

TS'AO-TUNG CH'AN AND ITS METAPHYSICAL  
BACKGROUND  
WITH TRANSLATIONS OF THE DIALOGUES  
OF THE FOUNDERS\*

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Among the five sects of Ch'an Buddhism established in China early in the ninth century, two are still active in present day Japan, though in China all five have virtually lost their original identity. These two schools are called Ts'ao-tung Tsung 曹洞宗 and Lin-chi Tsung 臨濟宗.<sup>(1)</sup> The former was founded by Tung-shan Liang-chieh 洞山良价 (807-869) and his disciple Ts'ao-shan Pên-chi 曹山本寂 (804-901), the latter by Lin-chi I-hsüan 臨濟義玄 (?-867). When we study the basic teachings developed by these two schools we cannot neglect the metaphysical speculations of great Buddhist minds such as Fa-tsang 法藏 (643-720) and Ch'eng-kuan 澄觀 (760-820), who expounded the Hua-yen 華嚴 philosophy. For example, the teachings of Wu Wei P'ien Cheng 五位偏正, or The Five Relations Between Particularity and Universality maintained by Tung-shan Liang-chieh and Ssu Liao Chien 四料簡, or Four Processes for the Liberation of Subjectivity and Objectivity by Lin-chi I-hsüan are closely related to the doctrines of Identification of Reality and Appearance by Fa-tsang and Fourfold Dharmadhatu 四法界 by Ch'eng-kuan. Perhaps these adaptations from Hua-yen metaphysics to the teachings of Ch'an may serve as an evidence of "The further leap after climbing to the top of a pole one hundred feet long," so often urged by Ch'an masters.

In 798, the fourteenth year of the Chên-yuan 貞元 period of the T'ang 唐 dynasty, only ten years prior to the birth of Tung-shan Liang-chieh, the famous translation of *Avatamsaka Sutra* 華嚴經, or *Hua-yen Ching* in Chinese, celebrated its completion by Prajñā 般若 at the Chung-fu Monastery 崇福寺 in the ancient capital of China. This Chinese translation was begun in 420. It then covered only sixty fascicles and is generally known as the Chin 晉 script. In 699 a second version of the translation, consisting of now eighty fascicles, was completed by Sikshanada 實叉難陀 with the assistance of Fa-tsang under the direction of the Royal Court. It was called T'ang

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script. The third script, *Grandavyuha* 入法界品, which was the final chapter of the fore-going scripts, was transcribed by the King of Uda in India and sent to the Emperor of T'ang in 796. It was translated into forty fascicles and bears the title "Entering the Dharmadhatu." Thus, in 798, "the king of the Mahayana Sutra" 大乘經 was clad completely in a Chinese gown.

From Buddhist literary sources we learn that Buddha was in Samadhi, known as Sāgaramudrā 海印三昧 when he delivered the *Avatamsaka Sutra*. The fundamental idea of the Sutra is the unimpeded mutual solution of all particularities. Each particularity, besides being itself, penetrates all other particularities, and is, in turn, penetrated by them. This harmonious interplay between particularities and also between each particularity and universality creates a luminous universe. This world of luminosity is absolutely free from spatial and temporal limitations, and yet it is no less the world of daily affairs. This is called Dharmadhatu. In Dharmadhatu the boundaries of each particularity melt away and the reality of each becomes infinitely interfused with every other being. The metaphysical speculation of *Avatamsaka* was further expounded and systematized by Chinese Buddhists and the philosophy of Dharmadhatu was classified into the fourfold world:

1. A world of *Shih* or event, or appearance or particularity 事法界.
2. A world of *Li* or reality, or universality 理法界.
3. A world of *Li* and *Shih* completely interfused and identified 理事無礙法界.
4. A world of perfect unimpeded mutual solution between *Shih* and *Shih*, or between particularity and particularity 事事無礙法界.

To understand the philosophy of Hua-yen we must be familiar with the basic ideas of *Li* and *Shih*. In Chinese script *Li* literally means the veins in a polished gem, figuratively it refers to basic principles. Thus the word *Li* means reason, or Heavenly Reason, often used by Confucianists in contrast to human desire. The word *Shih* literally means events or happenings. But in the *Book of Changes* 易經 we have: "That which is solved by changes is *Shih*." (*Hsi Tz'u* 繫辭). The idea of *Shih* seems to be similar to the concept of event given by Whitehead: "A molecule is an historical route of actual occasions, and such a route is an event."<sup>(2)</sup> Both the Chinese ancients and the modern philosopher apparently agree that an event is not static but is unceasingly in motion. Thus *Shih* is a particularity or an event in the process of action.

When Chinese Hua-yen Buddhists adopted the terms *Li* and *Shih*, they were identified with the Sanskrit *Sūnyatā* 空 and *Rupam* 色. *Sūnyatā* has been translated as *K'ung* 空 in Chinese, which is often used to indicate the unoccupied space, that

is, something was here before and now it is no more. But the real meaning of *Sūnyatā* and *K'ung* is an ontological one. It is the absolute reality, free from the dichotomy of being and non-being, form and formlessness. Because the Chinese *K'ung* easily leads to its relative sense, the absence of things, Hua-yen scholars chose to use the term *Li*, which denotes the absolute reality, to co-exist with *Shih*. Where there is no *Shih*, there is no *Li*. Thus *Li* is universality only within particularity.

According to Ch'eng-kuan, *Li* and *Shih* can be compared to water and waves. "There is no wave that is not water, and there is no water that could not be a wave." Fa-tsang in his *Hua-yen Yi-hai Pai-men* 華嚴義海百門 says: "*Li* does not exist without *Shih*, for what is pure is ever mixed; what is absolute reality is ever manifested in appearance. *Shih* comprises *Li* in its entirety, for what is mixed is ever pure. *Li* and *Shih* exist freely by themselves; yet there is no impediment between what is pure and what is mixed." This theory of perfect mutual unimpeded solution can hardly be comprehended even in its intellectual sense, not to speak of enlightenment. When Fa-tsang expounded the philosophy of Hua-yen to the Royal Court, he had to use the golden lion 金獅 in the palace to illustrate the unimpeded mutual solution between *Li* and *Shih*, or reality and appearance. The lion symbolizes *Shih* or appearance, which has no reality without the gold. On the other hand, gold cannot exist without the form of the lion as its appearance. The existence of both are mutually dependent upon each other. Yet the gold and the lion distinctly exist by themselves. When by mutual solution gold is lion and lion is gold, the dichotomy of reality and appearance disappears. As soon as one understands this, one's mind is simply and abruptly enlightened.

This approach to enlightenment is through metaphysical reasoning and few can really reach this level of intellection. It is the intellectual process that Ch'an Buddhists call "The pole one hundred feet long." Even if the devotee reaches the top of the pole, he still needs "a further leap." This is why zealous learners of Ch'an would rather concentrate on the mind awakening than on the pursuit of intellectual profundity. However, the leading masters of Ch'an Buddhism, such as Tung-shan Liang-chieh and Lin-chi I-hsüan, thoroughly mastered the metaphysical structure of Hua-yen and developed it up to "the further leap." In the following sermons we find Tung-shan's application of the basic principle of unimpeded mutual solution between *Li* and *Shih*—reality and appearance. His approach differs from Hua-yen in that he concentrates on the concrete experience rather than on the abstract principle.

"Once a monk asked Master Tung-shan: 'Winter comes and summer comes. How do we avoid them?' The Master answered: 'Why should you not go where there is no summer nor winter?' The monk pressed: 'How could

it be that there is neither a summer nor a winter?' The Master said: 'You feel hot in summer and cold in winter'."

What Tung-shan meant is that one feels hot in summer and cold in winter. In other words, that there is no separation between feeling hot and the summer and between feeling cold and the winter. When "hot" is identified with summer and "cold" is identified with winter, reality interfuses appearance. As soon as one actually realizes this, one has Ch'an. In Hua-yen's expression, however, it is the world of *Li* and *Shih* completely interfused and identified, that one enters.

Ts'ao-shan Pen-chi, the great disciple of Tung-shan, also applied the doctrine of identification of *Li* and *Shih* in his teachings. Once he was told by a monk that when someone asked Hsiang-yen 香嚴: "What is *Tao* 道?" Hsiang-yen said: "In the dry woods a dragon is singing." The monk said that he did not understand. Hsiang-yen said again: "The eye is in the skull." Some time later, the monk asked Shih-shuang 石霜 what he thought of the statement given by Hsiang-yen. Shih-shuang replied: "When we say that in the dry woods a dragon is singing, there is still a joy there." The monk again asked: "What is the meaning of the eye in the skull?" Shih-shuang said: "There is still consciousness there." When Ts'ao-shan heard this, he composed a poem which reads:

He who says that a dragon is singing in the dry woods,  
Is he who truly sees *Tao*.  
The skull has no consciousness,  
But wisdom's eye begins to shine in it.  
If joy and consciousness should be eliminated,  
Then fluctuation and communication would cease.  
Those who deny this do not understand  
That purity is in the impure.

Ts'ao-shan did not accept Shih-shuang's saying that "in the dry woods the dragon is singing" means to fall into joy. Nor did he accept Shih-shuang's other statement that "there is consciousness when the eye is in the skull." Shih-shuang's teaching was known as *K'u-mu* Ch'an 枯木禪, or Ch'an in the Dry Woods. His students often did not sleep on beds, but sat in meditation all day and all night. But the essence of Ch'an is not merely non-action, but also action which reveals non-action. Thus non-action and action are interfused and identified. So in the dry woods the dragon is singing. In the skull the eye is shining. It is the same as to say *Li* is identified with *Shih*. Therefore Ts'ao-shan maintained that purity is revealed through impurity. In other words, the dragon's singing is the manifestation of the dry woods. Without the dragon's singing there would be no expression of the dry woods. The dragon's singing and the dry woods are mutually identified. The

dragon's singing is the dry woods and the dry woods is the dragon's singing. In Hua-yen's expression, *Li* is *Shih* and *Shih* is *Li*.

In Tung-shan's own writing *Inscription on Ch'an* we read:

In action there is no labor,  
 In non-action there is illumination,  
 Thus *Li* and *Shih* are clearly understood,  
 And substance and action are unimpededly interfused.  
 This is the essence of Ch'an!

From this statement we can see how Tung-shan applied the basic principle of the perfect unimpeded mutual solution between reality and appearance, which had been illustrated by Fa-tsang with the parable of the golden lion. Fa-tsang was born one hundred fifty years before Tung-shan and his *Treatise on the Golden Lion* 金獅子章 was a noted contribution to the Buddhist literature.

In Hua-yen philosophy we find an even more complex structure of the interrelation between one and many, or universality and particularity. It was also Fa-tsang's ingenious invention to apply the mutual reflections of ten mirrors for illustration. He put ten mirrors above and below, and around—all facing one another. In the center stood an illuminated figure of Buddha. The reflection of the image was cast into each mirror. Each mirror reflected the image of every other mirror, each multiplying each other's images endlessly. The one mirror takes in the nine other mirrors, all nine others at the same time take in the one. In other words, one is in all and all is in one. In Tsung-mi's 宗密 *Commentary on Contemplation on Dharmadhatu* 注華嚴法界觀門 we have the formula:

When one is absorbed by all, one penetrates into all. 一攝一切，一入一切。

When all is absorbed by one, all penetrates into one. 一切攝一，一切入一。

When one is absorbed by one, one penetrates into one. 一攝一，一入一。

When all is absorbed by all, all penetrates into all. 一切攝一切，一切入一切。

This idea of interfusion is called *shih shih yuan yung wu ai* 事事圓融無礙, or unimpeded perfect mutual solution between particularity and particularity. It is an infinite interplay of all forces and all units as drawn in above formula. Intellectually this is a distinguished contribution to human thought. But it is hardly possible to achieve spiritual enlightenment through this systematization of philosophical speculation. Therefore the Ch'an master Tung-shan Liang-chieh made a step further and developed what is called *Wu Wei P'ien Cheng*, or Five Relations between Particularity and Universality. The formula given by Tung-shan is this:

1. *Cheng chung p'ien* 正中偏 or particularity in universality
2. *P'ien chung cheng* 偏中正 or universality in particularity
3. *Cheng chung lai* 正中來 or enlightenment emerging from universality

4. *P'ien Chung chih* 偏中至 or enlightenment arriving from particularity.<sup>(3)</sup>
5. *Chien Chung tao* 兼中到 or enlightenment achieved between universality and particularity.

When a monk asked Ts'ao-shan about the meaning of *Wu Wei P'ien Cheng*, Ts'ao-shan explained:

*Cheng* means the world of the Void, in which there is nothing from the beginning. *P'ien* means the world of appearance, which consists of ten thousand forms and images. *Cheng Chung p'ien* indicates particularity in universality. *P'ien chung cheng* refers to universality in particularity. *Chien* is that which responds silently to all conditions, yet is attached to none of them. It is free from impurity and purity, particularity and universality. Thus it is the great Way of Ch'an, the real teaching of non-attachment.

As *cheng* or universality refers to the Void and *p'ien* or particularity to events, the first *wei* 位 relation, *cheng chung p'ien*, means that objective events are in the Void, which is free from subjective distortion. In Ts'ao-shan's expression, it is the revealing of the entirely objective being, emancipated from any subjective stain. In the *Pao-ching San-mei* 寶鏡三昧 or *Samadhi as Reflection from the Precious Mirror*, which was handed down from generation to generation in the Ts'ao-tung Tsung, we read:

As snow is contained in a silver bowl, and as a white heron hides in the bright moonlight, when you classify them, they are different from each other, but when you unify them, they are the same in the Source.

The images "snow" and "white heron" are symbols of particularity, the objective events. The symbols "silver bowl" and "bright moonlight" refer to the Void, or universality. It is in this world of universality that the particularities join together and enter the Source. Hung-chih Cheng chüeh 宏智正覺 (1083-1159) in his *gatha* 偈 also gave the same idea:

The white bird disappears in vapor;  
The autumn stream unites with Heaven.

When the objective event is not distorted by a subjective stain it unites with the world of the Void. The white bird and the autumn stream both symbolize the unstained objective events, and Heaven, the Source or Universality. When we read the literature of Ts'ao-tung masters we know that they are following the first *wei*, *cheng chung p'ien*, or particularity in universality.

The second *wei* is *p'ien chung cheng*, or universality in particularity, which can be illustrated by a poem by William Blake:

To see a world in a grain of sand  
And heaven in a wild flower.

Hold infinity in the palm of your hand  
And eternity in an hour.

The idea of universality penetrating into particularity has been carried even further by Ch'an Buddhists, who often describe the power of reality in illogical and symbolic expressions. In the *Pao-ching San-mei* we also have:

While the wooden man is singing,  
The stone maiden starts to dance.  
This cannot be reached by our consciousness.  
How can you give any thought to this?

Maintained by the potentiality of universality even the wooden man can sing and the stone maiden can dance. As a matter of fact, when we are deprived of the sustenance of our universe, we are as dead as the wooden man and the stone maiden. This is the function of *p'ien chung cheng*, or universality in particularity.

The third *wei* is *cheng chung lai*, or enlightenment emerging from universality. Ts'ao-shan's explanation is symbolic. He says: "The meaning of a word exists in no word." A monk once asked Master Chao-chou Ts'ung-shen 趙州從諗 whether a dog has the Buddha nature. Chao-chou's answer was "*Wu*" 無. The original meaning of *Wu* is "to have not", or "nothing", or "non-being". But here in Chao-chou's answer, according to Ch'an Buddhists' understanding, none of these meanings convey what he had in mind. It is just absolute *Wu*, a meaningless syllable. Nonsensical as it appears to be, this meaningless sound of *Wu* is full of meaning. When Ta-hui Tsung-kao 大慧宗杲 (1089-1163) wrote to his lay-disciple, Liu Yen-chung 劉彥冲, he advised him to contemplate on "*Wu*" given by Chao-chou in his *kung-an* 公案 (*kōan* in Japanese), because from the absolute *Wu*, or *cheng*, or universality, enlightenment will emerge.

In the *Collection of Master Ta-hui Tsung-kao's Writings* we read:

"When habitual anxiety arises, do not purposely get rid of it by pressure; but at the very moment when it arises, contemplate on the *kung-an*. Has a dog Buddha nature, or not?"

The answer *Wu* indicates the absolute moment, similar to that moment when a snowflake falls on the burning stove. No one can put forth an effort to save the snow. So we can realize what Niu-t'ou Fa-yung 牛頭法融 meant when he said: "The moment your mind is in action, is the same moment when there is no mind to act." So the moment one contemplates on *Wu*, one dissolves oneself in the absolute realm of *Wu*, or Void; enlightenment emerges from that instant. When Hung-chih Cheng-chueh was asked: "How is it that substance is lacking in the reality of purity and Void?" he replied: "It is the instant of origin where refinement has not yet made any marks; and the moment when a message has not yet

been conveyed." When one collects one's thoughts at the instant of *wu*, one will be led to sudden enlightenment. This is called *cheng chung lai* or enlightenment emerging from universality.

The fourth *wei* is *p'ien chung chih*, or enlightenment arriving from particularity. In Tung-shan's fascicle we are told that when Master Tung-shan was crossing the water and saw his image reflected, he was awakened. Thereupon he wrote a *gatha*, which reads:

Wherever I go I meet him.  
Now he is not other than myself.  
Yet, I am not he.  
Only if you understand this,  
Will you identify with what you are.

An image is a concrete objective form. When one grasps the reality through objectivity, one is enlightened. So it became true with Master Tung-shan: when he saw his image reflected in the water, his mind was suddenly opened up and he achieved enlightenment. Chü-ti 俱胝 often lifted one finger when a devotee sought Ch'an from him. He meant, when he lifted a finger, the whole universe came along with it. When Yün-men Wen-i 雲門文偃 took his staff and marked on the ground, he said to the assembly: "All Buddhas, numberless as grains of sand, are here engaged in endless dispute." When Chao-chou was asked about the meaning of Bodhidharma coming from the West, his answer was: "The cypress tree in the courtyard." Tung-shan Shou-ch'u's 洞山守初 answer to this same question was: "Three *chin*<sup>(4)</sup> 斤 of flax." These answers are either an ordinary object or an event, which require no intellectual analysis or logical reasoning. However, this objectivity, meaningless as it is, may suddenly break the wall of one's consciousness and penetrate into the deeper recesses of one's mind. They all serve as the key to open the mind of the Ch'an learner. This key is what Tung-shan called "*p'ien chung chih*", enlightenment arriving from particularity.

The fifth *wei* is *chien chung tao*, or enlightenment achieved between universality. Ts'ao-shan's interpretation is: "It is neither words nor no-words." Primarily it is free from both, yet it directly hits the point. His illustration of this *wei* is the answer given by Yüeh-shan 藥山 to Yün-yen 雲巖. In Tung-shan's dialogue we have:

When Yüeh-shan roamed about the mountain with Yün-yen, the sword worn by Yüeh-shan made a cracking sound. Yün-yen asked him: "Where does this sound come from?" Yüeh-shan immediately drew the sword and lifted it as if he were going to split something. Master Tung-shan quoted this story and said to the assembly: "Look here! Yüeh-shan reveals *Ch'an* through his action. Learners in present days should understand ultimate reality and try to ex-



perience it through self-realization.”

Ts'ao-shan explained the fifth *wei* or *chien chung tao* by using his master Tung-shan's sermon concerning Yüeh-shan's drawing his sword. It is indeed, as Ts'ao-shan pointed out, the direct approach to the center of *Ch'an*, which is free from both verbal expressions and non-verbal expressions.

In Tung-shan's own answer we also find his application of *chien chung tao*, the fifth *wei* approach to *Ch'an*. Once a monk asked the Master: “When a snake swallows a frog, should you save its life, or should you not?” The Master answered: “If you save it, it means that ‘both of your eyes are blind.’ If you do not save it, it means that ‘both your body and shadow are not visible.’” It is through this unusual profundity of expression that Tung-shan's inner experience is revealed. He was free from both saving the life of the snake and not saving it. His answer followed the approach of *chien chung tao*.

In 1961, when I was invited by Rōshi Yamada Mumon 山田無文 for dinner in his temple Myōshinji 妙心寺, some fragments of crackers unexpectedly dropped on the floor. Some ants immediately went to work carrying the food back and forth. Rōshi Yamada gently pushed the ants away, but they worked all the same. So I asked him the question: “Our ants are in such a hurry to gather their supply. Do they crave or not?” Rōshi smiled and remarked: “Ask the ants!” He was free from both assertion and negation of the question. So his answer was in accordance with the fifth *wei* of Tung-shan.

In addition to the *Wu Wei P'ien Cheng*, or *The Five Relations Between Particularity and Universality* Tung-shan Liang-chieh further developed *Wu Wei Kung Hsün* 五位功勳, or *The Achievements of the Five Levels*, which is closely related to the former set of formula. So it is another application of the Four Dharmadhatu maintained by the Hua-yen School.

1. *hsiang* or subjectivity 向
2. *feng* or objectivity 奉
3. *Kung* or Non-action (where action arises) 功
4. *kung kung* or the Interfusion between Action and Non-action 共功.
5. *kung kung* or the Absolute Freedom from both Action and Non-action 功功.

The first two levels both belong to the Hua-yen world of *Shih*; and the Ch'an Buddhists' commentaries identified these two levels as universality in particularity and particularity in universality. The third level *kung* is explained by Tung-shan himself as “that which is symbolized by dropping one's hoe.” He again says: “One stops to work in order to sit quietly, and one has his leisure in the depth of white clouds.” This apparently indicates non-action. The fourth level *kung kung* was interpreted by Ta-hui Tsung-kao: “Non-action identifies with action; and action

identifies with non-action." It is the same as the world of interfusion between *Li* and *Shih*. The fifth level *kung kung* indicates perfect freedom from subjectivity and objectivity, as Master Chia-shan once said: "In myself there is no Chia-shan (subjectivity); in front of me there is no monk (objectivity)." This is the world of perfect mutual solution between *Shih* and *Shih* according to Ta-hui Tsung-kao and others.

In the fore-going we have discussed the fourfold Dharmadhatu maintained by the Hua-yen masters, and also the Five Relations between Universality and Particularity as well as the Five Levels of Achievement by Ts'ao-tung masters. We have seen each of these formulas illustrated and have noted the progress brought about by Tung-shan for achieving enlightenment. Perhaps the following chart may help us to grasp more clearly the essential relations between Ts'ao-tung and Hua-yen and between Tung-shan's two sets of formula and the Four Dharmadhatu of Hua-yen, and thereby facilitate a better understanding of Ch'an.

According to the Ts'ao-tung School *cheng chung lai* refers to "The meaning of the word exists in no words." This means that the awakened mind emerges from nothingness. Since non-action is the same as nothingness, it follows, as the Five Levels of Achievement in the chart given above indicate, that from non-action, action emerges.

This theory of the mind-awakening was often criticised by the Lin-chi School which opposed the idea of mere meditation. As seen in above chart, for example, Wan-ju T'ung-che maintained that he who stays at the top of the solitary peak should still be struck with thirty blows. But the Ts'ao-tung masters, such as Hung-chih Cheng-chüeh, maintained that meditation is the fundamental approach to enlightenment, and it was Hung-chih Cheng-chüeh who established the School of Silent Illumination. At the same time, his opponent, Ta-hui Tsung-kao, favored the discipline of *kung-an* training and opposed the approach of silent illumination, though he nevertheless advised his disciples to contemplate on the absolute "*Wu*" as a means toward enlightenment, as we have mentioned previously.

Let us first take a brief glance at the teachings of silent illumination. Here we have Master Hung-chih cheng-chüeh's own words, which are translated from his sermons in *Hung-chih Ch'an-shih Kuang-lu* 宏智禪師廣錄, or the *Extensive Records Master Hung-chih's Sermons*. (Section 6).

"To learn to be a Buddha and to seek the essence in the teaching of our school, man should purify his mind and allow his spirit to penetrate the depths. Thus he will be able to wander silently within himself during contemplation, and he can clearly see the origin of all things, obscured by nothing, not even by a mustard seed or a thread of animal hair. His mind is bound-

<p>Fourfold Dharmadhātu by Hua-yen (Ch'eng-kuan)</p>	<p>Five Relations between Universality and Particularity by Tung-shan</p>	<p>Five Levels of Achievement by Tung-shan</p>	<p><u>Illustration given by Wan-ju T'ung-che 萬如通徹</u></p>
<p>The World of <i>Shih</i> (Events)</p>	<p>Particularity in Universality</p>	<p>Subjectivity</p>	
<p>The World of <i>Li</i> (Reality or Non-action)</p>	<p>Universality in Particularity</p>	<p>Objectivity</p>	
<p>The World of <i>Li</i> and <i>Shih</i> perfectly interfused</p>	<p>Enlightenment emerging from Universality</p>	<p>Non-action (from which action emerges)</p>	
<p>The World of perfect mutual solution between <i>Shih</i> and <i>Shih</i></p>	<p>Enlightenment achieved between Universality and Particularity</p>	<p>Interfusion and Identification between Action and Non-action</p>	<p>When one stays on top of the solitary peak and gazes at the sky, one may swallow all the Buddhas: past, present and future by one gulf, but he will neglect the all-sentient beings. He should also be struck thirty blows, because he neglects <i>Shih</i> or Action.</p> <p>One stays on top of the solitary peak gazing at the sky, yet he is in the center of the market engaged in all kinds of work.</p> <p>One is in the center of the market engaged in all kinds of work and yet he stays on top of the solitary peak gazing at the sky. If these two men come to me, I will have nothing to offer them.</p> <p>Do you understand where I shall be? Holding a staff and sitting in front of the door. When a lion or a nelephant, or a fox or a wolf comes, every one of them will receive my blows in like manner.</p>

less and formless, just as the pure water contains the season of autumn. It is glistening white and lustrously bright in the same way that moonlight absorbs the entire night. During that absolute moment there is illumination without darkness; there is transparency free from stain. It is what it is, absolutely tranquil and absolutely illumining. When it is tranquil, it is not due to the annihilation of cause and effect; when it is illumining, it is not the reflection from objectivity. It is simply pure whiteness and perfect quiescence, which cannot be transformed by endless *Kalpa*. Thus unmoved, it is free from obscurity; being silent, it enables the achievement of self-awareness. When the foundation on which man proceeds is firm, the "crystal vase" freely revolves and turns over. He may shift the direction of the moving force and engage in world affairs by adjusting himself to various situations.

"All the world situations and their manifold appearances are simply established by one's self. As I and the four elements of all things are from the same source, there will be no obstruction to our interfusion, and as soon as we all freely interpenetrate, man and things are non-differentiated. Self and others are not understood to be separate as their names are. In the midst of the visible and audible world we are engaging in every event one after another, but we transcend them airily and gracefully. Therefore we say that there is no mountain barrier and no river separation; the bright light penetrates every corner of the world. My disciples! this is what we should be aware of and grasp."

In this passage of the sermon Master Hung-chih maintains that man should deal with the affairs of the world and meet every single happening of the day and solve it. However, man should go into the midst of the affairs of the world and yet he should be free from attachment and transcend them. Thus the affairs of the world will be no longer a barrier or an obstacle to him. To reach such a mental integrity man should have the training of silent illumination. In other words, he should be able through meditation to attain his enlightenment. This is the essential point in the Ts'ao-tung School teaching. What Master Hung-chih said in his sermon, is the essence of this teaching. To understand his sermon, one must first understand his teachings on meditation. The following translations of *Admonition on Sitting in Meditation* 坐禪箴 and *Inscription on the Chamber of Bliss in Purity* 淨樂室銘 may open the way to the understanding of silent illumination.

#### **Admonition on Sitting in Meditation**

This is the essence of all Buddha's teaching,  
And the essence of all that the Patriarchs taught:

Understanding should be gained free from objectivity;

Illumination should be achieved without causation.

That which is understood, free from objectivity, is invisible.

That which is illumined, without causation, becomes a wonder.

When the understanding is invisible, it is the thought of non-differentiation.

When illumination becomes wonder, it is the instantaneous enlightenment.

The thought of non-differentiation is the knowledge of the Absolute One without contrast.

The instantaneous enlightenment is the light which completes itself without one's undertaking.

Pure is the water and transparent, where fish move slowly, slowly in it.

Boundless is the sky where flying birds disappear, disappear into the unseen.

Master Hung-chih gave a brief description of what "silent illumination" is and how to achieve it. With only a dozen lines he summarized his philosophy on the inner awareness free from objectivity, and the illumination free from causation, which serve as the foundation of instantaneous enlightenment. "Fish" indicates the circulation of the light and "birds" symbolize the idle thoughts which are eliminated eventually. This passage gives us only the philosophical comprehension of enlightenment through meditation, but the following passage briefly tells us how to achieve it through our own experience.

#### **Inscription on the Chamber of Bliss in Purity**

To reveal through form and to search by voice

This is indeed a wrong path one undertakes.

That which is the profound source of inner joy

Lies in the absolute bliss from one's purity.

When purity reaches the absolute

Therein I have bliss.

Purity and bliss support one another

As the fuel maintains the flame.

The Bliss of one's Self is limitless,

And Absolute purity is infinite.

They are transparency beyond form,

and Wisdom shining in the "center of the Ring."

The Center of the Ring is Void,

And it is neither a being nor a non-being;

Yet it silently moves the spiritual potentiality

And subtly revolves on the mystic axis.  
 When the mystic axis is turned round,  
 The original Light is auspiciously revealed.  
 As there is nothing germinating in the mind,  
 How can it be determined by verbal expression?  
 Who is he who is aware of this?  
 Distinctly and clearly it is self-awareness,  
 Perfectly and extensively it is one's own Prajna,  
 Which is different from intellectual thinking,  
 Since it has no concern with intellection,  
 It is just like snow shining upon white blossoms of reeds;  
 Thus it becomes a real illumination.  
 Boundless and void, lustrous and transparent.

(The rest is omitted)

When we understand the process of silent illumination we can understand the sermon given by Master Hung-chih:

Let a screen be hung unto the yellow chamber;  
 And who will carry messages in and out?  
 Let the curtains of purple silk be joined together,  
 And all the shining pearls will be dispersed in the darkness.  
 The very moment cannot be reached either by seeing or hearing;  
 Nor can it be expressed in words.  
 How can any news be sent there?  
 When darkness gradually turns to the light of dawn,  
 Your breeze will emerge from the glittering spring.  
 This I want to point out to you with a smile.

And another sermon, also a symbolic presentation, reads:

.....  
 When by the side of the ancient ferry  
 The breeze and moonlight are cool and pure,  
 The dark vessel changes into a glowing world.

Both of these selections can be understood when we realize that this is a description of meditation turning darkness into illumination. The "screen" is down and the "curtain" is pulled together, so it means darkness; and the dispersion of the "shining pearls" symbolizes illumination. So it is true that the "dark vessel turns into a glowing world." This glowing world is just the same as Master Lin-chi said in his last *gatha*:

When you follow the endless stream and ask why,  
The infinite true illumination can be said to bear its resemblance.

Both of these leading masters of Ch'an Buddhism, in the Sōtō or Ts'ao-tung School and the Rinzai or Lin-chi School, reach the highest achievement, although through different processes. While I was engaged in the translation of the biography of Master Hung-chih, I asked Rinzai Zen Sogen Asahina 朝日奈宗源, the great master of Engakuji 圓覺寺 in Kamakura 鎌倉, whether he thought that the silent illumination maintained by the School of Sōtō was the highest achievement of enlightenment. His answer was, "Yes, it is!" But he stressed that illumination must be genuine. Thus what the Ts'ao-tung School aims at is the same as that of the Lin-chi School. The only difference is that their approaches vary.

Hung-chih was the leading master of the Ts'ao-tung School, very famous in the twelfth century China. Over one hundred years later Dōgan 道元 came to his Ching-te Monastery 景德寺 in T'ien-tung Mountain 天童山 from Japan to study Ch'an under Jü-ching 如淨, the disciple of Hung-chih. Dōgan stayed in China for four years, from 1224 to 1228. After his return he founded the school of Sōtō Zen (Ts'ao-t'ung in Chinese) in Japan. He made his contributions to the philosophy of Zen, which are somewhat different from teachings of Tung-shan and Hung-chih, and I will introduce them on another occasion.

### TUNG-SHAN LIANG-CHIEH (807-869)

(Translation from *The Transmission of the Lamp*, 景德傳燈錄 Chüan 15)

Ch'an Master Tung-shan Liang-chieh of Yün-chou 筠州<sup>(5)</sup> was a native of Kuai<sup>(6)</sup>-chi 會稽. His surname was Yü 俞. In his childhood, while studying *the Sutra of the Heart of Prajna* 般若心經 with his teacher, he asked him about the meaning of the "rootless *guna* 無根塵."<sup>(7)</sup> Greatly amazed, the teacher told him that he could be of no more help to him, and that he should go to Mount Wu-hsieh 五洩山 to see the Ch'an Master Ling-mo 靈默. He went there to study under him and had his head shaved. At the early age of twenty-one Liang-chieh was ordained at Mount Sung 嵩山, whereupon he journeyed on foot all over the country. The first master he visited was Nan-ch'üan 南泉, which happened to be at the time when the Master was conducting the annual memorial service for Ma Tsu 馬祖<sup>(8)</sup>. Nan-ch'üan asked his monks, "When we serve food for Master Ma Tsu tomorrow, I do wonder whether he will come for it." None of the monks made a reply, but Liang-chieh came out of the crowd and said: "As soon as he has companions he will come." Hearing this, Nan-ch'üan praised him: "Although this man is young, he is worthy of being trained." Liang-chieh said to him: "Master, you should not make a slave out of an honorable

person.”

After visiting Nan-ch'üan, Liang-chieh went to see Master Kuei-shan 滙山 and said to him: “I have just heard that there is a way of teaching through passionlessness, that is being practiced by the National Teacher Nan-yang Hui-chung 南陽慧忠, but I have not yet understood its real meaning.” Kuei-shan replied: “I teach it here too. However, I have not yet found the man to whom I can teach it.” Liang-chieh then urged Kuei-shan to tell him about it. Kuei-shan remarked: “My mouth which was given me by my parents never dares to utter a word.” But Liang-chieh persisted: “Is there any one else besides you who has also devoted himself to this teaching?” Kuei-shan answered: When you leave here and come to a place where there are stone chambers<sup>(9)</sup> connected with each other, you will find there Master Yün-yen. If you don't mind the hardship of climbing up there to visit him, he will be the man whom you will respect.”

When Liang-chieh came to Yün-yen, he asked him: “What kind of man is able to hear the teaching of Dharma 法 through passionlessness?” Yün-yen replied: “It is one's own passionlessness which can hear the teaching of Dharma through passionlessness.” Liang-chieh asked: “Can you hear it?” Master Yün-yen said: “If I can hear it, then you will not hear me teaching the Dharma.” Liang-chieh replied: “If this is so, it means that I do not hear you teaching the Dharma.” Master Yün-yen challenged him: “When I taught the Dharma, even you did not hear it. How can you expect to be taught by passionlessness.” Thereupon Liang-chieh composed a *gatha*, and presented it to Yün-yen:

It is strange indeed!

It is strange indeed!

Dharma taught by passionlessness is beyond the imagination,

Listening through your ear you cannot understand;

But you will be aware of it by listening with your eyes.

After presenting the *gatha*, Liang-chieh asked leave of Master Yün-yen, who said to him:

“Where are you going?”

“Although I am leaving you, I have no idea where my next stop will be.” replied Liang-chieh.

“Are you not going to the South of the Lake?” asked Yün-yen.

“No!” said Liang-chieh.

“How about returning to your native town?” asked Yün-yen.

The answer from Liang-chieh was again no. Then Yün-yen continued: “Come back here soon.”

“When you become the head of a monastery<sup>(10)</sup> I will come back to you.”



replied Liang-chieh.

"After you leave here, it will be very hard for us to see each other again." said Master Yün-yen.

"It will be very hard for us not to see each other again." answered Liang-chieh. "After you have passed away how can I answer someone if he wants me to describe what you were like?"

"You just say to him, 'This is!'" Yün-yen replied. Liang-chieh kept silent for a while. Yün-yen said to him again: "You must be very careful, as you are carrying this great thing."

Liang-chieh was still puzzled. Later when he was crossing the water and saw his image reflected, he suddenly understood the teaching of Yün-yen. Thus he made the following gatha:

"You should not search it through others.  
If you do, the Truth will become more remote from you.  
But when alone I proceed through myself,  
Every where I go I meet him.  
Now, he is not other than myself;  
Yet, I am not he.  
Only if you understand this,  
Will you identify with Tathata<sup>(1)</sup>."

Another day, on the occasion of offering food to the portrait of Master Yün-yen, a monk asked Master Liang-chieh:

"Is this (portrait) not what our late Master meant when he said that 'This is'?"

"Yes, it is!" Master Liang-chieh answered.

"What did 'This is' mean when Master Yün-yen said it?"

"I almost misunderstood him when he said it." replied the Master.

"I wonder whether the late Master knew the Truth." continued the monk.

"If he did not know it, how could he have known how to say it? If he did not know it, how could he have said it in such a way?" said Master Liang-chieh.

In Le-t'an 泐潭 Master Liang-chieh attended the Reverend monk Ch'u's sermon 初上座. "It is wonderful indeed!" Ch'u said to the assembly. "It is wonderful indeed! How immeasurable are Buddhism and Taoism!" Master Liang-chieh made his reply: "As for Buddhism and Taoism, let us leave them for a moment. Could you tell me what kind of man is he who is speaking of Buddhism and Taoism? Please just give me a simple statement." For a while Ch'u was silent without answering. Master Liang-chieh pressed him: "Why don't you say something imme-

diately?" Ch'u replied: "If you want to dispute with me you will get nowhere." To this Master Liang-chieh said: "You have not yet uttered a word. What do you mean nothing will be gained by dispute?" Ch'u made no answer. Master Liang-chieh continued: "The difference between Buddhism and Taoism lies simply in their names. Should we not bring out their teachings?" Ch'u replied: "What teachings do you want to discuss?" Master Liang-chieh gave his illustration by a quotation: "When ideas are obtained, words are forgotten." Ch'u challenged him, saying: "You are letting the teachings stain your mind." The Master then said: "How much more you are staining your mind by talking about Buddhism and Taoism!" It is said that Reverend monk Ch'u died because of this challenge.

By the end of the period of Ta-chung 大中 (847-859), Master Liang-chieh received disciples and taught them at the Hsin-feng Mountain. After that his teachings were wide-spread at Tung-shan 洞山 in Kao-an 高安 of Yü-chang 豫章.<sup>(12)</sup> One day, when the Master was conducting the annual memorial service for Master Yün-yen, a monk asked him:

"What instruction did you receive from the late Master Yün-yen?"

"Although I was there with him, he gave me no instruction." answered the Master.

"Then why should you conduct the memorial service for him, if he did not instruct you?" further asked the monk.

"Although this was the case, how could I disobey him?" explained the Master.

"You became known after you visited Nan-ch'üan. Why should you conduct the memorial service for Yün-yen?" pressed the monk.

"It is neither for his moral character, nor for his teaching of Dharma that I respect him. What I consider to be important is that he never openly told me anything." stated the Master.

Again the memorial service for Yün-yen caused a monk to raise a question: "Master! you conduct a memorial service for the late Master Yün-yen. Do you agree with what he has said to you?"

"Half agree and half not!" replied the Master.

"Why don't you entirely agree with him?" continued the monk.

"If I entirely agreed with him, it would be ungrateful to him." replied the Master.

A monk asked: "How can I see your original master?"

"If two people both reach the ultimate, then there is no barrier of age between them." answered the Master.

The monk tried asking about what still puzzled him. The Master said to him:

"Do not trace the previous steps, but raise another question." The monk made no answer. Yün-chü 雲居, another disciple, replied for him: "According to what you say, I cannot see your original master." The Master then continued: "Is there any one who does not show his gratitude to the 'Four Graces'<sup>(13)</sup> and the 'Three Existences'."<sup>(14)</sup> If he does not understand the meaning of these, how can he be free from the suffering of the beginning and ending of existence. Every thought he has in his mind should be free from attachment to things, and also every step he takes should be free from attachment to his dwelling place. When he keeps on in such a way without interruption, he will be close to the answer."

When the Master asked a monk where he came from, the answer was:

"I came after wandering from mountain to mountain."

"Have you reached the top?" asked the Master.

"Yes, I have reached it." answered the monk.

"Is there any one there?" said the Master.

"No, no one is there." replied the monk.

"If so, it means that you have not yet reached the top." said the Master.

"If I have not yet reached the top how can I know that there is no one there?" argued the monk.

"Then, why don't you stay there?" said the Master.

"I wouldn't mind staying there, but there is some one in the West Heaven<sup>(15)</sup> who will not permit me." answered the monk.

The Master said to the abbot T'ai, "There is something which upwardly supports the heaven and downwardly sustains the earth. It constantly moves in action and it is as dark as tar. Is there any mistake in this?"

"The mistake is in its action." answered the abbot.

"Go away!" cried out the Master.

Some one asked the Master what the purpose was of Bodhi-Dharma coming from the West. The Master answered:

"It is as big as a rhinoceros whose horn often frightens chickens."

The Master asked Hsüeh-feng 雪峯 where he came from. Hsüeh-feng answered: "I came from T'ien-t'ai 天台."

"Have you seen Master Chih-i 智顛?"<sup>(16)</sup> continued the Master.

"I-ts'un 義存<sup>(17)</sup> deserves to be beaten with an iron stick." answered Hsüeh-feng.

A monk asked the Master: "When a snake swallows a frog, should you save its life or should you not?"

The Master answered: "If you save it, it means that 'both of your eyes are blind.' If you do not save it, it means that 'both your body and shadow are

not visible.'”

A monk came out to ask a question, and then retreated into the crowds. Because there was no lamp lit that night, the Master asked the attendant to light a lamp and then called the inquiring monk forward. The monk stepped up in front of him. The Master said: “Give this gentleman three ounces of powder.” The monk shook his sleeves and left him. From that time on he was enlightened. Consequently he sold his belongings and offered food for sacrifice in the monastery. Three years afterward the monk bid goodbye to the Master, who told him: “Be careful of what you are doing!” During the interview Hsüeh-feng stood by the side of the Master and asked: “This monk is leaving you. When will he come back again?” The Master said: “He knows how to go away, but he does not know how to come back.” In the meantime, the monk had gone back to the hall, and, sitting by the side of his robe and bowl, he died. Thereupon Hsüeh-feng reported the incident of the earnest monk to the Master, who said:

“Although he has shown us such devotion, it is still far less than the course of ‘three lives’<sup>(18)</sup> that I followed in achieving Buddhahood.”

Once Hsüeh-feng went to greet the Master. The latter said to him:

“If you want to enter the door, you have to say something. You cannot take for granted that you already have entered the door.”

“I-ts’un has no mouth.” answered Hsüeh-feng.

“Forget your mouth, give me back my eyes.” remarked the Master. To this Hsüeh-feng made no answer.

The Master asked a monk where he came from. The monk answered that he came from the Pagoda of the third Patriarch. The Master said:

“You have come already from the Patriarch. What do you want to see me for?”

“As for the Patriarch he lives differently from us; but you and I live in the same world.” answered the monk.

“Is it possible for me to see your original Master?” asked the Master.

“It will be possible only when your Self is revealed.” replied the monk.

“Just a short time ago I was not within myself for a moment.” stated the Master.

Yün-chü asked what was the meaning of Bodhidharma coming to China from the West. The Master replied:

“Sometime later you will have a bundle of thatch<sup>(19)</sup> covering your head. Then if some one asks you the same question, what will you tell him?”

A government officer wanted to know whether there was anyone approaching Ch’an through cultivation?” The Master answered:

"When you become a laborer, then there will be some one to do cultivation".

A monk asked: "What is that moment as described in the ancient sayings: "One meets the other without showing what he has, and through his suggestions the other is able to know what it is."

The Master then put his palms together and bowed.

The Master asked the attendant of Master Tê-shan 德山: "Where do you come from?"

"From Tê-shan," was the answer.

"What do you come here for?" continued the Master.

"To show filial piety to you," said the attendant.

"What is that which is the most filial in the world," demanded the Master.

The visitor gave no answer.

Once Master Tung-shan said:

"When one has experienced the ultimate of Buddhahood then one will be qualified to speak about it."

"What is this speaking?" a monk asked immediately.

"When these words are delivered, you cannot hear them," the Master replied.

"Will you be able to hear it?" demanded the monk.

"As soon as I do not speak, I hear it," answered the Master.

A monk asked: "What is the correct question and answer?"

"It is that which one does not speak from the mouth," replied the Master.

"Then if there is someone who asks you about it, do you answer him?" the monk further asked.

"I have not yet been asked," answered the Master.

A question was addressed to the Master:

"What is that which is not precious when it enters through the entrance?"

"Stop! Stop!" answered the Master.

Master Tung-shan asked the monk who lectured on the *Vimalakirtinirdesa sutra* 維摩詰經, saying:

"What are the words which one cannot apprehend by intelligence, or understand by consciousness?"

"The expressions that praise Dharmakaya 法身," answered the monk.

"Dharmakaya itself is a praise. Why then should it be praised once more?" answered the Master.

Once Master Tung-shan said to the assembly:

"Even when you plainly say that from the very beginning nothing exists, you will still not be qualified to receive the 'bowl-bag'."<sup>(20)</sup>

"Then who is entitled to have it?" asked a monk.

"The one who does not enter the door." answered the Master.

"As for this man who does not enter the door, will he really be able to receive the 'bowl bag'?" pressed the monk.

"Although he is outside of the door, one cannot help but give it to him." replied the Master.

Again the Master repeated: "Even when you plainly say that from the very beginning nothing exists, you will not be able to receive the bowl-bag. In this connection you have to make one statement which leads to a further leap. What is this one statement?"

There was an elder monk who tried ninety-six times to give this statement, but he failed each time. Finally, in his ninety-seventh trial, Master Tung-shan agreed that it was correct, and cried out:

"Sir! Why didn't you say this sooner?"

There was another monk who heard the story and wanted to find out the final answer. For three years he attended the elder monk in order to get the secret from him, but unfortunately the elder monk told him nothing. Later on the elder monk fell ill. The earnest learner came to him, saying:

"I have been with you three years hoping you would tell me the answer which you previously gave to the Master, but you have never been kind enough to do so. Now after my failing to get it in a friendly way, I cannot help getting it through the worst."

Thereupon he drew a sword, pointing it at the elder monk, and threatened him, saying:

"If you don't give me the answer this time, I will kill you."

Taken aback the elder monk said: "Please wait and I will tell you." Then he continued: "Even if I were to give it to you, you would have no place to put it."

The repentent monk made a deep bow.

Failing to understand the meaning of the "birds' track," a monk asked why the Master oftentimes told his disciples to walk in the birds' track. The Master answered:

"It is the path where you meet no one else."

"How to you walk in it?" the monk asked further.

"You have to walk without a thread tied to your feet," answered the Master.

"If one walks in the birds' track in this way, is it the same as to see one's original face?" asked the monk.

"Why should you put things upside down, Sir?" exclaimed the Master.

"Where have I put things upside down?" asked the monk.

"If you have not put things upside down, why should you take a servant

for the master?" replied the Master.

"Then, what is the original face?" further pressed the monk.

"It is that which does not walk in the birds' track," said the Master.

The Master told the assembly: "When you are aware of reaching the Ultimate of Buddhahood then you are qualified to say something about it."

"What is the man who reaches the Ultimate of Buddhahood?" a monk immediately asked.

"Not usual," answered the Master.

Once the Master asked a monk where he came from? The monk replied:

"From where I made my shoes."

"Did you learn yourself, or did you learn from somebody else?"

"I learned from someone else."

"Did he teach you?"

"To consent means not to disobey."

A monk came from Master Chu-yü 茱萸 and reported that he had asked him: "What are the actions of a Buddhist monk?"

Master Chu-yü had answered: "To act means no more non-action; to be conscious of one's own actions is wrong."

Master Tung-shan sent the same monk back to Chu-yü, saying:

"I do not understand what these actions are."

"Buddha's action! Buddha's action!" answered Chu-yü. The inquiring monk returned to Master Tung-shan and reported this answer to him. Thereupon Master Tung-shan remarked:

"As for Yu-chou it is alright; but as for Korea, what a pity!" But the monk insisted that Tung-shan answer his question about what a monk's actions are. Master Tung-shan replied: "The head is three feet long, the neck two inches."

When the Master saw the elder monk Yu coming, he immediately stood behind his bed. Monk Yu said to him:

"Why should you hide yourself from me?"

"I thought that you would not see me."<sup>(21)</sup> answered the Master.

There was a question asked: "What is the further mystery in the mystery." Master Tung-shan answered: "It is like the tongue of a dead man."

While washing his bowl the Master was watching two crows fighting over a frog. A monk came up and asked him:

"Why should they reach such a state?"

"It is simply because of you," answered the Master.

A monk asked: "What are the teacher of Vairocana and the master of Dharma-makaya?"

"A stem of rice plant and a stack of millet." answered the Master.

"In the triple body which does not fall into the worldly fate?" asked the monk.

"I often think about it," replied the Master.

Once, when the Master visited the rice field, he saw the elder monk Lang leading a cow. The Master said to him:

"Be careful to watch this cow, lest it eat the rice plants."

"If she is a good cow, she will not eat the rice plants," Lang said.

The Master asked a monk what in this world is most painful. The monk answered: "Hell is most painful." The Master said to him: "No!" The monk pressed him to say what he thought. The Master's answer was:

"Wearing the monk's robe and yet being ignorant of Enlightenment is most painful."

Once the Master asked a monk what his name was. The monk answered that his name was so-and-so. The Master further asked:

"Which one is your real self?"

"The one who is just facing you."

"What a pity! What a pity! The men of the present day are all like this. They take what is in the front of an ass, or, at the back of a horse and call it themselves. This illustrates the downfall of Buddhism. If you cannot recognize your real self objectively, how can you see your real self subjectively?"

"How do you see your real self subjectively?" the monk immediately asked.

"You have to tell me that yourself."

"If I were to tell you myself, it would be seeing myself objectively. What is the self that is known subjectively?"

"To talk about it in such a way is easy to do, but to continue our talking makes it impossible to reach the truth."

The Master announced his departure for Nirvana 涅槃 and sent a monk to inform Yün-chü. He told the monk that if Yün-chü should ask for his words, he should tell him this: "The path to Yün-yen is going to be cut off." The Master also warned his messenger that while speaking to Yün-chü he should stand far away from him, so that Yün-chü would not strike him. However, when monk took the message to Yün-chü, he was struck even before finishing his words. The monk fell silent.

When he was going to die, the Master told the assembly: "I have made a useless name in this world. Who will remove it for me?" None of his disciples made an answer, but a novice stepped forward and said: "Please tell us your



Dharma title." The Master answered: "My title has already faded away."

A monk said to the Master: "You are sick, Master, but is there any one who is not sick?"

"Yes, there is one."

"Will the one who is not sick visit you?"

"I am entitled to see him."

"How can you see him?"

"When I see him, I do not see the one who is sick." The Master again said: "After my leaving this shell, where will you go to see me?"

All the disciples were silent.

One day, in the third month of the tenth year of the Hsien-t'ung 咸通 period, Master Tung-shan Liang-chieh, having had his head shaved and having put on his robe, ordered the gong struck. He was going to pass away by sitting solemnly. In the meantime all his disciples were crying and deeply moved. After a while the Master suddenly opened his eyes and stood up, and spoke to the assembly:

"Those who are Buddhists should not attach themselves to externalities.

This is the real self-cultivation. In living they work hard; in death they are at rest. Why should there be any grief?"

Thereupon the Master ordered the head monk in the temple to prepare "offerings of food to ignorance" for every one in the monastery. Thus a lesson was given to those who clung to passion. However, all his disciples were still yearning for him. Seven days passed and on the last day when dinner was served, the Master shared it with his disciples. After they had finished their dinner, the Master said to them:

"When a Buddhist behaves, he should not be heedless. What a noise and disturbance you made, when I started my departure!"

On the eighth day after bathing he sat still and passed away. His age was sixty-three. It was forty-two years after he was ordained. His posthumous name bestowed by the Court was Great Master Wu-pen 悟本, and his pagoda was entitled Hui-chüeh 慧覺.

### TS'AO-SHAN PÊN-CHI (840-901)

(Translation from *The Transmission of the Lamp*, Chuan 17)

Ch'an Master Ts'ao-shan Pên-chi 曹山本寂 was a native of P'u-t'ien 莆田 of Ch'üan-chou 泉州.<sup>(22)</sup> His family name was Huang. When he was young he became interested in Confucianism. At the age of nineteen he left his home to become a Buddhist monk, entering the monastery on the Ling-shih Mountain 靈石山 in Fu-t'ang

福唐 of Fu-chou 福州.<sup>(23)</sup> At the age of twenty-five he was ordained. In the beginning of the Hsien-t'ung Period<sup>(24)</sup> Ch'an Buddhism was increasingly flourishing. At this time Ch'an Master Tung-shan Liang-chieh was the head of the training center of Ch'an,<sup>(25)</sup> and Ts'ao-shan went there frequently to learn from him. Once Tung-shan asked him:

"What is your name?"

"My name is Pên-chi."

"Say something leading to Inner Reality."

"I will not say anything."

"Why don't you speak of it?"

"It is not called Pên-chi."

Hence Tung-shan regarded him as a man with a great capacity for Buddhism. Ever after that Ts'ao-shan became the disciple of Tung-shan and had the privilege of receiving private instruction and approval from Master Tung-shan. After he had studied several years under Tung-shan, Ts'ao-shan came to bid him goodbye, and Tung-shan asked him:

"Where are you going?"

"To go where there is no change."

"How can you go if there is no change?"

"My going is not a change."

Thereupon Ts'ao-shan left Tung-shan. He wandered over all places and expounded Ch'an whenever the opportunity arose.

At first the Master was invited to stay in Ts'ao-shan of Fu-chou. Later he stayed in Ho-yü Shan 荷玉山. In both places disciples came to him in great crowds.

A monk asked him: "Who is he who is not accompanied by ten thousand things?"

The Master replied: "There are many people in the city of Hung-chou 洪州.<sup>(26)</sup> Can you tell me where they disappear?"

Monk: "Do eyes and eyebrows know each other?"

Master: "They do not know each other."

Monk: "Why do they not know each other?"

Master: "Because they are located in the same place."

Monk: "In such a way, then, there is no differentiation between eyes and eyebrows?"

Master: "Not so. Eyebrows certainly cannot be eyes."

Monk: "What is an eye?"

Master: "Straight ahead."

Monk: "What is an eyebrow?"

Master: "Ts'ao-shan is still thinking of it."

Monk: "Why should you, Master, think of it?"

Master: "If I did not think of it, it would be straight ahead."

Monk: "Where is the reality in appearance?"

Master: "Wherever there is appearance, there is reality."

Monk: "How does it manifest itself?"

The Master lifted his saucer.

Monk: "Where is the reality in illusion?"

Master: "Illusion was originally real."

Monk: "How can reality manifest itself in illusion?"

Master: "Whenever there is illusion there is the manifestation of reality."

Monk: "In such a way, then, reality can never be separated from illusion."

Master: "Where can you possibly find the appearance of illusion?"

Monk: "Who is he who is always present?"

Master: "It is the time when Ts'ao-shan happens to be out."

Monk: "Who is he who is never present?"

Master: "Impossible to achieve."

Monk Ch'ing-jui 清銳 came to the Master and said: "I am very poor and fatherless. Please, my Master, help me!"

Master: "Ch'ing-jui, come over here." When Ch'ing-jui went over to the Master, the Master said: "You had three cups of wine from the Pai House of Ch'üan-chou and yet you say you have not touched it."

Monk: "Is not imitation the same as identification?"

Master: "As matter of fact non-imitation is the same as identification."

Monk: "What is the difference between them?"

Master: "Do not ignore the sensation of pain and itching."

Ching-ch'ing asked: "How is it that the pure void is formless?"

Master: "It is this way with Reality, but what is appearance?"

Ching-ch'ing: "Since Reality is this way, so appearance is like this also."

Master: "You can easily deceive Ts'ao-shan alone. How can you escape the judgement of all the wise men?"

Ching-ch'ing: "If there are no wise men, who can tell that it is not this way?"

Master: "Publicly one is not allowed to miss even a needle, but secretly a carriage and horse can pass unnoticed."

Yün-men asked: "If a man who cannot be converted comes to see you, do you receive him?"

Master: "I have no time to waste for such a man."

Monk: "As the ancient one says, we all have [Buddha nature]. But I am in confusion, do I still have it, or not?"

Master: "Give me your hands." Then he pointed at his thumb and fingers and said: "One, two, three, four, five, enough."

Monk: "When Master Lu-tsu 魯祖<sup>(27)</sup> saw a monk coming to him, he immediately turned and faced the wall. What did he intend to reveal?"

The Master covered his ears with his hands.

Monk: "Ever since the early days there is a saying that 'if one should fall, one could not get up without the support of the ground'. What is a fall?"

The Master: "To assent is to fall."

Monk: "What is getting up?"

The Master: "You are getting up now."

Monk: "In the ancient teaching there is a saying: 'A corpse cannot remain in the great sea.' What is the sea?"

The Master: "It is that which embraces all things."

Monk: "Why should the corpse not be able to remain in it?"

The Master: "It is not the place where the lifeless would be able to stay."

Monk: "As it embraces all things, why should the lifeless be unable to stay?"

The Master: "To embrace all things is not its merit; to exclude the lifeless is its virtue."

Monk: "Is there any activity whereby one may approach the Inner Reality?"

The Master: "You can talk about having and not having as you wish. What can you do to him when the dragon-king<sup>(28)</sup> points a sword toward you?"

Monk: "What kind of understanding should one have when one stands in front of people and skillfully answers their questions?"

The Master: "Do not say a word."

Monk: "Then what can you discuss?"

The Master: "Neither a sword nor an ax will penetrate it."

Monk: "If we should be able to discuss things in such a way, will there still be someone who does not agree with us?"

The Master: "Yes, there is."

Monk: "Who is he?"

The Master: "It is Ts'ao-shan [The Master himself]."

Monk: "What can you reveal, if you are speechless?"

The Master: "Do not reveal anything in that way."

Monk: "Where do you reveal it?"

The Master: "In the middle of last night I lost three pennies in my bed."

Monk: "What is there before the rising of the sun?"

The Master: "Ts'ao-shan also comes that way."

Monk: "What is there after the sun has risen?"

The Master: "To compare with Ts'ao-shan, this state is still behind him by a half-month's journey."

The Master asked a monk what he was doing. The monk said: "Sweeping the floor."

The Master said: "Do you sweep in front of Buddha or at the back of Buddha?"

The monk replied: "I sweep both places at once."

The Master: "Bring my slippers here."

The Master asked the monk Ch'iang-te 彊德: "In what sutra do we have the saying: 'When Bodhisattva 菩薩 was in Samadhi 定, he heard that the fragrant elephant was crossing a river.?'"

Ch'iang-te answered: "It is in the *Nirvana Sutra*."

The Master: "Did Bodhisattva hear it before his Samadhi or after it?"

Ch'iang-te: "Master! You are flowing in the river."

The Master: "To talk about it, even though you have tried your best, you can only achieve half the truth."

Ch'iang-te: "What is your answer, Master!"

The Master: "Receive it at the shore."

Monk: "How can I maintain what I have achieved in my meditation during the twelve periods of a day?"

The Master: "It is just as when one passes through an infected country, one should not touch even one drop of water."

Monk: "Who is the master of the essence of all things?"

The Master: "They say that there is no man in Ch'in. 秦"

Monk: "Is this not Suchness?"

The Master: "Cut off!"

Monk: "With what man of *Tao* should one associate, so that one will hear constantly what one has never heard?"

The Master: "That which is under the same coverlet with you."

Monk: "This is still what you, Master, can hear yourself. What is that which one will constantly hear which one has never heard?"

The Master: "It is not the same as wood and stone."

Monk: "What is the first and what is the last?"

The Master: "Have you not heard what one hears constantly which one has never heard?"

Monk: "Who is he in our country that holds a sword in his hand?"

The Master: "It is Ts'ao-shan."

Monk: "Whom do you want to kill?"

The Master: "All those who are alive will die."

Monk: "When you happen to meet your parents, what will you do?"

The Master: "Why should you have any choice?"

Monk: "How about yourself?"

The Master: "Who can do anything to me?"

Monk: "Why should you not kill yourself too?"

The Master: "There is no place on which I can lay my hands."

Monk: "What does this mean: 'When one cow drinks water five horses do not neigh?'"

The Master: "Ts'ao-shan is free to eat everything." Later the master again said: "Ts'ao-shan is free from wearing mourning."

Monk: "Who is he who is often tossed upon the sea of life and death?"

The Master: "The shadow of the moon."<sup>(28)</sup>

Monk: "Does he want to come out of the sea?"

The Master: "Yes he does, but there is no way out."

Monk: "If he wants to come out of the sea who can help him?"

The Master: "The man who carries an iron casque."

A monk asked the meaning of the following dialogue between Yüeh-shan and a monk:

Yüeh-shan: "How old are you?"

The monk: "Seventy-two."

Yüeh-shan: "Is your age seventy-two?"

The monk: "Yes, it is."

Yüeh-shan struck him immediately.

The Master said: "The first arrow is all right, but the second arrow penetrates deeply."

The monk asked: "How can a stroke be avoided?"

The Master answered: "When an emperor's mandate is made known, all the princes will avoid it."

Monk: "What is the general idea of Buddhism?"

The Master: "To fill a ditch and ravine."

Monk: "What is a lion?"

The Master: "It is the one to whom no other animal can come near."

Monk: "What is a lion's son?"

The Master: "It is the one that devours its parents."

Monk: "Since the lion is one to whom no other animal can come near, how

can it be devoured by its son?"

The Master: "If the lion's son should roar, its parents would be completely devoured."<sup>(30)</sup>

Questioner: "As for grandparents, does the lion's son also devour them?"

The Master: "Yes, it does."

Questioner: "What will happen to it after all the others are devoured?"

The Master: "Its body will completely dissolve into its Father."

Monk: "Why should you say that the lion's son also devours its grandparents?"

The Master: "Haven't you seen that a prince can successfully manage the affairs of the whole country, and from dry wood the buds of blossoms can be gathered?"

Monk: "What is it that as soon as there is affirmation and negation, the mind is lost in confusion?"

The Master: "Cut off! Cut off!"

A monk said that there was someone who asked Master Hsiang-yen: "What is Tao?" Master Hsiang-yen answered: "In the dry woods a dragon is singing." The monk said that he did not understand. Hsiang-yen again said: "The eye is in the skull." Some time later the monk asked Master Shih-shuang what he thought of the statement: 'In the dry woods a dragon is singing'? Master Shih-shuang answered: "There is still a joy there." The monk again asked: "What is the meaning of 'the eye is in the skull'?" Shih-shuang replied: "There is still consciousness there." Master Ts'ao-shan, hearing of this, composed a poem which reads:

"He who says that a dragon is singing in the dry woods is he who truly sees  
*Tao.*

The skull has no consciousness, but wisdom's eye begins to shine in it.

If joy and consciousness should be eliminated, then fluctuation and communication would cease.

The man who said this did not understand that purity is in the impure."

After hearing this the monk asked the Master: "Does it mean: 'In the dry woods a dragon is singing'?"

The Master said: "Consanguinity never ceases."

The monk asked: "What about the eye that is in the skull?"

The Master replied: "It can never be dried up completely."

The monk went on: "I wonder whether there is any one who can hear this?"

The Master said: "There is no one in the entire world who does not hear this."

The monk continued: "I do not know what kind of composition the dragon's song is."

The Master answered: "I also do not know what the composition of the dragon's song is. But all those who hear it lose themselves."

In such a way the Master enlightened the talented without rules. When he received the teaching of the "*Wu Wei*"<sup>(31)</sup> from Tung-shan, he became the model for Buddhists. Several times the leader Chung 鍾 in Hung-chou 洪州 invited him to go there, but the invitations were repeatedly declined by the Master. He simply copied a Shan-chü hymn 山居頌 written by Master Ta-mei 大梅 and sent it to Chung. One night in the late summer in the first year of the T'ien-fu<sup>(32)</sup> 天復 period, the Master asked the monk-manager in the temple: "What day is it today?" The monk answered: "It is the fifteenth day of the sixth month." The Master said: "In my lifetime, when I travel by foot, wherever I go I spend a period of just ninety days." The next morning during the cheng 辰<sup>(33)</sup> period the Master entered Nirvana. His age was sixty-two. It was thirty-seven years after he was ordained. His disciples built a pagoda and enshrined his bones in it. The Royal Court bestowed on him a posthumous name Yüan-cheng 元證 and named the pagoda Fu-yuan 福圓.

#### NOTES

- (1) Called Sōtō Sect and Rinzai Sect in Japanese.
- (2) Alfred N. Whitehead, *Process and Reality*, p. 124.
- (3) This cannot be taken as *chien chung chih*, 兼中至, or ken chū shi in Japanese, which would not be different from *chien chung tao*. The distortion is all due to the later interpolation of the Chinese word *chien* 兼 instead of *p'ien*. When Ts'ao-shan interpreted his master Tung-shan's philosophy of the Five Relations the word is *p'ien*, not *chien*. There is a good deal of literature concerning the pro and con on this issue. The commentary given in *Lin Chien Lu* 林間錄 by Hung Chueh-fan 洪覺範 is especially sound. In fact, *P'ien chung chih* refers to the interfusion between particularity and universality.
- (4) Sixteen ounces make a *chin*, 斤.
- (5) Now Kao-an, a town in the northern Kiangsi Province.
- (6) The original script usually reads "hui", meaning to meet, or a society; but it reads "kuai" when it refers to the name of the ancient town, Kuai-chi, now Shao-hsing in the northeast of the Chekiang Province.
- (7) Guna in Sanskrit means "a secondary element"; in Chinese it means "dust defiling a pure mind".
- (8) Every year on the anniversary of a person's death it is customary to conduct a service in memory of the dead.
- (9) According to *Records of Pointing at the Moon* 指月錄 these stone chambers



were in Yu-hsien of Li-ling in the Hunan Province.

- (10) "Chu" in Ch'an literature means to be an abbot of the monastery.
- (11) Things as they are in absolute reality.
- (12) In the north of the Kiangsi Province.
- (13) These are: 1. grace of parents; 2. grace of all beings; 3. grace of the Ruler; 4. grace of Triratna.
- (14) Three existences are: 1. present body and mind; 2. in the future state; 3. in the intermediate state, or antara-bhava.
- (15) This indicates the Buddha in India.
- (16) Chih-i 智顛 (531-597), the founder of the T'ien-t'ai School 天台宗 in China.
- (17) Hsüeh-feng's name. Hsüeh-feng (822-908) was born more than two hundred years after Chih-i. It was impossible for him to meet Chih-i when he visited T'ien-t'ai.
- (18) To achieve Buddhahood through the three stages of life, past, present and future.
- (19) Meaning the thatched roof of a monastery. This indicates that he will become the abbot of that monastery.
- (20) The bowl-bag is a symbol for the transmission of Ch'an.
- (21) In one version "to look for" is used.
- (22) Now Chin-chiang 晉江 in the Fukien Province.
- (23) Now the capital of the Fukien Province.
- (24) 860-873 A. D.
- (25) Master Tung-shan Liang-chieh was then the leading Ch'an master on Mount Tung in Kao-an 高安 in the Kiangsi Province.
- (26) Now Nan-chang 南昌, the capital of the Kiangsi Province.
- (27) The story of "Lu-tsu 魯祖 facing the wall" is recorded in the fascicle of Ch'an Master Pai-yun of Mount Lu-tsu in Ch'ih-chou. See *the Lamp Chüan* 7.
- (28) The dragon-king is the one who kills the devils according to Chinese legend. To talk about having or not having is a devil, which may be killed by the dragon-king's sword.
- (29) Buddhists call it "The second moon." When one's eyes are covered with cataracts he cannot see the real moon, but its unclear shadow.
- (30) The original text reads "grandparents" as well as parents, but this is a printer's error.
- (31) Five relations between universality and particularity, as explained before.
- (32) Hsin-yü was the first year of T'ien-fu (901-903)
- (33) From seven to nine o'clock in the morning.

# 曹洞禪法及其哲學之基礎

張 鍾 元

本文前篇試論洞山良价曹山本寂所創禪法及其哲學背景；後篇為兩禪師語錄之譯證。

昔王荊公問張文定孔孟之後，繼起何人。文定以禪師七人為對。（見宗門武庫）蓋我國精一致中之學演進至禪已登極造。心明性見，不假言詮；慧開德顯，捷在頓悟。

惟禪法雖不立文字，其運用則源出于精思。如天臺三諦華嚴理事之旨。實為構成禪法之哲學基礎。蓋澄觀所綜合之四法界與法藏所揭示之金獅十鏡，其精義演進至洞山曹山，則不曰：“理事圓融”而曰：“寒時寒煞閻黎；熱時熱煞閻黎”，由偏而至。不曰：“事事無礙”而曰：“木人方歌，石女起舞”，從兼而悟。故洞山再則曰：“潛行密用，如愚若魯”。