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Translator's Introduction 英譯者序

The Book of Serenity is a classic text of Chan Zen Buddhism, a vechicle of an ancient knowledge said to go back to time immemorial and to have been originally transmitted from mind to mind. The continuity of Zen transmission was fostered by periodic revisions and renewals in a body of special techniques and the knowledge subtending them. Many of these techniques are encoded in the Book of Serenity, and the use of this kind of literature to help elicit certain perceptions is itself one of these techniques.

The branch of ancient tradition that came to be known as Zen is customarily traced back in Chinese history to the late fifth and early sixth centuries C.E., and was approaching the end of its third overt major phase in China when the Book of Serenity was compiled.

These three phases consisted of the era of the founders(6-8 cent.), who worked to establish the principle of experiential internatization of knowledge against a background of excessive intellectualism; the era of the creative proliferation of different transmission lines with particular modes of presentation(8-10 cent.); and the era of dramatic development of Zen literature and the refinement of the use of stories as a medium of teaching and practice (10-13 cent.).

The founding of Zen in China is tradionally attributed to Bodhidharma (d.535), an Indian yogin, but one of the founders of Zen in Japan, Dogen Zenji (13th cent.) equates the Buddhism transmitted by Bodhidharma with that represented by the earlier Sengzhao who died in the early fifth century. Sengzhao, an assistant of the famous Buddhist translator Kumarajiva and a great author in his own right, is believed to have actually experienced absolute reality beyond intellect, and his superlative writing were highly esteemed and often quoted in classical Zen lore.

Notably, Sengzhao stated that absolute reality is beyond the grasp of concepts, and therefore can only be experienced intuitively or mystically, not by the discursive intellect. In pursuit of this theme, he wrote that the special knowledge

called prajna (gnosis) in Buddhist terminology could not properly be called knowldge in the ordinary sense because it is objectless, comprehending no specific concrete thing but rather the nonexistence of inherent identity in objects of conventional knowledge.

Furthermore, Sengzhao discoursed on relativity and absoluteness in time, on the incomparable experience of direct perception, and on the ultimate unity of all existence. He always maintained the limitation of words, however, and noted that any attempt to express the ineffable would inevitably be like setting up a target inviting an arrow. His contributions to Chinese Buddhism made him one of the most highly regarded mystics of all time, and someone with whom the later Zen Buddhists felt a special affinity.

The existence of Bodhidharma, the reputed founder of Zen in China, has been questioned by some scholars; other scholars, however, find what appears to be evidence of the existence of at least one Bodhidarma, possibly two or more. Whatever the historical facts of the matter may be, Boddhidharma certainly exists as a symbol of the Zen tradition of the living exemplar, the bearer of the "mind to mind" transmission. His name, which means "the religion of enlightenment," may be taken as representative of the early emphasis of Zen on using Buddhism not as an object of knowlege (intellectualism) but as a means of knowledge (experientialism).

According to Zen tradition, Bodhidarma used only one scripture in his Chinese teaching activity--the Lankavatara-sutra, which he judged to be appropriate to the current state of Chinese civilization. This scripture is one of those used by the school of Buddhism known as "yoga practice" (yogacara) or "doctrine of consciousness" (vijnanavada). The doctrine of consciousness represents a quite pervasive thread in Buddhism that is not limited to any one school and very often used in Zen teaching. This doctrine presents the view that phenomena as we conceive and cognize them are not objective realities in themselves, but rather mental constructions made of selected data filtered from an inconceivable universe of pure sense.

To clarify this point, the doctrine defines three natures of phenomena: the imaged, or conceptualized, nature; the relative, or dependent, nature; and the perfect nature. It is held that confusion of these three natures, particularly the habit of holding onto the imaged nature of phenomena as their real nature, inhibits the mind from the freedom and higher development of which it is potentially capable, and restricts the range of experience available to the perceiver. The imaged nature of phenomena is said to be a representation, a description, which is learned and maintained through conditioning. The world as we know it is therefore looked upon in this teaching as a convention, a set of agreements: thus cultural and individual agreements and differences reach down to the levels of cognition and perception, as anthropological and psychological research have reaffirmed in recent times.

According to the doctrine of consciousness, conventional reality, the imagined nature of things, however important and indispensible for everyday life (and hence not to be abolished by yoga), is not itself objective reality and not the limit of the capacity of consciousness. To misunderstand its representational nature and hold to it fixedly as true reality has a stunting effect on mental activity. Familiar examples of this effect might be such conditions as culture shock and associated misunderstandings, or obstacles to learning behaviors (such as foreign languages) outside of pre-established thinking patterns.

Thus while the process of conventional description and organization of experience in terms mutually coherent to members of a community is by no means to be eliminated from the human repertoire of capacities, being necessary for human life, the doctrine of consciousness recommends that it be recognized as mental representation and that the ability to transcend attachment to mental constructions be cultivated. This is said to allow the development not only of extrasensory perceptions, but of expanded and enhanced descriptive abilities to meet the evolutionary needs of society as well.

The practice of yoga now comes in as a means of actually

making this detachment from mental construction a practical possibility. In order that this detachment not become nihilistic or otherwise aberrated, and that altered states of consciousness not merely be substitued as objects of fixation, the doctrine here introduces the principles of the relative and real natures of phenomena concealed beneath the conceptualized description.

The relative or dependent nature is the nature of phenomena as products of interactions of conditions. A generalized example of this commonly used for illustration is the interaction of sense faculties, sense consciousnesses, and sense data. This is the raw material of the selection and organizational process of mental construction. Since the faculties, consciousnesses, and data cannot be apprehended in themselves, outside of their mutual interrelationship, there is no way of grasping their objective nature. Their existence as individual elements, therefore, boils down to a description--a relation of mind and mental object. Hence the principle of the real nature of phenomena states that the imagnied nature has no objective reality in the relative nature. This is what is sometimes called "emptiness."

A classic simile is that of a red dye painted on a clear crystal, making it look like a ruby. The red dye represents the imagined or conceptualized nature imposed on the relative nature, represented by the crystal. The real nature is the nonexistence of actual "rubyness" in the crystal. Reflections of this doctrine are to be found thoughout Zen lore, and one of the major functions of Zen stories is to help to see through and break up meantal fixations.

The Lankavatara-sutra likens the perceived world to waves in the ocean of consciousness. To get to know the real nature of things as they are in the state of "suchness" or "thusness," unpredicated reality, it is essential to still these waves of consciousness. The practice of methods of silencing the mind to see reality without the imposition of conditioned representation is well known in Zen Buddhism. This posed a drawback, however, which is also well represented both in Zen literature and in the writings of

outside observers. From the external point of view, the drawback was that this exercise of quiescence gave the appearance of quietism, preventing understanding of the true scope of Zen action. Within Zen schools, emphasis on stilling the mind also led some to regard it as a goal, and successful stilling led some to remaind fixated on tranquillity, vitiating their capacity for further progress. In both cases the problem was one of confusing the means with the end. This confusion and its consequences are referred to repeatedly in Zen and other Buddhist lore throughout the ages.

Little is known of the early Zen school in China, but in the record of a disciple of Bodhidharma's successor we can observe the emphasis on the Lankavatara-sutra and the doctrine of consciousness, as well as hints of future directions in Zen practice:

The mind-seal of the founding teacher is not a matter of concentration on ascetic practice, which is merely an aid to the path. If you merge with the fundamental mind and make free use of its true light, then ascetic practice is like picking up earth and turning it into gold; but if you only work on ascetic practice and do not clarify the fundamental mind, thus being bound by aversion and attraction, then ascetic practice is like walking on a dangerous path on a dark night. If you want to clarify the fundamental mind, you should examine carefully--in the midst of sense impacts, before you produce thought and reflection, where does the mind go? Is it nonexistent? Is it existent? Not falling into being or nonbeing, or into any fixed location, the mindperal shines alone: it always thines on the world, without a particle of obstruction, without an instant of discontinuity. Therefore our founder also handed on the Lankavatara scripture, and said to my teach, 'As I see China, only this scripture can be used to seal the mind. If you practice in accord with it, you will be able to cross over the world.' Also, whenever my teacher finished lecturing he would say, "This scripture, after four generations, will turn into literalism and formalism. What a pity.'"(祖师心印非专苦行。但助道耳。若契本心发随意真光之用。则苦行如握土成金。若唯务苦行。而不明本心。

为憎爱所缚。则苦行如黑月夜履于险道。汝欲明本心者。当审谛推察。遇色遇声。未起觉观时心何所之。是无耶是有耶。既不堕有无处所。则心珠独朗常照世间。而无一尘许间隔。未尝有一刹那顷断续之相。故我初祖兼付楞伽经四卷。谓我师二祖曰。吾观震旦唯有此经可以印心。仁者依行自得度世。又二祖凡说法竟。乃曰。此经四世之后变成名相。深可悲哉。《景德传灯录》)

For several generations after Bodhidharma, a "Lankavatara School" centered on the teachings of this scripture did indeed continue to be active and was later identified as an offshoot of the original Zen School. While emphasis on the Lankavatara-sutra itself was not prominent in the teaching of the Zen school by the time it came to public attention in the seventh century, nevertheless the doctrine of consciousness remained very much in use in Zen, particularly through certain formulations of the Avatamsaka-sutra, another major scripture often used in Zen teaching.

A younger contemporary of Bodhidharma, the famous "Mahasattva" (great saint) Fu, is another figure of prominence in the traditions of early Zen Buddhism. Some of his sayings remained favorites of later Zen practitioners. One of those unusual people whom Zen tradition refers to as "responsive manifestations," who are not known to have received teaching from a human mentor but were enlightened through inspirations resulting from their practices, Mahasattva Fu was a philanthropist with a considerable following that included his wife and children as well as other relatives.

A literate farmer, Fu expounded Buddhism to the emperor Wu of the Liang dynasty, and the record of his sayings and deeds is one of the richest sources of teachings surviving from among the early adepts. Perhaps the most famous of his utterances prized in Zen tradition in his verse:

> Empty-handed, holding a hoe,
> Walking, riding a water buffalo.
> Man is crossing a bridge;
> The bridge but not the river flows.

The first two lines illustrate the familiar theme in developed Buddhism of being in the world without clinging to things of the world, employing ways and means without becoming possessively attached to them. The second two lines illustrate the contrast between objective and subjective reality: "thusness," naked reality without the screen of mental construction, is in flux (as a river) but does not really change, in that it is always "as is." The mental structures used in crossing over the world, on the other hand, that is, the viewpoints, conceptions, and interpretations are rooted in subjectivity and undergo fluctuation and change, even if they are fixed from their own point of view.

The realistic approach according to this teaching, therefore, would be to recognize the functional value of structures as tools and vehicles, but to also recognize their temporary nature and refrain from attachment to them even while using them. This permits contact with wider reality and freedom to adapt to changing conditions without the impediment of clinging to the familiar or habitual for its own sake. Thus in one single verse Mahasattva Fu summed up a central issue of Buddhism.

Mahasattva Fu is not associated with a particular lineage but is believed to have received the transmission from reality itself through the medium of certain experiences. Bodhidharma, on the other hand, is said to have started the unbroken Zen transmission in China. Among his four enlightened disciples was one Huike, also called Shenguang, who is known as the second patriarch of Zen. Tradition represents one of the main techniques of Zen meditation in the form of a story about Kuike's enlightenment: he asked Bodhidharma to pacify his mind, which Bodhidharma agreed to do once Huike brought his mind to him. On introspection, Huike said, "When I look for my mind I cannot find it ," to which Bodhidharma replied, " I have pacified your mind for you."

This exercise of "looking for the mind" is an important method common to a number of schools of Buddhism. It appears in various guises and stories designed to foster this special focus of attention. An impossible task per se, it has

the function of inducing nonreifying consciousness and is useful in freeing the mind from its clinging habits of thought.

Huike was caught up in the tide of a govenment persecution of Buddhism and was eventually laicized, never to return to monastic orders. He has ten enlightened disciples, four of them laymen, and after entrusting the teaching to a successor, he is said to have immersed himself in city life, working at various menial jobs as he continued his self-development in secret. One source has it that he went to the city after receiving the Zen transmission from Bodhidharma in order to test his concentration and stability. Like Bodhidharma, Huike's teaching, which was free from academic pedantry, aroused the opposition of established interests in the Buddhist monasteries, and he died through an intrigue.

The one among Huike's disciples who is known as his principal heir and called the third patriarch of Zen is believed to have associated with the teacher during a period of seclusion in the mountains. This man, Sengcan, is reputedly the author of the famous poem Faith in Mind, which has been one of the most popular Zen classics throughout its known history.

This poem emphasize the "middle way" in which there is neither grasping nor rejection, neither inclination nor aversion. In practice this involves neither pursuing mental objects nor remaining fixed on voidness: not trying to stop the mind to gain peace, yet not following perceptions. Sengcan recommends not fixing the mind on anything but not sinking into oblivion either. If you want to attain the "one vehicle" of enlightenment, he says, do not be averse to sense data-sense data are not bad, he explains, they are the same as true awakening.

The entire peom is in this vein and stresses the ultimate nonduality of the realm of illusion and the realm of enlightenment and the difference lying in the mind itself. The deluded discriminate the two realms conceptually and try to reject one to grasp the other, thus creating their own bonds, while the enlightened have no artifices, so they do

not imagine enlightenment apart from direct experience. This teaching tallies with the tenet of the doctrine of consciousness that states that sense experience is itself the matrix of enlightenment, and nonenlightenment is pure fiction whose only binding force is its habitual repetition.

A contemporary of Sengcan was the meditation master and scholar Zhiyi. Although not figuring in the Zen transmission chains emphasized from the ninth and tenth centuries onward, nevertheless he is listed as a Zen master in the model Zen history Transmission of the Lamp. One of the most important figures in Chinese Buddhism, this sixth century adept is also known as the founder of the Tiantai school of Buddhism, a comprehensive school of study and practice said to have had an important impact on the development of early Zen.

A number of Zhiyi's schemata are mentioned in the Transmission of the Lamp, along with their correlates in Indian tradition. Fundamental to his system was the principle of three levels of truth--conditional , absolute and mean. The conditional, or artificial, level of truth is also called conventiional reality, referring to the everyday world . The truth of it, however, is that all phenomena are conditional, meaning that they have no absolute existence or identity. This insight introduces the level of emptiness called the absolute truth, meaning that conditional phenomena have no independent being.

Thus the meditation proceeds from contemplation of conditionality into contemplation of emptiness, thereby fostering detachment from objects. The next stage is to re-emerge from emptiness into the conditional, whereby temporal knowledge, skillfulness, and compassion are develop. (xvii)

Finally, by going back and forth between focus on the conditonal and focus on its emptiness, the practitioner arrives at the mean, or middle way, realizing that things are neither absolutely existent nor absolutely nonexistent; they can be experienced but not grasped. In the middle way one harmonizes detachment and identification, transcendence and involvement, wisdom and compassion.

This three truth scheme is based on the work of the great Indian Buddhist Nagarjuna (ca. 100 C.E.), who is considered an ancestor of Zen and other schools of Buddhism. It is to be found echoed throughout Zen teaching, though typically not in the form of doctrine but in the form of structural relations within stories and symbols.

Another doctrine of Zhiyi that is brought up in the Zen Transmission of the Lamp is that of the so-called "six identities." This refers to six levels of identity of mind and Buddha, illustrating six aspects or stages of enlightenment. The first level is noumenal identity or identity in principle. This means that all consciousness has inherent within it the very same nature, the nature of enlightenment or buddhahood.

Second is identity in words. This means that insofar as inherent buddha-nature is obscured by distracting conditioned habits, people need to be told about this latent potential in order to start on the path to return to it. This is the level of theoretical teaching and learning.

Third is the level of contemplation practice, where meditation on the three levels of reality is employed to lead to experiential realization.

Fourth is the level of approximation, wherein the senses are purified so as to allow a semblance experience of reality. Since there is still effort involved, it is still not spontaneous mental purity and not considered final realization.

The fifth level of identity is that of partial realization of reality, and the sixth and final level is that of ultimate realization. The final level takes place when the awakened mind is fully uncovered and activated and has become autonomous or free from the influence of artificial conditioning.

While these six levels are not generally named and enumerated in this precise fashion in other Zen lore, they provide a useful scheme for understanding the various standpoints of the transactions of consciousness represented in Zen stories.

One set of meditation exercises formulated by Zhiyi and recommended in Zen commentary on the Book of Serenity

is what is known as the six subtle methods. A basic form of this practice is indicated in the third story of the Book of Serenity, and various modifications of it are found in the exercises of many Zen schools.

The first of the six subtle methods is counting the breath in repeated sets of ten. This is a traditional Buddhist practice specifically prescribed to overcome the tendency toward mind wandering and distraction. This is eventually replaced by following the breath and simply keeping the attention on it continuously without the relatively crude aid of counting. Both of these are widely practiced in modern day Zen.

The third of the six subtle methods is called stopping, or cessation. Here the breath becomes imperceptible and mental activity ceases. This is ordinarily unattainable without careful practice of the first two methods. Cessation, which results in deep tranquillity, is followed up by the fourth method called contemplation, in which the mind is reactivated to visualize the components of the body. This is done so as to internalize the understanding of the organism as a compound that is dependent and subject to disintegration. One purpose of this is to counteract intoxication by the calmness of cessation with the realization that it depends on the body-mind and is thus by nature impermanent and not ultimately reliable.

The fifth subtle method, called returning, similarly cuts through fixation to thestadpoint of the preceding stage of contemlation. It accomplishes this by turning the attention away from the object of contemplation to the mind itself that contemplates. This is the aforementioned exercise of looking for the mind, which is one of the main Zen meditation practices. Whithdrawal of the mind from objects and focusing it on the ungraspable essence of its own consciousness is intended to free the mind from clinging and return it to its original purity. In the sixth subtle method that follows on this, called purity, the practitioner experiences essential purity and finally attains spontaneity.

A number of meditation methods described by Zhiyi in his work also appear in directions for meditation attributed to the fourth patriarch of Zen, Daoxin (580-651). Daoxin was

the first Zen master to establish a settled community of students, and he is said to have complied manuals of discipline and meditation for his disciples. These methods include incantation, visualization, examination of mental functions, and contemplation of the essence of mind; all of them have precedents in the Tiantai school of Zhiyi. The career of Daoxin is believed to mark the beginning of public recognition of the Zen school.

The fifth patriarch of Zen, Hongren (602-675), was the only one of Daoxin's five hundred disciples given permission to teach. He is said to have used the Vajracchedika-sutra, or Diamond Cutter Scripture, in his teaching, and is also the reputed author of a Treatise on the Supreme Vehicle, emphasizing discovery and preservation of the fundamental mind without fragmentation of consciousness.

The Diamond Cutter Scripture stresses nonattachment to forms, elimination of religious self-consciousness, relinquishment of means when the end is attained, the distinction between concept and reality, and the ungraspability of mind. All of these themes are prominent in classical Zen teaching and represented symbolically in many Zen stories. This scripture is one of the most popular of all Buddhist texts in East Asia, and innmerable commentaries have been written on it. Hongren's great successor Huineng is said to have been enlightened on hearing a single line from it.

The Treatise on the Supreme Vehicle, attributed to Hongren, is a short work whose main point is the original purity of mind. It distinguishes the real mind from conditioned states of mind and says that the essential practice is to maintain this original real mind and keep it unified, not letting it scatter. To find the real mind, the treatise recommends the practice of observing the flow of consciousness, noting its volatility and ungraspability; as a result of persistence in this attentive observation, it states, the flowing stream of consciousness will natually evaporate and the mind will become clear and stable, so that one can become able to live without being mentally dominated by conditions.

Hongren is said to have had seven hundred disciples, among

whom eleven became sufficiently enlightened to become teachers on their own. Among these were the first Zen masters to go to the capital city and promote the study and practice of Zen in China's imperial precincts. Relatively few remnants of the teachings of these schools survive. In any event, they were eventually superceded by the schools of the so-called southern family of Zen descended from the illustrious Huineng (638-713), one of the most outstanding Zen masters of all time, and recognized in southern tradition as the sixth patriarch of Zen.

Portrayed as an illiterate woodcutter from the underdeveloped south of China, the drama of Huineng's appearance in Hongren's community, his brief apprenticeship, and midnight disappearance is used in Zen lore as a counterpoint to the arrogant self-satisfaction of the learned and the pious, and also as an illustration of the contention that enlightenment, and the aspect of the human being in which the potential of enlightenment resides, transcend conditioned differences such as those produced by cultural and social background.

A collection of sayings attributed to the sixth patriarch Huineng, entitled the Altar Scripture, is the only Buddhist text of acknowledged Chinese authorship to be given the title of scripture, usually reserved for works attributed to Buddha. This text presents Zen in simple terms such as outwardly discerning everything while inwardly being unmoved by anything. It has been rendered into English a number of times. A direct successor of Huineng is on record as stating, however, that the Altar Scripture contains spurious material wrongly attributed to the patriarch; in any case, its place in the history of Zen study is somewhat problematic, as it does not appear to have been used much in working Zen schools. A commentary on the aforementioned Diamond Cutter Scripture is also attributed to Huineng through oral transmission, and this too presents the teaching in a clear and simple manner, without scholastic complications.

Huineng was widely recognized as the master of the age, and it is said that countless people benefited from attending

his lectures. He is believed to have taught thirty-three known enlightened disciples who were overt representatives of his school and taught in various places as his successors. It is also recorded that there were a large number of people who attained enlightenment under his guidance but subsequently concealed their identity and remained unknown as heirs of the patriarch. This latter note in the histories points up the fact, commonly encountered in Zen lore but later obscured by institutionalization, that Zen adepts did not all "appear in the world" as teachers, many choosing anonymity, perhaps teaching indirectly, perhaps associating only with the few who recognized their attainment apart from external appearances and reputation. This aspect of the Zen movement is at times only hinted at in the records, at times made explicit. In the case of Huineng's successors, certain ones seem to have had the task of contacting scattered remnants of the school of the fifth patriarch who had become obsessed with trance exercises and thus cut themselves off from the fuller expression of the teaching.

Very little is known of the schools of the heirs of the sixth patriarch, but in the second generation the two great teacher Shitou (700-790) and Mazu (709-788) appeared, who together produced over one hundred and fifty enlightened successors and effected a dramatic expansion in Zen activity. Shitou is the author of Union of Difference and Sameness, one of the earliest Zen classics, a short work in verse emphasizing what in modern psychological terms would be referred to in terms of the harmonious operation of the left and right brain in a highly integrated working of the mind.

Mazu did not write anything but was a person of such towering spiritual force that he was able to help over one hundred and thirty people become enlightened. Of these, eighty or so became teachers. Mazu's general teachings present a picture of great simplicity, but most of the information about him is in stories of his encounters with students, showing the way out of particular standpoints. Many of the Zen adepts of that time studied with both

Shitou and Mazu; among these was the great layman Pang Yun, one of the more extrordinary lay masters, of whose sayings and compositions a considerable record remains. Among Mazu's many successors, two that stand out for particular attention are Baizhang Huaihai (d. 814), also known by his honorific title Dazhi, and Nanquan Puyuan (d.834). Baizhang is nominally the founder of the Chan (Zen) commune system, and the author of the famous saying "a day without work is a day without food." The record of Baizhang's sayings is one of the most extensive of all the classical masters and provides an unusually explicit theoretical basis for understanding Chan teaching and practice, linking Chan with the ancestral tradition of scriptures and ancient adepts.

Baizhang emphasizes the necessity to perceive both absolute and conventional levels of truth and organizes the course of Buddhism into three phase: detachment, not dwelling in detachment, and not making an understanding of not dewelling. He stresses, moreover, that all formulations, of practice and realization for example, are expedients and are by nature incomplete. Baizhang states that a Buddha is a person who has succeeded in getting out of bondage to feelings, thoughts, and other media of conditioning, yet then comes back into the realm of bondage to help others out. He asserts that Buddhas suffer as other beings do, but they are different in that they are " free to come or go." Baizhang speaks of buddhahood largely in human terms but days that the full scope of reality is not available to human beings. It is this realization that highlights the true nature of descriptions and devices reflecting human concerns and does not allow a real Chan practitioner to close his or her mind around any particular formulations. Baizhang points our that authoritarianism is a degeneration of the teaching function. He is one of the most outspoken opponents of proprietary interest in the externals of a school.

The place of Nanquan in Chan tradition is a special one, emphasizing a certain aspect of the teaching. This is pointed out in the Book of Serenity, and it should be borne in mind

that the representational place of certain teachers in tradition does not necessarily indicate the full scope of their teaching. Indeed, the essential nature of Chan "history" is representational and instructive; the "facts" represented need not be facts in the conventionally understood terrestrial sense, but are rather in the domain of illustration of certain processes and relations.

In the case of Nanquan, he is often cited to fulfill the function of what is called in Chan "upholding the true imperative, " which means to remind the student that no formulation is final, that there is no place in absolute reality to set the mind. As the saying goes, insects may land anywhere else, but they cannot land in a raging fire; the mind may fix on concepts, but not on ultimate truth. This kind of teaching is posed as a counterbalance to the ordinary human tendency to seek regularity and familiarity. There are many indications in Chan lore of teachers' attempts to break through these tendencies that lead to and are expressed by mechanical repetition in the form of sloganization, ceremonialism, and general sanctification of means as ends in themselves. There are a number of favorite sayings and stories of Nanquan commonly used in this connection, one of which is the famous tale of "killing the cat." Chan commentary indicates that the meaning is found by perceiving the structure of the stories and perceiving the function through the structure. The surface content is just a vehicle.

Among Nanquan's successors was the very famous Zhaozhou (778-897), one of the favorite figures of Chan lore. Like Layman Pang, Zhaozhou is noted for his extensive travels after enlightenment that helped to consolidate the fabric of the overall Chan activity. Zhaozhou figures in numerous stories of the most esteemed collection of meditation tales, and there is a rather extensive collection of his sayings in the classic Records of Sayings of Ancient Adepts. The presence of Nanquan and Zhaozhou permeates Chan lore, and they are universally considered giants in the tradition.

The so-called golden age of Chan was largely dominated by

the emergence, over a span of a century or so, of five powerful lineages known to history as the five houses of Chan, descended from Shitou and Mazu through the teachers Yaoshan, Tianhuang, and Baizhang. Each of these houses is associated with particular manners and expressions of teaching; the formulations and anecdotes of their founders became standard reference points in the teaching materials of later generations.

Among Baizhang's numerous successors, the names of Guishan Lingyou and Huangbo Xiyun stand out in Chan history. Guishan (d.854) and his eminent disciple Yangshan (d.890) had large communities of students and many enlightened heirs, and their lineage is referred to as the House of Gui and Yang. Much of the documentation of this house is in the form of dialogue between these two masters, represented as two mirrors without an image interposed, and describing one of the methods of teaching and the reality of mind-to-mind communication that underlies it. Guishan also wrote a short treatise describing the degeneration of contemporary Chan, brought about by the great influx of students with faculty intentions and insufficient grounding in the classical Buddhist Sciences and disciplines. Contrary to popular notions of Chan Buddhists as freethinkers and iconoclasts with no regard for scripture or precept, Guishan lays emphasis on the foundation of conduct and the careful study of the principles of Buddhism. He especially emphasizes scripture study for those who cannot achieve the sudden transcendence of Chan mystic method, which means, in other words, for most people.

Yangshan was an extraordinary Chan master, to whom eleven regional military-civil commanders, among the most powerful and arrogant men in China, are said to have paid homage as disciples. As a young man, he studied with ancient masters and was entrusted with a esoteric teaching system said to have been handed down from the sixth patriarch, parts of which appear in the Book of Serenity and other Chan texts, communicating the arcana of Chan lore by means of obscure signs and symbols. Aside from the few signs for which explanations are given, a large number of

symbols exist that are no longer understood at all. The most extensive explanations of signs used by Yangshan is preserved in the teachings of one of his disciples, a Korean adept, in Annals of the Halls of the Ancestors, a text until recently preserved only in Korean tradition. There are also hints of some occult connection between Yang-shan and adepts somewhere to the west, which may help to explain his use of visual symbols to an extent greater than any other Chan master, so far as is known.

Huangbo (d.850), another of Baizhang's great successors, is said to have been naturally enlightened, and notices of his speech and behavior reflect the irrepressible independent spirit esteemed in Chan Buddhism. Records of a number of his speeches are preserved in two short texts that present the theoretical and pratical aspects of Chan in a very straightforward and simple form. His remarkable disciple Linji Yixuan (d. 867), after whom the Linji House of Chan is named, was a similarly dynamic personality, whose collected sayings became one of the major classics of Zen. Linji further elaborated certain formulations of his teacher Huangbo and the latter's predecessor Baizhang and also clarified a number of specific strategies of Chan teaching method. Linji emphasized the nature of religious and philosophical formulations in Buddhism as originating in or describing mental states and processes and stressed the importance of actually living through these experiences. He was known also for the use of the shout, which he explained could be used as a shock technique to interrupt a useless stream of consciousness; or as a sounding technique to draw a reaction, on the basis of which further interaction could be made; or as a cornering technique to exert pressure on someone in a quandary; or as an expression of what cannot be conceptualized or articulated. This shout was soon imitated by followers of Linji, to the extent that one of his successors had to speak out against this ignorant mime, and one of the greatest masters of his lineage centuries later actually imposed a fine a students who pretended to express their understanding by shouting.

A number of Linji's formulations also became standard items

of Chan lore; teaching schemes known as " the three mysteries and three essentials," "the fourfold host and guest," "the four views." The three mysteries and three essentials are an abstruese elaboration of the three stages of attainment stated by Baizhang, alluding to subtle gradations in the relation of the practitioner to the stage of practice. The "fourfold host and guest" symbolize overall aspects of realization: the "guest wihin the guest" refers to the state of people alienated from the true self, merely being occupied in the pursuit of externals; the "host within the guest" refers to the elementary stage of Chan practice in which people sense, or believe, in the latent presence of real consciousness and turn away from externals to look for the innermost mind. The "guest within the host" is the awakened person who then returns to the ordinary world to contact others; the "host within the host" is the inner essence, or personal experience of the enlightened. The "four views" is a set of experiential possibilities exercised to help people proceed from the first stage of guest within guest through the second, which is a transition technique to reach the third and fourth, which are complementary. The four views are the state of effacing the enviroment but not the person, effacing the person but not the environment, effacing both, and effacing neither. The last stage refers to perfect integration of consciousness and objective reality, made possible by gradual removal of subjective biases through purgative, purifying experiences.

Roughly contemporary with Guishan, Yangshan, Huangbo, and Linji, were the noted adepts Deshan Xuanjian (d.867), Dongshan Liangjie (d.869), and Caoshan Benji (d.901). The two latter masters were the ancestors of the so-called Cao Dong House, while the former was the ancestor of the Yuanmen and Fayan houses of Chan.

Dongshan and Caoshan are famed for the creation or development of a number of teaching formulae, known as the five ranks, the three roads, the three falls, the three leaks, and the four types of different kinds. The five ranks device is particularly well-known and formed the basis for the reorganization of Zen study in the Japanese Rinzai

school of the eighteenth century.
The five ranks may be viewed as a progression of stages of development or an analysis of different degrees of integration. In the first, called the relative within the absolute, one practices detachment and interruption of mental habits, thereby gaining a measure of freedom and rest from compusion and confusion. Detachment alone, however, is called a pit or a cave in Chan lore and shunned as a perilous indulgence without positive usefulness in itself. The second rank, therefore, called the absolute within the relative, is a state of merging with the environment, achieving a kind of unity of subject and object, sometimes likened to being like a mirror. This capacity to become totally absorbed in the present, however, while useful for breaking through the mental scattering caused by excessive attention to past or future, is also eventually shunned, called in Chan technical terminology "falling into the pre sent," because it lacks the faculty of discrimination necessary for the person to be fully effective in the world. Thus the third rank, coming from within th absolute, does not remain in this equanimity, and turns to development of observation and action that leads to the fourth rank, arrival in the relative, and mastery of action in the world. The fifth rank, simultaneous arrival in both relative and absolute, refers to the consumation of harmony and integration of transcendence and being in the world. In the Book of Serenity this rank is represented as a mirror spinning, the back dark side of detachment and transcendence seeming to merge with the functioning bright side. This scheme of five ranks has early models in the Lotus of Truth (Saddarma-pundarika) and Flower Ornament (Avatamsaka) scriptures, both of which were widely read and highly esteemed in Chan circles.
The three roads scheme also presents major stages of Chan practice and realization in general outline and echoes the previously mentioned three phases defined by Baizhang two generations earlier. The first road, called the path of the bird, is detachment, emptying the mind of preoccupations, and is referred to as "walking in the void." The second road,

called the hidden path, goes further yet to the state of nonattachment even to detachment, where there is no longer consciousness of emptiness. The third road, called "extending the hands," refers to returning to the world freely, liberated enough to be in the world without being conditioned by worldly things, and now able to complete the cycle of Buddhist life by reaching out to others to help them toward liberation.

The three falls refer to progression beyond certain critical experiences and stages. The "fall of the ascetic" refers to transcending detachment; this is what is called "being a water buffalo," meaning acting in the world of differences. The "fall of the noble" means going beyond the experience of oneness and nondiscrimination, knowing the essence of the self but not clinging to it. The "fall according to kind" is referred to as not obliterating sense experience, but returning, after initial detachment from the senses, to live in the realm of sense without being blinded or impeded by their experience.

The three leaks are impurities or defects in the knowledge of the Chan practitioner. The "lack of views" refers to clinging to a fixed position. The "leak of feelings" means retention of bias. The "leak of words" means excessive explanation that conveys a false sense of understanding that obscures the practical process; intellectual understanding, if exaggerated at the expense of actual application, can produce a false sense of having arrived at the end when one is really only on the threshold of beginning.

The scheme of four types of different kinds (四種異類)describes particular fields of experience and action. First, the "different kinds of coming and going" （往來異類）refers to all sense experience, all verbalization, all mundane and spiritual states; this is in a sense the field of Chan practice. Second, the "bodhisattva assimilating to different kinds" （菩薩異類）refers to re-entering the world after having understood oneself, coming back to the mundane after having realized nirvana so as to help others. The "bodhisattva" is one dedicated to the ordinary and transcendental welfare of both self and others equally. Third,

the "different kinds for ascetics" （沙門異類）refers to re-entry into the world after having forgotten completely about everything in past present and future and having become independent. Fourth, the "different kinds within the Chan school,"（禪宗異類） means going beyond absorption in the present moment, transcending all notions, even of " thusness" and acting in the midst of differentiations with no sense of either relative or absolute, being or nonbeing.
While these diagrams may be useful for general understanding of what Chan is about, in the case of this as well as the other houses of Chan, the transmission of teaching did not simply consist of explanation and elaboration of particular teaching frameworks. Nevertheless, in the Caodong House, there was, at least in some cases, formal transmission of its particular teaching devices, after the actual mind-to-mind communication of the essence of Chan. The subsequent ceremonialization of formal tradition became a target of severe criticism, both within and without this particular lineage.
Deshan Xuanjian, a stock figure in Chan lore and one of the most important links in the transmission, usually appears in the function of representing the shift from conceptual and inductive knowledge to nondiscursive knowlege in direct expericence. As famous for striking as Linji is for shouting, he is usually pictured as attempting to foster an abrupt switch into the vaster realm of direct perception from the confinement of conditioned thought.
Deshan's most famous successors were the extraordinary Yantou (d.887) and the great teacher Xuefeng (d.908). Yantou is one of those Chan masters who is already enlightened when he appears on the scene of Chan lore and often plays the role of the idol breaker. In particular, he opposed quietism, apparently a fairly common degeneration of Chan, and stressed the importance of complete mental freedom, fluidity, and resilience. Xuefeng, on the other hand, whose final enlightenment is said to have actually taken place through the impact of Yantou's guidance rather than Deshan's tutelage, represents the diligent, indefatigable seeker who matures slowly and finally

becomes a skillful teacher of vast experience and expertise. Such was Xuefeng's mastery in his later years that he attracted a community of over a thousand students and had over fifty enlightened disciples who were already accomplished teachers in his lifetime. Very many stories emanate from the school of Xuefeng, his associates and pupils, and it is from this school that some of the earliest indications of the use of ancient and contemporary anecdotes as a medium of study emerge.

Two of Xuefeng's disciples who stand out for particular attention from the point of view of Chan history are Xuansha (n.d.) and Yunmen (d.949). Xuansha was the ancestor of the Fayan House of Chan, usually named after his spiritual grandson Fayan Wenyi (d. 958), but referred to in an early history as a revival of the sect of Xuansha. Yunmen is the ancestor of the Yunmen House, which flourished enormously for several generations.

Yumen was one of the first classical masters to make extensive use of anecdotes and specially consttructed questions in his teaching. Although he is said to have forbidden the recording of his words, nevertheless over a thousand examples of his sayings come down to us, including some of the most difficult problems of Chan lore. One of his successors formulated the description of "three phrases" that are said to be inherent in each of Yunmen's statements. This came to be known as "the three phrases of Yunmen" and echoes the three levels of truth according to Tiantai Buddhism. The three phrases are known as "cutting off the streams," referring to interruption of trains of thought and mental habits; "covering heaven and earth," referring to compassion speaking to everyone in accord with their understanding. These may be viewed as three facets of the totality of Chan experience and activity.

Near the end of his life, Xuansha also summed up his teaching in terms of three axioms. The first axiom is that one must personally realize the equality and equanimity of absolute reality, experiencing the absolute outside of all patterns, yet subsequently not clinging even to this experience. This is the sphere of the various devices, verbal

and otherwise, used to get people to let go of intellectual and emotional holdings. The second axiom is to return to the realm of causality, to be able to adapt effectively to potentials. Here the adept must see both sides, the equality of absolute reality and the differentiations of relative reality, and be unmoved by either side while being able to penetrate both. The third axiom is perfect integration of wisdom and everyday life, being unattached within while capable of fluid response outside, not being confined to arbitrary patterns, acting freely, guided only by wisdom and compassion working together.

Xuansha's school was revitalized by Fayan Wenyi two generations later, thus becoming known as the Fayan House, the last of the Five Houses. Like Yunmen, Fayan had many enlightened successors including four adepts who rose to the status of "National Teacher" in kingdoms in China and Korea and helped protect Buddhism outwardly in those cultural spheres.

Fayan was the first Chan master to compose a commentary on Shitou's classic Union of Difference and Sameness and he also wrote a withering commentary on the decadence of Chan in his time. The former work is lost, but the latter is extant under the title Ten Guidelines for Chan Schools. In this forthright treatise, Fayan criticizes degenerate trends such as teaching without enlightenment, sectarianism, teaching without really knowing how to employ the Chan techniques, answering questions without true insight and without regard for the circumstances, failure to integrate detachment and identification, arbitrary use of Chan lore and Buddhist scriptures, imitation, hypocracy, contentiousness, and carelessness in composition of written materials.

Like the early Gui-Yang House, the Fayan House fourished briefly and then became quiescent, but it left a great legacy in its revival of Buddhist studies, which became an important element in latter-day Chan. It will be rembembered that Chan Master Guishan had averred a century before that the lapse of Buddhist studies in Chan circles was one of the causes of decline in Chan. Fayan's

great successor Deshao (d.972), one of the National Teachers, now used his prestige to promote the restoration of Tiantai Buddhism (whose founders are considered Chan adepts) by recovery of lost texts from abroad. Furthermore, Deshao's heir Yanshou (d.976), also considered a patriarch of Pure Land Buddhism, produced a massive amount of written work, organizing and explaining passages from hundreds of scriptures and treatises in such a way as to harmonize the Tiantai, Huayan, Faxiang, and Chan schools of Buddhism. Yanshou's monumental Source Mirror Collection, quoted in the Book of Serenity, was printed and placed in monasteries throughout China and was also taken to Korea and Japan where it was instrumental in the development of syncretic studies of Chan and other Buddhist formats.

It is typical of all the houses of Chan that with few exceptions the schools of the heirs of the founders did not have energy on a par with the teachers of the parent houses. Chan tradition shows clear consciousness of this phenomenon, which in effect means that there is a difference between the level of self-understanding and the extra capacity to teach others. This does not necessarily imply a hierarchy, however; Xuansha, for example, advised one of his successful disciples not to try to teach beacause he was too exceptionally enlightened and his self-expression would be too lofty for people to grasp. Records say that he did not try to set himself up as a teacher, and his influence was recognized by a very few in his lifetime.

Then again, there is another significant factor in the expansion-contraction pattern of Chan transmission waves, and that is what might be called the "immunization" phenomenon that invariably follows a creative outburst of the teaching function, when the external vehicles of the expression of the teaching--such as symbols and terminology--become routinized or dogmatized and lose their original impact. This, ofcourse, is the reason why Chan teaching is periodically renewed in different forms, as is well attested by its history, to offset the formalization/fossilization process that results from the

reassertion of the human tendency to seek the reassurance of familiarity, repetition, and stasis. It is also worthy of note that precise awareness of this ossification and the measures taken purposely to offset the sterility it brings are clearly articulated in the works of the great Chan masters. Certain features of authentic Chan commentary, such as overturning previous formulations, switching points of view, alternating support and opposition, and so on, are not reflections of sectarian differences or changes in the course of intellectual history, as some outside observers have imagined, but are reflections of the diagnosis and treatment of sclerotic tendencies in the transmission of Chan lore.
Following the inevitable pattern of this "abode of decay," a classical Buddhist term for this world, the Gui-Yang and Fayan Houses, as well as the powerful Nanquan and Shishuang lines of Chan transmission eventually died out. The Linji, Cao-Dong, and Yunmen lines reached the verge of extinction within a short time, but were revived, incorporating the legacies of the quiescent houses as well as other Buddhist traditions, by the vigorous activity of several adepts who flourished from the tenth to the twelfth centuries. A further strategy developed to counterbalance the involutionary pattern of institutionalized Chan at this time was to inject a living element from the core of Chan into Confucianism and Taoism. This latter operation had considerable success that rebounded to produce a certain invigorating effect on outer Chan as well.
The Linji house of Chan was revived by the school of the great Fenyang (d.1024), who left a rich teaching heritage including commentaries on the methods and devices of all the five houses as well as other important lineages. Fenyang is believed to have been the first master to compose poetic comments on anecdotes from Chan lore, a practice which subsequently became universal. He also gave many examples of alternative sayings and answers for dialogues of the ancients to illustrate specific dimensions of the perspectives being illustrated. Fenyang designed many special questions and answers pointing up key issues of Buddhist understanding as well, and composed a number of

songs discoursing on various aspects of Buddhist life and study. Fenyang's work is a treasure trove of Chan lore, but from his time on it is virtually impossible to understand even the surface content of much Chan writing without thorough familiarity not only with Buddhist philosophy but with the constructs of the various houses and lineages of Chan that preceded it.

Fenyang is also known in Chan lore for having used a very deft and humorous technique for deflecting hypocritical students. He had very few disciples, but most of them became renowned adepts. The resurgence of Linji Chan came with the schools of the successors of his successors, particularly those of Huanglong Huinan and Yangqi Fanghui in the 11 Century. The records of these adepts are relatively brief and cryptic, but they had many enlightened successors and their lineages are called the Huanglong and Yangqi branches of the Linji House. The Huanglong branch deteriorated notably, but the Yangqi branch, which also eventually dominated Japanese Zen of this school, subsequently produced such giants as Yuanwu (d.1135) and Dahui (d.1163), who contributed greatly not only to the renewal of Chan teaching, but also to the preservation of certain techniques within Neo-Confucianism, which was to dominate the Chinese intellectual world for centuries to come.

The Yunmen line was greatly revived by the distinguished fourth generation master Xuedou Chongxian (d.1052) and flourished over the succeeding generations, particularly through the school of Xuedou's successor Tianyi Yihuai. It eventually died out when the last surviving master of the line did not find anyone he deemed capable of effectively receiving and transimitting the teaching. This event, which is recorded explicitly in Chan history, reflects the unwillingness of ancient Chan adepts in China to continue schools at the cost of reality, preferring to let a lineage die out rather than perpetuate empty forms. According to Japanese books, this tradition was not upheld so strictly in Japan, where there was far more proprietary interest in schools and sects, and even in China there are suggestions

of faulty transmission in later times.
Xuedou was highly acclaimed as a poet, and many examples of his work are preserved in a number of texts. He is probably most famous for his collection of poetic comments on one hundred Chan stories enshrined in the classic Blue Cliff Record with prose commentaries by Yuanwu. Less well known in his collection of prose comments on one hundred Chan stories, called the Cascade Collection（瀑泉集）, which was also expanded by Yuanwu's commentaries into the classic Measuring Tap (擊節錄). Xuedou's work has maintained a lasting influence through these books, particularly the Blue Cliff Record, which was for centuries a sort of standard Zen text in Japan. His Anthology on Outstanding Adepts（祖英集）was also lauded as a guide for the world by the founder of the southern branch of the Complete Reality school of Taoism, which had enormous influence in China during the Song, Jin, and Yuan dynasties.
Yuanwu (in this Book of Serenity known by another of his honorific titles, Foguo) and his successor Dahui, known as outstanding masters in the Linji line, also both studied Yunmen Chan, and the latter studied Caodong Chan as well. One part of their work reveals an aspect of Chan teaching that is easily glossed over in dogmatic and ritualized approaches: cooperation by opposition. So dramatic was the influence of Yuanwu's Blue Cliff Record that it came to be widely recoginized as authoritative, with the consequence that it was often memorized and quoted without being studied and employed; therefore Dahui, recognized heir of Yuanwu himself, had the book burned and then explained Chan stories in quite a different manner, in order to break up the current fixation on Yuanwu's formulations. The Chan record of this event and its background notes the time and function of both Yuanwu's teaching and Dahui's supercession, and reagards both the composition and destruction of the Blue Cliff Record as great contributions to Chan teaching.
There are numerous other examples of this kind of point-counterpoint teaching, both on major and minor scales; it is, in fact, a standard device in Chan commentary method.

When viewpoint switching has been taken as representative of differences of opinion or doctrine, the effect of this this method has been lost. Literalistic interpretation, coupled with primitive concepts of right/wrong, superior/inferior, win/lose, either/or, which Chan commentary explicitly says cannot be applied to such cases, is often seen in external doctrinal/intellectual history treatments of the materials, as well as in sectarian movements, which may virtually freeze for centuries around some of the formulations of one or two "patriarchs." Hence Chan literature repeatedly emphasizes the need to suspend ordinary emotional and intellectual judgements and particularly to suspend the impulse to grasp and reject, in order to derive the intended benefit from the Chan stories.

A similar device, designed to provoke doubt and shake attachments, appears to be at work in the difference between the teaching of Dahui and Tiantong Hongzhi and certain other masters of that era. Dahui and Tiantong, representatives of the Linji and Caodong lines of Chan respectively, are pictured as presenting quite different forms of Chan practice, the former supposedly upholding so-called kan-hua or "story comtemplation," the latter supposedly upholding so-called mo-jiao or "silent illumination." Story contemplation means use of the Chan story or gongan (Japanese koan) in meditation; silent illumination means quiet sitting in pure awareness with no object. Since one was known to tend to intellectualism while the other was known to tend to quietism, neither could be emphasized exclusively; while the emphases of Dahui and Tiantong differed, however, both of these masters did in fact use both of these methods in their teaching. Japanese polemic and Western historians have elevated this to the status of a controversy or even a "schism," but exaggeration has no basis in the actual Chinese records of the original activity, which show that Dahui and Hongzhi approved and supported each other. A parallel phenomenon appears in an apparent opposition between two other Chan masters of that era, centering around the extremes of so-called gedeng or "complication" Chan (corresponding to kan-hua) and

pingshi or "ordinary reality" Chan (corresponding to mo-jiao). Again records show that these masters did not question each other's attainment but provided a counterpoint to shake the attahments of students who were merely wedded to a particular form of practice or school. Duhui is well known for his outspoken criticism of quietism, an endemic disease of Chan and Zen so prevalent that Chan and Zen literature abound with warnings against it. Some observers have even called Zen a religion or cult of tranquillity, despite the fact that all of its great teachers are on record to the contrary. Dahui points out that quiescence is a means not an end, and Tiantong also warns against excess in quiet sitting, criticizing those who cannot integrate with the ordinary world. Dahui also criticized formalization of Chan as a religion and its reliance on ceremonial trappings; and he especially repudiated the current belief that the enlightenment experience (wu, Japanese satori) is not necessary. He further contributed to the enlivening of Chan tradition by collecting unusual stories and writings that bring out perspectives that tended to become neglected in stereotyped schools.

Tiantong Hongzhi is mentioned specifically in Dahui's writing as the reviver of the declining Caodong school of Chan, and also, notably, as one who really understood what Dahui was about. Hongzhi, or Tiantong, as he is known in this Book of Serenity, was the crowning masters of restoration of the Caodong house, which had perished and been resurrected by a Linji master of a couple of generations before. He left a rich teaching, which included a set of one hundred poems on selected Chan stories, after the fashion of the ealier Xuedou. He also produced a collection of prose comments on a hundred stories like Xuedou's Cascade Collection. Both of these texts were taken up by the later Caodong master Wansong Xingxiu and expounded in a fashion similar to Yuanwu's treatment of Xuedou's work. The prose collection was expanded into the Record Of Further Inquiries, while the verse collection was expanded into the Book of Serenity, of which the present volume is a translation.

The original text of the Book of Serenity was lost due to

disturbed conditions in northern China where Wansong worked--successive invasions and occupations by foreign powers. The text was eventually reconstructed by Wansong himself at the request of one of his disciples, a statesman named Yelu Chucai. Yelu Chucai was descended from the Khitan people who ruled part of north China under the Liao dynasty, received a Chinese education, and was an officer of the Jin dynasty under the Jurchen people who supplanted the Khitan Liao; eventually he was impressed into the service of Genghis Khan, the Mongol conqueror. He was one of several spiritually trained people from North, East, and Central Asia credited with mitigation of the harshness of Mongol rule over Asia.

A Confucian by early training, Yelu openly recognized the greater scope of Chan Buddhism and became an attentive disciple of Wansong. He had originally been sent to Wansong by another Chan master because of Wansong's erudition in the secular Chinese classics and consequent ability to connect with Yelu's educational background. Yelu urgently requested the reconstruction of the Book of Serenity during his extended stay at Genghis'headquaters in Mongolia to help him continue his Chan study while separated from his teacher.

The large number of identifications of classical and literary allusions and expressions to be found in the Book of Serenity may be connected with the circumstances of its composition and reconstruction. Wansong himself writes that he did it not only to show he had not invented the interpretations himself but also to reveal the depths of Tiantong Hongzhi's own classical learning. This was not an idle exhibition of literary erudition, but was part of a strategy of the time to outwardly protect Chan from the charge of being a haven for anti-intellectual illiterates and dropouts from the orthodox Confucian establishment and to help make Chan teaching more accessible to the Confucian literati, whose mental development was urgently needed for the welfare of the society as a whole in view of their position in the social structure.

The more fundamental purpose of Wansong's

commentaries, naturally, is the elucidation of meanings in the text. While the language may often be derivative, the meaning is not. There is no need, therefore, to be concerned with the authorship or ideological systems of the various texts cited by Wangsong. It was common practice for Chan teachers to draw expressions from any available source--Buddhist, Confucian, Taoist scriptures, folklore, popular song, secular poetry--and use them freely in their own way, without any necessary connection with the original context. The context in which the meaning intended in Chan usage is defined is the context of the Chan outlook; this becomes perceptible by observing the structure of the sayings or anecdotes presented.

This is aided by a basis device of Chan commentary method, one used frequently by Wansong in the Book of Serenity, that of quotation of sayings or stories that are structurally similar to the main topic under consideration. What is of the essence is not the superficial content but the structure, and this is brought out by presentation of the same deep structures through the medium of diverse surface contents. Chan sayings and stories are used as devices for holding certain patterns in mind; structural analysis of such materials dates back at least a thousand years in Chinese Chan, and Japanese Zen later developed a practice of contemplating several stories with the same deep structure at one and the same time.

In reading Chan literature, therefore, it is essential to cultivate the ability to see through and look beyond the stuff of which symbols are made so as to find the underlying design. Following intellectual and emotional associations based on surface content leads to fragmentation far afield of the intent. A general rule sometimes cited in Zen teaching is that before enlightenment one should look into the intent; after enlightenment, one may then look into the expression as a communicative tool.

One reflection of this technique of using relations among certain elements to convey something deeper that is not necessarily at all apparent in the surface content is manisfested in the Book of Serenity in a way that will be

apparent to those familiar with Chan history. That is, Wansong has chosen materials that cut across sectarian lines, counteracting the degenerate tendency to sectarianism and exclusivism that is known to have grown up in some Chan circles. This highlights the basic Buddhist hermeneutical principle, first enunciated by the Buddha, that what is important is what is actually being taught, not who is saying it. For those unconcerned with sects to begin with, of course, the issue does not arise, and the only matter of importance is the message, presented by parallel teaching.

This point also calls for emphasis on another aspect of Chan commentary, the offering of different views and the use of praise and censure. These techniques are in fact directed at the reader and have nothing to do with intellectual history of differences of opinion among the Chan adepts. In the Chan understanding, no expression or view can ever be complete, and Chan literature explicitly warns that dialogue and difference among Chan adepts are not to be understood in terms of either/or, win/lose choices. Similarly, Wansong's own added sayings are not necessarily direct comments on or illustrations of the statements they are added to; sometimes they are designed to shift the reader into a different viewpoint or shed light on the same point from a different angle. Then again, sometimes they are directed at incorrect or partial ways of understanding certain patterns that centuries of experience showed were typical of dualistic and fragmentary mentation. A considerable amount of Chan commentary is devoted to prevention of fixation and stereotyping and should be seen as addressing the perspective of the reader, not presenting the personal opinion of the speaker.

This characteristic of Chan literature, engaging the reader in mental dialogue rather than professing doctrines and dogmas, is what gives it its life. This is what also makes it so challenging; but the challenge is part of the dynamic, as Chan calls for effort on the part of the would-be learner, without which it would be sterile and ineffective. As a matter of practical principle Chan commentary refrains from

exhaustive explanation, for this would crowd out the learner and undermine the very effort needed for the mental transfomation the literature is designed to help effect. So Chan literature should be approached with at least the understanding that the desire for quick and convenient understanding has long been recognized as a major barrier to real understanding; and part of the design of Chan literature is to enforce the demand for patience, suspension of preconceptions and judgements, and sustained concentration without which progress cannot be made. The overall structure of presentation of the Book of Serenity in this translation is as follows:

Introduction by Wansong, generally alluding to particular perspectives, frames of mind, patterns of thought and action.

Case from Chan lore or Buddhist scripture, a saying or anecdote illustrating some aspect or aspects of Chan awareness and praxis.

Commentary by Wansong, expounding upon the case.

Verse by Tiantong reflecting the pattern of the case in poetic form.

Commentary by Wansong on Tiantong's verse.

Added sayings on the case and verse by Wansong: line by line reamarks reflecting or complementing the line or adjusting the understanding of the reader for increased access to potential meaning and function.

A NOTE ON THE TRANSLATION

Each chapter of the Book of Serenity consists of several parts: first, an introduction by Wansong; next, the main case, drawn from Chan lore or Buddhist scripture; next, Wansong's prose commentary on the main case; next, Tiantong's verse on the

main case; next, Wansong's commentary on Tiantong's verse; finally, Wansong's added remarks on each line of the main case and of Tiantong's poem on each case.
This text has been translated so as to eliminate unnecessary crypticism as much as possible while retaining the meaning and expression also as much as possible. In order to provide for a free flow in reading, no footnotes have been set in the text; suggestive renderings of technical terms and allusions in the context of a total impression built up throughout the text are intended to allow the reader access to the inner design of Chan Buddhist language and lore after reading through the text as a whole to become familiar with its mode of expression. Nevertheless, the great differences of Chinese and English languages and histories makes a certain discrepancy inevitable in pure translation. This has been dealt with in this case in two ways. The notes contain specific terms and allusions in given cases and a glossary of technical terms and metaphors of the classical Chan language has also been added. The latter glossary does not necessarily indicate in which cases which senses of the multilevel terms apply, for this is to be seen by the reader in accordance with the relations of the terms and their application to situations.

第一卷

Case 1:
第一則世尊陞座
The World Honored One Ascends The Seat

示眾云。閉門打睡接上上機。顧鑑頻申。曲為中下。那堪上曲祿木弄鬼眼睛。有箇傍不肯底。出來。也怪伊不得。
Introduction: Closing the door and sleeping is the way to receive those of highest potential; looking, reflecting, and stretching is a roundabout way for the middling and lesser. How can it bear sitting on the carved wood seat sporting devil eyes? If there is any bystander who doesn't agree, come forward. You can't blame him either.

舉。世尊一日陞座(今日不著便)。文殊白槌云。諦觀法王法。法王法如是(知佗是何心行)。世尊便下座(別日再商量)。
Case: One day the World Honored One ascended the seat. (Today he's not at rest.) Manjusri struck the gravel and said, "Clearly observe the Dharma of the King of Dharma; the Dharma of the King of Dharma is thus." (I don't know what's going in his mind.) The World Honored One then got down from the seat.(Deal again another day.)
師云。圓收十號。出世獨尊。抖擻眉毛。昂藏鼻孔。講肆謂之陞座。禪林號曰上堂。諸人未到法堂。萬松未出方丈。向那時薦得。已是落三落四了也。不見雪竇道。眾中若有仙陀客。何必文殊下一槌。點檢將來。雪竇不合索鹽。萬松那堪奉馬。直饒七佛祖師。道諦觀法王法法王法如是。也須眼裏抽釘腦後拔楔始得。至今開堂末後。白槌云諦觀法王法法王法如是。舉此例也。世尊便下座去。且救得一半。那一半分付天童。
Commentary: Completely embodying the ten epithets (of Buddhas), appearing in the world as the sole honored one, raising the eyebrows, becoming animated--in the teaching shops this is called 'ascending the seat' and in the meditation forests they call this 'going up in the hall.' Before you people come to this teaching hall and before I leave my room, when will you attain realization? This is already falling into three and four. Haven't you read Xuedou's saying, " If there had been someone there who could understand the multiplicity of meanings according to situations, as in the Sanskrit word saindhava, what would have been the need for Manjusri to strike a beat?" When you bring it up to careful examination, Xuedou shouldn't ask for salt (saindhava)--how could I present a horse (saindhava)? Even Manjusri, the ancestral teacher of seven Buddhas of antiquity, saying, "Clearly observe the Dharma of the King of Dharma; the Dharma of the King of Dharma is thus," still needs to pull the nails out of his eyes and wrench the wedges out of the back of his brain before he will realize it. Even up till now at the conclusion of the opening of the teaching hall we strike the gavel on the sounding board and say, " Clearly observe the Dharma of the King of Dharma; the Dharma of the King of Dharma is thus," bringing up this precedent. The World Honored One immediately got down from the seat at that; he saved a half, and imparted a half to Tiantong,

頌云：一段真風見也麼(莫教颺入眼，特地出還難)。綿綿化母理機梭(參差蹉了交綹)。織成古錦含春象(大巧若拙)。無柰東君漏泄何(陰陽無曲狗，節氣不相饒)。
whose verse says, The unique breeze of reality--do you see? (Don't let it blow in your eyes; it's especially hard to get out.) Continuously ceation runs her loom and shuttle, (Various differences mix in the woof.) Weaving the ancient brocade, incorporating the forms of spring, (A great adept is as though inept.) But nothing can be done about Manjusri's leaking.(Yin and Yang have no irregular succession; seasons do not overlap.)
師云。天童道。一段真風見也麼。為復世尊陞座處。是一段真風。天童舉頌處。是一段真風。萬松請益處。是一段真風。恁麼則却成三段了也。如何是一段真風。況諸人各各有分。也好參詳。又道。綿綿化母理機梭。化母化工造物之別號。儒道二教。宗於一氣。佛家者流。本乎一心。圭峯道。元氣亦由心之所造。皆阿賴耶識相分所攝。萬松道。此曹洞正宗。祖佛命脈。機紐銜於樞口。轉處幽微。綿絲吐於梭腸。用時綿密。何得與邪因無因同日而語哉。向下頌世尊蘊藉將來道。織成古錦含春象。雖是如蟲禦木偶爾成文。其柰閉門造車出門合轍。末後文殊與折倒。却道。無柰東君漏泄何。文殊白槌。世尊便下座。及至迦葉白槌。便現百千萬箇文殊。一等是恁麼時節為甚麼。收放不同。爾道。那箇是東君漏泄處。慇懃為解丁香結。放出枝頭自在春。

Commentary: Tiantong says, "The unique breeze of reality--do you see?" Is it the World Honored One's ascending the seat that is the unique breeze of reality? Is Tiantong's reciting his verse the unique breeze of reality? Is my further inquiry the unique breeze of reality? This way it's become three levels--what is the unique breeze of reality? Indeed, you people each have a share, but you should investigate it thoroughly. He also says, "Continously creation runs her loom and shuttle." ' Mother of evolution' and 'Creator' are different names for the creation of beings. Confucianism and Taoism are based on one energy; The Buddhist tradition is based on one mind. Guifeng said that the original energy still is created by mind and is all contained in the imagery field of the repository consciousness. I, Wansong, say this is the very source of the Caodong School, the lifeline of the Buddhas and Patriarchs. As the woof goes through the warp, the weave is dense and fine; a continuous thread comes from the shuttle,

making every detail--how could this be even spoken of on the same day as false cause or no cause? After this the verse eulogizes the World Honored One's easygoing abundance, saying "Weaving the ancient brocade, incorporating the forms of spring." Although this is like insects living on wood happening to make patterns, nevertheless though he makes his cart behind closed doors, when he brings it out it fits in the grooves. Finally, to Manjusri, he gives a cutting putdown, retorting, "Nothing can be done about Manjusri's leaking." Manjusri struck the gavel and the World Honored One thereupon got down from the platform; when Kasyapa struck a gavel, a billion Manjusris appeared--all are this same kind of situation; why are gathering in and letting go not the same? You tell me, where is it that Manjusri has leaked? Carefully to open the spice tree buds, He lets out the free spring on the branches.

Case 2:
第二則達磨廓然
Bodhidharma's "Emptiness"

示眾云。卞和三獻。未免遭刑。夜光投人。鮮不按劍。卒客無卒主。宜假不宜真。差珍異寶用不著。死猫兒頭拈出。看。
Introduction: A man presented a jewel three times but didn't escape punishment. When a luminous jewel is thrown to anyone, few do not draw their sword. For an impromptu guest there is no impromptu host; what's appropriate provisionally is not appropriate for the real. If unusual treasures and rare jewels cannot be put to use, I'll bring out the head of a dead cat--look!
舉。梁武帝問達磨大師(清旦起來。不曾利市)。如何是聖諦第一義(且向第二頭問)。磨云。廓然無聖(劈腹剜心)。帝云。對朕者誰(鼻孔裏認牙)。磨云。不識(腦後見腮。)帝不契(方木不入圓竅)。遂渡江至少林面壁九年(家無滯貨不富)。
Case: Emperor Wu of Liang asked Great Teacher Bodhidharma, (Even getting up at the crack of dawn, he never made a profit at the market.) "What is the highest meaning of the holy truths?" (For the time being turn to the secondary to ask.) Bodhidharma said, "Empty--there's no holy." (Split his guts and gouges out his heart.) The emperor said, " Who are you facing me?" (He finds

tusks in his nostrils.) Bodhidharma said, "Don't know." ('If you see jowls from behind his head...') The emperor didn't understand.(A square peg doesn't fit in a round hole.) Bodhidharma subsequently crossed the Yangtse River, came to Shaolin, and faced a wall for nine years.(A house with no surplus goods doesn't prosper.)

師云。般若多羅嘗囑達磨大師曰。吾滅後六十七載。當往震旦設大法藥直指上根。慎勿速行衰於日下。又汝到時。南方勿住。彼唯好有為功德。不見佛理。汝縱到彼。不可久留。果有游梁涉魏鈍滯九年之事。近代磁州衣法付人山。山曰。某甲不是恁麼人。州曰。不是恁麼人。自不殃及伊。山以法乳情深。俛仰而受。州復曰。汝既如是。第一不得容易出世。若躁進輕脫。中間必有轗軻。此與多羅三囑達磨九年。彼此一時也。霅溪頌云。不惜過秋霜。圖教滋味長。縱然生摘得。終是不馨香。可以為來者之誡。若是本色道人。出處自知時節。武帝雖不契。置箇問端。不妨劘剞。至今諸方。開堂白槌。尚云法筵龍象眾當觀第一義。只如第一義諦。還許觀麼。還許武帝達磨問答麼。萬松道。第一義且置。爾要聖諦作麼。天皇道。但盡凡情。別無聖解。楞嚴道。若作聖解。即受群邪。只這達磨道廓然無聖。石火電光中。不妨手親眼辦。武帝頑涎不退。更問對朕者誰。於他梁王分上。也是好心。殊不知。達磨分上。劈面被唾相似。不免更奉箇不識。早是花嬌易謝。那堪雪上加霜。達磨見伊眼目定動。即時轉身。別行一路。古人或出或處。或默或語。皆為佛事。後來武帝果然過後思君子。自撰碑文云。見之不見。逢之不逢。今之古之。悔之恨之。朕雖一介凡夫。敢師之於後。自武帝蒙塵之後。達磨西歸以來。第一義諦無人舉著。賴有天童。為眾拈出。

Commentary: Prajnatara once instructed Bodhidharma, our great teacher, "Sixty-seven years after my death you will go to China to present the medicine of the great teaching, showing it directly to those of excellent faculties; be careful not to go too fast and wither under the sun. And when you get there, don't stay in the South--there they only like fabricated merit and don't see the inner reality of buddhahood, so even if you go there, you shouldn't stay too long." And after all it turned out that he did travel to Liang (in the South), cross over into Wei (in the North), and remained unmoving for nine years. In recent times, when Cizhou's robe and teaching were bequested to Renshan, Renshan said, " I am not such a man." Cizhou said, "Not being such a man, you do not afflict 'him'." Because of his deep sense of gratitude for the milk of the true teaching, Renshan raised his downcast

eyes and accepted. Cizhou went on to say, " Now you are thus; most important, don't appear in the world too readily--if you rush ahead and burst out flippantly, you'll surely get stuck en route." This, Prajnatara's three instructions, and Bodhidharma's nine years of sitting, are all the same situation. Zhaxi's verse says, Willing to endure the autumn frost, So the deep savor of the teaching will last, Even though caught alive, After all he is not lavishly praised. This is suitable as an admonition for those in the future. A genuine wayfarer knows for himself the time and season when he appears. Even though Emperor Wu did not comprehend, still he made a point with his question that can be dug into. Even now everywhere when they open the hall and trike the gavel they still say, "Assembly of dragons and elephants at the seat of the Dharma, behold the highest truth." But if it is the ultimate truth, can it after all be seen? Does it admit Emperor Wu's questions or Bodhidharma's answers? I say, leaving aside the highest meaning for the moment, what do you want with the holy truths? Tianhuang said, "Just end profane feelings--there is no special holy understanding." The Heroic March Scripture says, " If you create an understanding of holiness, you will succumb to all errors." Just this Bodhidharma, saying "Empty--there's no holy," undeniably has expert skill and a discerning eye in the light of a spark or flash of lightning. Emperor Wu stayed there dribbling like a fool, not backing off; he went on to ask, "who are you who reply to me?" For Emperor Wu's part, this was still a good intention, but he hardly realized that for Bodhidharma it was like being spit in the face. Bodhidharma couldn't help but again offer an " I don't know." Already this is a case of 'the beauty of the flowers easily fades away; how could you add frost to snow?' Bodhidharma saw his eyes moving and immediately shifted his body and traveled another road. The ancients sometimes came forth, sometimes stayed put, sometimes were silent, sometimes spoke; all were doing buddha-work. Later Emperor Wu after all 'thought about a superior man after he had gone' and personally wrote an epitaph for him, which said, I saw him without seeing, Met him without meeting him--Now as of old, I regret and lament this. Even though His Majesty was just an ordinary man, he presumed to consider Bodhidharma his teacher in retrospect. After Emperor Wu was covered with dust and

Bodhidharma had returned to the West, since then no one has brought up the highest meaning of the truth; fortunately there is Tiantong, who brings it out for the people.
頌云：廓然無聖(一迴飲水一迴著噎)。來機逕庭(面赤不如語直)。得非犯鼻而揮斤(好手手中誇好手)。失不迴頭而墮甑(已往不咎)。寥寥冷坐少林(老不歇心)。默默全提正令(猶自說兵機)。秋清月轉霜輪(高著眼看)。河淡斗垂夜柄(誰敢承攬)。繩繩衣鉢付兒孫(莫妄想)。從此人天成藥病(天行已過使者須知)。
His verse says, Empty--nothing holy;(Each time you drink water it hits your throat.) The approach is far off. (Honest words are better than a red face.) Succeeding, he swings the axe without injuring the nose; (In an expert's hands expertise is flaunted.) Failing, he dorps the pitcher without looking back. (What's already gone isn't blamed.) Still and silent, coolly he sat at Shaolin: (Old, he doesn't rest his mind.) In silence he completely brought up the true imperative. (Still he speaks himself of military devices.) The clear moon of autumn turns its frosty disc; (set your eyes on high and look.) The Milky Way thin, the Dipper hangs down its handle in the night.(Who dares to take hold of it?) In succession the robe and bowl have been imparted to descendants; (Don't think falsely.)From this humans and divinities have made medicine and disease.(When an act of heaven has already passed, the emissary should know.)
師云。廓然無聖。來機逕庭。此語本出莊子。大有逕庭。不近人情。初祖當時。也少些子方便。殊不知。藥不瞑眩。厥疾弗瘳。起初便下霹靂手。而今已早私狗姑息。所以得非犯鼻而揮斤。莊子送葬。過惠子之墓。顧謂從者曰。郢人堊漫其鼻端。若蠅翼。使匠石斲之。匠石運斤成風。聽而斲之。瞑目恣手盡堊而鼻不傷。郢人立不失容。自夫子之死也。吾無以為質矣。失不迴頭而墮甑。後漢孟敏客居太原。曾荷甑墮地。不顧而去。郭林宗見而問其意。對曰。甑已破矣。視之何益。林宗以此異之。因勸令遊學。意謂武帝若自肯。達磨未嘗屈己從人。梁王若不契。拂袖便行而無恨。黃金殿上放沒面目。道得一半。少林九年口掛壁上。始是八成。如秋清月轉霜輪。暗用法眼到頭霜夜月。任運落前溪。發明理極無喻之道。河淡斗垂夜柄。天童上堂云。一點環中照極微。智無功處却存知。緣思淨盡無餘事。半夜星河斗柄垂。此兩句如啞人作通事。指似向人吐露不出。那堪師資傳授。藥病相治。轉沒交涉。如何得全提正令去。空花幾費龜毛線。石女空拈莧菅針。(咄)。

"Empty--nothing holy; The approach is far off."The latter expression comes from Zhuangzi--"Very far off, not near to human sense." At that time the patriarch Bodhidharma may have been a bit lacking in expedient technique, but it is hardly realized that unless the medicine stuns you it won't cure the disease. At first he immediately brought down a thunderous hand, but now he has already gone this way to take a rest; therefore 'succeeding , he swings the axe without harming the nose.' As Zhuangzi was attending a funeral procession, as they passed the grave of Huisi he turned and said to his followers, "As Yingren was plastering a wall he splashed a bit on his nose, a spot as big as a fly wing; he had Jiangshi cut it off. Jiangshi swung his axe, creating a breeze, and cut it off with a whoosh--closing his eyes, letting his hand swing freely, he cut away the whole spot without injuring Yingren's nose. Yingren stood there without flinching. Since the death of these people, I have no one capable of being my disciples." "Failing, he drops the pitcher without looking back." Mengmin of the latter Han dynasty stayed in Taiyuan during his travels; once as he was carrying a pitcher, it fell to the ground, but he went on without looking back. Guo Linzong saw this and asked him the meaning. Menmin replied, "The pitcher is already broken; what's the use of looking back?" Linzong considered him unusual because of this, and urged him to travel for study. The meaning is that if Emperor Wu had spontaneously acquiesced, Bodhidharma would never have cramped himself to go along with another; if Emperor Wu was baffled, Bodhidharma could brush out his sleeves and immediately leave without regret. In the golden palace he showed his facelessness, managing to say a half; hanging his mouth up on the wall at Shaolin was only eighty percent. This is like " The clear moon of autumn turns its frosty disc." This indirectly makes use of Fayan's poem, "Everywhere I go, the frosty night's moon falls as it may into the valleys ahead," bringing to light the incomparable Way of ultimate truth. "The Milky Way thin, the Dipper hangs down its handle in the night." In a talk in the teaching hall, Tiantong has said, "In the spherical dot shines the uttermost subtlety; where wisdom is effortless, knowledge remains. When clinging thought is cleared away nothing else is left; in the middle of the night the Dipper handle hangs down in the Milky Way." These two verses

are like a mute serving as a messenger--he points it out to people, but can't express it. How could there be master to disciple transmission, mutual quelling of medicine and disease? This misses the point all the more. How is it possible to bring up the true imperative in its entirety? How much tortoise hair thread is used for the flowers in the sky? A stone woman uselessly raises the poison needle.(Tsk!)

Case 3:
第三則東印請祖
The invitation of the Patriarch to Eastern India

示眾云。劫前未兆之機。烏龜向火。教外別傳一句。碓嘴生花。且道。還有受持讀誦分也無。
Introduction: The state before the beginning of time--a turtle heads for the fire. The one phrase specially transmitted outside of doctrine--the lip of a mortar bears flowers. Now tell me, is there any 'accepting and upholding, reading and reciting' in this?
舉。東印土國王。請二十七祖般若多羅齋(往往償口債去也)。王問曰。何不看經(無功受祿寢食不安)。祖云。貧道入息不居陰界。出息不涉眾緣。常轉如是經。百千萬億卷(上來講讚無限勝因)。
Case: A rajah of an east Indian country invited the twenty-seventh Buddhist patriarch Prajnatara to a feast.(Over and over again he'll be paying back the debt of his mouth) The rajah asked him, "Why don't you read scriptures?" (Whoever receives a salary without service is uneasy in sleeping and eating) The patriarch said, " This poor wayfarer doesn't dwell in the realms of the body or mind when breathing in, doesn't get involved in myriad circumstances when breathing out--I always reiterate such a scripture, hundreds, thousands, millions of scrolls."(The preceding lecture and eulogy was an unlimited excellent cause.)
師云。二十七祖初名瓔珞童子。因二十六祖不如蜜多。與東印土堅固王同輦。問童子曰。能憶往事否。對曰。我憶往劫與師同居。師演摩訶般若。我持甚深修多羅。以相代正化故。俟師於此。祖告王曰。此非小聖。大勢至之應身也。王命登輦至宮供養。以至披削。祖取般若修多羅事。命名般若多羅。梁朝以達磨為觀音。西國以祖師為勢至。唯阿彌陀佛至今無下落。良久云。豐千饒舌。後因皇家展會。尊者主席。這老漢顯異惑眾。當時好與掀倒。打斷

葛藤。直待問尊者何不看經。果然放不過。這老漢也無大人相。把葫蘆馬杓翻騰一上王便禮拜。識甚痛痒。萬松道。國王貪他一粒米。尊者失却萬年糧。只知鐵脊撐天。不覺腦門著地。若要扶起。除是天童。

Commentary: The Twenty-Seventh Patriarch was first called Keyura as a boy. As it came to pass that the twenty-sixth patriarch Punyamitra was riding by in a chariot together with a king of eastern India, who was known as ' The Resolute,' the patriarch asked the boy, "Can you remember things of the past?" The boy Keyura replied, " I remember that aeons ago I lived in the same place as you, Master; you were expounding mahaprajna, great wisdom, and I was upholding the most profound scripture; I have been awaiting you here to assist you in the true teaching." The patriarch said to the rajah, "This is not one of the lesser holy ones--this is a bodily reflection of Mahasthamaprapta, 'The One Who Has Arrived at Great Power.'" The rajah had the boy get into the chariot, took him to the palace and made offerings to him. When the boy put on monastic robes and had his head shaved, the patriarch drew on the connection with the prajna or Wisdom Scripture to have him named Prajnatara, 'Jewel of Wisdom.' The Liang Court took Bodhidharma to be Avalokitesvara, in India they considered his teacher Prajnatara to be Mahasthamaprapta--only Amitabha Buddha hasn't come down here to earth so far. (a long pause) 'Fenggan talks too much.' Later, as it happened that the royal family provided for an assembly, the Honorable Prajnatara presided; this old fellow displayed wonders and fooled the crowd--at that time he should have been knocked over, to cut off the complications; if we wait for the question why the Honored One doesn't read scriptures, after all it can't be let go. An this old fellow Prajnatara had no signs of greatness, either; he took a gourd horse dipper and flipped it over once. The rajah bowed in respect at that--what does he know? I say, the king of a nation coveted one grain of another's rice, the reverend lost ten thousand years' provisions. He only knew his iron spine held up the sky--he didn't realize his brain had fallen to the ground. If you want to help him up, only Tiantong can do it.

頌云。雲犀玩月璨含輝(暗通一線文彩已彰)。木馬游春駿不羈(百花叢裏過一葉不沾身)。眉底一雙寒碧眼(不曾趁蛇蜉隊)。看經那到透牛皮(過也)。明

白心起曠劫(威音前一箭)。英雄力破重圍(射透兩重關)。妙圓樞口轉靈機(何曾動著)。寒山忘却來時路(暫時不住如同死人)。拾得相將携手歸(須是當鄉人)。
His verse says, A cloud rhino gazes at the moon, its light engulfing radiance;(He subtly puts a line through; the pattern is already evident.) A wood horse romps in spring, swift and unbridled.(Going through a cluster of hundreds of flowers, not a petal sticks to his body.) Under the eyebrows, a pair of cold blue eyes;(Never chased a bunch of snakes and ants) How can reading scriptures reach the piercing of oxhide? (Gone through) The clear mind produces vast aeons,(One arrow before the prehistoric buddhas.) Heroic power smashes the double enclosure.(...shoots through the double barrier.) In the subtle round mouth of the pivot turns the spiritual works. (When has it ever moved?) Hanshan forgot the road by which he came(Not being present for a while is like being the same as a dead man.)--Shide led him back by the hand.(This has to be a man of the same locality.)
師云。破題兩句。頌不居陰界不涉眾緣已了。且藏教法數。五陰十二處十八界。喚作三科。尊者略舉首尾。攝其中間。梵語安那般那。譯云出息入息。其法有六。一數二隨三止四觀五還六淨。具如天台止觀。預備不虞者不可不知。溈山警策道教理未嘗措懷。玄道無因契悟。寶藏論。可怜無價之寶。隱在陰入之坑。何時得靈光獨耀。逈脫根塵去。天童雲犀玩月燦含輝。古詩有犀因玩月紋生角。好言語可惜。折合向文才情思上。木馬游春駿不羈。此頌出息不涉眾緣。可謂善行無轍跡也。眉底一雙寒碧眼。洛浦道。單明自己法眼未明。此人只具一隻眼。若要雙眼圓明。除是不居陰界不涉眾緣。無影林中。高懸日月。不萌枝上。暗辨春秋始得。看經那到透牛皮。長慶云。眼有何過。楞嚴經云。汝今諦觀此會聖眾。用目循歷。其目周視。但如鏡中無別分析。這裏蹉過。藥山道。底牛皮也須穿透。萬松道。却具金剛眼。明白心超曠劫。三祖道。但不憎愛洞然明白。一念萬年受持不盡。鹿門道。遍大地是學人一卷經。盡乾坤是學人一隻眼。以這箇眼。讀如是經。千萬億劫常無間斷。萬松道。看讀不易。英雄力破重圍。後漢王莽遣弟王尋王邑。至昆陽。圍光武數十重。光武兵弱而欲降尋邑。邑不肯。光武乃益堅諸將。出兵却戰。尋邑大敗。尊者文武雙全。出將入相。陰界眾緣。非但重圍也。妙圓樞口轉靈機。爾雅樞謂之椳。郭璞注云。門扉樞也。流水不腐。中樞不蠹。言其活也。尊者未點先行。不撥自轉。這邊那邊無可不可。天童披沙揀金。分星擘

兩。花判了也。末後兩句更有餘才道。寒山忘却來時路。拾得相將携手歸。此頌國筵海眾鑽紙穿窓。尊者老婆略與。鉤簾歸乳燕。穴紙出癡蠅。用寒山詩。若合符節。詩云。欲得安身處。寒山可長保。微風吹幽松。近聽聲愈好。下有斑白人。嘮嘮讀黃老。十年歸不得。忘却來時道。閭丘胤訪後與拾得相携。出松門更不還寺。有本云。喃喃讀黃老。此頌弱喪忘歸與迷人指路也。後唐莊宗皇帝。請華嚴休靜禪師。入內齋。大師大德總看經。唯師一眾默然。帝問何不看經。靜曰。道泰不傳天子令。時清休唱太平歌。帝曰。師一人不看即得。徒眾何亦不看。靜曰。獅子窟中無異獸。象王行處絕狐蹤。帝曰。大師大德為甚麼總看。靜曰。水母元無眼。求食須賴鰕。帝大悅。況祖師尊者從遠劫來。號大勢至。誦甚深脩多羅。因此從師名般若多羅。元來習氣也不除。輸他華嚴却有衲僧巴鼻。萬松到此不覺失笑。且道。笑箇什麼。雲居羅漢披襟處。鞏縣茶瓶接嘴時。

Commentary: The opening two lines eulogize 'not dwelling in the realms of body or mind, not involved in myriad circumstances.' According to the analysis of the canonical teachings, five clusters (form, sensation, conception, conditioning, consciousness), twelve sense media (eye, form, ear, sound, nose, smell, tongue, taste, body, feel, mind, phenomena) and eighteen elements (twelve media plus six associated consciousnesses), are called three groups. The honored Prajnatara just brought up the head and tail, implicity including what's in between. The Sanskrit word anapana is translated as breathing out and breathing in. There are six methods involved with this; counting, following, stopping, contemplating, returning, purification. The details are as in the great treatise on cessation and contemplation by the master of Tiantai. Those whose preparation is not sufficient should not fail to be acqainted with this. Guishan's Admonitions says, " If you have not yet embraced the principles of the teachings, you have no basis to attain understanding of the mystic path." The Jewel Mine Treatise of Sengzhao is beautiful--"A priceless jewel is hidden within the pit of the clusters of being"--when will you find 'the spiritual light shining alone, far transcending the senses'? Tiantong says, "A cloud rhino gazes at the moon, its light engulfing radiance." In an ancient song it says that the rhino grew his horn while gazing at the pattern on the moon. Good words are to be treasured, but in the final analysis they tend towards feelings and thoughts based on literary content. "A wood

horse romps in spring, swift and unbridled." This eulogizes "breathing out, not involved in myriad circumstances." One might say that skillful action has no tracks. "Under the eyebrows, a pair of cold blue eyes." Luopu said, "One who has only understood himself and has not yet clarified the eye of objective reality is someone who has only one eye." If you want both eyes to be perfectly clear, you must not dwell in the realms of the body or mind and not get involved in myriad circumstances. And to realize this you must 'hang sun and moon high in the shadowless forest, implicitly discern the spring and autumn on the budless branches.' "How can reading scripture reach the piercing of oxhide?" Changqing said, "What fault is there in the eyes?" In the Heroic March Scripture it says, "Now as you look over this assembly of sages, using the eyes to look around, those eyes see everywhere just like a mirror, in which there is no special discrimination." If you miss it here, as Yaoshan said, " You must even pierce through oxhide." I say, after all he had the adamantine eye. " The clear mind produces vast aeons." The Third Patriarch said, "Just do not hate or love, and all will be clear." Even if one moment of thought is ten thousand years, this cannot be fully upheld. Lumen sadi, "The whole earth is a student's volume of scripture, the whole world is a student's eye; with this eye, read this scripture, for countless aeons without interruption." I say, it is not easy to read. "Heroic power smashes the double enclosure." During the latter Han dynasty Wangmang sent his brothers Wangxun and Wangyi to Kunyang, where they surrounded Guangwu with dozens of rows of soldiers. Guangwu's army was weak and he wanted to surrender to Xun and Yi, but Yi refused; thereupon Guangwu made his generals more determined--they marshalled their troops out to fight back and routed Xun and Yi. The honorable Prajnatara was complete in both respects, cultural and military-out, he is a general; in, he is a minister. The elements of being, of body and mind, and the myriad circumstances, are more than a double enclosure. "In the subtle round mouth of the pivot turns the spiritual works." In the ancient classic Erya, the pivot is called the hinge-nest; Guopu's annotation says that it is a doorhinge; flowing water doesn't go stale, a door hinge is not worm-eaten--this means it is active. The Honored One acted before being directed, turned spontaneously

without being pushed; whether on this side or that side, he was beyond right and wrong. Tiantong separates the sand, picks out the gold, distinguishes the marks and divides the ounces--he has judged the fine points. In the last two lines, he still has extra talent, and says, "When Hanshan forgot the road whence he came, Shide will lead him by the hand to return." This eulogizes the oceanic congregation of the national assembly boring through paper, piercing windows. The Honored One is so kind, he holds forth in brief; "lifting the blind to return the baby sparrow, from the papaer full of holes comes a silly fly." His use of Hanshan's poem is like joining complementary tokens. The poem says, If you want a place to rest your body, Cold Mountain is good for long preservation. A subtle breeze blows in the dense pines; Heard from close by, the sound is even finer, Underneath the trees is a greying man, Furiously reading Taoist books. Ten years I couldn't return--Now I've forgotten the road whence I came. "After Lu Qiuling came to call, he went back together with Shide; after going out the pine gate, he never returned to the monastery." One book says, "Volubly reading Taoist books." This versifies a child lost, forgetting how to return, and a lost man pointing the way. Emperor Zhuangzong of the latter Tang dynasty invited Chan Master Xiujing of Huayan temple into the palace for a feast. The great teachers and great worthies there were all reading scriptures; only masterXiujing's group was silent. The emperor asked, "Why don't you read scriptures?" Xiujing said, "When the way is easy, we don't pass along the imperial command; during the halcyon days we stop singing the song of great peace." The emperor said, "For you not to read scriptures may be all right, master, but why don't your followers read them either?" Xiujing said, "In a lion's den there are no other kinds of animals; where the elephant walks there are no fox tracks." The emperor said, "Why do the Great Teachers and Great Worthies all read scriptures?" Xiujing said, "Jellyfish have no eyes--in seeking food they must depend on prawns." The emperor was delighted. At that, the honored patriarch Prajnatara has been called Mahasthamaprapta for long aeons, and because he recited the profoundest scripture he was named Prajnatara by his teacher, but really had not yet got rid of habit energy and was bested by that Xiujing, who after all has the nose of a patchrobe monk. At

this point I uncousciuosly let out a laugh--what was I laughing at? Where the statues of Yunju bare their chests, When the pitchers of Gongxian close their mouths.

Case 4:
第四則世尊指地
The World Honored One Points to the Ground

示眾云。一塵纔舉。大地全收。疋馬單槍。開疆展土。便可隨處作主。遇緣即宗底。是甚麼人。
Introduction: As soon as a single mote of dust arises, the whole earth is contained therein; with a single horse and a single lance, the land's extended. Who is this person who can be master in any place and meet the source in everything?
舉。世尊與眾行次(隨他脚跟轉)。以手指地云。此處宜建梵剎(太歲頭上不合動土)。帝釋將一莖草。插於地上云。建梵剎已竟(修造不易)。世尊微笑(賞罰分明)。
Case: As the World Honored One was walking with the congregation,(Going along following the heels of another.) he pointed to the ground with his finger and said, "This spot is good to build a sanctuary." (Shouldn't move earth on the head of the guardian spirit.) Indra, Emperor of the gods, took a blade of grass, stuck it in the ground, and said, "The sanctuary is built."(Repairs won't be easy.) The World Honored One smiled. (Reward and punishment are distinctly clear.)
師云。世尊因布髮掩泥。獻花於然燈佛。佛指布髮處云。此一方地。宜建一剎。時有賢首長者。插標於指處云。建剎已竟。諸天散花。讚歎庶子有大智矣。天童舉話。大同小異。萬松道。世尊祖業轉典與然燈。便有長者承頭收後。如今交付與天童。須要出箇合同文契。
Commentary: When the World Honored One spread his hair to cover mud and offered flowers to Dipankara Buddha, 'The Lamp,' that Buddha pointed to where the hair was spread and said, "A sanctuary should be built in this place." At that time an elder known as the foremost of the wise planted a marker in that spot and said, "The building of the sanctuary is finished." The gods scattered flowers and praised him for having wisdom while an ordinary man. The story Tiantong quotes here is much the same.

I say, the World Honored One's ancestral work was given over to Dipankara; then there was the elder--getting the beginning, he took in the end. Now it is given over to Tiantong, who must produce a matching literary talisman.
頌云。百草頭上無邊春(夾山猶在)。信手拈來用得親(入荒田不揀)。丈六金身功德聚(不審)。等閑携手入紅塵(逢場作戲)。塵中能作主(一朝權在手)。化外自來賓(看取令行時)。觸處生涯隨分足(不從人得)。未嫌伎倆不如人(面無慚色)。
Verse: The boundless spring on the hundred plants; (Jiashan's still around.) Picking up what comes to hand, he uses it knowingly. (Going into a wild field, not choosing.) The sixteen-foot-tall golden body, a collection of virtuous qualities (How are you?) Casually leads him by the hand into the red dust;(He gives a show wherever he may be.) Able to be master in the dusts, () From outside creation, a guest shows up. (Observe when the imperative goes into effect.) Everywhere life is sufficient in its way(It's not gotten from others.)--No matter if one is not as clever as others.(No color of shame on the face.)
師云。天童先以四句頌公案了。然後鋪舒梗概。展演化風。趙州拈一莖草。作丈六金身用。世尊當風指出。帝釋信手拈來。天童人境交加頌出。非但古聖。爾即今塵中作得主。化外亦來賓。且道。風流劉馹馬。起此報恩院。與帝釋插草同別。師竪起拂子云。千年常住一朝僧。
Commentary: Tiantong first versifies the case with four lines, then sets up the main beam and expresses the enlightening way. Zhaozhou picked up a blade of grass and used it as the sixteen-foot body of gold. The World Honored One pointed the way the wind was blowing, Indra brought forth what was at hand. Tiantong's verse emerges from the merging of subject and object; it is not just the ancient sages, but you too can be host within the dust right now, and also come as a guest from outside creation. But tell me; in the current trend, Liu Fuma had this temple built to requite a debt of gratitude; is this the same as Indra thrusting the blade of grass in the ground? (raising the whisk) A community for a day, abiding forever.

Case 5:

第五則清源米價
Qingyuan and the Price of Rice

示眾云。闍提割肉供親。不入孝子傳。調達推山壓佛。豈怕忽雷鳴。過得荊棘林。斫倒栴檀樹。直待年窮歲盡。依舊孟春猶寒。佛法身在甚麼處也。
Introduction: Siddhartha cut off his flesh to give to his parents, yet is not listed in the legends of filial children. Devadatta pushed over a mountain to crush the Buddha, but did he fear the sound of sudden thunder? Having passed through the forest of thorns, and cut down the sandalwood tree, just wait till the year ends--as of old, early spring is still cold. Where is the Buddha's body of reality?
舉。僧問清源。如何是佛法大意(小官多念律)。源云。盧陵米作麼價(老將不論兵)。
Case: A monk asked Qingyuan, "What is the great meaning of Buddhism?" (A minor official often thinks of the rules.) Qingyuan said, "What is the price of rice in Luling?"(An old general doesn't talk of soldiering.)
師云。吉州清源山行思禪。師初參六祖便問。當何所務即得不落階級。祖云。汝曾作甚麼來。源云。聖諦亦不為。祖云。落何階級。源云。聖諦尚不為何階級之有。祖深器之。會下學徒雖眾。師居首焉。亦猶二祖不言。少林謂之得髓矣。據這僧問佛法大意。也是本色乍入叢林底人。要隨文殊遊鐵圍山。清源是聖諦亦不為底人。却只作尋常相見顧問道。盧陵米作麼價。有者道。盧陵米價不許商量。殊不知。已入斛斗行鋪了也。要得不入這保社。問取天童。
Commentary: When Chan Master Xingsi of Qingyuan Mountain in Ji province first called on Sixth Patriarch, he immediately asked, "What work should be done so as to be able not to fall into steps and stages?" The patriarch said, "What have you done?" Qingyuan said, "I do not even practice the holy truths." The patriarch said, "If even the holy truths are not practiced, what steps or stages are there?" The patriarch considered him to be of profound capacity. Although there were many people in the congregation of the Sixth Patriarch, the master Qingyuan dwelt at their head. It was also like when the Second Patriarch said nothing, whereupon Bodhidharma told him, "You have my marrow." Judging by this monk's question about the ultimate

meaning of the Buddhist teaching, he too was a true-blue newcomer to the monastery--he wants to travel around the iron enclosing mountains with Manjusri. Qingyuan was a man who didn't even practice the holy truths--yet he just makes it an ordinary encounter, looking back and ask, "What is the price of rice in Luling?" Some say, "The price of rice in Luling cannot be assessed." They hardly realize that they have already entered into bushels and pecks and set up shop. Do you want to be able to avoid entering this company? Ask of Tiantong;

頌云。太平治業無象(旄頭星現也未)。野老家風至淳(爭如我這裏種田博飯喫)。只管村歌社飲(窮鬼子快活不徹也)。那知舜德堯仁(始成忠孝)。

his verse says, The accomplishing work of great peace has no sign;(Is the star on the banner showing yet?) The family way of the peasants is most pristine('How does that compare to me here planting the fields and making rice balls to eat?') --Only concerned with village songs and festival drinking, (The poor ghost is not really alive.)How would they know of the virtues of Shun or the benevolence of Yao?(Thus they achieve loyalty and filiality.)

師云。唐文宗太和六年時。牛僧孺為相。上曰。天下何時太平。孺對曰。太平無象。今四夷不致交侵。百姓不致離散。雖非至治。亦謂小康。陛下若別求太平。非臣所及。退而累表請罷。出為淮南節度使。萬松道。已是起模畫樣。所以野老家風。擊壤謳歌。禮樂文章。翻成特地。盧陵米價。可曬深玄。舜德堯仁。淳風自化。村歌社飲。得其所哉。月白風清。各安其分。還會麼。逐便歸堂。

Commentary: In 832, during the reign of Emperor Wenzong of the Tang dynasty, Niu Sengru was prime minister; the emperor said to him, "When will the land be at peace?" Sengru replied, "Peaceful government has no special form. Now the surrounding nations are not invading and the farmers are not deserting; although it is not the ultimate order, still it could be called somewhat healthy. If your majesty seeks a great peace beyond this, it is beyond my ability." He withdrew and repeatedly petitioned the emperor to be allowed to retire. He was sent out as the inspector of Huainan. I say, he was already creating a model, drawing a likeness. Therefore, in rustic style, beating the earth and singing folksongs, ritual music and literary embellishment turn into oddities. The price of rice in Luling is

extremely profound and mysterious. The virtue of Shun, the benevolence of Yao--their sincerity had natural influence; could festival drinking and village songs be a match for that? The moon is white, the wind is pure--each rests in its own lot. Do you understand? Then return to the hall.

Case 6:
第六則馬祖白黑
Mazu's "White and Black"

示眾云。開口不得時。無舌人解語。擡脚不起處。無足人解行。若也落他彀中。死在句下。豈有自由分。四山相逼時。如何透脫。
Introduction: Where you can't open your mouth, a tongueless man can speak; where you lift your feet without rising, a legless man can walk. If you fall within their range and die at the phrase, how can you have any freedom? When the four mountains all oppess you, how can you penetrate to freedom?
舉。僧問馬大師。離四句絕百非。請師直指某甲西來意(若識這僧問頭省人多少心力)。大師云。我今日勞倦不能為汝說(已有舡中月)。問取智藏去(更添帆上風)。僧問藏(却受人處分)。藏云。何不問和尚(好本多同)。僧云和尚教來問(可曬靈利)。藏云。我今日頭痛不能為汝說。問取海兄去(我不可作馬師弟子不得也)。僧問海(苦瓠連根苦)。海云。我到這裏。却不會(甜瓜徹蒂甜)。僧舉似大師(索取草鞋錢)。大師云。藏頭白。海頭黑(更參三十年)。

Case: A monk asked Great Master Mazu, " Apart from the four propositions and beyond the hundred negations, please directly point out the meaning of living Buddhism." (If they knew the point of this monk's question, it would save people untold mental power.) The Great Master Master said, "I'm tired out today and can't explain for you. (There's already the moon in the boat.) Go ask Zhizang." (He adds wind to the sail.) The monk asked Zhizhang; (After all he accepts people's judgements.) Zhizang said, "Why don't you ask the teacher?"(Good texts are much the same.) The monk said, "The teacher told me to come ask you."(How very bright and sharp!) Zhizang said, "I have a headache today and can't explain for you. Ask brother Hai."('I shouldn't be unable to be Master Ma's disciple.) The monk asked

Hai;(A bitter gourd is bitter to the root.) Hai said, "When I come this far, after all I don't understand." (A sweet melon is sweet to the stem.) The monk related this to the Great Master; (Get some money for shoes!) Mazu said, "Zang's head is white, Hai's head is black."(Investigate for thirty more years.)
師云。六祖謂讓和尚曰。西天二十七祖讖。汝足下出一馬駒。踏殺天下人。病在汝心。不須速說。後磨塼打牛。神駒入廐。號為馬祖。牛行虎視。引舌過鼻。足下有輪文。法嗣一百三十九人。各為一方法主。智藏海兄乃西堂百丈也。看來這僧。也是箇學佛法人。將四句百非。勘當教外別傳宗旨。攝大乘論說。有是增益謗。無是損減謗。亦有亦無相違謗。非有非無戲論謗。四句若離。百非自絕。黃蘗道。欲要直捷會。一切總不是。萬松道。端的委細會。一切無不是。翻覆看來。不離四句。不絕百非。西來祖意。於何不明。龍樹大師道。般若如大火聚四面不可入。却道。般若如清涼池四面皆可入。這僧道。離四句絕百非。請師直指西來意。諸方謂之鎖口問。馬祖不忙只道。我今日勞倦。不能為汝說。問取智藏去。惜得自己眉毛。穿却那僧鼻孔。那僧不免被他驅使。真箇去問。智藏亦不謀而合道。何不問和尚。這僧不開眉眼。道和尚教來問。藏云。我今日頭痛。不能為汝說。問取海兄去。可謂非父不生其子也。僧問海。海云。我到這裏却不會。將謂侯白更有侯黑。這僧雖無血性。却有首尾。還來舉似馬祖。祖云。藏頭白海頭黑。這句疑殺天下人。東林照覺頌云。百非四句絕無言。黑白分明定正偏。萬松道。暮四朝三。妄生喜怒。一日三人與南泉玩月。次祖云。正當恁麼時如何。丈云。正好修行。藏云。正好供養。南泉拂袖便行。祖云。經入藏禪歸海。唯有普願。獨超物外。這裏却宜緇素分明。萬松道。藏頭白海頭黑。鴨頭綠鶴頭赤。十影神駒立海南。五色祥麟步天北。諸方且莫假狐靈。天童自有真消息。
Commentary: The sixth Patriarch said to Master Huairang, "The Twenty-Seventh Patriarch of India foretold that from your disciples will emerge a young horse who will trample everyone in the land to death. The sickness is in your heart; don't speak too quickly." Later Huairang polished a tile and beat an ox, and the spiritual horse entered the stable; he was called Mazu, Ancestor Ma ('horse'). He had the stride of an ox and the glare of a tiger. He could extend his tongue over his nose. On his soles were circular marks. One hundred and thirty-nine people succeeded to him in the Dharma, and each became a teaching master in one area. Zhizang and brother Hai were Xitang and Baizhang. When we look at this monk, he too is a student of Buddhism; he uses

the four propositions and hundred negations to make sure of the source essence of the special transmission outside the teachings. the Mahayanasamgraha says, "'Existence' is slander by exaggeration, 'nonexistence' is slander by underestimation; 'both existence and nonexistence' is slander by contradiction, and 'neither existence nor nonexistence' is slander by intellectual fabrication." If you abandon these four propositions (of existence, nonexistence, both, or neither), the hundred negations are spontaneously wiped out. Huangbo said, "If you want to understand directly and immediately, everything is not it." I say, "If you understand clearly and thoroughly, nothing is not it." Looking at it the other way around, without abandoning the four propositions or the hundred negations, where is the meaning of living Buddhism not clear? The Great Master Nagarjuna said, "Wisdom is like a mass of fire--it cannot be entered from any side." Yet he also said, "Wisdom is like a clear cool pool, it can be entered from any side." This monk said, "Apart from the four propositions and beyond the hundred negations, please point out to me directly the meaning of living Buddhism." Everywhere they call this a question in the mouth of a shackle; but Mazu wasn't flustered--he just said, "I'm too tired to tell you today. Go ask Zhizang." He spared his own eyebrows and pierced that monk's nose; that monk did not escape being sent away--he really went and asked. Zhizang too fit in the groove without contrivance--"Why don't you ask the teacher?" The monk didn't open his eyes; he said, " The teacher told me to come ask you." Zhizang said, "I've got a headache today, I can't explain for you. Go ask brother Hai." The monk asked Hai, who said, "When i come to this, after all I don't understand." ' I thought it was Houbai (the thief), but here is even Houhei (who robbed Houbai by trickery)." Although the monk didn't have a sanguine nature, still he saw things through from start to finish--he told all this to Mazu, who said, "Zang's head is white, Hai's head is black." This statement kills everyone in the world with doubt. A verse of Zhaojue of Donglin says, The hundred negations and four propositions gone, wordless, Black and white distinctly clear, determining absolute and relative. I say 'four in the morning, three at night'--they are glad or mad without reason. One night as these three great men were gazing at the moon along with

Nanquan, Mazu said, "What should one do at this very moment?" Baizhang said, "Just right to cultivate practice." Xitang said, "Just right to make offerings." Nanquan brushed out his sleeves and left. Mazu said, "The scriptures go into the treasury(zang); meditation goes into the ocean(hai)--only Nanquan alone transcends utterly beyond things." Even here black and white should be clearly distinguished. I say, 'Zang's head is white, Hai's head is black'--a duck's head is green, a crane's head is red. The ten-shadowed spiritual horse stands south of the ocean, the five-colored auspicious unicorn walks north of the sky. People everywhere, do not depend on a fox spirit--Tiantong has the real story.

頌云。藥之作病(胡人飲乳返怪良醫)。鑒乎前聖(師多脈亂)。病之作醫(以藥下藥以毒去毒)。必也其誰(莫是天童麼)。白頭黑頭兮克家之子(一窑燒就)。有句無句兮截流之機(更使潟山笑轉新)。堂堂坐斷舌頭路(一死不再活)。應笑毘耶老古錐(只得一橛)。

His verse says, Medicine working as illness(A babarian drinks milk and then is suspicious of a good doctor.)--It is mirrored in the past sages. (When the teachers are many, the lineage is confused.) Illness working as medicine(Digesting medicine with medicine, eliminating poison by poison.)--Sure, but who is it?(Isn't it Tiantong?) White head, black head--capable heirs of the house. (Cooked with one steaming.)Statement or no statement--the ability to cut off the flow. (He renews Guishan's laughter.) Clearly sitting cutting off the road of speech, (Once dead you don't live again.) Laughable is the old ancient awl at Vaisadi.(He just got one part.)

師云。四句為四謗。如大火聚四面不可入。四句為四門。如清涼池四面皆可入。萬松昔年在大明作書記。時潭柘亨和尚過大明。昏夜扣門告侍者。燒香結緣。潭柘便放相見。萬松請益如何是活句。如何是死句。柘云。書記若會死句。也是活句。若不會活句。也是死句。當時自念。老作家手段終別。今日看這僧問。矶矶要離四句百非之外別指出祖意。三箇老漢頭腦相似。若便作離四句絕百非會好。與這僧一坑埋却。後來天童。頌仰山夢中白槌道。離四句絕百非。馬師父子病休醫。萬松道。是何心行。白頭黑頭兮克家之子。周易蒙卦。九二子克家。能荷家業也。有句無句兮截流之機。萬松道。只有湛水之波。且無滔天之浪。堂堂坐斷舌頭路。應笑毘耶老古錐。梵語毘耶離。譯云廣嚴。維摩所居城名。文殊問不二法門。維摩默然。這僧問馬師父子。

葛藤遍地。且道。那裏是應笑處。但能莫觸當今諱。也勝前朝斷舌才。
Commentary: The four propositions as four repudiations are like 'a mass of fire which cannot be entered from any side'--the four propositions as four gates are like 'a pure cool pool which can be entered from any side.' When I was scribe at Daming in the old days, Master Heng of Tanshi passed through Daming; I knocked on the door in the dark of night, calling his attendant, burned incense and formed a relationship--then Tanshi allowed me to see him. I asked him to tell me more about what is the living word and what is the dead word. He said, "Scribe, if you understand the dead word, it is the living word; if you don't understand the living word, then it is the dead word." At that time I thought to myself that the methods of an old adept would after all be different. Now looking at this monk's question today, he stayed anchored, demanding to have the living meaning pointed out apart from the four propositions and beyond the hundred negations. The three old fellows'brains resembled one another--if you immediately understand as abandoning the four propositions and transcending the hundred negations, you will be buried in the same pit with this monk. Later Tiantong eulogized Yangshan's dream about striking the gavel: "Abandon the four propositions, cut off the hundred negations--in sickness Master Ma and his children stopped doctoring." I say, what mental activity is this?" "White head, black head--capable heirs of the house." In the Book of Changes, under the diagram 'covering' it says, "Capable heirs of the house are able to uphold the family work." "Statement or no statement--the ability to cut off the flow." I say, he has only ripples on still water, no waves flooding the heavens. "Clearly sitting cutting off the road of speech, laughable is the old ancient awl at Vaisali." The Sanskrit name of Vaisali means 'vast adornment' in translation--this is the name of the city where Vimalakirti lived. Manjusri asked Vimalakirti about the real way to nonduality, and Vimalakirti remained silent; when this monk questioned father Mazu and his sons, elaborations covered the earth. Tell me, what is it that is laughable? 'If you can just avoid the taboo name of the present, you'll purpass the eloquence of a former dynasty, which cut off every tongue.'

Case 7:

第七則藥山陞座
Yaoshan Ascends the Seat

示眾云。眼耳鼻舌。各有一能。眉毛在上。士農工商各歸一務。拙者常閑。本分宗師如何施設。
Introduction: Eyes, ears, nose, tongue--each has one ability. The eyebrows are above. Warriors, farmers, crafters, merchants--each returns to a job. The unskilled one is always at leisure. How does a real Chan master devise techniques?
舉藥山久不陞座(動不如靜)。院主白云。大眾久思示誨。請和尚為眾說法(便重不便輕)。山令打鐘。眾方集(聚頭作相那事悠悠)。山陞座良久便下座歸方丈(一場話覇)。主隨後問。和尚適來許為眾說法。云何不垂一言(大海若知足百川應倒流)。山云。經有經師。論有論師。爭怪得老僧(可惜龍頭蛇尾)。
Case: Yaoshan hadn't ascended the seat (to lecture) for a long time.(Movement isn't as good as stillness.) The temple superintendent said to him, "Everybody's been wanting instruction for a long time--please, Master, expound the Teaching for the congregation."(He relies on the heavy, not the light.) Yaoshan had him ring the bell; when the congregation had gathered, (Gathering together acting as ministers, what matter could be troublesome?) Yaoshan ascended the seat: after a while he got right back down from the seat and returned to his room. (That's something to talk about!)The superintendent followed after him and asked, "A while ago you agreed to expound the Teaching for the congregation. Why didn't you utter a single word?" (If the ocean were filled, the hundred rivers would have to flow backwards.) Yaoshan said, "For scriptures there are teachers of scriptures, for the treatises there are teachers of treatises. How can you question this old monk?"(Too bad--a dragon's head but a snake's tail.)
師云。飢者易為食。渴者易為飲。是以三家五請。菩薩上堂。半偈全身。夜叉陞座。豈悋法哉。黃龍南禪師云。蓋今之人。容易輕法者眾。欲如田夫時時乾之。令其枯渴。然後溉灌方得秀實也。藥山久不陞座。又且不然。覺範道。一菴深藏霹靂舌。從教萬象自分說。永嘉道。默時說。說時默。大施門開無壅塞。院主頭頭蹉過。白云。大眾久思示誨。請和尚為眾說法。仁義道中。主賓分上。也未為分外。山令打鐘。只見雷霆施號令。眾方集。豈知星

斗煥文章。山陞座良久下座歸方丈。一上神通。不同小小。主隨後問云。和尚適來許為眾說法。云何不垂一言。翠巖芝云。藥山下座。院主當初怪不為眾說法。可謂誤他三軍。萬松道。正是將頭不猛。山云。經有經師。論有論師。爭怪得老僧。瑯琊覺云。藥山下座不妨疑著。及乎院主拶著。失却一隻眼。萬松道。再得完全能幾箇。而不知換得兩隻眼。雪竇道。可惜藥山老漢。平地喫交。盡大地人扶不起。萬松道。和尚也須出隻手。無餘頌云。丈室未離已喫交。悄然歸去轉無憀。經師論師猶相告。一欵分明便自招。萬松道。曹司易勘。公案未圓。解與天童。如何判斷。
The hungry will eat anything, the thirsty will drink anything. Therefore at five requests from three people bodhisattvas enter the teaching hall, showing their whole bodies with half a verse; demigods take the high seat--how could they begrudge the teaching? Chan Master Huinan of Huanglong said, "Nowadays many people take the Dharma lightly; I would be like a farmer who lets the fields dry from time to time to make them parched and thirsty--after that, when water is poured on, then the crops sprout." When Yaoshan did not take the high seat for a long time, however, it was not like this. Jiaofan said, "A hut conceals deep within a thunderous tongue; let the myriad forms explain on their own." Yongjia said, "Speaking when silent, silent when speaking; the gate of great generosity opens, with nothing blocking the way." The administrator missed every point; he said, "The community has been wanting some instruction for a long time--please expound the teaching for them." In the course of humanity and duty, in the capacity of host and guest, this is not out of line--so Yaoshan had him ring the bell. He only saw the thunderous issue of the command; when the congregation gathered, how could they know the stars would blaze with glory? Yaoshan took the high seat, remained silent, then after awhile got down and returned to the abbot's room--this act of supernormal power is not the same as the litle ones. The superinendent monk followed behind and asked, " A while ago you agreed to expound the teaching for the congregation--why didn't you utter a single word?" Cuiyan Zhi said, " When Yaoshan got down from the seat, at first the superintendent wondered why he didn't say a single word--this could be called misleading his three armies." I say, it's just that the general is not valiant. Yaoshan said, "For scriptures there are teachers of scriptures; for the treatises there are

teachers of treatises. How can you doubt this old monk?" Langya Jiao said, "When Yaoshan got down form the seat, doubt was unavoidable; when he was confronted by the superintendent, he lost one eye." I say, how many could recover completely? Yet he doesn't know how to get back two eyes. Xuedou said, "What a pity that old fellow Yaoshan bit the dust on even ground; no one in the world can help him up." I say, you too should lend a hand. Wuyu's verse said, He had already bit the dust before leaving his room; Quietly he returns, with no further mistake. Teachers of scriptures and treatises still tell each other; When one fact is distinctly clear he'll call them himself. I say, government officials are easily tested, but the public case is not complete. Giving it to Tiantong, how will he judge?

頌云。癡兒刻意止啼錢(堪作何用)。良駟追風顧影鞭(踢起便行)。雲掃長空巢月鶴(樹下底一場懊羅)。寒清入骨不成眠(開眼作夢)。

Verse: A foolish child troubles over 'money' used to stop crying. (What's the use?) A good steed chases the wind, looking back at the shadow of the whip.(He gets right up and goes.) Clounds sweep the eternal sky; nesting in the moon, the crane(An embarrassment for the one under the tree.)--The cold clarity gets into his bones, he can't go to sleep.(Dreaming with open eyes.)

師云。涅盤經說。嬰兒啼時。母將黃葉。云與汝金。兒即止啼。此頌久思示誨與云何不垂一言。外道問佛。不問有言。不問無言。世尊良久。外道便作禮云。世尊大慈。開我迷雲。令我得入。外道去後。阿難問佛。外道見何道理。而言得入。佛言。如世良馬見鞭影而行。藥山與世尊。一等舉鞭。院主率眾僧。禮讚有分。却怪不垂一言。可謂東土衲僧不如西天外道。天童恁麼頌。萬松恁麼說。盡是止啼黃葉。只為諸人熱夢未醒。睡輕者一呼便覺。睡重者搖撼方驚。更有一等。椓抄起來猶自寐掙。比他藥山晴巢月鶴。清不成眠。雲泥有隔。雖然如是。睡語不少。

Commentary: In the Great Demise Scripture it says when a child cries its mother takes yellow leaves and says, 'I'll give you some gold,' whereupon the child stops crying. The first line versifies "We have been wishing for some instruction for a long time; why didn't you utter a single word?" An outsider asked the Buddha, "I don't ask about the spoken or the unspoken." The World Honored One remained silent; the outsider then bowed and said, "The World Honored One's great compassion has opened the clouds of my illusion and allowed me to gain insight." After the outsider

had left, Ananda asked the Buddha, "What truth did he see that he said he had gained insight?" The Buddha said, "Like a good horse, he goes as soon as he sees the shadow of the whip." Yaoshan and the World Honored One raised the whip alike; the superintendent led the assembly of monks--there is something to praise. Yet he wondered why Yaoshan didn't say anything--we might say that patchrobed monks in China are not as good as outsiders in India. Tiantong's versification in this way and my explanation in this way are all yellow leaves to stop crying. It is just because you are sound asleep and not yet awakened. Those whose sleep is light will wake up as soon as they're called; those deep asleep can only be roused by shaking them. There is yet another kind who, when you grab them and stand them up like dead trees they still talk in their sleep by themselves, staring. Compared to that Yaoshan, a crane nesting in the clear moon, so clear he can't sleep, the difference is as between clouds and mud. But even so, his sleep talk is not little.

Case 8:
第八則百丈野狐
Baizhang's "Fox"

示眾云。記箇元字脚在心。入地獄如箭射。一點野狐涎。嚥下三十年。吐不出。不是西天令嚴。只為獃郎業重。曾有誤犯者麼。
Introduction: If you keep so much as the letter a in your mind, you'll go to hell like an arrow shot; one drop of wild fox slobber, when swallowed, cannot be spit out for thirty years. It is not that the order is strict in India; it's just that the igmoramus's karma is heavy. Has there ever been anyone who mistakenly transgressed?
舉。百丈上堂。常有一老人。聽法隨眾散去。(閙中取靜)。一日不去(從來疑著這漢)。丈乃問立者何人(事不解交客來須待)。老人云。某甲於過去迦葉佛時。曾住此山(元是當家人)。有學人問。大修行底人還落因果也無(但行好事莫問前程)。對他道不落因果(一句合頭語萬劫繫驢橛)。墮野狐身五百生(爾道不落因果)。今請和尚代一轉語(著甚來由)。丈云。不昧因果(一坑埋却)。老人於言下大悟(狐涎猶在)。
Case: When Baizhang lectured in the hall, there was always an

old man who listened to the teaching and then dispersed with the crowd.(Finding quiet in the midst of noise.) One day he didn't leave; (Been doubting this guy all along.) Baizhang then asked him, "Who is it standing there?"(Things can't be mixed up--when a guest comes you should wait on him.) The old man said, "In antiquity, in the time of the ancient Buddha Kasyapa, I lived on this mountain.(Originally he is a man of the house.) A student asked, 'Does a greatly cultivated man still fall into cause and effect or not?"(Just do good, don't ask about the road ahead.) I answered him, 'He does not fall into cause and effect,'(A fitting statement is a stake to tie a donkey to for ten thousand years.) and I fell into a wild fox body for five hundred lives. (You said one doesn't fall into cause and effect.) Now I ask the teacher to turn a word in my behalf."(What reason can you give?) Baizhang said, "He is not blind to cause and effect." (Buried in one pit.) The old man was greatly enlightened at these words.(Fox drool is still there.)

師云。洪州百丈山大智禪師每至陞座。常有一老人聽法。迦葉佛時曾住此山。錯對學人一轉語。至今墮野狐身。良由自己倚牆貼壁。送人墮坑落塹。見大智有抽釘拔楔手段。便舍已從他。請大智代一轉語。大智施無畏辯。輕輕撥轉道。不昧因果。老人言下大悟。據實而論。不落因果是撥無斷見。不昧因果。是隨流得妙。稍解教乘者。舉著便見。要且雖脫毛衣。猶披鱗甲。不見道圓禪師。在南禪師會中。聞二僧舉此話。一僧曰。只如不昧因果。也未脫得野狐身。一僧應聲曰。便是不落因果。亦何曾墮野狐身耶。師悚然異其語。急上黃蘗積翠菴頭。過澗忽大悟。見南公敘其事。未終涕交頤。南公令就侍者榻熱寐。忽起作偈曰。不落不昧。僧俗本無忌諱。丈夫氣宇如王。爭受囊藏被蓋。一條椰栗任縱橫。野狐跳入金毛隊。南公大笑。恁麼看來。當初見道今請和尚代一轉語。只樂道不落因果。免使初心墮在解窏。百丈至晚。上堂舉前因緣。黃蘗便問。古人錯答一轉語。墮五百生野狐身。轉轉不錯。合作甚麼。丈云。近前。與爾道。蘗近前與丈一掌。丈拍手笑云。將謂狐須赤。更有赤須狐。仰山道。百丈得大機。黃蘗得大用。名不虛得。溈山舉問仰山。黃蘗常用此機。為復天生得。從人得。仰云。亦是稟受師承。亦是自性宗通。溈云。如是如是。看他百丈父子。游行無畏。如師子王。豈向野狐窠裏作活計。萬松已是尾骨彌露。更放天童弄爪牙。看。

Commentary: On Baizhang Mountain in Hong prefecture, every time Chan Master Dazhi ascended the high seat, there was always an old man listening to his teaching. The old man had

dwelt on this mountain in the time of Kasyapa Buddha; because he had answered a student mistakenly, up to the present he had degenerated into a wild fox being. Indeed it was because he himself leaned on a fence and stuck to a wall, sending people off to fall into a pit and plunge into a ditch. He saw Dazhi had the skill to pull out nails and draw out pegs, so he forsook himself and followed the other, asking Dazhi wo turn a word in his behalf. Dazhi gave a fearless explanation, lightly turning and saying, "He is not blind to cause and effect." The old man was greatly enlightened at these words. He based his logic on actuality; not falling into cause and effect is finding the wondrous along with the flow. Those who understand the vehicle of the teachings see immediately when this is brought up, but though they shed their hair clothes, they're still wearing scale armor. Have you not heard it told how when Chan Master Yuan was in the assembly of Chan Master Hui he heard two monks bring up this story; one monk said, "Even if he's not blind to cause and effect, he still hasn't shed the wild fox body." The other monk replied, "Just this is not falling into cause and effect--and when has he ever fallen into cause and effect?" The master was startled and considered these words unusual; he hurried to the bamboo cluster hermitage on Mount Huangbo--as he crossed a valley stream he was suddenly enlightened. He saw Master Nan and told what happened; before he finished tears were streaming over his jaws. Master Nan made him sleep soundly on the attendants'bench; but suddenly he got up and wrote a verse: Not falling, not blind; For monks or layfolk there are no taboos. The bearings of a freeman is like a king's--How can he accept the enclosure of a bag or covering by a lid? One staff can be horizontal or vertical--The wild fox leaps into the company of the golden lion. Master Nan laughed. Seeing it in this way, when we first see him say, "I now ask you to turn a word for me," hopefully he would have said, "He does not fall into cause and effect," to avoid causing beginners to fall into the pit of understanding. In the evening Baizhang went into the hall and recounted the preceding events; Huangbo immediately asked, "An ancient answered a turning word mistakenly and fell into a wild fox body for five hundred lives; what if one is not mistaken, turn after turn?" Baizhang said, "Come here and I'll tell you." Huangbo approached and gave Baizhang a slap; Baizhang

clapped his hands laughing and said, "I knew foxes' beards were red--here's another red-beard fox!" Yangshan said, "Baizhang attained the great capacity, Huangbo attained the great function." They didn't have the names for no reason; Guishan asked Yangshan, "Huangbo always uses this capacity--did he get it by birth or from another?" Yangshan said, "This is both his receiving a teacher's bequest and also inherent communion with the source." Guishan said, "So it is." Look at the father Baizhang and son--they roam fearlessly like lion kings--how could they make a living in a wild fox den? My tail bone is already showing more and more--now I'll let Tiantong loose to ply his claws and fangs. Look!

頌云。一尺水。一丈波(幸自河清海晏)。五百生前不奈何(早知今日事。悔不慎當初)。不落不昧商量也(頑涎不斷)。依前撞入葛藤窠(纏腰繳脚)。阿呵呵(堪笑堪悲)。會也麼(按牛頭喫草)。若是爾灑灑落落(如蟲禦木)。不妨我哆哆和和(偶爾成文)。神歌社舞自成曲(拍拍是令)。拍手其間唱哩囉(細末將來)。

His verse says, A foot of water, a fathom of wave.(Luckily naturally the rivers are clear, the ocean is calm.) For five hundred lives he couldn't do a thing.(If he had known what would happen today, he'd regret not being careful to begin with.) 'Not falling,' 'not blind,' they haggle,(Stupid slobbering hasn't stopped.) As before entering a nest of complications.(wrapping around the waist, entangling the legs.) Ah, ha! ha!(Laughable, pitiable.) Understand?(He holds the cow's head to make it eat grass.) If you are clear and free,(Like insects chewing wood...) There's no objection to my babble.(...happening to make a pattern.) The spirit songs and shrine dances spontaneously form a harmony(Each clap is the order.)--Clapping in the intervals, singing 'li-la.'(Growing finer.)

師云。立修證分因果。一尺水一丈波。墮在五百生野狐精魅。積翠庵下二僧縱有逸群之辯。點檢將來。未免撞入葛藤窠裏。天童此句有兩字未穩。何不道依前撞入野狐窠。阿呵呵。此頌明百丈悟處。露自己胸襟。道會也麼。但問天童會也未。若是爾灑灑落落。不妨我哆哆和和。幸有一陰地。何勞不為人。哆哆和和。嬰兒言語不真貌。又法華釋籤云。多跢學行之相。嗹和習語之聲。涅盤經有病行嬰兒行。有本云婆婆和和。石室善道禪師云。涅盤十六行中。嬰兒行為最。哆哆和和時。喻學道人離分別取捨心。與下神歌社舞。

皆一意也。且道。是何曲調。萬籟有心聞不得。孤巖無耳却知音。
Commentary: Establishing practice and realization, distinguishing cause and effect--a foot of water, a fathom of wave. Falling into the spirit of a wild fox for five hundred lives--even if the two monks at the bamboo cluster hermitage had extrordinary discernment, when we hold them up to examination, they have not avoided plunging into a tangle. In this line of Tiantong's there are two characters which do not rest easy--why doesn't he say, "As before they plunge into a wild fox liar"? "Ah, ha! ha!" This illustrates Baizhang's enlighenment: Tiantong reveals what's in his own heart, saying, "Understand?" But I ask, does Tiantong understand? "If you are clear and free, there's no objection to my babble." Fortunately he has status--what chore would he not do for others? Babble, "dada wawa," is baby talk--representing that it is not real speech. Also the Weir of Interpretation of the Lotus of Reality says, "dada is a symbol of learning action; wawa is a symbol of learning speech." In the Great Demise Scripture there is 'sickness practice' and 'baby practice.' Some book say 'baba wawa.' Chan Master Shandao of Shishi said, "Among the sixteen practices in the Great Demise, the baby practice is best." All this is the same meaning as the "spirit songs and shrine dances." But tell me, what is the harmony? Ten thousand pipes you cannot hear if you have mind; On a solitary cliff without ears then you know the sound.

Case 9:
第九則南泉斬猫
Nanquan Kills A Cat

示眾云。踢翻滄海。大地塵飛。喝散白雲。虛空粉碎。嚴行正令。猶是半提。大用全彰。如何施設。
Introduction Kick over the ocean and dust flies on the earth; scatter the clouds with shouts, and empty space shatters. Strictly executing the true imperative is still half the issue; as for the complete manifestation of the great function, how do you carry it out?
舉。南泉一日。東西兩堂爭猫兒(人平不語水平不流)。南泉見遂提起云。道得即不斬(誰敢當鋒)。眾無對(直待雨淋頭)。泉斬却猫兒為兩段(抽刀不入

鞘。)泉復舉前話問趙州(再來不直半文)。州便脫草鞋。於頭上戴出(好與一刀兩段。)泉云。子若在。恰救得猫兒(心斜不覺口喎)。
Case: One day at Nanquan's the eastern and western halls were arguing over a cat. (People on an even level don't speak, water on an even level doesn't flow.)When Nanquan saw this, he took and held it up and said, "If you can speak I won't cut it." (Who dares stand up to his blade?)The group had no reply; (Wait till rain douses your head.)Nanquan then cut the cat in two. (Once drawn, the sword is not sheathed.)Nanquan also brought up the foregoing incident to Zhaozhou and asked him:(a second try isn't worth half a cent.) Zhaozhou immediately took off his sandals, put them on his head, and left. (Should cut in two with one sword for him.) Nanquan said, "If you had been here you could have saved the cat."(When the heart is crooked you don't realize the mouth is bent.)
師云。法雲圓通秀禪師。見二僧並立說話。將拄杖。到連卓數下云。一片業地。何況兩堂眾首。因猫致諍。南泉也不與解勸。亦不與懲罰。本色道人。以本分事。為人遂提起猫兒云。道得即不斬。正當恁麼時。盡十方界有情無情。一齊向南泉手中乞命。當時有箇出來展開兩手。不然攔胸抱住云却勞和尚神用。縱南泉別行正令。敢保救得猫兒。這一窟死老鼠。既無些子氣息。南泉已展不縮。盡令而行。遼朝上人邝作鏡心錄。訶南泉輩殺生造罪。文首座作無盡燈辨誤。救云。古本以手作虛斫勢。豈直一刀兩段。鮮血淋迸哉。這兩箇批判古人。文公罪重。邝公罪輕。南泉依舊。水牯牛隊裡。搖頭擺尾。不見。佛日禪師與眾茶座次。見猫來。袖中擲鶉鴿與之。猫接得便去。日云俊哉不可也是假作虛用。南泉自念。曲高和寡。舉前話問趙州。州便脫草鞋於頭上戴出。果然敲唱俱行。節拍成就。泉云。子若在恰救得猫兒。這些子用處。雖難會却易見。爾但向拈匙舉筯處覷破。便見斬猫兒戴草鞋更無兩樣。不然更看。天童別作甚麼伎倆。
Commentary: Chan Master Yuantong Xiu of Fayun saw two monks standing together talking; he took his staff, went up to them and hit the ground several times with the staff and said, "A piece of karmic ground." How much the more so in the case of the leaders of the groups in the two halls, who got into an argument over a cat; Nanquan didn't offer them forgiveness or encouragement, nor did he give them admonition and punishment--a genuine man of the Way, he used the fundamental matter to help people; holding up the cat, he said, "If you can say a word I won't cut it."

At that moment all sentient and inanimate beings in the whole universe are alike in Nanquan's hands begging for their lives. At that point, if there had been someone who came forward and either extended open hands or else grabbed him by the chest and held him tight and said, "After all, we sympathize with the Master's spiritual work," even if Nanquan had specially carried out the true imperative, I dare say(that person) would have been able to save the cat. But this den of dead rats had no energy at all; once Nanquan held forth, he wouldn't withdraw, and acted out the order to the full. Eminent Xin of the Liao dynasty wrote the Mirror Mind Collection, in which he criticizes Nanquan's group for killing a living being, committing wrongdoing. Head Monk Wen wrote Discerning Errors in the 'Inexhaustible Lamp' in which he helped (Nanquan) out, saying, "An ancient text has it that he just made the gesture of cutting--how could he have simply cut it in two with one stroke, sending fresh blood gushing?" In these two critiques of the ancient, Mr. Wen's fault is the graver, whereas Mr. Xin's fault is the lesser. As ever, Nanquan was shaking his head and wagging his tail in a herd of water buffalo. Haven't you read how as Chan Master Fori was having tea with his group he saw a cat coming and tossed a dove from his sleeve, giving it to the cat, which took it and went away. Fori said, "Excellent!" This too cannot be false contrivance of empty action. Nanquan thought to himself that 'where the tune is lofty, few join in'--reciting the preceding story to Zhaozhou he questioned him about it, whereupon Zhaozhou took off his sandals, put them on his head, and went out. After all, drumming and singing go together; clapping the interval was accomplished perfectly--Nanquan said, "If you had been here you could have saved the cat." Although this little bit of activity is difficult to understand, yet it is easy to see--just see through it in lifting the spoon and picking up chopsticks, and you will see that the cutting of the cat and the wearing of the sandals on the head are not any different. Otherwise, look again; what tricks has Tiantong specially created?

頌云。兩堂雲水盡紛拏(有理不在高聲)。王老師能驗正邪(明鏡當臺物來斯鑑)。利刀斬斷俱亡像(消得龍王多少風)。千古令人愛作家(有一人不肯)。此道未喪(死猫兒頭堪作何用)。知音可嘉(不道無只是少)。鑿山透海兮唯尊大禹(功不浪施)。鍊石補天兮獨賢女媧(闕一不可)。趙州老有生涯(信手拈來無

不是)。草鞋頭戴較些些(且信一半)。異中來也還明鑒(衲子難謾)。只箇真金不混沙(是真難滅)。
Verse: The monks of both halls were all arguing; (If you have a reason, it's not a matter of shouting.) Old Teacher Nanquan was able to show up true and false.(The clear mirror on its stand, when things come they're reflected in it.) Cutting through with a sharp knife, all oblivious of formalities, (How much wind of the Dragon King does it take?) For a thousand ages he makes people admire an adept.(There is one who doesn't agree.) This path has not perished(What use can the head of a dead cat be put to?)--A connoisseur is to be lauded.(I don't say there are none, just that they're few.) In tunneling through mountains to let the sea pass through, only Great Yu is honored:(The effort is not misspent.) In smelting rock and mending the sky, only Guonu is considered best.(It won't do to lack one.) Old Zhaozhou had a life: (Picking up whatever comes to hand, there's nothing that's not it.)Wearing sandals on his head, he attains a bit.(For the moment I believe a half.) Coming in differences, still clearly mirroring; (A wearer of the patch robe is hard to fool.) Only this real gold is not mixed with sand.(This is truly impossible to destroy.)
師云。兩堂雲水盡紛拏。至今不曾定交。若非天童會南泉例驗出端倪。往往邪正不分。邪正分明時如何判斷。便好。利劍斬斷一坑埋却。非但勦絕一期不了公案。亦使千古之下風清寰宇。南泉當時師勝。資強。見眾無語。却舉似趙州。表顯眾中有人。趙州脫草鞋頭上戴出。果然此道未喪。知音可嘉。孔子云。天將未喪斯文也。看他師資道合。唱拍相隨。無以為喻。諡法。泉源流通曰禹。又受禪成功曰禹。尚書禹貢。導河積石至於龍門。淮南子。共工氏兵強兇暴。而與堯帝爭功。力窮觸不周山而死。天柱為之折。女媧鍊五色石補天。列子。陰陽失度名缺。鍊五常之精名補。雲蓋本拈洞山掇却泰首座果卓話云。洞山雖有打破虛空底鉆鎚。要且無補綴底針線。南泉如大禹鑿山透海。顯出神用。趙州如女媧鍊石補天。圓却話頭。萬松道。趙州十八上解破家散宅。不知有多少生涯。草鞋頭戴較些些。咄咄沒去處。作這箇去就。保福展云。雖然如是。也只是破草鞋。南泉平高就下道。子若在恰救得猫兒。翠巖芝云。大小趙州只可自救。放過一著。天童道。異中來也還明鑒。只箇真金不混沙。只能順水推舡。不解逆風把柁。而今爾這一隊上來。猫又無。爭甚狗。以拄杖趁下。
Commentary: "All the monks of both halls were arguing"--up till now they have never settled their controversy. If not for Tiantong

understanding how Nanquan's example evinces the whole from a clue, time and again the mistaken and the correct would not be distinguished. When the false and the true are distinct, how do you judge them? Then you should cut them off with a sharp sword and bury them in one pit. This will not only put an end to a whole lifetime's unfinished business, it will also cause the breeze to be pure throughout the land for a thousand ages. At Nanquan's the teacher was excellent, the apprentice strong; seeing the group had nothing to say, he recounted it to Zhaozhou, to show that there was a man in the crowd. Zhaozhou took off his sandals, put them on his head and walked out--after all "this path has not perished--a connoisseur is to be lauded." Confucius said, "Heaven is not about to destroy this culture." Observe how the paths of teacher and apprentice merged, singing and clapping following along with each other; nothing can compare. In the method for making illustrative posthumous names it says that the flowing through of the fountainhead of the spring is called Yu. Also being the beneficiary of abdication and accomplishing good works is called Yu. In the classic geography The Contributions of King Yu, it says, "He led the river from Rock Mass Mountain to Dragon Gate Gorge." According to the book of Huainan, "The army of the Gonggong clan was strong and violent, and they contended with king Yao; when their strength was exhausted they ran up against the Buzhou Mountains and died. Because of this the pillar of heaven broke; the goddess Guonu smelted five-color stones to repair the sky." Liezi says, "When the positive and negative principles lose balance, that is called 'lack'--smelting the essence of the five constants is called repairing." Master Ben of Yungai brought up the story of Dongshan taking away the fruit tray from the head monk Tai and said, "Though Dongshan has the mallet to shatter the void, still he doesn't have the needle and thread to mend it." Nanquan is like great Yu, who dug through the montains to let the sea pass through, manifesting extraordinary actions: Zhaozhou is like Guonu smelting stones to repair the sky; he finished the story. I say, Zhaozhou was able to break up the home and scatter the family eighteen times; I don't know how many lives he had. Wearing sandals on his head amounts to something--tsk! tsk! there's nowhere to go, acting this way. Baofu Congzhan said,

"Even though he's right, it's just worn-out sandals; Nanquan leveled the high and spoke to the low--'If you had been here, you could have saved the cat.'" Cuiyan Zhi said, "Even the great Zhaozhou could only save himself." He passed up the first move. Tiantong said, "Coming in differences, still clearly mirroring; only this real gold is not mixed with sand." He only can push the boat along with the stream; he doesn't know how to steer against the wind. And now this bunch of you are here, and we have no cat; what dog shall we argue over? Wansong chased them out with his staff.

Case 10:
第十則臺山婆子
The Woman of Taishan

示眾云。有收有放。干木隨身。能殺能活。權衡在手。塵勞魔外盡付指呼。大地山河皆成戲具。且道。是甚麼境界。
Introduction: With gathering and with release, the pole is by his side; able to kill, able to give life, the balance is in his hands. Passions, demons, outsiders--all rely on his direction: the earth, mountains, and rivers all become playthings. But tell me, what sphere is this?
舉。臺山路上有一婆子(傍城庄家夾道兔)。凡有僧問。臺山路向什麼處去(一生行脚去處也不知)。婆云。驀直去(未當好心)。僧纔行(著賊也不知)。婆云。好箇阿師又恁麼去也(爾早侯白)。僧舉似趙州(人平不語)。州云。待與勘過(水平不流)。州亦如前問(陷虎之機)。至來日上堂云。我為汝勘破婆子了也(我更侯黑)。
Case: On the road to Taishan there lived a certain woman.(A rabbit on the road between the neighboring city and the farmhouses.) Wherever a monk asked her, "Which way does the road to Taishan go?"(Traveling for a whole lifetime, you don't even know where you're going.) the woman would say, "Right straight on."(This is not yet quite good-hearted.) As soon as the monk would go,(having run into a thief without realizing it.) the woman would say, "A fine priest--he goes that way too."(you're already a swindler.) A monk told Zhaozhou about this;(When people are even, they don't talk.) Zhaozhou said, "Wait till I check

out that woman for you.(When water is level it doesn't flow.)" Zhaozhou also asked the woman the same question.(A trap to fell a tiger.) The next day he went up in the hall and said, "I have checked out the woman for you."(I'm an even bigger swindler.)
師云。臺山路上婆子。慣隨無著出寺入寺。飽參文殊前三後三。凡見僧問臺山路向什麼處去。便當陽指出長安大道。云驀直去。其僧不作疑阻便行。婆云。好箇阿師又恁麼去也。這婆子也鉤錐在手。從來觸誤多少賢良。這僧既不奈伊何。拈來舉似趙州。州云。待與勘過。疑殺天下人。這老漢老不歇心。圖箇甚麼。也要定箇宗眼。州依前恁麼問。婆依前恁麼答。有底便話作兩橛。前段點這僧扶婆子。後段點婆子扶趙州。唯玄覺云。前僧也恁麼問答。後來趙州也恁麼問答。且道。甚處是勘破處。萬松道。勘破了也。又云。非唯被趙州勘破。赤被這僧勘破。萬松道。非但累及玄覺。亦乃累及萬松。瑯琊云。大小趙州去這婆子手裡喪身失命。雖然如是。錯會者多。萬松道。切忌以已方人。溈山哲云。天下衲僧只知問路老婆。要且不知脚下泥深。若非趙州老人。爭顯汗馬功高。雖然須假天童歌揚始得。
Commentary: The woman on the road to Taishan used to follow Wuzho out and in the temples (on the holy mountain Taishan) and had fully gotten into Manjusri's saying, "Before, three by three; behind, three by three." Whenever she was asked by a monk which way the road to Taishan went, she would point out the 'great road to the capital' right under the sun, saying, "Right straight ahead." This monk did not make an obstacle of doubt and went right off; the woman said, "A fine priest--he goes that way too." This woman too had a hook in her hand--how many intelligent freeman has she ensnared? Since this monk couldn't cope with her, he related this to Zhaozhou, who said, "Wait till I check her out for you." He slaughters everyone with doubt-the old fellow is aged but doesn't rest his mind; what is he planning?--he wants to determine the eye of the source. Zhaozhou asked the same question and the woman answered in the same way. Some immediately talk about them as two parts, (saying that) the first time this monk was helping the woman, and that later the woman was helping Zhaozhou. Only Xuanjiao has said, "The preceding monk questioned and was answered in this way and later Zhaozhou also questioned and was answered in this way; but tell me, where was the examination?" I say, 'seen through.' He also said, "She was not only seen through by Zhaozhou, she was also seen through by this monk." i say, not

only has she gotten Xuanjiao involved, but me too. Langya said, "Even the great Zhaozhou walked into the woman's hands and lost his life. Even so, many misunderstand." I say, don't judge others by yourself. Muzhe of Daguishan said, "All the monks in the world only know to ask the way from the woman; they don't know the depth of the mud right under their feet. If not for old Zhaozhou, how could the heights of attainment of the sweating horses be revealed?" Even so, we need to borrow Tiantong's eulogy to do it.
頌云。年老成精不謬傳(切忌魔魅人家男女)。趙州古佛嗣南泉(鎮州端的出大蘿蔔)。枯龜喪命因圖象(靈鬼靈神返遭羅網)。良駟追風累纏牽(驟風驟雨不免羈韁)。勘破了老婆禪(幾箇男兒是丈夫)。說向人前不直錢(知根不聖)。

His verse says, Old in years, attaining the essence, no mistake in transmission(Just don't bedevil people's sons and daughters.)--The Ancient Buddha Zhaozhou succeeded to Nanquan.(Zhen province truly produces big turnips.) The dead tortoise loses its life due to designs drawn on it;(Subtle ghosts and spirits are after all caught in the net.) Even the steeds 'Chariot' and 'Wind-chaser' are encumbered by halter and bridle.(Even 'Running Wind' and 'Galloping Rain' cannot avoid the halter.) Having checked out the woman's Chan, (How many men are manly?) Told to people, it's not worth a cent.(Obviously the faculties are not those of a sage.)

師云。鬼魅以妖通成精。呪藥以依通成精。天龍以報通成精。賢聖以神通成精。佛祖以道通成精。南泉趙州乃佛祖向上人。那堪年老。所以道。年老成精也。趙州古佛嗣南泉。馬祖道。經入藏。禪歸海。唯有南泉獨超物外。趙州以長沙為友。以南泉為師。故勘辨中。非得失勝負之可品格。天下謂之趙州關。也不妨難過。雖然仲尼有言。神龜能現夢於元君。而不能免余且之網。智能七十二鑽。而無遺筴。而不能避刳腸之患。如是則智有所困。神有所不及也。莊子云。宋元君夢人被髮曰。予自宰路之淵。予為清江使河伯之所。漁者余且得予。覺占之。神龜也。漁者果有余且。網得白龜。其圓五尺。君欲活之。卜之曰。殺龜以卜吉。乃刳龜。七十二鑽而無遺筴。乃其事也。洛浦曰。欲知上流之士。不將佛祖言教貼在額頭。如龜負圖自取喪身之兆。鳳縈金網趨霄漢以何期。周穆王八駿。有乘雲而趨行越飛鳥者。故曰良駟追風也。此頌婆子能勘僧。而不免趙州勘破。趙州雖能勘婆。而不免瑯琊點檢。參禪謂之金屎法。不會如金。勘破如屎。所以道。說向人前不直錢。汝但離

却得失勝負情量。自然平欺婆子。下視趙州。若到萬松門下。不得點胸檐板。

Commentary: Ghosts and spirits attain their essence by weird powers. Spells and drugs form their essence of dependent powers. Divinities and dragons attain their essence by earned powers. Buddhas and Patriarchs attain their essence by the power of the Way. Nanquan and Zhaozhou were people beyond buddhas and patriarchs--how could they grow old? That is why it says, " Old in years, attaining the essence." The enlightened master Zhaozhou succeeded to Nanquan. Mazu said, "The Scriputures are in Zhizang, meditation rests with Huaihai--only Nanquan is alone transcendent beyond things." Zhaozhou was a companion of Changsha; Nanquan was their teacher. Therefore his discerning examinations are not to be classified or characterized in terms of gain or loss, victory or defeat--everyone calls this the Pass of Zhaozhou; it is unavoidably difficult to get through. However, Confucius had a saying, "A spirit turtle can manifest a dream in an accomplished sorceress, but can't avoid the entrapment of the rapacious net; its knowledge is capable of seventy-two auguries without making any wrong divinations, yet it cannot escape the calamity of having its guts rent. Being so, that means its knowlege wears out at some point, there is an extent to which its spirit cannot reach." Zhuangzi said, "The sorceress Song dreamed of a man covered with hair who said, 'I am from the depths of the sovereign road; I was the officer in charge of clearing the rivers for the lord of rivers; a fisherman got me along with his catch.' Later when she awoke she figured it out: it was a spirit turtle--it turned out that a fisherman had actually netted a white turtle, five feet around, along with his catch. The sorceress wanted to revive it; she divined on it and said, 'Killing the turtle augurs good fortune.' So she hollowed out the turtle and drilled auguring holes in it seventy-two times without any mistaken divinations." That's what Confucius was referring to. Luopu said, "If you want to know the ever-transcending people, they do not stick the words of buddhas or patriarchs on their foreheads--that would be like a turtle bearing a design, by which it brings on itself the sign of losing life, like a phoenix ensnared in a golden net, heading for the sky--how can it hope to get there?" King Mu of Zhou dynasty had eight swift

steeds, among which were two who mounted the clouds and galloped off, soaring beyond the birds in flight--therefore they were called 'Swift Four Horse Chariot' and 'Wind-chaser.' This part of the verse describes the woman being able to see through the monk and yet not avoiding Zhaozhou's examination. Although Zhaozhou can see through, still he doesn't avoid Langya's check. In intensive meditation this is called the law of gold and manure: if you don't undrestand, it's like gold; when you see through it, it's like manure. That is why it says, "Told to people, it's not worth a cent." You just leave behind emotional calculations of gain and loss, victory and defeat, and you'll naturally always fool the woman and look down on Zhaozhou. But if you come to my door, don't point to yourself while carrying a board.

Case 11:
第十一則雲門兩病
Yunmen's "Two Sicknesses"

示眾云。無身人患疾。無手人合藥。無口人服食。無受人安樂。且道。膏肓之疾。如何調理。
Introduction: A bodyless man suffers illness; a handless man compounds medicine; a mouthless man ingests it; a senseless man is well. But tell me, how do you treat a mortal disease?
舉。雲門大師云。光不透脫。有兩般病(還覺口乾舌縮麼)。一切處不明。面前有物是一(白日見鬼莫是眼花)。透得一切法空。隱隱地似有箇物相似。亦是光不透脫(早是結胸那堪喉閉)。又法身亦有兩般病(禍不單行)。得到法身為法執不忘。已見猶存。墮在法身邊是一(不唯邪崇更有家親)。直饒透得。放過即不可(養病喪軀)。子細點檢將來。有甚麼氣息。亦是病(醫博未離門又早痢病發)。
Case: Great Master Yunmen said, "When the light does not penetrate freely, there are two kinds of sickness.(Do you feel your mouth dry up and your tongue shrivel?) One is when all places are not clear and there is something before you.(Seeing ghosts in broad daylight--isn't it an illusion?) Having penetrated the emptiness of all things, subtly it seems like there is something--this too is the light not penetrating freely. (It's already gripped your chest--why bother to shut your throat?) Also, the

Dharma-body has two kinds of sickness:(Disaters don't happen alone.) one is when you manage to reach the Dharma-body, but because your clinging to Dharma is not forgotten, you sense of self still remains, and you fall into the realm of the Dharma-body. (Not only false idols, even a close relative.) Even if you can pass through, if you let go, that won't do.(Nursing sickness, the body dies.) Examining carefully, to think 'What breath is there?"--this too is sickness.."(Before the doctor has left the house, convulsions break out.)

師云。越州乾峯和尚。法嗣洞山悟本。雲門遍參曾見師與曹山疎山。此則公案先有來源。乾峯示眾云。法身有三種病二種光。須是一一透得。更須知有向上一竅。雲門出眾云。只如庵內人。為甚不知庵外事。峯呵呵大笑。門云。猶是學人疑處。峯云。子是甚麼心行。門云。也要和尚相委悉。峯云。直須恁麼始得穩坐地。門云。喏喏。乾峯道。法身有三種病。雲門道。法身有兩種病。萬松行脚時。諸方商量道。未到走作已到住著。透脫無依。是三種病。今言二種。少未到走作。後二種病顯然大同。佛眼和尚道。騎驢覓驢是一。騎驢了不肯下。亦是病。乃前二病少後一種。師家一期應病施方。各垂方便。其二種光。與光不透脫有兩般病。無別。且一切處不明面前有物是一者。洞山道。分明覿面別無真。爭奈迷頭還認影。若具把定乾坤眼。綿綿不漏絲毫。方得少分相應。又道。透得一切法空。隱隱地似有箇物相似。亦是光不透脫。溈山所謂。無一法可當情。見猶在境。楞嚴經云。縱滅一切見聞覺知。內守幽閑。猶為法塵分別影事。南院顒道。我當時如燈影裏行相似。所以道。亦是光不透脫。洞上宗風。靜沈死水。動落今時。名二種病。爾但出不隨應。入不居空。外不尋枝。內不住定。自然三病。二光一時透脫。然後透脫不透脫。拈放一邊。子細點檢將來。有甚麼氣息。亦是病。如何得安樂去。更請天童診候。

Commentary: Master Jianfeng of Yuezhou was a successor of Dongshan Wuben. While he was traveling around, Yunmen saw this teacher, as well as Caoshan and Sushan. This public case came from a preceding one: Jianfeng said to his congregation, "The Dharma-body has three kinds of illness and two kinds of light; you must pass through them all one by one and realize furthermore that there is stll a opening going beyond." Yunmen came forward from the assembly and said, "Why does the man inside the hermitage not know what is outside the hermitage?" Jianfeng laughed aloud; Yunmen said, "This is still what the student doubts." JIanfeng said, "What is going on in your mind?"

Yunmen said, "I want the teacher to comprehend thoroughly." Jianfeng said, "Only thus can one sit in peace." Yunmen said, "Yes, yes." Jianfeng said the Dharma-body has three kinds of illness, Yunmen said the Dharma-body has two kinds of illness. When I was traveling, everywhere they were discussing this, saying that the three illnesses are 'going away before arrival,' 'attachment after arrival,' and 'penetrating through having no basis to rely on.' Now the two illnesses spoken of here just omit going away before arrival; the latter two are clearly much the same. Master Foyan said, "Searching for a donkey while riding on a donkey is one illness; after getting on the donkey, not being willing to get down is also an illness." This just omits the last kind. Teachers give prescriptions in accordance with the disease for a certain time, each employing appropriate techniques. The two kinds of light and the two kinds of illness when the light doesn't penetrate freely are no different. Now as for 'when everywhere is not illumined and there is something in front of you is one illness,' Dongshan said, "Clearly she sees her face--there is no other reality; but unavoidably she mistakes the reflection for the head." If you have the eye to settle heaven and earth and are most thoroughgoing, without letting so much as a thread slip out, only then will you attain somewhat. Also he said, 'penetrating the emptiness of all things, subtly there seems to be something; this too is because the light does not penetrate freely.' As Guishan said, "When there is nothing that can strike the feelings, the view is still in the objective." The Heroic March Scripture says, "Even if you extinguish all perception and discernment and keep to inner hidden tranquility, this is still a reflection of discrimination of conceptual objects." Nanyuan Huiyong said, "Before, I was like walking in the light of a lamp." Thus it is said, 'this too is the light not penetrating freely.' According to the fundamental way of the Dongshan succession, if you're still, you sink into stagnant water, if you move, you are limited to the present. Thus, when going outward do not react; when going inward, do not dwell in emptiness. Outwardly not pursuing ramifications, inwardly not abiding in trance, naturally you will get beyond the three sicknesses and two lights all at once. After that, putting penetrating or not penetrating to one side, examine carefully: 'what breath is there?'--this too is an

illness. How can you rest easy? Ask Tiantong to take your pulse.
頌云。森羅萬象許崢嶸(聽他何礙汝識得不為冤)。透脫無方礙眼睛(閃捧著榾柮)。掃彼門庭誰有力(拂迹成痕欲隱彌露)。隱人胸次自成情(心疑生暗鬼)。船橫野渡涵秋碧(死水浸却)。棹入蘆花照雪明(住岸却迷人)。串錦老漁懷就市(著本圖利)。飄飄一葉浪頭行(隨流得妙)。
He says, The dense web of myriad forms is so precipitous;(Let them be--how can they hinder you? If you know them, they're not enemies.) Passing through beyond location blocks the eyes.(Adding a flapper to a flail.) Sweeping out his garden--who has the strength?(Sweeping away tracks makes traces--the more you hide, the more it's revealed.) Hidden in a person's heart, it naturally produces feelings.(Suspicion in the mind makes ghosts in the dark.) A boat crosses a rustic ford, wet with autumn's aquamarine,(Submerged in stagnant water.) Sailing into the reed flowers shining on the snow, bright.(The stationary bank misleads people.) With a bolt of silk, an old fisherman takes it to market;(He puts down his capital, hoping for profit.) Floating in the wind, a single leaf travels on the waves.(Finding the wonder along with the flow.)
師舉。法句經云。森羅及萬象一法之所印。一即萬萬即一。即此物。非他物。一任崢嶸磊落。荒田不揀草。淨地却迷人。直饒透脫無方正是礙眼睛處。圓覺經道。於諸妄心。亦不息滅。洞山道。靈苗瑞草。野父愁耘。何必掃彼門庭。空一切法。雲門道。一切處不明。面前有物是一。不是教爾除幻境滅幻心。別覓透脫處。三祖道。六塵不惡。還同正覺。與圓覺經知幻即離。不作方便。離幻即覺。亦無漸次。便見作止任滅。如金剛與泥人揩背也。又道。隱人胸次自成情。此頌隱隱地似有箇物相似。正是圓覺存我覺我。潛續如命。細四相病。故普覺云。大悲世尊快說禪病。舡橫野渡涵秋碧。此頌得到法身。纜舡於澄源湛水。疎山以法身為枯樁。此真繫驢橛也。直待撥轉舡子。未免棹入蘆花照雪明處。到此清光照眼似迷家。明白轉身還墮位。此頌直饒透得。放過即不可。到此雲門道盡。天童頌徹也。然後要見雲門意旨天童眼目。這裏便是計利害處。如何是雲門意旨。不見道。子細點檢將來。有什麼氣息。亦是病。雲門但指其病不說治法。如何是天童眼目。述雲門治方。云。串錦老漁懷就市。飄飄一葉浪頭行。雲門大意。在入鄽垂手不避風波。可謂自病既除。復愍他疾。淨名之心也。還知麼。病多諳藥性。得效敢傳方。
The Statements of Truth Scripture says, "The myriad forms and multitude of appearances are the impressions of a single truth."

The one is many, the many are one; that is this, nothing else. Let them be high and precipitous, an enormous mass; one does not pull weeds in a wild field. The clear ground after all misleads people--even if you can pass through beyond location, this is just what blocks the eye. The Complete Enlightenment Scripture says, "Illusory states of mind are not annihilated, either." Dongshan said, "The peasant sadly cuts the spiritual roots of the auspicious grass." Why sweep the garden and empty all things? When Yumen said, "When everywhere is not clear and there is someting before you, this is one sickness," he was not telling you to get rid of illusory objects, annihilate illusory mind, and seek some other place of transcendence. The Third Patriarch said, "The six senses are not bad--instead they are the same as true enlightenment." Together with the Complete Enlightenment Scripture's "Knowing illusion, one is detached; without employing any technique one detaches from illusions, without any process; then one sees doing, stopping, letting be, and extinction," it is like rubbing the back of a clay mannikin with diamond. Tiantong also said, "Hidden in a person's heart, it naturally produces feelings." This versifies 'subtly it seems like something is there.' This is precisely the subtle four kinds of illness described in the Complete Enlightenment Scripture: "Knowing self, aware of self, subtly continuing, like life." That is why Puque said, "the great compassionate World Honored One quickly explained the illnesses of meditation." "A boat crosses a rustic ford, wet with autumn's aquamarine." This versifies reaching the Dharma-body, mooring the boat on the deep still waters of the clear source: Sushan called the Dharma-body a dead wood post-this is real donkey-tethering stake. Even if you get as far as setting the boat in motion, still you can't avoid rowing into the brightness of the white reed flowers reflecting the snow. At this point, "Even though the pure light shines in your eyes, it seems you have missed your home; even turning around in pure clarity, after all you get bogged down in that state." This versifies 'Even if you can penetrate, it won't do to let it go.' Here Yunmen has said it all ,Tiantong has versified thoroughly. Afterwards it is necessary to see Yunmen's essential meaning and Tiantong's eye; here is where the gain or loss is figured. What is Yunmen's essential meaning? Didn't you see how he said, "Examining carefully, 'what

breath is there?'--this too is an illness." Yunmen just points out the sickness but doesn't tell how to cure it. What is Tiantong's eye? He tells Yunmen's cure: "With a bolt of silk, an old fisherman takes it to market; floating in the wind, a single leaf travels on the waves." Yunmen's meaning is entering the market place extending his hands, not avoiding the wind and waves: it could be said that with his own sickness cured, he pities others'sickness. This is the heart of Vimalakirti. But do you know? With many sicknesses you learn about medicine, but only if you get results may you dare to pass on the prescription.

Case 12:
第十二則地藏種田
Dizang Planting the Fields

示眾云。才士筆耕。辯士舌耕。我衲僧家。慵看露地白牛。不顧無根瑞草。如何度日。
Introduction: Scholars plow with the pen, orators plow with the tongue. We patchrobed mendicants lazily watch a white ox on open ground, not paying attention to the rootless auspicious grass. How to pass the days?
舉。地藏問脩山主。甚處來(道不知來處得麼)。脩云。南方來(好與下載)。藏云。南方近日佛法如何(行說好話)。脩云。商量浩浩地(低聲)。藏云。爭如我這裏種田博飯喫(少賣弄)。脩云。爭奈三界何(猶有這箇在)。藏云。爾喚甚麼作三界(南方猶可北方更曬)。
Case: Dizang asked Xiushan, "Where do you come from?"(Can you say he doesn't know where he's come from?) Xiushan said, "From the South."(Should unload for him.) Dizang said, "How is Buddhism in the South these days?" (Action and speech worthy of talking about.) Xiushan said, "There's extensive discussion."(Lower your voice.) Dizang said, "How can that compare to me here planting the fields and making rice to eat?"(Don't brag so much.) Xiushan said, "What can you do about the world?"(There's still this?) Dizang said, "What do you call the world?"(In the South it's ok; the North is more critical.)
師云。漳州羅漢院桂琛禪師。漳州牧王公。於閩城西石山。建地藏院。請師住。逾紀遷漳州羅漢。故師又名地藏。脩山主。法眼。悟空。進山主。結友

之湖外。至漳州阻雨雪。溪漲。寓城西地藏院。圍爐視地藏。若無人。藏欲驗之亦附火。乃曰。有事相借問得否。脩曰。有事請問。藏曰。山河大地與諸尚座。是同是別。脩曰。是別。藏竪兩指。脩急曰。是同是同。藏亦竪兩指起去。法眼曰。院主竪兩指其意如何。脩曰。亂與。眼曰。不得麁心欺他。脩曰。鼠口豈有象牙。次日辭行。前至宿處。眼曰。兄輩前去。吾依地藏。或有長處。無則復來相尋。眼既久參。脩等三人亦至地藏。遂問。南方佛法近日如何。當時只好。道與此方常日一般。却云商量浩浩地。自領出頭也不知。藏云。爭如我這裏種田博飯喫。當時便好。道恁麼則非但南方也。更道爭奈三界何。帶累他南方禪客。俗氣也不除。藏為慈悲之故。有落草之談。道爾喚甚麼作三界。不如只道箇老僧種田事忙。免得天童一狀領過。
Commentary: Chan Master Guichen of Lohan temple in Zhang province was previously asked by the governor of Zhang province to dwell in the Dizang temple, built by the governor in the Rocky Mountains west of Min City. After a year there the Master moved to Lohan. Therefore he is also called Dizang. The master of Xiushan joined with Fayan, Wudong, and the master of Jinshan, to travel beyond the lake region(of east central China). Coming to Zhang province, they were blocked by rain, snow, and swollen valley streams. They put up at Dizang temple west of the city. There they encircled the brazier and ignored master Dizang. Dizang wanted to test them, so he also drew near the fire and said, "There's something I would ask about; may I?" Xiushan said, "If there's some matter, please ask." Dizang said, "Are the mountains , rivers, and earth identical or separate from you elders?" Xiushan said, "Separate." Dizang held up two fingers; Xiushan hurriedly said, "Identical! Identical!" Dizang again held up two fingers, and then left. Fayan said, "What was the meaning of the abbot holding up two fingers?" Xiushan said, " He did that arbitrarily." Fayan said, "Don't crudely insult him." Xiushan said, "Are there any elephant tusks in a rat's mouth?" The next day they took leave and departed; first they went to the house. Fayan said, "You brothers go ahead; I'll stay with Dizang--he may have some strong point. If not, I'll come find you." After Fayan had studied there for a long tiem, the other three, including Xiushan, also came back to Dizang. Subsequently Dizang asked, "How's the Buddhism in the South these days?" At that point they just should have said, "Always the same as here," but instead (Xiushan) said, "There's a lot of discussion going on." He doesn't

even know how to come forth on his own. Dizang said, "How can that compare to me here planting the fields and eating rice?" At that moment Xiushan should have said, "If so, then it is not just the South," but instead he said, "How about the world?" Dragging in the meditating travelers of the South, his mundane air was not yet gone. Out of compassion Dizang had a discussion in the weeds, saying, "What do you call the world?" It would have been better just to say, "I'm busy planting the fields," so to avoid Tiantong listing his crime on the same indictment.

頌云。宗說般般盡強為(今日不著便)。流傳耳口便支離(眾僧莫怪)。種田博飯家常事(不可別有)。不是飽參人不知(要知作麼)。參飽明知無所求(更須請益天童一遍)。子房終不貴封侯(也是靈龜曳尾)。忘機歸去同魚鳥(隨流得妙)。濯足滄浪煙木秋(受用不盡)。

Verse: Source and explanation variously are all made up;(Today there's no expedient.) Passing to ear from mouth, it comes apart.(Monks, don't think it strange.) Planting fields, making rice--ordinary household matters;(Couldn't be anything else.) Only those who have investigated to the full would know(Why want to know?)--Having investigated to the full, you clearly know there's nothing to seek:(You should still ask for more instruction from Tiantong once.) Zifang after all didn't care to be enfeoffed as a marquis;(This is still a sacred tortoise dragging its tail.) Forgetting his state he returned, same as fish and birds,(Finding the wonder along with the flow.) Washing his feet in the Canglang, the hazy waters of autumn.(The use of it is inexhaustible.)

師云。清涼道。宗通自修行。說通示未悟。本出楞伽經。佛告大慧。有二種通。宗通者。為緣自得勝進相。遠離言說文字妄想。趣無漏界。緣自覺趣。光明輝發。是名宗通相。云何說通相。謂說九部種種教法。離異不異有無等相。以巧方便。如應說法。是名說通相。講徒云。說通。宗不通。如日被雲籠。宗通。說不通。如蛇入竹箇。宗通。說亦通。如日處虛空。宗說俱不通。如犬吠茅叢。既分宗說。已是兩岐。那堪禪分五派。教列三乘。箇中一亦不立。皆強為也。何況出口入耳。請益拈頌。葛藤引蔓過新羅。鞏縣茶瓶湯不絕。非但南方商量浩浩地。若是道火不燒口底人。辯似懸河元無一字。種田博飯雖是家常。其奈不是飽參不知其趣。古人深山裏。鑊頭邊。折脚鐺中。煮脫粟飯。富不過知足。一世不求人。貴不過清閑。何須印如斗。所以道。參飽明知無所求。子房終不貴封侯。史記漢六年封功臣。或謂張良未嘗有戰鬪功。高帝曰。運籌帷幄之中。決勝千里之外。子房功也。使自擇齊三萬戶。

良曰。始臣下邳與上會留。此天以臣授陛下。用臣計而幸時中。臣願封留足矣。不敢當三萬戶。此頌不必開堂演法敷南方也。離騷經漁父歌曰。滄浪之水清兮。可以濯我纓。滄浪之水濁兮。可以濯我足。此乃猿鶴共處。魚鳥同游。且道。是甚麼人。本色檐板漢。

Qingliang said, "Communion with the source is one's own practice; communion by speech is showing it to those who are not yet enlightened." It originally comes from the Scripture on the Descent of the Great Vehicle into Lanka; the Buddha said to Mahamati, "There are two kinds of communion; communion with the source means by way of the character of transcending progress one attains to utterly detach from false conceptions from speech and symbols, and go to the realm of nonindulgence; by the process of self-awakening, light shines forth--this is called the character of communion with the source. What is the character of communion by speech? It means teaching the various inductive doctrines of the nine branches, avoiding signs of difference or nondifference, existence or nonexistence, and the like, using skillful techniques to explain the truth as it is needed. This is the character of communion by speech." Students of lecturers say, "Communion by speech without communion with the source is like the sun being hidden by clouds. Communion with the source without communion by speech is like a snake gone into a bamboo tube. Communion with the source and communion by speech together is like the sun in the open sky. Communion neither with the source nor by speech is like a dog howling in a thicket of reeds." If we distinguish the source and speech, these already are two pathways; how can Chan be divided into five branches and the teachings arranged in three vehicles? Here in not even one can stand up--all are artificial. How much the more so is going out the mouth into the ear, asking for instruction, reciting and eulogizing--the vines of entanglements and complications have extended into the next county already. The teapots of Gongxian are not without hot water. It is not just in the South that there is a lot of debate going on--if you are someone who can speak of fire without burning your mouth, your eloquence is like a torrent, but basically there's not so much as a letter. Even though planting the fields and making rice is ordinary, unless you investigate to the full you don't know their import. The ancients would reap and boil

chestnuts and rice at the edge of a hoe, in a broken-legged pot, deep in the mountains--their fortune was no more than contentment; all their lives they never sought from anyone. Their nobility was no more than purity and serenity--what need for bushels of emblems? Thus, "Having investigated to the full, you clearly know there's nothing to seek: Zifang after all didn't care to be enfeoffed as a marquis." According to the Historical Records, in the sixth year of the Han dynasty they enfeoffed meritorious ministers; some said Zhang Liang had never achieved anything in war. The emperor said, "Setting forth plans in the tent to decide victory beyond a thousand miles is Zifang's (Zhang Liang's) achievement." Then the emperor had him choose thirty thousand households in Qi for himself. Liang said, "I first served in Lower Pei, where I met a deity in Liu City--this was given to your majesty by heaven through me; using my plans, fortunately the time was right. I wish to be enfeoffed with Liu City, that's enough--I cannot presume to take over thirty thousand households." This verse means it's not necessary to open a hall and expound the teaching as in the South. Leaving the clamor, going by way of a fisherman's song, When the waters of Canglang are clear, I can wash my tassels. When the waters of Canglang are muddy, I can wash my feet. This is the common ground of monkeys and cranes, where birds and fish both roam. But tell me, who is this person? A true boardbearer.

Case 13:
第十三臨際瞎驢
Linji's "Blind Ass"

示眾云。一向為人不知有己。直須盡法不管無民。須是拗折木枕惡手脚。臨行之際合作麼生。
Introduction: Devoted entirely to helping others, you don't know there is self; you should exert the law to the fullest, without concern that there be no people. For this it is necessary to have the ruthless ability to snap a wooden pillar in two. When about to go, what then?
舉。臨際將示滅。囑三聖(老婆臨死三廻別)。吾遷化後。不得滅却吾正法眼藏(著甚死急)。聖云。爭敢滅却和尚正法眼藏(佯小心故大膽)。際云。忽有

人問汝。作麼生對(虎口裏横身)。聖便喝(當機不讓父)。際云。誰知。吾正法眼藏向這瞎驢邊滅却(重賞之下必有勇夫)。
Case: When Linji was about to die, he admonished Sansheng, (Kindly as he faces death he takes leave thrice.) "After I pass on, don't destroy my treasury of the eye of truth." (What's the mortal hurry?" Sansheng said, "How dare I destroy the teacher's treasury of the eye of truth?"(He feigns a small heart but sure has a lot of guts.) Linji said, "If someone suddenly questions you about it, how will you reply?"(He lays his body in the tiger's mouth.) Sansheng immediately shouted.(Taking charge of the situation, he doesn't defer to his father.) Linji said, "Who would have known that my treasury of the eye of truth would perish in this blind ass?"(Where there's been a great reward given there must be a brave man.)
師云。臨際囑三聖不得滅却吾正法眼藏。此與興化謂克賓維那汝不久為唱道之師。罰饡飯出院。機用一般。其實此事。千佛出世不增。千聖入滅不減。豈一三聖能興滅哉。古人臨終顯發此事。亦表眾中有人。果然三聖出云。爭敢滅却和尚正法眼藏。如人被罵不甘者承頭。當時便與本分草料。正法眼藏。未到滅却。却道。忽有人問汝作麼生對。當斷不斷。返招其亂。聖便喝。上代下世。門裏出身。耳聾三日以來。不似而今這喝。際云。誰知吾正法眼藏。向這瞎驢邊滅却。當時臨際門風。自有正令。可惜放過。不知天童如何判斷。

Linji admonished Sansheng, "Don't destroy my treasury of the eye of the very truth." This was the same kind of action as when Xinghua told superintendent Kepin, "Before long you will be a teacher of the Way," and expelled him from the monastery as punishment for making rich soup rice. In reality this thing does not increase even though a thousand buddhas appear in the world, nor does it decrease when a thousand sages pass away--how could one Sansheng be able to cause it to prosper or die out? The ancient demonstrated this thing, and also showed that there was someone in the congregation. After all Sansheng came out and said, "How dare I destroy the teacher's treasury of the eye of truth?" It was like one who did not accept another's revilement, immediately offering his own provisions; the treasury of the eye of truth has not become extinct. Then Linji asked, "If some one suddenly questions you about it, what will you reply?" When you don't stop what should be stopped, instead you bring

about disorder--Sansheng immediately shouted. In high antiquity and later times, appearing within this gate, since Baizhang was deafened for three days by Mazu's shout, none have compared to this shout of Sansheng. Linji said, "Who would have known that the the treasury of the eye of truth would die out in this blind ass!" In that time the style of the house of Linji naturally had the true imperative--what a pity to let it go. I don't know how Tiantong will finally judge.

頌云。信衣半夜付盧能(賊兒賊智)。攪攪黃梅七百僧(上梁不正)。臨際一枝正法眼(半明半暗全在今朝)。瞎驢滅却得人憎(心甜口苦)。心心相印(販私鹽漢)。祖祖傳燈(鑿壁偷光)。夷平海嶽(拳倒黃鶴樓踢翻鸚鵡洲)。變化鵾鵬(翻手是雲覆手是雨)。只箇名言難比擬(猶嫌少在)。大都手段解飜騰(正法眼藏猶在)。

Verse: The robe of faith is imparted at midnight to Huineng,(A thief's son has a thief's knowledge.) Stirring up the seven hundred monks at Huangmei.(The leader isn't right.) The eye of truth of the branch of Linji(Half light, half dark, it's all here in tody.)--The blind ass, destroying it, gets the hatred of others.(The heart is sweet, the mouth is bitter.) Mind to mind they seal each other;(He sells his own salt at a high price.) Patriarch to patriarch they pass on the lamp,(He bores a hole in the wall to steal some light.) Leveling oceans and mountains,(He knocks down Yellow Crane Pavilion with his fist, kicks over Parrot Island with his foot.) Magically producing a roc:(Turn the hand over and it's clouds, turn it back and it's rain.) Just the name and word is hard to compare()--In sum, the method is knowing how to fly.(The treasure of the eye of truth still abides.)

師云。黃梅密付。二十年。南北紛爭。臨際明傳。至今有人不薦。這般手段。直得鯤鵬變化。海嶽夷平。大溈秀云。古者忍死待來。因何正法眼藏。却向瞎驢邊滅却。臨際行計速速。三聖又却怱怱。因斯父子情忘。遂使後人失望。若不得流水。還應過別山。本錄三聖便禮拜。未當好心。臨際乃付偈曰。沿流不止問如何。真照無邊說似他。離相離名人不稟。吹毛用了急須磨。偈畢儼然而逝。此公案天童拈到恰好處便休。三聖禮拜。臨際說偈。大有放過輕捨處。還有與古人出氣底麼。險。

Commentary: After the secret transmission on Mount Huangmei, South and North bickered for twenty years; Linji made a clear transmission, but even now some people don't get it. This kind of

technique is like a giant fish becoming a roc, mountains and seas being leveled. Huaixiu of Dagui said, "The ancient waited till death; why did the treasury of the eye of truth after all die out in the blind ass? Linji carried out his plan in a hurry, and Sansheng too was hasty; because of this the sense of father and son was forgotten, eventually causing people of later times to lose hope. If one doesn't find flowing water, one must go to another mountain." In the original record, Sansheng finally bowed; this was not quite goodhearted. Linji then bequeathed a verse, saying, If one asks how it is along the flow without end, Real illumination, boundless, bespeaks it to him. Apart from names and characterizations, people don't understand; Once the sword is used, it should immediately be polished. When he finished the verse he calmly passed away. Tiantong brings this case right up to the good part, then stops--Sansheng bowed, Linji spoke a verse--this is real letting go of an easy dismissal here; is there anyone who can show some spirit for the ancients? Dangerous!

Case 14:
第十四則廓侍過茶
Attendant Huo Passes Tea

示眾云。探竿在手。影草隨身。有時鐵裹綿團。有時錦包特石。以剛決柔則故是。逢強即弱事如何。
Introduction: Probing pole in hand, shadowing grass around him, sometimes he wraps a ball of silk in iron, sometimes he wraps a special stone with silk. To determine the soft by means of the hard is of course right; what about the matter of being weak when meeting strength?
舉。廓侍者問德山。從上諸聖向什麼處去也(在儞鼻孔裏)。山云。作麼作麼(迅雷不及掩耳)。廓云。勅點飛龍馬。跛鼈出頭來(家富兒嬌)。山便休去(饒人不是癡)。來日山浴出。廓過茶與山。山撫廓背一下(斷送上竿頭)。廓云。這老漢方始瞥地(覆車同轍)。山又休去(虎頭虎尾一時收)。
Case: Attendant Huo asked Deshan, "Where have all the sages since antiquity gone?"(They're in your nose.) Deshan said, "What? How's that?"(Swift thunder--you can't cover your ears in time.) Huo said, "The order was for a 'flying dragon' horse, but

'lame tortoise' shows up."(When the house is rich, the children are haughty.) Deshan let it rest.(Overindulging people is folly.) The next day when Deshan came out of the bath, Huo passed him some tea. Deshan patted Huo on the back.(He sends him off up a pole.) Huo said, "This old fellow has finally gotten a glimpse."(The overturned cart is in the same track.) Again Deshan let the matter rest.(The tiger's head and the tiger's tail are taken all at once.)

師云。德山尋常。敲風打雨。呵佛罵祖。這僧過犯彌天。為甚却放過。殊不知。撲牛不用索。殺人不用刀。幾曾放過來。老黃龍道。德山持聾作啞。雖然暗得便宜。廓公掩耳偷鈴。爭奈傍觀者醜。萬松道。豈止偷鈴。如九重淵底。驪龍頷下。抉珠正值龍睡。若覺時必為齏粉。大溈喆云。若不登龍門。焉知滄海寬。直饒浪擊千尋。爭奈龍王不顧。萬松道。纖鱗片甲不足為怪。佛果道。德山直是惡手脚。見這僧不是受鉆鎚底人。所以便休去。萬松道。古人遇物臨機。各有方便。山謂巖頭曰。爾已後向老僧頭上屙去在。巖頭後來。果謂大小德山不會末後句。古人抑揚縱奪。豈得失勝負可拘。黃龍大溈只舉大綱。更看。天童頌出深細。

Commentary: Deshan usually thrashed the wind and beat the rain, hollering at the buddhas and reviling the patriarchs; this monk's errors filled the sky--why did Deshan let him go? What is hardly realized is that he wrestled down oxen without using rope, killed people without using a sword--how many has he ever let go? Old Huanglong said, "Deshan keeps deaf and plays dumb, but even so, he gets the advantage unseen. Mr. Huo covered his ears to steal the bell-what can be done for the unseemliness of the onlooker?" I say, is he just stealing the bell? He is like trying to take the jewel from under the jet-black dragon's jaw at the depths of the abyss, getting there just when the dragon is asleep--if the dragon wakes up, he'll surely be chopped into mincemeat. Muzhe of Dagui said, "If you don't go up to the Dragon Gate, how can you know the vastness of the blue sea? Even if the waves crash a thousand fathoms, nevertheless a dragon pays no notice." I say, the fine-scaled piece of armor is not to be wondered at. Foguo said, "Deshan really had ruthless hands and feet, but he saw that this monk was not a man to accept the hammer, so he stopped right away." I say, the ancients each had techniques meeting people in accordance with the situation. Deshan said to Yantou, "You will shit on my head

some day." Later Yantou actually said, "Even the great Deshan does not understand the last word." The ancients censured and extolled, letting go and holding back--how could they be involved in gain and loss, victory and defeat? Huanglong and Dagui just brought up the general outline. Look again--Tiantong has produced the profound details in verse.

頌云。覿面來時作者知(昧者不覺)。可中石火電光遲(已過新羅)。輸機謀主有深意(埋兵掉鬪)。欺敵兵家無遠思(深入虜庭)。發必中(慣得其便)。更謾誰(并贓捉獲)。腦後見腮兮。人難觸犯(曾經蛇咬)。眉底著眼兮。渠得便宜(佯打不知)。

Verse: Coming right up face to face, an adept knows;(The ignorant are not aware.) Here, sparks and lightning are slow.(Already gone past the next country.) The plotter who lost the moment has a deep intent(Hiding an army, he picks a fight.)--To fool the enemy army into not thinking ahead.(He goes far into the foreign court.) Each shot a sure hit,(He's used to getting the advantage.) Who's fooled any more?(Caught with the loot.) When you see jowls from behind his head, the man is hard to run afoul of;(Been bitten by a snake.) setting his eyes under his eyebrows, he got the advantage.(He feigns not knowing.)

師云。從上諸聖。向什麼處去也。大似當面蹉過。德山道。作麼作麼。德山影草藏身。拈出曜眼鏡。昔七賢女游屍多林。一女云。屍在這裏。人在什麼處。一女云。作麼作麼。諸女相顧悉皆悟道。感得天帝散花供養。德山用此一機。借路經過。決不得恁麼會。所以道。可中石火電光遲。德山豈不知侍者放伊不過。下媒求鴿。著本圖利。果然出他彀中不得。忽有人問萬松甚麼處去也。攔腮掌云。在這裏。直教飛龍跛鱉縮項攢蹄。侍者德山亡鋒結舌。還識德山老漢麼。少年曾決龍蛇陣。潦倒還聽稚子歌。

Commentary: "Where have all the sages since antiquity gone?" He sure seems to have missed it right in front of him. Deshan said, "What? What?" Deshan hid his body with a reed shade, bringing forth shining eye-mirrors. In ancient times, as seven wise women were traveling through a forest strewn with corpses, one woman said, "Here are the corpses--where are the people?" Another woman said, "What? What?" The women looked around at each other and all suddenly realized enlightenment and felt the king of gods showering flowers in offering to them. Deshan used this one device, temporarily taking a shortcut--certainly one can't understand it at face value; that is why Tiantong said, "That

moment is quicker than flint sparks or a lightning flash." How could Deshan not have known the attendant wouldn't let him go? He sent a go-between looking for a pigeon, put down his capital planning for a profit, but after all he couln't get out of the other's target range. If suddenly someone should ask me where the sages have gone, I'd slap him on the jaw and say, "They're here!" Even if Flying Dragon and Lame Tortoise draw in their heads and hoofs, and the attendant and Deshan lose their points and become tongue-tied, do you yet know the old fellow Deshan? As a young man he used to determine the arrays of dragons and snakes; grown senile, now he listens to a child's song.

Case 15:
第十五則仰山插鍬
Yangshan Plants His Hoe

示眾云。未語先知。謂之默論。不明自顯。謂之暗機。三門前合掌。兩廊下行道。有箇意度。中庭上作舞。後門外搖頭。又作麼生。
Introduction: Knowing before speech is called silent discourse; spontaneous revelation without clarification is called hidden activity. Saluting in front of the gate, walking down the hallway--this has a reason. What about dancing in the garden or wagging the head out the back door?
舉。溈山問仰山。甚處來(不是不知來處)。仰云。田中來(儞為甚落草)。山云。田中多少人(只父子兩箇)。仰插下鍬子。叉手而立(放去較危)。山云。南山大有人刈茆(打草驚蛇)。仰拈鍬子便行(收來太速)。
Case: Guishan asked Yangshan, "Where are you coming from?"(It's not that he doesn't know where he's coming from.) Yangshan said, "From the fields."(Why have you fallen in the weeds?) Guishan said, "How many people are there in the fields?"(Just two, father and son.)Yangshan planted his hoe in the ground, clasped his hands and stood there.(His letting go is a bit precipitous.) Guishan said, "On South Mountain there are a lot of people cutting thatch."(He beats the grass to roust the snakes.) Yangshan took up his hoe and went.(His gathering back is too fast.)
師云。師資合道。父子投機。溈仰家風千古龜鑑。溈山問仰山。甚處來。溈

山豈不知仰山田中來。垂此一問。要與仰山相見。仰山不負來問。只道箇田中來。且道。還有佛法道理也。無溈山深入虎穴。更問田中多少人。仰山插鍬子叉手而立。便衲僧相見。玄沙云。我當時若見。便與踏倒鍬子。萬松道。忍俊不禁。投子青禪師頌云。溈山問處少知音。插地酬他佛祖沈。踏倒玄沙傍不肯。免教蒼翠帶春深。萬松道。草枯鷹眼疾。南嶽法輪。平禪師頌云。狹路相逢避不及。插下鍬時叉手立。過得橋來岸上行。始覺渾身泥水濕。萬松道。不堪迴首月明中。二老宿頌處。只有千尺寒松。更看。天童放出抽條石笋。

Commentary: Teacher and apprentice join ways, father and son complement each other's actions; the family style of Gui and Yang is a guide for a thousand ages. Guishan asked Yangshan, "Where are you coming from?" Could Guishan not have known Yangshan had come from the fields? He was just using this question to have a meeting with Yangshan. Yangshan didn't turn away from the question put to him simply saying this: "From the fields." Now tell me, is there any Buddhist principle here or not? Guishan entered deeply into the tiger's cave, going on to ask, "How many people are there in the fields?" Yangshan planted his hoe in the ground and stood with clasped hands, immediately meeting as a patchrobe monk. Xuansha said, "If I had seen him then, I would have kicked over the hoe for him." I say, he can't control his zeal. Chan Master Touzi Yiqing said in verse, Few really understand the point of Guishan's questions; When Yangshan answered him by planting the hoe, Buddhas and Patriarchs disappeared. Xuansha, kicking it over, as a bystander doesn't agree, To avoid letting the blue yellow green deepen with spring. I say, when the grass is withered, the hawk's eye is swift. The verse of Chan Master Ping of Falun Temple on Nanyue says, Meeting on a narrow road, escape is impossible; When planting the hoe, standing with folded hands, Having come across the Bridge, he walks on the shore, For the first time realizing his whole body is muddy and wet. I say, not worth looking around in the light of the moon. The versification of these two old adepts(Touzi and Ping) only have the thousand-foot cold pine; look again-Tiantong lets out and draws forth a stalagmite.

頌云。老覺情多念子孫(婆心太切)。而今慚愧起家門(三十年不少鹽醋)。是須記取南山語(貴人多忘)。鏤骨銘肌共報恩(恨心不捨)。

The verse says, The old enlightened one's feelings are many; he

thinks of his descendants.(Too doting.) Now he repents of setting up a household.(For thirty years there's been no lack of salt and vinegar.) We must remember the saying about South Mountain(Noble people forget much.)--Engraved on the bones, inscribed on the skin, together requiting the blessing.(The bitter feeling is not given up.)
師云。此頌如韓文毛穎傳。理事雙彰。真俗並舉。一往觀來。溈山為老覺。仰山以下為子孫。就裏即不然。僧問長沙岑大蟲。本來人還成佛否。山云。爾道。大唐天子還割茅刈草否。是知。刈茆乃臣子邊事。而今慚愧起家門。千年無影樹。今時沒底靴。住持千嶂月。衣鉢一溪雲。皆是得力兒孫紹承家業。是知。君臣父子。非特曹洞創立。溈仰父子已行此令。若不是溈山點破。一向光影門頭。弄粥飯氣。驢前馬後。以當平生。甚為可惜。所以天童教。記取南山刈茆一轉語。鏤骨銘肌報恩不盡。法燈云。野老負薪歸。催婦連宵織。看他家事忙。且道承誰力。問渠渠不知。特地生疑惑。傷嗟今古人。幾箇知恩德。知有後如何。斷臂不覺痛。立雪不敢倦。所以萬松老來住報恩院。

Commentary: This verse is like the biography of Maoying in the Book of the Han Dynasty; 'real and conventional come up together.' When you take a look, Guishan is the old enlightened one; Yangshan and his successors are his descendants. If you go into it, then it's not so. A monk asked Tiger Cen of Changsha, "Does the original man attain buddhahood?" Cen said, "You tell me--does the emperor of China cut thatch?" Thus we know that cutting thatch is the business of the minister. "But now he repents of setting up a household." A thousand-year shadowless tree, the bottomless shoe of the present; abiding master of the moon over the thousand peaks, robe and bowl, a valley and clouds. All these are empowered descendants inheriting the family work. Thus we know that 'lord and minister, father and son," as a teaching device, was not particularly first established by Dongshan and Caoshan; father and son Gui and Yang had already carried out this order. If not for Guishan thoroughly checking, Yangshan would have just reeked of gruel and rice in the gate of shadows of a light, ahead of an ass but behind a horse, taking this as his ordinary life--that would have been most regrettable. Therefore Tiantong instructs, "We must remember the saying about South Mountain--engraved on the bones, inscribed on the skin, together requiting the blessing." Fadeng

said, "The old peasants return with bundles of firewood, urging their wives to spin through the night. See how busy they are at home; but tell me, by whom are they empowered? When you ask them, they don't know, and suddenly give rise to doubt and confusion. Ah, how many people past or present know the virtue of gratitude?" How is it after they know of it? Cutting off an arm without feeling pain, standing in the snow without getting weary. That is why since I've grown old I have lived here in this Temple of Requiting Blessings.

Case 16:
第十六麻谷振錫
Magu Shakes His Staff

示眾云。指鹿為馬。握土成金。舌上起風雷。眉間藏血刃。坐觀成敗。立驗死生。且道。是何三昧。
Introduction: Pointing to a deer, making it out to be a horse, picking up earth and turning it to gold, rousing wind and thunder on the tongue, hiding a bloody sword between the eyebrows, sitting there watching success and failure, standing there examing death and life: tell me, what state is this?
舉。麻谷持錫到章敬。遶禪床三匝振錫一下。卓然而立(可曬有禪)。敬云。是是(且信一半)。谷又到南泉。遶禪床三匝振錫一下。卓然而立(來朝更獻楚王看)。泉云。不是不是(也且信一半)。谷云。章敬道是。和尚為什麼道不是(棺木裏睜眼)。泉云。章敬即是。是汝不是(雪上加霜)。此是風力所轉終成敗壞(殺人須見血)。
Case: Magu, ringed staff in hand, came to Zhangjing; he circled the meditation seat three times, shook his staff once, and stood there at attention.(He sure has a lot of Chan.) Zhangjing said, "Right, right."(For the moment I believe in half of it.) Magu also went to Nanquan, circled the meditation seat three times, shook his staff, and stood there at attention.(Tomorrow morning, try to make yet another presentation, to the king of Chu.) Nanquan said, "Wrong, wrong."(I believe half of this for the moment too.) Magu said, "Zhangjing said 'right'--why do you say 'wrong'?"(He's bulging his eyes inside his coffin.) Nanquan said, "Zhangjing is right--it's you who's wrong.(He adds frost to snow.) This is

something that can be blown by the power of the wind--it inevitably disintegrates." (When you kill someone, you should see blood.)
師云。昔日仰山到中邑謝戒。邑於禪床上拍手云。阿耶阿耶。仰從西過東。從東過西。復向中心立。然後謝戒。邑云。甚處得此三昧。仰云。於曹溪脫印子學來。邑云。汝道。曹溪三昧接甚麼人。仰云。接一宿覺。仰復問。和尚甚處得此三昧。邑云。馬大師處得此三昧。蒲州麻谷寶徹禪師。恰如永嘉初見六祖。持錫到章敬。遶禪床三匝振錫一下。卓然而立。也如曹溪脫印子學來。此名三昧王三昧。一切三昧皆從此生。章敬道。是是。萬松道。有何不可。勝默光和尚道。是無可是。非無真非。是非無主。萬善同歸。梟鷄晝夜徒自支離。我無三寸。鱉得喚龜。迦葉不肯。一任攢眉。萬松道。多愁早老。麻谷要與諸方勘同。麻谷又曾到忠國師處。遶禪床三匝振錫而立。國師云。既能如是。何用更見貧道。谷又振錫。國師云。這野狐精出去。看他賓主相見。有照有用。有首有尾。良由熟處難忘慣得其便。又到南泉遶床。振錫依前而立。南泉却道。不是不是。便似曾與章敬廝計會來。大溈喆云。章敬道是。落在麻谷彀中。南泉道不是。亦落在麻谷彀中。大溈即不然。忽有人持錫遶禪床三匝。卓然而立。但向伊道。未到這裏好。與三十棒。萬松道。不可口行人事。便打。谷云。章敬道是。和尚為什麼。道不是。不妨疑著。泉云。章敬即是。是汝不是。見機而作。臨險推人。圓通善國師道。麻谷即是。南泉不是。此語正如鄧峯永庵主問僧審奇。汝久不見。何所為。奇曰。近見偉藏主。有箇安樂處。永曰。試舉似我。奇因敘其所得。永曰。汝是偉未是。奇莫測。歸語於偉。偉大笑曰。汝非永不非也。奇走質於積翠南禪師。南亦大笑。永聞之作偈曰。明暗相參殺活機。大人境界普賢知。同條生不同條死。笑倒庵中老古錐。覺範云。觀其語言。想見當時法喜游戲之逸韻。萬松道。麻谷章敬南泉。此興亦不淺。若聞此是風力所轉終成敗壞。更是好笑。這王老師。不唯把定乾坤。兼有出身之路。保寧勇和尚頌云。顏色規模恰似真。人前拈弄越光新。及乎入火重烹鍊。到了終歸是假銀。麻谷到此。瓦解氷消。若要氷河發焰鐵樹花開。須得天童別下一轉語。
Commentary: In ancient times Yangshan went to Zhongyi to give thanks for ordination. Zhongyi, on his seat, clapped his hands and said, "Aya, aya." Yangshan crossed from west to east, east to west, then stood in the middle; after that he gave thanks for the precepts. Zhongyi said, "Where did you attain this state?" Yangshan said, "I learned it from the seal taken off of Caoqi." Zhongyi said, "Tell me, who does this state receive?" Yangshan

said, "It received the Enlightened Overnight Guest." Yangshan then asked Zhongyi, "Where did you attain this state, Teacher?" Zhongyi said, "I attained this state at Great Master Ma's place." Chan Master Baoche of Magu in Pu province came up to Zhangjing holding his staff, just like when Yongjia (the 'Enlightened Overnight Guest') first met the Sixth Patriarch (at Caoqi); he circled the meditation seat three times and shook his staff once, then stood there at attention--this was like "learning from the seal taken off of Caoqi." This is called the state which is the king of all states--all states are pruduced from this. Zhangjing said, "Right, right." I say, what could be wrong? Master Shengmo Guang said, "'Right' can affirm nothing, 'wrong' contains no real denial. Right and wrong have no master, myriad virtues are ultimately one. The owl and the chickens for no reason naturally separate by day and by night. I have no tongue--I call a tortoise a turtle. If Kasyapa doesn't agree, let him furrow his brow." I say, when you have many troubles you grow old quickly. Magu wanted to see if others eslewhere were alike; he also once went to National Teacher Huizhong's place, walked around the seat three times, shook his staff and stood there. The National Teacher said, "Since you are capable of such as this, what further need is there to see me?" Magu shook his staff again; the National Teacher said, "You wild fox ghost! Get out." See how that guest and host saw each other; there was illumination there was action, there was a beginning and there was an end. Indeed it was because it is hard to forget that which has become familiar and he was used to getting the advantage, that Magu also went to Nanquan and circled the seat, shook his staff and stood there as before. Nanquan though, said, "Wrong, rong," just as if he had plotted with Zhangjing. Dagui Zhe said, "Zhangjing said 'right' and fell into Magu's target range; Nanquan, saying 'wrong,' still fell within Magu's target range. I would do otherwise; if someone should suddenly circle my meditation seat three times carrying a staff and stand there at attention, I'd just say, 'You should get thirty blows of the staff before even coming here.'" I say, don't give lip service to social manners--strike! Magu said, "Zhangjing said 'right'--why do you say 'wrong'?" He couldn't avoid wondering. Nanquan said, "Zhangjing is right--it's you that's wrong." He sees situation and acts; in the face of danger he puts another forward.

National Teacher Shen of Yuantong said, "Magu is right, Nanquan is not." This saying is just like when Hermit Yong of Deng Peak asked Seng Shenqi, "I haven't seen you for a long time; what have you been doing?" Shenqi said, "Recently I saw Librarian Wei and found peace." Hermit Yong said, "Try to recount it to me." So Shenqi told of his realization; Yong said, "You're right; Wei's not right." Shenqi could not fathom this, and reported it to Wei. Wei laughed and said, "You're wrong-Yong's not wrong." Shenqi went running to ask Chan Master Nan of Jicui, and Nan also laughed. Hermit Yong heard of this and made a verse:Light and dark intermingle in the activity of killing and reviving; The sphere of a great being, the Universally Good One knows. Born of the same lineage, not dying of the same lineage--Falling over with laughter, the old awl in the hut. Jiaofan said, " As I see his words, they seem like the missing rhyme of that play of joy in the Dharma." I say, the elation of Magu, Zhangjing, and Nanquan was also not slight. Hearing 'this is something that can be blown by the power of the wind--it eventually disintegrates,' it would be an even better laugh. This Nanquan, 'Old Teacher Wang,' not only held sky and earth steady he also had a road to go out on himself. Master Baoning Yong's verse said, The color and form are just like real, Displayed before people, even more it shines new. When smelted and forged in the fire again, Going back after getting there, this is false silver. When Magu got here, the tiles crumbled, the ice melted. If you want the frozen river to burst into flame and the iron tree to bloom with flowers, we need Tiantong to add another word:

頌云。是與不是(細腰鼓子兩頭打)。好看棬紼(刺頭在裏許了也)。似抑似揚(手擡手捺)。難兄難弟(頭高頭低)。縱也彼既臨時(翻手是雲)。奪也我何特地(覆手是雨)。金錫一振太孤標(脫塵離俗)。繩床三遶閑游戲(因行掉臂)。叢林擾擾是非生(矮子看戲)。想像髑髏前見鬼(家有白澤之圖必無如是妖怪)。

Verse: Right and wrong(A narrow drum beaten on both side.)--Watch out for the trap.(Thorns are inside.) Seeming to put down, seeming to uphold,(One hand holds up, one hand puts down.) It's hard to tell who is the elder brother, who the younger.(Head high, head low.) Conceding, he adapts to the time; (Turning the hand over, it's clouds...) Denying, what's special to me?(...turning the

hand back, it's rain.) One shake of the metal staff--standing out all alone;(He sheds the dusts and departs the mundane.) Three times around the seat, a leisurely romp.(He swings his arms as he goes.) The monasteries agitated, 'right' and 'wrong' are born; (A midget watches a play.) It seems like they are seeing ghosts in front of their skulls.(The house has a sign of good omen--there are surely no such maleficent strangelings.)
師云。此箇公案。全在是與不是處。時人盡道。麻谷被草敬南泉調弄。唯大溈喆道。章敬道是。也落在麻谷彀中。南泉道不是。亦落在麻谷彀中。如金剛寶處於日中光色無定。天童道。好看棬缋。且麻谷落棬缋。南泉落棬缋。似抑似揚。難兄難弟。天童道。一往觀來。似抑似揚。點檢將來。難兄難弟。東漢陳元方子長文。即陳群也。與季方子孝光。各論其父功德。爭之不決。咨於太丘。太丘即陳寔。元方季方父也。太丘曰。元方難為兄。季方難為弟。此謂章敬左眼半斤。南泉右眼八兩。金錫一振太孤標。永嘉證道經亦云。不是標形虛事治。如來寶杖親蹤跡。雪竇道。古策風高十二門。門門有路空蕭索。錫杖經云。十二環者。用念十二因緣修行十二門禪。十二緣易知。十二門。四禪四無量四無色定。古策風高。即太孤標也。六祖亦云。夫沙門具三千威儀八萬細行。大德何方而來生大我慢。天童意道。不是標形亦。非我慢。繩床三遶閑游戲。章敬道是。南泉道不是。叢林擾擾是非裏走作。若無把定乾坤眼。盡是髑髏前見鬼。不見。僧問九峯。如何是把定乾坤眼。峯云。乾坤在裏許。僧云。乾坤眼何在。峯云。正是乾坤眼。僧云。適來為什麼。道乾坤在裏許。峯云。若不恁麼。髑髏前見鬼無數。萬松這裏有箇禁師。卓拄杖一下云。急急如律令。
Commentary: This public case is entirely in the 'right' and 'wrong.' These days everybody says Magu was being teased by Zhangjing and Nanquan; only Dagui Zhe has said, "Zhangjing saying 'right' fell into Magu's target range; Nanquan saying 'wrong' also fell within Magu's target range." It's like a diamond in the sun--its color is not fixed. Tiantong said, "Watch out for the trap; seeming to put down, seeming to uphold, it's hard to tell who is the elder brother, who the younger." Tiantong is saying that when you take a look they seem to be putting down, seem to be approving; when you examine further, it's hard to consider one elder, hard to consider one younger. Changwen, son of Chen Yuanfang of the eastern Han dynasty, was Chen Jun; he and Jifang's son Ziaoguang were each discussing their fathers' respective merits. As they argued, they couldn't decide the issue,

so they asked Taiqiu. Taiqiu was Chen Shi, father of both Yuanfang and Jifang. Taiqiu said, "It is hard to consider Yuanfang the elder, hard to consider Jifang the younger." This means that Zhangjing was 'half a pound in the left eye,' Nanquan was 'eight ounces in the right eye." "One shake of the metal staff--standing out all alone." Yongjia's Song of Enlightenment says, "This is not showing form for useless concern with control; the precious staff of those who arrive at thusness itself leaves its mark." Xuedou said, "The way of the ancient rod is lofty, with twelve gates; in each gate there is a road, empty and desolate." The Ring Staff Scripture says, "The twelve rings (on the head of the staff) are used for remembrance of the twelve causes of conditional existence and cultivation of the twelve gates of meditation." The twelve conditions are well known; the twelve gates are the four meditations, four immeasurables, and four formless states. "The way of the ancient rod is lofty, with twelve gates" is the same as "standing out all alone." The Six Patriarch also said, "A monk fulfills three thousand standards of conduct and eighty thousand refinements of action; where do you come from, Great Virtuous One, conceiving such self-conceit?" Tiantong means to say that this is neither representing a form nor self-conceit; "Three times around the seat, a leisurely romp." Zhangjing said right, Nanquan said wrong--being agitated in the monasteries, going off balance inside yes and no, all those without the eye to hold sky and earth steady will see ghosts before their skulls. Haven't you heard how a monk asked Jiufeng, "What is the eye which holds sky and earth steady?" Jiufeng answered, "Sky and earth are within it." The monk said, "Where is the eye of sky and earth?" Jiufeng said, "Just this is the eye of sky and earth." The monk said, "Why did you just say sky and earth are within?" Jiufeng said, "Otherwise you'd see countless ghosts in front of your skull." I say, here there is a teacher of the prohibitions; (shaking his staff once) hurry and give the order according to the rule.

第二卷

Case 17:
第十七法眼毫釐
Fayan's "Hairsbreadth"

示眾云。一雙孤雁搏地高飛。一對鴛鴦池邊獨立。箭鋒相拄則且致。鋸解秤錘時如何。
Introduction: A pair of solitary wild geese flap on the ground and fly up high; a couple of mandarin ducks stand alone by the bank of the pond. Leaving aside for the moment the meeting of arrow points, what about when a saw cuts a scale beam?
舉。法眼問脩山主。毫厘有差天地懸隔。汝作麼生會(誰敢動著)。脩云。毫厘有差天地懸隔(閉百草有甚麼難)。眼云。恁麼又爭得(鐵山橫在路)。脩云。某甲只如此。和尚又如何(捩轉鼻頭)。眼云。毫厘有差天地懸隔(將謂別有)。脩便禮拜(將錯就錯)。
Case: Fayan asked Xiushan, "'A hairsbreadth's difference is as the distance between heaven and earth'--how do you understand?"(Who dares to budge?) Xiushan said, "A hairsbreadth's difference is as the distance between heaven and earth." (What's difficult about letting the hundred plants contend?) Fayan said, "How can you get it that way?" (An iron mountain lies across the road.) Xiushan said, "I am just thus--what about you?"(He turns his nose around.) Fayan said, "A hairsbreadth's difference is as the distance between heaven and earth."(I had thought there would be something else.) Xiushan thereupon bowed.(He adds error to error.)
師云。脩山主與法眼。同參地藏。深得傍參切磋之力。這箇公案如折倒則監院悟頭一般。金陵報恩玄則禪師。法眼問。曾見什麼人來。恩云。見青峯和尚。眼云。有什麼言句。恩云。某甲曾問。如何是學人自己。峯云。丙了童子來求火。眼云。上座作麼生會。恩云。丙丁屬火。將火求火。如將自己求自己。眼云。與麼會又爭得。恩云。某甲只如此。未知和尚尊意如何。眼云。爾問我。我與爾道。恩云。如何是學人自己。眼云。丙丁童子來求火。恩於言下頓悟。法眼鉤錐在手。去則印住。住則印破。打破則監院情關。抽開脩山主識鎖。三祖信心銘。至道無難。唯嫌揀擇。但不憎愛。洞然明白。毫厘有差。天地懸隔。法眼將此。問脩山主。作箇敲門瓦子。今時問著一千箇。一千箇作道理會。不然一向打在無事界裏。是他不落尋思。只道箇毫厘有差天地懸隔。也大曬有蘊藉。法眼方復不許。道恁麼又爭得。此所以為法眼一

派之源也。萬松到此常令學人分身兩下看。前段脩山主恁麼道。為甚不許。後段法眼却為甚恁麼道。其間脩山主道。某甲只如此。和尚又如何。望箇斬新日月別作生涯。是他不蹉一絲。依前只道。箇毫厘有差天地懸隔。東禪齊云。山主恁麼祇對。為甚麼不肯。及乎再請益。法眼亦只恁麼道便得去。且道。誵訛在什麼處。若看得透。道上座有來由。萬松道。恁麼又爭得。所以道。只是舊時行底路。逢人說著便誵訛。脩便禮拜。得即得。情理難容。五祖戒代法眼。劈脊便打。萬松道。果然有本出法眼語云。山主徹也。萬松道。弄泥團漢二俱不了。萬松當時見法眼道恁麼又爭得。向道。久聞和尚有此機要。不然擺手便行。管取一時坐斷。待伊不信。試問天童。
Commentary: The Master of Xiushan and Fayan both studied with Dizang, deeply benefiting from the power of refinement of 'studying from the side.' This public case is the same as when Fayan broke down Superintendent Ze, who was thereupon enlightened. Superintendent Ze was Chan Master Xuanze of Baoen Monastery in Jinling; Fayan asked him, "Who have you seen?" Xuanze said, "I saw Master Qingfeng." Fayan said, "What did he say?" Xuanze said, "I asked what is the student's self," and Qingfeng said, "The god of fire comes seeking fire." Fayan said, "How do you understand this?" Xuanze said, "The god of fire is in the province of fire; to seek fire by fire is like seeking the self by the self." Fayan said, "Even understanding in this way, how could you get it?" Xuanze said, "I am just thus; I don't know what your idea is, Master." Fayan said, "You ask me and I'll tell you." Xuanze asked, "What is the student's self?" Fayan said, "The god of fire comes seeking fire." Xuanze was suddenly enlightened at these words. Fayan had chisel and awl in his hands; 'taken away, the seal remains; left there, the seal is ruined'--he broke up superintendent Ze's barrier of feelings and pulled open Master Xiushan's chains of consciuosness. In the Third Patriarch's Poem on the Mind of Faith it says, "The ultimate way is without difficulty; it is only avoiding being choosy--just don't hate or love, be naturally open, clear and pure. If there is even a hairsbreadth of difference, it is as the distance between heaven and earth." Fayan used this to question the Master of Xiushan, making of it a piece of tile to knock on the door. Nowadays if you asked people about it, a thousand out of a thousand would make a logical understanding, or else just stay in the realm of nonstriving. This one here didn't fall into speculative thought--he just said, "A

hairsbreadth's difference is as the distance between heaven and earth." He quite evidently had the relaxation of mastery, but then Fayan after all didn't accept him ,but said, "How can you get it that way?" This is why he was the fountainhead of the Fayan stream. At this point, here I always tell the students to divide their bodies into two and look--when Master Xiushan said this in the first place, why was it not accepted? Then afterwards, why did Fayan turn around and say the same thing? In the meantime, Xiushan said, "I am just thus--how about you?" He was looking for an utterly new sun and moon, to make a separate life. Now Fayan didn't slip a bit--like before he said simply, "A hairsbreadth's difference is as the distance between heaven and earth." Dongshan Ji said, " The master of Xiushan responded in this way--why didn't Fayan agree? And then when he questioned further a second time, Fayan just said the same thing, Whereupon Xiushan got it. Tell me, where is the puzzle? If you can see through, I would say you've got something to go on." I say, how could you get it that way? This is why it is said, "It is the same way as ever--when you meet someone and talk about it, it becomes confusing." Xiushan thereupon bowed--he understood, all right, but intellectual reasoning is hard to admit; Wuzu jie 'would have struck Xiushan right across the back in Fayan's stead'--I say, so it turns out. Some books have Fayan saying, "The Master of the Mountain has penetrated." I say, neither of these fellows has done with playing with a mud ball. If at that time Fayan had said to me, "How could you get it that way?" I would say to him, "Long have I heard that you have this functional key, Teacher." Or else, I would join hands and go right along, seeing to it that it is settled all at once. When he doesn't believe, let's ask Tiantong--his verse says,

頌云。秤頭蠅坐便欹傾(謾他一星不過)。萬世權衡照不平(斗滿秤錘住)。斤兩錙銖見端的(莫錯認)。終歸輸我定盤星(領取鉤頭意)。

Verse: When a fly sits on the balance, it tilts;(You can't fool it a single point.) The balance scale of myriad ages shows up unevenness.(When the measure is full the balance arm stops.) Pounds, ounces, drams and grains--you see them clearly;(Don't misapprehend them.) But after all it finally reverts and gives up to my zero point.(Get the meaning on the hook.)

師云。天童破題一句。便頌毫厘有差天地懸隔。廬山遠公云。本端竟何從起

滅有無際。一微涉動境。狀此穨山勢。三祖道箇嫌字。先自憎愛了也。却道。但不憎愛洞然明白。諸人退步。就己子細點檢看。梵語三摩地。此云等持。不沈不掉。平等任持也。此可以為萬世權衡照不平者也。尚書治要圖說。秤有三義。準者繫也。衡者平也。權者錘也。楞嚴經云。於其自住三摩地中。見與見緣。并所想相。如虛空花本無所有。此見及緣。元是菩提妙淨明體。云何於中有是非是。到此正恁麼時。不須嫌揀擇離憎愛。尚無毫厘之差。豈有雲泥之隔。斤兩錙銖者。八銖為錙。三錙為兩。十六兩為斤。是他權衡在手底人。爾將一斤來。我也一移教平。將一兩來。也一移教平。稍似錙銖增減便欹傾也。諸方道。領取鉤頭意。莫認定盤星。蓋定盤星上。本無斤兩。又如北辰鎮居其所。鉤頭加減。計在臨時。萬松道。有心而平。未若無心而不平。所以無星秤上饒人賣。雙陸盤中信彩贏。還會法眼道山主徹也麼。秤錘移到徹梢頭。忽然拶落翻斤斗。

Commentary: Tiantong's opening line immediately versifies "a hairsbreadth of difference is as that between heaven and earth." Master Huiyuan of Lushan said, "Ultimately, how can basis and aspect come from the realm of origin and destruction, being and nothingness? A slight involvement with the shifting environment shows a force capable of disintegrating this mountain." The Third Patriarch said the word 'avoid,' himself already hating and loving from the first--but then he says, 'Just don't hate or love, and be naturally open, clear and pure.' You people, step back and examine yourselves carefully. The Sanskrit word Samadhi means eqiulibrium--not oblivious, not agitated, remaining equanimous. This can be the 'balance scale of myriad ages' that 'shows up unevenness.' In the pictorial explanations in the Essentials of Government for Ministry Presidents, it says that weighing has three senses: a level is for conjoining, a balance evens, a scale equalizes. In the Heroic March Scripture it says, "In that self-sustaining stable state of samadhi, perception and objects of perception, including all forms conceived of, are like flowers in the sky, fundamentally without any existence. This seeing and its objects are originally the wondrous pure radiant body of enlightenment; how could there be any affirmation or denial there?" At this time you don't need to be choosy--you are aloof of dislike or like; there is not even a hairsbreadth of difference--how could there be separation between clouds and mud? As for 'pounds, ounces, drams and grains' (units of weight measure, in

the Chinese system), eight shu equals a zi, three zi equals a liang(ounce), sixteen liang equals a jin(pound). Now as one with balance in hand, if you bring a pound, I shift a pound to make it even; if you bring two pounds, I too shift to balance. If there be so much as a dram or a grain increase or decrease it tilts. Everywhere they say, 'Get the meaning on the hook--don't go by the zero point,' but after all there have never been any pounds or ounces on the zero point. It is also like the North Star maintaining its abode in its position. The more or less on the hook are accounted only according to the time. I say, evenness with mind is not comparable to mindlessness in unevenness. That is why 'Selling people what they want from a markless scale, in both pans profit is made whatever the situation.' But do you understand Fayan's saying, "The Master of the Mountain has penetrated"? The balance weight has shifted to the very tip, suddenly pushing and overturning pounds and pecks.

Case 18:
第十八則趙州狗子
Zhaozhou's "Dog"

示眾云。水上葫蘆。按著便轉。日中寶石。色無定形。不可以無心得。不可以有心知。沒量大人。語脈裏轉却。還有免得底麼。
Introduction: A gourd floating on the water--push it down and it turns: a jewel in the sunlight--it has no definite shape. It cannot be attained by mindlessness, nor known by mindfulness. Immeasurably great people are turned about in the stream of words--is there anyone who can escape?
舉。僧問趙州。狗子還有佛性也無(攔街趁塊)。州云。有(也不曾添)。僧云。既有。為甚麼却撞入這箇皮袋(一款便招自領出頭)。州云。為他知而故犯(且莫招承不是道爾)。又有僧問。狗子還有佛性也無(一母所生)。州曰。無(也不曾滅)。僧云。一切眾生皆有佛性。狗子為什麼却無(憨狗趁鷂子)。州云。為伊有業識在(右具如前據款結案)。
Case: A monk asked Zhaozhou, "Does a dog have a buddha-nature or not?"(He blocks the alley chasing a clod of earth.) Zhaozhou said, "Yes." (Yet it's never been added.) The monk said, "Since it has, why is it then in this skin bag?"(Checking once, he

beckons, coming out with what pertains to himself.) Zhaozhou said, "Because he knows yet deliberately transgresses."(Don't assume he's not talking about you.) Another monk asked Zhaozhou, "Does a dog have a buddha-nature or not?"(Born of the same mother.) Zhaozhou said, "No."(Yet it's never been removed.) The monk said, "All sentient beings have buddha-nature--why does a dog have none, then?"(Stupid dog chases a hawk.) Zhaozhou said, "Because he still has impulsive consciousness." (The foregoing is like before in every way--he settles the case on the basis of the facts.)
師云。若道狗子佛性端的是有。後來却道無。端的是無。前來却道有。若道道有道無且是一期應機。拶著說出。各有道理。所以道。明眼漢沒窠臼。這僧問處要廣見聞。不依本分。趙州道有。以毒去毒。以病醫病。這僧又道既有。為甚撞入這皮袋。不知自己生。入狗腹中了也。州云。為他知而故犯。一槌兩當。快便難逢。這僧將謂。依因判果。若恁麼會。作座主奴。也未得。後來有僧再問。便却道無。是他得底人。道有也有出身處。道無也有出身處。這僧依文按本道。一切眾生皆有佛性。狗子為什麼却無。似這一拶。敢道。撥天關底手。轉身無路。是他款款道。箇為伊有業識在。爾且道。這僧皮下還有血麼。天童不免。向赤肉瘢上。更著艾燋。
Commentary: If you say a dog's buddha-nature surely exists, afterwards he said 'no'--if it surely does not exist, still previously he said 'yes'. And if you say that to say 'yes' or 'no' is just a temporary response spoken according to the situation, in each there is some reason. That is why it is said that someone with clear eyes has no nest. The point of this monk's question was to broaden his perspective and learning; he didn't base it on his own fundamental endowment. Zhaozhou said 'yes', using poison to get rid of poison, using sickness to cure sickness. This monk also said, "Since it has, why is it then in this skin bag?" He didn't realize he himself had been born in the belly of a dog. Zhaozhou said, "Because he knows, yet deliberately transgresses." One mallet strikes twice; a fleeting opportunity is hard to catch. This monk might have thought that he was judging the result on the basis of the cause, but if you understand in this way, you cannot even be the slave of a professor. Later a monk asked this again, whereat Zhaozhou said 'no'. He was one who had attained--whether he said 'yes' or 'no' he had a way out. This monk judged the fundamental way on the basis of words: "All beings have

buddha-nature; why doesn't a dog have it?" Thus challenged, I dare say that even the hand that can move the North Star has no way to turn around, but Zhaozhou answered sincerely with this "Because he still has impulsive consciousnes." Now you tell me--did this monk have blood under his skin after all? Tiantong cannot avoid putting more moxa to burn on the scar on the red flesh:

頌云。狗子佛性有。狗子佛性無(打做一團鍊做一塊)。直釣元求負命魚(這僧今日合死)。逐氣尋香雲水客(穿却鼻孔也不知)。嘈嘈雜雜作分疎(競齧枯骨啀喍嗥吠)。平展演(沒蹺欺休廝誺)。大鋪舒(材高語壯)。莫怪儂家不慎初(一言出口駟馬難追)。指點瑕疵還奪璧(白拈巧偷)。秦王不識藺相如(當面蹉過)。

Verse: A dog's buddha-nature exists, a dog's buddha-nature does not exist; (He beats them into one lump, forges them into one mass.)A straight hook basically seeks fish who turn away from life.(These monks should die today.) Chasing the air, pursuing fragrance, cloud and water travelers(He's pierced their noses, unbeknownst to them.)--In noisy confusion they make excuses and explanations.(They fight like dogs over a dry bone, yelping and howling.) Making an even presentation,(No easy fooling--stop deceiving each other.) he throws the shop wide open;(When the intelligence is lofty, the words are powerful.) Don't blame him for not being careful in the beginning(Once a word comes out of the mouth, the fatest horse cannot overtake it.)--pointing out the flaw, he takes away the jewel;(A daylight thief steals skillfully.) The king of Chin didn't know Lian Xiangru.(He misses what's right in front of him.)

師云。狗子佛性有。狗子佛性無。兩段不同。一併拈出。正如雪竇道。一有多種二無兩般。天童要與趙州相見。故如是頌。應天真道。直鉤釣獰龍。曲鉤釣蝦蟆。後來逐氣尋香。如獵犬相似。嘈雜分疎。枯骨上有甚汁。趙州雖大開鋪席。要且只是平展商量。天童與趙州解腕。莫怪儂家不慎初。歸宗問秀才。業何經史。才云。會二十四家書體。宗向空中一點云。會麼。才云。不會。宗云。又道。會二十四家書體。永字八法也不識。刺史李渤問。三乘十二分教即不問。如何是祖師西來意。宗亦竪拳云。會麼。李云。不會。宗云。這箇措大。拳頭也不識。萬松道。翻身師子大家看。不唯狗子佛性道有道無。只這知而故犯。業識性在。也大曬顧前盼後。慎初護末。史記趙惠王。得楚和氏璧。秦昭王以十五城易之。藺相如奉璧入。秦王喜傳示美人及左右。

左右皆呼萬歲。相如視王無割城之意。乃前曰。璧有瑕。請示之。王授璧。相如因持起立。倚柱髮上衝冠曰。趙王齋戒五日。使臣奉璧送書於庭。嚴大國之威。以修敬也。今見。王禮節甚倨。得璧傳示美人。似戲弄臣無割城意。故臣復取璧。必欲急臣。臣頭與璧俱碎於柱矣。王辭謝按圖割城。亦齋五日。相如使從者衣褐懷璧徑道歸趙。趙州先縱後奪。有相如手段。天童別曾有頌云。趙州道有。趙州道無。狗子佛性。天下分疎。面赤不如語直。心真必定言麁。七百甲子老禪伯。驢糞逢人換眼珠。趙州心真語直。便是直釣。元求負命魚。周文王出獵。見姜子牙磻溪之谷。去水三尺。直鉤釣魚。王異之曰。直鉤如何得魚。子牙曰。但求負命之魚。驢糞逢人換眼珠。此如相如奪璧也。佛鑑拈出棬子數珠云。諸人還見麼。良久云。此是老僧來京師。換得底。諸人各自歸堂摸索看。佛鑑用棬子。趙州用驢糞。萬松既無用處。不曾移換。諸人若信得及。依舊眼在眉毛下。

Commentary: "A dog's buddha-nature exists, a dog's buddha-nature does not exist"--the two parts are not the same; he brings them out together, just like Xuedou's "One has many kinds, two have no duality." Tiantong wants to meet with Zhaozhou, that's why he versifies in this way. Yingtian Zhen said, "a straight harpoon catches ferocious dragons, a curved hook catches clams." Afterwards, "chasing the air, pursuing fragrance," like hunting dogs they make excuses and explanations in noisy confusion. What juice is there in a dry bone? Although Zhaozhou threw his shop wide open, basically he just wanted to trade on an equal basis. Tiantong frees Zhaozhou's arm for him; "Don't blame him for not being careful in the beginning." Guizong asked a scholar, "What classics and histories do you work on?" The scholar said, "I have mastered twenty-four styles of calligraphy." Guizong made a dot in the air and said, "Understand?" The scholar said "No." Guizong said, "And you said you knew twenty-four styles of calligraphy--you don't even recognize the first stroke of the character always (used as a model containing all elemental stroke patterns)." Inspector Li Bo asked, "I don't ask about the twelve-branch teachings of the three vehicles--what's the meaning of Chan?" Guizong raised his fist and said, "Understand?" Li said, "No"; Guizong said, "This great scholar doesn't even recognize a fist?" I say, everybody watch the lion turning. It is not just saying a dog has buddha-nature or not; especially this "he knows but deliberately transgresses" and "he

still has impulsive consciousness" too are extremely careful to look ahead and behind, careful in the beginning, safeguarding the end. According to the Historical Records, King Hui of Zhao got the jewel of the Ho clan of Chin and offered it to King Zhao of Chin in exchange for fifteen cities. Lian Xiangru conveyed the proffered jewel; the king of Chin joyfully showed it in turn to his beauties and attendants--all around him cried, "Long live the king!" Xiangru saw that the king had no intention of ceding his cities, so he came forward and said, "The jewel has a flaw--let me show you." The king handed over the jewel to him. Xiangru took it, got up, and butted his head with it against a pillar and said, "The King of Zhao fasted for five days before he bade me, his minister, to present the jewel and deliver his letter to this court, adorning the majesty of your great nation to practice respect. Now I see you turned it over to show your favorites, as though making sport of me, with no intention of ceding the cities. Therefore I have taken the jewel back--if you try to press me, my head and the jewel will both smash on the pillar!" The king apologized, drew a map and partitioned off the cities; he also fasted for five days. Xiangru had one of his company hide the jewel in his sleeve and head right back to Zhao. Zhaozhou first gives, then takes away--he had the technique of Xiangru. Tiantong once wrote another verse on it, saying, Zhaozhou said yes, Zhaozhou said no; A dog's buddha-nature--All over the world, excuses and explanations. A red face is not as good as honest speech--When the heart is true the words are surely coarse. Old Chan uncle of over a hundred years--Donkey manure is changed for eyes When he meets with someone. Zhaozhou's heart was true and his words honest--this is the 'straight hook basically seeks fish who turn away from life.' King Wen of Zhou went hunting and saw Qiang Ziya in the valley of the Bowl River, three feet away from the water, fishing with a straight hook. The king thought this strange and said, "How can you catch a fish with a straight hook?" Ziya said, "I only seek fish who turn away from life." "Donkey manure is exchanged for eyes when he meets some one" is like Lian Xiangru taking the jewel. Fojian raised his rosary, made of stones of the 'sorrowless' fruit, and said, "Do you all see?" After a good while he said, "This is what I got in exchange when I came to the capital; each of you go back to the

hall and search." Fojian used 'sorrowless' stones, Zhaozhou used donkey manure; since I have nothing to use, I have never exchanged--if you people can believe completely, as before, your eyes are under your brows.

Case 19:
第十九則雲門須彌
Yunmen's "Sumeru"

示眾云。我愛韶陽新定機。一生與人拔釘楔。為甚有時也開門。掇出膠盆。當路鑿成陷穽。試揀辨看。
Introduction: I always admire the novel devices of Yunmen; all his life he pulled out nails and wedges for people Why did he sometimes open the door and set out a bow of glue, or dig a pitfall in the middle of the road? Try to discern.
舉。僧問雲門。不起一念還有過也。無(言清行濁漢)。門云。須彌山(險)。
Case: A monk asked Yunmen, "When not producing a single thought, is there any fault or not?"(A fellow whose words are pure but whose conduct is impure.) Yumen said, "Mount Sumeru."(Dangerous!)
師云。圓通善國師道。此箇公案諸方商量。或云。纔恁麼問。早是起念。過如須彌。或云。如須彌山八風吹不動。千古鎮常安。或云。為人難透。如須彌山。如此商量。要且未會雲門意在。若是桶子底脫。紅絲線斷。方知總不恁麼。不見道。三句明一句。一句明三句。三一不相涉。分明向上路。佛果道。雲門答話多惹人識情。萬松道。以識情遣識情。非大手段為人。不能搆副。此須彌山天不能蓋。地不能載。風吹不入。水灑不著。唯金剛眼睛。一覷覷透。便見七穿八穴。直得碎如微塵。然後却向眉毛眼睫上。孤迥迥峭巍巍。白雲端禪師頌云。須彌山兮塞宇宙。千手大悲看不透。除非自解倒騎牛。一生不著隨人後。萬松道。仰面獨揚眉。迴頭自拍手。其山寘和尚頌云。無事投人覓罪名。即時擒下喪全身。未招情款驅驅者。門外知他多少人。唯有天童不在此限。
Commentary: National Teacher Yuantong Shan said, "This case is debated everywhere: some say as soon as one questions in this way, already this is raising thought, a fault as big as Mount Sumeru; some say it is like Mount Sumeru, unmoved by the eight winds, remaining steadfast for a thousand ages; some say that

because it is difficult for people to pass through, it is like Mount Sumeru. Such assessments have not yet comprehended Yunmen's meaning; only if the bottom of the bucket has fallen out and the red thread is broken off will you realize it is not so at all. Haven't you heard it said that three phrases illumine one phrase, one phrase illumines three phrases; three and one do not intermingle--distinctly clear, the road going beyond." Foguo said, "Yumen's answer has provoked conscious feelings in many people." I say, he uses conscious feelings to get rid of conscious feelings--if he did not help people in a great way, he would be unable to assist. This Mount Sumeru cannot be covered by the sky, earth cannot support it, wind blowing cannot enter, water poured on cannot wet it. Only the diamond eye can see through it at a glance, whereupon one sees seven openings and eight holes, and straightaway finds that it's shattered to smithereens. Then after that it's on the eyebrows and eyelashes, solitary and beyond transcendence, lofty, steep, magnificent. The Verse of Chan Master Baiyun Duan said, Mount Sumeru--it fills the universe; Even the Thousand Armed Great Compassionate One cannot see through it. If you know on your own how to ride an ox backward, You'll never stick to following people all your life. I say, looking up, he raises his eyebrows alone; turning his head, he claps his hands. Master Qishan Zhen's verse on the case said, The unconcerned surrendered seeks a criminal name; At the moment of his capture, he loses his whole body. As for those who rush in pursuit before the true facts are called forth, I don't know how many are standing outside the gate. There is only Tiantong who is not within these bounds; his verse says,

頌云。不起一念須彌山(一句便了)。韶陽法施意非慳(天童也不少)。肯來兩手相分付(只恐爾承當不下)。擬去千尋不可攀(徒勞斫額)。滄海濶(涵天浴日無涯岸)。白雲閑(伴鶴隨風得自由)。莫將毫髮著其間(已太多生)。假鷄聲韻難謾我(真不掩偽)。未肯模胡放過關(西天令嚴)。

Verse: Not producing a single thought--Mount Sumeru;(Finished in one line.) Yunmen's gift of teaching is not stingy in intent. (Tiantong's is not little either.) If you come with acceptance, he imparts with both hands;(I'm only afraid you can't take it on.) If you go on doubting, it's so high you can't get a hold.(It's a wasted effort to shade your eyes and gaze at it.) The blue ocean is wide,(Flooding the heavens and bathing the sun, it has no

shore." The white clouds are peaceful;(Following the wind along with the waves, they are free.) Don't put so much as the tip of a hair in there. (Already too much.) A phony cock crow can hardly fool me(The true doesn't cover up the false.)--I still won't agree to let you pass through the gate in the confusion. (The order in India is strict.)

師云。爾問我不起一念有過無過。我便掇出一坐須彌山。在爾面前相似。其法施之利。固非慳恪。永嘉道。大施門開無壅塞。非但今日也。梵語須彌。此云妙高。四寶所成曰妙。獨出眾峯曰高。四天下山中。須彌最為第一。爾若自肯。我便兩手分付。古詩道。待伊心肯處。是我命通時。其實此事常顯露。如須彌山[山*突]屼崢嶸。誰能蓋覆。未分付時。爾豈無分。分付與爾。豈是新得。不見。長慶道。萬象之中獨露身。唯人自肯乃方親。天童頌。到這裏大有含蓄功夫。爾若擬議不來。千里萬里仰望不及。璩源道。此事如崖穨石裂。壁立千仞。不可攀攬。其實爾亦不曾離。我亦不曾奪。此與上句迷悟相反。對偶分明。教中說。須彌山入水八萬瑜繕那。出水八萬瑜繕那。非娑竭海。不能涵容。山既古今不動。雲亦出沒常閑。洞山道。青山白雲父。白雲青山兒。白雲終日倚。青山總不知。天童餘才。頌須彌山如海闊雲閑。曲盡奇妙。這裏容得一念起滅麼。所以道。滄海濶。白雲閑。莫將毫髮著其間。此又與雪竇道眼裡著沙不得。同參。若論韶陽不慳法施。却又眼裏著得須彌山也。此須彌山頌中。築著磕著。血脉貫通。拍拍是令。非妄生穿鑿增長識情也。其實不起一念底人。豈可更問有過無過。直饒常在不起一念處。點檢將來。堪作什麼。所以道。假鷄聲韻難謾我。未肯模胡放過關。孟嘗君入秦為相。人或說王。孟嘗君賢。又齊族也。今相秦必先齊而後秦。秦其危矣。王囚君欲殺。君因幸姬求解。姬曰。妾願得君狐白裘。此時裘已獻王。下客能為狗盜者。取裘獻姬。君得出。夜半至函谷關。關法鷄鳴而出客。下客憑諼善為鷄鳴。群鷄皆鳴。君脫秦難。師拈拄杖云。萬松今日把關也。有學鷄鳴者。出來。復靠却拄杖云。放過一著。

Commentary: 'You ask me whether there is any fault or not when not raising a single thought--I will bring out a Mount Sumeru, as though right before your eyes'--the benefit of that gift of teaching is certainly not stingy. Yongjia said, "When the gate of generosity opens, nothing can block it." It is not only today. In Sanskrit, Sumeru means Wonderfully High. Being composed of four precious minerals, it is called Wonderful; standing out alone above all peaks, it is called High. Of the mountains of the four quarters, the Sumeru is the supreme. "If you come with

acceptance, he imparts with both hands." An ancient poem says, "Wait till they agree in their hearts--that's when my command carries through." In actuality this thing is always obvious, out in the open, like a black mountain high and steep. Who can cover it? Before it is imparted, do you really have no share? Imparted to you, is it newly gained? Haven't you read Changqing's saying, "The sole body revealed in myriad forms--only if people themselves accept it will it be near." Tiantong's verse at this point has an all-encompassing effect--if you hesitate and don't come forth, a thousand, ten thousand miles--you'll be unable even to see it from afar. Juyuan said, "This thing is like cliffs crumbling, rocks splitting, standing like a mile-high wall, impossible to get a hold on." In reality, you have never been apart from it. I have never taken it away. This and the above phrase are opposite in illusion and enlightenment; their complementary opposition is distinctly clear. In the teachings it says that Mount Sumeru goes eighty thousand leagues below the water and eighty thousand leagues above the water--only an ocean could accommodate it. The mountain has never moved for all time, and the clouds appearing and disappearing are always peaceful. Dongshan said, "The green mountain is the father of the white clouds, the white clouds are the children of the green mountain--the white clouds hang around all day, the green mountain doesn't notice at all." Tiantong has extra ability, and eulogizes Mount Sumeru being vast as the ocean, peaceful as the clouds, going into thorough detail about its marvels. Can a single thought rising and passing away be contained here? That's why he said, "The blue ocean is wide, the white clouds are peaceful--don't put so much as the tip of a hair in there." This contains the same lesson as Xuedou's saying, "Don't put sand in the eye." If you contend that Shaoyang(Yunmen) was not stingy in giving teaching, yet he put even Mount Sumeru in the eye. In this verse on Mount Sumeru, we are faced by every point--the blood line goes through, every beat is the order. It does not arbitrarily produce rationalizations increasing conscious feelings. Really, how can someone who doesn't produce a single thought still ask if there is any fault or not? Even if you always remain in the state of not producing a single thought, when you bring it up to examination, what can it do? That is why it says, "A phony cock

crow can hardly fool me--I still won't agree to let you pass through the gate in the confusion." Meng Changjun went into Chin and became an official. People said to the king, "Meng Changjun is intelligent, but he is of the Ji people; now as a Chin official he will surely put the interest of Ji before that of Chin--Chin is in danger for that." The king imprisoned Changjun and was going to execute him. Changjun sought release through a favored concubine. The lady said, "I want your white fox coat." Now the coat had already been presented to the king; one of Meng's company was albe to sneak in and steal it, so that Changjun got out. In the middle of the night they came to a barrier pass in an enclosed valley. The rule of the pass was that travelers were let through the gate at cock crow. Changjun's follower, hoping to fool them, used his skill at imitating a cock crow, and all the chickens began to cry. Changjun escaped trouble in Chin. (Wansong raised his staff) Today I am in charge of the pass. If there are any students of crowing, come forth. (Also he leaned on his staff and said,) let the first move go.

Case 20:
第二十則地藏親切
Dizang's "Nearness"

示眾云。入理深談。嘲三擺四。長安大道。七縱八橫。忽然開口說破。舉步踏著。便可高掛鉢囊拗折拄杖。且道。誰是其人。
Introduction: The profound talk entering into noumenon decides three and weeds out four; the Great Way to the Capital goes seven ways across and eight ways up and down. Suddenly if you can open your mouth and explain fully, take steps and walk, then you can hang your bowl and bag up high and brreak your staff. But tell me, who is this?
舉。地藏問法眼。上座何往(羅織人作麼)。眼云。迤邐行脚(索草鞋錢去也)。藏云。行脚事作麼生(果然放不過)。眼云。不知(何不早恁麼道)。藏云。不知最親切(就身打劫)。眼豁然大悟(險費盤纏)。
Case: Dizang asked Fayan, "Where are you going?"(Why frame the man?) Fayan said, "Around on pilgrimage."(He goes looking for money to buy sandals.) Dizang said, "What is the purpose of pilgrimage?"(After all he doesn't let him go.) Fayan said, "I don't

know." (Why didn't you say so earlier?) Dizang said, "Not knowing is nearest."(He goes right up and bumps him off.)
師云。楊無為問芙蓉楷和尚。相別幾年。蓉云。七年。公云。學道來參禪來。蓉云。不打這鼓笛。公云。恁麼則空游山水。百無所能也。蓉云。相別未久善能高鑒。公大笑。南泉道。道不屬知。不屬不知。知是妄覺。不知是無記。今人見道不知最親切。更是法眼悟頭。便一向不知不會。只這是也。殊不知。古人一句子。如天普蓋。似地普擎。既不知最親切。荷澤道知之一字眾妙之門。又作麼生。爾但是則總是。莫坐在是處。不是總不是。莫坐在不是處。兼通五位正偏。豈可死在句下。只這法眼悟處。也是偶爾成文。柏山大隱和尚道。因禍致福也在。地藏接人手段。鉤在不疑之地。驀下一釣。法眼猛省。元來却在這裏。磁州老師道。爾但行裏。坐裏。心念未起時。猛提起覩見即便見不見。且却拈放一邊。恁麼做功夫。休歇也不礙參學。參學也不礙休歇。投子青和尚道。既金龍失水。妙翅急提。地藏時節因緣。絲毫無間。天童筆端有舌。更為重宣。
Commentary: Yang Wuwei asked Master Furong, "How long has it been since we last met?" Furong said, "Seven years." Mr. Yang said, "Have you been studying the Way? Engrossed in meditation?" Furong said, "I don't play that fife and durm." Mr. Yang said, "Then you wander for nothing over mountains and rivers, incapable of anything." Furong said, "While we haven't been apart for long, you can sure reflect on high." Mr. Yang laughed aloud. Nanquan said, "The Way is not in knowing or in not knowing. Knowing is false consciousness, not knowing is indifference." Now when people hear it said that not knowing is nearest, and that this is where Fayan was enlightened, they immediately go over to just not knowing, not understanding--"Just this is it." They hardly realize that a phrase of the ancients covers everywhere, like the sky, supports everywhere, like the earth. If not knowing is nearest, then what about Heze's saying, "The one word 'knowing' is the gate of myriad wonders." Just affirm totally when affirming, but don't settle down in affirmation; deny totally when denying, but don't settle down in denial. Passing through all the five ranks, absolute and relative, how could you die under a phrase? But this enlightenment of Fayan's too just spontaneously creates a pattern. Master Dayin of Boshan said, "He is still making a fortune out of a disaster." In Dizang's method of guiding people,

the hook is in an unsuspected place--suddenly he gives a yank, and Fayan has a powerful insight; after all it was right to begin with.Old Master Cizhou said, "In walking, in sitting, just hold to the moment before thought arises, look into it, and you'll see not seeing--and then put it to one side. When you direct your effort like this, rest does not interfere with meditation study, meditation study does not interfere with rest." Master Touzi Qing said, "Once the golden dragon strays from the water, the giant garuda bird quickly picks it up." Dizang's timing of cause and condictions had not a thread of gap. There is a tongue on Tiantong's brush, to reiterate.

頌云。而今參飽似當時(吾猶昔人非昔人也)。脫盡簾纖到不知(猶有這箇在)。任短任長休剪綴(枉費工夫)。隨高隨下自平治(不勞心力)。家門豐儉臨時用(闕鹽醋不得)。田地優游信步移(要行即行)。三十年前行脚事(沒可思量)。分明辜負一雙眉(依舊在眼上)。

Verse: Now having studied to the full, it's like before(I'm like the people of yore, not one of the people of yore.)--Having shed entirely the finest thread, he reaches not knowing.(There is still this?) Let it be short, let it be long--stop cutting and patching;(A waste of effort.) Going along with the high, along with the low, it levels itself.(Don't bother to exert your mind.) The abundance or scarcity of the house is used according to the occasion;(Can't lack salt and vinegar.) Roaming serenely in the land, he goes where his feet take him.(If you want to go, go.) The purpose of ten years' pilgrimage(Inconceivable.)--Clearly he'd turned his back on one pair of eyebrows.(As before they're above the eyes.)

師云。宗鏡道。從來迷悟似迷。今日悟迷非悟。所以道。悟了還同未悟人。地藏問時。要知發足道理。法眼答處。亦非謙讓推辭。地藏就便。一提道。不知最親切。法眼大悟元來這不知却親切。臨濟問洛浦甚處來。浦云。欒城來。濟云。有事相借問得否。浦云。某甲不會。濟云。打破大唐國。覓箇不會底不得。臨濟常用殺人刀。亦有活人劍。不似地藏殺人見血為人為徹。這箇不知不會。脫體迥別。直須脫盡簾纖方到不知不會處。溈山普請開田。仰山問。這頭得恁麼低。那頭得恁麼高。溈曰。水能平物。但以水平之。仰曰。水也無憑。和尚但高處高平。低處低平。溈然云。肇公般若無知論曰。諸法不異者。豈曰續鳧截鶴夷嶽盈壑。然後為無異哉。所以道。任短任長休剪綴。隨高隨下自平治。張無盡道。萬般支準費工夫。一切順隨成善巧。只麼信口便道。信手便用。信脚便行。春月花開。秋時葉落。恁麼會得。行甚驢脚。

所以玄沙不出嶺。保壽不渡河。不出門知天下事。覺範頌云。一箇面如楪子大。眼耳鼻舌分疆界。髑髏裡頭都不知。聽汝外邊爭揑怪。口問鼻曰。飲食在我。言語在我。汝有何功。在吾之上。鼻曰。五嶽之中。中嶽居尊。鼻復問眼。汝何在上。眼曰。吾同日月。寔有照鑒之功。敢問眉。有何功處於吾上。眉曰。我寔無功。慚居上位。儻容在下。眼在眉上看。爾甚麼面孔。是以寶月明禪師上堂云。古者道。在眼曰見。在耳曰聞。且道。在眉毛。喚作什麼。良久云。憂則共慼。樂則同歡。人皆知有用之用。不知無用之大用。且道。賓頭盧尊者兩手撥眉意旨如何。師撥眉云。猫。
The Source Mirror says, "Hitherto deluded about enlightenment, seeming deluded; now awakened form delusion, it's not enlightenment. Therefore it is said, 'After complete enlightenment one again is the same as someone who is not yet enlightened." When Dizang asked the question, he wanted to know the reason for setting out. In Fayan's answer he is not modestly deferring, either. Dizang then took advantage of the opportunity and all at once said, "Not knowing is nearest." Fayan was greatly enlightened, that actually this not knowing is the nearest. Linji asked Luopu, "Where do you come from?" Luopu said, "From Luan city." Linji said, "There is something I would ask about--may I?" Luopu said, "I don't understand." Linji said, "Even searching throughout the whole of China it's hard to find one who doesn't understand." Linji always used the killing sword, and he also had the sword to give life, but was not comparable to Dizang's seeing blood when he killed people, doing his ulmost to help people. This 'I don't know, don't understand' is entirely transcendent; you must be utterly free from the minutest obstacles before you will reach the point of not knowing and not understanding. Once when Guishan had requested everyone to work the fields, there Yangshan asked, "Here is so low, there is so high." Guishan said, "Water can level things. Just level them with water." Yangshan said, "Even water has nothing to depend on--Teacher, the high places are just high level, the low places are low level." Guishan said, "So it is." In Sengzhao's treatise Wisdom Has No Knowledge it says, "The nondifference of all things doesn't mean that you add to a duck's legs and cut a crane's legs, level mountains to fill valleys, thereafter considering them on different." Thus it says, "Let it be long--stop cutting and patching; going along with the high, along with the low, it levels

itself." Zhang Wujin said, "Myriad kinds of preparations are a waste of time. Adapting to everything becomes a fine skill." Thus one speaks freely and acts freely, goes where his legs go; in the spring moon the flowers bloom, in the autumn the leaves fall. If you can understand in this way, what donkey legs would you move? This is why Xuansha did not leave the mountains, Baoshou didn't cross the river--without going outside the gate they knew everything in the world. Jiaofan's verse said, One face, big as a slat; Eye, ear, nose, tongue, distinguish territories--Inside the skull, no knowledge at all. I leave to you the outside--how can you hoke up wonders? Mouth asked nose, "Eating is up to me, speaking is up to me--what good are you that you are above me?" Nose said, "Among the five mountains, the central one occupies the honored position." Nose then asked eyes, "Why are you above?" Eyes said, "We are like the sun and moon--truly we have the accomplishment of illumination and reflection. We dare ask eyebrows, what virtue do they have to be above us?" Eyebrows said, "We really have no merit; we are ashamed to be in the higher position. If you let us be below, let the eyes look from above--what face-holes are you?" So Baoyue Ming the Chan master said in a lecture, "An ancient said, 'In the eyes it's called seeing, in the ears it's called hearing'--but tell me, in the eyebrows what is it called?(a long silence). In sorrow we grieve together, in happiness we rejoice together. Everybody knows the useful function, but they don't know the useles great function. But tell me, what was the meaning of Venerable Pindola's brushing his eyebrows with both hands?" (Wansong brushed his eyebrows and said 'Cat.')

Case 21:
第二十一則雲巖掃地
Yunyan Sweeps the Ground

示眾云。脫迷悟絕聖凡。雖無多事。立主賓分貴賤。別是一家。量材授職即不無。同氣連枝作麼生會。
Introduction: Having shed illusion and enlightenment, having cut off holy and ordinary, although there are not so many things , setting up host and guest and distinguishing noble and mean is a

special house. It's not that there is no giving jobs on assessment of ability, but how do you understand siblings with the same breath, adjoinning branches?
舉。雲巖掃地次(沙彌行童不得氣力)。道吾云。太區區生(埋兵挑鬪)。巖云。須知有不區區者(可惜話作兩橛)。吾云。恁麼則有第二月也(豈止第二百千萬箇)。巖提起掃帚云。這箇是第幾月(水晶宮裏出頭來)。吾便休去(盡在不言中)。玄沙云。正是第二月(一人傳虛萬人傳實)。雲門云。奴見婢殷勤(隨邪撲簸箕)。
Case: As Yunyan was sweeping the ground,(Novices and workmen don't have the strength.) Daowu said, "Too busy."(Hiding an army he picks a fight. Yunyan said, "You should know there's one who isn't busy."(Too bad, the story has become dualistic.) Daowu said, "If so, then there's a second moon."(Only two? There's hundreds, thousands, myriads.) Yunyan held up the broom and said, "Which moon is this?"(He appears from within the crystal palace.) Daowu then stopped--(It's all in the unspoken.) Xuansha said, "This is precisely the second moon."--When one person transmits a falsehood, ten thousand people transmit it as truth.) Yunmen said, "When the butler sees the maid, he takes care." --Following the error, he beats the strainer.
師云。道吾屈折雲巖。如佛果激勵佛鑑。所謂不憤不啟。不悱不發。是他雲巖掃地。道吾閑點檢他。雲巖道。須知有不區區者。好諸仁者爾喫飯。煎茶。把針。掃地。時識取箇不區區底。便得世法佛法打成一片。洞上謂之兼帶去。時中自不虛過。道吾便見破綻。道恁麼則有第二月也。雪竇別云。洎合放過。二老人恐人離却色身別立法身。忠國師謂南方禪客曰。我此間佛性全不生滅。汝南方佛性半生半滅。半不生滅。客曰。如何區別。師曰。此則身心一如。心外無餘。所以全不生滅。汝南方身是無常。神性是常。所以半生半滅半不生滅。到這裏須知有箇轉身就父底時節。巖遂竪起掃帚云。這箇是第幾月。此語本出首楞嚴經。經云。如第二月。誰為是月。又誰非月。文殊但一月真。中間自無是月非月。道吾便休去。有本云。道吾拂袖便行。萬松道。勘破了也。且道。是雲巖勘破道吾。道吾勘破雲巖。明眼底試點檢看。玄沙云。正是第二月。此老子口裏有雌黃。舌上有利劍。長慶云。被他倒轉掃帚攔面摵。又作麼生。沙休去。羅山云。噫。兩箇老漢不識好惡。雲巖箇漢縛手脚。死來多少時也。萬松道。德山門下。不道不得。洞山門下。要且未在。雪峯行脚時。三到投子。九上洞山。一日淘米次。洞山問。淘砂去米。淘米去砂。峯云。砂米一時去。山云。大眾喫箇什麼。峯乃覆却盆。山云。得即得。須

見別人始得。後果嗣德山。玄沙長慶嗣雪峯。羅山嗣巖頭。皆出德山門下。故一抑一揚。言逆意順。而今雲門洞上兩派齊行。豈有優劣者哉。雲門云。奴見婢殷勤。保福云。雲巖大似泥裏推車步步區區。二老宿亦嗣雪峯。自然言氣相合。意謂。雲巖不能用掃帚摵打斷葛藤。殊不知。爛泥中有刺。萬松披玩拈提未遍。不覺失笑云。雲巖道吾。發明洞上機緣。這一隊老漢。眾口銷金。無一人為渠雪屈。賴有天童拔劍相助。

Commentary: Daowu bore down on Yunyan, like Foguo urging on Fojian--as it is said, 'Without upset there is no solution, without struggle there is no expression.' Here as Yunyan was sweeping the ground Daowu casually tested him; Yunyan said, "You should know there is one who isn't busy." Good people, as you eat, boil tea, sew and sweep, you should recognize the one not busy--then you will realize the union of mundane reality and enlightened reality; in the Dongshan progression this is called simultaneous inclusion, naturally not wasting any time. Daowu immediately saw open seam and said, "If so, there is a second moon." Xuedou said as an alternative, "Almost might have been let pass." The two old men feared that people would set up a reality-body as apart from the physical body. National Teacher Huizhong said to a Chan traveler from the South, "For us here the buddha nature is completely unborn and undying; your buddha nature in the South there is half born, half dying, half unborn and undying." The traveler said, "How do you distinguish?" The teacher said, "Here we say body and mind are one suchness; there's nothing outside of mind--therefore it's completely unborn and undying. You in the South say body is impermanent while the spiritual nature is permanent; there it's half born, half dying, half unborn and undying." When you get here you must realize there's a time to turn around to the father. Yunyan then held up the broom and asked, "Which moon is this?" This expression originally comes from the Heroic March Scripture, which says, "Like the second moon, who will say it is the moon, who will deny it? For Manjusri only one moon is real--in between there is naturally nothing that is or is not the moon." Daowu immediately stopped. According to one version Daowu brushed out his sleeves and left. I say, completely exposed. But tell me, is it Yunyan exposing Daowu or Daowu exposing Yunyan? Those who have clear eyes try to check it out and see. Xuansha said, "Indeed this is the second moon."

This old fellow has correction fluid in his mouth, a sharp sword on his tongue. Changqing said, "What if he had the broom turned on him and shaken in his face?" Xuansha then stopped. Luoshan said, "Ah, these two old guys don't know good from bad! This fellow Yunyan, bound hand and foot--how long has he been dead?!" I say, I wouldn't say this wouldn't make it in the school of Deshan, but really it still wouldn't yet in the school of Dongshan. When Xuefeng was traveling, he went to Touzi three times and climbed up to Dongshan nine times. One day as he was cleaning rice, Dongshan asked him "Are you cleaning the grit getting rid of the rice or cleaning the rice getting rid of the grit?" Xuefeng said, "Grit and rice are gone at once." Dongshan said, "What will the community eat?" Xuefeng then turned over the bowl. Dongshan said, "You've got it, all right, but you need to see someone else before you realize it." Xuansha and Changqing succeeded to Xuefeng, Luoshan succeeded to Yantou--all of them came from Deshan's gate; therefore one puts down, one uplifts--their words go against but their meanings accord. Now both streams, Dongshan and Yunmen, are equally active--how could there be superior or inferior? Yunmen also said, "The butler, seeing the maid, takes care." Baofu said, "Yunyan is a lot like someone pushing a cart through mud, working hard very step of the way." These two old adepts also succeeded to Xuefeng--their speech and character naturally concur. What they mean to say is that Yunyan couldn't use the shaking of the broom to cut off complications; they still don't realize that there are thorns in the soft mud. As Wansong unfolded this story, before he had finished reciting it, he unconsciously let out a laugh and said, Yunyan and Daowu were illustrating the active conditions of the Dongshan progression. As for that other bunch of old guys, all their mouths consumed the gold, but none cleared the straits for him. Fortunately there is Tiantong, who comes to the rescue, pulling out the sword:

頌云。借來聊爾了門頭(當處發生)。得用隨宜即便休(隨處滅盡)。象骨巖前弄蛇手(欲道他人)。兒時做處老知羞(先治自己)。

Verse: Borrowing temporarily, Yunyan comprehends the gateway; (Giving birth on the spot.) Realizing the function as is appropriate, Daowu then rests.(Passing away on the spot.) The snake handler on Elephant-Bone Crag(If you want to speak of

others...)--The doings of childhood seem shameful when you're old.(First manage yourself.)
師云。若論此事。如石火電光。雲巖提起示人。長慶攔面便搤用處雖殊。同歸變滅。洞上所以貴迴機轉位也。雪峯有象骨巖。雪峯曾示眾云。南山有一條鼈鼻蛇。汝等諸人切須好看。雲門以拄杖。攛向面前。作怕勢。此豈不是奴見婢殷勤也。雲巖掃地。提起掃帚云。這箇是第幾月。盡與從良變為得力兒孫了也。雲門至今在籬簷下。所以天童放伊不過。道象骨巖前弄蛇手。兒時做處老知羞。勝默和尚道。這箇頌子有搜人短處。有為人長處。此天童勝默。點罰雲門。萬松今日翻案去也。不見。天童頌弄蛇話。褒奬雲門全機大用雲中不下。為甚如此。抑揚皆在我。殺活更由誰。
Commentary: If you discuss this matter, it is like sparks, like lightning. Yunyan lifted it up to show the man, Changqing shakes it right in his face--though their uses are different, they return alike to change and extinction. The Dongshan progression therefore esteems the shift of potential and revolution of state. On Xuefeng Mountain there is an Elephant Bone Crag. Xuefeng once instructed his congregation, "On South Mountain there is a turtle-nosed snake--you people should watch out for it carefully." Yunmen threw down his staff before him and made a gesture of fright. Is this not "When the butler sees the maid, he takes care"? Yunyan was sweeping the ground--he raised the broom and said, "Which moon is this?" All have turned into empowered descendants along with the freed singing girl. Yunmen even up till now is still under the awning--that is why Tiantong won't let him go, saying, "The snake-handler on Elephant Bone Crag--the doings of childhood seem shameful when you're old." Master Shengmo said, "This verse has a way of searching out people's shortcomings and helping their strengths." Here Tiantong and Shengmo condemn Yunmen, but today I am overturning the decision--don't you see how Tiantong's line about the snake-handling praises Yunmen's great function of his whole potential, not coming down from the clouds? Why is it like this? Putting down and upholding both rest with oneself--who else do killing and reviving depend on?

Case 22:

第二十二則巖頭拜喝
Yantou's "Bow and Shout"

示眾云。人將語探。水將杖探。撥草瞻風。尋常用底。忽然跳出箇焦尾大蟲。又作麼生。
Introduction: People are probed with words, water is probed with a stick. Pulling out the weeds looking for the way is what is ordinarily applied; suppose suddenly there leaps out a burnt-tail tiger--then what?
舉。巖頭到德山。跨門便問。是凡是聖(這賊)。山便喝(裂破髑髏)。頭禮拜(未當好心)。洞山聞云。若不是豁公。大難承當(厚幣甘言)。頭云。洞山老漢不識好惡(却又著忙)。我當時一手擡一手捺(我豈不知)。
Case: When Yantou came to Deshan, he straddled the threshold and asked, "Is this ordinary or is it holy?"(This thief!) Deshan immediately shouted.(Bursts his brain.) Yantou bowed.(This is not yet being good-hearted.) Dongshan heard of this and said, "Anyone but Yantou would hardly get it."(A rich reward, sweet words.) Yantou said, "Old Dongshan doesn't know good and bad; (After all he's rush again.) at that time I was holding up with one hand and putting down with one hand." (Don't I know!)
師云。德山尋常打風打雨。一日巖頭展坐具。德山以拄杖挑向階下。頭下階收坐具便行。次日上德山侍立。山云。那裏學得這虛頭來。頭云。某甲終不敢自謾。山云。汝已後向老僧頭上屙去在。父聞子健恨不殺身。見過於師方堪傳授。此問諸方謂之跨門之機。未必當初真跨門問來。昔有外道。手中藏活雀兒。問世尊曰。手中雀兒為活為死。世尊以足跨門云。汝道。吾欲出欲入。問是凡是聖。真有此理。昔曰普化曾指聖僧問臨濟。且道。這箇是凡是聖。濟便喝化云。河陽新婦子。木塔老婆禪。臨濟小廝兒。却具一隻眼。濟云。這老賊。化出僧堂云。賊賊。首山云。這兩箇賊有箇正賊。且道。那箇是正賊。代云。劉盆子巖頭。問是凡是聖。德山便喝。便是與臨濟商搉。勘同來相似。頭禮拜。亦與臨濟小廝兒却具一隻眼一般。雪竇道。當時纔禮拜。劈脊便打。非唯勦絕洞山。亦乃把定豁老。此又與臨濟道這老賊同參。洞山聞舉云。若不是豁公。大難承當。佛果著語云。傍人具眼。又云。只知其一不知其二。萬松見處即不然。佛果道。洞山傍人雖具眼。只見錐頭利。萬松道。佛果和尚雖具眼。不見鑿頭方。洞山故將承當。賺誣巖頭。要發明當初禮拜有權有實。果然巖頭火到頭上。急忙撲撒道。洞山老漢不識好惡。我當

時一手擡一手捺。方始點燈喫飯。兩家分明也。不見。保寧勇和尚頌云。平川走兔放蒼鷹。此頌跨門之問也。一捺便啗雙眼睛。此頌德山喝巖頭拜。毒手奪來人買去。此頌洞山著價利。奈何斤兩未分明。正是萬松道底。欲得斤兩分明麼。其實佛果萬松不爭頭高頭低。更看天童稱盤一上。
Commentary: Deshan ordinarily beat the wind and hit the rain. One day Yantou spread his sitting mat; Deshan pushed it downstairs with his staff. Yantou went down, gathered up the mat and went off. Next day he went up sand stood by Deshan. Deshan said, "Where did you learn this empty-headedness?" Yantou said, "I never fool myself." Deshan said, "Later on you will shit on my head." When the father hears his son is strong, he regrets not being killed himself'--'only when one's view surpasses the teacher is once capable of passing on the transmission.' This question is referred to everywhere as the state of straddling the gate, but he did not necessarily actually straddle the gate to ask at first. In olden times an outsider concealed a live sparrow in his hand and asked the Buddha, "Is the sparrow in my hand alive or dead?" The Buddha straddled the gate with his feet and asked, "Tell me--am I about to leave or enter?" The question "Is this ordinary or holy?" truly contains this principle. In the old days it is said Puhua pointed to the sage monk(Manjusri) statue(in the meditation hall) and asked Linji, "Tell me, is this ordinary or holy?" Linji immediately shouted; Puhua said, "Heyang is a new bride, Muta's is 'old lady' Chan; along with the little pisser of Linji, after all they have one eye." Linji said, "This old thief!" Puhua left the hall saying "Thief! Thief!" Shoushan said, "Of these two thieves there is a real thief; tell me, which is the real thief?" Then in everyone's behalf he said, "Liu Benzi"(who was installed as second successor to the throne of China after Wang Mang, usurper of the Han dynasty claim to rule). When Yantou asked, "Is this ordinary or holy?" and Deshan immediately shouted, it was just like sizing up and matching Linji; when Yantou bowed, this too was like "the little pisser of Linji after all has one eye." Xuedou said, "At that point, as soon as he bowed, to have hit him right on the spine would not only have cut off Dongshan, but would have held old Yantou still." This gets at the same thing as Linji's saying, "This old thief!" Dongshan heard this recounted and said, "Anyone but Yantou would hardly get it." Foguo added the remark, "The bystander has eyes." He also said, "He only

knows the one, not the two." My view is not the same: Foguo says that though the bystander Dongshan has eyes, he only sees that the awl is sharp; I say, though Master Foguo has eyes, he does not see that the chisel is square. Dongshan purposely took it up and falsely accused Yantou, wanting to show that at that time in the bow there was the provisional and the real. And after all when the fire reached Yantou's head, he hastily beat it out, saying, "Old man Dongshan doesn't know good from bad--at that time I was holding up with one hand and putting down with one hand." Thereat he finally lit the lamp and began to eat dinner. Both houses are distinctly clear. Haven't you heard the verse of Master Baoning Yong: Over the even river runs the rabbit--the blue falcon is released;(This versifies the question straddling the gate) One push--feeding and eating both eyeballs.(This versifies Deshan's shout and Yantou's bow.) A poison hand comes plundering --people buy and leave;(This versifies Dongshan adding interest to the price.) What can they do?--Pounds and ounces are not yet distinctly clear. This is exactly what I'm saying. Do you want pounds and ounces to be distinctly clear? In reality Foguo and I are not contesting who is higher or lower. Look, further, at Tiantong weighing the scale pan:
頌云。挫來機(風行草偃)。總權柄(符到奉行)。事有必行之威(佛手遮不得)。國有不犯之令(誰敢當頭)。賓尚奉而主驕(下以風刺上)。君忌諫而臣佞(上以風化下)。底意巖頭問德山(雖然父子興師)。一擡一捺看心行(未免干戈相待)。

Verse: Demolishing the oncomer,(When the wind blows the grass bends.) Holding the handle of authority;(Where the talisman goes, it is put into practice.) Tasks have a manner in which they must be carried out,(Even the Buddha's hand cannot block it.) The nation has an inviolable law.(Who dares to confront it head on?) When the guest serves reverently, the host becomes haughty(Those below use manners to stab those above.)--When the ruler dislikes admonition, the ministers flatter.(Those above use manners to educate those below.) The underlying meaning--Yantou asks Deshan;(Even though father and son raise an army,...) One upholding, one putting down--see the action of mind.(...they don't avoid spear and shield depending on earch other.)

師云。此頌三人皆挫來機。各總權柄。唯巖頭德山有必行之威。有不犯之令。賓奉主驕。在洞山巖頭。君忌臣佞。在巖頭德山。末後兩句。在洞山巖頭。此箇榜樣。諸方喚作揀詰。水中擇乳須是鵝王。便見天童針線功夫。巖頭知德山有必行威不犯令。故不奪機。且順情禮拜。洞山知巖頭不受探拔。不受點罰。子承父業。亦有必行威不犯令。故鉤頭著餌道。若不是豁公。大難承當。豈非尚奉主驕。忌諫臣佞。臨濟宗風。喚作紅線套索。碧玉穿坑。陷虎之機。埋兵掉鬪。諸方盡謂。巖頭一擡一捺。洞山錯下名言。殊不知。洞山一擡一捺。更甚分明。此非久參作者。決難領略。今時一等脫白沙彌。見天童頌道一擡一捺看心行。便道怪得禪家不肯為人說破。元來都是心行。故作機巧誑賺學人。萬松道。一分心行。是一分慈悲。不喫一交。不學一便。可謂果從花裏得。甘向苦中來。巖頭擡捺。洞山賺出。洞山擡捺。萬松說破。忽有箇出來禮拜。萬松却放過不打。何也為伊皮下無血。
Commentary: This eulogizes three people all demolishing the oncomer, each holding the handle of authority. Only Yantou and Deshan had a manner which had to be carried out and an invoilable law. "When the guest serves reverently, the host becomes haughty" refers to Dongshan and Yantou. "When the ruler dislikes admonition, the ministers flatter" refers to Yantou and Deshan. The final two lines refer to Dongshan and Yantou. This style is generally called 'discrimination of the lessons of the ancients'--to pick milk out from water you must be a king goose; then you will see the work of Tiantong's needle and thread. Yantou knew Deshan had a manner that had to be carried out and an invoilable law, therefore he didn't deny his potential and bowed according to sense. Dongshan knew that Yantou wouldn't be searched, that he wouldn't accept judgement, that as a son inheriting his father's work, he also had a manner that had to be carried out and an invoilable law; so he put bait on the hook by saying, "Anyone but Yantou would hardly get it." Is it not a case of 'served reverently, the host becomes haughty; their admonitions resented, the ministers flatter? In the Linji style this is called a long red thread, a green jade pitfall, a device to fell a tiger, a concerted struggle to bury an army. Everywhere they say that Yantou was upholding with one hand and putting down with the other, that Dongshan misconstrued it; they hardly realize that Dongshan's upholding with one hand and putting down with the other is even more distinctly clear. Unless one is an adept who

has investigated for a long time, it will certainly be difficult to comprehend the essence of this. In the present time, all noivices who've just shed their civilian clothes see Tiantong's verse saying, "One upholding, one putting down--see the action of mind" and say how strange it is that Chan folk do not consent to explain things through for people--after all, all of it is the action of mind. So they become students clever at deceit. I say, one bit of mental action is a bit of compassion; if you don't encounter something, you don't learn to cope with it. You might say that the fruit comes from within the flower; sweet comes from bitter. Yantou upheld and put down--Dongshan tries to pas it off for more thant it's worth. Dongshan upheld and put down--I explain it through. If someone came forth and bowed, i would let them go--I wouldn't hit them. Why? Because there'd be no blood under their skin.

Case 23:
第二十三則魯祖面壁
Luzu Faces the Wall

示眾云。達磨九年。呼為壁觀。神光三拜。漏泄天機。如何得掃蹤滅跡去。

Introduction: Bodhidharma's nine years is called wall-gazing--Shenguang's three bows divulge the natural potential. How can you sweep away the tracks and obliterate the traces?

舉。魯祖凡見僧來便面壁(相見了也)。南泉聞云。我尋常向他道。空劫以前承當(不考自招)。佛未出世時會取(和尚會也未)。尚不得一箇半箇(只為漏栓索)。他恁麼驢年去(忙者不會)。

Case: Whenever Luzu saw a monk coming, he would immediately face the wall.(The meeting is done.) Nanquan, hearing of this, said, "I usually tell them to realize mastery before the empty aeon,(Without thinking, he calls himself.) to understand before the buddhas appear in the world;(Does the Master understand?) still I haven't found one or a half.(Just because he left a loose thread hanging out.) Luzu that way will go on till the year of ass." (One in a hurry does not understand.)

師云。池州魯祖山寶雲禪師。凡見僧來。便面壁。自達磨九年之後。無人再

行此令。且教諸方問佛。問祖向上向下底。大家識些痛痒。南泉是他同參。見人針錐不動。便與打傍通注破。我尋常向他道。空劫以前承當。佛未出世時會取。不得一箇半箇。意似放開一線。其實替他侍者傳法旨了也。又道。他恁麼驢年去。意似責他太孤峻生。其實賞他覿面分付。不見道。直饒說得十分。爭似一迴親到。所以靈山如畫月。曹溪如指月。爭似魯祖在水晶宮中。廣寒殿裡。披襟相見。保福見南泉魯祖破綻。問長慶道。只如魯祖。節文在什麼處。被南泉恁麼道。萬松道。保福如何道節文二字來。若非不萌枝上解辨春秋。難置此問。長慶對云。退己讓人萬中無一。萬松道。古人得恁麼眼明。玄覺云。南泉為復是唱和語。不肯語。萬松道。半遮半掩。謾渠一點不得。翠巖芝云。何勞如此。萬松道。已是起模畫樣了也。又云。若有僧來見箇什麼。萬松道。猶嫌少在。復云知時好。萬松道。若是陶淵明。攢眉便歸去。又云。我即不然。未具胞胎不得會。會得則打折爾腰。萬松道。和尚棒教誰喫。羅山云。王老師當時若見。背上與五火抄。為伊解放不解收。萬松道。五更侵早起。已有夜行人。玄沙云。我當時若見。也與五火抄。萬松云。惱亂春風卒未休。雲居錫云。羅山玄沙。總恁麼道。為復一般別有道理。萬松道。共計十火抄。又云。若揀得出。許尚座佛法有去處。萬松道。好與五火抄。諸仁者爾看。南泉恁麼貶屈魯祖。長慶却道。正是退己讓人。魯祖把斷關津。羅山却道。解放不解收。盡是魚前布網。賊過張弓。更看天童別作甚麼向當。

Commentary: Chan Master Baoyun of Mt. Luzu in Zhi province used to face the wall whenever he saw a monk coming. After Bodhidharma sat for nine years, there was no one to re-enact this law; for the time being they have had everyone ask about buddhas and patriarchs, about transcendence and accommodation--everybody recognizes a little pain and itch. Nanquan was a peer of Luzu; seeing people's needle and awl not moving, he immediately gives a penetrating comment from the side--"I usually tell them to realize mastery before the empty eon, to understand before buddhas appear in the world; but still I haven't found even one or half a man." His meaning is like letting out a thread; in reality he has transmitted the essence of the teaching in behalf of the other's attendant. He also said, "Luzu that way will go on till the year of the ass." His meaning seems to be blaming Luzu for being too strict, but in reality he's praising his direct imparting right there. Haven't you heard it said that even if you can explain thoroughly, it can't compare with

personally arriving once. That is why "On Spiritual Mountain it was like drawing the moon, at Caoqi it was like pointing at the moon"--how can they compare to Luzu in the crystal palace, in the hall of far-reaching cold, meeting with bared breast? Baofu saw Nanquan and Luzu's open seam and asked Changqing, "In Luzu's case, where was he being discreet, that he was spoken of by Nanquan in such a way?" I say, why does Baofu say the words 'being discreet'? Unless you know how to discern spring and autumn on the budless branches it is difficult to pose this question. Changqing replied, "Retreating into oneself, conceding to others--not one in a thousand does." I say, the ancient had such clarity of eye!" Xuanjiao said, "Was Nanquan chiming in words of agreement or words of disagreement?" I say, half blocking, half covering--you can't fool him a bit. Cuiyan Zhi said, "Why go to such trouble?" I say this is already setting up a model, drawing a likeness. He also said, "If a monk comes, what is seen?" I say, you still don't know how few they are. He also said, "One should know the time." I say, if it were Dao Yuanming, he would furrow his eyebrows and go right back. Also he said, "I am not thus--before the womb it's impossible to understand; if you understand, I'll break your waist." I say, Master, who would you have receive the blow of your staff? Luoshan said, "If old teacher Wang (Nanquan) had seen him then, he'd give him five on the back with his fire tongs, because he knew how to let go but not how to gather in." I say, even getting up early at dawn, already there is someone who's been traveling by night. Xuansha said, "If I had seen him then, I too would have given him five fire tongs." I say, disturbing the spring breeze, never yet ceasing. Yunju Yang said, "Both Luoshan and Xuansha said this--are they the same, or is there a separate reason?" I say, together it amounts to ten fire tongs. He also said, "If you can pick it out, I'll allow as your Buddhism has some direction." I say he should be given five fire tongs. People, you look--as Nanquan belittled Luzu in this way, yet Changqing said, "This is retreating into oneself and conceding to others." Luzu held down the barrier crossing, yet Luoshan said, "He knows how to let go, not how to gather in." All this is spreading the net before the fish, drawing the bow after the brigand has gone. Then look at Tiantong--what special approach has he made?

頌云。淡中有味(誰教爾添鹽著醋)。妙超情謂(別曰爾商量)。綿綿若存兮象先(已落第二)。兀兀如愚兮道貴(無人著價)。玉雕文以喪淳(和尚手高)。珠在淵而自媚(少賣弄)。十分爽氣兮清磨暑秋(體露金風)。一片閑雲兮遠分天水(好事多魔)。
Verse: In plainness there's flavor,(Who told you to add salt and vinegar?) Subtly transcending thought and expression,(Deal again another day.) Continuously seeming to exist before any sign.(Already fallen into the secondary.) Unbending, like an idiot, his path is lofty:(No one puts a price on it.) Jade, when a pattern is carved, loses its purity; (The master's high-handed.) A pearl in an abyss attracts of itself.(Don't brag so much.) A thoroughly clear air burnishes sweltering autumn pure;(The body is exposed in the autumn wind.) A bit of cloud at leisure divides sky and waters afar.(Around good things there are many devils.)
師云。昔徒單二駙馬赴南京任。道過磁州大明。入堂隨喜。見僧面壁而坐。駙馬曰。一箇好淡漢。詮大師曰。淡中有味。水性本淡。加之以荼蜜。甘苦生焉。性亦恬憺。派之以迷悟。則凡聖立焉。雖曰淡中有味。斯乃無味之味。其味恒然妙超情謂。情字從心。謂字從言。到此言語道斷。心行處滅。法眼道。理極忘情謂。如何有喻齊。道德經。谷神不死章云。玄牝之門。是為天地根。綿綿若存。又曰。吾不知誰子。象帝之先。衲僧為言。綿綿若存。不可一向斷絕去也。象帝之先者。空劫以前佛未出世時也。如愚道貴。暗用雪竇道貴如愚。頌云雨過雲凝曉半開。數峯如畫碧崔嵬。空生不解巖中坐。惹得天花動地來。此頌空生宴坐天帝雨花。今魯祖不能省事。惹得南泉玄沙一隊老漢點檢。此正是玉雕文以喪淳。不若他珠在淵而自媚。晉書陸機崇文賦曰。石蘊玉以山輝。水懷珠而川媚。石中蘊玉而為南泉輩琢開。水中懷珠而為玄沙輩漉出。幸自十分爽氣清磨暑秋。剛為一片閑雲遠分天水。萬松不曾面壁。爾這一隊來覓什麼節文。自代云。聽說天童頌古。
Commentary: In ancient times Xiduan Er the royal courtier was going to take up his post at the capital, when on the way he passed by Daming monastery in Cizhou and went into the hall there; he rejoiced as he saw a monk sitting facing the wall--"Here's a fellow who likes plainness." Great Master Quan said, "There is flavor in plainness. The nature of water is originally plain--when you add tea or honey, bitterness or sweetness are produced therein. Nature is also still and calm--if you make waves with 'delusion and enlightenment,' then 'ordinary and holy' are established therein." Though he says that

the plain has flavor, this is flavorless flavor--the flavor is everlasting, subtly transcending thought and expression. Thought and expression come from mind and speech--when you get here, the path of words ends, the trend of mental action dies out. Fayan said, "When reason is finished you forget thoughts and expressions--how can there be any comparison?" In the classic Power of the Way, in the chapter on the undying of the valley spirit, it says, "The gate of the mysterious cow is the root of heaven and earth; continually it seems to exist." Also it says, "I don't know whose child it is--it is before images." For patchrobe monks, to say "continually it seems to exist" means that you shouldn't utterly cut off; "before images" means the time before the empty aeon, before the Buddha has appeared in the world. "Unbending, like an idiot, his path is lofty" subtly uses Xuedou's "The way is lofty, though seeming foolish." This verse said, "The rain has passed, the clouds are shrinking, dawn has halfway broken through; the multiple peaks are like a drawing of bluegreen rocky crags. Subhuti did not konw how to sit on a cliff; he brought on the heavenly flowers and the shaking of the earth." This eulogizes Subhuti sitting peacefully and the emperor of gods showering flowers. Now Luzu, unable to end matters, brought on the examination of this group of old guys, Nanquan and Xuansha. This is indeed a case of "Jade, when a pattern is carved, loses its purity"--it is not as good as "A pearl in an abyss attracting of itself." In the Book of Jin there is a peom by Liuji which says, "As the stones are full of jade, the mountain shines; as the water contains pearls, the river attracts." In the rock is hidden a jade--it is cut out by Nanquan; in the water is embraced a pearl--it is strained out by Xuansha. Fortunately there is naturally "a thoroughly clear air burnishing sweltering autumn pure," in which just now "a bit of cloud at leisure divides sky and waters afar." I have never faced the wall; what good measure do you all come here for?(in everyone's behalf) Here tell Tiantong's eulogy of the ancients.

Case 24:

第二十四則雪峯看蛇

Xuefeng's "Look out for the Snake"

示眾云。東海鯉魚。南山鼈鼻。普化驢鳴。子湖犬吠。不墮常塗。不行異類。且道。是什麼人行履處。
Introduction: The whale of the Eastern Sea, the turtle-nosed snake of South Mountain, Puhua's donkey brays, Zihu's dog howls--they don't fall into ordinary ways, and don't travel among different kinds. Tell me, whose way of practice is this?
舉。雪峯示眾云。南山有一條鼈鼻蛇。汝等諸人切須好看(提起坐具云。這箇不是倩來底)。長慶云。今日堂中大有人喪身失命(聞風便颺)。僧舉似玄沙(壘不過三)。沙云。須是我稜兄始得(狐朋狗黨)。然雖如是我即不恁麼(別有一條長便請拈出)。僧云。和尚作麼生(毒蟲頭上措痒)。沙云。用南山作麼(只者鼈鼻猶為分外)。雲門以拄杖擲向峯面前作怕勢(何得自傷己命)。
Case: Xuefeng said to the congregation, "On South Moutain there's a turtle-nosed snake; you people must watch out for it."(Holding up a sitting mat, I say, 'This isn't borrowed.") Changqing said, "Today in the hall there are many people losing their bodies and lives."(Hearing the wind, he raises his voice.) A monk quoted this to Xuansha;(Staked up no more than three.) Xuansha said, "Only brother Changqing could say this.(Foxes associate with foxes, dogs with dogs.) However, even though he's right, I do not concur."(If there's a longer snake than this, bring it out.) The monk said, "What do you mean, Master?"(A poison insect on the head makes an itch.) Xuansha said, "Why use 'South Mountain'?"(Just this turtle-nose is still beyond the pale.) Yunmen threw down his staff in front of Xuefeng and made a gesture of fright.(How can you injure your own life?)
師云。南山鼈鼻雖是死蛇。象骨巖前解弄也活。雪峯拈來示眾。本要以毒去毒。長慶只解順水推舡。道今日堂中大有人喪身失命。若解逆風把柁。雪峯須入涅槃堂始得。玄沙聞舉云。須是我稜兄始得。這裏有些子誵訛。若道玄沙許長慶。為甚麼。却道我即不恁麼。不唯順水推舡。更解逆風把柁。這僧不顧危亡。便問和尚作麼生。玄沙只道。箇用南山作麼。這裏便見弄活蛇手。雲門便擲拄杖作怕勢。用得最親。雲巖掃地話頌中。曾舉象骨巖前弄蛇手。兒時做處老知羞。為雲門道奴見婢殷勤。便騎賊馬趁賊。也不妨惡手脚。今日再頌弄蛇話。誇拏龍手。看他大斧斫了手摩挲。
Commentary: Although the viper of South Mountain is a dead snake, in front of Elephant Bone Crag if you can handle it, it's alive. Xuefeng brought it up to show the assembly--basically he wanted to use poison to get rid of poison. Changqing only knew

how to push the boat along with the current, saying, "Today in the hall there are many losing their lives." If he had known how to steer the rudder against the wind, Xuefeng would have had to enter the Hall of Extinction. Xuansha heard this quoted and said, "Only brother Changqing could say this." Here there is a little difficulty; if you say Xuansha is approving Changqing, why does he then say, "I do not concur"? He not only propels the boat along with the current; he also knows how to steer the rudder against the wind. This monk was heedless of danger and death; he asked Xuansha what he would say. Xuansha just said, "Why use 'South Mountain'? Here we see the hand that manages to bring the snake to life. Yunmen threw down his staff and made a gesture of fright; he used it most familiarly. In the verse on the story of Yunyan sweeping the ground was cited "the snake-handler on Elephant Bone Crag--the doings of childhood seem shameful when you're old." And for Yunmen he said, "When the butler sees the maid, he takes care," thereupon riding a thief's horse to chase the chief, also ineluctably deadly in his actions. Today again eulogizing the story of handling the snake, boasting of the hand to capture dragons, see how once the great axe has cut, the hand rubs.

頌云。玄沙大剛(當機不讓父)。長慶少勇(見義不為)。南山鼈鼻死無用(擔條斷貫索)。風雲際會頭角生(時來蚯蚓作蛟龍)。果見韶陽下手弄(忍俊不禁)。下手弄(弄不出即休兩迴三度)。激電光中看變動(眨眼喪身失命)。在我也能遣能呼(少賣弄)。於彼也有擒有縱(七寸在手)。底事如今付阿誰(萬松老漢)。冷口傷人不知痛(阿耶阿耶)。

Verse: Xuansha's great strength,(In charge of the works, he doesn't defer to his father.) Changqing's little courage,(Seeing his duty, he doesn't do it.) The turtle-nose on South Mountain, dead has no use,(He carries a length of broken money-string.) Wind and clouds meet, horns on the head are born,(When the time comes, even earthworms become dragons.) After all we see Yunmen pitching in to play:(He's too sharp to hold back.) Pitching in to play(If you can't play, stop repeating and repeating.)--In a flash of lightning, see the change and movement.(In the blink of an eye you've lost your body and life.) With me, it's possible to send away and to summon;(Don't brag so much.) With him, there's capture, there's release.(The sceptre's in his hands.) The

underlying matter--to whom is it imparted now?(To me, old man Wansong.) The cold mouth wounds people, yet they don't feel the pain.(Ow! Ow!)
師云。玄沙專使馳書上雪峯。峯拆開乃見三張白紙。示其僧云。會麼。僧云。不會。峯云。不見道。君子千里同風。僧迴舉似沙。沙云。山頭老和尚蹉過也不知。玄沙承嗣雪峯。尋常證父攘羊。當仁不讓。道要南山作麼。此又果毅無前。太剛之甚。長慶隨邪便道。大有人喪身失命。不解師子返擲。此真見義不為。是無勇也。風雲際會頭角生。果見韶陽下手弄。此頌雲門覿面拈出一條活蛇。不同諸師弓杯現影。能遣能呼者。俚諺有云。呼蛇即易。遣蛇即難。有擒有縱者。此頌既攛向面前復作怕勢。已能擒縱必解遣呼。天童末後道。底事如今付阿誰。冷口傷人不知痛。但凡拍頌歸於自己。拈向面前。始是作家。雪竇亦云。如今藏在乳峯前。來者一一看方便。師高聲喝云。看脚下。萬松道。雪竇貪觀脚下。不知穿過髑髏。天童冷口傷人。明人不作暗事。我當時若作雲門。以拄杖攛向雪峯懷裏。擬議不來。隨後教伊自作自受親遭一口。為什麼如此。今朝二月二。暫放龍擡頭。
Commentary: Xuansha sent a messenger with a letter to Xuefeng. Xuefeng opened it up and saw three sheets of blank paper. He showed them to that messenger monk and said, "Understand?" The monk said, "No." Xuefeng said, "Haven't you heard it said that nobles are the same all over?" That monk reported his to Xuansha, who said, "The old teacher on the mountain has stumbled past without realizing it." Xuansha succeeded to Xuefeng--he always 'bore witness on his father for stealing a sheep,' and 'in benevolence did not defer.' He said, "Why use 'South Mountain'?" This too is valor without an opponent, great power in the extreme. Changqing went along with the misdirection and said, "There are many people losing their lives." He did not know how to spring back like a lion; this is truly a case of 'seeing what is proper, not to do it is lack of courage.' "Wind and clouds meet, horns on the head are born--after all we see Yunmen pitching in to play." This eulogizes Yunmen bringing out a living snake right before your eyes--he wasn't like the other masters, with a bow showing a reflection (looking like a snake) in their cups. As for "With me, it's possible to send away and summon," in folklore it says, "Calling snakes is easy, sending away snakes is hard." "With him, there's capture, there's release" eulogizes Yunmen, who also made a gesture of

fright after he had thrwon the staff down in front of Xuefeng--once one can capture and release, one surely can send away and summon. Finally Tiantong says, "The underlying matter--to whom is it imparted now? The cold mouth wounds people, yet they don't feel the pain." Only when one always returns the verse to oneself and brings it out up front, is one an adept. Xuedou also said, "Now it is hidden here on Ru Peak; those who come, one by one observe expedient methods," and he shouted loudly, "Look right where you are!" I say, Xuedou indulges in looking where he is, not realizing it has pierced his skull. Tiantong rends people with his cold mouth; clear people do not muddle things. If I had been Yunmen at the time, I would thrust the staff at Xuefeng's chest, and if he hesitated without coming forth, I would follow up behind and teach him to accept what he has done himself and personally get bitten. Why so ? Now it is the second day of the second month--for the moment we let dragons rear their heads.

Case 25:
第二十五則鹽官犀扇
Yanguan's "Rhinoceros Fan"

示眾云。剎海無涯。不離當處。塵劫前事。盡在而今。試教伊覿面相呈。便不解當風拈出且道。過在什麼處。
Introduction: Oceans of lands without bound are not apart from right here: the events of infinite aeons past are all in the immediate present. Try to make him present it face to face, and he won't be able to bring it out in the wind. But tell me, where is the fault?
舉。鹽官一日喚侍者。與我過犀牛扇子來(要且少他不得)。者云扇子破也(未舉時却完全)。官云。扇子既破。還我犀牛兒來(不見道破也何不領話)。者無對(扇子猶在雖有如無)。資福畫一圓相。於中書一牛字(出巧新行能做會賣)。
Case: One day Yanguan called to his attendant, "Bring me the rhinoceros fan."(Essentially he can't be missing it.) The attendant said, "The fan is broken." (But before it was brought up it was whole.) Yanguan said, "If the fan is broken, then bring me back the rhinoceros!"(Didn't you hear him say it was broken? Why

don't you understand what he says?) The attendant had no reply. (The fan survives. But though is exists, it's as though it didn't.) Zifu drew a circle and wrote the word 'rhino' inside it.(Exercising skill, renewing his action, he is capable of making it and knows how to sell it.)

師云。杭州鹽官縣。鎮國海昌院齊安禪師。本唐皇宗枝。宣宗在潛為僧。將謁師。師預知告主事。大禁雜言。止約橫事。帝住久。忽辭。師密謂曰。時至矣。無滯泥蟠。兼囑以佛法後事。武宗滅教六年。宣宗復興。師有力焉。帝將詔師歸宮供養。師化已久。帝惻愴追諡悟空禪師。師一日喚侍者。與我過犀牛扇子來。侍者道。扇子破也。也是平實父子說話。師云。扇子既破。還我犀牛兒來。此乃全身入草養子之緣。侍者無對。却也因邪打正。只是自不知有。投子代云。不辭拈出。恐頭角不全。萬松道。善能修補。雪竇拈云。我要不全底頭角。萬松云。乃吾家之舊物。石霜云。若還和尚即無也。萬松道。當面諱却。雪竇拈云。犀牛兒猶在。萬松道。明眼難謾。保福云。和尚年尊別請人好。萬松道。恩多怨深。雪竇拈云。可惜勞而無功。萬松道。好心不得好報。據這一隊老漢。空說道理。扇子與牛兒。終拈掇不出。唯資福畫一圓相。於中書一牛字。扇子犀牛。斬新不動。雪竇拈云。適來為甚不拈出。其實道扇子破也。何曾動著分毫。適來不拈出。又何曾少。而今拈出也不曾添。天童賞資福拈得出用得親。標名挑請。特為煎點一上。

Commentary: (Yanguan was) Chan Master Jian of Zhenguo Haishang Temple in the Yanguan(saltworks) district of Hang province. Originally an offspring of the imperial family of the Tang dynasty, Xuanzong, while in hiding as a monk, was going to call on Master Yanguan. The Master knew about this beforehand, and told the director of duties to tell everyone not to talk at random and to stop any wayward doings. The (future) emperor stayed there a long time, then suddenly left; the Master said to him privately, "The time has come--don't stay curled up in the mud." An he also entrusted to him future responsibility for Buddhism. In the sixth year after the former emperor Wuzong had destroyed the teaching of Buddhism, Xuanzong had restored it--the Master Yanguan had a strong influence in that. The emperor was going to summon the master to the palace to provide for him, but the master had already long passed on. The emperor lamented and gave him a posthumous title, 'Chan Master Awakened to Emptiness.' The master one day called to his attendant, "Bring me the rhinoceros fan." The attendant said, "The fan is broken."

Still this is talk about ordinary reality between father and son. The master said, "If the fan is broken, then bring me back the rhinoceros." This is going into the weeds with his whole body, in a relationship with an adopted child. The attendant had no reply--after all he had hit upon the true by way of the false; it's just that he himself didn't know he had it. Touzi said no his behalf, "I don't decline to bring it out, but I'm afraid the horn on the head will be lacking." I say, he can repair it. Xuedou brought this up and said, "I want the lacking horn." I say, this is a family heirloom. Shishuang said, "If I give it back to you, master, then I'll have none." I say, he avoids it though face to face. Xuedou said, "The rhino is still there." I say, a clear eye is hard to fool. Baofu said, "The master is old--better ask someone else." I say, much indebtedness leads to deep resentment. Xuedou, bringing this up, said, "What a pity to work so hard without accomplishing anything." I say, a good intention doesn't receive a good reward. According to this bunch of old guys' empty explanations of the principle, the fan and the rhino ultimately can't be brought out. Only Zifu drew a circle and wrote the character for such a beast; the fan, the rhino, are utterly new, immutable. Xuedou said, "Why didn't you bring it out before?" Really he says, "The fan is broken"--when has so much as a bit of hair been moved? Before when he didn't bring it out, when had it ever been lacking, either? And now that it's brought out, it's still never increased. Tiantong praises Zifu for being able to bring it out and use it knowingly, elevating the name and seeking out(one who knows), especially boiling some tea for him.

頌云。扇子破索犀牛(一不做二不休)。棬攣中字有來由(強如說道理)。誰知桂轂千年魄(埋根千丈)。妙作通明一點秋(現世生苗)。

Verse: As the fan is broken, he seeks the rhino,(One won't do two won't stop.) The word in the circle has a reason,(It's like he forcibly explains the reason.) Who would have known the thousand-year light of the full moon,(Burying the root ten thousand feet,...) Would subtly make a pervasive luminous spot of autumn? (...in the present age it produces sprouts.)

師云。諸方謂。扇畫犀牛玩月。或云。犀角為扇。或云。以犀為柄。皆得名為犀牛扇也。鹽官當時開箇舖席。各人拈出一柄。獨資福親手新樣。脫體偏別。師嘗示眾云。隔江見資福剎竿便迴後。脚跟下好與三十棒。豈況過江來。

時有僧纔出。師云。不堪共語。大抵講肆貴說到。宗門貴用到。以棬攣中字最有來由。玄沙示眾云。吾有正法眼藏。付囑摩訶迦葉。猶如畫月。曹溪竪拂子。猶如指月。桂轂乃月也。涅盤經世尊放月愛光。阿闍世王熱惱清涼。所以道。誰知桂轂千年魄。妙作通明一點秋。可謂大柄若在手。清風常及身。犀牛扇話。拈頌最多。要且端的不曾與鹽官相見。萬松若作侍者。見道與我過犀牛扇子來。有甚羽蒲紙竹綾絹楑犛。信手拈來便與一柄。何者縱有千般巧。終無兩樣風

Commentary: In various places they say on the fan was drawn a rhinoceros gazing at the moon; some say the fan was made of rhinoceros horn, some say it had a rhinoceros handle. All of these could be called rhinoceros fans. Yanguan at the time opened a shop, and everyone brought out a handle. Only Zifu handled it intimately in refreshing way--the whole thing is totally distinct. Master Zifu once said to his congregation, "After returning immediately upon seeing the banner pole at Zifu's monastery from across the river, right where you are you deserve thirty blows of the cane--how much the more so since coming across the river!" At that point a monk started to come forth, but as soon as he did the master said, "Not worth talking with." Ingeneral, the lecturing shops esteem attainment in explanation, the fundamental schools esteem attainment in application. Therefore, 'The word in the circle has a reason.' Xuansha said to his congregation, "I have the treasury of the eye of truth; I entrust it to Mahakasyapa' is like drawing the moon; the Sixth Patriarch raising the whisk at Caoqi was like pointing at the moon." In his final discourse before his demise the World Honored One emanated a light as lovely as the moon, and King Ajatashatru's torrid afflictions cleared and cooled. That's why it says, "Who would have known the thousand-year light of the full moon would subtly make a pervasive luminous spot of autumn?" This can be called 'if the great handle is in hand, the pure wind always reaches one.' The story of the rhinoceros fan has been brought up and eulogized most, but when you get right down to the real point, they haven't ever met with Yanguan. If I were the attendant, when I was told to bring the rhinoceros fan, whatever feathers, reeds, bamboo, silks, or yak hair came to hand, I would bring forth and give him the handle. Why? Because though there may be a thousand varieties of technique, ultimately there are

not two kinds of wind.

Case 26:
第二十六則仰山指雪
Yangshan Points to Snow

示眾云。氷霜一色。雪月交光。凍殺法身。清損漁父。還堪賞玩也無。
Introduction: Ice and frost are one color; snow and moon merge their light. Freezing the reality-body to death, purifying the fisherman to the extreme. Is there anyone who can appreciate?
舉。仰山指雪師子云。還有過得此色者麼。(仰山不覺平地喫交)。雲門云。當時便與推倒(不奈舡何打破舟斗)。雪竇云。只解推倒不解扶起(路見不平拔劍相助)。
Case: Yangshan pointed to a snow lion and said, "Is there any that can go beyond this color?"(Yangshan unawares has bit the dust on even ground.) Yunmen said, "At that point I'd have pushed it over for him." (Unable to do anything about the boat, he smashes the bailing bucket.) Xuedou said, "He only knows how to push down, he doesn't know how to help up." (Seeing iniquity on the road, he draws his sword to help out.)
師云。古人臨機遇物。發明空劫以前一段大事。法華經云。純一無雜具足清白梵行之相。說者以謂。白是眾色之本。一乘是諸乘之源。而不說白色向上更有事在。故仰山指雪師子。示眾云。還有過得此色者麼。且白是眾色之本。雪色至白。如何更有過此色者。萬松道。既稱為色。必與眼對。過白之色。唯無色者。不與眼對。雲門所以道。當時便與推倒。若便向至白無白處。認著正是墮在無色界中。雪竇所以別指出一條活路。向推倒處。却教扶起。佛眼云。若向這裏扶持起來。甚生次第事。萬松道。若是他宗異派。不道不得。更須知有洞上宗風正倒時便起。正起時便倒底時節。然後起倒同時。起倒不立。更買草鞋。行脚三十年不見。佛覺頌云。一色無過指示人。白銀世界裏頻申。超然推倒還扶起。爭似東風煦日新。萬松道。日出後一場懊羅。一等學人。見雲門推倒雪竇扶起。便作機鋒轉換。大用無方會。見向一色邊不得色邊會。以為宗旨血脈。已有佛覺為證。如或不信。更問天童。
Commentary: The ancients, in confronting situations, encountering beings, brought to light the one great matter before the empty aeon. The Lotus Scripture says, "Pure, uniform unmixed complete plainness is the character of pure conduct."

Those who explain it say that white is the character of pure conduct." Those who explain it say that white is the basis of all colors, as the one vehicle is the source of all vehicles--yet they don't explain that there is still something beyond white. That is why Yangshan pointed at the snow lion and said, "Is there any that can go beyond this color?" Now white is the basis of all colors, and the color of snow is sheer white--how can there be any going beyond this? I say, since it's called 'color' it must relate with the eye--the color that goes beyond white is only the colorless--it does not relate to the eye. Yunmen therefore said, "At that point I'd have pushed it over for him." If you then grasp the point of ultimate blankness, where there isn't even white, this indeed is falling into the formless realm--that is why Xuedou pointed out a living road besides, having him help up what he pushed down. Foyan said, "If you raise it up here, it will sure make a step by step task." I say, if it were other schools, different streams, I wouldn't say this isn't all right, but you should know in the style of the Dongshan progression there is a time you raise up you push down--after this, raising up and pushing down are simultaneous, raising up and pushing down are not established--buy some more sandals and travel for thirty years more. Havn't you seen Fojiao's verse: Uniform, none surpassing, he shows it to people, Stretching in a world of white silver. Aloof, they push down and then raise up, But how can that compare to the freshness of the spring breeze and warm sun? I say, 'after the sun comes out, an embarrassing situation.' One kind of student sees Yunmen pushing down and Xuedou helping up, and understands it as exchange of points of action, the great function without convention; seeing that one shouldn't understand uniformity as referring to color or form, they consider it the bloodline of the fundamental essence. Already there is Fojiao as proof; if you don't believe, ask then of Tiantong.

頌云。一倒一起雪庭師子(恰似箇活底)。慎於犯而懷仁(識法者恐)。勇於為而見義(路見不平)。清光照眼似迷家(東西不辨)。明白轉身還墮位(更上一層樓)。衲僧家了無寄(且過一生)。同死同生何此何彼(刀斧斫不開)。暖信破梅兮春到寒枝(收得返魂香)。涼颸脫葉兮秋澄潦水(來撾塗毒鼓)。

Verse: One knocks down, one sets up--the lion in the snowy garden.(Just like a living one.) Careful about transgression, he embosoms benevolence.(Those who know the law fear it.)

Courageous in action, he sees his duty.(Seeing inequality on the road.) Pure light shining in the eyes is like being lost from home(East and West are not distinguished.)--Turning around in clear purity is after all to fall into that state.(Climb a story higher.) Patchrobed mendicants ultimately have nothing to rely on: (Temporarily passing a lifetime.)Dying the same, born the same, which is 'this,' which 'that'?(Neither sword nor axe can cut them apart.) News of warmth bursts the plum--spring comes to the cold branches.(Getting revivifying incense.) A freezing gale makes the leaves drop--autumn clarifies the runoff water.(He comes and beats the poison drum.)

師云。雲門一倒。雪竇一起。仰山指師子。要過此色。三箇鼎足闕一不可。三玄三要盡在於茲。仰山恐人坐在明白裏。豈非慎犯懷仁也。指似於人令過此色。豈非勇為見義也。魯語曰。見義不為無勇也。雲門又恐坐在一色邊也。豈非慎犯懷仁。便與推倒。亦勇為見義也。雪竇恐人只解推倒。乃慎犯懷仁也。更能扶起。勇為見義也。不見趙州道。老僧不在明白裏。良以清光照眼猶自迷家。明白轉身未免墮位。只解推倒不解扶起。而堪作什麼。本色衲僧如珠走盤。雖同死同生而不居生死。雖無彼無此而權立彼此。末後兩句。有時太陽門下。有時明月堂前。萬古長空。一朝風月。朝菌蟪蛄。且道。而今是什麼時節。且隨老木同寒瘠。將逐春風入燒癍。

Commentary: Yunmen knocks down, Xuedou sets up; Yangshan points to the lion and wants us to transcend this color--three legs of the pot, it won't do to lack any of them. The three mysteries and three essentials are all herein. Yangshan feared people would settle in clear blankness--isn't this "careful about transgression, he embosoms virtue?" Pointing it out, he makes people go beyond this color--is this not "courageous in action, he sees his duty"? Yunmen also feared settling down in uniformity--is this not "careful about transgression, he embosoms virtue?" So he then pushed it down for him--this too is "courageous in action, he sees his duty." Xuedou feared people would just know how to push down--this is "careful about transgression, he embosoms virtue." Beyond this, he can raise up--this is "courageous in action, he sees his duty." Haven't you heard how Zhaozhou said, "I do not abide in clarity"--indeed, it's because "pure light shining in the eyes is like being lost from home--turning around in clear purity is after all to fall into that state." If you only know how to push down and don't know how to set up, what are you capable of? A

genuine monk is like a pearl rolling in a bowl--although born the same and dying the same, yet they do not dwell in birth and death; although there is no 'this' or 'that,' provisionally we establish 'that' and 'this.' As for the final two lines, 'sometimes under the gate of the great sun, sometimes before the hall of the bright moon.' In the eternal sky of ten thousand ages, one morning's wind and moon, morning mushrooms and cicadas. Tell me--what time and season is this right now? 'For a time, be like an old tree, like wintry skeletal branches; be about to pursue the spring breezes, about to enter the burned-out fields.'

Case 27:
第二十七則法眼指簾
Fayan Points to a Blind

示眾云。師多脈亂。法出姦生。無病醫病。雖以傷慈。有條攀條。何妨舉話。

Introduction: When the teachers are many the line is confused; when laws are issued crime is born. Though curing sickness where there is no sickness may be extreme kindness, how does going by the rule where there is a rule preclude citing a story?

舉。法眼以手指簾(莫道不知莫道不見)。時有二僧。同去捲簾(同行不同步)。眼云。一得一失(劍下分身)。

Case: Fayan pointed to a blind.(Don't say you don't know, don't say you don't see.) The two monks went at the same time and rolled up the blind.(They walk the same but don't step the same.) Fayan said, "One gain, one loss."(He divides the body under the sword.)

師云。法眼齋前上參。以手指簾。二僧同去捲簾。眼曰。一得一失。東禪齊云。上座作麼生會。有云。為伊不明旨。便去捲簾。亦有道。指者則會。不指而去者則失。恁麼會還可不可。既不許恁麼會。且問。上座阿那箇得。阿那箇失。萬松道。泥裏洗土塊。此非但法眼。南泉一日謂僧曰。夜來好風。僧亦曰。夜來好風。泉曰。吹折門前一株松。僧亦曰。吹折門前一株松。泉次謂一僧曰。夜來好風。僧曰。是什麼風。泉曰。吹折門前一株松。僧曰。是什麼松。泉曰。一得一失。指簾話極有為人作略。二僧捲簾。在當人分上。自有兩條路子。法眼先與一印。印定更無移改。在法眼分上。明暗相參。殺

活機。大人境界普賢知。諸方皆以離得失忘是非為上。法眼走入是非海裏得失坑中。作活計。蓋無得失人。可以定天下之得失。萬松恁麼。提唱也有得有失。諸人恁麼。上來也有得有失。唯深明利害之端者。可以較其損益。孫箇喚做現成公案。不勞再勘。為伊不能倒斷。不免天童引惹詞訟。
Commentary: Before the noon mean, Fayan went up to a meeting. He pointed to a blind, and two monks both went to roll up the blind. Fayan said, "One gain, one loss." Dongshan Ji said, "Elders, how do you understand? Some say that because they didn't undertand the message they immediately went and rolled up the blind. Also some say that the one he directed understood, but the one who went without being directed lost. Is it possible to understand this way? Since you can't understand this way, I ask you elders, which one's gained, which one's lost? I say, 'washing a clod of earth in mud.' This is not only Fayan. One day Nanquan said to a monk, "Quite a wind last night." The mond also said, "Quite a wind last night." Nanquan said, "It blew over a pine in front of the gate." The monk also said, "It blew over a pine in front of the gate." Nanquan next said to a mond, "Quite a wind last night." The monk said, "What wind?" Nanquan said, "It blew over a pine in front of the gate." The monk said, "What pine?" Nanquan said, "One gain, one loss." The story of pointing at the blind absolutely has a strategy for helping people. The two monks rolled up the blind--on the part of the people involved, there are naturally two paths; Fayan first gave a seal that sealed fast and never moved--on the part of Fayan, light and dark intermingle, with killing and enlivening action. The sphere of great being, the universally wise know. Everywhere they consider detachment from gain and loss and forgetting right and wrong to be superior; Fayan runs into the ocean of right and wrong, the pit of gain and loss, and makes a living there--in sum, someone without gain or loss can determine the gain and loss everywhere in the world. In my commenting like this too there is gain and loss; in your coming here too there is gain and loss; only those with profound insight into the point of advantage or disadvantage can compare their benefit or loss. As this is called a case of being in the present, there is no need to bother to reexamine it, but because he couldn't flatly settle it, he couldn't avoid bringing on Tiantong's suit: the verse says,

頌云。松直棘曲鶴長鳧短(不得動著)。羲皇世人俱忘治亂(葫蘆提鑿得肥)。其安也潛龍在淵(佛眼覷不見)。其逸也翔鳥脫絆(斫頭望不及)。無何祖禰西來(上梁不正)。裏許得失相半(下柱參差)。蓬隨風而轉空(業識茫茫無本可據)。舡截流而到岸(順水張帆難逢快便)。箇中靈利衲僧(罵街醉漢誰敢承頭)。看取清涼手段(我這裏也有只是罕遇其人)。
Verse: Pines are straight, brambles are crooked; cranes are tall, ducks are short.(Can't move it.) In the age of the ancient emperors, people forgot about both government and anarchy.(The gourds, picked up and dug into, are ripe.) Such peace--a hidden dragon in the abyss;(Even the Buddha's eye looking cannot see.)Such freedom--a soaring bird sheds its tether.(The gaze cannot reach it.) Nothing can be done about the Patriarch's coming from the West(The top beam isn't straight.)--Within, gain and loss are half and half.(The pillars below are uneven) Reeds go along with the wind, turning in the air,(Active consciousness chaotic, there's no basis to rely on.) The boat cuts off the flow and reaches the shore.(Going downstream full sail, it's so fast it's hard to catch.) Spiritually-sharp mendicant here,(A drunk railing on the corner--who would take him seriously) Observe Fayan's method.(I too have some here, but it's rare to meet a suitable person.)
師云。古人不得已。強名本分事。松直。棘曲。鵠白。烏玄。本出楞嚴經。天童點化鶴長[梟-木+儿]短。莊子云。長者不為有餘。短者不為不足。是故鳧脛雖短續之則憂。鶴脛雖長。斷之則悲。俗諺云。要不悶依本分。豈直羲皇世人俱忘治亂。孔子謂。西方有大聖人。不治而不亂。治亂者得失也。三祖云。得失是非一時放却。周易乾卦。初九潛龍。勿用。九四或躍在淵。秦臺記。王次仲年弱冠。變蒼頡古文為隸書。秦始皇徵之不起。上怒檻車囚之赴國。路化作鳥脫羈絆。飛至西山落二翮。今嫣川縣有大翮碣。即其處也。此頌上古之風。出處行藏。各安其分。佛未出世。有多少經論公案。及至祖師西來。便有得有失。何不向未指簾時會取。隨風轉空。截流到岸。此二句點出二僧得失。天童大有功夫不易。恁麼道。若無活人手。爭能殺得人。是故又道。箇中靈利衲僧。看取清涼手段。且道。據什麼令。便得如此。待爾喫棒了向爾道。
Commentary: The ancients couldn't help but give the forced name 'the fundamental lot'--"Pines are straight, brambles are crooked," herons are white, ravens are black; this originally comes from the Heroic March Scripture--Tiantong changes it to

'Cranes are tall, ducks are short." Zhuangzi said, "The long do not have excess, the short are not lacking; therefore, though ducks'legs are short, they'll be miserable if you add to them, and though cranes'legs are long, they'll be unhappy if you cut them off." A proverb says, "If you want to avoid misery, rely on your own lot." Would it be only the people in the age of the ancient emperors who forgot about both government and anarchy? Confucius said, "In the West there is a great sage--he doesn't govern and yet there is no anarchy." Government and anarchy" refer to "gain and loss." The Third Patriarch said, "Gain and loss, right and wrong--let go of them all at once." In the qian hexagram of the Book of Changes, in the first nine it says, "Hidden dragon--don't act." In nine in the fourth place it says, "Sometimes it leaps in the abyss." In the Record of the Platform of the Chin Dynasty it says that Wang Cizhong, while young, changed Cangjie's ancient symbols into the classical form of writing Chinese characters. The first emperor of Chin called for him, but he didn't come. The emperor, angry, had him imprisoned in a cage on a cart and taken to Chin. On the way, Wang turned into a bird, shed his bonds and flew away. As he reached West Mountain he dropped two quills: in Guiquan district there is a huge mortar stone--that's the place. This eulogizes the way of high qntiquity, its provenance and treasury of deeds, each resting in its own lot. Before the Buddha appeared in the world there were not so many scriptures, treatises, and public cases--when the Patriarch came from the West, then there was gain and loss. Why not comprehend before the pointing to the screen? "Reeds go along with the wind, turning in the air, the boat cuts off the flow and reaches the shore." These two lines mark out the gain and loss of the two monks. Tiantong here has great effect; it is not easy to say this. If one has not the ability to bring people to life, how could one be able to kill people? For this reason Tiantong also said, "Spiritually-sharp mendicants here, abserve Fayan's method." Tell me, based on what law can he say so? Wait till you've been hit, then I'll tell you.

Case 28:

第二十八則護國三懜
Huguo's "Three Embarrassments"

示眾云。不挂寸絲底人。正是裸形外道。不嚼粒米底漢。斷歸焦面鬼王。直饒聖處受生。未免竿頭險墮。還有掩羞處麼。
Introduction: One who doesn't wear even an inch of thread is truly a naked heretic; one who doesn't chew even a grain of rice surely returns to the burnt-faced ghost king. Even being born in a holy situation, you still don't escape the dangerous fall of the pole-top. Is there anywhere to hide disgrace?
舉。僧問護國。鶴立枯松時如何(步步登高易)。國云。地下底一場懜羅](心心放下難)。僧云。滴水滴凍時如何(法身無被不禁寒)。國云。日出後一場懜羅(雪消露出死人來)。僧云。會昌沙汰時。護法善神向甚麼處去也(點即不到)。國云。三門頭兩箇一場懜羅(到即不點)。
Case: A monk asked Huguo, "How is it when a crane stands on a withered pine?"(Climbing higher with every step is easy.) Hugo said, "An embarrassment on the ground below."(Letting go every state of mind is hard.) The monk asked, "How is it when a drop of water's a drop of ice?"(The Reality Body without clothing cannot ward off the cold.) Hugo said, "An embarrassment after the sun comes out."(When the snow melts it exposes the dead.) The monk asked, "At the time of the purge (of Buddhist establishments) in the 840s, where did the good spirits who guard the Teaching go?"(When you check you don't get there.) Huguo said, "An embarrassment for the two of them at the temple gate." (When you get there you don't check.)
師云。隋州隋城山護國淨果大師。諱守澄。與二世演化大師諱知遠。同在湖南報慈。慈陞座。師問如何是真如佛性。慈曰。誰無。參退。首座問。汝適來問和尚話還會麼。師曰。不會。座曰。和尚恁麼慈悲。汝為什麼不會。真如佛性誰無。乃至四生六道悉皆具足。師曰。感謝首座為某說破。淨果在傍齩齒曰。這老漢自家無眼更瞎他人。乃召師問。首座適來說箇什麼。師曰。某當時不會得他說破。具如前舉。淨果曰。上座佛法不是這箇道理。汝若不信去問取堂頭。師上堂頭具說前解。慈亦曰。佛法不是這箇道理。師曰。適來問第三座。他亦不肯。故教來問。且望慈悲為某決破。慈曰。汝去問取第三座去。師下來禮問。淨果曰。汝但問來。師便問。如何是真如佛性。淨果曰。誰有。師於言下契悟。再拜謝了。乃曰。首座或在眾。或出世。某誓願

佐助。後遂相繼住持。此話諸方謂之護國三懱羅。與保福四謾人為對。未透關者。極難奔湊。不見。僧問雲居簡禪師。孤峯獨宿時如何。居云。九間僧堂裏不臥。誰教爾孤峯獨宿。此話雖無玄妙甚有開發。舉此一隅。三隅可見。洞山玄中銘。峯巒秀異。鶴不停機。靈木迢然。鳳無依倚。這僧却問。鶴立孤松時如何。這僧癡坐功夫既到。將這些子本地風光。貼在額頭。逢人呈似。殊不知。孤危不立。道方高。天台教中謂之頂墮。所以護國道。地下底一場懱羅。這僧不向孤危處作活計。又將氷枯雪老處呈上。又不知乾曝曝時。還生津潤。冷清清處。却要溫和。所以道。日出後一場懱羅。這僧戈中兩翻。上來兩被護國格下。既沒奈何。却問教門興廢。疑難道。會昌沙汰時。護法善神向什麼處去也。唐武宗好仙。沙汰僧尼二十六萬五百人。會昌五年八月下旬。勒令歸俗。帝服方士丹藥。性加躁急。喜怒不常。至六年三月初。纔及半年以丹毒死。宣宗即位。佛寺復增三倍之多。以神道為論。不假武宗小廢。何致宣宗大興。善神權巧之方斷非凡下可及。若以衲僧見處。法門本無興廢。善神豈有去來。所以道。三門頭兩箇一場懱羅。萬松恁麼道。錯為人下注脚了也。又不見。僧問。心法雙忘時如何。國云。不洗面。僧云。月落寒潭時如何。國云。不洗面。僧云。光境俱忘時如何。國云。不洗面。不可總從頭注解將去也。不注解時如何。自有天童頌古。

Commentary: Great Master Jingguo of Huguo(monastery) on Suicheng Mountain in Sui province was named Shoucheng; he was together at Baoci in Hunan with the second generation master of Huguo, who was Great Master Yanhua, named Zhiyuan. When Baoci ascended the high seat, Yanhua asked, "What is the buddha-nature of true thusness?" Baoci said, "Who doesn't have it?" After leaving the gathering, the leading monk asked Yanhua, "Do you understand what the teacher said when you questioned him just then?" Yanhua said, "No." The leading monk said, "The teacher was so compassionate--why don't you understand? Who does not have the buddha-nature of true thusness? Even all those born in the four ways in the six dispositions all are fully endowed." Yanhua said, "Thanks for explaining for me." Jingguo, who was nearby, gnashed his teeth and said, "This old guy not only has no eyes himself, he goes on to blind others." Then he called Yanhua and asked, "What was the leading monk talking about?" Yanhua said, "Before, I didn't understand, and he explained for me," and then he recounted the preceding events. Jingguo said, "Elder, Buddhism is not this principle. If you don't believe me, ask the teacher in the hall." Yanhua went up to the

hall and told all about his prvious understanding; Baoci also said, "Buddhism is not this principle." Yanhua said, "I just asked the third-seated monk, and he didn't agree either, so he told me to come ask you. I hope you will be so compassionate as to settle this thoroughly for me." Baoci said, "Go ask the monk in the third seat." Yanhua went down and bowed and asked Jingguo, who said, "Just ask." Yanhua then asked, "What is the buddha-nature of true thusness?" Jingguo said, "Who has it?" At these words Yanhua realized enlightenment. He bowed again in gratitude and then said, "Whether you remain one of the crowd or appear in the world as a teacher, I pledge to assist you." Later he actually succeeded Jingguo as abbot of Huguo. Everywhere they call this story 'Huguo's Three Embarrassments'. It compares with Baofu's 'Four Deceptions'. Those who have not yet passed through the barrier have utmost difficulty catching on. Haven't you seen how a monk asked Chan Master Yunju Jian, "When dwelling alone on a solitary peak, how is it?" Jian said, "Not lying in a monks'hall big as nine rooms--who told you to stay alone on a solitary peak?" Although this story has no mysterious marvel, it is very enlightening; raising this one corner, the other three corners can be seen. In Dongshan's Seal in the Mystery it says, "The peak stands out unique, but the crane doesn't stay there; the spirit tree is sublime, but the phoenix doesn't alight there." This monk instead asked, "When a crane stands on a dead pine, how is it?" This monk's effort in his ignorant sitting was consummate--he took this little bit of the scenery of the fundamental ground and stuck it on his forehead, showing everyone he met. He hardly realized that 'when the solitary is not established, then is the way lofty.' In the Tiantai teachings this is called the fall at the pinnacle. That is why Huguo said, "An embarrassment on the ground below." The monk came flying up with his spear and armor twice and was beaten down by Huguo both times. Since he was getting nowhere, instead he asked about the rise and decline of the Teaching--challenging with his doub, he said, "At the time of the purge of the 840s, where did the good spirits who guard the Teaching go?" Emperor Wuzong of the Tang dynasty liked Taoism and purged 260500 monks and nuns--in the eighth month of the fifth year of the Huishang era(845) he sent down an imperial command that they all be returned to lay life. The

emperor drank an alchemist's cinnabar elixir and his temperament became even more exitable, inconstant in joy and anger. By the beginning of the third month of the next year, when hardly half a year had passed, Wuzong died from cinnabar elixir and Xuanzong assumed the throne. The Buddhist temples were restored, three times as many as before. To discuss it in terms of the way of the spirits, without using Wuzong's skillful methods of good spirits are certainly not within reach of the ordinary and lesser. Seeing it from the point of view of a patchrobed monk, though, the Teaching basically has no rise and decline--how can the good spirits have any going ro coming? That's why Huguo said, "An embarrassment for the two of them at the temple gate." As I speak in this way, I have wrongly added footnotes for people. Haven't you also read how a monk asked, "When mind and things are both forgotten, what then?" Huguo said, "you don't wash your face." The monk said, "How about when the moonlight falls into the cold pond?" Huguo said, "You don't wash your face." The monk said, "Howis it when the light and objects are both forgotten?" Huguo said, "You don't wash your face." One can't always keep adding explanations from the outset. What about when I don't add explanation? There is Tiantong's eulogizes of the ancients themselves.

壯士稜稜鬢未秋(恨天不到)。男兒不憤不封侯(貪程太速)。翻思清白傳家客(已太多生)。洗耳溪頭不飲牛(末後太過)。

Verse: The mature man, dignified and imposing, his temples are not yet grey:(He regrets heaven doesn't arrive.) The youth, if he doesn't bestir himself, won't be eneoffed.(He's in too much hurry to be on his way.) I think back to the inheritors of a pure family tradition, (Already too many.) And to not watering the ox in the stream where ears were washed.(At the very end, too much.)

師云。三祖道。大道體寬無易無難。小見狐疑。轉急轉遲。昔有二僧同行。性急者在前。呼在後者云。光陰迅速疾走上來。後僧云。大道廣濶。忙作甚麼。萬松甞見。圓通善國師手書二頌云。光陰迅速疾走上來。路頭踏著。優鉢花開。大道廣濶。忙作什麼。放開肚皮。一時包裹。此圓通善國師二頌。如這僧恁麼問護國恁麼答。各具一隻眼。天童頌中前兩句。如銳氣貪榮。後兩句如退身致仕。後漢班超家貧常傭寫書。乃投筆曰。大丈夫當効張騫傅介子立功異域。以取封侯萬里之外。焉能久事於筆硯間乎。後討西國。封定遠侯。此喻這僧三問探頭太過也。後漢楊震任荊州太守。性公廉不受私謁。子

孫蔬食步行。故舊長者欲開產業。震不肯曰。使後世稱為清白吏子孫。以此遺之。不亦厚乎。史記。許由隱於箕山。依山而食。就河而飲。堯讓帝位。由聞之臨河洗耳。巢父飲牛問曰。凡人洗面。公獨洗耳。由曰。聞堯請我為九州長。故洗是非。父曰。豫章之木生於高山。工人莫得。子欲避世。何不深藏。今游人間苟求名譽。行待下飲。恐污牛口。乃牽上流飲之。天童以楊震許由巢父三人。頌三懆羅。却被同安道濁者自濁。清者清。菩提煩惱等空平。這僧與護國放下了也。不干諸人事。各請逐便。

Commentary: The Third Patriarch said that the body of the great Way is open and has no ease or difficulty--small views and foxy doubts lag the more they hurry. In ancient times two monks were traveling together; the one whose emperament was more hurried was in front, and called back to the one behind, "Time passes quickly--run on up here!" The monk behind said, "The great way is wide and vast--what's the rush?" I once saw two verses handwritten by National Teacher Yuantong Shan: 'Time flies--run on up!' Stepping on the road, The rarest flower blossoms. 'The great way is vast--what's the rush?' Opening up his belly skin, He engulfs all at once. These two verses of National Teacher Shan, like the monk asking in this way and Huguo answering this way, each have one eye. In Tiantong's verse, the first two lines are like a keen spirit craving glory; the last two are like resigning and retiring. According to the History of the Latter Han Dynasty, Banchao's family was poor and he always took employment coping books. Finally he threw down his brush and said, "A man should emulate Zhangmo and Quan Jiezi, who established their careers in foreign lands, to obtain enfeoffment to a barony ten thousand miles away. How can I work forever between brush and inkstone?" Later he went to the western lands and was enfeoffed as baron of Dingyuan. This symbolizes the monk's three questions, seeking too far. During the latter Han dynasty(1-2 cent. AD) Yang Zhen was appointed govenor of Jing province. He was by nature impartial and pure, and didn't allow private audiences. His descendants ate vegetables and traveled on foot. Therefore an elder wanted them to start productive work, but Zhen would not consent, saying, "To cause later generations to call them descendants of a pure official, and leave them with this, would also be kind, wouldn't it?" According to the Historical Records, Xu You was a recluse on Mount Qi, getting food from the

mountain and drinking from the river. Emperor Yao(24-23 cent. BC) wanted to abdicate the throne to him, but when Xu You heard of this, he washed his ears in the river. Chaofu, watering his ox, asked him, "Usually people wash their faces--you just wash your ears?" Xuyou said, "I heard Emperor Yao is asking me to be chief of the nine provinces, so I am washing out 'right' and 'wrong'." Chaofu said, "The trees of Yuzhang grow in the high mountains--the craftsmen can't get at them. If you want to avoid society, why not hide away deep in the mountains? Now you are wandering in the human world, merely seeking fame and honor. If I go down river to let my ox drink, I fear it many foul the ox's mouth." So he led it upstream to water the ox. Tiantong uses Yang Zhen, Xuyou, and Chaofu to eulogize the three embarrassments. Yet it was said by Tongan, "The defiled are of themselves defiled, the pure of themselves pure--enlightenment and affliction are equally empty and equivalent." This monk and Huguo have been let go. It is no business of yours--each of you, do whatever is appropriate.

Case 29:
第二十九則風穴鐵牛
Fengxue's "Iron Ox"

示眾云。遲棊鈍行。爛却斧柯。眼轉頭迷。奪將杓柄。若也打在鬼窟裏。把定死蛇頭。還有變豹分也無。
Introduction: Slow play in a game of chess rots the axe handle; while your eyes revolve and you head is lost, the dipper handle is taken away. If, while being in a ghost cave, you can hold a deadly snake still, do you still have the capacity to transform a leopard?
舉。風穴在郢州衙內。上堂云。祖師心印狀似鐵牛之機(針劄不入)。去即印住(拽迴鼻孔)。住即印破(截斷脚跟)。只如不去不住。印即是。不印即是(泥裏洗土塊)。時有廬陂長老出問云。某甲有鐵牛之機。請師不搭印(宛有逆水之波)。穴云。慣釣鯨鯢澄巨浸。却嗟蛙步[馬*展]泥沙(引魂幡子搐氣袋)。陂佇思(已過鬼門關)。穴喝云。長老何不進語(已臨崖岸更與一推)。陂擬議(許多時節甚處去來)。穴打一拂子云。還記得話頭麼。試舉看(為人為徹殺人見血)。陂擬開口(猶自不伏燒埋)。穴又打一拂子(仍少三十棒)。牧主云。佛法與王法一般(不會做官看傍州例)。穴云。見箇什麼(却好與一拂子)。牧

云。當斷不斷返招其亂(自罵自招)。穴便下座(得意濃時正好休)。
Case: When Fengxue was staying at the government headquarters of Ying province, he said in an address, "The mind seal of the Patriarchs is like the workings of the Iron Ox; (Even a needle cannot be inserted.) when it's removed, the impression remains;(The nose is pulled around.) when it's left there, the impression is ruined.(Cutting off the footsteps.) Just suppose it's neither removed nor left--is sealing right or is not sealing right?" (Washing a clod of earth in mud.) At that point a certain elder Lupi came forth and asked, "I have the working of the Iron Ox; I request the master not to impress the seal."(Clearly he has waves against the current.) Fengxue said, "Used to fishing whales, scouring the ocean, instead I regret to find a frog crawling in the mud." (A spirit-leading banner, a breath-catching bag.) Lupi stood there thinking.(He's already past the ghost's door.) Fengxue shouted and said, "Elder, why don't you speak further?"(Already at the edge of the cliff, he gives him one more push.) Lupi hesitated. Fengxue hit him with the whisk and said, "Do you still remember the words? try to quote them."(When you help people, do so thoroughly; when you kill someone, be sure to see, be sure to see blood.) As Lupi tried to open his mouth,(He still doesn't submit to being burnt and buried.) Fengxue hit him again with the whisk.(He's still short thirty blows of the cane.) The governor said, "The buddhist law and the law of kings are the same."(If you don't know how to be an official, look at the examples of a neighboring state.) Fengxue said, "What have you seen?"(He should give him a whack of the whisk.) The governor said, "When you do not settle what is to be settled, instead you bring about discorder there."(He scolds himself, brings it on himself.) Fengxue then got down from the seat.(When you're fully satified, that's a good time to stop.)
師云。無盡居士。舉。臨際辭溈山。仰山侍其傍。溈曰。此人他日法道如何。仰曰。他日法道大行吳越。遇風即止。又問其嗣之者何人。仰曰。年代深遠未可言耳。溈固問之曰。吾亦欲知。仰云。經不云乎。將此深心奉塵剎。是則名為報佛恩。居士曰。吾以此知。風穴仰山之後身也。穴初參雪峯五年。一日請益臨際會下兩堂上座舉頭相顧各下一喝。僧舉問際。未審具賓主眼否。際曰。雖然如是。賓主歷然。雪峯敘與巖頭欽山。進途而值臨際已逝不及參。則曰。汝欲會當問取他子孫。穴舉似南院顒。院云。雪峯古佛也。師後住汝

州風穴山廣慧禪院。五代離亂。郢州牧主請師衙內住夏。一日牧主請陞座。示眾云。祖師心印。狀似鐵牛之機。不同石人木馬玄唱玄提。直下如鐵牛。無爾近傍處。爾纔去鉤迴。纔住打教百雜碎。只如不去不住。印即是。不印即是。可謂鉤頭有餌。盧陂長老亦是際下兒孫。便拈轉他話頭。置問不妨奇特。道某甲有鐵牛之機。請師不搭印。其奈風穴據令而。行便道。慣釣鯨鯢澄巨浸。却嗟蛙步[馬*展]泥沙。鯨鯢橫海大魚也。莊子任公子五十犗為餌。曾得此魚。蛙步[馬*展]泥沙。有說。漢武帝時有暴利長。渥洼水傍見群野馬。中有奇者來飲水。因作土人。持勒絆于傍。習以為常。以人代之。收得其馬。欲神異其馬。謂從水出。遂傳為龍種。穴謂馬出清水反偃[馬展]泥沙中。此說迂迴風穴眾吼集。明作蛙步。不見。雪竇頌犀牛扇話了。復云。若要清風再振。頭角重生。請禪客下轉語乃云。扇子既破。還我犀牛兒來。時有僧出云。大眾參堂去。竇喝云。拋鉤釣鯤鯨釣得箇蝦蟆。以此兩句對風穴上下兩句。蛙字無疑也。陂佇思。問話呈機。要與風穴相見。而忽遭點。要別尋出長投。至爾施呈槍法。一槌檐打倒也。此不解奪機行令賓主互換之過也。牧主久參風穴。不無見處道。佛法與王法一般。風穴收得安南。又憂塞北。便問牧主道。見箇什麼。這裏便好。與盧陂雪屈。却只道。當斷不斷反招其亂也。不妨說到。風穴為伊是俗官。飲氣吞聲便下座。二尊宿一龍一蛇。做剛做柔。篁鼓臨際宗風。更著天童斷和。

Layman Wujin recounted, "When Linji took leave of Guishan, Yangshan was standing by. Guishan said to him, 'How will this man's teaching be in the future?' Yangshan said, 'His teaching will be very effective in Wu-yue; meeting a wind, it'll stop there.' He also asked, 'Who will succeed to him?' Yangshan said, 'The age is distant and just should not be spoken of ye.' Guishan insisted on asking, saying, 'I still want to know.' Yangshan said, "Doesn't a scripture say that to serve innumerable lands with this profound heart is called requiting the benevolence of the Buddha?'" The layman said, "By this I know that Fengxue ('Wind Cave') was a later embodiment of Yangshan." Fengxue first studied from Xuefeng for five years. One day he asked about the story of when the two assembly leaders in Linji's community looked up, saw each other and each shouted; a monk told this to Linji and asked, "Is the eye of host and guest there or not?" Linji said, "Even like this, host and guest are clear." Xuefeng recounted to Fengxue how he and Yantou and Qinshan were on the way to Linji when they heard Linji was already gone and

couldn't be met with; then he said, "If you want to understand, ask one of Linji's descendants." Fengxue then told Nanyuan Yong about this --Nanyuan said, "Xuefeng is an old Buddha." Later the master stayed in the Guanghui Chan monastery on Fengxue Mountain in Ru province. The era of the five dynasties was then torn with strife and the governor of Ying province invited the master to stay for a summer in the government headquarters. One day the governor asked him to ascend the high seat; Fengxue said to the assembly, "The mind-seal of the patriarchs is like the working of the Iron Ox." It is not the same as a stone man or wooden horse, mysteriously singing, mysteriously preaching; it is just like the iron ox--no way for you to get near; as soon as you go it hooks you back, as soon as you stay it smashes you to pieces. But if you don't take the seal away and don't leave it there, is it right to seal this or not? You might say there's bait on the hook. Venerable Lu Pi was also a descendant of the Linji succession--he immediately picked up and turned around the other's words and posed a question that was undeniably special. He said, "I have the working of the Iron Ox; I request the master not to impress the seal." Notwithstanding that, Fengxue acted according to the imperative and said, "Used to fishing whales, scouring the ocean, instead I regret to find a frog crawling in the mud." Whales are huge fish that traverse the oceans; it says in Zhuangzi that Mr. Ren once caught a whale using fifty oxen for bait. As for 'a frog crawling in the mud,' some say, "In the time of Emperor Wu of the Han dynasty, Bao Lichang saw a flock of wild horses by the Wuai River; among them was an unusual one who came and drank water. So he made a clay man and tied it down on the bank, so it would become familiar; then he replaced it with a real man, who managed to said that it came out of the river; eventually in legend it came to be considered related to the dragons. Fengxue meant that a horse coming out of clear water turned around and lay down floundering in the mud." This explanation is roundabout; in Fengxue's Collection of Roars it clearly says 'a frog crawing.' Haven't you seen how Xuedou eulogized the story of the rhinoceros horn fan, then said, "If you want the pure breeze to rise again and the head's horn to regrow, I ask you Chan students to each turn a word. Since the fan is broken, bring me back the rhinoceros." Then a monk came

forward and said, "Everyone go to the hall." Xuedou shouted and said, "Casting a hook fishing for whales, I've caught a frog." Comparing these two phrases to Xuefeng's corresponding phrases, the word 'frog' is unquestionable. Lu Pi was bewildered--he had asked a question, showing his capability, wanting to meet with Xuefeng, but he suddenly got a rap. If you want to specially seek out an enduring surrender, when you display your lance method, you get picked up and dumped over all at once. This is the fault of not knowing how to control the action and carry out the law, guest and host interchanging. The governor had studied from Xuefeng for a long time--he was not without insight. He said, "The Buddhist law and the law of kings are the same." Fengxue, having wrapped up Annan, now worries about Jibei--immediately he questioned the governor, "What have you seen?" Here's where he should have cleared up Lu Pi's cramp for him, but instead he just said, "If you don't settle what is to be settled, instead you bring about disorder there." Undeniably he spoke to the point. Because he was a lay official, Fengxue swallowed his breath and voice and immediately got down from the seat. The two venerable adepts, as a dragon and snake, acting hard, acting soft, strummed the reed of the basic style of Linji; added to this is Tiantong's definitive harmony--his verse says,

頌云。鐵牛之機(哮吼也未)。印住印破(鉤錐在手)。透出毘盧頂[寧頁]行(將上不足)。却來化佛舌頭坐(匹下有餘)。風穴當衡(世情看冷暖)。盧陂負墮(人面逐高低)。棒頭喝下(豈容分說)。電光石火(不待消停)。歷歷分明珠在盤(不撥自轉)。眨起眉毛還蹉過(和聲便打)。

Verse: The works of the iron ox(The howling still hasn't stopped.)--When the seal remains, the impression's ruined.(Hook and awl are in one's own hands.) Passing through to go beyond the crown of Vairocana(Trying for what's above, not enough), Coming back to sit on the tongues of manifestation buddhas: (Compared to what's below, too much.) Fengxue is in charge of the scales,(Mundane feelings; see cold and warmth.) Lupi sustained a fall.(People's faces follow high and low.) On the cane, at the shout(How can they be individually explained?)--A lightning flash, a spark.(They don't await extinction and cessation.) Evident, distinctly clear, the pearl in the bowl; (It rolls by itself without being pushed.) But when you raise your eyebrows, you've missed it.(I strike while he's still speaking.)

師云。鐵牛之機。印住印破。閩王遣使送朱記到。保福上堂曰。去則印住。住則印破。僧曰。不去不住。用印奚為。保福打之。僧曰。恁麼則山鬼窟裏全因今日也。保福默然。萬松道。可惜龍頭蛇尾。風穴若不超證無住無依大解脫門。不能透出毘盧頂[寧*頁]行也。唐肅宗問忠國師。如何是無諍三昧。國師云。檀越踏毘盧頂上行。此明法身向上非枯椿邊事。風穴先據此令。却來佛事門中。掌莫大威權。斷不了公案。掃除凡聖情量。坐斷報化佛頭。臨際廣語云。山僧見處。坐斷報化佛頂。恁麼當衡。直饒盧陂作家亦有時負墮也。西天外道立義。不成者謂之負墮。斬頭截臂。以謝不敏。此棒頭喝下鈷鎚。電光石火機變。皆暫時光境。慎勿以定奪得失決斷勝負。如珠走盤。眨眼蹉過也。師以拂子擊禪床云。了。

"The works of the iron ox--when the seal remains, the impression's ruined." When the king of Min sent an emissary bearing a vermilion seal, Baofu went into the hall sand said, "Take it away and the impression of the seal remains; leave the seal and the impression is ruined." A monk said, "Not taking away or leaving it, what is the use of the seal?" Baofu hit him. The monk said, "In that case, being inside a ghost cave on a mountain is entirely due to today." Baofu was silent. I say, what a pity--a dragon's head but a snake's tail. If Fengxue had not transcended to realization of the gate of non-abiding independent great liberation, he could not 'pass through to go beyond the crown of Vairocana.' Emperor Suzong of the Tang dynasty asked National Teacher Zhong, "What is the state of noncontention?" The National Teacher said, "Patron, walk over Vairocana's head." This makes it clear that transcendence of the reality-body is not something in the realm of the 'withered tree.' Fengxue first carried out this order, then came back within the gate of buddha-work to handle immeasurably great authority and settle an unfinished public case, wipe out commonsense assessments of rodinary and holy and cut off the heads of the reward-body and manifestation-body buddhas. In Linji's extensive sayings it says, "This mountain monk's perspective sits on and cuts off the heads of the reward and manifestation buddhas." With weighing in the balance done in this way, even an adept like Lupi too sometimes sufferes a fall. In India, when the non-Buddhists stood up for their doctrines, those who were unsuccessful were said to 'suffer a fall.' They would have their heads and arms cut off to pay for not being clever. This hammer in the cane and shout, the changes of

action in lightning flashes and sparks, are all momentary light and scenes--be careful not to use assurance or denial or gain or loss to decide victory and defeat. It's like a pearl rolling in a bowl--blink your eyes and you miss it.(Wansong struck the meditation seat with his whisk and said) 'Done.'

Case 30:
第三十則大隨劫火
Dasui's "Aeonic Fire"

示眾云。絕諸對待。坐斷兩頭。打破疑團。那消一句。長安不離寸步。太山只重三斤。且道。據甚麼令。敢恁麼道。
Introduction: Obliterating all oppositions, cutting off both sides, smashing the mass of doubt--how does that require a single phrase? The Capital is not an inch of a step away--the great mountain only weighs three pounds. But tell me, based on what order can one dare to speak this way?
舉。僧問大隨。劫火洞然大千俱壞。未審這箇壞不壞(愁人莫向愁人說)。隨云。壞(早是那堪)。僧云。恁麼則隨他去也(目前可驗)。隨云。隨他去(下坡不走更與一推)。僧問龍濟。劫火洞然大千俱壞。未審這箇壞不壞(同病相憂)。濟云。不壞(打破契頭捩轉鼻孔)。僧云。為甚不壞(又恁麼來)。濟云。為同大千(生鐵鑄成)。
Case: A monk asked Dasui, "When the fire at the end of an aeon rages through and the whole universe is destoryed, is this destroyed or not?"(Sad man, don't speak to the sad.) Dasui said, "Destroyed." (Already you wonder how that can be.)The monk said, "Then it goes along with that?"(You can experience it right in front of your eyes.) Dasui said, "It goes along with that."(He doesn't run downhill, so he gives him another push.) A monk asked Longji, "When the fire ending the aeon rages through and the whole universe is destroyed, is this destroyed or not?"(Those with the same illness commiserate.) Longji said, "Not destroyed."(He tears up his ticket, pulls his nose around.) The monk said, "Why is it not destroyed?"(He goes on this way too.) Longji said, "Because it is the same as the universe."(Cast of raw iron.)
師云。益州大隨法真禪師。或云福州西院。亦曰長慶。大安之子。百丈大智

之孫。參見六十餘員尊宿。在溈山會中。作火頭。溈問。子在此數年。不解致箇問頭。隨云。教某甲問箇甚即得。山云。爾不解問道如何是佛。隨以手掩溈山口。山云。爾以後有片瓦蓋頭。覓箇掃地人也無。後於棚口路。煎茶接待往來三年。開山住大隨。僧問。劫火洞然大千俱壞。未審這箇壞不壞。此問本出仁王護國經。斑足王信外道羅陀語。取千王頭。淫祀塚間摩訶迦羅大黑天神。冀延國祚。普明王請一日假。依七佛法齋百法師。第一法師為王說偈。劫火洞然大千俱壞。此偈凡三十二句。王赴死轉為諸王說。斑足疑問。亦聞此偈心開悟解。以國付弟出家得忍。據教中說。三千大千世界同一成壞。漢武帝鑿昆明池。得灰問東方朔。朔曰。請問西域道人。至後漢明帝。摩騰竺法蘭來。問之曰劫灰也。雲庵問講師。火災起時世間虛空。許多灰燼將置何處。罕有答者。止觀。羅漢如炭。辟支如灰。菩薩如餘少灰。佛如劫火無炭無灰。此問這箇壞不壞。佛果道。這僧元來不知話頭落處。且道。這箇是甚麼。隨云。壞。此語反常合道。極難咬嚼。僧云。恁麼則隨他去也。這僧也好笑。不知執鞭墜鐙多少時也。隨云。隨他去。萬松道。僧隨大隨去。大隨隨僧去。雪竇與脩山主同時。未見脩山主答。後段不壞為同大千話。單頌大隨話云。劫火光中立問端。衲僧猶滯兩重關。這句人多錯會道。大隨道壞是一重關。脩山主道不壞。是兩重也。爾不看前話。單頌大隨。雪竇未見脩山主語錄。但以問頭這箇壞不壞已是兩重關也。可憐一句隨他語。萬里區區獨往還。此頌這僧不會大隨語直往舒州。問投子。子云。西川有古佛出世。汝速迴彼。僧迴隨已化。唐僧景遵題云。了然無別法。唯道印南能。一句隨他語。千山走衲僧。雪竇用此聯意。道頌後一聯也。寒蛩鳴砌葉。靜夜禮龕燈。吟罷孤窓月。徘徊恨不勝。天童頌古。更添脩山主話道不壞為同大千。有本道。為他不同大千。這話最好看。道同也得。不同也得。將錯就錯無可不可。脩山主又云。壞也礙塞殺人。不壞也礙塞殺人。萬松道。大隨道壞。也有出身處。脩山主道不壞。也有出身處。不是一向無意度。不可一向情識會。不見。江西志徹禪師。問六祖涅盤經中常無常義。祖曰。無常者佛性也。有常者善惡一切諸法分別心也。徹曰。經說佛性是常。和尚却言無常。善惡諸法乃至菩提心皆是無常。和尚却言是常。此即相違。令學人轉生疑惑。祖曰。佛性若常。更說甚善惡諸法。吾說無常。正是佛說真常之道也。又一切諸法若無常者。則物物皆有自性。容受生死。而真常性有不遍處。吾說常正是佛說真無常義也。今時初心。見大隨道壞隨他去。未免[勞-力+目]惑。傍參六祖。可以無疑也。況大隨百丈親孫。脩山主地藏嫡子。超情離見。曲為今時。雪竇當時只頌一半。天童今日始得完全。

Commentary: Chan Master Dasui Fazhen of Yi province, also

called by the name of Xiyuan of Fu province, and also called Changqing, was a successor of Daan and a spiritual grandson of Baizhang Dazhi(Huaihai). He met more than sixty venerable adepts. While in the community of Guishan he worked as keeper of the fire. Guishan asked him, "You have been here for several years and don't know how to pose a question?" Dasui asked, "What would you have me ask what would be appropriate?" Guishan said, "You don't know how to ask, 'What is Buddha?'" Dasui covered Guishan's mouth with his hand. Guishan said, "Later on you'll have a piece of tile to cover your head; you won't even be able to find anyone to sweep the ground." Later he made tea in a booth by a road and served passersby for three years. He opened the mountain monastery of Dasui and live there. A monk asked, "When the fire at the end of an aeon rages through and the whole universe is destroyed, is this destroyed or not?" This question originally comes from the Scripture on the Benevolent King Safeguarding the Nation: King Kalmashapada, believing in the words of the non-Buddhist Rata, took the heads of a thousand kings to sacrifice them in a graveyard to the god Mahakala, the Great Black One, hoping to prolong the fortune of his nation. King Samantaloka begged a day's reprieve and provided a meal for a hundred (Buddhist) Dharma teachers, in accordance with the teaching of the seven Buddhas. The first Dharma teacher spoke a verse for the king: "In the raging of the aeonic fire the whole universe is destroyed...." The verse is thirty-two lines in all. As King Samataloka was going to his death, he recited it for the other kings. Kalmashapada, in doubt, asked about it, and he too heard this verse. When he did, his mind opened up to understanding; he gave the kingdom over to his brother, left home and society, and attained forbearance. According to what it says in the teachings, thousands of thousands of thousands of worlds become and disintegrate as one at the same time. When Emperor Wu of the Han dynasty had Kunming Lake dug, they found ashes; he asked Dongfang Shuo, who said, "Please ask people of the Way from India." During the reign of Emperor Ming of the latter Han dynasty, Kasyapa Matanga and Falan (Buddhist monks from India) arrived; he asked them about the ashes, and they said, "They're ashes of an aeon." Yunan asked professor monks, "When the holocaust happens the world is emptied--

where are all those ashes put?" Few had any answer. In Cessation and Contemplation it says that arhats are like charcoal, pratyekabuddhas are like ashes, bodhisattvas are like a little left-over ash, and Buddhas are like the aeonic fire, where there is no charcoal and no ash. As for this question, "Is this destroyed or not?" Foguo said, "From the beginning this monk didn't know the ultimate point of the words. Now to begin with, what is 'this'?" Dasui said, "Destroyed." This saying goes contrary to the ordinary to merge with the Way--it is most difficult to chew up. The monk said, "If so, does everything go with it?" This monk is a laugh--he doesn't know how long it's been since he dorpped the stirrups while holding on to the whip. Dasui said, "Yes, it all goes with that." I say, the monk goes along with Dasui, Dasui goes along with the monk. Xuedou and Longji (Master of the Mountain Xiu) were contemporaries--he hadn't seen Longji's answer, later saying it isn't destroyed, because it is the same as the universe--he only eulogized Dasui's words: "In the light of the conflagration ending the age he poses a question; the monk is still lingering within the double barrier." Many people misunderstand this line and say that Dasui's saying "It is destroyed" is one barrier, and Longji's saying "It is not destroyede" is the second barrier. Didn't you see what I just said? --Xuedou only eulogized Dasui; he had not seen the collected sayings of Longji. Just the question "Is this destroyed or not" is already a double barrier. "How touching, for a single phrase 'going along with it' he plodded back and forth ten thousand miles alone." This eulogizes the monk who, not understanding what Dasui said, went right (from Siquan through Hunan province into Anhui) and asked Touzi, who said, "In Siquan there's an ancient Buddha appearing in the world--you should go back there right away." When the monk returned, Dasui had already died, The Tang monk Jingzun wrote a poem,
Clearly there is no other truth; Only the Way sealed Huineng of the South. One saying--'it all goes along with the fire' Sends a monk running over a thousand mountains. Xuedou used this association and said, to continue, A cold cricket cries in the surrounding leaves; On a silent night bowing to a lamp in a crypt, when his lament is finished in the moonlight at the solitary windwo, He wanders back and forth, unable to overcome his regret. When Tiantong eulogized these ancients he added the

saying of Longji, "It isn't destroyed, because it's the same as the univers." One version says, "because it isn't the same as the universe." This story is most worthy of consideration; you can say "the same" or you can say "not the same"--adding error to error, none is right or wrong. Longji also said, "'Destroyed' and 'Not destroyed' both stop people dead." Wansong says, when Dasui said "It is destroyed," he had a way out, and when Longji said "It not destroyed," he too had a way out. It's not entirely void of intelligent assessment, but you can't understand it just by feelings and cognition. Haven't you seen how Chan Master Zhiche of Jiangxi asked the Sixth Patriarch about the meaning of permanence and impermanent in the Nirvana scripture? The Patriarch said, "What is impermanent is the Buddha nature, and what is permanent is the mind that discriminates all things good and bad." Zhiche said, "The scripture says the Buddha nature is permanent and yet you say it is impermanent. Good and bad things, even the thought of enlightenment, are impermanent, yet you say they are permanent. This is a contradiction, causing the student all the more doubt and confusion." The Patriarch said, "If the Buddha nature were permanent, then what good or bad or anything can you talk about anymore? I say it is impermanent--that is indeed the way of true permanence spoken of by the Buddha." Nowadays beginners see Dasui's saying, "It is destroyed--everything goes along with it," and don't avoid confusion; by consulting the Sixth Patriarch besides they can be freed from doubt. Especially when Dasui was the grandson of Baizhang and Longji was the heir of Dizang--they transcended feeling and views and thoroughly aided people of the present. Xuedou before only eulogized one half--now with Tiantong it's finally complete.

頌云。壞不壞(佛手揀不出)。隨他去也大千界(沒量大人語脈裏轉却)。句裏了無鉤鎖機(粘牙帶齒亦不少)。脚頭多被葛藤礙(誰教爾生枝引蔓)。會不會(心忙手急)。分明底事丁寧曬(是盲者過非日月咎)。知心拈出勿商量(牙人見販子)。輸我當行相買賣(堂屋裏販揚州)。

Verse: Destroyed, not destroyed,(Even the Buddha's hand can't pick them out.) Going along with that, the billion world-universe. (Immeaurably great people are turned about in the flow of words.) In their phrases after all there's no hook-and-chain action(There's not a little sticking to the teeth too.)--Their feet are

much obstructed by entangling vines; (Who told you to produce branches and trail vines?) Do you understand or not?(When the mind is hurried, the hand rushes.) For a matter which is distinctly clear, punctiliousness is extreme.(This is the fault of the blind, not the fault of the sun and moon.) Those who know the heart bring it forth, don't haggle.(The director of the market sees the profiteer.) --You'll lose to me, buying and selling at the market. (Inside the house he sells off the province of Yangzhou.)
師云。雪竇頌這僧問這箇壞不壞。道衲僧猶滯兩重關。天童頌首言壞不壞。其意不同。雙舉二僧問端。雙收二師答處。一時拈向面前。唯隨他去也。大千界就大隨語。出二師鉤線。點二僧趁塊。雲居示眾云。言語如鉆。如挾。如鉤。如鎖。須教相續不斷始得。今頌二師答處。直捷便與不涉廉纖。爭奈諸方已被葛藤絆倒也。真點胸嘗客南昌漳江寺政禪師席下。一日摳衣露脛緩步而過。政怪問之。真曰。前廊後架皆是葛藤。真恐絆倒耳。政為大笑。天童道。我恁麼分明頌出。爾會那不會。若是久參上士如當行買賣不索商量。萬松今日只謔得離家。
Commentary: Xuedou's verse was on this monk asking "Is this destroyed or not?" He said, "The monk still lingers within the double barrier." Tiantong's verse says at the outset, "Destroyed, not destroyed"--his meanning is not the same. He cites the two monks'questions and includes the answers of both teachers, bringing them out right before us. Just "going along with that, the billion worlds," referring to Dasui's words, puts out the hook and line of the two teachers and raps these two monks for chasing a clod. Yunju said to the assembly, "Speech must be like tongs, like pliers, like hooks, like chains--you must make them continuous, unbroken." Now he versifies the two teachers'answers--they give it over right away, without getting too subtle--but what can be done--everybody's been tripped up by the entangling vines. One day 'self-pointer' Zhen was staying as a guest at Zhangjiang monastery in Nanshang, in the congregation of Chan Master Zheng. One day he walked slowly, holding his robes up, his legs bared. Zheng wondered about this and asked him; Zhen said, "In the front hallway and washroom are all-entangling vines--I'm just afraid of being tripped up." Zheng laughed heartily at this. Tiantong says, in effect, "I have produced it in verse so clearly--do you understand it or not? If you are an excellent student with long experience, you'll take charge of the market and buy and

sell without seeking to haggle." Wansong today has just fooled'em out of the house.

Case 31:
第三十一則雲門露柱
Yunmen's "Pillars"

示眾云。向上一機。鶴沖霄漢。當陽一路。鷂過新羅。直饒眼似流星。未免口如匾檐。且道。是何宗旨。
Introduction: The unique dynamic of transcendence--a crane soars into the sky. The unique road of direct confrontation with reality--a falcon passes the next country. Even if your eyes are like comets, you still don't avoid your mouth being (bent down) like a carrying pole. But tell me, what doctrine is this?
舉。雲門垂語云。古佛與露柱相交。是第幾機(落七落八了也)。眾無語(却與露柱同參)。自代云。南山起雲。北山下雨(張翁喫酒李翁醉)。
Case: Yunmen said, "The ancient Buddhas are merged with the open pillars--what level of activity is this?"(already fallen into seven and eight.)The assembly was speechless. Yunmen himself said for them, "On South Mountain rising clouds, on North Mountains falling rain."(Old man Chang drinks wine, old man Lee gets drunk.)
師云。本錄雲門問僧。古佛與露柱相交。是第幾機。僧無語。門云。爾問我與爾道。僧遂問。門云。一條絛三十文。僧云。如何是一條絛三十文。門云。打與。代前語云。南山起雲。北山下雨。唐宋開府璟。善羯鼓歌。有云。南山起雲。北山下雨。借用。如觀世音菩薩將錢來買餬餅。放下手元來却是饅頭。全似睦州機鋒。盞子落地楪子成七片。豈容詮注話會。天童能向詮注不及處詮注。話會不到處話會。
Commentary: According to the record, Yunmen asked a monk, "The ancient Buddhas and the pillars are merged--which level of activity is this?" The monk was speechless; Yunmen said, "You ask me and I'll tell you." So the monk asked; Yunmen said, "One belt, thirty cents." The monk said, "What is one belt for thirty cents?" Yunmen said, "Give." He himself answered the previous question by saying, "On South Mountain rising clouds, on North Mountain falling rain." General Jing of the (latter) Tang and Song dynasties was good at drumming and singing; he had a saying,

that 'on South Mountain rising clouds, on North Mountain falling rain' is borrowed for use, like (Yunmen's saying) "Avalokitesvara Bodhisattva comes with a penny to buy a sesame cake," letting down his hand, "actually it was a jelly doughnut instead." This is like Muzhou's action point--"The saucer falls to the ground, the cup is in seven pieces"--how could it admit of explanations and verbal understanding? Tiantong can add explanation where explanation can't reach, can verbally understand where verbal understanding can't reach.

頌云。一道神光(上柱天下柱地)。初不覆藏(淨裸裸赤灑灑)。超見緣也是而無是(烈火焰中休眨眼)。出情量也當而無當(劍輪鋒外莫迴頭)。巖華之粉兮蜂房成蜜(神通廣大)。野草之滋兮麝臍作香(變化無方)。隨類三尺一丈六(主山高。案山低。拄杖長。拂子短)。明明觸處露堂堂(拶破面門無處迴避)。

Verse: One path of spiritual light,(It supports sky and earth.) Has never been concealed from the first;(Clean and naked, washed bare.) Transcending perception and objects, it's so yet nothing's so;(Stop blinking your eyes in the flames of a fierce fire.) Going beyond emotional assessment, it's meet yet nothing's meet. (Beyond the points of the wheel of swords, don't turn your head back.) The scattered flowers on the crag--in the bees'houses they make honey;(The miraculous power is immense.) The richness of the wild grasses--in the musk deer they make perfume.(Magical productions are boundless.) According to kind, three feet or ten and six:(Mount Chu is high, Mount An is low, the staff is long, the whisk is short.) Clearly, wherever you contact it is abundantly evident.(Having it thrust right in your face, there is no place to escape.)

師云。雲門云。人人盡有光明在。看時不見。暗昏昏。又道。虛空包不盡。大地載不起。楞嚴此見及緣。皆是菩提妙淨明體。云何於中有是非是。肇公般若無知論云。夫無當則物無不當。無是則物無不是。物無不是故。是而無是。物無不當故。當而無當。故經云。盡見諸法而無所見也。此頌明依一經一論。暗指超情離見人境交參。古佛既與露柱相交。自然南山起雲。北山下雨。蜂採花而成蜜。麝食草而作香。高低嶽瀆共轉根本法輪。大小鱗毛普現色身三昧。劬尸羅長者覩三尺而無盡。無邊身菩薩窮上界而有餘。無一時不現。無一處不遍。故云。明明觸處露堂堂。師復云。還見麼。瞎 。

Commentary: Yunmen said, "Everybody has a light, but when you look you don't see it--it's dark and obscure." He also said, "Space

cannot fully contain it, earth cannot support it." According to the Heroic March Scripture, this perception and its objects are both the wondrously pure luminous body of enlightenment--how can there be affirmation or denial therein? In Sengzhao's treatise Wisdom Has No Knowledge he says, "If nothing is meet, nothing is not meet; if nothing is so, nothing is not so; because nothing is not so, it's so without being so; because nothing is not meet, it's meet without being meet." Therefore the scripture says, "Thoroughly see all things without seeing anything." This verse is clearly based on one scripture and one treatise, subtly pointing to transcendence of common-sense views and the merging of subject and object. Since the ancient buddhas and the pillars are merged, naturally clouds rise on the southern mountains, rain falls in the northern mountains; the bees collect from the flowers and produce honey, the musk deer eat the grass and make scent. High and low, mountains and gullies, together turn the fundamental wheel of truth, fish and animals great and small everywhere manifest the samadhi of the physical body. Elder Koshila saw three feet as unending, the 'bodhisattva with the boundless body' searched through the upper realms, yet there was still more. Nothing does not appear at once--nowhere is not pervaded; that is why he says, "Wherever you contact it is abundantly evident." But do you see? Blind!

Case 32:
第三十二則仰山心境
Yangshan's "Mind and Environment"

示眾云。海為龍世界。隱顯優游。天是鶴家鄉。飛鳴自在。為甚麼困魚止灤。鈍鳥棲蘆。還有計利害處麼。
Introduction: The ocean is the world of dragons--disappearing and appearing, they sport serenely. The sky is the home of cranes--they fly and call freely. Why does the exhausted fish stop in the shoals and a sluggish bird rest in the reeds? Is there any way to figure gain and loss?
舉。仰山問僧。甚處人(閉門刷會)。僧云。幽州人(公驗明白)。山云。汝思彼中麼(恰待忘了)。僧云。常思(熟處難忘)。山云。能思是心。所思是境(元來更立能所)。彼中山河大地。樓臺殿閣。人畜等物。反思思底心。還有許

多般麼(仁者自生分別)。僧云。某甲到這裏總不見有(猶有這箇)。山云。信位即是。人位未是(庭前殘雪日輪消。室內紅塵遣誰掃)。僧云。和尚莫別有指示否(便恁麼來)。山云。別有別無。即不中(射透兩重關)。據汝見處。只得一玄(已有舡中月)。得坐披衣向後自看(更添帆上風)。
Case: Yangshan asked a monk, "Where are you from?"(He shuts the door and digs for understanding.) The monk said, "From Yu province."(The public proof is clear.) Yangshan said, "Do you think of that place?" (Just when he'd forgotten!))The monk said, "I always think of it."(A familiar place is hard to forget.) Yangshan said, "The thinker is the mind and the thought--of is the environment.(So actually he's even set up subject and object.) Therein are mountains, rivers, and the land mass, buildings, towers, halls and chambers, people, animals, and so forth; reverse your thought to think of the thinking mind--are there so many things there?" (You yourself create the distinction, my good man.)The monk said, "When I get here, I don't see any existence at all."(There's still this.) Yangshan said, "This is right for the stage of faith, but not yet right for the stage of person."(The snow remaining in the garden, the sun will melt, but who will you have sweep out the red dust inside the room?) The monk said, "Don't you have any other particular way of guidance?" (Now he comes on like this.)Yangshan said, "To say that I have anything particular or not would not be accurate.(He shoots through the double gate.) Based on your insight, you only get one mystery(There's already the moon in the boat.)--you can take the seat an wear the robe. After this, see on your own."(He even adds wind to the sails.)
師云。仰山昔嘗問僧甚處來。僧云。幽州來。仰云。我恰要幽州信。幽州米作麼價。僧云。某來時無端穿市中過。踏折他橋梁。仰便休。仰山小釋迦。接人非止一路。此箇公案正是學人入門之勢。下手得力處。山問幽州僧。汝還思彼中麼。當時被他道不思。又作麼生。仰山必然別有長處。僧却云。常思。實語當懺悔。山云。能思是心。所思是境。境則千差。能思底心有多[番*去]麼。雲門曾道。仰山為慈悲之故。有落草之談。果然僧也靈利。道。某甲到這裏總不見有。今時人萬一不到這境界。若到即點胸擔板。不知途路之樂終不到家。仰山曾行山下路來。故別指一條活路。仰山昔年僧堂前三昧次。夜半不見山河大地寺宇人物以至己身。全同空界。明晨舉似大潙。潙曰。我在百丈時得此境。乃是融通妄想銷明之功。汝向後說法有人過者。無有是

處。萬松道。非仰山不證。非溈山不識。楞嚴經云。若動念盡。浮想銷除。於覺明心。如去塵垢。一倫生死首尾圓照。名想陰盡。是人則能超煩惱濁。觀其所由。融通妄想。以為其本。此又見溈仰父子妙契佛心也。仰山一日呈解云。若教某自看。到這裏無圓位。亦無可斷。溈曰。據汝見處猶是法在。亦未離心境。仰曰。既無圓位。何處更有心境。溈曰。適來汝作恁麼解是否。仰云是。溈云。若恁麼具足是心境法。爭得道無。仰山見這僧有這箇在。依理判斷道。信位即是。人位未是。別本云。信位即得。行位即未多。舉金剛三昧經。信位。思位。修位。行位。捨位。今言信位人位。未必全同。竹庵珪和尚道。向開口合口處。分這邊那邊。有言無言處。分信位人位。此又別一家也。溈山問仰山。寂子速道。莫入陰界。仰云。慧寂信亦不立。溈云。子信了不立。不信不立。仰云。只是慧寂更信阿誰。溈云。若恁麼則是定性聲聞也。仰云。慧寂佛亦不見。清居皓昇禪師。牧牛圖至第六章云。信位漸熟。邪境覺疎。雖辨淨穢。如劍利泥。猶存鼻索。未可憑信。故白黑相半。頌曰。野牧雖云久。牽繩手漸離。行持非暗昧。進習不依隨。淨地于于樂。長鞭每每持。青山香草細。一味日充飢。至十二章。人位本空。身心無著。得失淨盡。玄玄道路。邈無分別。向上一句。擬議即墮。頌曰。妄起勞看牧。牛非人亦非。正中妄想像。向上有玄微。大海纖塵起。洪鑪片雪飛。相逢求解會。不墮汝心機。萬松道。仰山信亦不立。清居人位本空。若向二師話中。揀得出。信位人位。昭然可見。所謂退步就己萬不失一也。僧云。和尚莫別有指示否。爛泥裏有刺。仰云。別有別無即不中。有即雪上加霜。無即死在句下。所以指一玄。教伊自看。湧泉空處為座萬行為衣。有以。坐謂安禪靜慮。衣謂衲帔蒙頭。有以。坐謂開堂陞座。衣謂法服嚴身。皆有理在。且道。向後自看。看箇什麼。問取天童。

Commentary: Yangshan in the past once asked a monk, "Where do you come from?" The monk said, "From Yu province." Yangshan said, "I'd like to hear news of Yu province--what is the price of rice there?" The monk said, "When I came, I happened to go right through the market-place, and broke the bridge as I walked over it." Yangshan then stopped. Yangshan was 'Little Shakyamuni'--he didn't have only one way of guiding people. This particular case is exactly the way a student enters the gate, where he goes to work and gains power. Yangshan asked the monk from Yu province, "Do you think of that place?" Suppose the monk had said "No"--then what? Yangshan certainly would have another strong point. But the monk instead said, "I think of it always." True words--he should repent. Yangshan said, "What

thinks is the mind, what is thought of is the environment; in the environment there are a thousand differences--are there so many in the mind which thinks?" Yunmen once said, "Yangshan, because of his kindness and compassion, had a conversation in the weeds." After all the monk too was sharp; he said, "Here, I don't see any existence at all." Nowadays hardly one of ten thousand people reaches this state; if they do, then they point to themselves and carry a board, not knowing that by delighting in the road one ultimately fails to reach home. Yangshan had 'traveled the mountain path,' so he specially pointed out a living road. In the past, as Yangshan was meditating in front of the monks'hall in the middle of night he didn't see the mountains, rivers, buildings, people, or even his own body--all was the same as space. The next morning he reported this to Guishan, who said, "I reached this state when I was at Baizhang's--ths is just the achievement of melting illumination which dissolves illusions; later on, when you are teaching, there can be no one who surpasses this. " I say, no one but Yangshan could realize this; no one but Guishan would recognize it. The Heroic March Scripture says, "When stirring thoughts end and floating ideas vanish, this is like removing defilement from the mind of aware radiance; the whole course of life and death, from beginning to end, is completely illumined--this is called the ending of the cluster of conception. Such a person can transcend the defilement of afflictions. When you look into the basis, dissolving illusory conceptions is the fundamental." Here we also see Gui and Yang, father and son, wondrously according with the Buddha's mind. Yangshan one day presenting his understanding said, "If you have me see for myself, at this point there is no state of completion, and nothing to cut off either." Guishan said, "According to your point of view, there are still phenomena, and you haven't yet got away from mind and objects." Yangshan said, "Since there is no complete state, where are there still mind and objects?" Guishan said, "Just now, didn't you make such an interpretation?" Yangshan said, "Yes." Guishan said, "If so, then this is completely mind and objects--how can you say there are none?" Yangshan saw that this monk still had this, and judged according to principle, saying, "This is all right for the stage of faith, but not yet for the stage of person." To cite the Admantine

Concentration Scripture, there is the stage of faith, the stage of contemplation, the stage of cultivation, the stage of practice, and the stage of relinquishment; now as he speaks of the stage of faith and the stage of person, they're not necessarily completely the same. Master Zhu-an Gui said, "In the opening and closing of the mouth you distinguish 'this side' and 'that side'--where there are words and no words you distinguish the stage of faith and the stage of person." This too is a particular interpretation. Guishan questioned Yangshan, "Huiji, speak quickly, without going into the clusters and elements." Yangshan said, "I, Huiji, don't even set up faith." Guishan said, "Do you not set it up after having faith, or do you not set it up without having had faith?" Yangshan said, "I'm just Huiji--who else should I have faith in?" Guishan said, "If so, then you have a fixed disciple nature." Yangshan said, "I don't even see 'Buddha'." Chan Master Haosheng of Qingju, in the ox-herding pictures, said at the sixth chapter, "The stage of faith is gradually matured, and one is generally aware of wrong sates; although one distinguishes purity and defilement, it is like a sword cutting mud. One still retains the halter--one cannot yet rely on faith; therefore (the ox is) half white, half black."
His verse says, Although long having herded in the fields, The hand leading the rope gradually loosens. Going along holding, not dark and muddled, Progressing in trainning, he doesn't follow close by. (The ox) sporting on clear ground, (The ox-herd) always keeps holding the long whip. The fragrant grasses on the green mountains are slender; With one flavor they daily satisfy hunger. At the twelfth chapter, he says, he says, "The state of person is fundamentally empty; body and mind are without attachment, gain and loss are cleared away. The hidden mysterious path is far beyond discrimination; as for the absolute word, attempt to discuss it and you fail." The verse says, Falsely he creates toil, watching over the ox; The ox is not, neither is the person. Right in the middle forgetting conception, Beyond there is a mysterious subtlety; Fine dust rises in the ocean, Snow flies in a huge furnace. Meeting, seeking understanding, It does not fall within the scope of your mental function. I say, Yangshan doesn't even set up faith, Qingju says the state of person is originally empty: if you can pick them out within the sayings of these two teachers, the stage of faith and the stage of person are clearly visible; that

is what is called retreating into oneself, not missing one out of ten thousand. The monk said, "Don't you have any other particular way of guidance?" There are thorns in the soft mud. Yangshan said, "To say that I have anything particular or not would not be accurate." If there is, you add frost to snow; if not, you die at the phrase. Therefore he pointed out one mystery, telling him to see it on his own. In the wellspring, emptiness is the seat, myriad practices are the robe. Some say the seat is quiet meditation, and the robe is the patchwork vestment covering the head. Some say the seat means opening the hall and ascending the high seat, and the robe means the Dharma vestments adorning the body. Each of these is reasonable. But tell me--'after this, see on your own'--see what? Ask of Tiantong; his verse says,

頌云。無外而容(大無不包)。無礙而沖(細無不入)。門牆岸岸(莫探頭好)。關鎖重重(不消彈指)。酒常酣而臥客(喚醒來打)。飯雖飽而穵農(一坑埋却)。突出虛空兮風搏妙翅(穿開碧落天)。踏翻滄海兮雷送游龍(驚蟄二月節)。

Verse: All-embracing, with no outside;(So big there's nothing it doesn't contain.) Penetrating with no obstruction(So fine there's nothing it doesn't go into.). Gates and walls like cliffs,(Better not grope.) Doors and locks redoubled.(Not worth a snap of the fingers.) When the wine is always sweet, it lays out the guests;(Wake them up and I'll strike.) Thugh the meal is filling, it ruins the farmers.(They're buried in the same pit.) Bursting out of the clear sky, the garuda takes wing on the wind;(Piercing the blue sky.) Treading over the blue sea, thunder follows the roaming dragon.(The early spring season when the insects are roused.)

師云。天童先頌返思能思底。豈有多般。雲門道。會得也目前包裹會。不得也目前包裹。此無外而容也。山河樓閣人畜等物。一多無礙。人境交參。此無礙而沖也。韶國師道。通玄峯頂。不是人間。心外無法。滿目青山。通玄峯頂。所思境也。不是人間。能思心也。心外無法。總不見有也。滿目青山。只此一句。這僧與韶國師。相隔信位人位一玄三玄。直得。門牆岸岸。關鎖重重。卒難相見也。又頌。這僧見處。如醉客穵農。仰山指處。如妙翅游龍。法華經。譬如有人。至親友家醉酒而臥。是時親友官事當行。以無價寶珠繫其衣裏。其人醉臥都不覺知。逍州云。曾聞一飽忘百飢。今日山僧身便是。趙州一飽忘百飢。合受人天妙供。這僧飯飽穵農。滴水難消。明眼人辨取。梵語迦樓羅。此云妙翅鳥。搏風鬪海。直取龍吞。孔子問禮於老聃。謂見老

子其猶龍也。游龍雲煙出沒。非同潛蟄者。此頌人位未是。只得一玄。向後自看。教渠移身換步何也。但有路可上。更高人也行。
Commentary: Tiantong first versifies "Think back on that which thinks--are there so many things there?" Yunmen said, "If you can understand, you engulf all before you--if you can't understand, you still engulf all before you." This is 'all-embracing, with no outside." Mountains, rivers, towers, buildings, people, animals, and so forth--one and many do not impede each other, person and environment merge--this is 'penetrating with no obstruction.' National Teacher Deshao said, Crossing the summit of the mystic peak, It's not the human world; Outside of mind there are no things--Filling the eyes are blue montains. 'Crossing the summit of the mystic peak' is the environment which is tought of; 'it is not the human world' is 'I don't see any existence at all.' 'Filling the eyes are blue mountains'--just this one phrase separates this monk and National Teacher Deshao by the stage of faith, the stage of person, one mystery, three mysteries, so that 'Gates and walls are like cliffs, door and locks are redoubled'--after all, it is difficult to see each other. Also in the verse the monk's viewpoint is likened to a drunken guest or a ruined farmer, while Yangshan's instruction is like a garuda bird or a roving dragon. In the Lotus Scripture is the metaphor of someone who goes to the house of a close friend, gets drunk on wine and goes to sleep: at that time the friend has to go do some official business; he takes a priceless jewel and fastens it inside the other's clothing, while the man, being in a drunken sleep, is not aware of this at all. Zhaozhou said, "I've heard that once filled you forget a hundred hungers; today my body itself is this." Zhaozhou, once fulfilled , forgot a hundred hungers; he should receive the fine offerings of humans and gods. This monk, full of food, ruins the farmers; he can hardly digest even a drop of water. Clear-eyed people should discern. Sanskrit garuda is called 'bird with beautiful wings' in our lanuage; beating a wind, it parts the ocean, directly seizes a dragon and swallows it. When Confucius asked Laozi about rites, he said, "I see Laozi as like a dragon." A roaming dragon appears and disappears in the clouds and mist; it is not the same as one that hides away. This versifies "This is right for the stage of faith, but not for the stage of person. Based on your insight, you've just got a single mystery; after this see for yourself." Why make him

shift his body and change his steps? 'As long as there is a road to ascend, there is also an eminent person to traverse it too."

第三卷

Case 33:
第三十三則　三聖金鱗
Sansheng's "Golden Fish"

示眾云。逢強即弱。遇柔即剛。兩硬相擊。必有一傷。且道。如何迴互去。

Introduction: Meeting the strong, be weak; meeting the soft, be hard. If both are hard and hit each other, there will surely be one damaged. But tell me, how do you interchange?

舉。三聖問雪峰。透網金鱗未審。以何為食。（不待垂綸自上鉤）。峰云。待汝出網來。向汝道（逢人且說三分話）。聖云。一千五百人善知識。話頭也不識（靈山授記也不似今日）。峰云。老僧住持事繁（腦後見腮）。

Case: Sansheng asked Xuefeng, "The golden fish that's passed through the net--what does it use for food?"(Without waiting for the line to be put down, he rises to the hook himslef.) Xuefeng said, "When you come out of the net, then I'll tell you." (When you meet someone, only say thirty percent for the time being.)Sansheng said, "The teacher of fifteen hundred people, yet you don't even know a saying."(The prophecy on Spiritual Mountain was not like today.) Xuefeng said, "My tasks as abbot are many."(You see jowls on his head from behind.)

近代長蘆了和尚。天童同參。住一千七百眾。與竹庵珪。開粥過夏。分寮入室。雪峰三聖。異世同風。大溈哲云。三聖可謂龍門萬仞慣曾作客。雪峰大似孟嘗門啟豈懼高賓。三聖置箇問頭。不妨向荊棘林中。掇出箇膠盆子。雪峰先在三十步外。看爾自沾自惹道。待汝出網來即向汝道。奇怪。正如國手下棋先見數著之前。三聖見這一段不分勝敗。別行一路云。一千五百人善知識。話頭也不識。用法窟爪牙。生擒活捉。雪峰款款。只道箇老僧住持事繁。保福云。爭不足。讓有餘。雪竇云。可惜放過。好與三十棒。這棒一棒也較不得。直是罕遇作家。此二老一縱一奪。各有出身之路。高郵定和尚。有問。透網金鱗以何為食。郵云。乾屎橛。雪巖先師聞云。謝供養。此法喜禪悅不減古人。天童分上。又作麼生。

Commentary: Master Changlu Qingliao of recent times was a fellow student with Tiantong; when he was teaching he had a congregation of seventeen hundred people. He ate gruel and passed the summer with Zhu-an and Shigui, sharing quarters and allowing him private instruction. Xuefeng and Sansheng were of different generations but of the same way. Dagui Zhe said, "Sansheng can be said to be said to be accustomed to having been a guest, at the ten-thousand-fathom Dragon Gate: Xuefeng is much like Meng Chang (who used to always have thousands of house guests)--when the gate opens, how could he fear an eminent guest?" Sansheng, in posing this question, undeniably set out a bowl of glue in a forest of thorns. Xuefeng at first is thirty steps away, watching you looking in yourself and drawing out yourselft; he said, "Wait till you come out of the net, then I'll tell you." Strange--it is just like a national champion playing chess first looking several moves ahead before he makes his move. Sansheng, seeing that this stage victory and defeat are not distinguished, went by a different route and said, "You're the teacher of fifteen hundred people, yet you don't even know a saying?" Using the tooth and nail of the cave of Dharma, he captured him alive. Xuefeng, honest and sincere, just said, "My tasks as abbot are many." Baofu said, "When contending, there's not enough; when conceding, there's extra." Xuedou said, "What a pity to let him go--he should be hit thirty times. This caning shouldn't be lessened by even a single blow, but it's just that it's rare to meet one who is capable." These two elders, one letting go and one holding fast, each has a way out. Master Gaoyou Ding was asked by someone, "The golden fish that's passed through the net--what does it have for food?" He said, "Dry dung." My late teacher Xueyan heard this and said, "Thanks for the offering." This joy of Dharma and delight in mediatation is not less than the ancients. What about on Tiantong's part? His verse say,

頌云。 浪級初昇。雲雷相送（恨天不到）。騰躍稜稜看大用（速禮三拜）。燒尾分明度禹門（急著眼看）。華鱗未肯淹蘧甕（更有侯黑）。老成人不驚眾（妥妥帖帖穩穩當當）。慣臨大敵初無恐（受辱如榮視死如生）。泛泛端如五兩輕（遠觀不審）。堆堆何啻千鈞重（近睹分明）。高名四海復誰同（天上揀月）。介立八風吹不動（恰似不曾）。

Verse: When first ascending the tiers of waves, clouds and

thunder accompany; (He regrets heaven hasn't come.)Leaping up magnificently--look at the great function.(Quickly bow thrice.) With a burnt tail, he clearly crosses the Gate of Yu;(Look quickly!) The beautiful fish won't agree to be sunk in a pickle jar.(There's an even worse scoundrel and thief.) An old mature man does not startle the crowd; (Relaxed, tranquil, peaceful, accurate.) Someone used to facing a great adversary has no fear from the start. (He accepts disgrace like glory and looks on death as he does on life.)Floating, floating, just as light as five ounces;(Seeing at a distance is uncertain.) Massive--heavier than even a thousand tons. (When you look up close, it's clear.) Sansheng's exalted fame over the four seas--who again was his peer?(He picks out the moon in the sky above.) Xuefeng stands alone, the eight winds blowing do not move him.(Just as if it never happened.)

師云。絳州龍門山。禹鑿也。亦曰禹門。而有三級。水經云。鱣鮪出鞏穴。三月則上度龍門。得度為龍。否則點額而迴。浪級初昇。三級浪也。易文言曰。雲從龍。風從虎雲雷相送成龍也。二大士騰躍威稜。三聖如浪級初昇。雪峰如雲雷相送。三聖既度禹門。雪峰肯淹蘧甕。臨際送洛浦云。臨濟門下有箇赤梢鯉魚。搖頭擺尾向南方去也。向誰家蘧甕淹殺也。向下正頌雪峰老僧住持事繁。兼頌三聖二問。老成人不驚眾。慣臨大敵初無恐。光武紀王尋王邑兵號百萬。進圍昆陽。光武自將作先鋒。殺數十人。諸將皆喜曰。劉將軍平日見小敵怯。今日見大敵勇。甚可怪也。乍看五兩也不到。子細參詳。千斤秤上。打不動。後來雪峰門下。出零門法眼兩派。豈非源深流長耶。利衰毀譽稱譏苦樂八風也。於他本分宗師。如耳邊風過。潭柘性和尚。謂慶壽顗和尚曰。喚爾作箇爺。又作麼生。

Commentary: Dragon Gate Mountain in Jiang province was excavated by King Yu; it is also called Yu Gate, and it has three tiers. In the Classic of the Waters it says that the sturgeons come out of their holes and in the third month go up to cross Dragon Gate. Those who manage to cross become dragons; if not they fail and return. "When first ascending the tiers of waves" refers to the three-tiered gate. the wenyan wing of the Book of Changes says, "Clouds follow dragons, wind follows tigers." "Clouds and thunder accompany" means turning into a dragon. The two great heroes leaped with majestic splendor; Sansheng was like "first ascending the tiers of waves," Xuefeng was like "clouds and thunder accompany." Once Sansheng had crossed the Dragon

Gate, would Xuefeng willingly be immersed in a pickle jar? When Linji saw off Luopu he said, "In the school of Linji there's a red-finned carp who wags his head, swishes his tail, and heads South--in whose house will it die immsed in a pickle jar?" After this the verse finally eulogizes Xuefeng's "My tasks as abbot are many," and also eulogizes Sansheng's two questions as well: "An old mature man does not startle the crowd; someone used to facing a great adversary has no fear from the start." According to the Annals of Emperor Guangwu, Wang Xun and Wang Yi recruited a million soldiers and went forth and surrounded Kuangyang. Guangwu himself acted as the general of the vanguard and slew dozens of men; all the generals rejoiced and said, "General Liu (Guangwu) usually is timid when seeing a lesser enemy--today, seeing a great adversary, he is brave; how strange!" At a glance hardly measuring up to five ounces, when you examine carefully there's a thousand tons on the scale, which cannot be budged. Later Xuefeng's lineage produced the two streams of Yunmen and Fayan; is this not a case of 'when the source is deep, the flow is long'? Profit, decline, slander, fame, praise, censure, pain, and pleasure are the eight winds--for him, a genuine Chan master, they are like a breeze passing by his ear. Master Tantuo Xing said to Master Qingshou Kai, "if I call you a father, then how would it be?"

Case 34:
第三十四則　風穴一塵
Fengxue's "Single Atom"

示眾云。赤手空拳。千變萬化。雖是將無作有。奈何弄假像真。且道。還有基本也無。

Introduction: Bare-handed, empty-fisted, a thousand changes, ten thousand transformations--though this is making something out of nothing, what can you do-you employ the provisional to symbolize the real. But tell me, is there a fundamental basis or not?

舉。風穴垂語云。若立一塵家國興盛（得之本有）。不立一塵家國喪亡（失之本無）。雪竇拈拄杖云（是立不立）。還有同死同生底衲僧麼（不道無只是少）。

Case: Fengxue said, "If you set up a single atom, the nation flourishes.(When you find this, it's originally there.) If you don't set up a single atom, the nation perishes."(When you lose this, it's originally nonexistent.) Xuedou held up his staff and said, "Are there any mendicants who will die the same and live the same?" (I don't say there are none, just that they're few.)
師云。雪竇舉拄杖。意在立塵處。頌云。野老從教不展眉。且圖家國立雄基。謀臣猛將今何在。此頌還有同死同生底衲僧麼。萬里清風只自知。野老不展眉。此話舉不全。錄中風穴上堂云。若立一塵。家國興盛。野老顰蹙。不立一塵。家國喪亡。野老安貼。於此明得。閹梨無分。全是老僧。於此不明。老僧即是閹梨。閹梨與老僧。亦能悟卻天下人。亦能迷卻天下人。要識閹梨麼。左邊一拍云。這裏即是要識老僧麼。右邊一拍云。這裏即是。雲門云。這裏即易。那裏即難。瑯琊覺云。杓卜聽虛聲。萬松道。雲門矢上加尖。瑯琊腦後拔楔。此亦一塵廢立。家國興亡也。其實中心樹子。何曾少動。雪竇於佛事門中不捨一法。天童兼實際理地不受一塵。兩法齊行。一併拈出。
Commentary: When Xuedou held forth his staff, his meaning lay in the setting up of the atom; his verse said, "The peasants may not unfurrow their brows, but for now I hope the nation establishes a sturdy foundation. Crafty ministers, valiant generals--where are they now?" This versifies "are there any mendicants who will die the same and live the same?" "Ten thousand miles' pure wind, only I myself know." "The old peasants do not unfurrow their brows"; this talk is not quoted completely--in the record, Fengxue ascended the hall and said, If a single atom is set up, the nation flourishes and the peasants frown; if you do not set up a single atom, the nation perishes and the peasants rest easy. If you can clearly understand here, you have no separate part--it's all this old monk, me; I am just you--you and I can enlighten everyone in the world, and can also delude everyone in the world. Do you want to know 'you'? (he slapped his left side) Here it is. Do you want to know 'me'? (he slapped his right side) Here it is. Yunmen said, "Here'is easy--'there' is hard." Langya Jiao said "Casting a divining ladle, he listens to the empty sound." I say, Yunmen adds a point to the arrow; Langya pulls the shaft out from the back of the brain (taking it all the way through.) This is also the elimination and setting up of an atom, the flourishing and perishing of the nation. Actually, when has the tree in the middle ever moved in the

least? Xuedou does not discard anything in the gateway of buddha-work; Tiantong includes the principle of reality, which doesn't admit a single atom. Both laws are carried out equally--he brings them out together at once.
頌云。皤然渭水起垂綸（老不歇心）。何似首陽清餓人（少不努力）。只在一塵分變態（拈起拄杖云看）。高名。勳業。兩難[王+民]（放下拄杖云。雪竇猶在）。
Verse: As greybeard rising from a hunt by the Wei River(Though old, he doesn't retire.)--How does that compare to those who starved in purity on Mount Shouyang?(Though young, they don't work hard.) It just lies in a single atom, distinguishing changing conditions;(Holding up the staff, I say, 'Look!') Fame and accomplishment both are hard to efface.(Throwing down the staff, I say, 'Xuedou is still around.'
師云。西伯將出獵。卜之曰。所獲非熊。非羆非彪非虎。霸王之輔。果獲呂尚於渭水之陽。與語大悅曰。自吾先君大公嘗云。當有聖人適周。吾太公望子久矣。故號太公望。立為師也。伯夷叔齊孤竹君二子。讓國俱亡。武王伐紂。叩馬諫曰。父死不葬。爰及干戈。可謂孝乎。以臣弒君。可謂仁乎。左右欲兵之。太公曰。此義人也。扶而去之。武王平殷。天下宗周。夷齊恥之。不食周粟。採薇首陽餓死。太公伐殷宗周。家國興盛者也。夷齊讓位餓死。家國喪亡者也。賢首國師。只立一塵變態。說百門義海。高名夷齊也。勳業太公也。洛浦云。野老門前不話朝堂之事。故安貼農桑。未嘗顰蹙。何也。無用處成真用處。好因緣是惡因緣。
Commentary: When Xi Bo was going to go out hunting, he cast an augury about it which said, "Your catch will not be a bear or a tiger--it will be the assistant of a ruler." As it turned out, he found Lu Shang on the north bank of the Wei river; as they talked together, he was overjoyed and said, "My former lord Taigong once said that there would be a sage who would go to Zhou; our Taigong hoped for you for a long time." Therefore he called him 'Taigong's Hope' and made him leader. Boyi and Shuqi were Lord Guzhu's two sons; they gave up their country and both perished. When King Wu attacked King Chou, he beat his horse and remonstrated with King Chou, saying, "Your father is dead and you don't bury him; now you are taking up arms--can you call this filial piety? When the subject kills the lord, can this be called benevolence?" Those around wanted to attack him, but Taigong

said, "This is a righteous man." He helped him and had him leave. King Wu brogh down the Yin dynasty, and the whole land united under the Zhou dynasty. Boyi and Shuqi were shamed at this and wouldn't eat the grain of Zhou--collecting ferns on Mount Shouyang, they starved to death. Taigong destroying Yin and founding Zhou is the nation flourishing; Boyi and Shuqi abdicating their ranks and starving to death is the nation perishing. National Teacher Xianshou just raised the diverse features in a single atom to explain an ocean of meaning in a hundred ways. 'Fame' refers to Boyi and Shuqi; 'accomplishment' refers to Taigong. Luopu said, "In front of the peasants' gates the affairs of court are not discussed." Therefore they farm peacefully and don't ever frown. Why? Uselessness becomes real usefulness; good conditions are bad conditions.

Case 35:
第三十五則 洛浦伏膺
Luopu's Acquiescence

示眾云。迅機捷辯。折衝外道天魔。逸格超宗。曲為上根利智。忽遇箇一棒打不迴頭底漢。時如何。
Introduction: Quick action and swift intellect breaks the onslaught of outsiders and heavenly devils. Leaving convention and transcending sect indirectly helps those of superior faculties with sharp wisdom. If you suddenly meet someone who doesn't even turn his head when struck, then what?
舉。洛浦參夾山。不禮拜當面而立（相逢不下馬各自有前程）。山云。雞棲鳳巢。非其同類出去（一手推一手拽）。浦云。自遠趨風。乞師一接。（探竿在手）。山云。目前無閣梨。此間無老僧（影草隨身）。浦便喝（盡筋截力）。山云。住住且莫草草匆匆（會者不忙忙者不會）雲月是同。溪山各異（斜街暗巷生客頭迷）。截斷天下人舌頭。即不無（只見錐頭利）。爭教無舌人解語（不見鑿頭方）。浦無語（長蛇陣前弓梢撲地）。山便打（不意夾山卻作臨際）。浦從此伏膺（藝壓當行）。
Case: When Luopu called on Jiashan, without bowing he stood right in front of him.(When they don't dismount when meeting, it's because they each have their own way to go.) Jiashan said, "A chicken roosting in a phenix nest--it's not of the same species--go

away." (One hand pushes, one hand pulls.) Luopu said, "I've come from afar to find out your way, Teacher; I beg you for a reception."(The probing pole is in his hands.) Jiashan said, "Before my eyes there is no you, here there is no me."(The shadowing grass is on him.) Luopu then shouted.(Exhausting his strength, he cuts off his power.) Jiashan said, "Stop, stop, now don't be crude and careless.(Those who understand aren't hurried, those who are hurried don't understand.) The moon in the clouds is the same, valleys and mountains are different.(In side alleys on dark streets, the unfamiliar traveler gets lost.) It's not that you don't cut off the tongues of everyone on earth,(He just sees the sharpness of the awl.) but how can you make a tongueless man speak?"(He doesn't see the squareness of the chisel.) Luopu had nothing to say;(Confronting the 'Long Snake' battle formation, his bow and lance crack to the ground.) Jiashan hit him.(Unexpectedly, Jiashan acts like Linji.) From this Luopu acquiesced.(Artists get sick of having to perform.)

師云。祖燈諸錄皆云。夾山未見舡子時。已出世。住潤州京口竹林。而不著嗣法師名。獨佛果擊節云。傳明初嗣石樓。即汾州石樓也。傳明即夾山諡號。澧州洛浦山元安禪師。久參臨濟。為侍者。濟嘗曰。臨濟門下一隻箭。誰敢當鋒。一日辭濟。濟問。何往。曰南方去。濟拄杖一劃云。過得這箇便去。浦乃喝。濟便打。浦作禮而去。游歷罷至夾山頂上。卓庵經一年。夾山知遣侍僧。馳書到。浦接得便坐卻。再展手索。僧無語。浦便打云。歸去舉似和尚。僧迴舉之。山云。這僧看書三日內必來。不看書不可救也。浦三日後來。不禮拜當面而立。山云。雞棲鳳巢。非其同類出去。各負撥草瞻風眼。浦見夾山遣遣卻是留。既來豈可空迴。又見門庭峻硬各不相下。便軟計就他道。自遠趨風乞師一接。山別有一副鑪[韋+(備-人)]道。目前無閣梨。此間無老僧。山知久參必行臨濟正令。然後別用超宗越格鉆鎚。浦果然便喝。爾且道。只這箇更別有。山云。住住且莫草草匆匆。未要著忙。雲月是同。溪山各異。一般麵草由人做造。截斷天下人舌頭。即不無。只有千尺寒松。爭教無舌人解語。更須要抽條石筍。山曾有語。論門庭施設入理深談。浦門庭施設也。山入理深談也。浦貪觀白浪失卻手橈。卒搆不上。山也好。卻將臨濟正令。為他生澀鑰匙投舊鎖。浦家常釅醋曾喫知酸。於是伏膺。興化云。但知成佛愁甚麼眾生。萬松道。爭奈獨樹不成林。雪竇云。這僧可悲可痛。鈍滯他臨濟。萬松道。養子不及父。家門一世衰。他既雲月是同。我亦溪山各異。萬松道。南山秋色氣勢相高。說甚無舌人不解語。萬松道。猶是通事舍人。坐

具劈口撾。萬松道。被他接住爛毆一頓。又作麼生。夾山是箇知方漢。必然明窗下安排。萬松道。不如還他本分草料。五祖戒云。更說道理。看便出去。萬松道。蛇蠍性靈生便毒。大陽延云。也要和尚證明。萬松道。芝蘭氣味老終香。師復云。藥山一宗實難紹舉。雲巖掃地塵埃亙天。洛浦伏膺。稱冤不已。好在無舌解語。無手行拳。直饒棒喝交馳。只得傍提一半。扶持此道。分付天童。

Commentary: The various records of the Lamp of the Patriarch all say that before Jiashan had seen the Boatman, he was already appearing in the world, residing at Zhulin monastery in Jingkou in Run province, without showing the name of the teacher to whose Dharma he succeeded. Only Foguo's Measuring Tap says, "Zhuanming first succeeded to Shilou." That is Shilou of Fen province; Zhuangming is Jiashan's posthumous title. Chan Master Yunan of Luopu Montain in Li province studied under Linji for a long time and served as his attendant. Linji once said, "Who dares to stand up to the point of the arrow of the arrow of the Linji school?" One day Luopu took leave of Linji, who said, "Where are you going?" Luopu said, "South." Linji drew a line with his staff and said, "If you can cross this, then go." Luopu immediately shouted; Linji hit him. Luopu bowed and left. He wandered around until finally he came to the summit of Mount Jia, where he built a shack and lived there for a year. Master Jiashan found out and sent an attendantmonk with a letter for him. Luopu took the letter, then sat right down and extended his hands, in a gesture of seeking; the monk was speechless. Luopu then hit him and said, "Go back and recount this to the master." The monk returned and told about this; Jiashan said, "If this monk reads the letter, he will surely come within three days; if he doesn't read the letter, he cannot be saved." Three days later Luopu came; without bowing he stood and faced Jiashan. Jiashan said, "A chicken roosting in a phoenix nest; they're not the same species--go away." Each bore the eye to push aside the weeds looking for the way. Luopu saw that in Jiashan's dismissal, dismissing was actually keeping him there; once he had come, how could he return for naught? He also saw that Jiashan's method was strict and hard, that each was unyielding, so he went easy and said to him, "I've come from afar to find out your way, Teacher; I beg you for a reception." Jiashan had a special forge and bellows; he said,

"There is no one before me, and no me here." Jiashan knew that as a longtime meditator Luopu would surely carry out the true order of Linji and hence specially used the hammer and anvil that transcends sectarianism and goes beyond formalities. And after all Luopu did shout. Now you tell me, is it just this, or is there anything besides? Jiashan said, "Stop, stop, don't be crude and careless now." No need to be hurried. "The moon in the clouds is the same, valleys and mountains are different." The noodle depends on how people make it. "It's not that you don't cut off the tongues of everyone on earth," --he just has the thousand-foot cold pine--"but how can you make a tongueless man speak?"--he also needs bamboo shoots. Jiashan once discoursed on the establishment of method and the profound talk entering into principle: Luopu is the establishment of method, Jiashan is the profound talk entering into principle. Luopu, fondly gazing at the white waves, lost the rudder from his hands; after all he couldn't manage. Jiashan is all right--he after all takes the true order of Linji and puts the sticking key in the old lock for him. Luopu is used to vinegar; once he tastes it he knows how sour it is--at this he acquiesced. Xinghua said, "Just know about fulfilling Buddhahood--what sentient beings would you worry about?" I say, what can be done about the fact that a single tree doesn't make a forest?" Xuedou said, This monk is pitiful, lamentable--he bogs down Linji. (I say, If an adopted son doesn't measure up to his father, the family declines in one generation.) Since for him the moon in the clouds is the same, for me valleys and mountains are different. (I say, the southern mountains and colors of autumn--in their splendor they exalt one another.) What tongueless person speaking is he talking about? (I say, this is still the spokesman.) I'd whack him with a mat. (I say, suppose he takes it and beats you twenty times, then what?) Jiashan is a fellow who knows the way--he'll surely place him under the bright window.(I say, that's not as good as restoring him to his original provisions.) Wuzu Jie said, "Try to explain the principle more, then get out." I say, vipers and scorpions are born poisonous. Dayang Yan said, "I still want the teacher's witness of enlightenment." I say, the essence of orchids, even when old, is fragrant to the end. Furthermore, the school of Yaoshan is truly difficult to succeed to an uphold--when Yunyan swept the ground, the dust

filled the skies; when Luopu submitted, the declaration of enmitywas unceasing. Goodness is in being able to speak without a tongue, to use your fists without your hands. Even if the stick and the shout are employed together, this can only bring up a half on the side; to uphold this Path, it is entrusted to Tiantong:
頌云。 搖頭擺尾赤梢鱗（口貪香餌身掛網羅）。徹底無依解轉身（今目拽在網底）。截斷舌頭饒有術（君方掃雪尋松子）。拽迴鼻孔妙通神（我已開棒得茯苓）。夜明簾外兮風月如晝（不借三光勢）。枯木巖前兮花卉常春（潛消一色功）。無舌人無舌人（鼻孔裏應諾）。正令全提一句親（暗裏抽橫骨）。獨步寰中明了了（真光不耀）。任從天下樂欣欣（紜紜自彼於我何為）。
Verse: Wagging his head, shaking his tail, the red-tailed fish;(His mouth coveting the fragrant bait, his body's caught up in the net.) Independent through and through, he knows how to turn around.(Today he's dragged into a net.) Even if he has the art to cut off tongues,(Just when you're going to sweep away snow you look for a pine branch.) Pulling his nose around subtly conveyed the spirit.(I've already stuck out my stick and found some medicinal mushrooms.) Outside the screen of luminous jewels, wind and moon are like day;(It doesn't use the energy of sun, moon, or stars.) In front of the cliff of dead trees, flowers and plants are always in spring.(Inwardly digesting the accomplishment of uniformity.) Tongueless man, tongueless man, (Answer through your nose.) The true order's completely upheld in one knowing phrase.(He pulls out the sideways bone in the dark.) Walking alone in the kingdom, clear and comprehending, (The true light doesn't shine.) Let everyone in the land be happy and joyful.(The confusion I leave to them--what's it got to do with me?)
師云。洛浦辭臨濟。濟云。臨濟門下。有箇赤梢鯉魚。搖頭擺尾。向南方去也。徹底無依解轉身。乃濟下事。非轉位轉功全同也。臨濟廣錄云。唯有聽法無依道人。是諸佛之母。所以佛從無依生。若悟無依佛亦無得。若如是見得者。是真正見解。萬松道。若是洛浦轉身不得。如何解喝夾山。若道轉得身。為甚末後無語。試定當看。天童許他具眼有術。夾山亦不無他截斷天下人舌頭。善能據令。只爭教無舌人解語。撩天鼻孔。輕輕拽迴。佛果見夾山念咒語相似。乃著語云。那裏得這一落索來。萬松道。只這便是。夾山教無舌人解語也。佛果無這一落索也。只能截斷天下人舌頭。直饒別有轉身吐氣

處。未必是無舌人語。且道。如何是此人境界。頌道。夜明簾外兮風月如晝。枯木巖前兮花卉長春。此是無舌人受用也。漢明帝起光明殿。以珠璣為簾箔。金陀玉階。晝夜長明。同安察云。枯木巖前差路多。洞山云。直須枯木上摻些花子。此頌棒頭喝下不無孤峻。得到百尺竿頭。更須進一步了。始得無古人解語也。是知。無舌人出底語。方是正令全提一句親切也。到這裏眼高四海。獨步寰中。後來洛浦云。任從天下人樂欣欣。我獨不肯。直饒天下人。甘心被他截斷舌頭。夾山道。向上更有一竅在。如何是向上竅。無舌人解語。即向爾道。

Commentary: When Luopu left Linji, Linji said, "In the school of Linji there's a red-tailed carp who wags his head, swishes his tail, and heads South." "Independent through and through, he knows how to turn around." is the work of the Linji school; it's not entirely the same as 'changing state and transforming achievement.' In the extensive record of Linji it says, "There is only the independent Wayfarer listening to the Dharma; this is the mother of the Buddhas. Therefore the Buddha is born of independence; if you realize independence, buddhahood too has no attainment. If one can see in this way, this is truly correct insight and understanding." I say, if Luopu couldn't 'turn around,' how could he be able to shout as Jiashan? If you say he managed to turn around, why was he speechless at the end? Try to see for sure. Tiantong admits he has eyes and has technique; Jiashan too does not deny he could cut off the tongue of everyone on earth. He was well able to go by the order. "But how can you make a tongueless man talk?"--Jiashan easily pulls back Luopu's heaven-challenging nose. Foguo, seeing Jiashan was as though reciting a spell, added the comment, "Where did you get this leftover?" I say, just this is it; Jiashan makes a tongueless man speak. Foguo doesn't have this leftover; he can only cut off everyone's tongue. Even if you have a special way to turn around and spew out breath, this is not necessarily the speech of a tongueless man. So tell me, what is this person's state like? The verse says, "Outside the screen of luminous jewels, wind and moon are like day; in front of the cliff of dead trees, flowers and plants are always in spring." This is the experience of a tongueless man. Emperor Ming of the Han dynasty built a Hall of Light; the blinds were made of pearls, the banisters were gold, the stairs jade-day or night, it was always light. Tongan Cha said, "Before the dead tree

cliff the divergent roads are many." Dongshan said, "You should seek some flowers on a withered tree." This verse, at the stick and shout, is not without solitary strictness; once you've managed to reach the top of the hundred-foot pole, only then will a tongueless man be able to speak. By this we know that only the speech of a tongueless man is 'one knowing phrase upholding the true order.' Arriving here, the eye is high over the four seas, and one 'walks alone in the kingdom.' Later Luopu said, "Even if everybody is happy and joyful, I alone do not agree." Even if everyone gladly has their tongue cut off by him, Jiashan says, "Beyond there is still an opening." What is the opening beyond? When a tongueless man can talk, then he'll tell you.

Case 36:
第三十六則 馬師不安
Master Ma Is Unwell

示眾云。離心意識參。有這箇在。出凡聖路學。已太高生。紅爐迸出鐵蒺藜。舌劍唇槍難下口。不犯鋒鋩。試請舉看。
Introduction: Even investigating beyond mind, intellect, and consciousness, there is still this. Even studying in ordinary and holy paths, it's already too exalted. The red-hot furnace spurts out iron barbs. With tongue sword and lip spear, it's hard to open the mouth; without running afoul of the point, please try to bring it up.
舉。馬大師不安（未必似維摩）。院主問。和尚近日尊位如何（常住事忙少得問候）。大師云。日面佛月面佛（莫是轉筋霍亂麼）。
Case: Master Ma was unwell. (Not necessarily like Vimalakirti.) The monastery superintendent asked, "Master, how is your venerable state these days?" (Everyday matters keep him so busy he seldom gets to inquire about someone's health.) The Great Teacher said, "Sun face buddha, moon face buddha." (Isn't this getting a cramp and suffering heat sickness?)
師云。古人病中猶為佛事。南嶽思大病障忽生。便就病作一則因緣。參云。病從業生。業從妄生。妄從心生。心本無生。病從何有。作是念已。忽然平復。萬松道。從如來禪。得安樂處。西京奉聖深禪師。有尼總持作略。病起作頌云。氣絕絕情緒。舉意無意路。瞬目尚無力。常年不出戶。雖是祖師禪。

大似布袋裏老鴉。芙蓉楷和尚道。只此一頌自然紹得吾宗。萬松道。雖然已是太多。不妨更有事在。馬大師又不然。院主不敢直問病體增損。微取覆和尚近日尊位如何。是他不說如來禪祖師禪。只道箇日面佛月面佛。且道。他意作麼生。佛果云。如今多有人道。馬大師接院主。有般底努眼云。在這裏。左右眼是日面佛月面佛。有底道。點平胃散來。有甚麼巴鼻。壽禪師道。無一名不播如來之號。無一物不闡遮那之形。萬松道。佛名經中有此二佛名。大師意旨畢竟如何。不見道。馬駒踏殺天下人。天覺頌云。什邡駒子氣生獰。蹴踏毘盧頂上行。正患脾疼指頭痛。病來猶有巧心情。萬松道。本性難移。山河易改。此頌馬祖雖病假中。亦以本分事為人。我輩色身強健。切莫辜負馬祖怠慢天童。頌云。

Commentary: When the ancients were ill they still did buddha-work. When the hindrance of illness suddenly arose in Master Huisi of Nanyue, he made an issue of the illness, inquring, "Illness comes from doing, doing comes from illusion, illusion comes from mind; mind is fundamentally unborn--whence does illness come to be?" When he had formed this thought, suddenly he was well. I say, he attained peace and bliss from Tathagata Chan. Chan Master Shen, imperial attendant of the western capital, had the strategy of the nun Congzhi (Bodhidharma's disciple); when he got sick he wrote a verse: When the breath ends, it cuts off emotions; Arousing the mind, there is no path of mind, Without even the strength to bat an eye,Never do I go out the door. Although this is Patriarch Chan, it is much like the old crow in a cloth bag--'though alive, it seems as if dead.' Master Furong Daokai said, "This one verse alone naturally can continue my school." I say, although this is already too much, nevertheless there is something more. Great Teacher Mazu is still otherwise; the monastery superintendent did not dare to directly ask about the improvement or deterioration of his sick body, but subtly took cover--"Master, how is your venerable state these days?" Now he didn't talk of Tathagata Chan or Patriarch Chan, but just said this: "Sun face buddha, moon face buddha." Tell me, what was his meaning? Foguo said, "Nowadays there are many who say that Great Teacher Mazu was leading the superintendent on; some glare and say, 'It's here! The left and right eyes are sun face buddha, moon face buddha!" Some say, 'Prepare some stomach medicine!' What grip have they got on it?" Chan Master Shou said, "There is not a single name that doesn't broadcast an

epithet of the Tathagata; there is not a single thing that doesn't reveal the form of Vairocana." I say, in the Buddha Names Scripture there are these two Buddha names (Sun Face Buddha, Moon Face Buddha)--after all, what was the great teacher's essential meaning? Haven't you heard it said that the horse in its prime tramples everyone on earth to death? Tianjiao's verse said, The horse of Shenfang was born with a ferocious spirit; He tramples on Vairocana's head as he goes. Now he suffers from spleen pains and headache; But even since falling sick he still has a clever sense. I say, the basic nature is hard to change--it is easier to move mountains and rivers. This eulogizes Mazu still using the real thing to help people even while ill. We all are physically strong and healthy; just don't go against Mazu or be neglectful of Tiantong:

日面月面（覷著即瞎）。星流電卷（已過新羅）。鏡對像而無私（一點難謾）。珠在盤而自轉（拏捉不住）。君不見。鈷鎚前百鍊之金（瓶盆釵釧券盂盤）。刀尺下一機之絹（衾被衣冠襟領袖）。

Verse: Sun Face Buddha, Moon Face Buddha (If you look right at it you'll go blind.)--Stars fall, thunder rolls,(Already gone past the neighboring country.) The mirror faces forms without subjectivity; (Can't fool it a bit.) The pearl in a bowl rolls of itself.(Even if you try to grab it, it won't hold still.) Don't you see, before the hammer, gold refined a hundred times; (Pitchers, bowls, hairpins, rings, coins, cups, dishes.)Under the scissors, silk from one loom. (Quilts, covers, clothing, hats, vests, collars, sleeves.)

師云。此日面月面二佛。如星流電卷不容擬議。昔秦宮以玉為鏡。照群僚。肝膽臟腑皆現。又狐狸為人。鏡中唯現本形。此無私隱也。物類相感志。閬風浦出珠。置器中自轉。謂之走珠。此頌馬祖心如古鏡。機似走珠。不留影跡也。百鍊之金。在作家鈷鎚。一機之絹。在工巧刀尺。僧問雲巖。大保任底人與那箇。是一是二。巖云。一機之絹。是一段。是兩段。洞山代云。如人接木。此乃境與神會。智與理冥。天水同秋。君臣道合。絹得刀尺。則裁剪由人。金得鈷鎚。則鍛鍊在己。且道衲僧分上成得箇甚麼邊事。日面佛月面佛。

Commentary: These two buddhas, sun face and moon face, are like stars falling, thunder crashing--they do not admit any hesitation. In ancient times in the palace in Qin was a mirror made of jade, which reflected all the officials so that their guts were all revealed. Also when foxes acted as humans, in the mirror

only their original form showed. This is having no private secrets. In the Records of Sympathy of Species it says that the harbor of Mount Langfeng produces pearls which roll by themselves when placed in a bowl--these are called 'running pearls.' This eulogizes Mazu's mind being like the ancient mirror, his functioning like a running pearl; he doesn't keep any traces of reflections. Gold of a hundred refinings is a matter for the hammer and anvil of an adept; silk from one loom is a matter for the scissors and ruler of a tailor. A monk asked Yunyan, "Are 'the one in charge' and 'that one' one or two?" Dongshan said in his behalf, "It's like a man holding onto a tree." This is the union of environment and mind, the merging of knowledge and principle, the same autumn for sky and water, the joining of the paths of ruler and subject. When the silk has scissors and ruler, then the cutting depends on the person; when gold has hammer and anvil, then the refinement depends on oneself. But tell me, on the part of a patchrobed mendicant, what aspect of the work does this accomplish? Sun face buddha, moon face buddha.

Case 37:
第三十七則 溈山業識
Guishan's "Active Consciousness"

示眾云。驅耕夫之牛。拽迴鼻孔。奪飢人之食。把定咽喉。還有下得毒手者麼。
Introduction: Driving away the plowman's ox, pulling its nose around; taking away the hungry man's food, holding his throat tight. Is there anyone who can administer the poison?
舉。溈山問仰山。忽有人。問一切眾生但有業識茫茫無本可據。子作麼生驗（馬是官馬不須印）。仰云。若有僧來即召云。某甲（腦後一椎不知來處）。僧迴首（頂門上去卻三魂）。乃云。是甚麼（趁爐灶熱更與一下）。待伊擬議（腳板底鑽了七魄）。向道。非唯業識茫茫。亦乃無本可據（生擒活捉）。溈云。善哉（苦口出親言）。
Case: Guishan asked Yangshan, "If someone suddenly said, 'All sentient beings just have active consciousness, boundless and unclear, with no fundamental to rely on,' how would you prove it in experience?"(The horse is a government horse--it doesn't need

a license.) Yangshan said, "If a monk comes, I call him,(A knock on the back of the head--you don't know where it came from.) 'Hey, you!' If the monk turns his head,(He knocks three spirits off his head.) I say, 'What is it?'(Following up on the oven-like heat, he strikes again.) If he hesitates, I say, 'Not only is their active consciousness boundless and unclear, they have no fundamental to rely on.'"(Captured alive.) Guishan said, "Good!" (A bitter mouth produces kind words.)

師舉。僧問雲庵。華嚴論。以無明住地煩惱。便為一切諸佛不動智。理極深玄絕難曉達。庵曰。此最分明易可了解。時有童子。方掃除。呼之迴首。庵指曰。不是不動智。仰山召僧迴首。正是這箇時節。雲庵卻問。如何是汝佛性。童左右視惘然而去。庵曰。不是住地煩惱。若能了之。即今成佛。童子惘然與擬議不別。無明住地煩惱。業識茫茫亦同。雲庵仰山勘僧驗人。剋的如此。萬松見處即不然。童子與僧徹底皆不動智。雲庵仰嶠。從頭業識茫茫。若人辨得親見天童。

Commentary: A monk asked Yunan, "The Treatise on the Flower Ornament says that the fundamental affliction of ignorance itself is the immutable knowledge of all Buddhas; this principle is most profound and mysterious in the extreme, difficult to comprehend." Yunan said, "This is most distinctly clear, easy to understand." At that moment a boy happened to be sweeping there; Yunan called to him, and the boy turned his head. Yunan pointed to him and said, "Is this not immutable knowledge?" When Yangshan calls a monk and the monk turns his head, that is precisely this situation. Yunan then asked the boy, "What is your buddha-nature?" The boy looked around, at a loss, and left; Yunan said, "Is this not fundamental affliction?" If you can comprehend this, then you become a buddha immediately. The boy's bewilderment and the monk's hesitation are no different; the fundamental affliction of ignorance and the boundless unclear active consciousness are also the same. When Yunan and Yangshan examined monks and tested people, they accomplished their aim in this way; as for me, my viewpoint is otherwise--the boy and the monk both had thoroughgoing immutable knowledge; Yunan and Yangshan had boundless active consciousness. Anyone who can discern will personally see Tiantong. His verse says,

頌云。 一喚迴頭識我不（真白拈賊有甚難見）。依俙蘿月又成鉤（藏身露

影）。千金之子纔流落（屏風雖破骨骼猶存）。漠漠窮途有許愁（小器不大量）。
Verse: One call and he turns his head--do you know the self or not? (A real pickpoket working in broad daylight--what is hard to see?)Vaguely, like the moon through ivy, a crescent at that. (Hiding the body, revealing the shadow.) The child of riches, as soon as he falls,(Though the wind screen is broken, the frame is still there.) On the boundless road of destitution, has such sorrow. (A little vessel doesn't have a large measure.)
師舉。百丈上堂。眾方集。以拄杖一時打下。復召大眾。眾迴首。丈云。是甚麼。諸方目為百丈下堂句。也好參詳。王荊公曰。我得雪峰一句語。作宰相。人固請益。公曰。這老子常向人道是甚麼。此一句頌召僧迴首。并是甚麼。識我不者。不字甫鳩切。弗也。意問識我也無。仰山用無義手。打不防家。這僧若石火光中瞥地。可謂鬧市裏識取天子也。忽若擬議不來。則依俙蘿月又成鉤也。黃蘗上堂眾方集。以拄杖一時打下。復召大眾。眾迴首。蘗云。月似彎弓少雨多風。頌意用此。石室善道。與仰山玩月。仰問。月尖時圓相甚麼處去。圓時尖相又甚麼處去。室云。尖時圓相隱。圓時尖相在。雲巖云。尖時圓相在。圓時尖相無。道吾云。尖時亦不尖。圓時亦不圓。成鉤尖相也。駱賓王詩。既能圓似鏡。何用曲如鉤。華嚴宗名祕密隱顯俱成門。又教中說十地菩薩見性。如隔羅穀觀月。若作羅月亦可。然李白詩。有蘿月挂朝鏡。松風鳴夜絃。蘿字義長。天童以朦朧新月。隱映煙蘿。雖不圓明。已露圭角。頌出這僧半明半暗。若存若亡處。萬松大似鹽鐵判官。良以天童。深細針線。若不絲頭不斷。難成織錦之文。密師伯與洞山行。次見白兔過。密曰。俊哉。山曰。作麼生。密云。如白衣拜相。山云。老老大大作這箇語話。密云。爾又作麼生。山云。積代簪纓暫時落薄。司馬相如上林賦。千金之子坐不垂堂。阮籍常坐以柴車。逢窮途輒慟哭而迴。萬松道。若能就路還家。便得轉身歸父。不見道。一念迴光便同本得。既然如是。為甚麼。諸佛不動智。到一切眾生分上。喚作業識茫茫。早知燈是火。飯熟已多時。
Baizhang went up into the hall: when the assembly had gathered, he drove them out all at once with his staff; then he called to the crowd, and when they turned their heads, he said, "What is it?" Everywhere this is called Baizhang's hall-leaving phrase--it too should be investigated thoroughly. Sir Wang Jing said, "I got a saying from Xuefeng and became prime minister." Someone insistently inquired further; Wang Jing said, "The old fellow always used to say to people, 'What is it?' " The first line of the

verse is about calling the monk, turning his head, and "What is it?" As for "Don you know the self or not?" Yangshan used an unrighteous means to strike a defenseless house; if the monk had gotten a glimpse in the light of a spark, he could be said to have recognized the emperor in a bustling marketplace; if he hesitated and didn't come forth, then it would be "vague, like the moon through ivy, a crescent at that." Huangbo went up into the hall; just as the assembly had gathered he drove them all out at once with his staff, and then called to them--when the people turned their heads, Huangbo said, "The moon is like a drawn bow; there's little rain, much wind." The verse's intent uses this. Yangshan and Shandao of the Stone Grotto were gazing at the moon when Yangshan asked, "When the moon is a crescent, where does the round shape go? And when it is full, where does the crescent shape go?" Shandao said, "When it's a crescent, the round shape is concealed; when it's full, the crescent shape remains." Yunan said, "When it's a crescent, the round shape remains; when it's full, the crescent shape does not exist." Daowu said, "When it's a crescent, yet it's not a crescent; when it's full, it's still not round." A peom by Lo Pinwang says, "Since it can be round as a mirror, why should it be bent like a hook?" The Huayan school calls this the gate of secret concealment and revelation existing together. Also in the teachings it says that bodhisattvas of the tenth stage see nature like looking at the moon through a gauze net. To call (the vaguely seen moon) a 'gauze moon' is also all right, but a peom by Li Bo says, "There is the moon through the ivies crossing the mirror of morning, a wind in the pines strumming the harpstrings of night." So the sense of the word 'ivy' is stronger. Tiantong uses the vague, indistinct new moon, now hidden, now shining in the misty ivies, though not full and bright, already showing its tips, to versify how this monk is half light, half dark, seeming to be there, seeming to be absent. I am being much like a salt and iron official; it sure seems to me that Tiantong is deep and meticulous with needle and thread. If the thread's not cut, it would be hard to complete the brocade design. As Dongshan and his spiritual uncle Mi were walking along, they saw a white rabbit pass by. Mi said, "How excellent!" Dongshan said, "How so?" Mi said, "It's like a commoner being appointed prime minister." Dongshan said, "So venerable and

great, you talk like this?" Mi said, "How about you?" Dongshan said, "After generations of nobility, a temporary fall." Sima Xiangru's Elegy on Entering the Woods says, "The child with a fortune in gold does not sit near the hall (afraid it will fall); the sage Yuanji always sits in a dilapidated cart--when he meets the end of the road, then you can turn your body back to your father. Haven't you heard it said, "If you can turn back the light in an instant of thought, it's the same as original realization"? Since it is so, why is the immutable knowledge of all Buddhas called boundless unclear active consciousness in sentient beings? If they had known the lamp was fire, the meal would have been cooked long ago.

Case 38:
第三十八則　臨濟真人
Linji's "True Man"

示眾云。以賊為子。認奴作郎。破木杓豈是先祖髑髏。驢鞍橋亦非阿爺下頷。裂土分茅時如何辨主。
Introduction: Taking a thief for one's son, taking the servant for the master. Can a broken wooden ladle be your ancestor's skull? A donkey-saddle rim is not your father's jawbone either. When breaking earth, separating reeds, how do you discern the master?
舉。臨濟示眾云。有一無位真人（安基定腳了也）。常向汝等面門出入（背後底聾）。初心未證據者看看（還具眼麼）。時有僧問。如何是無位真人（還解語麼）。濟下禪床擒住（爾更諱）。這僧擬議（鈍滯他真人）。濟托開云。無位真人。是甚乾屎橛（大似持缽不得）。
Case: Linji said to the assembly, "There is a true man with no rank (He's laid a foundation and set his feet.) always going out and in through the portals of your face.(What about that which is in back of you!!!) Beginners who have not yet witnessed it, look! (But do you have the eye?)Look!" Then a monk came forward and said, "What is the true man of no rank?"(Don't you know how to speak?) Linji got down from the seat, grabbed and held him:(You still turn away.) the monk hesitated.(He bogs down the true man.) Linji pushed him away and said, "The true man of no rank--

what a piece of dry crap he is!"(He's much like holding his bowl and not getting anything.)
師舉。臨濟廣語道。五蘊身田內。有無位真人。堂堂顯露。無絲髮許間隔。何不識取。心法無形。通貫十方。既言通貫十方。不止在五蘊身田面門出入。初心未證據者看看。萬松道。無位真人。看眾僧。眾僧看真人。時有僧問。如何是無位真人。諸方喚作和聲送事。爭奈騎驢者。不見坐下。濟下禪床擒住。且道。真人在那頭。好與一掌。這僧擬議。真人不在。可惜許。濟托開云。無位真人。是甚乾屎橛。當面諱卻。雪峰云。臨濟大似白拈賊。萬松道。敗也。雪竇云。夫善竊者鬼神莫知。既被雪峰覷破。臨濟不是好手。復召大眾。雪竇今日換爾諸人眼睛了也。爾若不信。各自歸寮舍。摸索看。萬松道。雪竇和眉毛失卻。要解賊手中作賊。問取天童始得。
Commentary: In the extensive record of Linji's sayings it says, "In the field of the body of five clusters there is a true man of no rank, grandly revealed, without a hairsbreadth gap; why don't you recognize him? The reality of mind is formless and pervades all directions." Since it pervades all directions, it is not only in the physical field of five clusters, it is always going out and in the gates of your face; "Beginners who have not yet witnessed it, look, look!" I say, the true man of no rank looks at the monks, the monks look at the true man. At that point a monk asked, "What is the true man of no rank?" Everywhere they call this "conveying the matter along with the voice," but what can be done--the one riding the donkey doesn't see the assembly; Linji got down from his seat and grabbed him. Tell me--where is the true man? He should give a slap. This monk hesitated; the true man is absent--what a pity! Linji pushed him away, saying, "The true man of no rank--what a piece of dry crap he is!" Though face to face, he's hidden away. Xuefeng said, "Linji is much like a thief who steals in broad daylight." I say, he's been busted. Xuedou said, "One who steals skillfully is unbeknownst to even ghosts and spirits; since he has been seen through by Xuefeng, Linji is not an expert." Xuedou also called to the assembly and said, "Today Xuedou has snatched your eyeballs. If you don't believe it, each of you go back to your rooms and try to find them." I say, Xuedou has lost his eyebrows as well. If you want to know how to be a thief in the hands of a thief, you must ask Tiantong.
頌云。迷悟相返（不隔絲毫）。妙傳而簡（已犯風煙）。春坼百花兮一吹（放去較危）。力迴九牛兮一挽（收來太速）。無奈泥沙撥不開（我眼本

正）。分明塞斷甘泉眼（因師故邪）。忽然突出肆橫流（掀倒禪床怪不得）。師復云。險（擲下拄杖云放過一著）。
Verse: Delusion and enlightenment are opposite,(Not a hairsbreadth apart.) Subtly communicated, with simplicity; (Already into wind and smoke.)Spring opens the hundred flowers, in one puff,(The letting go is a bit dangerous.) Power pulls back nine bulls, in one yank.(The gathering in is too fast.) It's hopeless--the mud and sand can't be cleared away;(One's own eyes are originally true.) Clearly blocking off the eye of the sweet spring, (They go wrong because of teachers.)If suddenly it burst forth, it would freely flow. (Even throwing over the meditation seat couldn't be considered strange.) Hongzhi also said, "Dangerous." (Throwing down the staff, Wansong said, "I let the first move go.")
師云。圓覺云。猶如迷人四方易處。其實方本不移。悟時亦只依舊。宗鏡云。從來迷悟似迷。今日悟迷非悟。此真妙傳而簡。惠而不費。薦得則亦肉團。便是無位真人。不薦則真人依舊面門出入。這僧也有。只是拈不出。用不行。卻與真人。作奴傳言。送語問消問息。勞他臨濟降尊就卑覿體全用。這僧既措手不及。臨濟亦抽身不顧。見得匙抄不上。便道。無位真人是甚乾屎橛。此能放能收。呼得聚。喝得散。終不繫綴死在句下與人胸次作病。天台云。吹一吹即世界成。喝一喝即世界壞。更道。當吹時便喝。當喝時便吹。列子公儀子以力聞。周宣王備禮聘之。既至。懦夫也。王問。卿力何如。對曰。臣能折春蟲之股。堪秋蟬之翼。王作色曰。吾力能裂犀兕之革。曳九牛之尾。猶憾其弱。爾如是而以力聞何也。對曰。臣之名不以負其力者。以能用其力者也。此頌臨濟收放力用。法眼開井。被沙塞卻泉眼。問僧。泉眼不通沙塞。道眼不通。被甚麼物礙。僧無對。自代云。被眼礙。且道。是這僧塞斷泉眼。臨濟塞斷泉眼。忽然突出時如何。師拈拄杖下座。大眾一時走散。
Commentary: The Complete Enlightenment Scripture says, "It's like someone who's lost, the four directions change places." In reality the directions don't move; when enlightened, it's just as before. The Source Mirror says, "Hitherto having been deluded about enlightenment, it resembles delusion; now being enlightened from delusion, still it's not enlightenment." This is 'subtly communicating with simplicity.' Given out, it's not squandered. If you can comprehend, then the mass of naked flesh is the true man of no rank; if you don't comprehend, as before he goes out and in the gates of your face. This monk had

him too, but he couldn't bring him out; instead he transmitted a saying, conveying words as a servant of the true man, asking about the turns of events--he troubled Linji to descend from nobility to lowliness, confronting the essence with complete function. Since this monk couldn't manage to do anything, Linji too withdrew without looking back--seeing he couldn't scoop it up, he said "The true man with no rank--what a piece of dry crap he is." This is the ability to let go and to gather in, able to call together and to disperse with a shout, never tying them up to die at a phrase, creating sickness in people's hearts. Tiantai said, "Puff once--the world forms; shouting once, the world disintegrates." Furthermore, "At the moment of puffing, shout; at the moment of shouting, puff." According to Liezi, Gong Yizi was famous for his strength: King Xuan of Zhou went to call on him with full ceremony, but when he got there, he found that Gong was a weakling. The king asked, "How strong are you?" He replied, "I can break the waist of a spring insect, I can bear the wing of an autumn cicada." The king flushed and said, "I'm strong enough to tear apart rhinoceros hide and drag nine oxen by the tail--yet I still lament my weakness. How can it be that you are so famous for strength?" He replied, "My fame is not for having such strength, it is for being able to use such strength." Here the verse eulogizes Linji's powerful action gathering in and letting go. As Fayan was excavating a well, the spring's eye was blocked by sand; he asked a monk, "The spring's eye doesn't penetrate the sand blocking it; when the eye of the Way doesn't penetrate, what is it hindered by?" The monk had no reply; Fayan himself answered for him, "It is hindered by the eye." Now tell me, is it the monk blocking off the spring's eye, or is it Linji blocking off the spring's eye? When suddenly bursting forth, how is it? (Master Wansong took up his staff and got down from his seat--the assembly ran away all at once.)

Case 39:

第三十九則　趙州洗鉢

Zhaozhou's "Wash Your Bowl"

示眾云。飯來張口。睡來合眼。洗面處拾得鼻孔兜鞋時。摸著腳跟。那時蹉卻話頭。把火夜深別覓。如何得相應去。
Introduction: When food comes you open your mouth; when sleep comes you close your eyes. As you wash your face you find your nose, when you take off your shoes you feel your feet. At that time, if you miss what's being said, take a torch and make a special search deep in the night. How can you attain union?
舉。僧問趙州。學人乍入叢林乞。師指示（叢林於爾亦不惡）。州云。喫粥了也未（渾金璞玉）。僧云。喫了（久慣衲僧不如上座）。州云。洗缽盂去（不得左猜）。
Case: A monk asked Zhaozhou, "I have just entered the monastery: please give me some guidance."(The monastery isn't bad for you.) Zhaozhou said, "Have you had breakfast yet?"(Unrefined gold, a jewel in the rough.) The monk said, "Yes, I've eaten."(A long-experienced monk is not as good as this monk.) Zhaozhou said, "Then go wash your bowl." (Don't cast doubt.)
師云。直鉤釣龍。已是不快。漆桶離鉤三寸。已輪舡子夾山占斷。不道時人無分。大都貪餌吞鉤。看。他趙州亦不拗折釣竿。亦不蹋翻舡子。石橋上閑坐。略彷邊度時。自有上岸來入手底。本錄中。有其僧因此契悟。可謂竿頭絲線從君弄。不犯清波意自殊。趙州任公。得志於前。更看。天童鳴棖於後。

Commentary: Catching a dragon with a straight hook is already being dull; three inches apart from the hook is already being taken over by the boatman and Jiashan. I do not say people of these times have no share, but generally they swallow the hook out of greed for the bait. See how that Zhaozhou doesn't break the fishing pole, and doesn't kick over the boatman either: as he sits at leisure on the stone bridge, passing the time by the log crossing, naturally there are those who climb up the bank and fall into his hands. The original record has it that this monk hereby attained enlightenment; one might say, 'you may sport with the line on the pole--without disturbing the clear waves the meaning is naturally distinct.' Zhaozhou and Mr Ren (the whale catcher) got their wish before; Tiantong strikes the boat (to drive the fish into the net) afterwards:
頌云。 粥罷令教洗缽盂（快便難逢）。豁然心地自相符（非但今日）。而

今參飽叢林客（依舊喫粥了洗缽盂去）。且道。其間有悟無（一人傳虛萬人傳實）。
Verse: Breakfast over, the direction is to wash the bowl;() Opened up, the mind ground meets of itself. And now, a guest of the monastery, having studied to the full--But was there enlightenment in there or not?
師舉。靈雲見桃花悟道。呈頌於溈山。山云。從緣入者永無退失。玄沙聞云。諦當甚諦當。敢保老兄未徹在。雲聞云。和尚徹也未。沙云。恁麼始得。天童頌這僧契悟心地相符。這僧乍入叢林。稱大悟大徹。飽叢林禪客。且道。有悟無悟。此謂之徵問。雪竇云。本無迷悟數如麻。獨許靈雲是作家。玄沙道未徹。雪竇獨許作家。徐六擔板。各見一邊。且道。洗缽盂。僧有悟也無。太平本是將軍致。不許將軍見太平。
Commentary: Lingyun awakened to the Way upon seeing peach blossoms; he presented a verse to Guishan, who said, "Those who enter by way of conditions never regress." Xuansha heard of this and said, "Lingyun's quite correct indeed, but I dare say the old brother's not through yet." Lingyun heard of this and said, "Are you through yet?" Xuansha said, "Now you've got it." Tiantong eulogizes this monk's attaining enlightenment, the meeting of the mind ground. The monk, having just entered the monastery, is extolled for his great enlightenment and great penetration, a guest of the monastery who has studied to the full. "But is there enlightenment in there or not?" Here this is called a searching question. Xuedou said, "Fundamentally there's no delusion or enlightenment--such are numerous as flax seed; I admit only Lingyun as an adept--carrying a board across the shoulder, each sees only one side. But tell me--'wash your bowl'--did the monk have enlightenment or not? Peace is originally the accomplishment of the general, but the general is not allowed to see peace.

Case 40:
第四十則 雲門白黑
Yunmen, Houbai and Houhei

示眾云。機輪轉處。智眼猶迷。寶鑑開時。纖塵不度。開拳不落地。應物善知時。兩刃相逢時如何迴互。

Introduction: Where the wheel of potential turns, even the eye of wisdom is confused; when the jewel mirror is opened, not so much as a mote of dust can get past. Opening the fist, not falling to the ground, dealing with beings in accord with the time, when two sword blades cross, how's the exchange?
舉。雲門問乾峰。請師答話（空頭沒頂[寧頁]）。峰云。到老僧也未（早箇答汝了也）。門云。恁麼別某甲在遲也（讓則有餘）。峰云。恁麼那恁麼那（切忌恁麼會）。門云。將謂侯白。更有侯黑（好手手中無好手）。
Case: Yunmen asked Jianfeng, "An answer, please, teacher."(His empty head has no top.) Jianfeng said, "Have you come to me yet?"(He's already answered you.) Yunmen said, "Then I'm late." (Concede, and there's more than enough.) Jianfeng said, "Is that so? Is that so?"(Just don't interpret so.) Yunmen said, "I thought I was like Houbai the crook: you're like Houhei, even worse!"(Among experts there's no expert.)
師云。彌闍王問那先尊者。我將申問。師能答否。先云。請王致問。王曰。我已問竟。先云。我已答竟。王曰。師何所答。先云。王何所問。王曰。我無所問。先云。我無所答。此猶可尋究。雲門問處。如晴空激電。乾峰答處。如旱地奔雷。及乎雙放雙收。卻見有頭有尾。此所以非衲僧不知。非作家不見。天童和尚深入此門。
Commentary: Milinda asked Venerable Nagasena, "I am going to pose a question; can you answer?" Nagasena said, "Please ask your question." The king said, "I have already asked." Nagasena said, "I have already answered." The king said, "What did you answered?" Nagasena said, "What did you ask?" The king said, "I asked nothing." Nagasena said, "I answered nothing." This can still be investigated, but Yunmen's question is like crashing lightning in a clear sky; Jianfeng's anwer is like rolling thunder on dry ground. When they both let go and both gather in, then you see there is a head, there is a tail; this is why none but a Chan monk would know, none but an adept could see. Master Tiantong has entered deeply into this gate; his verse says,
頌云。弦筈相啣（高低普應）網珠相對（左右逢原）。發百中而箭箭不虛（對揚有準）。攝眾景而光光無礙（獨耀無私）。得言句之總持（出語成章）。住游戲之三昧（舉動合拍）。妙其間也宛轉偏圓（如珠走盤）。必如是也縱橫自在（看取令行時）。
Verse: Bowstring and arrow-notch interlock,(Responding

universally, high and low.)Jewels in the net face each other: (Meeting the source right and left.) Shooting one hundred percent bullseyes, no arrows are wasted;(Responsive preaching has a standard.) Unifying all the various reflections, each light is without impediment.(Shining alone, without partiality.) Attaining total mastery of words and phrases,(When you speak a word, it becomes a chapter.) Dwelling in the meditation of roaming at play:(All activities accord with the rhythm.) Subtle is the interplay therein of relative and complete(Like a jewel rolling in a bowl.)--It is necessary to be like this, free in all ways.(Observe when the order is in effect.)

師云。失在弦上。不可不發。此頌雲門問處機鋒不可觸。網珠相對。此頌乾峰答處賓主交參問在答處。答在問處。百發百中。頌雲門某甲在遲。智覺道。如人射地無有不中之理。交光相羅。事事無礙。頌乾峰恁麼那。華嚴疏。帝釋殿貫珠成網。光影互現。重重無盡。此頌公案大意。不必句句配屬膠柱調絃也。雲門道。將謂侯白。更有侯黑。隋朝有侯白字君素。滑稽辯給之士也。大將軍楊素見知。撰旌異記。人神報應甚詳。亦可尚也。唐朝有李白。能詩。後有李赤效之。甚不類也。人傳為笑。今言侯黑。亦其類也。有本云。我早侯白。伊更侯黑。言更甚也。總持有三。多字一字無字。總持一切法門。三昧正定也。天童偏圓猶事理。也觀國師云。理圓。言偏。言生。理喪。天台止觀云。圓伊三點。非如點水之縱。亦非列火之橫。又豎窮三際名高。橫遍十方名廣。故法華云。其車高廣。天童傍通教海。洞貫義天。雲門乾峰。立無字碑。天童歌詠入無言詩。可謂。楊脩見幼婦。一覽便知妙。

Commentary: When the arrow is on the bowstring, it cannot but be shot; this eulogizes the active point in Yunmen's question, which cannot be touched. "Jewels in the net face each other" eulogizes Jiafeng's answer, wherein guest and host commingle--the question is in the answer, the answer is in the question. "Shooting one hundred percent bullseyes, no arrows are wasted" eulogizes Yunmen's "Then I'm late." Zhijiao said, "It's like someone shooting at the ground--there's no way he can't hit it." Merging lights enmesh each other, phenomena do not hinder one another--there he eulogizes Jianfeng's "Is that so?" According to the commentary on the Flower Ornament Scripture, in the palace of Indra is a net made of jewels threaded together, their lights and reflections mutually reflecting, multiplying infinitely. This versifies the general meaning of the whole case; it's not

necessarily arranged to correspond phrase by phrase, tuning the lute with the bridge glued down. Yunmen said, "I thought I was Houbai; you're (bad as) Houhei!" In the Sui dynasty there was a Houbai, styled Junsu; he was a fast-talking liar. (The great general Yang Xiu knew of him; he wrote a book recording the unusual, very detailed on communication between humans and spirits, also worthy of respect.) In the Tang dynasty there was Li Bai, who was good at poetry; later there was a Li Zhi, who imitated him, but was not at all in the same class-people talked of him as a laugh. Here it says Houhei, and this is in the same category; some books say, "I'm already Houbai; you're even Houhei." What it means is 'even worse.' There are three kinds of spells conferring total mastery: those with many syllables, those with one syllable, and those with none; they totally contain all the teachings. Meditation is right concentration. Tiantong's ''relative and complete' is like phenomena and inner reality. National Teacher Zhengguan said, "Inner reality is real, words are relative; when words are born, innder reality is lost." Tiantai's Stopping and Seeing says, " The three dots of the (Sanskrit) letter i of reality is not like the vertical of marks on water or like the horizontal of a series of fires. Also, vertically going through the three times is called 'high,' horizontally extending throughout the ten directions is called 'wide.' " Tiantong comprehends the ocean of the teachings besides, clearly penetrating the sky of meaning. Yunmen and Jianfeng set up an unlettered tablet; Tiantong, singing a song, puts it in a wordless poem. Yang Xiu, seeing his young wife, in one look knew beauty.

Case 41:
第四十一則　洛浦臨終
Luopu About To Die

示眾云。有時忠誠。扣已苦屈難申。有時殃及。向人承當不下。臨行賤折倒。末後最慇懃。淚出痛腸。更難隱諱。還有冷眼者麼。
Introduction: Sometimes out of loyalty and sincerity denying oneself, the pain and cramp is hard to express. Sometimes calamity extends to other people but one doesn't take responsibility. When about to pass away, we are cut down

cheaply; at the very end there is the most care, tears come from a painful gut, it is impossible to hide or escape any more. But is there anyone who has cool eyes?
舉。洛浦臨終示眾云。今有一事。問爾諸人。（猶自說兵機）。這箇若是即頭上安頭（恁麼也不得）。若不是即斬頭覓活（不恁麼也不得）。時首座云。青山常舉足。白日不挑燈（語得分明出轉難）。浦云。是甚麼時節。作這箇說話（失錢遭罪）。有彥從上座。出云。去此二途。請師不問（易開終始口難保歲寒心）。浦云。未在更道（詩到重吟始見功）。從云。某甲道不盡（不教人見轉風流）。浦云。我不管爾道盡道不盡（放沒底未不得不休）。從云。某甲無侍者祇對和尚（影草隨身）。至晚喚從上座。爾今日祇對甚有來由（只管習粘頭）。合體得先師道。日前無法。意在目前（斫卻月中桂清光應更多）。他不是目前法。非耳目之所到（月落來相見）。那句是賓那句是主（切忌話作兩橛）。若揀得出。分付缽袋子（把棒喚狗）。從云。不會（正合分付）。浦云。汝合會（將成九仞之山）。從云。實不會（不進一簣之土）。浦喝云。苦哉苦哉（賺殺一舡人）。僧問。和尚尊意如何（失火處拾膚炭）。浦云。慈舟不棹清波上。劍峽徒勞放木鵝（弄巧成拙）。
Case: When Luopu was about to die, he said to the assembly, "I have one thing to ask you people.(He's still talking military strategy.) If this is so, this is adding a head on top of your head.(This way won't do.) If it is not so, this is cutting off your head seeking life."(Not this way won't do either.) At that time the head monk said, "The green mountain is always moving its feet; you don't hang a lamp in broad daylight.(If it's spoken clearly, it's all the more difficult to get out.)" Luopu said, "What time is this to make such a speech?"(He's lost his money and incurred punishment.) A certain elder, Yancong, came forth and said, "Leaving these two paths, I request the teacher not to ask."(Easy to open is the mouth of end and beginning; hard to maintain is the heart of the dead of winter.) Luopu said, "Not yet--speak again."(Poems must be recited twice to see their worth.) Yancong said, "I can't say it all."(Not letting people see it makes it all the more charming.) Luopu said, "I don't care if you can say it all or not." (Letting a bottomless one come, he can't help not stopping.)Yancong said, "I have no attendant to answer the teacher."(The shadowing grass is around him.) That evening he called elder Yancong: "Your answer today was most reasonable.(He just practices sticking it on his head.) You should

experientially realize the saying of my late teacher, 'before the eyes there are no things--that meaning is before the eyes.(If you cut down the cassia tree on the moon, the pure light must be even more.) That is not something before the eyes, not in reach of the ears and eyes.' (When the moon sets, come to see me.) Which phrases are guest, which phrases are host? If you can pick them out, I'll impart the robe and bowl to you." (Holding a stick, he calls the dog.) Yancong said, "I don't understand." Luopu said, "You should understand." (He's going to make a high mountain.) Yancong said, "I really don't."(He doesn't bring a single load of earth.) Luopu shouted and said, "How miserable!"(He cheats ordinary people.) A monk asked, "What is the teacher's meaning?" (Where the torch is lost, greasy char is found.) Luopu said, "The boat of compassion is not rowed over pure waves: over precipitous straits it is wasted effort to set out a wooden goose."(Flaunting skill, he becomes clumsy.)
師云。洛浦臨終。婆心太切。首座盡情吐露。返責非時。彥從不出脣皮。許伊合會。直得再三撈漉。可憐一向沈埋。克賓甘罰饡飯錢。瞎驢故滅正法眼。玄覺云。且道。從上座實不會。為復怕缽袋子沾著伊。故燈錄收從。入法嗣之列。浦嘗示眾云。直須旨外明宗。莫向言中取則。僧問行不思議處如何。浦云。青山常舉足。白日不移輪。以斯驗之。首座從公皎然可見。洛浦分上還有人收後也無。百年之後卻有天童。
Commentary: When Luopu was about to die, he was too kind. The head monk bared his heart entirely, but was blamed for being untimely; Yancong didn't move his lips, but Luopu allowed as he should understand. Luopu could only sift and strain over and over--what a pity, just to sink into oblivion. Kepin was willingly fined the price of congee; the blind donkey purposely destroyed the eye of the true teaching. Xuanjiao said, "Tell me, did elder Yancong really not understand? Or did he fear that the bowl would defile him?" Thus the records of the Chan transmission include Yancong among the successsors to the Dharma. Luopu once instructed the group, "You must directly realize the source outside of the teachings; don't grasp principle within words." A monk asked, "What is practice of the inconceivable like?" Luopu said, "The green montain is always moving its feet; the bright sun doesn't shift its orb." When we use this to test them, the head monk and Yancong can be seen clearly. As for Luopu's part, is

there after all anyone to take up after him? After a hundred years, after all there's Tiantong: his verse says.
頌云。 餌雲鉤月釣清津（不入驚人浪難逢稱意魚）。年老心孤未得鱗（氣急作麼）。一曲離騷歸去後（在甚麼處）。汨羅江上獨醒人（洛浦猶在）。

Verse: The bait is clouds, the hook the moon, fishing in the clear harbor:(If you don't enter the frightening waves, you'll hardly find a fish that you want.) Old in years, alone at heart, he hasn't got a fish yet.(Why so hurried?) One song "leaving the clamor," coming on back:(Where?) On the Milo river, the only sober man. (Luopu's still around.)
師云。古人以長虹為竿。新月為鉤。斷雲為餌。清津可以棹慈舟。劍峽先須放木鵝。杭州五雲和尚坐禪箴云。沿流劍閣無滯木鵝。蓋劍水嶮隘迅流。如二舡相觸必碎。故先斫木浮下。謂之木鵝。諸方異說難憑。莫若禪箴為良證也。年老心孤未得鱗。不知者。以謂洛浦無嗣。浦凡得一十一人。烏牙青峰等皆白眉老作。莫莫庵訥和尚詩。今古利名酒。沈醉皆豪英。憔悴澤畔者。未足為獨醒。屈原字平。仕楚懷王。為三閭大夫。靳尚所譖。貶長沙。獨行江畔。謂漁父曰。舉世皆醉。唯我獨醒。舉世皆濁。唯我獨清。沈汨羅江而卒。江在潭州羅縣。文選離騷經。屈原所作。洛浦臨終。彥從鈍滯。下釣未分文入手。抗衡終水米無交。還會麼。不得封侯。也是閑。
Commentary: An ancient used a rainbow as a pole, the new moon as a hook, a piece of cloud for bait: in the clear waters one can thus pole the boat of compassion; in the precipitous straits one must first release a wooden goose. In the instructions for sitting meditation written by Master Wuyun of Hangchow it says, "Follow the flow through the ravine straits; don't get stuck with the wooden goose." The water of ravine straits is steep and dangerous, flowing so fast that if two boats collide on it they would surely be smashed; therefore they first cut a piece of wood and float it downstream--this is called a wooden goose. The different explanations given in various places are hardly reliable; none is as good as these meditation instructions for evidence (of the meaning of 'wooden goose'). "Old in years, alone at heart, he hasn't got a fish yet"--those who do not know think this means that Luopu had no successors, but in all Luopu found eleven people, like Wuya, Qingfeng, and others, who were all white--browed old adepts. A poem by Master Na of Momo hermitage says, The sharp famous wine of present and past--Those it

intoxicated were all outstanding heroes: The emaciated man by the marsh's edge Is not worthy of being considered the only sober one. Qu Yuan was styled Ping; he served King Huai of Chu as the chief of the royal families. Denounced by Geshang, he was demoted and sent to Changsha. He walked alone by the riverside; he told the fishermen, "All the world is drunk; I alone am sober. All the world is polluted; I alone am pure." He plunged into the Milo river and died. The river is in the Luo district of Tan province. The classic Leaving the Clamor included in the Literary Selections was composed by Qu Yuan. When Luopu was about to die, Yancong tarried dully. Though Luopu went fishing, he didn't get a fraction of a cent; in direct confrontation, after all water and rice didn't mix. Do you understand? If one doesn't get enfeoffed as a baron, then one is free.

Case 42:
第四十二則　南陽淨瓶
Nanyang's "Water Pitcher"

示眾云。洗缽添瓶。盡是法門佛事。般柴運水。無非妙用神通。為甚麼不解放光動地。
Introduction: Washing the bowl, adding water to the pitcher, are all aspects of the teaching, buddha-work; hauling firewood and carrying water are all miraculous powers of sublime functions. Why can't you emanate light and make the earth move?
舉。僧問南陽忠國師。如何是本身盧舍那（汝豈是替名）。國師云。與我過淨瓶來（莫忘了話頭）。僧將淨瓶到（莫得錯認）。國師云。卻安舊處著（重宣此義）。僧復問。如何是本身盧舍那（甚處去來）。國師云。古佛過去久矣（離此不遠）。
Case: A monk asked National Teacher Zhong of Nanyang, "What is the Vairocana of one's own body?"(Have you changed your name?) The national teacher said, "Bring me the pitcher of clean water."(Don't forget the story.) The monk brought the pitcher: (Don't misapprehend.) the national teacher said, "Put it back where it was before."(The teaching is reiterated.) The monk again asked, "What is Vairocana in one's own body?"(Where are you going and coming?) The national teacher said, "The ancient

buddha is long gone."(Not far from here.)
師舉。石霜問道吾。如何是觸目菩提。吾喚沙彌。彌應喏。吾云。添淨瓶水著。良久卻問石霜。汝適來問甚麼。霜擬舉。吾便歸方丈。霜乃有省。道吾先用隔身句。後用拋身勢。若不傷鋒犯手。石霜有省。國師慈悲之故。有落草之談。只是知恩者少。天童所以採汲華水也。
Commentary: Shishuang asked Daowu, "What is enlightenment that meets the eye?" Daowu called to a novice, who responded; Daowu said, "Add some water to the washbasin." After a while he asked Shishuang, "What did you just ask?" As Shishuang was about to repeat it, Daowu went back to his room; Shishuang thereupon had insight. Daowu first used a 'body-block' saying, then afterwards used a 'body-throw' gesture. As he didn't run afoul of the point and hurt his hand, Shishuang had an insight. The National Teacher, because of his kindness and compassion, had a conversation that went down into the weeds; but those who appreciate his benevolence are few. Tiantong therefore gathers flowers and scoops water; his verse says,
頌云。 鳥之行空（築著磕著）。魚之在水（左使右使）。江湖相忘（這邊那邊）。雲天得志（無可不可）。擬心一絲（只在此山中）。對面千里（雲深不知處）。知恩報恩（念茲在茲）。人間幾幾（一子親得）。
Verse: Birds' coursing in the sky, (Encountering it everywhere.) Fishes'being in the water:(Using it right and left.) In rivers and lakes forgetting,(This side, that side.) In clouds and sky they get their will.(No right or wrong.) The doubting mind--a single thread: (It's just on this mountain.) Before the face, a thousand miles. (The clouds are so deep you don't know where you are.) Knowing benevolence, requiting benevolence(Think of this, stay with this.)--How many people do?(One child has personally accomplished it.)
師云。鳥之行空。魚之在水。所託愈安。其生愈適。莊子泉涸魚相與處于陸。相呴以濕。相濡以沫。不如相忘于江湖。白兆通慧珪禪師道。譬如空中飛鳥。不知空是家鄉。水底游魚忘卻水。為性命。圭峰云。魚不識水。人不識風。迷不識性。悟不識空。尋常本身盧舍那。滿淨覺者。現相人中。纔起問時。忽然影現。忘恩失行。背親向疏。果能除卻靈床。始解子承父業。且道。如何是父業。拈來無不是。用處莫生疑。
Commentary: The flight of birds in the sky, the fish in the water; their roosts are ever more peaceful, their life is ever more

harmonious. Zhuangzi said, "When the spring is dry the fish together on the land puff at each other to moisten each other with wetness from their mouths--this does not compare to forgetting each other in rivers and lakes." Chan Master Tonghui Gui from Baichao said, "It is like flying birds in the sky--they don't know the sky is their home; the fish swimming in the water forget the water is their life." Guifeng said, "The fish are not conscious of water, people are not conscious of air, illusion is not conscious of reality, enlightenment is not conscious of emptiness." Usually the personal Vairocana, complete pure awareness, manifests form in the human realm; as soon as it is questioned, suddenly a shadow appears--you forget the blessings you have received, turn away from your parents and go to strangers. Ultimately if he can get rid of the spiritual seat, only then can the son take up the father's work. But tell me, what is the father's work? When brought up, there's nothing that's not it. Don't doubt its use.

Case 43:
第四十三則 羅山起滅
Luoshan's "Arising and Vanishing"

示眾云。還丹一粒。點鐵成金。至理一言。轉凡成聖。若知金鐵無二。凡聖本同。果然一點。也用不著。且道。是那一點。
Introduction: One touch of the philosophers' stone turns iron into gold; one word of the ultimate principle transforms an ordinary man into a sage. If you know that gold and iron are not two, that ordinary and sage are fundamentally the same, then after all you'll have no use for it; but tell me, what one touch is it?
舉。羅山問巖頭。起滅不停時如何（金刪與泥人揩背）。頭咄云（星落雲散）。是誰起滅（識得不為冤）。
Case: Luoshan asked Yantou, "When arising and vanishing go on unceasingly, what then?" (Diamond rubbing a clay mannikin's back.)Yantou shouted and said,(Stars fall, clouds scatter.) "Whose arising and vanishing is it?" (If you know, it's not inimical.)
神州羅山道閑禪師。先問石霜。起滅不停時如何。霜云。直須寒灰枯木去。一念萬年去。函蓋相應去。純清絕點去。師不契。往問巖頭。頭喝云。是誰起滅。山於此有省。蓋巖頭只貴見地明白。石霜置枯木堂。要伊親到一迴始

得。不見。瑞巖問巖頭。如何是本常理。頭云。動也。巖云。動時如何。頭云。不見本常理。巖佇思。頭云。肯即未脫根塵。不肯即永沈生死。巖亦領悟。巖頭英靈倜儻。打發學人。剋的精敏不減德山。後來出羅山法寶。冰寒於水。溈山所謂。只貴子見處。不問子行履也。羅山問處。天下人榜樣。而今初機。往往在這裏。作活計。水上捺瓜相似。伏斷煩惱。智覺道。莫與心為伴。無心心自安。若將心作伴。動即被心謾。伴即伴妄心。無亦無妄心。祖師西來。直指人心。見性成佛。豈是教爾普州人送賊。認奴作郎來。羅山問處。迷真執妄。巖頭咄處。即妄即真。若是萬松。咄了便休。真妄向上有事在。楞嚴經。阿難言。如來見今徵心所在。而我以心推窮尋逐。即能推者。我將為心。佛言。咄。阿難此非汝心。阿難矍然避座合掌起立白佛。此非我心。當名何等。佛告阿難。此是前塵。虛妄相想。惑汝真性。由汝無始至于今生。認賊為子。失汝元常。故受輪轉。此喝如金剛王寶劍也。巖頭一喝。如踞地師子。全威大用不欺之力。龐居士云。一群六箇賊。生生欺殺人。我今識汝也。不與汝為鄰。汝若不伏我。我即到處。說教人盡識汝。使汝行路絕。爾若肯伏我。我即不分別。共汝一處住。同證無生滅。巖頭道。是誰起滅。雲巖提掃帚。這箇是第幾月同參。天童貴伊善能點化。重說偈言。
Commentary: Chan master Daojian of Luoshan in Shen province first asked Shishuang, "When arising and vanishing go on unceasingly, what then?" Shishuang said, "You must be cold ashes, a dead tree, one thought for ten thousand years, box and lid joining, pure and spotlessly clear." Luoshan didn't get it, so he went and asked Yantou; Yantou shouted and said, "Whose arising and vanishing is it?" At this Luoshan awakened. Generally, Yantou just esteemed clarity of insight; Shishuang set up a 'dead tree hall'--he demanded that one personally arrive once first. Haven't you seen how Ruiyan asked Yantou, "What is the fundamentally constant principle?" Yantou said, "Moving." Ruiyan said, "How is it when moving?" Yantou said, "You don't see the fundamentally constant principle." Ruiyan stood there thinking; Yantou said, "If you agree, you've not yet escaped the senses; if you don't agree, you're forever sunk in birth and death," and Ruiyan too attained enlightenment. Yantou was an outstanding spirit, beyond the ordinary; in awakening students, he accomplished his purpose with a sharpness that was no less than Deshan's. Later he produced the Dharma-jewel of Luoshan--ice is colder than water. This is what Guishan meant by "I only value your insight; I don't ask about your activity." Luoshan's question is a model for

everyone; and beginners these days time and again make their living in here--like pushing down a gourd on water, they suppress afflictions. Zhijiao said, "Don't be a companion of mind; when mindless, the mind is naturally at rest. If you take mind as a partner, when moving you'll be fooled by mind--without it, there is no deluded mind. When the Patriarch came from the West, directly pointing to the human mind so they could see its nature and attain buddhahood, was he teaching you to be bandits escorting a thief, to recognize the servant as the master?" Luoshan's question missed the real and grasped the false; Yantou's scolding merged with the false as the real itself. If it were me, I would stop after shouting; there is still something beyond real and false. In the Heroic March Scripture Ananda says, "The Realized One now is probing the whereabouts of the mind, and I am using the mind to investigate and seek it; therefore that which seeks is what I take to be mind." The Buddha said, "Tsk! Ananda, this is not your mind." Ananda, startled, got up from his seat, joined his palms and said to the Buddha, "If this is not my mind, what should it be called?" The Buddha said to Ananda, "This is an empty conception of form of sense data before you--it confuses your real nature. It is due to your having recognized a thief as your son since beginningless time, losing your fundamental constant thus you experience transmigration." This shout is like the diamond sword; Yantou's shout is like a lion crouching on the ground, the power of the great function of his fully majesty, which cannot be fooled. Layman Pang said, "One gang of six thieves, you fool people completely, life after life. Now I know you, and will not be your neighbors. If you don't submit to me, everywhere I go I'll inform people all about you, causing your road to be cut off. If you agree to submit to me, then I won't discriminate; I'll stay together with you, and together witness birthlessness and deathlessness." Yantou's saying, "Whose arising and vanishing is it?" is the same approach as Yunyan's lifting the broom up and saying, "Which moon is this?" Tiantong esteems his ability to produce transformation, and again speaks a verse:

頌云。斫斷老葛藤（轉生枝蔓）。打破狐窠窟（更吐頑涎）。豹披霧而變文（脫卻皮毛）。龍乘雷而換骨（別改軀殼）。咄（一喝萬機罷三朝兩耳聾）。起滅紛紛是何物（好客無疏伴）。

Verse: Severing old entangling vines,(Producing even more branches and creepers.) Opening up a fox lair,(Spitting out more stupid slobber.) A leopard covers itself with fog to change its spots, (It sheds its skin.) A dragon rides the thunder to change its bones, (Especially changing the shell of its body.) Bah! (At one shout myriad actions cease; for three days, both ears are deaf.) Arising and vanishing in profusion--what is it?(A good guest has no strange companions.)

師云。截斷話頭。鏟卻問意。照用同時。人境俱奪。巖頭有超師之作。楊子云。聖人虎別。其文炳也。君子豹別。其文蔚也。辯人狸別。其文萃也。狸變即豹。豹變即虎。南山玄豹。隱霧而變文。漢劉向列女傳曰。陶答子治陶三年。名譽不興。家富三倍。其妻抱兒而泣。姑怒以為不祥。妻曰。妾聞。南山有玄豹。隱霧而七日不食。欲以澤其衣毛。成其文章。至於犬豕。不擇食。故肥。以肥取禍。期年果被誅。任昉述異記。漢惠帝七年夏。雷震南山。林木火然。地燋黃。暴雨後得龍骨一具。羅山遭破家冤賊。陳詞過狀。巖頭招安。已後變作得力兒郎。且道。那箇是招安處。咄。起滅紛紛更是誰。

Commentary: Cutting off the words, slicing away the intent of the question, simultaneously illumining and functioning, taking away both person and environment--Yantou had the action that transcends the teacher. Yangzi said, "A sage is distinct as a tiger--his markings are clearly outstanding. A superior man is distinct as a leopard--his markings are fine. An eloquent man is distinct as a fox--his markings are clumped together. A fox changes into a leopard, a leopard changes into a tiger." The dark leopard of the south mountains, shrouded in frog, changes its spots. In the Biographies of Women of the Ages by Liu Xiang of Han it says, "Dao Dazi worked as a potter for three years; he didn't become famous, but the prosperity of his house increased threefold. His wife, embracing her child, cried; her m other-in-law was angry, considering that unlucky. The wife said, "I have heard that in the South Mountains there is a dark leopard; it hides in the fog and doesn't eat for seven days, to give luster to its coat and form to its spots. As for dogs and pigs, they are not selective about food, therefore they get fat; because they're fat they incur clamity.' As it turned out, in a year's time Dao was executed." According to the Records of the Extraordinary recounted by Ren Fang, in the summer of the seventh year of the reign of Emperor Hui of the Han dynasty thunder shook the south mountains, the woods

blazed, and the earth was burnt to umber. After a violent rain they found dragon bones. Luoshan, meeting up with a bandit who destroyed his household, made a declaration of his case; Yantou summoned him and settled it. But tell me, where was the summons and settlement? "Tch! Arising and vanishing in profusion'--Who else could it be?

Case 44:
第四十四則　興陽妙翅
Xingyang's "Garuda"

示眾云。師子擊象。妙翅搏龍。飛走尚別君臣。衲僧合存賓主。且如冒犯天威底人。如何裁斷。
Introduction: A lion strikes an elephant, a garuda strikes a dragon. Flying and running, they still distinguish ruler and subject; a patchrobed monk should remember guest and host. But how can someone who brazenly affronts the authority of heaven be judged?
舉。僧問興陽剖和尚。娑竭出海乾坤靜。覿面相呈事若何（披鱗曲鱔帶角泥魱）師云。妙翅鳥王當宇宙。箇中誰是出頭人（展翅崩騰六合雲搏風鼓蕩四溟水）。僧云。忽遇出頭時。又作麼生（許爾破膽）。陽云。似鶻捉鳩。君不覺。御樓前驗始知真（好勸不聽）。僧云。恁麼則叉手當胸退身三步（更待第二鎚）。陽云。須彌座下烏龜子。莫待重教點額痕（再犯不容）。
Case: A monk asked Master Xingyang Pou, "A dragon king comes out of the sea, sky and earth are tranquil--how is direct presentation?" (A curled prawn with scales, a mudfish with horns.)The master said, "The garuda, king of birds, takes command of the universe--who can stick his head out here?"(Unfolding his wings, dashing through the clouds of the six compounds, beating the wind he stirs up the waters of the four oceans.) The monk said, "Suppose one suddenly appears, then what?"(You may bust a gut.) Xingyang said, "It's like a falcon catching a pigeon. If you don't realize, check in front of the tower, then for the first time you'll know the real."(Though much exhorted, he won't listen.) The monk said, "If so, then I'll fold my hands on my chest and retreat three paces."(He still awaits the second mallet blow.) Xingyang said, "You blind turtle under the

seat of Mount Sumeru!" Don't wait for another scarring from a rap on the head." (A second offense is not permitted.)
師云。郢州興陽山清剖禪師。嗣大陽明安。凡一十五人。皆先下世。後因浮山圓鑒。得投子青和尚。陽乃十五之一。青公之兄也。這僧問處。如牢度差與舍利弗。創給孤獨園。時鬥勝。差現獰龍。欲傷弗。弗現妙翅鳥擭裂食之。龍亦鱗蟲之長。奈何妙翅唯龍為食。娑竭梵語此云海也。平原君。趙勝相趙惠文王及孝成王家起重樓。臨民家。民有躄者。美人笑之。躄者請美人之首。君諾而不行。賓客去半。君斬囚人代之。賓固不至。遂梟美人首。懸御樓前驗其真也。周歲賓集。此洞上家風不貴棒喝親行。要假傍來通信。這僧罪不重科。方能迴互。還知麼。蒲鞭示恥尤難犯。畫地為牢不忍欺。官法如爐心似鐵。天童從此費鉆鎚。
Commentary: Chan master Qingpou of Xingyang Mountain in Ying province succeeded to Dayang Mingan. Mingan had fifteen successors, but all of them died before he did; later through Fushan Yuanjian, he got Master Qing of Touzi. Xingyang was one of the fifteen--thus he was an elder brother of Master Qing. This monk's question was like the contest of Lautacha and Shariputra at the time of the establishment of the Jetavana Grove: Lautacha made a dragon appear, in order to harm Shariputra; Shariputra produced a garuda, which caught the dragon, rent it open and ate it. A dragon is the greatest of scaled creatures, but nonetheless the garuda eats nothing but dragons. The lord of Ping Yuan, Zhao Sheng, served as minister for Kings Huiwen and Xiaocheng of the kingdom of Zhao: at his house he built a multi-storied tower which faced the homes of the populace. Among the people was a lame man; a handsome man laughed at him, and the lame one asked for the head of the handsome one: the lord agreed, but didn't act; half of his house guests left. The lord beheaded a convict instead, but the guests adamantly refused to come. So finally he cut off the head of the handsome man who had laughed at the lame man, and hung it in front of the tower, to prove it was real; after a year guests gathered. This family style of the Dong succession does not esteem the personal application of beating and shouting; it calls for temporary use of a bystander to convey the message. This monk's crime was not repeated; only thus could he interchange. But do you know? A (painless) cattail whip, showing disgrace, is most difficult to go against; a drawing of a jail made on the ground isn't capable of

deceiving. Official law is like a furnace, mind is like iron. Tiantong henceforth uses his hammer and anvil:
頌云。絲綸降（聽聖旨）。號令分（有違者斬）。寰中天子（君臨萬國）。塞外將軍（獨鎮一方）。不待雷驚出蟄（五更侵早起）。那知風遏行雲（已有夜行人）機底聯綿兮。自有金針玉線（難謾具眼）。印前恢廓兮。元無鳥篆蟲文（字義炳然）。
Verse: The imperial decree comes down,(Listen to the message of the sage.) The commanding order's distinct:(Those who violate it are decapitated.) Within the heartland, the emperor,(The lord faces a thousand countries.) Outside the borders, the general.(He occupies one region alone.) Without awaiting the thunder to roust the insects,(Even getting up before dawn...) How could one know the wind stops the coursing clouds?(...there's already someone who's been traveling by night.) A continuous weave under the loom--naturally there's a gold needle and jade thread:(It's hard to fool those with eyes.) Before the seal is wide open emptiness--originally there's no writing.(The meaning of the graphs is clear.)
師云。敕遍天下。王不流行。禮記緇衣子曰。王言如絲。其出如綸。王言如綸。其出如紼。故大人不倡游言也。娑竭出海。妙翅當權。號令既分。君臣定位。馮唐曰。上古王者遣將也。跪而推轂曰。閫以內者寡人制之。閫以外者將軍制之。韋昭曰。此郭門之閫也。雷驚出蟄。頌此僧探頭太過。不待驚蟄二月節。早起龍頭。不知浮雲將隨龍而行。而為妙翅威風。遏絕不覺頭撞也。有謂不因僧話墮。爭顯興陽機鋒者。不待那知四字。極不穩順。機底聯綿。此非機鋒之機。謂錦機之下。必有巧婦針線。雪巖先師嘗舉。穴細金針。纔露鼻。芒長玉線。妙投關。此乃洞上血脈。非其中人。不易知也。當印不當風。如印印空不彰文彩。蒼頡仰觀奎宿圓曲之勢。俯察龜文鳥跡之象。博採眾美合而為文。後自蝌蚪為二篆。周宣主太史籀造大篆。秦相李斯造小篆。今之印篆。號曰方填。且道。興陽還刻劃也無。皓玉本無瑕。雕丈喪君德。

Commentary: The imperial decree extends throughout the land; the king doesn't travel around. In the Black Robe section of the Book of Rites it says, "When the king's words are like thread, their issue is like yarn; when the king's words are like yarn, their issue is like rope. Therefore a great man does not speak frivolous words." The dragon leaves the ocean, the garuda is in command. Once the commanding order is distinct, lord and minister establish their positions. Feng Tang said, "In high antiguity when

a king dispatched a general, he knelt down and pushed the chariot, saying, 'Inside the gate, I drive; outside the gate, the general drives." Wei Zhao said, "This is the gate of the walls of the capital city." Thunder startles and rousts the insects--this part versifies how the monk went too far in searching: not awaiting the time in the second month when the insects are stirred up, he already rouses the dragon's head, not knowing that the floating clouds would go along following the dragon, and that they'd be utterly stopped by the awesome wind of the garuda's magnificent wings--unawares he bumped his head. Some say that (it means) "If not for the monk's verbal defeat, how could Xingyang's active point be revealed?"--but then the words "without awaiting" and "how could one know" don't easily follow at all. "A continuous weave under the loom"--this is not referring to the functioning of a sharp wit: it means that under a weaving of brocade there must be a skillful housewife's needle and thread. My late master Xueyan once cited, "As soon as the narrow-eyed golden needle shows ints nose, the long-topped jade thread goes finely through the hole." This is the bloodline of the Dongshan succession; unless you are one within it, it is not easy to know. Using a seal, you don't set it on the wind; if the seal stamps space, it doesn't show any mark. Cang Jie gazed at the round, curved form of a constellation of stars above, examined the markings of turtles and forms of bird tracks below--he collected myriad beauties from all over and put them together to make writing. Later two forms of writing were modeled on polliwogs. The historian Zhou of King Xuan of Zhou created the 'large script' writing and Lisi, prime minister of Qin, made the 'small script' writing; nowadays seal script is called 'square and dense.' Now tell me, did Xingyang carve or not? 'The pure jewel is originally flawless; carving a design ruins its superior quality.'

Case 45:
第四十五則　覺經四節
Four Sections of The Enlightenment Scripture

示眾云。現成公案。只據現今。本分家風。不圖分外。若也強生節目。枉費工夫。盡是與混沌。畫眉缽盂安柄。如何得平穩去。

Introduction: The presently forming public case is just based on the immediate present: the fundamental family style does not aim beyond the fundamental. If you forcibly set up divisions and foolishly expend effort, it's all drawing eyebrows for chaos, putting a handle on a bowl. How can you become peaceful?
舉。圓覺經云。居一切時不起妄念。（不）。於諸妄心亦不息滅。（不）。住妄想境不加了知。（不）。於無了知不辨真實（不）。
Case: The Scripture of Perfect Enlightenment says, "At all times do not produce delusive thoughts,(No.) also don't try to stop and annihilate deluded states of mind;(No.) in realms of false conception don't add knowledge, (No.) and don't find reality in no knowledge." (No.)
師云。圭峰科此一段。謂之妄心頓證。又名忘心入覺。萬松下四箇不字。謂不起不滅不知不辨。此四八三十二字。諸方皆為病。此處為藥。且諸方病者。不起妄念。豈非焦芽敗種。不滅妄心。豈非養病喪軀。不假了知。豈非暫時不在如同死人。不辨真實。豈非顢頇佛性籠桶真如。且道。如何是四藥。須是天童修合將來。頌云。
Commentary: Guifeng, classifying this section, called it "the deluded mind suddenly attaining realization" and also named it "forgetting mind, entering awakening." I add the word 'no' to each of the four clauses, meaning, "not producing, not annihilating, not knowing, not distinguishing." These four lines everywhere are considered illnesses; here they become medicines. Now as for what everywhere is considered illness, not producing delusive thoughts--is this not 'burnt sprouts, ruined seed"? Not annihilating deluded states of mind--is this not 'losing your life while taking care of illness'? Not applying knowledge--is this not 'being temporarily absent, like a dead man'? Not finding reality--is this not 'presuming upon the enlightened nature, enshrouding true thusness'? Now tell me, what are the four medicines? It is necessary for Tiantong to concoct them and bring them:
巍巍堂堂（更窮須道鄒搜字）。磊磊落落（撩天鼻孔）。鬧處刺頭。（床窄先臥）。穩處下腳（粥稀後坐）。腳下線斷我自由（信步過滄洲）。鼻端泥盡君休斲（彼此著便）莫動著（已是蹺手亂下）。千年故紙中合藥（大有神效）。
Verse: Magnificent, clearly outstanding:(If you go on investigating further, you'll have to say the words 'dull and inconspicuous.)

serene, at ease.(Nose stuck up to the heavens.) Clamor pierces the head;(When the bed is narrow, lie down first.) Quiet is where to tread.(When the gruel is thin, sit down later.) Underfoot, the thread breaks, and I am free:(Walking freely to the land of the immortals.) The spot of mud on the nose is gone--you don't have to chop.(Both get a break.) 'Don't budge' (Already this is arbitrarily administering a disturbing measure.)--On a thousand-year-old scrap of paper medicine's compounded. (There's great miraculous effect.)

師云。黃蘗初參百丈。丈云。巍巍堂堂。來為何事。蘗云。巍巍堂堂不為別事。巍堂磊落。皆大丈夫相。干戈叢裡橫身直過。荊棘林中擺手便行。腳跟下無五色線。舌頭上無十字關。鼻端無泥痕。眼中無金屑。豈不是安樂快活底漢。試將天童莫道著三字。換萬松四箇不字。便見一字法門海墨書而不盡。德山道。一大藏教。是拭不淨故紙。為已了者恐透牛皮也。千年故紙中合藥者。為未了者不妨遮眼也。慈覺道。圓覺楞嚴恒為已伴。況世尊入滅至庚辰歲。已二千一百七十年。豈但千年故紙。仙傳葛由能刻木羊。騎羊上綏山。後遇浮丘公。曰。若不腳 下線斷。爾也不得自由。暗合永嘉放四大莫把捉。寂滅性中隨飲啄。諸行無常一切空。即是如來大圓覺。雖然如是。猶欠作云何梵在。

Commentary: When Huangbo first called on Baizhang, Baizhang said, "Magnificent, clearly outstanding--what did you come for?" Huangbo said, "Magnificent, clearly outstanding--not for anything else." Magnificent, outstanding, serene, at ease--these are all characteristics of a great man. In a forest of shields and spears, freely going directly through, in a thicket of brambles, going right on with open hands; no five-colored string under the feet, no crossroad barrier on the tongue, no trace of mud on the nose, on gold dust in the eyes--is this not a peaceful, happly life? Try taking Tiantong's three words 'do not budge' and substitute them for my four 'no's and then you will see that the one-word teaching cannot be completely written down even with an ocean of ink. Deshan said, "The whole canon is old paper for wiping filth" --this is because those who already comprehend fear to pierce oxihide; a prescription for compounding medicines on thousand-year-old paper is because those who don't yet understand unavoidably block their eyes. Cijiao said, "The Scripture of Complete Enlightenment and the Heroic March Scripture are my constant companions." From the World Honored

One's demise up till 1220 has already been two thousand, one hundred and seventy years; is it just thousand-year-old paper? According to the Biographies of the Wizards, Ge You carved a wooden ram and rode up Sui Mountain on it: later he met Fu Zhong, who said, "If the strings under your feet aren't cut off, you won't be free." This happens to accord with Yongjia's "Let go of the gross elements, don't grasp: within the nature of quiescence, drink and eat as you may. All activities are impermanent, all is empty; this is the great complete awakening of the realized ones." Even so, there is still lacking the chant of 'how can we transcend?"

Case 46:
第四十六則　德山學畢
Deshan's "Completion of Study"

示眾云。萬里無寸草。淨地迷人。八方無片雲。晴空賺汝。雖是以楔去楔。不妨拈空挂空。腦後一槌。別看方便。
Introduction: The clear ground where there's not an inch of grass for ten thousand miles deludes people; the clear sky without a fleck of cloud in the eight directions fools you. Even though this is using a wedge to remove a wedge, it doesn't prevent taking space and hanging it in space. A single mallet on the back of the brain--particularly observe appropriate technique.
舉。德山圓明大師。示眾云。及盡去也。（有這箇在）。直得三世諸佛口掛壁上（留取喫被）。猶有一人呵呵大笑（且道是誰）。若識此人（是何面目）。參學事畢（與碗茶喫）。
Case: Great Master Yuanming of Deshan said to the assembly, "When you get to the ultimate end, (There's still this.) you just find the buddhas of all times have their mouths 'hung on the wall.'(Stop and have a meal.) There is still someone who laughs, (Who is it?) ha! ha! If you know this one,(What does he look like?) your task of study is finished." (Give him a cup of tea to drink.)
師云。鼎州德山第九世圓明大師。諱緣密。雲門嗣中唯師傳嗣最廣。師創三句。函蓋乾坤。截斷眾流。隨波逐浪。今傳為雲門三句者。檢討不審也。一日示眾云。及盡去也。直得三世諸佛口掛壁上。此言廣長舌相話會不及。猶有一人呵呵大笑。且道。是何人笑箇甚麼。若識得此人。參學事畢。是真箇

更有事在。投子青和尚拈云。藏盡楚天月。猶存漢地星。萬松道。車也去了。藉甚油缸。此可與竿頭進步者道。寶峰照和尚道。直須如大死底人死了更死。僧云。莫是死中卻活麼。師云。爾且死莫活。爾但喫飯裹急自去屙屎。爾飯也未喫。早問屙屎作麼。此乃貴大休大歇親到自證。說得一丈。不如行取一尺也。只如行不得處作麼生說。問取天童。頌云。

Commentary: The ninth generation master at Deshan in Ding province was Great Master Yuanming; his initiatory name was Yuanmi. Among Yunmen's successors, only this master's lineage was most widespread. This master invented the 'there phrases'--'containing the universe,' 'cutting off all streams,' and 'following the waves'--those who nowadays transmit them as the three phrases of Yunmen are not careful in their research. One day he addressed the assembly, "When you get to the ultimate end, you just find the buddhas of all times have their mouths 'hung on the wall.' " This says that the form of the universal eternal tongue cannot be comprehended by verbal understanding. "There is still someone who laughs, ha! ha!" But tell me, who is it, laughing at what? "If you know this one, your task of study is finished." But really there is still something more: Master Touzi Yiqing brought this up and said, "Completely concealing the moon in the sky of Chu, still retaining the stars over the land of Han." I say, the cart is gone--what oil can would you borrow? Master Baofeng Zhao said, "You must be like a man who has utterly died; having died, die again." A monk said, "Is this not returning to life from the midst of death?" The master said, "Just die, don't live. You just go hurry to defecate while you're eating; you haven't yet eaten, so why are you asking about defecating?" This values great cessation, great rest, personally arriving to realization on your own. Being able to explain ten feet is not as good as putting one foot into practice. But how can you explain what cannot be practiced? Ask of Tiantong; his verse says,

頌云。收（向甚處著）。把斷襟喉（正好轉身吐氣也）。風磨雲拭（纖塵必去）。水冷天秋（打成一片）。錦鱗莫謂無滋味（腥羶不少）。釣盡滄浪月一鉤（不犯清波意自殊）。

Verse: Gathering in,(Where will you put it?) Holding closed the throat.(Just the time to flip over and breathe out.) Wind polishes, clouds wipe.(Even the finest dust must be removed.) The waters

are chill, the weather is autumn.(Forming one whole.) Don't say brocade-colored fish lacks rich taste.(The stink is not little.) Fishing through the ocean waves, one hook of moon.(Without disturbing the clear waves, the meaning is of itself distinct.)
師云。圓明示眾不消。天童下箇收字。和圓明。盛在布袋裏也。思大云。三世諸佛被我一口吞盡。何處更有眾生可度。此水洩不通。凡聖路絕也。正恁麼時。盡空法界。如一面古鏡用壞劫毘嵐風。磨瑩成劫金藏雲揩拭。水天一色。雲月交光。皆取純清絕點邊事。這裏言淡而無味。如月鉤雲餌。魚龍無可吞噉。成湯祝網從君意。呂望垂鉤信我緣。不見道。山田脫粟飯野菜。淡黃虀。喫則從君喫。不喫任東西。
Commentary: Without Yuanming's address to the assembly being digested, Tiantong adds the word 'gatehring' --along with Yuanming he's stuffed inside a cloth bag. Huisi said, "The Buddhas of the past, present, and future have been completely swallowed in one gulp by me--where are there still sentient beings to save?" This is impervious to leaking water, the road of ordinary and holy being cut off. At this very moment, the completely empty cosmos is like an ancient mirror; you can use the raging wind that destroys the aeon to polish it, and use the clouds of the golden treasury that forms the aeon to wipe it: water and sky are one color, clouds of moon merge their light--all of these depict pure spotless clarity. Here words are bland and tasteless; it is like a crescent moon hook baited with clouds--the dragons and fish cannot swallow it. Cheng Tang (founder of the ancient Shang dynasty) prayed over his net (hoping all would enter it), going along with your will; Lu Wang let down his hook, believing his own cause. Haven't you heard the saying, "Husked millet from the mountain fields, wild vegetables and thin yellow soup--you may eat if you will; if you don't eat, you may go east or west."

Case 47:
第四十七則　趙州柏樹
Zhaozhou's "Cypress Tree"

示眾云。庭前柏樹。竿上風幡。如一華說無邊春。如一滴說大海水。間生古佛。迴出常流。不落言思。若為話會。

Introduction: The cypress tree in teh yard, the wind-blown flag on the pole--it's like one flower bespeaking a boundless spring, like one drop telling of the water of the ocean. The ancient Buddhas, born periodically, go far beyond the ordinary current, not falling into words and thought. How can you understand verbally?
舉。僧問趙州。如何是祖師西來意（多羅閑管）。州云。庭前柏樹子（焦塼打著連底凍）。
Case: A monk asked Zhaozhou, "What is the living meaning of Chan Buddhism? (Much involvement in idle concern.) Zhaozhou said, "The cypress tree in the yard."(Fried brick strikes solid ice.)
師舉。趙州一日。上堂云。此事的的沒量大人。出這裏不得。老僧到溈山。僧問。如何是祖師西來意。溈云。與我將床子來。若是宗師。須以本分事接人始得。僧便問。如何是祖師西來意。州云。庭前柏樹子。僧云。和尚莫將境示人。師云。不將境示人。僧云。然則如何是祖師西來意。師云。庭前柏樹子。楊州城東光孝寺。慧覺禪師。到法眼處。眼問。近難何處。覺曰。趙州。眼曰。承聞趙州有柏樹子話是否。覺曰。無。眼曰。往來皆謂。僧問如何是祖師西來意。州曰。庭前柏樹子。上座何得道無。覺曰。先師實無此語。和尚莫謗先師好。諸方名為覺鐵嘴。勝默和尚。必須教人先過此話淘汰知見。嘗曰。三玄五位。盡在其中。真如方禪師悟此話。直入方丈。見瑯琊廣照覺禪師。照問。汝作麼生會。如曰。夜來床薦煖。一覺到天明。廣照可之。真如悟得此話最好。天童頌得此話亦不惡。
Commentary: One day Zhaozhou got up in the hall and said, "This matter clearly cannot be got out of, even by immeasurably great men. When I went to Guishan, a monk asked what the living meaning of Chan is, and Guishan asked him to bring him a seat. If one would be a real teacher of the source, one must use the basic thing to deal with people." A monk then asked Zhaozhou what the living meaning of Chan Buddhism is; Zhaozhou said, "The crpress tree in the yard." The monk said, "Teacher, don't use an object to guide people." The master Zhaozhou said, "I'm not using an object to guide anyone." The monk said, "Then what's the meaning of Chan Buddhism?" Zhaozhou said, "The cypress tree in the yard." Chan Master Huijiao went to Fayan's place; Fayan asked "Where have you recently come from?" Huijiao said, "Zhaozhou." Fayan said, "I hear Zhaozhou has a saying, 'The cypress tree in the yard'--is it so?" Huijiao said, "No." Fayan said, "Everyone who's been around

says a monk asked him about the meaning of Chan and Zhaozhou said, 'The cypress tree in the yard'--how can you say no?" Huijiao said, "The late master really didn't say this; please don't slander him." Everywhere Huijiao was called Iron Beak Jiao. Master Shengmo used to have people go through this story first, to clear away their intellectual views; he once said, "The three mysteries and five ranks are all within it." Chan Master Zhenru Fang awakened to this story and went right into the abbot's room to see Chan Master Langya Guangzhao Jiao. Guangzhao asked, "How do you understand it?" Zhenru said, "All night the bed mat's warm--as soon as you awaken, dawn has come." Guangzhao approved. Zhengru's realization of this story was excellent; Tiantong's versification of this story is not bad either.

頌云。岸眉橫雪（喫鹽多如喫米）。河目含秋（一點難謾）。海口鼓浪（有句非宗旨）。航舌駕流（無言絕聖凡）。撥亂之手（也是柏樹）。太平之籌（也是柏樹）。老趙州老趙州（為甚不應）。攪攪叢林卒未休（天童第二）。徒費工夫也造車合轍（將來使用恰好）。本無伎倆也塞壑填溝（買盡風流不著錢）。

Verse: The bank-eyebrows lined with snow,(Eating salt as much as rice.) The river-eyes contain autumn;(Hard to fool one bit.) The ocean-mouth drums waves,(If there's a verbal expression, it's not the fundamental message.) The boat-tongue rides the current: (Without words, cutting off holy and ordinary.) The ability to quell disorder,(This is the crpress tree.) the strategy for great peace(This is the cypress tree too.)--Old Zhaozhou, old Zhaozhou: (Why don't you answer?)Stirring up the monasteries, never yet stopping. (Tiantong is number two.)Uselessly expending effort, still the cart is made to fit the groove:(Bring it forth, he uses it fittingly.) Originally without ability, still it fills the ravines and gullies.(Buying all the current fashions without putting down any money.)

師云。七百甲子。經事多矣。所以岸眉橫雪。古人以眉目為巖電。天童用河眸海口故事。成四句偈。如見活趙州指柏樹子相似。眉如蘆花岸。眼如秋水碧。古句野水淨於僧眼碧。遠山濃似佛頭青。海口鼓浪。航舌駕流。浪即能覆航。航即能駕浪。一言可以興邦。一言可以喪邦。故次之。以撥亂之手。太平之籌。州嘗云。有時將一莖草。作丈六金身。用有時將丈六金身。作一莖草。用此話本與人決疑。而今多少人疑著。趙州豈欲攪叢林哉。人見趙州

答話應聲便對。如不假功用。唯天童知八十行腳。三歲孩童勝如我。我從他學。此乃閑時造下。忙時用著。不是苦辛人。不知臥輪有伎倆。能斷百思想。對境心不起。菩提日日長。六祖道。慧能無伎倆。不斷百思想。對境心數起。菩提作麼長。恁麼看來塞壑填溝底事。又作麼生。如今拋擲西湖裏。下載清風付與誰。

Commentary: Over fourteen hundred months old, he's been through a lot of things; that's why his 'bank-eyebrows are lined with snow.' A man of ancient times represented eyebrows and eyes as crags and lightning; Tiantong, using 'river eyes' and 'ocean mouth,' makes a four-line verse-it is like seeing the living Zhaozhou pointing to the cypress tree. His eyebrows are like banks covered with white reed flowers; his eyes are like the blue of autumn water. An ancient verse says, "The rivers in the countryside are clearer than the blue of a monk's eye; the distant mountains are dark as the indigo of Buddha's head." 'The ocean-mouth drums waves, the boat-tongue rides the current'--waves can overturn a boat, a boat can ride the waves; one word can create a nation, one word can destroy a nation. Therefore next the uses a technique for quelling disorder and a formula for great peace. Zhaozhou once said, "Sometimes I take a blade of grass and use it as the sixteen-foot golden body; sometimes I take the sixteen-foot golden body and use it as a blade of grass." This saying originally solved someone's doubts, but now how many people have doubts about it! Did Zhaozhou want to stir up the monasteries?! People see Zhaozhou's answer, responding immediately as the question is voiced, as if not needing effort--only Tiantong knows how he traveled for eighty years with the resolution to study from anyone who was better than him, even be it a three-year-old child; this was work done in free time, put to use in a busy time. Unless you're someone who has suffered hardship, you won't know that "The lying wheel has talent--it can cut off a hundred thoughts. Confronting situations, mind is not aroused; day by day enlightenment grows." The Sixth Patriarch said, "I have no talent, I don't cut off the hundred thoughts. Confronting situations, mind is repeatedly aroused--how can enlightenment grow?" When you look at it in this way, what about that which fills the ravines and gullies? Now it is thrown into West Lake. The clear wind of unburdening--to whom is it

imparted?

Case 48:
第四十八則　摩經不二
Vimalakirti's "Nonduality"

示眾云。妙用無方。有下手不得處。辯才無礙。有開口不得時。龍牙如無手人行拳。夾山教無舌人解語。半路抽身底是甚麼人。
Introduction: Even if one's subtle function is universal, there's a place where one can't even begin to act. Even if one's eloquence is unhindered, there's a time when one can't open one's mouth. Longya was like a handless man boxing, Jiashan made a tongueless man able to speak. Who is it who can extricate oneself midway?
舉。維摩詰問文殊師利。何等是菩薩入不二法門（問處第幾）。文殊師利曰（好與劈口築）。如我意者（醞造將來）。於一切法。（更嫌少）。無言無說（把火照看）。無示無識（有也來）。離諸問答（面皮厚多少）。是為入不二法門（如何是）。於是文殊師利問維摩詰言。我等各自說已（能說快說）。仁者當說。何等是菩薩入不二法門（一遞一刮不賭惡發）。維摩默然（甚麼處去也）。
Case: Vimalakirti asked Manjusri, "What is a Bodhisattva's method of entering nonduality?"(How many times has the question been asked?) Manjusri said, (Should give him a punch in the mouth.)"According to my mind,(He's brewing it up.) in all things,(That's even too few.) no speech, no explanation,(Take a torch for illumination and look.) no direction and no representation,(Is there or not?) leaving behind all questions and answers(How thick is the skin on his face?)--this is the method of entering nonduality."(What is duality?)Then Manjusri asked Vimalakirti, "We have each spoken. (Those who can speak, speak quickly.)Now you should say, good man, what is a Bodhisattva's method of entry into nonduality?" (Once he's surrounded and divested of everything, they don't count on a violent outburst.) Vimalakirti was silent.(Where's he gone?)
師云。梵語維摩詰。此云無垢稱。亦曰淨名。妻名金姬。子名善思。女名月上。僧問雲居簡和尚。維摩是金粟如來。為甚麼卻預釋迦會下聽法。居云。他不爭人我。廣本維摩經。三萬二千菩薩。各說不二法門。今唯三十二菩薩。

末後文殊無卓錐之地。維摩錐也無。保福展云。文殊也似掩耳偷鈴。力盡烏江。維摩一默。未出化門。萬松道。人出是非難。又云。大小維摩。被文殊一坐。至今起不得。萬松道。要起有甚難便掌。瑯琊覺云。文殊恁麼讚善也是。杓卜聽虛聲。維摩默然。爾等諸人。不得鑽龜打瓦。萬松道。杜撰不少。唯雪竇於文殊問罷處。不言默然良久據座。直云維摩道甚麼。復云。勘破了也。萬松道。不解作鬼。白日現身。天依懷頌。維摩不默不良久。據坐商量成過咎。至今諸方見呈似此事。猶曰良久云。有僧問一師。錄中多云良久者。良久乃何人也。答云。良久乃梁八之弟也。傳者以為笑。天依後兩句。忒曬峭拔。道吹毛匣裏冷光生。外道天魔皆斬首。萬松道。暗度神鋒。不覺痛痒。白雲端頌云。一箇兩箇百千萬。屈指尋文數不辦。暫時留在暗窗前。明日與君重計算。萬松道。有甚閑功夫。天童頌馬祖藏頭白海頭黑話。末後道。堂堂坐斷舌頭路。應笑毘耶老古錐。今日維摩來也。不管面譽。
Commentary: The Sanskrit name Vimalakirti means Untainted Name, or Pure Name; his wife name was Golden Lady, his son's name was Good Thought, and his daughter's name was Moonlike Beauty. A monk asked Master Yunju Jian, "Vimalakirti was the Golden Grain Buddha--why did he listen to the teaching in the assembly of Shakyamuni Buddha?" Yunju said, "He didn't make a contest between others and self." In the large version of the Vimalakirti Scripture, thirty-two thousand boddhisattvas each expounded methods of teaching nonduality; now there are only thirty-two boddhisattvas. At the end, Manjusri doesn't have any ground to stick an awl into. Vimalakirti doesn't even have an awl. Baofu Congzhan said, "Manjusri is like covering his ears stealing a bell, his strength exhausted on the Black River: Vimalakirti's silence is still not beyond a teaching method." I say, it is hard for people to get out of right and wrong. Baofu also said, "Even the great Vimalakirti, once seated by Manjusri, cannot get up even now." I say, if he wants to get up, what's the difficulty?--and I slap. Langya Jiao said, "Manjusri's applauding in this way still is casting a divining ladle, listening to the empty sound. Vimalakirti remained silent--don't you folks go drilling tortoise shells or striking tiles(to 'augur')." I say, the inept are not few--only Xuedou does not say after Manjusri's question that Vimalakirti remained silent at his seat; he just says, "What did Vimalakirti say?" He also says, "Seen through!" I say, not knowing how to be a ghost, he shows his body in broad daylight. Tianyi Yihuai

versified, Vimalakirti was not silent, did not pause; Argument that he remained seated turns out to be wrong. Even now in various places when they see this matter brought up, they still say, "Remaining silent for a while, (so-and-so) said, ..." A monk asked one teacher, "In the records it often says liang jiu '(silent) for a good while'--who is liang-jiu?" The teacher said, "The younger brother of Liang Ba." This is told as a joke. Tianyi's last two lines are most outstanding--he said, The chill light of the hair-blown sword shines from in the scabbard; Heretics and heavenly devils are all beheaded. I say, passing the magical point over in the dark, he doesn't feel pain or irritation. Baiyun Shouduan's verse says, One, two, a hundred, a thousand, ten thousand: Though searching through the letters with bent fingers, the count is not completed. Stay for a while in front of the dark window--I'll figure and count with you again tomorrow. I say, what leisure time is there? In Tiantong's verse on the story of Mazu's saying "Zhizang's head is white, Huaihai's head is black," in the last line he says, "Grandly sitting, cutting off the road of the tongue; what a laugh, the old awl of Vaisali." Today Vimalakirti has come; face and honor don't matter.

頌云。曼殊問疾老毘耶（仁義道中）。不二門開看作家（衲僧分上）珉表粹中誰賞鑒（大辯若訥）。忘前失後莫咨嗟（大智若愚）。區區投璞兮楚庭臏士（獻直得曲）。璨璨報珠兮隋城斷蛇（夜光投人鮮不按劍）。休點破（幸自完全）。絕玼瑕（一任指點）。俗氣渾無卻較些（相上觀人失之多矣）。

Verse: Manjusri inquires after the illness of the old Vaisalian;(In the path of humanity and righteousness) The gate of nonduality opens--Behold the adept.(It's the lot of patchrobed mendicants.) Crude without, poure within--who appreciates it?(Those with great eloquence are as though dumb.) Forgetting 'before' and losing 'after', don't sigh. (Those with great wisdom are as though stupid.) Struggling to present the gem--the man with his feet cut off in the garden of Chu:(Presenting the straight he gets the crooked.) Repaying with a jewel, shining bright--the cut snake of Sui.(When a luminous jewel is thrown to someone, rare is the one who doesn't draw his sword.) Stop checking (Fortunately it is inherently complete of itself.)--There are absolutely no flaws:(Go ahead and try to point any out.) Mundanity totally gone, that's still but a little.(Looking at people on the basis of appearances,

this is lost much of the time.)
師云。文殊師利。曼殊室利。梵音楚夏也。此云妙吉祥。毘耶離廣嚴城名。肇公涅盤無名論。釋迦掩室於摩竭。淨名杜口於毘耶。須菩提唱無說。以顯道。釋梵絕聽而雨華。斯皆理為神御故口。以之默。豈曰無辯。辯所不能言也。燕[王+民]次玉者。今涿郡靠水石也。亦名奪玉石。維摩外雖似訥。其不言之辯。精粹其中。言其石隱玉也。忘前失後者。永嘉集奢摩他頌。第四云。今言知者。不須知知。但知而已。則前不接滅。後不引起。前後斷續中間自孤。無盡燈末。未詳法嗣中。有開封府夷門山廣智禪師。諱本嵩。別無語緣。全舉此段。文公不知出永嘉集。謂嵩創設。因辨之於此。學者知之。此箇忘前失後。正是三祖信心銘。言語道斷。非去來今也。韓子卞和於荊山崑岡谷得璞。獻楚厲王。王曰。石也遣刖一足。及武王即位又獻之。又刖一足。至文王立。和抱璞哭於荊山之下。王召問。和曰。不怨刖足。而怨真玉以為凡石。忠事以為慢事。王使剖石乃真玉也。文王歎曰。哀哉二先君。易刖人足。難剖於石。今果是璧乃國寶也。史記隨侯祝元暢。因之齊。見一斷蛇將死。遂以水洗摩之。傳之神樂而去。忽一夜中庭現光。意謂有賊。遂按劍視之。乃見一蛇啣珠在地而往。知蛇感報也。維摩橫身為眾。不免禍出私門。那堪文殊點破已靈瑕玼。直饒天童道現居俗塵而無俗氣。也是掩鼻偷香。

Commentary: Manjusri's name means wonderful good fortune. Vaisali is the name of the city (where Vimalakirti lived) known as ' extensive adornment.' In Master Sengzhao's treatise Nirvana Has No Name it says, "Shakyamuni closed his room in Magadha, Vimalakirti shut his mouth in Vaisali; Subhuti extolled speechlessness to reveal the Way; Indra and Brahama, beyond hearing, showered flowers. These are all because the truth is mastered by spiritual knowledge, so the mouth is thereby silent. How could you say they had no eloquence? It is what eloquence cannot speak of." A 'Yan gem' is a semiprecious stone; it's the modern 'water-stone' of the Zhuo district; it's also called a jewel replacement stone. Although Vimalakirti outwardly seems dumb, his speechless eloquence is pure and genuine within--that is to say, the stone conceals the jewel. As for " forgetting 'before' and losing 'after'," in Yongjia's collection on meditation, in the verses on cessation, the fourth says, "Now when I speak of knowing, you needn't know knowing; just know, that's all. Then before, you don't continue extinction, and after, you don't bring on production; the continuity of before and after broken, in between

is solitary and alone." In the last part of the Inexhaustible Lamp, in the section on those whose Dharma succession is not clear, there is a Chan Master Guangzhi of Yimen Mountain in Kaifeng prefecture; his initiatory name was Bensong. There is no other record of his sayings, except this whole section is recorded. Elder Wen (Compiler of the Inexhaustible Lamp) didn't know it comes from Yongjia's collection, so I have straightened it out here, so students will know. This "forgetting 'before' and losing 'after' " is exactly what the Third Chan Patriarch's Seal of Faith in Mind says--"The path of words and speech ends; it is not past, future, or present." Hanzi relates that Bian He found a rough jewel in a valley of Mount Jing in the Kunlun Mountains; he presented it to King Li of Chu. The King said, "This is a stone," and dismissed him and had one of his feet cut off. When King Wu assumed the throne, Bian again presented it, but again one of his feet was cut off. Finally, when King Wen was enthroned, Bian held the jewel, and cried at the foot of Mount Jing--the king summoned him and asked about it: Bian He said, "I do not resent the amputation of my feet, but I do resent that a real jewel is taken to be an ordinary stone, that an act of loyalty is taken to be a deception." The king had the stone split and found it was a real jewel. King Wen grieved and said, "How lamentable, that the two former sovereigns found it easy to cut off a man's feet but found it hard to split a stone. Now it actually turns out to be a gem, and a treasure for the nation." According to the Historical Records, as Shu Yuanzhang, Marquis of Sui, was going to a feast, he saw a snake that had been cut and was dying. He washed and rubbed it with water, then applied a wonder drug and left. Suddenly one night a light appeared in the yard; thinking it was a robber, he took a sword and looked--then he saw a snake holding a jewel in its mouth going along the ground. He realized it was the snake's recompense to him. Vimalakirti lay himself down to help the crowd, but didn't avoid calamity coming from his own house--how was it worth Manjusri's check, already showing a flaw? Even though Tiantong says that he appears to live in the dust of the mundane world but has no air of mundanity, still this is covering his nose while stealing incense.

Case 49:

第四十九則　洞山供真
Dongshan Presents Offerings Before the Image

云眾云。描不成畫不就。普化便翻斤斗。龍牙只露半身。畢竟那人是何體段。

Introduction: It can't be depicted, can't be drawn-Puhua just turned a flip, Longya just showed half his body. Ultimately, who is in what state?

舉。洞山供養雲巖真次（誰道是假）。遂舉前邈真話（一迴拈出一迴新）。有僧問。雲巖道祇這是。意旨如何（且喜不錯認）。山云。我當時幾錯會先師意（以己方人）。僧云。未審雲巖還知有也無（折草量天）。山云。若不知有。爭解恁麼道（日出連山）。若知有爭肯恁麼道（月圓當戶）。

Case: As Dongshan was presenting offerings before the image of Yunyan,(Who says it's artificial?) he retold the story from before about depicting the reality.(Each time you bring it up, it's new.) A monk came forward and said, "When Yunyan said, 'Just this is it,' what did he mean?" (Happily he doesn't misapprehend.) Dongshan said, "At that time I nearly misunderstood my late teacher's meaning." (He judges others in terms of himself.) The monk said, "Did Yunyan himself know it is or not?" (He breaks a blade of grass to measure the sky.) Dongshan said, "If he didn't know it is, how could he be able to say this?(When the sun comes out it ranges over the mountains.) If he did know it is, how could he be willing to say this?" (The moon, full, is at the door.)

師云。洞山辭雲巖。山問。和尚百年後。人問還邈得師真否。如何祇對。巖良久云。祇這是。山沈吟。巖云。價閣梨。承當這箇大事。直須子細。山亦不言便行。後因過水睹影。方始悟徹。乃作頌曰。切忌從他覓。迢迢與我疏。我今獨自往。處處得逢渠。渠今正是我。我今不是渠。應須恁麼會方得契如如。山在眾。供養雲巖真。舉前邈真話了。僧問雲巖。道祇這是意旨如何。山曰。我當時幾錯會先師意。若向良久祇這是處領略。正是替名通事。所以見影知形。過水方悟。僧曰。未審雲巖知有也無。若道一向知有。是左右人。不見道。知有底人始解奉重。若道一向不知有。這裏有利害。有全不知有有知有了卻不知有有不知有去成知有山云若不知有。爭解恁麼道。若知有爭肯恁麼道。華嚴宗謂理圓言偏言生理喪。此乃重玄復妙。兼帶叶通。不偏枯。無滲漏底血脈也。山於唐大中末。初住新豐百吉。後遷豫章高安之洞山。為第一代。因為雲巖作忌齋。僧問。師於先師處得何指示。山曰。雖在彼中。

不蒙他指示。僧曰。又用設齋作麼。山曰。雖然如是。焉敢違背。僧曰。和尚發跡南泉。為甚卻與雲巖設齋。山曰。我不重先師道德佛法。只重他不為我說破。僧曰。和尚嗣先師。還肯他也無。山曰。半肯半不肯。僧曰。為甚麼不全肯。山曰。我若全肯。則辜負先師。萬松道。雲巖二十年在百丈。卻嗣藥山。洞山發跡南泉。卻嗣雲巖。一等異苗翻茂。密固靈根。得芙蓉而宗派中興。至天童而文彩方備。那箇是具文彩。

Commentary: When Dongshan took leave of Yunyan, Dongshan asked, "After your death, if someone asks me if I can describe your reality, how shall I reply?" After a while Yunyan said, "Just this is it." Dongshan sank into thought. Yunyan said, "You are in charge of this great matter; you must be most thoroughgoing." Dongshan left without saying anything more; later, as he was crossing a river he saw his reflection and then for the first time was thoroughly enlightened. Thereupon he composed a verse: Just don't seek from others, or you'll be far estranged from Self. I now go on alone; everywhere I meet It: It now is me; I now am not It. One must understand in this way to merge with thusness. When Dongshan was in the community setting offerings before the image of Yunyan, he retold the foregoing story about describing the reality of Yunyan; then a monk asked, "When Yunyan said, 'Just this is it,' what did he mean?" Dongshan said, "At that time I nearly misunderstood what my late teacher meant." If you go to the pause and 'just this is it' to understand the point, this is just conveying the matter by a different name. That is why he knew the form upon seeing the reflection, and became enlightened just as he crossed the river. The monk said, "Did Yunyan know it is or not?" If you say he absolutely knows it is, then he's an attendant--haven't you heard it said that 'only one who knows it can uphold it'? If you say he absolutely doesn't know it is, here there is gain and loss: there is completely not knowing it is, there is knowing it is then after all not knowing, and there is not knowing it is turning into knowing it is. Dongshan said, "If he didn't know it is, how could he be able to say so? If he did know it is, how could he be willing to say so?" The Huayan school says, "Inner reality is complete, words are partial; when words are born, inner reality is lost." This is 'mystery upon mystery, ever more wondrous.' 'integration and harmonious communion,' the impartial, non-leaking bloodline. Dongshan first

dwelt at Baiji temple on Mount Xinfeng in the latter part of the Dazhong era of the Tang dynasty(847-859); later he moved to Mount Dong at Gaoan in Yuzhang, where he was the first generation. As he was conducting a memorial service for Yunyan, a monk asked, "What instruction did you receive at your late teacher's place?" Dongshan said, "Although I was there, I didn't receive his instruction." The monk said, "Then why conduct a service for him?" Dongshan said, "Even so, how dare I turn my back on him?" The monk said, "You rose to prominence at Nanquan's--then why do you instead conduct a service for Yunyan?" Dongshan said, "I do not esteem my later teacher's virtues or his buddhist teaching; I only value the fact that he didn't explain everything for me." The monk said, "You succeeded to the late teacher; then do you agree with him or not?" Dongshan said, "I half agree, half don't agree." The monk said, "Why don't you completely agree?" Dongshan said, "If I completely agreed, then I would be unfaithful to my late teacher." I say, Yunyan was with Baizhang for twenty years, yet succeeded to Yaoshan; Dongshan rose to prominence at Nanquan's yet succeeded to Yunyan. Different sprouts of the same kind became luxuriant, making the spiritual roots dense and firm; with Furong the school was revived, with Tiantong its embellishment was finally complete. What is the full embellishment? The verse says,

頌云。爭解恁麼道（暗裏抽橫骨）。五更雞唱家林曉（金烏東上）。爭肯恁麼道（明中坐舌頭）。千年鶴與雲松老（玉兔西沈）。寶鑑澄明驗正偏（事窮的要）。玉機轉側看兼到（交互明中暗）。門風大振兮規步綿綿（西天令嚴）。父子變通兮聲光浩浩（見過於師方堪傳授）。

Verse: How could he be able to say this?(Pulling out a bone sideways in the dark.) In the third watch the cock crows--Dawn for the forest of homes.(The sun rises in the east.) How could he be willing to say this?(Demolishing a hundred tongues in the light.) The thousand-year crane grows old with the pine in the clouds.(The moon sets in the West.) The jewel mirror, clear and bright, shows absolute and relative:(Phenomena are comprehended accurately and essentially.) The jade machine revolves--see them both show up at once.(Mixing darkness with light.)The Way of the school is greatly influential, its regulated steps continuous and fine: (The order of India is strict.) Father

and son change and pass through--oceanic is their fame.(When one's view goes beyond the teacher, then one can handle the transmission.)
師云。洞山囑曹山云。吾於雲巖先師。親印寶鏡三昧。事窮的要。今付授汝。汝善護持。寶鑑澄明驗正偏。豈非雞唱家林。鶴老雲松。正偏之驗耶。鏡雖明而有背面。唯玉機轉側遞相綺。互雙明雙暗兼到之方也。易繫辭曰。道窮則變。變則通。通則久。洞山父子規行矩步。至今門風大振者。源深流長之效歟。
Commentary: Dongshan instructed Caoshan, "I was personally sealed with the Jewel Mirror Samadhi by my late teacher Yunyan; its content is extremely clear and to the point. Now I hand it on to you; keep and uphold it well." "The jewel mirror shows up absolute and relative"--is this not the cock crowing in the forest of houses, the crane growing old with the pine in the clouds, the test of absolute and relative? Although the mirror is clean, it has a back and a front; only the jade works spinning it weaves them together, both light, both dark, with the technique of simultaneous realization. The elaboration of the Book of Changes says, "When the way comes to an end, then change--having changed, you pass through." Having long passed through, Dongshan's father and son guide their actions and regulate their steps: even now the school's style flourishes greatly--proof that when the source is deep the flow is long.

Case 50:
第五十則　雪峰甚麼
Xuefeng's "What?"

示眾云。末後一句。始到牢關。巖頭自負。上不肯於親師。下不讓於法弟。為復是強生節目。為復別有機關。
Introduction: At the last word you finally reach the impenetrable barrier. Yantou is so sure of himself that above, he doesn't agree with his own teacher, and below, he doesn't concede to his Dharma-brother. Do you think this is forcibly creating subdivisions, or then again is there a special operation?
舉。雪峰住庵時。有兩僧來禮拜（尋香逐氣）。峰見來以手托庵門。放身出云。是甚麼（此猶是拋身勢隱身勢作麼生）。僧亦云。是甚麼（果然不識）。

峰低頭歸庵（莫道無語好）。僧後到巖頭（傳消寄息）。頭問。甚麼處來（不鑽不穴）。僧云。嶺南（這裏是嶺北）。頭云。曾到雪峰麼。（熟處難忘）。僧云。曾到（更諱不得）。頭云。有何言句（不醋不休）。僧舉前話（一字入公門八牛拽不出）。頭云。他道甚麼（卻好低頭便出）。僧云。他無語。低頭歸庵（恁麼則不曾到雪峰）。頭云。噫當時不向他道末後句（而今道了未）。若向伊道。天下人不奈雪老何（何不道我便是雪老）。僧至夏末。再舉前話請益（好酒醒人遲）。頭云。何不早問（貪瞌睡）。僧云。未敢容易（可曬慣叢林）。頭云。雪峰雖與我同條生。不與我同條死（索另者先窮）。要知末後句只這是（旋蒸熱賣）。

Case: When Xuefeng was living in a hut, two monks came to pay respects to him. (They pursue the fragrance, following the air.)Xuefeng, seeing them coming, opened the door, popped out, and said, "What is it?"(This is still a position of throwing the body; what about the position of hiding the body?) A monk also said, "What is it?"(After all he actually doesn't know.) Xuefeng lowered his head and went back inside.(Better not say he had no words.) Later the monk came to Yantou.(Transmitting a message about what's going on.) Yantou asked, "Where have you come from?"(If you don't drill, no hole.) The monk said, "South of the range."(here is north of the range.) Yantou said, "Did you ever go to Xuefeng?" (A familiar place is hard to forget.)The monk said, "Yes."(Can't avoid it any more.) Yantou asked, "What was said?"(He doesn't stop until it's vinegar.) The monk recounted the preceding story:(When even a single letter enters the gate of the public domain, eight oxen cannot pull it out.) Yantou asked, "What did he say?"(After all, better lower your head and leave right away.) The monk said, "He didn't say anything--he just lowered his head and went back inside." (If so, you never went to Xuefeng.)Yantou said, "Too bad I didn't tell him the last word before.(And now have you said it yet?) If I had told him the last word, no one in the world could affect old Xuefeng." (Why not say 'I am none other than old Xue?)At the end of the summer the monk again brought up the foregoing story and inquired further about it. (People sober up from good wine slowly.)Yantou said, "Why didn't you ask before?"(He likes to sleep.) The monk said, "I didn't dare to take it easily." (He sure is used to the monasteries.)Yantou said, "Though Xuefeng is born of the same lineage as me, he doesn't die of the same lineage as me."(Those

who seek to divide are the first to reach an impasse.) If you want to know the last word, 'just this' is it." (He sells it as he steams it hot.)
師云。雲巖傍參道吾。雪峰傍參巖頭。君子不恥下問。今雲巖雪峰之道大行。亦退己讓人之餘慶也。而巖頭天資英邁。抑揚德山之道。天下橫行。無敢當鋒者。蓋見處洞達蘊養成就。故得如是。看他二僧。雪峰門下。箭鋒相直。也是箇行腳漢。為甚直至夏末。尚疑末後句。只為眼鈍頭迷當面蹉過。巖頭與他說出許多道理。雪峰與我同條生。不與我同條死。一法雖無異。三人乃見差。這僧與雪峰。一時道是甚麼。及至論末後句。說與也不知。豈非差之毫釐失之千里也。且道。這僧實不會。要放這話行。溈山哲云。大小雪峰巖頭。卻被這僧勘破。萬松道。冷眼不防。巖頭雪峰。猶可恕也。後來又點德山亦不會末後句。直是難甘。是故天童兩次頌出。
Commentary: Yunyan consulted Daowu, Xuefeng consulted Yantou; a superior man is not ashamed to ask humbly. Now the ways of Yunyan and Xuefeng are flourishing greatly--this too is the superabundant blessing of withdrawing oneself and deferring to others. Now Yantou was extraordinary by nature; putting down and upholding Deshan's way, he went freely under heaven, with no one daring to face him head-on. It's because his insight was clear and comprehensive and his development was complete that he could be like this. Look at those two monks at Xuefeng's door, how their arrow-points meet--and this one is a pilgrim too; so why did he still have doubts about the last word, even at the end of the summer session? Just because his eyes were dull and he didn't know where his head was, missing what's right in front of him. Yantou explained so much reasoning for him--"Xuefeng and I are born of the same lineage, but we don't die of the same lineage." Though one reality has no differences, the views of the three men differed. This monk and Xuefeng said, "What is it?" at the same time, but when it came to discussing the last word, even though it's explained to him he doesn't know--is this not a case of 'a hairsbreadth of difference misses by ten thousand miles'? But tell me, did this monk really not understand, or did he want to let this saying be made? Guishan Zhe said, "Even the great Xuefeng and Yantou have been exposed by this monk." I say, an impartial view doesn't preclude the possibility of sympathy for Xuefeng and Yantou. Later on they also pointed out Deshan as not understanding the last word either, but he would

hardly stand for it. Therefore Tiantong expressed it in verse twice.
頌云。切瑳琢磨（不因一事）。變態殺訛（不長一智）。葛陂化龍之杖（已聞過海穿雲）。陶家居蟄之梭（猶見倚牆貼壁）。同條生兮有數（世相近也）。同條死兮無多（習相遠也）。末後句只這是（且信一半）。風舟載月浮秋水（切忌垛根）。
Verse: Cutting, carving, polishing, grinding.(Only by experience...) Changing appearances, with mixed dialect.(...is knowledge developed.) The staff changed into a dragon in Lake Gebi,(We already hear it's crossed the ocean and pierced the clouds.) The shuttle hibernating in the Tao house.(Still we see it resting on the fence, hanging on the wall.) Born of the same lineage, there are numbers:(Near by nature.) Dying of the same lineage, there is no multitude.(Different by learning.) The last word--just this is it:(I just believe a half.) The wind boat, ferrying the moon, floats on the autumn waters. (Just don't get stuck.)
師云。毛詩淇奧美武公之德也。有文章又能聽其規諫。以禮自防。故能入相於周。美而作是詩也。瞻彼淇奧。綠竹猗猗。有匪君子。如切如瑳如琢如磨。註曰。治骨曰切。象曰瑳。玉曰琢。石曰磨。德山雪峰得巖頭。發明末後句。至今此話大行。切磨通變之力也。雪峰如化龍之杖。這僧如居蟄之梭。巖頭點出至今不知。所以同條死者無多也。或謂巖頭如化龍之杖。雪峰如居蟄之梭者。請細看前話。雪竇佛果以雙明雙暗。頌此話結。非飽參者不知。東漢方術傳。費長房。汝南人。嘗為市掾。遇壺公。斷青竹杖。偽為長房縊死於家。遂同入深山。學道不成。辭歸。公與竹杖。騎此至家。投葛陂。長房投杖於陂。化龍而去。又晉陶侃少時。漁於雷澤。網得一梭。掛壁。後聞雷電。化為龍而去。雪峰如杖。這僧如梭。巖頭如風舟載月。萬松似箇甚麼。鞏縣茶瓶。
Commentary: The 'Depth of Qi' section of the Classic of Poems eulogizes the virtues of Lord Wu, that he was cultured and could listen to admonitions therefrom, and governed himself by the rites--therefore he was able to go into Zhou and be prime minister. This poem was written in his praise: Gazing into the depths of the Qi river, The green bamboo are lush. There is that cultured gentleman, As though cut, carved, and polished. When working bone, it's called cutting; on ivory it's called carving, on jewels it's polishing, and on stones it's grinding. Deshan, Xuefeng, and Yantou brought to light the last word; even now this

story is very popular--this is the power of cutting, polishing, and transformation. Xuefeng is like a staff changed into a dragon, the monk is like a hibernating shuttle. What Yantou points out is even now unknown; that is why those who die of the same lineage are not many. Those who may say that Yantou is like a staff changed into a dragon and Xuefeng is like a hibernating shuttle, I ask you to please consider the foregoing story carefully. Xuedou and Foguo use 'both light and both dark' to eulogize this story--anyone who has not investigated fully would not know. According to the biographies of scientists in the Eastern Han dynasty, Fei Changfang was a man of Runan; he once was a city bureaucrat, when he met (the alchemist known as)Mr Pot. Cutting a staff of green bamboo, they pretended that Changfang had been strangled in his house, but actually Changfang went together with Mr Pot deep into the mountains to study the Tao. Unsuccessful, Changfang took his leave to go back; Mr Pot gave him the bamboo staff and told him to ride it back home and throw it in Gebi lake. When Changfang threw the staff in the lake, it turned into a dragon and left. Also, when Tao Kan of the Jin dynasty was young he netted a shuttle while fishing in Thunder Marsh; he hung the shuttle on his wall. Later he heard thunder and lightning--it had turned into a dragon and left. Xuefeng is like the staff, the monk is like the shuttle, Yantou is like a wind-boat carrying the moon. What am I like? A teapot from Gongxian.

Case 51:
第五十一則　法眼舡陸
Fayan's "Boat or Land"

示眾云。世法裏悟卻多少人。佛法裏迷卻多少人。忽然打成一片。還著得迷悟也無。
Introduction: In mundane truth how many people have been enlightened, in Buddhist truth how many people have been deluded! If they suddenly become one, can you then define delusion or enlightenment?
舉。法眼問覺上座。舡來陸來（大似有兩般）。覺云。舡來（深談實相善說法要）。眼云。舡在甚麼處（恐怕不實）。覺云。舡在河裏（果然有下落）。覺退後。眼卻問傍僧云。爾道適來這僧。具眼不具眼（可惜許）。

Case: Fayan asked Elder Jiao, "Did you come by boat or by land?"(It very much seems like there are two kinds.) Jiao said, "By boat."(He speaks deeply on the mark of reality and skillfully explains the essence of the teaching.) Fayan said, "Where is the boat?"(Perhaps he didn't tell the truth.) Jiao said, "The boat is on the river."(After all he has a landing place.) After Jiao had withdrawn, Fayan turned and asked a monk standing by, "You tell me, did that monk just now have eyes or not?" (What a pity.)
師云。黃龍晦堂問。黃魯直正窘迫次。一人至。堂問。誰遣汝來。人云。大林葉秀才。問。有書否。人云。有。又問。書何在。人即引手背。抽衣領舉書。呈堂。堂云。學道到此人田地方可。黃有愧色。法眼問覺上座。舡來陸來。覺云。舡來。眼云。舡在甚麼處。這裏一百箇。九十九箇。呈機顯示。是他穩實平貼底人。那裏與爾干戈相待。是他道舡在河裏。磁州老師道。恰似沙地裏放箇八腳螯子。更無些子不穩當處。覺退後眼卻問傍僧云。爾道。適來這僧。具眼不具眼。只這一問大曬淆訛。若道具眼。有甚奇特玄妙。若道不具眼。見甚麼破綻。試教天童定當看。
Commentary: Once when Huanglong Huitang was questioning Huang Luzhi, just as he was really pressing him, someone came: Huitang asked him, "Who sent you?" The man said, "The scholar Ye from Dalin." Huitang said, "Is there a letter?" The man said, "Yes." Huitang asked, "Where is the letter?" The man reached back, took it from his sleeve, and presented the letter to Huitang. Huitang said, "Study of the Way should reach this man's state." Huang Luzhi blushed with shame. Fayan asked Elder Jiao if he came by boat or by land, and Jiao said by boat. Fayan said, "Where is the boat?" Here ninety-nine out of a hundred would present a display of their abilities; but he was at ease with reality, even and poised--where does he engage spear and shield with you?--here he said, "The boat is on the river." The old teacher of Cizhou said, "It's like putting an eight-legged pot on the sand--it's no longer unsteady anywhere at all." Fayan then asked a monk beside him, "Tell me, did that monk just now have eyes or not?" This one question is most baffling--if you say he has eyes, what is there special or mysterious? If you say he doesn't have eyes, what gap do you see? Try to have Tiantong settle for sure:
水不洗水（絕點澄清）。金不博金（鍊做一塊）。昧毛色而得馬（不得相取）。靡絲絃而樂琴（非可聲求）。結繩畫卦有許事（法出姦生）。喪盡真

淳盤古心（弄巧成拙）。
Verse: Water doesn't wash water, (Spotlessly pure.)Gold isn't changed for gold.(Forge it into one lump.) Find a horse without knowing its color, (It can't be found by appearances.) Enjoy the lute without the strings.(It cannot be sought by way of sound.) Tying knots, drawing trigrams, when there are such things, (When laws are issued, crime is born.) Completely lost is the true pure mind of original man.(Playing clever, turning out clumsy.)
師云。水不洗水。金不博金。佛不求佛。法不說法。此談其神駿。略其玄黃。得琴趣者。忘其絃徽。淮南子秦穆公。使伯樂舉九方堙求馬。三月而返曰。得馬在沙丘。牡而黃。及馬至則牝而驪。公謂伯樂。子所求馬者。毛色牡牝。不知敗矣。伯樂太息曰。以至於此乎。堙之所觀者天機也。得其精。而忘其粗。見其內而忘其外也。果千里馬。晉陶潛字淵明。不解琴蓄素琴一張。絃徽不具。曰。但得琴中趣。何勞絃上聲。易云。上古結繩而治。後世聖人易之以書契。又云。古者包犧氏之王天下也。仰則觀象於天。俯則觀法於地。觀鳥獸之文。與地之宜。近取諸身。遠取諸物。於是始畫八卦。萬松道。盤古初分天地。已成對待。結繩畫卦。轉喪真淳。釋迦未出世。祖師不西來。還有真諦俗諦世法佛法麼。舒州海會齊舉禪師。得法之後。嘗到瑯琊覺處。覺問。上座近離甚麼處。舉曰。浙江。覺曰。舡來陸來。舉曰。舡來。覺曰。舡在甚麼處。舉曰。河裏。覺曰。不涉程途。一句作麼生道。舉曰。杜撰長老如麻似粟。便下去。萬松道。行說好話。洞山初和尚問僧。甚處來。僧曰。汝州。山曰。此去多少。僧曰。七百。山曰。踏破幾緉草鞋。僧曰。三緉。山曰。甚處得錢買。僧曰。打笠子。山曰。參堂去。僧應喏。萬松道。便是手眼通身看爾不破。且道。這僧眼在甚麼處。眉毛下。
Commentary: "Water doesn't wash water, gold isn't changed for gold"--Buddha doesn't seek Buddha, Dharma doesn't speak Dharma. This is talk of the wonder horse, omitting its dull pallor. Those who get the message of the lute forget its strings. According to Huainanzi, Lord Mu of Chui ordered Bai Luo to raise a corral and look for a horse. After three months he returned and said, "I got a horse, in Shachiu; it a yellow stallion." When the horse arrived, it was a black mare. The lord said to Bailuo, "In the horse you found, you didn't even know the color of its coat or thether it is a male or female--what a failure!" Bai Luo sighed loudly and said, "So it has come to this? What you see in the corral is the opportunity of heaven: getting the essential, forget the gross; seeing the inside, forget the outside." As it turned out,

it was an excellent steed. Tao Xuan of the Jin dynasty was named Yuanming. He didn't know how to play the lute, but he kept an unused lute, which had no strings. He said, "If you just get the essence of the lute, why bother with the sound in the strings?" The Book of Changes says, "In high antiguity, they tied knots for order: the wise people of later times changed this and used written notes." It also says, "In ancient times, when Fu Xi was king over the land, he looked up and saw the patterns of the heavens, looked down and saw the designs of the earth, and observed the harmony of the markings of the birds and animals with the earth: nearby, he found it in his body, afar he found it in things. From this he first drew the eight trigrams." I say, when the most ancient ancestor first divided sky and earth, already he created an opposition--to tie knots and draw trigrams more and more loses true innocence. Before Shakyamuni had appeared in the world, and Bodhidharma hadn't yet come from the West, were there also 'real truth' and 'conventional truth' or 'mundane reality' and 'enlightened reality'? Chan Master Jiju of Haihui in Shu province, after he had realized the truth, once went to Langya Jiao's place: Jiao asked him, "Elder, where have you just come from?" Jiju said, "From Chejiang." Jiao said, "Did you come by boat or by land?" Jiju said, "By boat." Jiao said, "Where is the boat?" Jiju said, "On the river." Jiao said, "Without referring to the journey, how can you speak a phrase?" Jiju said, "Incompetent abbots are plentiful as flax and millet," and immediately left. I say, his acts and words make a good story. The first master of Dongshan asked a monk, "Where do you come from?" The monk said, "Ru province." Dongshan said, "How far is it from here?" The monk said, "Seven hundred." Dongshan said, "How many pairs of sandals did you wear out?" The monk said, "Three." Dongshan said, "Where did you get the money to buy them?" The monk said, "Making rainhats." Dongshan said, "Go to the hall." The monk said, "OK." I say, even hands and eyes throughout the body can't see through you. But tell me, where are the monk's eyes? Under his eyebrows.

Case 52:

第五十二則　曹山法身
Caoshan's "Reality Body"

示眾云。諸有智者。以譬喻得解。若到比不得類難齊處。如何說向他。
Introduction: Those who have wisdom can understand by means of metaphors. If you come to where there is no possibility of comparison or similitude, how can you explain it to them?
舉。曹山問德尚座。佛真法身猶若虛空（官不容針）。應物現形如水中月（私通車馬）。作麼生說箇應底道理（叉手近前云喏）。德云。如驢覷井（落花有意隨流水）。山云。道即大曬道只道得八成（欲窮千里目）。德云。和尚又如何（更上一層樓）。山云。如井覷驢（流水無心送落花）。
Case: Caoshan asked elder De, " ' The buddha's true reality body is like space: (officially not even a needle is admitted.) it manifests form in response to beings, like the moon in the water'(Privately, even a horse and carriage are let through.)--how do you explain the principle of response?"(I'd fold my hands, approach, and say 'Yes'.) De said, "Like an ass looking in a well."(The falling flowers consciously go along with the flowing stream.) Caoshan said, "You said a lot indeed, but you only said eighty percent." (If you want to see, A thousand miles further...)De said, "What about you, teacher?" (...Climb a tier higher.) Caoshan said, "Like the well looking at the ass." (The flowing stream mindlessly carries the fallen flowers along.)
師云。撫州宜黃曹山本寂禪師。或名耽章。必是賜名謚號。初離洞山。入曹溪。禮祖塔。迴吉州之吉水。眾嚮山名。遂請開法。師擬曹溪。凡隨所居立曹為號。洞山之宗至師最隆。故有曹洞之稱焉。山問德上座。佛真法身猶若虛空。應物現形如水中月。作麼生說箇應底道理。此四句讚佛。本出古本金光明經。既如虛空。如何應物。覺範贊提婆尊者道。應緣而現。不落思惟。是故缽水以針投之。德云。如驢覷井。此豈情識計校可及。非久經淘鍊具衲僧巴鼻。不許到這田地。若是小作無向上關[木+戾]子。滿口許他也。山云。道即大曬道。只道得八成。如秤稱斗量來相似。德云。和尚又如何。這一拶詞窮理盡。敢道出他驢覷井一句不得。是他款款地。只與倒過。可謂觸類而長之。此所以稱曹洞宗派之源也。天童愛此兩轉語。翻覆一時頌出。
Commentary: Chan Master Benji of Caoshan in Fu province was also named Tanzhang--this must be an honorific title or a posthumous name. When he first left Dongshan, he went to

Caoqi and paid reverence to the monument of the Sixth Patriarch . Then he went back to Jishui in Ji province. The people there respected his fame and eventually asked him to start teaching there: to emulate Caoqi, wherever he lived the master named the place Cao. The shool of Dongshan became most flourishing with Caoshan; therefore it was called Cao-Dong. Caoshan asked elder De, " ' The true reality-body of buddhas is like space; it manifests from in response to beings, like the moon in the water'--how do you explain the principle of response?" These lines extolling the Buddha originally come from the old version of Golden Light Scripture. Since it is like space, how does it respond to beings? Jiaofan, praising the venerable Kanadeva, said, "Manifesting according to circumenstances, without falling into thought, he therefore put a needle into the bowl of water." Elder De said, "It is like an ass looking in a well." How can this be reached by intellectual judgments? Unless you have gone through long refinement and have the grip of a patchrobed monk, you can't reach this realm; someone of lesser ability, without the key of transcendence, would fully approve of this, but Caoshan said, "You said a lot indeed, but you only said eighty percent." It's like he weighed it and measured it. De said, "What about you?" This one challenge is the limit of words, the end of reason: one would dare say that Caoshan wouldn't be able to go beyond that saying "like an ass looking into a well," but Caoshan gently just turned it around; this could be called 'developing it in kind.' This is why he was called a source of the stream of the Cao-Dong school. Tiantong liked these two turning-words, and turns them over and produces them in verse at once:

頌云。驢覷井（五更侵早起）。井覷驢（更有夜行人）。智容無外（天下衲僧跳不出）。淨涵有餘（萬象莫能逃影質）。肘後誰分印（天眼龍睛不可窺）。家中不蓄書（真文不醋）。機絲不掛梭頭事（花又不損）。文彩縱橫意自殊（蜜又得成）。

Verse: The ass looks at the well,(Even getting up at dawn...) The well looks at the ass.(...There's already someone going by night.) Wisdom is all-embracing,(All the mendicants in the land cannot leap out.) Purity pervades, with abundance.(None of the myriad forms can avoid casting reflections of their substance.) Behind the elbow who discerns the seal?(Even celestial eyes and dragon eyes cannot see.) In the house no books are kept. (A true writing

doesn't sour.) The loom threads aren't strung--the work of the shuttle:(The flowers aren't damaged...) The pattern going vertically and horizontally, the meaning is distinct of itself.(...Yet honey can be made.)

師云。般若無知。靡所不知。故淨涵有餘也。晉元帝永昌元年。王敦鎮武昌。舉兵犯闕。刀協勸帝。盡誅王氏。王導帥群從。詣臺待罪。周顗將入朝。導呼之曰。伯仁以百口累汝。顗不顧。及入極論導忠誠。申救甚至。及出導尚在門。又呼之不應。乃曰。今年殺賊奴。取金印如斗大。繫肘後。尋又上表。明導無罪。導不知甚恨之。敦兵既至。乃問導。周顗可得生否。導不應。敦乃殺顗。導後料中書。見顗救已表。流涕曰。幽冥之中負此良友。叢林又有肘後符。春秋後語。趙簡子告諸子曰。吾藏肘後寶符於常山上。先得者賞。諸子馳山上。求無所得。唯襄子母卹還曰。卹已得之符矣。他人皆不可分。簡子請奏之。母卹曰。從常山上下臨代可取也。簡子曰。母卹賢矣。立為太子。雲巖示眾云。有箇人家兒子。問著無有道不得底。洞山出云。他屋裏有多少書籍。巖云。一字也無。洞山云。得恁麼多知。巖云。日夜不曾眠。洞山又云。問一段事得也無。巖云。道得即不道。肘後誰分印。深密自得之道。他人皆不可分也。家中不蓄書。得恁多知。生而知之上。學而知之次也。這驢覷井。井覷驢。還許分割領覽分也無。還許學解傳布也無。夾山云。聞中生解。意下丹青。目下即美。久蘊成病。青山與白雲。從來不相到。機絲不掛梭頭事。文彩縱橫意自殊。嘉祥一路智者知疏。瑞草無根賢者不貴。天童末後全用夾山一聯。以明此話不落思惟。文彩自備。且道。具何三昧。便得如斯。只箇無巴鼻。諸般沒奈何。

Commentary: 'Wisdom has no knowledge,' but there is nothing it doesn't know; therefore "purity pervades, with abundance." In the first year of the Yongshang era of Emperor Yuan of the Jin dynasty (322), Wang Dun, commander of Wushang, mobilized an army and attacked the imperial palace. Dao Xie urged the emperor to execute the entire Wang family. Wang Dao led his relations to the government office to await their execution. Zhou Yi was about to enter court; Wang Dao called to him and said, "Everyone is implicating you." Zhou Yi paid no attention. When he went in, he spoke most highly of Wang Dao's loyalty and honesty, trying his best to save him. When he left, Wang Dao was still at the gate; again he called to him, but Zhou Yi didn't reply. Then he said, "This year I'll kill a brigand, take a golden seal as big as a ladle and fasten it behind my elbow." Finally he sent a

petition to the emperor again, makeing it clear that Wang Dao was innocent. Wang Dao didn't know about this, and bore a bitter grudge against Zhou Yi. When Wang Dun's army came, he asked Wang Dao if Zhou Yi should be allowed to live; Wang Dao did not reply, and Wang Dun killed Zhou Yi. Later Wang Dao was looking through official documents and saw the petition of Zhou Yi trying to save him; he wept and said, "In the dark I have opposed such a good friend." In the Chan monasteries there is also a 'talisman behind the elbow.' In the Postscript to the Spring and Autumn, Zhao Jianzi of Zhao said to his children, "On top of Mount Chang I have hidden a precious talisman for behind the elbow. The one who gets it first will be rewarded." Everyone rushed up the mountain looking for it, but none found it--only Wuxu returned and said, "I have gotten the talisman--the others cannot discern it." Jianzi asked him to present it; Wuxu said, "If you look down from the top of Mount Chang, a replacement can be gotten." Jianzi said, "Wuxu is wise," and made him the crown prince. Yunyan said to his group, "There is a son of someone's house who can answer any question." Dongshan came forth and said, "How many books does he have in the house?" Yunyan said, "Not even a single letter." Dongshan said, "How can he be so knowledgeable?" Yunyan said, "Night and day he never sleeps." Dongshan said, "Can I ask about something?" Yunyan said, "If I could say, I wouldn't." "Behind the elbow, who discerns the seal?" The profound and self-realized Way is not discernable to others. "In the house no books are kept"--he is so knowledgeable; knowing it by birth is best, knowing it by learning is next. As for this "The ass looks at the well, the well looks at the ass," does it admit of any understanding by dividing them, does it admit of transmission by learned understanding? Jiashan said, "Producing understanding from hearing, you color it in your intellect; although right before your eyes is fine, kept for a long time it becomes a sickness. The blue mountain and the white clouds never reach each other. The loom threads aren't strung--the work of the shuttle: the pattern going vertically and horizontally, the meaning is distinct of itself. The knowledge of the wise is far from the road of good omen--the lucky grass is rootless; the sages don't esteem it." Tiantong at the end uses Jiashan's poem wholly to clarify that in the story the embellishment is naturally

complete without falling into thought. But tell me, with what meditation can one get to be like this? Just this, with no grip, nothing can be done about.

Case 53:
第五十三則　黃檗噇糟
Huangbo's "Dreg-slurpers"

示眾云。臨機不見佛。大悟不存師。定乾坤劍沒人情。擒虎兕機忘聖解。且道。是甚麼人作略。
Introduction: Facing the situation, you don't see Buddha; great enlightenment doesn't keep a teacher. The sword that settles heaven and earth obliterates human sentiments, the ability to capture tigers and rhinos forgets holy understanding. But tell me, whose strategy is this?
舉。黃蘗示眾云。汝等諸人盡是噇酒糟漢（黃蘗門下）。與麼行腳何處有今日（今既不如昔後當不如今）。還知大唐國裏無禪師麼（眼高四海）。時有僧出云。只如諸方匡徒領眾。又作麼生（黃蘗兼身在）。蘗云。不道無禪。只是無師（且救得一半）。
Case: Huangbo said to the assembly, "You people are all slurpers of dregs.(Huangbo's disciples.) If you travel like this, where will you have today?(Now is already not like the past; later and future will not be like now.) Do you know that in all of China there are no teathers of Chan?"(His eyes are high over the four seas.) At that point a monk came forward and said, "What about those who guide followers and lead groups in various places?"(Huangbo himself is one of them.) Huangbo said, "I don't say there's no Chan, just that there are no teachers."(He's only saved a half.)
師云。此話就簡。若全舉當曰。一日上堂云。汝等諸人欲何所求。仍以棒趁之。眾不散。師乃曰。汝等諸人盡是噇酒糟漢。唐時愛罵人噇酒糟漢。齊桓公讀書於堂上。輪扁斲輪於堂下。釋椎鑿。上問。敢問公之所讀何言耶。公曰。聖人之典。曰聖人在乎。公曰已死矣。曰然則君之所讀古人糟粕矣。公曰。寡人讀書。輪人安得議乎。有說則可無說則死。扁曰。臣也以臣事觀之。臣斲輪徐則甘而不固。疾則苦而不入。不徐不疾。得之於手。而應於心。口不能言。有數存於其間。臣不能喻臣之子。子亦不能受於臣。是以行年七十。而老斲輪。古之人與其不可傳者死矣。然則君之所讀者。古人之糟粕矣。又

云。恁麼行腳取笑他人。但見八百一千人處便去。不可只圖熱鬧也。山僧行腳時。或遇草根下有箇漢。便頂上一錐看他。若知痛痒。可以布袋盛米供養。可中總似汝等如此容易。何處更有今日事也。汝等既稱行腳。亦須著些精神好。還知道大唐國裏無禪師麼。黃蘗以來。巖頭羅山愛行此令。近代佛日。北來慶壽顗公。至死無可意者。寧絕嗣無人。香山俊和尚叔祖兒孫。亦行此令。不知者喚作點胸。可中要箇不憤底出來承頭。果有一僧出云。諸方尊宿盡聚眾開化。為甚道無禪師。蘗曰。不道無禪。只是無師。溈山問仰山云。作麼生。仰云。鵝王擇乳。素非鴨類。溈云。此實難辨。五祖戒出僧語。謝和尚說得道理好。萬松道。生言孰語冷脣淡舌。石門聰云。黃蘗垂示不妨奇特。纔被布衲挨拶。失卻一隻眼。萬松道。換了那僧兩隻眼。承天宗云。五祖戒眼照四天下。萬松道。也只是一隻眼。要見黃蘗。猶未可。萬松道。果然。若要扶豎正法眼藏。須是黃蘗宗師。萬松道。錦上更添花。翠巖真云。諸方商搉便道。黃蘗坐卻這僧。萬松道。不知扶起這僧。又道。黃蘗被這僧上來。直得分析不下。萬松道。緇素轉分明。何謂也。翠巖輒生擬議。霧豹澤毛。未嘗下食。庭禽養勇。終待驚人。萬松道。後五日看。蘗又云。閣梨不見。馬大師下有八十餘人。坐道場箇箇阿轆轤地。得大師正眼者。止三兩人。唯歸宗最較些子。夫出家須知從上來事分。且如四祖下。牛頭融大師橫說豎說。猶未知向上關[木+戾]子。有此眼腦。方辨得邪正宗黨。略舉至此。要見此話始末。其後尚有百十餘言。此是最初。出世示人之語。故諸方盛行。雪竇頌。佛果評唱。最詳。尚闕本錄上堂正意。天童頌出。極盡善盡美。
Commentary: This story is abbreviated: to bring up the whole of it, one day Huangbo went up in the hall and said, "What do you people want to look for?" And he chased them with his staff. The assembly didn't disperse, so he said, "You people are all dreg-slurpers." In Tang times they liked to rebuke people with the term 'dreg-slurper.' Once Lord Ji Heng was reading a book in a room: Lun Pian was planing a wheel outside the hall; Lun Pian put aside his mallet and chisel, came up and asked, "May I ask what you are reading, sir?" The lord said, "A book of the sages." Lun Pian said, "Are the sages alive?" The lord said, "They are already dead." Lun Pian said, "Then what you are reading is the dregs of the ancients." The lord said, "When a monarch reads a boo, how can a wheelwright discuss it? If you have an explanation, all right; if not, then you die." Lun Pian said, "I look upon this in light of my own work. When I plane a wheel, if I go slowly, it is easygoing and not firm; if I go quickly, it is hard and doesn't go

in. Not going slowly or quickly, I find it in my hands and accord with it in my mind, but my mouth can't express it in words. There is an art to it, but I can't teach it to my son, and my son can't learn it from me. Therefore I have been at it for seventy years, grown old making wheels. The people of old and that which they couldn't transmit have died. Therefore what you are reading, sir, is the dregs of the ancients." Huangbo also said, "If you travel on like this, you'll incur the laughter of others. You just see where there are eight hundred or a thousand people and immediately go there--but you shouldn't just seek the hubbub. When I was traveling, if I found there was someone at the roots of the grasses, I would stick him in the head and watch to see if he knew the feeling of pain; if he did, I could give him a cloth bag full of rice as an offering. Here if you're always taking it easy like this, where will you find Today's affair? Since you're called pilgrims, you should concentrate a bit. Do you know there are no teachers of Chan in all of China?" Since Huangbo, Yantou and Luoshan liked to carry out this order. In recent times, Fori and Qingshou Yi never approved of anyone all their lives, and instead ended their succession with no one. Master Xin of Xiangshan and his spiritual uncle and descendants also carried out this order--those who didn't know thought it was conceit. Here, Huangbo wants someone who's aroused to come forth and take him up: it turned out there was a monk who came out and said, "The venerable adepts in all quarters are gathering people and teaching; why do you say there are no Chan teachers?" Huangbo said, "I don't say there is no Chan, just that there are no teachers." Guishan asked Yangshan, "What about it?" Yangshan said, "The king goose picks out milk from water--to begin with he's not a duck." Guishan said, "This is truly difficult to discern." Wuzu Jie spoke for the monk, "I thank the master for his fine explanation of the reason." I say, raw words, refined speech, cool lips, light tongue. Shimen Cong said, "Huangbo's instruction was undeniably marvelous, but the moment he is confronted by a monk he loses one eye." I say, he's snatched away both of that monk's eyes. Chengtian Zong said, "Wuzu Jie's eyes illumine all quarters. (I say, still this is just one eye.) It's still not enough to see Huangbo. (I say, so it turns out.) If you want to uphold the teasury of the eye of truth, you must be a master of the school of

Huangbo." I say, he adds flowers to brocade. Cuiyan Zhen said, "Everywhere they judge and say Huangbo cut off this monk." I say, without knowing he supported the monk. Zhen also said, "When this monk came up to Huangbo, he just couldn't give an analysis;" I say, black and white are all the more distinctly clear--what about that? "Cuiyan thereupon gives rise to hesitation--the garuda bird is raised to be fierce, after all waiting to surprise people." I say, look five days later. Huangbo also said, "Don't you see that succeeding to Mazu were over eighty men who sat on a site of the Way and preached fluently, but those who attained the great master's true eye were only two or three? It was only Guizong who most of all amounted to something. Those who leave home should know something of the perennial matter; but even Great Master Rong of Ox Head Mountain, successor to the Fourth Patriarch, could speak horizontally and vertically but still didn't know the transcendental key. Only if you have this eye and brain can you discern false and true schools." I briefly quote thus far, to show the details of this speech; after this are still over a hundred and ten more words. These are the words he spoke to people when he first appeared in the world, so they circulated widely everywhere. Xuedou's eulogy and Foguo's exposition (in the Blue Cliff Record) are most thorough, but they still lack the true meaning of the address in the original record. Tiantong's rendition of it in verse is most complete:

頌云。岐分絲染太勞勞（知事少時煩惱少）。葉綴花聯敗祖曹（議人多處是非多）。妙握司南造化柄（一朝權在手）。水雲器具在甄陶（看取令行時）。屏割繁碎（大象不遊兔徑）。剪除氄毛（大悟不拘小節）星衡藻鑑（纖毫不昧）。玉尺金刀（度量深明）。黃蘗老察秋毫（謾他一星不得）。坐斷春風不放高（預備不虞）。

Verse: Paths divide, threads are dyed--too much trouble.(When the things you're concerned with are few, your troubles are few.) Leaves in clusters, flowers in rows--ruins the ancestors.(Where you know many people, there is much judgement of right and wrong.) Subtly wielding the guiding handle of creation; (One day the authority is in your hands.)Vessels of water and clouds are on the potter's wheel.(Observe when the order is in effect.) Clearing away tangles and chips,(A great elephant does not walk a rabbit's path.) Shaving off down: (Great enlightenment is not

confined by small measures.)The marked balance, the jeweler's mirror,(Not even the finest hair is unnoticed.) The jade ruler and gold knife:(Measuring with profound clarity.) Old Huangbo can perceive even an autumn hair; (Can't fool him one bit.) Cutting off the spring wind, he doesn't allow exaltation.(He's prepared for trouble ahead of time.)

師云。列子說符篇楊子之鄰人亡羊。既率其黨。又請楊子之豎子追之。楊子曰。一羊何追者之眾。鄰人曰。多岐路。既返問獲羊乎。曰亡之矣。曰奚亡之。曰岐路之中又有岐焉。墨子梁惠王時。有道之人。出行見素絲染從餘色。悲之曰。人湛然同於聖體。為居惡俗。染之成累。岐分絲染太嘮嘮。敕交切鬧嘮嘮也。或作勞亦可。葉綴花聯者。達磨初祖頌云。吾本來此土。說法救迷情。一花開五葉。結果自然成。一花五葉。便是岐分絲染也。若大唐國裏無禪師。達摩也無出頭分。宗鏡錄司南之車。本示迷者。照膽之鏡。為鑑邪人。古今注。黃帝與蚩尤。戰於涿鹿。蚩尤作大霧。迷於四方。帝在車以指指南而示。士卒擒蚩尤而斬之。遂號指南車。甄陶。陳留風俗記。舜陶甄河濱。其後為氏。今姓甄。音真也。此玄鑪陶乎群象。智海總乎萬流也。屏割繁碎。剪除氄毛。去岐分之差路。剪綴葉之旁枝。斗為衡星。以運平四時也。藻鑑文明之鑑也。秤所以定輕重。鑑可以辨妍媸。玉尺。拾遺記。禹遊龍門。八神探玉簡。以授之。長尺二寸可以度量天地。金刀。古有金錯刀錢金刃書。此頌黃蘗品第諸方。秤尺在手。更兼聰聞蟻鬥明察秋毫。防微杜漸。坐斷春風不放高也。大聖安彝和尚竹筍詩。便好臨根下斤斧。免教節外更生枝。

Commentary: In the Shuofu volume of Liezi, Yangzi's neighbor lost a sheep; he was already leading his firends, yet he also asked Yangzi's servant to go after it. Yangzi said, "Why are many people going after one sheep?" The neighbor said, "There are many forks in the road." When they returned, he asked, "Did you find the sheep?" He replied, "It's lost." "Why didn't you find it?" "There were forks in the forked roads." According to Mozi, in the time of King Hui of Liang, a man of the way went out and saw white thread being dyed into other colors; saddened, he said, "People are deep and calm, essentially the same as the saints, but because of dwelling in an evil society, it stains them and becomes a burden." "Paths divide, threads are dyed--too much trouble." As for "Leaves in clusters, flowers in rows," the verse of the First Patirarch, Bodhidharma, said, I originally came to this land To explain the true and rescue beings from delusion. One flower opens with five petals, Producing a fruit which matures on

its own. One flower with five petals is none other than "paths divide, threads are dyed." If there are no Chan teachers in all China, Bodhidharma too has no way to appear. According to the Source Mirror Collection, a guiding chariot is originally to direct those who are lost, and a mirror that reflects innards is to show up evil people. According to ancient and modern commentaries, when the Emperor of Yellow battled with Chiyou at Zhuolu, Chiyou created a tremendous fog, confusing the four directions: the emperor, in his chariot, pointed the way with his finger to give directions--his knights caught Chiyou and beheaded him. Afterwards it was called a guiding chariot. As for the 'potter's wheel," according to Chen Liu's Record of Customs, King Shun made pottery on a river bank; subsequently it became a trade, and they are surnamed Potter. This is molding myriad images in the mystic kiln, unifying myriad streams in the ocean of wisdom. "Clearing away tangles and chips, shaving off down," is getting rid of the divergent forks in the path, cutting away the offshoots of the clustered leaves. A balance scale is what is used to determine light and heavy; a mirror is used to differentiate beautiful and ugly. As for the 'jade ruler,' According to the Record of Collected Miscellany, when King Yu was wandering around Dragon Gate, eight spirits searched out a jade bar and gave it to him: it was one foot two inches long, and with it he could measure the things in the world. As for the 'gold knife.' in ancient times there were gold-adorned knives for money and gold-edged books. These eulogize Huangbo grading everyone, with the balance and ruler in his hand. He also can clearly hear ants arguing and perceive the finese autumn hair. Nipping in the bud, he 'cuts off the spring wind,' and 'doesn't allow exaltation'. As in the poem on bamboo shoots by Master Yi of Dashengan, as you are bringing down the axe on the root, avoid letting shoots regrow out of season.

第四卷

Case 54:
第五十四則　雲巖大悲
Yunyan's "Great Compassion"

示眾云。八面玲瓏。十方通暢。一切處放光動地。一切時妙用神通。且道。如何發現。
Introduction: Crystal clear on all sides, open and unobstructed in all directions, emanating light and making the earth tremble in all places, subtly exercising spiritual powers at all times--tell me, how is this manifested?
舉。雲巖問道吾。大悲菩薩用許多手眼作麼（爾恁麼問圖個甚麼）。吾云。如人夜間背手摸枕子（一上神通不同小小）。巖云。我會也（且莫詐明頭）。吾云。汝作麼生會（果然放不過）。巖云。遍身是手眼（無空缺處）。吾云。道即大曬道即得八成（某甲舌頭短）。巖云。師兄作麼生（理長即就）。吾云。通身是手眼（無隔礙處）。
Case: Yunyan asked Daowu, "What does the Bodhisattva of Great Compassion do with so many hands and eyes?"(What is your aim in asking such a question?) Daowu said, "It's like someone reaching back for the pillow at night."(A miraculous power--it's not the same as the little kind.) Yunyan said, "I understand."(Don't pretend to be enlightened.) Daowu said, "How do you understand?"(After all he doesn't let him go.) Yunyan said, "All over the body is hands and eyes."(There's no gap.) Daowu said, "You said a lot there, but you got only eighty percent."(My tongue is short.) Yunyan said, "What about you, elder brother?"(When the reason is superior, then adhere to it.) Daowu said, "Throughout the body is hands and eyes." (No obstruction.)
師云。李翺問鵝湖。大悲用千手眼作麼。湖云。今上用公作麼。昔有無目山人。貨卜。雨過泥。途著鮮白鞋入市。人問。山人失明。如何泥不污鞋。山人舉拄杖云。拄杖頭上有眼。以山人為證。夜間摸枕子。手上有眼。喫飯時舌上有眼。聽語識人耳中有眼。蘇子瞻與聾人說話。寫字而已。復笑云。我與彼皆異人也。我以手為口。彼以眼為耳。佛說六根互用。信乎不疑。無盡居士潞州紫巖大悲殿記。舉大悲經楞嚴經。最為詳細。嘗見一說。大悲昔為妙善公主。乃天人為宣律師說。然三十二應。百億化身。亦隨見不同。各據其說也。天覺曰。千手者示引迷接物之多也。千眼者示放光照暗之廣也。苟無眾生無塵勞。則一指不存。而況千萬臂乎。一瞬不具。而況千萬目乎。遍身通身。何必不必。似有淺深。實無損益。雲居示眾曰。老僧二十年前住三峰庵時。興化來曰。權借一問以為影草時如何。老僧當時機思遲鈍道不得。為伊致得箇問頭。奇特不敢辜他。當時伊曰。想庵主答這話不得。不如禮拜了退。而今思量當時不消道箇何必。萬松道。若教容易得。後有化主到興化

處。化問。山中和尚住三峰庵時。老僧曾問伊話祇對不得。而今道得也未。化主舉前話了。化曰。雲居二十年只道得箇何必。興化即不然。爭如道箇不必。萬松道。鬥兔角之短長。三聖云。雲居二十年道得。猶較他興化半月程。萬松道。競空花之濃淡。僧問覺範。如諸老宿所示有同異否。範云。佛令訥鈍比丘誦苕帚。一日大悟得大辯才。於此當見先德為物之心。天童分上又作麼生。頌云。

Commentary: Liao asked Ehu, "What does the Great Compassionate One use a thousand hands and eyes for?" Ehu said, "What does the emperor use public officials for?" Once there was a mountain man who fortunes. After rain, on the muddy road, he would wear pure white shoes to go into the market. Someone asked, "You're blind--how come the mud doesn't soil your shoes?" The mountain man raised his staff and said, "There's an eye on the staff." The mountain man is proof--when reaching for a pillow at night, there's an eye in the hand; when eating there's an eye on the tongue, when recognizing people on hearing them speak there's an eye in the ears. Su Zizhan, conversing with a deaf man, just wrote: then he laughed and said, "He and I are both strange people--I use my hand for a mouth, he uses his eyes for ears." The Buddha spoke of the interchanging function of the six senses--it is true, without a doubt.

In layman Wujin's Record of the Hall of Great Compassion at purple Cliff in Lu Province he quotes the Scripture of Great Compassion and the Heroic March Scripture as most thorough and detailed. I have seen one story which says that the Bodhisattva of Great Compassion in ancient times became the princess Miaoshan; this was told to Precept Master Xuan by a celestial being. But then again the hundreds of millions of manifestation bodies of the thirty-two responses (of Great Compassion) are not the same, according to the vision--each goes by their explanation. Tianjiao said, " ' A thousand hands' illustrates the many-sidedness of guidance of the deluded and salvation of beings; 'a thousand eyes' illustrates the breadth of emanating light to illumine the darkness. If there were no sentient beings and no mundane turmoil, then not even a finger would remain, much less a thousand or ten thousand eyes. All over the body, throughout the body, 'what's the necessity,' 'not

necessarily'--there seems to be shallow and deep, but really there is no loss or gain." Yunju said to his group, "Twenty years ago when I was living on Sanfeng Peak, Xinghua came and said, 'How about when a question is provisionally used as a screen?' At that time my mind and thought was slow and dull and I couldn't say. Because he had posed the question so marvelously I didn't dare oppose him: at the time he said, 'I think you can't answer this question, o hermit; better to bow and withdraw.' Now as I think of that time, it wasn't worth saying 'What's the necessity?' " I say, it's like letting it be gotten easily. Later, there was a preacher who came to Xinghua's place; Xinghua asked him, "When the master on the mountain Yunju was living in a hut on Sanfeng, I once asked him a question he couldn't answer; by now has he been able to speak yet or not?" After the preacher quoted the preceding story, Xinghua said, "In twenty years, Yunju has only been able to say 'What's the necessity?' I don't go along--how can that compare to saying 'not necessary'?" I say, he is arguing over the shortness or length of turtle-hairs. Sansheng said, "Yunju's ability to speak after twenty years still only measures up to Xinghua's half-month journey." I say, he's disputing over the richness or paleness of flowers in the sky. A monk asked Jiaofan, "Are there differences in the instructions of the old adepts?" Jiaofan said, "The Buddha had an inarticulate, dull monk repeat a broom-sweeping chant; one day he was greatly enlightened and attained great powers of intellect and eloquence. In this you should see the ancient worthies' intention of helping people." What about on Tiantong's part? His verse says,

一竅虛通（豎窮三際）。八面玲瓏（橫遍十方）。無象無私春入律（應時納祐）。不留不礙月行空（任運落前溪）。清淨寶目功德臂（顧前盼後拈東掇西）。遍身何似通身是（分疏不下）。現前手眼顯全機（賊贓已露）。大用縱橫何忌諱（無可不可）。

Verse:

One hole, emptiness pervading:(Vertically, extending through past, present, and future.) Crystal clear on all sides. (Horizontally, covering the ten directions.)Formlessly, selflessly, spring enters the pipes:(Receiving blessings according to the season.) Unstopped, unhindered, the moon traverses the sky. (It falls naturally into the valley ahead.)Pure jewel eyes, arms of virtues:

(Looking ahead and behind, picking up east and west.) All over the body--how does it compare to throughout the body being it? (Can't rationalize it.) The present hands and eyes reveal the whole works:(The thief's loot is already exposed.) The great function works in all ways--what is taboo? (No right or wrong.)
師云。天童道。由一竅虛通。便得八面櫳欞也。且如柳塘花塢暖日和風。春在何處。作何形段。然能應物乘時不留不礙。如月當天任運而轉。知。通身遍身。背手摸枕底是甚麼人。傀儡棚中。必有抽牽線索者。楞嚴說八萬四千清淨寶目。八萬四千姥陀羅臂。八萬四千爍迦羅首。興化墮馬折臂頌云。大悲菩薩有千手。大丈夫兒誰不有。且道。那箇是通身底手眼。師以手擘眼云。貓。
Commentary: Tiantong says, by one hole, emptiness pervading, all directions become crystal clear. It is like willow-grown banks and flower-grown walls on a warm day in a gentle breeze--where is the spring? What shape is it? Nevertheless it is able to accord with things and come with the time, unstopped, unhindered, like the moon in the sky, revolving naturally. I wonder--throughout the body, all over the body, reaching back for a pillow--who is it? Inside the puppet stage there must e someone pulling the strings. The Heroic March Scripture speaks of eighty-four thousand pure clear jewel eyes, eighty-four thousand gesturing arms, and eighty-four thousand indestructible heads. A verse on Xinghua falling from a horse and breaking his arm says, "The Bodhisattva of Great Compassion has a thousand heands--what great man does not?" But tell me, which are the hands and eyes throughout the body?(Wansong drew open his eyes with his hands and said) 'Cat'.

Case 55:
第五十五則　雪峰飯頭
Xuefeng, The Rice Cook

示眾云。冰寒於水。青出於藍。見過於師。方堪傳授。養子不及父。家門一世衰。且道。奪父之機者是甚麼人。
Introduction: Ice is colder than water, blue comes from indigo: only when one's view goes beyond the teacher is one qualified for the transmission--if the son's upbringing is not as good as the

father's, the family will decline in one generation. But tell me, who is it that steals his father's thunder?
舉。雪峰在德山作飯頭（少不努力）。一日飯遲。德山托缽至法堂（老不歇心）。峰云。這老漢鐘未鳴鼓未響。托缽向甚麼處去（教得孩兒會罵娘）。山便歸方丈（盡在不言中）。峰舉似巖頭（家返宅亂）。頭云。大小德山不會末後句（父為子隱直在其中）。山聞令侍者喚巖頭問。汝不肯老僧那（潑油救火）。巖遂啟其意（人間私語天聞若雷）。山乃休去（果然不會）。至明日陞堂果與尋常不同（隨風倒柁）。巖撫掌笑云。且喜老漢會末後句（家醜外揚）。他後天下人不奈伊何（鼻孔為甚在我手裏）。
Case: When Xuefeng was at Deshan working as rice cook, (If you don't work when young...) one day the meal was late: Deshan came to the teaching hall holding his bowl.(...you won't have peace of mind when old.) Xuefeng said, "Old man, the bell hasn't rung yet, the drum hasn't sounded--where are you going with your bowl?"(He makes the baby able to scold its mother.) Deshan immediately returned to his room. (It's all in the not speaking.) Xuefeng reported this to Yantou:(The family rebels, the home is disturbed.) Yantou said, "Even Deshan, so great, does not understand the last word." (The father is obscured by the son--the straight is therein.) Deshan had his attendant summon Yantou, and asked him, "You don't agree with me?"(He pours oil on the fire.) Yantou then expressed what he meant.(Private words among people are heard as loud as thunder by the gods.) Deshan then stopped.(After all he doesn't understand.) The next day when Deshan went up into the hall to speak, it was not the same as usual: (He stees backwards along with the wind.) Yantou clapped and laughed and said, "Happily the old guy understands the last word. (The shame of the house is exposed outside.) Hereafter no one in the world will be able to have any effect on him." (Why is his nose in my hands?)
師云。雪峰低頭歸庵。德山便歸方丈。最好參詳。巖頭密啟其意。爾且道。道甚麼。德山又休去。可謂。相逢不拈出。舉意便知有。山至來日上堂。果與尋常不同。也是將錯就錯。頭下至僧堂前。拊掌大笑曰。且喜老漢會末後句。他後天下人不奈伊何。切忌。蓋覆將來雖然如是。也只得三年。德山果三年遷逝。天覺頌。鐘鼓聲沈捧缽迴。巖頭一拶語如雷。果然只得三年活。莫是遭他授記來。萬松道。知爾被底穿。曾共同床臥。明招代德山云。咄咄。沒處去。沒處去。萬松道。鼻孔在他人手裏。雪竇云。曾聞說箇獨眼龍。元

來只具一隻眼。殊不知。德山是箇無齒大蟲。若不是巖頭識破。爭得明日與作日不同。諸人要會末後句麼。只許老胡知不許老胡會。半遮半掩漏逗。也不知。大溈哲云。巖頭大似高山石裂。直得百里走獸潛蹤。若非德山度量深明。爭得昨日與今日不同。萬松道。無齒大蟲。爪距尚在。魯祖凡見僧來便面壁。南泉聞云。我尋常向他道。空劫已前承當。佛未出世時會取。尚不得箇半箇。他恁麼。驢年去。若識得南泉。便見巖頭。更與天童把臂共行。頌云。

Commentary: Xuefeng lowered his head and returned to his hut, Deshan returned to his room. This really should be fully investigate. Yantou secretly revealed his intended meaning--tell me, what did he say? Deshan then stopped; we might say, 'meeting without bringing it up, as soon as you pay attention you know it exists.' When Deshan went to teach in the hall the next day, after all it was not the same as usual. Yet this too is adding error to error. Yantou went out to the front of the monks' hall, and clapping and laughing said, "Happily the old guy understands the last word. Hereafter no one in the word will be able to affect him." Just don't cover up. "But even so, " Yantou continued, "he still only has three years." As it turned out, Deshan passed away after three years. Tianjiao's verse goes, The sound of the bell and drum sinks away, he returns with his bowl. Yantou's one remark was like thunder. After all he only had three years of life; Did he not receive a prophecy from him? I say, one knows the coverlet is worn when he has slept on the same bed. Mingzhao said in Deshan's place, "Tch, tch! Going nowhere, going nowhere." I say, his nose is in another's grip. Xuedou said, "I'd heard talk of this One-Eyed Dragon(Mingzhao)--it turns out he really has only one eye. What is hardly realized is that Deshan was a toothless tiger--if not for Yantou seeing through him, how could he be different tomorrow from yesterday? Do you people want to know the last word? ' I only admit the old barbarian knows--I don't admit the old barbarian understands.' Half blocking, half covering, he's let slip without even knowing it." Dagui Zhe said, "Yantou is like a high mountain crumbling into rocks; for a hundred miles tracks of running animals are obliterated. If not for Deshan's profound and clear capacity, how could he be different yesterday from tomorrow?" I say, the toothless tiger's claws are still there. Whenever Luzu saw a monk coming he would immdediately face

the wall. Nanquan heard of this and said, "I usually tell them to attain realization before the empty aeon, to comprehend before the Buddha appeared in the world." If you know Nanquan, then you see Yantou, and even go arm in arm with Tiantong:
末後句會也無（這裏不得會不會打折腰）。德山父子太含胡。（外明不知裏暗）。座中亦有江南客（勿謂秦無人）。莫向人前唱鷓鴣（休得也）。
Verse: The last word--understand? No?(Here one can't understand; if you don't understand, you're snapped at the waist.) Deshan the father and his sons are exceedingly indistinct.(Outside bright, you don't know inside the dark.) In the assembly there also is a traveler from south of the river(Don't say there are no people in north China.)--Don't sing of the partidges in front people.(Can you stop?)
師云。末後句如此。難明峻硬若德山。穎俊如巖頭。至今分雪不出。不見道。出身猶可易。脫體道應難。鄭谷詩。花月樓臺近九衢。清歌一曲倒金壺。座中亦有江南客。莫向春風唱鷓鴣。天童用後兩句。不勞再舉底意也。舉著後如何。師下座便歸方丈。
Commentary: The last word is so hard to understand: even by those as steep and stolid as Deshan, sharp and keen as Yantou, even up till now it hasn't been distinguished clearly. Haven't you heard it said, "To get out still can be easy; expressing the whole thing must be hard." A peom by Zeng Yu says, The moonlit flowering balcony terrace is near the crossroads; A melody of clear song overturns the golden pot--In the audience there's also a guest from Hunan--Don't sing the partridges'song in the spring breeze. Tiantong uses the last two lines; it's not necessary to reiterate the underlying meaning. After it is brought up, then what? (Wansong got down from the seat and returned to his room.)

Case 56:
第五十六則　密師白兔
Spiritual Uncle Mi And The Rabbit

示眾云。寧可永劫沈淪。不求諸聖解脫。提婆達多。無間獄中受三禪樂。鬱頭藍弗。有頂天上墮飛狸身。且道。利害在甚麼處。
Introduction: Better to be sunk forever than to seek the liberation

of the saints. Devadatta experienced the bliss of the third meditation heaven while in uninterrupted hell; Udraka Ramaputra fell from the heaven of the summit of existence into the body of a flying wildcat. Tell me, where is the gain and loss?

舉。密師伯與洞山行次。見白兔子面前走過。密云。俊哉（爭奈荒草裏走）。山云。作麼生（怪你遲也）。密云。如白衣拜相（自地昇空易）。山云。老老大大作這箇語話（幾乎放過）。密云。爾又作麼生（人無害虎心虎無傷人意）。山云。積代簪纓。暫時落薄（從空放下難）。

Case: As Dongshan and his spiritual Uncle Mi were walking along, they saw a white rabbit run by in front of them. Mi said, "Swift!" (What can be done about running in the weeds?") Dongshan said, "How?" (Wondering why you're so slow.) Mi said, "It's like a commoner being made a prime minister."(It is easy to ascend into the sky from the ground.) Dongshan said, "Such a venerable old person still says such words!?"(Nearly let him go.) Mi said, "Then what about you?" (If the man has no mind to harm the tiger, the tiger has no intention to injure the man.)Dongshan said, "Generations of nobility, temporarily fallen into poverty." (Descending from the sky is hard.)

師舉。洞山與潭州神山僧密禪師過水。山問。過水事作麼生。密云。不濕腳。山曰。老老大大作這箇語話。密曰。汝又作麼生。山云。腳不濕。教中有性修二門。洞上名借功明位。大抵因修而悟。從凡入聖。白衣庶民直拜冢宰。若先悟後修。從聖入凡。積代簪纓本來尊貴。雖飄零萬狀。骨骼猶存。所以道。貧子喻中明此道。獻珠偈裏顯張羅。汝等諸人。要見二尊宿見處麼。看取天童一狀領過。

Commentary: Dongshan and Chan Master Sengmi of Shenshan in Tan province were crossing a stream; Dongshan asked, "How is the event of crossing the stream?" Sengmi said, "Doesn't wet the feet." Dongshan said, "A venerable old person like you using such words!?" Mi said, "How about you?" Dongshan said, "The feet are not wet." In the teachings there are two gates, natural and cultivated; in Dongshan's lineage this is called 'using the accomplishment to illustrate the state'. Ususally we awaken by means of cultivation, entering sagehood from orninariness--a commoner is directly appointed prime minister. If you're first enlightened and then cultivate afterwards, you enter ordinariness from sagehood--traditional nobility is originally honorable; though drifting destitute in myriad conditions, the basic constitution is

still there. That is why it is said, "In the metaphor of the destitute son is illustrated the Path; in the verse on presenting the jewel is shown the net of salvation." You people, do you want to see the viewpoints of the two venerable adepts? See how Tiantong inclueded their crimes on the same indictment:
頌云。抗力霜雪（貧則獨善一身）。平步雲霄（達則兼濟天下）。下惠出國（苦瓠連根苦）。相如過橋（甜瓜徹蒂甜）。蕭曹謀略能成漢（葵花向日）。巢許身心欲避堯（柳絮隨風）。寵辱若驚深自信（悟須實悟參須實參）。真情參跡混漁樵（未免靈龜曳尾）。
Verse: Matching strength with snow and frost,(When poor, cultivate yourself well alone.) Walking evenly through clouds and sleet.(When successful, help everyone on earth as well.) Xiahui left the country,(A bitter gourd is bitter to the root.) Xiangru crossed the bridge.(A sweet melon is sweet to the stem.) Xiao and Cao's trategy was able to establish the Han,(Sunflowers turn to the sun.) Chao and Xu wanted to avoid Yao completely.(Willow fuzz goes along with the wind.) Favor and disgrace are distrubing--profoundly trust in yourself:(Enlightenment must be true enlightenment, study must be true study.) In the real state one mixes tracks with fishermen and woodcutters.(This still hasn't escaped the sacred tortoise dragging its tail.)
師云。蓬蒿貪雨露。松柏耐風霜。歲寒然後知松柏之後凋。此隨緣不變之旨。簪纓落薄之談。有力大人堪任此事也。平步雲霄。一超直入如來地。已是太遲也。殊不知。積代簪纓本來富貴。論語柳下惠為士師。三黜。人曰。子未可以去乎。曰。直道而事人安往而不三黜。枉道而事人。何必去父母之邦也。司馬相如字犬子。少喪父母。九歲與人牧豬。聞藺相如為卿相。改名相如。棄豬就學。豬主杖之。先生問知賢。留門外草庵。十年無書與讀。遣去。過昇仙橋。題柱曰。若不乘駟馬車。不過此橋。後造得子虛賦。將軍楊得意。夜宿殿中。誦此賦。帝曰。朕恨不與此人同時。將軍奏曰。見在蜀地。帝命往召。同乘駟馬車過橋。封侍中。蕭何曹參。成漢高祖帝業。巢父許由。避堯洗耳飲牛。老子云。寵辱若驚。得之若驚。失之若驚。以上四雙八事。皆一句密老。一句洞山。妙哉圭峰舉喻。譬如皇族淪落微賤。習以性成。後遇薦拔。雖復本位。三端六藝。要重更改習學力用方全。雖然天童分上猶落階級。不見道。寵辱若驚深自信。真情參跡混漁樵。
Commentary: Reeds crave rain and dew, pine and cypress can stand wind and frost. When the year is cold you know the pine and cypress are the last to wither. This means not changing along

with conditions. As for talk of nobility in poverty, great men of power can bear this--" walking evenly in the cloudy sky," directly transcending into the stage of enlightenment, is already too slow. What is hardly realized is that the traditional nobility is originally rich and honorable. According to the Analects, Liuxiahui was a criminal judge; three times he was dismissed from office. Someone said, "Shouldn't you leave?" He said, "If I serve the people honestly, where can I go and not be fired three times? If I serve the people crookedly, what need would there be to leave my native place?" Sima Xiangru was nicknamed 'Doggie'. When he was young he lost his parents; at nine he took care of pigs for someone. He heard that Lian xiangru became a minister, and he changed his own name to Xiangru, left the pigs and went to study. The owner of the pigs beat him. The schoolmaster questioned him and realized he was intelligent, and let him stay in a hut outside the gate. In ten years he had no more books to give him to read, and sent him away. As he crossed the 'bridge for ascending immortals,' he wrote on a pillar, "If I'm not riding a four-horse coach, I won't cross this ridge again." Later he composed the Idylls of Zixu; General Yang was pleased by it, and at night when he stayed in the palace he recited it. The emperor said, "I regret not having been a contemporary of the man who wrote this." The general said, "He is now living in Shu." The emperor ordered him to go summon him; together they rode on a four-horse coach across the bridge; he was appointed a councillor. Xiaohe and Caocan made the work of Emperor Gao of the Han dynasty successful. Chaofu refused King Yao and washed his ears; Xu You watered his ox(upstream to avoid the water in which Chao washed his ears.). Laozi said, "Favor and disgrace are disturbing--when you get one you're disturbed, when you lose one you're disburbed." In each of the above four pairs, one phrase is old Mi, one phrase is Dongshan. Wonderfully indeed, Guifeng brought up a metaphor, likening it to the royal family sinking into obscurity and poverty, becoming accustomed to it so that it becomes natural. Later when they are recognized and rescued, though restored to the their original status, they still have to relearn and cultivate the 'three tips" (brush, sword, and tongue) and the six arts (ritual, music, archery, riding, writing, arithmetic) before their power and action will be complete. Even

so, for Tiantong this still falls within stages; don't you see--"Favor and disgrace are disturbing--profoundly trust in yourself; in the real state one mixes tracks with fishermen and woodcutters."

Case 57:
第五十七則　嚴陽一物
Yanyang's "Thing"

示眾云。弄影勞形。不識形為影本。揚聲止響。不知聲是響根。若非騎牛覓牛。便是以楔去楔。如何免得此過。
Introduction: Playing with reflections, struggling for the form, you don't recognize that the form is the source of the reflection. Raising your voice to stop an echo, you don't know the voice is the root of the echo. If it's not riding an xo looking for an ox, then it's using a wedge to remove a wedge. How can you avoid these extremes?
舉。嚴陽尊者問趙州。一物不將來時如何（猶是分外）。州云。放下著（貼體衣衫會須脫卻）。嚴云。一物不將來。放下箇甚麼（人不知已過牛不知力大）。州云。恁麼則擔取去（喚不回頭爭奈何）。
Case: Venerable Yanyang asked Zhaozhou, "When not a single thing is brought, then what?" (This is still beyond him.)Zhaozhou said, "Put it down." (The robe and shirt sticking to the body--understand that you should shed them.) Yanyang said, "If I don't bring a single thing, what should I put down?"(People don't know their own faults, oxen don't know the magnitude of their strength.) Zhaozhou said, "Then carry it out." (When called he doesn't turn his head--what can you do?)
洪州武寧縣新興嚴陽尊者。初參趙州。問一物不將來時如何。此與僧問報慈。情生智隔。相變體殊。情未生時如何。慈云隔。暮故底。道情也未生隔箇甚麼。此與一物不將來放下箇甚麼。孟八郎漢大同。州云放不下則擔取去者。言下大悟。佛果法語舉。黃龍頌云。一物不將來。兩肩擔不起（果云。明眼人難謾）。言下忽知非（退步墮深坑）。心中無限喜（如貧得寶）。毒惡既忘懷（無始宿業盡時清淨）。蛇虎為知己（異類等解）。寥寥千百年。清風猶未已（誰不景仰）。師所居常一蛇一虎手中與食。故如得果人。尊者稱之。趙州古佛與尊者。不測聖凡底人。出一言發一問。千古之下。與人為龜鏡。天童見近日師僧粗心轉盛。所以打草驚蛇。

Commenatry: Venerable Yanyang of Xinxing monastery in Wuning district of Hong province first went to Zhaozhou and asked, "When not a single thing is brought, then what?" This is the same as a monk asking Baoci, " 'When feelings arise, wisdom is blocked; when characteristics change, the body differs'--how about when feelings haven't arisen?" Baoci said, "Blocked." The monk said, "If feelings haven't arisen, what can they block?" This is the same as "If I don't bring a single thing, what should I put down?" Brash fellows are much the same. Zhaozhou said, "If you can't put it down, then carry it out." At these words Yanyang was greatly enlightened. In Foguo's sermons he quoted Huanglong's verse on this case, adding remarks (in parentheses): Not bringing a single thing, both shoulders can't bear it up (someone with clear eyes is hard to fool), at the words he suddenly knows his error (step back and you fall into a deep pit), In his heart is boundless joy (like a poor man finding a jewel), Since from poisonous ill he forgot what was on his mind (when beginningless past karma is exhausted, there's pure clarity), Snakes and tigers have been his intimates (different species equally understand), Empty and still for a thousand years, the pure breeze still hasn't stopped(who would not appreciate and look up it?) Where the master lived there was always a snake and a tiger who ate from his hand: therefore the Venerable Yanyang is referred to in the manner of one who had attained sainthood. Zhaozhou and Venerable Yanyang were men unfathomable to ordinary people or sages; when they uttered a single word or posed a single question, it was a guide for people of a thousand ages. Tiantong saw that the monks of recent times were getting more and more coarse-minded, so he beat the grass to scare the snakes:
頌云。不防細行輸先手（黑白未分前猶是正中偏）。自覺心粗媿撞頭（虎口裏下子）。局破腰間斧柯爛（且道如今甚麼時節）。洗清凡骨共仙游（頭輕眼明）。
Verse: Not prepared for meticulous action, he loses to the first to move(Before black and white are yet distinguished is still the relative within the absolute.)--Realizing himself the coarseness of his mind, he's embarrassed at bumping his head.(He puts his child in the tiger's mouth.) When the game is ended, the axe handle's rotted at his side:(Tell me, what time is it now?) Clean and purify the ordinary bones to play with the immortals. (Head

light, eyes clear.)
師云。王介甫老。持棋隱語云。彼亦不敢先。此亦不敢先。唯其不敢先。是以無所爭。唯其無所爭。是故入於不死不生。棋乃爭先法。贏則贏箇先手。輸則輸箇頭撞。趙州於爾未下子以前。早先見數著。嚴陽只管橫飛直逴。剩占幾路。不知斧柯已爛也。王氏神仙傳。晉隆安時。信安縣王質。採薪至眩室坡。見石室四童子奕棋。與質物。如棗子。含之不飢。棋終斧柯爛於腰間。衣袂隨風。抵暮還家。已數十年矣。趙州放下著。擔取去兩轉語。抽筋拔髓。換骨洗腸。便與趙州。把手共行。步虛輕舉也。有底道。清閒真道本。無事小神仙。雖然莫將無事為無事。往往事從無事生。
Commentary: Old Wang Jie Fu, in his secret talk on playing Chinese chess, says, "The other doesn't dare advance, you don't dare advance--only this not daring to advance is why there is no contest; only if there is no contest do you enter into nondying and nonbirth. Chess is the method of contending over the lead; if you win, then you win an aggressive move--if you lose, you lose a confrontation." Before you have put down your piece, Zhaozhou already sees several moves ahead; Yanyang only flies around and leaps right over, moreover occupying how many columns--he doesn't realize that the axe handle has already rotted. According to the Annals of Spirits and Immortals, in the Longan era of the Jin dynasty(397-401), Wang Shi of the Xinan district was gathering firewood, when he came to Dark Room Hill; in a stone grotto he saw four boys playing chess. They gave him some substance like a date; after he ate it he wasn't hungry. When the game was ended, the axe handle had rotted at his side and his clothes were flapping in the wind. When evening came he returned home--it had already been several decades! As for Zhaozhou's two turning-words, "Put it down" and "Carry it out," pull out your tendons, extract your marrow, change your bones and wash your guts--then you can walk hand in hand with Zhaozhou. Some say "Pure tranquility is the real basis of the path; the unconcerned are little immortals." Even so, don't take unconcern for unconcern--"time and again concern is born of unconcern."

Case 58:

第五十八則　剛經輕賤
The Diamond Scripture's "Revilement"

示眾云。依經解義。三世佛冤。離經一字。返同魔說。因不收。果不入。底人。還受業報也無。
Introduction: Understanding the meaning based on the scriptures is the enemy of the Buddhas of all times; deviating one word from the scriptures is the same as devil talk. Does someone who is not included in cause or effect still experience the results of action or not?
舉。金剛經云。若為人輕賤（我作糞中蟲）。是人先世罪業應墮惡道（老僧最先入）。以今世人輕賤故（叢林驢騾蹴踏龍象）。先世罪業則為消滅（甚麼處去也）。
Case: The Diamond-Cutter Scripture says, "If someone is reviled by others, (I am an insect in manure.) this person has done wicked acts in previous ages and should fall into evil ways,(I'll go first of all.) but because of the scorn and revilement of people in the present age, (Monastery donkeys and mules stomp on dragons and elephants.) the wicked deeds of past ages are dissolved."(Where do they go?)
師云。見聞為種。八難超十地之階。解行在躬。一生圓曠劫之果。圭峰科此經。為轉罪成佛。此菩提煩惱。不二。生死涅盤不二。梁昭明太子。科判此經。為能淨業障分。傅大士頌。先身有報障。今日受持經。暫被人輕賤。轉重復還輕。此正是依經解義也。後面四句便有衲僧氣息。道。若了依他起。能除遍計情。常依般若觀。何慮不圓成。前四句功德力。後四句觀行力。六祖口訣云。佛言。持經之人。合得一切人恭敬供養。為多生有重業障故。今生雖持此經。常被人輕賤。不得敬養。自以持經故。不起我人等相。不問冤親。常行恭敬。有犯不校。常修般若波羅蜜。歷劫重罪悉皆消滅。又約理而言。先世即是前念妄心。今世即是後念覺心。以後念覺心。輕賤前念妄心。妄不能住。故云先世罪業即為消滅。妄念既滅罪業不成。即得菩提。此理事二解皆約觀行也。僧問雲居。承教有言。是人先世罪業應墮惡道。以今世人輕賤。故先世罪業即為消滅。此意如何。居云。動則應墮惡道。靜則為人輕賤。崇壽稠云。心外有法。應墮惡道。守住自己。為人輕賤。萬松道。兩箇老漢俗氣也不除。且道。天童分上又作麼生。
Commentary: With seeing and hearing as seeds, those in the eight difficulties transcend the ranks of the ten stages; with

understanding and practice in oneself, in one lifetime the fruit of vast aeons is perfected. Guifeng, sectioning this scripture, called this 'transforming wrongdoing and becoming enlightened'. This is the nonduality of enlightenment and affliction, the nonduality of birth and death and nirvana. Prince Zhaoming of Liang, in sectioning this scripture, considered this the part able to clear away karmic obstructions. Mahasattva Fu said in verse, In a previous embodiment there were consequential hindrances; Today accepting and upholding the scripture, Temporarily slighted and scorned by people, It turns the serious back into light. This is truly understanding the meaning based on the scripture. The last four clauses have the breath of a pathrobed monk, saying (in effect) if you comprehend relativity, you can get rid of feelings based on mere thought construction; always relying on the insight of pure wisdom, why worry about it not being absolute reality? The first four clauses are the power of accomplishment and virtue, the latter four are the power of contemplation practice. The oral transmission of the Sixth Patriarch says, Buddha said that people who uphold the scripture should receive the respect and offerings of all people; (if) because of heavy karmic obstructions for many lives, though you uphold the scripture in this life you are always reviled by people and do not get respect or support, (yet) because you yourself uphold the scripture you do not produce images such as self and others, and always practice respect and honor without question of enemy or friend, not contending when offended against, always cultivating transcendent wisdom--so the burdensome faults of the ages will all vanish. Also, to speak in terms of inner reality, ' previous age' is the deluded mind of the preceding moment; 'the present age' is the awake mind of the succeeding moment. The awake mind of the succeeding moment scorns the deluded mind of the previous moment; because the delusion cannot remain, therefore it is said that the wicked deeds of previous ages will thereby be dissolved. Once deluded thoughts die out, bad deeds aren't done, and one attain enlightenment. These two understandings, inner reality and phenomenal, both are reference to contemplative practice. A monk asked Yunju, "I understand in the teachings there's a saying, 'This person has done evil in previous existence and should fall into the evil ways; because in present life he is

scorned and reviled by people, the bad karma of previous existence is thereby dissolved'--what does this mean?" Yunju said, "If he moves he should fall into the evil realms; if he's still he'll be reviled by people." Chongshou Zhou said, "If there's anything outside of mind, he should fall into the evil ways; if he keeps to himself he'll be reviled by people." I say, the two old fellows' mundanity is not yet gone. But tell me, what about Tiantong?

頌云。綴綴功過（唯除頓覺人）。膠膠因果（并法不隨順）。鏡外狂奔演若多（腳下煙生）。杖頭擊著破灶墮（百雜碎）灶墮破（靈從何生聖從何至）來相賀（伏惟墮[忏-千+羅]）。卻道。從前辜負我（何不早道）。

Verse: Continuous, merit and fault:(Only excepting suddenly enlightened people.) Inextricable, cause and effect.(They don't even go along with the Dharma.) Outside of the mirror crazily ran Yajnadatta.(Smoke rises under his feet.) With the staff the oven-breaker struck(Smashing into a hundred fragments.)--the oven fell;(Whence is the spirit born, where does the holiness come from?) The spirit came to celebrate, Only to be told he'd been turning away from his self. (Why didn't you say so before?)

師云。功即持經。過即先業。既立妄因。必招妄果。楞嚴云。豈不聞。室羅城中。演若達多。忽於晨朝。以鏡照面。愛鏡中頭眉目可見。嗔責己頭不見面目。以為魑魅。無狀狂走。於意云何。此人何因無故狂走。富樓那言。是人心狂。更無他故。此迷真執妄也。般若觀照真也。功過因果妄也。真智現前。妄業消滅。阿耨菩提皎然本具。此正教意。衲僧分上如何。嵩嶽破灶墮和尚。山塢有廟。殿安一灶。烹宰祭祀不輟。墮領侍者入廟。以杖敲灶三下咄云。此灶泥瓦合成。聖從何來靈從何起。恁麼烹宰物命。又打三下。灶乃傾墮破落。安國師號為破灶墮。須臾有一人。青衣峨冠設拜云。我本廟神久受業報。今日蒙師說無生法。脫此處生在天中。特來致謝。師曰。是汝本有。非吾強言。神再拜而沒。土瓦合成。聖從何來。無我人相。般若智也。以真智為妄業。從來辜負。今日相賀。烹宰物命極多全無福利。禪老敲三拄杖便得生天。咄。鬼怕惡人難展掌。賊憑贓物易承頭。

Commentary: 'Merit' is upholding the scripture; 'fault' is former karma. Once you've established an illusory cause, you'll surely bring on an illusory result. The Heroic March Scripture says, "Haven't you heard now in the city of Shravasti, Yajnadatta suddenly one morning went to a mirror to see his face; he wanted to be able to see his head, eyebrows and eyes in the

mirror, and got mad that he couldn't see the face on his own head; thereby he became insane and ran crazily for no reason. What do you think? Why did this person run crazy?" Purna said, "This man was crazed--no other reason." This is missing the real and clinging to the illusory. When real wisdom appears, illusory karma vanishes, and unexcelled enlightenment is already inherent. This is the meaning of the true teaching; how about for a Chan monk? About the oven-breaker monk: the mountain aborigines had a shrine with an oven in the hall where they made burnt sacrifices all the time. The Breaker had led some followers into the shrine, hit the oven three times with his staff and scolded it, "This oven is composed of mud and brick--where does the holiness come from, where does the spirit arise, that you burn living creatures?" And he hit it again three times, where upon the oven collapsed. National Teacher An named him the Oven-Breaker. In a flash there was a man dressed in green, with a tall hat; he bowed and said, "I was originally the spirit of the shrine. For a long time I have been subject to consequences of karma; today, having heard your explanation of birthlessness, I am freed from this place and born in heaven. I came just to offer thanks." The master said, "It is your fundamental nature, not my insistence." The spirit bowed again and disappeared. Compounded of mud and brick--where does the holiness come from? No sign of self or others--this is true wisdom. Always having been turned away, today coming to celebrate--he burned many living beings, and had no benefit; three hits of the Chan ancient's staff and he's born in heaven. Tch! Demons, fearing evil men, can hardly open their hands; thieves relying on stolen goods can easily take the lead.

Case 59:
第五十九則　青林死蛇
Qinglin's "Dead Snake"

示眾云。去即留住。住即遣去。不去不住。渠無國土。何處逢渠。在在處處。且道。是甚麼物。得恁麼奇特。
Introduction: Try to get rid of it and it stays; try to keep it and it leaves. Not leaving, not staying, it has no country-where will you

meet it? Everywhere, every place--tell me, what thing can be so special?
舉。僧問青林。學人徑往時如何（舉步即迂迴）。林云。死蛇當大路。勸子莫當頭（慣曾著毒）。僧云。當頭時如何（許爾大膽）。林云。喪子命根（果然）。僧云。不當頭時如何（怎只由爾）。林云。亦無迴避處（築著磕著）。僧云。正恁麼時如何（且莫著忙）。林云。卻失也（雖是死蛇解弄也活）。僧云。未審向甚麼處去也（不信搜懷）。林云。草深無覓處（頭上漫漫腳下漫漫）。僧云。和尚也須隄防始得（迴來也）。林拊掌云。一等是箇毒氣（將謂侯白更有侯黑）。
Case: A monk asked Qinglin, "When the student goes by a short cut, then what?"(Taking a step is already thelong way around.) Qinglin said, "A dead snake lies across the great road: I urge you not to step on its head." (He's used to poisoning.)The monk said, "When one steps on its head, then what?"(You've got guts, all right.) Qinglin said, "You lose your life." (Of course) The monk said, "How about when one doesn't confront it?"(How does it just depend on you?) Qinglin said, "Thereis still nowhere to escape."(You bump into it everywhere.) The monk said, "At just such a time, then what?" (Now don't be flustered!) Qinglin said, "It's lost." (Though it's a dead snake, if you can handle it, it's alive.)The monk said, "Where has it gone?"(If you don't believe, look in your breast pocket.) Qinglin said, "The grass is deep, there's no place to look for it."(Above the head, boundless; below the feet, boundless.) The monk said, "You too should be on guard, teacher." (It's returned.) Qinglin clapped and said, "This one's equally poisonous." ('I thought I was a crook, but here's an even worse scoundrel!')
筠州洞山第三世。師虔禪師。初從夾山來參悟本。本問。近離何處。林云。武陵。本曰。武陵法道何似此間。林云。胡地冬抽筍。本曰。別甑炊香飯。供養於此人。師乃出去。本曰。此子向後走殺天下人去在。林在洞山栽松。有劉翁者。從師求頌。師示之曰。尖尖三尺餘。鬱鬱覆荒草。不知何代人。得見此老松。翁呈悟本。本曰。賀翁之喜。此人第三世洞山也。林辭悟本。之山南府青銼山。住庵經十載。忽憶悟本遺言。乃曰。當利群蒙。豈拘於小節哉。遂至隨州。緣會眾請。住土門小青林蘭若。故號青林。嘗曰。汝等諸人。直須離心意識參。出凡聖路學。方可保任。若不如是。非吾子息。僧問。學人徑往時如何。這僧大悲閣下要去中都。更誇知處直捷要路。殊不知。直下便是早太迂迴也。林以死蛇當大路拒之。這僧不顧危亡道。當頭者如何。

已著毒了也。有底道。何不棒喝行令。林又何曾放過。道。喪子命根。這僧稍覺痛痒。待覓出身之路道。不當頭者如何。林云。亦無迴避處。只這青林也免不得。這僧筋舒力盡道。正恁麼時。左右無可奈何。如何即是。林曰。卻失也。活人手段。於斯乃見能遣能呼。有擒有縱分。付爾身上取摘不下。與爾拈卻便有下落。僧云。未審向甚麼處去也。林云。草深無覓處。不道無。只是不可見。這僧也怪。道和尚也隄防始得。青林將一條死蛇。招撥這僧。末後卻著腰纏腳。遂拊掌一下云。一等是箇毒氣。萬松道。熏天炙地。無盡燈云。青林樞機急峻。非獨一時之光。亦曠世為標式耳。萬松道。惱亂春風卒未休。更看。天童吹花擺柳。

Commentary: When Chan Master Qinglin Shijian, third generation abbot at Dongshan, first came from Jiashan to call on (Dongshan) Wuben, Wuben asked, "Where did you come from?" Qinglin said, "Wuling." Wuben said, "How does the way of teaching in Wuling compare to here?" Qinglin said, "In other lands bamboo sprouts in winter." Wuben said, "Cook fragrant rice in a special pot to offer to this man." Qinglin then went out. Wuben said, "Later on this fellow will trample everyone on earth to death." When Qinglin was at Dongshan Mountain planting pines, there was an old man Liu who asked for a verse from the master. Master Qinglin said, Point sharp--three feet and more; Thick, dense, covering the wild weeds. I don't know in what generation People can see these old pines. The old man showed it to Wuben, who said, "I appreciate your joy, old man; this person will be the third generation at Dongshan." Qinglin took leave of Wuben, and went to Qingcuo mountain in Shanmanfu, where he lived in a hut for ten years. Suddenly he remembered Wuben's words and said, "I should help the ignorant; how could I be confined to a small measure?" Eventually he arrived in Sui province, where it happened that a community invited him, and he dwelt at Earth Gate Little Green Forest Sanctuary--that is why he is called Qinglin, 'Green Forest.' He once said, "You people should investigate apart from mind, intellect, and cognition, go beyond the roads of ordinary and holy to learn: only then can you be in command. Otherwise, you are not my disciples." A monk asked him, "How about when a student goes by a short cut?" This monk in the hall of great compassion wants to go to the central capital; he even boasts of his knowledge of the direct essential road. What he doesn't realize is that 'directly' is already too

roundabout. Qinglin stopped him with a dead snake on the great road; the monk didn't fear danger or death and said, "When one steps on its head, then what?" He's already poisoned. Some ask why Qinglin didn't enforce the order with shout and cane, but did Qinglin ever let him go?--he said, "You lose your life." This monk had some sense of pain; looking for a way out, he said, "What about one who doesn't confront it?" Qinglin said, "Still there's nowhere to escape." Even Qinglin himself can't avoid it. This monk, using all his strength, said, "At just such a time, no one around can do anything; what would be right?" Qinglin said, "It's lost." The method of reviving people--at this point you see he can send away, he can summon; there is the ability to capture and to release. If applied to your body, there's no way to grasp hold; taken away for you, then there's a resting place. The monk said, "Where has it gone?" Qinglin said, "The grass is so deep there's no place to look." I don't say there's none, just that it can't be seen. This monk was unusual too; he said, "You too should be on guard, Teacher." Qinglin used a dead snake to roust out this monk; in the end, after all, it's stuck around his waist, wrapped around his legs. Finally he clapped his hands and exclaimed, "This one's equally poisonous!" I say, the poison permeates heaven and earth. The Inexhaustible Lamp says, "Qinglin's mainspring was swift and sharp; this is not the light of only one time, it is also a standard for vast ages." I say, this is disburbing the spring wind unceasingly. Look further: Tiantong blows on the flowers and rustles the willows:

頌云。三老暗轉柁（夜壑藏舟）。孤舟夜迴頭（澄源著棹）。蘆花兩岸雪（自他玄契）。煙水一江秋（上下冥通）。風力扶帆行不棹（隨流得妙）。笛聲喚月下滄洲（任運落前溪）。

Verse: The boatman turns the rudder in the dark,(He hides the boat in the valley by night.) The lone boat turns its bow in the night. (Putting the oar in the clear source.) Reed flowers--'snow' on both banks;(Self and other mysteriously combine.) Hazy water--autumn on one river.(Above and below subtly merge.) The power of the wind helps the sailboat go without rowing.(Finding the wonder along with the flow.) The voice of the flute calls the moon down to the land of spring.(It falls into the valley ahead as it goes.)

師云。丹霞淳禪師頌。長江澄徹印蟾華。滿目清光未是家。借問漁舟何處去。

夜深依舊宿蘆花。二老同頌澄源湛水尚棹孤舟。丹霞用雪竇頌玄沙和尚云。本是釣魚舡上客。偶除鬚髮著袈裟。祖佛位中留不住。夜來依舊宿蘆花。萬松道。將謂別有。古今詩話云。川峽呼梢翁篙手。為長年三老。杜詩云。蜀鹽吳麻自古通。萬斛之舟行若風。長年三老長歌裏。白晝攤錢高浪中。此事如人行舡相似。不著兩岸。不住中流。丹霞夜宿蘆花。天童信風橫管。且道。轉柁迴舟時作麼生。夜深不向蘆灣宿。迴出中間與兩頭。
Commentary: Chan Master Danxia Zichun's verse on this case says, The long river clear to the depths reflects the moonlit flowers; The clear light filling the eyes is not yet home. I ask where the fishing boat has gone; Deep in the night, as of old it rests in the reed flowers. The two elders (Danxia and Tiantong) alike versify the still water of the clear source, on which still is rowed a lone boat. Danxia uses Xuedou's eulogy of Xuansha, which says, Originally he was a traveler fishing on a boat; He happened to shave his hair and put on monastic robes. Even in the ranks of Buddhas and Patirarchs he didn't stay; By night, as before, he rests in the reed flowers. I say, one might have thought there was something else. In Talk about Poetry Past and Present it says that in Shanxia a boatman is called an 'elder statesman'. A poem by Du Fu says, The salt of Shu, the flax of Wu--they have been traded for ages. The ten-thousand bushel boats sail like the wind. In the long song of the elder statesman, Pitching pennies in broad daylight in the towering billows. This matter is like someone going in a boat: he doesn't land at either shore, doesn't stay in midstream. Danxia rests by night in the reed flowers, Tiantong pipes freely along with the wind. But tell me, how about when turning the rudder, turning the boat around? Deep in the night, not resting in the ready shoals, going far beyond the middle and both sides.

Case 60:
第六十則　鐵磨牸牛
Iron Grinder, The Cow

示眾云。鼻孔昂藏。各具丈夫相。腳跟牢實。肯學老婆禪。透得無巴鼻機關。始見正作家手段。且道。誰是其人。
Introduction: Nose high, each has a powerful appearance.

Footsteps firm and solid, one may study 'old woman Chan'. When you penetrate the ungraspable dynamic, for the first time you see the method of a true master. But tell me, who is such a person?

舉。劉鐵磨到溈山（相見已了）。山云。老牸牛汝來也（撩蜂剔蠍）。磨云。來日臺山大會齋。和尚還去麼（氣毒煙火然）。山放身臥（半路抽身）。磨便出去（一撥便轉）。

Case: Iron-Grinder Liu went to Guishan:(Already they've me.) Guishan said, "Old cow, you've come?" (He picks off the bees and scrapes off the termites.) The Iron-Grinder said, "Tomorrow on Taishan there's a big gathering and feast--are you going, teacher?" (The poison is like smoky fire burning.) Guishan lay down, sprawled out.(He extricates himself midway.) The Iron-Grinder immediately left.(One push and she turns.)

師云。溈山自稱水牯牛。以鐵磨為牸牛。安名賞號作家相見也。他雖是尼。久參溈山。去山十里卓庵。一日參子湖。湖問。莫是劉鐵磨否。磨云。不敢。湖云。左轉右轉。磨云。和尚莫顛倒。湖便打。看他與溈山。放則雙放。收便雙收。佛果謂之隔身句。意通而語隔。要知意句俱到麼。更看天童脫體頌出。

Commentary: Guishan called himself a water buffalo, he called Iron-Grinder Liu a cow--giving a name, an epithet of praise, it is meeing of adepts. Though she was a nun, she had studied with Guishan for a long time. She had built a hut several miles away. One day she called on Zihu, who asked, "Aren't you Iron-Grinder Liu?" She said, "I daren't presume so." Zihu said, "Do you turn to the left or to the right?" She said, "Don't tip over, Master." Zihu immediately hit her. See her with Guishan: when letting go, they both let go; when gathering in, both gather in. Foguo called this a 'body-block' saying--the meaning is conveyed but the words intervene. Do you want to know the realization of the meaning and the phrase? Look ahead at how Tiantong produced the whole thing in verse:

頌云。百戰功成老太平（安家樂業）。優柔誰肯苦爭衡（饒人不是癡）。玉鞭金馬閑終日（雖有如無）。明月清風富一生（受用不盡）。

Verse: Success in a hundred battles accomplished, growing old in great peace: (At peace in one's house, enjoying one's work.) Serene and gentle, who is willing to trouble to contend? (Not contending with people is not stupidity.)The jade whip and golden

horse are idle all day:(Though they exist, it's like they didn't.) The bright moon and pure wind enrich a whole lifetime.(Enjoyment of them is inexhaustible.)
師云。小僧多說佛。老將不論兵。山前麥未辨青黃。廬陵米不知價利。更論佛法誰曾夢見。東漢陳蕃傳曰。蕃能樹立風聲。抗論昏俗。而驅馳險隘之中。與刑人腐夫爭衡。二人相見不樹立風聲。不驅馳險隘。優游平易。老成圓熟。天童賞讚不盡何也。得處自然忘計較。用時全不費工夫。
Commentary: Many young monks talk about Buddha; old generals don't talk about the army. If they don't yet discern whether the wheat in front of the mountain is green or yellow, and don't know the 'price of rice in Luling,' yet still go on talking about Buddhism, who has ever seen it even in a dream? The biography of Chen Fan of the Eastern Han dynasty says, "Fan was able to set up local education and establish his character and repute; he argued against ignorant customs, striving in the midst of danger and prejudice, and contended with convicts and eunuchs." In the meeting of Guishan and Iron-Grinder Liu, they didn't establish character or repute, didn't strive in danger and prejudice--they were relaxed and easygoing, seasoned and mature. Why is it that Tiantong can't finish praising them? Upon attainment, calculations are naturally forgotten--When in action, no effort is wasted.

Case 61:
第六十一則　乾峰一畫
Jianfeng's "One"

示眾云。曲說易會。一手分付。直說難會。十字打開。勸君不用分明語。語得分明出轉難。不信試舉看。
Introduction: A roundabout explanation is easy to understand--it imparts with one hand. A direct explanation is hard to understand--it opens up in all dimensions. I urge you not to use clear speech, for if speech is clear, getting out is all the more difficult. If you don't believe, let's try to bring this up:
舉。僧問乾峰。十方薄伽梵。一路涅盤門。未審。路頭在甚麼處（快馬不如鈍坑）。峰以拄杖一畫云。在這裏（且信一半）。僧舉。問雲門（疑則別參）。門云。扇子勃跳上三十三天。築著帝釋鼻孔（乞漢語）。東海鯉魚打

一棒。雨似盆傾。會麼會麼（恁麼解說更難理會）。
Case: A monk asked Jianfeng, " 'The Blessed Ones of the ten directions are on one road, the gate of nirvana'--where is that road?" (For a swift horse there's nothing like a hole to slow it up.) Jianfeng drew a line in the air with his staff and said, "It is here."(I believe a half for now.) The monk asked Yunmen the same question:(If you doubt, seek elsewhere.) Yumen said, "The fan leaps up to the thirty-three heavens and hits the emperor of the gods on the nose.(Please speak in your language.) The carp of the eastern sea is hit once with the stick, and it rains buckets. Do you understand? Do you understand?" (When you understand this way, it's even harder to understand.)
師云。越州乾峰禪師。僧問。十方薄伽梵。一路涅盤門。未審路頭在甚麼處。此問本出楞嚴經第五。此阿毘達磨。十方薄伽梵。一路涅盤門。未審路頭門戶在甚麼處。若依經解此義。如來自說。與圓通張本。第六卷中。文殊方揀圓通也。若衲僧分上。天童曾道。十方無壁落。從本來元沒遮欄。四面亦無門。只這裏便是入處。所以乾峰一畫云。在這裏。不知者往往喚作乾峰與這僧指路。不然道與這僧畫斷更不他游。決不是這箇道理。爾不見。雲門注解得。八米九糠。黃龍南云。乾峰一期指路。曲為初機。雲門乃通其變。故使後人不倦。萬松道。曹溪波浪如相似。無限平人被陸沈。雲門久在乾峰曹山疏山。這僧謂必知乾峰用處。故求請益。若卻用乾峰針線。乃繫驢橛也。忽然拈出睦州秦時[車度]輅鑽。只得盞子落地。楪子成七片。這僧不會乾峰意。雲門別與一條活路。大似潑油救火。鼓扇消冰。竹庵早曾點破。頌云。乾峰不用指陳。雲門休打骨董。自然東海鯉魚。築著帝釋鼻孔。竹庵更比雲門。忒曬慈悲。人越難會。不如天童於冷眼不防卻較些子。
Commentary: Chan Master Jianfeng of Yue province was asked by a monk, "All the Blessed ones of the ten directions are on one road, the gate of nirvana--where is that road?" This question originally comes from the fifth part of the Heroic March Scripture; this is abhidharma: the Blessed Ones of the ten directions are on one road, the gate of nirvana--where is the entrance to the road? To interpret the meaning of this, according to the scripture, the Realized One is speaking on his own, to prepare the ground for 'complete pervasion." After that Manjusri analyzes complete pervasion. As for patchrobed monks, Tiantong once said, "There are no walls in the ten directions--from the very beginning there is fundamentally no obstruction. There are no doors in the four

quarters--just right here is the entry way." That is why Jianfeng drew a line with his staff and said, "Here it is." Time and again those who don't know say that Jianfeng was pointing out the road to his monk; or else they say that he delineated it for the monk and didn't go anywhere else. It is definitely not these principles. Don't you see how Yunmen explained so profusely? Huanglong Huinan said, "Jianfeng temporarily points out the road, indirectly helping beginners; Yunmen then went through his transformation, so to make people of later times be unwearied." I say, if the waves of Chan were alike, innumerable ordinary people would be bogged down. Yunmen stayed a long time with Jianfeng, Caoshan, and Sushan; this monk thought surely he must know Jianfeng's methods, therefore he inquired further from Yunmen about Jianfeng's answer. If Yunmen had then used Jianfeng's needle and thread, it would be a donkey-tethering stake. Suddenly he brought out the antique rut-turning drill of Muzhou, and the cup fell to the ground, the saucer broke into seven pieces. This monk didn't understand Jianfeng's meaning; Yunmen gave him another way of living--it was much like pouring oil to stop a fire, like fanning to melt ice. Zhu-an has already evaluated it thoroughly; his verse says, Jianfeng, don't direct the front; Yunmen, stop with the curious! By nature the carp of the eastern sea Whacks Indra on the nose. Zhu-an is even more exceedingly compassionate than Yunmen, but people find it even harder to understand. It doesn't compare to Tiantong's cool eye, which nevertheless after all amounts to a little bit:

頌曰。入手還將死馬醫（下霹靂手用狼虎藥）。返魂香欲起君危（揭棺救死別有神方）。一期拶出通身汗（藥不瞑眩厥疾弗瘳）。方信儂家不惜眉（和頂沒卻）。

Verse: Starting in, it turns out he uses medicine for a dead horse: (The thunderous hand uses wolf and tiger medicine.)The reviving incense is about to cause you peril. (Opening the coffin, rescuing from death, there is a special meraculous power.) If all your life you squeeze out sweat through all your body,(If the medicine doesn't stun, the malady won't be cured.) Only then will you believe he didn't spare his eyebrows.(Head and all has disappeared.)

師云。乾峰死馬醫。醫不可。這僧已是喪身失命底人。雲門收得返魂香。能

令已死者再甦。拾遺傳。漢延和元年。西胡月氏（音之）國。遣使獻香四兩。大如雀卵。色如桑椹。至始元年。京城大疫。死者太半。帝取香焚之。其死未三日皆活。香氣三月不歇。香出聚窟洲人鳥山。樹如楓。香聞數里。名返魂樹。伐根玉釜煮汁黑粘。一名驚精魂。二名返生。三名振檀。四名卻死。天童小參云。十分收得返魂香。一等來撾塗毒鼓。雲門一落索。天童道。是返魂香。諸方變為塗毒鼓。直教轉身吐氣不得。把斷咽喉。塞卻鼻孔。也百體汗流一場。誌公云。忽悟本性元空。恰似熱病得汗。雖然萬松眉毛有幾莖。

Commentary: Jianfeng's medicine for a dead horse didn't work as medicine--this monk was a man who had already perished and lost his life; Yunmen gathered some reviving incense, to enable the dead to come back to life again. In Miscellaneous Lore it says that in 84 AD, during the Han dynasty, an emissary came from the Yuezhi nation of the West with a gift of four ounces of incense as big as sparrow eggs, colored like mulberry and cypress. Later, when there was a great plague in the capital city, the emperor took the incense and burned it; the dead revived within three days; the fragrance of the incense lasted for three months. The incense comes from the Man-bird Mountains on the Isle of Clustered Caves, where there are trees like maple whose fragrance can be sensed for miles. It is called the tree that returns the living spirit; the root is cut, and the sap is boiled to a black paste in a jade pot. One name is the vitalizer, a second name is the reviver, a third is sandalwood, a fourth is death-remover. In an informal talk, Tiantong said, " Having sufficiently gathered revivifying incense, alike they come beat the poison drum." Yunmen's leftover, Tiantong says, is revivifying incense, but elsewhere they have made it into a poison drum. Just try to make them turn around and they can't breathe out; choked their throats and stop their noses, and still sweat will pour from all over their bodies. Master Zhi said, " Suddenly realizing that fundamental nature is basically empty is like fever breaking in a sweat." Even so, how many strands of eyebrows do I have left?

Case 62:
第六十二則　米胡悟否
Mihu's "Enlightenment or Not?"

示眾云。達磨第一義諦。梁武頭迷。淨名不二法門。文殊口過。還有入作分也無。
Introduction: Bodhidharma's highest truth, Emperor Wu's confusion; Vimalakiriti's teaching of nonduality, Manjusri's verbal excess. Is there anyone who has the ability to enter in actively?
舉。米胡令僧問仰山。今時人還假悟否（還曾迷麼）。山云。悟即不無。爭奈落第二頭何（如何免得）。僧迴舉似米胡（是第幾）。胡深肯之（肯即不無爭免第二）。
Case: Mihu had a monk ask Yangshan, "Do people these days need enghtenment or not?"(Have they ever been deluded?) Yangshan said, "It's not that there is no enlightenment, but what can be done about falling into the secondary?"(How can you avoid it?) The monk went back and reported this to Mihu.(Which number is this?) Hu deeply agreed with this. (It's not that there is no agreement, but how can you avoid the secondary?)
師云。京兆米禪師。一曰米七師。一曰米胡。俗舍第七。美髯。因有二名。八方珠玉。嗣雪峰。今據仰山同參。嗣溈山。這僧正問。自古上賢還達真正理麼。胡曰。達。僧云。只如真正理作麼生達。此與假悟底時節不殊。胡云。當時霍光賣假銀城。與單于契書。是甚麼人做。佛果稱胡。為大善知識。名不虛傳。僧曰。某直得杜口無言。胡曰。平地教人作保。只如米胡道達。仰山道。悟即不無爭奈落第二頭何。若不假悟。又道唯人自肯乃方親。勝默和尚常謂。投子拈古。內秀俏措無賽。嘗拈此話云。然仰山恁麼道即得。還免得自己落麼。若免得。更有一人。大不肯在。若免不得。亦落第二頭。米胡雖然肯他。自己還有出身之路也無。諸人試點檢看。若點檢得出。兩人瓦解冰消。若點檢不得。且莫造次。頌云。碧岫峰頭借問人。指山窮處未安身。雖然免得重陽令。爭似靈苗不犯春。萬松道。不得春風花不開。及至花開又吹落。忠國師問紫璘供奉。佛是何義。璘曰。是覺義。國師曰。佛曾迷否。璘曰。不曾迷。國師曰。用覺作麼。璘無對。此亦本無迷悟之意也。常愛雪竇道。本無迷悟。數如麻。獨許靈雲是作家。悟即落第二頭。不悟又唯人自肯。如何即是。天童自有方便。
Commentary: Chan Master Mi of the capital city was called Master Mi the Seventh, and also called Mi Hu, 'Mi the foreigner'--he was the seventh child of his house in lay life, and he had a beautiful beard; hence the two names. According to Jewels of the Eight Directions, he succeeded to Xuefeng, but here, based on his being a fellow student with Yangshan, he succeeded to

Guishan. This monk had just asked, "Do the eminent sages since antiquity arrive at the real turth?" Mi Hu said, "Yes." The Monk said, "If it's the real truth, how can it be arrived at?" This is not different from the situation of needing enlightenment. Mihu said, "At the time when Huo Guang sold a phony silver city and gave the receipt to the chief of a foreign tribe, whose doing was this?" Foguo extolled Mihu as a real man of knowledge--the name does not come down in vain. The monk said, "I can only shut my mouth and say nothing." Mihu said, "On even ground you make people help out." Just as Mihu said, "Yes, they arrive." Yangshan said, "It's not that there is no enlightenment, but what can be done about falling into the secondary?" If we don't need to attain enlightenment, still it's said, "Only when you agree on your own will it be near." Master Shengmo always used to say that Touzi's recitals of ancient stories are superbly beautiful within--whichever one comes up has no different value. He once recited this story and said, "Even though Yangshan was right in speaking this way, still can he avoid falling himself? If he can avoid it, there's still one who very much disagrees. If he can't avoid it, he also falls into the secondary. Although Mihu approved it, did he himself have a way to emerge? People, try to examine and see. If you can find it out, for both men the tiles crumble and the ice melts. If you can't find it out, don't be hasty now." His verse said, Atop the green peak he questions the man; Pointing out where the mountains end, he doesn't let him settle his body. Even though able to avoid the observance of autumn, How can that compare to the spiritual sprouts not invading spring? I say, without the spring breeze the flowers don't bloom; and after they bloom, they also are blown away and fall. National Teacher Zhong asked an imperial attendant monk, "What does 'buddha' mean?" The monk said, "It means 'enlightened.' " The National Teacher said, "Has a buddha ever been deluded?" He said, "No, never deluded." The National Teacher said, "Then what's the use of enlightenment?" The imperial attendant monk had no reply. This also has the meaning of fundamentally no delusion or enlightenment. I always liked Xuedou's saying, " 'fundamentally there is no delusion or enlightenment'--such are common as hemp and millet. I only approve Lingyuan as an adept." If enlightened, one falls into the secondary; if not, one can only

agree oneself. What is right? Tiantong himself has a technique:
頌云。第二頭分悟破迷（普州人送賊）。快須撒手捨筌蹄（放下著）功兮未盡成駢拇（終是分外）。智也難知覺噬臍（禹力不到處河聲流向西）。兔老冰盤秋露泣（戀著即不堪）。鳥寒玉樹曉風淒（坐著即不可）持來大仰辨直假（一點難謾）。痕玷全無貴白珪（切忌觸破）。
Verse: The secondary--distinguishing enlightenment, breaking up delusion: (A man from bandit territory escorts a brigand.) Quickly you should free your hands and relinguish net and trap.(put it down.) Accomplishment, before it's exhausted, becomes an extra thumb: (After all it is beyond one's lot.)Wisdom can hardly know, like you can't bite your own navel.(Where the power of King Yu doesn't reach, the sound of the river flows to the west.) The full moon's icy disk weeps in the autumn dew: (If you're attached to it, that won't do.) The birds are cold in the jade tree, the dawn breaze is chill. Brought forth, great Yang distinguishes real and false:(He can't be fooled a bit.) Completely without flaw, the white jade is esteemed.(Just don't glom onto it.)
師云。第二頭分悟破迷。明來暗謝。智起惑亡。皆是途中事。周易略例。蹄者所以在兔。得兔而忘蹄。筌者所以在魚。得魚而忘筌。然則言者象之蹄也。象者意之筌也。存言者非得象者也。存象者非得意者也。若向第二頭。道少他悟達一迴不得。爭奈道設有妙悟亦須吐卻。快須撒手到家更無一物。始忘蹄捨筌。功夫智識。盡屬第二頭。及盡功夫。不可智知。始得少分相應。莊子外篇駢拇第八云。駢於足者。連無用之肉。枝於手者。樹無用之指。注駢拇足大指。連第二指也。枝指六指也。功若不盡。如駢拇連無用之肉也。春秋。楚文王伐申過鄧。鄧祁侯曰吾甥也。止而享之。騅甥聃甥養甥。請殺楚子。鄧侯弗許。三甥曰。亡鄧國者必此人也。若不早圖。後君噬臍。注云不及也。智不到處。智不能知。兔老圓月也。丹霞淳和尚道。水澄月滿道人愁。冰盤秋露泣。戀著即不堪也。大荒經。崑崙丘上。有琅玕玉樹。結子如珠而小也。玄中銘。靈木迢然鳳無依倚。與鶴不停機。皆不許守戀坐著也。鳥寒而凄。不欲落他根株枝葉也。詩抑篇。白珪之玷尚可磨也。玉內病曰瑕。體破也。外病曰玷。色污也。此頌。仰山貴白珪無玷。不落第二頭。如何是第一頭。大悟後方知不是。
Commentary: "The secondary--distinguishing enlightenment, breaking up delusion." When illumination comes, darkness disappears; when wisdom arises, confusion dies out. All of these are things on the road. According to the Brief Sets of the Book of

Changes, a trap is how to get a rabbit; when the rabbit is caught, the trap is forgotten. A net is how to get a fish; when the fish is caught, the net is forgotten. So words are a trap for images, images are nets for ideas: those who keep the words are not those who get the image, those who keep the image are not those who get the idea. If you turn to the secondary and say that one must arrive at enlightenment once, what about the saying, "Even if you have marvelous enlightenment, you should spit it out too." Right away letting go, you arrive home, without anything more; then for the first time you forget the net and abandon the trap. Effort and knowledge, accomplishment and wisdom,m are both on the second level; when accomplishment ends and wisdom cannot know, for the first time you attain a little unity. In the outer chapters of Zhuangzi, chapter eight, one extra appendages, it says webbing on the feet is useless flesh, an extra finger is an unnecessary finger. A commentary says that on webbed feet the big toe is joined to the second; and an extra finger is a sixth finger, If accomplishment isn't exhausted it becomes an extra appendage, useless flesh. In the Spring and Autumn Annals, King Wen of Chu, invading Shen, passed through Deng. Marquis Qi of Deng said, "He is my nephew," and let him stay there as a guest. His other nephews Chui, Ran, and Yang implored him to kill the one from Chu, but Marquis Qi wouldn't allow it. The three nephews said, "The one who destroys Deng will certainly be this man (Wen of Chu). If you don't plan ahead, later you'll bite your navel." A footnote says (that 'bite the navel') means 'won't make it' (impossible to do anything about it). Where knowledge doesn't reach, wisdom cannot know. 'The aging rabbit' is (a literary term for) the full moon. Master Danxia Zichun said, "The water clear, the moon full, the wayfarer is sad; the icy disk weeps in the autumn dew." If you cling to it, that won't do. According to the Great Wilderness Scripture, on the Kunlun Mountains there are jewel trees which bear fruit like pearls, and as small. In the Seal Within the Mystery, "The spiritual tree stands aloof but the phoenix doesn't rest on it." Together with "the crane doesn't stop its action," these do not allow clinging fondly and sitting there fixedly. The bird is clod and chilled but doesn't want to alight on its trunk, branches, or leaves. According to the Yang section of the Classic of Poetry, the flaw on white jade

can still be polished off; a problem outside is called a flaw--the color is impure. According to the verse, Yangshan esteems the clear white jade without flaw, he doesn't fall into the secondary. What is the primary? Only after you're greatly enlightened will you finally realize that's not it.

Case 63:
第六十三則　趙州問死
Zhaozhou Asks About Death

示眾云。三聖雪峰春蘭秋菊。趙州投子卞璧燕金。無星秤上兩頭平。沒底舡中一處渡。二人相見時如何。
Introduction: Sansheng and Xuefeng were spring orchids, autumn chrysanthemums; Zhaozhou and Touzi were the gem of Bian, the gold of Yan. On a markless balance, both sides are even; in a bottomless boat they cross in one place. When the two meet, what then?
舉。趙州問投子。大死底人卻活時如何（探竿在手）。子云。不許夜行投明須到（影草隨身）。
Case: Zhaozhou asked Touzi, "When someone who has undergone the great death then returns to life, how is it?" Touzi said, "He can't go by night--he should arrive in daylight."
師云。舒州投子山大同禪師。初謁翠微無學禪師。適遇堂上經行次。而便前進接禮問。西來密意。師如何示人。微駐步顧視之。子曰。乞師指示。微曰。更要第二杓惡水那。子忽省契。拜謝而退。微曰。子無墮卻。子曰。時至根苗自生。他日偶問。如何是佛理。微曰。佛則不理。子曰。莫落空否。微曰。真空不空。因示纖頌曰。佛理何曾理。真空又不空。大同居寂住。敷演我師宗。子還本鄉桐城投子山。趙州始於桐城相見。州曰。莫是投子庵主麼。子曰。茶監錢施我一文。州先上山。子攜油瓶後至。州曰。久響投子。到來只見賣油翁。子曰。爾只見賣油翁。且不識投子。州曰。如何是投子。子提起油瓶曰。油油。子置茶筵相待。自過胡餅。與趙州。州不管。子令侍者過胡餅。州禮侍者三拜。且道。他意如何。蘇州永光真禪師。上堂云。言鋒若差。鄉關萬里。直須懸崖撒手自肯承當。絕後再甦。欺君不得。趙州將此意問。若非投子。卒難搆副。是他便道。不許夜行投明須到。此與尋常不脫皮。要白柳棒底。言意似同。就理正與趙州問頭相應。州云。我早侯白。伊更侯黑。

子由是道聲集眾。奏請應讖。名寂住院。白雲端頌。死去活來牙尚露。投明須到已先行。誰家別館池塘裏。一對鴛鴦畫不成。試看天童一筆丹青。
Commentary: Chan Master Datong of Touzi Mountain in Shu province first visited Chan Master Wuxue of Cuiwei. He happened to find him in the hall walking around; he immediately went forward to greet him with a bow and asked, "How does the master point out to people the esoteric meaning of Chan?" Cuiwei stopped walking and looked around at him; Touzi said, "Please direct me." Cuiwei said, "Do you want a second ladleful of foul water?" Touzi suddenly realized enlightenment; he bowed in thanks and withdrew. Cuiwei said, "Don't fall down." Touzi said, "When the time comes, the sprouts grow of themselves." Another day Touzi casually asked, "What is the principle of buddhahood?" Cuiwei said, "Buddhahood is not a principle." Touzi said, "Doesn't that fall into emptiness?" Cuiwei said, "Real emptiness is not empty." On this occasion he presented a verse of prophecy which said, When has the buddha principle ever been a principle? Real emptiness is not empty. Datong will dwell in an abode of silence, Spreading the message of our teaching. Touzi returned to Mount Touzi by Tongcheng, in his native region. Zhaozhou first met him at Tongcheng: Zhaozhou said, "Are you not the hermit of Touzi?" Touzi said, "Give me a coin for tea and salt." Zhaozhou went ahead up the mountain; Touzi arrived later, carrying a jar of oil. Zhaozhou said, "I have long heard of Touzi, but now that I've come here I only see an old man selling oil." Touzi said, "You only see an old man selling oil--you don't recognize Touzi." Zhaozhou said, "What is Touzi?" Touzi held up the oil jar and said, "Oil! Oil!" Touzi set two places for tea and served Zhaozhou; he passed the cakes to Zhaozhou himself, but Zhaozhou paid no attention. Then Touzi had an attendant pass them; Zhaozhou bowed three times to the attendant. Now tell me, what was his meaning? Chan Master Zhen of Yungguan temple in Su province said in a talk, "If the points of words miss, home is ten thousand miles away. You must let go your hold of the cliff, allowing yourself to accept, and after annihilation return to life again. I cannot fool you." Zhaozhou took this idea and asked about it; anyone but Touzi would after all have been helpless, but Touzi said, "One can't go by night--one should arrive in daylight." This seems to be the same in words and intent as an ordinary one who wants a white

willow cane without stripping the bark, but when you get to the inner reality, it indeed accords with Zhaozhou's question. Zhaozhou said, "I am a thief to begin with--he has even robbed me!" Henceforth Touzi became famous on the Path, and a group gathered around him; they requested the emperor to name the temple Abode of Silence, in accordance with his prophecy. Baiyun Shoudan's verse says, Dying away, coming to life--his fangs are still showing. One should arrive during the day--already he's gone ahead. In the villa pond of whose house--A pair of mandarin ducks--they cannot be depicted. Try to see Tiantong's one stroke coloring:

頌云。芥城劫石妙窮初（及盡今時始得成立）。活眼環中照廓虛（絕後重甦欺君不得）。不許夜行投曉到（已涉程途）。家音未肯付鴻魚（已是妄傳消息）。

Verse: The seed castle, the aeon rock--subtly exhausting the beginning. (Consummating the present, then you can set up.)The living eye in the ring illumines vast emptiness.(Coming back to life after annihilation, you can't be fooled.) Can't go by night--arrive by the dawn's light. (Already on the way.)The sound of the family couldn't be entrusted to goose or fish.(This is already wrongly transmitting the message.)

師云。智度論。有城四方百由旬。滿中芥子百年取一粒。芥子盡劫未盡。劫石者。梵語劫波。此云時分。樓炭經。有一大石。方四十里。百歲諸天來以羅穀衣拂。石盡劫猶未盡。窮盡此芥城劫石。此乃及盡今時。卻到空劫以前時。然後眼活也。環中者。莊子。樞始得其環中。以應無窮。此言循環而無窮得其環中者也。環中虛處體也。循環無窮用也。詩傳云。大曰鴻。小曰雁。西漢使謂單于曰。天子於上林射得雁。雁足有蘇武繫書。由是單于不敢欺。漢蔡伯喈女。名琰字文姬。與董嗣作妻。沿邊為理。嗣巡綽被番人虜。琰與王為妃。思鄉修書。蠟彈內繫雁頸上。雁至漢地。飲水彈落魚吞。漁人剖魚得書。知琰所在。此頌。不許夜行。投明須到。不曾家醜外揚妄通消息。雖然上覆天童。適來侍者謝傳法誨。

Commentary: According to the Treatise on Transcendent Wisdom, if there is a castle one-hundred-days'-march long on all sides filled with mustard seeds, and every year one seed is taken away, when the seeds are exhausted, the aeon is still exhausted. As for the aeon rock, in Sanskrit an aeon is called a kalpa--here it is called a time span. According to the Tower Ashes Scripture,

there is a huge boulder over ten miles square; every hundred years gods come and brush it with their gossamer sleeves: when the stone is worn away, the aeon is still not ended. When this seed castle and aeon rock are exhausted, this is exhausting the present, and reaching the time before the empty aeon, after which the eye comes alive. As for "in the ring," according to Zhuangzi, "The pivot first finds its ring, whereby it can respond endlessly." This means that turning without limit is what has found its ring: the emptiness within the ring is the essence, turning is the inexhaustible function. An emissary of the Western Han dynasty told a tribal chief, "The emperor shot a goose in the forest--on the goose's leg was tied a letter from a captive." Because of this the chief didn't dare deceive him. The daughter of Cai Bojie of Han was named Yan, and called 'Cultured Beauty' She was the wife of Dong Si. As he followed the banks to keep order, Si rowed around; they were captured by border patrols, and she was made queen of the tribe. Longing for her home, she wrote a message, sealed it in a ball of wax, and tied it to a goose's neck. When the goose reached the land of Han, as it drank water the wax ball fell off and was swallowed by a fish. A fisherman cut open the fish and found the message, and knew where Yan was. This part of Tiantong's verse eulogizes "Don't travel by night--arrive in the daytime." Never has the disgrace of the family been shown outside, falsely transmitting a message. Even so, turning back to Tiantong, the attendant who just came gives thanks for the transmission of the Dharma.

Case 64:
第六十四則　子昭承嗣
Zizhao's Succession

示眾云。韶陽親見睦州。拈香於雪老。投子面承圓鑒。嗣法於大陽。珊瑚枝上玉花開。蒼蔔林中金果熟。且道。如何造化來。
Introduction: Yunmen personally saw Muzhou, but he offered incense for Xuefeng; Touzi received it personally from Yuanjian, yet he succeeded to the Dharma of Dayang. On the branches of the coral trees, jade flowers bloom; in the forest of sandalwood, golden fruits ripen. But tell me, how do you create?

舉。子昭首座問法眼。和尚開堂承嗣何人（早知今日成閑管悔不當時用好心）。眼云。地藏（恩歸有地）。昭云。太辜負長慶先師（肘膊不向外曲）。眼云。某甲不會長慶一轉語（佯打不知）。昭云。何不問（引得狼來屋裏屙）。眼云。萬象之中獨露身意作麼生（覿面相呈）。昭乃豎起拂子（兩重公案）。眼云。此是長慶處學得底。首座分上作麼生（劈筈奪窠）。昭無語（只跳得一跳）。眼云。只如萬象之中獨露身。是撥萬象不撥萬象（卻被葫蘆倒繳藤）。昭云。不撥（話作兩橛）。眼云。兩箇（明眼難謾）。參隨左右皆云。撥萬象（轉見不堪）。眼云。萬象之中獨露身聾（兩彩一賽）。
Case: Head monk Zizhao asked Fayan, "In opening a hall as a teacher, to whom do you succeed?" (If he had known before that today would produce an idle concern, he would regret not having used a good intention then.) Fayan said, "Dizang."(There's a place for the favor to be returned.) Zizhao said, "You're very much turning your back on our late teacher Changqing."(The elbow doesn't bend outwards.) Fayan said, "I didn't understand one saying of Changqing's." (He pretends not to know.)Zizhao said, "Why don't you ask?"(Bring in a wolf and it'll crap in the house.) Fayan said, "In myriad froms, a single body is revealed'--what is the meaning?"(He presents it right to his face.) Zizhao raised his whisk.(A double case.) Fayan said, "This is learned at Changqing's place--what about on your own part, head monk?"(He breaks his arrow and takes away his net.) Zizhao had nothing to say. (Just take a jump.) Fayan said, "How about 'in myriad forms a single body is revealed'--is this effacing myriad forms or not effacing myriad forms?"(He's been wrapped by the gourd form bottom to top with vines.) Zizhao said, "Not effacing." (The saying's become two pieces.)Fayan said, "Two."(Chan eyes are hard to fool.) The students around all said, "Effacing." (Even more unsuitability is shown.) Fayan said, "In myriad forms a single body's revealed!!!"(Two faces, one die.)
師云。法眼久參長慶稜。既嗣地藏。長慶下昭首座。平昔與師商搉古今。中心憤之。即領眾特詣撫州責問。師知舉眾出迎。特加禮。待賓主位。各掛拂子一枝。茶次。昭忽變色抗聲曰。長老開堂的嗣何人。師曰。地藏。昭曰。何太辜負長慶先師。某同在會下數十餘載。商量古今。曾無間隔。因何卻嗣地藏。此事不在多年。也不在久學。如一宿覺高亭簡。豈可外人評量。昭首座黨護門風。不通議論。橫生譏剝。法眼當時深愍此輩不通方者作十規論誡之。學者不可不覽。且人情之與道力。優劣天懸。故將本分事酬他道。我不

會一轉因緣。是他大方之家。不辯不爭。卻將長慶會下當年曾熟論底事校證。昭以舊日相待纔與拶著。七華八裂。參隨急救。轉見不堪。可謂陣敗不禁苕帚掃也。昭與眾憿羅而退。眼方略與止住曰。首座殺父殺母。猶通懺悔。謗大般若。誠難懺悔。昭竟無對。自此卻參眼。發明已見。更不開堂。古人惡來善應。嗔來慈應。然後以平等佛慧而開發之。此子昭首座還嗣法眼。猶不足以酬厚德洗初心也。天童只將昭公問處法眼末後一句。頌之自然頭正尾正。

Commentary: Fayan studied for a long tiem with Changqing Huileng, then succeeded to Dizang. Changqing's senior monk Zizhao in the past used to discuss and evaluate past and present stories of happenings with master Fayan, and in his heart was irritated at him; so he led a group to go especially to Fu province to interrogate him. The master, informed of this, went out with a group to greet him; he was especially polite and observed the statuses of guest and host; each held a whisk (as a teacher). During tea, Zizhao suddenly flushed and raised his voice, saying, "Elder, in opening a hall (as a teacher), to whom do you succeed?" The master said, "Dizang." Zizhao said, "Aren't you turning your back on your late teacher Changqing? I was with you in his congregation for dozens of years, discussing and evaluating past and present; there was never any difference (between us)--why then did you succeed to Dizang instead?" This thing is not a matter of many years, nor does it lie in long study, nor does it lie in long study--for example, there were the 'Enlightened Overnight Guest' and Daoding Jian. How can it be judged by outsiders? Zizhao was being factional and sectarian, without thorough mastery of exegesis, and arbitrarily gave rise to slander and detraction. At that time Fayan deeply pitied this kind, who were not complete adepts, and wrote Treatise on Ten Guidelines for Chan Schools to educate them; students should not fail to read it. Human sentiments and the power of the Way are as disparate as sky and earth. Therefore Fayan used something basic to answer Zizhao, saying, "I didn't understand a saying." That is, the great master didn't explain, didn't argue, but just took something they had thoroughly discussed before in Changqing's assembly as a test; Zizhao treated it as before, but as soon as he was challenged, he fell apart--as he went along seeking rescue, all the more he showed incompetence. We might

say, 'a defeated army can't be swept away with a broom.' Zizhao and his group were shamed and withdrew: Fayan then had him stay, and said to him, "If you kill your parents, you can still repent and reform, but if you repudiate great wisdom, it is virtually impossible to repent and reform." After all Zizhao had no reply; henceforth he studied with Fayan, discovered his own insight, and didn't open a teaching hall any more. The ancients would respond to the wicked with good, respond to the angry with kindness; after that they would open them up and awaken them, with equanimous buddha-wisdom. This senior Zizhao succeeded to Fayan, but this was still not enough to requite Fayan's profound virtue or to purify his own beginner's mind. Tiantong just used Zizhao's question and Fayan's final statement to versify this, naturally right from start to finish.

頌云。離念見佛（草枯鷹眼疾）。破塵出經（雪盡馬蹄輕）。現成家法（不少不剩）。誰立門庭（盡從這裏流出）。月逐舟行江練淨（一多無礙去住自由）。春隨草上燒痕青（頭上薦取夾山）。撥不撥（轉必兩頭走）。聽叮嚀（事不厭細）。三徑就荒歸便得（下坡不走）。舊時松菊尚芳馨（快便難逢）。

Verse: Transcending thought to see Buddha, (When the grass is withered, the falcon's eye is swift.) Breaking down an atom to produce a scripture.(When the snow is gone, the horse's eye is swift.) The family law presently becoming(Not too little, not too much.)--Who establishes a school? (All flows from here.) The moon follows the boat along the river's silken clarity; (One and many unobstructed, going and staying free.) Spring rises along with the grasses into the green in the brunt patches.(Pick out Jiashan there.) Effacing, not effacing:(Turning must go both ways.) Listen with care(Can't be too meticulous about things.)--The three paths have become overgrown, but it's still possible to return:(If you don't run downhill...) The pine and chrysanthemums of yore are still aromatic and fragrant.(It's hard to catch a swift opportunity.)

師云。圓覺序道。心本是佛。由念起而漂沈。岸實不移。因舟行而驀驟。華嚴經道。有一大經卷。量等三千界。在一微塵中。一切塵亦然。有一明眼人。破塵出經卷。利濟一切人。天童引兩本大經。集成一聯頌。撥萬象者。且萬象誰萬象。獨露誰獨露。此現成公案。家法常存。誰更立門庭。開戶牖。華嚴宗。三舟玩月各逐舟。行一道澄江千里孤應。惠崇詩。河分岡勢斷。春入

燒痕青。謝玄暉詩。餘霞散成綺。澄江淨如練。月逐三舟。春隨百草。三舟百草萬象也。月之與春獨露也。天童頌。見撥與不撥。大曬心粗。這裏只宜叮嚀子細。不見。子方上座。亦自長慶至。眼亦舉前話問。方亦舉拂子。眼曰。恁麼又爭得。方曰。和尚尊意如何。眼曰。喚甚麼作萬象。方曰。古人不撥萬象。眼曰。萬象之中獨露身。說甚麼撥不撥。方忽悟。法眼前話末後。道萬象之中獨露身聾。此話末後。又道萬象之中獨露身說甚麼撥不撥。可謂欲去便歸。歸便得。算來田地苦無多。昭公方公。究妙失宗。濁智流轉之過也。陶淵明歸去來辭。三徑就荒松菊猶存。蔣詡字元卿。開三徑。唯羊仲求仲從交游。此頌法眼承言會宗。開發二師之妙不失長慶之旨。如何是長慶旨。萬象之中獨露身。

Commentary: The preface to the Complete Enlighenment Scripture says, " The mind is fundamentally enlightened--due to the arising of thoughts we float and sink. The bank doesn't really move--it rushes by because of the movement of the boat." The Flower Garland Scripture says, "There is a great scripture, equal in size to the universe, within an atom; the same is true of all atoms. Someone with clear eyes breaks open the atom and produces the scripture for the benefit and salvation of all people." Tiantong drawn on these two great scriptures and joins them in a single verse. As for "effacing myriad forms," whose myriad forms are the myriad forms? Whose single revelation is alone revealed? In this public case, presently becoming, the family law is always there--who still sets up a school and opens the door? According to the Flower Ornament school, "Three boats sport in the moon--it follows each boat; over the one route of the clear river it reflects alone for a thousand miles." In a poem by Huisong, "The river cuts through the hills and disappears; the spring enters the burned patches, green." In Xie Xuanhui's poem, "The remaining mists, dispersing, form patterns; the clear river is pure as silk." The moon follows the three boats, the spring follows the hundred grasses--the 'three boats' and 'hundred grasses' are the 'myriad forms,' the 'moon' and the 'spring' are the 'single revelation.' According to Tiantong's verse, seeing 'effacing' and 'not effacing' is extremely coarse-minded; here you should just be very attentive and careful, and exhaust the details. Don't you see how Elder Zifang also came from Changqing's place and Fayan asked him about the same saying--Zifang also held up his whisk. Fayan said, "How can you understand in this way?" Zifang said, "What is

your honorable opinion?" Fayan said, "What do you call myriad forms?" Zifang said, "The ancients didn't efface myriad forms." Fayan said, "In myriad forms a single body is revealed--why talk about effacing or not?" Zifang was suddenly enlightened. At the end of Fayan's prvious discussion, he said, "In myriad forms a single body's revealed!!!"--at the end of this discussion he says, "In myriad forms a single body's reavealed--why talk of effacing or not?" One might say, 'About to go, immediately returning, then realizing, when you sum up, the land is wretchedly little.' Mr Zizhao and Mr Zifang exhausted the sublety and lost the source--this is the fault of the eddies of unclear knowledge. Dao Yuanming wrote in a poem on returning home, "The three paths are overgrown, but the pine and chrysanthemum still remain." Jian Xiu, known as Yuanqing, wrote, "Opening three roads, only uncle Yang and uncle Qiu roam along together." This part of Tiantong's verse eulogizes Fayan understanding the source on hearing the words, and awakening the subtlety in the two teachers to not lose Changqing's essential message. What is Changqing's message? In the myriad forms a single body is revealed.

Case 65:
第六十五則　首山新婦
Shoushan's "New Bride"

示眾云。吒吒沙沙。剝剝落落。刀刀蹶蹶。漫漫汗汗。沒可咬嚼。難為近傍。且道。是甚麼話。
Case: Tut, tut, pshaw, pshaw, stripping, removing; puff, puff, whoosh, whoosh, vague, confusing. Impossible to chew, hard to approach. Tell me, what story is this?
舉。僧問首山。如何是佛（可曬新鮮）。山云。新婦騎驢阿家牽（是何道理）。
Introduction: A monk asked Shoushan, "What is buddha?" (How very fresh and new!) Shoushan said, "A new bride rides a donkey, the mother-in-law leads it." (What principle is this?)
師云。汝州寶應省念禪師。蔡州人姓狄氏。參風穴。穴示眾云。昔日世尊以青蓮花目。顧視迦葉。正當恁麼時。且道。說箇甚麼。首山便下去。侍者入

室請益曰。念法華為甚麼。不祇對和尚。穴云。念法華會也。次日山與真園頭（汝州廣慧真也）。同上立侍次。穴云。作麼生是世尊不說說。真曰。鴉鳩樹頭鳴。意在麻畬裏。穴云。爾作許多癡福作甚麼。何不體究言句。仍問山。爾作麼生。山云。動容揚古路。不墮悄然機。穴語真曰。爾何不看念法華下語。山後出世。上堂云。要得親切莫將問來。問在答處。答在問處。若將問來。老僧在汝腳底。汝若擬議則沒交涉。一日拈竹篦云。汝若喚作竹篦即觸。不喚作竹篦即背。汝諸人且喚作甚麼。葉縣省和尚掣得折作兩截。拋向階下卻云。是甚麼。山云。瞎縣便禮拜。諸方喚作背觸關。俗諺有云。顛倒顛。新婦騎驢阿家牽。佛國頌云。首山有語。古今傳。此語休云。返倒顛。新婦醉騎驢子去。時人笑殺阿家牽。不似天童頌得可喜。

Commentary: (Shoushan was) Chan Master Xingnian of Baoying monastery in Ru province, a man from the province of Cai; his surname was Ti. He studied from Fengxue. Fengxue said to the assembly, "In ancient times the World Honored One looked at Kasyapa with his blue lotus eyes--what did he say then?" Shoushan immediately went out. Fengxue's attendant entered his room and asked further, saying, "Why didn't Xingnian answer you, master?" Fengxue said, "He understands." The next day, as Shoushan and the gardener Zhen had gone up to stand in attendance on Fengxue, Fengxue said, "What is the World Honored One's unspoken saying?" Zhen said, "The doves cry in the trees, their minds are in the hemp fields." Fengxue said, "Why are you making so much ignorant goodness? Why don't you investigate the spoken word thoroughly?" He asked again the same as before, to Shoushan--"What about you?" Shoushan said, "Activity expresses the ancient road, not falling into a somber, passive state." Fengxue said to Zhen, "Why don't you contemplate Xingnian's saying?" Later on Shoushan appeared in the world. In the teaching hall he said, "If you want to attain intimate understanding, just don't ask with a question. The question is in the answer, the answer is in the question. If you come with a question, I am under your feet. If you hestitate and deliberate, then all connection is lost." One day he held up his bamboo stick and said, "If you call it a bamboo stick you are clinging; if you do not call it a bamboo stick you are opposing--what do you people call it?" Shexian Sheng grabbed it and broke it in two; throwing it at the bottom of the steps, he said back, "What is it?" Shoushan said, "Blind!" Shexian then bowed.

Everywhere this is called the barrier of opposing and clinging. There's a folk saying which goes, "It's backwards--a new bride rides a donkey, her mother-in-law leads it." Foguo eulogized, Shoushan had a saying, transmitted past and present; Stop saying these words are a reverse--The new bride is drunk and rides on the donkey, The people then laugh and laugh at the mother-in-law leading. He didn't versify it as delightfully as Tiantong did:

頌云。 新婦騎驢阿家牽（草木不勞拈出）。體段風流得自然（描不成畫不就）。堪笑學顰鄰舍女（弄巧成拙）。向人添醜不成妍（取笑傍觀）。

Verse: The new bride rides the donkey, her mother-in-law leads it: (The original doesn't need to be brought out.) Their appearance and style are indeed natural. (Can't be depicted completely, can't be drawn exactly.) How laughable, the neighbor girls imitating a frown: (Acting clever, turning out inept.) To other people it increases ugliness, does not make beauty.(It fetches the laughter of bystanders.)

師舉。圓通秀鐵壁頌云。何勞一日三梳頭。扎得根牢即便休。大抵輸他肌骨好。不塗紅粉也風流。首山答話不用緣飾。自然婆婦體段俏措。如西施心痛。捧心而顰。更益其美。醜女學顰。更益其醜。此責口耳之學。不務妙悟者。一心也待做風流。四枝八脈傍不肯。

Commentary: Yuantong Xiu's verse on the Iron Wall says, Why bother to comb the hair three times a day? If the roots are strong when pulled, then stop. Most lose to the fineness of her skin and features--Even without rouge she's still elegant. Shoushan's answer doesn't use adornments; the old woman and the bride are naturally graceful. When Xishi had a pain in her chest, she held her chest and grimaced. It made her even more beautiful. Homely girls imitating her only increased their ugliness. This is a criticism of study by mouth and ear, those who do not work for ineffable enlightenment. Wholeheartedly anticipating creating beauty, the four limbs and eight arteries standing by do not consent.

Case 66:

第六十六則　九峰頭尾

Jiufeng's "Head and Tail"

示眾云。神通妙用底。放腳不下。忘緣絕慮底。抬腳不起。可謂。有時走殺。有時坐殺。如何得恰好去。
Introduction: Even those who subtly exercise spiritual powers cannot set a foot down; even those who forget objects and end thought cannot raise a foot. As you might say, 'Sometimes running to death, sometimes sitting to death.' How can you attain proper timing?
舉。僧問九峰。如何是頭（高超威音之前）。峰云。開眼不覺曉（明不越戶）。僧云。如何是尾（獨步劫空之後）。峰云。不坐萬年床（穴不棲巢）。僧云。有頭無尾時如何（先行不到）。峰云。終是不貴（奴見婢殷勤）。僧云。有尾無頭時如何（末後大過）。峰云。雖飽無力（有甚麼用處）。僧云。直得頭尾相稱時如何（君臣道合上下和同）。峰云。兒孫得力室內不知（各安其分）。
Case: A monk asked Jiufeng, "What is the head?"(Loftily transcending before the prehistoric buddhas.) Jiufeng said, "Opening the eyes and not being aware of the dawn." (The light doesn't go beyond the door.) The monk asked, "What is the tail?"(Walking alone after the aeon of emptiness.) Jiufeng said, "Not sitting on a ten-thousand-year seat."(A hole doesn't reside in a nest.) The monk said, "How is it when having a head but no tail?" (The first to go doesn't arrive.)Jiufeng said, "After all it's not precious." (The butler, seeing the maid, takes care.)The monk said, "How about having a tail but no head?" (In the end he goes too far.) Jiufeng said, "Though full, no power." (What use is it?) The monk said, "How about when you get the head and tail in mutual harmony?"(The paths of ruler and subject meet, above and below harmonize.) Jiufeng said, "Descendants gain power, in the room it's unknown." (Each rests in their place.)
師云。筠州九峰道虔禪師。福州官懷人。姓劉氏。雖遍經法席。而受印于石霜。初住九峰。玄徒尤盛。後居洪州泐潭而終。敕謚大覺。一日僧問。如何是頭。若是道眼不通明。差別智不具。論箇頭尾先後。心懵然不知下落。峰云。開眼不覺曉。曾有僧問。人人盡言請益。未審師將何法拯濟。峰云。汝道鉅嶽還曾乏寸土麼。僧云。恁麼則四海參尋。當為何事。峰云。演若迷頭心自狂。僧云。還有不狂者麼。峰云。有。僧云。如何是不狂者。峰云。突曉途中眼不開。這箇便是開眼不覺曉底榜樣。僧云。如何是尾。峰云。不坐萬年床。又有僧問。如何是然燈前。峰云。勤勞不得力。僧云。如何是正然燈。峰云。頭大尾小。僧云。如何是然燈後。峰云。退位不知閑。此是不坐

萬年床底榜樣也。僧云。有頭無尾時如何。峰云。終是不貴。開眼覺曉也。僧云。有尾無頭時如何。峰云。雖飽無力。退位知閑也。僧云。直得頭尾相稱時如何。峰云。兒孫得力。飽而有力也。室內不知。終是尊貴也。宗鏡錄曰。入吾宗中先須知有。然後保任。又曰。頭尾須得相稱。不可理行有闕。心口相違。若入宗鏡。理行俱圓。石霜九峰師也。示眾云。初機未搆大事。先須識取頭。其尾自至。疏山出問。如何是頭。霜曰。直須知有。疏曰。如何是尾。霜曰。盡卻今時。疏曰。有頭無尾時如何。霜曰。吐得黃金堪作甚麼。疏曰。有尾無頭時如何。霜曰。猶有依倚在。疏曰。直得頭尾相稱時如何。霜曰。渠不作箇會解。亦未許渠在。故九峰曰。諸上座古人說箇頭。也只令汝知有。說箇尾只教汝盡卻今時。有如許多不相應底事。所以教汝向這裏。屏當卻銷磨卻。令汝今日相應去成辦去。若是當人體爾。真實恒如。不可更恁麼說話也。雖然如是。須是箇人始得。且莫異口同音。快須努力珍重。萬松以九峰公案。證九峰公案。注也注了。說也說破。其餘意味分付天童。

Commentary: Chan Master Daojian of Jiufeng in Yun province was a man from Guanhai in Fukien; his lay surname was Liu. Though he was at many teaching centers, he received the seal from Shishuang. He first lived at Jiufeng; there his students in the mystery were most numerous. Later he moved to Letan in Hong province, where he died. By imperial decree he was given the posthumous title Dajiao, Great Enlightenment. One day a monk asked him, "What is the head?" If you eye of the Way is not thoroughly clear, and your knowledge of differentiation is not complete, even though you may discuss this head and tail, before and after, it won't be clear in your mind and you won't know what it comes down to. Jiufeng said, "Opening the eyes and not being aware of the dawn." Once a monk asked, "Everybody speaks of asking for help--what do you use to save people, Teacher?" Jiufeng said, "You tell me--has a mountain ever lacked a bit of earth?" The monk said, "If so, what is everybody in the land searching for?" Jiufeng said, "Yajnadatta missed his head and in his mind went crazy by himself." The monk said, "Is there anyone who does not go crazy?" Jiufeng said, "There is." The monk said, "Who is the one not crazed?" Jiufeng said, "Dawn breaking on the road, the eyes are not open." This is the manifest form of 'opening the eyes and not being aware of the dawn.' The monk here asked, "What is the tail?" Jiufeng said, "Not sitting on

a ten-thousand-year seat." Also a monk asked, "What is before Dipankara Buddha?" Jiufeng said, "Working hard, not gaining strength." The monk said, "What about right at the time of Dipankara Buddha?" Jiufeng said, "If the head is big, the tail is small." The monk asked, "What is after Dipankara Buddha?" Jiufeng said, "Retiring from rank but not knowing leisure." This is appearance of 'not sitting on a ten-thousand-year-seat." The monk asked, "How about having a head but no tail?" Jiufeng said, "After all, it's not precious"--this is 'opening the eyes and not being aware of the dawn." The monk said, "How about having the tail but no head?" Jiufeng said, "Though full, no power." This is 'retired, not knowing leisure.' The monk said, "How about when you get the head and tail in mutual harmony?" Jiufeng said, "Descendants gain power"--they're satisfied and have power, "in the room it's unknown"--after all it's precious. The Source Mirror Collection says, "If you want to enter our school's source, first you must know it exists, and then uphold it." It also says, "The head and tail must accord with each other; principle and practice should not be lacking, mind and mouth should not be contradictory. If you enter the source mirror, principle and practice are both complete." Shishuang was Jiufeng's teacher: he said to his community, "Beginners who have not yet got the great matter first should know the head, and the tail will come of itself." Sushan came forth and asked, "What is the head?" Shishuang said, "You should know it exists." Sushan said, "What is the tail?" Shishuang said, "Fulfilling the present." Sushan said, "How is it when one has the head but not the tail?" Shishuang said, "What's the use of spitting out gold?" Sushan said, "What about when having the tail but not the head?" Shishuang said, "There is still dependence." Sushan said, "If the head and tail are in harmony, then how is it?" Shishuang said, "Even if he doesn't even entertain this understanding I still don't approve of him yet." Therefore Jiufeng said, "When the ancients spoke of the head, it was just to let you know it exists; speaking of the tail is just to make you use the present time to the full. Because you have so many unharmonious things, they have you remove them and obliterate them, to make you accomplish realization and fulfillment today. If someone is essentially so, real and true, always thus, then you shouldn't speak this way anymore. Even

so, you must be such a person before you realize this. Now, don't make the same sound in different mouths; you should work hard right away. Take care." I have used public cases about Jiufeng to illustrate this case of Jiufeng; having commented and explained thoroughly, the remaining sense is entrusted to Tiantong--his verse says,

頌云。 規圓矩方（碗兒團圈盤兒四角）。用行舍藏（升兒裏迴斗兒裏轉）。鈍躓棲蘆之鳥（豈解高飛遠揚）。進退觸藩之羊（不能獨步大方）。喫人家飯（快須吐卻）。臥自家床（切忌生根）。雲騰致雨（春生夏長）。露結為霜（秋收冬藏）。玉線相投透針鼻（聯綿無間）。錦絲不斷吐梭腸（翻覆通同）。石女機停兮夜色向午（文彩縱橫意自殊）。木人路轉兮月影移央（解行不觸今時道）。

Verse: Round in a compass, square in a ruler: (A bowl is round, a tray is square.) Used, it acts; left, it's concealed.(Revolving in a basket, turning in a bushel.) Stationary, the birds resting on the reeds: (But can they fly high and range afar?) Going back and forth, the ram caught in the fence. (Unable to walk alone on earth.) Eating others'food,(Better spit it right out.) Sleeping in one's own bed. (Avoid forming roots.) Clouds spring up and make rain,(Sprouting in spring, growing in summer.) Dew forms and turns into frost.(Harvesting in autumn, storing in winter.) The jade thread is pushed through the eye of the golden needle: (Continuous, uninterrupted.) Silk floss unceasingly spits from the shuttle's guts.(Over and over, pervading equally.) The stone woman's loom stops--the color of night turns toward noon:(The pattern goes every which way, the meaning is distinct of itself.) The wooden man's road turns--the shadows of the moonlight have reached the center.(Knowing how to go, you don't touch on the road of the present.)

師云。縱橫得妙。左右逢原底人。莊子所謂。圓者中規。方者中矩。子謂顏淵曰。用之則行。舍之則藏。唯我與爾有是夫。如其不然。則膠柱調絃。刻舟記劍也。寶藏論。夫進脩之由。中有萬途。困魚止泊。鈍鳥棲蘆。其二者不識於大海。不識於叢林。人趣乎小道。其義亦然。周易大壯卦。上六羝羊觸藩。不能退。不能進。無攸利。艱則吉。喫別人家飯。臥自己床。如云喫官飯放私駝。又云解將冷口喫人熱食者難得。出則為雲為雨。入則冰結霜凝。此乃乍出乍入。未是作家。直得針線貫通。毫芒綿密。機絲不掛。文彩縱橫。正當石女機停時。已早木人路轉。正當夜色向午處。已早月影移央。此末後

兩句。只是一句。今時儒學文章士。謂之隔句對。萬松恁麼離堅合異。要與天童相見。諸人不得辜負九峰。
Commentary: One who finds the marvel 'horizontally and vertically', who meets the source left and right--this is what Zhuangzi called 'The round is in the compass, the square in the ruler." Confucius said to Yan Yuan, "Use this and it goes along; neglect it and it hides; do you and I alone have it?" If you are not thus, you are tuning a lute with the sounding-bar glued down, notching the side of a boat to mark where something fell overboard. In the Jewel Treasury Treatise it says, "In the start of progressive practice there are myriad roads; the weary fish rests in the shoals, a slow bird dwells in the reeds--these two do not know the great ocean or the forest; people proceeding on petty ways are the same." In the Book of Changes, under the Great Vigor hexagram, under negative at the top, it says, "A ram caught in a fence can't go back, it can't go forward. There is no profit. Hardship is auspicious." "Eating others'food, sleeping in one's own bed" is like saying eating public food and letting your own donkey free. Also it is said, one who can eat people's food with a cool mouth is hard to find--coming forth, he makes fog and rain; where he goes in, ice freezes, frost congeals. This means that suddenly going out and suddenly going in is not yet mastery--you must have the needle threaded through, the stitching fine, the pattern going every which way with the loon threads unstrung. Just when the stone woman's loom stops, already the wooden man's road turns: just as the night's color turns toward noon, the shadows of the moonlight have reached the center. The last two lines of the verse are just one line. These days Confucian scholars of literature call this a reply on the other side of the phrase. I separate the hard and join the different like this so as to meet with Tiantong. You people, don't turn your backs on Jiufeng.

第五卷

Case 67:
第六十七則　嚴經智慧
The Flower Ornament Scripture's "Wisdom"

示眾云。一塵含萬象。一念具三千。何況頂天立地丈夫兒。道頭知尾。靈利漢。莫自辜負已靈埋沒家寶麼。
Introduction: One atom contains myriad forms, one thought includes a billion worlds. What about a powerful man who wears the sky on his head and stands on the ground, a spiritually sharp fellow who knows the tail when the head is spoken of --doesn't he turn his back on his own spirit and bury away the family treasure?
舉。華嚴經云。我今普見一切眾生。具有如來智慧德相（熊翻斤斗驢舞柘枝）。但以妄想執著。而不證得（妄想執著亦不惡）。
Case: The Flower Ornament Scripture says, "I now see all sentient beings everywhere fully posses the wisdom and virtues of the enlightened ones,(A bear turns a somersault, a donkey does a tribal dance.) but because of false conceptions and attachments they do not realize it." (False conceptions and attachments aren't bad, either.)
師云。華嚴大疏首尾。清涼大師。科此段經。名開因性。普賢行願疏。名開物性源。如何開耶。出現品云。佛子無一眾生而不具有如來智慧。但以妄想顛倒執著。而不證得（注云凡夫妄想權小執著顛倒通上二種）。若離妄想。一切智自然智無礙智。則得現前。便舉一塵包含大千經卷之喻。前頌萬象之中獨露身。離念見佛破塵出經。正是此科經也。又云。爾時如來以無障礙清淨智眼。普觀法界一切眾生。而作是言。奇哉奇哉。此諸眾生。云何具有如來智慧。愚痴迷惑。不知不見。我當教以正道。令其永離妄想執著。自於身中得見如來廣大智慧與佛無異。清涼大疏云。眾生包性德而為體。攬智海以為源。但相變體殊。情生智隔。今令知心合體。達本忘情。故談斯經而為顯示。釋曰。此則兼明眾生迷真之由也。譬如福德智慧具足相貌之人。忽然夢見貧病苦身。即相變也。不見本身。即體殊也。執認云是我身。即情生也。不信自身福德端正。即智隔也。僧問報慈。情生智隔。相變體殊。情未生時如何。慈云。隔。諸方罔知出處。多以相為想。就便辨之。學者應知。仰山勘香嚴。如來禪許師兄會。祖師禪未夢見在。且道。如來禪相去多少。試將華嚴經文。參我天童頌意。頌云。
Commentary: Throughout his great commentary on the Flower Ornament, the great master Zhengguan of Qingliang, classifying this level of the scripture, calls it the opening up of the causal nature. In the commentary on the practice and vows of Samantabhadra he calls it opening up the source of the nature of

beings. How does it open? The chapter on manifestation says, "O Children of Buddha, there is not a single sentient being who does not fully possess the wisdom of the enlightened ones; it is only because of false conceptions, error, and attachments that they do not realize it. (A note says, ordinary people conceive illusions; those of the lesser and provisional greater vehicles have attachments--there is error in both.) If they give up false conceptions, then omniscience, spontaneous knowledge, and unhindered wisdom can become manifest." Then it cites the metaphor of an atom containing a scripture as extensive as the universe. A previous verse, on the 'single body revealed in myriad forms,' saying, "Transcending thought to see Buddha, breaking down an atom to produce a scripture," is precisely this topic of the scripture. It also says, "Then the Buddha observed all the beings of the cosmos with his pure unobstructed eye of wisdom and said, 'How wonderful! How is it that these beings all have the wisdom of the enlightened ones, yet in their folly and delusion do not know or see it? I should teach them the right path to make them abandon illusion and attachment forever, so that they can perceive the vast wisdom of the enlightened ones within their own bodies and be no different from the Buddhas.'" Qingliang's great commentary says, "Sentient beings contain natural virtues as their substance and have the ocean of knowledge as their source: but when forms change, the body differs; when feelings arise, knowledge is blocked. Now to bring about knowledge of mind and unity with the substance, arrival at the source and forgetting of feelings, I discuss this scripture, with illustrations and indications." The explanation says, "This includes the explanation of the source of beings' illusion about reality; it is like a man with appearance befitting one full of virtue and wisdom who sees himself as poor, sick, and suffering in a dream--this is the 'change of form'--he doesn't see his original body--this is the 'differing of the body.' He takes it to be his own body--this is 'feelings arise'; he does not believe his own body is handsome and blessed with good qualities--this is 'knowledge is blocked.' " A monk asked Baoci, " 'When feelings arise, knowledge is blocked; when forms change, the body differs'--how is it before feelings arise?" Baoci said, "Blocked." Nobody knows where this comes from; most think 'forms' are 'concepts' and understand it

in those terms. Students should know how Yangshan criticized Xiangyan, "I grant you understand the Chan of the Buddhas, but you haven't even dreamed of the Chan of the ancestral teachers." But tell me, how far is it from the Buddhas'Chan? Try to see into the meaning of Tiantong's verse by means of the passage of the Flower Ornament Scripture:

頌云。天蓋地載（通上徹下）。成團作塊（刀斧斫不開）。周法界而無邊（十方無壁落）。析鄰虛而無內（佛眼覷不見）。及盡玄微（好事不如無）。誰分向背（無迴避處）。佛祖來償口業債（言多傷行）。問取南泉王老師（忌卻杉山）。人人只喫一莖菜（更無餘事可營為）。

Verse: Sky covers, earth bears, (Reaching above, penetrating below.) Making a mass, making a clump. (Even a sword or axe cannot cut it open.) Pervading the universe, without bound,(The ten directions are without walls.) Breaking down subatomic particles, with no inside. (Even the Buddha's eye can't see in.) Getting to the end of the mysterious subtlety, (A good thing isn't as good as nothing.)Who distinguishes turning towards and away?(Nowhere to escape.) Buddhas and patriarchs come to pay the debt for what they said. (When the words are many they harm practice.) Ask old teacher Wang of Nanquan,(He avoids Shashan.) Each person just eats one stalk of vegetable.(There's nothing more besides to work on.)

師云。巖頭道。直須向自己胸襟流出。將來與我蓋大蓋地。今言天蓋地載。何其顛倒也。蓋就人情而言之。人情皆謂天地生人。謂之三才。佛教反以人生天地。所以三界唯心萬法唯識。這裏打做一團。鍊做一塊。周法界無邊表。楞嚴經。佛告阿難。汝觀地性。粗為大地。細為微塵。至鄰虛塵。析彼極微色邊際相。七分所成。更析鄰虛。即實空性。萬松常舉。信心銘。極小同大。忘絕境界。極大同小。不見邊表。或有人問。世間何物最大。當曰真空。何以故極大同小。不見邊表故。或有人問。世間何物最小。當曰真空。何以故極小同大。忘絕境界故。嗚呼三祖何人哉。出一則語。天下衲僧跳不出。僧問趙州。如何是玄中玄。州云。汝玄來多少時也。僧云。玄之久矣。州云。若不是老僧幾乎玄殺。洞山玄中銘。向道莫去。歸來背父。既周法界。打成一塊。豈勞塵外別有玄微。豈有前後向背。佛不出世。也不曾滅。佛出世指示演說。也不曾添。譽海之寬。誇日之明。不足可言。並為增語。南泉杉山。普請擇蕨菜次。南泉拈起一莖曰。這箇大好供養杉山云。非但這箇。百味珍羞。他亦不顧。南泉云。雖然如是。箇箇須嘗過始得。大陽明安。上堂云。

莫行心處路。莫坐無處功。有無二俱離。廓然天地空。所以南泉道。大家喫一莖菜。更覓一莖入地獄如箭射。萬松道。今日人七。
Commentary: Yantou said, "Let it flow from your own heart to cover sky and earth for me." Now Tiantong says, "Sky covers, earth bears"--why so contrary? It's just that he says this in terms of human sense--human intellect says that sky and earth give birth to humans--they call this the basic three (sky, earth, human beings). Buddhism, on the other hand, says that humans create heaven and earth--thus 'the three realms are only mind, myriad things are only consciousness.' Here it makes a mass, forms a clump, encompassing the cosmos with nothing outside, no bounds. In the Heroic March Scripture the Buddha tell Ananda, "Examine the nature of earth; in its gross form it is the gross element earth, in its fine form it is subtle atoms, down to subatomic particles, which are next to nothing; analyzing the most minute form of matter, it is composed of seven parts--when you go even further to break down subatomic particles, this is real emptiness." I often quote the Poem on Faith in the Mind, which says, "The smallest is the same as large--you forget limitation entirely; the largest is the same as small--you do not see its bounds." If someone asks what is the largest thing in the world, I would say it is real emptiness. Why? Because the largest is the same as small--you do not see its bounds. If someone asks what is the smallest thing in the world, we should say real emptiness. Why? Because the smallest is the same as large--you forget the objective sphere entirely. Ah, what kind of man was the Third Patriarch--he uttered a single saying which no monk in the world can leap out of. A monk asked Zhaozhou, "What is the mystery within the mystery?" Zhaozhou said, "How long have you been mystified?" The monk said, "I have been into this mystery for a long time." Zhaozhou said, "Anyone but me might have been mystified to death." Dongshan's Seal in the Mystery says, "Do not take to the road; but if you return, you turn your back on your father." Since it fills the cosmos, making a single entity, is there indeed a mysterious subtlety apart from and beyond the dust of the turmoil? Is there indeed any before and behind, turning toward or turning away? Even if buddhas do not appear in the world, this doesn't cause any lessening; even when buddhas appear in the world, explaining and illustrating, this

doesn't cause any increase. The breadth of the ocean of fame, the brightness of the sun of pride, are not worth talking about--all is presumption, exaggeration. As Nanquan and Shashan were working picking bracken for vegetables, Nanquan picked up a stalk and said, "This is a fine offering." Shashan said, " 'He' wouldn't take notice of a feast of a hundred delicacies, let alone this." Nanquan said, "Even so, everyone should taste it before they realize." Mingan of Dayang said, "don't go on the path of mind; don't sit in effortless nothingness. When detached from existence and nonexistence, heaven and earth are wide open, empty." That is why Nanquan said, "Everyone should eat a stalk of vegetable; if you try to get another stalk, you'll go to hell as fast as an arrow shot." I say, today there are seven people.

Case 68:
第六十八則　夾山揮劍
Jiashan "Swinging the Sword"

示眾云。寰中天子敕。閫外將軍令。有時門頭得力。有時室內稱尊。且道。是甚麼人。

Introduction: Inside the heartland, the emperor's command; outside the castle walls, the general's order. Sometimes empowered at the gate, sometimes honored in the room--tell me, who is this?

舉。僧問夾山。撥塵見佛時如何（何必）。山云。直須揮劍。（果然）。若不揮劍漁父棲巢（坐則非佛）。僧舉。問石霜。撥塵見佛時如何（見即不撥撥即不見）。霜云渠無國土。何處逢渠（不坐即佛）。僧迴舉似夾山（往來不易）。山上堂云。門庭施設不如老僧。入理深談猶較石霜百步（各得一橛）。

Case: A monk asked Jiashan, "How is it when getting rid of the dust to see Buddha?"(What's the necessity?) Jiashan said, "You should directly swing the sword. (Of course.) If you don't swing the sword, the fisherman stays in a nest."(If you seat it, it's not Buddha.) The monk brought it up to ask Shishuang, "How is it when getting rid of dust to see Buddha?"(If you see, you don't get rid of; if you get rid of, you don't see.) Shishuang said, "He has no country--Where will you meet him?" (If not seated, it's a

buddha.)The monk returned and quoted this to Jiashan: (Going and coming is not easy.) Jiashan went up in the hall and said, "In the establishment of method and school, he does not compare to me: in profound talk entering the principle, I am still a hundred steps behind Shishuang." (Each has one piece.)
師云。潭州石霜慶諸禪師。初在溈山充米頭。方篩米次。溈曰。施主物不可拋棄。霜曰。不拋棄。溈於地拾一粒示之曰。爾道不拋棄。這箇甚處得來。師無對。溈曰。莫欺這一粒。百千粒從這一粒生。霜曰。然則這一粒。自何處生。溈大笑歸方丈。晚上堂曰。大眾米裏有蟲。後參道吾。問觸目菩提。吾喚沙彌添淨瓶水。悟如前舉。霜在道吾。兩夏而受印。會昌之厄。混跡潭州瀏陽陶家坊。朝游夕處。大中初有僧。自洞山至舉。洞山初秋夏末。兄弟或東或西。直須向萬里無寸草處去。良久曰。只如萬里無寸草處。又作麼生去。霜曰。出門便是草。僧復舉似洞山。山曰。此是一千五百人善知識語。且大唐國裏能有幾人。囊錐始露住石霜道場。果符悟本之記。二十年海眾千餘。往往長坐不臥。屹若株杌。枯木堂名自茲立焉。僧問撥塵見佛。所問是一。夾山道。若不揮劍漁父棲巢。石霜道。渠無國土何處逢渠。萬松道。入理深談不如石霜。門庭施設猶較夾山百步。莫有兩彩一賽底麼。天童道甚。

Commentary: Chan Master Shishuang Qingzhu of Tan province first was at Guishan, where he served as the rice maker. Just as he was sifting rice, Guishan said, "Gifts from donors should not be thrown away." Shishuang said, "I'm not throwing it away." Guishan picked up a grain of rice off the floor and said, "You said, you aren't throwing it away--where did this come from?" Shishuang had no reply. Guishan said, "Don't take this one grain lightly--hundreds of thousands of grains come from this one grain." Shishuang said, "Then where does this one grain come from?" Guishan laughed and returned to his room; that evening he went up in the hall and said, "People, there's an insect in the rice!" Later Shishuang studied with Daowu, and asked about enlightenment that meets the eyes; Daowu called to a novice to add water to the pitcher. The story has been recounted before. Shishuang was with Daowu for two summers, then he received the seal of enlightenment. During the danger of the Huishang era (845-847, when the Buddhist orders were persecuted), he mixed in with the potters in Linyang in Tan province. He wandered during the daytime and stayed in at night. In the beginning of the

Dazhong era (847) a monk came from Dongshan and quoted Master Dongshan's saying, "At the beginning of fall, the end of summer, you brethren may go east or west; you must go where there is not an inch of grass for ten thousand miles. (A pause) But if there isn't an inch of grass for ten thousand miles, how can you go?" Shishuang said, "Going out the gate, already it's grass." The monk then related this to Dongshan, who said, "These are words of a teacher of fifteen hundred people--how many could there be in all China?" For the first time he became known as an enlightened man; he emerged from anonymity, and he dwelt as abbot at Shishuang monastery; ultimately according with Dongshan's prophecy, for twenty years he had an oceanic congregation of over a thousand. Again and again they sat constantly without lying down, erect as tree stumps--the name of his 'dead tree hall' originated from this. A monk asked about getting rid of the dust to see Buddha: the question is one; Jia shan said, "If you don't swing the sword, the fisherman stays in a nest." Shishuang said, "He has no country--where will you meet him?" I say, in profound talk of the principle, Shishuang is better, in setting up method, Jiashan is a hundred steps ahead. Is there no one with two faces on one die? What does Tiantong say?
頌云。拂牛劍氣洗兵威（太平本是將軍致）。定亂歸功更是誰（不許將軍見太平）。一旦氛埃清四海（但盡凡情）。垂衣皇化自無為（別無聖解）。
Verse: The star-brushing sword, the army-washing weather. (Peace is the doing of the general...) Settling disorder, deferring the merit, who else is it?(...but the general is not allowed to see peace.) One morning the haze of dust clears over the four seas: (Just end ordinary feelings.) Robes hanging down, the imperial rule is naturally effortless.(There is no special holy understanding.)
師云。臨濟宗風。金剛王寶劍。殺佛殺祖。夾山截斷老葛藤。打破狐窠窟。晉書。雷煥善天文。張華因望斗牛間。常有異氣。邀煥。夜登樓仰視。煥曰。僕察之久矣。寶劍之精上於天。在豫章豐城縣界。華乃薦雷。為豐城令。修獄掘基。得石匣。有雙劍。光甚艷發。送一與華。留一自佩。華被誅失劍。煥卒子為州從事。佩父劍至延平津。劍躍墮水。使人投之。見兩龍有文章。投者懼迴。說苑。武王伐紂遇雨。散宜生曰。此非妖歟。王曰。非也。天洗兵也。此頌若不揮劍漁父棲巢。易曰。黃帝堯舜垂衣裳。而治天下。無為之化不令而行。此頌無巢可棲。渠無國土。無劍可揮。何處逢渠也。同安察禪

師道。妙體本來無處所。通身那更有蹤由。萬松道。許爾親見石霜。猶較夾山百步。要見夾山麼。劍為不平離寶匣。藥因投病出金瓶。
Commentary: The style of the Linji school--the diamond sword kills the buddhas and patriarchs; Jiashan cuts off the old vines and breaks up the fox nests. According to the Annals of the Jin Dynasty, Lei Huan was good at astronomy and familiar with the signs of the heavens. As Zhuang Hua was looking between the North star and the star Altair, there was always a strange phenomenon: he called Huan, and they went up into a tower at night to gaze above. Huan said, "I have been examining this for a long time: the energy of precious swords has gone up into the heavens. They are in the region of the Feng City district of Yuzhang." Hua then recommended Leihuan to be the governor of Feng City. As he was having a foundation excavated while rebuilding a prison there, he found a pair of swords ensheathed in stone; they shone with exceeding lustre. He sent one to Hua and kept the other at his own belt. Hua was executed and lost his sword. After Leihuan died, his son became a provincial functionary, and wore his father's sword. When he went by the Yangping bridge, the sword leaped into the water. He ordered someone to go in after it. The man who went into the water saw two dragons with markings and was frightened he came back. According to the Garden of Talk, as King Wu was going to attack the state of Zhou, he ran into rain. San Xuansheng said, "Isn't this a disaster?" The king said, "No. Heaven is washing the troops." This part of Tiantong's verse eulogizes "If you don't swing the sword, 'the fisherman stays in a nest." The Book of Changes says, "Emperors Huang, Yao, and Shun ruled the land with their robes hanging down--their effortless rule was enforced without command." This part of the verse eulogizes no nest to stay in--"He has no country," no sword to wield--"where will you meet him?" Chan Master Tongan Cha said, "The subtle essence fundamentally has no location--throughout the body, where else is the source of its traces?" I say, I grant that you must meet Shishuang, but you're still a hundred steps behind Jiashan. Do you want to see Jiashan? It is because of inequity that the sword is drawn form its precious scabbard; it is to treat disease that medicine is taken from the golden jar.

Case 69:
第六十九則　南泉白牯
Nanquan's "Cows"

示眾云。成佛作祖。嫌帶污名。戴角披毛。推居上位。所以真光不耀。大智若愚。更有箇便宜聾。佯不采底。知是阿誰。
Introduction: Becoming a Buddha and being a Patriarch is disliked for wearing a defiled name; wearing horns and fur is pushed to the superior position. This is why 'the true light doesn't shine, great wisdom appears foolish.' There is yet another who is deaf for convenience and pretends not to be skillful--do we know who he is?
舉。南泉示眾云。三世諸佛不知有（只為知有）。狸奴白牯卻知有（只為不知有）。
Case: Nanquan said to the assembly, "The buddhas of past present and future do not know it is: (Just because they know it is.) cats and cows know it is." (Just because they don't know it is.)

師云。飛山法師戒珠。作別傳心法議。毀斥南泉曰。若願輩。不嗜學不知本。不足以語如來教。無盡燈附集依通。率易辯敘南泉初習律。次聽華嚴楞伽。入中百門觀。聞馬祖傳言外道。屢扣其旨頓獲忘筌。一日行粥。馬祖問。桶裏是甚麼。泉曰。這老漢合取口。作恁麼語話。泉臨機不讓馬祖。如此後來。卻向趙州手裏償債。泉問座主。涅盤經以何為極則。主曰。以如如為極則。泉云。喚作如如早是變也。今時沙門須向異類中行始得。趙州於僧堂前問。異則不問。如何是類。泉乃兩手托地。州以腳一踏。泉便倒地。州走入延壽寮。叫云悔悔。泉令侍者問州。悔箇甚麼。州云。悔不更與兩踏。泉上堂云。王老師自小養一頭水牯牛。擬向溪東牧。不免食他國家水草。溪西牧亦不免食他國家水草。如今不免隨分納些子。總不見得。泉一日見浴主燒浴云。齋後請水牯牛浴。浴主去請。泉云。將得繩索來麼。州以手拽泉鼻。泉云。是即是太粗生。州問。知有底人向甚麼處去。泉云。向山前檀越家。作一頭水牯牛去。州云。謝師指示。泉云。昨夜三更月到窗。泉將順世。首座問。和尚百年後向何處去。泉云。山下作一頭水牯牛去。座云。某甲隨和尚去得否。泉云。汝若隨我。須銜取一莖草來。此異類話。南泉首唱。溈山和之。道吾雲巖傳授。今為曹山三墮。道吾到南泉。泉問。閣梨名甚麼。吾云。宗智。泉云。智不到處作麼生宗。吾云。切忌道著。泉云。灼然道著即頭角生。三

日後與雲巖。在後架把針次。泉過乃問。前日道智不到處切忌道著。道著即頭角生。合作麼生行履。吾便抽身入僧堂。泉便去。巖問吾。師弟適來為甚。不祇對和尚。吾云。爾得恁麼靈利。巖不薦。卻去問泉云。適來公案。智頭陀作。麼不祇對和尚。泉云。他卻是異類中行。巖云。如何是異類中行。泉云。不見道。智不到處切忌道著。道著即頭角生。直須向異類中行。巖亦不會。吾知巖不薦乃云。此人緣不在此。便同迴藥山。巖遂舉前話。山云。子作麼生。會他這箇時節。便迴來。巖無對。山乃大笑。巖便問。如何是異類中行。山云。吾今日困。別時來。巖云。某甲特為此事歸來。山云。且去。巖便出。吾在方丈外。聞巖不薦。不覺咬得指頭血出。卻下來問。師兄問和尚那因緣。作麼生。巖云。和尚不為某甲說。吾便低頭。二人侍立。山問智不到處切忌道著道著即頭角生。吾便珍重出去。巖遂問山。智師弟為甚麼。不祇對和尚。山云。我今日背痛。是他卻會。爾去問取。巖遂問。師弟適來為甚麼。不祇對和尚。吾云。我今日頭痛。爾去問取和尚。后雲巖遷化。遣人馳辭書至。吾覽後曰。雲巖不知有。悔當時不向伊道。然雖如是。要且不違藥山之子。玄覺云。古人恁麼道。還知有也未。雲巖當時不會。甚麼處是不會處。翠巖芝云。道吾道。雲巖不知有。悔當時不向伊道。只如恁麼道。道吾還知有也無。萬松道。雲巖為洞山之師。一派之源。再四再三。不知有此事。萬松具錄。也要與後人傍。參助一半力。豈唯雲巖不知有。翠巖芝道。道吾還知有也無。萬松道。非但道吾。翠巖還知有也未。不見。僧問長沙。為甚三世諸佛不知有。沙云。未入鹿苑時。猶較些子。僧云。狸奴白牯。為甚麼卻知有。沙云。汝爭怪得伊。萬松到此只可傍觀。大小天童讚歎有分。

Commentary: In Dharma Master Feishan's Preceptual Jewels he discussed the teaching of the special transmission of mind and criticized Nanquan, saying, "Someone like Nanquan never devoted himself to study, and didn't know the fundamental--he is not worthy to speak of the teachings of the Buddha." Going by the collection appended to the Inexhaustible Lamp, it is plainly stated that Nanquan first learned the Vinaya, rules of monastic conduct, next he heard the Flower Ornament and Entry into Lanka scriptures expounded, and entered into the contemplation of the middle way and the Hundred Gates. Hearing that Mazu was transmitting the path outside of words, he repeatedly sought his essential meaning, then suddenly managed to 'forget the trap.' One day as Nanquan was serving gruel, Mazu asked, "What is in the bucket?" Nanquan said, "Shut up, old man, if you're

going to talk like this." Like this, Nanquan didn't defer to Mazu in facing the situation; later on he paid back his debt in the hands of Zhaozhou. Nanquan asked a lecturer, "What is the ultimate principle of the Nirvana Scripture?" The lecturer said, "Thusness is the ultimate principle." Nanquan said, "As soon as you call it 'thus,' it has already changed. Monks in the present time should act in the midst of different kinds." Zhaozhou, in front of the monks' hall, asked, "I don't ask about 'different'--what about 'kind'?" Nanquan pushed on the ground with both hands; Zhaozhou kicked him, and Nanquan immediately fell over on the ground. Zhaozhou ran into the life-prolonging hall (infirmary) shouting, "Sorry! Sorry!" Nanquan had an attendant ask Zhaozhou, "Sorry about what?" Zhaozhou said, "Sorry I didn't kick him again." Nanquan, up in the hall, said, "Since youth I have brought up a water buffalo: when I was herding it east of the valley, I didn't let it eat the water plants of that country; when I was herding it west of the valley, I didn't let it eat the water plants of that country. Now it takes in a little bit anywhere possible, without being seen at all." One day Nanquan saw the bath steward heating the bath and said, "After lunch, invite the water buffalo to bathe." The bath steward went and invited him; Nanquan said, "Did you bring a rope?" Zhaozhou pulled Nanquan's nose with his hand. Nanquan said, "Right, but too rough." Zhaozhou asked, "Where does one who knows it is go?" Nanquan said, "To the house of a patron in front of the mountain, to be a water buffalo." Zhaozhou said, "Thanks for your directions." Nanquan said, "Last night in the third watch the moon came to the window." When Nanquan was about to pass away, the head monk asked, "After you die, where will you go?" Nanquan said, "Down the mountain, to be a water buffalo." The monk said, "Can I follow you?" Nanquan said, "If you follow me, you must come with a blade of grass in your mouth." This talk about 'different kinds" was first spoken by Nanquan; Guishan joined in, Daowu and Yunyan transmitted it, and now it is Caoshan's "three falls." When Daowu went to Nanquan, Nanquan asked, "What is your name?" Daowu said, "Zongzhi (Source Knowledge)." Nanquan said, "Where knowledge doesn't reach how can you take as source?" Daowu said, "Just don't speak of it." Nanquan said, "Clearly if you speak of it then horn grow on

the head." Three days later, as Daowu and Yunyan were in the back room mending, Nanquan passed by and asked, "The other day we said, 'Where knowledge doesn't reach, just don't speak of; if you speak of it, horn grow in the head'--how do you put it into practice?" Daowu immediately got up and went into the meditation hall; Nanquan then left. Yunyan asked Daowu, "Little brother, why didn't you answer the teacher just then?" Daowu said, "You are so sharp." Yunyan didn't get it, and instead went to ask Nanquan, "Why didn't Daowu answer that issue just then?" Nanquan said, "He is acting within different kinds." Yunyan said, "What is acting within different kinds?" Nanquan said, "Haven't you been told, 'Where knowledge doesn't reach, just don't speak of; if you speak of it, then horns grow on the head.' You must go act within different kinds." Yunyan still didn't understand. Daowu knew he didn't get it, so he said, "This man's affinity is not here." So he went back together with Yunyan to Yaoshan. Yunyan subsequently related the foregoing story to Yaoshan, who said, "How did you understand this time there, that you have come back?" Yunyan had no reply. Yaoshan then laughed. Yunyan then asked, "What is acting within different kinds?" Yaoshan said, "I'm tired today; come another time." Yunyan said, "I have come back especially for this." Yaoshan said, "Go away for now." So Yunyan then left. Daowu was outside the abbot's room; hearing Yunyan's failure, unconsciously he bit his finger so har it held. He went down and asked his elder brother about what he had asked the teacher about. Yunyan said, "The teacher didn't explain it to me." Daowu hung his head. When both men were standing in attendance, Yaoshan asked, "Where knowledge doesn't reach, don't speak of; if you speak of it, then horns grow on the head." Daowu immediately said good-bye and went out. Yunyan then asked Yaoshan, "Why didn't little brother Daowu answer you?" Yaoshan said, "Today my back is sore--he understands; you should go ask him." Yunyan then asked Daowu, "Why didn't you answer the teacher just then?" Daowu said, "I have a headache today--go ask the teacher." Later when Yunyan passed on, he sent someone with a letter of farewell to Daowu. After Daowu read it he said, "Yunyan didn't know it is--too bad I didn't tell him that time. Anyway, even so, actually he was nonetheless a successor of Yaoshan." Xuanjiao said, "When this man of old

spoke this way, did he himself know it is or not? When Yunyan didn't understand back then, in what way didn't he understand?" Cuiyan Zhi said, "Daowu said, 'Yunyan didn't know it is--too bad I didn't tell him that time'--in speaking thus, did he know it is or not?" I say, Yunyan was the teacher of Dongshan, the source of the whole branch--over and over, time and again, he didn't understand this matter: I have thoroughly recorded this, to give people of later times one-half-power help in looking into it from the side. Was it only Yunyan who didn't know it is? Cuiyan Zhi said, "Did Daowu know or not?" I say, not only Daowu--does Cuiyan himself know or not? Have you not seen how a monk asked Changsha, "Why don't the Buddhas of the past, present and future know it is?" Changsha said, "Before entering the Deer Park, they still had realized a little." The monk said, "Why do cats and cows know it is?" Changsha said, "What's so strange about that?" At this point I can just look on from the side; even the great Tiantong must praise:

頌云。跛跛挈挈（不近休忙）尷尷氈氈（人不喜覷）。百不可取。一無所堪（開門又軟種火又濕）。默默自知田地穩（靴裏動指頭）。騰騰誰謂肚皮憨（呆裏撒奸）。普周法界渾成飯（吐不出咽不下）。鼻孔纍垂信飽參（拋半撒半）。

Verse: Limping and palsied,(Not near, he gives up hurrying.) Tattered and disheveled.(People don't like to look.) A hundred can't be taken, one isn't worth it. (Opening the gate, still weak; banking embers, still wet.) Silent, knowing himself the peace of his state: (He moves his toes inside his shoes.) Ebullient, who says in his guts he's a fool?(He plays tricks among idiots.) All throughout the universe, everything becomes food(Can't be spit out, can't be swallowed.)--Nose hanging all the way down, one may freely seek to repletion. (He casts away a half, throws out a half.)

師云。跛挈痿羸不唧嘰貌。藥山看經次。柏巖曰。和尚休猱人得也。山卷卻經曰。日色早晚。曰。日正當午。山曰。猶有這箇文彩在。曰。某甲無亦無。山曰。汝大曬聰明。曰。某甲只如此。和尚尊意如何。山云。我跛跛挈挈。百醜千拙。且恁麼過。灌溪閑和尚頌云。抖擻多年穿破衲。尷氈一半逐雲飛。拈來搭向肩頭上。也勝時人著錦衣。百不可取。一無所堪。眾中如百拙。一世作閑人。默默自知田地穩。騰騰誰謂肚皮憨。梵志翻著襪。人皆謂是錯。寧可刺爾眼。不可隱我腳。王梵志奇人。此語大播人間。可謂皮燈毬兒內明

外暗。末後句頌。飽參到爛骨董地面。眉毛眼睫上都是飯顆。一朝撐破疥肚皮。五臟心肝都吐出。
Commentary: "Limping and palsied" describes clumsiness. As Yaoshan was reading a scripture, Baiyan said, "You should stop making monkeys of people, Teacher." Yaoshan rolled up the scripture and said, "What time of day is it?" Baiyan said, "High noon." Yaoshan said, "There is still this pattern?" Baiyan said, "I don't even have nothing." Yaoshan said, "You are too brilliant." Baiyan said, "I am just thus; what is your meaning, Teacher?" Yaoshan said, "I am limping and palsied, ungainly in a hundred ways, clumsy in a thousand, and yet go on this way." A verse of Master Xian of Guanxi said, Many years of austerities--a worn patched robe. Frayed threadbare, half flying with the clouds, I take it and hang it on my shoulders--Still it is better than the brocade robes people wear today. "A hundred can't be taken, one isn't worth it." Being in the crowd as though incompetent in a hundred ways, you'll be at rest all your life. "Silent, knowing himself the peace of his state; ebullient, who says in his guts he's a fool?" When an ascetic wore footwear upside down, people said he was wrong; he said, "Better to stick in your eyes than to hide my feet." The ascetic Raja was an unususal man--these words were widely circulated among the people. He might be called a skin-lamp ball--light on the inside, dark on the outside. The final lines eulogize having fully investigated to the point where on the ground of rotten antiques, on your eyebrows and eyelids is all grains of rice: one day you'll pop through your sick belly skin and vomit our all your guts.

Case 70:
第七十則　進山問性
Jinshan Asks about Nature

示眾云。聞香象渡河底。已隨流去。知生不生性底。為生之所留。更論定前定後作筍作篾。劍去久矣。爾方刻舟。蹋轉機輪。作麼生別行一路。試請舉看。
Introduction: One who hears the scent-bearing elephant crossing the river has already gone with the flower; even one who knows that birth is unborn is stayed by birth. If you go on talking about

before concentration and after concentration, making bamboo shoots and making bamboo rope, you will be marking the boat when the sword is long gone already. Kicking the wheel of potential into motion, how can you paticularly travel on one road? Let's try to bring this up:
舉。進山主問脩山主云。明知生不生性。為甚麼。為生之所留（照故捩鼻木）。脩云。筍畢竟成竹去。如今作篾使還得麼（鼻孔在他人手裏）。進云。汝向後自悟去在（大小厭良為賤）。脩云。某甲只如此。上座意旨如何（刺頭向人懷裏）。進云。這箇是監院房。那箇是典座房（打得毬子別處去）。脩便禮拜（且作好心相待）。
Case: Master Jinshan asked Master Xiushan, "Clearly knowing the unborn nature of life, why are we stayed by life?"(Watch for the nose pin.) Xiushan said, "Bamboo shoots will eventually become bamboo, but if you use them now for bamboo rope, can you make them serve the purpose?" (His nose is in another's hands.) Jinshan said, "Later on you'll be enlightened on your own." (Supposedly so great, he despises the good as base.) Xiushan said, "I am just this way--what is your meaning?" (Having stabbed the head, he turns to the man's heart.) Jinshan said, "This is the monastery superintendent's quarters, that is the cook's quarters."(He hit the ball to another place.) Xiushan then bowed. (For now he treats him goodheartedly.)
師云。襄州清溪山主洪進禪師。為地藏琛和尚第一座。時有二僧俱禮地藏。藏曰。俱錯。二僧並無語。下請益脩山主。主曰。汝自巍巍堂堂卻禮拜他人。豈不是錯。進聞之不肯曰。汝自迷暗焉可為人。脩憤然上堂頭請益。藏指廊下曰。典座入庫下去也。脩乃省過。進一日問脩曰。明知生不生性。為甚麼。為生之所留。菴提遮女。婆羅門種。舍衛城西二十餘里長提村婆私膩長者女也。因家作大會。命佛及僧。提遮故得振其嘉聲焉。文殊大士問頗有明知生不生相（前作性）。為生所留者否。女曰。有之。雖自明見。其力未充。而為生所留者是也。脩山主答筍畢竟成竹去。而今作篾使得麼。篾竹皮束物竹索也。筍嫩無力。蒼竹有力。筍力未充。不堪作篾。覺範觀音贊。憫我心明力不迨。時時種子發現行。如人因酒而發狂。戒飲輒復逢嘉醞。此亦言其力未充也。慚愧古人熟爛教乘。出辭吐氣。與脩多羅合。進山主要拈轉話頭。方復不許道。汝向後自悟去在。脩曰。某甲見處只如此。上座意旨如何。脩公先向四平八滿處坐定。進公遣起必然別有一條活路。遂指道。這箇是監院房。那箇是典座房。且道。明得生不生性。明不得生不生性。且道。為生所

留。不為生所留。脩便禮拜。他參活句不參死句。此與典座入庫下去也。更無兩樣。諸方皆言法眼下一味平實。體中玄。請看前話。天童見此話出格奇特。所以盡情徹底頌出。
Commentary: When Chan master Hongjin, master of Pure Valley Mountain in Rong province, was the senior monk under Master Guichen of Dizang, two monks both bowed to Dizang, and Dizang said, "Both wrong." Neither monk said anything; they went down and asked for help form the Master Xiushan, who said, "You yoursleves are magnificent and outstanding, yet you bow to someone else--is that not wrong?" Hongjin, hearing of this, didn't agree; he said, "You yourself are deluded and ignorant--how can you help others?" Xiushan, indignant, went up to the hall to ask Dizang. Dizang pointed to the hall and said, "The cook went down into the pantry." Xiushan then realized his error. Hongjin one day asked Xiushan, "Clearly knowing the unborn nature of life, why are we stayed by life?" The girl Antisha was of Brahmin caste, daughter of the elder Parsini of Chanti village, about ten miles from the city of Sravasti. As there was a big gathering at her house, inviting the Buddha and the monks, there it was she got her good fame. The great being Manjusri asked, "Is there anyone who knows the unborn nature of life who is held back by life?" The girl said, "There is--the one who clearly sees yet whose strength is not yet sufficient is held back by life." Master Xiushan answered, "Bamboo shoots will eventually become bamboo, but can you use them now for bamboo rope?" Bamboo rope is made from the covering of bamboo, used to tie things up. Bamboo shoots are tender and have no strength. Green bamboo has trength, while the bamboo shoot's strength is not yet mature, and it cannot be used for rope. In Jiaofan's eulogy of Guanyin, he says, Pity that my mind is clear but my power is insufficient: Time after time seeds produce manifest patterns; Like a man gone crazy from wine, No sooner sworn off drink than finding some fine liquor. This too is talking about strength being insufficient. I confess the ancients were so familiar with the doctrinal vehicle that whenever they spoke out it was in accord with the scriptures. Jinshan(Hongjin) wanted the saying picked up and turned over; that's why he didn't approve and said to Xiushan, "You'll be enlightened on your own later on." Xiushan said, "My view is just like this--what is your meaning?" Mr Xiu first sat still

where it's level on all sides, full in all ways; Mr Jin, rousting him, must have another road of life--he finally pointed out, "This is the superintendent's quarters, that is the cook's quarters." But tell me, does Mr Jin understand the unborn nature of life or not? Is he stayed by life or not? Xiushan then bowed--he studied the living word, not the dead word. This is no different from "The cook has gone down into the pantry." Everybody says that Fayan's school is of one flavor, equal reality, the mystery within the essence; please consider the foregoing story. Tiantong saw this story is extraordinary and special, so he produced it in verse with his whole heart:

頌云。豁落亡依（板翻繫驢橛）。高閑不羈（掣斷黃金鎖）。家邦平怗到人稀（穩處下腳）。些些力量分階級（強生節目）。蕩蕩身心絕是非（見怪不怪）。是非絕（其怪自壞）。介立大方無軌轍（太平無忌諱何處不風流）。

Verse: Empty and at ease, without dependence; (Yanking out the donkey-tethering stake.) Lofty and serene, untrammeled:(Pulling apart the golden chains.) Home and country peaceful, those who arrive are rare. (Setting foot where it's peaceful.) A little bit of power divides ranks and grades:(Forcibly creating subdivisions.) The fluid, clear mind and body is beyond right and wrong.(If you see the strange as not strange...) Right and rong ended, (...the strangeness will dissolve of itself.) Standing alone on earth, there is no beaten track.(Halcyon has no reservations--what place is not splendid?)

師云。此頌進山主這箇是監院房。那箇是典座房。亡依倚時自然廓落。不羈縻處法爾高閑。平怗家邦幾人能到。須是無煩惱可斷。無禪道可參。十二時中除著衣喫飯是閑用心處。據進公問意。亦微有徵古驗今分階級。定力量底鉤線。然其蕩蕩身心。本絕是非也。脩公也不妨會如來禪平實商量本分說話。爭奈百丈道。依經解義三世佛冤。所以微分力量。權立階梯。道筍則嫩無力用。竹則篾引千鈞。言跡之興也。是非所以成。進公為渠鑵卻。別指生機一路。殊非開戶牖立軌轍欺誣道伴。脩公設拜以謝不敏。還識二公當家鑪鞴麼。入火更須精鍛鍊。上砧方耐重鈷鎚。

Commentary: This eulogizes Jinshan's "This is the superintendent's quarters, that is the cook's quarters." When you eliminate dependence, you're spontaneously empty and at ease; where you're untrammeled, you're naturally lofty and serene. How many arrive at the homeland of peace? There must be no

afflictions to cut off, no path of meditation to investigate, and throughout the twenty-four hours of the day, only dressing and eating be points of casual mental application. The sense of Master Jin's question also has a little bit of hook and line to call forth the ancient, test the present, discern the level and determine power. Yet his fluid, clear body and mind is fundamentally beyond right and wrong. And Master Xiu also undeniably understands the talk proper to assessment of equal reality--but what can he do about Baizhang's saying, "Understanding the meaning according to the scriptures is the enemy of the buddhas of all times"? Therefore he distinguishes extent of power a little, and provisionally sets up gradations, saying that bamboo sprouts are weak and have no strength for use, whereas bamboo rope can haul a thousand pounds. "The arising of the tracks of words is how 'right' and 'wrong' come to be." Mr Jin cuts away for him, separately pointing out a road of living potential--he certainly is not opening a door, making a rut, deceiving a companion on the way. Mr Xiu bowed to apologize for his dullness. But do you recognize the forge and bellows of the house of the two masters? In the fire, you must forge finer yet; On the anvil, then you can pound again.

Case 71:
第七十一則　翠巖眉毛
Cuiyan's Eyebrows

示眾云。含血噴人。自污其口。貪柸一世償人債。賣紙三年欠鬼錢。萬松為諸人請益。還有擔干計處也無。
Introduction: One who sips bood and spits it at others defiles his own mouth; from greed for a cupful one will be paying back a debt to others all one's life. If you sell any paper, for three years there's a lack of bills to offer the ghosts. In my further inquiries for you people, is there any accounting or not?
舉。翠巖夏末示眾云（猶嫌少在）。一夏以來為兄弟說話（自揚家醜）。看。翠巖眉毛在麼（不害口碜）。保福云。作賊人心虛（也是火裏人）。長慶云生也（雪上加霜）。雲門云關（攔街截巷）。
Case: Cuiyan, at the end of a summer retreat, said, (He still thinks there's some lack.)"All summer I've been talking to you

brethren:(By himself he exposes the shame of his house.) look--are Cuiyan's eyebrows still there?"(He isn't harmed by sand in his mouth.) Baofu said, "The thief's heart is cowardly." (He too is one of the group.) Changqing said, "They've grown." (He adds frost to snow.)Yunmen said, "Barrier!" (Blocks the street and cuts off the alley.)

師云。明州翠巖永明大師。諱令參。湖州人。蒙雪峰記別。大張法席。一日上堂曰。自一夏以來。為兄弟東語西話。看。翠巖眉毛在麼。諸方多道。本欲首身不覺兩重公案。更見保福道作賊人心虛。一向道背底插柴自隱口過。佛果云。人多錯會道。青天白日說無向當話。無事生事。先自說過。免得別人點檢。且喜沒交涉。長慶云生也。萬松道。依舊在眼上。雲門關字。普字號一字禪。三箇皆嗣雪峰。見當家人說無外話。見翠巖示眾奇特。故大家唱和。古人下語。不犯手勢。有座主就華嚴講下。請巖齋。巖云。山僧有箇問頭。若答得即齋。乃拈起胡餅云。還具法身麼。主云。具。巖云。恁麼則喫法身也。主無對。當講法師代云。有甚麼過。巖不肯。雲門代云。特謝和尚降重空筵。覺範謂雲門大師僧中王也。果然天童一串穿來從頭頌出。

Commentary: Great Master Yongming of Cuiyan in Ming province was named Lingcan; he was a man from Hu province. He received the parting prophecy of Xuefeng, and taught a large assembly. One day he went up in the hall and said, "All summer I've been talking this way and speaking that way for you brethren; look--are my eyebrows still there?" Many people in various places say that he basically wanted to confess himself, unawares doubling the case. Then, seeing Baofu's saying, "The thief's heart is cowardly," they just say he stuck firewood on his back and hid his own fault of speech. Foguo said, "Many people misunderstand and say, 'Under the bright sun in the blue sky he spoke without reason, creating an issue where there is none, confessing his own error first, to avoid being checked by others.' Fortunately this has nothing to do with it." Changqing said, "They've grown." I say, as before they're above the eyes. Yunmen's word "Barrier," like "Universal" and others, is called 'one-word Chan'. All three succeeded to Xuefeng: see how the people of the house speak no outside talk. They saw Cuiyan teaching the assembly in an extraordinary manner so they all chimed in. When the ancients uttered remarks, they didn't blunder in their gestures. An abbot invited Cuiyan to a meal on the occasion of a lecture on the teachings of the Flower

Ornament Scripture. Cuiyan said, "I have a question--if you can answer it, then I'll partake of the meal." Then he held up a sesame cake and said, "Does this contain the Body of Reality?" The abbot said, "Yes." Cuiyan said, "Then I eat the Body of Reality." The abbot had no reply. The monk who gave the lecture said in behalf of the abbot, "What fault is there in that?" Cuiyan didn't agree. Yunmen said instead, "I especially thank the master for putting down seriousness and empty the seat." Jiaofan called Yunmen a king among the monks. As we might expect, Tiantong has threaded it through on one thread and produced it in verse from the beginning:

頌云。作賊心（臟物已露）。過人膽（傍若無人）。歷歷縱橫對機感（白拈巧偷）。保福雲門。也垂鼻欺脣（探頭太過）。翠巖長慶。也脩眉映眼（佯打不知）。杜禪和有何限（天童杜撰何似萬松）。剛道。意句一齊鏟（欲隱彌露）。埋沒自己。也飲氣吞聲（養子不及父）。帶累先宗。也面牆擔板（家門一世衰）。

Verse: The heart to be a thief, The guts to excel others; (As thought there were no one beside.) Clearly, in all directions responding to situations effectively:(Dipping in broad daylight--skillful stealing.) Baofu and Yunmen--their noses hang down and fool their lips; (Searching too much.) Cuiyan and Changqing--their long eyebrows reflect in their eyes.(Pretending not to know.) What limit is there to inept Chan followers? (How is Tiantong's ineptitude comparable to mine?) Insisting that meaning and expression are equally stripped away,(When you want to hide you show all the more.) They bury themselves, swallowing breath and voice,(If one doesn't bring up one's child as well as one's father,...) Dragging down their ancestors, facing a wall carrying a board.(...the family will decline in a generation.)

師云。雪竇道。善竊者鬼神不知。既為保福天童覷破。翠巖不是好手。殊不知。許大雲門長慶。都被翠巖用一莖眉毛。一時穿卻鼻孔。若藏頭露影。算甚太手強人。故能歷歷縱橫對機應感。保福云。作賊人心虛。雲門云關。皆衲僧鼻孔長也。千里已聞乾屎橛。三冬猶嗅爛瓜香。翠巖道眉毛在麼。長慶便道生也。乃壁上高僧一呼便應。瓶中養鵝隨聲。已出底時節。豈識情可卜度也。此所以道脩眉映眼。冷地看人。一點謾他不得。有底道。一夏葛藤上生枝引蔓。而今剪草除根。一齊鏟卻。殊不知。三十年後。此話大行去在。何必囊藏被蓋。飲氣吞聲。恁麼則面牆擔板。累及先宗也。諸方道。徐六擔

板只見一邊。尚書不學牆面。疏面牆無所睹見。君不見。靈山放出白毫相。照見東方萬八千。
Commentary: Xuedou said, "A good thief is unknown even to ghosts and spirits." Since he was seen through, spied out by Baofu and Tiantong, Cuiyan is not an expert. What is hardly realized is that even the great Yunmen and Changqing both had their noses pierced at once by Cuiyan, using a single eyebrow hair! If you hide your head yet reveal your shadow, what strong-arm tactics can you count on to coerce people? Therefore he was able to clearly deal with situations freely in all ways, responding effectively. Baofu said, "The thief's heart is cowardly." Yunmen said, "Barrier!" These are both long noses for patchrobed monks; they already notice the stink of dry crap a thousand miles away, they even smell the odor of rotten melons in late winter. When Cuiyan said, "Are my eyebrows still there?" Changqing said, "They've grown." This is the time where 'the eminent monk on the wall replies to a call,' and 'the goose raised in the bottle has already come out with the voice'--how could it be figured out by discrimination and feeling? This is why Tiantong said their long eyebrows reflect in their eyes--he looks at people coolly; you can't fool him a bit. Some say, a whole summer of growing branches and sending out creepers from entangling vines, now he cuts the growth, getting rid of the roots, slashing them away equally all at once. What they hardly realize is that 'after thirty years this story will circulate widely in the world'--why hide under cover, withhold your energy and swallow your voice? This way, you'd face a wall and carry a board, dragging down your ancestors. Everywhere they say carrying a board lengthwise across your shoulders, you only see one side. In the Shang Shu it says if you don't study, it's like facing a wall; a commentary says that facing a wall means not seeing anything. Haven't you read, "On spiritual Mountain Buddha emitted light from the white curl on his forehead, lighting up to view eighteen thousand worlds in the East."

Case 72:
第七十二則　中邑獼猴
Zhongyi's "Monkey"

示眾云。隔江鬥智。遯甲埋兵。覿面相持真鎗實劍。衲僧所以貴全機大用也。從慢入緊。試吐露看。
Introduction: A battle of wits across a river--hiding the army, concealing the troops. Face to face, they hold each other up--the spear of reality, the sword of truth. That is why patchrobed monks esteem the great function of the whole potential. From relaxation into urgency, try to spit it out in the open.
舉。仰山問中邑。如何是佛性義（這箇座主卻堪持論）。邑云。我與爾說箇譬喻（宜假不宜真）。如室有六窗中。安一獼猴（還肯寧息麼）。外有人喚云狌狌。獼猴即應（再來不直半文）。如是六窗俱喚俱應（只要檀郎認得聲）。仰云。只如獼猴睡時。又作麼生（莫寐語）。邑乃下禪床把住云（覺來也未）。狌狌我與爾相見（何不早恁麼道）。
Case: Yangshan asked Zhongyi, "What is the meaning of buddha nature?" (This professor is indeed capable of holding a discussion.) Zhongyi said, "I'll tell you a simile:(It's appropriate provisionally, not appropriate in reality.) it's like putting a monkey in a room with six windows(Will it agree to rest quietly?)--when someone outside calls it, 'Simian!Simian!' the monkey then responds.(A second try isn't worth half a cent.) In this way, called through all six windows it responds." ('She just wants to have the master acknowledge her voice.') Yangshan said, "What about when the monkey is asleep?"(Don't talk in your sleep.) Zhongyi got right down from his seat, grabbed and held Yangshan and said,(Have you waken up yet?) "Simian, Simian, you and I see each other." (Why didn't you say so before?)
師云。朗州（統要鼎州）。中邑洪恩禪師。馬祖八十餘員大善知識之一。仰山之叔祖也。仰山江陵受戒。迴往謝戒。邑見山年幼。以獼猴應六窗。說佛性義。如拍大嬭謔小孩兒。山埋兵掉鬥。忍俊不禁。禮謝畢曰。今蒙和尚譬喻。無不明了。更有一事。只如內獼猴瞌睡。外獼猴欲相見時。如何奇哉。真師子兒便露法窟爪牙。邑不覺自下禪床。執仰山手。作舞云。狌狌與爾相見了也。何不說箇比喻。雲居錫云。中邑當時。不得仰山這一句。何處有中邑也。先師與勝默師伯。二十餘歲。叢林敬畏。鄭州寶和尚。名震河洛。先師遍參往見。州云。兄弟年俊。正宜叩參。老僧當年念念。常以佛法為事。先師避席進曰。和尚而今如何也。州云。如生冤家相似。先師曰。若不得此語。幾乎枉行千里。州下禪床。握先師手曰。作家那。遂留數日。夾山謂佛日死灰裏一粒豆爆。蓋謂此也。玄覺云。若不是仰山。爭得見中邑。且道。

甚麼處是仰山得見中邑處。萬松道。報恩法堂上。崇壽稠云。還有人定得此道理麼。若定不得。只是箇弄精魂腳手。佛性義在甚麼處。萬松道。向弄精魂腳手上辨取。佛鑑云。仰山放憨。中邑賣俏。俏措賣來憨癡。憨癡放來俏措。雖然獼猴睡著。其奈肚裏惺惺。直饒杜絕六窗。狌狌何處不相見。諸人要見二老淆訛麼。各各面皮厚三寸。萬松道。覓箇識慚愧漢不可得。唯天童老人較些些。

Commentary: Chan Master Hongen of Zhongyi in Liang province was one of the eighty-some great enlightened men produced by Mazu--he was the spiritual great-uncle of Yangshan. Yangshan received the precepts in Jiangling, then went to give thanks for the precepts. Zhongyi saw that Yangshan was young, and used the monkey responding to the six windows to explain the buddha nature; it was like bobbing a big breast playing with a infant. Yangshan hides an army and picks a fight; he cannot restrain his acumen: after bowing in thanks, he said, "Now I have heard your simile, Teacher; nothing is unclear. But there is one more thing. What about when the monkey inside is asleep when a monkey outside wants to meet with it--what then?" Wonderful! A true cub immediately bares the claws and fangs of the cave of Dharma. Zhongyi, unselfconscious, got down from his meditation seat, took Yangshan by the hand and said, "Simian, simian! You and I see each other." Why didn't he explain this metaphor? Yunju Yi said, "If Zhongyi hadn't gotten this saying form Yangshan at that time, where would there be Zhongyi?" My late teacher and my spiritual uncle Shengmo were regarded with respect and awe in Chan communities for over twenty years. Master Bao of Jeng province was famous throughout North China; when my late master was making visits all over, he went to see Master Bao. He said, "Brother, you are elder--I should call on you. Before I always concentrated on Buddhism with every thought." My late teacher leaned forward and ventured to say, "How about now?" Master Bao said, "It's like a stranger." My late teacher said, "If I didn't get these words, I might have inanely gone a thousand miles." Bao got down from his seat, grabbed my teacher by the hand and said, "An adept, huh!" After that my teacher stayed for a few days. Jiashan said to Fori, "In the dead ashes a tiny bean bursts into flame." That's about what this means. Xuanjiao said, "How could anyone but Yangshan see Zhongyi? But tell me, where did

Yangshan see Zhongyi?" I say, in the teaching hall of this monastery. Chongshou Zhou said, "Can anyone determine this principle? If you can't, you're just fooling around with your minds, hands, and feet. Where is the meaning of the buddha nature?" I say, discern it in the gestures of playing with the mind and body. Fojian said, "Zhongyi was flirting, Yangshan played the fool. A charming manner sells folly, folly indulges a charming manner. Even if the monkey sleeps, nevertheless he's awake in his heart. Even if you close off the six windows, where is the monkey not met? Do you want to see the two ancients' problem? 'The skin on each one's face is three inches thick.' " I say, it's hard to find someone who knows shame and conscience; but Tiantong has gotten a little ways:

頌云。凍眠雪屋歲摧穨（蟄戶不開）。窈窕蘿門夜不開（龍無龍句）。寒槁園林看變態（幾乎死殺）。春風吹起律筒灰（喜得重甦）。

Verse: Freezing sleep in a snowy room, the year about ended; (If the door of concealment does not open...)The recondite ivy gate does not open at night.(The dragon has no dragonic statements.) Groves and forests withered in the cold--look at the chaning conditions: (Almost died entirely.) The spring wind's blowing stirs the ashes in the pipe.(Luckily revived again.)

師云。汝南先賢傳曰。時大雪積地丈餘。洛陽令躬出按行見。人除雪出有乞食者。至袁安門。無有行路。謂安已死。令人除雪。入戶見安僵臥。問何以不出。安曰。大雪人皆餓。不宜干人。令以為賢。舉為孝廉。此頌中邑說喻。睡語一上。終是不惺惺。窈窕蘿門夜不開也。忽被仰山點破。中邑便全體作用。枯木重陽。春風吹起律筒灰也。蔡邕月令。截竹為管。謂之律。置之密室。以葭莩為灰。以實其端。其月氣至則飛灰而管空。陽氣生。死中活也。如中邑仰山作家相見。見了後如何不勞久立。

Commentary: The Biographies of Sages of Yore in Runan says, "One time a great snow piled up over ten feet over the ground. The magistrate of Loyang personally came out to check around; he saw someone and dug him out of the snow--it was a beggar. When he got to Yuan An's house, there was no pathway, so he thought An had already died. He had the man shovel away the snow. He entered the door and saw An lying there. He asked him, 'Why don't you go out?' An said, 'In the great snow everyone is tarving. It's not appropriate to deal with people' The magistrate considered him wise, and recommended him for an honorary

degree." This (freezing sleep in a snowy room) versifies Zhongyi speaking in a simile, talking in a doze--after all he is not wide awake. "The recondite ivy gate does not open at night"--suddenly rapped by Yangshan, Zhongyi then acts with his whole body, a barren tree in the autumn sky. "The spring wind's blowing stirs the ashes in the pipe"--among the seasonal duties described in the ancient Book of Rites, a bamboo tube is cut--this is called a 'pipe'--it is put in a closed room, its end filled with ashes made from reeds: when the breath of the moon comes it makes the ashes fly and empties the tube; then positive energy is born. That is life within death, like Zhongyi and Yangshan meeting like adepts. After meeting, then what? Don't bother to stand a long time.

Case 73:
第七十三則　曹山孝滿
Caoshan's Fulfillment of Filial Piety

示眾云。依草附木去。作精靈。負屈啣冤。來為鬼祟。呼之則燒錢奏馬。遣之則咒水書符。如何得家門平安去。
Introduction: Lurking in the grasses, sticking to the trees, one turns into a pirit. Being constrained and unjustly punished, one becomes a ghostly curse. When calling it, you burn paper money and present a horse; when repelling it, you curse water and write charms. How can you get peace in the family?
舉。僧問曹山。靈衣不掛時如何（蟭螟脫殼猶抱寒枝）。山云曹山今日孝滿（不負平生）。僧云。孝滿後如何（寬行大步）。山云。曹山愛顛酒（有何不可）。
Case: A monk asked Caoshan, "How is it when the mourning clothes are not worn?"(The cicada has shed its shell but still holds the cold twig.) Caoshan said, "Today Caoshan's filial duty is fulfilled." (He doesn't turn away from everyday life.)The monk said, "How about after fulfillment of filial duty?"(Easy-going, he takes big strides.) Caoshan said, "Caoshan likes to get falling-down drunk."(What's not all right?)
師云。僧問同安威禪師。牛頭未見四祖時如何。安云路邊神廟子。見者盡擎拳。僧云見後如何。安云室內無靈床。渾家不著孝。這僧問靈衣不掛時如何。

洞山初道。卸了炙脂帽子。脫卻狐臭布衫。作箇脫灑衲僧。後來僧問如何是佛。答麻三斤。若到這箇時節。便會曹山今日孝滿。這僧也好。要見今日曹山行履。問孝滿後如何。山云曹山好顛酒。覺範道心如明鏡口如醉漢。一日僧問清稅孤貧乞。師拯濟。山召清稅。僧應喏。山云清源白家酒三盞。猶道未沾脣。又有僧問金峰。金柸滿酌時如何。峰云金峰不勝酩酊。佛果拈云承言會宗。明機普應。則不無金峰。子細點檢。將來也太漏逗。若有人問蔣山金柸滿酌時如何。只對他道山僧自來天戒。又有僧問曹山十二時中如何保任。山云如過蠱毒之鄉。水也不得沾他一滴。曹山有時醉醉裏醒醒。有時醒不分晝夜。為他黃糧夢斷閨閤情忘。洞山問雲居。大闡提人。殺父害母。孝養何在。居云始成孝養。此名孝滿顛酒底人。洞山道觸目荒林論年放曠。天童慣曾游戲其間。

Commentary: A monk asked Chan Master Tongan Wei, "How was it before Niutou saw the Fourth Patriarch?" Tongan said, "A spirit shrine beside the road--all who see it raise their fist." The monk asked, "How about after seeing the Fourth Patriarch?" Tongan said, "In the house there is no bier--the whole family is not pious." This monk said, "How is it when mourning clothes are not worn?" Dongshan Chu said, "Take off your sooty bandanna and stinking shirt and be a free and clear monk." Later a monk asked him, "What is Buddha?" He answered, "Three pounds of hemp." If you reach this point, you will understand how Caoshan fulfilled his filial duty. This monk is all right too--he wants to see how Caoshan acts today, asking, "How about after fulfillment of filial duty?" Caoshan said, "Caoshan loves to fall down drunk." Jiaofan said, "His mind is like a clear mirror, his mouth like a drunken man." One day a monk asked, "I, Qingshui, am alone poor; please help me." Caoshan called, "Qingshui!" and the monk responded, "Yes?" Caoshan said, "After three cups of finest wine, still you say it hasn't wet your lips." Also a monk asked Jiufeng, "How is it when the golden cup is full of wine?" Jiufeng said, "I am helplessly drunk." Foguo brought this up and said, "In understanding the source when hearing words, comprehending the situation and responding universally, Jiufeng cannot be denied, but if you examine carefully, he's too indulgent. If someone asked me how it is when the golden cup is full of wine, I'd just anwer, 'I am naturally disciplined." Also a monk asked Caoshan, "How can one be in charge all the time?" Caoshan said, "Like passing through a village with poisoned wells--don't touch

even a drop of water." Caoshan is sometimes sober in the midst of intoxication, sometimes is sober yet can't tell day from night--it's because his dreams of yellow grain have ended, his personal feelings are forgotten. Dongshan asked Yunju, "A great incorrigible kills his father and mother--where is the filial care?" Yunju said, " This for the first time fulfills filial care." This is a man whose filial duty is fulfilled and is falling-down drunk. Dongshan said, "In the wild forest that meets the eyes, free through the years." Tiantong is used to roaming there; his verse says,

頌云。清白門庭四絕鄰（腦後見腮莫與往來）。長年關掃不容塵（設有一點無著處）。光明轉處傾殘月（否極泰生）。爻象分時卻建寅（陰慘陽舒）新滿孝（淚痕猶未罷）。便逢春（相喚打秋千）。醉步狂歌任墮巾（熟不講禮）。散髮夷猶誰管係（千自由百自在）。太平無事酒顛人（七村裏這漢快活）。

Verse: The pure house hold has no neighbors:(If you see his jowls from behind his head, don't travel with him.) For long years staying in sweeping, not admitting any dust.(Even if there is a spot, there's no place for it to settle.) Where the light turns tilts the moon remaining at dawn:(When negative reaches its limit, positive is born.) When the forms of the hexagrams are distinguished, Then are established dawn and spring.(Negative is merciless, positive is relaxed.) Having freshly fulfilled filial duty,(The traces of the tears still aren't gone.) Then one meets the spring(Calling each other, playing on a swing.)--Walking drunk, singing crazily, turban handing down,(Those who know well do not lecture on etiquette.) Ambling with tousled hair, who cares(A thousand freedoms, a hundred liberties.)--In great peace, with no concerns, a man falling-down drunk.(In a sevenhouse village this fellow is lively.)

師云。眼裏著沙。不得底太局狹生。曹山道若是世間粗重貪嗔癡。雖難斷。卻是輕。若是無事無為淨潔。此箇重無以加也。所以洞山道。明月堂前時時九夏也。至道不可形容。古人近取諸身。遠取諸物。比興連類以喻至道。報慈贊龍牙半身頌云。日出連山。月圓當戶。不是無身。不欲全露。二老皆洞山兒孫。覺範云其家風機貴迴互。使不犯正位。語忌十成。使不墮今時。而報慈匠心獨妙語不失宗。為可貴也。此光明轉處。傾殘月。喻孝滿逢春也。周易乾卦。九二見龍在田。利見大人疏。九二當據建寅建丑之間。於時地之萌芽初有出者。即是陽氣發見之義。乾卦之象其應然也。老杜飲中八仙歌。

脫巾露頂王公前。與天子呼來不上舡。皆忘形忽禮。非可以涯岸檢束也。丹霞天然。一日橫臥天津橋上。留守鄭公前導喝之。師不顧問之。徐曰我無事僧也。鄭敬異之。雪峰眾晚參。峰在中庭臥。太原孚上座云五州管內只有這箇和尚較些子。峰便起去。此皆披襟散髮無事酒徒。曹山孝滿如何受用。四時春富貴。萬物酒風流。

Commentary: One whose eyes cannot get sand in them is too restricted. Caoshan said, "Crude mundane greed, anger, and folly may be difficult to cut off, yet they are still light--unconcern and nondoing purity is graver than anything." That is why Dongshan said, "In front of the hall of the bright moon it is always summertime." The ultimate way cannot be formally described: the ancients found it nearby in themselves, and found it afar in things, comparing origins and aligning kinds, to exemplify the ultimate way. Caoce's verse eulogizing Longya's 'half body' says, The sun rises across the mountains, The moon is full at the door; It's not that he has no body--He doesn't want to show it all. Both elders were descendants of Dongshan. Jiaofan said, "The style of that house in action esteems indirectness so as not to violate the absolute state; in speaking it avoids saying the whole thing, so as to avoid falling into the present." So Baoce's masterful mind alone spoke wonderfully, not losing the source--this is worthy of esteem. This "Where the light turns tilts the moon remaining at dawn" depicts fulfillment of filial duty and meeting spring. In the second line of the sky hexagram of the Book of Changes it says, "Seeing a dragon in a field: it is profitable to see a great man." According to the commentary, "A positive line in the second place corresponds to the interval between the twelfth and first months of the lunar calendar--at this time the first sprouts come out of the ground. This is the appearance of the positive energy. The form of the sky hexagram should be so." In Lao Du's Drinking Songs of the Eight Immortals it says that "They took off their hats and bared their heads in the presence of kings," and "Though called by the emperor, they didn't get on the boat." All of them forgot forms and slighted etiquette; they could not be bound by any limits. Danxia Tianran one day was lying on the Tianqin bridge; the leader of the entourage of the lieutenant governor Cheng hollered at him. The master Tianran paid no attention; when he was questioned, he said casually, "I am a monk with no

concerns." Cheng admired him and considered him unusual. Once when Zuefeng's assembly gathered for evening congregation, Xuefeng was lying in the inner garden. Elder Taiyuan Fu said, "Within the domain of the five states, there is only this teacher who amounts to anything." Xuefeng immediately got up and left. These were both unconcerned drunkards with bare chests and tousled hair. How can Caoshan's fulfillment of filial duty be used? The four seasons are rich in spring, all things are beautiful with wine.

Case 74:
第七十四則　法眼質名
Fayan's "Substance and Name"

示眾云。富有萬德。蕩無纖塵。離一切相。即一切法。百尺竿頭進步。十方世界全身。且道。甚麼處得來。
Introduction: Plenty has myriad virtues; swept clear, there's not a mote of dust. Detached from all forms, identical to all things: taking a step atop a hundred foot pole, the universe in all directions is one's whole body--but tell me, where does it come from?
舉。僧問法眼。承教有言。從無住本立一切法。如何是無住本（合取狗口）。眼云。形興未質（莫眼華）。名起未名（畢竟喚作甚麼）。
Case: A monk asked Fayan, "I hear that in the teachings there is a saying, 'From a monabiding basis are established all things'--what is the nonabiding basis?"(Shut that dog's mouth.) Fayan said, "Form arises before substantiation,(Don't hallucinate.) names arise from before naming.' "(Ultimately what do you call it?)
師云。文殊問維摩。身孰為本。答貪欲為本。問貪欲孰為本答。虛妄分別為本。問虛妄分別孰為本。答顛倒想為本。問顛倒想孰為本。答無住為本。又問無住孰為本。答無住則無本。文殊師利從無住本。立一切法。肇公注云。心猶水也。靜則有照。動則無鑑。癡愛所濁。邪風所扇。湧溢波蕩。未始暫住。以此觀法。何往不倒。譬如臨面湧泉責己本狀者。未之有也。又云。若以心動為本。則有因相。生理極初動。更無本也。若以無法為本。則有因無生。無不因無。更無本也。又云。無住故倒想。倒想故分別。分別故貪欲。

貪欲故有身。既有身也。則善惡並陳。善惡既陳。則萬法斯起。自茲以往。言數不能盡也。肇公以最初動念根本不覺。為無住本。傳燈清涼國師。答皇太子心要云。至道本乎其心。心法本乎無住。無住心體靈知不昧。安國師舉。金剛經云。應無所住。而生其心。無所住者不住色不住聲。不住迷不住悟。不住體不住用。而生其心者。則是一切處。而顯一心。若住善生心則善現。若住惡生心則惡現。本心則隱沒。若無所住。十方世界唯是一心也。六祖問荷澤。知識遠來也。大艱辛。將本來否。若有本則合識其主試說看。澤曰。以無住為本。見則為主。荷澤顯宗記云。自世尊滅後。西天二十八祖。共傳無住之心。此無住本即以本分事。名無住也。若以真妄融即。一有多種。二無兩般。法眼答處。出寶藏論。形興未質。名起未名。形名既兆。游氣亂清。雪竇拈起拄杖云。大眾拄杖。是形名雙舉。形即無形。名即無名。一等沒見識瞎漢。只認箇無形段無名姓底。便為極則。辜負法眼。違背永明。壽禪師唯心訣云。無一名不播如來之號。無一物不闡遮那之形。又有一等孤陋寡聞。不肯究理參問。只道。本來有甚。萬松道已。太多生。他云。如何免得。萬松道。本來少甚。爾但恁麼會去。因參法眼兼見天童。

Commentary: Manjusri asked Vimalakirti, "What is the basis of the body?" Vimalakirti said, "Craving is the basis of the body." Manjusri asked, "What is the basis of craving?" Vimalakirti said, "False discrimination is the basis of craving." Manjusri asked, "What is the basis of false discrimination?" Vimalakirti said, "Erroneous conception is the basis of false discrimination." Manjusri asked, "What is the basis of erroneous conception?" Vimalakirti said, "Nonabiding is the basis." Manjusri asked, "What is the basis of nonabiding?" Vimalakirti said, "Nonabiding has no basis. Manjusri, all things are established from a nonabiding basis." Master Sengzhao's note says, "The mind is like water: when it's still, there is reflection; when disturbed, no mirror. Muddled by folly and craving, fanned by misleading influences, it surges and billows, never stopping for a moment. Looking at it this way, where can you go and not be mistaken! For example, it's like trying to look into a flowing spring to see your own appearance--it never forms." He also said, "If you take the movement of mind as the basis, then existence is born, based on significations. If you take nothingness as the basis, then existence is born based on nothingness; nothing is not based on nothing--there is no more basis." He also said, "Because of nonabiding, erroneous conceptions; because of erroneous

conceptions, discrimination; because of discrimination, craving; because of craving, there is a body; since there is a body, then good and bad are both set forth; once good and bad are set forth, the myriad things arise." It goes on from here--the words are too numerous to go through all of them. Master Sengzao used the first moving thought, fundamental nescience, as the nonabiding basis. In the Essence of MInd spoken by National Teacher Qingliang in reply to the imperial crown prince, recorded in the Transmission of the Lamp, he says, "The ultimate way is based on the mind; the reality of mind is based on no abode; the essence of the nonabiding mind is spiritual knowledge undimmed." National Teacher An brought up the Diamond-Cutter Scripture, saying, " 'You should enliven the mind without dwelling on anything.'--not dwelling on anything means not dwelling on form, not dwelling on sound, not dwelling on delusion, not dwelling on enlightenment, not dwelling on essence, not dwelling on function. Enlivening the mind means manifesting one mind in all places: if you enliven the mind dwelling on good, goodness appears; if you enliven the mind dwelling on evil, evil appears--the basic mind is concealed. If it doesn'e dwell on anything, anywhere, the whole world is one mind." The Sixth Patriarch asked Shenhui, "Friend, you have come from afar; that is quite a hardship. Did you bring the fundamental or not? If you have the fundamental then you should know its master. Try to speak of it." Shenhui said, "No abode is fundamental, seeing is the master." Shenhui's Record of Revelation of the Source says, "Since the demise of the World Honored One, the twenty-eight patirarchs in India all communicated the nondwelling mind." This nondwelling basis is called nonabiding because of its own nature. If you use the merging of reality and falsehood, in one there are many knids, in two there is no duality. Fayan's answer comes from the Jewel Treasury Treatise: "Form arises before substantiation, names arise from before naming. Once forms and names have appeared, floating mists disturb the clarity." Xuedou raised his staff and said, "Everyone, the staff is bringing up both form and name together. Form is formless, name is nameless. You're all a bunch of blind people, without any perception; you only recognize that which is formless and seamless and take it to be the ultimate principle: you turn away from Fayan." Chan Master

Yongming Yanshou's Secret of Only Mind says, "There is not a single name that does not broadcast an epithet of the Buddha; there is not a single thing that does not expose the form of the reality-body Buddha Vairocana." There is also a kind who study alone and are poor in learning, who do not consent to investigate the inner principle with penetrating questioning, but just say, "Basically, what is there?" I say, already too much. They say, "How to avoid it?" I say, basically, what is lacking? Just understand in this way, and as you seek out Fayan, you will also see Tiantong.

頌云。沒蹤跡（羚羊掛角）。斷消息（久負不逢）。白雲無根（妙體本來無處所）。清風何色（涌身那更有蹤由）。散乾蓋而非心（尚能出岫）。持坤輿而有力（不費精神）。洞千古之淵源（盡向這裏流出）。造萬象之模則（一法之所印）。剎塵道會也。處處普賢（欄街截巷）。樓閣門開也頭頭彌勒（築著磕著）。

Verse: Without tracks,(The ram hangs up its horns.) No news. (Having long turned away, no meeting.) The white clouds are rootless(The subtle essence fundamentally has no location.)--What color is the pure breeze?(Throughout the body where is there any trace of where it came from?) Spreading the canopy of the sky, mindless,(Still able to come out of the mountain caves.) Holding the carriage of the earth, powerful; (Not wasting mental power.) Illumining the profound source of a thousand ages,(All flows forth from here.) Making patterns for ten thousand forms. (Reflections of a single truth.) Meetings for enlightenment in the atoms of all lands--in each place is Samantabhadra:(He blocks the streets and cuts off the alleys.) The door of the tower opens--everywhere is Maitreya.(We bump into him everywhere.)

師云。視之無形。普天匝地。聽之無聲圓音無間。雲雖無根。太虛為片雲所點。風雖無色。大地為風輪所持。劉禹端公問雲居。雨從何來。居曰。從端公問處來。公喜而謝之。居卻問曰。問從何來。公無語。西禪與官員坐次。禪云。風作何色。官無語。禪卻問僧。僧拈起衲衣云在府中鋪。禪云。用多少帛子。僧云。勿交涉。禪無語。雲門代云。咄這話墮阿師。雪竇併作兩頌。雨從何來。風作何色。龍門萬仞曾留宿客。進退相將誰遭點額。風作何色。雨從何來。不用彈指。樓閣門開。波波稜稜南方未迴。天童頌無住本。白雲無根。清風何色。頌立一切法。散乾蓋而非心。持坤輿而有力。善慧大士心王銘。觀心空王。玄妙難測無形。無相。有大神力。管子曰水出而不流曰淵

水。遠而流曰源。上古之前。千古淵源也。萬象自茲而形。華嚴普賢行願品。佛說菩薩說。剎說眾生說。三世一切說。又普眼不見普賢。見與不見俱普賢也。若不見處無。不名普也。入法界品時。彌勒菩薩前詣樓閣彈指出聲。其門即開。命善財入。乃至悉見三千大千世界百億四天下。兜率陀天。一一皆有彌勒。又有頌云。彌勒真彌勒。化身千百億。時時示時人。時人皆不識。此皆立一切法之標榜也。還見法眼麼。常因送客處。記得別家時。
Commentary: When you look at it, it has no form; it extends throughout heaven and earth: when you listen for it, it has no sound; its full sound is uninterrupted. Although the clouds are rootless, the sky is marked by a fleck of cloud; though the wind has no color, the earth is supported by its atmosphere. Lord Liu Yuduan asked Yunju, "Where does the rain come from?" Yunju said, "It comes from your question." The lord was delighted and thanked him. Yunju asked back, "Where does the question come from?" The lord said nothing. As Xichan was sitting with an official, he asked, "What color is the wind?" The official said nothing. Xichan then asked a monk; the monk lifed up his patchrobe and said, "In a shop in the city." Xichan said, "How much cloth did it require?" The monk said, "No connection." Xichan said nothing. Yunmen said in his behalf, "Tch! This preacher is fallen in his words!" Xuedou joined them and made two verses: Where does the rain come from? What color is the wind? At ten-thousand-fathom Dragon Gate, who got the rap? what color is the wind? Where does the rain come from? Without needing to snap the fingers, The door of the tower opens: Wave after wave, crest up crest--No return yet from the South. Tiantong eulogizes the nonabiding basis--"The white clouds are rootless; what color is the pure breeze?" He eulogizes establishing all things--"Spreading the canopy of the sky, mindless; holding the carriage of the earth, with power." Mahasattva Fu's poem Mind King says, "Observe the empty mind king: mysterious and subtle, hard to fathom. Without form, with no marks, it has great spiritual power." Guanzi says, "When water issues but doesn't flow away, it is called deep water; when it flows and the flow is long, it is called a source. Before high antiquity is the deep deep source of a thousand ages; myriad forms take shape from this." In the Flower Ornament Scripture, in the book on the practice and vows of Samantabhadra, it says, "The Buddhas teaceh, the

Bodhisattvas teach, the lands teach, the sentient beings teach, everything in the past, present, and future teaches." Also, Samantabhadra does not see Samantabhadra--seeing and no seeing are both Samantabhadra. During the book on entering the Dharma realm, Maitreya Bodhisattva first went to the tower and made a sound by snapping his fingers; the gate then opened. He told Sudhana to go in, and there Sudhana saw the ten billion continents of the worlds of the universe: in the heaven of happiness of earch world was a Maitreya. Also there is a verse which says, Maitreya, real Maitreya--Ten trillion manifestation bodies, Time to time you show to people, But no one recognizes you at the time. These both stand for the establishment of all things. But do you see Fayan? 'The place where I saw my guest off always reminds me of when we parted."

Case 75:
第七十五則　瑞巖常理
Ruiyan's "Constant Principle"

示眾云。喚作如如早是變也。智不到處。切忌道著。這裏還有參究分也無。

Introduction: Even as you call it 'thus,' it's already changed. Where knowledge doesn't reach, avoid speaking of it. Here, is there any investigating or not?

舉。瑞巖問巖頭。如何是本常理（有理不在高聲）。頭云動也（可知理也）。巖云動時如何（再犯不容）。頭云不見本常理（相物作價）。巖佇思（卻識慚愧）。頭云肯即未脫根塵（箇中無肯路）。不肯即永沈生死（當堂不正坐那赴兩頭機）。

Case: Ruiyan asked Yantou, "What is the fundamental constant principle?" (If there is a principle, it doesn't lie in a loud voice.) Yantou said, "Moving." (You should know the principle.) Ruiyan said, "When moving, what then?" (A second offense is not permitted.) Yantou said, "You don't see the fundamental constant principle."(Sizing up the item, he makes a price.) Ruiyan stood there thinking. (Don't you know any shame?) Yantou said, "If you agree, you are not yet free of sense and matter: (Herein there is no way of agreement.) if you don't agree, you'll be foreever sunk in birth and death." (He doesn't sit right in the hall--how could he

tend to dualistic action?"
師云。台州瑞巖師彥禪師。閩人。姓許氏。始問巖頭。安箇名立箇字。創號本常理。巖頭有時放過。只與照破道。動也。瑞巖好彩三十棒。何幸免卻來。是他尚不顧危亡。道動時如何。撩虎頭編虎尾。巖頭半醉半醒又放過。只與照破道。不見本常理。大方之家。容物如此。巖方佇思。這裏正到枯木巖前差路多處也。頭已是不惜身命。與截斷走路。剖開當陽長安官道云。肯即未脫根塵。不肯即永沈生死。溈山喚作法窟爪牙。生擒活捉。略無閑暇功夫。夾山會下一僧到石霜。入門便道。不審。霜云。不必闍黎。僧云。恁麼則珍重。又到巖頭如前。頭乃噓兩聲。僧云。恁麼則珍重。纔迴步。頭云。雖是後生。亦能管帶。僧歸舉似夾山。山明日上堂。喚僧如法舉似前話。山云。大眾還會麼。若無人道。老僧不惜兩莖眉毛道去也。乃曰。石霜雖有殺人刀。且無活人劍。巖頭且有殺人刀。亦有活人劍。臨濟下謂之七事隨身。巖頭見瑞巖志誠請益。非是機鋒勘辨之時。故憫物垂慈道眼相見。瑞巖隨言領悟。後來自喚主人翁。莫受人謾。蓋為曾遭毒手永劫難忘。此話古今無人拈掇。不是天童。憑誰賞鑒。
Commentary: Chan Master Ruiyan Chican of Tai province was a man of Min; his surname was Xiu. He first questioned Yantou, setting up a name, first calling it the fundamental constant priciple. Yantou sometimes let go; he just shone through it for him, saying, "Moving." Ruiyan was in a fine situation to get beaten thirty times--how was he so lucky as to escape it? He still didn't watch out for deadly peril--he said, "When moving, then what?" Yantou, half drunk, half sober, again let him go; he just shone through it form him, saying, "You don't see the fundamental constant principle." Masters of great skill admit beings in this way. Ruiyan then stood there thinking; here's where he reaches the place where the divergent roads before the dead tree cliff are many. Yantou already was heedless of his body and life, cutting off Ruiyan's pathway and opening up the public road to the capital right under the sun, saying, "If you agree, you are not yet free of senses and matter; if you don't agree, you're forever sunk in birth and death." Giushan called it the tooth and nail of the cave of Dharma. It captures alive, without any useless effort. A monk from Jiashan's community went to Shishuang. As soon as he entered, he said, "How are you?" Shishuang said, "Don't need you." The monk said, "If so ,then farewell." He also went to Yantou and did as before: Yantou then puffed twice; the

monk said, "If so, then farewell." As he started to walk away, Yantou said, "Although he is of the younger generation, he can keep control." The monk returned to Jiashan sand recounted these stories. Jiashan said, "Does everybody understand? If no one speaks, I will be heedless of my eyebrows and go on talking." Then he said, "Though Shishuang has the killing sword, he still lacks the life-giving sword." In the Linji tradition this is called always having the seven pieces of equipment handy. Yantou saw Ruiyan was determined and sincere in questioning further; this was not a time for a test of wits, so he therefore met him as an eye of reality, extending kindness out of words. Later he would call to himself, "Old Master, don't be fooled by others!" It was all because he had met a poison hand and could never forget it. No one in the past or present has brought out this case; who but Tiantong could reflect appreciation of it?

頌云。圓珠不穴（甚處下手）。大璞不琢（可惜功夫）。道人所貴無稜角（就理藏鋒）。拈卻肯路根塵空（十二處忘閑影響）。脫體無依活卓卓（三千界放淨光明）。

Verse: The round pearl has no hollows,(Where could you start to work on it?) The great raw gem isn't polished.(Save your effort.) What is esteemed by people of the Way is having no edges. (According to the principle, don't let the tip of the brush show when ou write.) Removing the road of agreement, senses and matter are empty:(Forget the shadows and echoes in the sense media.) The free body, resting on nothing, stands out unique and alive. (Shedding pure light on the universe.)

師云。世記潘岳與夏侯湛為友。二人並美姿容。張謂贊和氏之璧瑩而無瑕。隋侯之珠圓而不穴。削圓方竹杖絕卻紫絨氈。白玉碾做象牙梳。黃金打作鍮石筋。弓絃上結紐子。缽盂上安柄。爾試迴光定省看。何人不如是。百丈道。靈光獨耀迴脫根塵。既肯則未脫根塵。拈卻肯路根塵自空也。六根六塵既空。六識自歸覺海。凡物有圭角即不能圓轉。欲要活卓卓無粘綴無依倚。但向肯不肯處著眼。自然不住此岸。不住彼岸。不住中流。洞山所以半肯半不肯。疏山所以肯諾不得全也。還識此人歸計麼。金鎖玄關留不住。行於異路且輪迴。

Commentary: According to Annals of the Ages, there were two friends who both had fine features, who were compared to the jewel of Bian Ho, clear and flawless, and the pearl of the Marquis of Sui, perfectly round, with no hollows. Shaving a bamboo cane

round, removing purple felt, white jade is polished into an elephant-tusk comb, yellow gold is beaten into brass ore veins, twine is tied to a bowsring, a handle is affixed to a bowl. You try turning the light around and steadily introspect: who is not like this. Baizhang said, "The spiritual light shines alone far free from senses and objects." Since "When you agree, you are not free of senses and matter," when you "take away the road of agreement, sense and matter are empty of themselves." Since the Six sense faculties and six fields of sense objects are empty, the six consciuosnesses naturally return to the ocean of awareness. In general, when things have edges, they cannot roll freely; if you want to be lively and frisky, without sticking to or depending on anything, just set your eyes on agreement-nonagreement-naturally you will not stay on this shore, nor on that shore, nor in midstream. This is why Dongshan said, "I half agree, half don't agree." This is why Shoushan said, "Agreement cannot be complete." Do you know such a person's plan to return? The golden chains and hidden barrier cannot stop him; He travels in different paths, transmigrating for now.

Case 76:
第七十六則　首山三句
Shoushan's Three Phrases

示眾云。一句明三句。三句明一句。三一不相涉。分明向上路。且道。是那一句在先。

Introduction: One phrase illumines three phrases, three phrases illumine one phrase. one and three have nothing to do with each other--distinctly clear, the road going beyond. But tell me, which phrase is first?

舉。首山示眾云。第一句薦得。與佛祖為師。（猶是萬松兒孫）。第二句薦得與人天為師（教壞人家男女）。第三句薦得自救不了（說這不唧嘟爚漢）。僧云和尚是第幾句薦得（你試卜度）。山云月落三更穿市過（三句可辨一鏃遼空）。

Case: Shoushan said to the assembly, "If you attain at the first phrase, you will be teacher of buddhas and patriarchs.(You would still be Wansong's descendent.) If you attain at the second

phrase, you will be teacher of humans and gods.(Corrupting people.) If you attain at the third phrase, you cannot even save yourself."(The guy speaking these inanities.) A monk asked, "At which phrase did you attain?"(You try to figure it out.) Shoushan said, "The moon sets; midnight, going through the marketplace."(The three phrases can be distinguished; the arrow soars into space.)

師云。三句之作。始於百丈大智。宗於金剛般若。丈云。夫教語皆三句相連。初中後善。初直須教渠發善心。中破善心。後始名好善。則菩薩即非菩薩。是名菩薩。法非法非非法。總恁麼也。若只說一句。令眾生入地獄。若三句一時說。渠自入地獄。不干教主事。說道如今鑒覺得自己佛。是初善。不守住如今鑒覺。是中善。亦不作不守住知解。是後善。雲門有時云。天中函蓋乾坤。目機鉄兩不涉春緣。作麼生承當。自代云。一鏃破三關。然雖有此意。未嘗立為三句。後得鼎州德山第九世圓明大師諱緣密。上堂云。德山有三句語。一句函蓋乾坤。一句隨波逐浪。一句截斷眾流。後得鼎州普安山道禪師。頌上三句。一函蓋乾坤頌。乾坤并萬象。地獄及天堂。物物皆真見。頭頭用不傷。二截斷眾流頌。堆山積嶽來。一一盡塵埃。更擬論玄妙。冰消瓦解摧。三隨波逐浪頌。辯口利舌問。高低應不虧。還如應病藥。診候在臨時。三句外。當人如舉唱。三句豈能該。有問如何事。南嶽與天台。往往指此頌。為雲門所作。此皆看閱之不審也。道嗣德山密。密嗣雲門。雲門雖有天中函蓋一鏃三關之語。因密公拈出。道公頌之。祖述三世而三句始明。此與大陽三句。三玄三要。大同小異。首山示眾云。第一句薦得與佛祖為師。黃蘗為南泉首座。一日占泉座位。泉至問。首座甚年行道。蘗云。威音王佛以前。泉云。猶是王老師兒孫下去。蘗便退歸本位坐。鏡清道毘盧有師法身有主。謂之佛祖向上人。此所以謂第一句薦得與佛祖為師也。靈樹遺封盒子。云堂中首座人天眼目。首座乃雲門也。此所以謂第二句薦得與人天為師也。爾莫見萬松恁麼道。便謂南泉可與佛祖為師。雲門只可與人天為師。可謂癡人面前不得說夢。萬松且略舉一二以為榜樣。其自救不了者。不入祖位。何足道哉。僧便問。和尚是第幾句薦得。爛泥裏有刺。山云。月落三更穿市過。此乃行人更在青山外也。天童見此話無人敢下口。遂向查手刺腳處。交加頌出。

Commentary: The formulation of the three phrases began with Baizhang Huaihai, based on the Diamond-Cutter Wisdom Scripture: He said, "The words of the teachings all have three successive phases--the beginning, middle, and final good. At first one should just be taught to produce a good mind; in the middle, the good mind is dissolved; only the final good is really good.

Thus 'A bodhisattva is not a bodhisattva; this is called a bodhisattva,' and 'The Dharma is not Dharma, nor is it not Dharma.' It's all like this. If you just expound one phrase, you cause sentient beings to go to hell; if all three phrases are expounded at once, sentient beings will go to hell by themselves. This is not the business of a teaching master. To explain that the present mirroring awareness is your own buddha is good in the beginning. Not to keep dwelling in the present mirror awareness is good in the middle. Not making an understanding of not dwelling is final good." Yunmen once said, "Enclosing the universe in the heavens, judging grains and ounces at a glance, not involved in the conditions of spring--how do you attain to this?" He answered himself, "One arrow smashes three barriers." Even though the idea was there, he never set it up as 'three phrases.' Later he had a successor known as Greast Master Yuanming, whose initiatory name was Yuanmi, and who was the ninth generation abbot of Deshan in Yan province; this master said, "Deshan along with the waves, one phrase cuts off all streams." Later he had a successor, Chan Master Dao of Puanshan in Yan province, who made verses on the above three phases: 1. Verse on containing the universe: The universe and myriad forms, Hells and heavens; In everything reality is seen--It is used everywhere without harm. 2. Verse on cutting off all streams: Piling in mountains, heaping in crags, Each is completely dust; If you still try to discuss mystery and marvel, The ice melts and tiles crumble. 3. Verse on following the waves: An eloquent mouth and clever tongue question: High and low, responding without fail, Is like medicine appropriate to the disease; Examination and diagnosis depend on the time. Outside of the three phrases, if one brings it up, how can it include the three phrases? If someone asks about it, on Nanyue and Tiantai time and again they say these verses were made by Yunmen--none of them have read carefully. Yuanmi succeeded to Yunmen; though Yunmen had the saying about 'containing the skies' and 'one arrow smashes three barriers,' it was Yuanmi who brought them out, and Dao who put them in verse. After three generations of ancestral tradition, the three phrases were first clarified. These are much the same as Dayang's three phrases and the 'three mysteries' and 'three essentials." Shoushan said to

the assembly, "If you attain at the first phrase, you will be teacher of buddhas and patriarchs." When Huangbo was head monk at Nanquan's place, one day he occupied Nanquan's seat. When Nanquan came, he asked, "Head monk, how many years have you been practicing the Way?" Huangbo said, "Since before the prehistoric buddhas." Nanquan said, "Then you're still my grandson--get down!" Huangbo then returned to his own place and sat there. Jingqing said that Vairocana has a teacher, the reality-body has a master. This is called someone who transcends buddhas and patriarchs. That is why it is said that if you attain realization at the first phrase you become a teacher of buddhas and patriarchs. Lingshu left a letter in a box saying, "The head monk in the hall is the eye of humans and gods." The head monk was Yunmen. This is why it is said that if you attain realization at the second phrase you become a teacher of humans and gods. Hearing me speak this way, don't say then that Nanquan can be teacher of Buddhas and Patriarchs while Yunmen can only be teacher of humans and gods--we might say, 'Don't discuss a dream in front of fools.' I have just briefly brought up one and two as models. As for those who can't even save themselves, they do not enter the ranks of the patriarchs--how are they worth speaking of? A monk then asked Shoushan, "At which phrase did you attain?" There are thorns in the soft mud. Shoushan said, "The moon sets--midnight, going through the marketplace." Thus 'the traveler is even beyond the blue mountains.' Tiantong saw that no one dared to talk about this story, so where hands are examined and feet pierced, he concocted it in verse:
頌云。佛祖髑髏穿一串（一任伊勃跳）。宮漏沈沈密傳箭（不許外人知）。人天機要發千鈞（以輕勞重）。雲陣輝輝急飛電（貶眼蹉過）。箇中人看轉變（計在臨時）。遇賤則貴貴則賤（心知本自同所以無飲怨）。得珠罔象兮至道綿綿（一念不生全體現）。游刃亡牛兮赤心片片（淚出痛腸）。
Verse: The skulls of the buddhas and patriarchs are strung on one line:(Let them leap as they may.) The water clock quietly moves its arrow minutely in the night.(Doesn't allow people outside to know.) The dynamic essential of humans and gods shoots ten tons:(Using the light to struggle with the heavy.) Brigades of clouds shining, flashing, swiftly, swiftly let fly with lighting.(In the blink of an eye you've missed it.) People here ,observe the changes:(Planning is done according to the time.) Meeting the

lowly, then noble; to the noble, lowly.(In their hearts they know they're basically inherently the same, that's why there's no delight or resentment.) Getting the jewel through formlessness, the ultimate way is continuous:(A single thought unborn, the whole body manifests.) Letting the cleaver play over the dead ox, the read heart is naked.(Tears come from a painful gut.)
師云。佛祖髑髏一串穿卻。然後可與佛祖為師。可謂透出毘盧頂[寧+頁]行。卻來化佛舌頭坐。宮漏沈沈密傳箭。殷夔漏刻法曰。為器三重。圓皆徑尺。差立於方輿踟躕之上。為金龍口吐水。轉注入踟躕經緯之中。蓋上鑄金為司晨。具衣冠。兩手執箭。又軍中密令。夜中傳箭。此言向朕兆未分以前。薦得可與佛祖為師。纔落今時為第二頭。且於人天路上作箇小歇場。心地觀經。電光三昧。衲僧喚作瞥地處。若是箇中人。有時佛祖頭上行。有時人天路上走。水牯牛隊裏。異類中行。王荊公觀俳優。詩云。諸優戲場中。一貴復一賤。心知本自同。所以無欣怨。莊子天地篇。黃帝遊乎赤水之北。登崑崙之丘。而南望還歸。遺其玄珠。使智索之而不得。使離朱索之而不得。使喫詬索之而不得。使象罔。象罔得之。黃帝曰。異哉。象罔乃可以得之。養生篇。庖丁為文惠公解牛曰。彼節者有閒。而刀刃者無厚。以無厚入有閒。恢恢乎其於游刃。必有餘地矣。是以十九年。而刀刃若新發於硎。文惠君曰。善哉吾聞庖丁之言。得養生焉。此二事頌月落三更穿市過。至道綿綿密密。宮漏傳箭相似。赤心片片為人。如游刃恢恢得珠罔象也。今人見天童用莊子。便將老莊。雷同至道。殊不知古人借路經過。暫時光景耳。忽有箇出來道。莊子豈不知首山行履處。但向道。月落三更穿市過。是外篇是內篇。
Commentary: "The skulls of the buddhas and patriarchs are strung on one line"--after that one can be a teacher of buddhas and patriarchs; this can be called "Penetrating through and out to travel on Vairocana's head, coming back to sit on the tongue of the transformation buddha." "The water clock quietly moves its arrow mimutely in the night." An ancient design for water clocks says, "You make three tiers of vessels, earch round, a foot across: these are set above vessels on the ground; pouring out water from golden dragon mouths, successvely pouring into the vessels in the four directions, the top is covered with gold molded into the shape of timekeeper, complete with clothing and hat, holding an arrow with both hands." Also, "The secret order in the army--at night an arrow is passed along"--these refer to awakening before the distinction of indications, able to be a teacher of Buddhas and Patriarchs. As soon as you fall into the present, this is the

secondary--for the time being you 'take a little reast on the road of humans and gods." Ground is what patchrobed monks call 'glimpsing.' If you are such a person, sometimes you travel on the heads of the buddhas and patriarchs, sometimes you walk the road of humans and gods, or travel among different kinds, in a herd of water buffalo. Mr Wang Qing's poem on watching actors says, On the stages of the plays, One is noble, one is lowly; In their hearts they know they're originally equal, So there is no delight or resentment. According to Zhuangzi's volume Sky and Earth, the Yellow Emperor, roaming north of the Red River, climbed the Kunlun Mountains and gazed south to return, but lost his mystic jewel. He sent Knowledge to look for it, but he couldn't find it; he sent Free From Stupidity to go look, but he couldn't find it; he sent Eating Shame to look for it, but he couldn't find it. Then he sent Formless, who found it. The Emperor said, "How extraordinary! Only Formless could find it!" In Zhuangzi's volume Nurturing Life, it says that Bao Ding, butchering an ox for Lord Wen Hui, said, "The joints have spaces, and the cleaver's edge has no thickness. With no thickness it enters where there's space; as the cleaver floats easily, there is always extra room. Thus, after using it for nineteen years, the cleaver is still as sharp as it was when it is just came from the whetstone." Lord Wen Hui said, "Great! Having heard the words of Bao Ding, I've found how to nurture life therein." These two things versify "The moon sets; midnight, going through the marketplace." The endless continuous stretch of the ultimate Way is like the water clock minutely moving the pointer; helping people with naked heart is like letting the cleaver play freely and leaving the finding of the jewel to Formless. People these days see Tiantong using Zhuangzi and immediately clamor that Laozi and Zhuangzi are the same as the ultimate Way. What they hardly realize is that the ancient borrowed a path for a shortcut; it is only a temporary scene. If someone should suddenly come forth and say, "How could Zhuangzi have not known Shoushan's course of action?" I would just say to him, " 'The moon sets--midnight, going through the marketplace'--is this a core chapter or an appended chapter?"

Case 77:

第七十七則　仰山隨分
Yangshan's "Enough"

示眾云。如人畫空下筆即錯。那堪起模作樣。堪作甚麼。○萬松已是露栓索。有條攀條。無條攀例。
Introduction: Like a man writing on space, as soon as he sets his pen he's wrong--how can it bear creating a pattern? What is the use of making a likeness? I have already revealed a loose end: if there's a rule, go by the rule; if no rule, go by the example.
舉。僧問仰山。和尚還識字否（是甚麼字）。山云。隨分（當仁不讓）。僧乃右旋一匝云。是甚麼字（已見偏傍）。山於地上書箇十字（更書畫點）。僧左旋一匝云。是甚麼字（半滿俱分形聲轉注）。山改十字作卍字（機輪轉處智眼猶迷）。僧畫一圓相。以兩手托。如修羅掌日月勢云。是甚麼字（細看切腳）。山乃畫圓相。圍卻卍字（天下衲僧跳不出）。僧乃作樓至勢（門外金剛笑汝）。山云。如是如是。汝善護持（關空鎖夢牢收掌）。
Case: A monk asked Yangshan, "Do you know written characters?"(What character?) Yangshan said, "Enough." (Where benevolence is concerned, he doesn't defer.) The monk then circled him once to the right and said, "What character is this?"(Already the right and left components are visible.) Yangshan drew a cross on the ground.(He goes on to draw lines and dots.) The monk circled him once to the left and said, "What character is this?"(Half and full both are distinguished, ideo-phonographs and analogical characters.) Yangshan changed the cross to the mystic infinity symbol of wellbeing.(Where the wheel of potential turns, even the eye of wisdom is confused.) The monk drew a circle and held it up with his hands like a titan holding the sun and moon, and said, "What character is this?"(Watch carefully where you're going.) Yangshan then drew a circle surrounding the mystic infinity.(No monk on earth can leap out.) The monk then posed like Rucika.(The vajra-bearer outside the gate is laughing at you.) Yangshan said, "Right, so it is. You keep it well."(Shutting the void, locking off dreams, firmly take it into the palm of the hand.)
師舉。慈覺勸孝文首篇頌云。父母未生前。凝然一相圓。釋迦猶不會。迦葉豈能傳。十四祖龍樹。於法座上隱身現○相。提婆曰。此尊者現佛體相。以示吾輩也。以此無相三昧形如滿月。佛性之義廓然虛明。譬此而已。圓相之

作東土。始於忠國師。付侍者耽源。承讖記傳於仰山。今遂目為溈仰家風。明州五峰良和尚。嘗製四十則。嵩明教為序稱之。良云。圓相總六名。一圓相。二義海。三暗機。四字學。五意語。六默論。溈仰宗派云。耽源謂仰山曰。國師傳六代祖師圓相九十七箇。吾滅後三十年。南方有一沙彌。到來大興此道。吾詳此讖事。在汝躬。仰山既得以火燔之。源一日又謂曰。向傳圓相宜深秘之。山曰。已燒卻了也。源曰。於子即得。來者如何。仰曰。和尚若要重錄一本。山乃重錄呈似。一無差失。耽源一日上堂。仰出眾作○相。以手托呈。卻叉手立。源以兩手。交拳示之。仰進前三步。作女人拜。源點頭。仰禮拜。九十七種圓相交拳。名羅剎三昧。女拜名女人三昧。此皆三昧。王三昧中流出普門示現也。又有一梵僧來參。仰於地上畫半月相。僧近前添作圓相。以腳抹卻。仰展兩手。僧拂袖便出曰。我來東土禮文殊。卻遇小釋迦。又僧禮拜了。仰不顧。僧問和尚。還識字否。仰曰。隨分。僧畫○相托呈。仰以衣袖拂之。僧又作半月相托呈。仰以兩手作背拋勢。僧以目視之。仰低頭。僧遶師一匝。仰便打。僧遂出。此仰山壁立千仞。與德山臨濟峻機不別。仰坐次。又有僧來作禮。仰不顧。僧問。師識字否。仰云。隨分。僧右旋一匝曰。是甚麼字。這般施設待教有識情。成何宗旨。若總無道理。西天東土凡聖同參。觀音會下一僧來參巖頭。以手左邊作一圓相。又右邊作一圓相。又中心作一圓相。欲成未成。頭以手一撥。僧無對。頭乃喝出。僧方跨門。頭卻喚迴問。汝是洪州觀音來麼。僧云。是。頭問。只如適來左邊圓相作麼生。僧曰。是有句。頭曰。右邊圓相聾。僧曰。是無句。頭曰。中間圓相作麼生。僧曰。是不有不無句。頭曰。只如吾恁麼又如何。僧曰。如刀畫水。頭打趁出。這僧不得圓相宗旨。妄生穿鑿。若不是巖頭。幾被惑亂一上。據這僧見仰山問識字否。乃右旋一匝。伎倆已盡。仰山十字注也注了。說也說破。更要後面許多粥飯氣作麼。那裏待到如此。當初纔問師識字否。只道自來文寡。看他如何。不見。昔有一僧。居常閑過。一僧勸云。上座年雋。可惜虛擲寸陰。僧云。爾待教我作甚即得。勸云。何不看經。僧云。不識字。勸云。何不問人。僧云。是甚麼字。其勸者無語。可謂文不加點樂不加聲也。僧又左旋一匝曰。是甚麼字。此與尋常從東過西卻從西過東。拍左邊膝此是教意。拍右邊膝此是祖意。是同是別。仰山星移斗轉。改十字作卍字。梵語修羅此云非天。梵語羅[目＋侯]此云障蔽。以手障日月故。此僧畫圓相。如修羅掌日月勢。九十七種圓相。名為修羅三昧。梵語樓至此云啼泣。賢劫千佛。為千王子。末後得籌。最後成佛。遂啼泣云。我何薄祐。窮底得籌。忽復笑云。我當盡取九百九十九佛方便粧嚴。今護法神執杵者是。僧末後作樓至勢。其意可知。仰云。如是如是。此是諸佛護念。汝亦如是。吾亦

如是。汝善護持。善哉善哉。好去。其僧禮謝了。騰空而去。時有一道者。曾見經五日來問。仰云。汝還見否。者云。某正見出門騰空而去。仰云。此是西天羅漢故來探吾。者云。某雖睹種種三昧。不辨其理。仰云。吾以義為汝解釋。此是八種三昧。是覺海變為義海。其體則同。然此義有因有果。即時異時。總別不離隱身三昧也。所以道。涅槃心易得。差別智難明。試看。天童如何下手。

Commentary: A verse beginning Cijiao's exhortations to Xiaowen says, Before the birth of father and mother, One solid circle; Even Shakymuni didn't understand it--How could Kasyapa transmit it? The Fourteenth Patriarch Nagarjuna concealed his body on the teaching seat and manifested a circular form; Kanadeva said, "This is the Venerable One showing us the form of the body of a buddha." Thus the form of signless meditation is like the full moon; the meaning of buddha-nature is vast emptiness and illumination--(but) these are only metaphors. The making of circular symbols in China began with National Teacher Huizhong: he passed them on to his attendant Danyuan, who, receiving his prophecy, transmitted them to Yangshan. So now it has come to be called the family style of the Gui-Yang school of Chan. Master Liang of Wufeng in Ming province once compiled forty examples (of circular symbols): Mingjiao made a preface, extolling this. Liang said, "Circular symbols have six names in all: one, circles; two, ocean of meaning; three, meeting of minds; four, study of characters; five, ideas and words; six, silent discourse." The tradition of the Gui-yang school says that Danyuan said to Yangshan, "The National Teacher transmitted the ninety-seven circular symbles of the Sixth Patriarch: he said, 'Thirty years after my death there will be a novice in the South who will cause this path to flourish greatly when he arrives.' As I carefully examine this prophecy, I realize it refers to you." After Yangshan had gotten the symbols, he burned them up. One day Danyuan said to him, "The circular symbols which I transmitted to you before should be kept deeply hidden." Yangshan said, "I have already burned them." Danyuan said, "Tht's all right for you, but what about those yet to come?" Yangshan said, "If you want, I'll recompile the book." Then Yangshan recompiled the book of symbols and showed it to Danyuan--there was not a single error or omission. One day Danyuan went up into the hall, and

Yangshan came forth from the assembly, made a circle, and offered it up in his hands; then he stood there with his hands clasped at his chest. Danyuan interlocked his fists and showed this to him: Yangshan advanced three steps and curtsied; Danyuan nodded, and Yangshan bowed. Among the ninety-seven kinds of symbols, the clasped hands is called the rakshasa samadhi, the curtsy is called the woman samadhi. These are all manifestations of the universal gate which flows forth from the samadhi which is king of samadhis. Also, there was an Indian monk who came to call on Yangshan: Yangshan drew a half-moon on the ground. The monk came nearer and added to it, making a full circle; then he erased it with his foot. Yangshan extended both hands: the monk immediately left, saying, "I came to China to pay respects to Manjusri, but instead met a little Shakyamuni." Also a monk came and bowed: Yangshan paid no attentino to him. The monk said, "Master, do you know written characters?" Yangshan said, "Enough." The monk also drew a half-moon sign and presented it: Yangshan made a gesture of throwing it behind him with both hands. The monk looked directly at him: Yangshan lowered his head. The monk walked around the master once, whereupon Yangshan hit him; the monk finally left. Here Yangshan towers like a wall a mile high, no different from the sharp and severe actions of Deshan and Linji. Yangshan was sitting, another monk asked, "Do you know written characters?" Yangshan said, "Enough." The monk circled him once to the right and said, "What character is this?" With this kind of device, if you wait to let there be discriminating feelings, what essential message would it amount to? Yet if there is no principle at all, the ordinary people and teh sages of India and China are peers in study. A monk from the assembly at Guanyin came to call on Yantou: with his hand he made a circle to the left, then made another circle on the right, and also made a circle in the middle: as he was about to finish, Yantou swept it all away with his hand. The monk had no reply; Yantou then ejected him with a shout. Just as the monk stepped over the threshold, Yantou called him back and asked, "Did you come from Guanyin in Hong province?" The monk said, "Yes." Yantou said, "The circle on the left which you drew just now--what about it?" The monk said, "It is the expression of existence." Yantou said, "And the circle on the

right?" The monk said, "It's the expression of nonexistence." Yantou asked, "What about the circle in the middle?" The monk said, "It's the expression of neither existence nor nonexistence." Yantou said, "And what about my doing as I did?" The monk said, "Like drawing on water with a knife." Yantou hit him and drove him out. This monk didn't understand the essential meaning of the circular figures, and wrongly created forced interpretations; anyone but Yantou might have been confused. When the monk in the present case saw Yangshan and asked, "Do you know characters?" and then circled him once to the right, his abilities were already used up: Yangshan's explanation, a cross-shaped character(which means 'ten,' the basic perfect number), had finished explaining it too--what was the need for so much gruel and rice-breath afterwards? Why wait for it to come to this? Right in the beginning, as soon as he asked, "Do you know characters?" I'd just say, "I've always been illiterate," to see what he would do. Havn't you read how in ancient times there was a monk who always passed the time at leisure; another monk urged him, "Elder, you're getting old--you should beware of wasting even a moment of time." The monk said, "What would you have me do?" He exhorted him, "Why not read scriptures?" The monk said, "I don't know characters." He urged him, "Why not ask someone?" The monk said, "What character is this?" The monk who had been exhorting him had nothing to say. We might say, "Not a dot is added to the writing, not a note added to the music.' The monk in this case also circled Yangshan once to the left and said, "What character is this?" Is this the same as the usual crossing from east to west, west to east, slapping the left knee--'this is the meaning of the Teachings,' slapping the right knee--'this is the meaning of Chan'? Yangshan shifted the stars, changing the cross into a 'well-being' sign. The monk drew a circle and posed like a titan holding the sun and moon in his hands; among the ninety-seven symbols this is called the titan samadhi. Rucika means 'Crying' in Sanskrit. When the thousand buddhas of the aeon of virtue were princes, Rucika was the last to receive the prophecy of buddhahood and will be the last to attain it. At the time of receiving the prophecy, he wept and said, "Why am I so unfortunate as to have been the last to get the prediction?" Then he suddenly laughed and said, "I will get all the

adornments of skill in teachniques of the nine hundred and ninety-nine buddhas!" At present Rucika is the thunderbolt-bearing deity who guards the Teaching. When the monk at the end posed like Rucika, his meaning should thus be known. Yangshan said, "Right, so it is. This is what all Buddhas attend to. You are thus, and I am thus; keep and maintain it well. Very good indeed. You'd better go now." Affter the monk bowed in thanks, he sprang into the air and departed. As that time there was a wayfarer who saw this, and after five days came to ask Yangshan about it. Yangshan said, "Did you see?" The man said, "I actually saw him go out the gate and take off into the air." Yangshan said, "That was a saint from the West who came for the purpose of investigating my way." The wayfarer said, "Although I have seen various meditation states, I don't understand the principle of that." Yangshan said, "I'll explain to you in terms of meaning: this is eightfold concentration: the ocean of awareness turns into the ocean of meanings; the essence is the same, but in the meanings there is cause, there is effect, simultaneity and difference in time, totality and disctinction. This is none other than body-concealment concentration." Therefore it is said, "The heart of nirvana is easy to attain; the knowledge of differentiation is hard to clarify." Try to see how Tiantong goes to work; his verse says,
頌云。 道環之虛靡盈（擔雪填河）。空印之字未形（切忌剔刻）。妙運天輪地軸（權衡在手）。密羅武緯文經（將相全才）。放開捏聚（睦州猶在）。獨立周行（老氏復生）。機發玄樞兮青天激電（措手不及）。眼含紫光兮白日見星（照破四天下）。
Verse: The void of the circle of the Way is never filled,(Carrying snow to fill the river.) The letters on the seal of emptiness are still unformed.(Just don't carve.) Subtly carrying the globe of heaven and axis of earth,(The balance scale is in hand.) Finely weaving the military warp and cultured woof,(The general and the minister fulfill their abilities.) Opening up, kneading together, (Muzhou is still alive.) Standing alone, traveling everywhere: (Laozi is reborn.) The mind activates the mysterious pivot, thunder roars in the clear blue sky;(Can't quite get a hand on it.) The eye takes in violet light, seeing stars in broad daylight. (Shines through all under the four haeavens.)
道環之虛靡盈。此人牛不見處。正是月明時。慈覺道。誰知末後一著。卻是

未分以前。道環。莊子樞始得其環中。以應無窮。天童借頌圓相托呈勢。空印之字。雖十字改卍字。其實非世間文字可執。道副對達磨。如某甲所見。不執文字。不離文字。而為道用。大寧寬禪頭到法昌。遇公作（廿）此相。寧便出作務。明日上堂。法座前曰。昨日公案作麼生。寧作?此相了。復以腳擦卻。昌曰。寬禪頭名不虛得。遂陞座曰。忽地晴天霹靂聲。禹門三尺浪泙湒。幾多頭角為龍去。蝦蟹依前努眼睛。此頌與天童機發玄樞。青天激電同參。天輪地軸。武緯文經。皆左右二匝。十字卍字血脈也。放開捏聚。獨立周行。頌脩羅掌日。樓至擎拳圍卍字讚善哉也。春秋題辭云。天之為體。中包乎地。日月星辰屬焉。然天地有高下之形。四時有升降之理。日月有運行之度。星辰有次舍之常。乃至諸星運轉。纏度如輪。故為天輪也。河圖括地象曰。地下有八柱。柱廣十萬里。有三千六百軸。互相牽掣。名山大川孔穴相通。家語。地東西為緯。南北為經。又文能經天。武能緯地。無文無以懷遠。無武無以禦亂。睦州示眾云。裂開也在我。捏聚也在我。僧問。如何是裂開。州云。三九二十七。菩提涅槃。真如解脫。即心即佛。我且恁麼道。汝又作麼生。僧云。某甲不恁麼道。州云。盞子落地楪子成七片。僧云。如何是捏聚。州斂手而坐。老子云。寂兮寥兮。獨立而不改。周行而不殆。樞機之發。如電光石火。眼有神光。名為巖電。白日見星。此如暗中樹影水底魚蹤。非肉眼能見。覺範寄靈源云。暗中樹影平生意。水際魚蹤病後機。想見瘦容無住著。倚藤閑看暮雲歸。還知仰山行履處麼。皁上烏雞深夜繡。暗中一線實難通。

Commentary: "The void of the circle of the Way is never filled." This is where 'neither the person nor the ox is seen." This is right when the moon is bright. Cijiao said, "Who would have known that the final expression is after all before distinction!" As for the "circle of the Way," Zhuangzi said, "When the pivot first is fit into its circle, it thereby responds endlessly." Tiantong borrows this to versify the gesture of lifting up the circle. "The letters on the seal of emptiness"--though the character 'ten' is changed to 'myriad,' its reality cannot be grasped by conventional writen characters. Daofu said to Bodhidharma, "According to what I see, the function of the Way neither holds to written words nor abandons written words." Meditation leader Guan of Daning went to Fachang and saw the master draw a circle with a double ten in it--Guan immediately went out to do chores. The next day when Fachang went up into the hall, in front of the teaching seat he said, "What about yesterday's public case?" Guan drew a circle

with the character for 'ox' in it, and then erased it with his foot. Fachang said, "Meditation leader Guan, you didn't get that name for nothing." Finally he got up on the seat and said, Suddenly the roar of thunder in a clear sky: At the triple sluice of the Dragon Gate the waves are immense; How many outstanding ones have become dragons! Shrimps and crabs glare as before. This verse has the same inspiration as Tiantong's "The mind activates the mysterious pivot, thunder roars in the clear blue sky." The "globe of heaven" and "axis of earth," "military warp" and "cultural woof" are the blood line of the two circumambulations, to the left and right, and the characters 'ten' and 'infinity.' "Opening up, kneading together," "standing alone, traveling everywhere" eulogize the titan holding the sun in his palm and Rucika raising his fist, encircling the infinite well-being sign and praising. In the introductory words to the Spring and Autumn Annals it says, "Heaven as the body encloses earth within it; sun, moon, and stars belong to it. So sky and earth have forms of high and low, the four seasons have patterns of rising and falling, sun and moon have degrees of movement, the stars have constant successions of positions. Even the revolving of the stars is bound in a pattern like a globe--therefore it is called the 'globe of heaven'." The Pictorial of River Wrapping the Earth says, "Under the ground there are eight pillars, one hundred thousand miles wide: there are thirty-six hundred axles holding each other in place. The great mountains and rivers and crevasses pass through." According to the House Sayings, earth's east-west is called the 'warp,' south-north is called the 'woof.' Also, "Cultrual skills go through the heavens, military skills circle the earth: without culture, there is no way to make friends with other nations; without the military, there is no way to control disorder." Muzhou said to the assembly, "Breaking open is up to oneself, kneading together is up to oneself too." A monk asked, "What is breaking open?" Muzhou said, "Three times nine is twenty-seven. Enlightenment, extinction, suchness, liberation, mind is buddha--I speak thus; what about you?" The monk said, "I do not speak thus." Muzhou said, "The cup falls to the ground, the saucer breaks into seven pieces." The monk said, "What is kneading together?" Muzhou sat there with his hands folded. Laozi said, "Still and silent, standing alone unchanging, going everywhere

without danger." The activation of the pivotal working is like lightning, like a spark; when there is a spiritual light in the eyes, it is called 'mountain lightning.' Seeing stars in broad daylight is like shadows of trees in the dark, like fish tracks in water--they cannot be seen by the physics eye. Jiaofan wrote to Lingyuan, "Shadows of trees in the dark--the meaning of everyday life; tracks of fish in the water--activity after illness. I think of seeing that emaciated face, without attachment; leaning on the wisteria, at leisure I watch the evening clouds return." But do you know Yangshan's sphere of action? The morning's raven rooster embroiders late at night; The thread is truly hard to put through in the dark.

Case 78:
第七十八則　雲門餬餅
Yunmen's "Sesame Cake"

示眾云。絙天索價。搏地相酬。百計經求。一場懊羅。還有知進退識休咎底麼。
Introduction: Seeking the price throughout the heavens, paying it all over the earth: a hundred plans, traveling in search, is all an embarrassment. Is there anyone who knows when to advance and when to retreat, what is admissible and what is blameworthy?
舉。僧問雲門。如何是超佛越祖之談（此問太高生）。門云餬餅（一舉四十九）。
Case: A monk asked Yunmen, "What is talk transcending the buddhas and patriarchs?"(This question is too lofty.) Yunmen said, "Sesame Cake." (The sole topic of the forty-nine years of Buddha's teaching.)
師云。雲門上堂云。一言纔舉。千差同轍。該括微塵。猶是化門之說。若是衲僧合作麼生。若將祖意佛意。這裏商量。曹溪一路平沈。還有人道得麼。道得出來。僧問。如何是超佛越祖之談。門云。餬餅。僧云。這箇有甚麼交涉。師云。灼然有甚麼交涉。乃云。爾勿可作了。見人道著祖師意。便問超佛越祖之談道理。爾且喚甚麼作佛。喚甚麼作祖。則說超佛越祖之談。便問箇出三界。爾把將三界來。有甚麼見聞覺知礙著爾。有甚麼聲色法。與汝可了。了箇甚麼碗。又有僧問。如何是超佛越祖之談。門云。蒲州麻黃。益州

附子。又曰。來來。我更問爾諸人。橫擔拄杖道。我參禪學道。便覓箇超佛越祖底道理。我且問爾。十二時中行住坐臥。屙屎送尿。至於茆沆裏蟲子。市肆裏買賣羊肉案頭。還有超佛越祖底道理麼。佛果云。有者作一圓相。土上加泥。添枷帶鎖。萬松道。若要敲枷打鎖鈷鎚。問取天童頌古。
Commentary: Yunmen went up in the hall and said, "As soon as a single word is brought up, the thousand differences are in the same groove, including the most minute particles; yet this is still an explanation of teaching method--if one is a patchrobe monk, how should he be? If you take the meaning of the patriarchs and the meaning of the buddhas and haggle here, the one road of Chan would sink away. Is there anyone who can speak? If you can speak, come forth." A monk asked, "What is speech that transcends the buddhas and goes beyond the patriarchs?" Yunmen said, "Sesame cake." The monk said, "What relation is there?" Yunmen said, "Clearly there is some relation." then he continued, "You shouldn't think you're done. When you hear someone talk about the meaning of the founding teachers, you immediately ask about the principle of talk that goes beyond buddhas and patriarchs. But what are you calling 'buddha,' what are you calling 'patriarch' that you speak of talk that goes beyond buddhas and patriarchs? Then you ask about this leaving the triple world: you take hold of the triple world--what perception and congnition is there hindering you? What sound, form, or phenomena can be understood by you? What can you assess?" Another monk also asked, "What is speech that transcends buddhas and patriachs?" Yunmen said, "The saffron of Bu province, the wolfsbane of Yi province." He also said, "Come, come! I question you people further: with your staffs across your backs you say you are investigating Chan, studying the Way, then you immediately seek the principle that transcends the buddhas and patriarchs. I ask you, in the twenty-four hours of the day, walking, sitting, standing, lying down, defecating and urinating, even including the flies in the latrine and the counters in the market where sheep flesh is bought and sold, is there still any principle that transcends the buddhas and patriarchs?" Yuanwu said, "Some draw a circle, adding mud to dirt, putting on fetters and wearing chains." I say, if you want the hammer that smashes off fetters and chains, ask of "Tiantong's verses on the ancients.

頌云。餬餅云超佛祖談（一大藏教詮注不及）。句中無味若為參（甚處下口）。衲僧一日如知飽（始知餬餅醍醐毒藥）。方見雲門面不慚（雲門無眼見人）。
Verse: "Sesame cake," he says, in a talk transcending buddhas and patriarchs:(The whole canon cannot explain it entirely.) In the phrase there is no flavor--how can it be investigated?(Where do you bite in?) If patchrobe mendicants one day know repletion, (Then for the first time you will know the ambrosia and the poison of the cake.) Then will they see Yunmen's face not ashamed.(Yunmen has no eyes to see others.)
師云。洞山初禪師指通機頌云。洞山寥索一無可有。無味之談塞斷人口。直饒巧饌千般。爭奈飽人不愛。若是餓鬼相噉噇底。橫咬豎咬狗齧枯骨相似。直待嚼破舌頭。擲在一邊。卻與雲門相見。相見後如何。各各面皮厚三寸。

Commentary: Master Dongshan Chu's verse pointing out pervasive ability says, Dongshan's desolation--nothing at all can be there. Flavorless talk blocks off people's mouth. Even if you can skillfully prepare a thousand kinds of delicacies, What can you do?--a satisfied man doesn't care. If you're hungry ghosts gobbling, chewing this way and that, you'll be like a dog gnawing a dry bone. Just wait till you bite through your tongue, then cast it to one side, and you'll meet with Yunmen. How about after meeting? The skin on everyone's face is three inches thick.

Case 79:
第七十九則　長沙進步
Changsha Advancing a Step

示眾云。金沙灘頭馬郎婦。別是精神。琉璃瓶裏擣滋糕。誰敢轉動。不入驚人浪。難逢稱意魚。寬行大步。一句作麼生。
Introduction: The bodhisattva appearing as a maiden on the banks of golden sand was a special spirit. Stuffing pastries in a crystal jar, who would dare to roll it? Without going into the frightening waves, it's hard to find a suitable fish. How about one expression of walking relaxed with big strides?
舉。長沙令僧問會和尚。未見南泉時如何（早晨有粥）。會良久（問著便屎臭氣）。僧云。見後如何（更與挑剔）。會云。不可別有也（只向屎堆裏

躂倒）。僧迴舉似沙（走口送舌漢）。沙云。百尺竿頭坐底人（竿下底一場懊羅）。雖然得入未為真（孤危不立道方高）。百尺竿頭須進步（甚底大如箇割捨）。十方世界是全身（始信蒲團不是天）。僧云。百尺竿頭如何進步（果有這箇在）。沙云。朗州山澧州水（築著磕著）。僧云不會（可煞聰明）。沙云四海五湖王化裏（一任勃跳）。
Case: Changsha had a monk ask Master Hui, How was it before you saw Nanquan?"(In the early morning there's gruel.) Hui remained silent.(If you ask a question, there's an odor of crap.) The monk said, "How about after seeing him?"(He searches it out further for him.) Hui said, "There couldn't be anything else."(He just stumbles and falls in a pile of crap.) The monk returned and related this to Changsha.(A fellow running off at the mouth accompanied by his tongue.) Changsha said, The man sitting atop the hundred-foot pole:(An embarrassment for the one at the bottom of the people.) Though he's gained entry, this is not yet the real.(When solitariness is not set up, then is the path lofty.) Atop the hundred-foot pole, he should step forward: (At the extreme, it's very much like a cutting off and discarding.) The universe in all directions is the whole body.(For the first time one believes the sitting cushion isn't heaven.) The monk said, "Atop the hundred-foot pole, how can you step forward?"(After all there is still this.) Changsha said, "The mountains of Lang, the rivers of Li."(You bump into it everywhere.) The monk said, "I don't understand."(How very brilliant!) Changsha said, "The whole land is under the imperial sway."(You may leap all you want.)
師云。湖南長沙招賢大師。諱景岑。覺範云。禪師大寂之孫。南泉之子。趙州之兄。當時衲子。倔強如仰山者。猶下之。而呼以為岑大蟲。上堂云。我若一向舉揚宗教。法堂裏草深一丈。事不護已。向汝諸人道。盡十方世界。是沙門眼。盡十方世界。是沙門全身。盡十方世界。是自己光明。盡十方世界。在自己光明中。盡十方世界。無一人不是自己。我常向諸人道。三世諸佛。共法界眾生。是摩訶般若光。光未發時。汝等眾生。向甚麼處委。光未發時尚無佛無眾生消息。何處得山河國土來。沙令僧問會庵主。主乃南泉下不出世。潛符密證之徒。燈錄列在末後無機緣語句中。然此話既在。合作一傳。也不為分外。僧作專使。去見庵主。傳長沙法旨云。庵主未見南泉時如何。會默然。僧進云。見南泉後如何。會云。更不可別有也。萬松道。一死不再活。僧迴舉似沙。沙述偈云。百尺竿頭坐底人。雖然得入未為真。此與巖頭道雪峰德山不會末後句。病痛一般。萬松常向人道。大似箇人把祖父家

門。產業并眷屬自身。一契賣卻。置得箇水晶瓶子。終日隨形守護。如眼睛相似。莫教萬松見。定與捏破。教伊撒手掉臂。作箇無忌諱快活漢。勝默道。撒手懸崖下。分身萬象中。然後朗州山澧州水。四海五湖王化裏。方可配天童水牯牛拖犁拽鈀。

Commentary: Great Master Chaoxian of Changsha in Hunan was named Jingcen. Jiaofan said, "This Chan master was a spiritual grandson of Mazu, son of Nanquan, brother of Zhaozhou. Among monks of the time, even an obdurate one like Yangshan still was humbled before him and called him Tiger Cen." In the hall, Changsha said, "If I were to wholly bring up the Chan teaching, there'd be weeds ten feet deep in the teaching hall. I can't but tell you that the whole universe in all directions is the eye of a monk, the whole universe in all directions is the whole body of a monk, the whole universe in all directions is the light of the self, the whole universe in all directions is within one's own light. In all the universe in all directions, there is no one that is not oneself. I always tell you, the Buddhas of all times, along with the sentient beings of the universe, are the light of great transcendent knowledge. Before the light is emitted, where do you sentient beings comprehend? Before the light is emitted, there isn't even any news of Buddhas or sentient beings--where do you get mountains, rivers, and earth from?" Changsha had a monk question hermit Hui; Hui was one of those who had secretly attained to hidden realization, a disciple of Nanquan who did not appear in the world. In the Records of the Lamp he is listed in the last section, as we have no acts or words attributed to him. However, this story exists; it should be his biography--that wouldn't be too much. This monk acted as a messenger, going to see the hermit; transmitting the essence of Changsha's teaching, he said, "How was it before you saw Nanquan?" Hui was silent. The monk went on, "How about after seeing Nanquan?" Hui said, "There couldn't be anything else." I say, once dead, he didn't revive. The monk returned and told this to Changsha. Changsha said in verse, The man sitting atop the hundred-foot pole, Thought he's gained entry, this is not yet the Real. This and Yantou's saying to Xuefeng that "Deshan didn't know the last word" are troubled about the same thing. I always tell people that it's much like someone having taken their grandparents' house and business, and their relatives themselves, and sold them off

on the same ticket, then put it in a crystal jar which you keep with you whereever you are, guarding it like your eyeballs. Don't let me see! I'd surely pick it up and smash it, making your hands free, folks joyfully alive with no taboos. Shengmo said, "Letting go over the cliff, you divide your body among myriad forms." After that, "The mountains of Lang province, the rivers of Li, the four seas and five lakes, the whole land, is under the imperial sway." Only then can you send Tiantong's water buffalo to pull a plow. His verse says,

頌云。 玉人夢破一聲雞（開眼不覺曉）。轉盼生涯色色齊（無盡藏中受用不了）。有信風雷催出蟄（節氣不相饒）。無言桃李自成蹊（水到渠成）。及時節力耕犁（避者不做）。誰怕春疇沒脛泥（做者不避）。

Verse: The jade man's dream is shattered--one call from the rooster,(Opening his eyes, he's not aware of the dawn.) Looking around on life, all colors are equal.(In the inexhaustible treasury, using without end.) Wind and thunder, with news of events, roust out the hibernating insects;(Seasons don't overlap.) Peach trees, wordless, naturally make a path.(Where water goes a channel forms.) When the time and season comes, laboring at the plow, (Shirkers don't work.) Who fears the spring rows'knee-deep mud? (Workers don't shirk.)

師云。天童得超方三昧。略去庵主緊抱竿頭。不敢轉動處。撥動若一向恁麼去。法堂上草深一丈。優波鞠多。有著身見者。求度於祖。祖曰。求度之法。要信吾言。不違吾教。人曰。既來投師。固當聞命。祖乃化一險崖。山聳喬木。令其上樹。又於樹下。化作大坑深廣千肘。祖令放腳。其人受教即放二腳。令放一手。便放一手。令復放手。其人答言。若復放手便墮坑死。祖曰。先約受教。云何違我。是時其人身愛即滅。放手而墮。不見樹坑。即證道果。長沙朗州山澧州水。謂之善用險崖之句。若非玉人夢破別有生涯。爭得四海五湖斬新日月。毛詩習習谷風。催之驚蟄。春分後一候。雷乃發聲。漢書。李廣傳贊。桃李無言下自成蹊。宗鏡云。既蘊德行。不言而信。若桃李之自成蹊也。又朗州山澧州水。此語乃拖泥帶水邊事。三聖在會下。令秀上座問沙。南泉遷化向甚麼處去。沙云。石頭作沙彌時參見六祖。秀云。不問石頭作沙彌時參見六祖。南泉遷化向甚麼處去也。沙云。教汝尋思去。秀云和尚只有千尺寒松。且無抽條石筍。沙不對。秀云。謝師答話。沙亦不對。秀舉似三聖。聖曰。若實恁麼猶勝臨濟七步。聖親上方丈云。和尚早來答話。可謂光前絕後。沙不答。聖云。我從來疑著這漢。佛印頌云。客見長沙陌路同。

令人依約探家風。須彌萬仞磨今古。折草量天枉用功。古人把定處放得行竿頭進步。放行時把得定壁立千仞。為甚麼如此自由自在。湖南城裏好養民。米賤柴多足四鄰。

Commentary: Tiantong has attained a transcendent state: he goes briefly to where the hermit is holding the pole tight and doesn't dare move, and stirs him, saying, "If you only go on this way, the weeds will be ten feet deep in the hall." A man with views attached to his bodily self came to the patriarch Upagupta and sought initiation. Upagupta said, "The rule of seeking initiation is that you believe in my words and don't disobey my instructions." The man said, "I have already come to take refuge with you, Master; I certainly will obey your command." Then Upagupta magically produced a precipitous cliff on a mountain soaring high with big trees on it, and made him climb up a tree, and under the tree also he produced a chasm a thousand cubits wide. Then Upagupta bade him let go his foothold. The man did as he was told, and let go; Upagupta bade him let go the other hand; the man replied, "If I let go the other hand, I'll fall into the abyss and die." Upagupta said, "Before, you promised to do so as I instructed--how can you disobey me?" At that moment that man's love for his body vanished; he let go his hands and fell--he didn't see tree or abyss anymore, whereupon he realized the fruition of the Path. Changsha's "Mountains of Lang, rivers of Li" is called a phrase that skillfully uses a precipice. If not for the jade man's dream being shattered, and having a life beyond, how could the whole world be utterly new each day? In the Classic of Poetry, it says, "Shoo-shoo, regularly the valley wind insists, awakening the hibernating creatures. After the springtime begins, thunder begins to sound." In the Books of the Han Dynasty, in the biography of Li Guang, it says "Peaches and plums, wordless--underneath them a path naturally forms." The Source Mirror says, "Once virtuous action is stored, you will be trusted without saying anything, like the peaches and plum trees naturally becoming the route of a path." Also , the saying "The mountains of Lang, the rivers of Li" concerns trailing mud and dripping water. When Sansheng was in the assembly, he asked Elder Xiu to ask Changsha, "When Nanquan passed on, where did he go?" Changsha said, "When Shitou was a novice he saw the Sixth Patriarch." Xiu said, "I didn't ask about Shitou seeing the Sixth

Patriarch when he was a novice--where did Nanquan go when he passed away?" CHangsha said, "The Sixth Patriarch told Shitou to seek out Xingsi." Xiu said, "Master, you only have a thousand-foot cold pine; you don't have bamboo sprouts sticking out." Changsha didn't reply. Xiu repeated this to Sansheng, who said, "If this is true, he's yet seven steps ahead of Linji." Sansheng personally went up to the abbot's room and said, "Master, your answer just now could be said to light up ahead and cut off behind." Changsha didn't speak. Sansheng said, "I had always doubted this fellow." Foyin said, in verse, A guest sees Changsha on the same path; He bids someone investigate his family style, as promised. Sumeru's myriad heights are worn away past and present; Cutting grass to measure the sky is a waste of effort. Where the ancients held still, they could let go to advance a step from atop the pole; when they let go, they could hold still and stand like a thousand-foot wall. Why were they so free and independent? In the cities of Hunan the people are well nourished; rice is cheap, firewood is plentiful, all the neighbors have enough.

Case 80:
第八十則　龍牙過板
Longya passes the Brace

示眾云。大音希聲大器晚成。向盛忙百鬧裏。佯呆待七古千年後。慢返。且道。是如何底人。
Introduction: The great sound is rarely voiced; a great vessel takes a long time to complete. In the midst of great hurry and turmoil, pretending to be an idiot, waiting a thoudand years after passing away to take it easy--tell me, what kind of person is this?
舉。龍牙問翠微。如何是祖師西來意（一迴拈出一迴新）。微云。與我過禪板來（著本圖利）。牙取禪板與翠微（兀兀瞪瞪）。微接得便打（情知是）。牙云。打即任打。要且無祖師西來意（半肯半不肯）。又問臨濟。如何是祖師西來意（頑皮癩肉）。濟云。與我將蒲團來（好本多同）。牙取蒲團與臨濟（將錯就錯）。濟接得便打（順手骨朵）。牙云。打即任打。要且無祖師意（得恁軟頑）。牙後住院。僧問。和尚當年問翠微臨濟祖意。二尊宿明也未（貧兒思舊債）。牙云。明即明矣。要且無祖師意（焦塼打著連底凍）。

Case: Longya asked Cuiwei, "What is the meaning of the founding teacher's coming from the west?"(Each time you bring it up it is new.) Cuiwei said, "Pass me the meditation brace."(He invests his capital hoping for profit.) Longya took the brace and gave it to Cuiwei:(Staring unmoving.) Cuiwei took it and hit him.(I knew he was right.) Longya said, "Hit me if you will, but there's no meaning to the founder's coming from the west."(Half agreeing, half disagreeing.) Longya also asked Linji, "What is the meaning of the founding teacher's coming from the west?" (Hard skin, leprous flesh.)Linji said, "Pass me the cushion?"(Good texts are mostly the same.) Longya took the cushion and gave it to Linji: (He meets error with error.) Linji took it and hit him.(He wields the mace freely.) Longya said, "Hit me if you will, but there's no meaning to the founding teacher's coming from the west."(He manages to be so soft and hard.) Later, when Longya was abbot of a monastery, a monk asked him, "Teacher, that time when you asked those two masters about the founder's meaning, did they clarify it or not?"(A poor man thinks about his old debts.) Longya said, "They clarified it all right, but there is no meaning to the founder's coming from the west." (Fired brick striking solid ice.)
師云。湖南龍牙山居遯禪師。初參翠微臨濟。後參德山洞山。一日問洞山。如何是祖師西來意。山云。待洞水逆流則向爾道。師於此悟入。佛果道。龍牙當時取禪板時。豈不知是打他。住院後。僧問。和尚見二尊宿。是肯他不肯他。牙云。肯即肯他。要且無祖師意。佛果道。山僧即不然。肯即未肯。要且無祖師西來意。佛日杲禪師頌。子卿不下單于拜。始末恒遵漢帝儀。雪後始知松柏操。事難方見丈夫兒。雪竇一向抑之。真如哲云。翠微臨濟可謂本分宗師。龍牙一等是撥草瞻風。與他後人為龜為鑑。舉住後僧問處。乃云。龍牙瞻前顧後。應病與藥。大溈則不然。待問當初二尊宿明不明。劈脊便棒。非唯扶豎翠微臨濟。亦乃不辜他來問。萬松道。真如正是濟下鉆鎚。不能放過。要見龍牙肘後神符。須是當派天童眼目。
Commentary: Chan Master Judun of Longya Mountain in Hunan first called on Cuiwei and Linji, and later called on Dongshan and Deshan. One day he asked Dongshan about the meaning of the founder's coming from the west; Dongshan said, "When the water of the Dong river flows backwards, then I'll tell you." Longya was awakened at these words. Yuanwu said, "At the time when Longya took the meditation brace, how could he have not

known that it was to hit him?" After Longya was abbot of a monastery, a monk asked him, "When you saw those two old adepts, did you agree with them or not?" Longya said, "I agree, all right, but it's just that there is no meaning of the founder." Yuanwu said, "I am otherwise--I don't really agree, and there is no meaning of the Founder." Chan Master Fori Gao's verse said, Zeqing did not bow to the Hunnish chief; From beginning to end he follows the etiquette of the Chinese emperor. After snow you know the hardiness of pine and cedar; When the task is hard, then you see a powerful man. Xuedou just put him down; Dagui Zhe said, "Cuiwei and Linji can be called real Chan masters; Longya is foremost in pulling out the weeds looking for the Way--he is a model and guide for later generations." Then, quoting the question of the monk after Longya had become an abbot, Dagui said, "Longya looks ahead and behind, giving medicine according to the disease. I am otherwise: when he asked at the beginning if the two old masters clarified it or not, I'd hit him right on the spine, not only supporting Cuiwei and Linji, but also not rejecting his question." I say, this is truly the hammer of the Linji succession--he can't let go. If you want to see the magical talisman under Longya's elbow, you need Tiantong's eye of the same branch.

頌云。蒲團禪板對龍牙（計穩甘屠眷）。何事當機不作家（咬人狗不露齒）。未意成褫明目下（人無遠見）。恐將流落在天涯（必有近憂）。虛空那掛劍（不假鋒鋩事）。星漢卻浮槎（別有向上一路）。不萌草解藏香象（佛眼覷不見）。無底籃能著活蛇（一般拈弄與君殊）。今日江湖何障礙（太平無忌諱）。通方津渡有舡車（何處不風流）。

Verse: The cushion and brace answer Longya:(His plan settled, he's content to have his spine butchered.) Why not be the master at the apropriate time?(The dog who bites a man does not show its teeth.) He doesn't expect complete clarification on the spot:(if people have no foresight...) He's afraid it would fall on the horizon of the sky.(...there'll surely be trouble near at hand.) How could a sword be hung in empty space?(He doesn't use the business of the swordpoint.) The River of Stars, however, floats a raft.(There is a road of transcendence beyond.) The unsprouted grass can hide a musky elephant:(Even the buddha-eye can't see it.) In the bottomless basket can be put a living snake.(Held up

for everyone, given to you it's different.) Today's rivers and lakes--what obstructions? At the universal ford there are boat and car.(What place is not beautiful.)
師云。龍牙蒲團禪板。翠微臨濟對眾教伊拈來。為甚用不出。百丈舉野狐話了。黃蘗問。古人錯答一轉語。墮野狐身五百生。轉轉不錯合做甚麼。丈云。近前來向汝道。蘗近前先與丈一掌。丈云。將謂狐須赤。更有赤須狐。此真當機作家。龍牙非不作家。未意成褫明目下。不欲當機雷奔電掃。一期峭峻。古詩一千里色中秋月。十萬軍聲半夜潮。謂之寒乞。無含蓄。僧問鏡清。學人未達其源。請師方便。清云。是甚麼源。僧云。其源。清云。若是其源。爭受方便。侍者問。適來是成褫伊。清云。無。者又云。是不成褫伊。清云。無。者云。和尚尊意如何。清云。一點水墨兩處成龍。成褫猶成就結裹也。恐成流布敗辱門風。洞山囑曹山曰。吾于雲巖先師處。親印寶鏡三昧。事窮的要。今付授汝。汝善護持。無令斷絕。向去若遇真法器。方可傳授。直須秘隱。不得形露。慮屬流布難接後人。僧問同安察。如何是無干戈。安云。虛空不掛劍。玉兔不被鱗。聞世傳。天河與海通。海濱年年八月。有浮槎往來。不失信。博望侯張騫。乃多齎糧食乘槎而去。匆匆不覺晝夜。奄至一處。見城郭居室。室中多織女。唯一丈夫。牽牛臨渚。不飲驚問。何人至此。騫問。此是何處。曰。君可往蜀問嚴君平。乃如其言。君平曰。某年月有客星。犯牛斗。因話錄。漢書載。張騫窮河源。言奉使之遠。實無天河之說。唯博物志說。有人齎糧乘槎。到天河。見飲牛丈夫。問君平。客星犯牛斗。即此人也。此頌龍牙當用時卻放過。放過後別作主宰。僧問曹山。不萌之草。為甚能藏香象。山云。閣梨幸是作家。又問曹山作麼不萌草。無底籃。是龍牙不用之大用。故香象非驢騾蹴蹋。活蛇非死在句下。龍牙示眾云。參方人須透佛祖始得。新豐和尚道。佛祖言教。如生冤家。始有參學分。若透不得即被佛祖謾去。僧便問。佛祖還有謾人之心也無。牙云。爾道江湖還有礙人之意麼。又云。江湖雖無礙人之意。為時人透不得。江湖成礙人去。不得道江湖不礙人。龍牙透過祖意。如生冤家。所以道。明即明矣。要且無祖師西來意。江湖豈能礙人。俗諺云。自家不會浮。怨他河曲淶。一老宿云。自家不會浮。怨他坑熱。
Commentary: Longya's cushion and brace--Cuiwei and Linji made him bring them in the presence of the assembly--why couldn't he use them? After Baizhang had told the story of the wild fox, Huangbo asked, "An ancient gave a wrong answer and fell into a wild fox body for five hundred lives: if one is not mistaken time after time, what will become of him?" Baizhang said, "Come here

and I'll tell you." Huangbo came close and gave Baizhang a slap first. Baizhang said, "I knew barbarians'beards were red--here's another red-bearded barbarian." This is truly being the master at the right moment. It's not that Longya is not an adept--he doesn't expect complete clarification on the spot; he doesn't want to take charge of the situation by thundering and flashing lightning, being strict and sharp for the time. An ancient poem says, "The color of a thousand miles--the mid-autumn moon; the clamor of a hundred thousand troops--the tide at midnight." This is called cold beggary, not having anything stored up. A monk asked Jingqing, "I have not yet reached the source--please give me an expedient method." Jingqing said, "If it is the source, how could it admit of expedients?" An attendent asked, "Just then, did this conclude it for him?" Jingqing said, "No." The attendant said, "What was your meaning?" Jingqing said, "One drop of ink in two places completes the dragon." Conclusion is like fishing or wrapping up--he was afraid of making an advertisement and disgracing the way of the school. Dongshan, in his last instructions to Caoshan, said, "At my late teacher Yunyan's place I was personally sealed with the 'precious mirror meditation,' in which all matters are comprehended most clearly and essentially. Now I impart it to you; keep it well, and don't let it be cut off. Later, if you meet a true vessel of Dharma, only then should you pass it on. It should be kept hidden, not revealed in words--I think that if it's relegated to current conventions, it will be hard to contact people later." A monk asked Dongan Cha, "What is having no shield or spear?" Dongan said, "A sword is not hung in space; the moon isn't covered with scales." It is said in the world that the River of Stars (Milky Way) and the ocean commnue; on the seashore, every year in the eighth month there's a floating raft which comes and goes without fail. Zhang Jian, Marquis of Bowang, brought a lot of supplies, boarded the raft, and went off--rushing along, he wasn't aware of day or night; suddenly he came to a place, where he saw houses inside a city wall with many women inside the houses weaving. There was just one man, leading an ox to the river bank. Without drinking, surprised, he said, "What man has come here?" Jian asked, "What place is this?" The man said, "You should go to Shu and ask Yan Junping." So Jian did as he said: Junping said, "In certain years the moon

has a guest star, which gets into the ox constellation." Recorded as it is told, this appears in the Book of Han; that Zhang Jian searched out the source of the river refers to the great distances of his missions(as emissary of the Han imperial court to major nations of the regions west and north of the borders of the Chinese empire); really there's no mention of the River of Stars. Only the Record of Many Things says that someone brought provisions and boarded a raft and reached the River of the Sky (Milky Way), saw a man watering his ox, asked Junping about it, and was told an outside star entered the ox-constellation. This was the man. This eulogizes Longya letting go when it was time to act, and after letting go, separately being the master. A monk asked Caoshan, "Why can the unsprouted grass hide a musky elephant?" Caoshan said, "Luckily you are an adept--why still ask me?" The unsprouted grass and bottomless basket are Longya's unused great function. Thus a wild elephant does not walk a donkey track, a live snake doesn't die under the phrase. Longya taught the assembly, "Students of the Way must pass beyond buddhas and patriarchs before they'll attain. Dongshan, Master of Xinfeng, said, 'When the verbal teachings of buddhas and patriarchs are like born enemies, you then have some part in study.' If you can't pass beyond them, then you'll be fooled by the buddhas and patriarchs." A monk then asked, "Do the buddhas and patriarchs have any intention to fool people?" Longya said, "You tell me--do rivers and lakes have any intent to hinder people?" He went on, "Thought rivers and lakes have no intention to obstruct people, because people at the time can't pass over them, rivers and lakes become obstructions to people--you can't say they don't hinder people. Longya went beyond the idea of the buddhas and patriarchs, like a natural enemy; that's why he said, "They clarified it all right, but there is still no meaning in the founding teacher's coming from the West." A proverb says, "If one doesn't now how to float, one regrets that the river is wide." An old-timer said, "If one can't float, one laments that the pit is hot."

Case 81:

第八十一則　玄沙到縣
Xuansha Comes to the District

示眾云。動即影現。覺即塵生。舉起分明。放下穩密。本色道人相見。如何說話。
Introduction: Move, and shadows appear; notice, and dust arises. Lifting up, distinctly clear; casting down, calm and peaceful. In a meeting of people of the Way, how do they talk?
舉。玄沙到蒲田縣。百戲迎之。次日問小塘長老。昨日許多喧鬧。向甚麼處去也（又鬧也）。小塘提起袈裟角（果然手忙腳亂）。沙云。潦挑沒交涉（謝證據）。
Case: When Xuansha came to Putian district, they welcomed him with a hundred festivities. The next day, he asked Great Elder Xiaotang, "Where has all of yesterday's commotion gone?"(It's still noisy.) Xiaotang held up the corner of his vestment.(As it turns out his hands are flustered and his feet flurried.) Xuansha said, "There's no connection, not by a long shot."(Thanks for your testimony.)
師云。福州玄沙宗一大師。諱師備。芒鞋布衲菲食自怡。雪峰高其苦行。常以備頭陀呼之。世傳。玄沙不出嶺。保壽不渡河。因蹶傷足指。歎曰。是身非有。痛自何來。是身是苦。畢竟無生休休。達磨不來東土。二祖不往西天。遂迴復因閱楞嚴而發明。故應機捷敏與修多羅合。至與雪峰徵詰亦當仁不讓。峰曰。備頭陀再來人也。閩帥王審知。令公王延彬。皆以師禮之。眾常八九百。沙到蒲田縣。百戲迎之。次日問小塘長老。昨日許多喧鬧向甚處去也。小塘提起袈裟角。也不妨緊峭。第一不得向喧靜昨日今朝處著眼。蹉過當陽一段大事。小塘不費心力。信手拈起袈裟。沙云。潦挑沒交涉。小塘甚處是沒交涉處。玄沙是許不許。大溈哲云。大溈即不然。或有問。但鳴指一下。如有箇衲子出來。云潦挑沒交涉。卻肯他。何故大丈夫漢。捋虎鬚也是本分。且道。利害在甚麼處。又云。小塘懷藏至寶。遇別者以增輝。玄沙本分鈷鎚一擊。乃光流千古。法眼別云。昨日有多少喧鬧。法燈云。今日更好笑。看他二尊宿是當派下兒孫。覷破玄沙用底。一向寬遮外羅卻就裏。暗箭相射。天童具通方眼。見伊家長裏短。徹底頌出。
Commentary: Great Master Zongyi of Xuansha in Fu province was named Shibei. With straw sandals, muslin clothing, and turnips for food, he was content. Xuefeng esteemed his asceticism and always called him "Ascetic Bei." According to tradition, Xuansha

didn't leave the mountain, just as Baoshou didn't cross the river; as Xuansha stumbled and injured his toe, he lamented, "This body is not existent--where does the pain come from?" This body, this pain, is ultimately without origin. Stop! Stop! Bodhidharma didn't come to China, the Second Patriarch didn't go to India." Then he went back (to Xuefeng). Also, as he read the Heroic March Scripture, he was illuminated, and therefore his response to people in situations was swift and keen, in accord with the scripture. And when it came to being tested by Xuefeng, he didn't back down when in the right. Xuefeng said, "Ascetic Bei is a reincarnation." The commander of Min, Wang Fanzhi, and the magistrate Wang Yanbin, both honored him as their teacher. His community ususally numbered eight or nine hundred. When Xuansha came to Pudian District, he was welcomed with many festivities. The next day he asked Geat Elder Xiaotang, "Where has all yesterday's commontion gone?" Xiaotang lifted up a corner of his vestment. Xuansha said, "No connnection--not by a long shot." Where is it that Xiaotang was out of touch? Did Xuansha approve or not? Dagui Zhe said, "I would do otherwise--if someone asked me, I'd just snap my fingers. If a monk came forward and said, 'No connection,' then I'd agree with him. Why? For a powerful man to grab a tiger's whiskers is ordinary. But tell me, where is the gain and loss?" He also said, "Xuefeng holds the ultimate jewel hidden in his breast; when he meets another, it increases its shine: Xuesha's hammer of the fundamental strikes a blow, and the light flows for a thousand ages." Fayan said as an alternative, "Yesterday how much commotion was there?" Fadeng said, "Today's an even better laugh." See how these two adepts, descendants of Xuansha's lineage, see through Xuansha's action, just loosely interposing a net outside, while inside arrows spontaneously hit each other. Tiantong has the all-pervasive eye; seeing the shortcoming within the strenth of thta house, he produces it in verse, piercing the depths.

頌云。夜壑藏舟（衲子難謾）。澄源著棹（肯墮死水）。龍魚未知水為命（當局者迷）。折筋不妨聊一攪（打草驚蛇）。玄沙師小塘老（一狀領過）。函蓋箭鋒（易開終始口）。 探竿影草（難保歲寒心）潛縮也老龜巢蓮（藏身處沒蹤跡）。游戲也華鱗弄藻（沒蹤跡處莫藏身）。

Verse: Hiding the boat in the night valley,(A renunciant is hard to fool.) Setting the oar on the clear source.(Willing to fall into

stagnant water?) The dragon and fish don't know the water is their life:(The one playing the game is lost.) Busting a gut, nevertheless it's just a little shake.(Beating the grass to frighten the snakes.) Master Xuansha, Elder Xiaotang:(Their crimes are listed on one indictment.) Box and lid, arrowpoints;(Easy to open is the mouth of beginnings and endings.) Probing pole, shadowing grass.(Hard to maintain is the heart of dead winter.) Submerged, withdrawn, the old turtle nests in the lotuses;(When you hide let there be no tracks.) Frolicking, the multi--colored fish plays in the water grasses.(Where there are no tracks, do not hide.)

師云。玄沙問昨日喧鬧。如莊子大宗師篇云。夫藏舟於壑。藏山於澤。謂之固矣。然夜半有力者負之而趨。昧者不知也。藏小大有宜。猶有所遯。若夫藏天下于天下。而不得所遯。是恒物之大情也。天童以玄沙昨日今日置問。藏舟密負以驗小塘。卻來澄源湛水裏尚棹孤舟。此玄中銘恐滯死水。玄沙句中眼活。要人識動靜根源。臥龍球和尚曰。欲得省要卻是山河大地。與汝發明。其事既常。亦能究竟。若從文殊門入者。一切有為土木瓦石助汝發機。若從觀音門入者。一切音響。蝦蟆蚯蚓助汝發機。若從普賢門入者。不動步而到。我以此三門。方便示汝。如將一隻折筋攪大海水。令彼魚龍知水為命。若常知動靜語默來去根源。早不空過。此頌玄沙為人處。若是作家。函蓋箭鋒。探竿影草。把定放行。看取提袈裟與沒交涉。看是何道理。史記龜策。傳太史公曰。余至江南。觀其行事。云龜千歲乃遊蓮葉之上。此沒交涉。潛縮也不妨游戲。游戲也不妨潛縮。今畫魚藻圖。藻水草也。隨波搖漾自成文章。又藻水草有文者也。見論語。山節藻棁。要識二老麼。有意氣時添意氣。不風流處也風流。

Commentary: Xuansha's question about yesterday's commotion is like the chapter on the great master in Zhuangzi: "Hiding a boat in a valley, hiding a mountain in a swamp, is considered sure, yet in themiddle of night a strong man carries it off while the unseeing do not know. In hiding the small and large, there is appropriateness, and still it's gone somewhere; if you hide the world in the world, you can't find where it's gone. This is the constant general condition of things." Tiantong likens Xuansha's posing the question about yesterday and today to hiding a boat, carrying it secretly, to test Xiaotang, then coming back to the deep still water of the clear source, like rowing a lone boat. This is the seal within the mystery: wary of lingering in stagnant

water, the eye in Xuansha's saying comes alive; he wants people to know the source of both movement and stillness. Master Wolun Qiu said, "If you want to get the bare essence, it is the mountains, rivers, and earth that discover it for you; the thing is eternal and can comprehend the ultimate. If you enter by way of Manjusri's door, all conditioned things-earth, wood, tile, stone--help you awaken your potential. If you enter by Avalokitesvara's door, all sounds and echoes, even calms and spiders, help you discover your potential. If you enter by Samantabhadra's door, you arrive without moving a step. I use these three doors to provisionally direct you, like using a broken stick to stir the ocean, making the fish and dragons there know that water is their life." If you always know the source of motion, stillness, speech, silence, going and coming, already you're not wasting time. Here Tiantong eulogizes Xuansha's way of helping people; if you're an adept, with box and lid(joining), with arrowpoints(meeting), with probing pole and shadowing grass, you hold still and let go. Take a look at holding up the vestment and 'no connection'--look, what principle is it? In the Historical Records, in the biography of Kui Ce, the great ambassador says, "I went to Jiangnan and watched what went on there. The turtle lives a thousand years, and sports on lotus leaves." This is 'no connection.' Pulling in his head and limbs and hiding in his shell doesn't hinder sporting, and sporting doesn't hinder hiding. Now a picture of fish in duckweed is drawn. Duckweed is a water plant; it drifts along with the waves, naturally forming patterns. Also, duckweed is the water plant with patterns--it appears in the Analects of Confucius: "Mountainous beams, duckweed columns." Do you want to know the two elders? When there's spirit, add spirit; where there's no style is also stylish.

Case 82:
第八十二則　雲門聲色
Yunmen's "Sound and Form"

示眾云。不斷聲色是隨處墮。聲求色見。不見如來。莫有就路還家底麼。
Introduction: Not cutting off sound and form is falling whereever you are; searching by way of sound and looking by way of form,

you don't see the Buddha. Isn't there anyone who can take to the road and return home?
舉。雲門示眾云。聞聲悟道（雙丸塞耳）。見色明心（兩葉遮睛）。觀世音菩薩將錢來買餬餅。放下手卻是饅頭（又被風吹別調中）。
Case: Yunmen said to the assembly, "Hearing sound, awaken to the way: (A couple of pills are blocking the ears.) seeing form, understand the mind.(A pair of leaves are covering the eyes.) The Bodhisattva Avalokitesvara brings money to buy a sesame cake: when he lowers his hand, it turns out to be a jelly-doughnut."(He's also blown by the wind into a different tune.)
師云。天童舉話談其神駿。略其玄黃。本錄。雲門示眾云。聞聲悟道。見色明心。作麼生。是聞聲悟道。見色明心。舉手云。觀世音菩薩將錢來買餬餅。放下手。元來卻是饅頭。圓通國師道。韶陽老人。可謂唱彌高而和彌寡。如今卻向延聖拂子頭上。入方網三昧。東方入定西方起。乃至男身入定女身起。還會麼。野色更無山隔斷。月光直與水相通。萬松道。海中尋不得。岸上卻相逢。更看。天童甚處相見。
Commentary: Tiantong brings up the story talking about the swift steed, omitting its color. In the original record, Yunmen said to the assembly, "Hearing sound, realize the Way; seeing form, understand the mind. How is this?" He raised his hand and said, "Avalotiteshvara Bodhisattva brings money to buy a sesame cake; when he lowers his hand, actually it turns out to be a jelly-doughnut." National Teacher Yuantong said, "We might say of Yunmen that as his tune became more lofty, those who harmonized became rarer. Right now he enters the universal net of meditation atop my whisk, enters concentration in the East and emerges from it in the West, and so on, including entering concentration in a male body and emerging in a female body. But do you understand? The colors of the meadows are not blocked by any more mountains--the moonlight and water directly penetrate each other." I say, seeking without finding in the sea, instead they meet on the shore. Look further--where does Tiantong meet him? The verse says,
頌云。出門躍馬掃攙搶（閫外將軍令）。萬國煙塵自肅清（風行草偃）。十二處亡閑影響（併作一家）。三千界放淨光明（更無兩樣）。
Verse: Going out the gate, making the horse leap, sweeping away the comets(Beyond the castle walls, it's the general's command.) --The smoke and dust of ten thousand countries is spontaneously

clear.(Where the wind blows the grass bends down.) The twelve media are free of useless images and echoes:(Together they make one house.) Pure light emanates in a billion worlds.(There is no second appearance besides.)
師云。聞聲悟道。道豈有聲。見色明心。心豈有色。此禮樂征伐自天子出。仁義之兵無敵於天下。攙搶棓彗其殃一也。以聲色為影響。表不實也。影謂鏡像水月。響謂空谷傳聲。此皆在道心中。為攙搶也。萬國猶萬法也。十二處猶六根六塵也。三千界光明。照破影響。由除影響。放出光明。不見。百丈古靈道。靈光獨耀迴脫根塵。忽若根根塵塵皆遍法界。又作麼生。將謂是饅頭。卻是餬餅。
Commentary: "Hearing sound, awaken to the Way."--does the Way have any sound? "Seeing form, understand the mind"--does the mind have any form? Here rites, music, and military campaigns issue from the emperor; an army of humanity and righteousness has no enemies in all the world. A comet is a bad omen; taking sound and form for image and echo represents their unreality. Image means the reflection in a mirror, the moon in the water; echo means reverberating sound in an empty valley--these are both like comets in the mind of the Way. "Ten thousand countries" means myriad things; the "twelve media" means the six sense organs and six sense fields. The light of the billion worlds shines through reflections and echoes, but getting rid of reflections and echoes, the light is released. Haven't you seen how Baizhang of old said, "The spiritual light shines alone, far transcending the senses." If suddenly each sense faculty and each sense field extended throughout the universe, what about that? I thought it was a jelly-doughnut; afeter all it's a sesame cake.

第六卷

Case 83:
第八十三則　道吾看病
Daowu Tends the Sick

示眾云。通身做病。摩詰難痊。是草堪醫。文殊善用。爭如參取向上人得箇安樂處。如何是安樂處。

Introduction: The whole body being sickness, Vimalakirti is hard to cure; the grass being useable for medicine, Manjusri uses it well. How can that compare to calling on a transcendent man and gaining peace and wellbeing?

舉。溈山問道吾。甚麼處來（來處要分明）。吾云。看病來（福田第一即不無）。山云。有幾人病（更要兩等）。吾云。有病者不病者（卻是爾有第二月）。山云。不病者莫是智頭陀麼（陷虎之機）。吾云。病與不病。總不干他事。速道速道（卻被葫蘆倒繳藤）。山云。道得也沒交涉（禍不入慎家之門）。

Case: Guishan asked Daowu, "Where are you coming from?"(Where he's coming from needs clarification.) Daowu said, "I've come from tending the sick."(The foremost of the fields of blessings is not lacking.) Guishan said, "How many people were sick?"(It turns out you have a 'second moon'.) Daowu said, "There were the sick and the not sick."(It turns out you have a 'second moon'.) Guishan said, "Isn't the one not sick you, Ascetic Zhi?"(A pitfall for a tiger.) Daowu said, "Being sick and not being sick have nothing to do with him at all. Speak quickly! Speak quickly!"(He's been wrapped head to foot with vines by the gourd.) Guishan said, "Even if I could say anything, it would have no relation."(Calamity does not enter the door of the careful.)

潭州溈山靈祐禪師。二十三歲參百丈大智。充典座二十年。因撥火悟道。後與華林。賭淨瓶下語。贏得溈山。連帥李景讓。奏號同慶寺。相國裴休。嘗咨玄奧。師嘗見野火問道吾。還見火麼。吾曰。見。山云。從何處起。吾曰。除去行住坐臥。請師別致一問來。山休去。佛鑑拈云。炎炎野火。人人皆見。獨有道吾。見得迥別。萬松道。一等是看病。不似道吾覷透心肝五臟。溈山通方便。相席打令道。道得也與他沒交涉。唯有天童道。沒交涉處。正好道。

Commentary: Chan Master Lingyou of Guishan in Tan province called on Dazhi of Baizhang when he was twenty-three years old, and filled the post of chief cook for twenty years. By bringing out fire he awakened to the Way. Later he contended with Hualin in giving an answer to a water-jug, and won Mount Gui. The military commander Li Jingrang petitioned the emperor to grant the name Dongjing to the temple there, and the prime minister Pei Xiu came there to ask about the deep mystery. One time the master, seeing a field fire, asked Daowu, "Do you see the fire?" Daowu

said, "I see." Guishan said, "Where does it come from?" Daowu said, "Please ask another question, apart from walking, standing, sitting, and lying down." Guishan stopped. Fojian, bringing this up, said, "The flaming field fire, everyone sees; there's only Daowu who sees far beyond." I say, it's all tending the sick--it's not as good as Daowu seeing through the heart, liver, and guts. Guishan was a master of appropriate technique; sizing up the audience to make his pronouncement, he said, "Even if I could say anything, it would have no relation." Only Tiantong says, "Where there is no relation--that is just right to say."

頌云。妙藥何曾過口（吞不入吐不出）。神醫莫能捉手（無處摸索）。若存也渠本非無（唯言遍天下）。至虛也渠本非有（不見一纖毫）。不滅而生（虛若谷神常不死）。不亡而壽（道先象帝自長生）。全超威音之前（舒不到頭）。獨步劫空之後（卷不到尾）。成平也天蓋地擎（把定乾坤）。運轉也烏飛兔走（斡旋造化）。

Verse: When has the wonderful medicine ever passed his mouth? (Can't be swallowed, can't be spit out.) Even the miraculous physician can't hold his wrist.(There's no place to grasp.) As though existent, he is basically not nonexistent:(It just says He's everywhere in the world.) Utterly empty, he is basically not existent.(You don't see so much as a hair.) Not perishing, yet born,(Empty as the spirit of valleys, always undying.) Alive without dying:(The Way grew of itself prior to the emperor of images.) Completely transcending before prehistoric buddhas, (Rolled out, doesn't reach the beginning.) Walking alone after the empty aeon.(Rolled up, doesn't reach the end.) Subsisting peacefully--sky covers, earth supports;(Holding heaven and earth still.) Moving on--the sun flies, the moon runs.(Action and creation.)

師云。紅絲脈斷。藥病俱亡。服藥忘了口來。診脈忘了手來。所謂攢簇不得底病。華陀拱手。扁鵲攢眉。道有通。身無影像。道無。遍界不曾藏。齊朝曇鸞法師。得仙經十卷。後逢流支三藏。問曰。佛法中有長生不死法。勝得此土仙方否。三藏唾地曰。此土那有長生法。縱得延年報盡還墜。即懷中探出無量壽觀經。授與鸞曰。此大仙方。常得解脫。永出生死。楞嚴十仙報盡。還來轉入諸趣。老子曰。死而不亡者壽。東坡上佛印詩。長生未暇學。且學長不死。全超威音之前。先天而未成。已成獨步劫空之後。後天而既壞不壞。成平也。天蓋地擎。運轉也。烏飛兔走。此喚作全體作用攝用歸體。靜為天

地本。動合聖賢心。還會這般說話麼。撥開妙淨圓明眼。識取吉祥安樂人。

Commentary: The red-thread vessel broken, medicine and disease both gone, when taking medicine the mouth is forgotten, when taking a pulse the wrist is forgotten. This is what is called an incurable disease--doctors fold their hands and frown. If you say it exists, yet throughout the body there's not a shadow or reflection; if you say it doesn't exist, yet the whole world has never hidden it. The priest Danluan of the Qi dynasty had a ten-volume scripture on immortality. Later he met Buddhist Canonical Master Bodhiruci and asked him, "In the Buddhist teachings, is there a method of eternal life without death that surpasses the methods of the wizards of China?" The master spat on the ground and said, "How can this country have a method of eternal life? Even if you could extend your years, once the reward is ended you fall." Then he took out a copy of the scripture on Contemplation of the Buddha of Infinite Life and gave it to Danluan, saying, "This is the method of the Great Wizard, to eternally realize liberation and forever leave birth and death." In the Heroic March Scripture, when the rewards of the ten wizards are exhausted, they come back into the various realms of being. Laozi said, "One who dies yet does not perish is long-lived." A poem presented to Foyin by Su Dongpo says, "Even living a long time, still there's no leisure to study; for the time being I'll study not dying." "Completely transcending before prehistoric buddhas" means the primordial, not yet formed yet already complete. "Walking alone after the empty aeon" means the temporal, already destroyed yet not destroyed. "Subsisting peacefully--sky covers, earth supports; Moving on--sun flies, moon runs"--this is called the function of the whole body, returning the function to the substance. When still, being the root of heaven and earth; in action, harmonizing with the minds of sages and saints--do you understand this kind of talk? 'Opening up the wondrously pure, completely clear eye, recognize the lucky man at peace.'

Case 84:
第八十四則　俱胝一指
Judi's "One Finger"

示眾云。一聞千悟。一解千從。上士一決一切了。中下多聞多不信。剋的簡當處試拈出看。
Introduction: A thousand awakenings at one hearing, at one understanding a thousand follow. The highest people comprehend all with one determination; the middling and lesser hear much but disbelieve much. Let's try and bring out the direct, simple point.
舉。俱胝和尚凡有所問。只豎一指（費許多氣力作麼）。
Case: Whenever Master Judi was asked a question, he would just raise one finger. (Why expend so much energy?)
師云。婺州金華山俱胝禪師。初庵於天台。有尼名實際。到來頂笠執錫。遶師三匝曰。道得即拈下笠子。三問。胝並無對。際便去。胝曰。日勢稍晚。且留一宿。際曰。道得即宿。胝又無對。際去後。胝自歎曰。我雖處丈夫形。而無丈夫之氣。擬棄庵諸方參學去。其夜山神告曰。師不須離此山。將有大菩薩來為和尚說法也。果旬日天龍和尚至。師罄誠迎禮。具陳前事。天龍豎指示之。胝當下大悟。自此凡有僧到。唯舉一指。無別提唱。所畜童子。於外被人詰曰和尚說何法要。童子豎起一指。歸舉似胝。胝以刀斷其指。童子叫呼走出。胝召一聲。童子迴首。胝卻豎起一指。童子忽然領悟。胝將順世謂眾曰。吾得天龍一指頭禪。一生用不盡。言訖示滅。萬松道。好與截卻指頭。長慶代云。美食不中飽人喫。萬松道。不貪香餌味。可謂碧潭龍。玄沙云。我當時若見。與拗折指頭。萬松道。不唯與童子雪冤。抑亦與後人出氣。玄覺云。且道。玄沙恁麼道。意作麼生。萬松道。果然疑著。雲居錫云。只如玄沙恁麼道。肯伊不肯伊。若肯何言拗折指頭。若不肯俱胝過在甚麼處。萬松道。過在肯不肯。先曹山云。俱胝承當處莽鹵。只認得一機一境。一種是拍手拊掌。是他南園奇怪。萬松道。水中擇乳須是鵝王。玄覺又云。且道。俱胝還悟也未。若悟為甚麼。說承當處莽鹵。若不悟又道用一指頭禪不盡。且道。曹山意旨在甚麼處。萬松道。曲高和寡。期遇知音。後來嘉山來禪師。在鎮府西天寧。人問。鐵牛和尚塔何在。山以手指之。忽然省發。乃成頌云。鐵牛鐵牛。更莫別求。有人問我。豎起指頭。萬松道。雖是承當莽鹵。要且不借傍來。不見。明招獨眼龍問國泰深禪師。古人道。俱胝只念三行咒。便得名超一切人。作麼生拈卻三行咒。泰豎起一指。招云。不因今日。爭識得這瓜州客。萬松道。假令患狀殊。先須療其本。參同契。承言須會宗。勿自立規矩。可謂夜深認得來時路。不待天明便出關。佛國頌云。問答機緣豈易酬。無錢難作好風流。心中有事說不得。只向忙中豎指頭。若要作好風流說心中事。更參天童和尚。

Commentary: Chan Master Judi of Jinhua mountain in Wu province first lived in a hut on Mount Tiantai. There was a nun named Shiji ('Reality') who arrived with a rain hat on her head and a staff in her hand. She circled Judi three times and asked, "If you can speak, I'll take off my hat." Three times she asked, but Judi had no reply at all: Shiji went away. Judi said, "It's getting late; just stay for the night." She said, "If you can speak, I'll stay." Again Judi had no reply. After Shiji had left, Judi lamented to himself, "Though I'm in the body of a man, I don't have the spirit of a man." He was about to abandon his hut to go traveling to study, but that night the spirit of the mountain told him, "You don't need to leave this mountain. There will be a great bodhisattva who will come explain the Dharma for you." As it turned out, after ten days Master Tianlong arrived: Judi welcomed him, bowing to him in all sincerity, and recounted the foregoing events to him in detail. Tianlong raised his finger and pointed at him; Judi was greatly enlightened on the spot. After this, whenever a monk came, Judi would just raise a finger, with no other explanation. The servant boy at his place was asked by people on the outside, "What does your master teach?" The boy held up a finger. When he returned, he reported this to Judi, and Judi cut off that finger with a knife. The boy ran out screaming: Judi called to him, whereat the boy turned his head; Judi then held up one finger--the boy suddenly attained englightenment. As Judi was about to die, he said to the people, "I attained Tianlong's 'one-finger' Chan, and used it all my life without exhausting it." When he finished speaking he passed away. I say, the finger should be cut off for him. Changqing said instead, "Fine food is not for a satisfied man to eat." I say, not gready for the taste of fragrant food, he can be called a dragon in a blue pond. Xuansha said, "If I had seen him at the time, I would have broken off his finger." I say, that would not only clear up the grudge for the boy, it would also give a breath of energy to people of later times. Xuanjiao said, "Tell me, what did Xuansha mean in speaking that way?" I say, after all he doubts. Yunju Yi said, "When Xuansha spoke that way, was he agreeing with Judi or not? If he agreed, why did he say he'd break off his finger? If not, where was Judi's fault? " I say, the fault lies in agreeing and disagreeing. The former Caoshan said, "Judi's understanding was crude--he only

recognized one state, one perspective. Everyone claps their hands, but Nanyuan is extraordinary." I say, to pick milk out of water you must be a king goose. Xuanjiao also said, "Tell me, was Judi enlightened or not? If he was enlightened, why say his understanding was crude? If he wasn't enlightened, yet he said he used his 'one-finger' Chan all his life without exhausting it. Then tell me, where does the essence of Caoshan's meaning lie?" I say, when the tone is high, there are few who harmonize--you need to meet a connoisseur. Later Chan Master Jiashan Lai was living at Tianning, west of Zhenfu, when someone asked, "Where is Master Iron Ox's tomb?" Jiashan pointed with his finger; the man was suddenly awakened, and made a verse saying, Iron Ox, Iron Ox! Don't seek elsewhere anymore. If someone asks me, I'd raise a finger. I say, though the understanding is crude, still it doesn't depend on coming from the side. Haven't you seen how the 'One-Eye Dragon' Mingzhao asked Guo Tai Shen, "An ancient said that Judi just recited a three-line spell and gained a reputation surpassing all--how can you quote the three-line spell?" Guo Tai held up a finger. Mingzhao said, "If not for today, how could I have known this traveler from melon-land?" I say, even if the conditions of the afflictions are different, first you should cure the root. The Merging of Difference and Unity says, 'Hearing words, understand the source; don't set up your own rules." This might be called finding the road you came by deep in the night, immediately going out through the pass without waiting for dawn. Foguo's verse said, How could the operative circumstances of question and answer be easy to reply to? Without money it's hard to be really stylish. In his heart there's something, but he can't say it; He just holds up his finger in the midst of hurry. If you want to be stylish and say what's in the heart, call on Tiantong today:

頌云。俱胝老子指頭禪（縮卻驢蹄）。三十年來用不殘（至今蹺手亂下）。信有道人方外術（這裏使不著）。了無俗物眼前看（猶嫌少在）。所得甚簡（偪塞乾坤）。施設彌寬（不消一捏）。大千剎海飲毛端（不留涓滴）。鱗龍無限落誰手（天童猶在）。珍重任公把釣竿（不妨驚人手段）。師復豎起一指云看（慚惶殺人）。

Verse: Old Judi's finger-tip Chan(Retract the donkey legs.)--Thirty years he used it without wearing it out.(Even up to now his

disturbing hand is indiscriminately applied.) Truly he has the unconventional technique of a man of the Way(Here it can't be used.)--Ultimately there are no mundane things before his eyes to see.(There's still a complaint of lack.) His realization most simple,(It fills up heaven and earth.) The device the more broad.(It's not worth a pinch.) An ocean of billions of worlds is drunk in the tip of a hair:(Doesn't leave a drop.) Fish and dragons, limitless--into whose hands do they fall?(Tiantong is still there.) Take care, Mr Ren, holding the fishing pole!(Undeniably startling method.) Tiantong then also raised a finger and said, "Look!"
師云。萬古常空一朝風月。豈止三十年用不殘。莊子大宗師篇。孔子曰。彼游方之外者也。而丘游方之內者也。若無方外之術。爭得世出世間全在一指頭上見徹根源。古詩道。眼前無俗物。多病也身輕。天童近取諸身。唯用一指。簡易之道。要而不繁。維摩毛吞大海名小不思議經。華嚴。塵含法界名大不思議經。楞嚴於一毛端。遍能含受十方國土。又云於一毛端現寶王剎。坐微塵裏轉大法輪。莊子任公子為大鉤巨緇。五十犗以為餌。蹲乎會稽。投竿東海。旦旦而釣。期年不得魚。已而大魚食之。牽巨鉤錎沒而下。驚揚而奮鬐。白波若山。海水震蕩。聲侔鬼神。憚赫千里。任公子得若魚。離而腊之。自制浙河以東。蒼梧以北。莫不厭若魚者。所謂。釣竿斫盡重栽竹。不計功程得便休。後來接得斷指童子。國泰[王+舀]別峰相見。嘉山來誤入桃源。今日天童頌後。又豎一指云。看。柏山大隱和尚道。大小天童隨人腳跟走。五祖演和尚舉。僧問投子。如何是十身調御子。下禪床立。還有僧問老僧。亦下禪床立。為甚卻依樣畫貓兒。待我計較成即說向爾。是知。俱胝指頭。一迴飲水。一迴著噎。教萬松別作箇甚麼向當。擲下拂子云。一任諸方點檢。
Commentary: The eternal void of a thousand ages; one morning's wind and moon--is it only thirty years of use without exhausting it? In Zhuangzi, in the chapter on the great master of the source, Confucius says, "He travels outside convention, I travel within convention." Without technique beyond convention, how could the mundane and transmundane all be on his single fingertip, seeing through to the root source? An ancient poem says, "Before the eye there's no mundane thing; with many illnesses the body is still light." Tiantong apprehends it in his body near at hand, just using one finger, the simple, easy way, essential, not complicated. According to Vimalakirti, a hair engulfs the ocean--his teaching is called the small inconceivable scripture; according

to the Flower Ornament Scripture, an atom contains the universe--it's called the great inconceivable scripture. According to the Heroic March Scripture, a single hairtip is manifest the land of the jewDharel king, sitting on an atomic particle, turning the wheel of the great Dharma. According to Zhuangzi, Mr Ren made a huge hook and stout cord, baited the hook with fifty calves, and cast it into the Eastern sea every morning. For a year there was no fish. Then an enormous fish ate the bait; he yanked the hook, it went down, and the fish, startled, came up shaking its head; foaming waves towered like mountains, the ocean waters were agitated, roaring like demons, flashing for a thousand miles. Once Mr Ren landed the fish, he cut it up and dried it. East of the Zhiche river, north of the Cangwu wilderness, there was none who didn't get their fill of this fish. What it means is when the fishing poles are all broken he again plants bamboo, without figuring how long it'll take to succeed. When he makes a catch, he stops. Later he succeeded in enlightening a boy with a severed finger. Guo Tai Shen met on a separate peak, Jiashan Lai mistakenly enters Peach Spring. Today, at the conclusion of Tiantong's verse, he too raised a finger and said, "Look!" Master Boshan Dayin said, "The great Tiantong runs following another's footsteps." Master Wuzu Fayan quoted a monk asking Touzi, "What is the ten-body controller?" Touzi got down from the meditation seat and stood there. Wuzu said, "If a monk asked me, I'd also get down off the seat and stand there. Why draw a cat according to a model? Wait till my assessment is complete, then I'll tell you." So we know that with Judi's finger, each time you drink water, each time it reaches your throat. What direction would you have me take besides? (throwing down the whisk) Let everyone check.

Case 85:
第八十五則　國師塔樣
The Appearance of The National Teacher's Monument

示眾云。有打破虛空底鉆鎚。擘開華嶽底手段。始到元無縫罅處。不見瑕痕處。且誰是恁麼人。

Introduction: When you have the mallet to smash space and the ability to rend a mountain, then for the first time you arrive at where there are originally no seams or gaps, where you don't see any flaws or scars. But who is such a person?
舉。肅宗帝問忠國師。百年後所須何物（即今也不少）。國師云。與老僧作箇無縫塔（向甚處下手）。帝曰請師塔樣（描不成畫不就）。國師良久云會麼（這裏不得會不會莫別求）。帝云不會（卻較些子）。國師云吾有付法弟子耽源卻諳此事（祖禰不了殃及兒孫）。後帝詔耽源問此意如何（作家君王不忘遺囑）。源云相之南譚之北（天高地厚日左月右）。中有黃金充一國（偪塞虛空）。無影樹下合同舡（密密金刀剪不開）。琉璃殿上無知識（寂寂簾垂不露顏）。
Case: Emperor Suzong asked National Teacher Zhong, "After passing away, what will you need?"(Right now he doesn't lack anything.) The teacher said, "Make me a seamless monument."(Where do you start?) The emperor said, "Please tell me the monument's appearance."(It can't be fully depicted, can't be completely drawn.) The teacher, after a silence, said, "Understand?"(Here you can't understand; though not understanding, don't seek elsewhere.) The emperor said, "I don't understand."(Now he's getting somewhere.) The teacher said, "I have a disciple to whom I have transmitted the teaching, named Danyuan: he knows about this matter."(If the ancestors don't finish, the trouble reaches the descendants.) Later the emperor summoned Danyuan and asked him about the meaning of this.(An adept ruler doesn't forget last instructions.) Danyuan said, South of Xiang, north of Tan:(The sky is high, earth is wide, the sun is to the left the moon is to the right.) Therein is gold filling the whole country.(It fills all of space.) Under the shadowless tree, the communal ferryboat:(So dense and fine even a golden knife can't cut it open.) In the crystal palace, no one who knows.(Silent and still, the screan hanging down, he doesn't show this face.)
師云。西京光宅寺慧忠國師。自受心印。居南陽白崖山黨子谷。四十餘年不下山門。道行聞于帝里。唐肅宗上元二年。敕中使孫朝進。齎詔徵赴京。待以師禮。初居千福寺西禪院。及代宗臨御。復迎止光宅精藍。十有六載隨機說法。大歷十年十二月九日。右脅長往。謚大證禪師。佛果云。多有人道。國師無語便是塔樣。若恁麼會。達磨一宗掃地而盡。啞子也會禪。昔有二僧住庵。旬日不相見。上庵主問。多日不見在甚麼處。下庵主曰。在庵裏造箇

無縫塔。上庵主曰。某甲也欲造箇。就師借取樣子可否。下庵主曰。何不早道。恰被人借去也。法眼云。且道。借伊樣不借伊樣。萬松道。國師無語。下庵主為甚卻支梧說道理。雪竇云。肅宗不會則且致。耽源還會麼。只消一箇請塔樣。盡西天此土諸位祖師。遭這一拶。不免將南作北。有傍不肯底。出來我要問爾那箇是無縫塔。萬松道。不是即道。吉州耽源山真應禪師。受業于馬祖。久為國師侍者。國師既化。帝詔源入內舉問前話。源亦良久曰。聖上會麼。帝曰。不會。源述偈曰。相之南譚之北。中有黃金充一國。無影樹下合同舡。琉璃殿上無知識。或云湘之南譚之北。浮山遠錄公。作牛頭南馬頭北。但得旨忘筌。無不可者。雪竇道不免將南作北。正謂此也。僧問新羅大嶺。如何是一切處清淨。嶺云。截瓊枝寸寸是寶。析栴檀片片皆香。丹霞淳和尚頌云。乾坤盡是黃金國。萬有全彰淨妙身。耽源黃金充一國。丹霞國亦是黃金。更較一線道。無影樹下合同舡。周易略例云。同舟而濟。則胡越何患乎異心。若漸卦三四。異體和好物莫能間。順而相保似若同在一舟。上下殊體。猶若胡越。利用禦寇。何患乎異心。此言同身共命利害同也。法真一禪師問。是處是慈氏無門無善財。為甚麼道琉璃殿上無知識。萬松道。坼殿了相見。然後看天童拈向爾面前築著爾鼻孔。

Commentary: National Teacher Huizhong, after receiving the mind seal, lived in Tangzi Valley on White Cliff Mountain of Nanyang, never going down out the mountain gate for over forty years. His practice of the Way was heard of in the imperial city, and in 761 an emissary was sent by Emperor Suzong to summon him to the capital, where he treated Huizhong with respect as a teacher. The national teacher first lived in Xichan cloister of Jianfu monastery; then when Daizong assumed the throne, Huizhong was again invited to stay, this time at the Guangto sanctuary. For sixteen years he talked about the Teaching according to the occasion. In 776, on the nineteenth day of the twelfth month, he lay on his right side and passed away forever. He was posthumously entitled Chan Master of Great Realization. Foguo said, "There are many who say that the national teacher's silence is itself the appearance of the monument. If you understand in this way, the whole Chan school would be wiped off the face of the earth, and the mute would understand Chan." In ancient times there were two monks living in huts: when they didn't see each other for ten days, one hermit asked, "I haven't seen you for many days--where have you been?" The other hermit said, "I've been in my hut making a seamless monument." The former

hermit said, "I want to make one too--can I borrow the pattern?" The latter said, "Why didn't you ask before! I just lent it out to someone.? Fayan said, "Tell me, did he lent it out to someone." I say, the national teacher said nothing; why did the latter then explain the principle by way of a support? Xuedou said, "Leaving aside the matter of Suzong not understanding, did Danyuan understand? It only takes one 'Please tell me the monument's appearance' and all the ancestral teachers of India and China, confronted with this, couldn't avoid making North out of South. If there are any bystanders who don't agree, come forth; I want to ask you what is the seamless monument. I say, if this isn't it, I'll tell you. Chan Master Zhenying of Danyuan Mountain in Ji province was initiated by Mazu, and was attendant to National Teacher Huizhong. After the national teacher passed on, the emperor summoned Danyuan into the palace, and brought up this story about the seamless monument and asked him about it. Danyuan also was silent for a while, then said, "Do you understand?" The emperor said, "No." Danyuan then spoke a verse: South of Xiang, north of Tan: Therein is gold filling the whole country. Under the shadowless tree, the communal ferryboat; In the crystal palace, no one knows. Fushan Yuan made it "South of Ox-head, north of Horse-head." Just get the essence and forget the trap--nothing will not work. When Xuedou said that they will not avoid making South of North, this is just what he means. A monk asked Daling of Korea, "What is purity in all places?" Daling said, "Breaking a branch of jewel, every inch is precious; cutting sandalwood, each bit is fragrant." Master Danxia Zichun's verse says, "All heaven and earth is the country of gold; Myriad beings completely manifest the pure subtle body." Danyuan's gold fills the country; Danxia's country is gold--this is even more like the one continuous path. "Under the shadowless tree, the communal ferryboat." The Brief Sets of the Book of Changes says, "You're crossing over in the same boat, so why worry that different people are there." As in the third and fourth lines in the hexagram gradual, "Different bodies harmonizing well; no one can intervene; going along in mutual support, like being on the same boat--upper and lower are different physically, as though segregated, their keenness in action wards off bandits--why worry about different kinds?" This means that with

the same body, a common life, benefit and injury are shared. Chan Master Fazhen Yi asked, "This is Maitreya's place, where there is no gate at which there is no Sudhana--why does he say that in the crystal palace there is no one who knows?" I say, excavate the palace, then you'll see; after that, watch Tiantong bring it up to your very nose:

頌云。孤迴迴（不與萬法為侶）。圓陀陀（無缺無餘）。眼力盡處高峨峨（斫額望不及）月落潭空夜色重（盡十方界如一鋌墨）。雲收山瘦秋容多（體露金風）。八卦位正（天地合其德）。五行氣和（日月合其明）。身先在裏見來麼（到即不點）。南陽父子兮卻似知有（且信一半）。西竺佛祖兮無如奈何（千聖從來立下風）。

Verse: Solitary and transcendent,(Not being companion of myriad things.) Round and full:(No lack, no excess.) Where the power of the eye ends, it towers high.(Shading the eyes to look, still the gaze can't reach.)The moon descends, the pond is empty, the color of night is deep.(All worlds in the ten directions are like a point of ink.) When the clouds recede, the mountain is lean, the faces of autumn many.(The body exposed in the golden wind.) The positions of the eight trigrams right,(Heaven and earth join their virtues.) The energies of the five elements harmonize.(Sun and moon join their light.) The body is in there before--have you seen it?(Where you reach you don't check.) Nanyang, father and son, seem to know it exists; The buddhas and patriarchs of India can't do aught about it.(The thousand sages have always stood downwind.)

師云。雪竇道層落落影團團。此一句合頭語也。天童道孤迴迴圓陀陀。萬劫繫驢橛也。眼力盡處高峨峨。三世諸佛護持以為無見頂相。雪竇頌天地同根萬物一體。南泉指花如夢相似。亦云。見聞覺知非一一。山河不在鏡中觀。霜天月落夜將半。誰共澄潭照影寒。試將此頌。比天童月落潭空夜色重。古人大曬有功夫。後來佛鑑一時注破。頌云。無縫塔兮不是影。廓然一入真如境。爍迦羅眼電光流。杳杳冥冥不見頂。此亦眼力盡處高峨峨。天童頌針線貫通云。峨峨青山著秋瘦。毛髮凋殘風骨舊。此亦雲收山瘦秋容多。可謂皮膚脫落盡唯有一真實。到這裏八卦既位正。五行亦氣和。運作修營無忌諱。何勞入市問孫賓。身先在裏見來麼。天依懷禪師赴杉山請。入院。上堂云。二十年樂慕此山。今日且喜。到來因緣際會。山僧未到此山。身先到此山。洎乎來到。杉山卻在山僧身內。南陽父子兮卻似知有。不敢道是。只道卻似箇知有底。爾道。為甚不全許。恐辜負他國師父子。西竺佛祖為甚也沒奈何。

當道鑄成金堠子。正齋行下鐵饅頭。
Verse: Xuedou said, "Layer upon layer, shadows up shadows." This one phrase is an appropriate statement: Tiantong's saying "Solitary and transcendent, round and full" is a ten-thousand-year donkey-techering stake. "Where the power of the eye ends, it towers high"--the buddhas of past, present, and future keep it in the invisible mark on the top of their heads. Xuedou, in eulogizing "Heaven and earth have the same root, myriad things are one body," and Nanquan pointing to a flower, saying, "It's like a dream," also said, "Seeing, hearing, awareness, and knowing, are not individual; mountains and rivers are not seen in a mirror. The frosty sky's moon sets, the night nearly half over; with whom will it cast a shadow, cold in the clear pool?" Compare this to Tiantong's "The moon descends, the pond is empty, the color of night is deep." The ancients sure were effective. Later Fojian elucidated it thoroughly with a verse saying, The seamless monument--it's not a shadow; Vastly empty, at once enter the realm of true suchness. The diamond eye's lightning course; Vague and dark, the mark on the head isn't seen. This too is "Where the power of the eye ends, it towers high." Tiantong eulogizing needle and thread penetrating, said, "The craggy green mountains, touched by autumn, thin; hair falls out, the appearance is old." This is also "When the clouds recede, the mountain is lean, the faces of autumn many." We might say, 'Having shed my skin completely, there is only one true reality.' At this point, as "The positions of the eight trigrams right, the energies of the five elements harmonize," in all actions and constructive undertakings, nothing is avoided. Why bother to go to the market place and ask about Sun Pin (the legendary warrior, source of traditional military methods)? Is a body first inside seen coming? Chan Master Tianyi Yihuai went to be abbot at Shashan at the request of the community there: entering the monastery, he went up in the hall and said, "For twenty years I've looked up to this mountain; today has happily arrived, circumstances are meet. Before I arrived on this mountain, my body had already come to the mountain; when I came, Shashan was inside my body." "Nanyang, father and son, seem to know it exists." He doesn't presume to say that they are, just that they seem like ones who know. Why doesn't he approve them

completely? He fears going against that National Teacher and his successor. Why is it that "The buddhas and patriarchs of India can't do aught about it?" Setting up golden mile-markers on the road, at lunchtime iron buns are brought out.

Case 86:
第八十六則　臨濟大悟
Linji's Great Enlightenment

示眾云。銅頭鐵額。天眼龍睛。雕觜魚腮。熊心豹膽。金剛劍下是計不納。一籌不獲。為甚麼如此。
Introduction: Even with a head of bronze, a forehead of iron, the eyes of a god, the pupils of a dragon, the beak of an eagle, the jowls of a fish, the heart of a bear, and the guts of leopard, under the diamond sword planning isn't admitted--you can't manage a single strategem. Why is it so?
舉。臨濟問黃蘗。如何是佛法的的大意（殺人可恕情理難容）。蘗便打（棒棒見血）。如是三度乃辭蘗。見大愚（便重不便輕）。愚問。甚麼處來（險照顧ㄴ）。濟云。黃蘗來（杖瘡猶在）。愚云。黃蘗有何言句（這裏好報讎）。濟云。某甲三問佛法的的大意。三度喫棒。不知有過無過（更少六十棒）。愚云。黃蘗恁麼。老婆為爾得徹困。更來問有過無過（再犯不容）。濟於言下大悟（始知痛痒）。
Case: Linji asked Huangbo, "What is the true essential great meaning of the Buddha's teaching?"(Killing people can be forgiven, but emotional reasoning is hard to countenance.) Huangbo immediately hit him.(A every hit of the stick you see blood.) This happened three times: then Linji left Huangbo and visited Dayu.(He takes advantage of the heavy, not the light.) Dayu asked, "Where have you come from?"(Dangerous--watch out!) Linji said, "From Huangbo."(The scars of his staff are still there.) Dayu said, "What did Huangbo say?"(Here's where he should get his revenge.) Linji said, "Three times I asked about the truly essential great meaning of the buddhist teaching, and three times I was beaten with a stick. I do not know if I had any fault or not."(He's still sixty strokes short.) Dayu said, "Huangbo was so kind, he did his utmost for you, and still you come and ask if there was any fault or not?"(A second offense is not permitted.)

Linji was greatly enlightened at these words.(For the first time he knows pain and itch.)
師云。鎮州臨濟院慧照禪師諱義玄。曹州南華人。姓邢氏。初遍習經論。知非要捷。而造黃蘗。隨眾三年並不參問。但秉節默處而已。首座異其殊眾。勉勸參學。無盡燈辨誤。竊謂。濟居三年。黃蘗豈不放人問事。既放之也。如濟之器識。不能致一問端。須待首座教之。然後能問乎。嘗見楊無為作。濟贊。正法眼藏瞎驢邊滅。黃蘗老婆大愚饒舌。又見。佛果作睦州贊。辛辛辣辣。啀啀喍喍。穿濟北為大樹。推雲門墮險崖。言如枯柴。理不可階。是之謂陣蒲鞋。本錄悟後便云。元來佛法無多子。愚云。這尿床鬼。適來問有過無過。而今又道佛法無多子。是多少來。搦住云。道道。濟於大愚脅下。築三拳。愚托開云。汝師黃蘗。非干我事。濟返黃蘗。蘗問。來來去去有甚了期。濟云。只為老婆心切。遂舉前話。蘗云。這大愚老漢。饒舌待見。與打一頓。濟云。說甚待見。即今便打。遂與黃蘗一掌。蘗吟吟笑云。這風顛漢。來這裏捋虎鬚。濟便喝。蘗云。侍者引這風顛漢。參堂去。溈山問仰山。臨濟得大愚力黃蘗力。仰云。非但捋虎鬚。亦解坐虎頭。濟後示眾云。我于先師處。三次問佛法大意。三次被打。如蒿枝拂著相似。如今更思一頓。誰為下手。時有僧出云。某甲下手。濟拈棒度與。僧擬接。濟便打。雪竇云。臨濟放處較危。收來太速。天童見他父子倜儻不群。黃蘗用處臨濟傳來。揀緊切處頌出。
Commentary: Chan Master Huizhao of Linji cloister in Zhen province had the initiatory name Yixuan. He was a man from Nanhua in Cao province; his surname was Xing. At first he studied the scriptures and teaties, and realized it wasn't the essential shortcut; so he went to Huangbo. There he went along with the assembly for three years, never calling on Huangbo himself to ask any questions; he just modestly kept to his place in silence. The head monk considered him unusual, different from the crowd, and urged him to call on Huangbo to learn. The explanation in the Inexhaustible Lamp is incorrect; it seems to me that Huangbo could hardly have allowed people not to ask about things, yet Linji was there for three years, and he was allowed (not to ask any questions). Such as Linji's capacity and perception were, he couldn't ask one question, but had to await the instruction of the head monk before he was able to ask. I once saw a eulogy of Linji by Yang Wuwei which said, "The treasury of the eye of the true teaching perished in the blind donkey; Huangbo was too kind, Dayu was too talkative." I've also

seen a eulogy of that head monk, Muzhou, by Yuanwu: Bitter and harsh, biting like a dog, He opened up Linji of the north and made hims a great tree; He pushed Yunmen over a precipitous cliff. His words were like dry firewood, his reason cannot be systematized. He is the one who was called 'Straw Sandal Chen.' In the original record, immediately after Linji was enlightened he said, "Basically there's nothing much to Buddhism." Dayu said, "You bedwetting devil! You just asked if you had any error or not, and now you say there's not much to Buddhism? How much is this?" Dayu grabbed and held Linji, saying, "Speak! Speak!" Linji knocked Dayu three times in the side with his fist. Dayu let him go and said, "Your teacher is Huangbo--it has nothing to do with me." Linji returned to Huangbo, who asked, "Coming and going over and over--when will it ever end?" Linji said, "It's just because you are so kind." Then he told the story of what happend; Huangbo said, "That old fellow Dayu is too talkative--wait 'till I see him; I'll give him a beating!" Linji said, "Why talk about waiting to see him? Hit right now!" Then he gave Huangbo a slap. Huangbo laughed, "Ha, ha! This lunatic comes to grab the tiger's whiskers!" Linji then hollered. Huangbo said, "Attendant, take this madman into the meditation hall." Guishan asked Yangshan, "Did Linji get Dayu's power or Huangbo's power?" Yangshan said, "He not only took the tiger's whiskers, he also knew how to sit on the tiger's head." Linji later said to the assembly, "At my late teacher's place I asked about the ultimate meaning of buddhism three times, and three times was beaten--it was like being brushed with a branch of mugwort. Right now I'm thinking of another beating--who can do it for me?" At that point a certain monk came forth and said, "I'll do it." Linji held up his cane to hand it to him; as the monk was going to take it, Linji hit him. Xuedou said, "Linji's letting go was a bit dangerous; he gathers in exceedingly fast." Tiantong saw how that father and son were extraordinary, beyond the crow; Huangbo's function was transmitted through Linji, Tiantong picks out the most urgent point to produce it in verse:

頌云。九包之雛（羽翼既成）千里之駒（神駿亦備）。真風度籥（一竅虛通）。靈機發樞（一撥便轉）。劈面來時飛電急（不容擬議）。迷雲破處太陽孤（舊時光彩）。捋虎鬚（萬松門下誰敢）。見也無（急著眼）。箇是雄雄大丈夫（爭奈老婆心切）。

Verse: A nine-colored Phoenix,(Feathers and wings already

mature.) A thousand-mile colt:(A miraculous steed is also provided.) The wind of reality crosses the pipes,(One hole penetrates with emptiness.) The spiritual works goes into action.(One push and it turns.) Coming on directly, the flying lightning is swift:(It doesn't allow hesitation.) When the clouds of illusion break, the sun is alone.(The light rays of yore.) He grabs the tiger's whiskers(Who in my school dares?)--Do you see or not?(Look quickly!) This is a brave and powerful man of great stature.(What about the doting kindness?)

師云。此讚臨濟。如謝超宗寔有鳳毛。黃蘗昔年曾掌百丈。今日遭他臨濟毒手。真龍生龍子。鳳長鳳雛。瑞應圖云。鳳有九包。一曰。歸命。二曰。心合度。謂天度也。三曰。耳聽達。四曰。舌曲申。五曰。彩光色。六曰。冠短州。當朱色也。七曰。銳鉤。八曰。音激揚。九曰。腹戶。九方堙為秦穆公相馬。果千里駒。此喻臨濟之神俊一日千里也。纔悟便解真機大用。諸方有一聯云。黃蘗腮邊轟一掌。大愚脅下築三拳。良由真風度籥。故得靈機發樞。上句稟受師承。下句自性宗通也。老子云。天地之間其猶橐籥乎。橐無底囊也。亦皮鞴也。籥三孔笛也。芭蕉徹云。譬如琴瑟箜篌雖有妙音。若無妙指終不能發。本出楞嚴經。劈面來時飛電急。言其峻機迅辯也。迷雲破處大陽孤。言其悟明也。捋虎鬚。莊子云。孔子見盜跖退而曰。丘所謂無病而自灸也。疾走撩虎頭。編虎鬚。幾不免虎口哉。見也無。天童指似于人。令參學人體取全機大用當仁不讓。喚作衲僧巴鼻。無盡居士作續清涼傳。所請輒應後。見說解脫禪師打文殊。不覺讚云。真大丈夫也。還見臨濟悟處麼。羞殺河陽新婦子。驚甦木塔老婆禪。

Commentary: This praises Linji: like Xie Chaozong, he truly has phoenix feathers. In the past Huangbo had once slapped Baizhang--today he runs into that Linji's poison hand; a true dragon spawns a dragon's son, a phoenix raises a phoenix fledgling. The Pictorial of Auspicious Signs says that phoenixes have nine features: one is that it gives back its life; two, that its mind accords with balance--balance means the balance of nature; three, that its ears hear well; four, its tongue is curled when extended; five it has lustrous color; six, it's red; seven, it has sharp talons; eight, it has a loud cry; nine, it has a door in its abdomen. Jiu Fangyan sized up a horse for Lord Mu of Qin, and it turned out to be a thousand-mile horse--this is a metaphor for Linji's spiritual swiftness, going a thousand miles in a day--as soon as he was enlightened, he could handle the great function

of real potential. There's a couple circulating everywhere which says, On Huangbo's jaw, a thunderous slap--On Dayu's ribs, three thumps of the fist. Truly it's because the real wind crossed the pipes That he got life's activities to function freely. The first two lines are the inheritance of a teacher's bequest; the latter two are one's own communion with the source. Laozi said, "(The space) between heaven and earth is like a bagpipe." The Laozi said, "(The space) between heaven and earth is like a bagpipe." The bag is a bottomless pouch, it's also a leather bellows; the pipe has three holes. Bajiao Che said, "It's like the lute and the dulcimer--though they have a wonderful sound, without excellent fingering it can't come out." It originally comes from the Heroic March Scripture. "Coming on directly, the flying lightning is swift" refers to the severity of action and swiftness of wit of Linji; "When the clouds of illusion break, the sun is alone." bespeaks the clarity of his enlightenment. As for "He grabs the tiger's whiskers," Zhuangzi said, "Confucius saw a robber--he retreated and said, 'This is what I call giving oneself moxa burns without having any sickness.' Running quickly to grab the tiger's head and braid its whiskers, he barely escapes its mouth!" As for "Do you see or not?" --Tiantong is pointing it out to people, demanding that people involved in study experientially apprehend the great function of the whole potential, and not hold back in doing what is proper. This is called the grip of a patchrobe mendicant. The layman Wujin wrote a continuation of the history of Mount Qingliang, after a request which he answered immediately; later he heard tell of how Chan Master Jieto hit Manjusri, and spontaneously eulogized him as "a brave and powerful man of great stature." But do you see Linji's enlightenment? Shaming to death the new bride of Hoyang, Startling back to life the old-woman chan of Muta.

Case 87:
第八十七則　疏山有無
Sushan's "Existence and Nonexistence"

示眾云。門欲闔一拶便開。舡欲沈一篙便轉。車箱入谷無歸路。箭筈通天有一門。且道。向甚麼處去。

Introduction: When the door is about to close, with one push it opens; when the boat is about to sink, one stroke of the oar and it turns. The canyon enters the valley--there's no way of return. The peaks cross the sky--there is a gateway. Tell me, where does it go?

舉。疏山到溈山便問。承師有言。有句無句如藤倚樹（掛入唇齒）。忽然樹倒。藤枯句歸何處（承言者喪滯句者迷）。溈山呵呵大笑（禹力不到處河聲流向西）。疏山云。某甲四千里賣布單來。和尚何得相弄（草鞋錢還來未）。溈喚侍者取錢。還這上座（不義之財於我如浮雲）。遂囑云。向後有獨眼龍。為子點破去在（更有四千里）。後到明昭舉前話（一客煩兩主）。昭云。溈山可謂頭正尾正。只是不遇知音（自是浦繩短非干古井深）。疏復問。樹倒。藤枯句歸何處（又恁麼來也）。昭云。更使溈山笑轉新（別人拳頭畫地）。疏於言下有省（還了布單債）。乃云。溈山元來笑裏有刀（始覺破皮見血）。

Case: When Sushan came to Guishan, he immediately asked, "I hear you having a saying, 'expression and no expression are like vines clinging to a tree.'(Hangs on people's lips.) If suddenly the tree falls and the vines die, where does the expression return?"(Those who accept words perish, those who linger over phrases are lost.) Guishan laughed out loud.(Where the power of Yu doesn't reach, the sound of the river goes towards the West.) Sushan said, "I came a thousand miles, selling cloth mats--how can you play with me?"(Have you returned the money spent on sandals yet?) Guishan called to an attendant, "Get some money to repay this elder."(Unjust wealth is like floating clouds to me.') Finally Guishan told him, "Later on there will be a one-eyed dragon who will point it out to you."(There's another thousand miles.) Later Sushan came to Mingzhao. He told the preceding story.(One guest troubles two hosts.) Mingzhao said, "Guishan could be right to be straight and true from beginning to end, only he didn't meet one who knows."(It's just that the rope itself is short--it has nothing to do with the depth of the well.) Sushan also asked again, "When the tree falls and the vines die, where does the expression return?"(Again he comes on this way.) Mingzhao said, "Renewing Guishan's laughter again."(With another man's fist he draws on the ground.) At these words Sushan had an awakening.(He's paid back for the mats.) Then he said, "Guishan actually had a sword in his laughter."(For the first

time he's aware of his skin breaking and seeing blood.)
師云。撫州疏山光仁禪師。參洞山問。未有之言。請師示誨。山曰。不諾。無人肯。疏云。還可切也無。山曰。閣梨即今還切得麼。疏云。切不得即無諱處。後在香嚴會下。僧問嚴。不慕諸聖。不重已靈時如何。嚴云。萬機休罷。千聖不攜。疏在眾作嘔聲曰。是何言歟。嚴問。阿誰。眾曰。師叔。嚴曰。汝不諾山僧耶。疏出眾曰。是。嚴曰。汝莫道得麼。疏曰。道得。嚴曰。汝試道看。疏曰。若教某道。須還師資禮始得。嚴乃下座禮拜了。躡前語問之。疏曰。何不道。肯諾不得全。嚴曰。肯又肯箇甚麼。諾又諾於阿誰。疏曰。肯則肯他千聖。諾則諾于自己。嚴曰。饒爾恁麼。也須三十年倒屙。設住山無柴燒。住水無水喫。分明記取。後住疏山。果如嚴記。二十七年病愈。自曰香嚴記我三十年倒屙今欠三年。凡食後以手抉而吐之。以應嚴記。疏後問鏡清道忩禪師。肯諾不得全。汝作麼生會。忩曰。全歸肯諾。疏曰。不得全又作麼生。忩曰。箇中無肯路。疏曰。方悔病僧意。溈山懶安。禪門三懶之一也。亦曰長慶大安禪師。示眾云。有句無句。如藤倚樹。疏不遠四千里。賣布單去問。值溈泥壁次便問。有句無句如藤倚樹。豈不是和尚語。溈曰。是。疏曰。忽若樹倒藤枯時如何。溈放泥槃。大笑歸方丈。疏隨後曰。某四千里賣布單。特為此來。和尚何得相弄。溈喚侍者。討錢還伊布單令去。因囑向後有獨眼龍。為汝點破去在。後果遇明昭點破。疏山四千里賣布單。特為此話。今時傍家行腳者。亦可本分事上留心。但隨方建立遞相讚揚。不可如疏山向眾中作嘔聲。不道伊別無長處。破羯磨。破轉法輪。破和合僧。必招現報。香嚴受記。疏山抉吐應記。皆作後人榜樣。疏山亦不可測地位中人也。疏尋常接機。手握木蛇。僧問手中是甚麼物。疏提起蛇曰。曹家女。雪峰入山。採得一枝木。其形似蛇。背上題曰。本自天然不假雕琢。寄與溈山大安。溈曰。本色住山人。且無刀斧痕。疏山既因此話。見溈山。亦用木蛇。或親傳。或倣像。不可知也。明昭又問疏。虎生七子。阿那箇無尾。疏曰。第七箇無尾。雲門韶國師。皆參疏山。矮師叔名遂冠古今。天童只將溈山笑處。疏山覷破。明昭舉處。徑直頌出。
Commentary: Chan Master Guangren of Sushan in Fukien called on Dongshan and asked, "Please teach me the word that doesn't yet exist." Dongshan said, "When you don't consent, no one agrees." Sushan said, "Should one take care of it?" Dongshan said, "Can you take care of it now?" Sushan said, "If not, there's no place to avoid." "How is it when not looking up to the sages and not esteeming one's own spirit?" Xiangyan said, "Myriad impulses cease; even the sages don't accompany you." Sushan,

in the assembly, made a spitting sound and said, "What kind of talk is this!" Xiangyan asked, "Who are you?" Sushan told him his name. Xiangyan said, "You don't agree with me?" Sushan came forth from the assembly and said, "That's right." Xiangyan said, "Can you speak?" Sushan said, "Yes." Xiangyan said, "Try to say it." Sushan said, "If you would have me speak, you must take the role of student." Xiangyan then got down from the seat and bowed to Sushan, then pursued the preceding question. Sushan said, "Why not say 'Consent and agreement can't be complete'?" Xiangyan said, "Agree to what? Consent with whom?" Sushan said, "Agree with the sages, consent with oneself." Xiangyan said, "Even granting you this, still you'll be vomiting for thirty years; even if you live on a mountain, you won't have any firewood to burn, and even if you live by a river you won't have any water to drink. Remember this clearly." Later he lived on Sushan, Mount Su, and it turned out as Xiangyan had himself, "Xiangyan predicted that I'd vomit for thirty years. Now I'm three years short." After every meal he'd stick his finger down his throat and vomit, to accord with Xiangyan's prediction. Sushan later asked Chan Master Qingjing Daofu, "Agreement can't be complete--how do you understand?" Qingjing said, "It goes back completely to agreement." Sushan said, "What about 'can't be complete'?" Qingjing said, "Here there is no way of agreement." Sushan said, "You've finally got this sick monk's idea." Lazy An of Guishan was one of the three 'Lazy's of Chan'; he was also called Chan Master Changqing Daan. He taught the assembly, "Expression and no expression are like vines clinging to a tree." Sushan didn't consider a thousand miles too far, and made his way to Guishan by selling mats to go question him. He found Guishan, Lazy An, plastering a wall, and promptly asked, "Expression and nonexpression are like vines clinging to a tree--isn't this your saying?" Guishan said, "It is." Sushan said, "How about when the tree falls and the vines die?" Guishan threw down his trowel, laughed, and went back to his room. Sushan followed him, saying, "I traveled over a thousand miles selling mats just to come here--how can you play around with me?" Guishan told an attendant to get some money for this monk in return for his mats. Then he predicted, "Later on there will be a one-eyed dragon who will point it out to you." Later is turned out he was

enlightened by Mingzhao, who was known as the One-Eyed Dragon. Sushan sold cushions for a thousand miles and more just for this saying; these days, those who travel on foot to neighboring houses should also keep their minds on the fundamental matter, but they just set themselves up everywhere and praise and elevate one another--that couldn't be as good as Sushan making spitting noises in the assembly. I'm not saying he didn't have a particular strong point besides, but he broke the precepts, broke up the turning of the wheel of Teaching, and broke the harmony of the community; this had to evoke manifest results: Xiangyan's prophecy and Sushan's forced vomiting to accord with the prophecy were both making examples for people of later times. Sushan was also an unfathomable man of high spiritual rank. When Sushan was dealing with people, he would hold a wooden snake in his hand. A monk asked, "What is it in your hand?" Sushan help up the snake and said, "A girl of the Cao family." Xuefeng went into the mountains and found a stick shaped like a snake. On the back he wrote, "The original from nature, without any carving." He gave it to Guishan Daan, who said, "A genuine mountain dweller--it has no mark of blade or hatchet." Since Sushan had seen Guishan about the saying (in this case), he too used a wooden snake; whether it was personally transmitted or whether Sushan was emulating Guishan, cannot be known. Mingzhao also asked Sushan, "A tiger produces seven cubs--which one has no tail?" Sushan said, "The seventh one has no tail." Yunmen and National Teacher Zhao also called on Sushan, so the name of the dwarf Chan Master Sushan came to cap past and present. Tiantong just uses Guishan's laughter, Sushan's seeing through, and Mingzhao's bringing it up, and produces a verse by shortcut:

頌云。藤枯樹倒問溈山（行到水窮處坐看雲起時）。大笑呵呵豈等閑（險作相弄會）。笑裏有刀窺得破（將謂別有）。言思無路絕機關（四千里地賺我來）。

Verse: The vines die, the tree falls--he asks Guishan.(Walking to where the water ends, sitting watching when the clouds rise.) Big laughter, ha! ha!--is it indeed casual?(He damn near understood it as making fun.) In the laugh there is a sword--he sees through it.(He thought there was something besides.) Word and thought have no road--gone are all machinations.(A thousand miles of

ground have fooled me.)
師云。外道立阿憂為吉。經頭以字是。阿字言無憂。字言有。故外道問佛。不問有言。不問無言。此乃鯨吞海水盡也。世尊良久。此乃露出珊瑚枝也。外道禮。讚世尊大慈開我迷雲令我得入。香嚴瑞道。語是謗。寂是誑。語寂向上有路在。大溈借此。以為示眾。疏山見道加藤倚樹。便道樹倒藤枯句歸何處。怎生不教溈山大笑。溈山言無展事。語不投機。疏山承言者喪。滯句者迷。當時若問萬松。但云蒼天蒼天。不見道春行冬令。
Commentary: The outsiders set up AU as an auspicious symbol--this is the word at the beginning of their scriptures. The letter A means noexistence, the letter U means existence. That is why the brahmin asked Buddha, "I do not ask about the spoken or the unspoken"--this is a whale swallowing the ocean: the World Honored One was silent--this is revealing a branch of coral. The brahmin bowed and lauded the Buddha, "The World Honored One, with great compassion and great kindness, has opened up my clouds of delusion and allowed me to gain entry into the truth." Xiangyan Rui said, "Speech is slander, silence is deceit; there's still a road beyond speech and silence." Guishan borrowed this to teach the assembly. Sushan, seeing him say, "It's like vines clinging to a tree," immediately asked, "When the tree falls and the vines die, where does the expression return?" How could he not make Guishan laugh? For Guishan, 'words do not express the event, speech doesn't accord with the situation.' For Sushan, 'one who accepts words perishes, one who sticks to phrases is lost.' If he had asked me then, I'd just say, "Heavens, heavens! " Haven't you heard the saying, "The winter ceremonies are carried out in spring.'

Case 88:
第八十八則　楞嚴不見
The Surangama's Not Seeing

示眾云。有見有不見。日午點燈。無見無不見。夜半潑墨。若信見聞如幻翳。方知聲色若空花。且道。教中還有衲僧說話麼。
Introduction: When there is seeing and there is not seeing, this is lighting a lamp at midday; when there is no seeing and no not seeing, this is pouring ink at midnight. If you believe seeing and

hearing are like illusion-creating cataracts, then you will know that sound and form are like flowers in the sky. But tell me, in the Teachings, is there talk of patchrobe monks?
舉。楞嚴經云。吾不見時。何不見吾不見之處（是何心倖）。若見不見。自然非彼不見之相（自知即得）。若不見吾不見之地。自然非物。云何非汝（心忙手急推出擁入）。
Case: The Surangama scripture says, "When I don't see, why don't you see my not seeing?(What kind of mental excursion is this?) If you see my not seeing, that is naturally not the characteristic of not seeing.(If you know it yourself, that'll do.) If you don't see my not seeing, it's naturally not a thing--how could it not be you?"(Mind in a flurry, hands in a hurry, pushing out and enfolding in.)
師云。天童見雪竇引經簡略。亦概舉教眼。舉處雖略。頌處甚詳。楞嚴第二。先明非見之物是前塵。次明非物之見是真性。今全舉次段。正是此公案。經云。若見是物。則汝亦可見吾之見。若同見者。名為見吾。吾不見時。何不見吾不見之處。若見不見。自然非彼不見之相。若不見吾不見之地。自然非物。云何非汝。長水璿師注云。此文之意。展轉結歸。都有五重。經文存三而隱二意。若具論者合云。若不見吾不見之處。亦不見吾見處。既不見吾見處。吾見自然非物。吾見若非是物。汝見亦非是物。汝見既非是物。云何非汝真見。佛果舉。阿難意。世界燈籠露柱。皆有名相。見精明元。喚作甚麼物。願令我見。佛意我見香臺時。爾作麼生。阿難云。我亦見香臺。即是見佛見處。佛言。我見香臺則可知。我若不見香臺時。爾作麼生。阿難云。我亦不見香臺。即是見佛不見。佛言。汝云不見。自是汝知。他人不見處。爾如何得知。古人到這裏。只可自知。與人說不得。雪竇出教眼。單頌見佛。天童深得經意。頌出真見。
Commentary: Tiantong saw that Xuedou quoted the scripture in brief, and he too brought up the eye of the teaching in a general way. Though this quotation is abbreviated, his verse is most detailed. In the second book of the Surangama, or Heroic March Scripture, it first explains that something that is not seeing is the present object, and seeing that is not a thing is real nature. Here the next section is quoted entirely--it is this that is this public case. The scripture says, "If seeing were a thing, then you could also see my seeing. If we see the same, that is called seeing my seeing. When I don't see, why don't you see my not seeing? If you don't see my not seeing, naturally it's not a thing--how could

it not be you?" The commentary of Master Rui of Changshui says, "The meaning of this passage, progressively developing then returning to a conclusion, consists of five layers; the words of the scripture keep three and conceal two meanings. To discuss it thoroughly, one should say, 'If you don't see my not seeing, then you don't see my seeing either. Since you don't see my sight, my seeing is naturally not a thing. If my seeing is not a thing, your seeing is not a thing either. Since your seeing is not a thing, how could it not be your seeing?" Foguo brought out Ananda's intent--"The phenomena in the world all have names and forms: what is the basis of the essence of vision? Please show me." The Buddha said, in effect, "When I see the incense stand, what about you?" Ananda said, "I too see the incense stand--this is seeing what the Buddha sees." The Buddha said, "When I see the incense stand, that can be known; how about when I don't see the stand?" Ananda said, "I don't see the stand either--this is seeing the Buddha's not seeing." Buddha said, "You say you don't see--this you know by yourself. How can you know what another doesn't see?" When the ancients got here they could only know for themselves--to others, they couldn't explain. Xuedou put forth the eye of the teaching and solely eulogized seeing Buddha; Tiantong profoundly grasps the meaning of the scripture and eulogizes true seeing:

頌云。滄海瀝乾（依前白浪滔天）。太虛充滿（不見毫釐絲忽）。衲僧鼻孔長（千里寒梅度暗香）。古佛舌頭短（一字真言道不滿）。珠絲度九曲（枉勞心力）。玉機纔一轉（文彩縱橫意自殊）。直下相逢誰識渠（是甚麼面孔）。始信。斯人不合伴（貶入孤獨地獄）。

Verse: The ocean dries up,(As before the white waves flood the skies.) Space is filled:(I don't see so much as a hair or wisp of thread.) A patchrobe monk's nose is long,(Cold pines over a thousand miels pass on a subtle fragrance.) The ancient Buddha's tongue is short.(Even one true word cannot be spoken fully.) The thread of the jewel passes nine bends,(A waste of mental power.) The jade loom barely turns once.(The pattern goes every which way, the intent is of itself distinct.) Meeting directly, who knows him?(What kind of face does he have?) For the first time you believe this person cannot be accompanied.(Bannished into solitary hell.)

師云。雪竇道。劫石固來猶可壞。滄溟深處立須乾。然後太虛充滿。佛眼之嗣。竹庵珪和尚。與伯父持一居士。俱喜楞嚴經。庵曰。若離前塵。有分別性。正是生死根本。士駭曰。佛妄說耶。庵曰。佛固不妄。且約只今居士對面徵詰之心。果安在。士歎曰。佛說解第一空名師子吼。汝行矣。無滯此。庵後上堂云。見見之時。見非是見。見猶離見。見不能及。落花有意隨流水。流水無情送落花。諸可還者自然非汝。不汝還者非汝而誰。常恨春歸無覓處。不知轉入此中來。喝一喝云。三十年後。莫道能仁教壞人家男女。萬松只將前三句。注破公案。據雪竇直頌見佛。佛果單提佛不見處只可自知。天童頌瀝乾滄海偪塞太虛。竹庵直明非物之見亦生死根本。此衲僧鼻孔長。皆出教意外。別出一隻眼。古佛舌頭短。萬松道。古佛就機隨他意。語俯為下機。故說半字。衲僧一向全提正令。故有別傳之道。溫州瑞鹿寺。上方遇安禪師。破句讀楞嚴經曰知見立。知即無明本。知見無。見斯即涅槃。忽然頓省。人曰。和尚道破句也。安曰是吾悟處。竟不改。時號安楞嚴。萬松道。也是因邪打正。珠絲度九曲。世傳。孔子厄於陳。穿九曲珠。遇桑間女子。授之以訣。密矣思之。思之密矣。孔子遂曉以絲繫蟻。引之以蜜而穿之。泗州普照宗和尚作天童頌古拈古序云。屈曲相通。肖貫珠之絲蟻。裴迴相附。猶布雨之雲龍。浮山九帶集。有屈曲垂帶。大意明曲為今時事。玉機纔一轉。如玉機一梭未成文彩。天童舉洞山初秋夏末話了乃云。出門是草。涉芊芊莽莽之間。葉落知秋。墮黯黯青青之處。到這裏。須體取機雖轉紐。印未成文處始得。良久云。水明老蚌懷胎後。雲重蒼龍退骨時。直下相逢誰識渠。始信斯人不合伴。夾山云。坐斷主人翁。不落第二見。須知有一人不合伴。萬松道。獨來將謂無相識。鬧裏忽然逢故人。

Commentary: Xuedou said, "The rock of ages may be worn away; the depth of the ocean must dry up where he stands." After that space is filled. A successor of Foyan, Master Zhu-an Gui, enjoyed the Suragama scripture together with his uncle, the layman Zhiyi. Zhu-an said, "If there is a discriminating nature apart from present objects, this indeed is the root of birth and death." The layman, startled, said, "Did the Buddhas speak wrongly?" Zhu-an said, "The Buddha sure wasn't wrong, but for the moment I'm speaking in terms of your present state of mind, closely questioning face to face. After all, where is it?" The layman sighed and said, "The Buddha spoke of emptiness of ultimate reality, calling it the lion's roar. Go-don't tarry around here." Zhu-an later said in a lecture, " 'When seeing sight, seeing is not sight; since seeing is apart from sight, seeing cannot reach it.'

The falling flowers consciously go along with the stream; the stream has no sense of carrying the fallen flowers. All that is to be returned naturally isn't you; that which you don't return, who is it if not you? Always regretting spring's return has no place to seek, unawares turning and entering in here"; shouting once, he said, "Thirty years later, don't say Shakyamuni Buddha taught people wrongly." I just take teh first three phrases to explain the case: Xuedou directly eulogizes seeing Buddha, Foguo brings up solely the place where Buddha can't see, that can be only known for oneself, Tiantong's verse says the ocean is dried up, space is filled. Zhu-an directly shows that seeing that is not a thing is also the root of birth and death. This is the length of a patchrobe monk's nose--they all went beyond the meaning in the teachings and produced another eye; (so) "The ancient Buddha's tongue was short." I say, the Buddha of old met the situation and went along with others' idea; this words were reaching down for the sake of lower potentials, and thus he expounded the half-word teaching. Patchrobe monks just bring up the true order in its entirety; that is why there is a path of special transmission. Chan Master Shangfang Yu-an of the Temple of the Auspicious Deer in Yun province, while punctuating the Suragama scripture, read in broken phrases, "When knowledge and views are established, knowing is the root of ignorance. When knowledge and views do not exist, seeing itself is nirvana," and suddenly had insight. People said, "Master, you're speaking in broken phrases." He said, "This is my understanding," and never changed it. In his time he was called 'Surangama An.' I say, he too hit upon truth by way of error. "The thread of the jewel passes nine bends"--in legend, when Confucious was in danger in Chen, he had no thread a jewel with nine curves in its bore; he met a girl in the mulberries who gave him the secret formula: "Secret! Think of this--think of this, secrectly." Confucius subsequently realized what it meant; he fixed a thread to an ant and induced it through the hole with honey(whose written character and spoken sound resemble those of the word secret). In the preface of Tiantong's verses on the ancients, written by Master Zong of Puzhao in Si province, it says "Passing through the intricate curves, good as the ant who threaded the jewel." Pei Hui added, "Like a cloud dragon spreading rain." In Fushan's Nine Orbits collection, there

is the orbit of complex dealings; the overall sense is illustrating detailed actions for the present time. "The jade loom barely turns once"--it's like one pass of the shuttle on a precious loom, not yet forming a pattern. Tiantong quoted Dongshan's saying (about going where there's not a blade of grass for a thousand miles) at the beginning of autumn, after the summer retreat; then said, "Going out the gate is grass--walking in it, thick and deep, when the leaves fall you know it's autumn, and descend into a dark, blue place. To get here you must experience where the loom is in motion but a pattern hasn't yet formed." After a while he said, "The water bright, after the oysters have been impregnated, when the clouds are heavy and the dragons are leaving their bones, directly meeting then, who recognizes him? Finally you'll believe this person cannot be accompanied." Jiashan said, "Cutting off the old master, you must know there's someone who cannot be accompanied." I say, coming alone, one would have thought no one would know him; in the midst of the hubbub he suddenly meets an old acquaintance.

Case 89:
第八十九則　洞山無草
Dongshan's "No Grass"

云眾云。動則埋身千丈。不動則當處生苗。直須兩頭撒開。中間放下。更買草鞋行腳始得。
Introduction: Move, and you bury your body ten thousand feet deep; don't move, and sprouts grow right where you are. You must cast off both sides and let the middle go; then you must buy some sandals and travel some more before you'll really attain realization.
舉。洞山示眾云。秋初夏末兄弟。或東或西。直須向萬里無寸草處去（唆貓入枯井）。又云。只如萬里無寸草處。作麼生去（一言既發駟馬難追）。石霜云。出門便是草（自看腳下）。大陽云。直道。不出門亦是草漫漫地（沒爾迴避處）。
Case: Dongshan said to the assembly, "It's the beginning of autumn, the end of summer, and you brethren will go, some to the east, some west: you must go where there's not an inch of

grass for ten thousand miles."(He's luring cats into a dry well.) He also said, "But where there's not an inch of grass for ten thousand miles, how can you go?"(Once a word is uttered, a team of horses can't overtake it.) Shishuang said, "Going out the gate, immediately there's grass."(Watch where you're going yourself.) Dayang said, "I'd say, even not going out the gate, still the grass is boundless."(There's no place for you to escape.)
師云。石霜遇會昌之厄。以民服寓長沙瀏陽陶家坊。大中初。一僧自洞山。夏滿而至。霜問。近離何處。僧云。洞山。霜云。和尚有何言句示徒。僧云。和尚近于解夏日。上堂謂眾曰。兄弟秋初夏末。或東或西。直須向萬里無寸草處去。良久云。只如萬里無寸草處。又作麼生去。霜云。出門便是草。僧復舉似洞山。山曰。此是一千五百人善知識語。且大唐國裏能有幾人。既而囊錐始露。果熟香飄。眾命再緇。住石霜道場。果符悟本之記。石霜因此公案。道行天下。後來大陽延禪師云。如今直道。不出門亦是草漫漫地。且道。合向甚麼處行履。良久云。莫守寒巖異草青。坐著白雲宗不妙。圓通善國師云。且道。諸人即今腳跟下一句。作麼生道。若道萬里無寸草。許爾參見洞山。若道出門便是草。許爾參見石霜。若道不出門亦是草漫漫地。許爾參見大陽。若總道不得。許爾參見延聖。何故唯有好風來席上。更無閑語落人間。萬松道。若要三句總道得。更須參見天童。
Commentary: During the changes of the Huishang era(845-847, when Buddhism was persecuted by the Chinese government), Shishuang lived among potters in Changsha, garbed in peasant clothing. In 847, the beginning of the Dazhong era, a monk came who had spent the summer retreat at Dongshan. Shishuang asked him where he was coming from, and he said, Dongshan. Shishuang asked what Master Dongshan was saying to the disciples; the monk said, "Recently, when he was disbanding the summer retreat, the master went up in the hall and said to the assembly, 'It's the beginning of autumn, the end of summer, and you brethren will go, some east, some west; you must go where there's not an inch of grass for ten thousand miles.' After a pause he added, 'But where there's not an inch of grass for ten thousand miles, how can you go?' " Shishuang said, "Going out the gate, immediately there's grass." The monk reported this to Dongshan, who said, "This is a saying of a teacher of fifteen hundred people--but how many could there be in all of China?" Once his excellence was exposed, the fragrance of ripeness

floated on the air; the buddhist community asked him to be a monk again, and dwell at Shishuang, 'Stone Frost' monastery. After all he accorded with Dongshan's prediction(of being a teacher of fifteen hundred). By this public case Shishuang's way went throughout the land. Later Chan Master Dayang Yan said, "Right now I'd just say, 'Even not going out the gate, still the grass is boundless.' " So tell me, where do you go to put it into practice?(silence) 'Don't stay by the green of the unusual plants on the cold cliff; if you keep sitting in the clouds, the source is not marvelous.' National teacher Shan of Yantong said, "Tell me, how can you express where you are right now? If you say there's not an inch of grass for ten thousand miles, you may see Dongshan; if you say upon going out the gate immediately there's grass, you may see Shishuang; if you say even not going out the gate there's boundless grass, you may see Dayang. If you can't speak at all, you may see me. Why? There is only a good wind coming over the assembly; there are no more useless words falling into human society." I say, if you want to be able to say all three phrases, you must also see Tiantong: his verse says,

頌云。草漫漫（直下無底傍無邊）。門裏門外君自看（照顧絆倒）荊棘林中下腳易（荒田揀草）。夜明簾外轉身難（淨地卻迷人）。看看（事不厭細）。幾何般（枯木巖前差路多）。且隨老木同寒瘠（但存今日志）。將逐春風入燒瘢（必有稱心時）。

Verse: Grass boundless;(Below, no bottom; to the sides, no borders.) Inside the gate, outside the gate, you see by yourself.(Beware of being tripped up.) To set foot in the forest of thorns is easy, (Picking plants in a wild field.) To turn the body outside the luminous screen is hard.(The clear ground fools people.) Look! Look! (Tasks can't be done too carefully.) How many kinds? (Before the withered tree cliff, the diverging paths are many.) For the while going along with the old tree, with the same emaciation in the cold,(Just keep today's determination...) About to follow the spring wind into the scars of the burning.(And you'll surely have a time of fulfillment.)

師云。大陽道。直道。不出門亦是草漫漫地。天童便道草漫漫。門裏門外君自看。恰似說話不作意游戲其間。出門是草。人皆易知。亦易迴互。不出門亦是草。人難知難轉身。所以道。平地上死人無數。過得荊棘林。是好手。天童道。荊棘林中下腳卻易。平淨地上不出門庭。夜明簾外轉身甚難。是須

各自著眼。無人替代。又云。幾何般。延聖四般。萬松五般。點檢將來不出末後兩句。要識天童掌後處麼。虎瘦雄心在。人貧志氣存。
Commentary: Dayang said, "Even not going outside the gate, the grass is boundless." Tiantong says then, "Grass boundless; inside the gate, outside teh gate, you see by yourself." It is like talk, not trying consciously, roaming playfully between them. Going out the gate there's grass--this is easily known to everyone--it's also easy to shift around. Not going out the gate thereis also grass--this is hard for people to know, and it's hard to turn the body around. This you must each see by yourselves; no one can substitute for you. He also says, "How many?" Yuantong makes four, Wansong makes five. On examination, it doesn't go beyond the final two lines: do you want to know how Tiantong manages the rear? When a tiger's thin, his boldness is still there; when a man is poor, his spirit remains.

Case 90:
第九十則　仰山謹白
Yangshan's Declaration

示眾云。屈原獨醒。正是爛醉。仰山說夢恰似覺時。且道。萬松恁麼說。諸人恁麼聽。且道。是覺是夢。
Introduction: 'I alone am sober'--this is drunkenness indeed. Yangshan speaks of a dream just like when awake. But say, as I say this and you hear it, tell me. is this wakefulness or is this a dream?
舉。仰山夢往彌勒所。居第二座（且道第一座是誰）。尊者白云。今日當第二座說法（低聲來說是非者）。山乃起白椎云（諦觀法王法法王法如是）。摩訶衍法（此義文長）。離四句絕百非。謹白（言清行濁）。
Case: Yangshan dreamed he went to Maitreya's place, where he occupied the second seat.(Tell me, who's in the first seat?) A venerable one said, "Today it's up to the one in the second seat to preach."(One who comes speaking softly of right and wrong.) Yangshan rose, struck the gavel, and said,(Clearly behold the Dharma of the king of Dharma; the Dharma of the king of Dharma is thus.) "Teaching of the Great Vehicle is beyond all prediction."(The words are pure, the action defiles.)

師云。仰山七歲入定。見身與教主及迦葉二十七祖等。同會精舍。其堂處空無柱石。地色如琉璃。覺已與諸祖。同是梵相披金襴。跣足居第八位。一尊者年貌甚高。呼曰瞿曇。某今當法事。仰便下座就揵椎白曰。大眾。淨心摩訶衍法。離四句絕百非。言訖就座。及眾僧。悉商量此釋義耳。仰又自說夢中往彌勒處。安第三座。統要亦云第三座。與本錄同。有一尊者白槌曰。今當第三座說法。山僧乃起白槌云。摩訶衍法。離四句絕百非。諦聽諦聽。梵語摩訶衍那。此云大乘。四句百非。馬祖藏頭白。海頭黑。公案已剖判分明。此不復也。大溈秀曰。依文解義則不無。忽然彌勒會中。有箇作者。纔見伊道摩訶衍法。便云合取兩片皮。非唯止絕仰山寐語。亦免使後人夢中說夢。萬松道。大溈若解迴光返照。和萬松無地容身。莫有夢中了了。醉裏醒醒底麼。

Commentary: When Yangshan was seven years old he went into a trance and saw himself along with the Buddha, Kasyapa, and the twenty-seven patriarchs, all assembled together in a sanctuary. The hall of the sanctuary was in space, with no pillars or stones; the color of the floor was emerald. He was aware of himself with the patriarchs, with the same pure features, wearing a golden sleeved robe and with bare feet. He was in the eighth place. One of the blessed ones, most advanced in years, called, "Gautama! Today I'm responsible for the teaching." Yangshan then got down from his seat, went to the sounding board, and said to the assembly, "Let the great assembly clear their minds; the Great Vehicle teaching is beyond all prediction." When he had spoken, he went to his seat, and the assembly of monks all discussed this, just interpreting the meaning. Yuanshan also said himself that in a dream he went to Maitreya's place and was seated in the third place. In the Collection of the Essentials it also says the third seat, same as in the record of Yangshan. One of the blessed ones hit the signal board with the gavel and said, "Now the one in the third seat will teach." Yangshan then got up, hit the board with the gavel and said, "The teaching of the Great Vehicle is beyond all predication. Listen clearly." The Great Vehicle means the great vehicle of Buddhism. Prediction means predication in terms of existence or nonexistence or logical permutations thereof. Dagui Xiu said, "It's not that he doesn't understand the meaning according to the words, but if there were an adept in Maitreya's assembly, as soon as he saw Yangshan say, "The teaching of the Great Vehicle," he'd immediately tell him to shut

up, not only stopping Yangshan's sleep talk, but also avoiding making people later on talk of a dream in a dream." I say, if Dagui could turn the light around and reflect back, even I would have no place to rest this body. Isn't there anyone who has clarity in the midst of a dream, who is sober in the midst of intoxication?

頌云。夢中擁衲參耆舊（熟鏡難忘）。列聖森森坐其右（犬啣赦書諸候避路）。當仁不讓揵椎鳴（心不負人）。說法無畏師子吼（面無慚色）。心安如海（吞納百川）。膽量如斗（傍若無人）。鮫目淚流（點點是血）。蚌腸珠剖（赤心片片）。譫語誰知泄我機（手足俱露）。龐眉應笑揚家醜（因誰致得）。離四句絕百非（言猶在耳）。馬師父子病休醫（走疼走痛神鬼難明）。
Verse: In a dream, wrapped in his patchwork robe, he calls on the elders;(A familiar realm is hard to forget.) The ranks of the saints serene, he sits to their right.(A dog carries the writ of amnesty in its mouth, all the barons get off the road.) Responsible for humanity, he doesn't defer--the sounding board rings;(If one doesn't go against people in one's mind...) Expounding the teaching without fear, the lion roars,(...there will be no color of shame on the face.) Mind as peaceful as the ocean,(It swallows the hundred rivers.) Heart as big as a bushel.(As though there were no one around.) Fish eyes shed tears,(Each drop is blood.) Clam guts open in pearls.(The naked heart beating.) Much talk--who knows it leaks one's potential?(His hands and feet are both showing.) Shaggy eyebrow--laughable, they reveal the family disgrace.(By whom is it done?) Beyond all prediction:(Yet these words are still in our ears.) Mazu, father and sons, in sickness stopped doctoring.(Sending aches and pains, spirits and ghosts cannot understand.)
師云。東北方有國。常覺無夢。中方有國。夢覺常半。以夢中所作為虛。以覺來所作為實。西南方有國。常夢五十日一覺。以覺者為虛以夢中為實。此覺夢虛實未易知也。龍牙頌。在夢那知。夢是虛。覺來方覺夢中無。迷時恰似夢中士。悟後還同睡起夫。教中以夢。為獨頭意識覽獨影境。仰山久無顛倒夢想。如何作這去就。法華云。常作是好夢。金光明十地菩薩。十種夢境。有夢益嘉。磁州大明詮大師。好俳諧談笑。仁山恒和尚。囑定侍者。常拘檢之。大師曰。人生一夢。快樂一世是好夢。拘檢一世是惡夢。我寧作好夢。次日侍者抽單。仰山雖夢中。猶與摩訶衍法游戲。亦聖眾之習氣。揵椎非惟

白椎。凡鐘魚警眾。總為揵椎。譯為聲鳴。師子吼。證道經。師子吼無畏說。心安如海。法華經。其心安如海。我聞疑網斷。蜀志。尚書大將軍姜維。字伯約。世語斗膽。姜維天童。無一字無來歷。任昉述異記。南海鮫人。水居如魚。不廢機織。泣淚成珠。異聞續說。漢武帝幸瓠子河。有人長尺餘。獻洞穴珠一枚。東方朔云。河底有穴。深數百丈。有赤蚌。腸生此珠。徑寸明耀絕世。仰山只知淚出痛腸。不覺舌在口外。酒陶真性。夢泄天機。四句百非一時吐出。僧問馬師父子離四句絕百非。前僧作西來意問頭。仰山下摩訶衍注腳。仰山。亦馬祖之重孫。為甚麼藥。病不同。出身猶可易。脫體道應難。

Commentary: In the Northeast there's a land where they're always awake and never dream. In the center there's a land where they always dream and wake each half the time--they consider their doings in dreams to be unreal, and consider their doings on wakening to be real. In the Southeast there's a land they're always dreaming, waking once in fifty days; they consider the waking state unreal and consider dreaming real. The unreality or reality of waking or dreaming is not easy to know. A verse by Longya said, In a dream how can you know the dream is unreal? Only when you've awakened do you realize what was in the dream is nonexistent. When deluded, you're like a knight in a dream; After enlightenment, like a peasant rising from sleep. In the teachings dreams are said to be mental consciousness alone, viewing scenes which are only reflections or images. Since Yangshan had long been free from deluded dream thoughts, how could he act this way? The Lotus Scripture says "Always dreaming this good dream." And according to the Golden Light Scripture, ten kinds of good dreams of bodhisattvas of the tenth state are told of; there are good omens in dreams. Great Master Quan of Daming monastery in Si province liked to compose poetry and to talk and laugh; Master Heng of Renshan instructed an attendant to keep him under control. The great master said, "Human life is one dream. Enjoying a lifetime is a good dream; keeping a life under wraps is a bad dream. I would rather have a good dream." The next day the attendant left his place. Yangshan, even though in a dream, still sported with the Great Vehicle teaching; this is also the instinct of all saints. Striking the sounding board is not necessarily just referring to the sounding board--it could be the bell or the wooden fish, etc., to alert the

community. It is translated as 'sounding.' "The lion roars" --in the Scripture of Realizing the Way it says that the lion roar speaks fearlessly; its mind is peaceful as the ocean. The Lotus Scripture says, "His mind is peaceful as the ocean; hearing him, my net of doubts is broken." According to the Annals of Shu, the ministry president and generalissimo Qiangwei Boyue was popularly referred to as 'Qiangwei with a heart as big as a bushel.' Tiantong doesn't seem to have a single word that has no history. In Fen Fang's Records of Tales of Oddities, it says that there was a mermaid in the South Seas who lived in the water like a fish; she wove ceaselessly, and the tears she shed became pearls. In the Continued Tales of the Unusual, it says that once when Emperor Wu of the Han dynasty went to Gourd River, there was a man there, a little over a foot tall, who presented to him a pearl from a cave. Dong Fang Shuo said, "On the bottom of the rivers there are caverns hundreds of fathoms deep where there are red clams which produce these pearls. They are an inch in diameter and lustrous beyond anything in the world." Yangshan only knew tears come from a painful gut, but didn't realize his tongue was outside his mouth. The wine had driven his real nature and in a dream his natural potential leaked--he spewed out all predications of logic all at once. Monks asked Mazu and his disciples about going beyond all prediction; the former monk asked Mazu in terms of a question about the coming of Bodhidharma from the West. Yangshan added the footnote abou the Greath Vehicle; Yangshan was also a second-generation descendant of Mazu--why were the medicine and disease not the same? 'Great out may still be easy, but expressing the whole thing must be hard.'

Case 91:
第九十一則　南泉牡丹
Nanquan's "Peony"

示眾云。仰山以夢中為實。南泉指覺處為虛。若知覺夢元無。始信虛實絕待。且道。斯人具甚麼眼。

Introduction: Yangshan takes a dream for reality, Nanquan points to wakefulness as unreal. If one knows that wakefulness and

dreaming are fundamentally nonexistent, for the first time one will believe unreality and reality are absolute. But tell me, what eye does this person have?

舉。南泉因。陸亙大夫云。肇法師也甚奇特。（也是遼東白豕）。解道。天地同根萬物一體（豎起兩指）。泉指庭前牡丹云。大夫時人見此一株花。如夢相似（隔壁過狀）。

Case: Officer Lu Geng said to Nanquan, "Teaching Master Zhao was quite extraordinary:(It's another white boar from Korea.) he was able to say, 'Heaven and earth have the same root, myriad things are one body.' "(I hold up two fingers.) Nanquan pointed to a peony in the garden and said, "People today see this flower as in a dream."(He conveys the statement from the other side of the wall.)

師云。唐陸亙。字景山。吳郡人。官至宣歙觀察使。加御史大夫。初問南泉。弟子瓶中養鵝。漸大出瓶不得。如今不得損瓶。不得毀鵝。和尚如何出得。南泉召曰。大夫。亙應諾。泉云。出也。亙從此解悟。留心理性。游泳肇論。至涅槃無名論第七妙存篇。玄道在于妙悟。妙悟在于即真。即真則有無齊觀。齊觀則彼已莫二。所以天地與我同根。萬物與我一體。同我則非復有無。異我則乖于會通。所以不出不在。而道存乎其間矣。亙舉此兩句以為奇特。殊不知。正是說夢。雖然大小石頭和尚因。看肇論。至通古第十七篇。夫至人空洞。無象而萬物無非我造。會萬物為己者。其唯聖人乎。豁然悟道。乃云。聖人無己。靡所不己。便作參同契。佛果道。陸亙恁麼問。奇則甚奇。只是不出教意。若道教意是極則。世尊何故更拈花。祖師何故更西來。南泉答處。用衲僧巴鼻。與他拈病。破他窠窟。遂指庭前花。召大夫云。時人見此一株花。如夢相似。如引向萬丈懸崖上。打一推令他命根斷。若只在平地上推到。彌勒佛下生。也未會。在圓通善國師。豎起拂子云。一切有為法如夢幻泡影。天童只就夢中。變起華胥國土。

Commentary: Lu Geng of the Tang dynasty was styled Jingshan; he was a man of Wu prefecture. In his official career he reached the post of inspector of Shexuan, and also was a member of the supreme court. He first asked Nanquan, "I've raised a goose in a bottle, and it gradually grew too big to get out; now, without damaging the bottle or injuring the goose, how would you get it out?" Nanquan called to him, "Sir!" Lu Geng responded, "Yes?" Nanquan said, "It's out." Lu Geng was awakened at this. Lu Geng concentrated on the nature of innner reality; perusing the treatises of Sengzhao, when he came to the seventh section of

the treatise Nirvana Has No Name, on wondrous existence, (where it says,) "The mysterious Way is in ineffable enlightenment, enlightenment is in merging with reality, merging with reality involves seeing existence and nonexistence as equal, and when you see them equally, then others and self are not wo. Therefore, heaven, earth, and I have the same root; the myriad things and I are one body. Being the same as me, they're no longer existent or nonexistent; if they were different from me, that would oppose communication. Therefore, neither going out nor being within, the Way subsists in between." Lu Geng quoted these two lines as being wonderful; he hardly realized that this indeed is talking about a dream. Even so, even someone as great as Master Shitou was vastly awakened to the Way while reading the treatises of Sengzhao, when he reached the seventeenth section, on penetrating the ages: "The ultimate man is empty and hollow; he has no form, yet of the myriad things there is none that is not his own making. Who can understand myriad things as oneself? Only a sage." Then Shitou said, "A sage has no self, yet there is nothing that is not himself." Then he wrote the Merging of Difference and Sameness. If you say the meaning of the Teachings is the ultimate principle, why did Buddha still hold up the flower? Why did the patriarch Bodhidharma still come from the West? Nanquan's answer used the grip of a patchrobe monk; he brought out the sickness for him and broke up his nest; pointing to a flower in the garden, he called the attention of the officer to it and said, "People these days see this flower like in a dream." It was like leading him to a hundred-thousand-foot-high cliff and giving him a push, causing his root of life to break off. If he just pushed him over on level ground, he wouldn't even understand by the time the future Buddha Maitreya is born on earth. National Teacher Shan of Yuantong held up his whisk and said, "All compounded things are like dreams, illusions, bubbles, reflections." Tiantong just goes into the dream and produces a dreamland;

頌云。照徹離微造化根（行到水窮處）。紛紛出沒見其門。（坐看雲起時）。游神劫外問何有（心外無法）。著眼身前知妙存（滿目青山）。虎嘯蕭蕭巖吹作（乞火和煙得）。龍吟冉冉洞雲昏（挑泉帶月歸）。南泉點破時人夢（纔好睡語）。要識堂堂補處尊（是處是慈氏）。

Verse: Shining through detachment and subtlety, the root of

creation:('Walking, I come to where the stream ends.) Appearing and disappearing in profusion, you see the gate.(Sitting, I watch when the clouds rise.') Letting the spirit roam outside of time, what question could there be?('Outside of mind there are no things;) Setting eyes before the body, you know ineffable being.(Blue mountains fill the eyes.') When the tiger roars, blowing on the cliff starts, moaning;(Seeking fire, you find it with smoke.) When the dragon howls, moving clouds o'er the caves are dark.(Drawing from the spring, you return with the moon.) Nanquan breaks up the dream of people of the time,(Just when it would be good to sleeptalk.) Wanting knowledge of the magnificent Honored-One-to-Be.(This place, this the Compassionate One.)
師云。肇公寶藏論離微體妙品。其出微其入離。知入離。外塵無所依。知出微。內心無所為。內心無所為。諸見不能移。外塵無所依。萬有不能羈。天童頌南泉照徹離微造化根。紛紛出入見其門。見出微入離二門。只一門分其內外。其實十方無壁落。四面亦無門。游神劫外問何有。天地同根也。著眼身前。知妙存。萬物一體也。根之與體。能生天地萬物。如龍吟霧起。虎嘯風生。有感必應。所以庭前一株花。遍見普天春花。萬松說箇夢。先有不睡底人。次有睡。因睡不覺有夢。因夢見境。因境見別有一身境中分別受用。若識得常不睡底。人許多葛藤一筆句下。要知補處慈尊麼。此時若不究根源。直待當來問彌勒。
Commentary: In Master Zhao's Jewel Treasury Treatise, in the section on the wonder of the body of subject and object, it says, "Its emergence is subtle, its entry unattached. Knowing the nonattachment of entry, outside objects have nothing to rely on; knowing the subtlety of emergence, the inner mind doesn't do anything. When there are no doings in the mind, views cannot move it; as outside objects have no basis, myriad existences cannot bind." Tiantong eulogizes Nanquan penetratingly illumining subject and object, the root of creation; appearing and disappearing in profusion, the gate is seen. The double gate, of the subtlety of emerging and the nonattachment of entry, is seen; just one gate divides inside and outside. In reality, there are no walls in the ten directions, no gates in the four quarters. "Letting the spirit roam outside of time, what question could there be?" Heaven and earth have the same root. "Setting eyes before the body, you know ineffable being." The myriad things are one body. The root and the body produce the myriad things in

heaven and earth, like mist arising when the the dragon howls, like wind stirring when the tiger roars. When there is some effect there must be response. Therefore the bunch of flowers in the garden shows the flowers of the spring in the sky everywhere. I have talked of a dream: first there is someone who doesn't sleep; then there is sleep. Because of not awakening from sleep there are dreams: by dreams scenes are seen; based on these scenes you see the existence of another body applying discernment within the scenes. If you know the one who never sleeps, so many complications would be erased at a stroke. Do you want to know the compassionate Honored-One-to Be? If you don't search out the root source this time, wait till the future and ask Maitreya.

Case 92:
第九十二則　雲門一寶
Yunmen's "Jewel"

示眾云。得游戲神通大三昧。解眾生語言陀羅尼。拽轉睦州秦時[車+度]輅鑽。弄出雪峰南山鱉鼻蛇。還識得此人麼。
Introduction: Attaining the great trance of freely exercising miraculous powers, mastering the spell of the languages of sentient beings, he turns Muzhou's antique drill and sports Xuefeng's South Mountain turtle-nosed snake, But do you know this man?
舉。雲門大師云。乾坤之內（包裹乾坤底聾）。宇宙之間（立成宇宙底聾）。中有一寶（不信搜懷）。祕在形山（形山是寶）。拈燈籠向佛殿裏（早是驢戲井）。將三門來燈籠上（那堪井覷驢）。
Case: Great Master Yunmen said, " 'Within heaven and earth,(See that which contains heaven and earth!) in space and time,(See that which establishes space and time!) there is a jewel,(If you don't believe, look under you vest.) hidden in the mountain of form,'(The mountain of form is the jewel.) holding up the lamp, heading into the buddha shrine,(Already this is the ass looking at the well.) bringing the triple gate on the lamp."(Also the well is looking at the ass.)
師云。雲門大師。愛作這箇去就。盛忙百鬧半路抽身。一日示眾。舉肇公寶

藏論。若全舉合云。夫天地之內。宇宙之間。中有一寶。祕在形山。識物虛照。內外空然。寂莫離見。其用玄玄。雪竇拈云。乾坤之內。宇宙之間。中有一寶。掛在壁上。達磨九年不敢正眼覷著。如今衲僧要見。劈脊便棒。圓通國師道。不謬為德山兒孫。本錄將三門。來燈籠上。作麼生。自代云。逐物意移。又云。雷起雲興。佛果道。羅什乃肇公受業師。瓦官寺佛馱跋陀羅。此云覺賢。乃嗣法師。無盡燈。列于覺賢法嗣之列。覺賢嗣西竺佛大先。佛大先與達磨。同參二十七祖般若多羅。肇臨刑之日。乞七日假。造寶藏論。雲門拈來示眾。不可與爾座主相似解釋義理。只要爾下箇注腳。拈燈籠向佛殿裏。常情可以測度。將三門來燈籠上。常情測度得麼。本分宗師終不將實法繫綴人。所以雪竇道。中有一寶。掛在壁上。若非天童借來用。幾成滯貨。

Commentary: Great Master Yunmen liked to act like this; making a ruckus, he extricates himself halfway along. One day he taught the assembly, quoting Master Zhao's Jewel Treasury Treatise; to quote the whole passage, it would go, "Within heaven and earth, in space and time, there is a jewel, hidden in the mountain of form; it cognizes things, emptily shinning, empty inside and out, alone and still, invisible; its function is a dark mystery." Xuedou brought this up and said, "Within heaven and earth, in space and time, there is a jewel; hung on a wall, for nine years Bodhidharma did not dare to look right at it. Now if a patchrobe monk wants to see it, I'll hit him." National Teacher Yuantong said, "He was unmistakably a descendant of Deshan. In the record it says, 'Bring the triple gate on the lamp'--how about it?" He also said, "Thunder starts, clouds appaer." Foguo said, "Kumarajiva was the teacher from whom Master Zhao received instruction; Buddhadra of Waguan monastery, whose name means enlightened sage, was the teacher from whom he inherited the Dharma." In the Inexhaustible Lamp he is listed among the successors of Buddhabhadra. Buddhabhadra succeeded to Buddhasena of India; Buddhasena and Bodhidharma both studied from the Twenty-Seventh Patriarch Prajnatara. When Seng Zhao was about to be executed, he asked for seven day's reprieve, during which he wrote the Jewel Treasury Treatise. When Yunmen brings it up to the people, he can't be interpreting meanings and principles for you like a lecturer. He just wants you to add a comment. "Holding up the lamp, heading into the buddha shrine" can be fathomed by common sense, but how about "bringing the triple

gate on the lamp"--can it be fathomed by common sense? Genuine teachers of the source never tie people up with anything as real. That is why Xuedou said, "There's a jewel inside; hung on the wall." If not for Tiantong borrowing it and putting it to use, it might have become leftover merchandise. The verse says,
頌云。收卷餘懷厭事華（水深波浪靜學廣語聲低）。歸來何處是生涯（老老大大住處也不知）。爛柯樵子疑無路（日月不到處）掛樹壺公妙有家（別是一乾坤）。夜水金波浮桂影（通上徹下）。秋風雪陣擁蘆花（大小明白）。寒魚著底不吞餌（待勞下釣）。興盡清歌卻轉槎（又被風吹別調中）。
Verse: Wrapping up excess concerns, he dislike fanciness in things.(When the water is deep, the waves are quiet; when one's learning is broad, one's voice is soft.) Returning, where is life?(So old and mature, yet you don't know where you live?) To the woodcutter with the rotten axe handle it seems there is no road; (Where sun and moon do not reach.) Mr Pot in the cassia tree cleverly has a home.(This is a separate universe.) On the golden waves of the night water floats the reflction of the moon; (Reaching above, penetrating below.) The autumn vind and arrays of clouds surround the reed flowers.(Great and small are clear.) The cold fish on the bottom don't eat the bait;(It's a waste of effort to lower a hook.) The party ended, a clear song turns the raft around.(Again blown by the wind into a different key.)
師云。水歸大海波濤靜。雲到蒼梧氣象閑。所以道。相罵饒爾。接嘴相唾。饒爾潑水。此雲門收卷餘懷。厭事華。華字二用。一則去華取實。二則厭多事繁華。歸來何處是生涯。上句寶藏論。下句雲門著語。向甚麼處摸索。若乃停機佇思。一念萬年。直饒爛卻斧柯。也是遲棋鈍行。前頌嚴陽見趙州語。已有爛柯樵子本傳。前頌雪峰末後句。亦有掛樹壺公本傳費長房。見壺公賣藥不二價。懸壺樹上。輒跳入壺。長房樓上見之。知非常人。乃曰。掃除進餌不謝。積久知篤信。語曰。日暮無人時來。語房隨我跳入。房承其言。亦跳即入壺矣。見有樓五色重門。左右侍者數十人。上句頌寶藏論。下句頌雲門語。次兩句。上句頌明。下句頌白。言論意雖明白。幾人薦得。雲門通其變。指出一條活路。寒魚著底。不吞餌。此用舡子夜靜水寒魚不食。金波桂。影滿舡明月也。金波桂影。月之異名。天童道。清光照眼似迷家。趙州道。老僧不在明白裏。所以興盡清歌。卻轉槎也。且道。向甚麼處去。夜深不向蘆灣宿。迴出中間與兩頭。
Commentary: Waters return to the ocean, the waves are still; when the clouds reach the wilderness, the atmospheric signs are

idle. That is why it is said, 'When we're reviling each other, you may lock jaws with me; when we're spitting at one another, you may spew slobber.' Here Yunmen 'wraps up excess cares, disliking fanciness.' The word 'flower,' used to mean 'fanciness,' has two functions--one is that you discarded the flower and take the fruit; the second is referring to disliking the flowery profusion of many affairs. "Returning, where is life?" The former line is referring to the Jewel Treasury Treatise; the latter is referring to Yunmen's added words. Where do you search? If you then halt your activity and stop to think, ten thousand years in once thought, even if the 'axe handle rots at your side,' this is still dawdling over chess, slow to go. In a previous verse, on the story of Yanyang seeing Zhaozhou, there already was the story of the woodcutter whose axe rotted at his side while he watched a chess game for decades. Also in a previous verse, on Xuefeng's final word, there is the story of the man who lived in a pot hanging in a tree: Fei Changfang saw Mr Pot sold medicines all at the same price. There was a pot hung up in a tree; suddenly he bounded up into the pot. Changfang saw him up in a tower and knew he wasn't an ordinary man; then he said he'd sweep for him and provide food. Mr Pot didn't refuse; after a long time he knew he was sincere and faithful, and told him to come in the evening when no one was around; Changfang did so, and he told Changfang to jump into the pot after him. Changfang obeyed and also jumped into the pot: he saw there was a pavilion, with five-colored multiple gateways, and dozens of attendants right and left. The first line of the verse had eulogized the Jewel Treasury Treatise, the second line eulogized Yunmen's added words: as for the next two lines, the first eulogizes clarity, the second eulogizes plainness. Though the meaning of the discourse of the treatise is clear and plain, how many people succeed in realizing it? Yunmen completed the transformation and pointed out a living road. "The cold fish on the bottom don't eat the bait"--this uses the Boatman's "The night quiet, the water cold, the fish are not nibbling; the moon on the golden ripples fills the boat with light." Tiantong said, "When clear light shines in the eyes, it's as if one has lost the way home." Zhaozhou said, "I am not within clarity." That is why "The party ended, a clear song turns the raft around." But tell me, where does it go? Deep in the night, not resting on

the reedy banks; Going far beyond the middle as well as both sides.

Case 93:
第九十三則　魯祖不會
Luzu's Not Understanding

示眾云。荊珍抵鵲。老鼠啣金。不識其寶。不得其用。還有頓省衣珠底麼。

Introduction: A precious gem hits a magpie, a rat bites a gold piece--they don't know they are treasures, and can't put them to use. Is there anyone who suddenly notices the jewel hidden in his clothes?

舉。魯祖問南泉。摩尼珠人不識。如來藏裏親收得（少賣弄）。如何是藏（法堂前佛殿後）。泉云。王老師與汝往來者是（有甚死急）。祖云。不往來者（道頭知尾告往知來）。泉云。亦是藏（一遍生活兩遍作）。祖云。如何是珠（得一望二）。泉召云。師祖（老僧不是不拈出）。祖應諾（閣梨不是不將來）。泉云。去。汝不會我語（平生肝膽向人傾）。

Case: Luzu asked Nanquan, " 'The wish-fulfilling jewel, people don't know--it is personally obtained from the mine of realization of thusness'.(Don't brag so much.) What is the mine?"(In front of the teaching hall, behind the buddha shrine.) Nanquan said, "That in me which comes and go?"(Say the head, and he knows the tail; speak of going, and he knows coming.) Nanquan said, "It's also the mine."(One living made twice.) Luzu said, "What is the jewel?"(Getting one, he looks for two.) Nanquan called him by name:(It's not that I'm not setting it out.) Luzu responded, "Yes?"(It's not that you're not pulling it forth.) Nanquan said, "Go--you don't understand my words." (He spills his guts.)

師云。終南山雲際師祖禪師。法嗣南泉。天童誤為魯祖。就此辨之。學者應知。且池州魯祖山寶雲禪師。法嗣馬祖。乃南泉兄也。況師祖南泉。以名呼之。因此公案悟去。南泉之子無疑也。初問南泉。摩尼珠人不識。如來藏裏親收得。此語本出永嘉禪師證道經。梵天琪和尚注云。梵語摩尼此云如意。又云無垢光。亦曰增長。楞伽經云。寂滅者名為一心。一心者名如來藏。具三種義。一隱覆義。覆藏如來故。二含攝義。含攝一切眾生國土故。三出生義。能生無漏因果人天道行故。初約迷時。後約悟時。中間剋體。又勝鬘。

有二種如來藏。一空如來藏。脫離一切煩惱。二不空如來藏。具過恒沙不思議佛法。終南山雲際師祖禪師。初在南泉時。問摩尼珠人不識。又問珠。泉云。去汝。不會我語。師祖從此信入。圓通國師云。如今還有人信入麼。若有罔象到時光燦爛。若無。离婁行處浪滔天。佛果云。盡大地。是如來藏。向甚麼處著珠。盡大地。是摩尼珠。喚甚麼作藏。雪竇別云。嶮。百尺竿頭作伎倆。不是好手。這裏著得箇眼。賓主互換便能深入虎穴。或不恁麼。縱饒師祖悟去。也是龍頭蛇尾。要見頭尾完全。須是天童和尚。
Commentary: Chan Master Shizu of Yunji on Zhongnanshan succeeded in the Teaching to Nanquan; Tiantong erroneously has it as Luzu. Here I distinguish them for students to know. As for Chan Master Baoyun of Luzushan, he succeeded to Mazu, and so was Nanquan's elder brother in the Teaching. Indeed, here Nanquan calls Shizu by name, and he was enlightened by this case, so we know he was Nanquan's disciple, without a doubt. He first asked Nanquan, " 'The wish-fulfilling jewel, people don't know--it is personally obtained from the mine of realization of thusness.' " This saying originally comes from Chan Master Yongjia's Song of Enlightenment. Master Qi of Fantian noted, "The Sanskrit word for 'wish-fulfilling' means 'as one wishes,' also 'undefiled light,' also 'increase'." The Lankavatara Scripture says, "The peaceful and unimpassioned is called one mind, one mind is called the mine of realization of thusness." 'Mine' contains three meanings: one, the meaning of concealment, because it covers and hides away buddhahood; two, the meaning of containing, because it contains the lands of all sentient beings; three, the meaning of producing, because it produces the practices of human and divine paths with untainted causes and effects. The first refers to before enlightenment, the last to after enlightenment, and the one in between is strictly the essence. Also, in the scripture on Queen Shrimala's lion roar, there are said to be two kinds of the mine of realization of thusness: one is the empty mine, which is free of all afflictions; the second is the nonempty mine, which contains innumerable inconceivable aspects of buddhahood. When Chan Master Shizu was first with Nanquan, he said, "The wishfulfilling jewel, people don't know"; he asked about the mine and also about the jewel. Nanquan said, "Go--you don't understand my words." Shizu experienced true initiation from this. National Teacher Yuantong said, "Right now is

there still anybody who truly enters? If so, 'when Wang Xiang arrives, light sparkles'--if not, 'where Li Lou walks waves flood the skies." Xuedou said as an alternative, "Peril! Acting clever on top of a hundred-foot pole is not what an expert does. If you can set an eye here, and guest and host interchange, then you can enter deeply into the tiger's cave. If not ,even though Shizu was enlightened, still he had a dragon's head but a snake's tail." Do you want to see the head and tail complete? What we need is Tiantong; his verse says,

頌云。別是非明得喪（眼裏有筋）。應之心指諸掌（見處通透用時明白）。往來不往來（總不干他事）。只這俱是藏（恁麼不恁麼總得）。輪王賞之有功（廉者不取貪者不與）。黃帝得之罔象（已勞心力）。轉樞機能伎倆（百不如汝）。明眼衲僧無鹵莽（事不厭細）。

Verse: Distinguishing right and wrong, clarifying gain and loss. (There's power in the eye.) Responding to it in the mind, pointing to it in the palm.(The insight penetrating, when in use it's clear.) Coming and going, not coming and going(Has nothing to do with him.)--It's just this--both are the mine.(So and not so are both ok.) A universal monarch rewards it to those who have merit;(The modest don't take it, the covetous are not given it.) The Emperor of Yellow got it from Wang Xiang.(Already using mind power.) Turning the pivotal works, capable skilled,(Not at all comparable to you.) A clear-eyed mendicant has no crudity.(Can't be too careful in doing tasks.)

師云。心珠歌。玩珠吟。多說此珠。名如意寶。少言如來藏。唯永嘉一宿覺。向如來藏裏親收得。六般神用空不空。一顆圓光色非色。如何是藏。如何是珠。往來者是。不往來者亦是。這裏要爾別是非。明得喪也。應之于心。得之于手。指諸掌。本出論語。南泉指藏。指珠如放在汝掌中。指似與汝。既往來不往來。是藏。喚應。喚不應。俱是珠。何疑。且道。珠中出藏。藏中出珠。打作一團。分為兩段。法華經。佛告文殊師利。如轉輪王見諸兵眾有大功者。心甚歡喜。以此難信之珠。久在髻中。不妄與人。而今與之。黃帝使象罔索珠。前頌首山三句中已明。機輪轉處。知眼猶迷。若非無伎倆中能作伎倆。不能道去汝不會我語。雲際這裏悟去。洞山云。歡喜即不無。如糞掃堆頭。拾得一顆明珠相似。萬松道。我不似洞山乞兒見小利。歡喜則不歡喜。如來藏中擊碎一顆明珠相似。

Commentary: The Song of the Mind Jewel, the Ode on the Jewel, and other such works, mostly talked about this jewel as the wish-

fulfilling jewel; few speak of the mine of realization of thusness. Only the 'Enlightened Overnight Guest' Yongjia "personally obtained it in the mine of realization of thusness: its six kinds of spiritual powers are empty yet not empty; the light of the gem's orb is colored, but not color." What is the mine? What is the jewel? That which comes and goes is, that which doesn't come or go is too. Here he wants you to distinguish right and wrong and clearly understand gain and loss. 'Responding to it in the mind, getting it in the hand, pointing to it in the palm' originally comes from the Analects of Confucius: Nanquan points to the mine and points to the jewel like putting them in your palm and pointing them out to you. Since coming and going, give and take, and not coming or going, no give and take, are the mine, responding to a call and not responding to a call are both the jewel or does the jewel come from the mine? Do you make them into one or divide them into two? In the Lotus Scripture the Buddha says to Manjusri, "It is like when a monarch sees one of great accomplishment adn merit among his armies, and his mind is most delighted; he takes this jewel, which is hardly believed in, kept in his topknot and not given to anyone, and now bestows it." The Emperor of Yellow made Wang Xiang ('No Form') search out a jewel--this story is already explained in the commentary to a previous verse, on Shoushan's three phrases. When the wheel of activity turns, even the eye of wisdom is deluded; if he were not able to use abilities in the midst of inability, Nanquan couldn't have said, "Go--you don't understand my words." Shizu was thereupon enlightened. Dongshan said, "It's not that there is no joy; it is like finding a lustrous jewel in a heap of trash." I say, I am not like the beggar-king of Dongshan, seeing a small profit; rejoicing is not rejoicing--it's like smashing a clear jewel in the mine of realization of thusness.

Case 94:
第九十四則　洞山不安
Dongshan is Unwell

示眾云。下不論上。卑不動尊。雖能攝已從他。未可以輕勞重。四大不調時如何侍養。

Introduction: The lower do not discuss the higher, the base do not move the noble. Even if you can control yourself and follow others, you still cannot toil at the heavy by means of the light. When the physical elements are out of tune, how does one attend and nurture?

舉。洞山不安。僧問。和尚病還有不病者麼。（一任分疏）。山云有（強主張）。僧云。不病者還看和尚否（世諦流布）。山云。老僧看他有分（本分相見）。僧云。和尚看他時如何（有甚麼眼相見）。山云。則不見有病（只是不肯參假）。

Case: When Dongshan was unwell, a monk asked, "You are ill, teacher, but is there anyone who does not get ill?"(Go ahead and explain away.) Dongshan said, "There is."(He emphatically makes a point of it.) The monk said, "Does the one who is not ill look after you?"(Current worldly convention.) Dongshan said, "I have the opportunity to look after him."(A meeting of the fundamental lot.) The monk said, "How is it when you look after him?"(What eye has he to see?) Dongshan said, "Then I don't see that he has any illness."(It's just that he doesn't agree to investigate the temporary.)

師云。古人臨行。老病死境界中游戲。就中洞山奇怪。既云微疾。大眾看候。一僧問。和尚病還有不病者麼。這僧言中有響。句裏呈機。也要看病人具眼。山云。有。抓著癢處。病減十分。僧云。不病者還看和尚否。倒行此令。要人知不恁麼。山云。老僧看他有分。若以世情測度。不病者合看病者。洞山卻道。老僧看他有分。豈是人情問候道理。這僧要徹底相見。更問。和尚看他後如何。這裏要爾十二時中常須奉重。夜眠早起。問候起居。始是知恩孝順底人也。山云。老僧若看。即不見有病。此是平生行履。臨行得力處也。山復問僧。離此殼漏子。向甚麼處。與吾相見。僧無對。山有頌云。學者雖多無一悟。過在尋他舌頭路。欲得忘形泯蹤跡。努力慇懃空裏步。頌畢剃頭聲鐘。坐堂辭眾告寂。眾號慟。山開目辨愚癡齋。更延七日。再辭眾坐逝。大定繼燈錄。皇統間。咸平府大覺寺法慶禪師。嗣佛國白禪師。嘗掌書記。初住泗州普照。後遷嵩少。破汴被虜。北方牧牛。講僧識之。次居東京。因侍者讀洞山錄作愚癡齋。者云。古人甚奇。覺云。吾化後汝可喚之。若能迴來。是有道力也。後預知時至。乃作頌云。今年五月初五。四大將離本主。白骨當風揚卻。免占檀那地土。衣物盡付侍者。齋僧始聞初夜鐘聲坐逝。侍者曰昔約令喚。遂喚三聲。覺應曰。作麼。者曰。和尚何裸跣而去。覺曰。來時何有。者欲強穿衣。覺曰。休留與後人。者曰。正恁麼時如何。覺曰。

也只恁麼。復書一偈云。七十三年如掣電。臨行為君通一線。鐵牛勃跳過新羅。撞破虛空七八片。儼然而化。壽七十三。皇統三年五月五日也。洞山識不病底。大覺識不死底。所以二老來去自由。天童拈云。得往得來。得來得往。我看他有分。他看我不然。正恁麼時如何體悉。良久云。宿霧尚深無見頂。春風常在不萌枝。天童拈彰底事之全機。已如上說。頌見古人之剋力。又作麼生。

Commentary: When the ancients were about to go, they frolicked in the realm of old age, sickness, and death; among them, Dongshan is unusual. Once he manifested a slight illness, everyone came to look in on him. One monk asked, "You are ill, teacher, but is there anyone who does not get ill?" This monk had an echo in his words; he was presenting his capability in his statement, and he also wanted to see if the sick man had eyes. Dongshan said, "There is." Scratch the itch and the sickness fully remits. The monk said, "Does the one who is not ill look after you?" He carries out this order in reverse, wanting people to know it isn't so. Dongshan said, "I have the opportunity to look after him." If you figure it by conventional feelings, the one who isn't sick should look after the one who's sick; Dongshan says, on the other hand, "I have the opportunity to watch over him." --is this the principle of inquiring after someone's health in the human sense? This monk wanted to see all the way through; he asked further, "How is it when you watch over him?" Here it's necessary that you should always serve and honor at all times, going to sleep late at night and getting up early to ask how they are; only then is it known that you are someone who knows to be grateful and obeys filially. Dongshan said, "When I watch over him, I do not see that he has any illness." This is where everyday practice empowers you when you're dying. Dongshan also asked a monk, "When I leave this leaking husk, where will you go to meet me?" The monk had no reply. Dongshan said in verse, Though the students are many, not one is enlightened: The mistake lies in pursuing the paths of others' tongues. If you want to be able to forget physical form and obliterate tracks, Work hard to diligently walk in the void. When he finished the verse, he shaved his head and sounded the bell: sitting in the hall, he bade farewell to the assembly and appeared to die. Thy wailed with grief. Dongshan opened his eyes, had a meal for stupidity

prepared, and extended his life for seven days, after which he again bade farewell to the community and passed away as he sat there. According to the Continued Lamp Record of the Dading era(1161-1170), during the eleven hundred forties in Xianping district's Dajiao monastery there was a Chan Master Faqing, who succeeded to Chan Master Foguo Bai. At one time he was a scribe; he was first abbot at Puzhao temple in Si province, and later moved to Shaolin on Songshan. When the Bian river was broken through by invaders from the North, he was taken captive and worked as an oxherd in the North. A lecturing monk recognized him, and subsequently he came to live in the eastern capital. As his attendant was reading the record of Dongshan, about the meal for stupidity, the attendant said, "That man of old was quite extraordinary!" The Chan Master said, "After I die you can call to me; if I can return, this will be because of having the power of the Way." Later he knew beforehand the time had come, so he composed a verse saying, This year, in the first week of the fifth month, The four gross elements will leave their host: Let the white bones be exposed to the wind, And spare finding a plot from a donor. His clothing and things he left all to his attendant, to be sold to feed the monks. When he first heard the sound of the night bell, he sat and passed away. His attendant said, "According to our old pact, you'd have me call you." So he called to the master three times. The Chan master responded to him, saying, "What?" The attendant said, "Why are you going naked and barefoot?" The master said, "What did I have when I came?" The attendant tried to clothe him, but the master said, "Stop! Leave it to later people." The attendant said, "What about at just such a time as this?" The master said, "Still it's just thus." And he composed another verse saying, Seventy-three years, like a lightning flash--About to go, for you I put a thread through. The iron ox leaps past Korea--Bumping into the void, smashes it into seven or eight pieces. Then he solemnly passed away. He was seventy-three years old; this was the fifth day of the fifth month, 1143. Dongshan knew the one who isn't ill, Faqing knew the one who doesn't die. Therefore those two elders came and went freely. Tiantong, bringing this up, said, "Able to stay or go, able to go or stay; I can look after him, but he can't look after me--at this moment, how can you totally comprehend?" After a pause he

said, "The perennial mist is still thick on the invisible crown; the spring wind is always in the unbudding branches." Tiantong brings up and illustrates the whole potential of what underlies it, and has already explained it as above. In the verse see the exertion of theancients--how about that?

頌云。卸卻臭皮袋（草枯鷹眼疾）。拈轉赤肉團（雪盡馬蹄輕）。當頭鼻孔正（也須撥轉始得）。直下髑髏乾（切忌見鬼）。老醫不見從來癖（手到病除）。少子相看向近難（渠無國土何處逢渠）。野水瘦時秋潦退（龍行舊道）。白雲斷處舊山。寒（是真難滅）。須勦絕。（君子一言）。莫顢頇（點燈喫飯）。轉盡無功伊就位（葉落歸根）。孤標不與汝同盤（來時無口）。

Verse: Taking off the smelly skin bag,(When the grass is withered the falcon's eye is swift.) Casting away the mass of red flesh;(Where the snow is gone the horse's hoofs are light.) Directly, the nose is straight,(Still it should be set in action.) Immediately, the skull is dry.(Beware of seeing ghosts.) The old doctor doesn't see the indigestion from before(When the teachnique succeeds, the disease is removed.)--The little one looks in on him, but it's hard to approach.(He has no country--where can you meet him?) When the meadow streams are thin, the autumn ponds recede;(Dragons go along the old way.) Where the white clouds end, the old mountains are cold.(This is truly impossible to annihilate.) You must cut off absolutely,(One word to a superior man.) Don't be big-headed.(Light the lamp, eat the meal.) Evolving to the utmost effortlessness, he attains to the state;(Leaves fall and return to the root.) The lone stand-out is not in the same class as you.('When I came I had no mouth.')

師云。石頭和尚道。欲識庵中不死人。豈離而今這皮袋。天童卻道卸卻這皮袋。洞山天童。皆石頭下子孫。如此相違。如何和會。臨濟亦道赤肉團上有無位真人。天童卻教拈卻赤肉團。爾且道。無位真人。向甚處安身立命。佛日和尚道。山僧未來時。燕京人鼻不正。山僧特來扳正。萬松道。佛日鼻孔落在燕京人手裏。僧問香嚴。如何是道。嚴曰。枯木裏龍吟。僧曰。某不會。嚴曰。髑髏裏眼睛。後有僧問石霜。如何是枯木裏龍吟。霜云。猶帶喜在。僧曰。如何是髑髏裏眼睛。霜云。猶帶識在。又有僧問曹山。山以偈示之曰。枯木龍吟真見道。髑髏識盡眼初明。喜識盡時消息盡。當人那辨濁中清。僧再問。如何是枯木裏龍吟。曹曰。血脈不斷。僧曰。如何是髑髏裏眼睛。曹曰。乾不盡。祖庭事苑。作乾盡。若據天童頌并序。赤肉團獨露真常。髑髏

眼瀝乾漏識。乾盡亦不惡。世諺有云。老醫少卜。言醫老始明。卜少則靈。所以洞山老作不見有病。少子相看向近難者。擬親即疏。擬向即乖。寒松病枝。因病轉奇。維摩瘦而不羸者。因病而為道日損。西京奉聖。深禪師病起頌云。氣絕絕情緒。舉意無意路。眴目尚無力。長年不出戶。芙蓉楷和尚道。只此一頌。自然紹繼老僧。此水瘦潦退雲斷。山寒也。須勦絕。莫顛頇。病要除根。醫須勿藥。轉盡無功。伊就位。孤標不與汝同盤。還知麼。麗水一星金。流沙混不得。

Commentary: Master Shitou said, "If you want to know the man in the hut who doesn't die, how could he be apart from this skin bag now?" Tiantong says instead to slough off this skin bag. Tiantong and Dongshan were both descendants of Shitou, yet differ so--how can they be reconciled? Linji also said, "In the mass of red flesh there's a true man of no rank." Tiantong instead has us remove the mass of red flesh. Tell me--where does the true man of no rank rest his body and establish his life? Master Fori said, "Before I came, the noses of the people of Peking weren't straight--I came especially to straighten them out." I say, Fori's nose fell into the hands of the people of Peking. A monk asked Xiangyan, "What is the Path?" Xiangyan said, "A dragon howling in a dead tree." The monk said, "I don't understand." Xiangyan said, "Eyeballs in a dry skull." Later a monk asked Shishuang, "What is a dragon howling inside a dead tree?" Shishuang said, "Still having joy." The monk said, "What are eyeballs in a dry skull?" Shishuang said, "Still having consciousness." Also a monk asked Caoshan, and Caoshan expressed in verse: The dragon howling in a dead tree really sees the Path; When consciousness is exhausted in the skull, the eye are finally clear. When joy and consciousness are exhausted, happenings end; How can that person distinguish the pure within the clouded? The monk asked again, "What is a dragon howling in a dead tree?" Caoshan said, "The bloodline is not cut off." The monk asked, "What are eyeballs in a dry skull?" Caoshan said, "Not entirely dry." The Corral of Facts about the Gardens of the Founders has it "dried up." If you go by Tiantong's Eulogies with Preface, where it says, "The red mass of flesh, alone, reveals true eternity; the skull has dripped dry of consciousness," then "dried up" isn't wrong either. Thereis a proverb which says, "An old doctor seldom divines." It means that when a doctor is old he becomes clear and

perceptive; he divines rarely, so he is skillful. Thus Dongshan, an old expert, doesn't see that there is any sickness: the young ones trying to come near to look in on him have a hard time because when they try to face him they are turning away from him. The cold pine's sick branches are even more outstanding for their sickness. Vimalakirti was emaciated but not worn out; by sickness, he waned day by day for the sake of the Way. A verse by Chan Master Shen of Fengshen in the western capital, on recovery from illness, says, Vitality ended, ended all feelings and sense: Trying to arouse my mind, there is no way for mind. No strength even to blink my eyes, For long years I never went out the door. Master Furong Daokai said, "This one verse alone naturally succeeds to me." This is the 'streams thinning, the pond receding, the clouds ending, the mountains cold.' "You must cut off absolutely, don't be big-headed." The sickness must be eradicated at the root; the doctor seeks not to have to use medicine. "Evolving to the utmost effortlessness, he attains same to the state; the lone standout is not in the same class as you." But do you know? 'One speck of gold in the sparkling water, flowing sand can't mix up."

Case 95:
第九十五則　臨濟一畫
Linji's One Stroke

示眾云。佛來也打。魔來也打。有理三十。無理三十。為復是錯。認怨讎。為復是不分良善。試道。看。

Introduction: When a buddha comes, he strikes, when a devil comes, he strikes; if they have a reason, thirty blows, if they've no reason, thirty blows. Is this misapprehending enemies, or is it not distinguishing the good? Try to say.

舉。臨濟問院主。甚處來（掌云這裏來）。主云。州中糴黃米來（卻實頭）。濟云。糴得盡麼（入草求人）。主云。糴得盡（兩搭不迴頭）。濟以拄杖一畫云。還糴得這箇麼（有甚死急）。主便喝（蝦蟆叫）。濟便打（伏手骨朵）。次典座至。舉前話（少賣弄）。座云。院主不會和尚意（口是禍門）。濟云。爾又作麼生（上身上來也）。座便禮拜（轉見不堪）。濟亦打（趁手快）。

Case: Linji asked the temple superintendent, "Where are you coming from?"(Slapping, I'd say, 'From here.') He said, "From selling rice in the city."(It turns out he's truthful.) Linji said, "Did you sell it all?"(He goes into the weeds looking for the man.) He said, "Sold it all."(Though hit twice, he doesn't turn his head.) Linji drew a stroke with his staff and said, "Did you sell this one?"(What's the rush?) The superintendent immediately shouted:(A clam howl.) Linji thereupon hit him.(Hidden in his hand is a flail.) Subsequently the cook came and brought up the preceding story(Don't brag so much.) and said to Linji, "The superintendent didn't understand your meaning."(The mouth is the door of calamity.) Linji said, "And how about you?"(He climbs on him.) The cook immediately bowed.(More and more we see he's not fit.) Linji hit him too.(His follow-up is fast.)

師云。本錄無典座。又問供養主。甚麼處去來。主云。州中糶黃米去來。濟云。糶得盡麼。主云。糶得盡。濟亦以拄杖一畫云。糶得這箇盡麼。主便禮拜。濟云。猶較些子。萬松道。有何不可。院主被棒。賞不避仇讎。供養主蒙恩。誅不擇骨肉。天童據盡令而行。要見全機大用。

Commentary: In the original record there is no cook; he also asks the superintendent of offerings, "Where have you been?" The latter replied, "I've come back from selling rice in the city." Linji said, "Did you sell it all?" The superintendent said, "Yes." Linji also drew a stroke with his staff and said, "Did you sell this one?" The superintendent then bowed. Linji said, "Something's still lacking." I say, what's wrong? The temple superintendent was hit--reward does not bypass enemies. The superintendent of offerings was treated benevolently--punishment does not exempt friends. Tiantong acts according to the entire order, he wants to see the great function of the whole potential. His verse says,

頌云。臨濟全機格調高（也好與一頓）。棒頭有眼辨秋毫（一點難謾）。掃除狐兔家風峻（師子全威）。變化魚龍電火燒（大小神通）。活人劍（猶較些子）。殺人刀（這漆桶）。倚天照雪利吹毛（誰敢正覷）。一等令行滋味別（這醋可曬醶）。十分痛處是誰遭（打云是爾是爾）。

Verse: Linji's whole dynamic--the character and tone are high:(He too should be given a beating.) On the staff is an eye which can distinguish the finest hair.(Can't be fooled one bit.) Sweeping out the foxes and rabbits, the family manner is strict,(The whole power of the lion.) Transforming fish to dragons, lightning fire

burns.(Quite a miraculous power.) The life-giving sword,(Still is just a little bit.) the death-dealing sword:(This tub of black lacquer!) Leaning against the sky, shining on the snow, sharp enough to sever a hair blown against it,(Who dares to look at it straight on?) Equally the order's carried out, but tasting differs(This wine is very rich indeed.)--Where it's totally painful, who is it that experiences it? (Striking, I say, 'It's you, it's you!')
師云。臨濟有時。奪人不奪境。有時人境兩俱奪。若遇其中人。便全體作用。此臨濟格調最高處也。手上出來。手上打。眼上出來。眼上打。四方八面來。旋風打。离婁黃帝時人。百里見秋毫之末。棒頭有眼。明如日月。半點也不容。不唯掃除狐兔。亦能變化魚龍。魚躍禹門三級。雷電燒尾成龍。棒喝迅機神用如是。七事隨身。有殺人刀活人劍。浮山圓鑒遠錄公。出十六題。令投子青禪師頌。亦有殺人刀活人劍。雪竇頌巴陵吹毛劍。要平不平。大巧若拙。或指或掌。倚天照雪。宋玉大言賦。方地為輿。圓天為蓋。彎弓射槫桑。長劍倚天外。僧問臨濟。如何是吹毛劍。濟云。禍事禍事。不見道。德山釅醋。曾嘆知酸。臨際用出黃蘗。傳來亦不弱。竹庵云。劈面三拳。攔腮七掌。盡大地人。不識痛痒。只有一箇認痛。猶受醫在。不見臨濟道。如蒿枝拂。相似。
Commentary: Sometimes Linji takes away the person but not the world, sometimes both person and world are taken away at once. If he met someone in teh middle of that, he would act with his whole body; this was the high character and tone of Linji--'When it comes up in the hand, deal with it in the hand; when it comes up in the eye, deal with it in the eye; when it comes up in all directions, deal with it like a whirlwind.' Li Lou was a man of the time of the Emperor of Yellow, thousands of years ago, who could see the tip of a strand of autumn down hair from thirty miles away. 'There is an eye on the staff as bright as sun and moon.' Not even a half-speck is admitted. It not only sweeps away the fox and rabbits, it can also change fish into dragons. Fish leap the three tiers of the Gate of Yu, whereupon it thunders and lightening burns their tails and they become dragons. The swift activity in spiritual action of the stick and shout are like this. Seven things accompany him--he has the sword to kill and the sword to give life. Fushan Yanjian set sixteen topics for his pupil Touzi Yiqing to make verses on; among them too was the killing sword and the life-giving sword. Xuedou, in eulogizing the 'blown-hair sword,' so sharp that a hair blown against it is severed,

wrote, "When it's necessary to even the uneven, a great adept seems inept; sometimes on the finger, sometimes in the palm--leaning against the sky, it shines on the snow." In the Great Words Ode of Sung Yu, "The cornered earth the cart, the round heavens its canopy, with bent bow shooting at the sun-tree, long sword leaning on the edge of the sky." A monk asked Linji, "What is the blown-hair sword?" Linji said, "Disaster, disaster!" Haven't you heard it said, "One taste of Deshan's vinegar and you know it's sour." Linji's function came forth out of Huangbo's transmission, and didn't weaken. Zhu-an said, "Three punches in the face, seven slaps across the jaw, and no one in the world notices the pain." There is just one who notices the pain and still is taking medicine. Didn't you read how Linji said, 'It was like being brushed with a plant '?

Case 96:
第九十六則　九峰不肯
Jiufeng's Disagreement

示眾云。雲居不憑戒珠舍利。九峰不愛坐脫立亡。牛頭不要百鳥啣花。黃蘗不羨浮杯渡水。且道。別有何長處。
Introduction: Yunju didn't rely on relics, the jewels of discipline; Jiufeng didn't admire sitting or standing death. Niutou didn't need the birds to bring flowers, Huangbo didn't envy sailing on a winecup across a river. But tell me, what is their strong point?
舉。九峰在石霜作侍者。霜遷化後。眾欲請堂中首座接續住持（便好學能無伎倆不應如秀拂塵埃）。峰不肯乃云。待某甲問過。若會先師意。如先師侍奉（路見不平）。遂問。先師道。休去歇去（費力作麼）。一念萬年去（忘前失後漢）。寒灰枯木去（有甚氣息）。一條白練去（切忌點污）。且道。明甚麼邊事（只要無事）。座云。明一色邊事。（兩般了也）。峰云。恁麼則未會先師意在。（一朝權在手）。座云。爾不肯我。那裝香來（果然不會）。座乃焚香云。我若不會先師意。香煙起處脫去不得（氣急殺人）。言訖便坐脫（這裏甚麼所在恁麼去）。峰乃撫其背云。坐脫立亡則不無（出身猶可易）。先師意未夢見在（脫體道應難）。
Case: Jiufeng worked as an attendant of Shishuang. When Shishuang passed away, the community wanted to invite the first-ranked monk in the hall to succeed to the abbacy.(Then he

should emulate Huineng, having no cleverness, he shouldn't be like Shenxiu sweeping dust.) Jiufeng did not agree; he said, "Wait until I have questioned him--if he understands our late teacher's meaning, I'll serve him like our late teacher."(If you see iniquity on the road....) Then he asked the chief monk, "The late teacher said, 'Cease, desist;(What are you doing wasting effort?) spend ten thousand years in one thought;(The fellow's forgotten before and lost after.) be cold ashes, dead trees;(What breath is there?) be a censer in an ancient shrine, be a strip of pure white silk.'(Beware of even a spot soiling it.) Now tell me, which side does this illustrate?"(He just wants there to be no matter.) The chief monk said, "It illustrates the side of uniformity."(He's interpreted it dualistically.) Jiufeng said, "Then you still don't understand the late teacher's meaning."(One day the authority is in your hands.) The chief monk said, "You don't agree with me? Set up some incense."(After all he doesn't understand.) The chief monk then lit the incense and said, "If I don't understand the late teacher's meaning, then I won't be able to pass away while this incense is still burning."(Hurry is fatal.) So saying, he sat down and died.(What place is this to go like that?) Jiufeng then patted him on the back and said, "As far as dying seated or standing is concerned, you're not lacking,(Personal liberation is relatively easy.) but as for our late teacher's meaning, you still haven't even dreamed of seeing it."(To express the whole thing must be hard.)

師云。筠州九峰道虔禪師。親傳石霜之道。得殺活杖子。具衲僧巴鼻。首座擔板。只得一橛。當時見道恁麼則未會先師意在。只道吾不如汝。便教九峰無地容身傾心歸伏。不見道。爭之不足。讓則有餘。今時參學人只道。古人坐脫立亡。今人臨行手忙腳亂。又見毆陽文忠公見嵩山老僧。道今人念念在亂。臨終安得定。這迴一向尋速生速滅。覺範頌云。死時應盡便應盡。坐脫立亡誇小兒。酪出乳中無別法。死時何苦欲先知。二朝士問寶峰照和尚。古人臨終去住自在。何道致之。峰云。先僧將來。自縊死去。臨終眾僧。求峰遺訓。峰作惡語數句而終。石霜首座。若到這箇地面。免被九峰逼死。佛果示杲上人法語云。嗟。見一流拍盲野狐種族。自不曾夢見祖師。卻妄傳。達磨以胎息傳人。謂之傳法救迷情。以至引從上最年高宗師。如安國師趙州之類。皆行此氣。及誇初祖隻履。普化空棺。皆謂此術有驗。遂致渾身脫去。謂之形神俱妙。而人厚愛此身。怕臘月三十日惶惶。競傳歸真之法。除夜望

影。喚主人公。以卜日月聽樓鼓。驗玉池。覘眼光以為脫生死法。真誑謊閭閻。捏偽造窠。貽高人嗤鄙。復有一等。假託初祖胎息說。趙州十二時別歌。龐居士轉河車頌。遞互指授。密傳行持。以圖長年及全身脫去。或希三五百歲。殊不知。此真是妄想愛見。萬松道。今時下視諸方者。多以臨行要人看。好癭上塗煙脂。有甚可喜。石霜一生置枯木堂。安枯木眾。往往常坐不臥。坐脫立亡者極多。獨九峰不肯首座。今時好坐脫立亡底。何不參取九峰不肯處。且道。九峰具甚麼作用。問取天童。

Commentary: Chan Master Daojian of Jiufeng in Chun province personally transmitted Shishuang's way. He got the staff that kills and give life, and had the technique of a patchrobe monk. The chief monk was carrying a board--he only saw one side. If at the time Jiufeng said to him, "Then you still don't understand our late teacher's meaning," if he had simply said, "I am not as good as you," he then would have given Jiufeng no room to fit his body, and would have made him submit with all his heart. Haven't you heard it said, "When you contend, there's not enough; when you defer, there's extra." Nowadays students just say that the ancients died sitting or standing, while people in present times are in turmoil and confusion when they're passing away. Also we see how Mr. ouyang Wenzhong saw the old monk of Songshan: the monk said, to him, "People these days are in a state of confusion every moment--how can they be steady when they're about to die?" And this time he attentively searched out momentary birth and disappearance. Jiaofan versified, At the time of death, when you should be finished, then you should end. Dying sitting, passing away standing--boastful litttle kids! Butter comes from milk--there is no separate reality; Why bother to want to know the time of death beforehand? Two courtiers asked Master Baofeng Zhao, "People of old faced death free to go or stay--by what way was this accomplished?" Baofeng said, "In the future I will strangle myself to death." When he was about to die, the community of monks asked Baofeng for his final instruction; he wrote several lines of bad words and died. If the chief monk at Shishuang had come to this place, he would have escaped being pressed by Jiufeng into dying. In a sermon to Dahui, Foguo said, "Ah, I see a stream of families of wild foxes with their hands over their eyes, who themselves had never seen the founder even in a dream, yet transmit to people the 'womb breath' and falsely

attribute it to Bodhidharma, calling this transmitting the Dharma to save deluded beings. They even cite the most long-lived Chan masters since antiquity, like National Teacher An and Zhaozhou, and say they all practiced this breath energy. Also they boast of the First Patriarch with one shoe(returning to India after supposedly having died) and Puhua's empty coffin: they all say that this is the effect of this art; it can even effect complete disappearance of the body at death--they call this the twin sublimation of body and spirit. People love this body and fear the terror of the last day of life; they vie in transmitting teachings of 'returning to reality.' Looking at a shadow on the night before winter, they call it the host: then they 'divine sun and moon,' 'listen to the tower durm,' examine the 'jade pond,' look into the light of the eyes, and consider these the methods for shedding birth and death. Really they are fooling people, fabricating artificial nests, leaving to posterity the derision of eminent people. There's also a kind who make use of the story of the 'womb breath' of the First Patriarch, claiming that in Zhaozhou's individual songs of the twelve hours of teh day and Layman Pang's 'turning the river cart' verse each divulge it, secretly transmitting its practice and maintenance, in hopes of long life and total disappearance of the body, wishing for three or five hundred years of life. They still don't know that this 'reality' is an illusion, an impassioned view." I say, nowadays many of those who look down on everyone else do so because they want others to see them dying, to enjoy putting make-up on a sore--what is there to delight in? All his life Shishuang set up a 'dead tree hall' and settled a 'dead tree congregation.' Time and again they would sit without lying down, and among them, those who died sitting or standing were very many. Jiufeng alone did not approve of the head monk. As for those in the present who like dying sitting or standing, why don't you investigate Jiufeng's disagreement. And tell me, what function did Jiufeng have? Ask Tiantong; his verse says,

頌云。石霜一宗（蜂攢蟻聚）。親傳九峰（冰消瓦解）。香煙脫去（生死自在即不無）。正脈難通（先師意未夢見在）。月巢鶴作千年夢（樹倒不飛）。雪屋人迷一色功（日出後一場懊羅）。坐斷十方猶點額（切忌生根）。密移一步看飛龍（別般造化）。

Verse: The school of Shishuang(Clustered like bees, gatehered

like ants.) Was personally transmitted to Jiufeng.(Ice melts, tiles crumble.) Passing away in incense smoke,(It's not that he has no freedom in birth and death.) The true bloodline cannot go through.(But he hasn't seen the late teacher's meaning even in a dream.) The crane nesting on the moon has a thousand-year dream;(Even though the tree falls over, it doesn't fly.) The man in the snowy room is deluded by the achievement of uniformity.(After the sun comes out, an embarrassment.) Cutting off the ten directions still gets a failing mark:(Beware of growing roots.) Quietly move a step and behold a flying dragon.(Another kind of creation.)

師云。天童仁義。先于貧處斷。世情偏向有錢家。萬松道。門庭施設。不如九峰。入理深談。猶較座元百步。勝默和尚作。祖庭詠史詩。元座徒亡一炷煙。九峰不是抑高賢。若將一色為承紹。辜負先師不借緣。石霜示眾有云。未嘗忘照。猶為外紹為臣種。亦曰借。若誕生。絲毫不隔。如王子生下。則能紹大位。謂之內紹。名王種。名句不借也。借則一色邊事耳。不得已。應機利生為挾帶。點額飛龍。亦禹門化魚之事。亦周易乾卦。九五飛龍在天。得位之象。豈比月巢鶴夢。雪屋人迷者哉。還識石霜傳九峰處麼。摘破香囊薰大國。撥開天竅吼真風。

Commentary: For Tiantong, "Humanity and righteousness first are cut off in poor places; wordly feelings only go to the moneyed families." I say, in terms of setting up methods of teaching, he doesn't compare to Jiufeng; as for profound talk entering into the principle, he's still a hundred steps behind the chief monk. A poem in the History of Poetry in Chan Gardens by Master Shengmo says, The chief monk uselessly died within the burning of a stick of incense; Jiufeng did not demean an eminent sage. If you take uniformity as the succession, You turn against the late teacher's nonreliance on conditions. In one of Shishuang's addresses to the assembly he said, "Never forgetting shining illumination is still called outer succession, the lineage of ministers; it's also called dependence. If you're born without a hair of obstruction, like a prince being born, then you can succeed to the great throne-this is called inner succession, called the royal lineage, and called statement without dependence. Dependence is only the matter of the state of uniformity, or 'one color'; unavoidably helping people according to the circumstances is carried hidden at the side." The 'failing mark'

and the 'flying dragon' also refer to the Dragon Gate of Yu, and also to the hexagram Heaven in the Zhou Book of Changes, positive in the fifth place: "The flying dragon is in the sky," a symbol of gaining rank. How can it be compared to the dream of the crane dwelling on the moon or the delusion of the man dwelling in a snowy room? Do you know what Shishuang transmitted to Jiufeng? Pulling apart the incense bag, perfuming the whole nation; Pulling open the aperture of the sky, letting the real wind howl.

Case 97:
第九十七則　光帝樸頭
Emperor Tongguang's Hat

示眾云。達磨朝梁武。本為傳心。鹽官識大中。不妨具眼。天下太平國王長壽。不犯天威。日月停景。四時和適有光風化。人王法王相見。合談何事。

Introduction: Bodhidharma visited the court of Wu of Liang originally to communicate the mind. Yanguan recognized that Dazhong undeniably had the eye. The land's at peace, long live the king-he doesn't violate the majesty of heaven: sun and moon rest their beams, the four seasons harmonize--there's illumination of education. When a king of men and a king of Dharma meet, what should they discuss?

舉。同光帝謂興化曰。寡人收得中原一寶。（少賣弄）。只是無人酬價（傾國莫換）。化云。借陛下寶看（因便接勢）。帝以兩手引袱頭腳（幸遇其人）。化云。君王之寶誰敢酬價（一併交足別無少缺）。

Case: Emperor Tongguang asked Xinghua, "I've got the jewel of the Central plain,(Don't brag so much.) but there is no one who can pay the price."(Even if you bankrupted the whole country, you still couldn't get it in exchange.) Xinghua said, "Lend me your majesty's jewel for a look."(He takes the opportunity to receive the authority.) The emperor pulled down his hat straps.(Lucky to meet the appropriate person.) Xinghua said, "Who could presume to meet the price of the sovereign's jewel?" (At once both are satisfied, with no particular lack.)

師云。魏府興化存獎禪師。初依臨濟。濟圓寂為三聖首座。後見大覺。開堂

拈香曰。此一炷香。本分為三聖師兄。三聖于我太孤。本分為大覺師兄。大覺于我太賒。不如供養臨濟先師。僧問。四方八面來時如何。化云。打中間底。僧作禮。化云。大眾興化。昨日赴箇村齋。半路逢卒風暴雨。卻于神廟裏避得過。後唐莊宗幸河北。僧問。王程有限時如何。化云。日馳五百駕。迴至魏府行宮。詔化至。賜座茶畢。遂問。朕收下中原。獲得一寶。未曾有人酬價。化云。略借陛下寶。看。帝以兩手引袱頭腳。化云。君王之寶誰敢酬價。帝大悅賜紫衣師號。化皆不受。又賜御馬一疋。萬松道。第一要識取君王。更要知處中原。然後問爾寶下落。玄覺徵云。且道。興化肯同光。不肯同光。若肯興化眼在甚麼處。若不肯同光過在甚麼處。萬松道。空生不解金剛旨。問得疑心滿世間。雪竇云。至尊所得。只可旁觀。若非興化作家。往往高價酬卻。萬松道。恰似不齋來。翠巖芝云。興化當時下著。可謂酩酊。如今作麼生斷。萬松道。喫棒了判案。雲峰悅云。真不掩偽。曲不藏直。有眼底辨取。萬松道。問著箇瞎漢。黃龍心云。興化一期見機而作。爭奈埋沒伊一朝天子。當時若但向道蚌蛤之珠收得也無用處。教伊向後別有生涯。免見遞相鈍躓。而今若有人問。又作麼生酬價。萬松道。七九六十三收。這一隊老漢沒箇敢著價者。唯有天童相物作價兩無虧欠。

Commentary: Chan Master Cunjiang of Xinghua in Weifu first was with Linji; after Linji died, he was chief monk for Sansheng, and later he saw Dajiao. When he opened a teaching hall, in offering incense he said, "This one stick of incense--part is for my teacher and elder brother Sansheng, who was too austere with me; one part is for my teacher and elder brother Dajiao, who was too indulgent with me. These do not compare to offering to my late teacher Linji." A monk asked, "When it comes from all directions at once, what then?" Xinghua said, "Hit the one in the middle." The monk bowed. Xinghua said, "Everyone, yesterday I was going to a meal in the village, but halfway along I ran into a violent wind and fierce rain, and wound up in a spirit shrine avoiding it." When Emperor Tongguang of the latter Tang dynasty went to Hebei, a monk asked Xinghua, "How is it when the journey of the king has a limit?" Xinghua said, "Galloping on five hundred mounts a day." As the emperor was returning, he stopped at the transient palace in Weifu, and summoned Xinghua to come there. After he gave him a seat and tea, he asked, "I've got the jewel of the Central Plain, but there's no one who can pay the price." Xinghua said, "Let me have a look at your jewel." The emperor pulled down his hatsrings. Xinghua said, "Who could

presume to pay the price of your majesty's jewel?" The emperor was delighted and gave him a purple robe and a "Master" title. Xinghua didn't accept either of them. The emperor also gave him a horse to ride. I say, first let's get to know the sovereign; then we must know he is in the Central Plain; after that I want to ask where your jewel is. Xuanjiao Cheng said, "Did Xinghua agree with the emperor or not? If he did, where are Xinghua's eyes? If not, where is the emperor's error?" I say, Subhuti did not understand the diamond teaching; he questioned till his doubting mind filled the world. Xuedou said, "What the Most Honored One has obtained can only be observed from the side; if it were anyone but Xinghua the adept, time after time it would be sold off at a high price. "I say, it seems like he hasn't purified himself." Suiyan Yue said, "The real doesn't cover the false, the crooked doesn't hide the straight. Those who have eyes discern." I say, ask of this blind fellow. Huangbo Xin said, "Xinghua for a time saw the opportunity and acted--what could be done?--he buried away that emperor of the court. At that time, if he had just told him that an oyster pearl, even if you get it, has no use, and taught him to have a separate life thereafter, they'd have avoided hindering each other. Right now if someone questions, again how do you price it?" I say, seven times nine equals sixty-three takes it. In this group of old fellows there's not one who can presume to set a price: there is only Tiantong who sizes up the article and sets a price so there's no loss on either side.

頌云。君王底意語知音（一發善言）。天下傾誠葵藿心（千里福應）。掇出中原無價寶（兩手分付）。不同趙璧與燕金（別是一家珍）。中原之寶呈興化（分付著頭）。一段光明難定價（自買自賣）。帝業堪為萬世師（裂破古今）。金輪景耀四天下（猶有化在）。

Verse: The sovereign's underlying meaning, he speaks to a connoisseur.(Once good words are uttered...) All in the land incline to sincerity, hearts like sunflowers.(...Blessings respond for a tousand miles.) Bringing out the priceless jewel of the Central Plain,(Imparting it with both hands.) It's not the same as the gem of Zhao or the gold of Yan.(This is a special family jewel.) The jewel of the Central Plain is shown to Xinghua:(The imparting takes place obviously.) One beam of light, it's hard to appraise. (He sells and buys it himself.) The emperor's action can be teacher of ten thousand generations:(Past and present are torn

open.) The light of the golden wheel shines all over the world. (There is still civilization.)
師云。同光年號也。如大中天子即宣宗也。後唐莊宗。在位三年。癸未改同光元年。喚作中原一寶。已是強名。畢竟喚作甚麼。大小天童只道得箇君王底意語知音。看他莊宗行兵。則從真定服中山。取漁陽兼魏博。策馬渡河。而梁氏失國。偏師西指。而劍閣不守。所以自稱收得中原一寶。只是無人酬價。此以衲僧分上未遇知音。不逢別者。終不開拳。興化傾誠。不敢辜負天府大寶。葵藿向日而傾。衛其足也。所以刖足鮑莊子不如葵也。掇出中原無價寶。此頌引袱頭腳。輪王髻中珠不可輕分付。古今天子對辯。未有如莊宗善用時機。佛事人情一時周足。有官人謁歸宗。宗拈起兩帽子腳。示之云。還會麼。官曰。不會。宗曰。老僧病頭風。莫怪不卸帽子。官人無語。萬松道。韓信功高誰與同。轉身拆卻連雲機。趙國有和氏之璧。燕昭王築臺。置千金於上。延天下之士。故名黃金臺。又頌云。中原之寶。一段光明。輝天鑒地。南泉道。不作貴不作賤。爾作麼生買。所以難定價也。金輪王王四天下。銀輪三天下。銅二。鐵一。准上可知。金輪雖有七寶。只能景耀四天下。不如中原一寶盡十方法界。皆是一段光明。叵耐興化。容易便道。略借陛下寶看。同光是一朝天子。作大檀越。布施與他。可謂作家君王天然有在。萬松常笑。三角示眾云。大凡說法須是應時及節。及至住庵時。值賊執刀問。和尚有珍寶否。角云。僧家之寶非君所宜。賊云。是甚麼寶。角便喝。賊不領以刃加之。法雨頌云。結茅絕頂居三角。家寶不能深蘊卻。草次開囊欺鑒人。卞和刖足胡為錯。錯遇桀紂兮施禮樂。不似興化莊宗不傷和氣。僧問法雲圓通秀鐵壁。知師久蘊囊中寶。今日當筵略借看。壁云。君子愛財。取之有道。勿謂法雲拈不出。須知興化敢商量。
Commentary: Tongguang is an era name, like the Dazhong (era) emperor was Xuanzong. Emperor Zhuangzong of the latter Tang dynasty occupied the throne for three years; he made 923 the first year of the new era Tongguang. He calls it 'the jewel of the Central Plain,' but this is already a forced name. Ultimately what do you call it? Even Tiantong, who is supposed to be so great, can only say this--"The soverign's underlying meaning, he speaks to a connoisseur." See how that Zhuangzong carried out military operations; he got Zhending district to follow, conquered Ding province and took Yun province and the Daming prefecture in Wei; then he galloped his horses across the Yangtse River, and the kingdom of Liang fell; he directed one division to the West, and Jianke couldn't hold out. Therefore he himself extolled, "I've

gotten the jewel of the Central Plain, but there's no one who can pay the price." This is because he never met one who knows on the part of a patchrobe monk; if he hadn't met someone different, he'd never have opened his fist. But Xinghua was totally sincere, and didn't dare turn away from the great jewel of the celestial city, like a sunflower leaning towards the sun, yet keeping its base. Therefore if his feet are cut off, a man isn't as good as a sunflower. "Bringing out the priceless jewel of the Central Plain."--this eulogizes pulling down the hatstrings; the jewel in the topknot of a monarch is not to be lightly imparted. Of all the wit in reply of all the emperors of ancient and recent times, none has yet been comparable to Zhuangzong's skillful use of time and situation; buddha-work and human sense were thoroughly satisfied at one time. An official went to see Chan Master Guizong; Guizong lifted up his hatstrings, showing him, and said, "Do you understand?" The official said, "No." Guizong said, "I have a cold in the head--pardon me if I don't take off my hat." The official had no words. I say, Han Xin's merit is so high, who can be the same as him? Turning his body about, his tears open the bridge of clouds. In the state of Zhao there was a famous jade. King Zhao of the state of Yan built a platform and put a thousand pieces of gold on it to invite the knights of the land; therefore it's called the platform of gold. The verse also says that the unique beam of light of the jewel of the Central Plain shines on the heavens and mirrors the earth. Nanquan said, "It's not expensive or cheap--how can you buy it?" Thus it's hard to price. A Gold Wheel King rules four lands, a silver wheel king rules three lands: copper, two, and iron, one. Though a gold wheel king has seven treasures, they can only illumine four lands--this is not as priceless as the one jewel of the Central Plain--all the worlds of the universe are its light. Xinghua easily said, "Let's have a look at your jewel." Zhuangzong was the emperor of a dynasty; with great generosity he gave it to him. It might be said that an adept emperor naturally still has it. I always laugh at Sanjiao, who instructed the assembly, "Whenever you speak of the Teaching, it must accord with the time and season"--then when he was living in a hermitage, he met a brigand wielding a sword who asked him, "Do you have any treasure, monk?" Sanjiao said, "The treasure of monks is not

suitable for you." The brigand asked, "What is the treasure?" Sanjiao shouted. The brigand didn't understand, and cut him with the blade. Fayun said in verse, Tying thatch on absolute peak, living on Sanjiao: His family treasure could not be deeply hiddenaway: Carelessly he opened the bag and fooled the man looing in; Bien He had his feet cut off--who could say it was a mistake? The mistake is giving courtesy and entertainment when meeting willains. This is not like Xinghua and Zhuangzong not hurting the spirit of harmony. A monk asked 'Iron Wall Xiu,' Maseter Fayun Yuantong, "I know the master has long kept a jewel in a pounch; today, at this assembly, let us have a look at it." The 'Iron Wall' said, "Nobles love wealth, but there is a proper way to get it." Don't say Fayun didn't bring it out; you should know Xinghua dared to assess.

Case 98:
第九十八則　洞山常切
Dongshan's "Always Close"

示眾云。九峰截舌。追和石霜。曹山斫頭不辜洞嶺。古人三寸得恁麼密。且為人手段在甚麼處。
Introduction: Jiufeng, cutting off his tongue, made a sequel to Shishuang; Caoshan, cutting off his head, didn't turn away from Dongshan. The ancients' sayings were so subtle--where is the technique to help people?
舉。僧問洞山。三身中。那身不墮諸數（前三三後三三）山云。吾常于此切（氣急殺人）。
Case: A monk asked Dongshan, "Among the three buddha-bodies, which one does not fall into any category?"(In front, three by three; in back, three by three.) Dongshan said, "I am always close to this." (He puts people in a deadly rush.)
師云。本錄中問。三身中那一身說法。山云。吾常于此切。疏山仁禪師始問洞山。未有之言。請師示誨。山曰。不諾。無人肯。疏曰。還可切也無。山曰。閣梨即今還切得否。疏曰。切不得則無諱處。山肯之。僧後問曹山。先師道。吾常於此切。意旨如何。山云。要頭斫取去。僧又問雪峰。峰以拄杖劈口打曰。我也曾到洞山來。承天宗云。一轉語海晏河清。一轉語風高月冷。一轉語騎賊馬趁賊。試請辨看。忽有箇衲僧出來。道總不恁麼。也許伊具一

隻眼。元來藥山下。子孫旁提護諱。好本多同。不見。僧問石霜。如何是祖師西來意。霜乃咬齒示之。僧不薦。霜遷化後問九峰。先師咬齒意旨如何。峰云。我寧可截舌。不犯國諱。僧又問雲蓋。蓋云。我與先師。有甚冤讎。保寧勇和尚頌云。此切堪傷向外求。至親何故似冤讎。始終滿面無慚色。更被曹山乞爾頭。好即甚好。太犯風煙。爾看。天童幾般綿密。
Commentary: In the original record, the question is "Among the three bodies, which one expounds the Dharma?" Dongshan said, "I am always close to this." Chan Master Sushan Ren first asked Dongshan, "Please teach me a word which doesn't yet exist." Dongshan said, "No. No one would agree." Sushan said, "Then can it be approached or not?" Dongshan said, "Can you approach it right now?" Sushan said, "If not, still there's no way to avoid it." Dongshan agreed with him. Later a monk asked Caoshan, "What is the meaning of the late teacher's saying, 'I am always close to this?' " Caoshan said, "If you want my head, cut it off and take it." The monk also asked Xuefeng; Xuefeng hit him with his staff and said, "I too have been to Dongshan." Chengtian Zong said, "In one turning-word 'the ocean is calm, the rivers are clear.' in one turning-word 'the wind is high, the moon is cold'; one turning-word rides a robber's horse chasing the robber. Please try to distinguish them. If a monk suddenly comes forth and says it's not this way at all, he too I grant has one eye." To begin with, Yaoshan 's descendants brought it up indirectly, protecting taboo. 'Good roots have much in common.' Haven't you heard how when a monk asked Shishuang about the meaning of the founder's coming from the West, Shishuang gnashed his teeth to show him. The monk didn't understand, and after Shishuang's death asked Jiufeng what the late master meant by gnashing his teeth; Jiufeng said, "I'd rather bite off my tongue than violate the nation's taboo." The monk also asked Yungai, who said, "What enmity is there between me and the late master?" The verse of Chan Master Baoming Yong on this case says, This closeness is heartrending if you search outside; Why does ultimate familiarity seem like enmity? From beginning to end, the whole face has no color or shape, Still your head is asked for by Caoshan. This is good, all right, but it gets too far into the wind and smoke. Look--see in how many ways Tiantong is thoroughgoing:
頌云。不入世（物外横身）。未循緣（刮篤成家）。劫壺空處有家傳（貓兒

尾頭尿）。白蘋風細秋江暮（清虛冷淡）。古岸舡歸一帶煙（目斷天涯）。

Verse: Not entering the world,(Freeing the body outside of things.) Not following conditions;(Diminishing deep feelings, making a home.) In the emptiness of the pot of ages there's a family tradition.(A cat pisses in the house.) White duckweeds, breeze gentle--evening on an autumn river;(Pure, empty, cool, plain.) An ancient embankment, the boat returns--a single stretch of haze.(The eye stops on the horizon of the sky.)
師云。不入世未循緣。腦後見腮。莫與往來。劫壺空處有家傳。洞山恁麼唱。曹山恁麼和。雪峰恁麼斷送。三臺須是大家催。蓋黃河從源頭濁了也。周起風土記。萍蘋芹菜之名。大者蘋。小者萍。白蘋者。柳惲詩。汀湖採白蘋。日暮江南春。洞裏有歸客。瀟湘逢故人。後人名其處。為白蘋汀。風細秋江暮者。宋玉風賦。夫風生于青蘋之末。浸淫溪谷。緣于太山之阿。舞于松柏之下。謂之白蘋者。苗菁而花白也。敢問。古岸舡歸向甚麼處去。誰知。遠煙浪別有好思量。
Commentary: "Not entering the world, Not following conditions"--if you see his jowls behind his head, don't travel with him. "In the emptiness of the pot of ages there's a family tradition." Dongshan sings in this way, Caoshan harmonizes in this way, Xuefeng plays the interlude music this way. In sum, the Yellow River is muddy from its source. Duckweed is a floating plant; regarding 'white duckweed,' a poem by Yanghui says, Gathering white duckweed on the tranquil lake, The day turns to dusk in the South China spring. On the River Dong there's a returning traveler; He meets an old acquaintance on the Suxiang. Later people named that place 'the duckweed bank.' As for "breeze gentle--evening on an autumn river," in Song Yu's Ode to the Wind it says, " A breeze rises on the tips of the blue duckweeds, gradually invading the valley; encircling the countryside of Taishan, it dances in the pines and cedars." This is called white duckweed because its sprouts are green but its flowers are white. I dare ask, "An ancient embankment, the boat returns"--to where? Who would have known that in the distant misty waves there is another, better realm of thought?

Case 99:

第九十九則　雲門缽桶
Yunmen's "Bowl and Bucket"

云眾云。棋有別智。酒有別腸。狡兔三穴。猾胥萬倖。更有箇淆頭底。且道。是誰。
Introduction: There's a particular knowledge for chess, a particular stomach for wine . The three holes of a crafty rabbit, the myriad raids of a wily fox. There is still another uninhibited one--tell me, who is it?
舉。僧問雲門。如何是塵塵三昧（有願不撒沙）。門云。缽裏飯桶裏水（撞頭磕額攔腮樸面）。
Case: A monk asked Yunmen, "What is every-atom Samadhi?"(I have a vow not to scatter sand.) Yunmen said, "Rice in the bowl, water in the bucket." (It bumps the head, knocks the forehead, strikes the jowls and hits the face; it's everywhere.)
師云。華嚴。一塵入正受。諸塵三昧起。又云。塵塵爾法法爾。這僧問處。直要雲門當面拈出。雲門道。缽裏飯桶裏水。且道。拈出不拈出。有底便認。和聲送事。就句呈機。有底道。缽裏飯粒粒皆圓。桶裏水點點皆濕。更有一般。著甚死急。道。缽裏有飯。桶裏有水。佛果道。漱口三年。正為汝輩。雪竇道。多口阿師難下嘴。元來小膽爾看。天童擘破面皮。
Commentary: The Flower Ornament Scripture speaks of entering right samadhi on one atom and rising from right samadhi on all atoms. It also says, "Every atom is thus, every thing is thus." The monk's question just wanted Yunmen to bring it out right to his face: Yunmen said, "Rice in the bowl, water in the bucket." But tell me, did he bring it out or not? Some immediately grasp it and present some thing as it's voiced, and present their abilities in a phrase. Some say, "Each grain of rice in the bowl is round, each drop of water in the bucket is wet." Then there is yet another kind in such a rush they say, "In the bowl there is rice, in the bucket there is water." Foguo said, "Wash your mouth out for three years!" Just for you folks, Xuedou said, "The talkative teacher can't open his mouth." Actually he hasn't much guts. You look how Tiantong breaks open the skin on the face; his verse says,
頌云。缽裏飯桶裏水（碗盛杓舀）。開口見膽求知已（只為分明極翻令得所遲）。擬思便落二三機（天童第四）。對面忽成千萬里（是必早迴程）。韶

陽師較些子（未敢相保）。斷金之義兮誰與相同（心不負人）。匪石之心兮獨能如此（面無慚色）。
Verse: Rice in the bowl, water in the bucket:(The bowl is filled, the dipper ladles.) Opening his mouth, he shows his guts, seeking one who knows himself.(Simply by extreme clarity, paradoxically he makes the attainment belated.) Try to think and you fall into second and third impulses,(Tiantong's is the fourth.) Face to face suddenly becomes ten-million miles.(This must be an early return journey.) Master Yunmen realized a little bit:(I still don't dare guarantee it.) The metal-cutting meaning--who is the same?(If one does not turn against people in the heart...) The mind firmer than rock alone can be like this.(...there will be no color of shame on the face.)
師云。僧問忠國師。如何是佛法大意。師云。文殊堂裏萬菩薩。僧云。學人不會。師云。大悲千手眼。佛鑑頌。時年蔬菜賤。滿地蘿葡頭。一文買一箇。得者飽齁齁。這裏便見天童與雲門出一隻手。提折腳鐺子也。周易繫辭。君子之道。或出或處。或默或語。二人同心。其利斷金。同心之言。其臭如蘭。注云。金堅剛之物。而能斷之。言利之甚也。毛詩邶柏舟云。我心匪石。不可轉也。我心匪席。不可卷也。注石雖堅尚可轉。席雖平尚可卷。言已心志堅平過于石席。且道。忠國師。佛鑑。雲門。天童。恁麼氣急作甚。赤心片片知人少。覿面堆堆睹者稀。
Commentary: A monk asked National Teacher Huizhong, "What is the great meaning of Buddhism?" The national teacher said, "Ten-thousand bodhisattvas in the Manjusri hall." The monk said, "I don't understand." The teacher said, "Great Compassion, with a thousand hands and eyes." Fojian said in verse on this case, At this time of the year vegetables are cheap; The land is filled with turnips: One penny buys one; Those who get them snore with contentment. Here we see how Tiantong and Yunmen have put forth a single hand to hold up a broken-legged pot. In the Zhou Book of Changes, in the elaboration it says, "The way of a superior man is that he sometimes appears and sometimes stays put, sometimes is silent, sometimes speaks. When two people are of the same mind, its sharpness can cut through metal; words of one of like mind are as fragrant as orchids." A note says, "Metal is hard, yet it can cut metal; this expresses its sharpness." A verse in the Classic of Poetry says, "My heart is not a stone, it cannot be turned; my heart is not a mat, it cannot be rolled up."

In the notes it says, "A stone is hard but it can be rolled over; a mat, though even, can still be rolled up. It refers to the heart's determination being harder than a rock, more even than a mat." But tell me: National Teacher Huizhong, Fojian, Yunmen, and Tiantong--what were they doing in such a hurry? They were utterly sincere, but few are those who know: though it's heaped before their faces, few people look.

Case 100:
第一百則　瑯琊山河
Langya's "Mountains And Rivers"

示眾云。一言可以興邦。一言可以喪邦。此藥亦能殺人。此藥亦能活人。仁者見之謂之仁。智者見之謂之智。且道。利害在甚麼處。
Introduction: One word can cause a nation to flourish, one word can cause a nation to perish. This drug can kill people and can bring people to life too. The benevolent, seeing this, call it benevolence; the wise, seeing this, call it wisdom. But tell me, where does the benefit or harm lie?
舉。僧問瑯琊覺和尚。清淨本然。云何忽生山河大地（迷時三界有）。覺云清淨本然云何忽生山河大地（悟後十方空）。
Case: A monk asked Master Langya Jiao, "Purity is originally so--how does it suddenly produce mountains, rivers, and the great earth?"(When deluded, the world exists.) Langya said, "Purity is originally so--how does it suddenly produce mountains, rivers, and the great earth?"(After enlightenment, everywhere is void.)
師云。汾陽無德昭禪師。北地苦寒。因罷夜參。梵僧乘雲而至勸。不可失時。此眾雖不多。六人大器。道廕人天。陽明日上堂云。胡僧金錫光。為法到汾陽。六人成大器。勸請為敷揚。時大愚芝。慈明圓。瑯琊覺。法華舉。天勝泰。石霜永等。皆在席下。滁州瑯琊山。開化廣照禪師。諱慧覺。西洛人。父為衡陽太守。捐館。扶襯歸洛。過澧州。登藥山古剎瞻禮。觀其游處。宛若舊居。緣此出家。得法于汾陽。應緣滁水。與雪竇明覺。同時唱道。天下指為二甘露門。逮今淮南遺化如昔。湖南祇林和尚。纔見僧來便云。魔來魔來。以木劍揮之。潛入方丈。如是十二年。後置劍無言。有僧問。十二年前為甚麼降魔。林云。賊不打貧兒家。僧云。十二年後為甚麼不降魔。林云。賊不打貧兒家。此名一劍下分身之意。首楞嚴第四。富樓那問。若復世間一

切根塵。陰處界等。皆如來藏。清淨本然。云何忽生山河大地諸有為相。次第遷流。終而復始。說者云。若解則已知。覺體本妙。無明本空。山河大地。如空花相。若惑則能所妄分。強覺俄起。三細為世。四輪成界。瑯琊云。我則不然。清淨本然。云何忽生山河大地。此喚騎賊馬赶賊。奪賊槍殺賊。薦福信云。先行不到。末後太過。萬松道。徐六檐板。各見一邊。要除見滲漏。須見天童始得。

Commentary: Chan Master Wude Shanzhao of Fenyang stopped the night gathering because of the bitter cold up north there: an Indian monk arrived there flying on the clouds and exhorted him not to miss the time; "Though this congregation is not large, six of them are great vessels, and their path will give shelter to humans and divines." The next day Fengyang went up into the hall and said, "The light of the golden ring-staff of a foreign monk came to Fenyang for the sake of the Teaching. Six men will become great vessels; he asked me to preach for your sakes." At that time Dayu Zhi, Ciming Yuan, Langya Jiao, Fahua Zhu, Tiansheng Tai, and Shishuang Yong were among those in the assembly. Chan Master Kaihua Guangzhao of Mount Langya in Chu province was named Huijiao. A man from Loyang, his father was governor of Hengyang: when his father died, he carried the casket back to loyang. As he was passing through Li province on the way, he climbed up to the ancient monastery on Yaoshan to behold it and pay respect: as he looked where he was going, it was just like it had been a former abode of his. Because of this he left home and became a monk. He got the teaching from Fenyang, and responded to conditions (to teach) on the Chu river. He and Xuedou Mingjiao expounded the Way at the same time, and everywhere in the land they were regarded as the 'Two Gates of Ambrosia.' Even now his remaining influence in south China is as of old. Master Zhilin of Hunan, as soon as he saw a monk come, would immediately say, "A demon's coming, a demon's coming!"--he'd brandish a wooden sword at the monk, and secretly enter the abbot quarters. He did like this for twelve years, after which he put his sword down and said nothing. A monk asked, "For twelve years before why did you vanquish demons?" Zhilin said, "A robber doesn't strike a poor man's house." The monk said, "After years why didn't you vanquish demons anymore?" Zhilin said, "A robber doesn't strike a poor

man's house." This is called the meaning of dividing the body with one sword. In the fourth part of the Heroic March Scripture, Puruna asks, "If all the faculties and sense data in the world, the life clusters, the sense media, and elements of sense and consciousness and so forth, are all the 'mine of realization of thusness', pure in its original state, why does it suddenly produce mountains, rivers, earth, and all compounded characteristics which gradually change and flux, end, and then begin again?" The explainer says, "If you understand, you already know the essence of enlightenment is fundamentally immaculate; ignorance is fundamentally empty. The mountains, rivers, and earth are like features of flowers in the sky. If you are deluded, subject and object are falsely distinguished. Powerful awareness suddenly appears, and the three subtleties make the world, the four spheres make the elemental realm." Langya says, "I do not concur; if purity is originally so, how does it suddenly produce mountains, rivers, and earth?" This is called mounting the bandit's horse to chase the bandit, taking away the bandit's lance to kill the bandit. Jianfu Xin said, "At first he didn't arrive; at the end he went too far." I say, carrying a board on a shoulder, each sees one side. If you want to get rid of the leaking of views, you must see Tiantong:

頌云。見有不有（一般麵草）。翻手覆手（由人故造）。瑯琊山裏人（叉手云慧覺）。不落瞿曇後（一語傷人千刀攪腹）。

Verse: Seeing existence without considering it existent(All noodles...)--Turning the hand over and back.(...are made by people.) The man on Mount Langya(Clasping my hands, I say, 'Huijiao!') Does not fall behind Gautama.(One word wounds people, a thousand swords shake the belly.)

師云。見有不有。其有自朽。見怪不怪。其怪自壞。摩訶衍論。十四祖龍樹祖師造也。乃云一切諸法。一切因緣故應有。一切諸法。一切因緣故不應有。此翻手覆手也。瑯琊上堂云。見聞覺知。俱為生死之因。見聞覺知。俱為解脫之本。譬如師子返擲。南北東西。且無定止。汝等諸人若也不會。且莫辜負釋迦老子。吽。此所以不落瞿曇後也。瞿曇梵語。具云喬答摩。此云地勝。謂除天外在地人中。最殊勝故。方今後五百歲。去聖時遙。人多懈怠。如何得不落後去。裂破古今。

Commentary: Seeing existence, don't take it as existent, and the existence will disintegrate of itself. Seeing something strange,

don't consider it strange, and the strangeness will disappear of itself. The Treatise on the Great Vehicle was written by the Fourteenth Patriarch Nagarjuna: It says, "All things must exist because of all causes and conditions; all things must not exist because of all causes and conditions; all things must not exist because of all causes and conditions." This is "Turning the hand over and back." Langya said, "Seeing, hearing, discernment and cognition are all the cause of birth and death; seeing, hearing, discernment and cognition are all the root of liberation. It's like a lion springing: south, north, east, west, without stopping in a fixed place. If you people don't understand, then don't turn against old Shakyamuni. Hum!" This is why he doesn't fall behind Gautama(Buddha). Gautama is Sanskrit, and it means 'Supreme on Earth,' because he was the greatest of people on earth. Right now it is the second millenium after his death; the age of that sage is distant, and many people are lazy--how can you avoid falling behind? Tear open past and present.