddha.
- MAHĀYĀNA: The 'Great Vehicle' which indicates Universalism, or salvation for all, for all are Buddhas and will attain enlightenment.
- MAITREYA: The Buddhist Messiah, or next Buddha, now in the Tuṣita heaven, who is to come 5,000 years after the Nirvāṇa of Śākyamuni Buddha.
- MAÑJUŚRĪ: A Bodhisattva who is the symbol of wisdom and is placed on the Buddha's left with Samantabhadra on the right. His Bodhimaṇḍala is on Wu Tai Shan, the Five Peaked Mountain, in China.
- MANTRA: Or Dhāraṇī, an incantation, spell, oath; mystical formulae employed in Yoga.
- MU CHOU: Master Ch'en Tsun Su of Mu Chou, disciple of Huang Po in the ninth century.
- MUDRĀ: Manual gestures used in Yoga.
- NĀGĀRJUNA: The Fourteenth Patriarch of the Ch'an Sect; he founded the Mādhyamika, or Middle School; was regarded as the First Patriarch of The T'ien T'ai (Tendai) School.
- NAN CHUAN: Ch'an Master P'u Yuan of Nan Chuan mountain; Dharma successor of Ma Tsu; died in 834 at the age of eighty-seven.
- NAN YANG: Ch'an Master Hui Chung of Nan Yang, Dharma successor of the Sixth Patriarch; died in 776.
- NAN YO: Ch'an Master Huai Jang of Nan Yo; Dharma successor of the Sixth Patriarch and teacher of Ma Tsu; died in 744 at the age of sixty-four. (See Genealogical Chart, page 56.)
- NIRMĀṆAKĀYA: Transformation body of a Buddha, that of power to transform himself at will into any form for omnipresent salvation of those needing him. It is perceptible to men.

- NIRVĀṆA:** Complete extinction of individual existence; cessation of rebirth and entry into bliss.
- NIŚĪDANA:** A cloth for sitting on which a monk carries in a pocket in his large sleeve; translated as cloth-mat.
- NIU T'OU:** The six generations of Ch'an masters on Niu T'ou mountain: Fa Yung, Chih Yeh, Hui Fang, Fa Chih, Chih Wei and Hui Chung.
- PAI CHANG:** Ch'an master Huai Hai, alias Ta Chih, of Pai Chang mountain; successor of Ma Tsu and teacher of Kuei Shan and Huang Po; died in 814. (See Genealogical Chart, page 56.)
- PARACITTA-JÑĀNA:** Ability to know the thoughts of all other minds.
- PĀRAMITĀS, THE SIX:** The six modes of attaining enlightenment; charity, discipline, patience, zeal, meditation and wisdom.
- PEN CHI:** See Ts'ao Shan.
- PRAJÑĀ-HṚDAYA-SŪTRA:** The Heart Sūtra; a condensation in a short sūtra of 268 Chinese characters of the Buddha's teaching of wisdom during a period of twenty-two years.
- PRATYEKA-BUDDHA:** One who lives apart from others and attains enlightenment alone, or for himself, in contrast with the altruism of the Bodhisattva principle.
- P'U HUA:** Disciple of Lin Chi and successor of Pao Chi.
- P'U YUAN:** See Nan Chuan.
- PŪRṆAMAITRĀYAṆĪPUTRA:** A disciple of the Buddha.
- PŪRVANIVĀSĀNUSMṚTI-JÑĀNA:** Knowledge of all former existences of self and others.
- RĀJA-HAṂSA:** The king goose, or the leader of the flight, i.e. Buddha. It is said to be able to absorb the milk from a mixture of milk and water, leaving the water behind, so with the Bodhisattva and truth.
- ṚDDHI-SĀKṢĀTKRIYĀ:** Power to be anywhere or do anything at will.
- ṚṢI:** An immortal. The Śūraṅgama Sūtra lists ten kinds of ṛṣi.
- ṢAḌABHIJÑĀ:** The six supernatural powers.
- ŚĀKYAMUNI BUDDHA:** The saint of the Śākya clan; the human Buddha.
- SAMANTABHADRA:** A Bodhisattva, symbol of the fundamental law, dhyāna and practices of all Buddhas. He is the right hand assistant of the Buddha and Mañjuśrī is His left hand assistant. His region is in the east. Mountain O Mei in Szechwan, China, is his Bodhimaṇḍala, and devotees go there to see myriad Buddha lamps in the sky at night.
- SAMBHOGAKĀYA:** Reward body of Buddha, that of bliss or enjoyment of the fruits of His past saving labours. It is perceptible to Bodhisattvas only.
- SĀMSĀRA:** The realm of birth and death.
- SAN SHENG:** Master Hui Jan of San Sheng, disciple of Lin Chi in the ninth century.
- SAṄGHA:** The Buddhist order, the last of the Triple Gem.
- ŚĀRIPUTRA:** A disciple of the Buddha, noted for his wisdom.
- ŚARĪRA:** Relics of the Buddha.
- ŚĀSTRA:** Treatises; one of the three divisions of the Buddhist Canon, or Tripiṭaka.
- SAUVASTIKA:** A reverse Svastika with its arms turned to the left.
- SENG TS'AN:** The Third Chinese Patriarch of the Ch'an Sect; died in 606.
- SHAO LUN:** A treatise written by Seng Shao, a famous monk in the fourth century.
- SHIH CHIEH:** Favourable time and concurrent occasion leading to one's enlightenment.

SHIH PEI: See Hsuan Sha.

SHIH SHIH: A disciple of Master Ch'ang Tzu K'uang in the ninth century.

SHIH SHUANG: Ch'an Master Hsing K'ung of Shih Shuang, a disciple of Pai Chang in the ninth century.

SHIH T'OU: Ch'an Master Hsi Ch'ien of Shih T'ou peak, successor of Hsing Szu of Ch'ing Yuan and teacher of Yo Shan and Tao Wu; died in 791 at the age of ninety-one. (See Genealogical Chart, page 56.)

SHU SHAN: Master Kuang Jen of Shu Shan mountain, a disciple of Tung Shan in the ninth century.

SHUANG FENG: Disciple of Kuei Shan in the ninth century.

ŚRĀVAKA: A hearer, disciple of Buddha, who understands the Four Noble Truths, rids himself of the unreality of the phenomenal and enters the incomplete nirvāṇa.

ŚRĀVASTĪ: 'The Famous City', near which was Jetavana park, the favourite resort of the Buddha.

SUBHŪTI: A senior disciple of the Buddha.

ŚŪRĀṄGAMA SŪTRA: A sūtra translated by Paramiti in 705, in which the Buddha revealed the causes of illusion leading to the creation of all worlds of existence and the methods of getting rid of them.

SŪTRA: The Buddha's sermons.

TA CHI (AND) TA YUNG: Ta chi is great potentiality, roused and vitalized for absorbing the absolute truth, and ta yung is great function, or appropriate use of kung ans to cause the fully developed potentiality to unite with the absolute.

TA YU: Disciple of Chih Chang of Kuei Tsung temple in the ninth century.

T'AI CH'EN: Disciple of Fa Yen in the tenth century.

T'AN SHENG: See Yung Yen.

TAN TAO CHIH JU: 'Single chopper's direct entry', i.e. straight entry into the reality equipped only with the sharp chopper of wisdom that cuts all obstructions.

TAN YUAN: Ch'an Master Chen Ying of Tan Yuan mountain, disciple of Hui Chung of Nan Yang in the eighth century.

TAO: Road, way, path, doctrine, truth, self-nature, the absolute.

TAO HSIN: The Fourth Chinese Patriarch of the Ch'an Sect; died in 651-2.

TAO WU: See T'ien Huang.

TAO YING: See Yun Ch'u.

TAOISM: Doctrine of Lao Tzu as expounded by him in the Tao Te Ching.

TATHĀGATA: He who came as did all Buddhas; who took the absolute way of cause and effect and attained to perfect wisdom; one of the highest titles of a Buddha.

TE SHAN: Ch'an Master Hsuan Chien of Te Shan (or Teh Shan) mountain, successor of Lung T'an and teacher of Hsueh Feng; died in 865 at the age of eighty-four. (See Genealogical Chart, page 56.)

TEH SHAO OF T'EN T'AI: Successor of Fa Yen. He journeyed to Korea where the only copy of Chih I's works existed, copied it and returned to China to revive the T'ien T'ai (Jap. Tendai) school; died in 972 at the age of eighty-two.

T'EN HUANG: Ch'an Master Tao Wu of T'ien Huang monastery, disciple of Shih T'ou and teacher of Lung T'an; died in 807 at the age of sixty. (See Genealogical Chart, page 56.)

TRIPITAKA: The Buddhist canon consisting of three divisions: sūtra (sermons), vinaya (rules of discipline), and śāstra (treatises).

TRIYĀNA: The three Vehicles of Buddhism.

TS'AO SHAN: Ch'an Master Pen Chi of Ts'ao Shan mountain, disciple of Tung Shan and co-founder of the Ts'ao Tung Sect (Jap. Soto Zen); died in 901. (See Genealogical Chart, page 56.)

TS'AO TUNG SECT: One of the five Ch'an Sects of China, founded by Tung Shan and his disciple Ts'ao Shan (Jap. Soto Zen). (See Genealogical Chart, page 56.)

TSU FANG: Leader of the Ch'ang Ch'ing assembly, awakened after calling on Fa Yen, in the tenth century.

TUNG SHAN: Ch'an Master Liang Chiaï of Tung Shan mountain, disciple of Yun Yen. He and his disciple Ts'ao Shan founded the Ts'ao Tung Sect (Jap. Soto Zen). Died in 869 at the age of sixty-three. (See Genealogical Chart, page 56.)

UPĀSAKA: A male lay disciple who engages to observe the first five rules of morality.

VAIROCANA: The Dharmakāya of Śākyamuni Buddha; his Sambhogakāya being called Locana and Nirmāṇakāya, Śākyamuni.

VAJRA: The thunderbolt.

VAJRAPĀṆI: A holder of the vajra, a protector, any image with this symbol.

VARGA, THE FOUR: Monks, nuns, male and female devotees.

VASUBANDHU: The Twenty-first Patriarch of the Ch'an Sect.

VIMALAKĪRTI NIRDEŚA SŪTRA: A sūtra expounded by the Buddha on Vimalakīrti, or 'Spotless Reputation', name of a native of Vaiśālī, said to be an avatar of 'The Golden Grain Tathāgata' appearing in the form of an upāsaka to assist Śākyamuni Buddha in converting people to the Mahāyāna doctrine.

VINAYA: Rules of discipline and morality.

WEI YEN: See Yo Shan.

WEN I: See Fa Yen.

WEN SUI OF CHIANG NAN: Disciple of Fa Yen in the tenth century.

WEN YEN: See Yun Men.

WU: Awakening (Jap. Satori).

WU: No, not.

WU K'UNG OF T'AN CHOU. Disciple of Yun Ch'u in the tenth century.

WU TENG HUI YUAN: 'Five Lamps Meeting at the Source', a collection of Ch'an texts compiled in the Sung dynasty (960-1279), 20 volumes.

WU WEI: Anything not subject to cause, condition or dependence; out of time, eternal, supramundane, transcendental.

YANG SHAN: Ch'an Master Hui Chi of Yang Shan mountain, disciple of Kuei Shan and co-founder of the Kuei Yang Sect; died in the ninth century. (See Genealogical Chart, page 56.)

YEN T'OU: Ch'an Master Ch'uan Huo of Yen T'ou, successor of Te Shan; died in 887 at the age of sixty.

YO SHAN: Ch'an Master Wei Yen of Yo Shan mountain, successor of Shih T'ou and teacher of Yun Yen; died in 834 at the age of eighty-four. (See Genealogical Chart, page 56.)

YU HSUAN YU LU: 'The Imperial Selection of Ch'an Sayings', a collection compiled by Emperor Yung Chen (1723-35), 14 vols.

YUAN ON: See Lo P'u.

- YUN CH'U:** Ch'an Master Tao Ying of Yun Ch'u mountain, disciple of Tung Shan in the ninth century.
- YUN MEN:** Ch'an Master Wen Yen of Yun Men, founder of the Yun Men Sect, one of the Five Ch'an Sects of China; died in 949. (See Genealogical Chart, page 56.)
- YUN MEN SECT:** One of the Five Ch'an Sects of China (Jap. Ummon Zen).
- YUN YEN:** Master T'an Sheng of Yun Yen, disciple of Yo Shan and teacher of Tung Shan; died on 12 December 841. (See Genealogical Chart, page 56.)
- YUNG CHIA:** Ch'an Master Hsuan Chueh of Yung Chia, who attained enlightenment when he called on the Sixth Patriarch. He wrote the 'Yung Chia' collection and composed the 'Song of Enlightenment'; died in 712.

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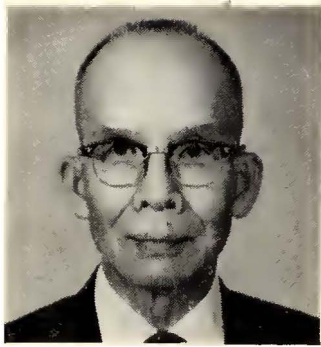
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Lu K'uan Yü was born in Canton in 1898. His first Master was the Hutuktu of Sikang, an enlightened Great Lāma. His second Master was the Venerable Ch'an Master Hsu Yun who was the Dharma-successor of all five Ch'an sects of China.

Lu K'uan Yü now lives in Hongkong and devotes himself to presenting 'as many Chinese Buddhist texts as possible so that Buddhism can be preserved at least in the West, should it be fated to disappear in the East as it seems to be'.

In his preface to the Second Series, Lu K'uan Yü summarizes the different expedient methods of teaching used by each of the five Ch'an Sects. He then translates and explains the forty short poems or gāthās with which the essence of Ch'an was transmitted verbally from Buddha to Patriarch down the centuries to the sixth and last Chinese Patriarch, Hui Neng. All but three are translated into English for the first time. The bulk of the book consists of the biographies of the seven founders of the five Ch'an sects taken in the main from *The Transmission of the Lamp*. The living meaning of the subtle dialogues (*kuang-ans* or *koans*) they contain are given in the comprehensive notes, while the refinements of Ch'an idiom are explained simply for the first time. Moreover, the historical development of the system of training and methods of teaching is clearly revealed.

As in the case of the First Series, there is a valuable glossary of names and terms and an appendix of Chinese characters with both Chinese and Japanese transliterations.

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