

The Chan Whip Anthology

A COMPANION TO ZEN PRACTICE



Translated by JEFFREY L. BROUGHTON
with ELISE YOKO WATANABE

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For Hakeda Yoshito 羽毛田義人 (1924-1983)

若論此事。正如逆水撐船。上得一篙。退去十篙。上得十篙。退去百篙。愈撐愈退。退之又退。直饒退到大洋海底。掇轉船頭。決欲又要向彼中撐上。若具者般操志。即是到家消息。如人上山。各自努力。

此事的實用工切處。正如搭對相撲相似。纔有絲毫畏懼心。纖塵差別念。蘊于胷中。何止十撲九輸。未著交時。性命已屬他人了也。若是鐵眼銅睛。憤憤悻悻。直要一拳打碎。一口吞却。假使喪身失命。以至千生萬劫。心亦不忘。諸上座。果能如是知非。果能如是著鞭。剋日成功。斷無疑矣。勉之勉之。

*If we are to discuss **this matter**: It's just like poling a boat upstream against the river current—you'll go upriver [i.e., lift the huatou/the cue to full awareness] by one pole length, and you'll fall back [i.e., produce deluded discrimination] by ten pole lengths. You'll go up by ten pole lengths, and you'll fall back by a hundred pole lengths. The more you pole, the more you'll fall back—falling back over and over again. Even if you've fallen back to the very floor of the great ocean, take the prow of the boat and turn it back around—you absolutely, positively must keep poling up towards **that**. If you possess this kind of ambition and fortitude, then you will arrive at the **home situation**. As with people who go up a mountain, each one of them makes the effort on his own.*

This matter, in fact, [deliberately] puts you into an anti-thetical position—just like that of a sumō fighter about to lock horns with his opponent. The moment you harbor even the slightest thought of fear—the moment you allow even the finest dust particle of discriminatory thought to linger within your mind—how will you avoid losing nine out of ten bouts? Even before contact has been made,

your life will belong to the opponent. But if you have the iron-and-copper eye [i.e., the eye that sees right through everything], if you are filled with the fury that leaves you speechless, you will smash [your sumō opponent/your cue] to pieces in a single blow—in one single gulp. Suppose you lose your life [in the process, not just in the present birth but over and over again] for a thousand births and ten thousand aeons: you will never lose this mind-set. Practitioners! If you can in this way come to know your mistake [i.e., harboring fear and discriminatory thought], if you can in this way apply the whip [of zeal], there will be a specific day that you will achieve success and chop off [the sensation of] indecision-and-apprehension. Strive on! Strive on!

—FROM CHAN MASTER GAOFENG YUANMIAO'S
ESSENTIALS OF CHAN 高峰原妙禪師禪要 (1294)

—CBETA, X70, no. 1401, p. 706, b16-c1 // Z 2:27, p. 355, d10-p. 356, a1 // R122, p. 710, b10-p. 711, a1 (the first saying also appears in *Chan Master Gaofeng Yuanmiao's Sayings Record*; CBETA, X70, no. 1400, p. 686, c9-12 // Z 2:27, p. 336, c9-12 // R122, p. 672, a9-12)

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Abbreviations

- Bamboo-Window* Yunqi Zhuhong's 雲棲祿宏 *Bamboo-Window Jottings* (*Zhuchuang suibi* 竹窗隨筆) in *Yunqi fahui* 雲棲法彙 (CBETA, J33, no. B277, p. 44, a2-4)
Miscellaneous notes on a variety of subjects, many Buddhist
- CBETA Chinese Buddhist Electronic Text Association, <http://www.cbeta.org>.
- Chan Whip* Yunqi Zhuhong's 雲棲祿宏 *Whip for Spurring Students Onward through the Chan Barrier Checkpoints* (*Changuan cejin* 禪關策進; T.2024.48.1097c10-1109a16)
Anthology of extracts from Chan records dating from the late Tang dynasty to the Ming dynasty; also includes extracts from sutras and treatises; many with Zhuhong's appended comments
- Chikusō* Araki Kengo 荒木見悟, ed. *Chikusōzuihitsu: Minmatsubukkyō no fūkei* 竹窓隨筆: 明末仏教の風景. Fukuoka: Chūgoku shoten, 2007.
Annotated modern Japanese translation of Yunqi Zhuhong's 雲棲祿宏 miscellany *Bamboo-Window Jottings* (*Zhuchuang suibi* 竹窗隨筆)
- Daie sho* Araki Kengo 荒木見悟, trans. *Daie sho* 大慧書, Zen no goroku 17. Tokyo: Chikuma shobō, 1969.
Annotated modern Japanese translation of *Dahui's Letters* (*Dahui shu* 大慧書), mostly to laymen interested in Chan

- F (for Fujiyoshi) Fujiyoshi Jikai 藤吉慈海, trans. *Zenkan sakushin* 禪關策進, Zen no goroku 19. Tokyo: Chikuma shobō, 1970.
Annotated modern Japanese translation of Yunqi Zhuhong's 雲棲株宏 anthology *Whip for Spurring Students Onward through the Chan Barrier Checkpoints* (*Changuan cejin* 禪關策進)
- K (for Kōgi) Wakao Gyōzan 若生形山. *Zenkan sakushin kōgi* 禪關策進講義. Tokyo: Kōyūkan, Meiji 42/1909.
Available online in the National Diet Library's "Digital Library from the Meiji Era," <http://kindai.da.ndl.go.jp/info:ndljp/pid/899711/1>.
Meiji-period course of lectures on Yunqi Zhuhong's 雲棲株宏 *Whip for Spurring Students Onward through the Chan Barrier Checkpoints* (*Changuan cejin* 禪關策進). Many of its glosses have been inserted directly into the translation within brackets.
- Mujaku Dōchū's *Kōrōju* Mujaku Dōchū 無著道忠. *Daie Fukaku zenji sho kōrōju* 大慧普覺禪師書栲栳珠. Kyoto: Zen bunka kenkyūjo, 1997.
Mujaku Dōchū's masterful commentary on *Dahui's Letters* (*Dahui shu* 大慧書) entitled *Willow Basket and Pearl* (1723)
- Ming Masters* Yunqi Zhuhong's 雲棲株宏 *Abbreviated Collection of Famous Monks of the Imperial Ming* (*Huangming mingseng jilue* 皇明名僧輯略; CBETA, X84, no. 1581, p. 358, c6 // Z 2B:17, p. 202, b1 // R144, p. 403, b1)
Anthology of extracts from the records of ten Ming-dynasty Chan masters, with Zhuhong's appended comments
- S (for Senge) Jikugyō Keizan 竺堯稽山. *Zenkan sakushin senge* 禪關策進箋解. Kyoto: Baiyō shoin 貝葉書院, n.d.
Interlinear commentary on Yunqi Zhuhong's 雲棲株宏 *Whip for Spurring Students Onward through the Chan Barrier Checkpoints* (*Changuan cejin* 禪關策進) dated 1836 (corrects and supplements a lost interlinear commentary commissioned by Hakuin Ekaku's [白隱慧鶴; 1685–1768] disciple Tōrei Enji [東嶺圓慈; 1711–92]). This commentary

has been invaluable in translating the *Changuan cejin*. It is a traditional woodblock print in two font sizes: the text itself in large font, and commentary in small font. The small-font commentary is of two formats: discursive endnote-type annotations; and words or phrases inserted directly into the large-font text to enable ease of reading. The latter have been indicated by brackets in the translation that are specifically labeled in the notes with the phrase “S ... inserts.” These notes have not preserved the differentiation between the original large-font text and the small-font commentary.

- T Takakusu Junjirō 高楠順次郎 and Watanabe Kaigyoku 渡邊海旭, eds. *Taishō shinshū daizōkyō* 大正新脩大藏經. 100 vols. Tokyo: Taishō issaikyō kankōkai, 1924–34.
- YQFH Yunqi Zhuhong’s 雲棲株宏 collected works entitled *Yunqi’s Dharma Categories* (*Yunqi fahui* 雲棲法彙; CBETA, J32, no. B277, p. 565, a1; first twenty-one of thirty-four fascicles)
- Zengaku Komazawa daigaku nai zengaku daijiten hensanjo 駒澤大學内禪學大辭典編纂所, ed. *Zengaku daijiten* 禪學大辭典. 3 vols. Tokyo: Taishūkan shoten, 1978.
- ZGK Yoshizawa Katsuhiko 芳澤勝弘, ed. *Shoroku zokugo kai* 諸録俗語解. Kyoto: Zen bunka kenkyūjo, 1999. *Explanations of Colloquial Words in [Zen] Records* is a compilation of the researches of Kyoto Rinzaï scholar-monks dating to sometime after 1804. The first section is a glossary of difficult words and phrases in Yunqi Zhuhong’s 雲棲株宏 *Whip for Spurring Students Onward through the Chan Barrier Checkpoints* (*Changuan cejin* 禪關策進).

禪關策進

The Chan Whip Anthology

Introduction

YUNQI ZHUHONG (雲棲株宏; 1535–1615) entitled his compact Chan anthology *Whip for Spurring Students Onward through the Chan Barrier Checkpoints* (*Changuan cejin* 禪關策進; henceforth shortened to *Chan Whip*). The title plays on the metaphor of “whip” (*ce* 策), which here has two connotations: the “whip” a horserider applies in order to spur his horse onward; and “warning whip” (*jingce* 警策) as a literary term for a pithy text of few words that is concise and to the point (an accurate description of the *Chan Whip*).¹ For Zuhong, it is the whip that encourages “perfection of zeal or energy” (*vīrya pāramitā*), the fourth of the six perfections of the bodhisattva

1. This title consists of four logographs in two units, *changuan* 禪關 and *cejin* 策進. The late Edo Japanese commentary on the *Chan Whip* by Jikugyō Keizan 竺堯稽山, the *Zenkan sakushin senge* 禪關策進箋解 (henceforth S), 1a, glosses, “Guan 關. . . means gate of a border pass” [關. . . 城塞門也]. My translation is *barrier checkpoints*, checkpoints at the dusty border passes of China’s frontiers where the gatekeeper scrutinizes the credentials of those wishing to pass on through (section 1 makes it clear that it is plural). S, 1a also glosses, “Ce 策 means horse whip; also, to whip a horse is ce” [策馬箠又策馬曰策]. Jin 進 means *advance; forward; onward*. The *Commentary to Guishan’s Warning Whip* (*Guishan jingce zhu* 滄山警策註), which is quoted in section 109 of the *Chan Whip*, says at another point (CBETA, X63, no. 1239, p. 224, c15-16 // Z 2:16, p. 142, d12-13 // R11, p. 284, b12-13), “Guishan’s Way was transmitted to the world; he created the text called *Warning Whip* to warn those who are not yet awakened and *whip those who have not yet advanced*” [道傳天下。乃作警策。警其未悟。策其未進者也。]. The sayings record of a Ming-dynasty Linji master, the *Xuedou Shiqi chanshi yulu* 雪竇石奇禪師語錄, shows *cejin* with the direct object *students* (*xuezhe*): “The ancients’ kind similes of this sort are for no other reason than spurring students onward” [古人如此親切譬喻。策進學者。無他。] (CBETA, J26, no. B183, p. 486, a20). This has led me to supply *students* to the translation of the title. Xuedou Shiqi (1594–1663) was a much younger contemporary of Zuhong. The sixth-century literary anthology *Selections of Refined Literature* (*Wenxuan* 文選, *Lu Ji Wenfu* 陸機文賦) states: “A text of few words that rests in the essentials is a *warning-whip* [*jingce* 警策] volume” [文片言而居要。乃一篇之警策。]. Additionally, “warning whip” (*jingce* 警策; Japanese *keisaku* or *kyōsaku*) refers to the long

path. As he says in his preface to the *Chan Whip*, “With this warning whip in hand, spur your horse as fast as it will go and gallop off into the distance—smash the final barrier checkpoint of mystery!” He is simultaneously referring to a riding whip and his anthology the *Chan Whip*.

Zhuhong published the *Chan Whip* in 1600, the late Ming dynasty. However, to characterize the *Chan Whip* as simply “late Ming Chan” would be grossly inaccurate. It surveys most of the history of Chan literature, not just that of the late Ming, as it is a compendium of extracts, over 80 percent of which are drawn from an enormous Chan corpus dating from the late Tang dynasty (ninth century) to the late Ming. The remaining 20 percent or so consists of extracts from sutras and treatises. (For an overview, see *Index to the Chan Whip by Section*.) The *Chan Whip* was conceived by Zhuhong as a portable, convenient, no-nonsense “pocket companion guide” that addressed practitioners directly, providing not just method but morale. As such, its selections deliberately eschew abstract discussions of theory in favor of sermons, exhortations, sayings, autobiographical narratives, letters, and anecdotal sketches dealing frankly—and encouragingly—with the concrete ups and downs of lived practice.

The *Chan Whip* is perhaps the best practical guide to the method of Buddhist cultivation associated with the Song-dynasty Linji master Dahui Zonggao (大慧宗杲; 1089–1163), commonly referred to by the Japanese coinage *kanna Zen* (看話禪; Chinese *kanhua Chan*; Korean *kanhwa Sŏn*) and often translated as “observing-the-meditative-topic Zen” or the like.² Dahui’s method of practice “spread explosively and was decisive in determining the nature of subsequent Linji Chan.”³ It consists of two exercises, *cross-legged sitting* and *keeping an eye on the cue* (*kan ge huatou* 看箇話頭).

Interestingly, Dahui did not absolutize cross-legged sitting—he “usually” (*xunchang* 尋常) prescribed sitting for students, though this depended upon each student’s “illness.” He himself sometimes engaged

wooden stick (*bang/bō* 棒) employed in the halls of Chan/Zen monasteries to encourage alertness by delivering a ritualized hit to the shoulders of monks on the sitting platform.

2. The term *kanna Zen* was coined by Japanese Zen scholars and adopted by Western scholars; it is not attested in Chinese Chan literature. A CBETA search does not turn it up in the vast sea of Chan texts in the collections. The terms *kanhua* 看話 and *kan huatou* 看話頭, however, are quite common in the collections.

3. Ishii Shūdō 石井修道 expresses this view of “*kanna Zen* 看話禪” in his chapter on Song-dynasty Chan in Tanaka, *Zengaku kenkyū nyūmon*, 147–48: 大慧の大成した看話禪は、爆発的に広まり、その後の臨済禪の性格を決定づけた。Ishii is a leading Dahui researcher. For a convenient discussion of Dahui’s works and list of Ishii’s numerous Dahui

in the practice at need, but insisted that sitters must not have any attachment to sitting in and of itself as an “ultimate” (*jiujing* 究竟) or “highest criterion” (*jize* 極則).⁴ Perhaps the most insightful encapsulation of Dahui’s attitude toward cross-legged sitting is found in Mujaku Dōchū’s (無著道忠; 1653–1744) *Willow Basket and Pearl of Chan Master Dahui Pujue’s Letters* (*Daie Fukaku zenji sho kōrōju* 大慧普覺禪師栲栳珠), a commentary on *Dahui’s Letters*: “Dahui considers the smashing of the birth-and-death mind the most important thing—this is *not necessarily bound up with Zen sitting*.”⁵

For Dahui, the *sine qua non* is not sitting, but smashing the birth-and-death mind. To this end, he recommends the practice of *keeping an eye on the cue* as most effective. This exercise of *keeping an eye on the cue* consists of constantly, twenty-four hours a day, lifting to full attention a single pivotal word or phrase, the *cue*, extracted from a longer Chan *case* (*gong’an* 公案). (Note: In the introduction and translation, the term *huatou* (話頭) has been rendered as *cue*. The usual renderings in the secondary literature are *topic of inquiry*, *critical phrase*, *key word*, and so forth.⁶ The reasoning behind this choice is

articles, see Ahn, “Malady of Meditation,” 153–54 n. 77, 356–57. For a pioneering treatment of Dahui, see Levering, “Ch’an Enlightenment for Laymen.”

4. Dahui’s *Third Letter in Answer to Vice Minister Ceng* (答曾侍郎第三書): “It’s not that I *don’t* usually teach people to practice cross-legged sitting *dhyāna*—to do *gongfu* in a quiet place. This is simply a matter of providing medicine in accordance with their illnesses. In reality, there is no such thing as *in-that-way* [i.e., ultimate-truth] instruction of people” [雲門尋常不是不教人坐禪向靜處做工夫。此是應病與藥。實無恁麼指示人處。] Dahui’s *Second Letter in Answer to Vice Minister Chen* (答陳少卿第二書): “When it is desirable to do quiet sitting, just do quiet sitting. At the time of sitting, you must not have an attachment to sitting and consider it as *ultimate*. At present the party of perverse teachers is prone to taking silence-and-illumination quiet-sitting as the *ultimate dharma*, misleading younger followers” [要得靜坐。但靜坐。坐時不得執著坐底為究竟。今時邪師輩。多以默照靜坐為究竟法。疑誤後昆。] (Araki, *Daie sho*, 20, 71 [henceforth *Daie sho*]; T1998A.47.918b4-5, 923c22-24). In his *General Sermons* (*Dahui Pujue chanshi pushuo* 大慧普覺禪師普說) Dahui says: “I frequently hear this sort of talk: ‘Miaoxi [i.e., Dahui] doesn’t teach people to do cross-legged Chan sitting.’ This also is a misapprehension. Did they ever understand *upāya*? I just want you to [realize that] walking is Chan and sitting is Chan—speaking *and* silence, movement *and* stillness, [all] embody calmness. There are times when I am asleep at night and wake up. I immediately get up and sit. Having sat for a while—no thought at all. I say myself [in relief]: ‘Realm of the buddhas!’ But that’s all—you must not take [sitting] as the *highest criterion*. [Sitting] isn’t letting go of body and life” [往往聞恁麼道却謂妙喜不教人坐禪又是錯認何曾解方便我只要你行亦禪坐亦禪語默動靜體安然山僧有時夜裏睡纔覺便起來坐坐既久都無所思自謂諸佛境界只這是然不要把為極則不是放身命處] (CBETA, M059, no. 1540, p. 849, b7-11).

5. Mujaku Dōchū, *Daie Fukaku zenji sho kōrōju*, 175: 忠曰以生死心破為肝要不必拘坐禪也。The manuscript is in Mujaku’s own hand (henceforth Mujaku Dōchū’s *Kōrōju*). Mujaku started composing this commentary in 1712 and completed it in 1723.

6. Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 358, gives the standard renderings: “*huatou*. (J. *watō*; K. *hwadu* 話頭). In Chinese, ‘topic of inquiry’; in some contexts, ‘critical phrase’ or ‘key word.’ . . . *Huatou* (which literally means ‘head of speech,’ and thus ‘topic’)

explained in detail later in the section entitled “*Dahui’s Letters and the Chan Whip: The Centrality of Cue Practice.*” See pp. 30-32.)

In the *Chan Whip* sitting practice and *cue* practice are called *gongfu* (工夫)—*expenditure of energy and time in working or work; labor; effort*. The term *gongfu* (as *kung-fu*) in English, probably through some sort of misunderstanding or mistranslation, has come to mean *martial arts*.⁷ This peculiar development has nothing to do with classical Chan Buddhist discourse. The Song-dynasty Linji master Wuzu Fayuan (五祖法演; ?-1104) in section 9 of the *Chan Whip* gives us an overall feel for how the term is used in the Chan records:

You must take the two characters *birth-death*, paste them on your forehead, and demand of yourself a clear understanding of *this [matter]*. If you just follow the crowd and team up with them, killing time just making a racket, one of these days the old one Yama [Judge of the Hells] will calculate the tab for your meals. [When that time comes,] don’t say I didn’t tell you! If you’re thinking of doing *gongfu*, you must constantly look carefully [at the cue *birth-death*], at every moment pulling [the cue *birth-death*] into full awareness. Where are you gaining energy? Where are you failing to gain energy? Where are you lapsing? Where have you not failed? There is a kind [of Han] who, having barely gotten up on the sitting cushion [to do cross-legged sitting], immediately dozes off. When he gets around to waking up, he indulges in all sorts of phantasies. Having barely gotten off the sitting cushion, he immediately starts telling a mish-mash of stories. If you practice the Way in this manner, even by the time that [the future buddha] Maitreya comes down to be reborn [in this world], you will not yet have [the thing that you seek] in the palm of your hand [i.e., you will not yet have made it your own]. You must fiercely apply energy, keep on raising this cue to full awareness,

might best be taken metaphorically as the ‘apex of speech,’ or the ‘point at which (or beyond which) speech exhausts itself.’” Actually *tou* 頭 here is a suffix (*houzhui* 後綴) attached to a limited number of nouns and does not mean *head*.

7. Lorge, *Chinese Martial Arts*, 9: “The use of *Kung-fu* or *gongfu* in English [in the sense of *martial arts*] may be due to a misunderstanding or mistranslation of modern Chinese, possibly through movie subtitles or dubbing. In any case, it was not a word used in Chinese to refer directly to the martial arts until the late twentieth century.” Lorge remarks that the first attested mention of the term in English may be Bruce Lee’s use of *gongfu* in an unpublished 1962 essay; one of the first instances of the term in a Chinese source in the particular sense of *martial arts* is a 1984 PRC newspaper article.

probe day and night, locking it [i.e., the cue] into position. You must not do cross-legged sitting in “the tiny room behind the little door at the side of the main gate” [i.e., remain confined to the useless place of *nothing-to-do*]. And you must not do *dead sitting* on top of the sitting cushion. If miscellaneous thoughts arise in great numbers and vie with one another, gently let them go and get down [from the sitting platform] to the ground to walk around one circuit. Then get back up on the sitting cushion, open both eyes, clench your two fists, straighten up your back, and, as before, keep on raising the cue to full awareness. You will immediately become conscious of a refreshing coolness, like pouring a dipper of cold water into a pot of boiling water. If you do *gongfu* in this way, there will certainly be a time when you will arrive at your [original] *home* [of great peace and joy].

The *Chan Whip* served as both a “how-to” primer for *gongfu* and as a morale builder—there is an engaging “Answers to Frequently Asked Questions” tone to a good deal of the book. For Chan adepts, both monastic and lay, who carried this little Chan book about and perused its pages in time of discouragement or backsliding, it put a human face on *gongfu*.

The Career of the Compiler of the Chan Whip

The compiler of the *Chan Whip*, Yunqi Zhuhong, was a native of Renhe (仁和) county in Hangzhou (Zhejiang).⁸ He was born in 1535 to the Shen (沈) family; his father was of the merchant class. He began his schooling at seven, and at nine was already advanced in the classics. At seventeen he became a student at the county school, where his accomplishments were noted. From the age of twenty he was ambitious to escape the “dust” of the world (i.e., the sense objects of the samsaric world), and he hung the four characters *the matter of birth-and-death is great* (*shengsi shi da* 生死事大) over his desk, abstained from killing living beings, and became vegetarian. From his very early years he had engaged in oral recitation of the *nianfo/nembutsu* (念佛; the Japanese reading *nembutsu* will be used because it is widely recognized), and he maintained that practice throughout his

8. The following biography is based on Araki, *Unsei Shukō no kenkyū*, 43–102. Araki’s book is an example of the “life-and-thought” genre. Here I am concerned only with laying out a brief biographical outline for Zhuhong.

life: “For my entire life I have honored *nembutsu*.”⁹ At thirty-one he left home to become a Buddhist monk.

He encountered a Chan teacher by the name of Xingtian Wenli (性天文理), but we do not know where this encounter occurred or what style of Chan Xingtian taught. Sometime during the next several years he made a pilgrimage to Mt. Wutai. Thereafter he also trained in the capital Yanjing (燕京; i.e., Beijing) under Bianrong Zhenyuan (徧融真圓; 1506–84) and Xiaoyan Debao (笑巖德寶; 1512–81). Zhuhong, in his comment attached to the Xiaoyan Debao section of the *Abbreviated Collection of Famous Monks of the Imperial Ming* (*Huangming mingseng jilue* 皇明名僧輯略; henceforth *Ming Masters*), speaks of these two teachers:

Zhuhong says, “I traveled to the capital and made a face-to-face investigation with the two teachers Bianrong and Xiaoyan, and the next year both teachers died. Master Rong was pure, of a real heart and real practice. No works by him are transmitted in the world. Master Yan lived as a recluse in the Liuxiang [district of Yanjing], seldom receiving others. There is a *Xiaoyan Collection* in four fascicles, and I am here scooping up a few extracts.”¹⁰

Thus his contact with these two masters must have lasted a year or so. Though short in duration, his exposure to Bianrong and Xiaoyan was crucial to his development.

Bianrong had studied Huayan teachings but left behind no works—it was from him presumably that Zhuhong inherited his later interest in Huayan. Zhuhong’s Chan style, however, derived from Xiaoyan. Xiaoyan, who was in the line of the Yuan-dynasty Chan master Gaofeng Yuanmiao (高峰原妙; 1238–95; see cover art), was given to frequent use of the Linji-style whack of the stick and thunderous shout.¹¹ Zhuhong includes an extract from a Xiaoyan sermon in his *Chan Whip* (section 41), and this is probably one of

9. *Bamboo-Window Jottings* (*Zhuchuang suibi* 竹窗隨筆; henceforth *Bamboo-Window*) in *Yunqi’s Dharma Categories* (*Yunqi fahui* 雲棲法彙; henceforth YQFH: 予一生崇尚念佛。 (CBETA, J33, no. B277, p. 32, a8-9; Araki, *Chikusō zuihitsu*, 99 (henceforth *Chikusō*).

10. *Ming Masters*: 袞宏曰。予遊京師。參徧融笑巖二師。次年二師俱示寂。融師一味實心實行。無著述傳世。巖師隱柳巷。罕接見人。有笑巖集四卷。今撮其少分云。 (CBETA, X84, no. 1581, p. 375, a5-7 // Z 2B:17, p. 218, c5-7 // R144, p. 436, a5-7).

11. *Supplement to Continued Biographies of Eminent Monks* (*Bu xu gaosengzhuàn* 補續高僧傳): “At Xiaoyan’s Dharma-Hall Convocations the stick and the shout were freely dispensed” [笑巖上堂。棒喝縱橫矣。] (CBETA, X77, no. 1524, p. 484, b19-20 // Z 2B:7, p. 138, d16-17 // R134, p. 276, b16-17).

the few extracts he says he “scooped up” from his teacher’s *Xiaoyan Collection* (*Xiaoyan ji* 笑巖集). In this snippet Xiaoyan expounds the second and third of Gaofeng’s Three Essentials (*san yao* 三要) of Chan: the “faculty of great confidence,” the “determination of great fury,” and the “sensation of great indecision-and-apprehension” about the cue. (Note: In the introduction and translation, the term *yi* 疑 has been rendered as *indecision-and-apprehension*. The usual rendering in the secondary literature is *doubt*. The reasoning behind this choice is explained in detail later in the section entitled “*Dahui’s Letters and the Chan Whip: The Centrality of Cue Practice*.” See pp. 32-33.) Xiaoyan’s words in section 41 of the *Chan Whip* convey the impression of a hard-core master who teaches Gaofeng’s utterly uncompromising style of cue practice:

With fury produce a fresh burst of determination and lift the cue to full awareness. With respect to the *final wrap-up word* [i.e., the cue], you must make the sensation of indecision-and-apprehension lasting—deep and intense. Either silently probe [the cue] with your mouth closed or look into [the cue] while saying it out loud. [It should be] as if you have lost an item important to you—you must find it yourself personally, and you must get it back yourself personally. In the midst of your daily activities, at all times and in all places, have no other thought [apart from concentration on the cue].

Araki Kengo, an eminent specialist in Song and Ming thought, makes the following assessment of the relationship between the teachings of Xiaoyan and Zhuhong:

In rare cases [Xiaoyan] Debao recommended use of the *nembutsu* as a substitute *gong’an* [i.e., a *nembustu*-based cue], but never advocated rebirth in the Pure Land. . . . Thus, Zhuhong, who later would become highly partial towards the Pure Land school, can be said to have walked the road of turning his back on his teacher and standing on his own. And the fact that almost all the materials in the Chan transmission records trace Debao’s line through his disciple Longchi Huanyou [龍池幻有; 1549–1614] and disregard Zhuhong is a reflection of this situation.¹²

12. Araki, *Unsei Shukō no kenkyū*, 54: 徳宝は、念仏を公案がわりに用いることをすすめている場合も希には見られるが、浄土往生は決して唱えてはいない。 . . . 従つて、のちに大きく浄土門にかたむく袿宏は、背師自立の道を歩んだともいえるのである。禅の伝燈を描くほとんどの資料が、徳宝の門下に[龍池]幻有をあげて袿宏を無視して

Perhaps Araki is painting too extreme a picture in his assessment that Zhuhong “turned his back on his teacher and stood on his own” (*haishi jiritsu* 背師自立). It would be more accurate to say that in his *Chan Whip*, Zhuhong was quite faithful to Debao-style Chan; in his Pure Land works, such as *Commentary on the Amitābha Sūtra* (*Amituo jing shuchao* 阿彌陀經疏鈔) and *Collection of Stories of Rebirth in the Pure Land* (*Wangsheng ji* 往生集),¹³ Zhuhong was solidly given over to *nembutsu* as a practice leading to rebirth in the Pure Land—presumably what Araki is calling the “Pure Land school” (*jōdo mon* 淨土門). Because Zhuhong held that “Chan realization and Pure Land are different roads that end up in the same place,”¹⁴ it is likely that he never had any sense that he was turning his back on his Chan teacher.

In 1571, at the age of thirty-seven, Zhuhong built a small hut on Mt. Yunqi in the Hangzhou area. He began restoration work on an old temple nearby, and completed the work in 1577. He named it Yunqi Monastery and remained there until his death in 1615.

Zhuhong's Works in China and Japan

Zhuhong dates the preface to his *Chan Whip* (section 1) to the first month of Wanli 28/1600.¹⁵ A reprint was published in Chongzhen 8/1635.¹⁶ In the case of Japan, the *Chan Whip* was first printed in the first month of Meireki 2/1656 by a Kyoto bookseller. The best known Japanese edition

いるのは、それを物語るであろう。As an example of a transmission record that gives Huanyou as Xiaoyan's successor and does not mention Zhuhong, Araki cites the *Family Genealogy of the Buddhist Gate* (*Zimen shipu* 緇門世譜; dated 1703). This record traces the line as Wuzhun Shifan → Xueyan Zuqin → Gaofeng Yuanmiao → Zhongfeng Mingben → Qianyan Chang → Wanfeng Wei → Baozang Chi → Dongming Chan → Haizhou Ci → Baofeng Xuan → Tianqi Rui → Wuwen Cong → Xiaoyan Bao → Chan Master Huanyou Chuan: 又徑山師範禪師。範下一曰雪巖欽禪師[〇—〇]高峰原妙[〇—〇]中峰明本[〇—〇]千巖長[〇—〇]萬峰蔚[〇—〇]寶藏持[〇—〇]東明岳[〇—〇]海舟慈[〇—〇]寶峰瑄[〇—〇]天奇瑞[〇—〇]無聞聰[〇—〇]笑巖寶[〇—〇]幻有傳禪師。(CBETA, X86, no. 1603, p. 484, a17-20 // Z 2B:20, p. 340, a14-17 // R147, p. 679, a14-17).

13. The former is CBETA, X22, no. 424, p. 622, a24 // Z 1:33, p. 183, d4 // R33, p. 366, b4; the latter is T no. 2072. The *Wangsheng ji* 往生集 is a set of short entries that relate the rebirth stories of monks, imperial officials, reclusive scholars, nuns, women, evil people, and animals.

14. *Commentary on the Amitābha Sūtra* (*Amituo jing shuchao* 阿彌陀經疏鈔): 是則禪宗淨土。殊途同歸。(CBETA, X22, no. 424, p. 606, b21 // Z 1:33, p. 168, a6 // R33, p. 335, a6).

15. The preface states, “Recorded by Yunqi Zhuhong on a certain day in the first month Wanli 28/1600” [萬曆二十八年。歲次庚子。孟春日。雲棲株宏識。]。

16. Fujiyoshi, *Zenkan sakushin* (henceforth F), 1-2.

is the reprint executed in the fourth month of Hōreki 12/1762 by Hakuin Ekaku's [白隠慧鶴, 1685–1768] close followers as a present for the elderly master.¹⁷ Based on this evidence, Zhuhong's Chan book must have been quite popular in China and Japan from its first printing.

Zhuhong's complete works were posthumously published in China in 1624 in a large collection (thirty-four fascicles) entitled *Yunqi's Dharma Categories* (*Yunqi fahui* 雲棲法彙; YQFH). Araki Kengo considers Zhuhong's most important work to be his *Commentary on the Amitābha Sūtra* (*Amituo jing shuchao* 阿彌陀經疏鈔).¹⁸ This assessment, which highlights Zhuhong's Pure Land side, is a fair evaluation from the perspective of Chinese Buddhism. As for the Chan side of his oeuvre, two works can be considered Chan texts: the *Chan Whip* and *Ming Masters*.¹⁹

In Japan the *Chan Whip* has had a far greater impact than any other Zhuhong text. Fujiyoshi Jikai, a Japanese scholar who has published on Pure Land thought and has also published a modern Japanese translation of the *Chan Whip*, boldly states, "Starting with Hakuin Ekaku, among those who practice [Rinzai] Zen in Japan, there is probably no one who doesn't know at least a section or two of this book."²⁰ Hakuin, the key figure of Rinzai Zen in early modern Japan, had a unique relationship with the *Chan Whip* for most of his long life, and his fervent devotion led to long-term interest in it on the part of Japanese Rinzai Zen. One ramification of Hakuin's deep regard is that the only extant commentaries and glossaries on the *Chan Whip* were executed by Rinzai Zen-oriented

17. In a letter to a donor dated 1762–63 Hakuin speaks of the details of this reprint. It was made possible by donations from two laymen named Hayashi and Watanabe (林渡二君子), a local magistrate and wealthy inn owner, respectively, and was executed by the bookseller Ogawa Gembei (本屋小川源兵衛) of Kyoto. For the original of the letter, see Yoshizawa, *Hakuin zenga bokuseki Kaisetsu hen*, 3:171; for a translation, see Waddell, *Beating the Cloth Drum*, 202–3.

18. Araki, *Unsei Shukō no kenkyū*, 142.

19. *Ming Masters* is CBETA, X84, no. 1581, p. 358, c6 // Z 2B:17, p. 202, b1 // R144, p. 403, b1. There is another text that contains a limited amount of Chan-related material: *Honoring-Practice Record of the Buddhist Gate* (*Zimen chongxing lu* 緇門崇行錄 [CBETA, X87, no. 1627, p. 353, b8 // Z 2B:21, p. 401, b7 // R148, p. 801, b7]).

20. F, 5: 白隠禪師をはじめとして日本の禪に参する人で、この書の一、二節を知らない人はないであろう。Besides Fujiyoshi's Japanese translation of the *Chan Whip*, there is an English translation of limited usefulness: Cleary, *Meditating with Koans*. Cleary provides no notes (except for three references to other Cleary translations) and no indication of what edition he used. The translation consistently blurs the distinction between cue (*huatou*) and case (*gong'an*).

scholars in Edo-period and Meiji Japan.²¹ These commentarial productions have been invaluable in producing the following translation.

*Two Texts Central to Zhuhong: The Amitābha Sūtra
and the Gaofeng Sayings Record*
(Gaofeng yulu 高峰語錄)

Zhuhong's dual orientation—to Pure Land *nembutsu* and to the Gaofeng-style Chan cue practice he had absorbed from Xiaoyan Debao—is naturally reflected in the two texts that were of greatest significance for him: the *Amitābha Sūtra* and the *Gaofeng Sayings Record*. Zhuhong's stupa inscription describes his relationship to these two very different texts:

At the very beginning [of his career], when the master went on travels to various regions [to train under teachers] he gained energy through *probing the nembutsu* [i.e., the Chan-style method of probing

21. Three such works have been particularly useful in producing the following translation:

1. Jikugyō Keizan 竺堯稽山, *Zenkan sakushin senge* 禪關策進箋解 (henceforth S). This is an interlinear commentary entitled *Notes on the Whip for Spurring Students Onward through the Chan Barrier Checkpoints*. Tōrei Enji (東嶺圓慈; 1711–92) and others of Hakuin Ekaku's (白隱慧鶴; 1685–1768) inner circle arranged for a 1762 reprint of the *Chan Whip* by the bookshop Ogawa Gembei (本屋小川源兵衛) of Kyoto as a gift for Hakuin. Tōrei recommended that an interlinear commentary be prepared, but it is not extant today. In the fifth month of Tenbō 1/1836 Jikugyō Keizan (竺堯稽山) of Awa (阿波; Tokushima) made corrections and supplements to Tōrei's old interlinear commentary and had it printed by Yanaginoeda (柳枝軒) of Kyoto. Baiyō shoin (貝葉書院) of Kyoto, which specializes in traditional woodblock publishing, in recent times issued a reprint (n. d.). Between the lines of the Chinese text this commentary gives lineage information, lists sources, glosses words and phrases, and so forth. The *Zenkan sakushin senge*, which one might describe as “in the Hakuin line,” is by far the best available aid to reading the *Chan Whip*.
2. Wakao Gyōzan 若性形山, *Zenkan sakushin kōgi* 禪關策進講義 (henceforth K). This is a course of lectures entitled *Lectures on the Whip for Spurring Students Onward through the Chan Barrier Checkpoints* by the Meiji-period master Wakao Kokuei (Gyōzan) (若生國榮形山)). It gives the Chinese text, a *kakikudashi* rendering, and an explication in lecture style, often repeating material in S. Available online in the National Diet Library's “Digital Library from the Meiji Era,” <http://kindai.da.ndl.go.jp/info:ndljp/pid/899711/1>.
3. Yoshizawa Katsuhiko 芳澤勝弘, ed., *Shoroku zokugo kai* 諸錄俗語解 (henceforth ZGK). This is a dictionary of Zen words entitled *Explanations of Colloquial Words in [Zen] Records*. This work, a compilation of the researches of a number of Rinzai figures of Tenryū-ji and Nanzen-ji in Kyoto, was completed sometime after 1804; the *Chan Whip* section is pp. 3–32.

Many of the notes to the following translation are from these three works. At times their glosses have been incorporated into the translation itself in brackets.

the cue *who is doing the nembutsu?*). When he got to the point [of embarking on a teaching career], he opened the single gate of the Pure Land [i.e., recitation of the *nembutsu* leading to rebirth in the Pure Land], which takes in [the sentient beings of] all three types of karmic faculties [i.e., inferior, middle, and highest], maintaining it to the limit of his strength. It was then he wrote his *Commentary on the Amitābha Sūtra* in more than one hundred thousand words. He fused the *principle* [of Chan-style *probing the nembutsu* cue] and the *phenomenon* [of Pure Land *nembutsu*], converging in mind-only. Also, remembering his reading of the *Gaofeng Sayings Record* in the past, he said, “In the first place, [this text] is an extremely sharp instrument for the probing of *this matter*. There is no one who exceeds this master [i.e., Gaofeng] as an example of pure cast-iron forged into shape. I have kept [the *Gaofeng Sayings Record*] tucked inside the breast of my robe [i.e., put it in the “pocket” formed by the underlap and the overlap of the robe, closed by the waist-belt] while on pilgrimage.” At just that time the master was thinking of combining [the Chan method] and [the Pure Land method of] Lushan Huiyuan and Yongming Yanshou into one, and so he further recorded crucial sayings from the give-and-take of the ancient [Chan] worthies and edited it, calling [the compilation] the *Chan Whip* [*Changuan cejin* 禪關策進]. He had printing blocks carved for both [the *Chan Whip* and the *Gaofeng Sayings Record*] in order to show [the world] these formulas for *probing*. Therefore, he revealed that the dual cultivation of “Chan” and “Pure Land” is not something outside the one mind. From this we know the subtlety of the master’s utilization of teaching devices.²²

Zhuhong had printing blocks carved for the *Chan Whip* and the *Gaofeng Sayings Record* at the same time; for him these two Chan books were linked. We have already seen that the Chan teacher who had the most influence on the formation of Zhuhong’s Chan style was a master in the

22. Hanshan Deqing’s (憨山德清; 1546–1623) *Stupa Inscription for the Great Master Yunqi Lianchi of Guhang* (*Guhang Yunqi Lianchi dashi taming* 古杭雲棲蓮池大師塔銘) in YQFH: 初師發足操方。從參究念佛得力。至是遂開淨土一門。普攝三根。極力主張。乃著彌陀疏鈔十萬餘言。融會事理。指歸唯心。又憶昔見高峰語錄。謂自來參究此事。最極精銳。無逾此師之純鋼鑄就者。向懷之行腳。唯時師意併匡山永明而一之。更錄古德機緣中喫緊語編之。曰禪關策進。併刻之。以示參究之訣。蓋顯禪淨雙修。不出一心。是知師之化權微矣。(CBETA, J33, no. B277, p. 194, c27-p. 195, a3; *Chikusō*, 511, 517).

Gaofeng line, Xiaoyan Debao. So it is natural that Gaofeng and his lineage (Xueyan Qin → Gaofeng → Zhongfeng Ben → Tianru Ze) should figure prominently in the *Chan Whip*: extracts from the sayings records of all four of these masters are among the most extensive in the *Chan Whip* (sections 16, 17, 20, and 21). As Zhuhong's stupa inscription tells us, while traveling on Chan pilgrimage he carried the *Great Master Gaofeng's Sayings Record* (*Gaofeng dashi yulu* 高峰大師語錄) on his person as what the Japanese call a "sleeve mirror" (*sode kagami* 袖鑑), a small manual kept tucked inside one's kimono-style garment. (The *vade mecum* ["go with me"], a portable book for ready reference or devotion, is a Western parallel.) Zhuhong also composed a preface to his edition of the *Gaofeng Sayings Record* (dated 1599), and this preface gives us insight into his lifelong attraction to this Chan record—and his deep concern that it be in wide circulation:

When at the beginning [of my career] I read the Buddhist classics, I obtained sutras, treatises and various ancient and contemporary works—altogether many sets of books. Among them was a book of the sayings of the Great Master [Gaofeng]. Startled and joyful, I believed in it and accepted it. It was like encountering a torch in the darkness—even now it is still burning. . . . One could say that it is a pennant of radiant light that illuminates the end time of dharma. I alone have been exasperated that it is not yet included in the Buddhist canon. Block-printed editions prepared by booksellers are extremely few. I have been disgruntled over this situation for thirty years.²³

The Chan Whip as a Compilation of Extracts from Chan Sources

In his preface to the *Chan Whip* (section 1) Zhuhong describes the process by which the *Chan Whip* came into being and the criteria he employed in compiling it:

23. *Chan Master Gaofeng Yuanmiao's Sayings Record* (*Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄): 始予乍闖內典。得經論并古今雜著。共數帙。中有大師語。驚喜信受。如闇逢炬。至於今猶然。 . . . 可謂照末法之光明幢也。獨恨大藏未收。坊刻尚渺。怏怏於胸中者三十年。(CBETA, X70, no. 1400, p. 677, a8-15 // Z 2:27, p. 327, a2-9 // R122, p. 653, a2-9).

When I first left home, I obtained a book at a bookstore in town. It was entitled *Outline of the Buddhas and Patriarchs of the Chan Gate*. The contents consisted of [accounts of] many honored monks of ancient times narrating their own stories: their periods of making a hands-on investigation [of Chan] and studying [the Way] and the difficulty at the beginning to access [awakening]; in the middle the progress of their doing *gongfu* and the gradual steps of their toil; and in the end how they attained boundless divine awakening. With all my heart I loved and esteemed this book, and vowed to train with it. After that I was never to come across this book again anywhere else. I continued on to read [the Chan transmission records called] the “five lamps,” the various [Chan] sayings records, and miscellaneous biographies. Disregarding any distinction between monastics and lay people, I [decided to] merge only [accounts of] *actual and practical hands-on investigations [of Chan]* and *actual and practical experiences of awakening* into the aforementioned compendium [i.e., the *Outline of the Buddhas and Patriarchs of the Chan Gate*]. I streamlined some cumbersome phrasing, zeroing in on the essentials, and assembled a [cohesive] volume. I changed the title to *Whip for Spurring Students Onward through the Chan Barrier Checkpoints*.

Thus the *Chan Whip* is based on the following sources:

1. *Outline of the Buddhas and Patriarchs* (Fozu gangmu 佛祖綱目) in forty-one fascicles, a general record of Buddhism in chronological format from the buddha Śākyamuni down to the early Ming dynasty (1381). The compiler was Zhu Shǐ'en (朱時恩; Layman Xinkong 心空居士); it was completed in 1633, after Zhuhong's death, so presumably what he encountered must have been a preliminary draft. The *Chan Whip* extracts sayings-record (*yulu* 語錄) material from this work.
2. The “five lamps” (*wu deng* 五燈), that is, five transmission-of-the-lamp records: *Transmission of the Lamp Record of the Jingde Era* (*Jingde chuandenglu* 景德傳燈錄), *Expanded Lamp Record of the Tiansheng Era* (*Tiansheng guangdenglu* 天聖廣燈錄), *Universal Lamp Record of the Jiatai Era* (*Jiatai pudenglu* 嘉泰普燈錄), *Continued Lamp Record of the Jianzhong-jingguo Era* (*Jianzhong jingguo xudenglu* 建中靖國續燈錄), and *Guiding Principle Linking the Lamps* (*Liandeng huiyao* 聯燈會要). All were published during the Song, and all are thirty fascicles in length. These transmission records are structured as arrays of entries

for Chan patriarchs on the arrayed biographies model of the standard Chinese histories. Entries begin with the master's place of origin and family name and proceed to give him a Chan "frame." The genre is based on both genealogical material and *yulu* material, and the format is that of successive generations of Chan masters related by lineage. The *Chan Whip* also draws *yulu* material from these works.

3. "Sayings records" (*zhu yulu* 諸語錄). These are texts that concentrate on the oral teachings of a single Chan master. (Song and Yuan *yulu* often include material that cannot be described as sermons or talks, such as comments on old cases, verses, praises on portraits, praises of the buddhas and patriarchs, miscellaneous compositions, poetic inscriptions, letters, and stupa inscriptions.) Typical of the *yulu* excerpted in the *Chan Whip* are the record of the Northern Song Chan master Sixin Wuxin entitled *Chan Master Sixin Wuxin's Sayings Record* (*Sixin Wuxin chanshi yulu* 死心悟新禪師語錄) and the record of the Southern Song master Xueyan Zuqin entitled *Chan Master Xueyan Zuqin's Sayings Record* (*Xueyan Zuqin chanshi yulu* 雪巖祖欽禪師語錄).
4. "Miscellaneous biographies" (*za zhuan* 雜傳). This designation refers to such Song works as the *Precious Lessons of the Chan Grove* (*Chanlin baoxun* 禪林寶訓) and *Precious Mirror of Men and Gods* (*Rentian baojian* 人天寶鑑). The former consists of more than a hundred examples drawn from Chan *yulu* and biographies to serve as models. The latter consists of more than 110 sections that record the words and actions of figures of the past (not just Chan) to serve as lessons.

Despite the limitation of his self-imposed brief of producing a portable handbook, Zhuhong nevertheless has managed to provide a cohesive survey of Chan literature.

Description of the First Gate of the Front Collection

Zhuhong's elegant preface is followed by two "collections": *Front Collection* (divided into *First Gate* and *Second Gate*) and *Back Collection* (consisting of a *Single Gate*), with a total of forty comments by Zhuhong scattered throughout. The *First Gate* of the *Front Collection* is subtitled *Extracts from the Dharma Sayings of the Patriarchs* and consists of thirty-nine sections. (In the translation and Chinese text I have supplied numbers for the sections,

and, when a section consists of more than one excerpt, I have separated the excerpts by three asterisks.) The excerpts represent a variety of the types of material from which Chan *yulu* are constructed: instructions to the sangha (*shizhong* 示衆), admonitions (*chuijie* 垂誡), talks at small gatherings (*xiaocan* 小參), general sermons (*pushuo* 普說); letters (*shu* 書), and so forth. Some excerpts are only a few sentences long, some of considerable length. Five of them have a strong autobiographical orientation. Zhuhong's comments are appended to fourteen of the sections in this *First Gate*. The *First Gate* of the *Front Collection* constitutes about 70 percent of the book.

The Chan masters featured in these thirty-nine sections chronologically run from the late Tang through the Five Dynasties, Song, Yuan, and Ming periods, with the Song, Yuan, and Ming predominating. Almost all are Linji masters. The heirs of Wuzhun Shifan (無準師範; 1178–1249) are the most prominent; the key masters of the *First Gate* are Wuzhun Shifan's disciple Xueyan Zuqin (雪巖祖欽; ?–1287), Xueyan's disciple Gaofeng Yuanmiao (高峰原妙; 1238–95), Gaofeng's disciple Zhongfeng Mingben (中峰明本; 1263–1323), and Zhongfeng's disciple Tianru Weize (天如惟則; ?–1354). Their Chan style sets the tone of the *First Gate*. In fact the *First Gate* closes with a saying of Xiaoyan Debao (笑巖德寶; 1512–81), Zhuhong's teacher in the Gaofeng line; this placement of such a definitive saying by his own teacher as the final word could even be taken as a kind of homage.

Autobiography in the *First Gate*

The reader of the *First Gate* cannot help but be struck by the prominence of autobiography, the detailed self-narration of a life spent on the arduous stages of the Chan path. The most extensive autobiography—amounting almost to a definitive timeline of awakening—is that of Xueyan Qin in section 16, but there are others: Xueyan's disciple Gaofeng Yuan in section 17; Mengshan Yi in section 12; Mengshan's disciple Tieshan Qiong in section 18; and Tieshan's disciple Wuwen Cong in section 23. There are remarkably consistent parallels between all five of these autobiographies, in particular a pattern of multiple and successive awakenings en route to the final awakening. From a literary standpoint, these are very significant examples of *autobiography as Chan sermon*.

In fact Wu Pei-yi, in *The Confucian's Progress: Autobiographical Writings in Traditional China*, has claimed that the earliest examples of autobiography in the Chinese tradition are one portion of Xueyan's sayings record (though he does not mention that this very portion is excerpted in the

Chan Whip) and the *Chan Whip's* Mengshan extract.²⁴ Wu, singling out “a group of thirteenth-century [Chan] masters who spoke unabashedly and in great detail about their own enlightenment,” says:

A few of them even went beyond this extraordinary innovation: they reported on their long and tortuous quest, dwelling on every setback and describing every breakthrough. In doing so they not only broke several fundamental Ch'an tenets but created a new genre in Chinese literature. Their self-accounts are the first Chinese spiritual autobiographies. . . . Known also as Hsüeh-yen [i.e., Xueyan Qin], the first Ch'an autobiographer was a member of the Lin-chi sect, which had by his time overwhelmed all rival denominations and established its paramount place among all Buddhists.²⁵

In fact is likely that the autobiographical impulse emerged in Chan earlier than Xueyan (?–1287); it may be traceable to Dahui Zonggao in the twelfth century.²⁶ Wu points to the time scale Xueyan employs as the “innovation,” speaking of “the leisurely pace of narrative that made possible, perhaps for the first time in Chinese history, a baring of the inner self.”²⁷ Wu regards Xueyan as making full use of the lively narrative skills of the “oral performer,” in the mode of the professional storytellers of his day.

Xueyan's autobiographical excerpt in the *Chan Whip* (section 16) originally appears in the “general sermons” (*pushuo* 普說) section of *Chan Master Xueyan Zuqin's Sayings Record* (*Xueyan Zuqin chanshi yulu* 雪巖祖欽禪師語錄). Just what constituted a *pushuo* in Song times is not entirely clear, but one definition holds that during these less formal general sermons the master “ascended the seat” (*shengzuo* 陞座) before the standing community of monks as in a formal dharma convocation (*shangtang*

24. Wu, *The Confucian's Progress*, 74–92.

25. Wu, *The Confucian's Progress*, 74–76.

26. Levering, “Was There Religious Autobiography in China before the Thirteenth Century?,” 99: “The excellence of Wu Pei-yi's study of autobiography in China deserves applause. But it would be a mistake to think that no autobiographical impulse is reflected in sermons of Buddhist masters before Tsu-ch'in [Zuqin]; and we may not wish to place the first spiritual autobiographer in China as late as the thirteenth century. In what follows I hope to show that in the twelfth century a Ch'an master famous for other accomplishments, Ta-hui Tsung-kao 大慧宗杲 (1089–1163), also in his sermons gave narratives of his Ch'an study and awakening.”

27. Wu, *The Confucian's Progress*, 83–85.

上堂) but made no incense offering to the emperor and state, nor did he wear his dharma robe.²⁸ In any case Xueyan related his personal story, a nuanced psychological account of grueling cue practice and sitting over time, while seated cross-legged in his chair facing his standing monks. It was autobiography as teaching device. Interestingly Xueyan at the end says very little about his awakening beyond a few platitudes:

I left home at the age of five and became an attendant to a superior person. I was privy to his conversation with guests, and then I came to realize that there is *this matter*. Then I came to have confidence [in *this matter*]. Then I began training in cross-legged Chan sitting. At sixteen I [received the precepts and] became a monk; at eighteen I set out to travel far and wide on foot [in search of a teacher and realization]. I was in the assembly of Preceptor Yuan of Shuanglin [Monastery]. I became fused into oneness; from morning until night I didn't go outside the front garden [in front of the Sangha Hall steps]. Even when I was going to the Common Quarters or to the Rear Shelf [i.e., the shelf at the side of the Sangha Hall where one washes one's hands], I kept my hands tucked inside my sleeves and faced [only] the space in front of my chest, didn't glance to the right or left, and looked ahead no farther than three feet. At the beginning of keeping my eye on the *wu* 無 character, suddenly at the place where thoughts were arising, I had a [spontaneous] reverse-examination—this [suddenly arisen] single thought-moment [i.e., the cue] instantly became like cold ice, just clear and peaceful, immobile and unshakeable. Passing one day was like the split second required for flicking a finger. [During that time] I couldn't even hear the bells and drums [announcing various monastery activities]. At nineteen at Lingyin Monastery [in Hangzhou] I hung up [my tin staff and robe]. I met the Recorder of Incoming Letters, who was from Chuzhou, and he said, “Chan-man Qin, this *gongfu* of yours is dead water—it's useless! You're making the two characteristics of *movement* and *stillness* into a pair of pegs [i.e., into two extremes]. When making a hands-on investigation of Chan you must

28. Mujaku Dōchū's Chan encyclopedia (1741), entitled *Zenrin shōki sen* 禪林象器箋, glosses *pushuo* (普說) thus: “The old theory is: ‘The term *pushuo* means *ascending the seat*. The term *shangtang* also means *ascending the seat*. However, in the case of *pushuo* [the master] does not light incense for the benefit of the emperor and state and does not wear his dharma robe. This is the difference” [舊說曰普說即陞座也上堂亦陞座也但普說不炷祝香不搭法依以為異]. See Yanagida, *Zenrin shōki sen Kattōgo sen Zenrin kushū benbyō*, 1:448.

raise the sensation of indecision-and-apprehension. When it is a small sensation of indecision-and-apprehension, you get a small awakening; when it is a big sensation of indecision-and-apprehension, you get a big awakening.” What was said by [the Recorder from] Chuzhou hit the mark, and I immediately changed my cue to keeping an eye on *peg of dried shit*. It was a continuum—in the east the sensation of indecision-and-apprehension and in the west the sensation of indecision-and-apprehension, lengthwise keeping an eye [on the cue] and breadth-wise keeping an eye [on the cue]. But I was attacked in turns by torpor and distraction, and I wasn’t able to obtain even a brief moment of purity. I moved [my place of Chan sitting] to a position on the sitting platform at Jingci Monastery [in Hangzhou, the fourth of the “five mountains”], getting together in a group with seven monks to do cross-legged sitting. I covered up with a quilt [to sleep], but I never let my side touch the mat. Aside from [these seven people], there was Advanced Seat Xiu, and every day on top of the sitting cushion [he sat] like an iron rod. When walking around the [monastery] grounds, he had both eyes wide open with his arms hanging down [i.e., he did not keep his hands in his sleeves and focus his eyes on the ground in front of him], but even then he was like an iron rod. I wanted to speak with [this Advanced Seat] when I came into his proximity, but I simply couldn’t because for two years I hadn’t [slept] with my body in a horizontal position, and I was suffering from being dazed and fatigued. Thereupon in one fell swoop I gave up all [of these painful practices]. Two months later my prior [state of health] was restored due to this giving up [of painful practices]—I was in full vigor. If you want from the outset to look into *this matter*, cutting out sleep is no good. You must get a sound night’s sleep—only then will you have vigor. One day in the corridor I met [Advanced Seat] Xiu, and then, [for the first time,] I was able to approach him on intimate terms. I then asked, “Last year I was wanting to have a conversation with you, but you were definitely steering well clear of me. Why?” Xiu said, “The true practitioner of the Way doesn’t even bother cutting his fingernails. So why would I find time for a [useless] conversation with you!” At that I raised an issue: “Right now I’m [trying to] clear up my torpor and distraction, but with no results.” Xiu said, “[It’s because] you’re still not fierce [enough]. Make your sitting cushion high, straighten up your backbone, and merge your whole body into oneness with a single cue—what torpor and distraction will

there be to make into a problem?” Relying on [this admonition from] Xiu, I did *gongfu*. No longer aware of mind and body, I forgot both of them. It was coolly [exhilarating] for three days and nights. I never closed my eyes. During the afternoon of the third day it was as if [my mind] were doing cross-legged sitting beneath the Mountain Gate/Three Gates [of Liberation], but [my body] was walking. Once again I happened to meet Xiu. He asked, “What are you doing *here* [at the Mountain Gate/Three Gates of Liberation]?” I answered, “Practicing the Way.” Xiu said, “Just what are you calling the Way?” At that I could give no answer. That put me in even more of a stupor. I then was about to return to the [Sangha] Hall to do cross-legged sitting and this time happened to meet the Head Seat. He said, “You have only to open your eyes wide and keep an eye on [the cue]: *how come?*” I was once again being offered a specific cue—I just wanted to return to the [Sangha] Hall [to practice with it]. Just as I was about to get up on the sitting cushion, right in front of me suddenly opened up—it was as if the earth fell away. At this time there was no [expert] person to whom I could present [my level of understanding for calibration and adjudication]. It wasn’t something that could be compared to any worldly characteristic. I right away got down from my sitting position on the platform and visited Xiu. When Xiu saw me, he immediately said, “Congratulations! Congratulations!” He clasped my arm, and we walked one time around the embankment of willow trees in front of the gate. All the actions of daily life between heaven and earth, all the things of the world, things seen with the eye and heard with the ear, things I had up until now disliked and discarded, as well as ignorance and the defilements—from the outset I saw that they are my own wonderful brightness and flow from my true nature. For half a month no other characteristics of movement [i.e., not even tiny thoughts] arose. Unfortunately, I did not encounter an honored monk with the eye of an expert [who could calibrate and adjudicate perverse/correct and true/false]. I ought not to have just sat *here*. [An ancient] called [this state] “not dropping off understanding, blocking knowing things as they really are.” Every time I was asleep I would make pairs of pegs [i.e., sets of two extremes]. Cases that made sense I understood, but the ones like *silver mountain* and *iron wall* were impossible to understand. Although I was in the assembly of the former master Wuzhun [Shifan], and for many years entered his room [to engage in dialogue] and [had listened to his talks] when he ascended

the seat [at dharma convocations], not even a single word of his touched upon *the matter* that was in the depths of my mind. Neither the sutra teachings nor the [Chan] sayings records had a single word that could resolve this illness. This sort of blockage was in my breast for a decade. One day I was walking in the Buddha Hall [of Jingshan Monastery] on Mt. Tianmu [west of Hangzhou], and, when I raised my eyes, I saw an ancient cypress tree. When it entered my field of vision, I had an awakening. Sense objects that I had hitherto apprehended and things that were obstructions in my breast were tossed away and scattered. It was like coming out of a dark room into the bright sunlight. Henceforth I had no indecision-and-apprehension about *birth*; I had no indecision-and-apprehension about *death*; I had no indecision-and-apprehension about *buddhas*; I had no indecision-and-apprehension about *patriarchs*. For the first time, I was able to take in the old man Jingshan [i.e., Wuzhun] standing in the [monastery] grounds [and uttering his characteristic words]: “Sock it to ’em—thirty whacks of the stick!”

Xueyan clearly had a conviction that relating the story of his own Chan training, his *Bildungsroman*, could be of use to his Chan students: they could derive comfort and encouragement from the frank retelling of his setbacks and advances on the Chan path. It is far from certain that there is anything in this autobiography that breaks “fundamental Chan tenets,” as Wu Pei-yi asserts.

Nianfo/Nembutsu in the First Gate

An attentive reader will quickly notice that seven Chan teachers out of thirty-nine in the *First Gate* advocate some form of *nianfo/nembutsu* (sections 21, 22, and 35–39). The *Chan Whip* in this respect is perfectly representative of Chinese Chan. A Chinese-language dictionary of Buddhism, perhaps overstating the case somewhat, goes so far as to say that “*nianfo/nembutsu* Chan nearly engulfs the whole of Chinese Chan.”²⁹ Use of *nianfo/nembutsu* in Chan goes back in Bodhidharma Chan as far as two lineages descending from the fifth patriarch Hongren: the Jingzhong (淨衆) house of Chan,

29. Foguang da cidian bianxiu weiyuanhui, *Foguang da cidian*, 4:3213; 故謂念佛禪幾乎席捲整個中國禪界。 .

running from Zhishen (智誥) to Chuji (處寂) to Wuxiang (無相); and the South Mountain *Nembutsu* Gate Chan Lineage (*Nanshan nianfo men chan-zong* 南山念佛門禪宗), beginning with Xuanshi (宣什).³⁰ The trend continues through the Chan master Yongming Yanshou (永明延壽) of the Five Dynasties; the Song masters Changlu Zongyi (長蘆宗頤; compiler of the Chan code *Regulations of Purity of the Chan Park*), Sixin Wuxin (死心悟新), and Zhenxie Qingliao (真歇清了) in the Caodong line; the Yuan-dynasty masters Zhongfeng Mingben (中峰明本), Tianru Weize (天如惟則), and Chushi Fanqi (楚石梵琦); Zhuhong and Hanshan Deqing (憨山德清) of the Ming dynasty; and numerous Chan teachers of the Qing period. Historically, within the Chinese frame of reference, there was never any need for a separate “*nianfo/nembutsu* Chan” label, a distinction particular to Japan starting in the Edo period.³¹ In the Chinese context it was just “Chan.”

In the *Chan Whip* we find two usages of the *nembutsu*:

1. Ordinary *nembutsu* (*pingchang nianfo* 平常念佛)—“ordinary” invocation or chanting of the name of Amitābha Buddha (either out loud or silently).

Example: Konggu (section 37), “Preceptor Youtan had [students] lift [the cue] *who is doing the nembutsu?* At present you don’t have to use this method: just go ahead and [use] ordinary *nembutsu*. If you just [use ordinary] *nembutsu*, never losing track of it, suddenly, in your encounters with sense objects, you will knock out a line [of verse as a token of your] *transformation-of-the-basis* [i.e., awakening]. For the first time you will come to know that ‘the Pure Land of calm and light’ is not apart from ‘*this place*,’ that ‘Amitābha Buddha’ is not anything beyond the confines of ‘your own mind.’”

2. Use of *nembutsu* practice as a setup for a Chan cue.

Example: Chushan Qi (section 35), “If you are not yet capable of [awakening to] the preverbal and tallying with the [Chan] purport, just take the single phrase [*Obeisance to*] *Amitābha Buddha* [i.e., the

30. For a detailed description of these two houses by Guifeng Zongmi, see Broughton, *Zongmi on Chan*, 181–82, 187.

31. For instance, the Linji Chan master Yinyuan Longqi/Jap. Ingen Ryūki (隱元隆琦; 1592–1673) arrived in Nagasaki in 1654. The Rinzaï master Gudō Tōshoku (愚堂東寔; 1579–1661) opposed inviting Yinyuan to serve as abbot of Myōshin-ji in Kyoto, criticizing the Linji Chan of Yinyuan as “*nembutsu* Zen.” Hakuin Ekaku (白隱慧鶴; 1685–1768) traced his lineage to Gudō.

nembutsu] and install it in your heart. Silently engage in personal investigation [of this phrase] and at all times with a whip give rise to the sensation of indecision-and-apprehension about: *the one doing this nembutsu—who is it?* [All you must do is maintain this sensation of indecision-and-apprehension in] an unbroken continuum moment after moment, thought after thought. You will be like a person walking along a road who reaches a point where the rivers and mountains run out [and there is no more road in front of him, i.e., the place where thought does not reach]. Spontaneously there will be a *transformation-of-the-basis*. When you emit the single sound *Aah!* [i.e., the sound of awakening], you will have tallied with the mind substance.”

What is not mentioned anywhere in the entire *Front Collection* (the *First Gate* and *Second Gate*) of the *Chan Whip* is “going to be reborn” (*wangsheng* 往生) into Sukhāvati, the Pure Land of Amitābha Buddha. In the entire *Chan Whip* Zhuhong himself uses this term only once and incidentally, in a comment in the *Back Collection* (section 86). In the *Front Collection* of the *Chan Whip* both “ordinary” *nembutsu* and the *nembutsu*-based cue are unquestionably within the perimeter of Chan, but *wangsheng* (“going to be reborn”), we can surmise, is not.

The link between *nembutsu* and Chan lies in the first element of the word *nianfo/nembutsu* 念佛: *nian/nen* 念. This *nian/nen* 念 is the standard Chinese rendering of Sanskrit *smṛti* (*mindfulness*), a term “commonly used in meditative contexts to refer to the ability to remain focused on a chosen object without forgetfulness or distraction.”³² As Zhuhong says in his comment attached to section 112 of the *Back Collection*, an extract from Yongming Yanshou’s *Commentary on Mind Prose-Poem*:

Resolutely seek the ultimate Way. Dawn and dusk, extinguish tiredness. Don’t seek on the outside. Empty your breast and clarify thoughts. In a peaceful room do quiet sitting. Straighten [your body], cup [one hand in the other before your chest], and quiet your spirit.

Comment: Disciples of *pure karma* [i.e., those who do *nembutsu* in mind or recite the buddha-name orally in order to go to be reborn in Amitābha Buddha’s Pure Land Sukhāvati!] Do not look at these [two Chan-like] sayings *don’t seek on the outside* and *in a peaceful room do*

32. Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 831.

quiet sitting [i.e., Chan sitting] and immediately conclude that there is no necessity for [you to do] the *nembutsu*. [In fact] you must realize that the character *nen* 念 [i.e., the *nem-* of *nembutsu* 念佛] follows from *mind* [i.e., *xin* 心/*mind* is the “radical” portion of the character] and that *buddha* [i.e., the *butsu* of *nembutsu*] is *self*. [Hence with *nembutsu* practice] you are using your own *mind* to *nembutsu* your *self*, so how could this [possibly] involve any seeking on the outside [i.e., outside self]? [As to the second Chan-like dictum,] your unceasing [practice of the] *nembutsu* [already] constitutes *samādhi* [such as is attained through Chan sitting]. [Terms such as] *quiet* and *peaceful* add nothing!

Zhuhong’s argument here is that *nembutsu*, in being “internal” and in inducing “mental concentration,” is no different from Chan. This is the editorial position of the *Chan Whip* as a whole.

Description of the Second Gate of the Front Collection

The *Second Gate* is entitled *Extracts from the Painful Practice of the Patriarchs*. In general the twenty-four sections of this second part are miniature vignettes, consisting of a few lines describing the arduous practices undertaken by exemplars. The dominant theme is *vīrya-pāramitā*, the perfection of zeal. Each is headed by a four-character title encapsulating the content of the story, and many end with some version of the line “he later attained awakening.” Zhuhong’s comments are appended to seven sections of this *Second Gate*. A number of these stories are fun to read, none more so than the anecdote about Gaofeng Yuanmiao (section 59), who appears as the cover art of this book:

Mouth and Body Both Forgotten

Chan Master Gaofeng Miao, while he was in the sangha, never touched his torso to the mat; both mouth [i.e., eating] and body were forgotten. One time he went to the lavatory and came out in [just] his undershirt [i.e., not wearing his robe]. One time he opened the cupboard [at the back of his position on the sitting platform in the Sangha Hall] and went off without [closing it and] fastening the hasp. Later he returned to the Sangha Hall of Jingshan [Monastery in Zhejiang] and had a great awakening.

The picture we get of the Yuan-dynasty master Gaofeng, for whom Zhuhong had a special affinity, is that of the Chan adept who pays attention to little else but his practice—certainly not personal appearance. The portrait of Gaofeng that appears as the cover art of this book was done by the fifteenth-century Japanese painter-monk Chūan Shinkō (仲安真康) of Kenchō-ji in Kamakura.³³ Chūan’s painting is said to be based on a prototype done in China in 1290 (when Gaofeng was alive) and brought to Japan in 1346. This highly evocative Japanese portrait shows an “unhinged” Gaofeng with wild, overgrown hair, moustache, goatee, crazed eyes with the eyeballs floating up toward the top of his head, and untrimmed fingernails—just the sort of hard-core Chan monk who would absentmindedly come out of the lavatory half-undressed.

Description of the Back Collection

The *Back Collection* is entitled *Extracts from the Sutras to Authenticate [the Preceding Selections]* and consists of forty-seven relatively short sections from Mahāyāna sutras, Mahāyāna treatises, Mainstream sutras, and Mainstream treatises (as well as a few other types of pieces: travel records, Chan works, non-Chan Chinese works, and so forth). Nineteen sections carry appended comments by Zhuhong. Interestingly the comments of section 95 and section 112 directly address “those who are cultivating *pure karma*” (*xiu jing ye zhe* 修淨業者) and “disciples of *pure karma*” (*jing ye dizi* 淨業弟子), respectively. The term *pure karma* refers to those who do *nembutsu* in mind or recite the buddha-name orally in order to go to be reborn in Amitābha Buddha’s Pure Land Sukhāvātī—a clear indication that Zhuhong anticipated at least some Pure Land practitioners would be among the *Chan Whip*’s readership.

A large number of these canonical quotations echo the *vīrya* (zeal) theme of the Chan stories contained in the *Second Gate*. The *Back Collection* builds on the Chinese Chan ideal of total zeal by evoking the

33. Smithsonian’s Freer Gallery of Art F1911.317. Shimizu and Wheelwright, *Japanese Ink Paintings from American Collections*, 76, describe Chūan’s style as follows: “[Chūan Shinkō’s paintings] reveal a style practiced in Kamakura, by then provincial in relation to the cultural center of Kyōto, and they give an example of what Nakamura Tani’o calls ‘revivalism’ of a conservative style.” There is also a 1590 portrait of Gaofeng by Zhao Yongxian in the Brooklyn Museum (accession number 82.17) and one from the Yuan dynasty attributed to Zhao Yong in the Museum of Fine Arts, Boston (accession number 28.355).

Indian Buddhist ideal of total zeal. For instance, in section 83 of the *Back Collection* we find the following story in an *avadāna*, a genre of stories that illustrate the results of karma:

Also, a monk in Rājagṛha spread grass to make a mat and did [cross-legged] sitting upon it. He vowed to himself, “Until I attain the Way I will never get up [from cross-legged sitting].” Just when he was about to go to sleep, he would jab his thigh with an awl. Within one year, he attained the Way of the *arhat* [i.e., “worthy one”].

This story closely parallels the story of the Chan master Ciming in section 46 of the *Second Gate*:

The three monks Ciming, Guquan, and Langya banded together in a group to investigate [the *buddhadharma* face-to-face] with [Chan Master] Fenyang [Shanzhao]. At the time the Hedong [region in the North] was extremely cold, and a lot of people dreaded it [and avoided that region]. Ciming [alone] was devoted to the Way, and day and night he never slacked off. During night-sitting when he was about to fall asleep, he would jab himself with an awl. Later he succeeded [to the dharma] of Fenyang. [Ciming’s] teaching on the Way shook [the world] greatly. He became known as the “Lion of West River.”

A Literary Context for the Chan Whip

A small set of Buddhist texts serves to illuminate the literary genre, formal structure, emphases, premises, teachings, and literary craftsmanship of the *Chan Whip*:

- Śāntideva’s *Compendium of Training* (*Śikṣāsamuccaya*)
- Zongmi’s (宗密) *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序) and Yanshou’s (延壽) *Mind-Mirror Record* (*Zongjinglu* 宗鏡錄)
- *Dahui’s Letters* (*Dahui shu* 大慧書)
- Zhuhong’s *Bamboo-Window*
- Hyujōng’s (休靜) *Guide to Sōn* (*Sōn’ga kwigam* 禪家龜鑑)

Śāntideva's *Śikṣāsamuccaya* and the *Chan Whip*: An Indian Compendium on *bodhisattva-caryā* (Bodhisattva Practice) and a Chinese Compendium on *gongfu* (Chan Practice)

Śāntideva's date is given variously as seventh or eighth century. This great Buddhist pandit is associated with Nālandā, the illustrious Buddhist monastic university just north of Rājagṛha in the present-day state of Bihar. Śāntideva's *Śikṣāsamuccaya*³⁴ is an example of a pan-Buddhist literary genre, the compendium of source texts, found across the South Asian and East Asian Buddhist worlds. Though Śāntideva's anthology is distant from the *Chan Whip* in time and geography, the two works are similar in compositional structure (compendia drawing upon a wealth of source texts) and stated purpose (guidebooks for trainees). This is not to imply that Zhuhong used the *Śikṣāsamuccaya* as a model for his *Chan Whip*, though it is remotely possible that he was aware of the Northern Song translation of the Indian Mahāyāna classic.³⁵

Barbra R. Clayton describes the *Śikṣāsamuccaya* as follows: "The text consists of twenty-seven *kārikās* or verses, a collection of quotations from sutras and other scriptures, and some commentary by Śāntideva, all organized into nineteen chapters. . . . Overall, the text can be understood as a kind of 'instruction manual' for bodhisattvas."³⁶ Śāntideva quotes from about 110 sources, mostly Mahāyāna sutras (with multiple quotations from many of them). According to Paul Harrison, the original purpose of the work was "personal recitation by bodhisattvas."³⁷

Zhuhong's preface to the *Chan Whip* (section 1) announces that the Chan sayings and anecdotes he has assembled will "impel forward the

34. For an edition of the Sanskrit text, see Bendall, *Śikṣāsamuccaya*. The only complete translation into a Western language is Bendall and Rouse, *Śikṣā-samuccaya*. Harrison, "The Case of the Vanishing Poet," 216–21, challenges the standard view of the text as lacking originality and largely derivative in nature and argues that many of the verses previously thought to be quotations are no such thing. Harrison mentions (216) that he and J.-U. Hartmann are working on a new English translation.

35. The Chinese translation of the *Śikṣāsamuccaya* (*Dasheng ji pusa xue lun* 大乘集菩薩學論 = *Treatise of the Mahāyāna Collection of the Bodhisattva Training*; T no. 1636) was executed by the Indians Dharmapāla (Fahu 法護; 963–1058) and Sūryayaśas (Richeng 日稱; 1017-ca. 1073). Dharmapāla arrived in the Song capital of Bianliang (Kaifeng) in 1004; Sūryayaśas went to China in 1046. The translation gives the compiler's name as "Dharmakīrti Bodhisattva" (Facheng 法稱) rather than Śāntideva. Both masters translated sutras, treatises, and esoteric works. Dharmapāla did the rendering of the *Hevajra Tantra* (T no. 892).

36. Clayton, *Moral Theory in Śāntideva's Śikṣāsamuccaya*, 38, 41.

37. Harrison, "The Case of the Vanishing Poet," 230.

minds and spirits [of Chan practitioners].” He then proceeds to quote from a wealth of Chan and canonical sources, though the number is not as high as Śāntideva’s 110. While Zhuhong does not mention personal recitation, he does assume (section 1) that the student will keep a personal copy of the *Chan Whip* nearby, either on his desk or inside his traveling bag. The Indian compilation is a handbook for bodhisattvas or Mahāyāna practitioners, just as the Chinese compilation is one for Chan practitioners.

The quotations of the *Śikṣāsamuccaya* are framed by Śāntideva’s verses and comments; the quotations of the *Chan Whip* are framed by Zhuhong’s comments. Both texts emphasize the practical side of the Buddhist path, eschewing theory. And both emphasize one of the six perfections (*pāramitā*)—giving (*dāna*) for the *Śikṣāsamuccaya* and zeal (*vīrya*/*jingjin*精進) for the *Chan Whip*. The two compilers, through their choice of extracts and their framing of those extracts with their own comments, manage to shape the material to say something that the individual sources did not necessarily say. The *Chan Whip*, we might say, is a sort of Chan *Śikṣāsamuccaya*.

Zongmi’s *Chan Prolegomenon*, Yanshou’s *Mind-Mirror Record*, and the *Chan Whip*: Convergence of Chan and the Teachings

Zhuhong was very much aware of Guifeng Zongmi’s (圭峰宗密; 780–841) *Chan Prolegomenon* and quotes it in his *Bamboo-Window*.³⁸ The *Chan Prolegomenon* (ca. 833), Zongmi’s introduction to his lost encyclopedic collection of Chan writings informally entitled *Chan Canon* (*Chanjang* 禪藏), rests on a fundamental assumption about the relationship between Chan and the sutras, variously expressed as: the sutras are to be used to authenticate the varieties of Chan (*yi jiao zheng chan san zong* 以教證禪三宗); Chan takes the sutras as legitimizing precedents (*chanzong li jiao* 禪宗例教); the sutras “seal” Chan (*yin zong sheng jiao* 印宗聖教); and buddha mind (Chan) and buddha word (the sutras) cannot possibly be contradictory (*zhu fo xin kou bi bu xiangwei* 諸佛心口必不相違). The very structure of the *Chan Whip*, two Chan parts followed by a sutra-citation part that

38. Kamata, *Zengen shosenshū tojo* is a *kakikudashi* rendering (not a modern Japanese translation) of the Wanli 4/1576 Korean edition of the *Chan Prolegomenon*. Broughton, *Zongmi on Chan* is an English translation and study of that Korean edition. Zhuhong’s *Bamboo-Window* quotes the *Chan Prolegomenon* in defense of Zongmi against a misrepresentation on the part of Kongyin Zhencheng (空印鎮澄; 1547–1617). See CBETA, J33, no. B277, p. 58, bu-14; *Chikusō*, 356.

authenticates, legitimizes, or seals (*zhu jing yin zheng* 諸經引證) the Chan sermons and stories of the first two parts, reflects this Zongmi presupposition. Zhuhong in his *Chan Whip* (section 2) states:

In the case of the dharma sayings of the patriarchs [collected herein], I have ignored abstruse and abstract discussions and have only adopted things that are crucial for doing *gongfu*. Moreover, in extracting only what is essential, [this handbook] will facilitate casual perusal, and impel forward the minds and spirits [of Chan practitioners]. The second half [of the *Front Collection*, i.e., the *Second Gate*] is the painful practice of the patriarchs. The sutra quotations of the *Rear Collection* authenticate [the preceding *Front Collection*, and have also been chosen] according to this model [i.e., addressing practice and not theory].

Zhuhong was also familiar with the widely circulated *Mind-Mirror Record* of Yongming Yanshou (永明延壽; 904–76), which carries on Zongmi's ideas on the relationship between Chan and the teachings.³⁹ (The *Mind-Mirror Record* served as a conduit through which the *Chan Prolegomenon* orientation was widely disseminated to the Song and later periods, as well as Korea and Japan.) In fact Zhuhong's description *quotations to authenticate* (*yinzheng* 引證) parallels the title and purpose of the third section of the *Mind-Mirror Record: Quotations-to-Authenticate Section* (*yinzheng zhang* 引證章).⁴⁰ Zhuhong is one of the main inheritors of the Zongmi/Yanshou orientation. As Araki Kengo states in his study of Zhuhong, "The identity of the teachings and Chan had been one corner of the Buddhist world since Yongming Yanshou [actually since Zongmi], and there can be no mistaking that Zhuhong very much shared in this stream."⁴¹

Note also that Zhuhong placed the sutra quotations last, as the third part after the Chan-related extracts of the first two parts. He may well have been imitating Zongmi's own arrangement of the materials in his lost *Chan Canon*. Zongmi, at the end of the *Chan Prolegomenon*, states that he has decided on placing the sutra extracts after the Chan extracts:

39. Welter, *Yongming Yanshou's Conception of Chan in the Zongjing lu* is a study of the *Mind-Mirror Record* with a translation of the first fascicle. Zhuhong quotes the *Zongjinglu* in his *Bamboo-Window* (CBETA, J33, no. B277, p. 71, a11-b2; *Chikusō*, 485–86).

40. T2016.48.417 b5-17; Welter, *Yongming Yanshou's Conception of Chan in the Zongjing lu*, 241.

41. Araki, *Unsei Shukō no kenkyū*, 28.

Therefore, as to the order of the present collection: First, I record Bodhidharma's single personal-realization-of-the-meaning-beyond-words; next comes the miscellaneous writings of the [Chan] houses; and, lastly, I have copied out the noble teachings that seal the [Chan] personal-realization-of-the-meaning-beyond-words. As for the placement of the noble sutra teachings last, it is like a worldly lawsuit document, in which the clerk's judgment comes first and the esteemed official's judgment last.⁴²

Dahui's Letters and the Chan Whip: The Centrality of Cue Practice

Dahui's Letters (1166) is a collection of sixty-two letters of the Linji master Dahui Zonggao (大慧宗杲; 1089–1163) to forty members of the official class (*shidafu* 士大夫), the elite group in Chinese society, and two Chan monks.⁴³ (The forty includes one woman of the *shidafu* class.) Only in three cases is the scholar-official's question letter attached to Dahui's answer letter. *Dahui's Letters* circulated independently and was also included in Dahui's sayings record.

One of Dahui's underlying assumptions in these letters is that the very mental reflection and discrimination based on intelligence, which members of the *shidafu* (士大夫) class take pride in, constitute, on the contrary, a blockage to awakening.⁴⁴ Dahui's instructions are closely tailored to each recipient; that is, they are highly personalized, emphasizing a type

42. *Chan Prolegomenon*: 故今所集之次者、先錄達磨一宗、次編諸家雜述、後寫印宗聖教。聖教居後者、如世上官司文案、曹判爲先、尊官判後也。(Kamata, *Zengen shosenshū tojo*, 254; T2015.48.413a3-6).

43. Araki, *Daie sho*, which is based on a Gozan (Five-Mountains) edition stored in the Ochanomizu Library (お茶の水図書館) in Tokyo, provides the Chinese text and a modern Japanese translation (henceforth *Daie sho*). Shiina, *Gozanban Chūgoku zenseki sōkan* 10: *Shibun sekitoku*, 605–52, contains a photographic reproduction of an elegant Five-Mountains edition (with extensive marginalia) stored in the Tanimura Bunko (谷村文庫) of the Kyoto University Library. Mujaku Dōchū, *Daie Fukaku zenji sho kōrōju* is the reproduction of a manuscript commentary (in Mujaku's own hand) completed in 1723 (Mujaku Dōchū's *Kōrōju*). It is the single best aid to reading the letters. The version of the letters embedded in Dahui's sayings record is T1998A.47.916b8–943b4.

44. Dahui's *First Letter in Answer to Vice Minister Chen* (答陳少卿第一書): "I have been informed by your letter that you want to give heed to *this great matter*, but that your disposition is extremely dull-witted. If this were actually the case, I should have to congratulate you. The reason why most of today's scholar-officials are incapable of comprehending *this matter* and decisively attaining release is simply because their disposition is too intellectually

of practice that eventually became emblematic of Linji Chan. This practice program centers on what Dahui calls the *huatou* (話頭), a term that requires some elucidation. Zhuhong, in his aptly entitled *Correcting-Errors Collection* (*Zheng e ji* 正訛集), provides just the elucidation needed:

Gong'an means *legal case*, that is, a court judgment on right/wrong. And the karmically conditioned exchanges of questions and answers between Chan patriarchs also render a court judgment—on birth/death. This is the reason [Chan] calls [them *gong'an*]. In every one of these exchanges there is a compelling *single word or phrase*, and that is the *huatou*.⁴⁵

Thus within a *gong'an* exchange a *huatou* is a *single word or phrase* (*yi ju* 一句) that *presses in upon one—so urgent, of such great moment that one must do something right now* (*jinyao* 緊要). Following the standard rendering of most translators, *gong'an* is here rendered as *case*. Occasionally in modern scholarship, and even within the Chan records themselves, the distinction between *gong'an* and *huatou* is blurred, and this lack of precision has engendered some confusion. This translation has tried to keep them as distinct as possible. But how best to translate *huatou*, the relatively small element extracted from the case that is consistently used in the *Chan Whip* as the focal point of mindfulness?

sharp and their knowledge excessive. As soon as they see the Chan master open his mouth and begin to move his tongue, they 'already get it.' Therefore, if anything, this is inferior to the dull-witted person who, free of a lot of perverse knowledge and perverse awareness, in a headlong fashion dashes against [without expectations] each tactic and each utterance [on the part of the Chan teacher]. Even if the Great Teacher Bodhidharma were to appear and employ all his hundreds of magical powers, he wouldn't be able to cope with him [i.e., appraise the level of understanding of the dim-witted person and render a judgment] precisely because he lacks any [calculating] logic as an obstruction. People of sharp faculties, on the contrary, who are obstructed by their sharp faculties, are incapable of an instantaneous breakthrough [i.e., awakening without wading through karmic effort]. Even though they imitate on the basis of their cleverness and intellectual prowess, in the matter of self and the *original portion*, on the contrary, they fail to gain energy" [承諭。欲留意此段大事因緣。爲根性極鈍。若果如此。當爲左右贊也。今時士大夫。多於此事。不能百了千當。直下透脫者。只爲根性太利。知見太多。見宗師纔開口動舌。早一時會了也。以故返不如鈍根者無許多惡知惡覺。驀地於一機一境上。一言一句下撞發。便是達磨大師出頭來。用盡百種神通。也奈何他不得。只爲他無道理可障。利根者返被利根所障。不能得啐地便折。曝地便破。假饒於聰明知解上學得。於自己本分事上。轉不得力。] (*Daie sho*, 62; T1998A.47.922c4-14).

45. *Correcting-Errors Collection* (*Zheng e ji* 正訛集) in YQFH: 公案者。公府之案牘也。所以剖斷是非。而諸祖問答機緣。亦只爲剖斷生死。故以名之。總其問答中緊要一句。則爲話頭。(CBETA, J33, no. B277, p. 78, c26-28).

Perhaps we can take a hint from the use of the term *huatou* outside Chan circles.⁴⁶ A Chinese-Chinese dictionary of premodern vernacular (*baihua*), which selects its colloquial words and phrases from drama, novels, Chan and Song Neo-Confucian records, Dunhuang transformation texts, and poetry, gives its first definition of *huatou* as “using a word or phrase as *tishi* [提示] or *yinzi* [引子],” with citations from a Yuan-dynasty play and a late Ming collection of vernacular short stories.⁴⁷ *Tishi* can be rendered as *point out, prompt, hint, brief, cue*.⁴⁸ A *cue*, in turn, is a *signal, sign, indication, prompt, reminder, nod*. Note that all of these words are indicators, not the indicated. *Yinzi* refers to the short poem or piece of parallel prose found at the beginning of an act in plays (or a chapter in novels). The *yinzi* functions as a *hint* or *suggestion* of what is to come in the next episode of the story—it *cues the reader in*. In light of the above, in this introduction and translation *huatou* is rendered as *cue*. To use a well-known Buddhist simile, a *huatou/cue* is like a finger pointing at the moon. As the *Sūramgama Sūtra* says, “It is like someone’s pointing with his finger at the moon in order to show it to others. Due to the finger they should look up at the moon. If they proceed to view the finger as the substance of the moon, they don’t just miss the lunar disk—they also miss the finger.”⁴⁹ Using such common translations as *critical phrase, principal word, or key theme* could mistakenly imply to a casual reader that the *huatou* is profound in and of itself, that the *huatou* is the end rather than a means. The *huatou’s* function

46. Examination of non-Chan sources was at the center of the work of the Japanese scholar Iriya Yoshitaka. Iriya worked at understanding the specialized terminology of the Chan records in the light of ordinary Chinese. To this end he extensively examined *baihua* (vernacular) non-Chan sources, such as Dunhuang transformation texts (*bianwen* 變文) and Yuan-dynasty plays. See Iriya, “Goroku no kotoba to buntai.” Iriya, the “artist of philology,” had predecessors: the Sōtō monk Bannan Eishu (萬安英種; 1591–1654) and the Rinzaï monk Mujaku Dōchū (無著道忠; 1653–1744).

47. Xu, *Jindai Hanyu da cidian*, 1:783: 【话头】用话作提示、引子。Anderl, *Studies in the Language of Zu-tang ji*, 138–39, discusses the *Zutangji’s* 祖堂集 use of the suffix *tou* 頭 with abstract nouns: “Suffix *tou* 頭 can also be attached to a limited number of abstract nouns. All those nouns are related to speech acts.” He gives the examples of *huatou* 話頭 and *wentou* 問頭 (*question*). The *Collection of the Patriarchal Hall*, a transmission record dating to 952, seems to have circulated in China until the end of the eleventh century, but its transmission after that is unclear. It was rediscovered in Korea at the beginning of the twentieth century.

48. DeFrancis, *ABC Chinese-English Comprehensive Dictionary*, 941.

49. 如人以手指月示人。彼人因指當應看月。若復觀指以爲月體。此人豈唯亡失月輪亦亡其指。(T945.19.11a9-11).

is something like that of a placebo: an inert medicament, given for its psychological effect.

Dahui's Letters, which often employs the cues *wu* 無 (*no*) and *peg of dried shit* (*ganshijue* 乾屎橛), lays out the standard program of cue practice:

1. Keep your eye on the cue (*kan ge huatou* 看箇話頭) without interruption. (*Kan* 看 means *keep guard on; keep watch over*, as in *keep watch over* a gate; *look after*, as in *look after* a sick person; *keep an eye on*.)⁵⁰

Dahui's Letters: “Twenty-four hours a day make [your mind] free and easy. If old habit-energy [from past births] in an instant suddenly arises, do not apply attention to suppress it. Just, at the locus of its sudden emergence, keep an eye on the cue: Does the dog have the buddha nature? *Wu* 無. At precisely that moment, [that habit-energy] will resemble a snowflake on a red-hot stove.” (Here Dahui gives most of the case, but is referring only to using the cue-portion *wu* 無.)⁵¹

2. When indecision-and-apprehension (*yi* 疑) about the cue is “smashed,” when it “explodes,” all the indecision-and-apprehension of daily life is summarily obliterated. The standard translation of the term *yi* is *doubt*, but the semantic range here is closer to *irresolution*, *hesitancy*, *uncertainty*, *vacillation*, *wavering*, *dithering* as well as *anxiety*, *nervousness*, *tension*, *trepidation*, *foreboding*, *the jitters*—hence the rendering *indecision-and-apprehension*.⁵² (In some *Chan Whip*

50. ZGK, 6.15, glosses *kan ge huatou* 看箇公案 thus: “The term *kan* 看 has the meaning *carefully watch over, keep guard*. As in *look after* a sick person, *keep watch over* a gate, etc.” [看は気をつけて見ている、番をしている意なり。看病、看門などにて知べし。]

51. Dahui's *First Letter in Answer to Controller-General Liu* (答劉通判第一書): 十二時中。放教蕩蕩地。忽爾舊習瞥起。亦不著用心按捺。只就瞥起處。看箇話頭。狗子還有佛性也無。無。正恁麼時。如紅鑪上一點雪相似。(Daie sho, 92; T1998A.47.926a26-29).

52. Wagner, “Practice and Emptiness in the *Discourse Record of Ruru Jushi*” has an interesting discussion of this important term in the context of Dahui's cue practice: “Eventually the cogitating mind becomes worn out. . . . Dahui often uses the word *yi* 疑 to describe this state. This term is universally rendered in the secondary literature as ‘doubt,’ though its semantic range also includes meanings of ‘puzzlement,’ ‘perplexity,’ and ‘uncertainty,’ among others. Each of these renderings effectively ‘builds into’ the translation assumptions about the mental state being described, assumptions which are rarely made explicit by translators. . . . The long history of opposition between ‘faith’ and ‘doubt’ in the Christian tradition, especially with regard to questions of highest importance (e.g., our destiny after death) has also led to this English word being associated with deep existential crisis and anxiety. My

selections *cue* and *indecision-and-apprehension* appear to be used interchangeably.⁵³)

Dahui's Letters: “When deluded consciousness has not yet been smashed, the ‘fire in the heart’ is bright. At exactly that sort of moment, take the cue about which you’re indecisive-and-apprehensive and drag it to full awareness: ‘A monk asked Zhaozhou, “Does the dog have the buddha nature?” Zhou said, “*Wu* 無.” Just lift [the cue *wu* 無] to full awareness.”⁵⁴

Dahui's Letters: “The thousands upon thousands of instances of indecision-and-apprehension are just the single indecision-and-apprehension. When your indecision-and-apprehension about the cue is smashed, the thousands upon thousands of instances of indecision-and-apprehension are smashed at the very same time. If the cue is not smashed, until further notice go to the limit with it. If you let go of the cue, and become uncertain about some other example of the written word, or become uncertain about the sutra teachings, or become uncertain about the *gong'ans* of the ancients, or become

understanding is that the use of the word ‘doubt’ to render *yi* in contexts related to *kanhua* practice is often intended by translators to carry such a coloration.” Perhaps our best clue to the semantic range of *yi* 疑 as used in cue-practice discourse is the simile Gaofeng employs in describing the third of his Three Essentials of Chan (*Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄 [CBETA, X70, no. 1400, p. 687, b5-8 // Z 2:27, p. 337, a17-b2 // R122, p. 673, a17-b2] and *Gaofeng Yuanmiao chanshi chanyao* 高峰原妙禪師禪要 [CBETA, X70, no. 1401, p. 708, b5-8 // Z 2:27, p. 357, c17-d2 // R122, p. 714, a17-b2]): “If you are thinking of making a genuine hands-on investigation of Chan, you absolutely must possess the Three Essentials. The first essential is having the faculty of great confidence. You know perfectly well that there is *this matter*—it is as if you are leaning against an unshakeable Mt. Sumeru. The second essential is having the determination of great fury—it is as if you have encountered the scoundrel who killed your father, and immediately you want to cut him in two with one thrust of your sword. *The third essential is the sensation of great yi* 疑—it is as if you have in secret committed an atrocious act, and it is the very moment when you are about to be exposed, but you are not yet exposed” [若謂著實參禪。決須具足三要。第一要有大信根。明知此事。如靠一座須彌山。第二要有大憤志。如遇殺父冤讐。直欲便與一刀兩段。第三要有大疑情。如暗地做了一件極事。正在欲露未露之時。]. This culprit on the brink of exposure, who, upon unmasking, will face fierce denunciation and condemnation, feels indecision (*irresolution, hesitancy, uncertainty, vacillation, wavering, dithering*: “I’m in a deep quandary. What am I to do—run and hide or face the music?”) and apprehension (*anxiety, nervousness, tension, trepidation, foreboding, the jitters*: “There is no way out—I’m finished!”).

53. See sections 15; 16; 35; and 40.

54. Dahui’s *In Answer to House-Man Principal Graduate Zhang* (答張舍人狀元): 情識未破。則心火熠熠地。正當恁麼時。但只以所疑底話頭提撕。如僧問趙州。狗子還有佛性也無。州云。無。只管提撕舉覺。 (*Daie sho*, 225–26; T1998A.47.941b9-12). The term *xinhuo* 心火 (*heart fire, internal heat*) comes from traditional Chinese medicine.

uncertain about the defilements of daily life, all of it will be the coterie of Māra [the evil one].”⁵⁵

3. Do not perform any mental operation whatsoever on the cue.

Dahui's Letters: “You must not produce an understanding based on affirmation or negation. You must not produce an understanding based on logic. You must not engage in conscious reflection and conjecture. You must not recognize any single sense object as ‘correct’ or ‘incorrect’ [i.e., you must not allow your mind of calculation to come to rest on any single point]. You must not create a lifestyle [that involves chewing on the ‘theory flavor’] of the sayings [of the ancients and falling in love]. You must not remain confined to [the useless place of] *nothing-to-do*. You must not [immediately] ‘give the okay’ when [the master] starts [to talk]. You must not go around quoting texts as proof [of the cue].”⁵⁶

4. Keep on lifting up the cue until it is devoid of any “tastiness” or “savor” at all (*meiziwei* 沒滋味).

Dahui's Letters: “Over and over again keep lifting [the cue] to full awareness, over and over again keep your eye on [the cue]. When you notice [the cue has] *no logic* and *no tastiness* and that your mind is squirming, it’s the locus wherein [you,] the ‘person on duty,’ relinquishes his life.”⁵⁷

Dahui's Letters strongly attacks the pernicious cultivation programs of false Chan teachers. These blinding “poisons” (*duhai* 毒害) include trying to make the mind stay absolutely still in an empty tranquility (likened to

55. Dahui’s *In Answer to House-Man Lü* (答呂舍人) and *In Answer to Director Lü* (答呂朗中): 千疑萬疑。只是一疑。話頭上疑破。則千疑萬疑一時破。話頭不破。則且就上面與之廝崖。若棄了話頭。却去別文字上起疑。經教上起疑。古人公案上起疑。日用塵勞中起疑。皆是邪魔眷屬。 (*Daie sho*, 127, 132; T 1998A.47.930a14-18, 930c16-20).

56. Dahui’s *First Letter in Answer to Administrator of the Bureau of Military Affairs Fu* (答富樞密第一書): 不得作有無會。不得作道理會。不得向意根下思量卜度。不得向揚眉瞬目處探根。不得向語路上作活計。不得颺在無事甲裏。不得向舉起處承當。不得向文字中引證。 (*Daie sho*, 51; T1998A.47.921c9-13). Mujaku Dōchū’s *Kōrōju*, 166, glosses *yang mei shun mu* 揚眉瞬目 thus: “You must not recognize any single karmic disposition or any single sense object as ‘correct’” [忠曰莫認一機一境爲是]. And *duogen* 椽根 thus: “You must not allow your mind of calculation to come to rest on any single point” [椽根謂量度意停住一處也]. And *xiang yulu shang zuo huoji* 向語路上作活計 thus: “You must not [chew on] the ‘theory flavor’ of the sayings of the ancients and fall in love” [忠曰古人語句上自出理味自愛之也].

57. Dahui’s *In Answer to Zong Zhige* (答宗直闍): 舉來舉去。看來看去。覺得沒理路。沒滋味。心頭熱悶時。便是當人放身命處也。 (*Daie sho*, 156; T1998A.47.933c3-5).

the *playing dead* of the mythical wolf-like *gedan* 獺狙/狙 beast); impassively experiencing the continuum of sense objects one perceives; and going so far as to try to dissuade students from paying attention to any matter, including even *this matter*. To these heterodoxies the *Letters* juxtaposes cue practice that is *alive*: vigorous lifting of the cue that culminates in the “smashing” of the cue/indecision-and-apprehension:

At present there is a type of shaven-headed follower of outside Ways who, even though his own dharma eye is not yet clarified, single-mindedly teaches people a *gedan*-beast⁵⁸ sort of [quiet sitting that they call] *taking a rest* or *stopping*. If you practice this sort of *taking a rest* or *stopping*, by the time a thousand buddhas have appeared in this world, you still won't have been able to *take a rest* or *stop*. To the contrary: you'll just have made your mind susceptible to delusive worrying. They also teach people to *experience the continuum of sense objects one after another* and to *forget feelings in silence and illumination*. [*Forgetting feelings in silence and*] *illumination* over and over again, *experiencing [the continuum of sense objects one after another]* over and over again— on the contrary, these just increase delusive worrying interminably. . . . In addition, they teach people to *pay no attention whatsoever to [mundane and supramundane] matters* and merely in that way to keep on *stopping* over and over again so that delusive thoughts do not arise.⁵⁹

Dahui's cue-practice program as laid out above is the very foundation of *gongfu* in the *Chan Whip*. The *First Gate* of the *Chan Whip* largely consists of sermons and sayings on Dahui-style cue practice by Song, Yuan, and Ming Chan masters.

58. Mujaku Dōchū's *Kōrōju*, 94: “The term *gedan* 獺狙 is the name of a beast that is like a wolf but red in color. . . . This beast tricks people by *playing dead* and then, when they approach, catches them and eats them” [獺狙獸名似狼而赤. . . . 此獸欺人詐為死令人近遂搏而食之].

59. Dahui's *Third Letter In Answer to Vice Minister Ceng* (答曾侍郎第三書): 今時有一種剃頭外道。自眼不明。只管教人死獺狙地。休去歇去。若如此休歇。到千佛出世。也休歇不得。轉使心頭迷悶耳。又教人隨緣管帶。忘情默照。照來照去。帶來帶去。轉加迷悶。無有了期. . . . 更教人是事莫管。但只恁麼歇去歇得來。情念不生。 (*Daie sho*, 19; T1998A.47.918a21-28). This passage appears as the first excerpt of the Dahui section of the *Chan Whip* (section 11).

The extracts in the *First Gate* use many verb + *cue* combinations:

- *keep your eye on the cue* (*kan ge huatou* 看箇話頭)
- *raise the cue* (*ti ge huatou* 提箇話頭)
- *raise the cue* (*tiqi huatou* 提起話頭)
- *pull the cue [into full awareness]* (*tisi huatou* 提撕話頭)
- *probe the cue* (*can ge huatou* 參箇話頭)
- *unreservedly raise the cue* (*danti huatou* 單提話頭)
- *look carefully at the cue* (*jiandian huatou* 檢點話頭)
- *firmly raise the cue* (*jinti huatou* 緊提話頭)
- *lift the cue* (*juqi huatou* 舉起話頭)
- *lift the cue* (*ju huatou* 舉話頭)
- *minding the cue* (*nian ge huatou* 念箇話頭)
- *guard the wu character [cue]* (*shou ge wuzi* 守箇無字)

Note that *none of these verbs involves intellectual understanding, assessment, calculation, reflection, conjecture, and so forth*. What is called for is perhaps similar to how a visual artist *looks at* the potential subject, what the painter Edward Hopper called “my most interested vision.”⁶⁰

The extracts in the *Chan Whip* show a variety of cues, not just *wu* 無. The following list of cues that appear in the *Front Collection* gives numbers for frequency of occurrence (in the translation the cues are in italics and boldface). Note that several of these cues bear some resemblance to a line (*yi ju* 一句) of Chinese poetry⁶¹:

- *wu* 無 (*wu zi* 無字) 17
- *the one doing this nembutsu—who is it?* (*zhe nianfo de shi shei* 這念佛的是誰) 9
- *to where does the one return?* (*yi gui he chu* 一歸何處) 6
- *your face before your father and mother conceived you* (*fumu wei sheng qian mianmu* 父母未生前面目) 4
- *how come?* (*shi shenme daoli* 是甚麼道理) 4

60. Foster, *Hopper Drawing*, 118 n. 17. The *visual aspect* of cue practice is clear in Zhiche’s (智徹; 1310-?) *Chan zong jueyi ji* 禪宗決疑集: “Paste this *wu* 無 character on your eye—the eye is the *wu* 無 and the *wu* 無 is the eye” [把這無字貼在眼睛上。眼睛便是無字。無字便是眼睛。] (T2021.48.1010c18-19).

61. According to Cai, *How to Read Chinese Poetry*, 379, “poetic vision” in poetry criticism “refers to a heightened presentation of outer and inner realities, characterized by the

- *where is the man-in-charge?* (*zhu zai he chu* 主在何處) 4
- *to take a look at the Big Dipper in the north, face south* (*beidou mian nan kan* 北斗面南看) 3
- *died and cremated—to what place do you go?* (*sile shaole xiang shenme chu* 死了燒了向甚麼處) 2
- *not mind, not buddha, not sentient being—what is it?* (*bu shi xin bu shi fo bu shi wu shi ge shenme* 不是心不是佛不是物是箇甚麼) 2
- *who is dragging this corpse in here for you?* (*shei yu er tuo zhei sishi lai* 誰與爾拖這死屍來) 1
- *peg of dried shit* (*ganshijue* 乾屎橛) 1
- *Mt. Sumeru* (*xumi shan* 須彌山) 1
- *A-mi-tā-bha* (*Amituo fo* 阿彌陀佛四字) 1
- *birth-death* (*shengsi er zi* 生死二字) 1
- *At birth where do you come from and at death where do you go?* (*sheng cong he lai si cong he qu* 生從何來死從何去) 1
- [*Heir Apparent Nata dismantles his bones and returns them to his father and dismantles his flesh and returns it to his mother.*] *What about Nata's original body?* (*ruhe shi nazha benlai shen* [那吒太子析骨還父析肉還母] 如何是那吒本來身) 1
- *where is the ultimate point?* (*luo zai he chu* 落在何處) 1
- *sun-faced buddha* (*rimian fo* 日面佛) 1

Some are questions, some are not, but they are all stand-alone tools for a job. *Dahui's Letters* speaks of the cue as “a weapon to dampen down a lot of twisted awareness.”⁶² Lifting the cue to full awareness, according to Dahui, leads to the “sudden exhaustion of all one's tricky maneuvers, and then awakening.”⁶³ These cues play a role much like that of the Sanskrit

'beyondness' of one kind or another—'the meaning beyond words' (*yan wai zhi yi* 言外之意), 'the image beyond images' (*xiang wai zhi xiang* 象外之象), 'the scene beyond scenes' (*jing wai zhi jing* 景外之景), and the like.” Though some cues may sound as if they are pointing at “poetic beyondness,” the realm of aesthetics still falls within the confines of *tastiness/savor/interest*. In cue practice, the cue's utility is as a flavorless, tasteless tool, utterly devoid of interest, that points the practitioner beyond “beyondness.”

62. Dahui's *First Letter in Answer to Administrator of the Bureau of Military Affairs Fu* (富樞密第一書): 摧許多惡知惡覺底器仗 (*Daie sho*, 51; T1998A.47.921c9).

63. Dahui's *In Answer to Director Lü* (答呂朗中): “Just raise this cue [*peg of dried shit*] to full awareness. Suddenly, when your tricky maneuvers are exhausted, you will awaken” [但舉此話。忽然伎倆盡時。便悟也。] (*Daie sho*, 130–31; T1998A.47.930b22–23).

“seed syllables” (*bīja*) used in Vajrayāna Buddhism—as visual focal points in a ritualized practice. For example, the *Hevajra Tantra* states:

One should first imagine a corpse which represents the *dharmadhātu*, and the yogin, seated thereupon, should conceive himself in the nature of Heruka [i.e., the wrathful tantric deity Hevajra]. In his own heart he imagines the syllable *RAM* and a solar disk arising from it, and then upon that the syllable *HŪM*, the nature of which is wisdom and means.⁶⁴

The yogin “imagining” the seed syllable *HŪM* and the Chan practitioner “keeping an eye on the *wu* 無 character” are doing much the same thing: “visualizing.”

Zhuhong’s *Bamboo-Window* and the *Chan Whip*: Collocations of Fragments with the Emphasis on Down-to-Earth Realities

Zhuhong’s *Bamboo-Window* is an example of the genre called “miscellaneous notes” (*suibi* 隨筆) or, more frequently, “notes” (*biji* 筆記).⁶⁵ Ming-dynasty *suibi* are collocations of brief, fragmentary notes on diverse subjects; Zhuhong’s *suibi* is heavily Buddhist. *Bamboo window* typically alludes to stillness and quiet seclusion—Buddhist hermitages and temples in the mountains, the occasional whistling of the wind through the pines, and so forth.⁶⁶

64. The translation is adapted from Snellgrove, *The Hevajra Tantra*, 1:57. The Sanskrit (Snellgrove, 2:12) is: *prathamam bhāvayen mṛtakam dharmadhātvātmakam viduḥ || yogī tasyopari sthitvā herukatvaṃ vibhāvayet || tataḥ svahr̥di bhāvayed repham tadbhavam sūryamaṇḍalam || tatraiva HŪM-kṛtīm caiva prajñopāyasvabhāvakaṃ ||*. The Song-period Chinese translation by Dharmapāla is: 先觀沒哩多。成法界智者。行人坐其上。自體即空智。自心想囉字。成輝曜日輪。於中觀吽字。惠方便自性。(佛說大悲空智金剛大教王儀軌經: T892.18.590a17-19).

65. *Chikusō* is a masterful annotated translation of the *Zhuchuang suibi* (竹窗隨筆) done by the Research Group on Song and Ming Philosophy (Sō Min tetsugaku kentō kai) under the general editorship of Araki Kengo. It gives a modern Japanese translation, the Chinese text, *kakikudashi* rendering, and notes for each of the 427 sections of the work. Chance, *Formless in Form*, 56–57, mentions that the favorite of all Ming-dynasty *suibi* in Tokugawa Japan was the *Five Miscellaneous Suites* (*Wu za zu* 吳雜組) by Xie Zhaozhe 謝肇淛 (1567–1624), first published in Japan in 1661. Xie was a younger contemporary of Zhuhong.

66. For instance, the *Cishou Huaishen chanshi guanglu* 慈受懷深禪師廣錄 of Cishou Huaishen (1077–1133) has a line: “The bamboo window and pines and junipers make a dark roost” [竹窻松檜作幽棲。](CBETA, X73, no. 1451, p. 114, b2 // Z 2:31, p. 289, a13 // R126, p. 577, a13).

In his preface to the *Bamboo-Window*, Zhuhong describes the gestation process that ended with the production of his book of miscellaneous notes:

Thereupon, [seated in] a chair I ran through a thousand mountains and in the wink of an eye my spirit playfully roamed through a hundred generations. [I wrote down] what I saw that moved me. The years and months accumulated—suddenly it had become a book. Utterances heard here and there, guests' questions and hosts' answers—[the contents of the book are] multifarious and lacking in uniformity. I wanted to zero in on putting the gate of practice into good order and regulating the mind ground. For other matters—things of conventional truth that are unrelated to dharma teaching and do not supply anything to those advancing in cultivation—I had no free time to touch upon them. Ah! I've gotten old!⁶⁷

Despite the fact that the *Chan Whip* is based on extracts from source texts, that it is a compilation and not a composition, it shares certain traits with *Bamboo-Window*. Both consist of collocations of fragments, with each entry introduced by a title. In both texts there is a very strong emphasis on down-to-earth realities, on concrete matters, on practice, as opposed to abstract theory. The *Chan Whip* (section 2) speaks of “ignoring abstruse and abstract discussions and adopting only things crucial for doing *gongfu*”; in a letter Zhuhong describes his *Bamboo-Window* as “devoid of highfalutin discussions and abstract talk—but it corresponds to the actualities of body and mind, human nature, and life.”⁶⁸

The limpid prose of Zhuhong's preface and comments in the *Chan Whip* resembles that of the *Bamboo-Window*. Zhuhong had a good classical education and was a master of crystal-clear classical (*wenyan*) style. Up until his early thirties he lived in the literati world, and his literary style shows the beneficial effects of long immersion in the classics, histories, and literature.

67. Preface at end of *Zhuchuang suibi*, 3 (*Zhuchuang sanbi xu* 竹窗三筆序) in YQFH: 於是一榻而走千山。寸晷而遊神於百世。所感所見。積之歲月。忽復成帙。雖東語西話。賓叩主酬。種種不一。要歸於整飭行門。平治心地而已。餘如世諦中事。無關於法化。無補於修進者。則不暇及焉。噫。吾耄矣。(CBETA, J33, no. B277, p. 56, a5-9; *Chikusō*, 506-7).

68. Answer to Grand Scribe Tao Shikui of Kuaiji (*Da Kuaiji Tao Shikui* 答會稽陶石簣太史) in YQFH: 無高論玄語。然皆切於身心性命之實。(CBETA, J33, no. B277, p. 129, c23-24).

To redeploy Zhuhong's "running-in-a-chair" metaphor for how he came to create the *Bamboo-Window*, in the compilation of the *Chan Whip* he sat in a chair to run through a thousand mountains of Chan *yulu*, lamp records, and so forth, letting his spirit roam through myriad generations of Chan teachers. Here and there he picked out excerpts, pieces that especially moved him. Eventually it all came together to become the *Chan Whip*.

Hyujöng's *Guide to Sön* and the *Chan Whip*: Handbooks for Chan Adepts

Guide to Sön (*Sön'ga kwigam*) by Ch'önghö Hyujöng (清虛休靜; 1520–1604) was published in Korea in Wanli 7/1579, only two decades before the publication of the *Chan Whip* in China.⁶⁹ The career of Hyujöng was multifaceted; for instance, he led monk militias in resisting the Japanese invasion under Hideyoshi. For his handbook Hyujöng selected sayings and lines from fifty sutras, treatises, and Chan records, adding commentary and short verses; his disciples edited it. John Jorgensen succinctly describes the *Guide to Sön* as follows:

This book was created by Seosan Hyujeong [Sösan Hyujöng]. He gathered passages worthy of being exemplars for Seon [Sön], added evaluations of each of these passages, and attached hymns to these. He selected works from the scriptures and the recorded sayings of generations of Chan/Seon masters by topic, added some detailed explanations to these, and finished each of them off in the form of one or two lines of verse or comments (*chag-eo*) in accord with his appreciation of the passages as a Seon master.⁷⁰

It is clear from the above that the *Guide to Sön* has a great deal in common with the *Chan Whip*. The most basic commonalities are genre

69. Hyujöng is usually known as Sösan taesa (西山大師), "Great Master Sösan." His compilation *Sön'ga kwigam* 禪家龜鑑 is CBETA, X63, no. 1255, p. 737, b6-p. 746, a10 // Z 2:17, p. 456, a1-p. 464, c6 // R112, p. 911, a1-p. 928, a6. The term *kwigam* 龜鑑 (*tortoise and mirror*) refers to divination instruments and thus *lessons to be learned*. According to Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 841, "The text was originally written in literary Chinese, but was first published in a 1569 Korean vernacular (*önhae*) edition." The Chinese edition attained some popularity in China and Japan.

70. Jorgensen, *Hyujeong*, 7. Jorgensen's translation of the *Seonga kwigam* (*Sön'ga kwigam*) is on 47–193. There is also an English translation of a modern Korean translation of the Chinese text of the *Sön'ga kwigam*: Boep and Muenzen, *The Mirror of Zen*.

and intended function: both are compendia of extracts with attached comments by the compiler, and both were designed to play the role of training manual. But there is considerably more overlap. We have already seen that the *Chan Whip* explicitly assumes the harmony of Chan and the teachings in the manner of Guifeng Zongmi and Yongming Yanshou; strongly advocates Dahui-style cue practice; has a place for *nembutsu*; and places the teaching of Gaofeng Yuanmiao in a prominent position. All four elements are integral to the *Guide to Sōn* as well. Let us briefly examine what the Korean manual has to say about them.

On the compatibility of Chan and the teachings *Guide to Sōn* echoes the words of Guifeng Zongmi's *Chan Prolegomenon*:

Thus, the buddhas speak the sutras. First they discriminate dharmas; later they speak of ultimate voidness. The [Chan] patriarchal masters teach in sayings; traces are cut off at the mind ground, and principle is revealed at the mind source. The buddhas are a support for ten-thousand generations, and therefore it is axiomatic that they must be comprehensive. [The instructions of the Chan] patriarchal masters lie in the here and now. Therefore, their intention is to enable people to realize dark understanding. . . . The buddhas speak the bow [of the bow and arrow]; the [Sōn] patriarchal masters speak the bowstring. . . . Speaking the bow is curved; speaking the bowstring is straight.⁷¹

A major section of the *Guide to Sōn* deals with Dahui-style cue practice. The following well-known passage echoes *Chan Master Dahui Pujue's General Sermons*:

In the main, students must probe the *living phrase* and must not probe the *lifeless phrase*. If you come to realization vis-à-vis a living phrase, you are capable of being a teacher of the buddhas and

71. *Sōn'ga kwigam* 禪家龜鑑: 然諸佛說經。先分別諸法。後說畢竟空。祖師示句。迹絕於心地。理顯於心源。諸佛為萬代依憑。故理須委示。祖師在即時度脫。故意使玄通。 . . . 諸佛說弓。祖師說絃。 . . . 說弓曲也。說絃直也。(CBETA, X63, no. 1255, p. 738, b2-10 // Z 2:17, p. 456, d14-p. 457, a4 // R112, p. 912, b14-p. 913, a4). For another English rendering, see Jorgensen, *Hyujeong*, 67–69. Quoting *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序): 佛教萬代依憑。理須委示。師訓在即時度脫。意使玄通。玄通必在忘言。故言下不留其迹。迹絕於心地。理現於心源。(Kamata, *Zengen shosenshū tojo*, 34; T2015.48.400a2-5).

patriarchs. If you come to realization vis-à-vis a lifeless phrase, you won't even be able to save yourself. From here onward just lift a living phrase to full awareness to achieve access to awakening.

You want to see Linji?

You have to be an iron man!

Comment: There are two gates to cue [practice]: *phrase* and *meaning*. Probing the phrase [as thing-in-itself] is the *living phrase* of the *direct method* [of Sōn], because it is free of mental conceptualization, verbalization, and the seizing [of characteristics]. Probing [for some sort of] meaning is the *lifeless phrase* of the *perfect-and-sudden method* [of the teachings], because it is entrenched in rationality, verbalization, intellectual understanding, and the cognition of characteristics.⁷²

On *nembutsu* (*yōmbul*) teachings the *Guide to Sōn* says:

A *yōmbul* in the mouth is called chanting; in the mind it is called mindfulness. If pupils chant and lose the mindfulness, it is of no benefit to [their practice of] the Way. The dharma method of the six characters *Amit'a pul* [*Amitābha Buddha*] certainly is the quick path for escaping *samsara*.⁷³

The *Guide to Sōn* features the Three Essentials of Gaofeng Yuanmiao, whose lineage plays a central role in the *Chan Whip*:

In a hands-on investigation of Chan one must possess the Three Essentials: 1. have the faculty of great confidence; 2. have the determination of great fury; and 3. have the sensation of great

72. *Sōn'ga kwigam* 禪家龜鑑: 大抵學者須參活句莫參死句。活句下薦得堪與佛祖為師。死句下薦得自救不了。此下特舉活句使自悟入。要見臨濟。須是鐵漢。評曰。話頭有句意二門。參句者徑截門活句也。沒心路沒語路無摸[打·丁+索]故也。參意者圓頓門死句也。有理路有語路有聞解思相故也。(CBETA, X63, no. 1255, p. 738, b23-c5 // Z 2:17, p. 457, a17-b5 // R112, p. 913, a17-b5). Jorgensen, *Hyujeong*, 72–73. Paraphrasing *Chan Master Dahui Pujue's General Sermons* (*Dahui Pujue chanshi pushuo* 大慧普覺禪師普說): “The probing student must probe the *living phrase* and must not probe the *lifeless phrase*. If you come to realization vis-à-vis a living phrase, you will never forget for eternal aeons. If you come to realization vis-à-vis a lifeless phrase, you won't even be able to save yourself” [夫參學者。須參活句。莫參死句。活句下薦得。永劫不忘。死句下薦得。自救不了。] (T1998A.47.870b4-6).

73. *Sōn'ga kwigam* 禪家龜鑑: 念佛者在口曰誦。在心曰念。徒誦失念。於道無益。阿彌陀佛六字法門。定出輪迴之捷徑也。(CBETA, X63, no. 1255, p. 741, b1-2 // Z 2:17, p. 459, d13-14 // R112, p. 918, b13-14). Jorgensen, *Hyujeong*, 117.

indecision-and-apprehension. If one of these is lacking, it is like snapping off one leg of a three-legged round cauldron—it becomes an utterly useless vessel.⁷⁴

The principal difference between the *Guide to Sŏn* and the *Chan Whip* is one of tone, although both were directed toward the same audience, students of Chan. The former is structured like a glossary of aphorisms central to Chan and the canonical teachings, making it more like a reference work that covers major points every Chan student should know. This “syllabus” style encompasses ten topics (unmarked as such) in somewhat arbitrary order.⁷⁵ The overall tone leans toward the theoretical and commentarial and didactic. In contrast, the tone of the *Chan Whip* is practical, personal, and psychological: many sections of the first two *Gates* of the *Chan Whip* are self-narratives of practice, explicitly chosen with an eye toward encouraging students through expected and common difficulties on the path. Zhuhong’s preface gives us his controlling vision: a consistent stress on practice (as opposed to theory), and on the perfection of zeal. Hyujŏng did not attach his own preface to his compilation, so we have no statement from him on his controlling vision. From the point of view of the modern reader, these two Chan handbooks converge in presenting complementary distillations of what we might call *post-Song continental Chan*, a type of Chan not well-represented in Western-language literature on Chan.

Post-Song Continental Chan

The *Chan Whip* and the *Guide to Sŏn* constitute a good portal into the Chan of the Yuan (1271–1368) and Ming (1368–1644), as well as its Korean offshoot, the Sŏn of the late Koryŏ (918–1392) and early to mid-Chosŏn (1397–1897).

74. *Sŏn’ga kwigam* 禪家龜鑑: 參禪須具三要。一有大信根。二有大憤志。三有大疑情。苟闕其一。如折足之鼎。終成廢器。(CBETA, X63, no. 1255, p. 738, c13-14 // Z 2:17, p. 457, b13-14 // R112, p. 913, b13-14). Jorgensen, *Hyujeong*, 75.

75. Jorgensen, *Hyujeong*, 9-17, designates ten topics: Single Thing [*ilmul* 一物]; Similarities and Differences of Seon and Doctrine; *Hwadu* [Cue] Investigation and Its Elements; The Sources of the Mind; The Article of Practice; Mindfulness of the Buddha; The Causation of the Scriptures; Warnings for Practitioners; Faults and the Nature of the *hwadu*; and The Features of Each Lineage Faction’s Genealogy and Dharma Message. The *single thing* is announced in the very first sentence: “There has been a *single thing* up to now, from the outset luminous and divine, never arisen and never extinguished, unnamable and indescribable” [有一物於此。從本以來昭昭靈靈。不曾生不曾滅。名不得狀不得。] (CBETA, X63, no. 1255, p. 737, b9-10 // Z 2:17, p. 456, a3-4 // R112, p. 911, a3-4).

In Western Chan studies much of the work in recent decades has focused on the Chan of the previous Song dynasty (960–1279), and prior to that research concentrated mainly on Tang dynasty (618–907) Chan. The Mongol Yuan period and the Ming have received comparatively little attention. (For that matter, the contemporaneous Gozan [Five Mountains] Zen of Muromachi Japan has not received the attention it deserves.)

A major hub of post-Song continental Chan seems to be the Yuan-dynasty master Gaofeng Yuanmiao; his influence radiates throughout Yuan-Ming Chan and Korean Sŏn, the common thread being emphasis on the pursuit of uninterrupted cue-practice with furious determination and zeal. Gaofeng, Gaofeng's disciple Zhongfeng Mingben, and Mingben's disciple Tianru Weize (?–1354) are prominent in the *Chan Whip*. The key Korean master T'aego Pou (太古普愚; 1301–82) also emerged from the Gaofeng nexus: T'aego spent the period 1346–48 in Yuan China, inheriting the dharma of the Linji master Shiwu Qinggong (石屋清珙; 1272–1352), who trained at one time under Gaofeng and later succeeded one of Gaofeng's co-students. Our overall image of the Chan tradition would be significantly enhanced by more translations and studies of such texts as *Great Master Gaofeng's Sayings Record* (*Gaofeng dashi yulu* 高峰大師語錄), which was so treasured by Zhuhong, and *Chan Master Gaofeng Yuanmiao's Essentials of Chan* (*Gaofeng Yuanmiao chanshi chanyao* 高峰原妙禪師禪要),⁷⁶ *Preceptor*

76. In Korea there were at least fifteen printings of the *Chanyao* [Sōnyo]. See Komazawa daigaku toshokan, *Shinsan zenseki mokuroku*, 118. This work is one of the four Chan texts of the Korean compilation entitled *Sajip* (四集; *Fourfold Collection*), which has long been used in monastic education. For three Korean commentaries, see Taehan pulgyo Chogye chong kyoyukwŏn pulhak yŏnguso kyojae p'yŏnch'an wiwŏnhoe, *Sajip sagi*, 333–500. However, there seem to be no printings of the *Gaofeng chanyao* in Japan, in contrast to Gaofeng's sayings record, the *Gaofeng dashi yulu* (高峰大師語錄), which was printed numerous times: Komazawa daigaku toshokan, *Shinsan zenseki mokuroku*, 118, lists printings in Nanbokuchō (1336–92; the Gozan edition, which is to be published in Shiina Kōyū, ed., *Gozanban Chūgoku zenseki sōkan* 8: *Goroku* 3); Keichō 4/1599; Meiroku 3/1657; and “around Genroku” (1688–1704; an edition from Kōgen-ji in Tamba [丹波高源寺]). In content the two texts are similar. Kuroda, *Chōsen kyūsho kō*, 144, remarks, “Compared to the fact that the *Gaofeng chanyao* was printed numerous times in Korea, in Japan itself, as far as the author knows, outside of the Five Mountains edition of the *Gaofeng heshang yulu* [高峯和尚語錄], there is only the *Gaofeng dashi yulu* in one volume [高峰大師語錄一冊], which has an undated colophon of the Kōgen zen-ji in Tamba and is thought to have been printed sometime after the mid-Tokugawa period. In the case of the latter, the preface is by Yunqi Zhuhong in Wanli 27/1599. [According to Zhuhong's preface,] Gaofeng's sayings record ‘is not yet included in the Buddhist canon, and block-printed editions prepared by bookshops are extremely few.’ This speaks to the significance of the reprinting of old books here. This book [i.e., the *Gaofeng dashi yulu*] is probably a reprint at the Tamba Kōgen-ji of the Ming edition of Zhuhong's printing. When we compare this to the *Chanyao*, though the order of the arrangement is not the same, the contents of the two are similar.” Both texts are available on CBETA (X70, nos. 1400 and 1401). For translated snippets of the *Chanyao*, see the epigraph to this book.

Tianmu Zhongfeng's Expanded Record (*Tianmu Zhongfeng heshang guanglu* 天目中峯和尚廣錄),⁷⁷ *Preceptor T'aego's Sayings Record* (*T'aego hwasang örok* 太古和尚語錄),⁷⁸ the *Chan Whip*, the *Guide to Sön*, and others.

Hakuin and Edo Culture: New Methods of Teaching Zen

Hakuin Ekaku, often dubbed “the second founder of Rinzai Zen,” was a thoroughgoing product of eighteenth-century Edo culture, and this made him well-placed to deploy popular idiom and media in his style of teaching Zen. At a forum on Hakuin, Yoshizawa Katsuhiro, a leading Hakuin specialist, made an interesting observation, paraphrased as follows:

It is not just that Hakuin is the fountainhead of all modern Rinzai Zen lineages. From the Muromachi period [i.e., the period of elite Five Mountains Zen culture with its affinity for Chinese cultural forms] to the Edo period there were enormous [social and cultural]

77. For a reproduction of a Gozan edition, see Shiina, *Gozanban Chügoku zenseki sökan* 9: *Goroku* 4, 96–498. This Gozan edition (107) shows Mingben propagating Gaofeng's emphasis on uninterrupted cue practice: “My former master Preceptor Gaofeng for thirty years dwelled deep in these mountains. He frequently taught people silently to raise to full awareness and diligently inquire into the single cue *the ten-thousand dharmas return to the one—to where does the one return?*, never allowing an interruption. One is not to be carried along in the flow of sense objects, nor is one to be obstructed by currents of deluded feelings of love and hatred” [先師高峯和尚三十年深居此山每以一箇萬法歸一一歸何處話教人默默提起密密咨參但不使間斷亦不爲物境之所遷流亦不爲順逆愛憎情妄之所障礙]. A good start in Mingben studies is Heller, “Illusory Abiding.”

78. For a translation, see Jorgensen, *Seon Dialogues*, 301–93. The Chinese text is included. Jorgensen (47) summarizes T'aego's Sön as follows: “We can observe Taego's close relationship with Dahui Zonggao's Chan in Taego's special adoption of the terms Dahui created: ‘The realm where the mind has no further to go’ [*xin wusuo zhi* 心無所之] and the like. Taego developed the basic content in the methods of Ganhwa Seon [i.e., cue-practice Chan] from masters such as Gaofeng Yuanmiao, Tianmu [Zhongfeng] Mingben, and Mengshan Deyi [all three appear in the *Chan Whip*], in addition to Dahui. Furthermore, the influence of Jin-gak Hyesim [1178–1234; the leading disciple of Chinul and author of a commentary on *Dahui's Letters* entitled *Söjang ki* (*Record of the Letters*)] is revealed in Taego's tendencies and metaphors, and these were continued unchanged on to Seosan Hyujeong [1520–1604; compiler of the *Sön'ga kwigam*] of later times.” The *T'aego hwasang örok*, of course, stresses uninterrupted cue practice: “Solely raise up the *mu* 無 character to full awareness. Twenty-four hours a day in all four postures just make the cue one with your [samsaric] *life-faculty* [= Sanskrit *jivita-indriya*]. Never darkening, constantly look carefully at and pull up to full awareness this cue. Stabilize it right in front of your eyes” [單單提箇無字於十二時四威儀內只與話頭爲命根常常不昧時時檢際提撕話頭帖在眼前]. (For another translation, see Jorgensen, *Seon Dialogues*, 339.) T'aego is saying that one is to fuse the cue with one's karmically determined personal-continuity-series through birth after birth in samsara.

changes. Hakuin emerged at a time when Edo culture [i.e., the lively and colorful culture of the urban commoners called *chōnin* 町人 or “townspeople”] had reached its culmination. He thoroughly understood the changes of his own day, and he was aiming for a teaching style that relied upon new methods. To that end, Hakuin was interested in not just Zen and Buddhist learning: he was expert in secular literature as well, and was “plugged in” to the Edo culture that was arising at the time.⁷⁹

His new methods included simple ink drawings, “crazy poems, nonsense verse, folk tales, parodies of popular songs, street doggerel, spiels for patent medicines, even riddles.”⁸⁰ In the last decade of his life Hakuin published two major autobiographies, *Wild Ivy* (*Itsumadegusa* 壁生草) and *Tale of My Youth as a Whip for Spurring Students Onward* (*Sakushin osana monogatari* 策進幼稚物語). These works should also be included under the category of “new methods,” methods complementing traditional Zen works in Chinese. Hakuin used his own story, sprinkled with vivid digressions and a few fictions, to teach his students.

Autobiography, of course, was nothing new in the Chan/Zen tradition. As mentioned earlier, it had roots at least as far back as Dahui Zonggao in the 1100s. What may have brought that autobiographical format to Hakuin’s attention early in his career was his fortuitous stumbling upon Zhuhong’s *Chan Whip* in a pile of books airing out in a temple courtyard. In the *First Gate* of Zhuhong’s compendium he may have spotted the potential of the autobiographical genre for effective propagation of Zen practice. We now turn to the story of Hakuin’s initial encounter with the *Chan Whip*.

Hakuin and the Chan Whip: Chance Discovery

The story of Hakuin’s serendipitous discovery of the *Chan Whip*, one of the most famous episodes in Rinzai Zen, appears in both of Hakuin’s autobiographies, *Wild Ivy* and *Tale of My Youth as a Whip for Spurring Students Onward*. The *Chan Whip* became his lifelong companion and touchstone. References to the *Chan Whip* pop up throughout *Wild Ivy*; he repeats stories from it, calls it his “master” and “traveling companion,”

79. International Research Institute for Zen Buddhism, “A Report on the Second Hakuin Forum in New York.”

80. Waddell, *Wild Ivy*, xxxv.

and mentions that he has lectured upon it.⁸¹ In the case of *Tale of My Youth as a Whip for Spurring Students Onward*, he even pays homage to the *Chan Whip* directly in the title (*whip for spurring onward* [*sakushin* 策進]).

There is another such karmic encounter in Japanese Buddhist history, one that occurred long before Hakuin's. As a youth, Kūkai, the founder of esoteric Buddhism in Japan, was on pilgrimage in distant China when he had a chance meeting with an image of Vairocana Tathāgata, the buddha who was to become a kind of lifelong companion. In the summer of 805, when Kūkai was sojourning in the Chinese capital Chang'an, at the grand Qinglong Monastery he met the Chinese master Huiguo, a disciple of the Indian tantric master Amoghavajra. At their very first meeting Preceptor Huiguo, smiling, announced that he had been waiting for Kūkai for a long time. The preceptor indicated that the foreign monk should hurry with incense and a flower to undergo an initiation ritual:

During the first ten-day period of the sixth month [of 805] I [Kūkai] entered the initiation platform for trainees. On that day I faced the great womb mandala of great compassion and, according to the rule, tossed my flower [down onto the mandala]. It happened to land on the body of Vairocana Tathāgata, [the buddha in the center of the pentad of buddhas arranged in a circle]. The Preceptor exclaimed, "Inconceivable! Inconceivable!" He said this with wonder two or three times.⁸²

In Hakuin's story of how he first came upon his lifelong companion, there is no preceptor conducting a ceremony at a magnificent metropolitan monastery; Hakuin is all alone in a desolate and impoverished

81. For instance, *Wild Ivy* (*Itsumadegusa* 壁生草) commences with the story of Preceptor Jimyō (Ciming *heshang* 慈明和尚) from section 46 of the *Chan Whip* (Yoshizawa, *Itsumadegusa*, 3, 347a; Waddell, *Wild Ivy*, 1); relates the story of Hakuin's initially stumbling on the *Chan Whip* (Yoshizawa, *Itsumadegusa*, 25–26, 353b–354a; Waddell, *Wild Ivy*, 17–18); states that henceforth he took the *Chan Whip* as his master [從此師禪關策進] (Yoshizawa, *Itsumadegusa*, 29, 355b; Waddell, *Wild Ivy*, 21); cites the *Chan Whip*'s (section 66) story of Bodhisattva Always-Weeping (Yoshizawa, *Itsumadegusa*, 31, 355a; Waddell, *Wild Ivy*, 22); mentions his traveling with the *Chan Whip* as a constant companion [行時友禪關策進] (Yoshizawa, *Itsumadegusa*, 55, 363a; Waddell, *Wild Ivy*, 41); and lists the *Chan Whip* as one of the texts that he gave Zen lectures (*teishō* 提唱) on (Yoshizawa, *Itsumadegusa*, 92–93, 377a; Waddell, *Wild Ivy*, 73).

82. *Catalogue of Items Brought Back to Japan* (*Goshōrai mokuroku* 御請來目錄): 六月上旬入學法灌頂壇。是日臨大悲胎藏大曼陀羅。依法拋花。偶然著中台毘盧遮那如來身上。阿闍梨讚曰。不可思議。不可思議。再三讚歎。(T2161.55.1065a26-b1).

provincial temple in eastern Japan. There is no ornate mandala of buddhas laid out in front of him, just a big pile of Chinese books undergoing their annual airing in the courtyard of the temple. Hakuin, despondent over his lack of progress in Zen practice, doesn't toss a flower onto that pile of books in order to pick one; with his eyes closed he makes a random pick with his fingers. And he establishes a karmic connection, not with a particular buddha of the esoteric pantheon but with a Chinese Zen text. Hakuin, like Huiguo in the Kūkai story, can only exclaim, "Inconceivable!" The *Tale of My Youth as a Whip for Spurring Students Onward* relates the story as follows:

One day [my teacher] Baō went alone to Ōgaki. Alone in the desolate temple, I gave careful consideration to the following: "Somebody like me is truly a type to be pitied. I resemble a monk, but I am not. I resemble an ordinary person, but I am not. I am not a Confucian. I am not a follower of Shintō. I am not a follower of the Daoist classics. I've never been able to settle my *master mind*. What [karmic] result will I come to in the end?" Streams of tears poured forth as I wept. I looked up and saw that on a high desk on the veranda of the Guest Hall several hundred fascicles of Buddhist and non-Buddhist classics were piled up in stacks after their [annual] "insect airing." I burned a lot of incense, did tens of full prostrations before those many books, and made an entreaty to the buddhas and gods. . . . I got up to the side of the many books that were in heaps and closed my eyes. Quietly I stepped right up next to them, fished around, extended two fingers, and just pulled out one volume. I raised it over my head two or three times and stealthily took a peek. I was in jeopardy! I didn't know what sort of Way I might have pulled out—a book on the medical arts, mathematics, divination, biography, or the hundred schools of philosophy. However, the fact that I had plucked out the *Chan Whip* [*Zenkan sakushin*] from the midst of those many books has to be called "inconceivable" and "inspiring." When I looked it over carefully, I saw that there were three to five lines of marginalia at the top of the page. It said, "In the past when Preceptor Ciming was at Fenyang, he forgot about the bitter cold of the Hedong region and did night cross-legged sitting without falling asleep. Whenever the sleep Māra came pressing in upon him, he would say to himself, 'Just who the hell am I—of no benefit whatsoever alive, and unknown to everyone when dead!' He

would then jab his thigh with an awl.” As soon as I saw that, I was moved to tears, and the words were engraved on my heart. The root of confidence penetrated my very bones, and I began dancing with abandon. Immediately upon seeing the old man [Baō], I told him the whole matter. I begged him for his copy of the *Chan Whip*; from then on day and night it never left my person. When I was going about, I rolled it up and kept it tucked inside the breast of my kimono [i.e., in the “pocket” formed by the underlap and the overlap of the kimono, closed by the *obi*].⁸³

The story of Ciming and the awl encapsulates Hakuin’s lifelong unremitting emphasis on *vīrya*, “zeal” or “energy.” No wonder Hakuin found the “non-arising Zen” (*fushō zen* 不生禪) of Bankei Yōtaku (盤珪永琢; 1622–93) so infuriating, since Bankei taught that there is no need to expend any “energy” seeking awakening—everyone is born with the non-arising buddha mind (*fushō no bussnin* 不生の佛心).

Illness in the Chan Whip and Hakuin’s Wild Ivy

Hakuin discovered the *Chan Whip* in his early twenties. During his late twenties he became plagued by what he called “Zen illness” (*zenbyō* 禪病). He persevered and achieved a cure, living a long life and writing of this illness in his late years in his autobiography *Wild Ivy*. As he says there, “If idiots like me—the sort of people who have the *fatigue illness* as I did—read this book and carefully contemplate its contents, they will certainly derive

83. *Sakushin osana monogatari* 策進幼稚物語: 一日翁は獨り大垣に行く。予獨り寺に有て寂寥たり。予熟く思惟すらく、予が如きは寔に憐愍すべき類ぐひなり。僧に似て僧にもあらず、俗に似て俗にも非らず、儒にも非らず、神家者流にもあらず、莊老列にも非らず。主心終に定まる事無し。如何成り果つべき身の末すへやらんと、涙痕數行、わと泣き出さんとす。見渡せば、客殿の縁の高机の上に、蟲干しの後なりければ、内典外典數百卷積み重ねたり。香を莊[裝]をひ、彼の多くの書籍を數十禮拜して、諸佛諸神に祈念し奉らく、. . . . 積み重ねたる多くの書籍の方に向ひ、目を合せ、閑かに歩み進み近か付き、探ぐり寄り、兩指を展べ、纔かに一卷をつまみ抜き出して、再三推し戴き、竊かに開ひて一見す。危ひ哉、醫巫算數卜筮、傳記百家の書、何れの道に探り當つべきも未だ計り知るべからず。然るに多くの書籍の中より、禪關策進一卷をつまみ出したたりける事、不思議とや云ふべき、有難しとや稱すべき。熟く見れば、首らに書入れたる三五行有り。云く、昔し慈明和尚汾陽に有りし日、河東の苦寒を忘れて、夜坐睡らず、睡魔來り逼る則は、自ら云く、我が輩ら何人ぞや、生きて時に益なく、死して人に知られずと云つて、錘を以て自ら其股を刺すと。予一見して、感涙肝に銘じ、信根骨に徹して、踏舞を忘る。直ちに翁に見へて、始末を談じ、彼の策進を乞ひ求めて、晝夜に身を放たず。行く時は捲ひて懷ろにす。(Yoshizawa, *Yaemugura*, 136–40; Waddell, *Hakuin’s Precious Mirror Cave*, 19–21).

a little nourishment from it.”⁸⁴ It is intriguing that, prior to his becoming ill and long before he so purposefully wrote of his illness in *Wild Ivy*, Hakuin already had access to instructional models of coping with illness via the *Chan Whip*. Perhaps there is a connection.

Hakuin must have read the Mengshan and Zhongfeng sections of the *Chan Whip*. Both are concerned with *gongfu* in the midst of illness. The Mengshan extract is a mesmerizing autobiographical treatment of Mengshan’s practice in the midst of a potentially fatal illness. Just what malady was making his existence hellish is difficult to say—perhaps cholera, the primary symptoms of which are profuse diarrhea and vomiting. In Mengshan’s own words (section 12):

In the sixth month of Jingding 5 [1264] I was in Zhongqing fu in Sichuan, and I was suffering from diarrhea a hundred times during the day and night. It was critical, and I was on the brink of death. I was getting weaker. The *ocean seal samādhi* [that I had been practicing] was of no use. My current [level of] understanding was of no use. Though I had a mouth, I couldn’t speak; though I had a body, I couldn’t move. All that was left was death. [My entire life]—sense fields due to karmic conditioning—all at once passed before my eyes. I was afraid and agitated—a multitude of sufferings one after the other pressed in upon me. In the end I forced myself to take full responsibility and issued orders for matters after my death. I fluffed up my sitting cushion, put incense in the incense burner, slowly got up on the cushion and took the proper sitting position, silently prayed to the dragons and gods [i.e., protectors of the dharma], and repented for all the bad actions I had previously committed. “If my allotted lifespan is about to be exhausted, I vow to receive the power of *prajñā*, with correct mindfulness to

84. *Itsumadegusa* 壁生草: 癡鈍如予。勞病類予底。看讀子細觀察。必有少補乎。(Yoshizawa, *Itsumadegusa*, 320, 386b; Waddell, *Wild Ivy*, 96). Waddell, *Wild Ivy*, xlii, remarks concerning the poetic format of *Wild Ivy*: “*Wild Ivy* is written in a peculiar style of Chinese *kanshi* [漢詩] verse that is apparently influenced by a humorous verse form known as *kyōshi* [狂詩], or ‘mad poetry,’ which was fashionable during the second half of the eighteenth century and which reached the height of its considerable popularity at about the time Hakuin was writing. The verses are composed in a basic seven-character line. . . . What sets Hakuin’s verses apart is that they usually do not yield their meaning unless they are read as if they were composed in a highly vernacular—sometimes vulgar—Japanese idiom, laced with the puns and other verbal eccentricities typical of the ‘mad poetry’ genre.” In this and the following excerpts from *Itsumadegusa* I have discarded the seven-character format and punctuated the material as if it were prose.

be reborn [into a place with which I have a karmic connection], and to leave home as early as possible. If I recover from this illness, I will immediately set aside lay life and become a monk, quickly obtain awakening, and widely lead younger students [to the other shore of nirvana].” Having completed this vow, I raised the *wu* 無 character to full awareness, and traced the [mind] radiance back. Within a short period of time the five *zang* and six *fu* [i.e., my internal organs] went through three or four spasms, but I didn’t pay any attention to that [pain]. After a good while, my eyelids were immobile. And after another good while, I couldn’t see that I had a body—just the cue, in an unbroken continuum. By evening when I got up [from cross-legged sitting], the illness had receded by half. I once again did [cross-legged] sitting [as before], and, around 1:40 a.m., the illness completely receded, my mind and body becoming light and peaceful.

Zhuhong’s comment attached to this section makes the point that this is the model for all Chan practitioners: the Chan path is not a steady upward progress, but one beset on occasion by illness and depression. Many practitioners grow profoundly disheartened upon finding themselves in such situations and are likely to give up their practice. Mengshan was disheartened, but he marshaled his resolve and practiced right through it.

Mengshan’s illness was clearly physical in nature, and the crisis passed quickly. The Zhongfeng excerpt (section 20), which is not autobiographical, instructs students on the proper mind-set a Chan adept must have when ill:

In doing *gongfu* in the midst of illness it is not necessary for you to exhibit zeal and be brave and ferocious, nor is it necessary for you to raise your eyebrows and dart fierce looks. All you must do is make your mind like wood or stone and your thought like dead ashes. Take this four-elements [i.e., earth, water, fire, and wind] illusion body and cast it beyond the worlds of the other directions. Trust entirely to whatever happens—even if you’re ill, it’s okay; even if you’re brought back to life, it’s okay; even if you die, it’s okay; even if there is someone giving you nursing care [for an illness], it’s okay; even if there’s no one giving you nursing care, it’s okay; even if the smell [of your body] is fresh, it’s okay; even if it’s a

putrefying smell, it's okay; even if you're cured, restored to health, and live for one hundred and twenty years, it's okay; or, if you die, and, dragged by past karma, are put into a cauldron of boiling water or a charcoal furnace [in one of the hells], it's okay. In the midst of these sorts of sense fields you're not shaken at all. [As a monk suffering from an illness] just urgently take up the cue which has no tastiness, and, at the pillow [of your sickbed] next to your stove [for preparing] medicines, silently inquire [into the cue] on your own. You must never let go of [the cue].

Hakuin in *Wild Ivy* describes his “Zen illness” in some detail, and the symptoms, in an earlier era in the West, might have been classified under the concept of “neurasthenia,” now considered obsolete.⁸⁵ The symptoms of such a “nervous breakdown” included headache, tinnitus, insomnia, irritability, and fatigue. Hakuin's description of his illness in *Wild Ivy* contains a number of these symptoms:

[In my practice] I gave up both sleeping and eating; in less than a month the fire in my heart flowed in a reverse direction up into my lungs and golden visceral cavity [i.e., one of the three visceral cavities containing the internal organs]. My two legs were as cold as if they had been immersed in ice and snow; my two ears were ringing as if I were walking alongside a raging river. My liver-gallbladder [i.e., my courage or nerve] was constantly *timid and weak*. No matter what I was doing, I was burdened with a lot of *fearful thoughts*. In spirit I was *fatigued and weary*. During both my waking and sleeping hours I saw various hallucinations. My armpits were always perspiring; my eyes were constantly tearing up. I went to enlightened teachers all over the place. Though I broadly sought out famous medical doctors, their prescriptions had no efficacy whatsoever. Finally someone said to me, “In the Shirakawa Mountains of Kyoto there is a mountain recluse named Master Hakuyū.”⁸⁶

85. Erwin, *The Freud Encyclopedia*, 362: “The once popular concept of ‘neurasthenia’ has become obsolete in Western psychiatric discourse; complaints formerly linked with neurasthenia are now diagnosed as depression.” However, this concept is still employed in China and Japan, where it is known as *shenjing shuairuo/shinkei suiijaku* 神經衰弱.

86. *Itsumadegusa* 壁生草: 寢食共欲廢。既而未經期月。心火逆上肺金焦。拈雙脚如浸水雪底。兩耳似行溪聲間。肝膽常怯弱。舉措恐怖多心。神困倦。寤寐見種種境界。兩腋常生汗。雙眼常帶淚。遍投明師。雖廣尋名醫。百藥無寸功。或人曰。城白河山裏有

Hakuin relates that he undertook a pilgrimage to visit Hakuyū, reputed to be 370 years old, and had a long consultation with the hermit.⁸⁷ Hakuyū's cure for the young Zen adept's Zen illness, "introspection" (*nai-kan* 内觀), was a mixture of traditional Chinese medicine, folk remedies, and Buddhist meditational elements. Exceedingly relieved and grateful, Hakuin took up this "introspection":

I swiftly returned [home to Shōin-ji] and constantly cultivated his introspection technique in secret. Before three years were out, without using medicines, acupuncture, or moxibustion, the illnesses of the past slowly dissipated of their own accord. [But] it wasn't just a matter of curing the illness. As for the "single chess moves" [i.e., cues] that I hitherto could not get a hold of with my hands and feet, couldn't sink my teeth into—difficult to have confidence in, difficult to pass through, difficult to unravel, and difficult to enter—I thoroughly passed through them, getting right to the bottom. I was able to pass right through! I attained the great joy altogether six or seven times, and beyond that I don't know how many small awakenings, when in delight I danced about in wild abandon. Miaoxi's [i.e., Dahu's] so-called eighteen great awakenings and innumerable small ones—I then knew for the first time that this was true and was not a deception.⁸⁸

Hakuin says "it wasn't just a matter of curing the illness." He clearly implies that curing his Zen illness through "introspection," while vital in itself, also led to the reward of a breakthrough in his cue practice—he finally

巖居人。名言白幽先生 (Yoshizawa, *Itsumadegusa*, 96–97, 378a–b; Waddell, *Wild Ivy*, 76). For an extended treatment of Hakuin and his illness, see Ahn, "Malady of Meditation."

87. Yoshizawa, *Itsumadegusa*, 279 n. 2: "Hakuyū's family name was Ishikawa [石川] and given name Jishun [慈峻]. He was known by the sobriquet 'Wind-in-the-Pines Cave' [松風窟]. He is said to have been a disciple of Ishikawa Jōzan [1583–1672]. For a period of forty-eight years he lived in a cave in the Shirakawa Mountains [of the Kyoto area]. On the twenty-third day of the seventh month of Hōei 6/1709 he fell off a cliff and was severely injured. He died two days later on the twenty-fifth. Hakuin's visit to Master Hakuyū was Hōei 7/1710, which is a year after Master Hakuyū's death. There is a historical contradiction." Ishikawa Jōzan was a *samurai* turned *bunjin* (literate) well versed in Chinese poetry, Confucian texts, calligraphy, tea, and gardens. Thus a possible scenario is that there was a historical figure named Hakuyū and that Hakuin knew of his reputation and invented the story of a visit to him. For a discussion, see Waddell, *Wild Ivy*, 138–39.

88. *Itsumadegusa* 壁生草: 肅肅歸來。時時潛修彼內觀。統不充三年。從前衆病。不用藥餌。不假鍼灸。任運徐遣。非特治病。從前不得挾手脚。不得下齒牙底。難信難

was able to pass through “single chess moves” that hitherto had been “difficult to pass through [*nantō* 難透].”⁸⁹ The *Chan Whip* does not make this sort of connection between recovery from illness and breakthroughs in cue practice, but perhaps Hakuin had found a compelling way to put his own stamp on the *Chan Whip*’s instructional model of coping with illness.

Hakuin’s Attacks on Zhuhong and the Nembutsu Sections of the Chan Whip

Hakuin was ambivalent about Zhuhong, perhaps ambivalent about late Ming-dynasty Chan in general. He praised Zhuhong’s *Chan Whip* in the loftiest terms but also lambasted its compiler Zhuhong for his lack of Chan credentials and was severely critical of the inclusion of the word *nembutsu* in the *Chan Whip*. Hakuin’s *General Sermon Spreading out the Banquet Mat for the Xigeng Sayings Record* records the following:

Those like Zhuhong, who do not comprehend the truth of skill-in-means of the buddhas, have a death grip on *outside mind*

透。難解難入底一着子。透根徹底。透得過得。大歡喜者。大凡六七面。其餘小悟悅忘蹈舞者。不知數。妙喜所謂大悟十八度。小悟不知數。初知寔。不欺 (Yoshizawa, *Itsumadegusa*, 119, 385b; Waddell, *Wild Ivy*, 93–94). The line about Dahui’s eighteen great awakenings and innumerable smaller ones has not been found in Dahui’s works. Hakuin probably got it from Zhuhong’s *Bamboo-Window*. The phrasing in *Bamboo-Window* in YQFH is similar to that of Hakuin: 相傳大慧杲老。大悟一十八遍。小悟不計其數。 (CBETA, J33, no. B277, p. 53, c19; *Chikusō*, 319–20).

89. In one of his formal Zen works in Chinese, *General Sermon Spreading out the Banquet Mat for the Xigeng Sayings Record* (*Sokkōroku kaien fusetsu* 息耕錄開筵普說), Hakuin says that, after practice with a starter cue such as *mu* 無, one must tackle the difficult-to-pass-through cues (*nantō watō* 難透話頭) such as *long-life stupa* (a stupa built while the master is alive that is said to bring long life). *Sokkōroku kaien fusetsu* in Hakuin oshō zenshū hensan kai, *Hakuin oshō zenshū*, 2:441: “If one wants to arrive at the state realized by previous patriarchs, it is by no means difficult. First you must probe the dog’s buddha-nature cue [*mu* 無]. If for months and years on end you stay on it without budging, you will attain the place where you gain energy. [Then,] having cast it aside, look at a difficult-to-pass-through cue. You will certainly come to see that the place of enjoyment of the ancients does not lie in intellectual understanding or knowledge. When the old master Sokkō [Xigeng, i.e., Xutang Zhiyu 虛堂知愚; 1185–1269] first awakened to the *old-sailboat-before-the-sail-is-raised* cue, he was not satisfied. He [continued on to] keep an eye on the *long-life-stupa* cue for four more years. [After that,] for the first time he attained completion as a great vessel” [若人欲到從上諸老所證田地。豈其難哉。先須參狗子佛性話。重歲月不墜跟者。必有得力之處。捨了見箇難透話頭。必定見得古人受用處不在悟解了知之間。息耕老師初了悟古帆未掛話以不爲足。看壽塔話四年。初成就大器。]. For a Japanese translation, see Tokiwa, *Hakuin*, 173. For another English translation, see Waddell, *The Essential Teachings of Zen Master Hakuin*, 101.

there is a Pure Land and falsely imagine outside mind there is a buddha. They cannot thoroughly understand that the buddhas have no lands, that the streets in front of them and the alleys behind them are all buddha lands. . . . Zhuhong never encountered a true [Chan] teacher, and thus never got the eye that can probe the mystery. He missed out on the spiritual experience of *seeing the nature*. . . . I solemnly announce to the “Great Master of the Lotus Pond” [Zhuhong]: If in some remote place you play around with your lotus-bead rosary, bowing your head down and closing your eyes, and chant *nembutsu* in order to seek out rebirth in the Lotus Country, that is your prerogative. However, when you extend your blind eyes, which see only dimly, to playing around with wild literary compositions that pass judgment on the surpassingly great [Zen] noble ones who have transmitted the lamp, then I request that you file it away on some high shelf.⁹⁰

Needless to say, this picture of Zhuhong is not entirely accurate. Zhuhong understood teaching devices (*upāya*) very well. For instance, in discussing *nembutsu* in a comment to section 38 of the *Chan Whip*, he says, “It is because according with [a variety of] mental dispositions [requires] different [methods]—leave it up to expedience, and, [whatever you choose], there will be no obstacles.” And Zhuhong did have a Chan teacher, Xiaoyan Debao (笑巖德寶; 1512–81), who was in the Gaofeng line. As for the fact that Zhuhong spent only about a year under Xiaoyan in Beijing, Hakuin himself spent only about eight months under his main teacher Shōju 正受 (Dōkyō Etan 道鏡慧端; 1642–1721) in Shinshū (Nagano).

90. *Sokkōroku kaien fusetsu* 息耕錄開筵普說 in Hakuin oshō zenshū hensan kai, *Hakuin oshō zenshū*, 2.407–8, 410–11: 如宏不達諸佛善巧真理。死執心外別有淨土。妄想心外別有佛。不能徹了諸佛無土。前街後巷總是諸佛刹土。 . . . 是宏未見真正之導師。無參玄眼所致。而不見性靈驗也。 . . . 謹告蓮池大師。向僻地裏摺蓮實念珠。傾頭收目。稱名念佛。求蓮華國裏生。是吾子分之宜也。張朦朧瞎眼。玩弄胡亂文章。判斷傳燈過量大聖人。且請束之高閣。(Tokiwa, *Hakuin*, 96–97, 101, 103; Waddell, *The Essential Teachings of Zen Master Hakuin*, 55, 58–59). The line about “playing around with wild literary compositions that pass judgment” on Chan patriarchs is Hakuin’s adverse reaction to Zhuhong’s statement in his *Commentary on the Amitābha Sūtra* that “the *Platform Sutra* was recorded by students [of the sixth patriarch Huineng]—what guarantee do we have that it is without error?” (*Amituo jing shuchao* 阿彌陀經疏鈔: 蓋壇經皆學人記錄。寧保無訛。[CBETA, X22, no. 424, p. 676, a15-16 // Z 1:33, p. 237, c15-16 // R33, p. 474, a15-16]).

In fact Hakuin's Zen and Zhuhong's Chan stand on the same ground: hard-core Gaofeng Chan. Zhuhong was particularly enamored of Gaofeng and the *Great Master Gaofeng's Sayings Record*; he included extracts from that record in his *Chan Whip* (as well as extracts from Gaofeng's teacher, Xueyan Zuqin, and most important student, Zhongfeng Mingben). At several places in his writings Hakuin cites Gaofeng's Three Essentials (faculty of great confidence, determination of great fury, and sensation of great indecision-and-apprehension); Norman Waddell, a translator of many of Hakuin's works, goes so far as to state that Gaofeng's Three-Essentials aphorism "contains perhaps Hakuin's favorite formulation of the requisites for Zen study."⁹¹

Tōrei Enjī's (東嶺圓慈; 1711–92) colophon to the 1762 reprint of the *Chan Whip*, produced by Hakuin's inner circle as a gift for the master, reproduces Hakuin's attack on the *nembutsu* passages in Zhuhong's compendium:

[Hakuin] also said, "Of the writings of Unsei Shukō [Yunqi Zhuhong] during his whole lifetime, only this book has nourished our Zen lineage. If, at a later date you people have some energy left over from your achievements, have it reprinted and published in order to avenge the God of Fire. Although in this book [Shukō] uses the *nembutsu* to probe self [i.e., uses the Chan-style method of probing the cue *who is doing the nembutsu?*—I'm sure he's right, but [too bad it's a little bit off⁹²—this will sap the 'spearhead élan' of our Zen monks. Not a few of them will fall into the method of going to be reborn [in Amida Buddha's Pure Land]. *If it were up to me, I'd uniformly shave off* [all mentions of the *nembutsu*]. The lineage of Zen monks doesn't even need *reality wisdom*, much less things that have only nominal existence. The lion doesn't eat what the vulture leaves

91. Gaofeng's Three Essentials (*san yao* 三要) appear in *Sokkōroku kaien fusetsu* 息耕錄開筵普說 (Hakuin oshō zenshū hensan kai, *Hakuin oshō zenshū*, 2.412; Tokiwa, *Hakuin*, 107; Waddell, *The Essential Teachings of Zen Master Hakuin*, 62) and *Itsumadegusa* (Yoshizawa, *Itsumadegusa*, 80, 372a; Waddell, *Wild Ivy*, 61). Waddell's assessment of the centrality of Gaofeng's aphorism for Hakuin is *Wild Ivy*, 133 n. 16.

92. *Biyānlū* 碧巖錄: "Qing said: 'I'm sure that's right, but it's a little bit off—too bad.'" [慶云。是則是。可惜許] (T2003.48.164b1-2). Hakuin's phrase 是則是 (read as *ze naru koto wa sunawachi ze naru mo* 是なることは則ち是なるも) suggests that he acknowledges the validity of the *nembutsu*-based cue method.

behind; the fierce tiger doesn't polish off a dead carcass! Leave the teaching of *going to be reborn* to the Pure Land house."⁹³

The juxtaposition of Hakuin's deep love for the Chinese book and his contempt for its limited number of *nembutsu* references, extending to an (at least rhetorical) willingness to sanction an expurgated edition, is a bit jarring. It is likely that he perfectly understood the validity of the *nembutsu*-based cue method—if not the ordinary-*nembutsu* method—but found he could not endorse any *nembutsu* references whatsoever, for fear that they would automatically imply endorsement of “going to be reborn into Amida Buddha's Pure Land” (*ōjō mon* 往生門), and thus would mislead some impressionable young Zen monks. Although not one of the Chan excerpts of the *Chan Whip* ever mentions rebirth in the Pure Land (*wangsheng* 往生) as a goal, one Zhuhong comment in the *Back Collection* (section 86) does, and in such a way that it could be misconstrued by Zen monks as promoting the easier path of going to be reborn in the Pure Land. Hakuin might have had a legitimate complaint regarding this passage. However, overall Zhuhong in the *Chan Whip* has been scrupulous in presenting *nembutsu* only as a technique for *samādhi*, concentration or one-pointedness of mind.

The Chan Whip as a “Pocket Companion”

The *Chan Whip* is a guide, a textual version of the traditional Buddhist guide on the path, the “good friend.” Because it is a fairly short book, it is easily portable: carried on one's person while traveling, or kept right at hand when not. Chan adepts could consult a section or two from time to time rather than having to read through the whole from start to finish. Since it consists of slightly over one hundred stand-alone sections, they could simply read a section or two at a time for inspiration. Even raw beginners, first starting out on the path and perhaps without a teacher, could peruse it for paragons to follow. For example, the compendium entitled *Complete Book of the Five Lamps* (1693) mentions a

93. Colophon to a Reprint of the Whip for Spurring Students Onward through the Chan Barrier Checkpoints (*Jūkoku zenkan sakushin kōjo* 重刻禪關策進後序): 又曰。雲棲一生之文字。但此書有補吾宗。汝等他日功有餘力。再刊行之。以報祝融之恨。雖然此書間以念佛參究自己。是則是。甚奪衲僧顯氣。落往生門者不少。若依老僧意。一齊削去可也。何故。獅子不食雕殘。猛虎不啖伏肉。往生一機還他淨家。(T2024.48.1109b28-c5).

master by the name of Hongzheng (弘證) who “at fourteen left home and, by reading the *Chan Whip*, knew right at the beginning how to do *gongfu*.”⁹⁴ The *Chan Whip* served this young monk as a convenient how-to book.

The *Chan Whip* could even serve as a talisman or amulet. A stupa inscription for Fazhen Daduo (法振大鐸), a student under Zhuhong, shows that Hakuin was not unique in carrying the *Chan Whip* tucked in the inside pocket of his kimono as a “mirror in the sleeve.” Daduo did much the same thing:

One day [Daduo] encountered a [Chan] monk on pilgrimage. He asked, “What is the Way?” The monk said, “This is the unexcelled, wonderful Way of our Buddha family. It is not the benevolence, righteousness, ritual, and wisdom of the world.” Gong [i.e., Daduo] thereupon came to have sincere confidence in the Buddha Way. He subsequently bowed to this monk and had his hair cut off. When he was just twenty, this monk enjoined him, “I am not your teacher. You should go and have a hands-on investigation with Yunqi [Zhuhong].” Gong went directly to visit him. He was not a part of the sangha for long. He then attended the lectures of Xuelang, investigating the principles of the teachings. He was in a permanent search to awaken to his own mind, but he couldn’t find guidance to do so. He returned to Yunqi and advanced to taking the full precepts. He made a request of Zhuhong for a summary of mind cultivation. [Zhuhong] showed him the *nembutsu* dharma method, taking undistracted singleness of mind as the purport. [Zhuhong] handed over to him a single book, the *Chan Whip*, as the formula for probing. He wore it at his belt. He returned to Shilong Cliff in his native prefecture, closed his door for three years, and unreservedly raised the single thought [i.e., the cue] to full awareness. After a long time he had an awakening.⁹⁵

94. *Wu deng quanshu* 五燈全書: 虞山三峰大樹在可弘證禪師: 無錫朱氏子。髫年便思學佛。十四出家。因閱禪關策進。始知做工夫。(CBETA, X82, no. 1571, p. 327, b1-2 // Z 2B:14, p. 222, b17-18 // R141, p. 443, b17-18).

95. *Stupa Inscription for the Man-of-the-Way Master Fazhen Duo of Mt. Huayang in Xuancheng* (*Xuancheng huayang shan daoze Fazhen Duo gong taming* 宣城華陽山道者法振鐸公塔銘) in *Old Man Hanshan's Dream Wandering Collection* (*Hanshan laoren mengyou ji* 憨山老人夢遊集): 公諱大鐸。字法振。宛陵某氏子。生而超羣。神清韻朗。幼從鄉校。讀論語。至朝聞道。夕死可矣。乃曰。道何物耶。聞而可死。遂大疑之。每每以此問諸先達。皆

This is the pattern seen throughout the *Chan Whip*: the adept closes his door (metaphorically) for a lengthy period of time, measured in years, and zealously devotes himself to the hard work (*gongfu*) of cross-legged sitting and keeping an eye on the cue. In the *Chan Whip* continual stress is placed squarely on this pre-awakening *gongfu*. The context is always unceasing diligence and unlimited zeal in the practice of sitting and raising the cue to awareness. This was the source of the *Chan Whip*'s enormous appeal for Hakuin.

But in this uncompromising vision of day-and-night practice, what is the place of Linji's famous *nothing-to-do*? The answer is: *nothing-to-do* is a post-awakening matter. Linji in the *Record of Linji* famously instructs his assembly that the Buddhist teaching is "just a matter of the usual *nothing-to-do*—shitting, pissing, putting on clothes, eating meals; and when tired, lying down."⁹⁶ In the *Chan Whip* (section 17), after Gaofeng at twenty-four achieves a breakthrough by smashing a cue, his teacher Xueyan enjoins him in the following manner: "From now on it is not necessary for you to study the *buddhadharma* and to investigate to the limit the ancient and modern [cases]. It's just a matter of eating when hungry and sleeping when tired." Zhuhong's appended comment sternly warns the reader not to misunderstand this slogan "eating when hungry and sleeping when tired." *Eating when hungry and sleeping when tired is for after you have produced awakening.*⁹⁷ Not before. Until then the *Chan Whip* will keep the practitioner company.

不愜意。一日逢行脚僧。問曰。如何是道。僧曰。此吾佛氏無上妙道。非世之仁義禮智而已也。公由是篤信佛道。遂禮其僧雜髮。時年甫二十。其僧囑曰。吾非爾師。當往參雲棲。公徑造焉。得沙彌戒。依衆未幾。即從雪浪法席。參諸教義。居恒求悟自心。不得其指。復歸雲棲進具戒。請益修心之要。示以念佛法門。以一心不亂爲的旨。付禪關策進一書。爲參究之訣。公佩服。還本郡石瀧巖。閉關三年。單提一念。久之有省。(CBETA, X73, no. 1456, p. 664, a16-b3 // Z 2:32, p. 307, b4-15 // R127, p. 613, b4-15).

96. *Sayings Record of Chan Master Linji Huizhao of Zhenzhou* (*Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄): "The master instructed the assembly: 'Stream-enterers! The *buddhadharma* is not a matter of putting in special work. It is just a matter of the usual *nothing-to-do*—shitting, pissing, putting on clothes, eating meals; and when tired, lying down. Idiots will laugh at me, but the wise are in the know'" [師示衆云。道流。佛法無用功處。祇是平常無事。屙屎送尿著衣喫飯。困來即臥。愚人笑我。智乃知焉。] (T1985.47498a16-18). See Broughton and Watanabe, *The Record of Linji*, 43, 175 n. 111 for exegeses of this passage by Japanese commentators.

97. *Chan Whip* (section 17): 饑來吃飯。困來打眠。是發明以後事。莫錯會好。Xueyan's phrasing echoes the *Record of Linji*.

*Whip for Spurring Students
Onward through the Chan
Barrier Checkpoints*

Preface

Whip for Spurring Students Onward through the Chan Barrier Checkpoints

I

How could Chan involve barrier checkpoints?¹ The Way has neither within nor beyond, so there is neither exiting nor entering [any barrier checkpoint]. However, when the Way is undertaken by people, there is delusion and awakening. Hence the official in charge of a barrier checkpoint, the good teacher [guiding sentient beings], has to open and shut that gate [only] when appropriate.² He is cautious about his gate key and strict in his interrogation [of the student seeking to pass through]. Those [students] who, with a [duplicitous] change of verbal expression and garments [i.e., with a forged identity] try to cross over in stealth, cannot fake their way through with treachery. These barrier checkpoints are not easily traversed—such has always been the case. When I first left home, I obtained a book at a bookstore in town. It was entitled *Outline of the Buddhas and Patriarchs of the Chan Gate*.³ The contents consisted of [accounts of] many honored monks of ancient times narrating their own stories: their periods of making a hands-on investigation [of Chan] and studying [the Way] and the difficulty at the beginning to

1. See the discussion of the title in the Introduction (pp. 1-2).

2. S, 1b cites *Rites of Zhou* (Zhouli 周禮), *Tianguan* 天官.

3. The *Chanmen fozu gangmu* 禪門佛祖綱目 (CBETA, X85, no. 1594 // Z 2B:19 // R146) is a work of forty-one fascicles by Zhu Shí'en 朱時恩 (Layman Xinkong 心空) of the Ming dynasty completed in Chongzhen 崇禎 6 (1633). It is a general history of Buddhism in chronological format running from the appearance of Śākyamuni down to Hongwu 洪武 14/1381 of the Ming. Since it was completed in 1633, after Zhuhong's death, presumably the book he encountered must have been a preliminary draft.

access [awakening]; in the middle the progress of their doing *gongfu*⁴ and the gradual steps of their toil; and in the end how they attained boundless divine awakening. With all my heart I loved and esteemed this book, and vowed to train with it. After that I was never to come across this book again anywhere else. I continued on to read [the Chan transmission records called] the “five lamps,” the various [Chan] sayings records, and miscellaneous biographies.⁵ Disregarding any distinction between monastics and lay people, I [decided to] merge only [accounts of] *actual and practical hands-on investigations [of Chan]* and *actual and practical experiences of awakening* into the aforementioned compendium [i.e., the *Outline of the Buddhas and Patriarchs of the Chan Gate*]. I streamlined some cumbersome phrasing, zeroed in on the essentials, and assembled a [cohesive] volume. I changed the title to *Whip for Spurring Students Onward through the Chan Barrier Checkpoints*. When you are in [the Common Quarters of the monastery], you can place it on your [pure] desk;⁶ when you travel, you can carry it along in your [traveling] bag. With one glance at it your ambition [to seek the Way] will be impelled forward, and your countenance will light up. It will be a *whip* to your ardor, *spurring you forward*. Some may argue, “This book is set up for those who have not yet passed through the barrier checkpoint. Those who have already passed through the barrier checkpoint are gone, never to return. What is their need [of reading such a handbook]?” That may be so: but beyond an [initial Chan] barrier checkpoint, there are further barrier checkpoints. Faking the sound of a rooster⁷ [to trick a checkpoint official into opening his gate], only temporarily frees one from the tiger’s mouth. Those who get only a little bit [of the way] and are satisfied with it are utterly presumptuous people [i.e.,

4. Mujaku Dōchū’s commentary on *Dahui’s Letters* glosses *gongfu* 工夫 thus: “The term *gongfu* originally meant *craftsman* or *artisan*; now it means *laboring with mental power; concentrating the mind on that matter*” [忠曰工夫本言匠者今累勞心力思惟那事] (Mujaku Dōchū’s *Kōrōju*, 40).

5. K, 5 lists the “five lamps”: *Jingde chuandenglu* 景德傳燈錄 (T2076.51); *Tiansheng guangdenglu* 天聖廣燈錄 (CBETA, X78, no. 1553 // Z 2B:8 // R135); *Jiatai pudenglu* 嘉泰普燈錄 (CBETA, X79, no. 1559 // Z 2B:10 // R137); *Jianzhong jingguo xudenglu* 建中靖國續燈錄 (CBETA, X78, no. 1556 // Z 2B:9 // R136); *Liandeng huiyao* 聯燈會要 (CBETA, X79, no. 1557 // Z 2B:9 // R136). For all three genres, see “The *Chan Whip* as a Compilation of Extracts from Chan Sources” of the Introduction (pp. 13-14).

6. K, 5: “When you are in the Chan Hall place it on your pure desk” [禪堂に居ては之れを淨案に安置き。]. K seems to confuse the Chan Hall and the Common Quarters (*zhongliao* 衆寮) in a Chan monastery; desks were not in the Chan Hall.

7. S, 3a: “Allusion to the Meng Changjun biography in the *Shiji*” [史記孟嘗君傳].

are not yet fully awakened but claim to be].⁸ Having not yet traced the stream to its source, having not yet finished with the mountain, with this *warning whip* [i.e., a whip used to urge a horse onward, but also a literary allusion to “a text of few words that is concise and to the point”⁹] in hand, spur your horse as fast as it will go and gallop off into the distance. Smash the final barrier checkpoint of mystery—and then at your leisure put on a “completion-of-practice banquet.”¹⁰ It is not yet too late!

Recorded¹¹ by Yunqi Zhuhong on a day in the first month of
Wanli 28/1600

8. K, 6 cites *Lotus Sutra*: “Also, Śāriputra, these monks and nuns say they have already attained arhathood, that this is their last birth, that they have attained ultimate nirvana, and so they do not have the further aspiration to seek unexcelled, perfect awakening. You should know that these are all highly presumptuous people.” [又，舍利弗！是諸比丘、比丘尼，自謂已得阿羅漢，是最後身，究竟涅槃，便不復志求阿耨多羅三藐三菩提，當知此輩皆是增上慢人。] (T262.9.7b29-c3). This subtle allusion is a fine example of how seamlessly Chan and the Mahāyāna sutras interlock for Zhuhong.

9. The sixth-century literary anthology *Selections of Refined Literature* (*Wenxuan* 文選, *Lu Ji Wenfu* 陸機文賦): “A text of few words that rests in the essentials is a *warning-whip* [*jingce* 警策] volume” [文片言而居要。乃一篇之警策。].

10. S, 3a glosses *baican zhai* 罷參齋 thus: “In the *Da dien*, the master says: ‘When the trainee is finished and has received his master’s sanction, he sets up a banquet that is called a *completion-of-practice banquet*’” [大典師曰參學了畢受師印證時設齋筵謂之罷參齋].

11. S, 3b glosses *shi* 識 as *ji* 記.

Front Collection: The First Gate

*Collected by Younger Practitioner Zhuhong, Monk of
Yunqi Monastery*

Front Collection (Two Gates)

*Δ Extracts from the Dharma Sayings of the
Patriarchs: The First [Gate]*

2

In the case of the dharma sayings of the patriarchs [collected herein], I [Zhuhong] have ignored abstruse and abstract discussions and have only adopted things that are crucial for doing *gongfu*. Moreover, in extracting only what is essential, [this handbook] will facilitate casual perusal and impel forward the minds and spirits [of Chan practitioners]. The second half [of the *Front Collection*, i.e., the *Second Gate*] is the painful practice of the patriarchs. The sutra quotations of the *Rear Collection* authenticate¹ [the preceding *Front Collection*, and have also been chosen] according to this model [i.e., addressing practice and not theory].

1. Using sutra citations to authenticate (*yinzheng* 引證) Chan is directly traceable to Guifeng Zongmi's 圭峰宗密 *Chan Prolegomenon* (*Chanyuan zhu quanji duxu* 禪源諸詮集都序; T2015.48.402 b16-17): "I will first discuss the Chan gate and later use the teachings to authenticate it." [先敘禪門。後以教證。]. Zhuhong's compendium has a tripartite structure consisting of two sections of Chan sermons and episodes of painful practice (the *First* and *Second Gates* of the *Front Collection*) followed by a section of sutra quotations (the *Rear Collection*). The *Rear Collection* authenticates the *Front Collection*—an expression of the Zongmi model. Also, the third of the three sections of Yongming Yanshou's 永明延壽 *Mind-Mirror Record* (*Zongjinglu* 宗鏡錄) is called the *Quotations-to-Authenticate Section* (*yinzheng zhang* 引證章; T2016.48.417 b5-17). See Broughton, *Zongmi on Chan*, 120–21; Welter, *Yongming Yanshou's Conception of Chan in the Zongjing lu*, 241. Also see Introduction, pp.27–29.

3 *Chan Master Huangbo Yun of Yunzhou Instructs the Sangha*

If you haven't gone straight through to the bottom² [of *this matter*] in advance of the thirtieth day of the twelfth month [i.e., the last day of your life], and it arrives, it's guaranteed³ that you will be in a state of feverish confusion.⁴ There is a type⁵ of follower of an outside Way who, right when he sees someone doing *gongfu*, immediately sneers, "You still haven't gotten over *this*?" Now let me ask you, "When suddenly you are on the verge of death—with what are you going to stand up to *samsara*?" You must dispose of [*this matter*] day in and day out [i.e., at ordinary times]—it will then be of use to you at the time of urgency [on the last day of your life]. You'll save yourself quite a bit of trouble.⁶ Don't wait until you're thirsty to dig a well!⁷ [At that point] you won't have the slightest chance to take action. In spite of the fact that the road ahead is vague and uncertain, you are rashly forging ahead.⁸ It's a pity! It's a pity! You habitually train in the "verbal *samādhi*" [i.e., just play with Chan

2. ZGK, 3.2 glosses *da bu che* 打不徹 thus: "Translates as *go straight through to the bottom*" [底をうちぬかずばと譯す。]. S, 5a glosses *che* 徹 as "Penetrate; clarify; comprehend" [徹通也明也達也].

3. ZGK, 3.3 glosses *guanqu* 管取 thus: "Translates as *guarantee*" [うけあうと譯す。].

4. Huangbo Xiyun 黃檗希運 (d. Dazhong era/847–59) belonged to the Hongzhou 洪州 house of Chan. Shortly after Guifeng Zongmi's 圭峰宗密 death in 841 his lay disciple Pei Xiu 裴休 held official posts in the Yangzi River area and at those times transcribed formal talks by Xiyun and question-and-answer sessions between himself and Xiyun. Eventually Pei, with editorial assistance from some of Xiyun's monk disciples, produced the two-part Chan text known as the *Chuanxin fayao* 傳心法要 and *Wanlinglu* 宛陵錄. The following instruction to the sangha is contained in the *Ming Canon* edition of the *Wanlinglu* (T2012B.48.387a10-b12) but is not found in the Song edition used in Iriya, *Denshin hōyō Enryōroku*. This section's teaching of "keeping your eye on [the cue of] the case" (看箇公案) is anachronistic in Pei Xiu's late Tang text; it is clearly a later interpolation. For a short biographical entry for Xiyun and a list of the sources, see Komazawa daigaku zengaku daijiten hensanjo, *Zengaku daijiten*, 1.192b (hereafter *Zengaku*).

5. ZGK, 4.4 glosses *you ban waidao* 有般外道 thus: "The *yi* [一] character has been dropped from *yiban* 一般 as an abbreviation. There are many examples of this in colloquial language" [一般の一字を略したるなり。俗語に此の例あまたあり。].

6. ZGK, 4–5.7, glosses *duoshao sheng li* 多少省力 thus: "Translates as *save a lot of effort/trouble*" [たとと手間をたすかると譯す。].

7. See *Guishan jingce zhu* 滄山警策註 (CBETA, X65, no. 1294, p. 471, a7-12 // Z 2:19, p. 467, a7-12 // R114, p. 933, a7-12).

8. ZGK, 5.9, glosses *huzuan luanzhuang* 胡鑽亂撞 as "rashly forge ahead" [めつたむしように向こうへ行くなり。].

words and expressions]. You talk Chan and talk the Way, “scolding the buddhas” and “cursing the patriarchs.” Should you get to *here* [and you’re up against it], it’s all of no use. You’ve been single-mindedly deceiving others—but it turns out that, in fact, the only one you were deceiving was yourself. I exhort you brothers [in the dharma]: Take advantage of your present physical vigor and health to seek an understanding of *this [matter]*.⁹ This latch to the gate of the barrier checkpoint is very easy to open. But from the outset you haven’t been willing to make a death-defying resolution to do *gongfu*. You just go around saying, “It’s difficult—no, it’s impossible!” If you’re a real Han, keep your eye on [the cue of] the case¹⁰: “A monk asked Zhaozhou: ‘Does the dog have the buddha nature?’ Zhou said: ‘No [wu 無].’” Twenty-four hours a day—no matter what¹¹—keep your eye on this *wu* 無 character. Practicing during the day and practicing during the night, walking, standing, sitting, and lying down, putting on your clothes and eating your food, shitting and pissing, thought-moment after thought-moment observe yourself and zealously advance in guarding this *wu* 無 character. As the days and years pass, as you [stick with] becoming a oneness, suddenly the mind-flower will all at once open up,¹² and you will awaken to just where the buddhas and patriarchs are coming from. Then you won’t be deceived by the tongues of the old preceptors of the world. Then you will know how to open the great mouth [and blow the great conch-horn of dharma,¹³ announcing], “Bodhidharma came from the West—in spite of the fact that there was no wind, he produced waves; the World-honored-one twirled a flower between his fingers [and transmitted the wonderful dharma to Mahākāśyapa]—what a blunder!” Should you get to *here*, old

9. K, 12: “Investigate the karmic conditions of this *one great matter*” [箇の一大事の因縁を討究して置かれよ].

10. ZGK, 6.15, glosses *kan ge huatou* 看箇公案 thus: “The term *kan* 看 has the meaning *carefully watch over, keep guard*. As in *look after* a sick person, *keep watch* over a gate, etc.” [看は気をつけて見ている、番をしている意なり。看病、看門などにて知べし。].

11. ZGK, 6.16, glosses *dan* 但 thus: “Translates as *no matter what*” [但は何であろうとと譯す。].

12. S, 6a quotes the *Da fangguan yuanjue xiuduoluo liaoyi jing lueshu* 大方廣圓覺修多羅了義經略疏: “[Sutra:] ‘The mind-flower opens up and illuminates the lands of the ten directions.’ [Commentary:] ‘The awakened mind enlightened, its rays of wisdom open up to make contact with the undefiled. Therefore, it is called the *mind-flower*’” [心華發明照十方刹 覺心既明即慧光開發觸向無染。故曰心華。] (T1795:39.568c8-9).

13. K, 13: “Then you will know how to open the big mouth and blow the great conch-horn of dharma” [そこで便ち大きな口を開いて大法螺を吹くことを會するであらう。].

Yama [Judge of the Hells] will count for nothing, and even a thousand noble ones [on the path] will be able to do nothing about you. You're skeptical that this sort of marvel really exists why? The man who has [true] determination in all things [i.e., the superman] is to be feared.¹⁴

Comment: This for later generations is the first example of raising to full awareness the case, that is, of keeping your eye on the cue.¹⁵ However, it is not necessary to insist on the *wu* 無 character.¹⁶ The *wu* 無 character or *ten-thousand dharmas*¹⁷ or *Mt. Sumeru*¹⁸ or *died and cremated*¹⁹ or *probing the nembutsu*²⁰—no matter which one it is, guard “the single standard” [i.e., keep your eye on the cue] with the only set time limit being that of awakening. What the indecision-and-apprehension is directed toward differs [for each and every cue], but the awakening is not different.²¹

14. ZGK, 6–7:18 and S, 6b cite this as a popular saying. *Bamboo-Window* in YQFH: “Gaofeng worked as hard as anything his whole life to act the stupid Han—he made sure to see this [board-game] move [i.e., the cue] through to clarity. This is called truly being a *superman of determination*” [高峰拌一生做箇癡默漢。定要見這一著子明白。是之謂真有心丈夫也。] (CBETA, J33, no. B277, p. 43, b18-20; *Chikusō*, 207–8). See the parallel passage in section 17.

15. This is a mistaken assertion on Zhuhong's part (see n. 4 above). Current scholarly consensus holds that the practice of “keeping one's eye on the cue” (*kan huatou* 看話頭) seems to begin with Dahui in the Song.

16. The case containing this cue appears in the case collection *Wumenguan* 無門關: “Preceptor Zhaohou was asked by a monk: ‘Does the dog have the buddha nature?’ Zhou said: ‘No!’ [趙州和尚因僧問。狗子還有佛性也無。州云無。] (T2005.48.292c22-24).

17. The case containing this cue appears in the case collection *Xuedou songgu* 雪竇頌古: “Raised: A monk asked Zhaozhou: ‘The ten-thousand dharmas revert to the one—to what place does the one revert?’ Zhou said: ‘When I was in Qingzhou, I fashioned a one-piece gown—it weighed seven *jin*’ [舉。僧問趙州。萬法歸一。一歸何處。州云。我在青州。作一領布衫。重七斤] (Iriya et al., *Secchō jūko*, 132–34). Also see *Biyanlu* 碧巖錄 (T2003.48.181c17–20).

18. S, 7a cites the *Yunmen Kuangzhen chanshi guanglu* 雲門匡真禪師廣錄: “Question: ‘When not even a single thought is being produced, is there still an error?’ The master said: ‘Mt. Sumeru’ [問不起一念還有過也無。師云。須彌山。] (T1988.47.547c1-2).

19. *Tianru Weize chanshi yulu* 天如惟則禪師語錄: “Raised one day at a Dharma-Hall convocation: ‘Died and cremated—to what place do you go?’ [一日聞上堂舉。亡僧死了燒了向甚麼處去。] (CBETA, X70, no. 1403, p. 810, a19 // Z 2:27, p. 458, c10 // R122, p. 916, a10).

20. The Qing compilation *Zongfan* 宗範 (1835): “In recent times in many cases Chan people use the one doing the nembutsu—who? as a cue” [近時禪者多以念佛的是誰為話頭。] (CBETA, X65, no. 1283, p. 290, c12 // Z 2:19, p. 288, c6 // R114, p. 576, a6).

21. And it follows that the sensation of indecision-and-apprehension is more easily accessed from some cues than from others. For instance, *Gaofeng Yuanmiao chanshi yulu* 高峰原

4 *Chan Master Zhaozhou Shen Instructs the Sangha*

Just try for yourself for two or three decades to investigate principle by doing [cross-legged] sitting.²² If you don't come to understand, then cut off this old monk's head.

* * *

For forty years this old monk hasn't paid attention to "miscellaneous [i.e., mundane] matters." The only exceptions have been the two times of the [supplementary early morning meal of] porridge and the [regular pre-noon] meal—on these occasions I do pay attention to "miscellaneous matters."

5 *Chan Master Xuansha Bei Instructs the Sangha*

To begin with, the bodhisattva who is training in *prajñā* must be endowed with excellent sense faculties and possess excellent wisdom.²³ If his sense faculties are slow and dull, he must be diligent and patient; day and night forgetting weariness, and possessing an attitude such as one would have when one has lost one's father and mother. If one [practices] eagerly *in that way*, furthermore gets the help of others, and with a heartfelt attitude investigates reality, he will surely achieve success.

妙禪師語錄 states, "To where does the one return is not the same as the *wu* 無 character, but certainly [in the case of the former] the sensation of indecision-and-apprehension more easily comes into existence" [一歸何處。却與無字不同。且是疑情易發。] (CBETA, X70, no. 1400, p. 678, c24, p. 679, a1 // Z 2:27, p. 328, d6-7 // R122, p. 656, b6-7). This line also appears in the *Gaofeng Yuanmiao chanshi chanyao* 高峰原妙禪師禪要 (CBETA, X70, no. 1401, p. 703, b16-17 // Z 2:27, p. 352, d10-11 // R122, p. 704, b10-11).

22. Zhaozhou Congshen 趙州從諗 (778–897) was in the Nanyue 南嶽 line. For a short biographical entry and a list of the sources, see *Zengaku*, 1. 487d. The two excerpts in this section are found in the *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 654, a22-23 // Z 2B:19, p. 280, c13-14 // R146, p. 560, a13-14; CBETA, X85, no. 1594, p. 653, c3-4 // Z 2B:19, p. 280, a6-7 // R146, p. 559, a6-7). For other source texts for these excerpts, see F, 31.

23. Xuansha Shibei 玄沙師備 (835–908) was in the Qingyuan 青原 line. For a short biographical entry and a list of sources, see *Zengaku*, 1.460c. The excerpt in this section is found in the *Xuansha Shibei chanshi yulu* 玄沙師備禪師語錄 (CBETA, X73, no. 1446, p. 30, b22-c2 // Z 2:31, p. 206, a4-8 // R126, p. 411, a4-8) and the *Xuansha Shibei chanshi guanglu* 玄沙師

6 Chan Master Ehu Dayi Hands Down Admonitions

Don't just forget your physical body, and deaden your mind.²⁴
 This [method] is a most profound sickness that is incurable.
 You must raise the sharp [sword of wisdom²⁵] that cuts even a hair
 blown across it.
 You must split open the highest meaning of [Bodhidharma's] coming
 from the West.
 Keep those eyes peeled and crank up those eyebrows!
 Again and again keep your eye on *him*: Who is *he*?²⁶
 If one does the quiet sitting [that involves forgetting the physical
 body and deadening the mind] without making effort [at “keep-
 ing an eye on *him*”],
 How many years will it take to qualify for awakening to the empti-
 ness of mind [i.e., you will never qualify]?

7 Chan Master Yongming Shou Hands Down Admonitions

Though [it is called] the gate of training in the Way, there is nothing particularly unusual about it.²⁷ All that is necessary is to wash clean the seeds of the karma consciousness [i.e., the storehouse consciousness] that have been laid down over immeasurable aeons by the sense faculties and sense objects. If you can just eliminate cravings and conceptualization, sever

備禪師廣錄 (CBETA, X73, no. 1445, p. 21, c4-5 // Z 2:31, p. 196, c12-13 // R126, p. 392, a12-13). See Tōdai goroku kenkyūhan, ed., *Gensha kōroku*, 3:73-77.

24. K, 19: “You cannot completely become identified with the realm of no mind” [無心の境界に成切ることが出来ないのは。これは]. Ehu Dayi 鵝湖大義 (745-818) was in the Nanyue 南嶽 line. For a short biographical entry and a list of sources, see *Zengaku*, 2.789a-b. The excerpt in this section is found in the *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 636, a9-12 // Z 2B:19, p. 262, c4-7 // R146, p. 524, a4-7). For another source text for this excerpt, see F, 35.

25. S, 7b inserts: “sharp sword of wisdom” [利智慧劍].

26. K, 19: “[*He*] is the true person who can't be ranked” [一無位の真人ぢや。].

27. Yongming Yanshou 永明延壽 (904-76) is traditionally regarded as the third patriarch of the Fayen 法眼 lineage, but in fact he was a champion of Bodhidharma Chan as a whole. He propagated the identity of Chan and the teachings as laid down by Guifeng Zongmi (780-841). For a treatment of the complexities of Yanshou's Chan identity, see Welter, *Yongming Yanshou's Conception of Chan in the Zongjing lu*, 11-43. The excerpt in this section is found in

any objective supports, and toward all the sense fields of the worldly passions have a mind like wood and stone, even if you have not yet brightened your dharma eye, you will spontaneously bring the pure body to completion. If you meet a real guide, you absolutely must diligently think hard about becoming close to him. Even if you have practiced under him without penetrating [to awakening] and have trained under him without getting results, [his teachings] have coursed through your ear organ and have forever become seeds [in future births for practice] of the Way. Birth after birth you will not fall into the evil rebirth paths; birth after birth you will not lose rebirth in a human form. Just as soon as you've raised your head [i.e., are reborn], with one hearing [of the dharma], you will attain a thousand awakenings.

8 A Small Gathering Address by Chan Master Sixin Xin of Huanglong

Advanced Seats [i.e., students]²⁸ Rebirth as a human is difficult to obtain, and it is difficult to hear the *buddhadharma*. If you can't liberate yourself in the present life, then in just what life will you be able to liberate yourself? You people want to make a hands-on investigation of Chan? Then you must *let go*. But let go of *what*? Let go of the four elements [i.e., earth, water, fire, and wind] and the five aggregates [i.e., form, feelings, perceptions, karmic predispositions, and consciousness that constitute individual existence in samsara]. Let go and put down all that karmic consciousness coming from immeasurable past aeons. Investigating right under your own feet, keep an eye on [the cue]: *how come*? If you keep on pushing, suddenly the mind-flower will become enlightened, illuminating the buddha-fields of the ten directions. You might say that you will "get it

the Ming compilation *Zimen jingxun* 緇門警訓 (T48.2023.1052c15-21). For another source, see F, 38.

28. S, 9a on *xiaocan* 小參 (*small gathering*) cites the Northern Song glossary of difficult terms from Chan texts entitled *Zuting shiyuan* 祖庭事苑: "In the Chan gate ascending the hall on the next morning is called *early gathering*. Chanting at sundown is called *late gathering*. Dharma talks at irregular times are called *small gatherings*" [禪門詰旦升堂謂之早參。日晡念誦謂之晚參。非時說法謂之小參。] (CBETA, X64, no. 1261, p. 431, a16-17 // Z 2:18, p. 118, d4-5 // R13, p. 236, b4-5). Sixin Wuxin 死心悟新 (1043-1114) was in the Huanglong wing (黃龍派) of the Linji lineage. For a short biographical entry and a list of sources, see *Zengaku*, 1.347b. The excerpt in this section is found in the *Sixin Wuxin chanshi yulu* 死心悟新禪師語錄 (CBETA, X69, no. 1344, p. 230, c5-13 // Z 2:25, p. 126, b17-c7 // R120, p. 251, b17-p. 252, a7).

in the mind and have a [direct] response to it with your hands.”²⁹ You will immediately be able to change the great earth into yellow gold³⁰ and churn long rivers into [precious] ghee and curds [of fresh] milk.³¹ Wouldn’t that make ordinary life carefree and happy? Don’t just recite aloud words and expressions in books, inquiring into Chan and inquiring into the Way. The Chan Way doesn’t lie in books. Even if you memorized the entire Buddhist canon and the hundred schools of the philosophers, it would just be useless words. At the point of death it would be of absolutely no use.

Comment: You must not, upon encountering this sort of talk, immediately criticize the sutras and slander the dharma—because these words are spoken as an admonition to those who are attached to the written word, and so do not practice. This is not a stratagem³² to be used with those who don’t know even a single character.

9 Chan Master Yan of East Mountain Sends Off Followers to Travel on Foot [Far and Wide in Search of a Teacher and Realization]

You must take the two characters *birth-death*, paste them on your forehead, and demand of yourself a clear understanding of *this [matter]*.³³ If you just follow the crowd and team up with them, killing time just making

29. S, 10a cites *Zhuangzi*, *Tiandao pian* 天道篇.

30. S, 10b cites a commentary on the *Lotus Sutra*, the *Fahua jing kezhu* 法華經科註 (CBETA, X31, no. 606, p. 1, c2-4 // Z 1:48, p. 355, c5-7 // R48, p. 710, a5-7).

31. King Bimbisāra of Magadha made precious offerings of ghee and curds made from fresh milk to the Buddha and his monks. See *Da zhidu lun* 大智度論 (T1509.25.73b20-22).

32. Literally, “a red banner.” ZGK, 8.26, glosses *li chizhi* 立赤幟 thus: “Han Xin at the battle of the Bei River dispatched his men to enter Zhao city, uproot the Zhao banners, and plant the red banners of Han. This led to victory” [韓信が背水の軍の時、人を遣って趙城に入らしめ、趙の幟を抜いて漢の赤幟を立たしむ。これは勝をとることなり。]. S, 11a cites same story.

33. Wuzu Fayan 五祖法演 (?–1104) was in the Yangqi wing (楊岐派) of the Linji lineage (he was Dahui’s teacher’s teacher). For a short biography and list of sources, see *Zengaku*, 2.1120a-b. The excerpt in this section is found in the *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 730, a20-b7 // Z 2B:19, p. 356, d11, p. 357, a4 // R146, p. 712, b11, p. 713, a4) and in the Ming compilation *Zimen jingxun* (緇門警訓; T2023.48.1066a1-b11); it is also found in an addendum to the *Kye ch’osim hagin mun* (誠初心學入門; T2019B.48.1005a18-b16) of Chinul (1158-1210). Here Wuzu is presented as a proponent of cue practice; this is not in accord with the scholarly consensus, which generally holds Dahui as the beginning of cue practice.

a racket,³⁴ one of these days the old one Yama [Judge of the Hells] will calculate the tab for your meals. [When that time comes,] don't say I didn't tell you! If you're thinking of doing *gongfu*, you must constantly look carefully [at the cue *birth-death*], at every moment pulling [the cue *birth-death*] into full awareness. Where are you gaining energy? Where are you failing to gain energy? Where are you lapsing? Where have you not failed? There is a kind [of Han]³⁵ who, having barely gotten up on the sitting cushion [to do cross-legged sitting], immediately dozes off. When he gets around to waking up, he indulges in all sorts of phantasies. Having barely gotten off the sitting cushion, he immediately starts telling a mishmash of stories. If you practice the Way in this manner, even by the time that [the future buddha] Maitreya comes down to be reborn [in this world], you will not yet have [the thing that you seek] in the palm of your hand [i.e., you will not yet have made it your own].³⁶ You must fiercely apply energy, keep on raising this cue to full awareness, probe day and night, locking it [i.e., the cue³⁷] into position. You must not do cross-legged sitting in “the tiny room behind the little door at the side of the main gate” [i.e. remain confined to the useless place of *nothing-to-do*].³⁸ And you must not do *dead sitting* on top of the sitting cushion. If miscellaneous thoughts arise in great numbers and vie with one another, gently let them go and get down [from the sitting platform] to the ground to walk around one circuit. Then get back up on the sitting cushion, open both eyes, clench your two fists, straighten up your back, and, as before, keep on raising the cue to full awareness. You will immediately become conscious of a refreshing coolness, like pouring a dipper of cold water into a pot of boiling water. If you

34. ZGK, 9.28, glosses *dahong guori* 打哄過日 as “passing your days making a hubbub, making a lot of noise” [ワツワと云うて日を過ごす、さわいでしまうなり。]. S, ub glosses *hong* 哄 as “many sounds” [衆聲也].

35. S, ub, inserts: “There is a kind of Han” [有一等漢].

36. Mujaku Dōchū's dictionary of Chan words and expressions (1739), entitled *Kattōgo sen* 葛藤語箋, glosses *rushou* 入手 thus: “It means *awaken*. The thing you seek is suddenly in the palm of your hand and has become *your own thing*” [忠曰謂悟得也如所求物忽入掌中成己物也] (Yanagida, *Zenrin shōki sen*, 2:907).

37. ZGK, 9.29 glosses *ta* 他 thus: “refers to the cue” [他は話頭を指す。]. S, 12a gives the same gloss.

38. ZGK, 9.30, glosses *wushi jia* 無事甲 thus: “Should be translated as *useless* or *superfluous place*” [無事甲は無用の處と譯すべし。]. S, 12a glosses as: “The tiny room behind the little door at the side of the main gate” [閤堂後小室也].

do *gongfu* in this way, there will certainly be a time when you will arrive at your [original] *home* [of great peace and joy].³⁹

10 General Sermon of Chan Master Yi'an Zhen of Foji

[An ancient said,⁴⁰] “If confidence is at one hundred percent, then the sensation of indecision-and-apprehension is at one hundred percent. If the sensation of indecision-and-apprehension is at one hundred percent, then awakening is at one hundred percent.” You must utterly dump out all you habitually see and hear, your bad knowledge and bad understanding, unusual words and sublime phrases [such as] “Chan Way” and “*buddhadharma*,” your mind of arrogance and conceit, and so forth. Concerning a case that is yet unclear or unfinished, just lock your legs into the cross-legged position and straighten up your back, making no division between day and night—to the point where you don’t even distinguish east and west, don’t make the division north/south, and are like a still-vital dead man. As your mind follows the transformations of sense objects, you’ll know [every sense object] you’re making contact with. Spontaneously thought [of the unreal and discrimination] will internally disappear,⁴¹ and the road of “mind” and “consciousness” will be severed. Suddenly you will smash the *skull* [i.e., the ball of karma consciousness, the root of the rebirth process].⁴² [Because this is the original nature that everyone has] always [possessed,]⁴³ it is not something that you get from someone else. At that time how could you not rejoice over the everyday and be happy?

39. K, 29: “There will come the good time when you will arrive at the homestead of great peace and joy” [大安樂の本家郷に到着するの好時節があるであらう。].

40. S, 12b inserts: “An ancient said: ‘If confidence. . .’ [古云信有. . .]. Yi’an Zhen 頤庵真 was in the Nanyue 南嶽 line. He succeeded to the dharma of Su’an Tian 素庵田, a Linji layman (section 13). The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (dated 1648; CBETA, X80, no. 1566, p. 517, c16-23 // Z 2B:11, p. 491, c3-10 // R138, p. 982, a3-10). For another source text for this excerpt, see F, 46.

41. K, 30: “Spontaneously thought of the unreal and *vikalpa* will internally disappear” [自然に妄念分別内に忘れ].

42. S, 12b inserts: “the ball of karmic consciousness; the root of birth-death; the skull” [業識團生死根髑髏].

43. K, 31: “Because this is the original nature that everyone has always possessed” [是れ元來人人圓成具足して居る本性であるから].

11 Chan Master Dahui Gao of Jingshan Answers Questions

At present there are [false Chan teachers] who, even though their own [dharma] eye⁴⁴ is not yet clarified, single-mindedly teach people a dead, *gedan*-beast⁴⁵ sort of [quiet sitting that they call] *taking a rest* or *stopping*.⁴⁶ They also teach people to *experience the continuum of sense objects one after another* [i.e., to experience forms, sounds, etc., without grabbing at them]⁴⁷ and to *forget feelings in silence and illumination* [wherein thoughts of sense objects are temporarily subdued, but after sitting, flare up as before].⁴⁸ They also teach people to *pay no attention whatsoever to*

44. Mujaku Dōchū's *Kōrōju*, 94, glosses *ziyan bu ming* 自眼不明 thus: "Their own dharma eye is not yet clarified" [自己法眼不分明]. Dahui Zonggao 大慧宗杲 (1089–1163) was in the Yangqi wing (楊岐派) of the Linji lineage. For a short biographical entry and a list of sources, see Zengaku, 2.726a. The first of the three excerpts in this section is found in Dahui's *Third Letter in Answer to Vice Minister Ceng* in *Dahui shu* 大慧書 (*Daie sho*, 19; T1998A.47.918a21-c1); the second excerpt in *Sixth Letter in Answer to Vice Minister Ceng* (*Daie sho*, 32; T1998A.47.919b19-23); and the third excerpt in *Dahui pushuo* 大慧普說 (T1998A.47.886a2-15).

45. Mujaku Dōchū's *Kōrōju*, 94: "The term *gedan* 獗狽 is the name of a beast that is like a wolf but red in color. . . . This beast tricks people by *playing dead* and then, when they approach, catches them and eats them" [獗狽獸名似狼而赤. . . . 此獸欺人詐為死令人近遂搏而食之]. S, 13b glosses *si gedan* 死獗狽 thus: "has the meaning of 'internally step-by-step crossing through mental reflection and calculation; externally being like wood or stone'" [内涉思量計較外如木石義也].

46. Mujaku Dōchū's *Kōrōju*, 94 and S, 13a gloss *xiuqu xiequ* 休去歇去 thus: "This is producing an [inferior] understanding that is based on maintaining an empty tranquility of forgetting thoughts" [此是守忘懷空寂而生解者]. K, 33: "This is maintenance of no thought in the manner of a withered tree or dead ashes. It is maintaining an empty tranquility of forgetting thoughts" [これは枯木死灰の如く無念無想ならしむることである。懷念を忘れて空々寂々を守らしむるなり。].

47. Mujaku Dōchū's *Kōrōju*, 95, glosses *suiyuan guandai* 隨緣管帶 thus: "The term *suiyuan* 隨緣 means *according with sense objects*—experiencing whatever forms one sees and whatever sounds one hears" [隨緣者緣境也領納所見色所聞聲等境]. ZGK, 12.36, glosses *guandai* 管帶 as "not grabbing" [とらまえてはなさぬなり。]. S, 13a: "This is producing an understanding that is just a mirror reflection of whatever is right before one's eyes" [此是守目前鑑覺而生解者].

48. Mujaku Dōchū's *Kōrōju*, 95, glosses *wangqing mozhao* 忘情默照 thus: "This is not the true forgetting of feelings. It is merely that crude thoughts of such objective supports as forms, sounds, etc., are temporarily subdued and that is called *forgetting feelings*. This is recognizing feelings as fundamentally correct and grasping them. Therefore, when one emerges from *dhyāna*, the false thoughts flare up in confusion just as before" [忠曰此非謂真忘情也但其緣色聲等念暫伏處名忘情耳此是認識情根本為是執之故出禪定則妄念紛飛如初也]. For a discussion of Dahui's attacks on "silent illumination," see Schlütter, *How Zen Became Zen*, 116–21. Schlütter concludes that "Dahui identified silent illumination with a quietistic practice devoid of wisdom."

[mundane and supramundane] matters.⁴⁹ With these sorts of [Chan⁵⁰] illnesses, you are just expending *gongfu* to no avail⁵¹—there will be no end to it. If you wholeheartedly maintain mind on a single locus [i.e., the cue], there’s no way that you won’t be able to attain [awakening⁵²]. When the time and conditions arrive, spontaneously [it will all come together and] “click” [i.e., in all matters you will tally with the *original portion*].⁵³ In one fell swoop you will awaken.

* * *

Get a grip on your own mind as it is immersed in worldly defilements and [keep on] pulling it back onto *prajñā*. Even if you don’t obtain thorough awakening in the present life, when this life comes to an end, you certainly won’t be at the mercy of bad karma. When you raise your head [i.e., are reborn] in a future birth [i.e., even if you do not attain it in the present birth, in a future birth you will not lose human form⁵⁴], you will certainly

49. Mujaku Dōchū’s *Kōrōju*, 96, glosses *shi shi mo guan* 是事莫管 thus: “The term *shi shi* 是事 refers to the *one great matter*. These false teachers dissuade [students] from wonderful awakening, and therefore they instruct like this, saying that it’s a matter of decisively having *nothing-to-do* and *no mind*. Just by thinking of awakening, *this matter* has already arisen” [是事者一大事也此邪師不要妙悟故如是教示謂直下無事無心是也纔思欲悟明則早是事生也]. However, here the translation follows the commentary entitled *Sōjang ki* (*Record of the Letters*) by Chin’gak Hyesim (真覺慧諶; 1178–1234) found in Taehan pulgyo Chogyong chong kyoyukwōn pulhak yōnguso kyojae p’yōnch’an wiwōnhoe, *Sajip sagi*, 31, which glosses *shi shi mo guan* 是事莫管 as: “refers generally to mundane and supramundane matters” [通指世出世間事]. ZGK, 12.37, glosses *mo guan* 莫管 thus: “Translates as *not care about/not concern oneself about*” [かまわぬと譯す]. S, 13a: “They teach people just to trust to freedom in an unconstrained manner and not be concerned with the production of thoughts. The thoughts arising and extinguishing have never had real substance. If you grasp them as real, then the samsaric mind will arise. Also, it produces a [level of] understanding that maintains naturalness as the ultimate dharma” [教人但放曠任其自在莫管生心動念念起念滅本無實躰若執爲實則生死心生矣又是守自然躰爲究竟法而生解者].

50. S, 13a inserts: “With these sorts of Chan illnesses” [如是諸禪病].

51. Mujaku Dōchū’s *Kōrōju*, 104, glosses *wangyong gongfu* 枉用工夫 thus: “The hardships of *gongfu* are ultimately of no benefit whatsoever and, therefore, we say *wang*” [忠曰枉者工夫辛苦畢竟無益故言枉]. ZGK, 12.38: “The term *wang* translates as *futilely/to no avail*” [枉はむだにと譯す.].

52. K, 34 supplies “awakening” [真悟妙覺を得ざる者あることなからん.].

53. Mujaku Dōchū’s *Kōrōju*, 509, glosses *zhuzhuo kezhuo* 築著磕著 thus: “In all matters you will tally with the *original portion*” [忠曰言事事上物物上契當本分也]. ZGK, 12.39, glosses *chuzhuo kezhuo* 觸著磕著 thus: “Translated as *things come together closely/fit to a T*” [ケツチリカツチリと譯す.].

54. Mujaku Dōchū’s *Kōrōju*, 124, glosses *laisheng chutou* 來生出頭 thus: “Even if you do not attain it in the present birth, in a future birth you will not lose human form” [今生未得來生亦不失人身].

be within *prajñā*. It will be ready-made enjoyment. This has already been determined—it's nothing you should be apprehensive about.

* * *

Just keep on at all times pulling the cue into full awareness. Even when conceptualization arises, it is not necessary to employ the mind to stop it—just keep your eye on the cue. When walking, pull [the cue] into full awareness; when sitting, pull [the cue] into full awareness. Continuously keep pulling [the cue] into full awareness. When [the cue] no longer has any *tastiness* [for you at all, you've hit] the *good spot*. You must never release [the cue]. Suddenly the mind-flower will become bright, illuminating the buddha lands of the ten directions. You will then be able on the tip of a single hair to manifest the buddha land of the treasure king. Sitting inside a minute atom, you will turn the great dharma wheel.

Comment: The master himself [Dahui] said: “Others have put *samādhi* earlier and *prajñā* later. I put *prajñā* earlier and *samādhi* later.”⁵⁵ Indeed, when the cue [and wad of] indecision-and-apprehension are smashed [i.e., *prajñā*⁵⁶], then [what the false teachers] call *taking a rest* and *stopping* [i.e., *samādhi* of quiet sitting] is spontaneous; no need of your wishing for it.”

12 Chan Master Mengshan Yi Instructs the Sangha

At the age of twenty I came to know that there was *this matter*.⁵⁷ [From that age] to the age of thirty-two [still not having left home⁵⁸] I requested instruction from seventeen or eighteen venerables. Though I asked them about doing *gongfu*, none of them had a clue [about *this matter*.]⁵⁹ After that I visited the venerable of Mt. Wan [Chan Master Zhengning of Mt.

55. Not found in Dahui's works, but quoted in *Wuyi Yuanlai chanshi guanglu* 無異元來禪師廣錄 (CBETA, X72, no. 1435, p. 337, a15-19 // Z 2:30, p. 153, d3-7 // R125, p. 306, b3-7).

56. S, 14b inserts: “indecision-and-apprehension are smashed *prajñā*” [疑破慧].

57. Mengshan Deyi 蒙山德異 (1231-?) was in the Yangqi wing (楊岐派) of the Linji lineage. He succeeded to the dharma of Wanshan Zhengning 皖山正凝, who was in the line of Wuzu Fayan 五祖法演 (?-1104; section 9). For a short biographical entry and a list of sources, see *Zengaku*, 2.947b. The excerpt in this section remains untraced.

58. S, 14b inserts: “age of thirty-two not yet left home” [三十二未出家].

59. K, 37: “None of them had a clue about *this matter*” [都べて其の事を端倪的然とあきらかに見るべきことも無かりしが。].

Wan, i.e., Mt. Gu in Fuzhou], and he taught me to keep my eye on the *wu* 無 character. [Chan Master Zhengning of Mt. Wan gave me the following instruction⁶⁰:] “Twenty-four hours a day you must be wide awake—like a cat catching mice or a hen hatching eggs. Don’t take any breaks. When you have not yet passed through [the barrier, i.e., the cue], you should be like a mouse gnawing at the wood of a coffin. [You should be completely intent upon the cue] and should never shift [from the cue].⁶¹ If you go on doing [*gongfu*] in this way, there will without fail come a time when enlightenment emerges.” From that time on, day and night, with unceasing diligence⁶² I engaged in a personal investigation [of the *wu* 無 character]. Eighteen days passed, and one time when I was drinking tea, I suddenly understood the World-honored-one’s holding the flower between his fingers and Kāsyapa’s giving a smile. I was so overjoyed I couldn’t bear it. I sought a decision [on the validity of my awakening] from three or four venerables, but none of them would say a word [affirming or denying it⁶³]. Someone taught me the *ocean seal samādhi*, the sealing of the single seal—[and said] not to bother about anything else [including the cue]. I immediately had confidence in this teaching and passed two years. In the sixth month of Jingding 5 [1264] I was in Zhongqing fu in Sichuan, and I was suffering from diarrhea a hundred times during the day and night. It was critical, and I was on the brink of death. I was getting weaker. The *ocean seal samādhi* [that I had been practicing] was of no use. My current [level of] understanding was of no use. Though I had a mouth, I couldn’t speak; though I had a body, I couldn’t move. All that was left was death. [My entire life]—sense fields due to karmic conditioning—all at once passed before my eyes. I was afraid and agitated—a multitude of sufferings one after the other pressed in upon me. In the end I forced myself to take full responsibility and issued orders for matters after my death.⁶⁴ I fluffed up my sitting cushion, put incense in

60. This instruction, entitled *Chan Master Wanshan Zhengning’s Dharma Words of Instruction to Mengshan* (*Wanshan Zhengning chanshi shi Mengshan fayu* 皖山正凝禪師示蒙山法語), appears in the 1907 Korean collection *Sōnmun ch’waryo* 禪門撮要. See Yanagida, *Kōrai-bon*, 44.

61. K, 37: “You should intently concentrate and never shift onto anything else” [一向專念にして他に移易すべからず。].

62. S, 15b: “with unceasing diligence” [不休息貌勤也].

63. K, 39: “None of them would say a word affirming or denying it” [いづれもみな是非の一語が無かつた。].

64. ZGK, 13.43, glosses *fenfu houshi* 分付後事 thus: “The term *fenfu* means *issue orders*; *houshi* means *post-death matters*” [分付は云いわたすなり、後事は死後の事なり。].

the incense burner, slowly got up on the cushion and took the proper sitting posture, silently prayed to the dragons and gods [i.e., protectors of the dharma], and repented for all the bad actions I had previously committed. “If my allotted lifespan is about to be exhausted,⁶⁵ I vow to receive the power of *prajñā*, with correct mindfulness to be reborn [into a place with which I have a karmic connection],⁶⁶ and to leave home as early as possible. If I recover from this illness, I will immediately set aside lay life and become a monk, quickly obtain awakening, and widely lead younger students [to the other shore of nirvana].” Having completed this vow, I raised the *wu* 無 character to full awareness, and traced the [mind]⁶⁷ radiance back. Within a short period of time the five *zang* and six *fu* [i.e., my internal organs]⁶⁸ went through three or four spasms, but I didn’t pay any attention to that [pain]. After a good while, my eyelids were immobile. And after another good while, I couldn’t see that I had a body—just the cue, in an unbroken continuum. By evening when I got up [from cross-legged sitting],⁶⁹ the illness had receded by half. I once again did [cross-legged] sitting [as before],⁷⁰ and, around 1:40 a.m., the illness completely receded, my mind and body becoming light and peaceful. In the eighth month I arrived in Jiangling [in Hubei] and had my head shaved [and became a monk.] After a year [of sitting there] I vacated my position on the sitting platform to travel far and wide on foot [in search of a teacher and realization]. On the road while cooking rice, I came to the realization that *gongfu* [like the fire under the rice pot] must be maintained without stopping⁷¹ until the rice is done—there must be no breaking off. I went to Huanglong [i.e., Wumen Huikai]⁷²

65. S, 16a glosses *daxian dang jin* 大限當盡 thus: “Life must have a boundary—the time when the great death arrives” [生必有涯大死到時].

66. S, 16a inserts: “be reborn into a place with which I have a karmic connection” [托生有因緣之所].

67. S, 16a inserts: “mind radiance” [心光].

68. This is the terminology of Chinese medicine. The five *zang* 臟 are heart, liver, spleen, lungs, and kidneys; the six *fu* 腑 or hollow organs are gallbladder, stomach, large intestine, small intestine, bladder, and *sanjiao* 三焦, that is, the three visceral cavities containing the above internal organs.

69. S, 16a inserts: “got up from sitting” [起於坐].

70. S, 16a inserts: “sitting as before” [坐依前].

71. ZGK, 13.46: “*yi qi* 一氣 translates as *without stopping/at a stroke*” [。一氣はひといきと譯す。].

72. Huanglong is the Linji master Huanglong Wumen Huikai 黃龍無門慧開 (1183–1260). He is the compiler of the *Wumenguan* 無門關 (T2005). For a short biographical entry and a list of sources, see *Zengaku*, 1.91b.

and resumed [sitting in] the [Chan] Hall.⁷³ When the sleep Māra came for the first time, without leaving my seat,⁷⁴ I roused my spirit, and [the sleep Māra] gently retreated. The second time it also retreated in this way. When the sleep Māra increased for the third time, I got down [off the platform] onto the ground and did full prostrations, and it was dispelled. I got back up on the sitting cushion again, and the rules and forms [of Chan sitting] were already restored.⁷⁵ I immediately took advantage of this occasion [of pervasive sleepiness⁷⁶] to polish off the sleep Māra. At first I used a pillow for a short sleep; later I used my upper arm [as a pillow]; and still later I stopped sleeping horizontally. I passed two or three nights [this way], and day and night I was weary. I was buoyantly floating as if my feet weren't touching the ground. Suddenly before my eyes it was as if black clouds parted, as if I had just emerged from the bath. Everything was refreshing. The wad of indecision-and-apprehension at the back of my mind was filling out, more and more. With no effort on my part [the wad of indecision-and-apprehension now] continuously manifested itself right before me. All sounds and forms, the five desires [of the five senses] and the eight winds [i.e., profit, weakness, slander, glory, praise, criticism, suffering, and joy]—none of them could get to me. [It felt] as pure as a silver bowl filled with snow, like the atmosphere of a perfectly clear autumn sky. Though my *gongfu* was going well, [I didn't think] that this was something that was “the final clincher.” So I vacated my position on the sitting platform [in Jiangling in Hubei] and went to Zhejiang. On the road I experienced hardship, and my *gongfu* was neglected. I went to the place of Preceptor Guchan of Chengtian⁷⁷ and took up a position [on the Chan sitting platform] in his [Sangha] Hall. I made a vow to myself that, as long as I had not yet attained awakening, I would not vacate my position on the sitting platform. For more than a month I did *gongfu* in my previous manner [i.e.,

73. K, 44: “entering the Chan Hall and taking up a sitting position on the Chan platform” [禪堂に入て禪單位に安坐したことである。].

74. ZGK, 14.47, glosses *jiu zuo* 就座 thus: “It doesn't mean *sit down now*; it means *without leaving your seat be as you are*” [就座は今すわるにてはなし、座席をはなれずそれなりにと云うこと。].

75. K, 45: “The rules and forms of *zazen* were already restored” [坐禪の法則規式が已に定まつて].

76. S, 17a inserts: “this sleep Māra's heaviness occasion” [此睡魔重時].

77. The *Xu chuandeng lu* 續傳燈錄 (T2077.51.701a7-8) lists Guchan Ruying 孤蟾如瑩 as one of the two successors of the Caodong 曹洞 master Tiantong Rujing 天童如淨, the teacher of the Japanese master Dōgen. Nothing else is known of Ruying.

before the period of neglect on the road]. At that point the whole surface of my body came out in sores, but I didn't attend to them. I set aside my life to pursue *gongfu*, and I spontaneously gained energy. Once again I was able to do *gongfu* in the midst of illness. One time I was hurrying to [a donor's] offering of a meal and went out the gate. While walking I was raising the cue to full awareness, and, without noticing, I walked right past the donor's house. But it was a case of being able to do *gongfu* in the midst of action. When it gets to *this*, it is like the reflection of the moon on the water—whether on the surface of the rapids or in the midst of rough waves, even if you touch it, it does not disperse, and, even if you shake it, it does not disappear. It is lively like a fish waving its tail. On the sixth day of the third month [of the next year], just as I was lifting the *wu* 無 character to full awareness while doing cross-legged sitting, the Head Seat entered the [Sangha⁷⁸] Hall and lit incense, knocking the incense box and making a sound. Suddenly I emitted the single sound *Aah!* [i.e., the sound one unconsciously utters upon lifting up something heavy or suddenly finding a lost object].⁷⁹ I had come to know myself and had captured Zhaozhou alive [i.e., Zhaozhou is the source of the cue *wu* 無]. Subsequently, I composed a verse:

No taste [i.e., no thought⁸⁰] when you get to the end of the road;
 Tramping and searching—the waves [of thoughts of the unreal⁸¹]
 are [only] water [i.e., the water of the self⁸²].
 Leapfrogged right over the crowd did old Zhaozhou;
 His [original⁸³] face is *just like this*.

During the autumn in Lin'an [i.e., the Southern Song capital Hangzhou] I visited the grand old ones: Xueyan, Tuigeng, Shifan, and Xuzhou.⁸⁴ Xuzhou

78. S, 18b inserts: "Sangha Hall" [僧堂].

79. Mujaku Dōchū's *Kōrōju*, 266, glosses *Aah!* [□@力]地 thus: "The moment when the *great matter* is finished, one lets out an *Aah!*" [今[□@力]地一下大事了畢時言阿都(アツ)聲也]. ZGK, 15:51: "The Chinese sound is *Oh!* When one picks up a heavy object, unconsciously one emits the sound *Oh!*" [唐音オウ。重き物をひくゆえ、思わずオウト聲が出るなり。].

80. ZGK, 15:53, glosses *meixing* 沒興 as "same as *no thought*" [不意と同じ。].

81. S, 18b inserts: "waves thoughts of the unreal" [波妄念].

82. S, 18b inserts: "water self" [水自己].

83. S, 18b inserts: "original face" [本來面目].

84. For Xueyan, see section 16. Yunyin Tuigeng Ning 雲隱退耕寧, like Xueyan, was a disciple of Wuzhun Shifan 無準師範 (1178–1249). Tuigeng sayings appear in *Wu deng hui yuan*

urged me to go to Wanshan [i.e., Chan Master Zhengning of Mt. Wan (Mt. Gu in Fuzhou)]. Wanshan asked, “The bright light [of great wisdom⁸⁵], calmness, pervades the myriad grains of sand of the Ganges—how could these not be the words of Scholar Zhang Zhuo?”⁸⁶ Just as I was about to open my mouth,⁸⁷ Wanshan gave a shout and drove me out. From that point onward, whether walking, sitting, eating, or drinking, I was always in no-thought, passing six months [in that way]. In the spring of the next year I had gone out from the town wall [i.e., the place of Chan Master Wanshan⁸⁸] and was returning, when, ascending the stone steps [of the wall], suddenly the indecision-and-apprehension blockage in my breast melted like ice. I was not conscious of a body as I was walking along the road. I thereupon went to see Wanshan. Wanshan again asked me the previous question. I immediately pushed over the Chan chair. I took up numerous cases, which up until then had been extremely intricate and disordered, and one right after the other dawned on me. All of you in making a hands-on investigation of Chan must, by all means, do it carefully. If I hadn’t experienced the [near-death] illness in Zhongqing, I would have come to within an inch [of awakening] with all in vain. The key thing lies in meeting a [true teacher⁸⁹ who possesses] correct knowing. Therefore, the ancients made a hands-on investigation [of Chan⁹⁰]

xulue 五燈會元續略 (CBETA, X80, no. 1566, p. 502, a11-15 // Z 2B:11, p. 475, d6-10 // R138, p. 950, b6-10). A saying for Jingci Shifan Yan 淨慈石帆衍 appears in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 503, a10-12 // Z 2B:11, p. 476, d5-7 // R138, p. 952, b5-7). An entry for Jingshan Xuzhou Pudu 徑山虛舟普度 appears in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 502, c4-15 // Z 2B:11, p. 476, b11-c4 // R138, p. 951, b11-p. 952, a4).

85. S, 18b inserts: “bright light *mahāprajñā*” [光明大智慧].

86. *Wu deng hui yuan* 五燈會元 (1252): “Scholar Zhang Zhuo was directed by Great Master Chanyue to investigate [the *buddhadharma* face-to-face] with Shishuang. Shuang asked: ‘Scholar—what is your name?’ Answer: ‘Family name Zhang, given name Zhuo [meaning *awkward*].’ Shuang said: ‘Seeking skillfulness [the opposite of *awkward*], but you still can’t apprehend it! Zhuo/*awkwardness*—where do you come from/where does it come from?’ Suddenly Mr. Zhang had an awakening and presented the following verse: ‘The bright light, calmness, pervades the myriad grains of sand of the Ganges.’ Seven more lines of the verse follow. [張拙秀才因禪月大師指參石霜。霜問。秀才何姓。曰。姓張名拙。霜曰。覓巧尚不可得。拙自何來。公忽有省。乃呈偈曰。光明寂照徧河沙。凡聖含靈共我家。一念不生全體現。六根纔動被雲遮。斷除煩惱重增病。趣向真如亦是邪。隨順世緣無罣礙。涅槃生死等空花。] (CBETA, X80, no. 1565, p. 127, c10-14 // Z 2B:11, p. 100, c14-18 // R138, p. 200, a14-18).

87. S, 19a inserts: “open mouth about to speak” [開口欲言].

88. S, 19a inserts: “town wall Wanshan” [城皖山].

89. K, 50: “true teacher” [正師家].

90. S, 19a inserts: “made a hands-on investigation of Chan” [參禪].

in the morning and requested [instruction⁹¹] in the evening, resolving body and mind [i.e., what should be done and not done].⁹² Diligently and with urgency they investigated *this matter*.

Comment: Other people when experiencing illness are disheartened. This old [master] in spite of illness engaged in pure cultivation and in the end became a *great vessel*. How could this have been in vain? When Chan people are in the midst of an illness they should take this [master's karma record as a model⁹³] and exhaust their strength to strive onward.

13 *The Great Layman Su'an Tian of Yangzhou Instructs the Sangha*

In recent times Chan practitioners of firm determination have been rare.⁹⁴ The moment they probe the cue, they are immediately bound by the two Māras of torpor and distraction.⁹⁵ They do not know the sensation of indecision-and-apprehension truly is the antidote to torpor-distraction. When the mind of confidence is strong, then the sensation of indecision-and-apprehension will necessarily be strong. When the sensation of indecision-and-apprehension is strong, then torpor-distraction will spontaneously disappear.

91. S, 19a inserts: “requested instruction/benefit” [請益].

92. S, 19a inserts: “resolving body and mind what should be done and not done” [決擇身心應作不應作].

93. K, 50: “take these old masters' karma records as a model” [此の老師等の行狀を以て模範として].

94. Su'an Tian 素庵田, a layman, succeeded to the dharma of another layman, Hemi An 何密庵, who was a co-student of Guzhuo Changjun 古拙昌俊 (section 31) under the Linji master Wuwen Zhidu 無聞智度 (1304–70). See *Zengaku*, 2.711a; F, 61. The excerpt in this section is found in *Wu deng quanshu* 五燈全書 (dated 1693; CBETA, X82, no. 1571, p. 233, c17-20 // Z 2B:14, p. 128, d8-11 // R141, p. 256, b8-11). In his preface (section 1) Zhuhong says that he has “disregarded any distinction between monastics and lay people.” Su'an Tian, the only layman with a section in the *First Gate*, is an example of this policy. Su'an Tian had an ordained successor, Chan Master Yi'an Zhen 頤庵真 (section 10).

95. *torpor* = *hunchen* 昏沈 / *dark sinking* = *styāna*; *distraction* = *sanluan* 散亂 / *scattered confusion* = *vikṣepa*. Guifeng Zongmi's *Yuanjue jing dashu shiyi chao* 圓覺經大疏釋義鈔 states, “Antidotes are the third gate. Six diseases are to be cured. All of them pertain to the time when one is practicing the various *samādhis*—they arise in the midst of cross-legged sitting. . . .

14 General Sermon of Chan Master Baiyun Wuliang Cang of Chuzhou

Twenty-four hours a day follow the cue while walking, follow the cue while standing, follow the cue while sitting, follow the cue while lying down.⁹⁶ [In this way if you make your] mind full of thorns like the bitter fleabane, you won't get swallowed by such things as other/self, ignorance, the five desires [of the five senses], the three poisons [of passion, anger, and stupidity], and so forth. Walking, standing, sitting, or lying down, everything becomes the wad of indecision-and-apprehension—continuously the sensation of indecision-and-apprehension. All day long be like a stupid wooden doll that just hears sounds and sees forms. It's guaranteed that you will emit the single sound *Aah!* [i.e., you will reach the point of awakening.]

15 Chan Master Yonggang Ruan of [Mt.] Siming Answers the Letter of a Chan Person

In doing *gongfu* you must give rise to the great sensation of indecision-and-apprehension.⁹⁷ There is no way your *gongfu* will fuse into

In grabbing sense objects as objective supports, the mind bobs up and down—becoming bright and sharp. [Finding it difficult to forget those sense objects,] the mind undergoes distraction in all directions. It is difficult to bring it under control, and, therefore, one must practice the contemplation of counting breaths to control it. By having the mind concentrate on counting breaths, it forgets sense objects. Therefore, the Buddha said: 'Contemplation practice for the most part teaches counting breaths.' As for *torpor* and *distraction*, in the case of torpor the mind is in a neutral state—in a dark sleep. In the case of distraction the mind is bobbing up and down and flying off' [對治者。第三門也。然所治六病。皆說諸習定時。於坐中而起者也。...緣諸境者。其心浮動明利。(難忘諸境)心散縱橫。難可制錄。故須修數息觀以制之。由心專數故忘却境界。故佛云。覺觀多者。故教令數息。昏散者。昏則無記。心闌睡眠。散則心浮起逸越] (CBETA, X09, no. 245, p. 748, a2-7 // Z 1:15, p. 32, a3-8 // R15, p. 63, a3-8).

96. The lineage of Baiyun Wuliang Cang 白雲無量滄: the Linji layman Su'an Tian 素庵田 (section 13) → Y'an Zhen 頤庵真 → Baiyun Wuliang Cang. See F, 62. The excerpt in this section is found in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 242, b10-15 // Z 2B:14, p. 137, b7-12 // R141, p. 273, b7-12).

97. Note that *give rise to* is a translation of *qi* 起. This character also appears in phrasing concerning the cue, such as *raise/lift* (*tiqi* 提起; *juqi* 舉起, etc.) the cue. *Give rise to the sensation of decision-and-apprehension* (*qi yiqing* 起疑情) also appears in sections 16 and 35. We might conclude that, in function, *sensation of indecision-and-apprehension* (*yiqing* 疑情) = *cue* (*huatou* 話頭). At the beginning of the Tianshun era (1328) of the Yuan dynasty Yonggang Zongruan 用剛宗輓 trained under He'an Zhong 和庵忠, a student of the Linji layman Su'an Tian 素庵田 (section 13). The only biographical information on Zongruan appears to be *Jingshi diru ji*

oneness⁹⁸ in just a month or a couple of weeks. If the true sensation of indecision-and-apprehension manifests—no jolt dislodges it—spontaneously you will no longer fear being deluded [by external sense objects].⁹⁹ Just be brave and ferocious—wrathful! All day long be like a pea-brained Han. When you arrive at *this* point, you will no longer be *fearful that the snapping turtle will escape from the urn* [i.e., you will act easily, with facility, and in an assured manner].¹⁰⁰

16 General Sermon of Chan Master Xueyan Qin of Yuanzhou

Time does not wait for people—as soon as you have shifted your eyes, [you’ve died and] it’s already a future birth!¹⁰¹ Why don’t you—while your body is strong and you have your physical health—get to the bottom of the teaching, inquire into the teaching, until you understand? By what good fortune [in future births] will you find yourself [again] dwelling on this famous mountain Daze, a world of spirits and dragons, the dharma cave of the patriarchal master [i.e., Yangshan, the founding patriarch¹⁰²]? Our Sangha Hall is bright and pure¹⁰³; the [regular pre-noon] meal and the [supplementary early morning meal] of porridge are pristine; and hot water [for drinking and bathing] and the warmth

徑石滴乳集 (CBETA, X67, no. 1308, p. 528, a2-3 // Z 2:22, p. 472, b2-3 // R117, p. 943, b2-3). The excerpt in this section is found in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 242, b17-23 // Z 2B:14, p. 137, b14-c2 // R141, p. 273, b14-p. 274, a2).

98. S, 21a inserts: “fuse into oneness” [成一].

99. S, 21a inserts: “deluded by external sense objects” [外境惑亂].

100. ZGK, 16.58: “means *easily/with facility/in an assured manner*” [むぞうさなることたしかなことを云う。].

101. Xueyan Zuqin 雪巖祖欽 (?–1287) was in the Yangqi-Po’an wing (楊岐派破菴派) of the Linji lineage. He succeeded to the dharma of Wuzhun Shifan 無準師範; his most famous disciple was Gaofeng Yuanmiao 高峰原妙 (section 17). For a short biographical entry and a list of sources for Zuqin, see *Zengaku*, 2.761c. The excerpts in this section are found in *Xueyan Zuqin chanshi yulu* 雪巖祖欽禪師語錄 (CBETA, X70, no. 1397, p. 605, c14-p. 606, a7 // Z 2:27, p. 256, b5-c4 // R122, p. 511, b5-p. 512, a4) and *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 781, a7-c11 // Z 2B:19, p. 408, b8, p. 409, a6 // R146, p. 815, b8, p. 817, a6).

102. S, 21b inserts: “patriarchal master Yangshan, the founding patriarch dharma cave” [祖師仰山開祖法窟].

103. However, S, 21b inserts: “Sangha Hall’s illuminating windows [skylights] and pure desks” [僧堂明窗淨几], which would refer to the Common Quarters (*zhongliao* 衆寮), not to the Monk Hall (*sengtang* 僧堂).

[of a pit stove¹⁰⁴] are readily available. If *here* you don't get to the bottom of the teaching—inquire into the teaching until you understand—you have allowed yourself to become dissolute.¹⁰⁵ You would rather sink on dry land [i.e., where there is no water¹⁰⁶], and be good-for-nothing nitwit Hans! If you're in fact at a complete loss and haven't got a clue, why aren't you asking a lot of questions of your seniors? At the convocations [held in the Dharma Hall] every fifth day¹⁰⁷ you see the old Han [i.e., the abbot] in the curved chair discussing things in every which way. Why don't you let [what he says] pass through your ear organ and search out: *in the end, how come?*

* * *

I left home at the age of five and became an attendant to a superior person. I was privy to his conversation with guests, and then I came to realize that there is *this matter*. Then I came to have confidence [in *this matter*]. Then I began training in cross-legged Chan sitting.¹⁰⁸ At sixteen I [received the precepts and¹⁰⁹] became a monk; at eighteen I set out to travel far and wide on foot [in search of a teacher and realization]. I was in the assembly of Preceptor Yuan of Shuanglin [Monastery].¹¹⁰ I became fused into oneness¹¹¹; from morning until night I didn't go outside the front garden [in front of the Sangha Hall steps].¹¹² Even when I was going to the Common Quarters or to the Rear Shelf [i.e., the shelf at the side of the Sangha Hall

104. S, 21b inserts: “hot water for drinking and bathing and the warmth of a pit stove” [飲浴湯向火地爐].

105. Mencius, *Lilou shang* 離婁上.

106. Zhuangzi, *Zeyang* 則陽. S, 21b quotes Guo Xiang's commentary: “means *sink where there is no water*” [謂無水而沈].

107. ZGK, 16.59 glosses *wu can* 五參 thus: “Every fifth day there is a Dharma-Hall convocation, six days a month” [五日め五日めに上堂ありて、月に六日なり。].

108. S, 22a inserts: “Chan sitting In light of the three *bian* 便 [then] characters [the reader] must focus on the fact that the three events did not occur simultaneously” [坐禪三便字須著眼三件非同時].

109. S, 22a inserts: “at sixteen received the precepts” [十六受戒].

110. *Xu chuandeng lu* 續傳燈錄 lists Shuanglin Yuan 雙林遠 as one of the fifteen successors of Chan Master Dagui Guo 大滄果禪師 (T2077:51.695b17-25). Nothing further is known of Yuan.

111. ZGK, 16.60 glosses *da shi fang* 打十方 thus: “The *shi fang* 十方, in my opinion, is an orthographical mistake for *yi pian* 一片” [十方恐らくは一片の寫誤。]. S, 22a is similar.

112. S, 22a inserts: “front garden in front of the Hall steps” [戶庭堂階前].

where one washes one's hands¹¹³], I kept my hands tucked inside my sleeves and faced [only] the space in front of my chest, didn't glance to the right or left, and looked ahead no farther than three feet. At the beginning of keeping my eye on the *wu* 無 character, suddenly at the place where thoughts were arising, I had a [spontaneous] reverse-examination—this [suddenly arisen¹¹⁴] single thought-moment [i.e., the cue] instantly became like cold ice, just clear and peaceful, immobile and unshakeable. Passing one day was like the split second required for flicking a finger. [During that time] I couldn't even hear the bells and drums [announcing various monastery activities]. At nineteen at Lingyin Monastery [in Hangzhou] I hung up [my tin staff and robe].¹¹⁵ I met the Recorder of Incoming Letters, who was from Chuzhou, and he said, "Chan-man Qin, this *gongfu* of yours is dead water—it's useless!¹¹⁶ You're making the two characteristics of movement and stillness into a pair of pegs [i.e., into two extremes]. When making a hands-on investigation of Chan you must give rise to the sensation of indecision-and-apprehension. When it is a small sensation of indecision-and-apprehension, you get a small awakening; when it is a big sensation of indecision-and-apprehension, you get a big awakening." What was said by [the Recorder from] Chuzhou hit the mark, and I immediately changed my cue to keeping an eye on *peg of dried shit*. It was a continuum—in the east the sensation of indecision-and-apprehension and in the west the sensation of indecision-and-apprehension, lengthwise keeping an eye [on the cue] and breadth-wise keeping an eye [on the cue]. But I was attacked in turns by torpor and distraction, and I wasn't able to obtain even a brief moment of purity. I moved [my place of Chan sitting] to a position on the sitting platform at Jingci Monastery [in Hangzhou, the fourth of the "five mountains"], getting together in a group¹¹⁷ with seven monks to do cross-legged sitting. I covered up with a quilt [to sleep], but I never let my side

113. ZGK, 16.61 glosses *houjia* 後架 thus: "Lies at the rear of the corridor coming off the Sangha Hall. It is the place where members of the great sangha wash their faces. Also, there is a *houjia* in the toilet. The *jia* is a shelf, the place where implements for face washing are kept" [照堂の後に在り。大衆、洗面の處なり。又た東司にも後架あり。架はたななり、洗面の器をおく處なり。] S, 23a is the same.

114. S, 22b inserts: "this suddenly arisen single thought-moment" [這忽起的一念].

115. S, 22b inserts: "hung up tin staff and robe" [挂錫搭衣].

116. ZGK, 16.62 glosses *bu ji shi* 不濟事 thus: "Translates as *useless*" [やくにたたぬ譯す。].

117. ZGK, 16.64 glosses *jiejia* 結甲 as "get together in a group" [なかまを組むと譯す。].

touch the mat. Aside from [these seven people¹¹⁸], there was Advanced Seat Xiu, and every day on top of the sitting cushion [he sat] like an iron rod. When walking around the [monastery] grounds, he had both eyes wide open with his arms hanging down [i.e., he did not keep his hands in his sleeves and focus his eyes on the ground in front of him], but he was still like an iron rod. I wanted to speak with [this Advanced Seat] when I came into his proximity, but I simply couldn't because for two years I hadn't [slept] with my body in a horizontal position, and I was suffering from being dazed and fatigued. Thereupon in one fell swoop I gave up all [of these painful practices].¹¹⁹ Two months later my prior [state of health] was restored due to this giving up [of painful practices]—I was in full vigor. If you want from the outset to look into *this matter*, cutting out sleep is no good. You must get a sound night's sleep—only then will you have vigor. One day in the corridor I met [Advanced Seat] Xiu, and then, [for the first time,¹²⁰] I was able to approach him on intimate terms. I then asked, “Last year I was wanting to have a conversation with you, but you were definitely steering well clear of me.¹²¹ Why?” Xiu said, “The true practitioner of the Way doesn't even bother cutting his fingernails.¹²² So why would I find time for a [useless¹²³] conversation with you!”¹²⁴ At that I raised an issue: “Right now I'm [trying to] clear up my torpor and distraction, but with no results.” Xiu said, “[It's because] you're still not fierce [enough]. Make your sitting cushion high, straighten up your backbone, and merge your whole body into oneness with a single cue—what torpor and distraction will there be to make into a problem?” Relying on [this admonition from] Xiu, I did *gongfu*. No longer aware of mind and body, I forgot both of them. It was coolly [exhilarating] for three days and nights. I never

118. S, 22b inserts: “Aside from the seven” [七箇外有].

119. K, 67: “Thereupon in one fell swoop I gave up all of these painful practices” [遂に此の苦行を一放に都べて放して了た。].

120. S, 24a inserts: “Then, for the first time, I was able to approach him on intimate terms” [方初得親近].

121. S, 24a: “avoided me just as you cannot get on intimate terms with an iron rod” [避我如鉄槩不可親近的].

122. A vow found in the *Da zhidu lun* 大智度論 may shed light on this line: “Dirghanakha [Long Fingernails] made a vow to himself: ‘I will not cut my fingernails until I have read all the eighteen types of sutra books.’ People saw that his fingernails had grown long, and so they dubbed him *holy man Long-Fingernails*” [自作誓言，我不剪爪，要讀十八種經書盡。人見爪長，因號爲長爪梵志。] (T1509.25.61c4-6).

123. K, 67: “useless conversation” [無駄な説話].

124. S, 24a inserts: “talk with you [Xiu] as before an iron rod” [與你說話在依然鉄槩子].

closed my eyes. During the afternoon of the third day it was as if [my mind] were doing cross-legged sitting beneath the Mountain Gate/Three Gates [of Liberation],¹²⁵ but [my body] was walking.¹²⁶ Once again I happened to meet Xiu. He asked, “What are you doing *here* [at the Mountain Gate/Three Gates of Liberation]?” I answered, “Practicing the Way.” Xiu said, “Just what are you calling the Way?” At that I could give no answer. That put me in even more of a stupor. I then was about to return to the [Sangha] Hall to do cross-legged sitting and this time happened to meet the Head Seat. He said, “You have only to open your eyes wide and keep an eye on [the cue]: *how come?*” I was once again being offered a specific cue—I just wanted to return to the [Sangha] Hall [to practice with it]. Just as I was about to get up on the sitting cushion, right in front of me suddenly opened up—it was as if the earth fell away. At this time there was no [expert] person to whom I could present [my level of understanding for calibration and adjudication]. It wasn’t something that could be compared to any worldly characteristic. I right away got down from my sitting position on the platform and visited Xiu. When Xiu saw me, he immediately said, “Congratulations! Congratulations!” He clasped my arm, and we walked one time around the embankment of willow trees in front of the gate. All the actions of daily life between heaven and earth, all the things of the world, things seen with the eye and heard with the ear, things I had up until now disliked and discarded, as well as ignorance and the defilements—from the outset I saw that they are my own wonderful brightness and flow from my true nature. For half a month no other characteristics of movement [i.e., not even tiny thoughts¹²⁷] arose. Unfortunately, I did not encounter an honored monk with the eye of an expert [who could calibrate and adjudicate perverse/correct and true/false¹²⁸]. I ought not to have just sat *here*. [An ancient¹²⁹] called [this state] “not dropping off understanding, blocking knowing things as they really are.” Every time I was asleep I would make pairs of pegs [i.e., sets of two extremes]. Cases that made sense I understood, but the ones like *silver mountain* and *iron wall* were impossible to

125. S, 24a inserts: “three gates the Mountain Gate has three doors” [三門山門有三扇之所]. K, 70: “The *three gates* are the three gates of liberation: gate of emptiness; gate of marklessness; and gate of wishlessness” [三門とは三解脱門の事にて空門無相門無作門の三を謂ふ。].

126. S, 24a inserts: “My mind was as if doing cross-legged sitting but my body was walking” [心如坐而身行].

127. S, 24b inserts: “characteristics of movement tiny thoughts” [動相微細念].

128. S, 24b inserts: “eye of an expert who could calibrate and adjudicate perverse/correct and true/false” [大手眼勘辨邪正真偽底].

129. S, 24b inserts: “An ancient called this” [古人謂之].

understand.¹³⁰ Although I was in the assembly of the former master Wuzhun [Shifan], and for many years had entered his room [to engage in dialogue], and [had listened to his talks] when he ascended the seat [at dharma convocations], not even a single word of his touched upon *the matter* that was in the depths of my mind. Neither the sutra teachings nor the [Chan] sayings records had a single word that could resolve this illness. This sort of blockage was in my breast for a decade. One day, I was walking in the Buddha Hall [of Jingshan Monastery] on Mt. Tianmu [west of Hangzhou], and, when I raised my eyes, I saw an ancient cypress tree. When it entered my field of vision, I had an awakening. Sense objects that I had hitherto apprehended and things that were obstructions in my breast were tossed away and scattered. It was like coming out of a dark room into the bright sunlight. Henceforth I had no indecision-and-apprehension about *birth*; I had no indecision-and-apprehension about *death*; I had no indecision-and-apprehension about *the buddhas*; I had no indecision-and-apprehension about *the patriarchs*. For the first time, I was able to take in the old man Jingshan [i.e., Wuzhun¹³¹] standing in the [monastery] grounds [and uttering his characteristic words]: “Sock it to ‘em—thirty whacks of the stick!”¹³²

17 Chan Master Gaofeng Yuan[miao] of [Mt.] Tianmu Instructs the Sangha

[In investigating] *this matter* the sole necessity is that the “person on duty” truly possesses an ardent heart.¹³³ Only when he possesses an

130. *Preface to the Biyanlu* 碧巖錄 (T2003.48.139a8-9): “Silver mountain and iron wall—who would dare to bore into them to scrutinize them intensively; a mosquito biting on an iron ox—it’s impossible to get a bite” [銀山鐵壁。孰敢鑽研。蚊咬鐵牛。難為下口。].

131. S, 25a inserts: “old man Jingshan Wuzhun” [徑山老人無準].

132. *Wuzhun Shifan chanshi yulu* 無準師範禪師語錄: “Spoken at a Dharma-Hall Convocation: ‘The *tathāgatas* of the past have already accomplished this teaching. Sock it to ‘em—thirty whacks of the stick! The bodhisattvas of the present—each of them now enters into perfect enlightenment. Sock it to ‘em—thirty whacks of the stick! The practitioners of the future will rely on such a dharma. Sock it to ‘em—thirty whacks of the stick! Why? Don’t you know the saying? “Regulate them [i.e., the people] by ritual”’ [上堂。過去諸如來。斯門已成就。好與三十棒。現在諸菩薩。今各入圓明。好與三十棒。未來修學人。當依如是法。好與三十棒。何故。不見道。齊之以禮。] (CBETA, X70, no. 1382, p. 233, b12-14 // Z 2:26, p. 439, d12-14 // R121, p. 878, b12-14). The saying is from *Analecst*, *Wei zheng* 為政 2: “The master said: ‘If you lead them by laws and regulate them by punishments, the people will avoid [crime] but lack a sense of shame. If you lead them by virtue and regulate them by ritual, they will have a sense of shame and rectify themselves.’”

133. Gaofeng Yuanmiao 高峰原妙 (1238–95), featured in the cover art of this book, was in the Yangqi wing (楊岐派) of the Linji lineage. He succeeded to the dharma of Xueyan Zuqin 雪

ardent heart will the true [sensation of] indecision-and-apprehension arise. Continuously, indecision-and-apprehension—without [putting effort into] the indecision-and-apprehension, you are spontaneously in indecision-and-apprehension. From morning until evening [this sensation of indecision-and-apprehension¹³⁴] is stuck to your head and sewn to your tail—you're fused into oneness [with indecision-and-apprehension]. Even if you give it a jolt, it won't dislodge; even if you shoo it away, it won't depart. It is bright and brilliant, constantly manifest right in front of you. This is the time when you are gaining energy. You must make this right mindfulness¹³⁵ even more firm and take care to have [undistracted] singleness of mind,¹³⁶ until you arrive at the point where, when walking, you are not aware that you are walking, and, when sitting, you are not aware that you are sitting. Cold, heat, hunger, thirst—you are not aware of any of these. The manifestation of this realm is a notice that you have arrived at the *home situation*. If you are looking forward to¹³⁷ an association with [the *home situation*] and getting your hands on it, you are merely in waiting mode. Conversely, you must not—on the grounds that this is what you were told to do—“rouse a zealous thought to seek it out.” You must not occupy your mind with waiting around for it;

巖祖欽 (section 16); his most famous disciple was Zhongfeng Mingben 中峰明本 (section 20). For a short biographical entry and a list of sources, see *Zengaku*, 1.298c-d. The excerpts in this section are found in *Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄 (CBETA, X70, no. 1400, p. 688, b10-c16 // Z 2:27, p. 338, b4-c16 // R122, p. 675, b4, p. 676, a16; CBETA, X70, no. 1400, p. 690, a11-c12 // Z 2:27, p. 339, d17, p. 340, c12 // R122, p. 678, b17, p. 680, a12). The second excerpt is a Gaofeng letter to his master Xueyan (通仰山雪巖和尚疑嗣書). Zhuhong has edited this letter so that it reads as an autobiographical sermon, like those of Xueyan and Mengshan. See also the *Gaofeng Chan'yaoyao* 高峰禪要 (CBETA, X70, no. 1401 // Z 2:27 // R122). Gaofeng also appears in section 59.

134. But K, 73: “the cue of this case” [この案の話頭].

135. Note the use of the classical Buddhist term 正念 = *samyak-smṛti* in the context of Chan *huatou* practice.

136. S, II.1a inserts: “take care not to have a mind split into two undistracted singleness of mind” [慎無二心一心不亂].

137. Xu, *Jindai Hanyu da cidian*, 1.26a, glosses the old-*baihua* phrase *bade* 巴得 as *pandao*; *bawangdao* 盼到; 巴望到 (*hope/long for, expect, look forward to*) and cites the classic novel *Water Margin* (*Shuihu zhuan* 水滸傳, 34): 看看天色晚了、又走得人困乏、巴得到那山下时、正欲下寨造饭、只见山上火把乱起、锣鼓乱鸣。Shapiro, *Shuihu zhuan*, 2:1003, translates this: “The light was beginning to fade, and men and horses were tired. Everyone was *looking forward to* reaching their destination, where they could pitch camp and eat. But then on the mountain they saw torches dancing, and gongs wildly crashed.” A Qing-period (1886) compilation of Pure Land materials entitled *Lianxiu bi du* 蓮修必讀 (CBETA, X62, no. 1214, p. 845, a8 // Z 2:15, p. 366, c2 // R110, p. 732, a2) has a work of the Five-Dynasties Chan master Yongming Yanshou (904–76) in which we find the line “Looking forward to [rebirth in] a human body, you still have a lot of sinful karma” [巴得一個人身。還有許多罪業。].

nor must you jettison it. Merely solidify correct mindfulness;¹³⁸ [merely] take awakening as your [sole] standard. At this [crucial] time, there are the 84,000 [defilements¹³⁹] of Māra's army—at the entrances of your six sense organs [you must] lie in wait for them. Every unusual or different or good or bad event manifests according to your mind. If for an instant you pay the least attention [to these things], you immediately fall into his [i.e., Māra's] snare. You will have become subject to him, receptive to his commands. Your mouth will speak Māra talk; your body will commit Māra deeds. Then the correct cause of *prajñā* will be eternally cut off, and the seeds of awakening will produce no further shoots. [Therefore,¹⁴⁰] just do not produce the mind [that runs around seeking]. Like a ghost guarding his own corpse,¹⁴¹ keep guard over [the sensation of indecision-and-apprehension], come what may. The wad of indecision-and-apprehension all of a sudden will explode in a single shattering sound,¹⁴² guaranteed to startle heaven and shake the earth.

* * *

I [Gaofeng] left home at fifteen, and at twenty changed [to Chan] clothes,¹⁴³ entering Jingci Monastery [in Hangzhou]. Vowing to die within three years [if I didn't attain awakening¹⁴⁴], I trained in Chan. At first I investigated [the *buddhadharma* face-to-face] with Preceptor Duanqiao,¹⁴⁵ who made me probe [the cue]: “*At birth where do you come from and at death where do you go?*”¹⁴⁶ [I tried to do *gongfu* on this, but]

138. See n. 135.

139. S, II.1b inserts: “84,000 *klesās*” [八萬四千塵勞].

140. S II.2a inserts: “therefore, just do not” [是故但莫].

141. A phrase from a couplet in one of Hanshan's poems (饒你得仙人。恰似守屍鬼). For an English rendering of the poem, see Hendricks, *The Poetry of Han-shan*, 339.

142. ZGK, 20.75 glosses *bao de* 爆地 as “the sound made by a bean bursting in the midst of embers” [豆の灰の中ではじけなどする聲なり。]. S, II.2a glosses *bao de* 爆地 as “the sound of splintering bamboo—a metaphor for the destruction of thought of the unreal” [爆破竹聲喻妄想破地].

143. S, II.3a inserts: “changed clothes. The robes of Chan, Teachings, and Vinaya monks are all different” [更衣禪教律三宗衣服各別異].

144. K, 77: “a vow with a time limit: ‘if I cannot awaken in three years, I will die’” [三年間の死限を立てるとは三年間に悟道が出来なくば死すると云ふ自誓の年限である。].

145. There is an entry for Duanqiao Miaolun of Jingci Monastery 淨慈斷橋妙倫, a successor of Wuzhun Shifan, in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 501, b15-c10 // Z 2B:11, p. 475, a16-b17 // R138, p. 949, a16-b17).

146. For Duanqiao's presentation of this cue to three Japanese Zen monks, see *Duanqiao Miaolun chanshi yulu* 斷橋妙倫禪師語錄 (CBETA, X70, no. 1394, p. 567, c19, p. 568, a1 // Z

my thought was divided into two roads [i.e., two extremes], and my mind did not home in on oneness. Later I met Preceptor Xueyan, who taught me to keep my eye on the *wu* 無 character. Also, he ordered me to walk one time around the embankment [of willow trees in front of the gate] every day [to come to his quarters to report]. [He said,] “It should be like a person on the road—every day he must see to the schedule of tasks.” I saw that there was a clue¹⁴⁷ in what he had to say. Later [he] would not ask [me about the *gongfu* I] was doing.¹⁴⁸ [However,¹⁴⁹] one time when I entered his door [to go in for face-to-face investigation of the *buddhadharma*], he immediately asked, “**Who is dragging this corpse in here for you?**” Before his voice had even died down, he gave me a whack. After this I returned to the [Sangha] Hall of Jingshan [Monastery on Mt. Tianmu]. In a dream suddenly I remembered [a case that Preceptor Duanqiao had raised for me¹⁵⁰]: *The ten-thousand dharmas return to the one—to where does the one return?* After this the sensation of indecision-and-apprehension suddenly arose—resulting in my inability to distinguish east and west or south and north. On the sixth day along with the sangha I was intoning sutras in the pavilion, and, raising my head, I suddenly caught sight of the laudatory inscription on a portrait of Wuzu [Fa]yan.¹⁵¹ The last two lines read, “A hundred years—thirty-six thousand days—turn over [this portrait image/the physical body any number of times and it’s still] always been *this Han*.”¹⁵² The phrase [i.e., cue] on a previous day about [*who is*] *dragging*

2:27, p. 219, a4-10 // R122, p. 437, a4-10). The Zen monks “couldn’t speak Chinese, but they could read the Chan books in their hands” [口不能語。手却會書。]。

147. Reading *xu* 緒 for *xu* 序. Both *Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄 (CBETA, X70, no. 1400, p. 690, b1 // Z 2:27, p. 340, a13 // R122, p. 679, a13) and *Gaofeng Yuanmiao chanshi chanyao* 高峰原妙禪師禪要 (CBETA, X70, no. 1401, p. 712, a13 // Z 2:27, p. 361, c1 // R122, p. 722, a1) have 因見說得有緒 rather than 因見說得有序。

148. S, II.3a inserts: “Later he would not ask me about the *gongfu* I was doing” [他後則竟不問我做處工夫的]。

149. S, II.3a inserts: “However, one time when I entered his door” [但一入門]。

150. S, II.3a inserts: “suddenly remembered what Duanqiao had raised” [忽憶斷橋所舉]。

151. Wuzu Fayán (?–1104; section 9) in his late years was at Mt. Wuzu (Mt. Fifth Patriarch) in Qizhou 蘄州 (Hubei), which is associated with the Fifth Patriarch Hongren.

152. K, 79: “The physical body and the painted portrait are the same thing. Beyond the form body there is no painted portrait; other than the painted portrait there is no form body. No matter how many times you turn them over, it’s just *this Han*” [肉身と畫像とは同一物である。色身を外にして畫像は無い。畫像を除て別に色身は無い。幾度翻覆ても是れ這の漢である。]。

in this corpse?—I suddenly smashed it [i.e., awakened]. The upshot was that I was frightened out my senses, but after the *cutting off* I was restored to life [i.e., attained realization].¹⁵³ It went beyond laying down a carrying pole with a load of one hundred twenty catties [i.e., my body weight, the weight of one corpse]. At this time I was just twenty-four—the three-year time limit [I had earlier resolved upon] was filled up. After that I was asked [by Preceptor Xueyan¹⁵⁴], “Every day in your limitless [activities] are you able to maintain *the man-in-charge?*” I answered, “I am able to do so.” He also asked, “While asleep and dreaming are you able to maintain *the man-in-charge?*” I answered, “I am able to do so.” He also asked, “At the point of dreamless sleep—*where is the man-in-charge?*” At that point I had no words by which to answer, no logic that I could express. Preceptor [Xueyan] enjoined me, “From now on it is not necessary for you to study the *buddhadharma* and to investigate to the limit the ancient and modern [cases].¹⁵⁵ It’s just a matter of *eating when hungry and sleeping when tired*. The moment you’ve awakened from sleep, rouse your energies [and then keep your eye on the cue:¹⁵⁶] ‘As for the moment when I am asleep, in the end just what place is it that *Mr. Man-in-charge* attains ease and becomes calm?’”¹⁵⁷ I vowed to myself, “I will fling away my life and become a pea-brained Han—I will make sure to see this single [chess] move [i.e., the *one great matter*] through to clarity [i.e., to the attainment of awakening¹⁵⁸].” Five years passed, and one day as I awoke from sleep I was right in the midst

153. S, II.3b cites *Da guangming zang* 大光明藏 (preface 1216): “The cutting off of the sam-saric mind is awakening; after the cutting off, the restoration to life is realization” [生死心絕。悟也。絕後再甦。證也。] (CBETA, X79, no. 1563, p. 663, b16-17 // Z 2B:10, p. 391, b4-5 // R137, p. 781, b4-5). The *Da guangming zang* consists of extracts from Chan records and covers from the seven buddhas of the past down to Dahui Zonggao.

154. S, II.3b inserts: “asked by Xueyan” [被雪巖問].

155. S, II.3b inserts: “investigate to the limit the ancient and modern ancient and modern case stories” [窮古窮今古今公案機緣].

156. S, II.4a inserts: “rouse your energies. From here down, in my opinion, the characters for *then keep your eye on* have been deleted” [抖擻精神此下恐有脫字便看].

157. This line appears in the novel *Water Margin* (*Shuihu zhuan* 水滸傳, 2): “That’s a place where men are needed—I’ll be well able to attain ease and become calm” [那裏是用人去處足可安身立命]. Shapiro, *Shuihu zhuan*:43, translates this: “Yan’an’s a place where men are needed. I’d be safe there.”

158. K, 82: “I will fling away my life and become a pea-brained Han—I will make sure to see this single *weiqi* move (i.e., the *one great matter*; seeing the nature, awakening to the Way)

of [the sensation of] indecision-and-apprehension about *this matter*. Suddenly a fellow practitioner of the Way I was living with gave a shove to a wooden-block pillow, causing it to fall to the ground and make a sound. Suddenly I smashed the wad of indecision-and-apprehension—it was just like [a fish or bird suddenly] leaping out of a net.¹⁵⁹ All of the intricate and disordered cases of the buddhas and patriarchs and all of the karma stories of ancient times and the present—every one of them was crystal clear. From then on “the state was pacified and the country stabilized, and there was great peace throughout the realm.” In a single thought-moment of non-action, [everything] in the ten directions was severed.¹⁶⁰

Comment: The preceding [section on] instruction to the sangha and the section on the performance of *gongfu* are extremely important. Students ought to write this on their sashes [in order to remember it].¹⁶¹ The line in this self-narration to the effect that *it's just a matter of eating when hungry and sleeping when tired* is a matter for *after* you have produced enlightenment. I urge you not to misunderstand this.¹⁶²

18 General Sermon of Chan Master Tieshan Qiong

At thirteen years of age I came to know of the existence of the *buddhadharma*.¹⁶³ At eighteen I left home, and at twenty-two I [received the full

through to clarity” [此の一生を拵てて箇の癡獣の漢と做て定めて這の一著子即ち一大事見性悟道の明白なるを見んと要す].

159. S, II.4b inserts: “It was just like a fish or bird that suddenly can leap out of a net” [如魚鳥在網羅中忽得跳出]. See *Sūramgama Sūtra* (T945.19.149b7-9).

160. Iriya and Koga, *Zengo jiten*, 153: “Zuo 坐 [sit], in my opinion, is probably an orthographical mistake for *cuo* 挫 [snap off; break off]. In the Tang period, examples where it is written *cuoduan* 挫斷 are seen here and there, but from the Song onward it is uniformly *zuoduan* 坐斷. The idea is to *completely deny something*.”

161. *Analects*, Wei Ling gong 衛靈公.

162. S, II.5a inserts: “I urge you not to misunderstand this. Otherwise, you will become a Han who destroys the Mahāyāna and denies karmic cause and effect” [莫錯會好不然則爲破大乘漢撥無因果也].

163. Tieshan Qiong 鐵山瓊 succeeded to the dharma of Mengshan Deyi 蒙山德異 (section 12). For a list of biographical sources for Qiong, see F, 87. A truncated version of the first excerpt in this section is found in the Ming compilation *Ba shi ba zu daoqing chuanzan* 八十八祖道影傳贊 (CBETA, X86, no. 1608, p. 641, b10-24 // Z 2B:20, p. 495, a13-b9 // R147, p. 989, a13-b9). The second excerpt remains untraced.

precepts and] became a monk. First I went to Shishuang's¹⁶⁴ place. I remember that Hermitage Head Xiang¹⁶⁵ taught us always to gaze at the white spot at the tip of the nose,¹⁶⁶ and that, in the end, we would attain purity. Later there was a monk who came from Xueyan [i.e., the Xueyan of section 16]. I copied out [this monk's copy of] Xueyan's *Cross-legged Sitting Exhortation* and read it. The *gongfu* I had been doing fell short of what was in this work. So I went to Xueyan's place and relied on doing the [type of] *gongfu* he spoke of—unreservedly raising the *wu* 無 character to full awareness. On the night of the fourth day after I arrived, sweat poured forth from my whole body—it [felt] extremely clean and cool. After a long time¹⁶⁷ I returned to the [Sangha] Hall and, without speaking with anyone, concentrated solely on cross-legged sitting. Later I [had the honor of] meeting Miao Gaofeng [i.e., the Gaofeng of section 17]. He taught me, “Twenty-four hours a day do not allow any break [in this technique¹⁶⁸]. Rise [from lying asleep¹⁶⁹] at the fourth watch [i.e., about 2 a.m.], grope about for the cue and immediately put it in place¹⁷⁰ front and center before you. If you are aware of being a little sleepy, then raise your body [from the sitting position on the platform¹⁷¹] and step down onto the floor—still [keeping your eye on] the cue. When walking, step after step, do not separate from the cue. When opening up your mat and placing your bowl upon it, when picking up a spoon or putting down chopsticks, [in various sorts of other daily] matters where you are following the sangha, [such

164. S, II.5b inserts: “An old commentary takes [Shishuang 石霜] to be Chan Master Xixi Xin, but we don't have any details about this person” [舊註以為西溪心禪師未詳其人].

165. S.II.5b inserts: “of Lotus Peak in the Tiantai range [in Zhejiang]” [天台蓮華峰]. S further identifies Hermitage Head Xiang 祥菴主 as a successor of Chan Master Fengxian Shen 奉先深禪師, a figure in the Yunmen 雲門 line.

166. *Sūramgama Sūtra*: “Sundara-nanda rose from his seat, did a full prostration at the Buddha's feet and said to the Buddha: ‘When I first left home to follow the Buddha and enter the Way, even though I was in possession of the precepts, in terms of *samādhi* my mind was always in a state of distraction—I had not yet attained extinction of the outflows. The World-honored-one had me and Kauṣṭhila gaze at the white spot at the tip of the nose” [孫陀羅難陀即從座起。頂禮佛足而白佛言。我初出家從佛入道。雖具戒律。於三摩提。心常散動。未獲無漏。世尊教我及俱絺羅觀鼻端白。] (T945.19.126c22-25).

167. S, II.6a inserts: “ji 繼 means for a long time” [繼謂久].

168. S, II.6a inserts: “Do not allow any break severing this technique” [莫令有間斷其術].

169. S, II.6a inserts: “rise from lying down” [起從臥].

170. S, II.6a inserts: “immediately look from afar at it, put it in place/set it up/install it front and center before you” [頓時也在置也在面前].

171. S, II.6a inserts: “Raise your body from sitting” [起身從坐].

as entering and exiting the halls, etc.,¹⁷²] never separate from the cue—make both your days and nights like this. If you fuse into oneness, there will be no instance in which you do not produce enlightenment.” Relying on [Gao] feng’s instruction I did *gongfu*. As a result I was able to fuse into oneness. On the twentieth day of the third month at a Dharma Hall convocation [Xue]yan said, “Brothers! When all day long¹⁷³ you have been on your sitting cushion and you are dozing off, you must step down onto the ground and make a circuit. Rinse out [your mouth] and wash [your face]¹⁷⁴ with cold water, make your eyes wide open, and get back up on the sitting cushion. Straighten up your back—erect like a wall ten thousand leagues high—and unreservedly raise the cue to full awareness. If you make this sort of effort, in seven days you will most certainly attain awakening. This is the method that I myself used forty years ago.” [On the first day¹⁷⁵] I relied on what he had said and immediately became aware that this *gongfu* was of an unusual sort. On the second day I was about to close my two eyes, but I couldn’t close them. On the third day [it felt] as if this body of mine were walking in the sky. On the fourth day I wasn’t aware of the existence of worldly matters. That night I was standing for a little [while¹⁷⁶] leaning on the railing. Internally I was extinguished and without knowing [i.e., perception by the thought-organ was not functioning¹⁷⁷]. I looked carefully at the cue—it had not been lost. I turned around and got back up on the sitting cushion. Suddenly I became aware, from my head to my feet, [of a feeling] like cleaving open the skull, like being lifted from the bottom of a thousand-foot well into space. At this time there wasn’t even a locus of joy [in me]. I raised [this experience] with [Xue]yan, and [Xue]yan said, “It’s not yet [100 percent¹⁷⁸]—do some more *gongfu*.” I sought a [one-on-one] dharma talk from him, and he at last said, “Even if you carry on with the *facing-upward* matter [i.e., the one great matter—*this matter*] of the buddhas and patriarchs, you are still missing the *single hammer blow to the back of*

172. S, II.6a inserts: “in various sorts of other daily matters where you are following the sangha, such as entering and exiting the halls, etc.” [其他隨眾出入等諸般事].

173. S, II.6b inserts: “*jiu*久 means *all day long*” [久終日].

174. S, II.6b inserts: “rinse out mouth and wash face” [漱口洗面].

175. S, II.7a inserts: “On the first day I relied on what he had said” [某即第一日依彼所說].

176. S, II.7a inserts: “standing for a little while” [少時立].

177. S, II.7a inserts: “extinguished and without knowing *mano-vijñāna* not functioning” [泯然無知意識不行].

178. S, II.7a inserts: “not yet not yet 100 percent” [未在未十成在].

the head.”¹⁷⁹ In my mind I was saying, “How am I missing the *single hammer blow*?” I had no confidence in these [dharma] words; but, on the other hand, there seemed to be the sensation of indecision-and-apprehension: in the end, I couldn’t decide, and every day I did ramrod-straight cross-legged sitting. One day about a half year later, when I had a headache and was decocting medicine [and holding the bottle in my hand¹⁸⁰], I met [a monk named] Juechibi.¹⁸¹ He asked me about the cue where *Heir Apparent Naṭa* [i.e., the eldest of the five sons of Vaiśravaṇa, the guardian of the North] dismantles his bones and returns them to his father and dismantles his flesh and returns it to his mother.¹⁸² I remembered that I had once been asked this question by the Guest Receptionist¹⁸³ named Wu and had been unable to answer. Suddenly I smashed the wad of indecision-and-apprehension of

179. *Bamboo-Window* in YQFH: “Someone asks: ‘The ancients all fiddled with ancient cases in verse style. You alone do not. Why?’ Answer: ‘I dare not. The ancients, after a great penetration, a great awakening, spit out a half-verse or issued a few words. In all cases it flowed naturally from within their mind ground of reality and their storehouse of great radiance—they didn’t rely on thinking or trouble about concocting something. Are those of the present capable of this? Honored monks at the beginning of our dynasty said that cases are of two grades. The type like the **dog’s buddha nature** and the **ten-thousand dharmas return to the one** are the first grade. And then there are at the very last the extreme cases—tricky expressions that can be misconstrued. They are the *hammer blow to the back of the head*—extremely difficult to pass through” [或問。古人皆有頌古拈古。子獨無。何也。答曰。不敢也。古人大徹大悟之後。吐半偈。發片言。皆從真實心地大光明藏中自然流出。不假思惟。不煩造作。今人能如是乎。國初尊宿言公案有二等。如狗子佛性萬法歸一之類是一等。又有最後極則諸訛。謂之腦後一槌極為難透。] (CBETA, J33, no. B277, p. 67, a22-27; *Chikusō*, 447–48). These are what Hakuin called the “difficult-to-pass-through cues” (*nantiō watō* 難透話頭). See Introduction, n. 89.

180. S, II.7b inserts: “decocting medicine and holding the bottle in my hand” [煎藥手提瓶子].

181. K, 92: “Juechibi (monk’s name)” [覺赤鼻(僧名)].

182. S, II.8b cites *Chanlin leiju* 禪林類聚: “Heir Apparent Naṭa dismantles his flesh and returns it to his mother and dismantles his bones and returns them to his father. Afterwards he manifests his original body and wields a great divine power to speak dharma to his father and mother” [那吒太子析肉還母。析骨還父。然後現本身。運大神力為父母說法。] (CBETA, X67, no. 1299, p. 76, b20-21 // Z 2:22, p. 76, b1-2 // R117, p. 151, b1-2). See also *Jingde chuan deng lu* 景德傳燈錄: “Question: ‘Heir Apparent Naṭa dismantles his bones and returns them to his father and dismantles his flesh and returns it to his mother. What about Naṭa’s original body?’ The master put down the staff in his hand” [問那吒太子析骨還父析肉還母。如何是那吒本身。師放下手中杖子。] (T2076.51.319c6-8).

183. *Baizhang qinggui* 百丈清規: “The Guest Receptionist is in charge of guests. He is the one who has contact with all officials, generous donors, honorable monks, and famous and virtuous scholars from all over. He greets them with incense and tea, and, carrying out the rules correctly, notifies [the abbot in his] quarters [of their arrival]. Afterwards, he escorts them up [to the abbot’s quarters], etc.” [知客職典賓客。凡官員檀越尊宿諸方名德之士相過者。香茶迎侍隨令行者通報方丈。然後引上。] (T2025.48.1131b9-11).

this [*Heir-Apparent-Naṭa* cue].¹⁸⁴ Later I arrived at Mengshan's [monastery, i.e., the Mengshan of section 12]. Mengshan asked, "To *what place* has your hands-on investigation of Chan reached—is it the place in which the work is completed [i.e., the *great matter* is completed¹⁸⁵]?" In the end I didn't have a clue. Mengshan made me resume doing *samādhi-energy gongfu* to wash away the defilements and habit-energies [of past lives]. Every time I entered his room to make a comment [i.e., to present my level of understanding], all [Mengshan] would say was, "You're lacking." One day around 3:00 p.m. to 5:00 p.m. I was doing cross-legged sitting, and I continued on through the [five] watches of the night. Pushed by *samādhi-energy*, I arrived directly at the [realm of the] profound and subtle. When I came out of *samādhi* and saw Mengshan, once I had finished speaking about this realm [of profundity and subtlety¹⁸⁶], Mengshan asked, "Is that your *original face*?" Just as I was about to make a comment [expressing my level of understanding], Mengshan immediately closed his door. From this point onward my *gongfu* on a daily basis experienced the *wonderful place*. Because I had left [Xue]yan too early, I hadn't been able to do meticulous *gongfu*. It was fortunate that I met a Chan master [like Mengshan] who was the real thing, and I was able to get to this point. If from the outset the *gongfu* is done vigorously, then from time to time there will be awakenings—step by step a dropping off [of the habit-energy of defilements and thought of the unreal¹⁸⁷]. One day I saw [hanging on] a wall [a quotation from] the *Inscription on Trusting in Mind* of the third patriarch [Sengcan]: "[Internally] revert to the fundamental [i.e., the mind substance] and obtain the purport; [externally] follow after [examination-]illumination [i.e., the knowledge function] and lose the personal-realization-of-the-meaning-beyond-words."¹⁸⁸ Again I pared off a

184. K, 92: "wad of indecision-and-apprehension of the *Heir-Apparent-Naṭa* cue, that is, case" [那吒太子の話頭即ち公案の疑團].

185. S, II.7b inserts: "the place in which the work is completed the place in which the *great matter* is completed" [畢工處大事了畢處].

186. S, II.7b inserts: "this realm of profundity and subtlety" [此幽微境界].

187. K, 94: "As one step-by-step advances, the *vāsanā* of *kleśas* and thought of the unreal comes to drop off" [一步一步進み行くうちに煩惱妄想の習氣が剥落て來ることがあるものぢや。].

188. S, II.8a inserts: "Internally revert to the fundamental the mind substance and obtain the purport; externally follow after examination-illumination the knowledge function and lose the personal-realization-of-the-meaning-beyond-words" [内歸根本心體得旨外隨觀照智用失宗旨宗互文].

layer [of thought of the unreal].¹⁸⁹ Mengshan said, “*This matter* is like peeling a pearl. The more you peel it, the more radiant it gets. The brighter it gets, the purer it gets. Peeling a single layer is superior to several lifetimes of *gongfū*.” However, when I made a comment [i.e., presented my level of understanding] he still just said, “You’re lacking.” One day in the midst of *samādhi* I unexpectedly knocked against the character *lacking* [*qian* 欠]. My body and mind utterly opened up, penetrating through to the marrow of my bones. It was like a [daylong¹⁹⁰] snowfall that suddenly cleared up. I couldn’t help laughing. I came jumping down onto the ground, seized Mengshan and said, “I am not lacking the least thing!” Mengshan whacked me three times with his palm, and I bowed three times. Mengshan said, “Tieshan! This single [chess] move [i.e., *this matter*]¹⁹¹—how many years has it taken you? Today you’re finished!”¹⁹²

* * *

If even for a short time you fail to put the cue in place [front and center before you],¹⁹³ you will be like a dead man. Even if all [sorts of] sense objects press in upon you, take only the cue to resist them. Constantly look carefully at the cue in the midst of both movement and stillness—are you gaining energy or not gaining energy? Also, in the midst of *samādhi* [i.e., quiet sitting], you must not ever forget the cue. If you forget the cue, then it is perverse *samādhi* [i.e., “dead sitting”]. In your mind you must not wait for awakening. You must not seize any understanding based on the written word. You must not, based on a few experiences of awakening, think that *the matter* is finished. Just make yourself like an idiot or a jackass, fusing the *buddhadharma* and the worldly dharma into oneness. [Then] action and conduct will be just as they have always been. [There will be no change to the former person,] just a change of his former venue of activities.¹⁹⁴ An ancient said, “The Great Way all along has been unconnected to

189. K, 94: “Again completed the paring off of a layer of thought of the unreal” [又一層の妄想を剥き了ることが成]た。]

190. S, II.8a inserts: “a daylong snowfall” [積日降雪]。

191. ZGK, 22.81 glosses *yiz huo* 一著 as “a term in the board game of go” [碁の辭。]。

192. K, 95: “These are the words by which Mengshan sealed Tieshan” [是れ蒙山が鉄山を印可證明せられた語である。]。

193. S, II.6a inserts: “immediately look from afar at it, put it in place/set it up/install it front and center before you” [頓貯也在置也在面前]。

194. *Zongjinglu* 宗鏡錄: “It is like an appointed official in the world. When he changes his official position, how could his appearance become different? Also, an ancient said: ‘There

verbalization. Right when you are about to talk of the profound and subtle, heaven and earth are poles apart. You must just forget both the subjective and objective, and then, for the first time, it will be possible to *eat when hungry and sleep when tired.*”

19 Chan Master Duanya Yi of [Mt.] Tianmu Instructs the Sangha

If you want to transcend the worldly, enter the [realm of the] noble ones [on the path], and forever slough off the defilements, you must get rid of your [smelly] skin [bag] and exchange your [common-person] bones,¹⁹⁵ have no issue [i.e., undergo the great death],¹⁹⁶ and come back to life—like cold ashes that produce a flame or a withered tree that once again blooms.¹⁹⁷ How could you have thought it would be easy? I was in the assembly of my former master [the old Preceptor Gaofeng]¹⁹⁸ for many years. Every time I was given a big whack with his stick, I never had even the slightest impulse to keep my distance. Right down to today, if I touch the painful spot [where that stick struck],¹⁹⁹ unconsciously tears

will be no change to the former person, just a change of his former venue of activities.’ Suppose you change the form and substance of something—a myriad changes and transformations—but they are all done by the one mind” [譬如世間任官之人。爲遷改官。官高豈即貌別。又古人云。不改舊時人。只改舊時行履處。設或改形換質。千變萬化。皆是一心所爲。] (T2016.48.497a29-b3).

195. K, 100: “You must get rid of your smelly skin bag and exchange your common-person bones” [直に須からく臭皮袋を去り凡骨を取り換へ。]. Duanya Liaoyi 斷崖了義 (1263–1334) succeeded to the dharma of Gaofeng Yuanmiao 高峰原妙 (section 17). For a short biographical entry for Liaoyi, see *Zengaku*, 2.835a-b. For a list of biographical sources, see F, 91. The excerpt in this section is found in *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 791, b14-18 // Z 2B:19, p. 418, c18-d4 // R146, p. 836, a18-b4). F, 91 lists other source texts for this excerpt.

196. S, II.9b inserts: “have no issue the one-time great death” [絶後大死一番].

197. Dahui criticized false teachers for teaching students to be like “cold ashes and withered trees.” In the *Dahui pushuo* 大慧普說 he says: “Often scholar-officials are susceptible to over-excitement [the two ‘illnesses’ that accompany sitting practice are torpor and over-excitement], and at present there are perverse Chan teachers of silence-and-illumination all over the place who, seeing that these scholar-officials are blocked by defilements and not at peace in their hearts, calm them down and teach them to be ‘cold ashes and withered trees.’” [往往士大夫。多是掉舉。而今諸方有一般默照邪禪。見士大夫爲塵勞所障方寸不寧。怙便教他寒灰枯木去。] (T1998A.47.884c25-27).

198. S, II.9b inserts: “former master the old Preceptor Gaofeng” [先師高峰老和尚].

199. K, 100: “Painful spot is not a painful spot on the physical body. It should be viewed as the spot of the *great matter* in mind” [痛處とは肉身の痛處では有りません。心事の一大事の處であると見る可し。].

flow. How is it that when you've taken just a little bite of the bitter taste [in my words], you immediately turn your heads away and ignore [my admonitions]?²⁰⁰

20 Chan Master Zhongfeng Ben of Tianmu Instructs the Assembly

My late master Preceptor Gaofeng always instructed students [in the following manner]: “Take only the cue you have been probing and store it inside your heart.²⁰¹ When you are walking, probe *in that way* and, when you are sitting, probe *in that way*. In probing [the cue], when you reach the place where exertion is no longer germane—when effortful attention is no longer applicable—you will all at once *slough off*, and then you will know, for the first time, that [sentient beings] have always been buddhas.²⁰² This single chess move *is* the *samādhi* of escaping birth and death experienced by [all] the buddhas and patriarchs up until now. If you [students] would just value having 100 percent confidence [in this single chess move]²⁰³ and never regress, none of you would fail to attain *yoking* [*in a single instant*, i.e., realization].”²⁰⁴

* * *

In keeping your eye on the cue—in doing *gongfu*—the important thing is for your foothold to be stable²⁰⁵ and for you to be scrupulous about

200. K, 101: “ignoring my admonitions” [我れの垂示を顧みない].

201. Zhongfeng Mingben 中峰明本 (1263–1323) was in the Yangqi-Po'an wing (楊岐派破菴派) of the Linji lineage. He succeeded Gaofeng Yuanmiao 高峰原妙 (section 17). For a short biographical entry and a list of sources, see *Zengaku*, 2.1196c. Also see F, 92. The first, second, and fourth of the four excerpts in this section are found in the *Tianmu Zhongfeng heshang guanglu* 天目中峯和尚廣錄. See Shiina, *Gozanban Chūgoku zenseki sōkan* 9, 108a, 138a-b, 178c. The third excerpt remains untraced. For a study of Zhongfeng, see Heller, “Illusory Abiding.” Zhongfeng also appears in section 62.

202. *Da fangguang yuanjue xiuduoluo liaoyi jing* 大方廣圓覺修多羅了義經: “You will know, for the first time, that sentient beings have always been buddhas” [始知衆生本來成佛] (T842.17.915a20).

203. K, 102: “If you students could just have 100 percent confidence in this single go board-game move” [惟だ爾等諸學人がこの一著子を能く信得及して].

204. S, II.10b inserts: “None of you would fail to get the *yoking in a single instant*” [更無有不獲其一念相應者]. Cites *Dasheng qixin lun* 大乘起信論 (T32.1666.576b7-26).

205. S, II.10b inserts: “The important thing is for your foothold to be stable *yoking* [in a single instant]” [最是立腳穩當即相應].

awakening. Even if you don't awaken in this birth, as long as your mind of confidence does not retrogress or overturn, within but one birth or two there will be absolutely no chance of your not attaining awakening.

* * *

Even if you do not obtain awakening in twenty or thirty years, it is not necessary to seek out another *upāya* [i.e., seek for a method other than keeping your eye on the cue]. Merely [ensure that] your mind has no other objective support [beyond the cue²⁰⁶] and that in your mind you have cut off [thought of] the unreal.²⁰⁷ Be diligent and never let go [of the cue²⁰⁸]—just stand your ground against the cue you are probing. Stake your life on it—in life live together with [the cue] and in death die together with [the cue]. Who would be bothered about three births or five births, about ten births or a hundred births? If you haven't thoroughly awakened, whatever you do, don't take time off. If you have this true [karmic] cause, don't worry about the *great matter's* not being clarified.

* * *

In doing *gongfu* in the midst of illness it is not necessary for you to exhibit zeal and be brave and ferocious, nor is it necessary for you to raise your eyebrows and dart fierce looks. All you must do is make your mind like wood or stone and your thought like dead ashes. Take this four-elements [i.e., earth, water, fire, and wind] illusion body and cast it beyond the worlds of the other directions. Trust entirely to whatever happens—even if you're ill, it's okay; even if you're brought back to life, it's okay; even if you die, it's okay; even if there is someone giving you nursing care [for an illness²⁰⁹], it's okay; even if there's no one giving you nursing care, it's okay; even if the smell [of your body] is fresh, it's okay; even if it's a putrefying smell, it's okay; even if you're cured, restored to health, and live for one hundred and twenty years, it's okay; or, if you die, and, dragged by past karma, are put

206. S, II.10b inserts: "Merely [ensure that] the mind has no other objective support beyond the cue" [但心不異緣話頭之外].

207. K, 104: "In the mind you have cut off thought of the unreal and discrimination" [意に諸の妄想分別を絶ち。].

208. K, 104: "Never letting go of the case [i.e., cue]" [公案を放捨せず].

209. S, II.11a inserts: "Even if there is someone giving you nursing care for an illness, it's okay" [有人看護病也得].

into a cauldron of boiling water or a charcoal furnace [in one of the hells], it's okay. In the midst of these sorts of sense fields you're not shaken at all. [As a monk suffering from an illness] just urgently take up the cue which has no *tastiness*, and, at the pillow [of your sickbed] next to your stove [for preparing] medicines, silently inquire [into the cue] on your own. You must never let go [of the cue].

Comment: The thousands upon thousands of words of this old [master Zhongfeng Mingben] only teach people to keep an eye on the cue—to do true *gongfu*. For those hoping for true awakening, [his words are] earnest and straightforward. For a thousand years onward, [the Chan master Zhongfeng] will provide an earful of advice. A detailed account [of his teachings] is to be found in the complete book [i.e., the *Expanded Record of Preceptor Zhongfeng*²¹⁰]. You should look the whole thing over on your own.

21 General Sermon of Chan Master Tianru Ze of Shizifeng

When we are born, we don't know where we come from—this is called the [great] matter of birth.²¹¹ When we die, we don't know where we go to—this is called the [great] matter of death. When the thirtieth day of the twelfth month [i.e., last day of your life] arrives, it will result in your being utterly discombobulated. How much more so when the road [of rebirth] ahead is boundless and you are subject to recompense according to your karma! Truly it's the critical matter—this is the recompense realm of samsara. The root of samsaric karma

210. S, II.11b inserts: “the complete book *Hui yuan xulue* says: ‘*Expanded Record* of thirty fascicles has been entered into the canon” [全書會元續畧云廣錄三十卷入藏矣]. For a reproduction of a Five-Mountains edition of the *Tianmu Zhongfeng heshang guanglu* 天目中峯和尚廣錄, see Shiina, *Gozanban Chūgoku zenseki sōkan* 9, 97–498.

211. Tianru Weize 天如惟則 (?–1354) succeeded to the dharma of Zhongfeng Mingben 中峰明本 (section 20). For a short biographical entry and a list of sources, see *Zengaku*, 1.27b. See also F, 98. The first excerpt in this section is found in *Tianru Weize chanshi yulu* 天如惟則禪師語錄 (CBETA, X70, no. 1403, p. 766, b5-p. 767, a16 // Z 2:27, p. 414, d6-p. 415, c11 // R122, p. 828, b6-p. 830, a11). The second excerpt is found in *Tianru Weize chanshi yulu* 天如惟則禪師語錄 (CBETA, X70, no. 1403, p. 767, a16-23 // Z 2:27, p. 415, c11-18 // R122, p. 830, a11-18) and the third excerpt in *Jingtu huowen* 淨土或問 (T1972.47.296b10-14). The *Jingtu huowen* was composed by Tianru Weize and edited by Zhuhong.

is precisely the fact that, right now—at this very moment—you are following after sounds and pursuing forms, causing you to be topsy-turvy. For this reason the buddhas and patriarchs contrive [expedients of] great compassion—perhaps they have you make a hands-on investigation of Chan, perhaps they have you do *nembutsu*. [The buddhas and patriarchs] make you sweep away thoughts of the unreal and recognize your *original face*, creating a Han of great liberation who is not restricted by things. Among those who at present fail to get this luminous personal experience there are three ailment types. The first is to not encounter the instruction of a true teacher. The second is to be unable to hold fast to the *great matter* of birth and death as [a focus of] mindfulness—an airhead unconsciously falling into [the trap of] “the tiny room behind the little door at the side of the main gate” [i.e., falling into the trap of remaining confined to the useless place of *nothing-to-do*].²¹² The third is to be incapable of completely seeing through the empty fame and floating profit of the world and rejecting it. As for unreal objective supports and bad habit-energy, [those suffering from these three ailment types] are not able to sever them,²¹³ not able to get rid of them. When the [eight²¹⁴] winds of sense objects begin to rise, unconsciously their bodies one and all roll into the sea of karma, drifting aimlessly every which way. Stream-enterers who [know things as they] truly are—how can you permit this sort of thing? You should have confidence in what the patriarchal master [i.e., Chan Master Tiantong Rujing²¹⁵] said: “When a swarm of miscellaneous thoughts fly up, how do you handle it? A single cue is like a broom made of iron. [When you sweep with it,] the more you sweep, the more [dirt, i.e., thought of the unreal, comes up]. The more [dirt that comes up], the more you keep on sweeping. When you can’t sweep [any more], turn your life upside down [and keep on] sweeping. Suddenly you will have swept through to the great sky, and, in the midst of the ten-thousand differentiations, the single road will open up.” Chan worthies! Make effort—in this present birth you must settle the *[one*

212. This is one of Dahui Zonggao’s defects in cue practice. See the section entitled “*Dahui’s Letters* and the *Chan Whip*: The Centrality of Cue Practice” in the Introduction (p. 34).

213. See n. 160.

214. S, II.12b inserts: “eight winds of sense objects” [境八風]. The eight are profit, weakness, slander, glory, praise, criticism, suffering, and joy.

215. S, II.12b inserts: “have confidence in what the patriarchal master Chan Master Tiantong Rujing said” [當信祖師天童如淨禪師道]. S, II.13a gives as the source *Kuya man lu* 枯崖漫錄 (CBETA, X87, no. 1613, p. 30, a5-9 // Z 2B:21, p. 78, a5-9 // R148, p. 155, a5-9).

great] matter [of birth and death]!²¹⁶ Don't allow yourself to undergo disasters for eternal aeons!²¹⁷

* * *

Also, there are people who suspect that *nembutsu* and the hands-on investigation of Chan are not the same. They do not know that hands-on investigation of Chan just takes, as its objective, knowing *mind* and seeing the [true] nature.²¹⁸ *Nembutsu* [takes as its objective] awakening to the [true] nature-Amitābha and the *mind-only* Pure Land.²¹⁹ How could these be two [different] principles? The [Śūraṅgama] Sūtra says, “If [sentient beings in mind] remember the buddha by *nembutsu*, right before their very eyes and in the future they will certainly see the buddha.”²²⁰ Since it speaks of “seeing the buddha right before your eyes,” how could it differ from practicing Chan and awakening to the Way?

* * *

[In Tianru Weize's] *Some Questions [on the Pure Land]* in answer to a question it is said, “If you just take the four syllables *A-mi-tā-bha*, fashion it into a cue and twenty-four hours a day boldly pull [this cue] into full awareness until you arrive at the [locus wherein] not a single thought arises,²²¹ you will, without wading through the steps [of the fifty-two stages of gradualist practice²²²], by a straight path leapfrog to the buddha stage.”²²³

216. K, 113: “In this present birth you must awaken to the *one great matter* of birth and death!” [今生の中に須らく箇の生死の一大事因縁を了悟すべし。].

217. See *Huangbo shan Duanji chanshi chuanxin fayao* 黃檗山斷際禪師傳心法要 (T2012A.48.384a19-20).

218. S, II.13a inserts: “knowing the human mind and seeing the buddha nature” [識人心見佛性].

219. S, II.13a cites as a source *Amituo jing shu chao yanyi* 阿彌陀經疏鈔演義 (CBETA, X22, no. 427, p. 712, c11-14 // Z 1:33, p. 273, d2-5 // R33, p. 546, b2-5). S also cites *Guan wuliangshou fo jing yi shu* 觀無量壽佛經義疏 (T1754.37.280a25-26).

220. *Śūraṅgama Sūtra*: “If sentient beings in mind remember the buddha by *nembutsu*, right before their very eyes and in the future they will certainly see the buddha, the buddha who is not distant” [若衆生心憶佛念佛。現前當來。必定見佛去佛不遠] (T945.19.128a29-b2). This sutra is a Chan favorite.

221. S, II.13b cites *Shoulengyan yishu zhujing* 首楞嚴義疏注經 (T1799.39.824c3-6).

222. K, 115: “without wading through the steps of the fifty-two stages of gradualist practice” [漸漸修學五十二位の階梯等を經涉せずして].

223. *Jingtu huowen* 淨土或問 (T1972.47.296b10-14).

22 *Chan Master Zhiche's Gate of Profundities of the Pure Land*

[Cultivation of the Pure Land is certainly the gate of profound wonders, but there is also the (Chan) shortcut that should be known.]²²⁴ After a single sounding of the *nembutsu*, or three or five or seven soundings, silently ask [this Pure Land question]: “This single sounding of the *nembutsu*—where does it arise from?” [This is the *former question*.²²⁵] Also ask [this Chan shortcut question]: “**The one doing this *nembutsu*—who is it?**” If you have the sensation of indecision-and-apprehension, [throw yourself into] the indecision-and-apprehension with all your might. If [you find that this Chan shortcut] question isn’t sitting well with you, and the sensation of indecision-and-apprehension isn’t going down well with you, then once again lift to full awareness: “**When you get right down to it, the one doing this *nembutsu*—who is it?**” In the case of the former [Pure Land] question, if both the way you ask the question and the way you feel the indecision-and-apprehension are feeble, then just carefully inquire into [the Chan shortcut question], “**Who is doing the *nembutsu*?**”²²⁶

Comment: [Chan’s] straight-path [method of keeping your eye on the cue] doesn’t use the former [Pure Land] question [i.e., “This single sound of *nembutsu*—where does it arise from?”]. [In the Chan straight-path method] just keep an eye on [the cue]: “**The one doing this *nembutsu*—who is it?**” That’s all you need.

224. The excerpt in this section is found in a Qing-period compilation dated 1770, the *Jiaohu ji* 角虎集: 斷雲智徹禪師: 師云。我等。因生不知來處。死不知去處。發心參禪。究竟念佛。要明此一件生死大事。用報四恩。拔濟三有。須知古人做工夫法則。[夫修淨土。固為玄妙之門。亦有捷徑宜識。] 汝等念佛一聲。或三五七聲。默默返問這一聲佛從何處起。又問這念佛者。是甚麼人。有疑只管疑去。若問處不親。疑情不切。再舉個畢竟這念佛的是誰。(CBETA, X62, no. 1177, p. 225, c14-21 // Z 2:14, p. 287, c14-d3 // R109, p. 574, a14-b3). The bracketed portion of this *Jiaohu ji* passage has been supplied in the translation above. Duanyun Zhiche 斷雲智徹 (1310–?) was in the Dahui wing (大慧派) of the Linji lineage. He succeeded to the dharma of Yunfeng Miaogao 雲峰妙高 (1219–93). For a short biographical entry for Zhiche and one source, see *Zengaku*, 2.849b.

225. S, II.13b inserts: “This single oral recitation of the buddha [name]—‘where does it arise from?’ *former question*” [這一聲佛從何處起前問].

226. K, 116: “When you carefully inquire into the *nembutsu* method in this manner, it is no different from the *gongfu* of cross-legged sitting Chan” [念佛門もかくの如く諦審するに至ては坐禪工夫と異なる所は無い。].

23 General Sermon of Chan Master Wuwen Cong of [Mt.] Xiang in Ruzhou

When I first had an audience with Preceptor Old Man Du,²²⁷ he made me probe [the cue]: *Not mind, not buddha, not sentient being.*²²⁸ After that six of us, including Yunfeng and Yueshan, made a vow to practice together. Next I had an audience with Jiao Wuneng²²⁹ of Huaixi [in Anhui], and he had me raise the *wu* 無 character to full awareness. Next I arrived at [Mt.] Changlu [in Jiangsu] and united with compatriots to “smelt and polish” [i.e., train]. Later I encountered Elder Brother Huaishang Jing,²³⁰ who asked me, “In six or seven years what level of understanding have you attained?” I answered, “Every day it’s just *not one thing in my mind.*” Jing said, “This [*not-one-thing*] mess of yours²³¹—*what place* did it come from?” In my mind I seemed to know but didn’t know, and I dared not open my mouth. Jing saw that my practice lacked an experience of awakening and said, “Your *gongfu* in the midst of *samādhi* has not failed, but [your *gongfu*] in the midst of movement [sure] is a failure.” Having been confronted with these words, in my mind I was stunned and asked, “When you get right down to it, how should I go about clarifying *this great matter?*” Jing said, “Haven’t you heard? Old Master

227. Nothing beyond this is known of Old Man Du (i.e., Dufeng 獨峰), Yunfeng, or Yueshan. Wuwen Sicong 無聞思聰 succeeded to the dharma of Tianqi Benduan 天奇[琦]本端[瑞] (section 38), a Ming-dynasty Linji master in the line of Gaofeng Yuanmiao (section 17). The line runs Tianqi → Wuwen Cong → Xiaoyan Bao 笑巖寶. Xiaoyan is the recluse that Zhuhong studied under for about a year in Yanjing. For biographical sources for Sicong, see F, 106. The excerpt in this section resembles a passage in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 219, b19-c17 // Z 2B:14, p. 114, c3-d7 // R141, p. 228, a3-b7).

228. *Wumen guan* 無門關: “Preceptor Nanquan was asked by a monk: ‘Is there a dharma that [the Preceptor] has not spoken to people?’ Nanquan said: ‘There is.’ The monk asked: ‘What is the dharma that [the Preceptor] has not spoken to people?’ Nanquan said: ‘**Not mind, not buddha, not sentient being**’ [南泉和尚。因僧問云。還有不與人說底法麼。泉云。有。僧云。如何是不與人說底法。泉云。不是心不是佛不是物。] (T2005.48.296b10-13). See also *Biyuanlu* 碧巖錄 (T2003.48.168a27-b8).

229. His name as a successor of Chan Master Zhenweng Yuan (真翁圓禪師法嗣) appears in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 447, b24-c1 // Z 2B:11, p. 421, b18-c1 // R138, p. 841, b18-p. 842, a1).

230. This could be the Chan Master Hangzhou Jingci Jianweng Jing 杭州淨慈簡翁敬禪師 listed as a successor of Chan Master Jingshan Chong 徑山沖禪師 in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 503, a16-17 // Z 2B:11, p. 476, d11-12 // R138, p. 952, b11-12). However, S, II.15b says, “An old commentary takes this as Chan Master Jingci Jianweng Jing. In my opinion, this is incorrect” [舊註以為淨慈簡翁敬禪師恐非].

231. S, II.14a-b inserts: “This *not-one-thing* mess of yours” [你這無一物底一絡索]. ZGK, 50.209 glosses *yi luosuo* 一絡索 thus: “Translates as *complications/mess* or *thickly/profusely done thing*” [ゴタゴタした物ゴラゴラした物と譯す。].

[Dao]chuan said, 'If you want to know the meaning of *the thing itself* once and for all, **to take a look at the Big Dipper in the north, face south** [i.e., cut off knowing and understanding].'²³² Having spoken, he immediately left. I took this single question seriously—walking, I didn't know that I was walking; and sitting, I didn't know that I was sitting. For five to seven days I didn't raise the *wu* 無 character to full awareness. On the contrary,²³³ I just kept my eye on [the cue]: "If you want to know the meaning of *the thing itself* once and for all, **to take a look at the Big Dipper in the north, face south.**" I accidentally ran into the Latrine Officer.²³⁴ He was on a timber [i.e., sitting on a wooden bench²³⁵] together with a group. The sensation of indecision-and-apprehension had not gotten away from me in any way. For a brief interval²³⁶ I suddenly became aware of emptiness, brightness, lightness, and purity in my mind. I saw that thought of the unreal was annihilated—it was like the peeling off of skin. All the people and things right in front of my eyes became invisible—just like space. For just a short time awakening came, and perspiration flowed from my entire body. I immediately awakened to [the cue] **to take a look at the Big Dipper in the north, face south.** In the end I saw Jing and made a comment [to present my level of understanding]. There was no obstacle to my composing a verse [expressing my awakening]. Even though [now] there was [for me] the single road upward, I had not attained [the state of] being unrestricted by things. After that I entered Mt. Xiangyan [in Henan] and passed a summer. I was being bitten by mosquitoes [during cross-legged sitting] and could not keep my two hands still. Because of this I thought: An ancient said that one should forget the body for the sake of the dharma—why should I fear a

232. Zhifu Daochuan 治父道川 was a Song-dynasty Linji master. For a biographical entry, see *Wu deng yantong* 五燈嚴統 (dated 1653; CBETA, X81, no. 1568, p. 64, a13-b2 // Z 2B:12, p. 270, a1-14 // R139, p. 539, a1-14). This line appears in Daochuan's commentary on the *Vajracchedikā Sūtra*, the *Jingang jing zhu* 金剛經註 (CBETA, X24, no. 461, p. 540, c18-19 // Z 1:38, p. 352, d3-4 // R38, p. 704, b3-4). S, II.14b inserts: "to take a look at the Big Dipper in the north, face south the place where knowing and understanding are cut off" [北斗面南看絕知見解會處].

233. ZGK, 24: "The *dao* 倒 character in colloquial language is read with the meaning of *que* 却 [倒字、俗語に却字の意にてかえつてとよむ。].

234. *Baizhang qinggui* 百丈清規: "The Latrine Officer sweeps the floor, puts incense in the incense-holder, changes the bamboo spatulas [used as toilet paper], washes the latrines, and heats up the water for a refill. These tasks must be done in a timely fashion" [淨頭掃地裝香。換籌洗廁。燒湯添水。須是及時。] (T2025.48.133a14-18).

235. S, II.14b inserts: "He was on a timber means squatting or sitting on a bench" [在一材木上蓋謂踞凳床也].

236. K, 121: "*fanshi qing* 飯食頃 means a brief interval" [飯食の頃とは暫時の間と云ふこと。].

mosquito? I employed my feeling [of patience] to the utmost in setting aside [the irritation of the mosquito bites].²³⁷ Gritting my teeth and clenching my fists, I unreservedly raised the *wu* 無 character to full awareness. I put up with it [i.e., the mosquito bites]²³⁸ and then put up with it again. No longer aware of mind and body, I reverted to calmness. It was like the collapsing of the four walls of a house. My body became like space. Not a single thing was on my mind. I began cross-legged sitting at 8 a.m. and at 2 p.m. emerged from *samādhi*. I came to know on my own: The *buddhadharma* does not betray people—it's that your own *gongfu* is not up to it. Thus, even though your level of understanding may be clear, subtle, and hidden, thought of the unreal is not yet exhausted. And so I entered Mt. Guangzhou [in Henan?] and practiced *samādhi* for six years. I also dwelled for six years on Mt. Lu'an and a further three years on Mt. Guangzhou. Only then “could the sharp point [of the awl] poke through [the sack]; i.e., only then was I able to attain awakening].²³⁹

Comment: *In that way* the ancients were diligent and endured bitter suffering; *in that way* [they spent] a lot of years.²⁴⁰ Only then did they attain *yoking* [in a single instant, i.e., realization]. People today are clever and [given to false] mental discrimination. In an instant [they think] they understand, and they even want to take credit for “all-at-once awakening.” How could this not be a mistake!

24 Preceptor Dufeng Instructs the Sangha

For those training in the Way, *where* is place to start?²⁴¹ Raising the cue to full awareness is the place to start.

237. K, 122: “I employed my feeling of patience to the utmost in setting aside the irritation of the mosquito bites” [忍耐の情を盡して蚊子の刺す痛痒を放下し。].

238. S, II.15a inserts: “put up with it mosquito bites” [忍之蚤咬].

239. The Northern Song glossary of difficult terms from Chan texts entitled *Zuting shiyuan* 祖庭事苑: “Now, the worthy scholar's being in the world is like an awl's being inside a sack” [夫賢士之處世也。譬如錐之處囊中。] (CBETA, X64, no. 1261, p. 315, a1-3 // Z 2:18, p. 2, d2-4 // R113, p. 4, b2-4). This saying comes from *Shiji* 史記, *Ping Yuanjun zhuan* 平原君傳. Wuwen Cong is using this quotation freely. The original meaning is: Just as the sharp point of an awl tends to make itself readily apparent by ripping open the sack that contains it, so the worthy man's talents are readily revealed, even in the midst of a crowd.

240. K, 124: “*In that way* they spent a lot of years” [かくの如く許多の年月を消費せられて].

241. Wuwen Sicong 無聞思聰 (section 23) first trained under the otherwise unknown Dufeng 獨峰. *Wu deng quanshu* 五燈全書: “Chan Master Wuwen Sicong of Xiangyan in

25 *Preceptor Prajñā Instructs the Sangha*

Brothers!²⁴² Say you do *gongfu* for three years to five years, and you don't have any handhold on entrance [into awakening]—you go and discard the cue [you had been working on] up until that time. Don't you realize that this is stopping your practice just when you're halfway there! It's a pity—on previous occasions [you've frittered away] so many opportunities for [realization of] mind.²⁴³ Students with willpower note that within the sangha the firewood is dry, the water [for bathing] convenient, and the Sangha Hall warm, and they make a vow not to venture outside the gate [of the monastery] for three years. Assuredly they will come into possession of *this enjoyment*.²⁴⁴ [However,] there is a type that does [a little] *gongfu*, [leading to some] purification of their mind ground. They simply perceive some sense objects appearing in front of them, and they immediately go compose a four-line [verse marking their awakening]. They mistakenly think that they are “people on duty” who have finished *the great [matter]*. They are given to running their mouths off and pass their whole lives in error. When [at the instant of death] their three inches of breath vanishes,²⁴⁵ how will they take

Ruzhou was a man of Lushan. He first investigated [the *buddhadharma* face-to-face] with Dufeng, who had him keep his eye on the the cue **not mind, not buddha, not sentient being**” [汝州香巖無聞思聰禪師。魯山人。初參獨峰。令看不是心不是佛不是物話。] (CBETA, X82, no. 1571, p. 219, b19-20 // Z 2B:14, p. 114, c3-4 // R141, p. 228, a3-4). The excerpt in this section remains untraced.

242. Jueque Shicheng 絕學世誠 (Preceptor Prajñā; 1270–1342) received the dharma of Tieniu chiding 鐵牛持定, a co-student of Gaofeng Yuanmiao (section 17) under Xueyan Zuqin (section 16). Shicheng established Prajñā Hermitage 般若庵 in Hongzhou 洪州 (Jiangxi 江西). For a short biographical entry and a list of sources, see *Zengaku*, 2.658b-c. The first of the two excerpts in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 507, c13-19 // Z 2B:11, p. 481, b18-c6 // R138, p. 961, b18, p. 962, a6). The second excerpt remains untraced.

243. S, II.16b: “It's a pity—on previous occasions you've frittered away so many opportunities for [realization of] mind” [可惜前來用費許多心機].

244. S, II.17a inserts: “Assuredly they will come into possession of *this enjoyment*—doing as they please” [決定有受用自在].

245. ZGK, 24.97 glosses *san cun qi xiao* 三寸氣消 thus: “Exhalation is a three-inch pulse, and inhalation is also three inches. Just before death there is only the three inches of exhalation—there is no three inches of inhalation. *The three inches of breath vanishes* means that at this point [i.e., death itself] there is no longer even the three inches of exhalation” [出る息に脈行三寸、入る息にも三寸なり。死する前は、ただ出息三寸ばかりにて、入息三寸はなし。三寸氣消とはもはや出息三寸もなきことを云う。]. S, II.17a gives the same exegesis.

full responsibility for [this matter²⁴⁶] Buddha sons! If you want to escape [birth and death], probing [the cue] must be true probing and awakening must be true awakening.²⁴⁷

* * *

Some [do *gongfu* on] the cue meticulously without interruption and no longer know that they have a body—this is called *the person [i.e., the physical self] forgotten, dharmas [i.e., the mind of the cue] not yet forgotten*.²⁴⁸ Some arrive at this point of forgetting their own body and suddenly remember it. This is like, in a dream, falling ten thousand leagues off a gigantic cliff. They simply [cry out] “Help!” and subsequently become crazed. At such a time it is necessary firmly to raise the cue to full awareness. All of a sudden even the cue [i.e., dharmas] will be forgotten—this is called *the person [i.e., body] and dharmas [i.e., mind] both forgotten*.²⁴⁹ Out of the blue, *a bean buried in the cold ashes explodes* [i.e., the deluded mind suddenly awakens²⁵⁰] and, for the first time, you come to know that *Mr. Zhang drinks the rice wine but Mr. Li gets drunk*.²⁵¹ This is the perfect moment for you to have come to Prajñā’s place to eat the stick! Why? You must smash through the many further barrier check-points of the [Chan] patriarchs, investigate [the *buddhadharma* face-to-face] with teachers of all regions,²⁵² and attain knowledge of the relative depth [of

246. S, II.17a inserts: “How will they take full responsibility for *this matter*?” [將何保任此事].

247. S, II.17b cites *Linjianlu* 林間錄 (CBETA, X87, no. 1624, p. 255, a17-19 // Z 2B:21, p. 303, a9-11 // R148, p. 605, a9-11).

248. S, II.17b inserts: “This is called *the person the physical self forgotten, dharmas the mind of the cue not yet forgotten*” [謂之人我色忘法話頭心未忘].

249. S, II.17b inserts: “This is called *the person body and dharmas mind both forgotten*” [謂之人身法心雙忘].

250. K, 127: “A *bean buried in cold ashes explodes* is compared to the deluded mind’s suddenly having a great awakening” [冷灰裡に豆爆すとは迷心忽ち大悟する事にたとへたるものぢや].

251. S, II.17b glosses this saying with the fourth of the four *dharmadhātu* in Huayan teachings, the *dharmadhātu* of the unimpeded interpenetration between phenomena and phenomena: “Mr. Zhang drinks the rice wine but Mr. Li gets drunk unimpeded interpenetration between phenomena and phenomena” [張公喫酒李公醉事事無碍]. Zhang and Li are very common Chinese surnames. The saying appears in the *Yunmen Kuangzhen chanshi guanglu* 雲門匡真禪師廣錄: “The master once gave the open-air pillar a hit with his stick, saying: ‘Can the three vehicles and twelve divisions of the teachings speak to this?’ He answered himself: ‘Nope.’ He added: ‘Oh dear! You wild-fox spirits!’ A monk asked: ‘By the way, what does the master think?’ The master said: ‘Mr. Zhang drinks the rice wine but Mr. Li gets drunk.’ [師或時以拄杖打露柱一下云。三乘十二分教說得著麼。自云。說不著。復云。咄者野狐精。僧問。祇如師意作麼生。師云。張公喫酒李公醉。] (T1988.47:558c8-11).

252. S, II.18a inserts: “everywhere consult with teachers [of all regions]” [遍參諸方知識].

all truths²⁵³]. But [later,] in the vicinity of rivers and lakes and in the forests, nourish your noble embryo [i.e., go into seclusion].²⁵⁴ Wait until the dragons and gods [i.e., protectors of the dharma] recommend you, and then you should emerge [into the world] to spread the [Chan] personal-realization-of-the-meaning-beyond-words [i.e., buddha mind] and the teachings [of the buddhas, i.e., buddha word],²⁵⁵ and save the mass of beings everywhere.

26 *Preceptor Xueting Instructs the Sangha*

Twenty-four hours a day be a down-and-out who's lost everything [i.e., has jettisoned the "odds and ends," the "junk," of knowledge and understanding²⁵⁶] and keep your eye on [the cue]: ***Before your father and mother conceived you, what was your original face?***²⁵⁷ Pay no heed to whether you are gaining energy or not gaining energy, to whether you are undergoing torpor and distraction or not undergoing torpor and distraction. Just fervently advance your pulling [of the cue²⁵⁸] into full awareness.

27 *Chan Master Gumei You of Mt. Yang Instructs the Sangha*

You must generate the mind of bravery and ferocity and have resolute determination.²⁵⁹ Take the [trifling] insights and learning of your

253. K, 127: "You must attain knowledge of the relative depth of all truths" [一切の真理の浅い深いを知ることを得べし。].

254. S, II.18a inserts: "But later, in the vicinity of waters and in the forests, for ten or twenty years nourish the noble embryo" [而後卻向水邊林下十年或二十年保養聖胎].

255. S, II.19a inserts: "the patriarchal personal-realization-of-the-meaning-beyond-words buddha mind and the teachings of the buddhas, buddha word" [祖宗佛心宗佛教佛語].

256. S, II.18b inserts: "Twenty-four hours a day be a down-and-out who's lost everything has jettisoned the 'odds and ends,' the 'junk,' of knowledge and understanding" [十二時中一貧智見解會的骨董子總放了如洗]. Xueting of Xianlin Monastery in Hangzhou 杭州仙林寺雪庭 succeeded to the dharma of one Xiuxiu 休休. For biographical sources, see F, 113. Material similar to the excerpt in this section is found in *Ming Masters* (CBETA, X84, no. 1581, p. 372, c21-23 // Z 2B:17, p. 216, b15-17 // R144, p. 431, b15-17).

257. The Yuan-dynasty edition of the *Platform Sutra*, the *Liu zu dashi fabao tanjing* 六祖大師法寶壇經, says: "Huineng said: 'Not thinking of good and not thinking of bad—at just that sort of moment—what is Advanced Seat [Hui]ming's original face?' Huiming immediately had a great awakening" [惠能云。不思善。不思惡。正與麼時。那箇是明上座本來面目。惠明言下大悟。] (T2008.48.349b24-26). See also *Wumenguan* 無門關 (T2005.48.295c26-28).

258. S, II.18b inserts: "Just fervently advance in pulling the cue into full awareness" [只管提撕話頭去].

259. Gumei Zhengyou 古梅正友 (1285–1352) succeeded to the dharma of Juexue Shicheng 絕學世誠 (section 25), who was in the line of Xueyan Zuqin (section 16). For a short

ordinary life—the entire *buddhadharma*, your prose compositions consisting of four- and six-syllable [couplets], your verbalization *samādhi*—and with one stroke sweep them all into the ocean. And don't raise up [all this sundry learning²⁶⁰] ever again! Take the 84,000 subtle thoughts [i.e., defiled and delusive thoughts²⁶¹] and in one swoop sever them. Instead, take the cue you have been probing up until now and at one shot raise it to full awareness. Continuously you will have [the sensation of] indecision-and-apprehension; continuously it will press in upon you. Stabilize body and mind: investigate *this* [*matter*²⁶²] until you understand. Make awakening your [sole] standard.²⁶³ Don't conjecture about the cases and search [for principles²⁶⁴] in the sutras and books. You must quickly cut off [thought of the unreal] and abruptly break off [discrimination],²⁶⁵ and then you will, for the first time, arrive *home*. If you can't keep on raising the cue to full awareness, raise it [as a chant²⁶⁶] three times in succession! Doing so, you will become aware that you have energy. If you are physically tired and your mind anxious or ill at ease,²⁶⁷ then gently get down [from the sitting platform] to the ground, walk around once, and get back up on your sitting cushion; and take the cue you have been probing up until now and cut your way into [the cue] as before. But if, just at the moment you get back up on the sitting cushion, you immediately doze off; if, as you open your eyes, [you find yourself engrossed in] all sorts of chaotic thoughts; if you turn your body around [from facing the wall²⁶⁸], get down on the

biographical entry and a list of sources for Zhengyou, see *Zengaku*, 1.588c. The excerpt in this section remains untraced.

260. K, 130: “Don't raise up all this sundry learning ever again” [更に此等の修雑學を擧著すること莫く].

261. K, 130: “the *kleśas* and thought of the unreal of the 84,000 subtle thoughts” [八萬四千の微細の念頭の煩惱妄想].

262. K, 130: “Investigate *this* until you understand means just *this one great matter*” [箇の分曉を討し了るとは只だ箇の一大事。].

263. S, II.19a cites the *Guishan jingce zhu* 滄山警策註 (CBETA, X63, no. 1239, p. 230, c2-10 // Z 2:16, p. 148, c17-d7 // R11, p. 296, a17-b7).

264. S, II.19a inserts: “search for principles in the sutras and books” [經書上尋覓義理].

265. K, 131: “You must quickly (suddenly) cut off thought of the unreal and abruptly (suddenly) break off discrimination” [直に須らく卒地(忽ち)に妄想を斷じ爆地(頓に)分別の裂も折け碎けて].

266. K, 131: “Then you must raise it as a chant three times in succession!” [即ち須らく連けて擧唱ふること三遍せよ].

267. S, II.19a glosses *baocao* 惴惴 as “anxious and not relaxed; ill-at-ease” [愁不伸不安也].

268. S, II.19b inserts: “if you turn your body around the old method [had the cross-legged sitter] facing the wall [of the Sangha Hall], and therefore it says *turning around the shoulders and back*” [轉身古法面壁故言回轉肩背].

ground, and whisper together with two or three people, chattering away [with big laughs] and engaging in cordial talk [in an intimate setting²⁶⁹]; if you call up a belly full of [Chan] sayings records, sutras, and books, and flaunt your nimble eloquence—with this [chaotic] sort of expenditure of mental effort,²⁷⁰ when the thirtieth day of the twelfth month arrives [i.e., the last day of your life], none of it will have been of any use whatsoever.

28 Chan Master Jiefeng Yu of Quzhou Instructs Lecture Master Shan of Mt. Wutai

Even if Mañjuśrī radiates a golden light, pats the top of your head [with an affectionate look²⁷¹], and has you ride his lion; even if Avalokiteśvara [speaks dharma for you²⁷²] while manifesting a thousand arms and eyes, and [Avalokiteśvara’s] parrot²⁷³ is clutched in your hand—all this is just pursuing forms and following after sounds.²⁷⁴ What benefit would it have for your *self* [i.e., your *original face*²⁷⁵]? If you want to clarify *the great matter* for yourself and pass through the prison gate of samsara, first you must

269. K, 131: “*da yu* 大語 is *chattering away with big laughs*, and *xi hua* 細話 is *cordial talk in an intimate setting*” [大語とは放談高笑し。又は細話とは私暱の状に和語の事なり。]。

270. K, 132: “If you engage in this sort of chaotic mental effort” [かくのごとくに亂雜に用心せば]。

271. S, II.20a inserts: “pats the top of your head with an affectionate look” [與汝摩頂現慈相]。For the Buddha’s “extending his golden arm to pat Ānanda’s head” (舒金色臂摩阿難頂), see *Śūraṅgama Sūtra* (T945.19.107a22). Jiefeng Shiyu 傑峰世愚 (1301–70) was in the Yangqi wing (楊岐派) of the Linji lineage. He succeeded either Zhiyan Pucheng 止嚴普成 or Tianchi Xin 天池信。For a short biographical entry and a list of sources, see *Zengaku*, 2.657b. The excerpt in this section is found in *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 797, bu-19 // Z 2B:19, p. 424, c15-d5 // R146, p. 848, a15-b5). Jiefeng also appears in section 60.

272. S, II.20a inserts: “Avalokiteśvara speaks dharma for you” [觀音與汝說法]。

273. See the *Qian shou qian yan guanshiyin pusa da bei xin duoluoni* 千手千眼觀世音菩薩大悲心陀羅尼 (T1064.20.117a20-23), which has a drawing showing a parrot in one of Avalokiteśvara’s thousand hands.

274. Jiefeng Shiyu is giving an instruction to a Lecture Master Shan, who presumably dwells on Mt. Wutai (五臺山) in northern Shaanxi, the primary abode of Mañjuśrī Bodhisattva. Shiyu’s message to Shan is similar to the message of Linji in the *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄 concerning Mañjuśrī: “There is a type of student who looks for Mañjuśrī on Mt. Wutai. Already mistaken! Mt. Wutai has no Mañjuśrī. So you want to come to know Mañjuśrī? He’s just you—in the venue of your daily activities at this very moment, never separate, with no room whatsoever for doubt—*this* is the living Mañjuśrī” [有一般學人。向五臺山裏求文殊。早錯了也。五臺山無文殊。爾欲識文殊麼。祇爾目前用處。始終不異。處處不疑。此簡是活文殊。] (T1985.47.498c26-29)。

275. K, 133: “your *self original face*” [爾ちが自己本來の面目]。

sever all the false levels of understanding of “noble one” and “worldling”; twenty-four hours a day retrain the light [of the true mind] back upon yourself; and just keep your eye on this [cue]: “*Not mind, not buddha, not sentient being—what is it?*” You absolutely must not seek on the outside. Suppose you have the least bit of “the *buddhadharma*” or “supernormal powers” or “understanding of a noble one”—if there is [a smidgen of these things], even the size of a piece of grain, it’s all self-deception, all slander of the Buddha and the dharma. You must reach the place where *stark naked*²⁷⁶ you are dependent on nothing,²⁷⁷ not the least thing is postulated, and you possess the single eye [of the *original portion*²⁷⁸]. Then you will see the *gown [made in] Qingzhou* and the *[giant] radish [produced in] Zhenzhou*²⁷⁹—all of these will be things to be used in your *own home*. It will no longer be necessary to seek for supernormal powers or the understanding of a noble one.

29 *Chan Master Xiatang of Lingyin [Monastery] Responds to the Words of the Son of Heaven*

Emperor Xiaozong of the Song dynasty asked, “How can one escape samsara?”²⁸⁰ Answer: “If one does not awaken to the Mahāyāna path, one will never be able to escape.” Another question: “How can one attain awakening?” Answer: “The [self] nature possessed from the outset [i.e., the

276. K, 136: “*tuo ti* 脫體 (*stark naked*)” [脫體(アカハダカ)].

277. S, II.21b cites *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄: “All along there has only ever been the non-dependent Way-person who is listening to this dharma talk—who is the mother of the buddhas” [唯有聽法無依道人。是諸佛之母] (T1985.47.498c2).

278. S, II.21b inserts: “possess the single eye of the *original portion*” [著得本分一隻眼].

279. For the first case, see n. 17. The second also appears in the case collection *Xuedou songgu* 雪竇頌古: “Raised: A monk asked Zhaozhou: ‘It is said that the Preceptor personally met Nanquan. Is it true?’ Zhou said: ‘Zhenzhou produces a giant radish’” [舉。僧問趙州。承聞。和尚親見南泉。是否。州云。鎮州出大蘿蔔頭。] (Iriya et al., *Secchō juko*, 91–2). Also see *Biyānlǔ* 碧巖錄 (T2003.48.169c4–6).

280. According to the account in *Fozu lidai tongdai* 佛祖歷代通載 this meeting took place on the twentieth day of the first month of Qiandao 7/1171 (乾道七年正月二十日; T2036.49.692b3–13). Xiatang Huiyuan 瞎堂慧遠 (1103–76) was in the Yangqi wing (楊岐派) of the Linji lineage. He succeeded to the dharma of Yuanwu Keqin (see section 55). For a short biographical entry and a list of sources, see *Zengaku*, 1.90c. The excerpt in this section is found in *Xiatang Huiyuan chanshi guanglu* 瞎堂慧遠禪師廣錄 (CBETA, X69, no. 1360, p. 571, a21–23 // Z 2:25, p. 467, a8–10 // R120, p. 933, a8–10) and also in *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 772, a3–5 // Z 2B:19, p. 399, b6–8 // R146, p. 797, b6–8).

innately pure mind]—put in the months and years to refine it, and there is no way one will not awaken.”

30 *Preceptor Puyan Duan'an of Mt. Dasheng Instructs the Sangha*

*The ten-thousand dharmas return to the one—to where does the one return?*²⁸¹
Do not do [“dead”] cross-legged sitting where you fail to keep your eye on the cue, where you maintain a “solitary stillness.” And do not do cross-legged sitting where you are minding²⁸² the cue but have no [sensation of] indecision-and-apprehension. If you have torpor and distraction, no need to give a thought to thrusting them away. Quickly lift the cue to full awareness, shake off [the defilements²⁸³ of] body and mind—and be ferociously tenacious. If things are still not as they should be, get down on the ground and do walking practice; and, when you become aware that torpor and distraction have departed, get up on the sitting cushion again. [If you practice in this tenacious manner,] suddenly, [where before the cue was] not raised [without your effort, now it] is raised of its own accord; [where before the] indecision-and-apprehension [did] not [arise without your effort, now] indecision-and-apprehension [arises] of its own accord. When walking, you won't know you are walking; when sitting, you won't know you are sitting. *There will be only the probing of the sensation [of indecision-and-apprehension]—solitary and distant, clear and bright.*²⁸⁴ This is called “the locus of cutting off the defilements.” It is also called “the locus of the loss of self.” But even this is not yet the ultimate [status].²⁸⁵ Apply the whip once more and keep your eye

281. See n. 17. This may be Yun'an Puyan 運庵普巖 (1156–1226), who succeeded to the dharma of Songyuan Chongyue 松源崇岳. For a short biographical entry and a list of sources, see *Zengaku*, 2.1062b. The excerpt in this section remains untraced.

282. Again note the use of the classical Buddhist term *nian* 念 = *smṛti* in the context of Chan *huatou* practice.

283. K, 141: “shake off the *kleśas* of body and mind” [身心の煩惱を抖擻].

284. S, II.22b cites *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄: “It's none other than *you*, a solitary brightness clearly standing right in front of me, devoid of even a single describable attribute—it's none other than *this* that has the ability to speak dharma and listen to it. If you see *in that way*, right away you are no different from the buddhas who are our patriarchs” [是爾目前歷歷底。勿一箇形段孤明。是這箇解說法聽法。若如是見得便與祖佛不別。] (T1985.47.497b28-c1).

285. S, II.22b inserts: “is not yet the ultimate status” [未爲究竟極位]. Cites the *Dasheng qixin lun* 大乘起信論 (T32.1666.576b23-26).

on [the cue]: *To where does the one return?* When you arrive *here*, your pulling of the cue into full awareness no [longer involves any sort of] sequential steps. There is only the [oneness of the] sensation of indecision-and-apprehension.²⁸⁶ [With everything else] forgotten, [there is only] lifting it up [i.e., lifting up the sensation of indecision-and-apprehension]. [This is tantamount to] arrival at the exhaustion of the mind of retraining the light backward, and is called “the forgetting of dharmas.” For the first time you will arrive at the locus of no-mind. Isn’t this the ultimate [status]? [No—it is not—and so] an ancient said, “You must not think that no-mind is the Way. Even no-mind is separated off by one more barrier checkpoint.”²⁸⁷ Suddenly encountering a sound or a form—the strike of two stones hitting each other—you will give out a tremendous laugh. *Transformation-of-the-basis*²⁸⁸ has come! It is well said that *the Huaizhou ox eats grain, but the Yizhou horse’s belly gets full*.²⁸⁹

31 Chan Master Guzhuo Instructs the Sangha

Great Worthies!²⁹⁰ Why is it that you don’t produce the great zeal, and deeply generate the solemn vow before the three treasures [of the buddha, dharma, and sangha]? If birth-and-death is not clear to you, and you have not passed through the barrier checkpoints of the patriarchs, make a vow not to come down from the mountain [monastery]. Face your seven-foot sitting portion²⁹¹ on the long platform [of the Sangha Hall], hang up your

286. S, II.23a inserts: “There is only the oneness of the sensation of indecision-and-apprehension” [惟有打成一片疑情].

287. This is the first of the ten poems (“mystery discussions”) in the early Song master Tong’an Changcha’s 同安常察 *Shi xuantan* 十玄談. Each discussion consists of a seven-syllable verse, the first entitled “mind seal” (*xinyin* 心印). *Jingde chuandeng lu* 景德傳燈錄 (T2076.51.455a27-b2).

288. *Zhuanshen* 轉身 = *āśraya-parivṛtti*. *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄: “At your arrival *here* you will necessarily have a *transformation-of-the-basis*. For the first time you will attain the great freedom” [到這裏亦須有轉身一路。始能得大自在。] (T1997.47.761c5-6). See *Ratnagotravibhāgaśāstra (Jiujing yisheng baoxing lun* 究竟一乘寶性論, T1611.31.827a1-6).

289. *Biyantu* 碧巖錄 (T48.2003.219b19).

290. Guzhuo Changjun 古拙昌俊 was active around the Hongwu 洪武 era (1368–98) of the Ming. He succeeded to the dharma of Wuwen Zhidu 無聞智度, who was in the line of Wuzhun Shifan 無準師範. For biographical sources, see F, 124. The excerpt in this section is found in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 232, a1-18 // Z 2B:14, p. 126, d16-p. 127, a15 // R141, p. 252, b16-p. 253, a15).

291. Mujaku Dōchū’s Chan encyclopedia *Zenrin shōki sen* 禪林象器箋 (completed 1741) glosses *qi chi dan* 七尺單 thus: “Seven-foot *dan* [Japanese *tan*] . . . means from the

bowl and bag, and [assume a cross-legged sitting posture like] a wall thousands of feet high. For the whole of this single birth, practice the Way until you penetrate.²⁹² If you do your utmost²⁹³ with this mind-set, you'll never get taken in. [But] if your production of the thought of awakening is not true, your willpower won't be vigorous. Logging the winter here and logging the summer there, advancing today and retrogressing tomorrow, for a long time you grope about without success, and then you say, "*Prajñā* doesn't work!" So instead [of doing what you should be doing] you face the external, stuff your belly full, jot down a volume of notes [i.e., in great big books jot down the sayings of some old dead geezer and guard it as a secret treasure]²⁹⁴—[this sort of thing] is like the putrid dregs in a bottle. Anybody who smells it will be nauseated and retch. [Being this sort of Han²⁹⁵]—even if you practice until [the future buddha] Maitreya comes down to be reborn—what will that have to do with anything? Painful!

32 *Chan Master Taixu Instructs the Sangha*

If you haven't yet awakened, you must get up on the sitting cushion and do "cool"²⁹⁶ sitting.²⁹⁷ For ten years, twenty years, thirty years keep your eye on [the cue]: *your original face before your father and mother conceived you.*

rear of the sitting platform to the front is six feet. When you add the extra foot of the plank [running along the front] of the *tan*, the total is seven feet" [七尺單前者. . . 謂自床後至前六尺更加單板一尺合成七尺也] (Yanagida, *Zenrin shōki sen*, 2.103). The *dan* ("single") is one sitter's individual portion of the long sitting platform in the Sangha Hall. One *chi* 尺 is one-third meter.

292. K, 144, glosses *zuo jiao* 做教 as "make a hands-on investigation of Chan and the Way" [做して(とは參禪辨道を作してとなり)].

293. S, II.23b inserts "if you do your utmost" [若辨(T = 辦)致力也].

294. S, II.23b cites *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄: "Students today fall short [in their understanding] because they consider names to be understanding. In great big books they jot down the sayings of some old dead geezer, [stacking them] three layers deep, five layers deep, into their [monk's traveling] bags and not letting anyone else see them. They say, 'This is the mysterious principle,' and guard it as a [secret] treasure. Big mistake! Blind idiots!" [今時學人不得。蓋為認名字為解。大策子上抄死老漢語。三重五重複子裏。不教人見。道是玄旨。以為保重。大錯。瞎屢生。] (T1985.47.501c4-16).

295. S, II.23b inserts: "Being this sort of Han—even if you practice until Maitreya comes down to be reborn" [如此漢直做到彌勒下生者].

296. S, II.24a inserts: "cool *still*, the opposite of *noisy and hot sitting*" [冷靜反鬧熱坐]. The excerpt in this section remains untraced.

297. According to S, II.24a, the lineage of Taixu Yuan 太虛圓 runs: Guzhuo Changjun 古拙昌俊 (section 31) → Wuji Mingwu 無際明悟 → Jiekong Tong 潔空通 → Motang Zhao 默堂照 → Taixu Yuan 太虛圓.

33 Chan Master Chushi Qi Instructs the Sangha

Brothers!²⁹⁸ [Some,] when they open their mouth, say: “I am a Chan monk!” When someone asks him [i.e., this Chan monk²⁹⁹], “What is Chan?,” he immediately peers to the east and peers to the west, his [silent] mouth like a shoulder pole [sagging under a heavy load³⁰⁰]. Painful! Humiliating! Having eaten the food of the buddhas and patriarchs, they are unable to pay attention to the *matter of the original portion*—in a booming voice they spout phrases from texts and worldly sayings, all without the least hesitation, knowing no shame. And there is a type who, unable to get up on the sitting cushion and investigate [the cue] ***your original face before your father and mother conceived you***, mimics a hireling out in the shade doing the piecework of rice polishing, hoping to seek out merit and confessing [to bad actions in the past] to eliminate karmic obstacles. This is very far off from the Way!

* * *

“Coalescing mind and collecting thoughts,” “gathering up the [ten thousand] things and making them return to voidness,” “as soon as [a single] thought arises, immediately suppress it”—such a level of understanding is that of a nihilistic non-Buddhist, a dead person whose spirit has failed to return [i.e., whose body has returned to this world but without his spirit]. Also, there are those who recklessly—having recognized the potential for anger, joy,³⁰¹ seeing, and hearing, and, having clearly perceived them—immediately [consider themselves] people who have completed a lifetime’s hands-on investigation [of Chan]. So I’d like to hear from you: “When

298. Chushi Fanqi 楚石梵琦 (1296–1370) was in the Dahui wing (大慧派) of the Linji lineage. He succeeded to the dharma of Yuansou Xingduan 元叟行端. For a short biographical entry and a list of sources, see *Zengaku*, 2.1160d–1161a. Fanqi appears in *Ming Masters*. The first of the two excerpts in this section is found in *Chushi Fanqi chanshi yulu* 楚石梵琦禪師語錄 (CBETA, X71, no. 1420, p. 578, a2-8 // Z 2:29, p. 65, c9-15 // R124, p. 130, a9-15). The second excerpt is found in the same sayings record (CBETA, X71, no. 1420, p. 580, a12-b6 // Z 2:29, p. 67, d1-p. 68, a1 // R124, p. 134, b1-p. 135, a1).

299. K, 147: “*ta* 他 means *this Chan monk*” [他にとは其の禪僧にと云ふことぢや。].

300. S, II.24b cites *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄: “Their eyes are like the blackened vent [of a *kamado* stove], and their [silent] mouths are like a shoulder pole [sagging under a heavy load]” [眼似漆突。口如樞檐。] (T1985.47.501c21).

301. S, II.25a inserts: “the potentiality for anger and joy the dream companion, the *mano-vijnāna*” [能嗔能喜夢幻伴子意識].

impermanence arrives and they *cremate [your body] so it becomes a pile of ashes*, [do you know³⁰²] *to what place this potential for anger, joy, seeing, and hearing goes?*” Probing in that way is *quicksilver Chan*.³⁰³ This “silver” is not real [silver]—once in the furnace, it evaporates. And so, when I ask you, “What have you normally been probing?,” you answer, “A certain [teacher] had me probe *the ten thousand dharmas return to the one—to where does the one return?*” And he had me [work at] *understanding* [the meaning of cases] like this one!³⁰⁴ Today, for the first time, I’ve come to realize that [this, i.e., *understanding* the meaning of the case] was an incorrect [approach]. Please, if you would, Preceptor, give me a cue [to raise to full awareness, i.e., guide me with the correct approach].” I say, “Nothing is wrong with any of the cases of the ancients. Your eye has always been true—the falseness lies with [the approach of] the teacher.” [The student then] peppers me with endless entreaties. So I say to him,³⁰⁵ “When you probe the cue of the *dog has no buddha nature* [i.e., when you keep your eye on the *wu* 無cue] and you suddenly smash the pail of black lacquer [i.e., ignorance³⁰⁶], put yourself into my hands [once more³⁰⁷], and then you’ll eat the stick!”

Comment: From [Chan Master] Tianru on down they are all honored monks of the end of the Yuan dynasty and beginning of the Ming. Those like Jiefeng [in section 28], Guzhuo [in section 31], and Chushi [in section 33] are people who themselves went through the two periods [of Yuan and Ming]. Chushi is a fifth-generation descendant of Miaoxi [Dahui], and his level of understanding was like the brightness of the sun and moon; his mental disposition and [eloquence in] debate were like the violence of thunder and the quickness of the wind. He directly

302. S, II.25a inserts: “cremate this body so it becomes a pile of ashes, do you know” [燒此身作一堆灰你認得].

303. S, II.25b cites *Wu deng hui yuan* 五燈會元: “Yunmen is like nine-times refined cinnabar—it turns iron into gold. Chenggong is quicksilver—one toys with it to no avail. Put in the furnace, it evaporates” [雲門如九轉丹砂。點鐵成金。澄公藥汞。徒可翫。入煅則流去。] (CBETA, X80, no. 1565, p. 351, c12-13 // Z 2B:11, p. 325, c8-9 // R138, p. 650, a8-9).

304. *Understanding* (*hui* 會) of the case is bad; one is simply to keep one’s eye on the cue.

305. ZGK, 26.111, glosses *xiang dao* 向道 as “an abbreviation for *say to him*” [向他道(他に向かつて道う)を略したるなり。]. S, II.26a makes the same insertion.

306. ZGK, 26.112, glosses *qitong* 漆桶 as “comparison to *avidyā*” [無明にたとえたるなり。].

307. S, II.26a inserts: “put yourself into my hands once more” [卻再來山僧手裡].

severed the root source [of samsara³⁰⁸] and shed the branches and leaves [of thought of the unreal³⁰⁹]. Truly there is nothing in him that would make the old man Miaoxi ashamed. From Tianru down to today there is no one who compares favorably [with Chushi]. However, his [dharma] words only present matters of ultimate [theoretical] principle. So there are exceedingly few instances [documented] in which he had beginning trainees do *gongfu* [i.e., we have few Chushi sayings focused on practice rather than theory]. I have obtained just one or two [of his sayings on concrete practice] and recorded them here.

34 *Sōn Master Poje of the Koryō Dynasty Answers the Letter of Minister of State Yi*

Since [up until now] you have been [engaged in the practice of] pulling the *wu* 無 cue into full awareness,³¹⁰ there is no need to change [the object of your] probing.³¹¹ Needless to say, were you to lift a different cue to full awareness, having done some probing of the *wu* 無 character, you would necessarily already possess a slightly mature stage of practice³¹² derived from [the probing of] the *wu* 無 character. Definitely do not shift [to another cue]! Definitely do not change to probe [a new cue]! Merely twenty-four hours a day, in all four postures, lift the [*wu* 無] cue to full awareness. Don't expect some stretch of awakening and [some stretch of] non-awakening. And don't get involved in whether [the cue] has *tastiness* or no *tastiness* at all. And don't get involved in whether you are gaining energy or not gaining energy. Put on the pressure to get to [the *place*³¹³] where thought does not reach and reflection does not

308. S, II.26b inserts: “source headwaters, lifeblood of samsara” [原水源生生命根].

309. K, 152: “shed the branches and leaves of thought of the unreal” [妄想の枝(=枝)葉を脱落す。]. S, II.26b–27a, cites *Yongjia Zhengdaoge* 永嘉證道歌 (T2014.48.395c21-22).

310. K, 153: “Since up until now you have been [engaged in the practice of] pulling the *wu* 無 cue into full awareness” [既にこれまで曾て無字の話頭に於て提撕せば]. The excerpt in this section remains untraced.

311. The Koreans Sōn Master Poje 普濟禪師 and Minister of State Yi 李相國 are both otherwise unknown. Poje appears as an appended master in *Ming Masters*.

312. *Yindi* 因地 = *hetv-avasthā* (state or condition of causes). Refers to the stages from the practice of causes to the fruit of realization.

313. S, II.27b inserts: “the place where thought does not reach and reflection does not function” [心思不及意慮不行之處].

function. That is precisely the *place* where the buddhas and patriarchs have jettisoned their very lives.³¹⁴

Comment: As for this sayings record, in Wanli 25/1597 Xu Yuanzhen of Fujian was part of an expeditionary force [to repel the second Japanese invasion of] Korea [Chosŏn] and obtained it there. It had never been [seen] in China. Therefore, I have recorded the gist to make it known.

35 *Chan Master Chushan Qi [Instructs the Sangha] at the Time of Relaxing the Rules [at the End of the Winter Retreat]*

Great Worthies!³¹⁵ During the ninety days [of this winter's binding rule, i.e., this winter retreat] did you attain awakening? If you haven't yet attained awakening, this whole winter's [binding rule/retreat] has been in vain and is long gone. If you are a stream-enterer who is *the real thing*, you will take the *dharmadhātu* of the ten directions itself for your perfect-awakening [retreat] period.³¹⁶ Don't discuss whether it's a long [retreat] period or a short [retreat] period,³¹⁷ a hundred days long or a thousand days long, binding rule or relaxed rule [i.e., in retreat session or not]: just start with lifting the cue to full awareness. If you don't awaken in one year, probe [the cue] for a further year. If you don't awaken in ten years, probe [the

314. S, II.27b inserts: "place where the buddhas and patriarchs have jettisoned their very lives the one-time great death" (諸佛諸祖放身命處大死一回之時) and cites *Xinfuzhu* 心賦注 (CBETA, X63, no. 1231, p. 150, a23 // Z 2:16, p. 69, a11 // R111, p. 137, a11).

315. S, II.27b inserts: "Relaxing the winter rules Instructs the Sangha" [解冬制示衆]. Chushan Shaoqi 楚山紹琦 (1403–73) succeeded to the dharma of Wuji Mingwu 無際明悟, a successor of Guzhuo Changjun 古拙昌俊 (section 31). For a short biographical entry for Shaoqi and a list of sources, see *Zengaku*, 1.534c-d. The first of the two excerpts in this section is found in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 235, c19-p. 236, a1 // Z 2B:14, p. 130, d4-10 // R141, p. 260, b4-10); the second excerpt is found in *Ming Masters* (CBETA, X84, no. 1581, p. 370, a5-14 // Z 2B:17, p. 213, c5-14 // R144, p. 426, a5-14).

316. S, II.28a inserts: "take the *dharmadhātu* of the ten directions itself for your perfect-awakening retreat period" [以十方法界爲箇圓覺伽藍安居期] and cites *Da fang-guang yuanjue xuduoluo liaoyi jing* 大方廣圓覺修多羅了義經 (T842.17.921a23-24).

317. S, II.28a cites *Yuanjue jing da shu* 圓覺經大疏 (CBETA, X09, no. 243, p. 410, c2-3 // Z 1:14, p. 195, b13-14 // R14, p. 389, b13-14). A long retreat period is 120 days; a middle retreat period one hundred days; and a short retreat period eighty days.

cue] for a further ten years. If you don't awaken in twenty years, probe [the cue] for a further twenty years. Even if you exhaust your whole life without awakening, absolutely do not change this aspiration. You must see *this locus* of the finality of reality³¹⁸—then, for the first time, it will be the day of “release from convocation” [including release from cross-legged sitting and fixed activities].³¹⁹

* * *

If you are not yet capable of [awakening to] the preverbal and tallying with the [Chan] purport,³²⁰ just take the single phrase [*Obeisance to Amitābha Buddha* [i.e., the *nembutsu*] and install it in your heart. Silently engage in personal investigation [of this phrase] and at all times with a whip give rise to the sensation of indecision-and-apprehension about: **the one doing this nembutsu—who is it?** [All you must do is maintain³²¹ this sensation of indecision-and-apprehension in] an unbroken continuum moment after moment, thought after thought. You will be like a person walking along a road who reaches a point where the rivers and mountains run out [and there is no more road in front of him, i.e., the place where thought does not reach³²²]. Spontaneously there will be a *transformation-of-the-basis*.³²³ When you emit the single sound *Aah!* [i.e., the sound of awakening], you will have tallied with the mind substance.

Comment: Lifting the cue to full awareness is entering the [retreat] period; [experiencing] reality [i.e., your *original face*] is exiting the [retreat] period. You should keep this firmly in mind.

318. K, 156: “this locus of the finality of *tattva* (your *original face*)” [箇の眞實究竟の處(本來の面目)].

319. S, II.28a-b cites *Baizhang qinggui* 百丈清規 (T2025.48.1143b11-22 and 119c3-5).

320. *Zongjinglu* 宗鏡錄: “The meaning lies in the pre-verbal. The original meaning of the buddhas and patriarchs is for the sake of enlightening mind and comprehending the Way” [意在言前。祖佛本意。皆爲明心達道。] (T2016.48.460c5-6). Also see *Biyuanlu* 碧巖錄: “Supposing you awaken to the pre-verbal, it is still stagnating inside a shell and being sealed up inside a fixed limitation” [設使言前薦得。猶是滯殼迷封。] (T2003.48.193b12-13).

321. Supplied from this excerpt as found in *Ming Masters*: “All you must do is maintain an unbroken continuum moment after moment, thought after thought” [但要念念相續。心心無間。] (CBETA, X84, no. 1581, p. 370, a5-14 // Z 2B:17, p. 213, c5-14 // R144, p. 426, a5-14).

322. S, II.28b inserts: “reaches a point where the rivers and mountains run out the place where thought does not reach” [到水窮山盡處心思不及處].

323. See n. 288.

36 *Chan Master Dufeng Shan of Tianzhen Instructs the Sangha*

If you wish to achieve liberation from samsara, first you must produce the mind of great confidence and make the [four] great vows.³²⁴ If you haven't smashed the case you are probing, seen clearly *your face before your father and mother conceived you*, and severed even the tiniest conditioned dharmas manifesting right in front of you,³²⁵ [then you must] make a vow not to let go of the cue you have been probing up until now, not to separate yourself from a real teacher, and not covetously to pursue fame and profit. If on purpose you contravene this vow, you will fall into a bad rebirth path. If you produce this great vow and protect this mind-set, then, [for the first time,] you will be able to grasp the case as *my thing*.³²⁶ Perhaps you are keeping an eye on the *wu* 無 character—the crux lies in applying your strength to “Why does [Zhaozhou's] dog not have the buddha nature?” Perhaps you are keeping an eye on *the ten thousand dharmas return to the one*—the crux lies in “*To what place does the one return?*” Perhaps you are probing the *nembutsu*—the crux lies in “*Who is doing the nembutsu?*” Retrain the light [of the true mind] backward: enter deeply into the sensation of indecision-and-apprehension. If your [keeping your eye on the] cue does not gain you energy, then again raise to full awareness the previous text [i.e., the case], right down to [any] line [i.e., question] at the end. [Repeat the entire case] from start to finish continuously, and then there will be a means by which you can bring about indecision-and-apprehension. When the sensation of indecision-and-apprehension is continuous, urgently concentrate. You will unconsciously take a stride and flip over, doing a somersault while suspended in midair [i.e., experience the *great death*]—[that's the time to] come once again to eat my stick!³²⁷

324. The four are the following: to save sentient beings without limit; to sever the *klesas* without number; to train in the inexhaustible dharma methods; and to complete the unexcelled Buddha Way. Dufeng Benshan 毒峰本善 (1419–82) succeeded to the dharma of Yuexi Weicheng 月溪惟澄, who was in the line of Guzhuo Changjun (section 31). Dufeng also appears in section 63. For a short biographical entry for Dufeng and a list of sources, see *Zengaku*, 2.1165c. He appears in *Ming Masters*. The following excerpt is found in *Tianzhen Dufeng Shan chanshi yaoyu* 天真毒峰善禪師要語 (CBETA, J25, no. B159, p. 137, b5-p. 138, a6).

325. S, II.29a inserts: “severed the even tiniest karma-formations that emerge, the root of mind-body in samsara” [坐斷微細現前行業心身生死之根]. On *zuoduan* 坐斷, see n. 165.

326. S, II.29a inserts: “then, for the first time, you will be able to grasp the case as *my thing*” [方初堪領受公案].

327. K, 162: “Unconsciously take a stride and flip over, doing this somersault while suspended in midair is the one-time great death. When, after the one-time great death, you again return to

37 *Chan Master Konggu Long Instructs the Sangha*

You must not [engage in] minding³²⁸ the cue like a spaced-out idiot, but you also must not engage in intellectual examination [of the cue] and try to figure it out.³²⁹ At all times you must be furious³³⁰ in your clarification of *this matter*. Suddenly, hanging over a precipice, you will let go of your hold and do a body flip—then, for the first time, you will see the clear, solitary brightness³³¹ [of the one mind]. Even though you have reached *this [point]*, you must not wallow in it [i.e., must not take excessive pleasure in it].³³² There is still the *hammer blow to the back of the head*,³³³ and [this barrier] is extremely difficult to pass through. In any case, go on probing [the cue] *in that way*.

* * *

life, come to my place here and once again eat the calibrating-adjudicating stick!" [覺へず歩を擧げ身を翻して此のトンボガへりを打すとは大死一番することぢや。大死一番再活現成して我が這裡に来て再勘辨の棒を喫せよとなり。]

328. Again note the use of the classical Buddhist term *nian* 念 = *smṛti* in the context of Chan *huaou* practice. The first of the three excerpts in this section is found in *Ming Masters* (CBETA, X84, no. 1581, p. 363, c5-9 // Z 2B:17, p. 207, a17-b3 // R144, p. 413, a17-b3). The second excerpt remains untraced; the third excerpt is found in a Qing-period compilation (1770) entitled *Jiaohuji* 角虎集 (CBETA, X62, no. 1177, p. 194, c2-6 // Z 2:14, p. 256, c2-6 // R109, p. 512, a2-6).

329. Konggu Jinglong 空谷景隆 (1392-?) succeeded to the dharma of Bailian Zh'an 白蓮智安, who was in the line of Xueyan Zuqin (section 16) and Gaofeng Yuanmiao (section 17). For a short biographical entry and a list of sources, see *Zengaku*, 1.265a-b.

330. Since Konggu Jinglong was in the line of Gaofeng Yuanmiao, this is, no doubt, echoing the second of the Three Essentials of Yuanmiao (section 17) found in *Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄 (CBETA, X70, no. 1400, p. 687, b5-8 // Z 2:27, p. 337, a17-b2 // R122, p. 673, a17-b2) and *Gaofeng Yuanmiao chanshi chanyao* 高峰原妙禪師禪要 (CBETA, X70, no. 1401, p. 708, b5-8 // Z 2:27, p. 357, c17-d2 // R122, p. 714, a17-b2): "If you are thinking of making a genuine hands-on investigation of Chan, you absolutely must possess the Three Essentials. The first essential is having the faculty of great confidence. You know perfectly well that there is this matter—it is as if you are leaning against an unshakeable Mt. Sumeru. The second essential is having the determination of great fury—it is as if you have encountered the scoundrel who killed your father, and immediately you want to cut him in two with one thrust of your sword. The third essential is the sensation of great indecision-and-apprehension [about the cue]—it is as if you have in secret committed an atrocious act, and it is the very moment when you are about to be exposed, but you are not yet exposed" [若謂著實參禪。決須具足三要。第一要有大信根。明知此事。如靠一座須彌山。第二要有大憤志。如遇殺父冤讐。直欲便與一刀兩段。第三要有大疑情。如暗地做了一件極事。正在欲露未露之時。]

331. S, II.30a cites *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄 (T1985.47.497b28-c1). See n. 284.

332. S, II.29b inserts: "*dan* 耽 means *taking excessive pleasure in something*" [耽著過樂曰之耽].

333. See n. 179.

People who do not probe [the cue]³³⁴ and awaken on their own—in ancient times there probably were such people. But since [antiquity] there have been none who have attained awakening without making great effort to probe [the cue].³³⁵

* * *

Preceptor Youtan³³⁶ had [students] lift [the cue] *who is doing the nembutsu*? At present you don't have to use this method: just go ahead and [use]³³⁷ ordinary *nembutsu*.³³⁸ If you just [use ordinary] *nembutsu*, never losing track of it, suddenly, in your encounters with sense objects, you will knock out a line [of verse as a token of your] *transformation-of-the-basis* [i.e., awakening].³³⁹ For the first time you will come to know that “the Pure Land of calm and light” is not apart from “*this place*,”³⁴⁰ that “Amitābha Buddha” is not anything beyond the confines of “your own mind.”

334. However, S, II.30a inserts: “do not investigate [the *buddhadharma* face-to-face with a teacher, i.e., do not have a teacher] and awaken on their own” [不參無師自悟].

335. However, S, II.30a inserts: “there have been none who have attained awakening without making great effort to investigate [the *buddhadharma* face-to-face with a teacher, i.e., requesting instruction]” [未有不從努力參請而得悟者].

336. Little is known of this Youtan, who was associated with Mt. Lu in Jiangxi. He compiled a work entitled *Precious Mirror of the Lotus Lineage of Mt. Lu* (*Lushan lianzong baojian* 廬山蓮宗寶鑑). A preface to that work states, “The book *Precious Mirror of the Lotus Lineage* was collected by Preceptor Youtan” [蓮宗寶鑑一書乃廬山優曇和尚所集。] (T1973.47:303a13-14).

337. Supplied from this excerpt as found in *Ming Masters*: 只用平常念去。(CBETA, X84, no. 1581, p. 363, c1 // Z 2B:17, p. 207, a13 // R144, p. 413, a13).

338. S, II.30a inserts: “Just go ahead and [use] level *nembutsu*” [只平等念佛去]. Zhuhong's *Bamboo-Window* in YQFH in an entry entitled “Probing the *Nembutsu*” says, “During the Hongwu [1368–98] and Yongle [1403–24] eras of our Ming dynasty there were the three great elders, Konggu, Tianqi [section 38], and Dufeng [section 36]. They discussed *nembutsu*. The two teachers Tianqi and Dufeng both taught people to keep an eye on the cue: *who is the nembutsu*? Only Konggu said that *just direct nembutsu* [i.e., “ordinary” *nembutsu*] is also a way to access awakening. Both of these [styles] accord with the karmic abilities of certain beings. And all [three masters] are right. But Konggu was the only one to say that direct *nembutsu* was also okay. He didn't say that [Chan-style] probing [the cue *who is the doing the nembutsu*?] was wrong” [參究念佛：國朝洪永間。有空谷天奇毒峰三大老。其論念佛。天毒二師俱教人看念佛是誰。唯空谷謂只直念去亦有悟門。此二各隨機宜。皆是也。而空谷但言直念亦可。不曰參究爲非也。] (CBETA, J33, no. B277, p. 49, b23-27; *Chikusō*, 272–73).

339. S, II.30a inserts: “you will hammer out a line [of verse as a token of your] *transformation-of-the-basis* is like saying ‘the single chess move’” [打著轉身一句如謂一著].

340. S, II.30a inserts: “*this place* invariably no place” [此處總無處所].

Comment: *At all times you must be furious in your clarification of this matter*—this [single³⁴¹] line is very sublime. It says everything that needs to be said about the method of keeping one's eye on the cue.

38 Preceptor Tianqi Instructs the Sangha

All of you!³⁴² Henceforth produce the mind of resolution, and, during the three hours of day and three hours of the night [i.e., twenty-four hours a day³⁴³] firmly raise [the cue] you have been probing up until now. Keep your eye on it [i.e., the cue]: *how come?*³⁴⁴ By all means you must seek to clarify *this*. [In your *gongfu*,] as the days accumulate and the years become many, even if you do not refine away torpor [of mind³⁴⁵], the torpor will spontaneously retreat; even if you don't eliminate distraction, the distraction will spontaneously be used up. There will be a single purity without admixture;³⁴⁶ no thoughts whatsoever will arise. Suddenly you will come to know [your *original face*³⁴⁷]—it's like awakening from a dream. When you look back at your former [time of being unawakened³⁴⁸], it will all [appear like] an empty illusion. The *thing-in-itself* has been ready-made from the outset. For all things complete functioning will be revealed just

341. S, II.30b inserts: "This single line is very sublime" [此一句甚妙].

342. Tianqi Benduan 天奇[琦]本端[瑞], a Ming-dynasty Linji master, succeeded to the dharma of Baofeng Mingxuan 寶峰明瑄, who was in the line of Gaofeng Yuanmiao (section 17). The line runs Tianqi → Wuwen Cong 無聞聰 → Xiaoyan Bao 笑巖寶; Xiaoyan is the recluse that Zhuhong studied under for about a year in Yanjing. For a short biographical entry and a list of sources for Tianqi, see *Zengaku*, 2.1165a-b. He appears in *Ming Masters*. The two excerpts in this section are found in the Qing-period compilation (1770) *Jiaohuji* 角虎集 (CBETA, X62, no. 1177, p. 194, c11-19 // Z 2:14, p. 256, c11-d1 // R109, p. 512, a11-b1).

343. ZGK, 27.116 glosses *zhou san ye san* 晝三夜三 thus: "The Indian system sets up three hours of day and three hours of night—[equals the Chinese] six hours of day and night" [天竺ノ法、晝三時、夜三時、晝夜六時と立つるなり。].

344. S, II.30b inserts: "firmly raise the cue you have been probing up until now. Keep your eye on the cue: *how come?*" [擧定本參話頭看他話頭是箇甚麼道理].

345. K, 168: "refine away torpor of mind" [心の昏沈を煉へずして].

346. S, II.31a cites *Miaofa lianhua jing* 妙法蓮華經 (T262.9.3c21-22).

347. K, 168: "Suddenly you will come to know your *original face*" [忽然として本來の面目を會得して].

348. K, 168: "when you look back at your former time of being unawakened" [即ち従前未悟の時を覆し見れば].

as it is. In this country of the Great Ming-dynasty, it's not a waste of time to be an [outstanding] person. And in this dharma teaching, it's not a waste of time to be an [outstanding] monk.³⁴⁹ Returning [to daily activities], you will [simply] pass your days following karmic conditions. How could it not be smooth? How not happy?

* * *

All day long [you're doing] *nembutsu*, but you're unaware that the whole thing is buddha-mindfulness.³⁵⁰ If you are unaware of this, you must keep your eye on [the cue:] **Who is doing the *nembutsu*?** With your eyes fixedly keeping an eye [on the cue] and your mind fixedly raising [the cue] to full awareness, by all means you must seek to settle *this*.

Comment: Dufeng and Tianqi both had [students] probe the *nembutsu* [cue, i.e., **who is doing the *nembutsu*?**] Why did Konggu say “you don't have to use this [Chan] method”? It is because according with [a variety of] mental dispositions [requires] different [methods]—leave it up to expedience, and, [whatever you choose], there will be no obstacles.

39 *Chan Master Guyin Qin Instructs the Sangha*

Whatever good and bad [sense objects] you see during cross-legged sitting, they are all due to the fact that, during sitting, you are not producing investigation, not engaging in correct *dhyāna* [i.e., not keeping an eye on the cue³⁵¹]. You just close your eyes in quiet sitting, your mind devoid of vigor,

349. K, 168: “Also, in this *buddhadharma* gate it's not a waste of time to be an outstanding monk” [又此の佛法の門庭に向ては立派な僧侶たることを枉げず。].

350. S, II.31a inserts: “All day long sentient-being mind is the *nembutsu*, but you are unaware that it's all a case of *mind is nembutsu*” [終日衆生心念佛不知全是心即佛念].

351. S, II.31b inserts: “not engaging in correct *dhyāna* outside the cue all is false; outside seeing-the-nature all is false” [不正思惟話頭之外皆邪見性之外皆邪]. Guyin Jingqin 古音淨琴, a Ming-dynasty Linji master, succeeded to the dharma of Shoutang Song 壽堂松, who was in the line of Guzhuo Changjun (section 31). For a short biographical entry, see *Zengaku*, 1.536a; for a list of biographical sources, see F, 145. He appears in *Ming Masters*. The first of the two excerpts in this section is found in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 246, c16-20 // Z 2B:14, p. 141, c15-d1 // R141, p. 282, a15-b1). The second excerpt is found in the Ming-period compilation *Jingtu jue* 淨土決 (CBETA, X61, no. 1157, p. 498, a8-11 // Z 2:13, p. 185, c6-9 // R108, p. 370, a6-9).

your thoughts flowing along in the wake of sense objects—half dreaming and half awake. Sometimes you hanker after tranquil sense objects as pleasurable, leading to your seeing a plethora of such sense objects. Now, one who is doing correct *gongfu*,³⁵² when sleepy, takes a nap. Once awake, he gets up, rouses his spirit, rub his eyes, bites down hard, clenches his fists, and simply keeps his eye on the cue: *where is the ultimate point?*³⁵³ You absolutely must not ever fall under the sway of torpor and should give no heed to even the least sense object.

* * *

While walking, standing, sitting, and lying down, the single phrase [*Obeisance to*] *Amitābha* [i.e., the *nembutsu*]—do not allow it to be interrupted. You must have confidence in *if the cause is deep, the result is deep*—this brings about a situation in which, without [putting effort into] doing the *nembutsu*, you are spontaneously doing the *nembutsu*. If you can do *nembutsu* after *nembutsu* nonstop, it's guaranteed that the *nembutsu* will fuse into oneness. If, at the very moment of doing *nembutsu*, you capture alive³⁵⁴ the person doing the *nembutsu*, “*Amitābha*” and “*I*” will manifest as one.³⁵⁵

40 *Chan Master Yiyang Deng's* Collection on the Dissolution of Indecision-and-Apprehension

Question: “When a trainee is searching under a teacher, sometimes he is made to raise a cue to full awareness and sometimes made to [bring about] indecision-and-apprehension over the cue.³⁵⁶ [Are these two] the same or

352. S, II.31b inserts: “one who is doing correct *gongfu* in which seeing-the-nature is fundamental” [正因見性爲基本的做工夫者].

353. Iriya and Koga, *Zengo jiten*, 468, gloss *luo chu* 落处 as “ultimate point that settles the matter” [落着する究極のポイント].

354. S, II.32a inserts: “*rende* 認得 [means] *capture alive*” [認得活捉].

355. The *Nianfo jingce* 念佛警策 continues: “Then you enter the *nembutsu samādhi* and personally realize [Amitābha's Pure Land] *Sukhāvātī* and the inner palace [of the Tuṣita heaven of Maitreya]” [當念認得念人。彌陀與我同現。便入念佛三昧。親證極樂內院。] (CBETA, X62, no. 1181, p. 317, a1-9 // Z 2:14, p. 361, b4-12 // R109, p. 721, b4-12).

356. According to the Ming-period *Chan deng shipu* 禪燈世譜 (CBETA, X86, no. 1601, p. 412, a9-20 // Z 2B:20, p. 303, c4 // R147, p. 606, a4), Yiyang Deng 異巖登 was in the line of Su'an

different?” Answer: “Just as soon as he lifts the cue to full awareness, right then it’s indecision-and-apprehension. How could they be two separate things? When even for a single moment you raise the cue to full awareness, the sensation of indecision-and-apprehension appears. If over and over you meticulously investigate [the cue/indecision-and-apprehension], your effectiveness deepens and your strength reaches its utmost—spontaneously you will attain awakening.”

Comment: This single paragraph in the *Collection on the Dissolution of Indecision-and-Apprehension* is most precise and appropriate. People of the present get bogged down between these two extremities [i.e., whether the cue and indecision-and-apprehension are the same or different], unable to reach a resolution. This is because they have not yet really done *gongfu*.

41 Preceptor Yuexin Instructs the Sangha

With fury³⁵⁷ produce a fresh burst of determination and lift the cue to full awareness.³⁵⁸ With respect to the *final wrap-up word* [i.e., the cue], you must make the sensation of indecision-and-apprehension lasting—deep and intense. Either silently probe [the cue] with your mouth closed or look

Tian 素庵田, a Linji layman (section 13). Nothing is known about Deng. The excerpt in this section remains untraced.

357. The “determination of great fury” and the “sensation of great indecision-and-doubt” (below) are the last two of Gaofeng Yuanmiao’s Three Essentials. See n. 330. According to F, 148, the excerpt in this section is found in the Ming-period text *Yuexin Xiaoyan Bao zu nanbei ji* 月心笑巖寶祖南北集 (manuscript at Beijing University).

358. Xiaoyan Debao 笑巖德寶 (zi 字 Yuexin 月心; 1512–81) was in the Xueyan Zuqin–Gaofeng Yuanmiao line (sections 16 and 17). For a short biographical entry and a list of sources, see *Zengaku*, 2.953b–c. According to Zhuhong’s comment attached to the Xiaoyan section in *Ming Masters*, Xiaoyan is one of the two teachers that Zhuhong trained under in the capital Yanjing during his early career and the one who determined Zhuhong’s Chan orientation (see Introduction, n. 10). *Zengaku*, *bekkan*, 17, in its Chan genealogical chart lists Yunqi Zhuhong as a collateral transmission from Xiaoyan Debao (with Huanyou Zhengchuan 幻有正傳 as the “straight” transmission). Huanyou, not Zhuhong, is listed as Xiaoyan’s successor in the lamp records (see Introduction, n. 12).

into [the cue] while saying it out loud. [It should be] as if you have lost an item important to you³⁵⁹—you must find it yourself personally, and you must get it back yourself personally. In the midst of your daily activities, at all times and in all places, have no other thought [apart from concentration on the cue].³⁶⁰

359. K, 176: “This item is the case’s strategic point, i.e., your *original face*” [其の物とは即ち公案の要處即ち本來の面目のことである。].

360. K, 176: “[Yuxin] handed down the instruction that one should fervently concentrate on the case” [一向專念箇の公案に注ぐべきであると垂示せられた。].

Front Collection: The Second Gate

Δ Extracts from the Painful Practice of the Patriarchs: The Second [Gate]

42 Solitary Cross-legged Sitting in a Quiet Room

The Great Master Dao'an did solitary cross-legged sitting in a quiet room for twelve years.¹ He exerted his utmost in mental application and then attained deep awakening.

Comment: This old [master] made the utmost mental effort and then attained deep awakening. It's not the case that he specialized exclusively in quiet sitting, and that by itself was enough.²

43 Sitting in a Tree Overhanging a Cliff

Dhyāna Master Jinglin³ gave up lecturing [on sutras and treatises] to practice *dhyāna*, [but in his cross-legged sitting] sleepiness kept deluding his mind. [He went to where] there was a high cliff; when he looked down, it was thousands of feet. A single tree was jutting out from the side [of the cliff]. He made a straw cushion in it and on top of that did cross-legged

1. In the title, after *Extracts from the Painful Practice of the Patriarchs*, S, III.1a inserts: “the *Hardship Gongfu of the Patriarchs*” [諸祖辛苦功夫]. Dao'an 道安 (312–85) helped lay the foundations of Chinese Buddhism. He studied the *Prajñāpāramitā Sūtras*, emphasized *dhyāna*, regularized the *vinaya*, created catalogues of Buddhist texts, laid out rules for the correct translation of Indian Buddhist texts, wrote commentaries, and so forth. For a biographical entry, see *Gaoseng zhuan* 高僧傳 (T2059.50.351c3-354a17).

2. K, 178: “He also had great learning” [又別に學問も澤山せられたのであるとなり。].

3. Jinglin 靜琳, a seventh-century Tang-dynasty master, was a proponent of the Shelun 攝論, a strain of Yogācāra. For a biographical entry, see *Xu gaoseng zhuan* 續高僧傳 (T2060.50.590a3-591 b14).

sitting. Single-mindedly he fastened his thoughts [onto a single point] and passed night and day. His fear of [falling over the cliff and] dying was absolute,⁴ and so his concentrated spirit was non-dual. Subsequently he attained transcendent awakening.

44 *Grass-eating and Tree-roosting*

Chan Master Tongda⁵ went up Mt. Taibai [i.e., Mt. Tiantong in coastal Zhejiang]. He didn't take any grain along with him for food; when hungry, he ate grass. When taking a rest, he leaned on a tree. He sat straight, and thought on the profound. He did not take a break for five years. When he struck a lump of earth with a stick, and the lump disintegrated, he attained boundless great awakening.

Comment: No matter whether you do [any] grass-eating and tree-roosting, if you never think on the profound, and [instead] spend many years as you please, the difference between you and a bumpkin living deep in the mountains is minuscule.⁶

45 *Never Untying the Waist-belt of One's Robe*

Chan Master Jinguang Zhao⁷ left home at thirteen and at nineteen entered Mt. Hongyang. He served Preceptor Kāśyapa, diligently attending to his duties for three years.⁸ He never untied the waist-belt of his robe; when sleeping, he never touched [his shoulder] to the mat. He did the same when he was at Mt. Gushe.⁹ Suddenly he opened up awakening.

4. S, III.1b inserts: "His fear of falling over the cliff and dying was absolute" [怖墮懸崖之中死既重].

5. The excerpt in this section is found in the biographical entry for Tongda 通達 in the *Xu gaoseng zhuan* 續高僧傳 (T2060.50.655b8-12).

6. Mencius, *Lilou xia* 離婁下.

7. The excerpt in this section is found in the Song-period compilation *Guang qingliang zhuan* 廣清涼傳 (T2099.51.119b25-29).

8. S, III.2a cites *Liji* 禮記.

9. S, III.2a-b cites the *Guangyu ji* 廣輿記 for a real cave and *Zhuangzi* for an abode of immortals.

46 *Jabbing Oneself with an Awl*

The three monks Ciming, Guquan, and Langya¹⁰ banded together in a group to investigate [the *buddhadharma* face-to-face] with [Chan Master] Fenyang [Shanzhao]. At the time the Hedong [region in the North]¹¹ was extremely cold, and a lot of people dreaded it [and avoided that region]. Ciming [alone¹²] was devoted to the Way, and day and night he never slacked off. During night-sitting when he was about to fall asleep, he would jab himself with an awl. Later he succeeded [to the dharma] of Fenyang. [Ciming's] teaching on the Way shook [the world] greatly. He became known as the “Lion of West River.”

47 *Never Less Than Conscientious Even [Alone] in a Dark Room*

Chan Master Hongzhi¹³ started out serving [Chan Master] Danxia Chun. One time [Hongzhi] was having a dialogue over a *gong'an* [i.e., case] with some other monks, and he mindlessly let out a loud laugh. Chun reproached him: “You laugh—this single sound has lost you how many good things!¹⁴ Don't you know what [Yantou¹⁵] said: ‘Temporarily *not in*

10. Ciming 慈明, Guquan 谷泉, and Langya 瑯琊 all succeeded to the dharma of Fenyang Shanzhao 汾陽善昭 (947–1024), the fifth generation down from Linji. Shishuang Chuyuan's (石霜楚圓; 987–1040) posthumous name was Ciming. For a short biographical entry and a list of sources for Ciming, see *Zengaku*, 2.760a-b. For biographical entries for the other two, see F, 154. The excerpt in this section is found in *Chanlin baoxun* 禪林寶訓 (dated 1174–89; T2022.48.1035a14-16).

11. Refers to the western portion of present-day Shanxi 山西 province, the region of the eastern bank of the Yellow River.

12. S, III.2b inserts: “Ciming alone was devoted to the Way” [獨慈明志在於道].

13. Hongzhi Zhengjue 宏智正覺 (1091–1157) was in the Caodong line 曹洞宗. He succeeded to the dharma of Danxia Zichun 丹霞子淳 (1064–1117). For a short biographical entry and a list of sources, see *Zengaku*, 1. 532b-c. For more detailed information, see Schlütter, *How Zen Became Zen*, 95–99, 144–53. The excerpt in this section is found in *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 753, c22-24 // Z 2B:19, p. 380, c7-9 // R146, p. 760, a7-9).

14. Xu, *Jindai Hanyu dacidian*, 1.729, glosses *haoshi* 好事 (*good thing*) thus: “used as a facetious remark—like saying *scandal* or *bad thing*” [用作反话、犹言丑事、坏事。]. Cites an example from the novel *Water Margin* (Shapiro, *Shuihu zhuan* 水滸傳, 24).

15. S, III.3a inserts: “Don't you know what Yantou said?” [不見巖頭所道]. The *Shixi Xinyue chanshi yulu* 石溪心月禪師語錄 has this saying: “Don't you know what an ancient said: ‘Temporarily *not in the room*—just like a dead man!’” [上堂。古德道。暫時不在。如同死人。且道不在。却在什麼處。喝。大好不在。] (CBETA, X71, no. 1405, p. 28, b14-15 // Z 2:28, p. 28, a10-11 // R123, p. 55, a10-11).

the room¹⁶—just like a dead man!” Zhi bowed twice and took this to heart, [never forgetting it¹⁷]. Later, even if he was [alone] in a dark room, he never dared to be less than conscientious.

Comment: To laugh [mindlessly] in discussions of the Way—even the ancients condemned this. Nowadays [monks] can never get enough of conventional jokes, splitting their sides [with loud laughter¹⁸]. If Danxia were to witness this, how would he react?¹⁹

48 *Had to Weep in the Evenings*

Chan Master Yi'an Quan²⁰ was extremely keen in his practice. When evening came, he had to shed tears, saying, “Today once again I have just wasted time in the same old way. And I don't even know yet how tomorrow's *gongfu* will turn out!” The Master, when in the sangha, didn't exchange a single word with other people [but just single-mindedly attended to his *gongfu*].²¹

49 *Three Years of Making Effort to Practice*

Chan Master Huitang Xin²² said of himself, “When I first entered the Way, I prided myself on how very easy it was.²³ But, upon meeting my

16. Xu, *Jindai Hanyu dacidian*, 1.155, glosses *bu zai* 不在 as “taboo phrase for the dead” [死的讳词].

17. S, III.3b cites *Zhongyong* 中庸: “take this to heart and never forget it” [眷眷服膺而弗失之矣].

18. S, III.3b inserts: “splitting their sides with loud laughter” [捧腹大笑]. Cites *Shiji* 史記, *Rizhe liezhuan* 日者列傳.

19. S, III.3b inserts: “How would he react? Killing them wouldn't be enough” [又當如何打殺也不足].

20. Yi'an Youquan 伊庵有權 (?–1180) succeeded to the dharma of Wu'an Faquan 無庵法全, who was in the line of Yuanwu Keqin (see section 55). For a short biographical entry and a list of sources, see *Zengaku*, 2.1242d. The excerpt in this section is found in the *Rentian baojian* 人天寶鑑 (dated 1230; CBETA, X87, no. 1612, p. 22, a7-9 // Z 2B:21, p. 70, a10-12 // R148, p. 139, a10-12).

21. K, 186: “Single-mindedly, without distraction, he did his *gongfu*” [一念不亂に工夫せられた。].

22. Huitang Zuxin 晦堂祖心 (1025–1100) succeeded to the dharma of Huanglong Huinan 黃龍慧南 (1002–69), the grandfather of the Huanglong wing (黃龍派) of the Linji lineage. Huanglong Huinan was a successor of Shishuang Chuyuan, that is, Ciming (section 46). For a short biographical entry and a list of sources, see *Zengaku*, 2.771a. The excerpt in this section is found in *Chanlin baoxun* 禪林寶訓 (dated 1174–89; T2022.48.1020b9-13).

23. S, III.4a cites *Chanlin baoxun shunzhu* 禪林寶訓順珠: “When I first came to have a rough understanding of a few principles, I was conceited, thinking that I had a natural

late master Huanglong, I thought back upon my daily activities and [came to realize] that contradictions with principle were extremely abundant. There followed three years of making effort to practice—in both bitter cold²⁴ and sweltering heat my steadfast ambition was immovable; and only then did I attain *event after event according with principle*. And now even my hawking and spitting and waving my arms are [all] the *meaning of the Patriarchal Master [Bodhidharma's] coming from the West.*"

50 *A Spherical Pillow for Policing Sleep*

[Chan Master Mu]zhe [Zhenru,²⁵ when he was an] assistant, slept using a spherical block of wood for a pillow. After a short sleep, the pillow would roll, and he would wake up and get up again [to do cross-legged sitting as before²⁶]. For the most part he took this as his constant [practice]. Some said, "Your expenditure of mental effort is excessive." He responded, "Up until now my karmic connection to *prajñā* has been flimsy. If I don't do it in this way, I fear that I would be strung along by habit-energy [inherited from past births]."

51 *Even though Rained upon, Unaware of It*

Hermitage Head Fen²⁷ was fierce [in pursuit] of the Way. [He zealously practiced] without taking time out for a [single] meal or a [single]

endowment of cleverness. I slighted the Way of the buddhas and patriarchs, considering it to be something not difficult to reach" [余始初略曉得些子道理。自負聰明之資。輕視佛祖之道。以爲不難及。] (CBETA, X64, no. 1265, p. 547, a9-11 // Z 2:18, p. 233, a6-8 // R113, p. 465, a6-8).

24. S, III.4a cites *Shu* 書, Junya 君牙: "winter, bitter cold" [冬祁寒].

25. Muzhe Zhenru 慕喆真如 (?-1095) succeeded to the dharma of Cuiyan Kezhen 翠巖可真, who was a successor of Shihuang Chuyuan, that is, Ciming (see section 46). For a short biographical entry for Muzhe and a list of sources, see *Zengaku*, 2.1157d-1158a. The excerpt in this section is found in *Chanlin baoxun* 禪林寶訓 (dated 1174-89; T2022.48.1021c12-15).

26. S, III.4b inserts: "wake up and get up again to do cross-legged sitting as before" [覺而復起安坐如故].

27. Hermitage Head Fen (i.e., Nan Jianzhou Jianmen Anfen anzhu 南劍州劍門安分庵主) succeeded to the dharma of Lan'an Dingxu 懶庵鼎需 (1092-1153), a successor of Dahui Zonggao (section 11). For a biographical source for Fen, see F, 160. The excerpt in this section is found in *Rentian baojian* 人天寶鑑 (dated 1230; CBETA, X87, no. 1612, p. 17, b8-9 // Z 2B:21, p. 65, b17-18 // R148, p. 129, b17-18).

breath.²⁸ One day he was leaning on a [stone] railing and keeping his eye on the “dog” cue [i.e., the *wu* 無 character]. It began raining, but he was unaware of it—only when his robe was soaking wet did he realize [it was raining].

52 *Vowing Not to Unroll One’s Futon*

Chan Master Fodeng Xun²⁹ was serving [Chan Master] Fojian.³⁰ Along with the rest of the sangha he requested instruction [of Fojian]. But he was unfocused and had no way to access awakening. He sighed, “Until I attain a thorough realization in this birth, I vow never to unroll my futon [i.e., unroll bedding and lie down³¹].” Thereupon he just remained standing for forty-nine days, leaning on the open-air pillar [in the courtyard], as if in the mourning period for his deceased father and mother. He then attained a great awakening.

53 *Flings Down the Letter without Being Concerned*

When Chan Master Tiemian Bing³² was traveling on foot [far and wide in search of a teacher and realization], not long after he had left his native village, he heard that [the monastery where he had³³] undergone his leaving-home ceremony had caught fire one night and burned down to ashes. Having gotten a letter [informing him of this incident³⁴], he flung

28. S, III.4b inserts a citation from *Chanlin baoxun shunzhu* 禪林寶訓順珠: “The interval of a single meal or an inhalation-exhalation—even for those he was unwilling to take a break” [一食之際。呼吸之頃。也是不肯休息的。] (CBETA, X64, no. 1265, p. 556, a1-2 // Z 2:18, p. 241, d11-12 // R113, p. 482, b11-12).

29. The excerpt in this section is found in *Wu deng hui yuan* 五燈會元 (CBETA, X80, no. 1565, p. 413, c9-13 // Z 2B:11, p. 387, c1-5 // R138, p. 774, a1-5).

30. Fodeng Shouxun 佛燈守珣 succeeded to the dharma of Huiqin Fojian 慧懃佛鑑 (1059–1117), who was a successor of Wuzu Fayen 五祖法演 (section 9).

31. K, 190: “vow never to unroll the futon (i.e., unroll bedding and lie down)” [誓て被(夜具を展べて臥せざる義)を展べずと。].

32. Tiemian Zhibing 鐵面知昺 succeeded to the dharma of Huiqin Fojian 慧懃佛鑑 (1059–1117), who was a successor of Wuzu Fayen 五祖法演 (section 9). For a short biographical entry and a list of sources for Zhibing, see *Zengaku*, 2.850a. The excerpt in this section is found in *Chanlin baoxun* 禪林寶訓 (dated 1174–89; T2022.48.1028c22-24).

33. S, III.5b inserts: “heard that the monastery where he had undergone his leaving-home ceremony” [聞受業之寺].

34. K, 191: “Having gotten a letter informing him of this incident” [其の事を報じ來りたる書簡を得て].

it to the ground, saying, “Just something that needlessly muddles people’s thoughts—nothing more.”

54 *Firmly Vow to Awaken*

Chan Master Lingyuan Qing,³⁵ when he was first investigating [the *buddha-dharma* face-to-face] with [Chan Master] Huanglong Xin, along with the rest of the sangha participated in question-and-answer [sessions with Xin]. [Qing] didn’t know what was going on and had not a clue.³⁶ [Every] night he would make a vow before the buddhas³⁷: “I will exhaust my body and life in order to be able to give the dharma [to all sentient beings]. I vow to quickly attain understanding [i.e., awakening]!” Later he was reading the *Sayings [Record] of Xuansha*; tired, [he did cross-legged sitting] facing a wall. He then got up [from sitting] and began walking meditation. As he walked he promptly lost a shoe. When he bent down to pick it up, suddenly he had a great awakening.

55 *No Single Moment of an Extraordinary Karmic Event*

Chan Master Yuanwu Qin³⁸ a second time was investigating [the *buddhadharma* face-to-face] with [Chan Master] Dongshan Yan and became his assistant. He exhaustively probed and made great effort to investigate [the *great matter* of his mind ground³⁹]. [Later, when he was residing on his own mountain,⁴⁰ i.e., as abbot of his own monastery] he said to himself,

35. Lingyuan Weiqing 靈源惟清 (?–1117) succeeded to the dharma of Huitang Zuxin 晦堂祖心 (1025–1100), who was a successor of Huanglong Huinan 黃龍慧南 (see section 49). For a short biographical entry and a list of sources, see *Zengaku*, 1.26d. The excerpt in this section is found in *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 738, a16-19 // Z 2B:19, p. 364, d7-10 // R146, p. 728, b7-10).

36. ZGK, 28 glosses *duan ni* 端倪 as “From *Zhuangzi*, *Da zongshi* 大宗師.”

37. S, III.5b inserts: “Every night he would make a vow before the buddhas” [每夜誓諸佛前].

38. Yuanwu Keqin 圓悟克勤 (1063–1135) was in the Yangqi wing (楊岐派) of the Linji lineage. He succeeded to the dharma of Wuzu Fayen 五祖法演 (?–1104). For a short biographical entry and a list of sources for Keqin, see *Zengaku*, 1.333b. The excerpt in this section is found in *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T1997.47:768b10-12).

39. K, 194: “He exhaustively probed and made great effort to investigate the one *great matter* of his mind ground” [この心地の一大事を窮め参じて力め究められたが].

40. S, III.6a inserts: “Later, when he was residing on his own mountain, he said to himself” [住山後自云].

“When I was in [Dongshan Yan’s] sangha, there was no single moment of an extraordinary karmic event. It was just that in ten years I attained great awakening.”

Comment: In ten years no single moment of an extraordinary karmic event. May I ask [you people]: In the space of this very day—how many extraordinary karmic events have you had? In how many years will you attain *penetration* [i.e., awakening]⁴¹?

56 Not Forgetting for Even a Moment

Chan Master Mu’an Zhong⁴² first learned the Tiantai teachings [i.e., the system of Buddhist teachings and practices centered on the *Lotus Sutra*] and later set his ambition on the Chan personal-realization-of-the-meaning-beyond-words.⁴³ He visited [Chan Master] Longmen Yuan.⁴⁴ He did not forget even for a moment⁴⁵ to pull [the cue] into full awareness. By chance, while taking a walk, [he reached the courtyard of] the waterwheel for grinding grain and saw a plaque [on the gate]⁴⁶ that read, “The dharma wheel is always turning.” Suddenly he had a great awakening.

57 Forgot He Had Arrived at the River Crossing

Chan Master Qingshou Xiang⁴⁷ investigated [the *buddhadharma* face-to-face] with Puzhao Baogong of Zhengzhou. He was zealous from dawn to

41. S, III.6b inserts: “At what year time will you attain *penetration*?” [何年時得打徹去也].

42. Mu’an Fazhong 牧庵法忠 (1084–1149) succeeded to the dharma of Longmen Qingyuan 龍門清遠 (1067–1120), a successor of Wuzu Fayan 無祖法演 (section 9). For a short biographical entry and a list of sources, see *Zengaku*, 2.1138a. The excerpt in this section is found in *Fozu gangmu* 佛祖綱目 (CBETA, X85, no. 1594, p. 742, a12-15 // Z 2B:19, p. 368, d3-6 // R146, p. 736, b3-6).

43. Note the polarity of the teachings (*jiao* 教) and (Chan 禪). The headquarters of the Tiantai school is in Zhejiang on the eastern seaboard. The de facto founder was Tiantai Zhiyi (538–97).

44. S, III.6b inserts: “Yan should be Yuan” [眼當作遠].

45. S, III.7a for *zaoci* 造次 cites *Analects, Li ren pian* 里仁篇.

46. K, 196: “By chance, while taking a walk, he reached the courtyard of the waterwheel for grinding grain and there was a plaque on the gate” [たまたま縦歩即ち散歩のちなみ水碓磨院に至て門后の上に額面がある。].

47. Little is known of Qingshou Jiaoxiang 慶壽教亨 (d. 1399). He succeeded to the dharma of Puzhao Baogong 普照寶公. For sources, see F, 167. The excerpt in this section is found in

dusk. One day while on an errand to Huiyang [in Henan], he passed by the Zhaodu [ferry crossing].⁴⁸ His sensation of indecision-and-apprehension [from his *gongfu* of keeping his eye on the cue] was undispersed [i.e., he was in a state of undistracted singleness of mind⁴⁹], and he failed to notice that he'd arrived at the crossing site. [A fellow monk] traveling with him alerted him,⁵⁰ saying, "This is the river crossing!" Suddenly feelings of sadness and delight mingled within him.⁵¹ When he told Baogong of this, Baogong said, "This Han zombie [i.e., a breathing dead man⁵²—you're not there yet!" He thereupon had him keep his eye on the phrase [i.e., cue] *sun-faced buddha*.⁵³ One day he was doing quiet sitting in the Cloud Hall [i.e., Sangha Hall⁵⁴], and, upon hearing the sound of [the mallet hitting] the board,⁵⁵ he had a great awakening.

58 *Sleeping and Eating Both Forgotten*

Chan Master Songyuan Yue⁵⁶ in the beginning, as a layman, investigated [the *buddhadharma* face-to-face] with Ying'an Hua, but they did not hit

Wu deng hui yuan xulue 五燈會元續略 (dated 1648; CBETA, X80, no. 1566, p. 494, a24-b7 // Z 2B:11, p. 468, a2-9 // R138, p. 935, a2-9).

48. K, 197: "passed by the ferry crossing called 'Zhaodu'" [趙渡と云ふ舟渡場を過ぎられた].

49. K, 197: "Because at that time his sensation of indecision-and-apprehension of his case practice was undispersed and he was in a state of undistracted singleness of mind" [その時に公案工夫の疑情未だ散れざるものあつて一心不亂に工風して居られたものであるから].

50. S, III.7b inserts: "A fellow monk traveling with him alerted him" [同行之僧警覺之].

51. S, III.7b cites the *Śūramgama Sūtra* (T945.19.131c1-2).

52. S, III.7b inserts: "Han a breathing dead man" [漢有氣的死人].

53. In the *Foshuo foming jing* 佛說佛名經 the moon-faced buddha (*yuemian fo* 月面佛) has a lifespan of one day and one night; the sun-faced buddha (*rimian fo* 日面佛) has a lifespan of 1,800 years (T440.14.154a21-23). The case containing this cue appears in the case collection *Xuedou songgu* 雪竇頌古: "Raised: 'The Great Master [Hongzhou] Ma was ill. The Temple Custodian asked: 'How are you getting along?'" The Great Master replied, "Sun-faced buddha, moon-faced Buddha"" [擧。馬大師不安。院主問。和尚近日。尊位如何。大師云。日面佛。月面佛。] (Iriya et al., *Secchō jūko*, 18–19. Also see *Biyanlu* 碧巖錄 (T2003.48.142c10-12). The sun's face appears every day, the moon's face only once in thirty days.

54. S, III.8a glosses *yuntang* 雲堂 thus: "Means the sangha assembles like many clouds" [謂衆集如雲多].

55. The *ban* (板 or 版) is a wooden board or panel hanging on the wall of the Sangha Hall with a mallet hanging below it attached by rope. This board, which has a verse admonition about impermanence written on it, is used to announce Sangha Hall activities.

56. Songyuan Chongyue 松源崇嶽 (1132–1202) is the grandfather of the Songyuan wing (松源派) of the Linji lineage. For a short biographical entry and a list of sources, see *Zengaku*,

it off. He made even greater effort and visited Mī'an Jie, who right away answered one question after another. Mī'an sighed, "This is nothing but boxwood-tree Chan⁵⁷ [i.e., grows-a-little-and-then-shrinks Chan!]" [Yue] intently made an effort—to the point of forgetting sleeping and eating. At just that time⁵⁸ Mī'an was questioning a monk in a private interview in his quarters, saying, "*Not mind, not buddha, not [sentient] being.*" The Master, [hearing this⁵⁹] as he stood in attendance on the side, had a great awakening.

59 Mouth and Body Both Forgotten

Chan Master Gaofeng [Yuan]miao,⁶⁰ while he was in the sangha, never touched his torso to the mat; both mouth [i.e., eating] and body⁶¹ were forgotten. One time he went to the lavatory and came out in [just⁶²] his undershirt [i.e., not wearing his robe]. One time he opened the cupboard [at the back of his position on the sitting platform in the Sangha Hall⁶³] and went off without [closing it and] fastening the hasp.⁶⁴ Later

1.636b-c. The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 497, c5-18 // Z 2B:11, p. 471, b12-c7 // R138, p. 941, b12-p. 942, a7).

57. S, III.8a inserts: "boxwood-tree Chan gains a little and considers that enough; in topolect means *gradually shrink*" [黃楊木禪得少爲足不長進○方語漸漸退縮]. S, III.8b cites *Materia Medica* (*Bencao gangmu* 本草綱目): "In a folk saying it grows one inch in a year and at the intercalary year shrinks" [本草曰俗說歲長一寸遇閏則退]. The intercalary year occurs in every third year in the Chinese lunar calendar. *Materia Medica* is a pharmacological compendium in fifty-two fascicles by Li Shizhen 李時珍 (1518–93) of the Ming.

58. S, III.8a inserts: "*hui* 會 *Commentary on the Shu* says: 'At just that time'" [會書言註云正其時也].

59. S, III.8a inserts: "the Master, hearing this as he stood in attendance at the side" [師從傍聞之].

60. Gaofeng Yuanmiao 高峰原妙 (1238–95; section 17) succeeded to the dharma of Xueyan Zuqin 雪巖祖欽 (section 16). The excerpt in this section is found in the brief biography attached to *Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄 (CBETA, X70, no. 1400, p. 699, a4-5 // Z 2:27, p. 348, d1-2 // R122, p. 696, b1-2).

61. S, III.8b inserts: "both mouth eating and body clothes were forgotten" [口食體衣俱忘].

62. ZGK, 30.126 cites *Gaofeng Yuanmiao chanshi yulu* 高峰原妙禪師語錄: "One time he went to the lavatory and came out in *just* his undershirt" [或如廁。惟中單而出。] (CBETA, X70, no. 1400, p. 699, a5 // Z 2:27, p. 348, d2 // R122, p. 696, b2).

63. ZGK, 31.127 glosses *han* 函 as "the cupboard for storing garments at the back of a *tan* [i.e., individual sitting portion of the long platform] in the Sangha Hall" [僧堂の單の後にある襖子を入るる戸棚なり。].

64. S, III.8a inserts: "without fastening the hasp" [不扃鑰].

he returned to the Sangha Hall of Jingshan [Monastery in Zhejiang] and had a great awakening.

60 *Abolishing All Karmic Conditions*

Chan Master Jiefeng Yu⁶⁵ at first investigated [the *buddhadharma* face-to-face] with Guyan and Shimen.⁶⁶ He treasured their dharma talks [i.e., admired them so much that he always kept them near like a belt ornament]. Day and night he sat cross-legged in solitary immobility, but he couldn't "get into the groove." Later he investigated [the *buddhadharma* face-to-face] with Zhiyan.⁶⁷ [Zhiyan] gave [Jiefeng Yu the cue] **not mind, not buddha, not [sentient] being**. His sensation of indecision-and-apprehension grew ever more—all karmic conditions were abolished. Sleeping or eating—he was aware of neither. He became like a person whose breathing was cut off. From dusk one day he sat until about midnight and heard the monk on the adjacent [sitting position on the platform⁶⁸] chanting the *Song of Realizing the Way*: "Not eliminating thought of the unreal and not seeking the real."⁶⁹ [Hearing this line,] he felt as if he'd been released from carrying a heavy load on his shoulders. [He composed the following] couplet:

Midnight: suddenly forgot moon *and* finger⁷⁰;
Filling the sky, the solar disk—red!

65. Jiefeng Shiyu 傑峰世愚 (1301–70; section 28) succeeded to the dharma of Zhiyan Pucheng 止巖普成 (another theory is Tianchi Xin 天池信). The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 491, a24-b5 // Z 2B:11, p. 465, a2-7 // R138, p. 929, a2-7).

66. Guyan Jingfu 古[虎]巖淨伏 was a Linji master. For a short biographical entry and a list of sources, see *Zengaku*, 1.577c. There is an entry for Shimen Gang 石門剛 in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 508, b11-c6 // Z 2B:11, p. 482, a10-b11 // R138, p. 963, a10-b11).

67. There is an entry for Zhiyan Cheng 止巖[巖]成 in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 490, a6-14 // Z 2B:11, p. 463, d2-10 // R138, p. 926, b2-10).

68. S, III.9a inserts: "heard the monk on the adjacent *tan* [i.e., individual sitting portion of the long platform in the Sangha Hall]" [聞隣單僧].

69. *Yongjia Zhengdaoge* 永嘉證道歌 (T2014.48.395c9).

70. S, III.9a inserts: "suddenly forgot the finger pointing at the moon the cue" [忽然忘月指話頭]. Cites *Da fangguang yuanjue xiuduoluo liaoyi jing* 大方廣圓覺修多羅了義經 (T842.17.917a27-29). Thus finger pointing at the moon = *upāya* = cue.

*61 Closing the Gate [to Visitors] and Making Effort
to Investigate [the Buddhadharmā Face-to-Face
with His Teacher]*

Grand Councilor Yici Chucai investigated [the *buddhadharma* face-to-face] with the Old One Wansong.⁷¹ [Yici Chucai] removed himself from household affairs and put an end to guests' [comings and goings⁷²]. Whether bitterly cold or swelteringly hot, there wasn't a day that he didn't [enter the monastery⁷³] to investigate [the *buddhadharma* face-to-face with Wansong]. He burned oil to extend the day into the night, abolished sleeping, and forgot eating for almost three years. He then obtained sanction [for his awakening from Wansong].

Comment: Expending mental effort *in that way*, he realized the Way *in that way*. We call him a lay bodhisattva. [As a layman] having eaten meat to his fill, [nevertheless] he searched out a monk to talk Chan with. How did he do it on his own!⁷⁴

62 Knocking One's Head on a Pillar

Chan Master Zhongfeng Ben served as an assistant to Gaofeng [Yuanmiao] at Siguan [i.e., a cave in Mt. Tianmu west of Hangzhou] and was zealous [in

71. Yelü Chucai 耶律楚材 (Layman Zhanran 湛然居士; 1190–1244) succeeded to the dharma of Bao'en Xingxiu 報恩行秀 (Old Man Wansong 萬松老人; 1166–1246), who was in the Caodong 曹洞 lineage. For a short biographical entry and a list of sources for Yelü Chucai, see *Zengaku*, 2.1239c; for Xingxiu, see *Zengaku*, 1.223c-d. The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 457, b11-23 // Z 2B:11, p. 431, a18-b12 // R138, p. 861, a18-b12). S, III.9b cites *Wu deng hui yuan xulue* 五燈會元續略: "Grand Councilor Yici, Layman Zhenqing, given name Chucai, original family name Yelü. When the Jin [Jurchen] extinguished the Liao [Qidan/Khitans] dynasty, he came over to the Jin and changed his family name to Yici" [丞相移刺真卿居士。字楚材。本姓耶律。及金滅遼。公歸金。改姓移刺。] (CBETA, X80, no. 1566, p. 457, b11-12 // Z 2B:11, p. 431, a18-b1 // R138, p. 861, a18-b1).

72. S, III.9b inserts: "Blocked the traces of coming-and-going people" [杜塞也絕往來人跡].

73. S, III.9b inserts: "There wasn't a day that he didn't enter the monastery to investigate" [無日入寺不參].

74. K, 203: "Actually, he was in the realm of non-action and non-obstruction—traces of his having effortful action were nowhere to be seen" [實に無爲無碍の境界にして其の有爲の痕跡あるを見ず。].

his practice] day and night.⁷⁵ When tired, he would knock his head on a pillar [to keep himself awake]. One day, when chanting the *Diamond-Cutting Sūtra*, he came to the passage about shouldering [the unexcelled perfect awakening of] the Tathāgata⁷⁶—he suddenly achieved an understanding [i.e., awakening]. But he thought to himself that his realization was not yet at the utmost point. He became even more diligent despite hardship—he never slacked off in consulting [his teacher Gaofeng] and resolving [difficulties]. Upon observing the flowing water [of a spring] he had a great awakening.

Comment: He thought to himself that his realization was not yet at the utmost point, and so he ended up at the location of the utmost point. Today there are far too many who take being on the road as arriving at home [i.e., take a little awakening as the ultimate⁷⁷]. How sad!

63 Working Diligently Despite Hardships inside the Gate

Chan Master Dufeng Shan⁷⁸ was at Yuxi⁷⁹ and closed the gate [to go into retreat and practice quiet sitting]. He didn't set up a bed to lie on—he set

75. For Zhongfeng Mingben 中峰明本 (1263–1323), see section 20; for Gaofeng Yuanmiao, see section 17. The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 506, a19-24 // Z 2B:11, p. 479, d12-17 // R138, p. 958, b12-17). On Siguan Cave (死關洞), see *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 503, b19-21 // Z 2B:11, p. 477, b2-4 // R138, p. 953, b2-4).

76. *Jingang bore boluomi jing* 金剛般若波羅蜜經: “Subhūti! Essentially speaking, this sutra has inconceivable, immeasurable, limitless merit. The Tathāgata has spoken it for the sake of those who have set out in the great vehicle, for those who have set out in the highest vehicle. If there is someone who can receive, hold, read, and chant it, and widely speak it to people, the Tathāgata knows them, the Tathāgata sees them. They will all complete immeasurable, limitless, inconceivable merit. Such people will shoulder the Tathāgata's unexcelled, perfect awakening” [須菩提。以要言之。是經有不可思議。不可稱量。無邊功德。如來為發大乘者說。為發最上乘者說。若有人能受持讀誦。廣為人說。如來悉知是人。悉見是人。皆得成就不可量。不可稱。無有邊。不可思議功德。如是人等。則為荷擔如來阿耨多羅三藐三菩提。] (T235.8.750c12-18).

77. S, III.11a inserts: “Take being on the road as arriving at home take a little awakening as the ultimate” [以途路為到家些子省處以為究竟].

78. Dufeng Benshan 毒峰本善 (1419–82; section 36) succeeded to the dharma of Yuexi Weicheng 月溪惟澄. Dufeng appears in *Ming Masters*. The excerpt in this section is found in *Wu deng quanshu* 五燈全書 (CBETA, X82, no. 1571, p. 240, c21-p. 241, a1 // Z 2B:14, p. 135, d6-10 // R141, p. 270, b6-10).

79. S, III.11a inserts: “The reading of 清 is *yu*; it is the name of a stream or brook” [消音育水名溪].

out only a stool, taking awakening as his [sole] standard. At dusk one day he fell into a lethargic sleep and didn't wake up until midnight. He thereupon got rid of his stool and day and night stood [without sitting or lying down⁸⁰]. Leaning against a wall, he still fell asleep. He made a vow not to lean against the wall and to walk holding his head high [i.e., with chin up and chest out].⁸¹ He became physically exhausted, and the sleep Māra grew ever heavier. He let out a wail before the buddha image—[he beseeched the buddha for] ways to [to block sleep and⁸²] goad himself onward. Subsequently he was able day by day to advance in his *gongfu*. Upon hearing the sound of a bell, he suddenly attained freedom.⁸³ [He spoke⁸⁴] a verse:

Deep and quiet⁸⁵—action is cut off.

Touch it and there isn't a clue, but it roars like thunder.

A single sound that shakes the earth, and movement/quiescence is exhausted.

Skull [i.e., the ball of karma consciousness⁸⁶] shattered—for the first time one awakens from the dream.

64 *His Sides Never Touching the Mat*

Chan Master Bifeng Jin⁸⁷ investigated [the *buddhadharma* face-to-face] with Puyun Hai, who showed him the the “ten-thousand-dharmas” case. He [built up] indecision-and-apprehension about it for three years. When he

80. S, III.11a inserts: “day and night stood without sitting or lying down” [晝夜行立不坐不臥].

81. S, III.11b cites the Northern Song glossary of difficult terms from Chan texts entitled *Zuting shiyuan* 祖庭事苑: “In the phrase *bikong liaotian* 鼻孔遼天 [nostrils seize heaven] the *liao* 遼 should be *liao* 撩. *Liao* 撩 is to seize. It is the appearance of holding one's head high. *Liao* 遼 means *distant*—that is not the meaning here” [鼻孔遼天。遼。當作撩。撩取也。昂視之貌。遼。遠也。非義。] (CBETA, X64, no. 1261, p. 319, c11-12 // Z 2:18, p. 7, c6-7 // R113, p. 14, a6-7).

82. K, 207: “A hundred plans to block sleep” [百の睡を防ぐ計が].

83. Following ZGK, 31.131: “the *bu* 不 character is doubtful” [不字、疑う可し。].

84. S, III.11a inserts: “spoke a verse” [說偈云].

85. S, III.11a cites *Xinfu zhu* 心賦注 (CBETA, X63, no. 1231, p. 150, c13-20 // Z 2:16, p. 69, c13-d2 // R111, p. 138, a13-b2).

86. S, 12b inserts: “the ball of karma consciousness; the root of birth-death; the skull” [業識團生死根髑髏].

87. Bifeng Baojin 璧[碧]峰寶金 succeeded to the dharma of Puyun Haizhen 普雲海真 in the line of Wuzu Fayen 五祖法演. According to the *Wu deng hui yuan xulue* 五燈會元續

happened to be picking vegetables, suddenly [his attention] coalesced for a considerable length of time. Hai asked him, “Did you enter *samādhi*?” He replied, “*Samādhi* and movement don’t play a part in it.” Hai asked, “The one who plays no part in *samādhi* or movement—what person is that?” Jin took his wicker basket and showed it to him. Hai did not okay [this demonstration of his level of understanding]. Jin flung the wicker basket [containing vegetables] on the ground. [Hai] still didn’t give his okay. After that [Jin’s] *gongfu* became increasingly ardent—[day or night] his sides never touched the mat. For seven days he did a single cross-legged sitting session. One day, hearing the sound of someone’s chopping wood, he attained a great awakening.

65 *All Alone Maintaining Stolid Gongfu*

Chan Master Wuji⁸⁸ of Xishu [i.e., western Sichuan], when first doing *gongfu*, wouldn’t even glance at a written note the size of four fingers [never mind the books of the canonical teachings⁸⁹]⁹⁰—he just did stolid *gongfu* like a blind man.⁹⁰ He then attained great penetration and great awakening.

Comment: This idea is very good indeed. However, those who have not clarified the principles of the [textual] teachings shouldn’t imitate this.⁹¹

略 (CBETA, X80, no. 1566, p. 493, a13-14 // Z 2B:11, p. 466, d9-10 // R138, p. 932, b9-10), Baojin was invited to the capital by the emperor during the Zhizheng era (1341–70) of the Yuan dynasty. For biographical sources, see F, 177. The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 492, c22, p. 493, a6 // Z 2B:11, p. 466, c12-d2 // R138, p. 932, a12-b2).

88. Wuji Mingwu 無際明悟 succeeded to the dharma of Guzhuo Changjun 古拙昌俊 (section 31). For a short biographical entry and a list of sources for Mingwu, see *Zengaku*, 2.1189c. The excerpt in this section is found in *Wu deng hui yuan xulue* 五燈會元續略 (CBETA, X80, no. 1566, p. 515, c20-22 // Z 2B:11, p. 489, c7-9 // R138, p. 978, a7-9).

89. ZGK, 32.133: “Beyond that, he looked at none of the books and noble teachings” [其の外、一切の書籍聖教までも見ぬなり。].

90. ZGK, 32.134 glosses *paimang* 拍盲 thus: “Because a blind man cannot walk on his own and can walk only with his palm tapping another’s shoulder, he is called a *palm-tapping blind man*. The meaning here is *not looking ahead*” [盲人は獨行できぬゆえ、人の肩に手のひらを打ちかけて歩く故、拍盲と云う。今はただ向こう見ずにと云う義なり。].

91. S, III.12b cites *Zhuangzi*, *Tianyun pian* 天運篇.

Back Collection: Single Gate

Δ *Extracts from the Sutras to Authenticate
[the Preceding Selections]*

66 Mahāprajñā Sūtra [Great Wisdom Sutra]

There was a voice in the sky announcing to Sadāprarudita [Always-Weeping] Bodhisattva,¹ “You should go eastward to seek *prajñā*. You must not shirk weariness. Don’t think about sleep and don’t think about eating and drinking. Don’t think about whether it is day or night. Don’t fear cold and heat. In the midst of internal and external dharmas don’t have any confusion in your mind. When walking, you must not look to the left and right; don’t gaze forwards or backwards, up or down, at the four corners, and so forth.”

67 Huayan Sutra [Flower Array Sutra]

Diligence-Head Bodhisattva’s verse:²

[Diligent practice] is like drilling a flint to obtain fire.
If you stop several times before [fire] has emerged,
[Each time] the power of the fire accordingly dies down.
Slacking off [in your practice] is also like this.

Comment: Constantly take the drill of *prajñā* to concentrate on a single sense object and use the string of *upāya* to turn [the drill] round and round skillfully. When the mind’s wisdom is unfixed and the four postures [of walking, standing, sitting, and lying down] are without any

1. *Da bore boluomiduo jing* 大般若波羅蜜多經 (T220.6.1059a26-b4).

2. *Da fanguang fo huayan jing* 大方廣佛華嚴經 (T279.10.67c26-28).

break, then [the fire³] of the noble Way will break out. If you suddenly produce a thought [of discrimination] and even for a short time lose illumination, it is in all cases called *stopping [before the fire emerges]*.⁴

68 *Mahāsamñipāta-candragarbha Sūtra [Great Dharma Meeting Moon-Womb Bodhisattva Sutra]*

If you can diligently bind thoughts [to a single point] so that they do not scatter, then you will bring a halt to the defilements.⁵ It will not be long before you can complete unexcelled perfect awakening.

69 *Sixteen Viewings Sutra (Amitāyuhṣūtra)*

The Buddha told Vaidehi, [a wife of King Bimbisāra of Magadha,] “You should concentrate mind and bind thoughts to a single point.”⁶

70 *Dharmapada [Dharma Lines Sutra]*

The wise one takes *prajñā* to train mind, thoroughly scrutinizing all his defilements.⁷ It is like smelting iron ore hundreds of times so that it becomes a purified metal. It is like the roiling of the great sea day and night, producing great treasures [such as coral, pearls, and so forth⁸]. A person’s [training of mind] is also like this. If day and night he *makes mind work* ceaselessly, he will get the [buddha] fruit of realization.⁹

Comment: At present people know only about *making mind rest* to enter *dhyāna*. It would be better if they [advanced a step] and came to know about *making mind work* to get the fruit of realization.

3. S, III.13b inserts: “The noble Way’s fire can break out” [聖道之火可生].

4. *Da fangguang fo huayan jing shu* 大方廣佛華嚴經疏 (T1735.35.609b25-28).

5. *Da fangdeng da ji jing* 大方等大集經 (T397.13.310a8-13).

6. *Foshuo guan wuliangshou fo jing* 佛說觀無量壽佛經 (T365.12.341c27-342a5).

7. *Chuyao jing* 出曜經 (*Emerging Sunlight Sutra*; T212.4.656a19-23).

8. K, 216: “It is also like the roiling of the great sea day and night, producing great treasures such as coral, pearls, and so forth” [又猶は大海の日夜沸動せば則ち諸の大寶すなはち珊瑚真珠等を成すが如く。].

9. S, III.14b inserts: “will get the buddha fruit of realization” [便獲佛果證].

71 *Great Consecration Sutra*

The monk cultivating *dhyāna* has no other thought [i.e., has no false discrimination¹⁰]. He just guards one dharma, and after that he sees the mind [nature¹¹].

72 *Bequeathed Teachings Sutra*

To begin with, as to mind, if you restrict it to a single locus, there will be nothing¹² you will not manage.¹³

Comment: *Guarding one dharma, restricting to one locus*—we should thank our lucky stars there are sayings of this sort!

73 *Śūramgama Sūtra [Heroic Valor Sutra]*

Also, use this mind [i.e., the single moment of thought of the unreal due to the five aggregates¹⁴] to do a meticulous study of the internal and the external.¹⁵ Also, use this mind to study the pure extremity.¹⁶

10. K, 216: “The monk cultivating *dhyāna* has no other thought, no false discrimination” [禪那思惟の比丘は他の想念妄分別は無い。]。Foshuo *guanding jing* 佛說灌頂經 (T1331.21.497b20-21).

11. S, III.15a inserts: “After that he sees the mind nature” [然後見心性].

12. S, III.15a inserts: “there will be nothing hundreds and thousands of *samādhis* and super-normal powers, etc.” [無事百千三昧神通等].

13. *Fo chui ban niepan lueshuo jiaojie jing* 佛垂般涅槃略說教誡經 (T389.12.1111a18-21).

14. S, III.15b inserts: “Also, use this mind the single moment of thought of the unreal due to the five *skandhas*” [又以此心陰妄一念].

15. *Da foding rulai miyin xiuzheng liaoyi zhu pusa wan xing shoulengyan jing* 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經 (T945.19.147c16 and 148a23).

16. The *can chan* 參禪 entry in Zhuhong’s *Bamboo-Window* in YQFH quotes these lines from the *Śūramgama*: “Monks constantly say, ‘Small indecision-and-apprehension, small awakening; big indecision-and-apprehension, big awakening.’ Indecision-and-apprehension is called *can* 參 [probing]. But when did the two-character phrase *can chan* 參禪 [Chan practice] arise? Some say, ‘The sutras don’t have it.’ I say that they do have it. The *Śūramgama* says, ‘Right here do a meticulous study of wonderful brightness.’ It also says, ‘Study the internal and the external.’ It also says, ‘Study the deep and distant.’ It also says, ‘Study the pure extremity.’ Are these not *can* 參 [probing]? Later honorable monks had people keep an eye on [the cue of the] the case and raise the sensation of indecision-and-apprehension. Both arise from this” [僧有恆言。曰小疑小悟。大疑大悟。不疑不悟。疑之爲言參也。然參禪二字起於何時。或曰。經末之有也。予曰有之。楞嚴云。當在此中。精研妙明。又曰內

74 *Amitābha Sūtra (Sukhāvātīvyūha Sūtra)*
[Amitābha's Land of Bliss Array Sutra]

Hold the [buddha] name [in mind] with undistracted singleness of mind.¹⁷

Comment: In just these four words, *undistracted singleness of mind*, the enterprise of Chan practice is completely encapsulated. Most people lose sight of this.

75 *Laṅkāvatāra Sūtra [Lanka Descent Sutra]*

If [the bodhisattva] wishes to comprehend that the discrimination realm of “grasper and grasped” is all a manifestation of [one's own] mind, he should divorce from mental confusion and disquiet, sloth, and sleep.¹⁸ During the first, middle, and last [watches of the] night,¹⁹ he should diligently engage in cultivation.

76 *Vajraprajñā Sūtra [Thunderbolt Wisdom Sutra]*

Sadāprarudita [Always-Weeping] Bodhisattva at seven years of age was [constantly] walking or standing still. He never sat down, nor did he ever lie down.²⁰

77 *Ratnakūṭa Sūtra [Treasure Heap Sutra]*

The Buddha told Śāriputra:²¹ “When those two bodhisattvas [Restraint-Youth Bodhisattva and Abiding-in-Restraint-Youth Bodhisattva] were practicing

外研究。又曰研究深遠。又曰研究精極。非參乎。自後尊宿教人看公案起疑情。皆從此生也。] (CBETA, J33, no. B277, p. 51, c21-25; *Chikusō*, 297-99). Here Zhuhong assumes that the sutra's *studying the pure extremity* and so forth equals Chan's cue practice, that is, keeping one's eye on the cue and the bringing forth of indecision-and-apprehension. This is another manifestation of his underlying assumption that the teachings and Chan are identical. In the next section's comment he goes on to say that when one attains *undistracted singleness of mind* (*yi xin bu luan* 一心不亂 = *avikṣiptacitta*), *can chan* 參禪 is finished.

17. *Foshuo amituo jing* 佛說阿彌陀經 (T366.12.347b9-17).

18. *Dasheng ru lengjia jing* 大乘入楞伽經 (T672.16.595b11-14).

19. F, 190 states that first night is from 6 p.m. to 10 p.m.; middle night from 10 p.m. to 2 a.m.; and last night from 2 a.m. to 6 a.m.

20. *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (T223.8.422c8-9). Not the *Vajracchedikā*.

21. *Da baoji jing* 大寶積經 (T310.11.277c10-278a17).

[the perfection of] zeal, for a thousand years they were never—even for the time it takes for a snap of the fingers—afflicted by sleepiness. Even for a thousand years they never gave a thought to weighing whether their food was spicy or bland, tasty or tasteless. Even for a thousand years, every time they were begging for food, they never noticed whether the person offering the food was male or female. Even for a thousand years, when they were dwelling beneath trees, they never looked up to notice what kind of trees they were. Even for a thousand years they never remembered with longing their relatives in their native villages. Even for a thousand years, they never had the thought ‘I want to cut my hair.’ Even for a thousand years, they never had the thoughts: ‘It’s hot—I’ll get myself cool,’ ‘It’s cold—I’ll get myself warm.’ Even in a thousand years, they never engaged in the unproductive discourse of the world.”

Comment: This is the realm of the great bodhisattva. Although it is not something worldlings can reach, [nevertheless students²²] must come to know it.

78 *Mahāsaṃnipāta Sūtra* [*Great Meeting Sutra*]

The monk Dharma-Awakening²³ for twenty thousand years constantly practiced buddha-mindfulness, never sleeping.²⁴ He did not produce greed, anger, and so forth. He never focused his mindfulness on his relatives, food and clothing, or paraphernalia to provide for bodily comfort.

79 *Buddhānusmṛtisamādhi Sūtra* [*Buddha-Mindfulness Concentration Sutra*]

Śāriputra for twenty years practiced correct insight with constant diligence.²⁵ Walking, standing, sitting, and lying down, he had correct mindfulness and thorough reflection, [his mind] never distracted.

22. K, 223: “Nevertheless students must come to know it” [しかれども學人たるものも亦知らざるべからず。]。

23. T gives Dharma Speech (法語) for the monk’s name.

24. *Da fangdeng da ji jing* 大方等大集經: 爾時法語比丘。二萬年中無有睡眠。如彈指頃不生貪心瞋心癡心不善覺觀。不念父母宗親眷屬飲食衣服房舍臥具資生之物。(T397:13.44c12-15).

25. *Pusa nianfo sanmei jing* 菩薩念佛三昧經 (T414.13.80c18-23).

80 Vikurvaṇarājaparipṛcchā Sūtra
[King Miracle-Worker's Questions Sutra]

The monk Thunderbolt-Evenness [a previous incarnation of King Miracle-Worker²⁶] cultivated the true dharma.²⁷ All [the 84,000] Māras made their bodies invisible in order to keep watch on him. For a thousand years they [pursued him and²⁸] kept watch on him, but they did not see a single thought-moment's distraction wherein they could agitate him.

81 Tathāgatajñānamudrā Sūtra
[Tathāgata Knowledge-Seal Sutra]

The wheel-turning king Prajñā-Arises²⁹ set aside his country and left home.³⁰ For three thousand years he bound thoughts [to a single point]. He never leaned on anything or lay down [i.e., he just stood, sat, or walked³¹].

82 Madhyamāgama [Medium Length Scripture]

The Venerable Aniruddha, the Venerable Nanda, and the Venerable Kampila were dwelling together in the forest.³² One after another they went on their begging rounds, and each returned to do cross-legged sitting. When it became late afternoon, the one who first arose from cross-legged sitting would sometimes go to draw water for the water bucket. If he could lift it up on his own, [he did so]. If he could not do it on his own, then he enlisted another monk to give him a hand, and the two of them together

26. S, III.17b inserts: “the monk Thunderbolt-Evenness a previous incarnation of King *Vikurvaṇa*” [金剛齊比丘自在王前身].

27. *Zizai wang pusa jing* 自在王菩薩經 (T420.13.925b5-11).

28. S, III.17b inserts: “For a thousand years they pursued him and kept watch on him” [千歲隨逐伺之].

29. The *cakravartin* is a king who rules over the entire universe in accordance with dharma. Only one can appear in a world system at any one time. Like a buddha, he has the thirty-two marks of a great man. K, 226: “Prajñā-Arises of that time was Amitābha Buddha” [爾の時の慧起は阿彌陀佛是れなり。].

30. *Foshuo rulai zhiyin jing* 佛說如來智印經 (T633.15.471a27-29).

31. S, III.18a inserts: “He never leaned on anything or lay down just stood, sat, or walked and that is all” [不倚臥唯是立坐行而已].

32. *Zhong ahan jing* 中阿含經 (T26.1.536a17-b7).

lifted it—without speaking to each other. On the fifth day they had an assembly and sometimes spoke dharma together or sometimes maintained the silence of the noble ones.

Comment: This, for ten thousand generations, has been the good dharma of gathering together with companions to practice.

83 *Sundry Similes Sutra*

A man in Vārānasi left home and made a vow to himself: “Until I attain the fruit of the *arhat* [i.e., of one who has destroyed the defilements and will attain nirvana at death] I will never take a rest lying down.”³³ Day and night he walked, and in three years he attained the Way. Likewise, a monk in Rājagṛha spread grass to make a mat and did [cross-legged] sitting upon it. He vowed to himself, “Until I attain the Way I will never get up [from cross-legged sitting³⁴].” Just when he was about to go to sleep, he would jab his thigh with an awl.³⁵ Within one year, he attained the Way of the *arhat*.

84 *Samyuktāgama* [*Connected or Miscellaneous Scripture*]

In that way, the monk is zealous in his method [of practice].³⁶ Even if his skin and muscle become emaciated, his veins obtrusive, and his bones protruding, he does not discard the true dharma. Even if he has not yet obtained that which he should obtain, he does not discard zeal. He constantly collects his mind and never lets it loose.

Comment: One must know *that which should be obtained*. That which should be obtained—what is it? According to this sutra’s [vocabulary], one should obtain exhaustion of the outflows; realization of the three cognitions and six supernormal powers; and

33. *Za piyu jing* 雜譬喻經 (T204.4.500a26-b4). This text is an *avadāna*. *Avadānas* are tales or narratives that typically illustrate the results of good and bad karma.

34. S, III.19b inserts: “never get up from cross-legged sitting” [終不起從坐].

35. See section 46, where the same thing is said of the Chan monk Ciming 慈明, Hakuin Ekaku’s hero.

36. *Za ahan jing* 雜阿含經 (T99.2.344b15-19).

completion of the fruit of the listener [i.e., disciple of a buddha].³⁷ The expectation [of Chan students³⁸] today [is identical to this except in phrasing]: that one should obtain perfect awakening to [buddha-] mind [i.e., Chan], realize [the power of] omniscience, and complete the unexcelled buddha-fruit.

85 *Dirghāgama [Long Scripture]*

[The Buddha said:³⁹ “Laymen, upon hearing a Tathāgata speak dharma, come to have confidence in it and think to themselves: ‘I should leave home, practice the Way, and accumulate karmic merit.’] This includes accomplishing the three cognitions,⁴⁰ extinguishing the darkness [of stupidity⁴¹], and obtaining the brightness of great wisdom. All of these are gotten from practicing diligently, taking joy in quiet and dwelling alone, and concentrating thoughts without taking a break.”

Comment: Concentrating thoughts without taking a break—if you do it for a long time, then [you will attain] *undistracted singleness of mind*.

86 *Dharmapada [Verses of Dharma]*

If someone for a hundred years is slack and of inferior zeal, it is not as good as one day’s brave and ferocious practice of zeal.⁴²

37. The outflows (*āsrava*) are desire, continuing existence, ignorance, and (sometimes) views. One who achieves exhaustion of the outflows (*āsravakṣaya*) is an *arhat*. The three cognitions (*trividyā*) are ability to remember one’s own former lives, knowledge of the future rebirths of all sentient beings, and knowledge of the exhaustion of the outflows. They were achieved by the Buddha during the three watches of the night of his awakening. The six supernormal powers (*abhijñā*) are psychical and magical powers, clairvoyance, clairaudience, ability to remember one’s own former lives, knowledge of others’ minds, and knowledge of the exhaustion of the outflows. The first five are gained through *dhyāna*. *Śrāvaka* (*listener*) is a Mahāyāna term for followers of Mainstream Buddhism.

38. S, III.20a inserts: “The expectation of Chan students today” [若今宗門學者所期].

39. *Chang ahan jing* 長阿含經 (T1.1.102a7-21).

40. See n. 37.

41. S, III.21a inserts: “extinguishing the darkness of stupidity” [滅除愚痴暗冥].

42. *Faji yao song jing* 法集要頌經 (*Essential Verses of the Dharma Meeting Sutra*; T213.4.789a22-24).

Comment: If you come to know the meaning of this [saying], then you won't doubt that even people like Zhang Shanhe [who slaughtered cows for a living]⁴³ go to be reborn [in Amitābha's Pure Land Sukhāvātī just] by doing ten [ferociously zealous recitations of the] *nembutsu* at the point of death.

87 [Contemplation of] Infinite Life Sutra

If you have concentrated mind and practice zeal, and seek the Way ceaselessly, you will necessarily achieve the fruit.⁴⁴ How could there be any wish not obtained⁴⁵?

88 Single-mindedly Gone-Forth Bodhisattva Sutra

Amitābha Buddha in the distant past was a crown prince.⁴⁶ Upon hearing this subtle, wonderful dharma teaching, he respectfully held it [in mind] and [practiced] zeal. For seven thousand years he never touched his torso to the mat, and his mind never moved.

43. S, III.21b cites the section on “evil people who go to be reborn” (惡人往生類) in Zhuhong's *Wangsheng ji* 往生集: “Zhang Shanhe of the Tang killed cows for a living. At the point of death he saw a herd of cows that in human voices were demanding his life. Thereupon he was terrified and called to his wife, ‘Quickly send for a monk so I can make a confession.’ The monk arrived and informed him, ‘In the *Contemplation [of Infinite-Life Buddha] Sutra* [T365.12.346a15-22] it is said that at the point of death evil appearances manifest and that, if you do the *nembutsu* with concentrated mind, you will be able to go to be reborn [in Amitābha's Pure Land].’ Shanhe said, ‘The hells are a most urgent matter! I don't even have time to get an incense-burner.’ Then with his right hand he lifted up a flame and with his left pinched up an incense stick. He faced west and with concentrated mind called out the buddha-[name]. Before he had completed ten recitations, he said that the Buddha had come to welcome him. He then passed away” [唐張善和。殺牛爲業。臨終見群牛。作人語索命。於是大怖。喚其妻云。速延僧爲我懺悔。僧至諭之曰。觀經中說。臨終惡相現者。至心念佛即得往生。和云。地獄至急。不暇取香爐矣。即以右手擎火。左手拈香。面西專切稱佛。未滿十聲。自言佛來迎我。即化去。] (dated 1584; T2072.51.146b24-c2).

44. *Foshuo wuliangshou jing* 佛說無量壽經: 爾時世自在王佛知其高明志願深廣。即爲法藏比丘而說經言。譬如大海。一人斗量。經歷劫數尚可窮底。得其妙寶。人有至心精進。求道不止。會當剋果。何願不得。(T360.12.267b27-c2).

45. Following the T text of the sutra (n. 44), which has *bu de* 不得 rather than *bu sui* 不遂.

46. This passage does not appear in the *Foshuo yixiang chusheng pusa jing* 佛說一向出生菩薩經 (T1017.19.698b3-702c1). However, it does appear as a quotation from this sutra in Yuan Hongdao's 遠宏道 *Xifang helun* 西方合論 (dated 1599; T1976.47.392c23-26). Zhuhong is probably quoting this work, which Yuan Hongdao compiled during a period of illness when he turned from Chan to Pure Land teachings.

89 *Treasure Heap True Dharma Sutra*

Joyfully seeking the Mahāyāna, his mind is brave and ferocious.⁴⁷ Even if he has to discard his life, he treasures nothing about it. He cultivates the bodhisattva path, makes effort with zeal, never slacking off in the least.

90 *Six Perfections Collection Sutra*

The perfection of zeal⁴⁸ is a pure [mind⁴⁹] that exists in the profound depths of the Way.⁵⁰ Advancing without ever slacking off—lying down, sitting, standing, and walking—even if you are gasping for breath, never abandon it.

* * *

In the continuum of moment after moment never let go.

91 *Stages of the Path of Cultivation* *[Yogācārabhūmi]*

The Buddha said, “When you look at your own past lives, [you will realize that] you have been going to and fro in samsara from immeasurable aeons ago.⁵¹ The bones [of all your bodies piled up would] surpass Mt. Sumeru in height; the bone marrow would spread over the earth—all over the great thousand worlds. The blood would be even more than all the rains that have fallen in the world from ancient times until the present. But, if you wish to avoid these calamities of samsara, day and night practice zeal and seek for the unconditioned.”

47. The closest passage in the sutra to this excerpt is *Foshuo da jia ye wen da baoji zhengfa jing* 佛說大迦葉問大寶積正法經 (T352.12.203C20-24).

48. *Da zhidu lun* 大智度論 gives a definition of the perfection of zeal (*vīrya-pāramitā*): “In [all] matters the determination to be capable; an inspiration to have no [insurmountable] problems; willpower firm and strong; mind never weary; and carrying out what is to be done to the end. Take these five things as the characteristics of zeal” [於事必能。起發無難。志意堅強。心無疲倦。所作究竟。以此五事為精進相。] (T1509.25.174a29-b2).

49. S, III.22b inserts: “pure mind that exists in the profound depths of the Way” [精心存在道奧].

50. The first excerpt in this section is *Liu du ji jing* 六度集經 (T152.3.32a10-11). The second excerpt has not been traced.

51. *Xiuxing daodi jing* 修行道地經 (T606.15.224a21-26).

Comment: *Seeking the Way, hearing this subtle, wonderful dharma teaching, joyfully seeking the Mahāyāna, the pure [mind] that exists in the profound depths of the Way, seeking for the unconditioned*—this sort of zeal is called true zeal. Otherwise, even if you make your body toil and bring pain to your mind year after year for aeons, you will sink into an outside Way or fall into the partial truth of [Hīna] yāna⁵²—no benefit will ever come to you.

92 *Bodhisattvapūrvācārya Sūtra* [*Bodhisattva's Conduct in the Past Sutra*]

In all cases, directly arriving at becoming a buddha depends upon zeal.⁵³

93 *Maitreyapariṣcchā Sūtra* [*Questions of Maitreya Sutra*]

The Buddha said to Ānanda, “Maitreya’s producing the thought of awakening was forty-two aeons before me.⁵⁴ After that I produced the thought of the Way, and with great zeal [in seven days and seven nights⁵⁵] I leapfrogged over nine aeons, obtaining the unsurpassed true Way.”

Comment: Even though Śākyamuni was the junior, he suddenly [in seven days and seven nights⁵⁶] leaped over this predecessor who was ahead by forty-two aeons. This was because of diligence [on Śākyamuni’s part] and because of indolence [on Maitreya’s part]—as the [*Lotus*] *Sutra* puts it, “coveting fame and profit, and often associating with family.”⁵⁷ Maitreya’s being prior in training but

52. S, III.23b inserts: “or fall into the partial truth of Hīnayāna” [或墮落偏小乘]. S glosses *piansheng* 偏乘 with a *Chan Prolegomenon* (*Chanyuan zhu quanji duxu* 禪源諸詮集都序) quotation: “To awaken to the partial truth of voidness of self and then practice is inferior-vehicle *dhyāna*” [悟我空偏真之理而修者。是小乘禪。] (T2015.48.399b14-15).

53. *Pusa benxing jing* 菩薩本行經 (T155.3.108c27-109a2).

54. *Mile pusa suowen benyuan jing* 彌勒菩薩所問本願經 (T349.12.188b3-8).

55. S, III.24a inserts: “With great zeal in seven days and seven nights I leapfrogged over nine aeons” [以大精進七日七夜超越九劫]. S, III.24b cites a Song work: *Si jiaoyi ji jie* 四教儀集解 (CBETA, X57, no. 976, p. 579, c12-21 // Z 2:7, p. 43, a8-17 // R102, p. 85, a8-17).

56. S, III.24b inserts: “suddenly in seven days and seven nights” [頓七日七夜].

57. S, III.25a cites *Miaofa lianhua jing* 妙法蓮華經 (T262.9.5b4-8).

later in completion [of the Way] is due to this. And so Śākyamuni discarded fame and profit, entered the mountains and forests, and did not hang about with kings and great ministers. [It would be good if everyone] recognized this!

94 Mañjuśrīprajñā Sūtra
[*Mañjuśrī Wisdom Sutra*]

As for the one-practice *samādhi*,⁵⁸ you should dwell in a place of seclusion, set aside all distracted thoughts, bind mind to the principle of reality, and imagine a single buddha.⁵⁹ In the continuum of moment after moment, you should never slack off. In the midst of a single moment you will be able to see all the buddhas of the ten directions and attain the great [inspired dharma] eloquence [of a bodhisattva when delivering dharma teachings].

95 Pratyutpannasamādhi Sūtra
[*Concentration for Encountering Face-to-Face the*
Buddhas of the Present Sutra]

For ninety days [I, Bhadrupāla Bodhisattva,] will neither sit nor lie down.⁶⁰ Even if my muscles and bones wither and rot,⁶¹ if the *samādhi* [for encountering face-to-face the buddhas of the present] is not completed, I will not stop.

Comment: The two previous items [i.e., the “one-practice *samādhi*” of section 94 and the “*samādhi* for encountering face-to-face the buddhas of the present” of section 95] both refer to *nembutsu*, but they simultaneously include [other] dharma methods [such as Chan]. Those who are cultivating *pure karma* [i.e., those who do *nembutsu* in mind or recite the buddha-name

58. 一行三昧 (*one-practice concentration*) = *ekavyūha-samādhi* (*one-array concentration*).

59. *Wenshushili suoshuo mohe bore boluomi jing* 文殊師利所說摩訶般若波羅蜜經 (T232.8.731b1-7). Here Zhuhong deletes “singlemindedly recite the name” (轉稱名字).

60. *Banzhou sanmei jing* 般舟三昧經: 自念使我筋骨髓肉皆使枯腐。學是三昧終不懈怠。(T418.13.909c26-27).

61. Following the T text of the sutra (n. 60).

orally⁶² in order to go to be reborn in Amitābha Buddha's Pure Land Sukhāvati] must not be unaware of this.

96 *Forty-Two Sections Sutra*

One who is practicing the Buddha Way is like one person fighting with ten thousand persons [i.e., the 84,000 defilements].⁶³ He puts on armor [i.e., produces the thought of entering the Way⁶⁴] and goes out the gate. Perhaps in his mind he is cowardly; perhaps he goes halfway and retreats. Perhaps he grapples with the enemy and dies. Perhaps he attains victory and returns. The monk who is training in the Way should firmly uphold this mind-set. With zeal and fortitude, without fearing the sense objects in front of him, he smashes the host of Māras and gets the fruit of the Way.

Comment: The one who goes halfway and retreats is one who restricts himself and does not advance. The one who grapples with the enemy and dies is one who advances slightly but lacks any meritorious achievement. The one who obtains victory and returns is one who destroys the delusions and completes the Way. The reason he obtains victory lies completely in the fact that he firmly upholds this mind-set. With zeal and fortitude students should merely, with unified aspiration, advance straight ahead. Don't think of retreat and don't fear death. Was it not said in a previous [section of this *Forty-Two Sections Sutra*], "I guarantee this person—he will necessarily attain the Way."⁶⁵ The *Lotus Sutra* says, "I now for your sake guarantee this matter. It is absolutely not a lie."⁶⁶ Since the Buddha has given such a guarantee, why think [of retreat] and why fear [death]?

62. S, III.26a inserts: "Those who are cultivating Pure Land karma those who do *nembutsu* in mind or recite the buddha-name orally" [修淨土業心念口稱者流]. Cites *Foshuo guan wuliangshou fo jing* 佛說觀無量壽佛經 (T365.12.341c4-14).

63. S, III.26a inserts: "with ten-thousand persons the 84,000 *kleśas*" [與萬人八萬四千塵勞]. *Sishier zhang jing* 四十二章經 (T784.17.723c8-12).

64. S, III.26a inserts: "He puts on armor produces the thought of entering the Way" [挂鎧發心入道].

65. S, III.26b–27a cites *Sishier zhang jing* 四十二章經 (T784.17.723b14-15).

66. S, III.27a cites *Miaofa lianhua jing* 妙法蓮華經 (T262.9.13b12-14).

*97 Contemplating the Two
Bodhisattvas Medicine-King and
Medicine-Arisen Sutra*

Constantly think on the Mahāyāna, with your mind never forgetting.⁶⁷ Diligently practice zeal as if you were putting out a fire on the top of your head.

Comment: You should zealously make effort as if you were putting out a fire on the top of your head. Today in the Chan monasteries from morning till evening they chant [sutras]. However, they chant those texts but don't think about the meaning. And even if they are clarifying the meaning, they do not carry out *this matter*. And so, of what benefit is it?

98 Ratnamegha Sūtra [Treasure Cloud Sutra]

Use mind to bind mind; use mind to stabilize mind.⁶⁸ Because mind has been unified [by binding], it is continuous without any break. Because you have obtained stabilization of mind, mind is constantly calm.

*99 Saddharmasmṛtyupasthāna Sūtra
[True Dharma Foundations of
Mindfulness Sutra]*

If you zealously make effort to engage in practice, you will be able to see the [four noble⁶⁹] truths.⁷⁰ Therefore, you should [maintain] calmness in the wilderness. With singleness of mind and correct mindfulness, separate yourself from all talk and discussion, even with your old close friends who come to visit.

67. *Foshuo guan yao wang yao shang er pusa jing* 佛說觀藥王藥上二菩薩經 (T1161.20.663a11-12).

68. *Baoyun jing* 寶雲經 (T658.16.216a10-12).

69. K, 247: "four noble truths" [四真聖諦].

70. *Zhengfa nianchu jing* 正法念處經 (T721.17.285c5-12).

100 Abhidharmasamgītiparyāyapādaśāstra
[One of Six Scholastic Treatises of the Mainstream
Sarvāstivāda School]

Suppose the blood and flesh of my body have dried up, and I exist only as hanging skin and muscle, holding together bone.⁷¹ But if the superior dharma that I have sought from the outset is not yet won, I will never stop. On account of zeal I shall with deep [patience] accept contact with cold and heat, hunger and thirst, snakes and scorpions, mosquitoes and horseflies, wind and rain, and so forth. Also, I shall accept it with patience, when, generated by other people, sharp pain is inflicted upon my body and I experience painful and life-taking slanders and insults.

Comment: *When the superior dharma that you have sought from the outset is not yet won, never stop* is precisely the idea spoken of by the Chan gate as *when the cue you have been probing from the very beginning is not yet smashed, vow never to stop.*⁷²

101 Yogacārabhūmiśāstra
[Yoga-Practice Stages Treatise]

The first three of the six perfections [i.e., giving, morality, and patience] are contained within morality training [i.e., *śīla*].⁷³ [The fifth] *dhyāna* is contained within mind training [i.e., *samādhi*]⁷⁴; and [the sixth] *prajñā* is contained within wisdom training. Only [the fourth] zeal pervades all [six perfections].

71. S, III.28a inserts: “hanging skin and muscle, holding together bone” [連皮筋拄骨]. Cites *Chanzong yongjia ji* 禪宗永嘉集 (T2013.48.388c29). *Apidamo ji yimen zu lun* 阿毘達磨集異門足論 (T1536.26.395a4-9).

72. Note the equating of zeal in a Mainstream *abhidharma* text with zeal in Chan *huatou* practice.

73. *Yujia shidi lun* 瑜伽師地論 (T1579.30.730c9-11).

74. S, III.29a inserts: “mind training *samādhi*” [心學定].

102 Mahāyānasūtrālamkāra
[Ornament of Mahāyāna Sutras Treatise]

If with a unified mind [of single-minded concentration] you train in the Way and produce great bravery and ferocity [and zeal],⁷⁵ you will definitely proceed to awakening.⁷⁶

103 Abhidharma[mahāvibhāṣā]śāstra
[Great Exegesis of Abhidharma Treatise]

The bodhisattva, at the time of Tīṣya Buddha, put his ten fingers together in the gesture of respectful salutation, raised one foot, and intoned one verse praising that buddha's merit, for seven days and seven nights; and thereby leapfrogged nine aeons.⁷⁷

Comment: When one contemplates this [example], the line in the *Dharmapada* [in section 86] to the effect that *one day's zeal surpasses a hundred years of slackness*—those words are truth itself!

104 Record of the Western Regions

Pārśva left home at eighty.⁷⁸ Young [monks] were critical, saying, “The karma of one who has left home is, firstly, to practice *dhyāna*, and, secondly, to intone the sutras. But, at present, how will that senile old man [have enough time to] advance [on the path] and seize [the fruit of the path]?” Pārśva, upon hearing this, vowed, “Until I have comprehended the three baskets of the canon, severed the [five⁷⁹] desires of the three realms [i.e., desires for the five sense objects], and gotten the six supernormal powers and eight

75. K, 250: “If with a unified mind of single-minded concentration you train in the Way and produce great bravery and ferocity and zeal” [至心一向專念に道を學で大勇猛精進を發せば].

76. The closest passage appears to be *Dasheng zhuangyan jing lun* 大乘莊嚴經論 (T1604.31.593a6-7).

77. K, 251: “This also, in the end, is something that speaks of the merit of zeal” [これも畢竟精進の功德を説きたるものである。]. *Apidamo da biposha lun* 阿毘達磨大毘婆沙論 (T1545.27.890b8-27).

78. *Da tang xiyu ji* 大唐西域記 (T2087.51.880b19-c2). Xuanzang 玄奘 (600/602-64) departed the capital Chang'an in 627/629 and returned to China in 645. This record of his pilgrimage to India and the Western Regions was compiled by Bianji 辯機 and is dated 646.

79. S, III.30a inserts: “five desires” [五欲].

liberations,⁸⁰ I will never touch my upper body to the mat.” After that, during the day he studied and practiced the principles of the teachings, and during the night practiced *dhyāna* and coalesced spirit [i.e., concentrated mind]. In three years he realized everything that he had vowed. The people of the time respected and admired him and referred to him as “Pārśva” [meaning *ribs/side*].

Comment: This hale and hearty old man⁸¹ is enough to be an exhortation to monks who slack off. You should know that you people today—at a mere eighty, let alone at one hundred—must still make effort and practice zeal!

105 *Sojourning in the South Seas [and India] and Returning*

Dharma Master Shanyu [i.e., Yijing’s⁸² teacher] did the *nembutsu* in all four postures [walking, standing, sitting, and lying down] continuously.⁸³ He didn’t waste the least bit of time. Had he counted [the recitations of the *nembutsu*] with small beans—they would have filled up two cartloads.

106 *Pearl Forest of the Dharma Garden*

Monk Zhicong⁸⁴ of Qixia Monastery of the Chen period dwelled west of the monastery’s reliquary stupa.⁸⁵ [He only] did walking meditation and cross-legged sitting, having vowed never to lie down. His community of

80. The three realms (*trai dhātuka*) are the realm of desire, the realm of form, and the formless realm. For the six supernormal powers, see n. 37. The eight liberations (*aṣṭavimokṣa*) are eight stages of *dhyāna* practice leading to liberation.

81. K, 254: “*This hale and hearty old man* is a phrase from an old story in which Emperor Guangwu of the Later Han praises the old and healthy one Ma Yuan” [櫻鑠是翁とは後漢の光武皇帝が馬援の老健を稱したる言の古事なり。]. The story comes from the *Hou hanshu* 後漢書.

82. Yijing (義淨; 635-713) set out for India in 671 via the southern sea route. On his return trip he stayed in Śrīvijaya (Sumatra), finally returning to China in 695.

83. *Nanhai jigui neifa zhuan* 南海寄歸內法傳 (T2125.54.232b5-6). This is Yijing’s record of his travels to India and various countries of the South Seas. It is dated 691.

84. Deleting the name Huibu 惠布 and substituting Zhicong 智聰, following the T text of *Fayuan zhulin* 法苑珠林: 唐潤州攝山栖霞寺釋智聰。未詳何許人。(T2122.53.786c29).

85. *Fayuan zhulin* 法苑珠林 (T2122.53.786c29-787a10). This is a sort of Buddhist encyclopedia compiled by Daoshi 道世 and dated 668.

monks numbered eighty, and none of them ever went outside the monastery [i.e., they concentrated their minds and diligently practiced zeal⁸⁶].

107 *Commentary on Discerning-Mind Treatise*

Now, if you want to accomplish even trivial matters, if your mind is not resolute, you will not be able to bring them to completion.⁸⁷ How much more so is this case if you want to remove the heavy barriers of the five strata of defilements⁸⁸ and cross over the great sea of samsara! If you are not diligent and hardworking, how will you come to be provided with the miraculous Way?⁸⁹

108 *Yongjia Collection*

Diligently seek the ultimate Way, taking no consideration for your body and life.⁹⁰

* * *

Both daytime and nighttime practice *prajñā*, birth after birth diligently [practice] zeal—always act as if you were putting out a fire on the top of your head.

109 *Guishan's Warning Whip*

Carry out a [detailed] investigation of dharma principles, taking awakening as your [sole] standard.⁹¹

86. K, 255: “None of them ever went outside the monastery—they concentrated their minds and diligently practiced zeal” [咸く寺院を出ず専念勤行精進せりと。].

87. *Guanxin lun shu* 觀心論疏 (T1921.46.617a10-12). This is Guanding's 灌頂 commentary on Zhiyi's (智顓; 538–97) oral transmission to his students. The root treatise dates to the end of sixth century; the commentary dates to first half of the seventh century.

88. The five strata of defilements (*wu zhu/wu zhu di huo* 五住/五住地惑) are the view (*jian* 見) defilements; the three types of thought (*si* 思) defilements, one for each of the three realms; and ignorance (*wuming* 無明).

89. K, 256: “This too, in the end, is about bravely advancing in [the perfection of] zeal” [これも畢竟精進勇猛を勤進せられたるものである。].

90. *Chanzong yongjia ji* 禪宗永嘉集 (T2013.48.389a1-2 and 395b26-27). This text consists of selections on Chan under ten rubrics by Yongjia Xuanjue 永嘉玄覺 (?–713). The official Wei Jing 魏靜 edited it and wrote a preface.

91. *Guishan jingce zhu* 滄山警策註 (CBETA, X63, no. 1239, p. 230, c8 // Z 2:16, p. 148, d5 // R11, p. 296, b5). The root text, the *Warning Whip*, is by Guishan Lingyou 滄山靈祐 (771–853); the commentary is by the Caodong 曹洞 master Shousui 守遂 (1072–1147).

Comment: *Standard* means *criterion*. Take awakening as your [sole] criterion—your objective. This is precisely what the Chan gate [means when it] says, “In making a hands-on investigation of Chan at what point do you stop *gongfu*?” The present saying [of Guishan answers that question]: “If you have had a great awakening, that’s it; if no awakening, no stopping.”⁹²

110 Rules for the Pure Land Repentance and Vow

Whether sitting or walking never be distracted.⁹³ You must not, even for the time it takes to snap your fingers, think of the worldly five desires⁹⁴ [i.e., desire for the five sense objects], and you must not welcome outsiders to have conversations, nor have playful laughs with them. And you must never make excuses to postpone things or wallow in sleep. Even for the time it takes to breathe in and out once—to perform any action at all—you should never break off your binding of thoughts [to a single point].⁹⁵

111 Sequence of the Boundaries of the Dharma [Gates: First Gate]

Redouble the whip [to practice] zeal.⁹⁶ Diligently seek without stopping. This is called the faculty of zeal.

92. K, 258: “In other words, this too shows [the perfection of] zeal with no retreating” [つまりこれも精進不退の事を示されたることぞ。]。

93. *Wangsheng jingtu chanyuan yi* 往生淨土懺願儀 (T1984.47.491c8-11). This text, drawn from Mahāyāna sutras, clarifies ten practices for going to be reborn in the Pure Land. It was compiled by Zunshi 遵式 and is dated 1050.

94. S, III.33a cites *Si jiaoyi ji jie* 四教儀集解 (CBETA, X57, no. 976, p. 603, c19-p. 604, a13 // Z 2:7, p. 66, d10-p. 67, a10 // R102, p. 132, b10-p. 133, a10).

95. K, 259: “This too is about bravely advancing in [the perfection of] zeal” [これも亦精進勇猛を勤めたるものぞ。]。

96. S, III.33a: “The phrase *cejin* 策進 [found in the title of Zhuhong’s *Chan Whip*] comes from this [line]” [策進之語出于此]. *Fajie cidi chumen* 法界次第初門: “The second [of the five faculties] is the faculty of zeal [*vīrya-indriya*]. In practicing this correct Way, when you get to good dharmas that aid the Way, diligently seek without stopping. This is called the faculty of zeal” [二精進根 行是正道。及諸助道善法時。勤求不息。是名精進根。] (T1925.46.682a17-18). The *Fajie cidi chumen* is by Zhiyi 智顛 and dates to the second half of the sixth century. The line “redouble the whip [to practice] zeal” (*bei ce jingjin* 倍策精

112 *Commentary on Mind Prose-Poem*

Resolutely seek the ultimate Way.⁹⁷ Dawn and dusk, extinguish tiredness. Don't seek on the outside. Empty your heart and clarify thoughts. In a peaceful room do quiet sitting. Straighten [your body], cup [one hand in the other before your chest],⁹⁸ and quiet your spirit.

Comment: Disciples of *pure karma* [i.e., those who do *nembutsu* in mind or recite the buddha-name orally in order to go to be reborn in Amitābha Buddha's Pure Land Sukhāvati!]⁹⁹ Do not look at these [two Chan-like] sayings *don't seek on the outside*¹⁰⁰ and *in a peaceful room do quiet sitting* [i.e., Chan sitting] and immediately conclude that there is no necessity for [you to do] the *nembutsu*. [In fact,] you must realize that the character *nen* 念 [i.e., the *nem*-of *nembutsu* 念佛] follows from

進) does not appear in the *Fajie cidi chumen* but does appear in Zhiyi's *Mohe zhiguan* 摩訶止觀: "Because you have confidence in all dharmas, you redouble the whip [to practice] zeal" [信諸法故倍策精進。] (T1911.46.89c1-2).

97. *Xinfu zhu* 心賦注 (CBETA, X63, no. 1231, p. 95, c2-4 // Z 2:16, p. 14, c11-13 // R11, p. 28, a11-13). This text is a prose-poem and autocommentary by the Chan master Yongming Yanshou 永明延壽 (904–76). It has often been said in Japanese scholarship that Yanshou aimed at a "union of Pure Land and Zen"—that he was a syncretist and hence not a full-fledged Chan master. But in his *Zongjinglu* 宗鏡錄 he says, "Question: 'As your previous analysis of principle and phenomena clarifies, outside of buddha there is no mind and outside mind no buddha. Why do the canonical teachings proceed further and set up the dharma method of [reciting] the *nembutsu*?' Answer: '[*Nembutsu* chanting] is just for those who lack confidence in *one's own mind is the Buddha* and rush around seeking on the outside. For those of medium or inferior faculties, we provisionally have them contemplate a buddha's form-body—binding their minds to that particular objective support to produce a coarse sort of mindfulness. This is taking the external to reveal the internal so that they step-by-step awaken to their own minds. In the case of those of high ability, we just make them [do Chan sitting] to contemplate the reality of the [formless buddha-] body." [問。如前剖析。理事分明。佛外無心。心外無佛。云何教中更立念佛法門。答。只為不信自心是佛。向外馳求。若中下根。權令觀佛色身。繫緣龜念。以外顯內。漸悟自心。若是上機。只令觀身實相。] (T2016.48.506a10-15).

98. S, III.33b inserts: "Straighten your body, cup one hand in the other before your chest" [端正身拱叉手].

99. K, 261: "Pure Land karma disciples of the *nembutsu samādhi*" [念佛三昧淨土業の弟子たち].

100. *Zhenzhou Linji Huizhao chanshi yulu* 鎮州臨濟慧照禪師語錄: "Stream-enterers! It's none other than *you*: in your venue of activities, right in front of you, no different from that of the buddhas who are our patriarchs. You just don't have confidence in this, and right away proceed to seek on the outside. Make no mistake! Externally there is no dharma; even the internal is ungraspable mentally" [道流。是爾目前用底。與祖佛不別。祇麼不信便向外求。莫錯向外無法。內亦不可得。] (T1985.47.500c6-8). This theme is common in the *Record of Linji*.

mind [i.e., *xin* 心/*mind* is the “radical” portion of the character] and that *buddha* [i.e., the *butsu* of *nembutsu*] is *self*. [Hence, with *nembutsu* practice] you are using your own *mind* to *nembutsu* your *self*, so how could this [possibly] involve any seeking on the outside [i.e., outside self]? [As to the second Chan-like dictum,] your unceasing [practice of the] *nembutsu* [already] constitutes *samādhi* [such as is attained through Chan sitting]. [Terms such as] *quiet* and *peaceful* add nothing!

*Whip for Spurring Students Onward
through the
Chan Barrier Checkpoints*

END

Chinese Text of Changuan cejin 禪關策進

THE FOLLOWING TEXT IS T.2024.48.1097C10-1109A16. For the *Taishō* editors in the 1920s and early 1930s, the *teihon* 底本 (“the book on which the printed text is based”) was the Meireki 明曆 2/1656 woodblock-print edition stored at Shūkyō University (宗教大學; now Taishō University 大正大學); the “first text collated” (對校本 / a) was the text in *Dai Nippon zokuzōkyō* (2.19.4). The *Taishō* editors added to their text Tōrei Enji’s (東嶺圓慈; 1711–92) colophon to the Hōreki 寶曆12/1762 edition in *Dai Nippon zokuzōkyō* (not included here or in the translation). I have made changes in punctuation and collated the *Taishō* text against the texts in F and S. I have added section numbers (1–112), and, when a section consists of more than one excerpt, separated the excerpts by three asterisks.

禪關策進序

- 1 禪曷爲有關乎。道無內外。無出入。而人之爲道¹也有迷悟。於是大知識關吏。不得不時其啟閉。慎其鎖鑰。嚴其勘覈。俾異言服私越度者。無所售其奸。而關之不易透。亦已久矣。予初出家。得一帙於坊間。曰禪門佛祖綱目。中所載多古尊宿。自敘其參學時始之難入。中之做工夫經歷勞苦次第。與終之廓爾神悟。心愛之慕之。願學焉。既而此書於他處更不再見。乃續閱五燈諸語錄雜傳。無論緇素。但實參實悟者併入前帙。刪繁取要。彙之成編。易名曰禪關策進。居則置案。行則携囊。一覽之則心志激勵。神采煥發。勢自鞭逼前進。或曰。是編也爲未過關者設也。已過關者長往矣。將安用之。雖然。關之外有重關焉。託偽於雞

1. F = 而人之道。

聲。暫離於虎口。得少爲足。是爲增上慢人。水未窮。山未盡。警策在手。疾驅而長馳。破最後之幽關。徐而作罷參齋。未晚也。

萬曆二十八年。歲次庚子。孟春日。雲棲祿宏識。

禪關策進

後學雲棲寺沙門祿宏輯

前集二門

△ 諸祖法語節要第一

2 諸祖法語。今不取向上玄談。唯取做工夫喫緊處。又節其要略。以便時時省覽。激勵身心。次二諸祖苦功。後集諸經引證。俱倣此。

3 筠州黃檗運禪師示衆

預前若打不徹。臘月三十日到來。管取爾熱亂。有般外道。纔見人做工夫。便冷咲²。猶有這箇在。我且問爾。忽然臨命終時。爾將何抵敵生死。須是閒時辦得下。忙時得用。多少省力。休待臨渴掘井。做手脚不迭。前路茫茫。胡鑽亂撞。苦哉。苦哉。平日只學口頭三昧。說禪說道。呵佛罵祖。到這裏都用不著。只管瞞人。爭知今日自瞞了也。勸爾兄弟家。趁³色力康健時。討取箇分曉。這些關棧子。甚是容易。自是爾不肯去下死志做工夫。只管道。難了又難。若是丈夫漢。看箇公案。僧問趙州。狗子還有佛性也無。州云無。但二六時中。看箇無字。晝參夜參。行住坐臥。著衣吃⁴飯處。屙屎放尿處。心心相顧。猛著精彩。守箇無字。日久歲深。打成一片。忽然心華頓發。悟佛祖之⁵機。便不被天下老和尚舌頭瞞。便會開大口。達磨西來。無風起浪。世

2. Translation follows F and S = 笑.

3. F and S = 趁.

4. F and S = 喫.

5. F -之.

尊拈花。一場敗闕。到這裏。說甚閻羅老子。千聖尚不奈爾何。不信道。直有這般奇特。爲甚如此。事怕有心人。

評曰。此後代提公案。看話頭之始也。然不必執定無字。或無字。或萬法。或須彌山。或死了燒了等。或參究念佛。隨守一則。以悟爲期。所疑不同。悟則無二。

4 趙州諗禪師示衆

汝但究理坐看三二十年。若不會。截取老僧頭去。***老僧四十年不雜用心。除二時粥飯。是雜用心處。

5 玄沙備禪師示衆

夫學般若菩薩。具大根器有大智慧始得。若根機遲鈍。直須勤苦忍耐。日夜忘疲。如喪考妣相似。恁麼急切。更得人荷挾。剋骨究實。不妨亦得覲去。

6 鵝湖大義禪師垂誠

莫只忘形與死心。此箇難醫病最深。直須提起吹毛利。要剖西來第一義。瞪却眼兮剔起眉。反覆看渠渠是誰。若人靜坐不用功。何年及第悟心空。

7 永明壽禪師垂誠

學道之門。別無奇特。只要洗滌根塵下無量劫來業識種子。汝等但能消除情念。斷絕妄緣。對世間一切愛欲境界。心如木石相似。直饒未明道眼。自然成就淨身。若逢真正導師。切須勤心親近。假使參而未徹。學而未成。歷在耳根。永爲道種。世世不落惡趣。生生不失人身。纔出頭來。一聞千悟。

8 黃龍死心新禪師小參

諸上座。人身難得。佛法難聞。此身不向今生度。更向何生度此身。爾諸人要參禪麼。須是放下著。放下箇甚麼。放下箇四大五蘊。放下無量劫來許多業識。向自己脚跟下推窮看。是甚麼道理。推來推去。忽然心華發明。照十方刹。可謂得之於心。應之於手。便能變大地作黃金。攪長河爲酥酪。豈不暢快平生。莫只

管冊子上念言念語。討禪討道。禪道不在冊子上。縱饒念得一大藏教。諸子百家。也只是閒言語。臨死之時。總用不著。

評曰。不可見恁麼說。便謗經毀法。蓋此語爲著文字而不修行者戒也。非爲不識一丁者立赤幟也。

9 東山演禪師送徒行脚

須將生死二字。貼在額頭上。討取箇分曉。如只隨群作隊。打哄過日。他時閻老子打算飯錢。莫道。我不曾說與爾來。若是做工夫。須要時時檢點。刻刻提撕。那裏是得力處。那裏是不得力處。那裏是打失處。那裏是不打失處。有一等。纔上蒲團。便打瞌睡。及至醒來。胡思亂想。纔下蒲團。便說雜話。如此辨道。直至彌勒下生。也未得入手。須是猛著精彩。提箇話頭。晝參夜參。與他廝捱。不可坐在無事甲裏。又不可蒲團上死坐。若雜念轉鬪轉多。輕輕放下。下地走一遭。再上蒲團。開兩眼。捏兩拳。豎起脊梁。依前提起話頭。便覺清涼。如一鍋沸湯攪一杓冷水相似。如此做工夫。定有到家時節。

10 佛跡頤菴真禪師普說

信有十分。疑有十分。疑有十分。悟有十分。可將平生所見所聞。惡知惡解。奇言妙句。禪道佛法。貢高我慢等心。徹底傾瀉。只就未明未了的公案上。距定脚頭。豎起脊梁。無分晝夜。直得東西不辨。南北不分。如有氣的死人相似。心隨境化。觸著還知。自然念慮內忘。心識路絕。忽然打破觸體。元來不從他得。那時豈不慶快平生者哉。

11 徑山大慧杲禪師答問

今時有自眼不明。只管教人死獗狙⁶地休去歇去。又教人隨緣管帶。忘情默照。又教人是事莫管。如是諸病。枉用工夫。無有了期。但只存心一處。無有不得者。時節因緣到來。自然觸⁷著磕著。噴地醒⁸去。*** 把自家心識緣世間塵勞的。回來底在般若

6. Translation follows F and S = 狙.

7. Translation follows F and S = 築.

8. Translation follows F and S = 省.

上。縱今生打未徹。臨命終時。定不爲惡業所牽。來生出頭。定在般若中。見⁹成受用。此是決定的事。無可疑者。*** 但自時時提撕。妄念起時。亦不必將心止遏。只看箇話頭。行也提撕。坐也提撕。提撕來。提撕去。沒滋味那時便是好處。不得放捨。忽然心華發明。照十方刹。便能於一毛端現寶王刹。坐微塵裏。轉大法輪。

評曰。師自云。他人先定而後慧。某甲先慧而後定。蓋話頭疑破。所謂休去歇去者。不期然而然矣。

12 蒙山異禪師示衆

某年二十。知有此事。至三十二。請益十七八員長老。問他做工夫。都無端的。後參皖山長老。教看無字。十二時中。要惺惺¹⁰如猫捕鼠。如鷄抱卵。無令間斷。未透徹時。如鼠咬棺材。不可移易。如此做去。定有發明時節。於是晝夜孜孜體究。經十八日。吃¹¹茶次。忽會得世尊拈花¹²。迦葉微咲。不勝歡喜。求決三四員長老。俱無一語。或教只以海印三昧一印印定。餘俱莫管。便信此說。過了二載。景定五年六月。在四川重慶府。患病晝夜百次。危劇瀕死。全不得力。海印三昧。也用不得。從前解會的。也用不得。有口說不得。有身動不得。有死而已。業緣境界。俱時現前。怕怖惺惶。衆苦交逼。遂強作主宰。分付後事。高著蒲團。裝一爐香。徐起坐定。默禱三寶龍天。悔過從前諸不善業。若大限當盡。願承般若力。正念托生。早早出家。若得病愈。便棄俗爲僧。早得悟明。廣度後學。作此願已。提箇無字。回光自看。未久之間。臟腑三四回動。只不管他。良久。眼皮不動。又良久。不見有身。只話頭不絕。至晚方起。病退一半。復坐至三更四點。諸病盡退。身心輕安。八月至江陵落髮。一年起單行脚。途中炊飯。悟得工夫須是一氣做成。不可斷續。到黃龍歸堂。第一次睡魔來時。就座抖擻精神。輕輕敵退。第二次亦如是退。第三次睡魔重時。下地禮拜消遣。再上蒲團。規式已定。便趁此時。打併睡魔。初用枕短睡。後用臂。後不放

9. Translation follows F and S = 現.

10. Translation follows F = 醒醒.

11. F and S = 喫.

12. F = 華.

倒身。過二三夜。日夜皆倦。脚下浮逼逼地。忽然眼前如黑雲開。自身如新浴出。一般清快。心下疑團愈盛。不著用力。綿綿現前。一切聲色。五欲八風。皆入不得。清淨如銀盆盛雪相似。如秋空氣肅相似。却思。工夫雖好。無可決擇。起單入浙。在路辛苦。工夫退失。至承天孤蟾和尚處歸堂。自誓。未得悟明。斷不起單。月餘工夫復舊。其時。遍身生瘡亦不顧。捨命趁逐工夫。自然得力。又做得病中工夫。因赴齋出門。提話頭而行。不覺行過齋家。又做得動中工夫。到此却似透水月華。急灘之上。亂波之中。觸不散。蕩不失。活鱗鱗¹³地。三月初六日。坐中正舉無字。首座入堂燒香。打香盒作聲。忽然[口@力]地一聲。識得自己。捉敗趙州。遂頌云。沒興路頭窮。踏翻波是水。超群老趙州。面目只如此。秋間。臨安見雪巖・退耕・石坑¹⁴・虛舟諸大老。舟勸往皖山。山問。光明寂照遍河沙。豈不是張拙秀才語。某開口。山便喝出。自此行坐飲食。皆無意思。經六箇月。次年春。因出城回。上石梯子。忽然胸次疑礙冰釋。不知有身在路上行。乃見山。山又問前語。某便掀倒禪床。却將從前數則極誦訛公案。一一曉了。諸仁者。參禪大須仔細。山僧若不得重慶一病。幾乎虛度。要緊在遇正知見人。所以古人朝參暮請。決擇身心。孜孜切切。究明此事。

評曰。他人因病而退惰。此老帶病精修。終成大器。豈徒然哉。禪人病中。當以是痛自勉勵。

13 楊州素菴田大士示衆

近來篤志參禪者少。纔參箇話頭。便被昏散二魔纏縛。不知昏散與疑情正相對治。信心重則疑情必重。疑情重則昏散自無。

14 處州白雲無量滄禪師普說

二六時中。隨話頭而行。隨話頭而住。隨話頭而坐。隨話頭而臥。心如棘栗蓬相似。不被一切人我無明五欲三毒等之所吞噉。行住坐臥。通身是箇疑團。疑來疑去。終日呆¹⁵樁樁地。聞聲觀色。管取[口@力]地一聲去在。

13. F = 潑潑.

14. Translation follows F and S = 帆.

15. F = 猷.

15 四明用剛軟禪師答禪人書

做工夫須要起大疑情。汝工夫未有一月半月成片。若真疑現前。撼搖不動。自然不怕惑亂。祇管勇猛忿去。終日如呆¹⁶的漢子相似。到恁麼時。不怕甕中走鼈。

16 袁州雪巖欽禪師普說

時不待人。轉眼便是來生。何不趁身強力健。打教徹去。討教明白去。何幸又得在此名山大澤。神龍世界。祖師法窟。僧堂明淨。粥飯清潔。湯火穩便。若不向這裏打教徹。討教明白去。是爾自暴自棄。自甘陸沈。爲下劣愚癡之漢。若果是茫無所知。何不博問先知。凡遇五參。見曲泉床上老漢橫說豎說。何不歷在耳根。反覆尋思。畢竟是箇甚麼道理。*** 山僧五歲出家。在上人侍下。見與賓客交談。便知有此事。便信得及。便學坐禪。十六爲僧。十八行脚。在雙林遠和尚會下。打十方。從朝至暮不出戶庭。縱入衆寮。至後架。袖手當胸。不左右顧。目前所視不過三尺。初看無字。忽於念頭起處。打一箇返觀。這一念當下冰冷。直是澄澄湛湛不動不搖。過一日如彈指頃。都不聞鐘鼓之聲。十九在靈隱掛搭。見處州來書[記]¹⁷。說欽禪爾這工夫是死水。不濟事。動靜二相。打作兩橛。參禪須是起疑情。¹⁸小疑小悟。大疑大悟。被州說得著。便改了話頭。看箇乾屎橛。一味東疑西疑。橫看豎看。却被昏散交攻。頃刻潔淨也不能得。移單過淨慈。¹⁹結甲七箇兄弟坐禪。封被脅不沾席。外有修上座。每日在蒲團上。如箇鐵鑊²⁰子相似。地上行時開兩眼。垂兩臂。亦如箇鐵鑊²¹子相似。要與親近說話。更不可得。因兩年不倒身。捱得昏困。遂一放都放了。兩月後。從前整頓得這一放。十分精神。元來要究明此事。不睡也不得。須是到中夜熟睡一覺。方有精神。一日廊下見修。方得親近。却問。去年要與爾說話。只管避

16. F = 𡗗.

17. F and S + 記. Also, T 在靈隱掛搭。見處州來書。說欽禪 = *Dai Nippon zokuzōkyō* 去靈隱掛搭見善妙峯妙峯死石田繼席顯東叟在客司我在知客寮見處州來書記說道欽兒。

18. T 小疑小悟。大疑大悟。被州說得著。便改了話頭。看 = *Dai Nippon zokuzōkyō* 大疑大悟小疑小悟不疑不悟須是疑公案始得他雖不甚做工夫他自木菴會下來木菴是松源之子說話終是端正我當下便改了話頭提。

19. T 結甲七箇兄弟 = *Dai Nippon zokuzōkyō* 是時章泉二州有七箇兄弟與我結甲。

20. Translation follows F and S = 橛。

21. Translation follows F = 橛。

我。如何。修云。真正辦道人。無剪爪之工。更與爾說話在。因問。即今昏散打屏不去。修道。爾自不猛烈。須是高著蒲團。豎起脊梁。盡渾身併作一箇話頭。更討甚昏散。依修做工夫。不覺身心俱忘。清清三晝夜。兩眼不交睫。第三日午後。在三門下。如坐而行。又撞見修。問。爾在此做甚麼。答云。辦道。修云。爾喚甚麼作道。遂不能對。轉加迷悶。即欲歸堂坐禪。又撞見首座。道。爾但大開了眼。看是甚麼道理。又被提這一句。只欲歸堂。纔上蒲團。面前豁然一開。如地陷一般。是時。呈似人不得。非世間一切相可喻。便下單尋修。修見便道且喜且喜。握手門前柳堤上行一轉。俯仰天地間。森羅萬象。眼見耳聞。向來所厭所棄之物。與無明煩惱。元來都是自己妙明。真性中流出。半月餘動相不生。可惜不遇大手眼尊宿。不合向這裏坐住。謂之見地不脫。礙正知見。每於睡著時。打作兩橛。公案有義路者。則理會得。如銀山鐵壁者。却又不會。雖在無準先師會下。多年入室陞座。無一語打著心下事。經教語錄上。亦無一語可解此病。如是礙在胸中者十年。一日在天目佛殿上行。擡眼見一株古柏。觸目省發。向來所得境界。礙膺之物。撲然而散。如閻室中出在白日。從此不疑生。不疑死。不疑佛。不疑祖。始得見徑山老人立地處。好與三十拄杖。

17 天目高峯妙禪師示衆

此事只要當人的有切心。纔有切心。真疑便起。疑來疑去。不疑自疑。從朝至暮。粘頭綴尾。打成一片。撼亦不動。趁亦不去。昭昭靈靈。常現在前。此便是得力時也。更須確其正念。慎無二心。至於行不知行。坐不知坐。寒熱饑渴。悉皆不知。此境界現前。即是到家消息。也巴得搆。也撮得著。只待時刻而已。却不得見恁麼說。起一念精進心求之。又不得將心待之。又不得縱之棄之。但自堅凝正念。以悟爲則。當此之時。有八萬四千魔軍。在汝六根門頭伺候。一切奇異善惡等事。隨汝心現。汝若瞥起毫釐著心。便墮他圈續。被他作主。受他指揮。口說魔話。身行魔事。般若正因。從茲永絕。菩提種子。不復生芽。但莫起心。如箇守屍鬼子。守來守去。疑團子欻然爆地一聲。管取驚天動地。*** 某甲十五出家。二十更衣。入淨慈。立三年死限學禪。初參斷橋和尚。令參生從何來。死從何去。意分兩路。心不歸一。後見雪巖和尚。教看無字。又令每日上來一轉。如人行路。日日要見工程。因見說得有序。後竟不問做處。一入門便問。誰與爾挖這死屍來。聲未絕便打出。次後徑山歸堂。夢中忽憶。萬法歸一。一歸何處。自此疑情頓發。直得東西不辨。南北不分。

第六日隨衆閣上諷經。擡頭忽覩五祖演和尚真贊。末兩句云。百年三萬六千朝。返覆元來是這漢。日前挖死屍句子。驀然打破。直得魂飛膽喪。絕後再甦。何啻放下百二十斤擔子。其時正二十四歲。滿三年限。次後被問日間浩浩作得主麼。答曰。作得。又問。睡夢中作得主麼。答云。作得。又問。正睡著無夢時。主在何處。於此無言可對。無理可伸。和尚囑云。從今不要爾學佛學法。窮古窮今。只饑來吃²²飯。困來打眠。纔眠覺來。抖擻精神。我這一覺。主人公畢竟在甚麼處。安身立命。自誓[拚-△ + 去]一生。做箇癡漢。定要見這一著子明白。經及五年。一日睡覺。正疑此事。忽同宿道友。推枕头落地作聲。驀然打破疑團。如在網羅中跳出。所有佛祖誦訛公案。古今差別因緣。無不了了。自此安邦定國。天下太平。一念無爲。十方坐斷。

評曰。前示衆。做工夫一段。至爲切要。學者宜書諸紳。其自敘中所云。饑來吃²³飯。困來打眠。是發明以後事。莫錯會好。

18 鐵山瓊²⁴禪師普說

山僧十三歲。知有佛法。十八出家。二十二爲僧。先到石霜。記得祥菴主教時時觀見鼻頭白。遂得清淨。後有僧自雪巖來。寫得巖坐禪箴看。我做工夫却不曾從這裏過。因到雪巖。依彼所說做工夫。單提無字。至第四夜通身汗流。十分清爽。繼得歸堂。不與人說話。專一坐禪。後見妙高峯。教十二時中莫令有間。四更起來。便摸索話頭。頓在面前。略覺困睡。便起身下地。也是話頭。行時步步不離話頭。開單展鉢。拈匙放箸²⁵。隨衆等事。總不離話頭。日間夜間。亦復如是。打成片段。未有不發明者。依峯開示做工夫。果得成片。三月二十日。巖上堂云。兄弟家久在蒲團上瞌睡。須下地走一遭。冷水盥嗽。洗開兩眼。再上蒲團。豎起春²⁶梁。壁立萬仞。單提話頭。如是用功。七日決定悟去。此是山僧四十年前。已用之工。某即依彼所說。便覺工夫異常。第二日。兩眼欲閉而不能閉。第三日。此身如在虛空中行。第四日。曾不知有世間事。其夜倚欄杆少立。泯然無知。檢點話頭。

22. F and S = 喫.

23. F and S = 喫.

24. Translation follows F and S = 瓊.

25. F and S = 筯.

26. Translation follows F and S = 脊.

又不打失。轉身上蒲團。忽覺。從頭至足。如劈破髑髏相似。如萬丈井底被提在空中相似。此時無著歡喜處。舉似巖。巖云。未在。更去做工夫。求得法語。末後云。紹隆佛祖向上事。腦後依前欠一槌。心下道。如何又欠一槌。不信此語。又似有疑。終不能決。每日堆堆坐禪。將及半載。一日因頭痛煎藥。遇覺赤鼻。問那吒²⁷太子拆骨還父。拆肉還母話。記得被悟知客問。不能對。忽然打破這疑團。後到蒙山。山問。參禪到甚麼處是畢工處。遂不知頭。山教再做定力工夫。洗盪塵習。每遇入室下語。只道欠在。一日晡時坐至更盡。以定力挨拶。直造幽微。出定見山。說此境已。山問。那箇是爾本來面目。正欲下語。山便閉門。自此工夫日有妙處。蓋以離巖太早。不曾做得細密工夫。幸遇本色宗匠。乃得到此。元來工夫做得。緊峭則時時有悟入。步步有剝落。一日見壁上三祖信心銘云。歸根得旨。隨照失宗。又剝了一層。山云。箇事如剝珠相似。愈剝愈光。愈明愈淨。剝一剝。勝他幾生工夫也。但下語。猶只道欠在。一日定中。忽觸著欠字。身心豁然。徹骨徹髓。如積雪卒然開霽。忍俊不禁。跳下地來。擒住山云。我欠少箇甚麼。山打三掌。某禮三拜。山云。鉢山這一著子幾年。今日方了。*** 暫時話頭不在。如同死人。一切境界。逼迫臨身。但將話頭。與之抵當。時時檢點話頭動中靜中。得力不得力。又定中不可忘却話頭。忘話頭則成邪定。不得將心待悟。不得文字上取解會。不得些少覺觸以爲了事。但教如癡如呆去。佛法世法。打成一片。施爲舉措。只是尋常。惟改舊時行履處。古云。大道從來不屬言。擬談玄妙隔天淵。直須能所俱忘却。始可饑飧困則眠。

19 天目斷崖義禪師示衆

若要超凡入聖。永脫塵勞。直須去皮換骨。絕後再甦。如寒灰發焰。枯木重榮。豈可作容易想。我在先師會下多年。每被大棒。無一念遠離心。直至今日。觸著痛處。不覺淚流。豈似爾等咬著些子苦味。便掉頭不顧。

20 天目中峯本禪師示衆

先師高峯和尚。教人惟以所參話頭。蘊之於懷。行也如是參。坐也如是參。參到用力不及處留意不得時。驀忽打脫。方知成佛。

27. F = 陀.

其來舊矣。這一著子。是從上佛祖。了生脫死之已驗三昧。惟貴信得及。久遠不退轉。更無有不獲其相應者。*** 看話頭做工夫。最是立脚穩當。悟處親切。縱此生不悟。但信心不退。不隔²⁸一生兩生。更無不獲開悟者。*** 或三十年。二十年。未即開悟。不須別求方便。但心不異緣。意絕諸妄。孜孜不捨。只向所參話上。立定脚頭。[拚-厶 + 去]取生與同生。死與同死。誰管三生五生。十生百生。若不徹悟。決定不休。有此正因。不患大事之不了明也。*** 病中做工夫。也不要爾精進勇猛。也不要爾撐眉努目。但要爾心如木石。意若死灰。將四大幻身。撇向他方世界之外。由他病也得。活也得。死也得。有人看也得。無人看也得。香鮮也得。臭爛也得。醫得健來。活到一百二十歲也得。如或便死。被宿業牽。入鑊湯爐炭裏也得。如是境界中。都不動搖。但切切將箇沒滋味話頭。向藥爐邊枕頭上。默默咨參。不得放捨。

評曰。此老千言萬語。只教人看話頭。做真實工夫。以期正悟。諄切透快。千載而下。如耳提面命。具存全書。自應遍覽。

21 師子峯天如則禪師普說

生不知來處。謂之生大。死不知去處。謂之死大。臘月三十日到來。只落得手忙脚亂。何況前路茫茫。隨業受報。正是要緊事在。這箇是生死報境。若論生死業根。即今一念。隨聲逐色。使得七顛八倒者便是。由是佛祖運大慈悲。或教爾參禪。或教爾念佛。令汝掃除妄念。認取本來面目。做箇洒洒落落大解脫漢。而今不獲靈驗者。有三種病。第一不遇真善知識指示。第二不能痛將生死大事為念。悠悠漾漾。不覺打在無事甲裏。第三於世間虛名浮利。照不破。放不下。妄緣惡習上。坐不斷。擺不脫。境風扇動處。不覺和身輟入業海中。東飄西泊去。真正道流。豈肯恁麼。當信祖師道。雜念紛飛。如何下手。一箇話頭。如鐵掃帚。轉掃轉多。轉多轉掃。掃不得。[拚-厶 + 云]²⁹命掃。忽然掃破太虛空。萬別千差一路通。諸禪德。努力今生須了却。莫教永劫受餘殃。*** 又有自疑念佛與參禪不同。不知參禪只圖識心見性。念佛者悟自性彌陀。唯心淨土。豈有二理。經云。憶佛念佛。現前當來。必定見佛。既曰現前見佛。則與參禪悟道有何異哉。

28. S = 轉。

29. F and S = [拚-厶 + 去]。

*** 答或問云。但將阿彌陀佛四字。做箇話頭。二六時中。直下提撕。至於一念不生。不涉階梯。徑超佛地。

22 智徹禪師淨土玄門

念佛一聲。或三五七聲。默默返問。這一聲佛。從何處起。又問這念佛的是誰。有疑只管疑去。若問處不親。疑情不切。再舉箇畢竟這念佛的是誰。於前一問少問少疑。只向念佛是誰。諦審諦問。

評曰。徑無前問。只看這念佛的是誰亦得。

23 汝州香山無聞聰禪師普說

山僧初見獨翁和尚。令參不是心不是佛不是物。後同雲峯月山等六人。立願互相究竟。次見淮西教無能。令提無字。次到長蘆。結伴煉磨。後遇淮上敬兄。問云。爾六七年有甚見地。某答。每日只是心下無一物。敬云。爾這一絡索。甚處出來。某心裏似知不知。不敢開口。敬見我做處無省發。乃云。爾定中工夫不失。動處便失。某被說著。心驚便問。畢竟明此大事。應作麼生。敬云。爾不聞。川老子道。要知端的意。北斗面南看。說了便去。某被一問直得。行不知行。坐不知坐。五七日間。不提無字。倒只看要知端的意。北斗面南看。忽到淨頭寮。在一木上。與衆同坐。只是疑情不解。有飯食頃。頓覺心中空亮輕清。見情想破裂。如剝皮相似。目前人物一切不見。猶如虛空。半昧省來。通身汗流。便悟得北斗面南看。遂見敬下語。作頌都無滯礙。尚有向上一路。不得洒落。後入香巖山中過夏。被蚊子咬。兩手不定。因念古人爲法忘軀。何怖蚊子。盡情放下。咬定牙關。捏定拳頭。單提無字。忍之又忍。不覺身心歸寂。如一座屋倒却四壁。體若虛空。無一物可當情。辰時一坐。未時出定。自知。佛法不誤人。自是工夫不到。然雖見解明白。尚有微細隱密妄想未盡。又入光州山中。習定六年。陸安山中又住六年。光州山中又住三年。方得顛脫。

評曰。古人如是勤辛。如是久遠。方得相應。今人以聰明情量。剎那領會。而猶欲自附於頓悟。豈不謬哉。

24 獨峯和尚示衆

學道之士。那裏是入手處。提箇話頭。是入手處。

25 般若和尚示衆

兄弟家三年五年做工夫。無箇入處。將從前話頭拋却。不知行到中途而廢。可惜前來許多心機。有志之士。看衆中柴乾水便。僧堂溫煖。發願三年不出門。決定有箇受用。有等纔做工夫。心地清淨。但見境物現前。便成四句。將謂是大了當人。口快舌便。誤了一生。三寸氣消。將何保任。佛子。若欲出離。參須直參。悟須實悟。***或話頭綿密。無有間斷。不知有身。謂之人忘法未忘。有到此忘其本身。忽然記得。如在夢中跌下萬仞洪崖。只顧救命。遂成風癲。到此須是緊提話頭。忽然連話頭都忘。謂之人法雙忘。驀地冷灰豆爆。始知張公吃酒李公醉。正好來般若門下吃棒。何以故。更須打破諸祖重關。遍參知識。得知一切淺深。却向水邊林下。保養聖胎。直待龍天推出。方可出來扶揚宗教。普度群生。

26 雪庭和尚示衆

十二時中。一貧如洗。看箇父母未生前。那箇是我本來面目。不管得力不得力。昏散不昏散。只管提撕去。

27 仰山古梅友禪師示衆

須要發勇猛心。立決定志。將平生悟得的學得的。一切佛法四六文章語言三昧。一掃掃向大洋海裏去。更莫舉著。把八萬四千微細念頭。一坐坐斷。却將本參話頭。一提提起。疑來疑去。撈來撈去。凝定身心。討箇分曉。以悟爲則。不可向公案上卜度經書上尋覓。直須卒地斷爆地拆方始到家。若是話頭提³⁰不起。連舉三遍。便覺有力。若身力疲倦。心識懊燥。却輕輕下地。打一轉再上蒲團。將本參話。如前挨撈。若纔上蒲團。便打磕睡。開得眼來。胡思亂想。轉身下地。三三兩兩。交頭接耳。大語細話。記取一肚皮語錄經書。逞能舌辨。如此用心。臘月三十日到來。總用不著。

28 衢州傑峯愚禪師示五臺善講主

假饒文殊放金色光。與汝摩頂。師子被爾騎來。觀音現千手眼。鸚哥被爾捉得。皆是逐色隨聲。於爾自己有何利益。要明己躬大

30. F-提。

事。透脫生死牢關。先須截斷一切聖凡虛妄見解。十二時中。回光返照。但看箇不是心不是物不是佛。是箇甚麼。切莫向外邊尋討。設有一毫佛法神通聖解。如粟米粒大。皆爲自欺。總是謗佛謗法。直須參到脫體無依。纖毫不立處。著得隻眼。便見青州布衫。鎮州蘿蔔。皆是自家所用之物。更不須別求神通聖解也。

29 靈隱瞎堂禪師對制

宋孝宗皇帝問。如何免得生死。對曰。不悟大乘道。終不能免。又問。如何得悟。對曰。本有之性。以歲月磨之。無不悟者。

30 大乘山普巖斷岸³¹和尚示衆

萬法歸一。一歸何處。不得不看話頭。守空靜而坐。不得念話頭。無疑而坐。如有昏散。不用起念排遣。快便舉起話頭。抖擻身心。猛著精采。更不然下地經行。覺昏散去。再上蒲團。忽爾不舉自舉。不疑自疑。行不知行。坐不知坐。惟有參情。孤孤迥迥。歷歷明明。是名斷煩惱處。亦名我喪處。雖然如是。未爲究竟。再加鞭策。看箇一歸何處。到這裏提撕話頭。無節次了也。惟有疑情。忘即舉之。直至返照心盡。是名法亡。始到無心處也。莫是究竟麼。古云。莫謂無心云³²是道。無心猶隔一重關。忽地遇聲遇色。磕著撞著。大咲³³一聲。轉身過來。便好。道懷州牛吃³⁴禾。益州馬腹脹。

31 古拙禪師示衆

諸大德何不起大精進。對三寶前深發重願。若生死不明。祖關不透。誓不下山。向長連床上。七尺單前。高掛鉢囊。壁立千仞。盡此一生。做教徹去。若辦³⁵此心。決不相賺。如其發心不真。志不猛勵。這邊經冬。那邊過夏。今日進前。明日退後。久久摸索不著。便道般若無靈驗。却向外邊。記一肚。抄一部。如臭糟瓶相似。聞者未免惡心嘔吐。直做到彌勒下生。有何干涉。苦哉。

31. F - 斷岸.

32. Translation follows F and S = 便.

33. F and S = 笑.

34. F and S = 喫.

35. F and S = 辨.

32 太虛禪師示衆

如未了悟。須向蒲團上冷坐。十年二十年三十年。看箇父母未生前面目。

33 楚石琦禪師示衆

兄弟。開口便道。我是禪和。及問他如何是禪。便東覷西覷。口如扁擔相似。苦哉屈哉。喫著佛祖飯。不去理會本分事。爭持文言俗句。高聲大語。略無忌憚。全不識羞。有般底不去蒲團上究明父母未生以前本來面目。冷地裏學客春。指望求福。懺除業障。與道太遠在。***凝心歛念。攝事歸空。念想纔生。即便遏捺。如此見解。即是落空亡的外道。魂不返的死人。又有妄認能嗔能喜能見能聞認得明白了。便是一生參學事畢。我且問爾。無常到時。燒作一堆灰。這能嗔能喜能見能聞的。什麼處去也。恁麼參的是藥汞銀禪。此銀非真。一煨便流。因問。爾尋常參箇什麼。答道。有教參萬法歸一一歸何處。又教我只如此會。今日方知。不是。就和尚請箇話頭。我道。古人公案。有什麼不是。汝眼本正。因師故邪。累請不已。向道。去參狗子無佛性話。忽然打破漆桶。却來山僧手裏。喫棒。

評曰。天如而下。皆元末及國初尊宿。若傑峯古拙楚石。則身經二代者也。楚石爲妙喜五世孫。而其見地如日光月明。機辨如雷烈風迅。直截根原。脫落枝葉。真無愧妙喜老人矣。天如以至今日。無四³⁶休者。獨其語皆提持向上極則事。教初學人做工夫處絕少。僅得一二錄。如左。

34 高麗普濟禪師答李相國書

既曾於無字話提撕。不必改參也。況舉起別話頭時。曾參無字。必於無字有小熟因地。切莫移動。切莫改參。但於二六時中。四威儀內。舉起話頭。莫待幾時悟不悟。亦莫管有滋味無滋味。亦莫管得力不得力。撈到心思不及。意慮不行。即是諸佛諸祖放身命處。

評曰。此語錄萬曆丁酉。福建許元真東征。得之朝鮮者。中國未有也。因錄其要而識之。

36. Translation follows F and S = 匹.

35 楚山琦禪師解制³⁷

諸大德。九十日中。還曾證悟也無。如其未悟。則此一冬。又是虛喪了也。若是本色道流。以十方法界爲箇圓覺期。莫論長期短期。百日千日。結制解制。但以舉起話頭爲始。若一年不悟。參一年。十年不悟。參十年。二十年不悟。參二十年。盡平生不悟。決定不移此志。直須要見箇真實究竟處。方是放參之日也。*** 如未能言前契旨。但將一句阿彌陀佛。置之懷抱³⁸。默默體究。常時鞭起疑情。這念佛的是誰。念念相續。心心無間。如人行路到水窮山盡處。自然有箇轉身的道理。[口@力]地一聲。契入心體。

評曰。舉起話頭爲進期。真實究竟爲出期。當牢記取。

36 天真毒峯善³⁹禪師示衆

果欲了脫生死。先須發大信心。立弘誓願。若不打破所參公案。洞見父母未生前面目。坐斷微細現行生死。誓不放捨本參話頭。遠離真善知識。貪逐名利。若故違此願。當墮惡道。發此大願。防護其心。方堪領受公案。或看無字。要緊在因甚狗子無佛性上著力。或看萬法歸一。要緊在一歸何處。或參究念佛。要緊在念佛的是誰。回光返照深入疑情。若話頭不得力。還提前文。以至末句。使首尾一貫。方有頭緒可致疑也。疑情不斷。切切用心。不覺舉步翻身。打箇懸空筋斗。却再來吃⁴⁰棒。

37 空谷隆禪師示衆

不可呆蠢蠢⁴¹地念箇話頭。亦不可推詳計較。但時中憤然要明此事。忽爾懸崖撒手。打箇翻身。方見孤明歷歷。到此不可耽著。還有腦後一槌。極是難透。爾且恁麼參去。*** 不參自悟。上古或有之。自餘未有不從力參而得悟者。*** 優曇和尚。令提念佛

37. F + 示衆.

38. F = 抱.

39. F - 善.

40. F and S = 喫.

41. F and S = 默恣恣.

的是誰。汝今不必用此等法。只⁴²平常⁴³念去。但念不忘。忽然觸境遇緣。打著轉身一句。始知寂光淨土不離此處。阿彌陀佛不越自心。

評曰。但時中憤然要明此事。此句甚妙。該攝看話頭之法曲盡。

38 天奇和尚示衆

汝等從今發決定心。晝三夜三。舉定本參。看他是箇甚麼道理。務要討箇分曉。日久歲深。不煉昏沈。昏沈自退。不除散亂。散亂自絕。純一無雜。心念不生。忽然會得。如夢而醒。覆看從前。俱是虛幻。當體本來現成。萬象森羅。全機獨露。於這大明國裏。也不枉爲人。向此法門。也不枉爲僧。却來隨緣度日。豈不暢哉。豈不快哉。*** 終日念佛。不知全是佛念。如不知。須看箇念佛的是誰。眼就看定。心就舉定。務要討箇下落。

評曰。毒峯。天奇。皆教參究念佛。空谷何故謂不必用此等法。蓋是隨機不同。任便無礙。

39 古音琴禪師示衆

坐中所見善惡。皆由坐時。不起觀察。不正思惟。但只瞑目靜坐。心不精采。意順境流。半夢半醒。或貪著靜境爲樂。致見種種境界。夫正因做工夫者。當睡便睡一覺。一醒便起。抖擻精神。挪抄眼目。咬住牙根。捏緊拳頭。直看話頭落在何處。切莫隨昏隨沈。絲毫外境不可采著。*** 行住坐臥之中。一句彌陀莫斷。須信因深果深。直教不念自念。若能念念不空。管取念成一片。當念認得念人。彌陀與我同現。

40 異巖登禪師釋疑集

問。學人參求知識。或令提箇話頭。或令疑箇話頭。同耶別耶。
答。纔舉話頭。當下便疑。豈有二理。一念提起。疑情即現。覆去翻來。精研推究。功深力極。自得了悟。

42. F = 但.

43. F and S = 等.

評曰。釋疑集中。此一段文。最爲精當。今人頗有滯此二端而⁴⁴不決者。蓋未曾實做工夫故也。

41 月心和尚示衆

憤起新鮮志氣。舉箇話頭。要於結末字上。疑情永長。沈沈痛切。或杜口默參。或出聲追審。如失重物。務要親逢親得。日用中一切時一切處。更無二念。

△ 諸祖苦功節略第二

42 獨坐靜室

道安大師。獨坐靜室十有二年。殫精構思。乃得神悟。

評曰。此老竭精思。乃得神悟。不是一味靜坐便了。

43 懸崖坐樹

靜琳禪師。棄講習禪。昏睡惑心。有懸崖下望千仞。旁出一樹。以草藉之。趺坐其上。一心繫念。動經宵日。怖死既重。專精不二。後遂超悟。

44 草食木棲

通達禪師。入太白山。不齋糧粒。饑則食草。息則依樹。端坐思玄。五年不息。因以本打塊塊破。廓然大悟。

評曰。饒汝草食樹棲。若不思玄。漫爾多載。異於深山之野人者幾希。

45 衣不解帶

金光照禪師。十三出家。十九入洪陽山。依迦葉和尚。服勤三載。衣不解帶。寢不沾席。又在姑射山亦如是。豁然啟悟。

44. F-而.

46 引錐自刺

慈明谷泉瑯琊三人。結伴參汾陽。時河東苦寒。衆人憚之。慈明志在於道。曉夕不忘⁴⁵。夜坐欲睡。引錐自刺。後嗣汾陽。道風大振。號西河師子。

47 暗室不忽

宏智禪師。初侍丹霞淳。因與僧微詰公案。不覺大咲⁴⁶。淳責曰。汝咲⁴⁷這一聲。失了多少好事。不見道。暫時不在。如同死人。智再拜伏膺。後雖在闇室。未嘗敢忽。

評曰。論道而咲⁴⁸。古人尚呵。今世諦談諧。捧腹無厭。丹霞見之。又當何如。

48 晚必涕泣

伊菴權禪師。用功甚銳。至晚必流涕曰。今日又只恁麼空過。未知。來日工夫如何。師在衆。不與人交一言。

49 三年力行

晦堂心禪師自言。初入道。自恃甚易。逮見黃龍先師。退思日用。與理矛盾極多。遂力行之三年。祈⁴⁹寒溽暑。確志不移。方得事事如理。而今欬唾掉臂。也是祖師西來意。

50 圓枕警睡

喆侍者。睡以圓木爲枕。小睡則枕轉。覺而復起。率以爲常。或謂。用心太過。答云。我於般若緣分素薄。若不如此。恐爲妄習所牽。

45. Translation follows F and S = 怠.

46. Translation follows F and S = 笑.

47. Translation follows F and S = 笑.

48. Translation follows F and S = 笑.

49. Translation follows F = 禱.

51 被雨不覺

全⁵⁰菴主。爲道猛烈。無食息暇。一日倚欄看狗子話。雨來不覺。衣濕方知。

52 誓不展被

佛燈珣禪師。依佛鑒。隨衆咨請。邈無所入。嘆曰。此生若不徹證。誓不展被。於是四十九日。只靠露柱立地。如喪考妣。乃得大悟。

53 擲書不顧

鐵面昂禪師。行脚時。離鄉未久。聞受業一夕遺火。悉爲煨燼。得書擲之地曰。徒亂人意耳。

54 堅誓省發

靈源清禪師。初參黃龍心。隨衆問答。茫然不知端倪。夜誓佛前曰。當盡形壽以法爲檀。願早開解。後閱玄沙語。倦而倚壁。起經行。步促遺履。俯就之。忽大悟。

55 無時異緣

圓悟勤禪師。再參東山演。爲侍者。窮參力究。自云。山僧在衆。無一時異緣。十年方得打徹。

評曰。十年之間。無一時異緣。試問。今一日間。異緣多少。何時得打徹去也。

56 造次不忘

牧菴忠禪師。初習台教。後志禪宗。謁龍門眼。造次之頃。不忘提撕。適縱步水磨。見額云。法輪常轉。忽大悟。

50. Translation follows F and S = 分.

57 忘抵河津

慶壽享禪師。參鄭州普照寶公。朝夕精勤。一日以事往睢陽。過趙渡。疑情不散。忘其抵津。同行覺之曰。此河津也。豁然悲喜交集。以白寶公。公曰。此僵臥漢。未在。因教看日面佛語。一日雲堂靜坐。聞板聲大悟。

58 寢食兩忘

松源岳禪師。初以居士參應菴華。不契。愈自奮勵。見密菴傑。隨問隨答。密嘆曰。黃楊木禪耳。奮勵彌切。至忘寢食。會密入室問僧。不是心不是佛不是物。師從傍大悟。

59 口體俱忘

高峯妙禪師。在衆脅不沾席。口體俱忘。或時如廁。中單而出。或時發函。不扇⁵¹而去。後徑山歸堂。大悟。

60 諸緣盡廢

傑峯愚禪師。初參古厓⁵²石門。佩受法語。晝夜兀坐。不契。後參止巖。舉不是心不是佛不是物。愈疑乃諸緣盡廢。寢食俱不覺知。如氣絕者。一夕坐至夜分。聞隣僧咏證道歌云。不除妄想不求真。豁然如釋重負。有夜半忽然忘月指。虛空迸出日輪紅之句。

61 杜門力參

移刺楚材丞相。參萬松老人。屏斥家務。杜絕人跡。雖祈⁵³寒溽暑。無日不參。焚膏繼晷。廢寢忘食者幾三年。乃獲印證。

評曰。如是用心。如是證道。是之謂在家菩薩也。喫得肉已飽。來尋僧說禪。獨何爲哉。

51. F = 扇.

52. Translation follows F and S = 巖.

53. Translation follows F = 禱.

62 以頭觸柱

中峯本禪師。侍高峯死關。晝夜精勤。困則以頭觸柱。一日誦金剛經。至荷擔如來處。恍然開解。自謂所證未極。彌益勤苦。咨決無怠。及觀流水。乃大悟。

評曰。自謂所證未極。故終至極處。今之以途路爲到家者衆矣。嗟夫。

63 關中刻苦

毒峯善禪師。在涓溪進⁵⁴關。不設臥榻。惟置一橙。以悟爲則。一夕昏睡。不覺夜半。乃去橙晝夜行立。又倚壁睡去。誓不傍壁。遼空而行。身力疲勞。睡魔愈重。號泣佛前。百計逼拶。遂得工夫日進。聞鍾聲忽不⁵⁵自由。偈示⁵⁶。沈沈寂寂絕施爲。觸著無端吼似雷。動地一聲消息盡。髑髏粉碎夢初回。

64 脅不至席

壁峯金禪師。參晉雲海。示以萬法公案。疑之三年。偶摘蔬次。忽凝然久之。海問。子定耶。對曰。定動不關。海問。定動不關。是甚麼人。金以筯示之。海不肯。金撲筯於地。亦不肯。爾後工夫益切。脅不至席。一坐七日。一日聞伐木聲。大悟。

65 獨守鈍工

西蜀無際禪師。初做工夫。四指大書帖亦不看。只是拍盲做鈍工夫。乃得大徹大悟。

評曰。此意極是。但不明教理者。未宜效嚙。

54. Translation follows F and S = 掩

55. ZGK, 31.131: "The *bu* 不 character is doubtful" [不字、疑う可し。]. The translation deletes the *bu*. F also deletes it.

56. Translation follows F and S = 云.

禪關策進

後集一門

△ 諸經引證節略

66 大般若經

空中聲告常啼菩薩言。汝東行求般若。莫辭疲倦。莫念睡眠。莫思飲食。莫想晝夜。莫怖寒熱。於內外法。心莫散亂。行時不得左右顧視。勿觀前後上下四維等。

67 華嚴經

勤首菩薩偈云。如鑽燧取火。未出而數息。火勢隨至滅。懈怠者亦然。釋曰。當以智慧鑽注一境。以方便繩善巧迴⁵⁷轉。心智無住。四儀無間。則聖道可生。瞥爾起心。暫時忘照。皆名息也。

68 大集月藏經

若能精勤繫念不散。則休息煩惱。不久得成無上菩提。

69 十六觀經

佛告韋提希。應當專心。繫念一處。

70 出曜經

智者以慧鍊心。尋究諸垢。猶如鑛鐵數入百鍊則成精金。猶如大海日夜沸動則成大寶。人亦如是。晝夜役心不止。便獲果證。

評曰。今人但知息心而入禪那。寧知役心而獲果證。

71 大灌頂經

禪思比丘無他想念。惟守一法。然後見心。

57. F and S = 廻.

72 遺教經

夫心者制之一處。無事不辦⁵⁸。

評曰。守一法。制一處。幸有此等語言在。

73 楞嚴經

又以此心。內外精研。*** 又以此心。研究精極。

74 彌陀經

執持名號。一心不亂。

評曰。只此一心不亂四字。參禪之事畢矣⁵⁹。人多於此忽之。

75 楞伽經

若欲了知。能取所取。分別境界。皆是心之所現者。當離憤鬧昏滯睡眠。初中後夜。勤加修習。

76 金剛般若經

薩陀波崙菩薩。七歲經行住立。不坐不臥。

77 寶積經

佛告舍利弗。彼二菩薩行精進時。於千歲中。未曾一彈指頃被睡眠之所逼惱。於千歲中。未曾起念稱量飲食鹹淡美惡。於千歲中。每乞食時。未曾觀授食人爲男爲女。於千歲中。居止樹下。未曾仰面觀於樹相。於千歲中。未曾緣念親里眷屬。於千歲中。未曾起念我欲剃頭。於千歲中。未曾起念從熱取涼。從寒取溫。於千歲中。未曾論說世間無益之語。

評曰。此是大菩薩境界。雖非凡夫所及。然不可不知。

58. F and S = 辨.

59. F -矣.

78 大集經

法悟比丘。二萬年中。常修念佛。無有睡眠。不生貪嗔⁶⁰等。不念親屬衣食資身之具。

79 念佛三昧經

舍利弗。二十年中。常勤修習毘婆舍那。行住坐臥。正念觀察。曾無動亂。

80 自在王菩薩經

金剛齊比丘。修習正法。諸魔隱身伺之。千歲伺之。不見一念心散可得惱亂。

81 如來智印經

輪王慧起捨國出家。三千歲繫念。亦不倚臥。

82 中阿含經

尊者阿那律陀。尊者難提。尊者金毘羅。共住林中。後先乞食。各歸坐禪。至於晡時。先從坐起者。或汲瓶水。能勝獨舉。如不能勝。則便以手招一比丘。兩人共舉。各不相語。五日一集。或兩說法。或聖默然。

評曰。此萬世結伴修行之良法也。

83 雜譬喻經

波羅柰國一人。出家自誓。不得應真。終不臥息。晝夜經行。三年得道。又羅閱祇國一沙門。布草爲褥。坐其上。自誓云。不得道終不起。但欲睡眠。以錐刺髀。一年之中。得應真道。

60. F = 瞋.

84 雜阿含經

如是比丘。精勤方便。肌膚瘦損。筋連骨立。不捨善法。乃至未得所應得者。不捨精進。常攝其心。不放逸住。

評曰。所應得須知。應得者何事。據此經。則應得盡諸漏。證三明六通。成聲聞果。若今所期。則應得圓悟心宗。證一切種智。成無上佛果。

85 阿含經

乃至成就三明。滅除暗冥。得大智明。皆由精勤修習。樂靜獨居。專念不休之所致也。

評曰。專念不休。久之則一心不亂。

86 法集要領⁶¹經

若人百歲中。懈怠劣精進。不如一日中勇猛行精進。

評曰。知此義。則張善和輩。臨終十念往生。可了然無疑矣。

87 無量壽經

至心精進。求道不止。會當剋果。何願不遂。

88 一向出生菩薩經

阿彌陀佛。昔為太子。聞此微妙法門。奉持精進。七千歲中。脅不至席。意不傾動。

89 寶積正法經

樂求大乘。其心勇猛。雖捨身命。無所顧惜。修菩薩行。勤加精進。無少懈怠。

61. Translation follows F and S = 頌.

90 六度集經

精進度無極者。精存道奧。進之無怠。臥坐住步。喘息不替。
*** 心心相續。不自放逸。

91 修行道地經

佛言。自見宿命。從無量劫。往返生死。其骨過須彌山。其髓塗地。可遍大千世界。其血多於古今天下普雨。但欲免斯生死之患。晝夜精進。求於無爲。

評曰。曰求道。曰聞此微妙法門。曰樂求大乘。曰精存道奧。曰求於無爲。如是精進。名正精進。不然縱勞形苦志。累歲經劫。或淪外道。或墮偏乘。終無益也。

92 菩薩本行經

直至成佛。皆由精進。

93 彌勒所問經

佛語阿難。彌勒發意。先我之前四十二劫。我於其後。乃發道意。以大精進。超越九劫。得於無上正真之道。

評曰。釋迦以後進。而頓踰四十二劫之先輩。勤惰爲之也。經言。貪著於名利。多遊族姓家。彌勒之所以先學而後成者坐此。則釋迦之棄名利。入山林。不親近國王大臣可知矣。識之哉。

94 文殊般若經

一行三昧者。應處空閒。捨諸亂意。繫心實理。想念一佛。念念相續而不懈怠。於一念中。即能見十方諸佛。獲大辯才也。

95 般舟三昧經

九十日中。不坐不臥。假使筋斷骨枯。三昧不成。終不休息。

評曰。以上二條。俱指念佛。而兼諸法門。修淨業者。不可不知。

96 四十二章經

夫爲道者。譬如一人與萬人戰。挂鎧出門。意或怯弱。或半途而退。或格鬪而死。或得勝而還。沙門學道。應當堅持其心。精進勇銳。不畏前境。破滅衆魔。而得道果。

評曰。半途退者。自畫而不進者也。格鬪死者。稍進而無功者也。得勝還者。破惑而成道者也。得勝之由。全在堅持其心。精進勇銳。學人但當一志直前。毋慮退。毋畏死。前不云乎。吾保此人。必得道矣。法華云。吾今爲汝保任此事。終不虛也。佛既爾保。何慮何畏。

97 觀藥王藥上二菩薩經

常念大乘。心不忘失。勤修精進。如救頭然。

評曰。當勤精進。如救頭然。今叢林早暮持誦。然誦其文不思其義。明其義不履其事。亦何益也。

98 寶雲經

以心繫心。以心住心。心專一故。次第無間。得定心故。心常寂靜。

99 正法念處經

精勤修行。則得見諦。是故應當曠野寂靜。一心正念。離於一切多語言說。一切親舊知識來去相見。

100 阿毘曇集異門足⁶²

假使我身。血肉枯竭。唯皮筋骨。連柱⁶³而存。若本所求勝法未獲。終不止息。爲精進故。應深受寒熱飢渴蛇蝎蚊虻風雨等觸。又應忍受他人所發。能生身中猛利辛楚。奪命苦受毀辱語言。

62. Translation follows F and S + 論.

63. F and S = 拄.

評曰。本所求勝法未獲。終不止息。即宗門所謂本參話頭不破。誓不休歇之意也。

101 瑜伽師地論

六度初三。是戒學攝。靜慮是心學攝。般若是慧學攝。唯精進遍於一切。

102 大乘莊嚴經論

至心學道。發大勇猛。決趁⁶⁴菩提。

103 阿毘達磨論

菩薩於底沙佛時。合十指掌。翹於一足。以一伽陀。七日七夜。嘆佛功德。便超九劫。

評曰。觀此則法集所稱一日精進勝百年懈怠。信哉言乎。

104 西域記

脅尊者八十出家。少年謂曰。夫出家之業。一則習禪。二則誦經。而今衰老。何所進取。尊者聞而誓曰。我若不通三藏經。不斷三界欲得六神通具八解脫。終不以脅至席。乃晝則研習教理。夜則靜慮凝神。三年悉證所誓。時人敬仰。號脅尊者。

評曰。矍鑠是翁。足爲懈怠比丘激勸。當知今人豈但八十。縱饒直抵期頤。尚須努力修進。

105 南海寄歸

善遇法師。念佛四儀無間。寸陰非空。計小豈粒。可盈兩載。

64. Translation follows F and S = 趁.

106 法苑珠林

陳棲霞寺沙門惠布。居寺舍利塔西。經行坐禪。誓不坐臥。徒衆⁶⁵八十。咸不出院。

107 觀心⁶⁶疏

夫欲建小事。心不決志。尚不能成。況欲排五住之重關。度生死之大海。而不勤勞。妙道何由可具。

108 永嘉集

勤求至道。不顧形命。*** 晝夜行般若。生生勤精進。常如救頭然。

109 滄山警策

研窮法理。以悟爲則。

評曰。則準也。以悟爲準的也。即宗門謂參禪到甚麼處是歇工處。今言大悟乃已。不悟不已也。

110 淨土懺願儀

若坐若行。皆勿散亂。不得彈指頃念世五欲。及接對外人。語論戲笑。亦不得託言⁶⁷延緩。放逸睡眠。當於瞬息俯仰。繫念不斷。

111 法界次第

倍策精進。勤求不息。是名精進根。

65. Translation follows F and S = 衆徒.

66. Translation follows F and S + 論.

67. F and S = 事.

112 心賦⁶⁸

堅求至道。曉夕亡疲。不向外求。虛襟澄慮。密室靜坐。端拱寧神。

評曰。靜⁶⁹業弟子。莫見不向外求。密室靜坐之說。便謂不必念佛。須知念字從心。佛即自己。以自心念自己。烏⁷⁰得爲外求也。況念之不已。則成三昧。靜密孰加焉。

禪關策進終

68. Translation follows F and S + 註.

69. Translation follows F and S = 淨.

70. Translation follows F and S = 焉.

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