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**“TALKING ABOUT FOOD  
DOES NOT APPEASE HUNGER”**

**Phrases on hunger in Chan (Zen) Buddhist texts**

**Anu Niemi**

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**Anu Niemi**

**ACADEMIC DISSERTATION**

*To be presented with the permission of the Faculty of Arts of the University of Helsinki, for public examination in Auditorium XII, University Main Building, Unioninkatu 34, on the 20th of September, 2014, at 10 am.*

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## ABSTRACT

Chinese Buddhist texts contain expressions that deal with metaphorical hunger. These phrases appear at different times and in different contexts, beginning with Indian sutras that were translated into Chinese, and ending with Classical Chan (Jap. Zen) Buddhist texts. Each context is new, and one can understand the different expressions in different ways. Some expressions can be understood in the same way despite the context, and others have to be understood differently, depending on the context. At the outset of the study is a group of sayings the content of which is metaphorical hunger. These sayings are followed by an inquiry where a total of 132 textual extracts are examined. Most of these excerpts are translated into English for the first time here.

Typical Chan Buddhist research proceeds from whole texts to smaller units, translating the whole and acknowledging the small. In the present work, however, we proceed from small components towards bigger ensembles. We analyze the sayings and expressions of hunger thematics and then place them on the map of Chinese Buddhist philosophy. Here, we concentrate on the contextual, on each and every saying, phrase, doctrinal expressions and quotation: they all refer to something greater. This is revealed when we sieve through the textual material.

Three sayings in particular are examined more thoroughly. “Talking about food does not appease hunger” is a phrase that appears in different contexts and can be understood differently throughout history according to the context. One can detect a development in how the phrase is read throughout Chan Buddhist history: in the first texts it was quoted in order to express the empty nature of concepts and words; in the final texts it was quoted to express the importance of realization.

“Eating food, wearing clothes”, the paper argues, appears in three different contexts, the philosophical notions of which are well known from classical Chinese texts: when practicing *gongan* 公安; as representing “ordinary mind” (*pingchang xin* 平常心) and when describing non-action, *wuwei* 無為. “Eating food, wearing clothes” means the same thing in all of these excerpts: it is by no means a metaphorical expression. One can see the three contexts representing three different practice stages, starting from meditative practice (of *gongan*), continuing with the early stages of enlightenment and ending at the stage where all practice is eliminated.

Finally, “eating when hungry” is a phrase that concludes the examination. This is an expression that appears unchanged throughout classical Chan texts. Compared with the “eating food, wearing clothes,” here the saying is used to describe the developed state of mind of a Chan teacher, where the practices are not only eliminated but where the senses re-emerge.



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## PREFACE

My study of Chinese Buddhist texts started from early on, from the proseminar work writing for in which I had stumbled on Hanshan poems. After the progradu on Hanshan poetry, I wanted to learn more on Chinese Chan Buddhism in general. Again, the topic drew me in on hunger-theme phrases, gathering them as I went on reading different Chan Buddhist books. In 2001 I came across Chinese Buddhist textual canon (Taisho tripitaka) for the first time in a library in Nanjing, China, and in 2004 received the Taisho in cd-format, where one is able to input expressions and set-phrases and receive different contexts. In 2002-2003 I was in Taiwan writing the thesis and met with a librarian, who turned out to be invaluable for my work. Great big thank you to Gao Junhe of NTU library and department of philosophy, who taught me how to efficiently look for books and articles. After leaving Taipei, Junhe has been most helpful answering my many questions concerning the thesis and articles I have written.

My Finnish supervisor, Professor Juha Janhunen has been most kind, encouraging me to carry on with the work and kindly offering comments and guidance throughout the writing of the thesis. For valuable comments and insights, I would like to thank Dr. Stefan Kuzay and Professor Victor H. Mair who functioned as preliminary reviewers of the work.

The former amanuensis of the Institute, Dr. Harry Halén has helped and inspired my work throughout my studies at the University. Further, I'd like to thank the amanuensis Marianne Ruutala of Asian and African Studies who has offered valuable advice. In early 1990's Professor Asko Parpola and docent Pertti Nikkilä influenced my choice of study by their inspiring lectures on Asian religions. The couple of recent years I have benefitted from fruitful conversations and a shared room with Dr. Riika Virtanen.

Further on, I am grateful for the research grants provided by Koneen säätiö, Joel Toivolán säätiö, Wihurin rahasto and Naisten tiedesäätiö. In addition to this, I have been able to travel to do fieldwork and attend seminars with the help of Helsinki University travel scholarships. In summer 2001 I received a travelling grant to China by Helsinki University, Institute for Asian and African studies, and in winter 2001 I received a travelling grant from the chancellor to participate to the international conference on Li Bai in Riga, Latvia. In 2002 I was awarded with a travelling grant by the Helsinki University International services. Finally, in 2013 I received a research grant from the University of Helsinki to complete the PhD thesis.

Thanks to the grants I have been able to travel to seminars. In 2002 I participated a translation workshop held by Robert M. Gimello from Harvard University at the Charles University in Prague. I am grateful for Department of Chinese studies at Charles University to provide me with a lodging. In 2002-2003 I



attended to international scholarly exchange in Taipei, Taiwan. There I was able to study Chinese and proceed with my thesis work.

Raila Hekkanen kindly checked the English language of the entire thesis, and Juha Laulainen prepared with skillful accuracy the lay out for the printing.

Finally, I would like to thank my parents, Iris and Ilppo Niemi, for supporting me and encouraging me with my work.

# 1. BACKGROUND TO THE THEME

## 1.0 INTRODUCTION

Much of Chan's dynamism lies in its use of terse<sup>1</sup> phrases and mottos that not only encapsulate wide themes in doctrine and philosophical history but also, if freed from context, serve as tools of insight for the inquiring reader. Chan is both highly personal and highly communal:<sup>2</sup> communal in that it uses language that is based on centuries of reference and cross-reference, and personal in that its main aim is to evoke a realization in one's own Self, regardless of what the tradition has to say about it.

In the present work I will embark on an inquiry into the basic concepts of Chan through a contextual examination of some Chan expressions dealing with hunger and food. The phrases occur frequently and quite unchanged in form in the Chan texts of different times, and in Chapter 2 I set out to determine whether the contexts in which they were used were also somehow fixed. Was the phrase always used in the same context? Often one sees in the annotations of a saying or a fixed phrase a tendency to cover just the most common usage of the phrase. This is more than understandable, since there is usually no time to discuss all the possible variants. However, if this is done often enough, one is in danger of proposing a Chan establishment where healthy differentiations and nuances are axiomatically ignored. Here we meet also the question of the meaning of Chan texts. As Urs App has noted, despite the utmost diligence with which Japanese scholars have worked on Chan texts philologically and historically, the actual meaning of passages is often not commented on (App1989:xviii-xix). When the meaning of Chan expressions and individual phrases is left unraveled, one is left with texts that are not only difficult to read and inaccessible but that also contribute to the widespread notion of the mystique of Zen.

The diversity of connotation in Chan terms and metaphors has not been completely overlooked by recent research. As John McRae (1986:146) states:

It seems best to approach these metaphors not as rigid devices of unchanging implications, but as conceptual matrices that provide logical frameworks for the expression of several different view-points.

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<sup>1</sup> Buswell (1986:223-6) has adopted the term "terseness" to describe Chan language.

<sup>2</sup> A similar remark has been made by Wang Youru (2000:12), who characterizes Chan enlightenment as being "both individual and social". Individual in a sense that it is "each individual's existentional-spiritual awakening", and social in that it cannot be attained by a "withdrawal from everyday activities". Wang's description is influenced by the Chan Buddhism of Mazu Daoyi. In Welter (2000:76), enlightenment is described as "an inherently individual experience that is incommunicable in words".

Beyond this individual statement, there has been no effort in the West to collect and examine the origins and usages of set phrases or “metaphors” as McRae calls them, in a larger scale, however rich in meaning they might be. Set phrases in Chan could be considered another literary genre of Chan, and not merely an aspect of language. In this thesis I intend to record not only the journey of one particular set phrase from its outset to the final meaning but also the fact that the contexts of such phrases are in general much more varied than has often been alleged. Further, I aim to study whether there is a continuum between the different contexts, upon which these multiple meanings could be arranged.

The work is divided into three different sections. Chapter 1 introduces Chan as a philosophy and as literature, thereafter examining phrases that have “hunger” and “food” as their subject matter. Chapter 2 is centered on one particular food-related set phrase that is based upon Indian expressions. This phrase varies considerably from context to context. Being an early Chan idiom, however, it does not appear in classical texts. Chapter 3, however, presents two idioms that can be seen as classical. The first of these three expressions can be seen as divided into three groups, depending on how it was used in different texts.<sup>3</sup> The final idiom presented in this work can be seen as culminating hunger-phraseology in Chan philosophy. Simultaneously, it offers a view into enlightened reality, where “hunger” returns to hunger.

All the text excerpts are translated from Classical (Buddhist) Chinese into English by the author unless otherwise stated.

The subject of this work is “phrases on hunger in Chan Buddhist texts”. The work is divided into three chapters. First, one approaches the history and literature of Chan Buddhism, and the general hunger-phrases. In Chapter Two, the saying “talking about food does not appease hunger” is analyzed throughout the different contexts. In Chapter Three, classical expressions of the ordinary are examined, as two different sayings: “eating food, wearing clothes” and “eating when hungry”.

I started this work by collecting different hunger-related expressions. Reading through some Chan Buddhist texts I had found that there were many hunger-related set-phrases obtainable. The more I read the more I found them. These phrases appeared in many different contexts, featuring many different points in Buddhist doctrine. Slowly, my text was divided into three chapters. Chapter One introduces Chan Buddhist history and literature in general, and to expressions of metaphorical food, eating and hunger in particular. Chapter Two focuses on the development of one particular Chan Buddhist phrase throughout the early Chan Buddhist age. In Chapter Three, three contexts of Chan Buddhist doctrine are divided between three different usages of set-phrases.

I went through several texts manually, reading them and searching for sayings. Then, I found several examples and contexts for the saying appearing in Chapter 3.3

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<sup>3</sup> The three groups consist of practicing *gongan*; living according to *wuwei* (non-action) and living according to *pingchang* (ordinarity).

in the present work. Those excerpts were mostly written in classical Chinese, and the contexts were quite similar in form and meaning.

In the early time of writing I had no cd rom of Taisho canon of Buddhist texts available. There, I could input a phrase and get the different contexts. Later I had at my disposal the canon with which I could find several different contexts to particular expressions. This sped up the process considerably. I had started with one particular expression, “eating when hungry” which appears in Chapter Three. Now I input phrases such as “eating food, wearing clothes”, “talking about food does not appease hunger”, and several other, food or hunger-related phrases. This resulted in all together 132 excerpts from Chinese Buddhist canon, most of which were first translated into English here. I first found the saying and then translated and analyzed the context surrounding it. What resulted were some shorted, some longer, excerpts, typical of which belonged either to Chinese Mahayana or Chan Buddhist texts. Atypically present were also some Pure Land texts and Indian Theravada and Mahayana texts. I did not define the findings to early Chan Buddhism, although throughout the text Chan can be seen as the doctrinal basis.

Essential to this study is the bulk of analysis concerning text-excerpts. As many of the texts have up to now not been translated into English, it was of utmost importance to understand correctly the excerpts. Some of the excerpts are translated from Classical Chinese, some from contemporary vernacular language. There is an important series of dictionaries published in China, starting from Tang-time and including typical words belonging to each dynasty’s vocabulary. Of these works, I have used mostly the Tang-Wudai dictionary (see: Jiang & Cao 1997). Besides the dictionaries, several different Buddhist encyclopedias have been used. Most handy of one is the “Digital Dictionary of Buddhism (see: <http://www.buddhism-dict.net/ddb/>)”. Besides the dictionaries and text-collections, there has been a bulk of secondary literature referring mostly to Chan Buddhist doctrine.

What comes to the theoretical basis of this work, I have basically examined the texts using free textual analysis. Also, adding notes that mostly concern Buddhist doctrine or linguistic features, make the excerpts easier to read. The work belongs to religious science, Buddhist study and comparative literature. Also, the work in the field of phrases is near to this study. However, the type of study in this work is rare in that it combines all these studies: religious science in that it examines Mahayana Buddhist philosophy; Buddhist study in that it examines the doctrinal features of Chinese Chan Buddhism; comparative literature in that it examines Chan texts as literature. Phraseology in that it examines set-phrases and expressions. Most of all, one could say that this particular study concentrates on Buddhist studies, introducing different points of view to the Chan Buddhist teachings. Nearly all of the text-excerpts are Chan Buddhist. One could also say that this is an innovative research, in that there are no such studies that approach Buddhist doctrine starting from the set-phrases onwards. Usually the Buddhist studies concentrate on a specific longer text or linguistic feature. There has not been made a study that has as its focal point set-phrases.

The basic theoretical problem I employ here is to find out whether the meaning of a set-phrase can be said to remain similar throughout the different contexts or whether it can be said to change over time or place of doctrine. The approach here has been to proceed from sayings that can be said to mean one thing in different contexts, to sayings that can be seen to change over time in different contexts, to one particular saying of three different contexts. There is also the difference of audience; not all the sayings can be seen to be directed to same people. The method here has been that of collecting hunger-phrases and then translating and analysing them. There has been a considerable amount of such phrases, both in the native Chinese Buddhist texts and in the Chinese translations of Indian Buddhist scriptures. What I wanted to know was, which doctrine these sayings can be seen to represent? Besides this, the question I posed was, were there different contexts and hence different approaches to a single set-phrase? What did a certain set-phrase denote in different times and contexts?

Chapter One consists of expressions that can be seen to precede the main set-phrases examined in Chapter Two and Three. These are so called hunger-phrases of Chan Buddhism. In Chapter Two one particular expression is examined: “talking about food does not appease hunger”. There, many different contexts are detected in different meaning. Chapter Three concludes the work. There, two often quoted phrases and their different meanings are examined. The contexts of “eating food, wearing clothes” is divided into three, depending on what doctrine of Chan Buddhism they represent. The chapter ends up with a particular expression, “eating when hungry”, a classical saying, which remains the same throughout different contexts.

Besides this, I wanted to know whether the contexts of one expression could be divided into different groups depending on what particular doctrine it was used to illuminate. These findings are reported in Chapter 3.2.

## **1.1 THEORETICAL CONSIDERATIONS**

The data of this work consists of several hunger-related phrases typical to Chan Buddhism. Most of the 132 excerpts translated here belong to Chan Buddhist texts, some of which are written in early vernacular language, some of which in Classical Chinese. There is also a bulk of texts belonging to general Mahayana Buddhism or Theravada Buddhism of India. These excerpts are translated from translations. The general subject matter being that of food, hunger and eating, phrases that include such themes are dealt with in this work. Such phrases are quite common, the contexts vary but the form stays the same. One could call these phrases either set-phrases or sayings. Chinese Buddhist text is full of these kind of phrases: there are the set-phrases of usually two to four characters each, the doctrinal terminology and Buddhist words; the quotations and citations from other works, references to non-Buddhist works. Of a single Chan Buddhist text, not much can be seen as indigenous. That is why it is important to detect different expressions that lead one to different

directions. A single scripture is full of secondary references, one keeps the tradition alive by referring to books, doctrine and teachings. Often these texts take an original quotation and refer to it in an indigenous context, sometimes changing its meaning, connecting it to a new environment. These indigenous shifts breed the native culture, of which native Chinese Buddhism is one of the strongest ones. One witnesses Indian Buddhist expressions change into Chinese Chan Buddhist expressions, a process of which makes the set-phrases evolve towards native beliefs.

The work relies on many theoretical backgrounds. The literature is such as to represent four subsequent disciplines: literary analysis of comparative literature, study of phrases, study of religions and study of linguistic properties. I study Buddhist literature relying on free literary analysis; phrases relying on textual analysis; Chan Buddhism relying on analysis of comparative religions and set-phrases relying on linguistic studies. The material is such as to represent all four of these studies, however, what covers the most of the analysis is study of religions, and more specifically: Buddhist studies. This type of multidisciplinary analysis combines in the end all four theories, using different approaches to different phrasing of a question.

My focus in this work is to examine Chan Buddhist literature in the perspective of set-phrases concerning metaphorical food and hunger. As a starting point I have the smallest particles of Chan Buddhist literacy, sayings and set-phrases. This type of research is innovative in that it has not been done in (at least) the Western scholarship. Starting from small and making one's way to larger scale is the opposite from what is usually done: translating a large bulk of text and analysing the small constituents as notes in the text. Here, I start by examining allusions and proceed to bigger texts that were referred to.

Also, this work has as its starting point Buddhist literature as literature, and is analyzed accordingly. The often-used approach of historical examination is neglected here, as the main focus is to see literature as literature, be it doctrinal or temporal. It is a point of conflict these days that Chan Buddhism should or should not be understood via historical factors. As the documents from Dunhuang have spread the world, one is tempted to deal with any aspect of Chan Buddhism as historically laden. However, the doctrinal aspect and most specifically: the meaning of individual texts, is neglected when only history is looked at. Here in this work I intend to concentrate on the meaning of individual texts and textual excerpts, and read the works as literature, not as historical documents.

As for a method, I employ here that of systematic textual analysis. I have found the excerpt including a set-phrase from the Chinese Buddhist canon and translated the phrase together with the overall context and with notes. Besides this, I have analyzed the excerpt and noted the possible variations of the usage of the phrase.

I have selected all the set-phrases that has to do with metaphorical hunger or cold. What comes to selecting the set-phrases, I have concentrated in phrases that have to do with metaphorical hunger and eating. These phrases belong to different doctrinal context, different time and different textual context. In three different

chapters, food being the common denominator, varied contexts and meanings are presented. The set-phrases are being found in the Chinese Buddhist canon, some appear in extra-canonical texts. The origin of the texts dealt with here is varied, some of the texts derive from early Chan period, some from Classical Chan; some derive from as early as Indian Mahayana or Theravada, some derive from general Chinese Buddhism.

On each textual excerpt, I am pondering on the meaning of the text. By analyzing the meaning one gains further knowledge on the particular doctrine and literary expressions at hand. It is not usual to include ideas concerning meaning to the translated text, usually what one gets are notes concerning linguistic features or doctrinal terminology. By analyzing the meaning one opens up the knowledge one has at particular teaching. The free analysis reveals perhaps more on the reader than what is read. Nevertheless, I suggest that these kinds of texts be critically examined, not only because then we find more of the particular reading but also that then we gain particular understanding of a particular text. As such, I suggest we not be overtly critical at our own understanding but dare to propose a possible reading of a particular text.

What comes to the context of the textual excerpts, I have translated a sufficiently large amount to shed light on the meaning of the particular phrase. Some of the excerpts are bigger, some are smaller. The context of an excerpt is descriptive in that it dictates the overall meaning of the excerpt. Nothing exists by itself. One sometimes sees set-phrases or expressions translated without sense of context. As noted earlier, Chinese Buddhist texts are full of set-phrases, doctrinal terminology, Buddhist words, quotations and references. It can be said that context is all that there is. One does not read a “new” text, what is comprehended is a series of old expressions and ideology. This is one of the reasons I chose to examine set-phrases in the first place. Their changing context is intriguing, one reads meaning into different context.

The texts one employs here belong to varied time and place. I have two different approaches here, in Chapter Two I proceed in chronological fashion, starting with earliest context and ending with latest context. Chapter Three includes different contexts that do not change over time but follow doctrinal change.

## **1.2 A SHORT HISTORY OF EARLY CHAN**

The work at hand deals with hunger-related phrases in mostly Chan Buddhist texts throughout the ages. Preceding an analysis of such expressions, what we have here is a brief introduction to Chan history in general and hunger-related Chan phrases in particular. What we ask here, is: what kind of set phrases exist beyond the basic notion of “talking about food” which is discussed in more detail in Chapter 2, and how are these phrases understood?

Chan Buddhism is a school that is said to derive directly from the insights and meditative wisdom of the founder of Buddhism, Buddha Sakyamuni. According to

Chan legend, the Buddha preached the “Flower Sermon”, lifting up a flower and remaining silent. Only Kasyapa reacted and smiled.<sup>4</sup> Therefore the Buddha transmitted the teaching to Kasyapa, starting a long line of transmissions up to the present time, of the true teaching of Buddhism. According to the (later appended) legend, the Buddha named this teaching something that does not rely on words and letters but is a special transmission outside of scriptures (*bu li wenzi, jiao wai bie chuan* 不立文字.教外別傳).<sup>5</sup> “Silent transmission” as it is sometimes called, is one of the cornerstones of Chan culture, embodying the bond between a student and a teacher and marking an event when their individual minds can be said to be “one”.<sup>6</sup>

One way to approach Chan history is to ask whether it has to do with people or with doctrine. Should one read the religious biographies that appear in texts such as the Transmission of Lamp as concerned with people or with philosophy. If one sees them as concerned with people, the question about historicity arises. If one sees them as concerned about philosophy, no urgent question arises. In my thesis, I have chosen to deal with Chan history as concerned with philosophy, and not so much about individual people whose authenticity should be checked. While writing this chapter, I rely both on the Dunhuang texts and on the later, edited Classical Chan texts in order to present a short preview on Chan Buddhism.

The history of Chan Buddhism begins with Bodhidharma (Puti Damo 菩提達摩), the first Chinese patriarch, who is said to have brought the Chan teaching to China in the early 6<sup>th</sup> century. In the one treatise that is undoubtedly authentic, (The Treatise of Two Entrances and Four Practices, *Er ru si xing lun* 二人四行論<sup>7</sup>) he divided the way people start to practice Buddhism into two consequent ways, the way by principle (*li* 理) and the way by practice (*xing* 行). These two could be called fast realization and gradual practice. In fast realization one understands through the teaching that there is a true Nature only covered by imaginary dust. In other words, one has faith in the Tathatagarbha doctrine of innate Buddhahood. The practice for fast realization is that of “wall-gazing, *bi guan* 壁觀”, a term that has caused much controversy over the years.<sup>8</sup> In the Bodhidharma treatise it is described as following:

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<sup>4</sup> See e.g. *Wumenguan* 無門關 or: Gateless gate case # 6. T48n2005p0293c.

<sup>5</sup> According to Welter 2008:51, what he names as “slogan”, the *special transmission outside of scriptures*, is a post-Tang innovation. The *not relying on words and letters* derives from the Tang dynasty, and “reflects not a renunciation of the scriptures but a new understanding of them. – The scriptures are not rejected but treated as the Buddha’s “record of sayings.” In Welter 2000 we have a full-fledged inquiry into the aforementioned Chan slogans. Furthermore, interestingly, according to Schlutter (2004: 182): “- - the Chan school’s self-description of “not setting up words” (*bu li wenzi*) [was mockingly twisted by a Song reader] to read as its homophonic “never separated from words.”

<sup>6</sup> John McRae has called this “the recognition of shared spiritual maturity”. See: McRae 2003:6.

<sup>7</sup> T48n2009p0369c-0370a.

<sup>8</sup> For an introduction to the matter, see McRae 1986:112-115. According to McRae, *bi guan* should be understood as “contemplating like a wall”. Schlutter (2008:228n23) notes that this was not “how it was understood in Song Chan”.



If you discard the wrong and return to the True and stay concentrated in the wall-meditation, then there is no self and other, the sage and commoner are equal. Firmly abiding, not moving, not following lettered teachings. Profoundly according with the Principle, without differentiations, serene and without action – this is named as entering through principle.<sup>9</sup>

“The way by practice” includes four practices, i.e. ways of regarding oneself and the world while “practicing”. The first of these four is “responding to resentment, *bao yuan* 報冤”. When facing difficulties, one should remain unmoved, as it means that the old karma is just ripening. The second is “following conditions, *sui yuan* 隨緣”. Here, one remains unmoved while in the middle of success. The third is “not seeking, *wu suo qiu* 無所求”. Here, one is urged not to become attached to anything as everything is void. And the fourth is “according with Dharma, *chen fa* 稱法”. Here one practices the six paramitas, or virtues, without, nonetheless, anything to practice, *wu suo xing* 無所行. Bodhidharma’s treatise has been analysed by McRae, according to whom the entrance refers to enlightenment (McRae 1986:108). I would, however, see the entrance as referring to the beginning of practice, the entrance to the Way, as both “entrances” are describing practices.

Dazu Huike 大祖慧可 (485-574?), the second patriarch of Chinese Chan, has not left any written statement of his teachings to posterity. There is, however, one letter ascribed to him, allegedly an answer to Bodhidharma’s letter. Here he recounts the story of his way to enlightenment, first occupied in the search for good karma, and finally understanding the futility of such efforts. In the gatha at the end of the letter, he advocates sitting in *zuochan*: “Sitting in dhyana, you surely see into your original nature in the end”.<sup>10</sup> Huike, according to a legend, was in his early forties when he met Bodhidharma and became his pupil. Bodhidharma allegedly first did not budge from his famous wall-meditation, and only after Huike had cut off his own left arm did he accept Huike as his pupil.

The third patriarch, Jianzhi Sengcan 鑑智僧璨 (504-606) is the putative author of the very famous Chan poem, “Having Faith in Mind, *Xin xin ming* 信心銘.<sup>11</sup>” However, this is a mere legend, and as such cannot be used in constructing a teaching of a person named Sengcan. According to McRae, Sengcan is “completely unknown” in the historical sources, and was probably used to fill in the gap in the lineage history.<sup>12</sup> Despite this, one should ask why this text was attributed to Sengcan. Was it an anonymous text circulating around the time when one first started to include Sengcan in the lineage charts and thus needing some backup to attribute it to him? Or is there something in Sengcan’s legend that rates the

<sup>9</sup> T48n2009p0369c. For a different rendering, see Red Pine 1987:3.

<sup>10</sup> Yanagida 1984:47. For a different rendering, see Broughton 1999:13.

<sup>11</sup> T48n2010p376b-377a.

<sup>12</sup> McRae 1986:30 and 280-281n40. See also: Buswell 1989:158.

particular style and teaching in this text? According to modern research, the text was written during the 8<sup>th</sup> century.<sup>13</sup> According to McRae (2003:48), *Xin xin ming* was written in order to “celebrate” Sengcan’s life by later monks.

*Xin xin ming* preaches against dualism: “[The Way] is perfect like vast space, with nothing lacking, nothing too much. It is in seeking and giving up that the thusness [is not attained]. *Yuan tong tai xu, wu qian wu yu. Liang you qu she, suo yi bu ru* 圓同太虛。無欠無餘。良由取捨。所以不如”。<sup>14</sup> It preaches the greatness of oneness (“how would you [even] consider not to be perfect?, *he lu bu bi* 何慮不畢”<sup>15</sup>) and the illusory nature of the dualistic grasping (“like illusions, flowers in the air; why exert to catch them? *meng huan kong hua, he lao ba* 夢幻空華。何勞把”<sup>16</sup>). The style is very succinct and there have been controversies over how to arrange the stanzas.<sup>17</sup>

It has sometimes been suggested that the fourth patriarch, Dayi Daoxin 大醫道信 (580 – 651) was actually the first Chinese Chan patriarch, instead of Bodhidharma of whom we know so little.<sup>18</sup> Daoxin is the first patriarch whose teaching has come down to us. The Essentials of the Teaching of the Expedient Means of Entering the Path and Pacifying the Mind, *rudao anxin yao fangbien famen* 入道安心要方便法門 is included in the Daoxin biography of the Records of the teachers and Disciples of the Lankavatara: *Lengqie shiziji* 楞伽師資記. This text is full of sutra references. According to Chappell (1983:100), it was Daoxin who first established a Chan monastery and a community of followers, residing in the Huangmei 黃梅 district up in the mountain Shuangfeng 雙峰 “Twin peaks”. The teaching of Daoxin and his heir Daman Hongren 大滿 弘忍 (601–674), the fifth patriarch, has been named as the East Mountain teaching.

Daman Hongren is famous for the writing that is considered to be the first recorded text of a teacher’s teachings. The Essentials of Practicing the Mind, *xiuxin yaolun* 修心要論. There, the practice of “guarding” the Mind is exhorted: “Guarding your ultimate Mind, one arrives at the other shore [of Nirvana].”<sup>19</sup>

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<sup>13</sup> Chappell 1983:103n2 citing Nishitani and Yanagida 1974:105-112.

<sup>14</sup> T48n2010p0376b.

<sup>15</sup> T48n2010p0377a.

<sup>16</sup> T48n2010p0376c.

<sup>17</sup> The poem has been translated into English by many eminent scholars, for instance D.T. Suzuki and Chan master Shengyan. In Suzuki’s version, stanzas are arranged mostly in fours, whereas in Shengyan’s they form longer ensembles. This affects the result, and the two versions are quite different from each other.

<sup>18</sup> See: Chappell 1983:89.

<sup>19</sup> *Shou wo benxin, dedao bi yan* 守我本心，得到彼岸. T48n2011p0377b. For a different rendering, see McRae 1986:123.

2

Be diligent! If you can guard the True Mind, the deluded thoughts do not surface and the mind of possession is extinguished.<sup>20</sup> One is spontaneously equal with the Buddhas.<sup>21</sup>

Here, one is urged to practice assiduously. Only if one can maintain the True Mind can one “spontaneously equal with the Buddhas”.

The sixth patriarch Huineng 慧能 (638-713) is born out of legends, the story of Huineng’s life is perhaps the most quoted Chan text. In fact, there have been counter-arguments in contemporary Chan studies, mostly in the works by John McRae, according to whom Huineng’s lifestory borders on the legendary image of Hong Ren and can thus be considered purely legendary.<sup>22</sup> Huineng is mentioned in the *Records of the Men and Teachings of the Lankavatara*, *Lengqie renfa zhi* 楞伽人法誌, in the context of Hong Ren as one of his lesser students.<sup>23</sup>

The legend of Huineng is written in a thoroughly influential text, the *Platform Sutra of the Sixth Patriarch*, the earliest extant versions of which is the two Dunhuang versions.<sup>24</sup> The text was written in the early 8<sup>th</sup> century, and the extant versions are based on the 780 A.D. version of it. What follows is a translation of a part of the *Platform sutra*:

3

When deluded, a Buddha is a sentient being, when enlightened, a sentient being is a Buddha.

When ignorant, a Buddha is a sentient being, when wise, a sentient being is a Buddha.

When the mind is warped, the Buddha is a sentient being, when equal, the sentient being is a Buddha.

If in one arising the mind is pointed, the Buddha is within the sentient being.

If in one thought we are equal, the sentient being is a Buddha.

My mind is Buddha of itself, Buddha of itself is the true Buddha.

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<sup>20</sup> “The mind of possession is extinguished” (*wo suo xin mie* 我所心滅): translation according to McRae 1986:315n60.

<sup>21</sup> T48n2011p0377c. For a different rendering, see McRae 1986:124.

<sup>22</sup> See also Lai :126, where he asks “what is left of Hui-neng [after McRae]?”.

<sup>23</sup> See T85n2837p1289c. Referred to in McRae 1986:37.

<sup>24</sup> T48n2007, Red Pine 2006 and McRae. The later Dunhuang version of 1290 is twice as long as the early version. See for this and more information in Schlutter & Teiser 2012.

If [you your]self do not have Buddha-mind, where then look for the Buddha?<sup>25</sup>

Here one is reminded that the difference between a Buddha and oneself is optical; once wise, one is a Buddha, once deluded one is a sentient being. Being a Buddha is as evident as looking at oneself where the Buddha is to be found. “Where then look for the Buddha?”

Early 20<sup>th</sup> Century a cache of pre-classical Chan writings was found in a cave in Dunhuang desert. Modern post-Dunhuang historians of Chan have now written pieces where historicity overrides religion: the notable excitement to be finally able to gather some pieces of a puzzle and make a solid picture of certain occasion in history has resulted in research where accuracy overrides haziness, rigour overrides clemency. The enigmatic image of Chan promoted (undoubtedly on purpose) by such scholars as D.T. Suzuki has given way to accurate historic accounts of Chan as a religious movement subordinate to political influences and other historical circumstances<sup>26</sup>. The lineage transmission has been called a “string of pearls fallacy”,<sup>27</sup> and one is urged to consider Chan writings with great care as pseudo histories. There is a tendency in Chan to present itself in historic terms, events are recorded and dates are mentioned, so it is easy to see why current research would adhere to finding the real history from beneath the data offered. Besides naming the lineage transmission a “string of pearls fallacy”, McRae has called the claim of straight descendancy from the Buddha a “polemical move”.<sup>28</sup> The current view that early Chan was fighting for supremacy, not only through establishing the lineage pattern but through other literary endeavours<sup>29</sup> too, has overshadowed the study of Chan tradition as literary texts. Instead of looking into the assumed political motives one could be reading the doctrine revealed in these texts that are first and foremost, religious texts.

The question of whether Chan Buddhism should be treated as a historical phenomenon was asked already in 1953, in the famous dialogue between two of the most eminent Buddhist scholars at the time, namely D.T Suzuki and Hu Shi. Put briefly, Hu Shi advocated a historic approach to Chan (“Ch’an can be properly understood only in its historical setting”),<sup>30</sup> whereas Suzuki claimed that Zen “has its own life independent of history”.<sup>31</sup> In current literature, both Suzuki and Hu have been more or less rebuffed, more so Suzuki, whose work on early Chan has been

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<sup>25</sup> T48n2007p0344c. For a different rendering, see Yampolsky 1967/2012:180.

<sup>26</sup> See e.g. the works of Adamek, McRae and Faure.

<sup>27</sup> See McRae 2003:9-10.

<sup>28</sup> McRae 2003:5.

<sup>29</sup> These literary endeavours include the quoting of sutras or spurious sutras in the early transmission texts.

<sup>30</sup> Hu Shi 1953:3.

<sup>31</sup> Suzuki 1953:26.

deemed as “almost entirely useless”.<sup>32</sup> In 1985, John Maraldo, in his article on the historicity of Chan, suggested that researchers concentrate on the literary history of Chan:

It would focus on the evolution of literary forms but avoid claims about their internal representation or misrepresentation of historical reality.<sup>33</sup>

Besides this, he describes a literary history that focuses on genre development as concentrating on historical characters as literary and not as historic personages. According to Maraldo, the patriarchal lineage would thus be understood from a literary rather than a historical viewpoint.<sup>34</sup> This, I believe, is a nice effort of reconciliation between the two trenches.

Studying the Chan texts for the thesis at hand, I prefer to regard the material as pure literature. Not a phenomenon of historicity, nor of religiosity, the texts should speak for themselves as descriptive literature.

### 1.3 CHAN LITERATURE AND SET PHRASES

Although Chan Buddhism is said to be a teaching which does not depend on words (*bu li wenzi* 不立文字), there is a great deal of written material connected to Chan. Chan as a sect is rare in that it does not recognize one single Indian sutra as its main teaching, but that does not mean it is beyond reading scriptures altogether. *Lankavatara Sutra* is sometimes mentioned in connection with Chan, and so is the *Diamond sutra* and the *Vimalakirti sutra*, but what is most important in textual Chan are the early treatises of Chan masters and the recorded sayings of classical Chan, both of which describe Chan from the standpoint of true practice. Illustration is paradigmatic to Chan, as from very early on a tradition emerged of regarding the various teachers as forming a lineage, as well as a habit of seeing this lineage as forming out of a semi-mystified transmission. According to Chan Buddhist tradition, what was transmitted throughout the centuries was the core teaching, and to who it was transmitted next was the person in whom the teaching was exemplified the best. In my view, one of the main functions of the classical Chan texts was to offer a paradigm in light of which to practice the "true practice" of Chan Buddhism, that is: to imitate the masters. The recorded sayings genre may have been created in order to store and savor the master's words which were rare and far between, as has been suggested by Yanagida Seizan.<sup>35</sup> Or, it may have been created in order to provide a model which could be followed in practice, a description of enlightened reality the master had already achieved and the practitioner wished to attain. However, the question why Chan practitioners started to write down the teacher's words has surely

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<sup>32</sup> McRae 1986:274n17.

<sup>33</sup> Maraldo 1985:160.

<sup>34</sup> Maraldo 1985:163-164.

<sup>35</sup> Yanagida 1983:187.

much to do with the lineage pattern: if our “own” teacher in his level of attainment is a direct descendant of Buddha Sakyamuni, surely we must not waste any of his words as those of Buddhas were not wasted but carefully written down. A lineage provides true teaching. The stories which evolved around the first six Chinese patriarchs show that it was a matter of life and death to find and test a descendant. The recorded sayings texts are full of semi-legendary incidents regarding the life and efforts of Chinese Chan teachers.

But before recorded sayings, the tradition of Chan was maintained by means of a selection of other texts, namely the texts deriving from the early Chan tradition. First there were the Indian (mahayana) sutras, the most important to the Chan school of which were translated into Chinese by the early 5<sup>th</sup> century<sup>36</sup>. The philosophies adopted into Chan from the Indian sutras were mostly Mahayanan in nature: the emphasis on emptiness; the doctrine of Buddha-nature or tathagatagarbha and the practice of Bodhisattva.

The doctrine of emptiness, or: *sunyata* (skr), *kong* 空 comes forward most pronounced in the so called Prajnaparamita sutras, two of the most known ones are the Diamond sutra and the Heart sutra. All is empty of inherent nature which makes grasping absurd. According to Heinrich Dumoulin, emptiness is comparable with thusness (*tathata* [skr], *rushi* 如是) because there is no “quality or form” to things<sup>37</sup>. Things are as they are, devoid of unnecessary characteristics that only add to attachment and the three evils of greed, aversion and ignorance. According to Williams (2009:47), the earliest Mahayana sutras are “probably Prajnaparamita sutras”. In Chan, it was, according to the legend, the hearing of someone reciting Diamond sutra that compelled Huineng to seek out the fifth patriarch.<sup>38</sup>

The tathagatagarbha doctrine of Mahayana is pervasive in Chan in that it emphasizes the possibility of all to attain realization during one lifetime. Buswell (1989:78-9) sums up the doctrine as follows:

Tathagatagarbha proposes to explain how it is possible for ordinary, deluded beings to attain what they presume to be the rarified state of enlightenment. Its explanation for this achievement is less a solution than dissolution: Tathagatagarbha thought seeks to skirt the issue entirely by denying the reality of ignorance, positing instead that the mind is intrinsically luminous but dulled by adventitious defilements. Since defilements remain forever extrinsic to the mind’s true, enlightened nature, the individual has actually never been deluded at all; the presumption of ignorance is nothing more than a mistaken belief produced by unsystematic attention (*ayonisomanaskara*). Enlightenment therefore involves nothing more than relinquishing one’s misperception that one is ignorant and accepting one’s true state.

The bodhisattva ideal consists of an enlightened person doing the work of Dharma, abiding by the six paramitas or virtues and helping or guiding sentient beings to

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<sup>36</sup> By this I refer to the Kumarajiva translation “factory” in the late 4<sup>th</sup> century.

<sup>37</sup> Dumoulin 1994:42.

<sup>38</sup> See e.g. Red Pine 2006:4.

realize their true nature and thus be freed. The following is an excerpt from the Kumarajiva's translation of the Vimalakirti sutra, often quoted in Chan texts.

4

My good man, if the Bodhisattva complies with all the paramitas<sup>39</sup> and guides and converts sentient beings, then all that he does, lifting a foot or putting down a foot – know that all that comes from the place of practice, and he remains in the Buddha-dharma.<sup>40</sup>

Here, a practicing Bodhisattva is always in the place of practice (*daochang* 道場) no matter what he does, lifts a foot or puts down a foot (*jue zu xia zu* 舉足下足). All activity derives from enlightened state of mind, no matter how mundane.

The earliest Chan texts, preserved in the Dunhuang cache, are filled with quotations, both from the original Indian sutra-translations and from the spurious sutras, the apocrypha, that claim to be translations of famous texts. The fact that sutras were widely quoted indicates that the typical Chan diction had not yet emerged and what seems to have been important was to tie the newborn tradition of Chan into the existing mahayana base. The quoting also indicates that the sutras were widely read and known. The early apocryphal texts are often read as Chan texts, probably due to the fact that it was the Chan school that mostly used these scriptures to its own benefit. As Robert Buswell (1989:17-18) has noted:

It is especially the Ch'an school that relied heavily on the testimony of apocryphal texts to authenticate its novel perspectives on the teaching of Buddhism.

The most widely known apocryphal texts include the *Awakening of Faith in the Mahayana* (550-575: *Dasheng qixin lun* 大乘起信論<sup>41</sup>), the apocryphal *Dharmapada* (early 7<sup>th</sup> century: *Fo shuo faju jing* 佛說法句經<sup>42</sup>), the *Surangama Sutra* (late 7<sup>th</sup> century: *Da fo ding rulai mi yin xiu deng le yi jie pusa wanxing shou lengyan jing* 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經<sup>43</sup>), the *Vajrasamadhi Sutra* (685: *Jingang sanmei jing* 金剛三昧經<sup>44</sup>) and the *Yuanjue Sutra* (690: *Dafanguang yuanjue xiuduluo liaoyi jing* 大方廣圓覺修多羅了義經<sup>45</sup>). The following is an excerpt of the *Vajrasamadhi Sutra*:

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<sup>39</sup> There are six paramitas, i.e. six virtues that are considered as important in the path of a bodhisattva, namely the generosity, morality, patience, diligence, contemplation and wisdom.

<sup>40</sup> T14n0475p0543a. For a different rendering, see Watson 1997:56.

<sup>41</sup> T32n1666.

<sup>42</sup> T85n2901.

<sup>43</sup> T19n945.

<sup>44</sup> T09n273.

<sup>45</sup> T17n842.

Bodhisattva said to the Buddha: “World-honoured One, the Nature of Mind of sentient beings is originally empty and tranquil. The essence of this empty and tranquil mind has no form or characteristics. How do we practice in order to attain the originally empty mind? I wish the Buddha in his compassion would explain this for us.” The Buddha said: “Bodhisattva! All the characteristics of the mind originally have no origin. As they originally have no original place of being, they are empty and tranquil and give birth to nothing. The mind that gives birth to nothing enters the emptiness and tranquility. The empty and tranquil mind-ground attains the emptiness of mind. Good son, the mind without characteristics is no-mind and is no-ego. All the characteristics of dharmas function this way too.”<sup>46</sup>

Here, the emptiness, nothingness and tranquility all guide towards the no-mind and no-ego. The mind that gives birth to nothing (*xin wu sheng* 心無生) enters emptiness and tranquility (*kong ji* 空寂). A new concept of “mind-ground, *xindi* 心地” is a metaphor for the basic mind, Buddha-nature etc.

The first proper textual genre that defines Chan as a sect, the transmission histories<sup>47</sup>, presents us with works like the *Records of the Teachers and Students of the Lanka* (711: *Lengqie shizi ji* 楞伽師資記<sup>48</sup>), the *Annals of the Transmission of the Dharma-treasure* (712: *Chuan fabao ji* 傳法寶紀<sup>49</sup>) and the *Record of the Dharma-jewel through the Generations* (760: *Lidai fabao ji* 歷代法寶記<sup>50</sup>). In these works, quotations form a large part of the text, and it is as if one is reading a text in which Buddhism is being redefined using portions of suitable material and disregarding the rest. According to McRae, transmission histories developed later into “transmission of the lamp” genre, the best known of these are the *Record of the Transmission of the Lamp* (1004: *Jingde chuandenglu* 景德傳燈錄<sup>51</sup>). In these works, transmission of the Buddhist core teaching is transmitted from master to disciple, and the text describes each individual’s personality through biography and the way dharma was transmitted. The following is an excerpt from the *Records of the Teachers and Students of the Lanka*, described as Huike’s teaching:

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<sup>46</sup> T09n0273p0366b. For a different rendering, see Buswell 1989:189-190.

<sup>47</sup> This is John McRae’s term, see McRae 1986:73.

<sup>48</sup> T85n2837.

<sup>49</sup> T85n2838.

<sup>50</sup> T51n2075.

<sup>51</sup> T51n2076.



If the students rely on written texts and language as their Way, this is like a lamp in the wind: not being able to dispel darkness, the flames wither and die. [But if you] sit still with nothing the matter; it is like a lamp in a hidden room that dispels the darkness and clearly distinguishes things.<sup>52</sup>

Here, reliance to written scriptures is likened to a lamp in the wind (*feng zhong deng* 風中燈): one can not dispel darkness by reading about it. Whereas if one sits still in meditation, with nothing the matter (*wu shi* 無事), the lamp keeps its light as if in a hidden room, illuminating things and makes one see clearly.

From the Daoxin biography of the same text:

The bodhisattvas with profound practice, enter life and death in order to save sentient beings without getting attached [to things] and views. If you hold on to a view that the sentient beings are within birth and death and that “I” can save them, and these beings are capable of being saved, then one should not be called a Bodhisattva. Saving sentient beings is like saving sky: how is there coming and going in saving the sky?<sup>53</sup>

Here, Bodhisattvas that hold no views save sentient beings as easily as saving empty sky. If there are dualistic notions about someone saving and someone being saved, one can not call themselves a Bodhisattva (*bu ming pusa* 不名菩薩). Saving empty sky has no comings and goings (*lai qu* 來去), that is: before and after being “saved”.

Besides the early transmission histories, there were individual treatises (*lun* 論) written by Chan masters during the early years of Chan history. There are the two early treatises that are traditionally attributed to Hongren and Shenxiu respectively: the *Treatise on the Essentials of Cultivating the Mind* (700: *Xiuxin yaolun* 修心要論<sup>54</sup>) and the *Treatise on the Contemplation of the Mind* (675-700: *Guanxin lun* 觀心論<sup>55</sup>). Both these works consist of questions presented to the master, and the sometimes lengthy answers given. No “strangeness” of Chan is yet detected in these works, as is the case also with the early transmission histories, but the text is rather technical and strictly follows the guidelines set by the normative Mahayana. One is given a lecture of Chan type of thinking and practice but without using the enigmatic language of the later Chan texts. The following is a quotation from the *Treatise on the Essentials of Cultivating the Mind*:

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<sup>52</sup> T85n2837p1285c. For a different rendering, see Cleary 1986:39.

<sup>53</sup> T85n2837p1287c. For a different rendering, see Chappell 1983:112.

<sup>54</sup> T48n2011.

<sup>55</sup> T85n2833.

[Someone] asked: “How do you know that one’s Mind is originally pure?” [The master] answered: “It is said in the Sutra of ten stages: “In the bodies of sentient beings there is a diamond[like] Buddha-nature. It is like a sun that is essentially bright, perfect and complete. Vast and without boundaries, it is only covered by the black clouds of the five skandhas. Like the light of a lamp inside a jar, unable to shine brightly.” This is like as if all around the eight directions there would emerge a fog and make the [whole] world obscure. How could the sun become exhausted and omit no light? The light does not get damaged; it just gets covered by the fog. The case is the same with each individual’s pure Mind. It is covered by the black clouds of the deluded thoughts, afflictions and all kinds of views. What one must do is to concentrate on the guarding of the Mind and the deluded thoughts do not arise and the reality of nirvana is naturally exposed. Therefore it is known that one’s Mind is originally pure.”<sup>56</sup>

This of course is another incident of the tathagatagarbha doctrine. Here one is proposed with a solution on how to practice in order to “let the sun shine”: one is guided towards guarding the Mind (*shou xin* 守心) instead of “stripping away the clouds”: as McRae interprets the *Treatise on the Essentials of Cultivating the Mind*, the appropriate response is to focus on the sun rather than on one’s illusions, to nurture the awareness of its existence in each and every moment, no matter what one’s particular activity or situation might be.”<sup>57</sup>

Compared with another early Chan treatise, often named as the first proper Chan text, the *Treatise of Two Entrances and Four Practices* by Bodhidharma, the style is still very moderate and calm, indicating teaching style rather than a manifesting style. In circulation already in the middle of the seventh century,<sup>58</sup> this text teaches with reasonable terms the two different ways to approach the Chan practice. There is nothing cryptic here, simply a teaching that is easy to digest.

## 9

There are many ways entering the Way, but those that can be mentioned are two. One: entrance through principle. Two: entrance through practice. The entrance through principle is to attain realization on the Truth by relying on the teaching. Having deep faith in the fact that all sentient beings have the same true Nature [within], and that it is only due to the foreign dusts and deluded thinking that it is covered and cannot be exposed. If you discard the wrong and return to the True and stay concentrated in the

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<sup>56</sup> T48n2011p0377a. For a different rendering, see McRae 1986:121-122.

<sup>57</sup> McRae 1986:135-136.

<sup>58</sup> See: Buswell 1989:127.

wall-meditation, then there is no self and other, the sage and commoner are equal. Firmly abiding, not moving, not following lettered teachings. Profoundly according with the Principle, without differentiations, serene and without action – this is named as entering through principle.<sup>59</sup>

Here, one is advised to accord with the principle (*li* 理), without dualism, serene and without action (*jiran wuwei* 寂然無為). All one needs is a conviction that everyone possesses true Nature (*zhenxing* 真性) but that it is only covered by foreign dusts and deluded thinking (*ke chen wang xiang* 客塵妄想). This is an occasion where “wall-meditation biguan 壁觀” is first mentioned.<sup>60</sup>

One can pose an interesting question of when exactly Chan language turned into paradoxical statements, as the early dialogues present masters who seem genuinely concerned that the students understand what they are saying. When was it that the masters reclined to short utterances and memorable phrases? Later genres that do this include the recorded sayings (*yulu* 語錄) and the public cases (*gongan* 公案<sup>61</sup>)-collections. The recorded sayings are, as the name indicates, collected sayings of the master, usually in the form of a dialogue (known as encounter dialogue) and a lecture. The public cases are abbreviations of recorded sayings, usually the punch-lines are often whimsical and illogical, well equipped to serve as a mind-catcher in meditation. What follows is an excerpt from the *Recorded sayings of Linji* (*Linji yulu* 臨濟語錄) probably the most translated and studied text of the genre.

10

“The wrong views of this mountain monk are not like allowing whatever comes. Just as you would, wearing clothes and eating food, spending time with nothing the matter. You have come here from all over the world, and you all have an idea. Looking for Buddha, looking for Dharma, looking for liberation, looking for escape from the three worlds. Idiots! Wanting to escape the three worlds, where do you go then?”<sup>62, 63</sup>

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<sup>59</sup> T51n2076p0458b. For a shorter version, see T50n2060p0551c. For a different rendering, see McRae 1986:103 and Red Pine 1987:3.

<sup>60</sup> See further on this subject, p.15n8 in the present work.

<sup>61</sup> See pp. 27-29 present work for explanation on *gongan*.

<sup>62</sup> In the Dunhuang I and II-versions of the Platform sutra, the master says something that accords well with this: “Do not leave the worldly and look from the outside for something that exceeds the worldly (*wu li shijian shang / wai qiu chu shijian* 勿離世間上。外求出世間。 T48n2007p0342a).” Also: “Do not leave the Way to look for the Way (*li dao bie mi dao* 離道別覓道。 T48n2007p0341c.)

<sup>63</sup> T47n1985p0500c. For a different rendering, see Sasaki 1975:26.

Here, Linji claims that his students all possess a vain idea (verbatim: *youxin* 有心, having mind). They look for Buddhas and Dharma and want to escape the three worlds. Linji emphasizes that there is no other place to be than the very three worlds (*san jie* 三界). Linji stresses that one should live normally (*pingchang* 平常), allowing everything (*xu duoban* 許多般), spending time with nothing the matter (*wushi* 無事). Wearing clothes, eating food. What is most important, is that one should not keep looking, one should not seek things.

Judith Berling, who has compared the recorded sayings with earlier Buddhist textual genres, notes that the recorded sayings “brought the ideal of the Buddha radically down to earth”<sup>64</sup>. According to Berling, a Chan master was “judged by this prowess in the paradoxical, intuitive interchanges of Ch’an dialogues”<sup>65</sup>. She further makes an interesting point of how the genre was developed. Touring monks would compare notes and exchange details on any particular master’s way of teaching, but the masters themselves often forbade note-making, fearing the writing down would promote the intellectualization of Chan.<sup>66</sup> In Yanagida’s view, the reluctance of masters to participate or even allow the scribbling of notes “may be viewed as a warning against isolating the words of Ch’an Masters from the situations in which they were uttered”<sup>67</sup>. Gardner (1991:574) sees the *Analects of Confucius* as the first recorded sayings, and in his paper he examines the usage of the genre amongst the Neo-Confucian thinkers. Clearly, it is not exclusively a Chan Buddhist tendency to write down records of important people’s words. However, what came from the recorded sayings is another matter: the public cases and the critical phrases (*huatou* 話頭).

According to Miura & Sasaki (1966:6), the word *gongan* 公案<sup>68</sup> (or: koan in Japanese) means as follows:

The word *kung*, or “public” means that the koans put a stop to private understanding; the word *an*, or “case records” means that they are guaranteed to accord with the buddhas and patriarchs.

The best known *gongan* collection is the *Wumenguan* 無門關 or: *Gateless gate* (published in 1228), the stories of which are either long or short. The most widely

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<sup>64</sup> Berling 1987:86.

<sup>65</sup> Berling 1987:75.

<sup>66</sup> Berling 1987:79-80.

<sup>67</sup> Yanagida 1983:188.

<sup>68</sup> *Gongan*, “public cases”, according to Buswell 1987:344, were adopted as pedagogical tools from Yunmen Wenyan (d.949) and Fenyang Shanchao (947-1024) on. Originally circulating stories about the enigmatic utterances of the ancient masters, the *gongans* developed into tools to be used in meditation and in verifying a student’s realization. As is described in Miura and Sasaki (1966:10-11), the *gongans* consisted of “questions of early masters had asked individual students, together with the answers given by the students; questions put to the masters by students in personal talks or in the course of the masters’ lectures, together with the masters’ answers; statements of formulas in which the masters had pointed to the profound Principle; anecdotes from the daily life of the masters in which their attitudes or actions illustrated the functioning of the Principle; and occasionally a phrase from a sutra in which the Principle or some aspect of it was crystallized in words.” In *gongan* practice, the student is told that he must find an “answer” to the prescribed *gongan*.

known example is the first *gongan*, a mere 18 characters long, and titled “Zhaozhou’s dog”:

11

A monk asked Zhaozhou: “Do even the dogs have Buddha-Nature?”  
Zhaozhou said: “Wu”.<sup>69</sup>

It is this tip of the thought “wu 無 (jap. mu, engl. no)” that the students are advised to contemplate and finally present the teacher with an “answer”. Why did Zhaozhou say that dogs do not have Buddha-nature when it is clearly stated in the sutras that all sentient beings have Buddha-nature? What is this wu? Does it mean “no” or is it an onomatopoeic expression of a dog barking? And so on. As Buswell (1987:347) tells us,

single-minded attention to that one word “no” then creates an introspective focus that eventually leads the meditator back to the mind’s enlightened source – a process that ch’an terms “tracing back the radiance emanating from the mind” (*huiguang fanzhao* 迴光返照).

As many as there are researchers there are explanations as to why this type of terse absurd language was adopted and how one is supposed to approach it. Some say one needs much knowledge on analogies and metaphors of classical Chinese culture, others claim one needs to be enlightened to make any sense to these types of utterances; some still say they are utter nonsense and should be treated in that manner – the most plausible explanation seems, however, to be that those utterances are designed to provoke deep doubt in students of Chan (see e.g. App), and that the mystery and incomprehensibility should not be reduced but amplified until the student has exhausted to the utmost limit what is left of his thinking mind, (the stratagems and the specious solutions) and finally breaks through and has an awakening. The public cases are tools, just as language itself is a tool, indispensable when needed to attain something, but discardable when the aim has been reached.

Besides *gongan* 公案, *yulu* 語錄 and *denglu* 燈錄, one could add another element to the Chinese Chan’s literary field: namely set phrases. Set apart from the *huatou* of the *gongan* that are shortish addresses or pointers towards enlightened understanding, the set phrases are more general indicators towards Chan culture in particular. To read a set phrase is to get a reference to certain incident within Chan literature, a whole story in shorthand, the crux of the matter. Set phrases are nearly as frequently used in texts as are quotations from other texts or technical terms. The set phrases often read as proverbs or standard expressions; they are longer than technical terms and their meaning is less elusive than that of the *huatou*. The set phrases tell a story, and though they appear independently in classical sources they often have their roots in earlier texts and contexts. A set phrase can derive from a saying in Indian Buddhism but, once adopted to Chan, change its meaning

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<sup>69</sup> T48n2005p0292c.

completely. A set phrase typically appears in many different sources quite unchanged in form. What changes, though, is its meaning. What troubles some research is that Chan expressions are seen as deriving from Chan dialogue or a Chan text, only because they appear there. In the present study I aim to target a little bit further than the Chinese border to see whether the set phrase existed already in the Indian texts.

It is not uncommon in other literary cultures in China to adopt the usage of set phrases and analogies, in fact, these appear to be a common mode of expression throughout, but in the early Chan Buddhism the repetition seems to function as a strong reminder of how traditionally bound the religion is. The famous Zen exhortation: “Do not rely on words and letters” seems to have influenced the use of language so that one does not aim at originality but rather at traditionalism and hegemony. In classical Chan the recorded sayings texts form a textuality of its own, as the words and deeds of a master develop into fixities that are later used as public cases. In these texts, originality blossoms and creativity is in good use. But in early Chan texts such as the early transmission histories and the treatises attributed to single masters, the language is still very tradition-bound and obvious.

The set phrase that we are dealing with in Chapter Two of the dissertation, “Talking about food does not appease hunger”, appears both in early Chan texts and classical Chan texts. There is very little research done on the individual set phrases of Chan and there is a great variation in how these phrases are called: they are referred to as Chan phrases, Chan sayings, Chan proverbs, Chan maxims, slogans, mottos, analogies, similes, idioms, set phrases, fixed phrases and expressions. One can see the fluidity of this categorization in the way one particular phrase is named differently by different authors. “Talking about food” is considered a proverb in one study (Chang 1957:352), and a simile in another (Adamek 2007:500n599). On occasion, the phrase is ignored completely and translated according to the individual words and not as a set phrase (Cleary 1986:40). By the look of it, it seems that a coherent reference-system concerning these smallest particles of Chan literacy has not been developed. Much is revealed in the fact that these phrases have not been systematically examined, unlike e.g. the allegories and parables of the Mahayana sutras, or the stories and anecdotes of Chan canon,<sup>70</sup> or the recorded sayings, the studies of which also include historical evaluation of the genre.<sup>71</sup> The phrases just seem to “have always been there”. As to modern Chinese scholarship, there has appeared books such as “*Collection of Witticisms in Chan School*” (*Chan zong miaoyu xuan* 禪宗妙語選 1997), and “*A Collection of One Hundred Chan Sayings*” (*Chan yu bai xuan* 禪語百選 1993), where phrases are listed and explained briefly. However, these selections are somewhat lacking as in most cases they do not offer the source of the phrase, do not cover the less widely known variants, and do not

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<sup>70</sup> See e.g. McRae 1988:125-6.

<sup>71</sup> See e.g. John McRae’s introduction to the research done by Yanagida Seizan (Cahiers d’Extreme-Asie 7:82-84.) Also: Yanagida 1983:185-205.

cover even the most basic expressions, not to mention the explanation of the meaning of the phrase in its different contexts. It would be interesting to see set phrases dealt with as yet another literary genre, not so much a part of the language of the text as texts in themselves. What is missing in the English-language world of Chan studies is a dictionary or a collection of such phrases, with the origin and development duly detected.

Despite the tendency in current Western research of acknowledging the fluidity of usage of a phrase, the origin and development of Chan and Zen idiomatycity has rarely been detected. There have been a couple of cases where well-known public cases have been examined more thoroughly. One such case is the brief article on the “sound of one hand clapping” by Kamil V. Zvelebil, where he suggests Indian proverbial origins to the koan, generally assumed to be an indigenous invention of the Japanese Zen-master Hakuin.<sup>72</sup> Zvelebil’s article does not mention the semantic contexts of the expression used as a proverb, but it is nevertheless an interesting case of someone raising a healthy suspicion towards a standard Chan / Zen expression.

In the Japanese Rinzai Zen curriculum of koans, one witnesses a tradition where Chan expressions are in good use: namely the capping phrases. Designed to add further insight into a solved public case, the capping phrases derive from all possible sources: early Tang poetry, sayings of early Chan masters, even children’s riddles.<sup>73</sup> But what distinguishes these phrases from the set phrases we are about to examine here (in the present work) is that capping phrases are often as enigmatic as the public cases. In his analysis of public cases, Victor Sogen Hori (2006:205) noted that the allusion and analogy in the public case is not similar with allusion and analogy in other literature in China:

It would be a mistake to think that the incomprehensibility of a koan consisted in nothing more than the inability to decode the allusions and analogies imbedded in its language.

According to Hori, allusions in Chan and Zen texts function as more than just literature:

Although explaining allusion and analogy can clarify individual terms, it cannot explain completely the koan. The basic problem of the koan is to “realize” the koan not as a third-person description but as a first-person performance of the Fundamental.” - - - The koan is both the means for, and the realization of, a religious experience that finally consumes the self.”<sup>74</sup>

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<sup>72</sup> Zvelebil 1987: 125-6.

<sup>73</sup> See whole study on the subject: Hori 2003.

<sup>74</sup> Hori 2006:206.

## 1.4 HUNGER-RELATED CHAN PHRASES<sup>75</sup>

Chinese texts dealing with Buddhist subject matter are a genre of their own, requiring specific reading skills that are not necessary for other kinds of texts. There are expressions and sayings in Chinese Buddhist texts that one must be aware of in order to read and then understand them. One can sometimes even call the language that these texts are written in “Buddhist Chinese”. For those who have only studied normative Classical Chinese, the set phrases in these texts can prove difficult to understand and are hence ignored. This works both ways of course. Someone who has studied Buddhist Chinese is not necessarily equipped to translate other Classical Chinese texts. For instance, esoteric Daoist manuals require knowledge of a specialized vocabulary.

Besides this, there is the issue of spoken language versus written language. Dating back to the earliest translations of Buddhist sutras into Chinese, there have been texts that use contemporary spoken language in order to convey philosophical notions to people not familiar with Classical Chinese. A range of genres are replete with colloquialisms and vernacularisms, studied today in their own right, and not just as a variation of “good old” Classical Chinese.<sup>76</sup>

One often hears the motto of the Chinese Chan teaching to not rely on the written word (*bu li wenzi* 不立文字). Nonetheless, one needs to take many literary factors into consideration when reading original Chinese Chan Buddhist texts. First, there is the general Buddhist vocabulary that has been translated from the Indian texts. This includes both translated concepts and references to specific teachings, often abbreviated into specific set phrases. Secondly, grammar and vocabulary can belong to different periods of the Chinese language. Thirdly, concepts and set phrases have been created by the Chan school itself to describe certain Chan teachings. In order to properly translate Chan literature, one needs to be as aware as possible of these issues.

It is my view that in order to study Buddhist Chinese, one could very well start with different set phrases and expressions and work one’s way from there on to the various Buddhist teachings. There is an enormous well of knowledge behind each one of these phrases. Instead of studying and translating entire texts, one could learn even more by starting small: throwing a net around a set phrase and catching all the small fish instead of trying to tire out one big fish and never quite “getting” it.

For the chapter at hand, I have chosen to focus on Chan Buddhist set phrases that share a common theme: metaphorical hunger and the appeasing of hunger. After scanning the Taisho Tripitaka for corresponding expressions I found a total of ten different phrases. Six of them will be introduced below, four of them later on in Chapter 2 and 3.

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<sup>75</sup> This section has been published in *Studia Orientalia* Vol.113 pp.155-164, under the title “Sitting by the rice-basket: hunger-phrases in Chan Buddhism”.

<sup>76</sup> For those interested in reading such texts, one may refer to series of books on the language of the different dynasties. In particular, see Jiang & Cao 1997.



However, to familiarize ourselves with the concept of hunger in Chan Buddhist literature, we must first start with the Indian Buddhist texts, in order to see how hunger was generally conceived there, and whether it was understood differently than in Chan texts.

Looking at how hunger phrases in the Indian sutras were translated into Chinese provides a unique perspective on the metaphor. Hunger in the Indian sutras is generally used as a metaphor for suffering and afflicted existence. By uprooting afflictions, one “appeases hunger”.<sup>77</sup> In this type of usage, nothing is added, only obstacles are removed. The notion of hunger is understood not as a lack of something but rather as a “dis-ease” that needs to be addressed. It is telling that, in many texts, the Buddha Dharma is considered as medicine, a “sweet dew of the Dharma flavor, *ganlu fawei* 甘露法味”, or: “Dharma-food, *fashi* 法食”, which removes the illness of afflictions, i.e. appeases the [pain of] hunger.<sup>78</sup> In other words, in the Indian Buddhist texts, hunger, metaphorical hunger that is, is eliminated.

However, in the Chan (Zen) texts, which promote the Tathagatagarbha doctrine, hunger can be seen as depicting a sense of lack. Instead of preaching the elimination of hunger (i.e. afflictions), I found that Chan texts put emphasis on the ways in which one fulfills oneself, as well as on how to fulfill oneself (i.e. to become the Buddha one already is).<sup>79</sup> In the Chinese Chan texts, in other words, appeasement is added.

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<sup>77</sup>For example, the Mahasamnipata-sutra (translated into Chinese in 414-426 by Dharmakṣema): "The commoners are hungry and unsatisfied, and only the Buddha can appease their hunger. Drowning in afflictions, only the Buddha can save them [by] uprooting [the afflictions]". (*Fanfu ji wu yan, wei fo neng chongbao. Chang wei fannao ni, wei fo neng jiuba* 凡夫飢無厭。唯佛能充飽。常為煩惱溺。唯佛能救拔。T13n0397p0310c). The T marks the Chinese Buddhist canon of literature (T volume, text number, and page). (*Dazheng xinyou dazangjing* 大正新脩大藏經; the texts can be found online at <http://www.cbeta.org/>).

<sup>78</sup>This notion probably originates from the Nirvana sutra (T12n0375p0616b) where the Buddha is recorded as saying that the Dharma that he preaches can be compared to medicinal herbs in the mountains. "The sweet dew of Dharma flavour can be used as medicine to counteract the various afflictions of sentient beings". (*Chu sheng miao yi ganlu fawei, er wei zhongsheng fannao bing zhi liang yao* 出生妙善甘露法味。而為眾生種種煩惱病之良藥) See also the *Avadana sutra, Sutra of the Appearance of Light (Chuyao jing)* 出曜經 (translated into Chinese in 398-99 by Zhu Fonian 竺佛念): "A countless number of sentient beings who are hungry and thirsty can all get appeased and be without thoughts of hunger and thirst. Benefitted by the [wonderful] flavour of Dharma the afflictions are removed. By relying on the path of the sages, the hunger and thirst of the countless number of sentient beings is appeased in the Way by the sweet dew of the [wonderful] flavour of the Dharma. Forever thereafter is no thought of hunger or thirst" (*Yibaiqian zhongsheng, huai jikezhe jie neng zhongzu, yi wu jike zhi xiang. Yi fawei run zhi chu qu jie shi ci yu rushi, yi xian sengdao yibaiqian zhongsheng jike yu dao, yi ganlu fawei chongbao yiqie, yong wu jike xiang.* 億百千眾生。懷飢渴者皆能充足。亦無飢渴之想。以法味潤之除去結使此亦如是。依賢聖道億百千眾生飢渴於道。以甘露法味充飽一切。永無飢渴想。T04n0212p0684b.) In another context, Buddha is compared with “healing medicine” that “if you find medicine but do not take it, it will be of no benefit, even though you look at it.” (See for translation: Campany 2012:114)

<sup>79</sup>This is, of course, a generalization of Chan teachings, in which there are variants between the apophatic and kataphatic modes of discourse. However, it has been generally agreed that the Chinese Buddhist tradition was more inclined towards the kataphatic mode of expression than the Indian tradition (see: Gregory 1983:234). As far as the excerpts from Chan texts here are concerned, affirmative notions are notably predominant.

What comes to hunger and food in Classical Chinese, one detects such comparisons as follows:

In another passage, (7A.27) Mencius draws an analogy between the palate and the heart-mind: “The palate is not the only thing which is open to interference by hunger and thirst. The human heart too, is open to the same interference (Lau 1970:188). In short, food analogies can be found in virtually every philosophical and political text produced in Warring States and Han China where they provide topoi for the analysis of sagehood and human government or the exploration of the human senses.<sup>80</sup>

I will next examine a set of five idioms that illustrate the Chan notion of metaphorical hunger. All of these appear in various Lamp Histories or Recorded Sayings of classical era, but it is not our goal here to delve into literary analysis in order to determine whether these were the first instances where the phrases appeared. This will be done in the next two chapters, where one particular phrase is scrutinized in order to see the different contexts in which it appears in the early and classical Chan texts.

As will be discussed below, there is a difference between our set phrases and the more cryptic utterances of masters which later developed into public cases (*gong an*). The set phrases in question are quite easy to comprehend: they read more like similes or metaphors than enigmatic or paradoxical statements. In some cases one could even call them proverbs.

## CLAIMING HUNGER WHILE HAVING FOOD

The first of our set phrases is “claiming to be hungry while having food” in two of its different forms. The claim to be in need of something while in direct proximity to it reflects both unawareness of ownership and lack of personal effort. The Chan paradigm of innate Buddhahood reached by personal effort is aptly shown by idioms describing the situation. Realization is said to be within reach of everyone, much in the same way food is there for someone who is hungry. The first of our two examples comes from the *Compendium of Five Lamps*, (*Wudeng huiyuan* 五燈會元: WDHY from now on), a Song-dynasty collection of “transmission of the lamp” stories<sup>81</sup> compiled by Pu Ji 普濟:

12

Since times immemorial, desires have been heavy and the road of birth and death (i.e. samsara) long. Turning away from realization (bodhi) and

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<sup>80</sup> Sterckx 2004:42.

<sup>81</sup> “Transmission of the lamp” records (*chuandeng lu* 傳燈錄) are doctrinal stories whose protagonists are eminent Chan figures from the past, usually rendered in a biographical manner. The stories are arranged according to a genealogical lineage, the authenticity of which has been refuted by modern post-Dunhuang research. The “lamp” in the title of the genre has evoked controversy.

according [instead] with the illusions (lit. dust),<sup>82</sup> creating doubt and delusion by oneself. Like birds flying up in the air, not knowing that the air is their native home; [like] fish dwelling in water, oblivious to the fact that water is in their nature and is their life. Why do they force themselves [in this manner]?<sup>83</sup> Ask the person sitting next to you. [Turning away from realization and according with the illusions] is the same as saying that you are hungry while carrying food in both of your hands (*peng fan cheng ji* 捧飯稱飢); crying from thirst while by a river.<sup>84</sup>

Here the state of realization is compared to air for the birds and water for the fishes: one is always “in” it, though not realizing that fact.<sup>85</sup> It is notable that the state of hunger or thirst is described here as something that one claims or states (*cheng* 稱 or: *jiao* 叫) to be; not something that one is. The notion of talk and conceptualization is often associated in Chan with false thoughts (and therefore, ignorance), the difference between conceptual knowledge and self-experienced knowledge being a basic notion within Chan thought. Illusions in this passage are synonymous with the notion of saying that one is hungry: ultimately one cannot claim to be hungry (or, in this context, unenlightened) as one is already in possession of food (i.e. one is already awakened). One is not lacking in any way, and claiming to be lacking would be considered to be an untruth.

In another excerpt, the tradition adopts a phrase and examines it in two further ways:

13

Xuefeng says: “Sitting by the rice-basket is a man dying of hunger (*fanluo bian zuo esiren* 飯籮邊坐餓死人); sitting by the river is a man dying of thirst.” Xuanmiao says: “Sitting in the rice-basket is a man dying of hunger; by the river a man wholly immersed in water dying of thirst.” The master (Yunmen Wenyan) says: “His whole body is food (*tong shen shi fan* 通身是飯), his whole body is water.”<sup>86, 87</sup>

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<sup>82</sup> *Bei jue he chen* 背覺合塵 is a fixed phrase that appears in many Chan texts. In the *Records of the Transmission of the Dharma-treasure through the Generations* (*Lidai fabaoji* 歷代法寶記, T51n2075) one is admonished that when “deluded thoughts appear, one turns away from realization and finds accord with illusions (*wangnian sheng shi, jie bei jue he chen* 妄念生時。即背覺合塵) (see: T51n2075p0194b).

<sup>83</sup> This is my tentative translation of *he de zi yi* 何得自抑.

<sup>84</sup> X80n1565p0342c: See also: T51n2077p0536c. Cited in: Zhang 1998:471.

<sup>85</sup> The notion of innate Buddhahood is derived of course from the Nirvana sutra. (See: T12n374p0402c.)

<sup>86</sup> This is a variation of the Chan phrase: “whole body nothing but hands and eyes” (*tong shen shi shouyan* 通身是手眼). These phrases explain the state one is in after the dichotomy of “guest and host” (i.e. conditioned and unconditioned) has been left behind.

This excerpt comes from the recorded sayings<sup>88</sup> of Yunmen Wenyan 雲門文偃 (864-949), the *Extensive Record of Yunmen Kuangzhen* (*Yunmen Kuangzhen chanshi guanglu* 雲門匡真禪師廣錄). Here the reality of realization is described as not only being reachable, but as near as one's own body. The three different statements grow more heavy as the text proceeds. First, one sits *by* the rice-basket, second, one sits *in* the rice-basket, third, one *is* food. The last statement is most undualistic of them all, the concept of hunger has been dropped, there is no hunger and the one that is hungry, one is nothing but pure enlightenment, food and water.

"Sitting by the rice-basket crying for hunger" is used in the text below, taken from the *Recorded Sayings of Dahui Pujue* (*Dahui Pujue chanshi yulu* 大慧普覺禪師語錄)<sup>89</sup> and referring to a practitioner who is familiar with the concepts of Chan but unable to act upon that knowledge. Practice has an important place in Chan, and hunger here refers to the inability to act according to what has been learned.

14

Having the ability to carry out Buddhist services<sup>90</sup> without knowing the Chan terminology. Having the ability and not knowing. Not different, not similar. Know this: having the ability to practice *is* Chan terminology. Knowing the Chan terminology but not having the ability to carry out Buddhist services is like someone sitting by the water crying thirst, sitting by the rice-basket crying hunger (*fanluo bian zuo jiao ji* 飯籬裏坐叫飢).<sup>91</sup>

Here, sitting by rice-basket refers to the knowledge of Chan terminology (*chanyu* 禪語), crying hunger refers to the inability to act according to that terminology (*foshi* 佛事). Theory is set against practice. But, as is stated in nondual manner, "having the ability to practice *is* Chan terminology". There is not one or another, all is resonating one and same Buddhist truth.

Another example that refers to food, talking about food (*shuo shi* 說食), is found in the Song-dynasty collection of recorded sayings, the *Recorded Sayings of Ancient Worthies* (*Guzunsu yulu* 古尊宿語錄): sitting by the rice-basket talking about food. The provisions (i.e. teachings) are there, but one has not yet "dug into the goods":

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<sup>87</sup> T47n1988p0556c-7a. See also, X68n1315p0103a and X83n1578p0591b. Cited in App1995:90. According to App, sitting by the rice-basket while starving to death refers to a deluded person's clinging to mind while in the midst of no-mind.

<sup>88</sup> Recorded sayings, usually: *yulu* 語錄, is a textual genre consisting of dialogues between Chan masters and their students, and the master's sermons, which were subsequently written down. For an introduction to the development of the genre, see: Yanagida 1983:185-205.

<sup>89</sup> Compiled by Yun Wen 蘊聞 during the Southern Song dynasty.

<sup>90</sup> *Foshi* 佛事, or Buddhist services, refers to the performance of Dharma acts. This includes deeds by Chan masters such as giving Dharma-talks, receiving pupils and answering their questions, spreading the Dharma to commoners, burning incense, etc.

<sup>91</sup> T47n1998Ap0942b. See also: X83n1578p0748c.

Understanding the Way is not to attain it. Resolving to find the Way, the Way is attained. Then there is no more seeking. Knowing the non-delusional is called seeing the Way. These days everybody is saying that anything is the Way. This is like sitting by the rice-basket and talking about food (*fanluo bian zuo shuo shi* 飯籮邊坐說食). In the end this cannot appease hunger, as nothing is going down one's own throat.<sup>92</sup>

Food not going down one's own throat is a rare expression for not having yet realized Buddhahood within oneself. Relativity concerning Buddhist teaching makes one say that “anything is the Way, (*wu bu shi dao* 無不是道)”. Being whatever can be compared with someone who talks about food when sitting near a rice-basket. Just talking does not appease hunger, easiness is descriptive in that it misguides one away from the real Buddhist truth and into relative substance.

### NOT CHOOSING FOOD WHEN HUNGRY

Our next example is “not choosing food when hungry”. This phrase appears in two different contexts with two different meanings: in the early Indian sutras not choosing food is presented in the context of suffering and dissatisfaction.<sup>93</sup> In the Chan texts, however, it gets a Chan flavour. In this case, it means that it was uttered in the flow of a conversation, heavily dependent on the specific context of the dialogue. The following is from the *WDHY*:

16

[Someone] asked: "What is the master's tradition?"<sup>94</sup> The master said: "Not choosing food when hungry (*ji bu ze shi* 饑不擇食)."<sup>95</sup>

Here I would interpret *food* to mean Buddhist teachings in general, and *hunger* as lack of insight into the Buddhist teachings. The answer of the master is a straightforward admonition to the questioner who is interested in discussing doctrine while still in the grips of birth-and-death. That is, one should not care for the

<sup>92</sup> X68n1315p0225b.

<sup>93</sup> In the Buddha parinirvana sutra, someone who is suffering and unsatisfied “does not choose food or the place where he sleeps (*bu ze shi, bu ze chuangwo* 不擇食。不擇牀臥)” (T01n0005p0161c). In the *Subahu kumara Sutra*, “The [unenlightened] constantly carries around the dead corpse, looking for a means to support his life. Food and drink do not satisfy his mouth. Someone who is constantly hungry does not choose food or drink (*Heng yi ke dan sishi qiu cai huoming, shi yin bu chong qi kou. Heng shou jie bu ze shi yin* 恒以客擔死屍求財活命。食飲不充其口。恒受飢餓不擇食飲 T18n895Ap0729a).

<sup>94</sup> *Jiafeng* 家風 refers to the style of teaching of a particular master.

<sup>95</sup> X80n1565p0236a. See also: T51n2077p0471b and X68n1315p0161c. Cited in Zhang 1998:450.

specifics of the teachings (i.e. choose food) when still unenlightened (i.e. hungry). This can also be seen as an admonishment against having a snobbish attitude.

The other context where the phrase appears is in a dialogue presented in the *WDHY* that involves the famous enlightened layman Pang:

17

One day Danxia Tianran (丹霞天然 739-824) went to visit Pang the layman (Pang *jushi* 龐居士 (740–803). They met by the door and Danxia asked: “Is the layman here?” The layman answered: “Not choosing food when hungry (*ji bu ze shi* 饑不擇食).”<sup>96</sup> The master asked: “Is Old Pang here?” The layman answered: “Heavens! Heavens!” and retired into his hut. The master said: “Heavens! Heavens!” and returned [to the monastery].<sup>97</sup>

Here I believe that “not choosing food when hungry” is used to mock the Chan master who inquires things from a layman. By using this phrase, which was probably used as an admonishment against an overtly critical attitude, Pang the layman seems to be saying: “you certainly do not choose your teachers by coming here”. After this, the master addresses the layman by a more respectful name, but to no avail.

## ONE BITE IS NOT ENOUGH TO APPEASE HUNGER

In Chan Buddhist texts eating is also used metaphorically to refer to progress on the spiritual path. The famous early controversy in Chan between sudden realization and gradual practice evolved around the question of whether the aim of practice (i.e. the enlightenment) can be achieved suddenly or is the result of long, gradual practice. It was Guifeng Zongmi 圭峯宗密 (780-841) who, in the midst of such controversy, presented the theory of sudden realization followed by gradual practice. He argued that although primary insight into the realm of enlightenment is sudden, one must make further progress in order to fully embody it in one’s own being.<sup>98</sup> “Even though the sun appears suddenly, the morning frost only melts gradually.”<sup>99</sup> Here the tradition continued in a set phrase (“one bite is not enough to appease hunger”) by Jianfu Hongbian 薦福弘辯 as depicted in the *WDHY*:

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<sup>96</sup> In Ferguson 2000:112, the phrase is translated as follows: “Starving, but not taking food”. The translator is obviously unaware of the tradition of the phrase as it was derived from the Indian sutras.

<sup>97</sup> X80n1565p0111a-b. See also e.g: X69n1336p0131c, X79n1557p0165b and X83n1578p0506b.

<sup>98</sup> See: Gregory 1991: 193-196. Cited in: Poceski 2006:32 where similar tenets are further attributed to Guishan Lingyou (771 - 853).

<sup>99</sup> Gregory 1991:193.

Someone asked: “What is “suddenly seeing [into your nature] (*dun jian* 頓見)? What is called “gradual practice (*jian xiu* 漸修)?” Jianfu Hongbian answered: “When you suddenly see into your own nature, you are the same as the Buddha. But having gathered immeasurable habitual tendencies, one uses gradual methods emerging from the [True] Nature to get rid of them. This is like eating food: one bite is not enough to appease the hunger (*ru ren chi fan, bu yi kou bian bao* 如人吃飯。不一口便飽).”<sup>100</sup>

Eating food is used here as an analogy for Chan practice, with one bite not being enough to appease hunger referring to ongoing practice after the experience of awakening.

### SOMEONE NOT EATING

The next set phrase, “someone not eating”, appears in the early Chan record, the *Collection of the Hall of Patriarchs* (*Zutang ji* 祖堂集)<sup>101</sup>. Here it refers to not practicing, or not seeing the Way:

19

A monk asked: “The ancients said: “Like someone not eating (*ru ren bu chi fan* 如人不喫飯)”. I wonder, what is the meaning of this?”

The master said: “If you do not see the Way, you are subject to hunger and cold for a long, long time.”<sup>102</sup>

Here, not eating refers to not seeing the Buddhist Way. Staying in the cold and hunger for aeons of time refers to unsatisfactory manner of existing. Unenlightened manner of existing is phrased here as not eating. No good results, as one does not keep oneself alive with true food of Buddhist teaching.

### DELICACIES ARE NOT FOR THE ALREADY FULL

In our next example, “delicacies are not for the already full”, “being full” refers to being enlightened, while “delicacies” symbolize outer attractions. This expression indicates that all beings possess Buddha-nature and that it is a vain effort to try and

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<sup>100</sup> X80n1565p0100a. See also: T49n2035p0387b, T47n1976p0386a, T49n2036p0639c, T49n2037p0939c and T51n2076p0269c. See reference in Zhang 1998:405.

<sup>101</sup> *Zutang ji*, which was compiled as early as 952, was found in a Korean monastery, making it a rare case of Chan records that were not tampered with by the Song-editors.

<sup>102</sup> *Foguang dazangjing* p.620.

search for it outside of one's own mind. In the *WDHY*, Ruizhou Jiufeng Qin 瑞州九峯勤 is quoted as having said:

20

The master ascended the platform and said: "Scattered speech boils the tongue. A thousand shouts, ten thousand shouts. Why doesn't the pillar<sup>103</sup> turn around?" After a long silence he continued: "Delicacies are not for the already full (meishi bu zhong bao ren chi 美食不中飽人吃)".<sup>104</sup>

Here, scattered speech boils the tongue (*kou luo she fei* 口羅舌沸), unanimate pillar does not move. Delicacies refer here to eloquent speech, clever sayings and practices that one can be without when enlightened (full).

In the *Additional Record of the Transmission of the Lamp* (*Xu chuang denglu* 續傳燈錄, written in 1368-1398), the meaning behind the phrase is crystal clear:

21

Seeing the master in deep sleep, [a student named Tong] hit the bed and scolded: "I've had no leisure time here, [even] the food I ate sitting up and then I slept." The master said: "What is the monk [trying to] teach me?" Tong said: "Why do you not go and take part in Chan [practices]?" The master said: "The delicatessens are not for the already full."<sup>105</sup>

Here, delicatessen refer to Chan practices, that one, if enlightened, can do without. The student is annoyed with the practices, "no leisure time!", and grills the master why he seems to be sleeping with no worry over nothing. The master answers by exclaiming that he can do without Chan practices, as he himself is enlightened (already full) and does not need further discipline.

## WHEN FULL, WORRY ABOUT HUNGER

22

The myriad afflictions are the root to the illness [of birth and death]. When mortals are alive, they worry about death; when full, they worry about hunger. All this is called the great delusion.<sup>106</sup>

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<sup>103</sup> The pillar, *luzhu* 露柱 is a reference to non-sentient beings. In the *Record of Linji* (*Linjilu*), Linji pointed at a pillar saying, "Is it an ordinary being or a sage?" See: T47n1985p0503c.

<sup>104</sup> X80n1565p0323b. See also: T51n2077p0476b. See reference in Zhang 1998:448.

<sup>105</sup> T51n2077p0500a.

<sup>106</sup> X63n1219p0008a.



This is a quotation from a treatise traditionally attributed to Bodhidharma, *Waking up to own Nature* (*wu xing lun* 悟性論). Here, to worry is to form delusion. One does not stay put when everything is right but thinks ahead and worries over nothing. Worrying about hunger when full refers to life lived not in the present but in the forever future. In Chan teaching it is of utmost importance to concentrate on the Now, as that is all that we have.

## 1.5 CONCLUSIONS

In the previous pages I have examined hunger-related phrases in Chan Buddhism. Metaphorical hunger in Chan Buddhist texts almost invariably denotes non-enlightenment. It can refer either to the misguided notion that one is not already a Buddha, or, more practically, to an admonition of still being in the grips of birth and death. One does not “choose food when hungry”. When enlightened, one does not care for it even if it was a “delicacies”. Food in these examples refers to Buddhist teachings, something that one needs in order to fulfill oneself, but not beyond that. It is interesting to note how, in the Indian sutras, emphasis was placed on the elimination of hunger, while in the Chan texts it is on the fulfillment of oneself. As the notion of fulfillment is crucial to Chan philosophy, these hunger phrases can be seen as central and noteworthy.

## 2. EARLY IMPRESSIONS OF IMMEDIACY

### 2.0 INTRODUCTION

Reading Chan texts one sometimes faces sayings that one remembers having encountered in another context and in another meaning. If read in an overtly consistent manner, these expressions might create a static meaning not true to the original diversity. Yet another case is when the expression is not understood to form a saying but is being translated word by word. There are numerous cases like these.

As explained before, “talking about food does not appease hunger” is an expression which derives from the Indian sutras. Even if it is a phrase with a long-standing history, the way it is used varies considerably. By looking into the various contexts we gain an understanding of the development of a particular phrase.

### 2.1 EARLY INDIAN DEVELOPMENTS OF IDEAS PRECEDING “TALKING ABOUT FOOD”

In the early Indian and Chinese texts we find two instances preceding “talking about food” (*shuo shi* 說食), namely “dreaming about food” (*meng fan* 夢飯, Chinese texts) and “talking about fire” (*shuo huo* 說火, Indian texts). “Dreaming about food” is used to describe the difference between indirect and direct involvement (to practice) while “talking about fire” is used to describe the empty nature of concepts and words in particular. Further on in this work we will see how these two contexts find their way to how “talking about food” was understood in early Chan and Pure Land circles.

Dreaming and talking refer generally to the vanity, from the Buddhist perspective, of conceptual understanding, *yijie* 意解, (skr. *mano-jalpa*) that blocks the way from the direct experience. Practice has always been important in Buddhism, typically involving meditation of some sort which opens up experiences of first-hand knowledge to some basic Buddhist truths. Without direct involvement one is stranded on the shores of empty concepts that do not touch oneself personally. The theme is present i.e. in the numerous Pali language Dhammapadas, where even the recital of texts is said to liken that of a “cowherd counting others’ cows.”<sup>107</sup>

Our first instance of “dreaming about food” comes from the preface by a Kang Senghui 康僧會 (181-280) to the Han-dynasty translation by An Shigao 安世高 (113-171) of the *Mahanapana dhyana Sutra*, the *Greater Anapanasati Sutra* (*Fo shuo da an ban shouyi jing* 佛說大安般守意經):

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<sup>107</sup> See e.g. T4n212p0643b; 0644a; T04n213p0779b; Carter & Palihawadana 1987:106.

The counting of breath is the great vehicle of all the Buddhas, designed to [guide] sentient beings to cross over the floating river. There are six senses to be controlled in this matter. The feelings have inner and outer. The eye, ear, nose, tongue, body and mind are the inner; form, sound, scent, taste, [sense of] smoothness and fineness, and evil thoughts are the outer. It is said in the sutra:<sup>108</sup> “There are twelve matters to each sea”: the inner and outer of the six senses subject to evil deeds. Like a sea subject to currents; someone hungry dreaming about food cannot get satisfied (*e fu meng fan gai wu manzu* 餓夫夢飯蓋無滿足也。). The excess and clearance of mind, not hidden and not all around. Not hidden and not all around. Dim and absent mind, entering and exiting and not in between. Seeing it but no form; hearing it but no sound. Resisting it, no past; claiming for it, no future.<sup>109</sup>

*Mengfan*, dreaming about food, is paralleled here with the functions of the six (Buddhist) senses that, when considered something real, create a world of illusion. In the same way as currents move the sea, information gathered by the senses obstructs the peaceful dwelling of the mind and results in a sea of turmoil. Dreaming, as opposed to being awake, is used in Buddhist literature to refer to a life led by sensory information that by its nature is forever changing. Grasping at that moving imagery (dreaming about food, *meng fan* 夢飯) does not ultimately satisfy our deepest desire (*e fu* 餓夫) to attain what’s real and paramount, i.e. to awaken to the ultimate reality (to get satisfied, *manzu* 滿足).

The phrase appears in yet another text, the *Commentary to the Vimalakirti Sutra*, *Weimojing yishu* 維摩經義疏, a Chinese composition from the Sui dynasty. Here the expression is attributed to Kang Senghui too:

Having no water when thirsty causes great suffering. Kang Senghui said: “The nature of attraction<sup>110</sup> is like a hungry person dreaming about food: there is no appeasing of hunger (*ru e fu meng fan, wu you bao qi* 如餓夫夢飯。無有飽斯).”<sup>111</sup> If you now cut off [all] attraction, you will attain liberation. The nectar of liberation stops your thirst.<sup>112</sup>

<sup>108</sup> This could be a reference to the Dhammapada, *Fajujing* 法句經 (T04n210p0574b), where: “There are twelve matters to each sea / [when they are] profoundly rid, you cross over to joy”.

<sup>109</sup> T15n602p0163a. Also: T55n2145p0043a.

<sup>110</sup> Literally: love. Usually: the illness of love (*ai zhi wei bing* 愛之為病), see e.g. T12n375p0744a, T04n212p0767b. Love, *ai* 愛 is to be read here as desire, thirst.

<sup>111</sup> I was unable to detect this quotation to any extant text.

<sup>112</sup> T38n1781p0974a.

Here the *meng fan* refers to desires that should be cut off. Not having something (*e fu* 餓夫) leads to desiring that something (*meng fan* 夢飯), which leads to suffering, or dissatisfaction (*wu you bao* 無有飽). Dreaming here refers to day-dreaming, wanting and desiring, whereas in the previous excerpt it was associated with dreaming as opposed to being awake. From referring to the illusory nature of sensory information to referring to one of the three poisons, desire, the *meng fan* has changed its meaning twice in the scope of these two texts.

Our first instance in Indian texts of “talking about fire” comes from the Kumarajiva-translation of Nagarjuna's *Mahāprajñāpāramitā-śāstra: The Great Treatise on the Perfection of Wisdom* or: the *Da zhi dun lun* 大智度論, of 402-405:

25

Question: The [relation between] meaning and words: do they accord (*he* 合) [with each other] or are they separate (*li* 離) [from one another]? If they accord, talking about fire would burn one's mouth (*shuo huo shi ying shao kou* 說火時應燒口); if they are separate, saying fire one would get water.

Answer: They do not accord, nor are they separate.<sup>113</sup>

Here the issue is not whether or not the words “exist”, but rather whether or not the words and their meaning share a common ground, i.e. are connected in a more practical or more abstract way than we are normally used to. Meaning (*yi* 義) refers here to the thing a word points at, and word (*ming* 名) to the thing pointing. *Shuohuo* is used here in a very practical way, relating in meaning only to the thing it is referring to, i.e. talking about fire. There are no metaphoric levels here, the idiom is dealt with in its purely idiomatic sense. This is common to the other early instances of the idiom, too, as will be seen below.

An occurrence of a dichotomy similar to that seen above is seen in the Buddhavarman-translation of the *Abhidharma-vibhāsa-sāstra*, *Apitan piposha lun* 阿毘曇毘婆沙論, from 437-439.

26

Question: Can the meaning [of the words] be explained (*shuo* 說)? If it can be explained, talking about fire would burn the tongue (*shuo huo ze ying shao she* 說火則應燒舌), talking about knife would cut the tongue, talking about non-clean [things] would [make] the tongue dirty. If it cannot be explained, how can [one avoid creating] upside-downs: in want of an elephant, getting a horse; in want of a horse, getting an elephant. What is the meaning of this scripture? It is like when the Buddha told bhiksus:

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<sup>113</sup> T25n1509p0246b.

When the words in the Dharma I am expounding are virtuous, the meaning [of the words] is [also] virtuous.

Answer: One needs to consider [the fact that] the meaning cannot be explained.

Question: If it is like this, why does not [the thing] asked turn upside down?

Answer: The ancients established the name for an elephant. It is thought like this. Asking for an elephant, an elephant comes, not a horse. Asking for a horse, a horse comes, not an elephant. Language can give birth to names. Names can reveal the meaning. Like this, the language gives birth to the name “elephant”, and the name “elephant” can reveal the meaning of an elephant. The same with “horse”. What is the meaning of this sutra? The worthy Vasumitra answered this, saying: “Expounding a text that reveals the meaning, the words expound the meaning. What is expounded, rids one from the teachings expounded by heretics. When the heretics speak there is either no meaning or just a little meaning. When the World-honored one speaks, there is meaning or great meaning. Therefore [his] words speak the meaning. When a heretic speaks, the writing and the meaning are in conflict, and the meaning and the writing are in conflict. When the World-honoured One expounds the Dharma, the text is not in conflict with the meaning, and the meaning is not in conflict with the text.”<sup>114</sup>

Here, we receive an answer to the question of whether or not the meaning of the words can be explained or expressed (*shuo* 說) [with]in words. This is: whether or not the meaning resides in words and speaking. If meaning resided in speaking, a close analysis would cause saying fire to burn the tongue, saying knife to cut the tongue etc. If meaning did not reside in speaking, one would mistakenly refer to a horse while discussing an elephant, i.e. the meaning of the words would not remain the same. The text goes on to state that meaning does not reside in speaking. This, however, does not mean that the word elephant would suddenly come to refer to a horse, as “the ancients established the name for an elephant”. *Shuohuo* here follows the excerpts dealt with above in that it functions clearly as a practical type of uttering, devoid of any metaphoric levels, making it hardly an “idiom”, and still less an analogy.

In the *Abhidharmavatara-sastra*, *Ruapi damolun* 入阿毘達磨論, translated by Xuan Zang in 658, the *shuohuo* appears as an independent phrase referring to the nature of words:

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<sup>114</sup> T28n1546p0059c-0060a.

Talking about fire will never burn one's mouth (*wu shuo huo shi bian shao yu kou* 勿說火時便燒於口). When relying on words, concepts such as fire are born. In the concepts such as fire, the meaning of fire is explained. By explanations the meaning can be exposed, [and] this person's wisdom can be awakened. [If one] does not accord with the meaning, the teaching<sup>115</sup> forms an obstruction. [Even] if one grasps at the teaching in all the written-down records, the principle that is often heard (i.e. studied) is not achieved. [However, one] should not part with the concepts, sentences and literature. Being able to grasp the Dharma, [one] can explain the meaning.<sup>116</sup>

Here, one is admonished to not to “part, *li* 離” with written words (concepts, sentences and literature). If there is need to, one can “explain, *quan* 詮” the meaning of parts of teaching. Words are useful. One can rely on words and texts, as talking about fire can not burn one's mouth. There is nothing dangerous in talking, words do not extend to actual reality.

## 2.2 CHAN READING OF “SAYING FIRE”

Moving away from the translated sutras and other Chinese Buddhist texts, towards a native (Chan) understanding of the phrase “talking about fire, *shuohuo* 說火”, now as “saying fire, *dao huo* 道火”, is attributed to Yunmen Wenyan in the JDCDL:

For all with mind<sup>117</sup> the heaven and earth are wide apart. Having attained to the basic man,<sup>118</sup> saying fire does not burn mouth (*dao huo bu ke shao kou* 道火不可燒口),<sup>119</sup> or talking about things all day long does not make [the things] hang on your lips. [It is like] never having said one word. All day long wearing clothes, eating food, [it is like] never having touched one grain of rice, or never having hang [upon oneself] one piece of thread.<sup>120</sup>

<sup>115</sup> Sheng 聲 refers to teachings heard by Buddha Sakyamuni's disciples, hence the Buddhist Dharma, or teaching.

<sup>116</sup> T28n1554p0987c.

<sup>117</sup> To have mind is here contrasted to having No-mind: a central positive concept in Chan philosophy.

<sup>118</sup> Basic man, *diren* 底人, is an unengaged man, a free man.

<sup>119</sup> In Chang 1969:285 “*Suiran ru ci ruo shi de diren, dao huo bu ke shao* 雖然如此若是得底人。道火不可燒” is translated “However, when a man who has obtained Ch'an speaks, it is as if he stood unharmed in the midst of flames.” Chang ignores completely the idiomaticity of the expression here.

<sup>120</sup> T51n2076p0356c. See also *Wudeng huiyuan* p.923-4 and T47n1988p0546a. For a different rendering, see: Fung 1961:100.

Here the *dao huo* refers to the actions of a basic man, i.e. an enlightened person who, using Chan terminology, does not leave traces behind him. “Saying fire not burning mouth” is now associated with the ability of a basic man to engage in mundane affairs without becoming overly attached to them, without having “things hang on your lips (after speaking)”.<sup>121</sup> As “talking about fire not burning mouth” above referred to the empty nature of concepts, here “saying fire not burning mouth” refers to the non-clinging manoeuvring of someone enlightened. The Chan reading of the phrase obviously took the Indian and early Chinese Buddhist phrase as its starting point and made it its own.

Here, unattachment is the key. Not getting attached to words and not getting attached to clothes, this is how the “basic man” places himself to the world.

As noted earlier, the basic difference between *shuo shi* and *shuo huo* is that the latter is designed to refer to unwanted things, i.e. getting burned. In our present context the basic man, *diren* 底人, although using words, avoids burning, i.e. karmic effect. Hanging, *gua* 掛, and getting burned, *shao* 燒, both refer to “getting stuck” in our present context. The meaning and context of the expression has taken here a radical turn away from the Indian sutras, being now understood as a natively Chan phrase uttered by a famous Chan monk, describing the unattached demeanour of an enlightened person. The phrase came later to be associated with Yunmen, and as such has been transformed into an indigenous Chinese idiom without any traces left of the earlier meaning. As such, it has been carried over to Japan and is today listed as one of the thousands of capping phrases, *jakugo* (*zhuyu* 著語) designed to add insight to specific koans.<sup>122</sup>

*Wei huo bu zhao kou, wei shui bu ni shen* 謂火不燒口, 謂水不溺身 Saying “fire” won’t burn your mouth; Saying “water” won’t drown you.<sup>123</sup>

This particular form, where fire is paralleled with water, appears in the *GZSYL*<sup>124</sup> and in the *Collection of Essential Material from the Chan sect's successive Records of the Lamp (Liangdeng huiyao 聯燈會要)*,<sup>125</sup> in a context of that of *JDCDL* above. “Saying fire”, could be hypothesized to refer to the enlightened usage of desire, and “saying water” to the enlightened usage of anger, but, reading the reference to the phrase applied “by” Yunmen, I find it proper to think that the tradition has rather followed itself here and read the phrases as descriptions of the generally unattached demeanor of a sage, without much reference to anger or desire *per se*.

“Saying” (*wei* 謂 / *dao* 道) could be seen as to refer to actual speech, to the limitless freedom of enlightened speech. It could also be understood as “referring” to things, or dealing with things that are either a cause of “gathering of dust” in the

<sup>121</sup> *Shuoshi* 說事, talking about affairs, appears also in the form: “All day long talking about affairs without getting hindered by them.” (See: T51n2077p0599c.)

<sup>122</sup> See further on *jakugo*: Kraft 1992:130-150 and Hori 2003.

<sup>123</sup> For an excellent study on *jakugo*, see Hori 2003.

<sup>124</sup> X68n1315p0254c. Compiled in 1183.

<sup>125</sup> X79n1557p0236b.

commoners, or seen as something dangerous, as is fire. If one reconsiders the translated Indian sutras mentioned earlier, where the “virtuous sons and daughters” were those who “do not get burned by fire or drown in water (*bu wei huo fen bu wei shui ni* 不為火焚不為水溺)”, what is different from our texts here is the speaking, or: “saying”. Speaking about those matters risky to your health is safe: speaking about fire or water does not burn you or drown you. Speaking does not extend to the reality of life. This is self-evident. However, in the Chan usage of the idiom, it must be a *diren* 底人, an unattached someone, who manages this without “burning his mouth” or “drowning his body”. As said earlier, burning and drowning functioned as symbols for negative karmic effects caused by desire and hatred; here: just the saying the word “fire” and saying the word “water” would burn and drown someone who is not awakened and unattached. One in such a state is attached to what one says or does, as one is eating or wearing clothes in a manner that causes other deeds, or markers, than are more than just the plain eating and wearing clothes, (e.g. worried thoughts on calories, on one’s own weight, on one’s lack of self-discipline etc.). As is quoted later in the present work from the *JDCDL*:

29

A Vinaya master came to ask: "When master practices the Way, is there an effort?"

The master said: "There is."

[The Vinaya master asked]: "What effort?"

The master said: "Eating when hungry, sleeping when tired."

[The Vinaya master asked]: "This is how all the people [behave], is it same with the master's effort?"

The master answered: "No, it is not the same."

[The Vinaya master asked]: "How?"

Master answered: "When they eat, they would not just eat, but [instead harbor] a hundred should-do's; when they go to sleep, they would not just sleep, but [instead harbor] a thousand of stratagems. This is how they are not the same."

The Vinaya master was left speechless.<sup>126</sup>

Here, one has a rare occasion of a master actually explaining himself. The master’s activity is not the same with the common people, when he eats he “just eats” and

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<sup>126</sup> T51n2076p0247c.



when he sleeps he “just sleeps”. Whereas the common people are occupied with separating acts, stratagems, disturbing thoughts etc.

As a single deed of an ordinary man causes other deeds, so does the saying of things cause more concepts, thought-work and play of imagination than what would be the cause if the utterer was unattached to what he was saying or doing. According to Buddhist terms, mindfull action is preferable over deeds of a scattered mind. The following excerpt in the Song-time *Recorded Sayings of Chan-master Hongzhi* (1091-1157), *Hongzhi chanshi guanglu* 宏智禪師廣錄<sup>127</sup> (from now on: *HZGL*) follows further the traditional reading of the phrase:

30

A loud shout<sup>128</sup> is like thunder; the stick<sup>129</sup> is like rain.<sup>130</sup> Dongshan's “Buddha is three *jin* of flax”<sup>131</sup>, Zhaozhou's “shirt weighing seven *jin*”<sup>132</sup>. Saying fire does not burn my lips (*dao huo bu wo shao chun* 道火不我燒唇). Saying water does not make my pants wet (*dao shui bu wo* 道水不我濡 [袖 - 由 + 誇]). No “to be”, no “not to be”. What rules? What regulations?<sup>133</sup>

Here, one lists four known Chan masters and their styles of teaching, and compares them to the set-phrases “saying fire, *daohuo* 道火” and “saying water, *daoshui*” . It is not enough to “say” the keyword, to “know” the teachings, one needs to burn the lips, water the pants, get into the groove of things. This is a rare occasion where burning the lips, watering the clothes are dealt with in a positive manner.

In a Song-time Record praising [Zheng] Jue of the Tian Tong mountain by Wan Song of the Cong Rong monastery, Wan Song laoren pingchang Tiantong Jue heshang songgu Cong Ronganlu 萬松老人評唱天童覺和尚頌古從容庵錄, saying fire without burning mouth follows the reading presented in the JDCDL. Here again it is used to indicate a true man who does not leave traces when speaking:

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<sup>127</sup> Compiled by Ji Cheng 集成 and others.

<sup>128</sup> A loud shout, *he* 喝, is one of the non-verbal tools the Chan-masters use to teach their students. The shout is traditionally attributed to Linji Yixuan 臨濟義玄 (d.866).

<sup>129</sup> This stick, *bang* 棒 is yet another tool for the Chan-masters to use on their students. The use of stick is traditionally attributed to Deshan Xuanjian 德山宣鑒 (782-865)

<sup>130</sup> Traditionally, the shout refers to Linji's way of teaching, and the stick refers to Deshan's way of teaching.

<sup>131</sup> This is a reference to the case #18 in the Gateless Gate. See: T48n2005p0295b: A monk asks Dongshan: “What is Buddha?” Dongshan says: “Three *jin* of flax.”

<sup>132</sup> This is a reference to the case #45 in the Blue Cliff Record. See: T48n2003p0181c: A monk asks Zhaozhou: “Myriad dharmas return to one. Where does the one return to?” Zhaozhou answers: “I went to Qingzhou to make a shirt that weighted seven *jin*.”

<sup>133</sup> T48n2001p0053a.

31

It is not that the one having his hunger appeased does not know; when one has his hunger appeased, he does not seek to know.<sup>134</sup>

32

If [one] is a basic man [who, when] saying fire, does not burn his mouth (*dao huo bu zhao kou diren* 道火不燒口底人), then [even though] his reasoning is flowing like a river<sup>135</sup>, ultimately not one word [is spoken]. Though it is a daily affair that there comes plenty of food from harvesting a field, how can [they] not have their hunger appeased (*bu shi bao can* 不是飽參), and [thus] know their destiny?<sup>136</sup>

Here, saying fire again returns to refer to negative things, even though one speaks it does not extend to reality. “Not one word is spoken, *wu yi zi* 無一字”. Having their hunger appeased one does not seek (further) understanding. *Bao can* 飽參, having one’s hunger appeased, is a Chan technical term for becoming enlightened. This is not the only expression where food-related idioms are used to denote enlightenment: see Chapter 3 of the present work.

### 2.3 INDIAN ORIGINS OF “TALKING ABOUT FOOD”

Probably the earliest Buddhist text in which “talking about food” appears is the *Abhidharma-mahavibhāsa-sāstra*, *Api damo da piposha lun* 阿毘達磨大毘婆沙論. The text was translated into Chinese by Xuan Zang 玄奘 in 656-659, a little later than the assumed date of the apocryphal *Dharmapada*, *Fo shuo faju jing* 佛說法句經 (see Chapter 2.4.). Here the *shuo shi* 說食 assumes a position in a dialogue concerning the meaning of words:

33

Question: “The meaning [of the words], can it be explained or can it not be explained? If it can be explained, talking about fire would burn the tongue, talking about knife would cut the tongue, talking about non-clean [things] would [make] the tongue dirty, talking about drinking would remove thirst, talking about food would remove hunger (*shuo shi ying chu ji* 說食應除飢). Like this. If it cannot be explained, how [can it be avoided that] the thing searched would not be turned upside down? Like in want of an

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<sup>134</sup> T48n2001p0019c.

<sup>135</sup> *Bian si xuanhe* 辯似懸河 appears e.g. in the *Linjilu* (T47n198500498b).

<sup>136</sup> T48n2004p0235a

elephant, one would get a horse, and in want of a horse, one would get an elephant. - - -

Answer: "The meaning cannot be explained."<sup>137</sup>

The question here is of the meaning of the words, whether or not the meaning can be explained, or expressed (*shuo* 說) [with]in words, i.e. whether or not meaning resides in words and speaking. If meaning resides in words and speaking, then talking about things would leave a mark on the speaker, affect the speaker in a very concrete level, hence: talking about food would remove hunger. *Shuo shi* here is accompanied with the *shuo yin* 說飲, talking about drinking [removing thirst]. It is interesting to note how it was *shuo shi* and not *shuo yin* that became part of the tradition in Chan textuality, gathering various meanings and finally establishing itself as a fixed idiom. *Shuo yin* remained quite an isolated instance<sup>138</sup>, much in the same way as *shuo li* 說刀, talking about knife, and *shuo bu jing* 說不淨, talking about non-clean [things]. *Shuo huo* 說火, on the other hand, attracted some attention amongst Chinese Buddhists and developed into a small-scale literary tradition, as we saw earlier in the present work.

In the early usages of the phrase there appear two slightly different variations: "talking about food" (*shuo shi* 說食) and "talking about food to people", (*shuo shi yu ren* 說食與人). The former appears first in the Abhidharma treatise mentioned above, and the latter in the native *Dharmapada* mentioned below. As the meanings of the two differ only slightly, and as they appear simultaneously within the boundaries of a single text as early as the Tang<sup>139</sup>, it is probably safe to assume that "talking about food" was simply an abbreviation of the "talking about food to/with people".

## 2.4. APOCRYPHAL DHARMAPADA

One of the earliest native forms of the phrase appears in the apocryphal *Dharmapada* (*Fo shuo faju jing* 佛說法句經). The apocryphal *Dharmapada* has been preserved as a Dunhuang document (Stein n2021). According to McRae (1986:202) the scripture was written in medieval China, according to Buswell (1989: 152n77) it circulated at least by 645. In Tokuno (1990:69n77) it is said that the "indigenous counterpart" of the *Fajujing* "is not known to have existed before its reference in the [Ta T'ang] Nei-tien lu [*Da Tang neidian lu* 大唐內典錄]" This scripture was written in 664. Considering that the second commentary (Pelliot 2192)

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<sup>137</sup> T27n1545p0073a.

<sup>138</sup> One further instance of *shuo yin* appears in the *Xuzang jing*: "Like someone hungry: how could talking about drink and talking about food remove [hunger and thirst]? One must self drink the water and eat the food." See: X84n1579p0062b; X83n1574p0309b; X82n1571p0206b.

<sup>139</sup> See: pp.52-54 in the present work, Explanation to the Mass of Doubt Concerning the Pure Land, *Shi jingtu qunyi lun* 釋淨土群疑論 T47n1960p0038b.

was written probably during the 7<sup>th</sup> century, I gather that the apocryphal scripture must have been written in the early 7<sup>th</sup> century.

Based on the fact that the scripture has often been quoted in other texts, it has probably been quite popular during the time of its circulation. Surprisingly, this being a Chan text many of the texts quoting it are of Pure Land Buddhism. The *shuo shi* appears here in its original form, not to be repeated again in the various texts quoting it:

34

Buddha tells Baoming Bodhisattva: “Virtuous son, you should reflect on the names of Buddhas: do they exist? Do they not exist? Are they real? Are they not real? Virtuous son, [even] if the names existed, the one who talks about food to people would [still] not be able to appease hunger (*ruo mingzi shiyou, shuo shi yu ren, ying de wu bao* 若名字是有。說食與人。應得無飽). If the hunger is not appeased, all the drink and food have no use. Why? Seeking satiety from talking about food is not proper<sup>140</sup> food. [On the other hand,] if the names did not exist, Dingguang Tathagata would not have given the prediction to me on your name. If he had not done so, I would not have attained Buddhahood.<sup>141</sup>

According to this excerpt, the names (i.e. names, words, concepts) do not not-exist, nor do they do-exist. This refers to the early Buddhist teaching of *atthita* (the idea of existence) and *nathit-a* (the idea of nonexistence) that are both seen to lead one astray were one to consider them as something real<sup>142</sup>. What is real is emptiness, *sunya*, or Thusness, *Tathata*, which penetrate dualistic notions of being and nonbeing. The discussion on the nature of names clearly reflects the discussion on the meaning of words presented above in the Abhidharma treatise: in both cases the question is whether or not the words or names are fundamentally inseparable from the things they refer to, i.e. whether or not they have an independent existence of their own.

Also, names and words in this context could be seen to refer to secondary sources of knowledge, and appeasing of hunger to enlightenment. If one only talks about food (enlightenment) to people, the hunger is not appeased.

The “*shuo shi*” appears in the *Faju jing* in the negative: “[the one talking about food] would [still] not be able to appease hunger (*ying de wu bao* 應得無飽)”. In the following texts, both the commentary to the scripture and the Pure Land texts quoting the *Faju jing*, the phrase is stated in the positive: “should be able to appease

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<sup>140</sup> Proper derives from *xu* 須 as translated according to Zhang 1997:2. See also T54n2127p0275a: One meal per day: do not eat too much, do not eat too little. Should there be confusement about eating, that is not proper food. (一日一食。不得再食。不應斷食。於食有疑不須食)

<sup>141</sup> T85n2901p1432b.

<sup>142</sup> See: Bodhi 2005:450n46.

the hunger *ying de chongbao* 應得充飽)”. The reason for this could be a copy mistake in the part of the *Faju jing* or an attempt to make it perfectly clear that one cannot, even hypothetically, get appeased by merely talking about food.

In one of the commentaries, the Song-commentary of the *Faju jing*,<sup>143</sup> the *Faju jing shu* 法句經疏, the phrase is already quoted as being in the positive:

35

If [the names] exist and are real, just<sup>144</sup> the hearing of food names being spoken of would satisfy one. In what manner does one get [the stomach] full? It is said: “the one who talks about food to people should be able to appease the hunger (*shuo shi yu ren ying de chongbao* 說食與人應得充飽) [by mere talk]”.<sup>145</sup>

Here, the food names refer probably to concepts of Buddhist teachings. If the names are real: if the teachings depend only on words, one gets enlightened just by hearing the words spoken. If the names are real, the talk about food fills one up; if one leans upon Buddhist teachings in written form, then the mere talk gets one enlightened.

## 2.5 PURE LAND INTERPRETATIONS

In a Tang-time Pure Land treatise, the *Explanation to the Mass of Doubt Concerning the Pure Land*, *Shi jingtu qunyi lun* 釋淨土群疑論, the phrase appears both as a quotation and independently:

36

Question: It is said in the Dharmapada: “Buddha tells Baoming Bodhisattva: “Virtuous son, you should reflect on the names of Buddhas: do they exist? Do they not exist? Are they real? Are they not real? Virtuous son, if the names exist, the one who talks about food to people should [be able to] appease his hunger [by mere talk] (*shuo shi yu ren ying de chongbao* 說食與人應得充飽). Being able to appease their hunger [by mere talk], all the food and drink would then have no use. Why “talk about food”? It [would be] to seek satiety from non-real food.” By this sutra’s meaning, we understand that the nature of names is empty [and] that one cannot truthfully explain the myriad dharmas: [But] now we are being taught that by attentively reciting the name of Buddha one rids oneself from the heavy

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<sup>143</sup> This is one of the two commentaries to the scripture, the other originating from the Tang. Both are found in the Pelliot collections of Dunhuang manuscripts in Paris. Pelliot 2325 has been reprinted in the Taisho canon, whereas Pelliot 2192 exists only in manuscript and Tanaka Ryosho’s edition of it.

<sup>144</sup> Zhi 直= jiu 就. See: *Tang wudai yuyan cidian* (cited from this onward as TW) 1997:444.

<sup>145</sup> T85n2902p1437a-b.

barrier of suffering and is reborn in the Pure Land. How is this different from “Talking about food appeasing hunger” and “Chatting about liquids removing thirst”?

Answer: All the subtle Mahayana scriptures state that the names are empty of permanent reality. As the [*Vimalakirtinirdesa*] *Sutra* says, “The nature of words escapes [such categories as to] whether or not they exist”.<sup>146</sup> It is also said [in the *Mahayanasamparigraha Sastra*]: “names and [their] meaning make each other guest<sup>147</sup>”.<sup>148</sup> Bodhisattvas should ponder this over.” Quietly, without speaking, dwelling deep at ease. Julin<sup>149</sup> did not attain Dharma reputation, [and] Xubao<sup>150</sup> wasted the time of attainment. Though you can talk about the unsurpassable [Dharma], you cannot have your hunger appeased by chatting about food (*bu ke tan shi de bao* 不可談食得飽). Names are finally to indicate, [but] by words one attains Principle. By words one indeed attains Principle. The simile of finger pointing at the moon<sup>151</sup> is a popular one. The nature of names is empty. The simile of abandoning the raft<sup>152</sup> was meant by Buddha to ignorant and grasping people. Names give birth to delusion, love and hate. They create transgressions and falsities. Scold the “I” or praise the “I”. Giving rise to birth, giving rise to extinction. The ten evil karmas cause one to fall into the three muds.<sup>153</sup> Go beyond that deluded feeling. Speech and words are empty. Release your being NOW from praise giving you glory or slander bringing you disgrace! If praise glorifies one’s being and defame harms one’s appearance<sup>154</sup>, talking about food appeases hunger (*ying shuo shi de bao* 應說食得飽), and saying fire gets one’s body burned. Even if the

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<sup>146</sup> T14n475p0540c: *wenzi xing li wu you wenzi* 文字性離無有文字. Compare Watson’s translation (1997:43): “Because words are something apart from self-nature – words do not really exist.”

<sup>147</sup> Guest, *ke* 客 and host, *zhu* 主 refer to two different frames of mind, the one that comes and goes (guest) and the one that stays (host). Guest is attributed to things of fleeting nature, such as thoughts and feelings, whereas host is the unmovable principle behind all.

<sup>148</sup> T31n1593p0124a.

<sup>149</sup> 拘鄰 *Julin*, one of the many names of *Ajnatakaundinya*, Buddha Sakyamuni’s uncle and first disciple. See: Soothill 2000:433.

<sup>150</sup> 須跋 *Xubao*, Buddha Sakyamuni’s last disciple. See Ding 1995:2246 and Soothill 2000:395.

<sup>151</sup> The analogy derives from the *Lankavatasutra*: “When the ignorant see a finger pointing at the moon, they look at the finger, not at the moon. Those clinging to the letters do not see my true reality.” (T16n672p0620a.) Cited in: Suzuki 1932:193.

<sup>152</sup> The analogy derives from the *Diamond sutra*: “If, Subhuti, these Bodhisattvas should have a perception of either a dharma, or a no-dharma, they would thereby seize on a self, a being, a soul, or a person. And why? Because a Bodhisattva should not seize on either a dharma or a no-dharma. Therefore this saying has been taught by the Tathagata with a hidden meaning: “Those who know the discourse on dharma as like unto a raft, should forsake dharmas, still more so no-dharmas.” (translation: Conze p.34.) (See: T08n235p0749b.)

<sup>153</sup> The three muds, *santu* 三塗 refers to unfavourable “roads” of fire, blood and swords.

<sup>154</sup> *Xing zhi* 形質: “appearing nature”. This form does not have an entry in the Buddhist dictionaries. However, *Xing shen* 形身 in Ding 1995:1213 denotes to the appearances created by the use of words.

mouth was to talk all day long about rare tastes, it would not remove the hollow hunger. All through the night talking about lighting up a torch does not recognize the calamity of a body that is burning. Therefore you should know that the form of names is empty, originally with no True Reality. A common man who has not [yet] realized, gives rise to love and hate [like] waves [in an ocean]. Contentious words told in the morning, makes one fall into evil ways [later on]. Saying that the words have no use, that not all the dharmas can be explained, then also when calling for water, fire would arrive; saying man, a woman would appear [and so on]. Summoning them one by one, there would be no difference. The ancients (i.e. Laozi and Zhuangzi) knew: the fish trap and the rabbit snare are not empty – [they are to] catch the fish and to catch the rabbit.<sup>155</sup>

Here the question is whether or not one should practice the evoking of Buddha's name, and, being a Pure Land text, the answer is given to reason in favor of the practice. As the text including the reason for this doubt is of Chan school, it is probably safe to assume that the doubt, even negativity towards *nianfo* practice, formulated here as the *shuo shi*-phrase, was coming from the Chan school, and that the answers given were attempts to try and undermine the Chan influence within Pure Land practices.

It is stated here that the words are to indicate, and that one attains to basic principle by the use of words. Words are empty, and this emptiness refers to all kinds of duality that is attached to concepts. If one allows good and bad words attach to one's self, then it is as absurd as would be if one got appeased by mere talk of food. One can talk about the Buddhist teaching, but one can not get enlightened by mere talk of concepts.

The *shuo shi* phrase is used in this text in two different manners. Besides the familiar context of nature of words, it is also applied here in a slightly different form to refer to the futile efforts of understanding, or grasping the Buddhist teaching simply by talking about it. This is a move towards the Chan understanding of the phrase, dealt with in the next chapter, where the mere reading of the Buddhist doctrine is not enough to “appease hunger”. This is the only text in which the two main contexts for the phrase appear simultaneously.

In a further Tang-time Pure Land text, the *Mirror of Reciting [the name of the] Buddha, Nianfojing* 念佛鏡, one is urged to ignore those who claim that the practice of *nianfo* (reciting the name of the Buddha) is mere “talking about food”, or “counting other's treasures”:

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<sup>155</sup> T47n1960p0038b.

If one recites the name of the Amitabha Buddha (*nian Amitafo* 念阿彌陀佛) one will quickly be born in the Pure Land. Three actions must be attained. One: the Mind [exists] only for taking refuge. Two: the mouth [exists] only for reciting. Three: the body [exists] only for [showing] respect.<sup>156</sup> One [should] not ask whether someone exists or not, whether [they should be considered] highly or lowly, old or young. From morning till night never indolent. This is called: Achieving the [way of] respect. Not expressing an opinion on those others that insist<sup>157</sup> [that you are] “talking about food” or “counting [other’s] treasures” (*shuo shi shu bao* 說食數寶). The mouth utters only the voice of reciting [the name of] the Buddha, ceaselessly. This is called: Achieving the [way of] recitation.<sup>158</sup>

Those that voice a contrary opinion are without a doubt of Chan school. There are Chan texts written during the Tang period that indeed present the “counting of other’s treasures” known to us from the *Huayan Sutra*, together with the *shuo shi*, in a context indicating that one should practise by oneself and not limit one’s understanding on Buddhism on someone else’s words or empty recitals. By the look of this excerpt, it seems possible that the *shuo shi* was generally recognized a Chan phrase as early as during the Tang dynasty.

In a Ming-time Pure Land text, *The Combined Treatises Concerning the Western Paradise [of Amitabha]*, *Xifang helun* 西方合論, the *shuo shi* is again quoted from the apocryphal Dharmapada:

Learners of the Way, [having experienced] a little insight [to the fact that] all dharmas are empty, when hearing people recite [the name of] Buddha, say: “The Buddha-dharma escapes names: submitting to false names, one adds to the insubstantiality. Why is this? Even the words and letters are empty, how much more so the names of people!”

Answer: It is said in the *Fajujing*: “Buddha tells Baoming Bodhisattva: You should reflect on the names of Buddhas. If they exist, the one who talks about food to people would have his hunger appeased (*shuo shi yu ren, ying de chongji* 說食與人。應得充饑). If the names do not exist, Dingguang Tathagata would not have given the prediction to me on your name. If he had not done so, I would not have attained Buddhahood. [You

<sup>156</sup> The threefold division *san ye* 三業 refers to the three karmas, or actions (trividha-dvara), that in this case describe the actions of a true devotee: one follows the Dharma by the wholesome and combined force of one’s Mind, body and mouth. See: Ding 1995:337 and Soothill 2000:68.

<sup>157</sup> *Chang duan* 長短, insist. See: TW 1997:52.

<sup>158</sup> T47n1966p0130b.



should] know this: Names have been thus for a long time, and so have I. Taking all the dharmas into consideration; the nature of names is empty, and not in the realm of being or non-being.” It is said in the *Avatamsaka Sutra*: “[Encountering] all the dharmas, and not differentiating a Self-Nature; not differentiating Buddhist teaching; without abandoning Self-Nature, without cutting off names.”<sup>159</sup> It is said in the *Mass of Doubt Sastra*: “If the words and names do not have any use, then one cannot explain all the dharmas. Furthermore, when calling for water, one would get fire [instead]. The ancients knew: the fish trap and the rabbit snare are not empty – [they are to] catch the fish and to catch the rabbit.”<sup>160 161</sup>

It is interesting to see how the doctrinal conflict between the recital of Buddha’s name and the truth of emptiness should continue up to the Ming period. Where in the earlier texts the apocryphal *Dharmapada* was quoted to voice this doubt, here it is quoted in order to eliminate that doubt. It is emphasized that words exist in order to reach for the truth, and that after that, they can be discarded.

## 2.6 VARIATIONS OF THE PHRASE

### VARIATION 1

In the Song-time *Anthology of Ten Thousand Good Ways Leading to the Same Destiny*, *Wanshan tonggui ji* 萬善同歸集, a Chan text, there are two interesting varieties of *shuo shi*: the *shuo meishi* 說美食 (talking about exquisite foods) and the *nian yao fang* 念藥方 (repeating the words in the prescription):

39

Reciting in vain all the harmful qualities, these are not inside, outside or in the middle. Looking into these three karmas<sup>162</sup> occurring, not one of them has root within the dusty dharmas. Like the talk of exquisite foods does not in the end appease hunger (*ru shuo meishi zhong bu chongji* 如說美食終不充飢). [Or] like repeating [the words in the] prescription: how can that cure the illness (*nian yao fang qi neng zhi bing* 念藥方焉能治病<sup>163</sup>)? If

<sup>159</sup> This is a quotation from the Tang-time translation of the *Mahavaipulya-buddhavatamsaka Sutra*. See: T10n0279p0217b.

<sup>160</sup> T47n1960p0038b.

<sup>161</sup> T47n1976p0411c.

<sup>162</sup> The three karmas, *san ye* 三業 are the deeds performed by the body, the mouth and thoughts. In this context, however, they refer to the three karmas of virtuous, criminal and non-resultant.

<sup>163</sup> An early version of this expression is to be found in the Bodhidharma treatise: the mouth that chats about medicine does not get rid of any disease (*kou tan yaofang, bu chu yi bing* 口談藥方不除一病) See: Yanagida p.53. For a different rendering, see Broughton 1999:13. See also Campamy

one were able to make everything bad vanish just by looking for the words, then all the people tied to their karma would be relieved from their load. How [then] would a kalpa<sup>164</sup> of birth and death accumulate? Like a spin on the wheel of fire. Knowing that the sea of evil karma is vast, there is not a type of boat that would seldom cross over [to the other shore].<sup>165</sup>

In this excerpt, one admonishes that the three karmas do not have root within dusty world (world of opposites, dual nature). This is likened to talk of food, talking is referred to as dusty world, growing root to the appeasement of hunger. Talking has no quality of its own, talking changes nothing. One needs to accept the fact that there is a “sea of [evil] karma” that one has to cross over.

Here we have two varieties, talking about exquisite food and repeating the words in a prescription. It is explained that if talking and repeating words (i.e. using words) rid one of a karmic load (cure the illness and appease hunger), it would result in no karma whatsoever. Then why is there a karmic “sea”? Thinking there is no karmic sea one would abandon the efforts to cross the sea to the other sea, i.e. to become enlightened.

## VARIATION 2

An interesting variation of talking about food, *shuo shi* 說食, is talking about Dao and De, *yan daode* 言道德, in the context of eating that appears in a rarely-studied Tang-time treatise, *The Essentials of True Speech, Zhenyan yaojue* 真言要決. It is a Tang-time essay by Liu Renhui 劉仁會. Extant today are the scrolls number one and three. Scroll number one is allegedly corrupt with parts of later origin, whereas scroll number three has survived in its early form, being a Dunhuang manuscript (P2044 and S2695). Neither of the scrolls has been previously translated. I have made my translation from the Taisho edition without consulting the original text situated in the Ishiyama-dera monastery in Japan.

Very little is known of the *Zhenyan yaojue*. According to Zheng A-Cai (1989:211-2), there is no mention of the text in the various Chinese bibliographies.<sup>166</sup> Due to the fact that it is often quoted in the *Xin ji wen ci jiu jing chao* 新集文詞九經抄 and the *Wen ci jiao lin* 文詞教林, two Dunhuang texts belonging to the popular genre, Zheng (1989:214) concludes that it must have been already in wide circulation during the middle to late Tang period. It was carried over to Japan as early as during the Nara-period (710-784).

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2012:114: “The Buddha is like a healing medicine. If you find medicine but do not take it, it will be of no benefit, even though you look at it.”

<sup>164</sup> Kalpa is a word for an unfathomable period of time.

<sup>165</sup> T48n2017p0966b.

<sup>166</sup> According to Zheng (1989:213-4), the ten-scrolled text under the name *Zhen yan yao ji* 真言要集, listed in the *Zhongjing mulu* 眾經目錄 (T55n2148p0207a), is not our text in question.

*Zhenyan yaojue* is a text introducing Buddhism to the Chinese, using quite an interesting way: through quotations from the classical Daoist and Confucian works. As is stated in Gregory (1983:232):

Buddhism was very much an alien religion that violated many of the most central values of Chinese culture. It therefore continually had to justify its presence within Chinese society.

Here the attempt to justify results in an interesting mix of ingenious and exported ideas. The excerpts from the book of *Laozi*, *Zhuangzi*, *Kongzi* etc. serve both as openings leading to the Buddhist way of thinking, and as insights in their own right. Not unlike the first “wave” of sutra-translation into Chinese, this text turns the native ground over a bit in order to plant the new and foreign seed. Where the first translations used words already existing in Chinese classics, as means to implant Buddhist terminology, *Zhenyan yaojue* operates chiefly on the level of popular beliefs and customs. Issues growing out of family psychology, agriculture and house-building form the field of subject-matter for our text, to which the flowing together of Confucian and Buddhist language offer an atmosphere of clarity and acceptance.

Zheng (1989:227) sees *Zhenyan yaojue* as preceding *shan shu* 善書, “Books [that encourage one to] virtue”, a later genre of texts combining the teachings of Daoism, Confucianism and Buddhism. *Zhenyan yaojue*, as Zheng (1989:229) notes:

--- though written by a Buddhist hand, [it] does not place judgement as to what is good or bad in the three schools, nor does it theorize over an all-emerging doctrine --- Manifesting and explaining one another, [the citations in the *Zhenyan yaojue*] form a record of how the common people are guided towards the embracing of good and avoiding of evil.

It is interesting to note that similar semantics to that of *shuoshi* have landed on scriptures aimed at the general public and not at nuns and monks, as is the case in several other excerpts collected in the present work. The importance of practice in Buddhism shines through even in this impressive list of things common between Buddhism, Daoism and Confucianism. With the native concepts Dao and De, one hints to the Buddhist Way and Principle: the main aim of Buddhist practice according to *Zhenyan yaojue* is to “eat with an appetite and get full”, whereas the “talking about Dao and De” leaves one simply hungry.

I have translated the surroundings on a slightly larger scale in order to present the way the Daoist/Confucianist – Buddhist parallels are being manufactured.

40

Eyes are for seeing the forms, Mind is for illuminating the Principle. Walking with aware eyes, one does not hurt the feet. Moving with an unmoving determination, one will not trouble the spirits. When the roof

and eaves are stern<sup>167</sup> on the outside, evil people cannot enter the house. When the Dao and De are firm within, the evil influence is unable to attack the Mind. A person from a wealthy family does not [need to] seek afar [for the livelihood]; a mind full of aspiration does not [need] outside influence. Not ill, one does not visit the good doctor.<sup>168</sup> With no wants, one does not expect<sup>169</sup> honors. Having abandoned desires, one does not respect gold and jade. Having abandoned names, one does not willingly slander or praise [others]. Delighting in the Way, at peace with poverty, one does not visit friends of wealth. Cherishing De, dwelling in seclusion, one does not seek power or profit. The one that has rice and silk in store, [need] not worry about [being] hungry or [getting] cold. The one that cherishes Dao and De, [need] not worry over bad luck or evil [occurrences]. It is generally known<sup>170</sup> that the storing of rice and silk protects one from poverty and wariness. What is not known is that by cherishing Dao and De one is provided against difficulties and hardships. Even though old Kongzi was put in the middle of the states of Chen and Cai, he still sang and played the strings without stopping.<sup>171</sup> It is said in *The Book of Changes*: “Poverty is what we have in common.” The one that talks about likes and wants and not about Dao and De, does not make True Suchness [possible]. The one that eats shelves of distilled grains and not the delicate things does not make quality rice [possible].<sup>172</sup> The one that dresses in coarse hemp and not in soft fabrics does not make fine silk [possible]. The one that walks with cane and whip and does not ride the fat horse, [shows that he] does not care about the horse. It is generally known that one seeks horse and carriage in order to replace [with it] the walking. One seeks silks in order

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<sup>167</sup> Here I read *lao* 牢 as parallel to *gu* 固 in the following stanza: *firm, secure*.

<sup>168</sup> “When one is not ill, one does not [need to] visit the good doctor”: *wu jizhe bu fang liang yi* 無疾者不訪良醫. In Buddhist parlance, illness refers to the state of unenlightenment cured by the *good doctor*: Buddha. In the Nirvana sutra, chapter 12 (T12n375p0648b–c; see English translation in Yamamoto 1973:182) a parable of a woman nursing a sick child is given. In the story, the good doctor, *liang yi* 良醫 prescribes the medicine needed, with advice that the child be not breast-fed before the cure is completed. This is one of the many parables given in the Nirvana sutra that explain the teaching of permanent Buddha nature in all beings. The distinctively Buddhist teaching of no-self *wu wo* 無我 is but a phase during which the illusionary (i.e., sick) views of the self are cured; after that, according to the Nirvana sutra, the hungry child is free to return to the mother’s nipples: to the Self. Or, as in the context of our text here, after one has been cured there is no need for doctors, i.e. Buddha’s teachings. The spirit of the Nirvana sutra is strongly present in our text here, one of its obvious goals being to present Buddhism to the Chinese in its ultimate, positive, form. The standpoint of this text is understandable, since the basic teachings of Buddhism even in our days are often mis-read as something nihilistic and grim.

<sup>169</sup> I translate *gui* 規 according to TW 1997:148.

<sup>170</sup> Literally: everybody in the [Chinese] world knows, i.e., in the traditional Chinese life pre-Buddhist.

<sup>171</sup> This is a reference to Chapter 12 from Lunyu.

<sup>172</sup> The meaning of *dao liang* 稻梁 is unclear. I assume that the *liang* 梁 was originally written as *liang* 梁, and translate it accordingly.

to replace the hemp. One seeks the finest foods in order to replace the shells of grains. What is not known is that one practices True Wisdom in order to get rid of likes and wants. The likes and wants are not satisfactory [as] the body dies and life is lost. Isn't it foolish [not to know this]! Talking about Dao and De, but not practicing [the Principle], is like not eating when hungry (*yan daode er bu xingzhe, bi ji er bu shi* 言道德而不行者。猶飢而不食). Practicing the Way, but not delighting in it, is like forcing oneself to eat. Delighting in the Way, but not gaining the results,<sup>173</sup> is like eating with an appetite but not getting filled. Delighting in the Way and gaining results, the spiritual nature<sup>174</sup> is let loose. Eating with an appetite and having one's hunger appeased satisfies the body's *qi*.<sup>175</sup> Though the common people know that by food one satisfies the body's *qi*, what they do not know is that by Dao and De one pacifies the spiritual nature. If the body is satisfied (i.e. strong) but the spirit is weak, [this could be] likened to when the subjects are strong and the emperor is weak.<sup>176</sup> When the subjects are strong and the emperor weak, the state will give up the crown. When the body is strong but the spirit is weak, the body will perish and die. Clever talking is not right behaving. The one that appreciates the canvas does not [use it to] scribble vain words.<sup>177</sup> An untamed person prefers ornamented [language], while an orderly person likes to communicate. If the communication is roundabout<sup>178</sup>, the Mind is not true. If the [language] is filled with ornaments, the aspiration is not pure. Coarse clothing is for the one with pure aspiration; unconcerned communication<sup>179</sup> is for the one with a true Mind. If one regards people this way, one cannot go wrong. It is said [in The *Book of*] *Changes*: "Tolerant governing teaches [people] improper [behavior]." It is said in The Book of Rites: "A true gentleman communicates like [running] water." It is said in The [*Book of*] *Laozi*: "Honest words are not pretty; pretty words are not trustworthy."<sup>180</sup> If one

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<sup>173</sup> I tentatively translate *zhong* 終 as "gaining the results".

<sup>174</sup> In a Buddhist context *shenming* 神明 refers both to the deities of heaven and earth and to the spiritual nature (*shixing* 識性) of the sentient beings. See: Ding 1995:1821.

<sup>175</sup> *Qi* 氣, life-force or vital energy, is a central concept in Chinese medicine.

<sup>176</sup> "Subjects are strong and the emperor is weak" is a free translation from *chen jiang jun ruo* 臣強君弱. A verbatim translation would be: "Your humble slave [i.e. me, I] strong, you [referring to the emperor] weak."

<sup>177</sup> *Su* 素 is a white silk fabric upon which calligraphy was stroked. *Shici* 飾詞 refers to words that are decorative and round-about.

<sup>178</sup> Literally: wide.

<sup>179</sup> *Dan* 淡, unconcerned, in the context of speech and words, appears in Laozi #35: "The words Dao utters are unconcerned and flavorless" *dao chu yan / dan wu wei* 道出言。淡無味. I see unconcerned communication closely related to the temporary words *shi yan* 時言, words that are used and then disregarded, as opposed to witty speech *qiao yan* 巧言 that makes a mark, stays, and gathers crowd.

<sup>180</sup> This is a quotation of the last chapter of Laozi, chapter 81.

talks and frets over [things] not present here and now,<sup>181</sup> the Principle gets hidden. If one ponders much over not making progress, the mind gets weary. The filial son taking care of the family is unaware of the toil and pain. A true person cherishing the Way sees [the concerns of] the mortal body as secondary.<sup>182</sup> Doing whatever comes along, he tends to his family; at ease where ever she is, she cherishes the Way. It is said in [The *Book of Kongzi*: “[A superior man] does not seek satiety in his food nor ease in his dwelling-place.<sup>183</sup>” The Kongzi way [would be to sleep having] a bent arm [for a pillow] in some dirt alley!<sup>184</sup> The Dao (i.e. Buddhist) way [is to] sit at ease in the midst of mountains and forests.<sup>185</sup> A chaste woman does not [marry according to the advice] of a bad match-maker. True Reason<sup>186</sup> does not declare words that are not true. A good matchmaker does not make couples in haste; true speech does not utter words rashly. True morality of a matchmaker [lies in her ability] to make considerate choices. True Reason of speech [lies in the ability] to speak unrash words. Arranging marriage according to true morality, the ones marrying [are] not mislead; speaking according to the Ultimate Principle, the listeners [are left with] no doubt. Not doubting, [the listener] will accept [the said] and put it to [good] use; not mislead, [the ones marrying] are joined to the family. A family that obtains an agreeable daughter-in-law is able to bring peace and harmony to the whole clan; a mind that attains the True Principle is able to

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<sup>181</sup> “Present here and now” is my tentative translation of *wu dangzhi* 無當者.

<sup>182</sup> I have translated *wai* 外 here according to the TW 1997:364.

<sup>183</sup> Translation of the Kongzi quote: Pan & Wen 1993:9. *Shi wu qiu bao, ju wu qiu an* 食無求飽。居無求安 is a quotation from Kongzi’s *Lunyu* 論語, chapter 1, section 14. A similar idea is presented in *Lunyu* chapter 17, section 21, where Kongzi describes the “true gentleman” (or: “superior man”) who, while in mourning, does not “enjoy pleasant food” and who, while “comfortably lodged in his home, – does not feel at ease either. *Shi zhi bu gan – ju chu bu an* 食旨不甘 – 居處不安” (translation: Pan & Wen 1993p217).

<sup>184</sup> *Qugong louxiang* 曲肱陋巷. *Qugong*, “bent arm for a pillow”, is from *Lunyu* chapter 7, section 16. “The Master said, “With coarse food to eat, with water to drink, and my bent arm for a pillow, I still have joy in these things. *Fan shu shi yin shui, qugong er zhen zhi* 飯蔬食飲水。曲肱而枕之” (translation: Pan & Wen 1993:71). The second part, “in some dirt alley” is from *Lunyu* 6:11, where a gentlemanly Mr. Hui, “with a single bamboo dish of rice, a single gourd of water, living in a lowly lane *Yi dan shi yi piao yin zai louxiang* 一簞食一瓢飲在陋巷 ” (translation Pan & Wen 1993:57) has his joy unclouded. Mencius 4b:29 mentions him, too: “In an age of disorder, Yen Hui lived in a mean dwelling, subsisting on a bowlful of rice and a ladleful of water, and remained happy in a life whose hardship would have been beyond the endurance of others.” (translation D. C. Lau 1970: 134). We may summon that in the context of our text *qugong louxiang* is quoted in order to create an effect of abandonment of the body, in surroundings conceived as miserable.

<sup>185</sup> To sit at ease in the midst of mountains and forests *anzuo shanlin* 宴坐山林 refers to the Buddha Mind (*xin* 心) that is said to dwell in the “quiet sitting”. *Anzuo* appears in the Vimalakirti sutra T14n475p0539c: “The Mind does not dwell within, nor is it on the outside; it is quietly sitting”. *Xin bu zhu nei / ye bu zai wai / shi wei anzuo* 心不住內。亦不在外。是為宴坐. (For a different rendering, see Watson 1997:37.) In the context of our text *anzuo shanlin* functions as an obvious opposite to the *qugong louxiang*, describing an attitude of respect both for the body and to one’s surroundings.

<sup>186</sup> I translate *zhili* 至理 on occasion as True Reason, on occasion as Ultimate Principle.

pacify one hundred human bodies. When the whole clan [lives in] peace and harmony [together], the leaves and branches extend far outside. When a hundred human bodies are pacified, the seed of Prajñā wisdom is shining within. A strong clan is spoken of as “leaves and branches extending far outside”; a realized person is spoken of as “the seed of Prajñā wisdom shining within”. Though the common people know that one visits a good matchmaker in order to find a good daughter-in-law, what they do not know is that one turns to truthful speech in order to find profound truth. How foolish of them! It is said in *The Book of Kongzi*<sup>187</sup>: “One who is free to choose, yet does not prefer to dwell among the Good – how can he be accorded the name of wise?”<sup>188</sup>

In the *Zhenyan yaojue* one does not compare practice to learning, as so many excerpts in this chapter do. However, the “talking about Dao and De, but not practicing [the Principle], is like not eating when hungry, *yan daode er bu xingzhe / bi ji er bu shi* 言道德而不行者。猶飢而不食” closely resembles the gatha of the Avatamsakasutra<sup>189</sup> The aim of Buddhist practice, as noted earlier, is to eat with an appetite and to get full; in other words: delighting in the Way and gaining results. Having the food and feeling the effects of it, i.e. the gaining of strength, the loosing of feeling of emptiness and the gratitude of having gotten the two. It is no wonder food has been used so often as metaphor in Buddhist literature.

When it comes to descriptions of practice, *Zhenyan yaojue* goes further than any other excerpt in this chapter. Talking (*yan* 言) here is paralleled with an unmet need towards something, an intention, an empty promise. One is obviously in need of something if one talks about it. Talking about Buddhist principles reflects a need to grasp at Truth behind the intention, the talk. Talking is merely an indicator, a teaser, a subject of want and need. As long as one “talks”, one is at a search for something. Searching and seeking have negative connotations in Chan Buddhism in general: seeking is often paralleled with desire, one of the three poisons (i.e. hate, greed and ignorance). “Seeking nothing” is considered a state without desires. “When you seek nothing, you’re on the Path.”<sup>190</sup>

The language of *Zhenyan yaojue* is devoid of most Buddhist phrases. It is obvious also in this perspective that it was directed towards laymen who were not familiar with the Buddhist phraseology and technical terms. The text offers an intriguing view to the early days of Buddhism in China, and to the ways the teaching was propagated in down-to-earth terms and with a humorous note.<sup>191</sup>

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<sup>187</sup> Translation: Waley 1938: 102. The quotation is from *Lunyu*, chapter 4, section 1: *Ze bu chu ren yan de zhi* 擇不處仁焉得智。 (See also: Pan & Wen 1993: 30–31.)

<sup>188</sup> T85n2825p1225c-1228a.

<sup>189</sup> See pp. 66-67 in the present work.

<sup>190</sup> Red Pine 1987:6.

<sup>191</sup> See for my larger translation of the *Zhenyan yaojue* in *Studia Orientalia* 2007:181-196

### VARIATION 3

In a Dunhuang text telling of Bodhidharmas teaching, even if “mouth chats about matters—this is different from when body-mind self experiences things”.

41

Practicing the Dharma, those who attain knowledge relying on the scriptures, their vital energy is low. If you attain knowledge from the situations at hand, your vital energy is strong. Those who see reality from situations, do not lose mindfulness wherever [they go]. Those who gain knowledge from scriptures, when meeting up with situations have a blind eye. Chatting about matters according to sutras and sastras, the truth remains distant. Even though the mouth chats about matters (*kou tan shi* □ 談事) and the ear hears about things, this is not like when body-mind by itself experiences things (*bu ru shen xin zi jing shi* 不如身心自經事). If someone has deeply [realized that] situations are reality, the common people don't sympathize. A practitioner of the Way time after time again is robbed of his belongings by thieves, [but he remains] unconcerned and unannoyed. Some get verbally abused by people, and [still remain] unannoyed. If one [practices] like this, the Mind for the Way gradually strengthens, accumulating over the countless years, when spontaneously there is no mind to agreeing or disagreeing with anything. Therefore someone that does not seek matters can be called a Bodhisattva of great force. Practicing the Mind of the Way and wishing to obtain great strength, one could entrust the Mind beyond regulations.<sup>192</sup>

Here, the first-hand experience (*jing* 經) is compared to regular speaking and listening. Hearing about things and chatting about things are secondary activity, what experiences first-hand is the “Body-Mind, *shenxin* 身心”. Body-Mind is referred to elsewhere as Buddha-Nature, one's enlightened nature.

The truth remains distant when one is talking about it. One needs not rely on the scriptures, all one needs to do is attain knowledge from the situations at hand (*cong shishang* 從事上). Self-knowledge is what is pursued here, experience being the key-word.

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<sup>192</sup> Yanagida Seizan. *Daruma no goroku*. Zen no goroku 1. Tokyo: Chikuma shobo 1969:108. For a different rendering, see: Broughton 1999:23.



## 2.7 THE ROOT TO A CHAN READING: THE APOCRYPHAL *SURANGAMA SUTRA*

Roughly a century later following the apocryphal *Dharmapada*,<sup>193</sup> the phrase appears in yet another apocryphal text, the *Surangama Sutra* (*Da fo ding rulai mi yin xiu deng le yi jie pusa wanxing shou lengyan jing* 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經).<sup>194</sup> Traditionally claimed to be a translation but currently viewed as a native composition,<sup>195</sup> this scripture evolves around the theme of importance of practice in the Buddhist path.<sup>196</sup> The main protagonist in the sutra is Ananda, who is in role of one who has “heard much” (*duowen* 多問) but who has not yet realized the true essence of Buddhism, i.e. enlightenment. The scripture consists of a dialogue between Ananda and Buddha Shakyamuni, where the Buddha is teaching Ananda how to practice in order to realize Buddhahood. It has been argued that the scripture has much in common with the three other important apocryphal Chinese Buddhist texts, namely the *Sutra of Perfect Enlightenment* (圓覺經 *Yuanjue jing*)<sup>197</sup>, the *Vajrasamadhi Sutra* (金剛三昧經 *Jingang sanmei jing*)<sup>198</sup> and the *Awakening of Faith in the Mahayana Treatise* (大乘起信論 *Dasheng qixin lun*)<sup>199</sup>

In the *Surangama Sutra*, the phrase appears for the first time independently, without reference to the apocryphal *Dharmapada*. Simultaneously, the object of “talking, *shuo*” disappears and the intent of the phrase is crystallized, together with its disconnection from a specific environment. The preceding environment in the apocryphal *Dharmapada* and the Pure Land texts was that of a hypothesis of whether words had an independent existence (hence the mere talking about food to people would appease [their] hunger). In the *Surangama Sutra*, however, we witness a refreshed new usage where words (i.e. the talking) are understood to refer to Buddhist teachings, read or heard intellectually, without a penetrating realization

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<sup>193</sup> According to Benn 2008:57, the scripture was composed at the beginning of the eighth century. According to Gregory 1991:56, it enjoyed a general popularity amongst the Chan circles of the end of the seventh century.

<sup>194</sup> T19n945.

<sup>195</sup> See e.g. Benn 2008:57-58; Lamotte 2002:98; Epstein 1976:1-4; Buswell 1989:114-115. Ronald Epstein (1975) holds the traditional view that the scripture is an original Indian sutra translated into Chinese in 705.

<sup>196</sup> Jiang Wu (2006) in his “Knowledge for what? The Buddhist concept of learning in the Surangama sutra” examines the very core of the thematics of this scripture. According to Wu (2006:501), the view of knowledge in the sutra is that “the true learning relies on knowing how to practice”. Wu notes also that the *duowen* of Ananda could be seen as representing the “Hinayana” tradition (Wu 2006:495), from which it follows that the exhortation to practice would be emblematic of the Mahayana tradition.

<sup>197</sup> T17n842. See e.g. Gregory 1991:56. According to Benn (2008:63), this scripture was composed after the *Surangama*. According to Buswell (1989:115), the *Yuanjue jing* was composed in the 690's, “only a few years after the writing of the *Vajrasamadhi*”.

<sup>198</sup> T09n273. Composed during the seventh century. (Poceski 2007:141)

<sup>199</sup> T32n1666. See: Buswell 1989:115.

through the medium of practice to the truth behind the words. In the *Surangama Sutra* the purely logical reasoning of the *Dharmapada* usage of the phrase has found its practical application in the discourse of necessity of practice vs. book-learning:

42

The Buddha told Ananda, "All the practitioners in the world, even if they achieve the nine stages of dhyana, do not attain the extinction of defilements and become arhat. They grasp to birth and death (i.e. samsara) and mistake deluded thinking for ultimate truth. Therefore, although you attain [the stage of] much heard, you do not end up being a sage." Ananda, after hearing this, shed sad tears and threw his whole body to the ground in prostration. Kneeling up, he joined his hands in *gassho* and said to the Buddha: "Originally I [received] from Buddha the resolve to leave home [and to strive towards enlightenment]. Relying on the power of the Buddha, I thought things over deeply. When my practice was tireless, I thought that the Tathagata granted me with samadhi. Not knowing that body and Mind are inseparable, I lost the Original Mind. Though my body had "left home" [to become a monk], my mind had not entered the Path. Like a poor fellow who abandons his father and runs away. Now I know that if one has heard much but does not put it to practice, one has not [really] heard. This is like someone talking about food cannot in the end appease hunger (*ru ren shuoshi zhong bu neng bao* 如人說食終不能飽). World Honoured One, I am pestered today by the two hindrances<sup>202</sup>. This is because I do not recognize that calm and permanence are Mind's nature. I only wish the Tathagata to take pity on my desolate condition and reveal to me the wondrous Mind and to open up my eye of the Way.<sup>203</sup>

Here, not realizing the indigenous enlightenment is compared to a poor man running away from his father. If one becomes a monk but is still in the grips of birth and death, one has not entered the Path. Talking about things does not make them true.

Instead of referring to the apocryphal *Dharmapada* as the origin of the phrase, the *Surangama* sutra equates the phrase with a well-known stanza from a quintessential Mahayana-sutra, the *Avatamsaka Sutra* (*Dafangguang fo huayan jing* 大方廣佛華嚴經), the Sikananda translation of which was interestingly composed in the final years of the 7<sup>th</sup> century.<sup>204</sup> "In spite of much listening (to the Dharma), if

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<sup>200</sup> I translate *zi* 自 here according to TW 1997:461.

<sup>201</sup> I translate *jiangwei* 將謂 here according to TW 1997:184-5.

<sup>202</sup> The two hindrances, *er zhang* 二障, are defilements (klesa), that rise from the clinging to the ego, and knowledge, that rises from the clinging to the dharmas.

<sup>203</sup> T19n945p0109a. For a different rendering, see: Luk 1966:18-19.

<sup>204</sup> The phrase "if one does not practice the Dharma / much learning is also like this" appears only in the Sikananda-translation; in the earlier translation (the Buddhahadra-text from the Eastern Jin dynasty: T09n278p0428c-49a) the phrase is devoid of the first part. As the *Surangama* sutra quotes

I do not practise it, I shall come to nothing as if I had not heard it. This is like someone talking about food who cannot in the end appease hunger (*sui you duowen, ruo bu xiuxing xu bu wen deng, ru ren shuo shi zhong bu neng bao* 雖有多聞。若不修行與不聞等。如人說食終不能飽。)” This is the first occurrence in the extant works of such an equation, and though in the *Avatamasaka Sutra* there cannot be found the exact phrase of our inquiry here, some of the analogies do remind us of the “talking about food”.

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Not only with much learning  
 can one enter the Tathagata’s teaching.  
 Like someone floating in the river  
 afraid of drowning she dies of thirst.  
 If one does not practice the Dharma,  
 much learning is also like this.  
 Like someone preparing gorgeous meals  
 who does not feed himself when hungry.<sup>205</sup>  
 If one does not practice the Dharma,  
 much learning is also like this.  
 Like someone virtuously prescribing medicine,  
 who cannot save herself when sick.  
 If one does not practice the Dharma,  
 much learning is also like this.  
 Like someone counting other people’s treasures:  
 who has not a half penny to herself.  
 If one does not practice the Dharma,  
 much learning is also like this.  
 Like someone, born a king in castle  
 who still suffers from hunger and cold<sup>206</sup>.  
 If one does not practice the Dharma,  
 much learning is also like this.  
 Like a deaf person playing music:  
 who makes others happy but does not himself hear.  
 If one does not practice the Dharma,  
 much learning is also like this.  
 Like a blind person painting pictures,

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both parts, it is probably safe to assume that the author of the Surangama sutra was quoting specifically the Siksanda-edition.

<sup>205</sup> An interesting variation of this particular expression is found in the Buddhahadra-text: *Bi ren da hui shi / zhong zhong zhu yao shan / bu shi zi e si / duo wen ye ru shi* 譬人大惠施。種種諸肴膳。不食自餓死。多聞亦如是 (T09n278p0428c ). Like a person who gives alms with great graciousness, meaty meals for each and every one. Not eating [herself] she gets hungry and dies: this is how one is with much learning!

<sup>206</sup> I read here *wei* 餒 as *nei* 餓, as has been written in the other versions of this gatha.

shows them to others but does not see himself.

If one does not practice the Dharma,  
much learning is also like this.

Like a captain of an ocean ship  
who dies in the middle of crossing.

If one does not practice the Dharma,  
much learning is also like this.

Like what comes to the four noble truths<sup>207</sup>:  
explaining them is fine with people.

[But if there is] no treasured virtue within oneself  
- this is like not practising at all.<sup>208</sup>

Here the one with much book-learning who does not practice the Dharma (*xiu xing* 修行), or does not put the teachings into practice is left *personally* with nothing, and merely offers others the benefits of his learning. It is a very apt interpretation by the author of the *Surangama Sutra* to equate the “talking about food” phrase with this gatha. If we take the second analogy here and compare it to the “talking about food”, we see that the “preparing meals without eating them” refers to someone handling the material gracefully, but without the benefits of one who actually internalizes the essence of the material itself: in this case, the food by eating it.

“Talking about food not appeasing hunger” similarly indicates, as understood in the light of this gatha, a person who handles the matter without realizing the deeper implications of it to his own person. What is important in the *Avatamsaka*-spirited phrase is the emphasis put on the difference between theory and practice. In the *Avatamsaka*-gatha this is expressed through the concepts of “other people” and “oneself”. The sutras, much reading of which makes one a “*duowen*”, are accounts of other peoples (usually: the Buddha’s) enlightenment and wisdom, whereas by practicing one could reach this state by and for oneself, without resorting to second hand information that keeps one at a very basic level of hungry, cold, poor, blind, deaf etc. Besides this, the repeated literary reference to “other people” in the *Avatamsaka Sutra* symbolizes in a very concrete level the unattendance, the non-involvement of a theoretically-minded someone, as opposed to experiencing, the involvement of someone putting ideas into practice. There is a certain extra effort needed should one decide to get involved, to put ones hands in the dirt, so to speak, without just resorting to speculations and analysis.

The theme of “others” vs. “oneself” in connection to the hunger-thematics recurs in the *Surangama Sutra* in another place, where the Buddha asks Ananda:

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<sup>207</sup> *Si jie dao* 四衢道, four wide roads, is another way to refer to the four noble truths (*si di* 四諦): *ku*, *ji*, *mie*, *dao* 苦集滅道. I.e. truths on suffering, collecting [of suffering], extinction [of suffering] and the way [to relieve oneself from suffering]. See Ding 1995:815.

<sup>208</sup> T10n279p0068a-b. For a different rendering, see: Cleary 1984:306-7.

”When you see one monk eating his food, do all the people get appeased?”  
To this Ananda answers: “No, World Honoured One, although the monks are arhats, [their] bodies and [individual] lives are not the same. How could one person satisfy the whole crowd's hunger?”<sup>209</sup>

This again refers to the vanity of thinking that the Buddha or another practitioner could “do the work” for one. The awakening is a matter of personal effort, and the awakened personality is according to Chan one’s only true personality. The crux of the dialogue found its way later into the Platform sutra, the Dunhuang copy of which allegedly contains traces of a text from 780. There: “Each and every one practices for themselves, the Dharma won’t manage that for you. (*Gege zi xiu, fa bu xiang dai/chi* 各各自修。法不相待/持.)”<sup>210</sup> The 10<sup>th</sup> century *Zutang ji* 組堂集, one of the earliest collections of transmission biographies of Chan monks, linked the *gege zi xiu* 各各自修 with a phrase associated with hunger: seeing someone else eat does not appease one’s own hunger:

though the sentient beings and the Buddhas share the same nature, there is no harm [done if] each and every one studies [the Way] individually and self attains [the fruit of Buddhahood]. Seeing someone else eat does not in the end appease one's own hunger.<sup>211</sup>

Besides “talking about food”, a person who “talks about medicine” is mentioned in the *Surangama sutra*. Both expressions indicate a similar matter, namely that of “external” learning and “internal” realization. Here again the exhortation is directed towards Ananda, the one much-learned:

Though you are much-learned, [you are] like a person who talks about medicine: confronted with true medicine, you cannot distinguish it [for what it is].<sup>212</sup>

It is quite obvious that the *Surangama Sutra* was, by the general theme of the text and by the individual set phrases occurring, the primary text for the Chan reading of “talking about food”. It is stressed over and over again how memorization and

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<sup>209</sup> T19n0945p0107b. For a different rendering, see: Luk 1966:6.

<sup>210</sup> T48n2007p0342a. For a different rendering, see Red Pine 2006:209 and Yampolsky 1967:162.

<sup>211</sup> *Foguang dazangjing* 佛光大藏經 1994:152. For a different rendering, see Anderl 2004:626. Also: T51n2076p0438b, X83n1578p463b.

<sup>212</sup> T19n0945p0117b. For a different rendering, see: Luk 1966:72 and Wu 2006:495.

conceptual elaborations (*xilun* 戲論) cannot begin to compete with true practice, where one puts oneself at stake and does not merely repeat other's words.

Besides the exhortation in the *Surangama Sutra* to dedicate oneself to practice, the text offers some interesting points concerning the actuality of practice. In the sixth scroll of the scripture, the Buddha describes to Ananda the prerequisites for proper samadhi: the collecting, or concentrating the mind, *she xin* 攝心,<sup>213</sup> here equated with the moral discipline, *silā* (skr.)(*jie* 戒) that consists of rooting out (sexual) desire, killing, stealing and lying. What follows are four specific metaphors describing one's state when trying to achieve samadhi while still in the grip of (mental states of) desire, killing etc. The metaphor most interesting to us in the present work is that of "steaming sand in order to make rice".

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You should advise the worldly men to first cut off carnality from their minds before practicing samadhi. This is called the tathagatas and the former Buddhas and World Honoured-Ones' permanent clarifying teaching. Therefore Ananda, if you do not cut off carnality and [still] practice Chan dhyana, [this is] like steaming sand and wanting it to turn into rice (*ru zheng sha shi yu qi cheng fan* 如蒸沙石欲其成飯). All through the ages it is just called hot sand. How is this? [It is because] this is not rice, from the outset stones mean sand. You are looking for the wonderful fruit of the Buddhas from a carnal body, [therefore] even if you attain wonderful awakenings they all are just based on carnality.<sup>214</sup>

The metaphor of steaming sand to make rice probably derives from this particular scripture, as do many other set phrases later adopted to the Chan literacy. Here in its original form, *ru zheng shashi yu qi cheng fan* 如蒸沙石欲其成飯, the metaphor refers to the vanity of the practice of samadhi ("steaming") in order to attain Bodhi ("rice") when practised with a mind still entwined in desires ("sand"). This metaphor was later adopted in other Chan texts, together with the "talking about food" and the "rubbing bricks to make a mirror", to refer to the vanity of wrong kind of practice or a wrong method. The wrong method described in these texts usually involves both (physically) arduous practice and mentally wrong intent (which compliment one another), whereas the right method involves turning into the mind and its workings. In order to realize Mind, one needs to turn inwards and seek the mind. In the *Surangama Sutra* we have another well-known story describing the futility of external seeking: that of Yajñadatta losing his head.

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<sup>213</sup> In later Japanese Zen the word refers to sesshin, usually a week long meditation retreat.

<sup>214</sup> T19n945p0131c. For a different rendering, see Luk 1966: 152 and Wu 2002:95.

If you will only cease to discriminate and to believe in the (three illusions that there are) the universe, karmic retribution and (the realms of) living beings, the three conditions (derived from killing, stealing and carnality) will not arise and, as with mad Yajñadatta, the mad nature of your own mind will come to an end and when it does, that is Enlightenment (Bodhi). Thus your unexcelled, pure and enlightened Mind which essentially pervades the Dharma realm, does not come from outside; how can it be realized by toilsome and profound practice and by achievement? This is like a man with a cintamani pearl sewn in his coat who forgets all about it, thinks he is really poor and wanders about begging for food. Although he is poor, his pearl has never been lost. If a wise man suddenly tells him that it is in his coat, all his wishes will be answered and he will become very rich. He will thus realize that his wonderful gem does not come from outside.<sup>215</sup>

Here one has a well-known metaphor for innate enlightenment: a cintamani pearl that is sewn in one's coat and that the owner forgets all about. When someone points this out to him, he awakens to the fact that he has been rich all along.

The doctrine here is that of Tathagatagarbha, according to which one is innately enlightened (already having a head), without necessarily realizing it oneself (the "crazy nature" of Yajnadatta). Wu (2006:499) has interpreted this paragraph as advocating sudden enlightenment, to which "no cultivation is needed". This I think is going too far, as one looks at the whole text and its positive stance towards practice in general. What this all comes down to, is rather the question on the right intent: being engaged in arduous practice ignores the fact that we are all already enlightened Buddhas (hence steaming sand to make rice), but having the right intent (faith in / acknowledging the fact of the innate enlightenment) one harmonizes with it the practice and concentrates on the right matter, so to speak.

In the *Recorded Sayings of Linji*, the same point is made concisely:

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Linji said: "Followers of the Way, the great man knows right now that there is originally nothing the matter. Because your faith is not attained, you chase looking for [something] thought after thought. Leaving beside the head you [keep on] looking for the head, unable to stop [this activity]."<sup>216</sup>

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<sup>215</sup> T19n0945p0121b. For a different rendering, see: Wu 2006:499 and Luk 1966:98.

<sup>216</sup> T47n1985p0498.

Here, a head is used as a metaphor for innate enlightenment: it is always there but an ordinary man keeps on looking for it.

In our present work, in the following two chapters, we will trace the two-fold development of the Chan reading of “talking about food” as deriving from these two subsequent perspectives of emphasising the practice in general and the right method for practice in particular, both of which I see as deriving from the *Surangama* sutra. These two perspectives differ very slightly, but still there is a difference, manifesting mostly within the scope of the historical time-frame. The earlier Chan works (from the 8<sup>th</sup> century) interpret the phrase as referring to the importance of practice in general, while the later Chan writings offer a reading in which the correct method in particular is emphasized. It is interesting to note how the “talking about food” phrase has become increasingly metaphorically laden as it has moved from the first occurrences in the apocryphal *Dharmapada* and the Pure Land readings to the orthodox Chan writings of the Yuan dynasty.

### 2.7.1 THE IMPORTANCE OF PRACTICE

As we started identifying the contexts of the “talking about food”, the first environment suggested that the phrase referred to the empty nature of words. We saw how the apocryphal *Dharmapada* and the Pure Land texts quoting the *Dharmapada* all understood the phrase as indicating how it is a vain effort to regard words as either existing or non-existing. One must see, it was echoed, that words are tools which must be discarded after the meaning is grasped. Moving on to the apocryphal *Surangama Sutra*, the phrase gains independence from the *Dharmapada* and reveals a whole new meaning: that of the importance of practice. Where in the *Dharmapada* we learned that the nature of words is empty, here we read that the role of words and language is smaller than that of real practice. The emphasis is on talking as description: describing food will not fill the stomach.

Reading through the *Surangama Sutra*, we note how there is another instruction waiting to be fulfilled: that of the method of practice. References to Yajnadatta and steaming sand reveal a teaching that urges practitioners to see into their true nature rather than practice in vain for long periods of time. Where in the previous context one was urged not to talk about it but to practice, here one is urged not to just practice, but to realize. The emphasis on practice has turned into an emphasis on realization. Incidentally, this is how “talking about food” is finally read in the classical Chan texts and in modern times. The apocryphal *Surangama Sutra* can be seen as the basic source for both Chan readings of the phrase.

“Talking about food” appears in two early transmission histories, namely the *Lengqie shizi ji* 楞伽師資記 and the *Lidai fabao ji* 歷代法寶記 in contexts that urge one to practice instead of just talking. Both these texts were written shortly after the *Surangamasamadhi* sutra, and it is therefore possible that some influence was carried over.



The first text in which *shuo shi* appears in a context which emphasizes practice is the *Record of the Masters and Disciples of the Lanka[vatara sutra]*, *Lengqie shizi ji* 楞伽師資記. This is a Dunhuang text of the Chan school, and it is considered to be “the first historical book of the Zen school”.<sup>217</sup> The text was written during 713-716,<sup>218</sup> and several hundred fragments of it survive in the Dunhuang collections, indicating wide circulation and popularity of the work.<sup>219</sup> Although it is an early Chan text, the way the phrase is used anticipates the classical reading of the phrase. At the same time, however, one can see fragments of how it was read during the early Chan. The Records is a miniature collection of Chan teachings attributed to early masters, comprising of one single *juan* in the Taisho canon. As McRae (1986:89) points out, this particular set of Records concentrates not so much on the biographical side of the story but rather on the doctrines conveyed by each individual master. The *shuoshi* occurs within the literal boundaries of the entry dedicated to the second patriarch of Zen, Hui Ke 慧可 (487–593), who was known for his literary endeavours prior to his enlightenment.

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This is like gold [that has been] fused: [even if] the fire uses up the [material of] gold, the Nature of gold remains unharmed. [Even if] life and death destroy each other in the sentient beings, the[ir] Dharmabody remains unharmed. This is also like [the simile of] clay-image [of Buddha that is destroyed by water]. Or like waves that have ceased: the nature of water is not harmed. [Even if] life and death destroy each other in the sentient beings, the[ir] Dharmabody remains unharmed.<sup>220</sup> There is merit in *zazen*<sup>221</sup>, as one realizes Self in one’s own body. Picture of a cake is not

<sup>217</sup> Yanagida: Goroku no rekishi p284; quoted in Dumoulin 1994:334n32.

<sup>218</sup> Both Yanagida and Hu Shi gave the manuscript this date. On the dating, see e.g. Yampolsky 1967:19&n48; McRae 1986:89.

<sup>219</sup> See: Yampolsky 1967:19.

<sup>220</sup> Even if] life and death destroy each other in the sentient beings, the[ir] Dharmabody remains unharmed.” (*zhong sheng sheng si xiang po / fa shen bu huai* 衆生生死相滅。法身不壞). These sentences, uttered twice for effect, remind me of the passage in the *Mahaparinirvana Sutra*: “Even though all sentient beings are reduced to impermanence, the Buddha nature is permanent and stable. (*yi qie X sheng sui fu wu chang, er shi foxing chang zhu wu bian* 一切眾生雖復無常。而是佛性常住無變) T12n375p0809a. In *HanshanI* n100 we witness ice and water paralleled in a similar fashion: Ice and water not harming each other / life and death making lovely couple (*Bing shui bu xiang shang / sheng si hai shuang mei*. 冰水不相傷。生死還 雙美) I refer to this Hanshan stanza to defend my translation. Cleary (1986:40) translates the character *xiang* 相 here as “form” : “When the forms “sentient beings” and “birth and death” are obliterated, the body of reality is unharmed. “In the *Nirvana Sutra* (T12n374p0510a; T12n375p0754a; Yamamoto translation: chapter 22, middle of book 23) I find reasons for Cleary’ s choice of words: 雖見眾生而心初無眾生之相. Buswell (1989:110) translates this beautifully: “Although he [i.e. the bodhisattva in deep state of samadhi] sees sentient beings, from the beginning his mind knows no sign of “sentient being” .” Further on in the text, we find *xiang* 相 (sign, form) appearing without the genitive *zhi* 之: 雖見男女無男女相: “Although they see men and women, there is no [such thing as] sign “man” or “woman.”

<sup>221</sup> *Zazen* is standard term deriving from Japanese for sitting meditation, *zuo chan* 坐禪.

any meal; how can talking about food make one full? (*shuo shi [yu ren] yu neng shi bao* 說食[與人]焉能使飽)<sup>222</sup> Though one intends to pass the barrier [laid out] in front, the threshold of to-be is blurred and solid. It is said in the Avatamsakasutra: “Like a poor person: all night long keeps count on other people’s treasures, without self having a single penny. [If one does not practice the Dharma,] this is how one is with much learning.” Also, those who read, [should understand that reading is] a temporary act of looking, [they] should quickly put one and one together and then rid [the outcome]. If they do not abandon [this way], their practice is same as letter-reading. How does that differ from looking for ice in flowing, boiling water? [Or] looking for snow from hot boiling water? This is why the verbal explanations of all the Buddhas are given by speaking of the unspoken. In the midst of true form of all dharmas nothing is spoken and nothing is left unspoken. Understand this from one or one thousand citations. It is said in the Lotus sutra<sup>223</sup>: “there is -- neither substantiality nor emptiness; neither whole nor separate.”<sup>224</sup> <sup>225</sup>

Here, “*shuo shi [yu ren] yan neng shi bao* 說食[與人]焉能使飽, How can talking about food make one full?” makes a solid utterance in the company of another set phrase referring to the vanity of external means; the picture of a cake, *hua bing* 畫餅. In this excerpt, the *shuo shi* is not a quotation but appears as an independent phrase, indicating that a maturing process has taken place. Being an independent phrase is characteristic to most of the texts in our present context. The context in which the idiom was applied as referring to the emptiness of words cannot be said to precede the present context in historical time, except for the original text, making it therefore important to note the simultaneous development of both contextual environments. It must be noted that when the context of the idiom underwent a change from referring to the emptiness of words to referring to the importance of practice, it did not only lose its earlier referential background but also gained a whole new meaning.

The fact that the phrase appears here in both the context of matured Chan reading (reference to inherent Buddha-nature “as one realizes Self in one’s own body”) and the context of early Chan (reference to the *Avatamsaka Sutra*) indicates that the phrase was already in the process of changing its meaning.

The set phrase “*hua bing* 畫餅, picture of a cake<sup>226</sup>” is traditionally attributed to Xiangyan Zhixian (d. 898), as we see in the enlightenment account in the *Record of*

<sup>222</sup> In Cleary (1986:40) the long tradition of *shuoshi* is altogether ignored, and the phrase is translated together with the picture of cake: “Thus a picture of a cake is not fit for a meal: if you speak of feeding it to other people, how can it satisfy them?”

<sup>223</sup> T09n262p0042c.

<sup>224</sup> T09n0262p0042c. See also: Soothill 1930:202 and Watson 1993:226.

<sup>225</sup> T85n2837p1285c-1286a.

<sup>226</sup> Known in our days either as “picture of a cake” or “painted rice-cakes” (later interpretation by Dogen). The idiom appears in the capping phrase -collections. See Hori 2003:112. See also: Zen Forest 1981:45.

*the Transmission of the Lamp*, the *Jingde chuandeng lu* 景德傳燈錄<sup>227</sup> (from now on: *JDCDL*) compiled in 1004:

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One day, [Guishan Lingyou] said to Xiangyan [Zhixian]: “I am not asking from you the ordinary learning or something you have memorized from the volumes of scriptures. Try to say something original from before you were born, before you made difference between things. I want to write down [what] you [say].” Xiangyan [remained] ignorant, did not respond, and sighed deeply [and sat thus] for a long time. [Then he] put forward a few sentences stating his understanding, but [Guishan Ling]you would not accept them. Xiangyan said: “Please, master, you tell me.” Guishan said: “What I say would be my views and knowledge, how would it profit your [own] face<sup>228</sup> ? Xiangyan then returned to the sleeping-quarters, and examined throughoutly the idioms and sayings [found] in the collected words, but not one saying could reward him with an answer. Then he sighed to himself and said: “A picture of a cake cannot appease hunger (*huabing bu ke zuji* 畫餅不可充飢).<sup>229</sup>” After having burnt everything<sup>230</sup>, he said: “In this lifetime, I will not study Buddha-dharma. I will become a [simple] monk who walks far and eats rice-gruel.<sup>231</sup> I will avoid [putting] my mind [in to a position] of a slave.” Then he took leave from Guishan in tears and left. He arrived at the site of the grave of National Teacher Nanyang Huizhong<sup>232</sup> and then had a rest. One day he was weeding out plants and trees and [a piece of] clay moved and hit a bamboo, causing a sound. At that moment he lost himself in smile and had an extensive awakening. He [then] hurried to have a bath and lit an incense, bowing to Guishan far away. [Then he] said a praise: “The compassionate kindness of Guishan exceeds that of one’s parents. If he, at that time, would have explained [matters] to me, how would this [have happened] today!”<sup>233</sup>

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<sup>227</sup> *Jingde chuandeng lu* is the standard lamp-record. In Ferguson 2000 large portions are translated into English.

<sup>228</sup> *Yanmu* 眼目 =face, according to *Song yuyan cidian* (from now on SYC) 1997:315. The face in this context, seeing the above dialogue, refers probably to the famous gongan “What was your original face before your parents were born?”

<sup>229</sup> In Yanagida (1972:73) the phrase is translated as “painted food does not allay hunger”.

<sup>230</sup> The text does not mention what was burned, but I rather agree with Ferguson 2000:172 that it was the books that were burned.

<sup>231</sup> Ferguson (2000:172) translates *zhangxing zhofan seng* 長行粥飯僧 as “a common mendicant monk”.

<sup>232</sup> Here I read according to Ferguson 2000:172.

<sup>233</sup> T51n2076p0284a. The story of Xiangyan Zhixian appears also in T47n1998Ap0865a, in T471989p0580b, in X67n1299p0031c, in X79n1563p0701b and partly in T50n2061p0785b. The *Song gaoseng zhuan* –story is shorter than the later version, but includes the *hua bing* phrase. In the

Here the set phrase is used to refer to words and teachings of Buddha, i.e. other's words that do not ultimately enlighten one's own self. The phrase "a picture of a cake cannot appease hunger" is used here to refer to pointless reading of scriptures when what one should do is to look into oneself and wake up to the reality of that self.

In a Ming-time text, *An Addition to the Record of the Transmission of the Lamp* (Xu chuan deng lu 續傳燈錄), (from now on: XCDL) the idiom is associated with *tanxuan shuomiao* 談玄說妙:

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A monk asked: What is the meaning of the [first] patriarch coming from the West?

The master answered: You have exposed a little of the mind of the cave-hall.<sup>234</sup>

The monk said: What are you hinting?

The master said: White waves, wind from four directions; from where does the red dust<sup>235</sup> come?

[The monk] asked: What is hinted at by wall-contemplation [meditation]<sup>236</sup> at the Shaolin [temple]?

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*Pujue chanshi yulu* Xiangyan utters the phrase while still in front of Guishan, browsing his knowledge for an answer. The earliest version of the Xiangyan Zhixian enlightenment account appears in the *Zutangji* 祖堂集, the Collection from the Halls of the Patriarchs, compiled in 952. It is different from the later version, and is devoid of the *hua bing* 畫餅 –phrase. The story in *Zutangji* (Foguang:921) goes as following: [Guishan said:] "You have studied in the past knowledge coming to your eyes and ears from what others have seen or heard, and from memorized bits of volumes of sutras. [These] are not what I ask from you. Originating from your parents, coming out of an embryo to be born, without [yet] distinguishing things: this is the matter you need to dig into. Try to say something! I wish to write it down." [Xiangyan] did not answer to this, but kept his head lowered for a long time. [Then] he suggested a few words, but Guishan would not accept any of them. [Then] he asked the master to say it. Guishan said: "It is not about what I say. *You* say it. It is *your* face." Xiangyan then returned to the sleeping quarters to check all his volumes [of books], but not one word was [proper] for answer. Then he started to [burn] all [the books] to ashes. Another student came in and begged him to give them to him, but Xiangyan said: "They have tied me for all my life. Do you wish them to make you a servant?" And so he didn't offer the books to him, but burnt all to ashes. (The ending of the story goes along the later version.)

<sup>234</sup> The meaning of "mind of the cave-hall, *dongting xin* 洞庭心" is unclear. In other variants of the same dialogue the phrase has *Dongtinghu* 洞庭湖 instead of *dongting xin*. *Dongtinghu* is the second largest freshwater lake in China, and in this context it refers to the vastness of the question in hand. In Chan texts, *Dongtinghu* is generally mentioned in a context of largeness and vastness.

<sup>235</sup> Red dust, *hong chen* 紅塵 is a metaphor for worldly troubles.

<sup>236</sup> *Mianbi* 面壁. The more general term for the practice is *biguan* 壁觀. It has been argued whether the wall-contemplation meditation introduced by Bodhidharma is to be understood that one is sitting

The master said: To enter the samadhi.

The monk said: [I] am unworthy of the ancient worthies.

The master said: [I] rarely meet true friends.

[The monk] asked: The Wheel of Dharma<sup>237</sup> works perfectly by itself, what is the meaning of turning the wheel?

The master said: Vivid and alive.<sup>238</sup>

The monk said: The dharmas do not arise on their own, they get born due to circumstances.

The master said: When one has vigor, one adds to vigor. When not accomplished, one is still accomplished.

The monk drew a circle.

The master said: How about the eyes of all the sages?

[The monk] asked: There are people who ask me if I know in which sect one is whisked at the mouth<sup>239</sup> when asking what is the meaning of [something].

The master said: A monkey getting into a pocket; an iron bar hitting the black tortoise.

The monk said: If you do not see the wild geese in the clouds, how can you know the cold of the sandy frontiers<sup>240</sup>?

The master said: Guan[yin bodhisattva] with thousand eyes and great compassion does not attain [it]. The secret sigh of a non-verbal child.

The monk said: Why is it like this?

The master said: Just like this.

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facing [contemplating] a wall, or whether it is a state of mind as immobile and stern as a wall. See for a short introduction to this thematic in McRae 1986:112-115.

<sup>237</sup> The Wheel of Dharma, *falun* 法輪 is a reference to Buddha-dharma.

<sup>238</sup> Here I translate *huo po po* 活鱖鱖 according to Yanagida 1983:40. See Yanagida 1983:39-41 for further analysis on the idiom.

<sup>239</sup> A whisk, *fuzi* 拂子 has a leading role in many of the histories relating Chan masters' actions. It was commonly used, e.g. by Linji and Huangbo, to hit an inquiring monk.

<sup>240</sup> This refers probably to the wild geese, who, when immigrating, bring the "message of cold" from the sandy frontiers.

Further he said: Chatting about the mysteries and talking about the wonderful is like a painting of a cake appeasing hunger (*hua bing chong ji* 畫餅充饑). Realizing the essence and going beyond [being] a commoner is similar to a flying moth getting into fire. No affairs all-around, one fails to grow the sprouts of a plant. Besides this, [one] seeks with longing to capture the moon [reflecting upon] water. Thus [the master] whisks with a whisker, saying that just now much of your views were whiskered away. What is the clever answer of all the people [to this]?<sup>241</sup>

Here, descriptions of reality are not reality itself. The picture of cake is associated with “*tanxuan shuomiao* 談玄說妙, chatting about mysteries and talking about the wonderful”. This is an often-used idiom for useless talk (concerning religion) in Chan. Sometimes an epilogue is added: “– scattering shit and piss (*sa shi sa niao* 撒屎撒尿<sup>242</sup>)”. Already in the *Platform Sutra* (ca. 780) we witness an exhortation against “criticism”: “It is not about criticisms of the mouth, you need to practice it yourself (*bu zai kou zheng, ru xu zi xiu* 不在口諍。汝須自修).”<sup>243</sup>

Another text in which “talking about food” appears in a context of importance of practice is the *Record of the Dharma-gem's [Transmission] through the Ages* (*Lidai fabao ji* 曆代法寶記, from now on: *LDFBJ*),<sup>244</sup> a pseudo-history discovered in Dunhuang and filled with citations from various Chinese Buddhist scriptures popular at the time of the writing, around 780. Here the original source of the phrase is mentioned, while at the same time changing the context and meaning of the phrase. As is typical to the indigenious scriptures written during the early Chan period, the *Lidai fabao ji* can be seen as engaging in an affirmative practice of (mis-) quoting from the spurious or apocryphal sutras as if they were authentic Indian sutras, adding thus value of authenticity both to the Chinese apocrypha in general and to the work at hand in particular.

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I now urge the students [of Dharma] to practice by relying on the Meaning, and not to get attached to words and explanations. [Were one to settle with explanations by words], one would lose the [actual] practicing. It is said in the Diamond sutra<sup>245</sup>: “If you cling to forms of dharmas, then you grasp at an ego, a person and a being; if you cling to non-dharma forms, then you grasp at an ego, a person and a being. Therefore you should not cling to dharmas, nor should you cling to non-dharmas. Because of this meaning, the Tathagata was always preaching, saying: “All you bhiksus, you should

<sup>241</sup> T51n2077p0598b. Also: X80n1565p0363a and X78n1556p0759c-60a.

<sup>242</sup> T51n2077p0688a.

<sup>243</sup> T48n2007p0343a.

<sup>244</sup> For full translation and study, see Adamek 2004.

<sup>245</sup> The following is a slightly altered quotation from the Kumarajiva-translation of the Diamond-sutra: *Jīngāngbānrūòboluómījīng* 金剛般若波羅蜜經 T08n235p0749b.

know that my expounding of the Dharma can be compared to a raft: even the Dharma must be left behind, how much more so the non-Dharma.” It is said in the Avatamsaka sutra<sup>246</sup>: “This is like a poor man, day and night counting other’s treasures, without having a penny to himself. If one does not practise the Dharma, much learning<sup>247</sup> is also like this. Like a deaf man playing music that others hear but himself not. If one does not practise the Dharma, much learning is also like this. Like a blind man putting up pictures that others can see but himself not. If one does not practise the Dharma, much learning is also like this. Like a hungry man fixing up dinner that the others [eat and] get full but himself not.<sup>248</sup> If one does not practise the Dharma, much learning is also like this. Like a captain of an ocean ship who can steer the boat across to the other shore. Others go [to the other shore] but he himself not. If one does not practise the Dharma, much learning is also like this.” It is said in the [*Fo shuo*] *Faju jing*: “One cannot appease hunger by talking about food (*shuo shi zhi ren, zhong bu neng bao* 說食之人。終不能飽).” It is said in the apocryphal *Surangamasamadhi sutra*<sup>249</sup>: “Even the great memory did not prevent Ananda from falling into wrong views.” Thinking about awakening produces only thoughts that the body and mind have no use of<sup>250</sup>. Much learning for kalpas is not as good as practicing the non-leaking Dharma<sup>251</sup> for one single day.<sup>252</sup> It is said in the *Fangguang jing* 方廣經<sup>253</sup>: “One [single] thought disperses Chan samadhi: [this is] like killing three thousand realms filled with all the people. [Dwelling] in one thought of Chan samadhi is like reviving the three thousand realms filled with all the

<sup>246</sup> This is a slightly altered quotation from the Hua yan scripture: T10n279p0068a-b

<sup>247</sup> Much learning, *duo wen* 多聞, is usually rendered as *bahu-sruta*: he who has heard much [of Buddhist teachings].

<sup>248</sup> The simile of a hungry man is later addition, and does not appear in the Hua yan scripture.

<sup>249</sup> The quotation has slid a meagre one character off the original, where Ananda falls into “wrong thoughts”: *xie si* 邪思. See: T19n945p0131a.

<sup>250</sup> I have rendered “no use of” from *ji* 及 that has such connotations according to TW 1997:174.

<sup>251</sup> 無漏法 *wu lou fa*, a principle that does not flow in the river of birth and death. See: Ding 1995:2186; Soothill 2000:380. In Blofeld (1962:133n38) a leaking mind is said to be “a mind constantly losing the truth which it is unable to contain”.

<sup>252</sup> Although it is not noted here, this is a reference to the apocryphal *Surangamasamadhi sutra*. T19n0945p0122a. For a different rendering, see: Luk 1966:101.

<sup>253</sup> This is reference to the *Datong fangguang chanhuimie zui zhuangyan chengfo jing* 大通方廣懺悔滅罪莊嚴成佛經 T85n2871p1351c, a spurious scripture, where we do find a similar expression, though in a different form: “[Dwelling] in one thought in Chan samadhi one lives triumphantly in the three thousand realms that are filled with all the people; fiercely attacking Chan confuses the multitude (i.e. the world of Dharmas, the reality) - this is like killing three thousand realms filled with all the people.” *Yinian zai chanding / shenghuo sanqian jie / manzhong yijie ren / bang chan huai luan zhong / ru sha sanqian jie / manzhong yijie ren*. 一念在禪定。勝活三千界。滿中一切人。謗禪壞亂眾。如殺三千界。滿中一切人. *Lidaifabaoji* misquotes the scripture: the meaning however remains the same. If one sees Buddhist practice as separate from oneself, one creates a distance between oneself and the reality.

people." It is said in the *Vimalakirtinirdesa Sutra*<sup>254</sup>: "When your mind is not dwelling on the inside [matters] or outside [matters], this is quiet sitting. If you can be like this, the Buddha will approve."<sup>255</sup> One does not call the mind that gives rise and extinguishes<sup>256</sup> the treasured Law.<sup>257</sup> The Law exceeds the eye, ear, nose, tongue, body and mind. The Law transcends all the contemplative practices. The Law is like this – how can it be expounded?" This is why bodhisattva Manjusri praised Vimalakirti, [who answered with] no words [after having been asked to express his insight], saying: "This is truly to have entered the gate of non-dualism!"<sup>258 259</sup>

In this excerpt, practice is emphasized, "thinking about awakening produces only thoughts". One is urged to practice "by relying on the meaning" and "not to get attached to words and explanations".

Here, as in the *Surangama Sutra* earlier in the present work, "talking about food" is mentioned together with the gatha from the *Avatamsaka Sutra*, stressing the importance of true practice vs. mere book-learning. One is reminded of Ananda, who with his "great memory" still fell for wrong views. Reading about Buddhism, studying the scriptures, or even memorizing the sutras is not enough to gain true insight into the matter at hand. The inability to "appease hunger" refers to the inability to transform oneself according to the true Dharma. "Talking about food" is paralleled here with "much learning" (*duo wen* 多聞, *bahu-sruta*): external knowledge on the principles of Buddhism does not make one a true practitioner. This is a common theme in Buddhist texts in general and not typical just of the Chan school, although in Chan one is constantly reminded of the futility of book-learning when it comes to the real matter, i.e. awakening.

## 2.7.1 THE IMPORTANCE OF REALIZATION

The final category of *shuo shi* continues with slight variation of the theme presented in the two preceding sections. In these two sections we listed a number of texts in which the idiom appears in the sense of describing the vain efforts of reaching for something tangible in words and expressions, and the misguided notions of reading

<sup>254</sup> Certain sentences from the *Vimalakirtinirdesasutra* are referred to here, T14n475p0539c-40a.

<sup>255</sup> Buddha's approval, *yinke* 印可, is usually translated as Buddha's seal, nowadays referring to the permission to transmit the Dharma.

<sup>256</sup> *Sheng mie xin* 生滅心 can also be rendered as mind of birth and death, i.e. samsaric mind.

<sup>257</sup> This sentence is not from the *Vimalakirtisutra*, but is found in the several commentaries of it. See e.g. T38n1777p0550c.

<sup>258</sup> This is a variation of the saying appearing in the end of chapter nine in the *Vimalakirtisutra* T14 n475p0551c: 乃至無有文字語言。是真入不二法門: Not a word, not a syllable – this truly is to enter the gate of nondualism! (Watson 1997:111).

<sup>259</sup> T51n2075p0192c. For a different rendering, see: Adamek 2007: 383-4.



about the doctrine without actual practicing. Here, in this section, the set phrase is further elaborated to refer to all external devices that, when taken the wrong way, block the view from the fact that one is a Buddha. Talking about food in this sense refers to the practice in which a practitioner is seeking Buddha, or enlightenment, from outside factors, using difficult approaches, when the inherent Buddha-nature is reachable just by looking within. The often used metaphor in Chan texts for this kind of wrong appliance of method is steaming sand in order to get rice or rubbing brick in order to get a mirror; eating food vs. talking about food; harmonizing practice with intention: i.e. we are all already Buddhas. The excerpts in this section represent the notions familiar to us from the modern interpretation of the idiom.

Let us start by looking at a poem from the Tang-time collection of poetry, the *Collection of Cold Mountain poetry*, *Hanshan shi* 寒山詩, where “talking about food” appears with the meaning “looking into your Self that is the Buddha”:

54

Talking about food will not appease hunger (*shuo shi zhong bu bao* 說食終不飽), talking about clothes will not remove cold.

There has to be food to eat one’s fill, clothes keep the cold away.

Those not knowing how to ponder things, will just say that looking for Buddha is difficult.

Returning to Mind – there the Buddha! Do not look from the outside.<sup>260</sup>

Here, one considers things that belong together, food to eat; clothes to wear. Mind to enlighten. There is nothing difficult in enlightenment, it is as easy as eating when hungry. One needs not look for it on the outside.

In the *Hanshan* collection of poetry, food and clothes are often mentioned. In the usual context they refer to the ongoing mundane efforts of people to keep themselves warm and full, therefore a cause of constant struggle and stress. There are, however, instances where eating and wearing clothes refer to the enlightened actions of Hanshan himself, and one case of *shuoshi* as under inspection here. The date and personage of Hanshan (Cold Mountain) is not known, but according to the rhyme study of E.G. Pulleyblank (1978), the particular poem in question here is written during the late Tang period. It is interesting to note how the idiom, quite well shaped by the late Tang, functions here quite independently from the connotations made to it in the former chapters, making a clear case of “seeing Buddha in oneself”. As seen earlier in the context of “steaming sand” and “rubbing bricks”, the collection of *Hanshan* poetry could very well be seen as a treasure-room of Chinese

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<sup>260</sup> Hanshan shi 1996: #212. For different rendering, see Henricks and Red Pine.

Buddhist expressions and idioms, making it an informative read.<sup>261</sup> However, the many idioms appearing in the *Hanshan shi* in their classical, established and often abbreviated forms could also be seen as indicating the possibility that a good quantity of the poems were written or re-written during the classical era of Chan-writing. Though much researched, the Cold Mountain collection would still deserve another look.

In the Dunhuang texts of *Recorded Sayings of Shenhui*, (*Shenhui yulu* 神會語錄) talking about penetrating [the tenet] is not the same as actual penetrating the tenet.<sup>262</sup>

55

Asking: When the Chan master talks about penetration, is it the penetration to the tenet?

Answer: Talking about penetration, the tenet is also penetrated.

Asking: Why talk about penetration, when one talks about penetration to the tenet?

Answer: The mouth talks about Bodhi, the Mind has no dwelling place. The mouth talks about nirvana, the Mind has [still] samsara. The mouth talks about liberation, the mind has [still] a bind. Therefore talking about penetrating to the tenet is no penetrating.

Question: What is the penetration to the tenet?

Answer: If one comprehends that the original Nature is empty and tranquil, and one does not let concepts arise, this is the penetration to the tenet.<sup>263</sup>

Here, one is admonished to realize that the original Nature (*ben zi xing* 本自性) is empty and tranquil (*kongji* 空寂). Only then will one penetrate to the truth, or: tenet (*zong* 宗). The talk about internalizing the truth is not the same as actually knowing the truth.

In the Song-time *Record of Mirror of [Chan] sect* (*Zongjinglu* 宗鏡錄), (from now on: *ZJL*), *shuoshi* is attributed to “Shide of Tiantai”, the famous side-kick of the Tang-time poet-recluse Hanshan. There are two poems, both eight stanzas long, that

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<sup>261</sup> Besides this, the poems were written in early vernacular Chinese. See: Mair 1992, where the Red Pine translation in vernacular of the bulk of Hanshan poems is favoured against the Henricks translation.

<sup>262</sup> According to Welter 2000:94, the Tang-China interpreted Bodhidharma’s phrase “do not establish words and letters” by the distinction between “penetration of the truth” and “penetration of the preaching”.

<sup>263</sup> Hu Shi 1982:147-148. According to McRae (1986:304n14) who comments on Bodhidharma’s treatise, “penetration of the preaching, *shuo tong* 說通 cannot begin to compare with penetration of the truth (*zong tong* 宗通: true inner understanding). Noted in Welter 2000:93 & n90.

definitely have the flavor of the Hanshan poetry but are not found in the extant collection of Cold Mountain poems.

56

Like [is said in the] gatha by Shi De of the Tiantai [mountains]:

"The water in the Eastern Bright sea is clear, when the water is clear you can see to the bottom. The spirit source flows into the Dharma spring, cutting water no trace is left on the knife. I see a stupid scholar, with a bright mind leaning on mount Sumeru.<sup>264</sup> Just a little firewood gets the big sea boiling, just enough rubbing makes the great earth stone." "Steaming sand will not make rice, rubbing bricks and thinks<sup>265</sup> it is going to make a mirror. Talking about food will not appease hunger (*shuo shi zhong bu bao* 說食終不飽), [you] should<sup>266</sup> exert [yourself] in practice.<sup>267</sup> The vastness of a big man, impressive height of a man of two meters. Dies in vain and is buried down in his grave, too bad for the solitary signs<sup>268</sup>." It is said in a poem by Pang Jushi: "Reading the sutras, you must understand the meaning, and by understanding the meaning practise. If you study by relying on the meaning that is understood, then you enter the gate of Nirvana. If you do not understand the meaning, it's better to be blind than to have seen much. Browsing literature for that wide occupied land, one is not willing to plough the mind-ox.<sup>269</sup> Field after field nothing but grass, from where does the rice sprout?" Therefore you should know: you should practise in your [own] mind.<sup>270</sup>

As we saw, the "*shuo shi zhong bu bao* 說食終不飽" appears verbatim in the collection of Cold Mountain poems, but here it is presented together with two other well-known Chan phrases, "steaming sand, *zheng sha* 蒸沙" and "rubbing bricks, *mo zhuan* 磨磚". These set phrases are generally used to describe the vain and often arduous efforts of "doing a Buddha": one should not seek from outside but instead "should practice in [one's own] mind, *xu zai xin xing* 須在心行".

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<sup>264</sup> A bright mind leaning on mount Sumeru, *dengxin zhu xumi* 燈心拄須彌 refers probably to a mentality of someone feeling big about oneself.

<sup>265</sup> Thinks, *jiangwei* 將為. See: TW 1997:185.

<sup>266</sup> Should, *zhixu* 直須. See: TW 1997:446.

<sup>267</sup> Exert oneself: *zhuoli* 著力. See: TW 1997:460.

<sup>268</sup> Solitary signs, *gu biaowu* 孤標物, refer probably to the outside characteristics of vastness and remarkable height.

<sup>269</sup> Mind-ox refers to Buddha-mind. The original reads: *xin zhong bu ken geng* 心中不肯耕, [one is] not willing to plough within one's own mind.

<sup>270</sup> T48n2016p0605c.

Here we have a quotation from the poetry by Layman Pang. He urges the reader to understand what they read from the sutras. If they do not grasp the meaning, “it is better to be blind (*duo jian bu ru mang* 多見不如盲)”.

In another poem by Hanshan (#97), written during the late-Tang (see: Pulleyblank 1978) both phrases are adopted to refer to overtly engaged and detached practice:

57

Steaming sand to make rice, when thirsty, dig a well.

Use effort to rub a brick can it make a mirror?

The Buddha speaks about the basic equality everyone having the thusness nature.

Ponder this over by yourself, no need for competition.<sup>271</sup>

Here, not using extraneous effort is what is emphasized. Overtly heavy activity is expressed here as “digging a well when thirsty”.

In a treatise by the Korean Chan master Pu Zhao (Chinul) on the *Secret of Cultivating Mind*, *Gaoliguo Puzhao chanshi xiuxin yao* 高麗國普照禪師修心訣<sup>272</sup> excessive, even clinging practice without true commitment to one's Mind is as futile as steaming sand to make food.

58

”Wanting to look for Buddha and not looking into one’s own mind; saying that there is a Buddha outside of Mind, or that there is a law outside of [Self-] nature, and strongly holding on to this sentiment in your desire to look for the Way of Buddhas – searching the sutras for an immeasurable time, burning your body or cutting off your arm, beating up your bones to shed marrow, writing sutras with prickling blood, sitting up [in *zuochan*] for a long time without lying down, taking just one vegetarian meal before dawn; reading a big pile of teachings and practicing every sort of austerities. This is like steaming sand to make food (*zheng sha zuo fan* 蒸沙作飯) – all you do is make yourself tired. Just know your own Mind, and the numberless doctrines and immeasurable marvelous meanings are attained without [the effort] of seeking. - - - Question: "If it is said that the Buddha-nature is now this body then in the body it is not apart from the

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<sup>271</sup> *Hanshanzi shi ji* 寒山詩集, column 9 xia, #97. According to the rhyme study by E.G. Pulleyblank (1978:163-195), this poem was written during the late Tang-period.

<sup>272</sup> Compiled by Puzhao Zhine 普照知訥 (1158-1210) during the Yuan dynasty.

common people. Why do I not see now into my Buddha-nature, and by dispelling all awaken [to my true Self]?" Answer: "It is in your body, you just do not see it. Within a day, you know hunger and you know thirst; you know cold and you know heat. You are angry or you are happy. What is it [that knows and feels these things?]"<sup>273</sup>

Here, heavy practicing is advised against, all it does is make oneself tired. One is advised to concentrate on regular activities, such as knowing hunger or thirst, these being activities of a Buddha. Being angry or happy, one is urged to examine the source of these sentiments.

In the *LDFBJ* steaming sand is mentioned in a context of “host and guest”, a well-known Chan phrase

59

Wuzhu said [to Wuying]: “You have no knowledge on host and guest. You make a great effort in recognizing the dust in front of you as the flowing mind of birth and death. This you call knowledge. This is like steaming sand in order to get good food (*zhu sha yu cheng jia zhuo* 煮沙欲成嘉饌), for all times it just results in hot sand. This is just deceiving yourself and others.”<sup>274</sup>

“Steaming sand” refers in these excerpts to both excessive training and effort which becomes futile, and to training in particular, where one has made a distinction between the training and the trainee. Here we see why the “steaming sand” is mentioned side by side with *shuo shi*: both in this context refer to the futility of external devices, when not incorporated with the knowledge on the Mind. With a lot of practice one can be “beside the point” for a long time, mindlessly performing efforts of seeking.

Here, one is said to deceive oneself and other. Not having first-hand knowledge on “host and guest, (*zhu ke* 主客), one keeps mixing the permanent with the temporary. One is mistaken in boiling sand instead of rice, ones actions keep having wrong results.

“Rubbing bricks, *mo zhuo* 磨甑” has become a famous idiom from the (probably legendary) dialogue between Nanyue Huairang (677-744) and Mazu Daoyi (709-88) as depicted in the *JDCDL*. Mazu Daoyi was known for his long and hard meditation, and one day Nanyue Huairang went to him and said:

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<sup>273</sup> T48n2020p01005c-6a. See for different rendering, Buswell 1991:98-99.

<sup>274</sup> T51n2075p0190a. For a different rendering, see Adamek 2007:363.

“What is the Virtuous One seeking by the sitting meditation?” [Mazu] answered: “I am seeking to become Buddha.” Nanyue then took a tile and started to rub it against a rock in front of the temple. [Mazu] asked: “What is the master doing?” Nanyue answered: “I rub it for it to become a mirror (*mo zuo jing* 磨作鏡).” [Mazu] said: “How could rubbing a tile make a mirror?” [Nanyue answered]: “How could sitting in meditation make you a Buddha?”<sup>275</sup>

In modern commentaries, the incident is often interpreted to mean that meditation is useless<sup>276</sup> or that “sudden awakening” is favored over “gradual practice”.<sup>277</sup> Rather, the point is what happens in the dialogue *per se*, Nanyue correcting Mazu’s answer which indicated [falsely] that there is a Buddha outside of oneself, and that there is a specific means to getting “there”. According to Buswell’s reading (1987:339), “there was nothing the student could develop that would allow him to achieve enlightenment”. Maraldo (1985:169) takes another stance and derives from the dialogue a conclusion that one should “not see the practice of meditation as the defining characteristic of Ch’an tradition throughout its history”. Maraldo quotes Yanagida for having said that in Mazu’s Chan “a preconceived course of mental exercise and study” is questioned. Cheng Chien (1992:30) urges us to see into the whole context of the story: whether it is a statement concerning right attitude in approaching meditation or complete denial of the practice depends largely on the monastic tradition surrounding it. One can truly say that the ancient dialogue has fulfilled its purpose in raising such varied discussion.

In the Yuan version of the *Platform Sutra* of the sixth patriarch Huineng, *Liu zu dashi fabaotang jing* 六祖大師法寶壇經, *shuo shi* is applied to make a difference between the immediate recognition of one’s own Buddha-nature (in the text: true Nature; attaining kensho) and the talking or reciting of doctrinal principles. The contemplation of doctrinal issues does not liberate one, just like the talking about food does not appease hunger. One should note that the both known ca. 780 Dunhuang-versions of the scripture<sup>278</sup> are devoid of the phrase.

I am telling you this, Good friends of the Way, [even if] the people of the world would use their mouths all day long to recite the *prajñāparamita* [literature], they would not recognize the *prajñā* of their true Nature. Just like talking about food does not appease hunger (*biru shuo shi bu bao* 猶如

<sup>275</sup> T51n2076p0240c. Also, e.g. T47n1998Ap0870c, X68n1315p0003b, X69n1321p0002a.

<sup>276</sup> See e.g. Dumoulin 1994:163.

<sup>277</sup> See e.g. Wu 2002:113-115.

<sup>278</sup> T48n2007. For Dunhuang text translated, see: Red Pine 2006 and Yampolsky 2012.

說食不飽). The mouth that talks about *sunyata* for ten thousand kalpas does not attain kensho<sup>279</sup>! [And] does not gain profit in the end. Good friend of the Way, “*Mahepoluomiluoni*” is a sanskrit [word] – The great prajña wisdom of this sentence carries you [across the sea] to the other shore. This (i.e. truth of this sentence) must be operated in the Mind. If the mouth recites but the Mind does not practice, then the Mind and the mouth exist together. The original Nature is Buddha – apart from [self-] Nature, no other Buddha.<sup>280</sup>

Here one is advised against empty recitals: mouth reciting but the Mind not practicing, make mouth and Mind simultaneously existent. Even if one recites scriptures “all day long”, one is no further in the path of gaining knowledge on their true Nature (*zixing* 自性). This is likened to talking about food not appeasing hunger.

In the earlier, Dunhuang versions of the Platform sutra, Huineng tries to admonish the practitioners against “gradualism” of a teaching that puts practice first: “If you wish to seek for Buddha by practice, I do not know where you’d want to look for something real”<sup>281</sup>.

In a Yuan-time Successive Record of Buddhas and Patriarchs through the Ages, Fozu lidai tongzai 佛祖歷代通載<sup>282</sup> the flavour of food is “why it is talked about”:

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The three vehicles<sup>283</sup> and the twelve divisions of the Mahayana teaching<sup>284</sup> - these are the same as talking about food [in order to] notify people (*shuo shi shi ren* 說食示人) [of its taste]. The flavour of food is why it is talked about.<sup>285</sup> This food must be tasted by one’s self, then one’s self is tasting. Only then one is able to comprehend whether the taste is sweet or sour, salty or bland. The coming from West of Bodhidharma directly points to

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<sup>279</sup> *Jian xing* 見性. To see one’s true Nature: an intuitive insight to the realm of enlightenment.

<sup>280</sup> T48n2008p0350a. There are many English translations of this text, see e.g. Wong Mu-lam 1929; Dwight Goddard, A Buddhist Bible p497-561; Christmas Humphreys, The sutra of Wei-lang (or Hui-Neng); Charles Luk: Ch’an and Zen teaching. 3rd series, p15-102.

<sup>281</sup> *Ruo yu xiuxing qiuxu fo, bu zhi hechu yu xu zhen* 若欲修行求覓佛。不知何處欲覓真. Red Pine 2006:345; Dunhuang1-edition: T48n2007p0345a. Red Pine translates the second stanza of the Dunhuang2 -edition as follows: “I wonder where you’ll find one that’s real”. In Yampolsky 1967:181, translating the Dunhuang1 -edition: “who knows where you will find the True [One]?”

<sup>282</sup> Compiled by Nian Chang 念常.

<sup>283</sup> The three vehicles, skr. triyana: *san cheng* 三乘 are the three different carriers or “idols” (sravaka; pratyeka-buddha; Bodhisattva) that are designed to carry women and men to the shores of Buddhahood. Here they appear in a sense familiar to us from the Lotus sutra: as expedient means resolving finally into one single Buddha-vehicle.

<sup>284</sup> The twelve divisions of Mahayana teaching: *shier fenjiao* 十二分教 are the twelve categories of scriptures forming the Buddhist textual canon.

<sup>285</sup> In *Xuchuan denglu* 續傳燈錄 (T51n2077p0564c), it is said: “The three vehicles and the twelve divisions of teaching are comparable to ”talking about food in order to inform someone of its taste. However, the reason for this talk is food [itself].”

human Mind: to see one's own Nature is to become Buddha. This all comes down to this. The True Nature has caused the words that [attempt to] show it. One must see it in oneself. If one is able to self-see, only then one is able to comprehend whether [the things] that [appear] before one's eyes are real, false, arising or extinguishing. Then one is able to comprehend the real, the false, the arising and the extinguishing. Taking another look at all the words and speech: they all are uttered for show – none possesses the ultimate meaning. This is like not knowing where [in the body] the illness is situated. The illness is in the seeing, in the hearing, in the feeling and in the knowing.<sup>286</sup>

“*Shuoshi*” is associated here with the doctrinal devices and scriptural means pointing at the ultimate Buddhist meaning, notifying people of what food “tastes like”, i.e. what lies behind the teachings when experienced first-hand. In its abbreviated form the idiom disregards the aspect of appeasing hunger and concentrates instead on the flavor of the food, what the food tastes like, as opposing to the filling of the stomach. Here the juxtaposition of external instruments and self-enlightenment becomes even clearer, and the idiom is guided further away from the context presented in Chapter 2.7.1, where a sort of instrument, the practicing, is still strongly present. Whereas the notion of appeasing hunger referred to the general notion of gaining results from the practice (i.e. enlightenment), the notion of tasting the flavor of food further sophisticates the process, including descriptions of the operative Self-[Nature] that is the conscious subject of enlightened performance. Knowing by himself, *zi zhi* 自知 is a central concept when talking about enlightenment. In the *DHYL* there is a following paragraph:

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Like when somebody has eaten his fill: he cannot [go around] asking [other] people if he is full or not (*ru ren chi fan bao shi, bu ke bian wen ren wo bao wei bao* 如人喫飯飽時。不可更問人我飽未飽).<sup>287</sup>

“Tasting for oneself”, i.e. seeing into the truth by oneself, is often represented by another Chan expression: “[the drinker] knows for himself whether the water is warm or cold (*leng nuan xin zi zhi* 冷暖心自知)”. This expression became known both from the Platform sutra and from the poetry of Layman Pang (Pang *jushi* 龐居士), where “someone thirsty drinking water / knows for herself whether the water is warm or cold (*ru ren ke yin shui / leng nuan xin zi zhi* 如人渴飲水。冷暖心自

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<sup>286</sup> T49n2036p0678b. This excerpt appears also in the Ming *Xuchuan denglu* 續傳燈錄 (T51n2077p0564a), where it is attributed to a Chan master named Huanglong Huinan (黃龍慧南). However, the excerpt does not appear in the *Huanglong Huinan chanshi yulu* 黃龍慧南禪師語錄 that was compiled during the Song-dynasty (see text in T47n1993).

<sup>287</sup> T47n1998Ap0937a.



知).”<sup>288</sup> The allegory of tasting is used both as a description of an enlightenment experience *per se*, and of the state from which the practitioner functions thereafter.

## 2.8 CONCLUSIONS

In this chapter we examined one particular Chan phrase: talking about food does not appease hunger, *shuo shi zhong bu bao* 說食終不飽. Throughout the ages, according to contexts, this expression was understood to mean different things. Starting with early Indian expressions that can be seen to precede the phrase at hand, we continued to various texts where the expression gained several different meanings. In the apocryphal *Dharmapada*, the saying was used to express the philosophy of the existence and non-existence of words. In the early Pure Land, the expression was used to represent Chan thinking, countering the “*nian fo* 念佛” practice. Following this, variations to the phrase (e.g. repeating the words in a prescription) was introduced. Finally, in the last chapters, there was the *Surangama Sutra* where we witness two final contexts to the saying: importance of practice and importance of realization. These two contexts can be seen to represent ur-Chan idiomacy.

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<sup>288</sup> X69n1336p0138a.

### 3. CLASSICAL EXPRESSIONS OF ORDINARY

#### 3.0 INTRODUCTION

In this chapter, we examine two different Chan Buddhist phrases: “eating food, wearing clothes” (*zhuo yi chi fan* 著衣喫飯) and “eating when hungry” (*ji lai chi fan* 饑來喫飯). There are different contexts to both, and the contexts can be divided into four types. Here I examine how the seemingly obvious statements form complex thought-patterns, and how the phrases can be understood to create different meanings.

#### 3.1 METAPHORS OF FOOD AND CLOTHES

There are two well-known phrases concerning the eating of food in classical Chan Buddhist texts: eating food, wearing clothes (*zhuo yi chi fan* 著衣喫飯) and eating when hungry (*ji lai chi fan* 饑來喫飯).

“*Eating food, wearing clothes*” is a typical Chan Buddhist expression that appears in Chan texts, mostly recorded sayings, from the classical age onwards. Being a product of the later times, it doesn’t occur in the early Chan texts, despite the apparent obviousness of the statement. Although “eating food and wearing clothes” is an obvious statement, used in the texts in a non-metaphorical sense, there are still differences in the perspective of *how* one eats the food and wears the clothes. In the following three sections I propose a three-fold division based on the contexts and manner in which *zhuo yi chi fan* was used, and analyse the further implications of that division.

“*Eating when hungry*” is a phrase that has been attributed to many Chan-masters, namely to Nanyue Lanzan 南嶽懶瓚 (vuodet), Deshan Xuanjian 德山宣鑒 (782- 865), Linji Yixuan 臨濟義玄 (767- 866), Dazhu Huihai 大珠慧海 (d.n.), Caoshan Benji 曹山本寂 (840- 901) and the daughter of Layman Pang 龐居士. As was the case with *zhuo yi chi fan*, *ji lai chi fan* is a classical Chan phrase that does not occur in the early Chan texts. But unlike *zhuo yi chi fan*, “eating when hungry” only appears in one context. However, in comparison with the three contexts of “eating food and wearing clothes”, there is a continuum which culminates in expressions such as “eating when hungry”.

As I see it, the “eating food, wearing clothes” phrases have been used in classical Chan texts in three different contexts. The first context refers to the manner of *gongan* 公案, the second context to the manner of *pingchang xin* 平常心, and the third context to the manner of *wuwei* 無為,. The eating of food and wearing of

clothes mean the same thing in all these contexts; what changes is the manner in which one eats the food and wears the clothes. The fourth “eating food” phrase, “eating when hungry” occurs in one fixed context throughout the texts: when describing the re-inclusion of sentiments of an enlightened sage.

As one examines the four different “eating food” –phrases in their individual contexts, it is easy to see a certain continuum in the way each phrase was used in different contexts. One way to understand this would be to see the shift in emphasis in how the contexts of the phrase proceed from describing a beginner’s practice to describing actions of a Chan master, giving an appearance of a continuum reflecting different stages or conditions in one’s practice.

Besides this, the series could be seen as denoting certain basic doctrines, with idioms functioning as a kind of standard base describing action (or life) in general: a function so common that it follows through all variations in manner towards one becoming an enlightened sage.

Though the Chan texts generally do not mention the person to whom a particular text or discourse is directed, it is of common knowledge that Chan is not the same for everyone and that there are different levels to the teachings, as there are different levels of realization in the practitioners themselves.

The four different occurrences of the “eating food”- phrase could be seen to reflect this notion. As the texts in general and certain commentaries in particular are aimed at different readerships, why not the set phrases too? The phrase in question here can be seen to divide into four different separate contextual groups, each of which further represents a different stage or condition in practice.

In the first stage, one is practicing concentration by a koan (jap. for *gongan*). By replacing obsessive thoughts by a *huatou* one practices thoughtlessness, a practice which finally results in enlightenment; *kensho* (jap. for *jianxing* 見性, seeing into one’s [true] nature).

In the second stage, practice and attention have been dropped, there being “nothing to do”. Here “eating food and wearing clothes” are metaphors for “ordinary mind (*pingchang xin* 平常心)” or “ordinary way (*pingchang dao* 平常道)”, denoting the commonness of the experience in this stage. One is said to “act casually” (*sui shi* 隨時) in this stage. This stage is generally attributed to Chan masters, who answer questions regarding their own endeavors using these phrases.

When ripe, one [lives] ordinarily, wears clothes, eats food, spends time with no affairs.

Wearing clothes, eating food, no need for reading sutras or looking into teachings. No need for walking the Path, making prostrations, getting a feverish body and a smelted head.<sup>289</sup>

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<sup>289</sup> See analysis of this excerpt p. 110 of the present work.

The third stage of the practicing is demonstrated in the way the eating of food and wearing of clothes are used as examples of actions performed “with No-mind (*wuxin* 無心)”.

While seeing form or hearing sound, only that. Wearing clothes or eating food: only that. Shitting or pissing: only that. Talking with people: only that. Like this, walking or standing, sitting or lying down.<sup>290</sup>

Here one is described as focusing on the very eating of food and wearing of clothes. The usage of the idiom is surrounded by *wuwei* 無為, “non-action”, or “non-doing”, which implies the mindfully performed actions by someone who has already passed the first stages of (preliminary) *gong an* practice. Whereas in the first stage the attention was focused upon a mind-object, here attention itself has matured enough to be focusing itself on everyday actions, hence “just eating”, “just wearing clothes” etc. Where the first stage could be called “centering [of] attention”, here we could speak of “focusing attention”, the flavor of practice still being strongly present.

The fourth stage is similar to the second stage, the difference being that the concepts of being hungry or feeling tired or cold are here added to the idiom. From ordinarily eating food and wearing clothes one has moved into being conscious of one’s basic needs and feelings and acting accordingly. Here the information gathered through the senses count again, the tables are turned:

Seeing, hearing, sensing and knowing are no obstacles. Sound, taste, odour and touch are samadhi. This is knowledge of the monk on the path. Mountains are mountains, rivers are rivers. Eating when hungry, sleeping when tired.<sup>291</sup>

In these texts the sensory experiences of an enlightened sage are described through the use of phrase “eating food”. In one of the texts, the re-inclusion of sentiments evoked a worried voice dressed as a “typical monk” to ask, puzzled: “Knowing [that I am] hungry or cold - is this not “having mind?”<sup>292</sup>

The four-fold sequence manifests itself as the sections in Chapter 3. In each I give examples of the usage, some of the excerpts being very short, some longer, depending on the nature of the dialogue. Nearly all of the following excerpts are written in the form of a dialogue. Variations of the themes presented are given and the necessary annotations added, given that they shed some light to the otherwise obscure Chan terminology.

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<sup>290</sup> See analysis of this excerpt p. 117 of the present work.

<sup>291</sup> See analysis of this excerpt p. 137 in the present work.

<sup>292</sup> Having mind, *you xin* 有心 is generally a negative concept in Chan Buddhist textuality. *Wu xin* 無心 can be compared to *wuwei* 無為, non-doing.

Let us examine first some basic concepts regarding the eating of food and eating when hungry. Food and clothing, *yi shi* 衣食 is an often-used concept in Buddhist texts, referring ultimately to the basic needs that need to be fulfilled. More often than not, however, the concept is applied negatively to represent the root of “seeking”, the basic nature of actions of a man under delusion, whose efforts are directed towards wanting something outside of himself. “Food and clothing” notably differs from the “wearing clothes and eating food”, the former being used in a context describing the never-ending efforts of a delusional person, and the latter in a context of describing the effortless endeavors of an enlightened sage. In the Hanshan poetry, the “pitiable ones of a floating life [ - - ] are always seeking for food and clothes (*zong wei qiu yishi* 總為求衣食) / giving thus rise to an afflicted mind”.<sup>293</sup> Similarly, to be a human is to be “[working] day after day for food and clothing (*zhao zhao wei yishi* 朝朝為衣食) / worrying year after year about how to meet rent”.<sup>294</sup> As a comparison, the one on the Buddhist path, “while on put, does not find comfort from the pot and stove / while moving does not take heed of clothes (*zhu bu an fu zao, xing bu ji yi rong* 住不安釜灶。行不齎衣)”.<sup>295</sup>

In the *JCDL*, in an expression attributed to Huangbo Xiyun 黃蘗希運 (751-850) wearing clothes and eating food indicate a life wasted:

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You have to put in effort urgently, this is not an easy matter. Grasping some clothes and meals you waste your whole life (*chi pian yi kou shi kong guo yi sheng* 持片衣口食空過一生). The bright-eyed people will laugh at you.<sup>296</sup>

Here, Buddhist teaching is commented to be “not an easy matter, *mo rongyi shi* 莫容易事”. The easiness of everyday activity, wearing clothes and eating food is too down to earth to this highbrow teaching. If one “just lives”, one wastes the whole life, when what one should be doing is practice.

It is intriguing to note how in this excerpt one tells of a “cleared-eyed person” who laughs<sup>297</sup> at someone who wastes his life. Later on in this work we witness many occasions where it is the “stupid one” who laughs at the ordinariness of the masters teaching (e.g. eating when hungry).

In the *GZSYL* Record of Baizhang Huaihai 百丈懷海 (720–814), the statement is reversed: here a person who satisfies basic needs is one with prospects of enlightenment ahead of them:

<sup>293</sup> Hanshan #255.

<sup>294</sup> Hanshan #71.

<sup>295</sup> Hanshan #156.

<sup>296</sup> T51n2076p0266c. Also: *Zutang ji* p820, T49n2036p0639a, T47n1992p0603b, X68n1315p0016b, X80n1565p0089a and X83n1578p0511c. For a different rendering, see Ferguson 2000:122.

<sup>297</sup> For laughter, see p. 115#94; p.131#115; p.132#116 in the present work where the “stupid one” is the one that laughs.

To seek for Buddha and Bodhi and all that is or is not, is to abandon the root in pursue for the branch<sup>298</sup>. Just keep yourself alive by coarse food; patch that thatched [robe] to keep out cold; drink water cupping your hands when thirsty (*zhi ru jin cu shi zhu ming, bu po zhe han. Ke ze ju shui chi* 祇如今粗食助命。補破遮寒。渴則掬水喫). Besides this, not spending an inch of a thought to all that is or is not. Then you will gradually have a little understanding.<sup>299</sup>

Here, keeping it simple is the key. Paying no attention (*wu xianhao xinian* 無纖毫繫念) to doctrinal concepts, or especially to something that is to be sought, one concentrates on what really matters, on keeping one alive (*zhu ming* 助命) by food and keeping one warm by clothes. It is characteristics of this excerpt to claim that the normal activities finally leads one to a little understanding (*qing ming fen* 輕明分). One attains this gradually (*jian* 漸), when even the tiniest attention to doctrinal issues is cancelled and the normal activity has been re-emerged.

There is a similarity to the Early Chan *Treatise on the Essentials of Cultivating the Mind, Xiuxin yao lun* 修心要論,<sup>300</sup> where one is urged just to “wear thatched robes and eat coarse food, and be clear about guarding the True Mind (*Dan neng zhu po yi sun cu shi. Liao ran shou ben zhen xin* 但能著破衣殮龜食。了然守本真心).”<sup>301</sup>

In the following excerpt from the *GZSYL*, commoners are ridiculed for being over-sensitive for feelings of hunger and cold, whereas an awakened one is described as one without [concepts of] hunger or fullness:

I often sigh when I see people that rely their lives on that one grain of rice or one piece of radish, who, if not getting food on dinner-time, die of hunger; not getting water [immediately], die of thirst; not getting fire [to warm up] die of cold<sup>302</sup>. Lacking for something for one day does not give you life, nor does it take it away. Being held by the four elements is not like being the realized ones from the past who could enter the fire without getting burned and who could enter the water without being drowned; who, if so wished, could get burned; and if so wished, could get drowned. Wanting to live, lived; wanting to die, died. Having the freedom to either

<sup>298</sup> Abandoning root in pursue for the branch, *qi ben zhu mo* 棄本逐末, is a standard Chan phrase referring to the neglectance of the fundamental (*ben* 本) in favor of the apparent (*mo* 末).

<sup>299</sup> X68n1315p0007a. For a different rendering, see Lu 1974:70-71.

<sup>300</sup> See introduction to this text, pp. 17-18 of the present work.

<sup>301</sup> T48n2011p0378c. Reference in McRae 1986:129.

<sup>302</sup> Dying of hunger, dying of thirst etc. are used here as exaggerations for feeling extremely hungry, extremely thirsty etc.

stay or go. - - - - Zhihong (418-515) said: There are hundred turnings in the affairs of men. The bodhisattvas of the tenth level are not hungry nor full (*shidi pusa bu ji bu bao* 十地菩薩不飢不飽). In water they do not drown; in fire they do not get burnt. [Even] wishing to get burned they cannot get burned. They are stable by the immeasurable [practices of] discipline. But the Buddha is not like that; not getting burned when entering fire. If the Buddha wishes to get burned, he gets burned; wishing to drown he will drown. He has the freedom over the four elements, the wind and the water.<sup>303</sup>

Here, the Bodhisattvas of the tenth stage are the ones that do not know hunger or appeasement. What comes to ordinary practitioners here the author laments that they exaggerate their sensual condition: if they don't get food immediately by the dinner-time, they "die of hunger". What is emphasized here is the laziness of "modern, *jinri* 今日" practitioners who lack in the practice of discipline. One is reminded of masters of the past, who attained freedom over the "four great elements" (earth, fire, water, wind), or the Buddhas or the Bodhisattvas who are not familiar with hunger and who can play with the elements without getting into trouble. The ordinary practitioner concentrates mainly on supporting their own lives, and this aspect is what leads them astray.

In the *Satyasiddhi Sastra, Chengshi lun* 成實論, translated by Kumarajiva, food and clothes are referred to as cures for illness: one needs just the right amount of both in order not to increase suffering. This implies the statement that hunger and thirst are "illnesses", something to attend to, but nothing more:

67

Every sensation that one is subject to is suffering<sup>304</sup>. How is this? Things like food and clothing (*yishi deng wu* 衣食等物) are cause for suffering, not happiness. How can you know this? The more the food and clothing, the more the suffering. This is why [food and clothes] are said to be cause for suffering. Furthermore, one can see suffering [when one has] pain in the hand, [one cannot] see happiness [there]. Besides this, things like food and clothing are to cure an illness [of hunger and cold]. Like for someone who is not thirsty, drinking [water] does not make him happy.<sup>305</sup>

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<sup>303</sup> X68n1315p0010b-11a . Reference in Lu 1974:92, 96.

<sup>304</sup> *Zhu shou jie ku* 諸受皆苦. This expression is explained as following: Experiencing happiness that ends is suffering; experiencing pain that is painful is suffering. Experiencing neither happiness nor pain is to practice suffering. Each and every little thing is suffering. Like eating food that has been poisoned: when the food vanishes, suffering starts. Experiencing happiness that ends: this is suffering. See: T46n1918p0559a.

<sup>305</sup> T32n1646p0282b.

Here, food and clothes are compared with illness, the right amount of “medicine” is what suffices. If one gets more clothes and food they begin to resemble impediment. Impediment here can be understood as greediness, want and need. Hunger and cold are the illness, if one is not hungry (here: not thirsty *bu ke* 不渴) one needs not the medicine of food. In this excerpt one claims that every sensation (*shou* 受) is suffering (*ku* 苦). But, also, it is indicated that were one thirsty, getting water would make him happy (*sheng le* 生樂). It is probable that in this excerpt one warns students off the whirlwind of emotions, suffering being every aspect of needs and wants.

A false quotation in the Song-time *Shouleng yan yi shushu jing* 首楞嚴義疏注經 from the “Nirvana sutra” provides an interesting metaphoric aspect to food and clothing as Dharma food and Dharma clothing:

68

It is said in the *Nirvana Sutra*: All you bhiksus, though your body has left home (i.e. to become a monk), it has not yet taken to itself the Dharma clothing of the Mahayana. Though you go around begging for food for good aeons of time, you have not started to search for the Dharma food of the Mahayana. Clothes are the stern Dharma-body; food is the treasured prajña support<sup>306</sup>(*yi yan fati, shi zi huiming* 衣嚴法體。食資慧命). Not knowing the source, you lose both the food and the clothing.<sup>307</sup>

Here we see one aspect of food and clothing when expressed within the Buddhist context: clothes are paralleled with Dharma-body and food with prajña wisdom, each giving the necessary support to the true practitioner. As such, they replace ordinary food and clothes as something immediate in a person’s life. The metaphoric usage of food and clothes as something precious is, however, rare.

Not knowing the source (*benchang* 本常), one loses both the clothing and the food; the essence of things and the wisdom. A practicing monk to whom this excerpt is directed is lazy in that he becomes a monk but does not wear “Mahayana garment”; goes around begging for food but has not started to search for “Mahayana food”.

In the *Dasabhumi-vibhava Sastra, Shizhu piposha lun* 十住毘婆沙論 translated by Kumarajiva around 405, looking for food and clothing is just the beginning of a whole line of searching:

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<sup>306</sup> Rendered here as prajña support, *hui ming* 慧命, is to the Dharma body as food is to the body of forms.

<sup>307</sup> T39n1799p0840c. Also: X13n0287p0551a.



When one is being poor, one searches for nothing but food and clothes (*dan qiu yu yishi* 但求於衣食).

Now that he has found his food and clothing, he starts to search for pleasant things.

Having got his pleasant things, he starts to search for respectful things.

Having gotten his respectful things, he starts to look to rule over some land.

If he has gotten enough of ruling over land, then he seeks to become the emperor.

The one desiring in this world, cannot get satisfied by wealth.<sup>308</sup>

Here, when one is poor, one is looking for food and clothes. This is the first in line of many things one keeps on wanting. Food and clothes represent basic needs in this excerpt. The further and further one goes in one's wants and needs, one ends up wanting to become an emperor. Things are never enough. According to the summary in the end, the one having desires (*tanyu* 貪欲) in this world, cannot get enough; cannot get full with possessions.

The following is an excerpt of the Nirvana sutra:

There are non-Buddhist [people] that say that there is bliss<sup>309</sup>. They can cause sentient beings to create expectations: someone hungry seeks food (*jizhe qiu shi* 飢者求食); someone thirsty seeks drink; someone cold seeks warmth; someone hot seeks coolness. Someone exhausted seeks rest; someone sick seeks to heal. The one with cravings seeks [something] desirable. For someone without [the concept of] bliss, what reason would there be for him to seek? By the fact that there is seeking one knows that there is bliss<sup>310</sup>

“Being hungry and seeking food” appears here as an expression of expectations.<sup>311</sup> Expectations as well as seeking have strong negative connotations in Chan Buddhist context. Not seeking anything is something to be sought after. To state that there is bliss to be sought after, makes people create expectations (*qiuwang* 求望). Seeking food, seeking drink; seeking coolness, seeking warmth in this context refer

<sup>308</sup> T26n1521p0027b.

<sup>309</sup> Bliss: *le* 樂. In skr. *sukha*. Opposite of *dukha*, suffering (*ku* 苦).

<sup>310</sup> T12n375p0686b. For a different rendering, see Yamamoto 1973:331.

<sup>311</sup> Expectation has been aptly described by Batchelor (1990:46) as "characteristic of calculation".

negatively to the seeking. When non-Buddhist people claim that there is such a thing as basic happiness or enjoyment that one and all can reach, they create expectations; when there is no expectations, there is no seeking (*heyuan qiu* 何緣求). Sukha, bliss (*le* 樂), is opposite of dukha, suffering (*ku* 苦). Taken out of context, bliss is a positive term, but here it is a term used by “non-Buddhist people, *waidao* 外道” who use it in order to create unnecessary seeking. In other words, the concept is misused here.

*Ji qiu shi* 飢求食 appears in quite a few texts translated into Chinese. In the Chinese translation of the *Ratnatara dharani Sutra*, *Baoxing tuoluoni jing* 寶星陀羅尼經 dualistic views are expressed in the following manner.

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If, by discrimination, one gets two forms, then one cannot attain omniscience. Virtuous son, [this] is like when someone cold seeks fire and instead gets ground; like when someone thirsty seeks drink and instead gets fire; like when someone hungry seeks food (*ru ji qiu shi* 如飢求食) and instead gets stones; like looking for flowers to the garden and instead getting cloth; like a smelly one seeking to smell nice and instead ending up a corpse; like someone walking and seeking clothes and instead getting dirty; like one rubbing one's body [with scented oils] in order to smell nice and instead gets sterile. Like this, like this.<sup>312</sup>

Here, it is admonished that if one divides things into two, one drifts away from the omniscience (*yiqie zhi* 一切智) of Buddhas. The omniscience here refers probably to the normal cause and effect between things. When one is cold and seeks fire to warm up, one gets ground (*di* 地) in stead. One drifts away from the normality, and approaches absurdity. Getting stones when seeking food; becoming a corpse when seeking to smell nice.

According to general knowledge, things have their particular quality, things belong together. Dividing things into two, the natural order of things may go mayhem.

In the early translation of the *Dushipin jing* 度世品經, “seeking food when hungry” is used as an expression deriving from delight in hearing proper dharma-questions:

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These questions [of yours] are like a sun illuminating a palace; like a moon appearing in the night[-sky]; like diving into the sea to pick up the

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<sup>312</sup> T13n402p0541c.

brightest pearls; like a doctor prescribing medicine; like seeking food when hungry (*ru ji qiu shi* 如飢求食); like wishing to drink when thirsty.<sup>313</sup>

Here seeking food when hungry is used as a simile to describe the feeling of someone asking an apt Dharma-question. It is used here in a positive manner, which is rare when it comes to the phrase "seeking food" in general. Someone hungry seeking food is equaled here with doctor (Buddha) prescribing proper medicine, with someone picking the brightest pearl in the ocean (Buddha-nature), with nightly moon (Buddhist truth) appearing. Seeking food, seeking drink are examples of proper direction, proper conduct. It is as natural to seek for food when one is hungry as it is to seek Buddhist teaching when one is deprived of it.

In the Chinese translation of *Yogacaryabhumi Sastra*, *Yujia shidi lun* 瑜伽師地論, "seeking food to eat" is something that is descriptive to the ones "having feeling":

73

Everyone having feelings<sup>314</sup> seeks food to eat (*qiu shi yu shi* 求食與食) and drink to drink; carriage to ride, clothes to wear. They seek decorations to use as decorations; things to be used as things. They seek spreadable hair scent to spread on their hair; they seek a resting place to use as a resting place. They seek radiance<sup>315</sup> to be used as radiance.<sup>316</sup>

This is a very eloquent description of how seeking is understood in Buddhism in general. Seeking can be understood as a form of want or desire that is one of the three "poisons". Another way of describing desire would be that of inclination, of gathered habitual tendencies aimed towards something outside of oneself. In Chan doctrine, seeking has been expanded to include all sorts of effort and endeavor, including motivation itself.

Here, seeking food to eat refers to something a sentient being (as opposed to Buddha) would do. It is the first in line of things one seeks, *qiu* 求, ending up with a Buddhist concept: *guangming* 光明, wisdom of Buddha. Even there is seeking, one seeks radiance to be used as radiance.

In the *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 an early introduction to the formula "eating when hungry" is introduced. The text lists things that bring happiness to a man living in this world:

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<sup>313</sup> T10n292p0631a.

<sup>314</sup> *You qing* 有情, i.e. sentient beings.

<sup>315</sup> Radiance, *guangming* 光明 refers to the wisdom of a Buddha.

<sup>316</sup> T30n1579p0513a-b.

It is said, if one feels hardest suffering (*ku* 苦), the middle suffering gives rise to happiness (*le* 樂). If one feels middle suffering, the lesser suffering gives rise to happiness. If one feels hellish suffering, the suffering of animal rebirth gives rise to happiness. If one feels suffering of animal rebirth, the suffering of realm of demons gives rise to happiness. If one feels suffering of realm of demons, the human suffering gives rise to happiness. If one feels suffering of human, the heaven suffering gives rise to happiness. If one feels suffering of leaking [Dharma], the non-leaking Teaching gives rise to happiness. Saying that there is happiness, is something that is said. If you rely on the worldly postulation that it says that there is happiness in every skandha, then it is said that in the world, one eats when hungry (*ji sih de shi* 飢時得食); drinks when thirsty; warms up when cold; cools off when feeling hot; gets a horse and carriage when tired of walking.<sup>317</sup>

Here we witness discussion of suffering vs. happiness. Happiness is something that depends on the level of suffering: as the suffering diminishes, the happiness increases. One expects “middle suffering” to beat “hardest suffering”; “heaven” to beat “human condition”. Eating to satiety to beat hunger; warming up to beat sensation of cold. From the perspective of greater degree, lesser suffering occurs. The perspective of happiness is ingrained in the statement that there is happiness in the five skandhas. Then, one eats when hungry, drinks when thirsty.

Worldly sources for satisfaction are still far from the Chan Buddhist usage of the phrase; however, instances like these explain, I believe, why the phrases were adopted into Chan usage in the first place. Many Chan idioms are not original inventions but rather reinterpretations of already existing phrases and sayings. Eating food, *chi fan* 喫飯, is a phrase which carries a powerful meaning in Chan Buddhist texts. One could say that it was in the Chan Buddhist context that it became a phrase in the first place. Classical dialogues between a master and a student frequently involve an exchange related to food and eating. In most cases, the master asks the student if he has eaten yet, or tells a student to go and have something to eat.

In the text attributed to Chinul, a Korean Son master: *True Mind and Wondrous application, Zhenxin miaoyong* 真心妙用<sup>318</sup>, we find the following:

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<sup>317</sup> T27n1545p0402c.

<sup>318</sup> This text is part of a longer text, Straight Talk on the True Mind, *Zhenxin shishuo* 真心直說 (title translated by Buswell 1991:118).

At all times, and all the activities. Walking in the East, staying put in the West; eating food, wearing clothes. Pick up the soup spoon; play with chopsticks. Attending to left; glaring to right (*nianchi nongzhu, zuo fu you xi* 拈匙弄筋。左顧右盼<sup>319</sup> All these are manifestations of the mysterious adapting of the True Mind. The ordinary people are lost, when putting on clothes, they only make the wearing of clothes an occasion (著衣時只作著衣會); eating food they only make the eating of food an occasion<sup>320</sup>.

Here, the ordinary men are deluded in that they make an occasion out of eating food or wearing clothes. They do not “just” eat the food, but they grasp at an opportunity to eat, hence increasing greed, one of the three poisons.

### 3.2 EATING FOOD, WEARING CLOTHES

As I see it, the phrase “eating food, wearing clothes” could be seen to represent three different contexts: in representing *gongan* 公安, expressing the Ordinary Mind, or *pingchang xin* 平常心 and while describing non-action, or *wuwei* 無為. It is easy to see a certain continuum in the way the phrase was used in different contexts. One way to understand this would be to see the different emphases on how the contexts of the phrase proceed from describing a beginner’s practice to describing actions of a Chan master, which gives an appearance of a continuum reflecting different stages or conditions in one’s practice.

Besides this, the series could be seen as denoting certain basic doctrines, with idioms functioning as a kind of standard base describing action (or life) in general: a function so common that it follows through all variations in manner towards one becoming an enlightened sage.

#### 3.2.1 Context one: representing *gongan* 公安

In our first context of *zhuo yi chi fan* the phrase is used to describe the daily activities of a practitioner studying a *gongan* 公安<sup>321</sup>. One brings to mind the

<sup>319</sup> These two pairs are difficult to translate. For the first pair, another variation reads: *nianchi fangzhu* 拈匙放筋, picking up the soup spoon, putting [down] the chopsticks (see e.g. T48n2021p1010a06). These two stanzas refer probably to ordinary life, where spontaneity is the key: “Eating gruel, eating rice; the hand is at ease, picking up the soup spoon, putting [down] the chopsticks (*chi zhou, chi fan; xin shou nianchi fangzhu* 喫粥喫飯信手拈匙放筋). For the second pair: ”Attending to left, glaring at right. Chanting in the early morning; pondering things in the evening. The correct teaching is that when you get in the woods, not a single grass is moved; when you enter water, not a single wave is moved. *Zuogu youxi, song zhao xi si. Zhi jiao rulin bu dong cao, rushui bu dong bo* 左顧右盼。朝誦夕思。直教入林不動草入水不動波。(See: T47n2000p1044c.) Sometimes the attending to left, glaring at right is spoken of in the same context with “being deaf and blind: 盲聾.

<sup>320</sup> T48n2019Ap1000b19. See different rendering in Buswell 1991:124-125.

<sup>321</sup> See for more on *gongan* pp.27-29 in the present work.

*gongan* whatever the conditions, whatever the actions. Whether one is eating, sleeping, standing, sitting etc. one does so with the *gongan* on mind, bringing the attention on the mind-object back and back again. One could be said to practice centering the attention by a mind-object. Here the *eating food, wearing clothes* is used to represent action in general, so basic everyone can relate to it.

The usage of the phrase in a context of describing the koan-practice is relatively late. In a Yuan-text, *A collection of Dispersing the Doubt in Chan, Chanzong yueyiji* 禪宗決疑集, by Zhi Che 智徹 (1310-?), there are two incidents where the phrase is used to describe the continual nature of working with a koan, here: Zhaozhou's "wu 無"<sup>322</sup>:

76

A monk asked Zhaozhou: "Does a dog have a Buddha-nature?" [Zhao]zhou said: "Wu" The master caused him to fix [his attention] to this word "wu". Students [of the Way] trust that they attain [to this matter], and followingly, when standing [it is all about] "wu", when sitting, [it is all about] "wu"; when wearing clothes and eating food, "wu" (*zhuo yi chi fan ye wu* 著衣喫飯也無). At all times, "wu" in everything. Either slowly or hurriedly.<sup>323</sup>

Here one is asked to "fix one's attention" to the *gongan*. In the next example we find that one is urged to raise doubt as to why Zhaozhou said "wu". One should not "look" at *wu*, nor should one "recite" *wu*. One should continuously doubt the word *wu*. The intriguing nature of doubt and questioning, as I see it, is cut out to keep the *gongan* constantly in mind.

77

Zhaozhou said: "The Buddha said that the stupid ones and the clever ones all possess Buddha-nature. Why do I say that a dog does not have a Buddha-nature? Truly, why do [I] say "wu"? This monk [from who I ask] is getting a heavy feeling of questioning<sup>324</sup> from this. Walking, he has doubt as to why [I] said "wu"; sitting, he has doubt as to why [I] said "wu"; wearing his clothes or eating his food (*zhuo yi chi fan* 著衣喫飯) he has doubt as to why [I] said "wu"; moving or still, cold or warm, he has doubt

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<sup>322</sup> Zhaozhou's "wu" is often used as a break-through koan, a first koan to be "solved". The character "wu 無" can be understood as meaning "no" or as an onomatopoeic for the bark of a dog. "Wu" also means nothingness, and is often used as a prefix for typically Chan words expressing Non-action, No-Mind etc. Ishii (2004:213) notes that "in the *Wu-men kuan*, this *Wu* does not indicate the relative *wu* in contrast to *yu*, but refers to absolute *Wu* transcending these relative distinctions."

<sup>323</sup> T48n2021p1010c.

<sup>324</sup> Doubt, *yi* 疑 in Chan Buddhism, unlike in some other schools of Buddhism, is a positive concept. It is closely related to deep questioning, to not taking things granted. For descriptions of the forces of doubt in *huatou* 話頭 practice, see: Buswell 1987:351-6.

as to why [I] said “*wu*”; suffering or joyous, disagreeing or agreeing, he has doubt as to why [I] said “*wu*”. All night long, the full twelve hours, “*wu*” here and now<sup>325</sup>. Simply resenting Zhaozhou for saying that a dog has no Buddha-nature, one should upon this word “*wu*” catch Zhaozhou and make him fail. One cannot rest until one [has attained the condition of] “hatred of the attained-one”<sup>326</sup>. In the light of this, it can truly be said that when the student [of the Way] is using his doubt, he should meticulously exert himself. Before using the doubt [he] should develop an angry mind, questioning deeply why Zhaozhou said “*wu*”. [Keeping] this angry mind, whether speaking or not speaking. The student finds his own expediences. [Through] this one doubting word (i.e. *wu*), doubt only why Zhaozhou said “*wu*”. It is not about looking at Zhaozhou's “*wu*”, it is not about reciting Zhaozhou's “*wu*”. The students of these days are mostly looking at this word “*wu*”, or reciting this word “*wu*”, which is highly pitiable. The students who arrive here attached to their own intelligence should look at the doubt that monk [who asked Zhaozhou the question] at that time had, and with a questioning mind say [to themselves]: “The stupid ones and the clever ones all have Buddha-nature, why does not the dog have a Buddha-nature?” The doubt over this question will pour into your bone-marrow, and you [will be] a monk who is looking to kill, not revive, pressing on upon that old Zhaozhou. With the great effort of the mind blurt out that word “*wu*”. Wishing to put an end [to this matter] but not being able to. That monk looking for death but not being able to die. From the beginning until now the doubt does not dissolving, therefore the doubt of the ancients is the doubt of you today.<sup>327</sup>

In the excerpts above, the *zhuo yi chi fan* functions as short-hand for common activities. This is the expression in its simplest form, referring only to what its individual words indicate.

Here, it is described how exactly does one practice *gongan*. He needs to collect a sense of doubt over why Zhaozhou said that the dogs do not have Buddha-nature, intensify it to utmost and finally break through it.

The third incident in which the phrase occurs in *Chanzong yueyiji* is in a context of speaking about how to practice an unspecified *huatou* 話頭 or: critical phrase<sup>328</sup>:

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<sup>325</sup> Here and now is my tentative translation of *qingke zanxi* 頃刻暫息.

<sup>326</sup> *Deren zengchu* 得人憎處 is a Chan idiom. The “hatred of the attained-one” is the condition of an awakened one, as a deep dislike towards what others see as an easy life predeposits enlightenment.

<sup>327</sup> T48n2021p1011a-b.

<sup>328</sup> *Huatou* is a phrase or word taken from a *gongan* that one concentrates upon. “*Wu* 無” is the *huatou* of the *gongan* “Zhaozhou says dog does *not* have Buddha-nature”. In *huatou*-practice one “seeks to emulate the enlightened mind of previous masters, not to explain (by literary means) the meaning of their remarks.” (Buswell 1987:347)

Talking about this [ultimate] matter, it is not in the being quiet and sitting straight; it is not in the slash and burn farming<sup>329</sup>; it is not in the having the robe and holding the alms bowl.<sup>330</sup> Tell me, where is the ultimate matter? What is it? Which [thing] is it? The students should undauntably understand this principle. They [should] doubt the reliance to the cases of the past in their own attendance to a *huatou*. They should not see as important the already stated, but [rather] make the *huatou* alive. Not getting stuck to one place, but to [realize] the Way in all activities, whether it was in walking, standing, sitting, lying down, wearing clothes, eating food (*xing zhu zuo wo zhuo yi chi fan* 行住坐臥著衣喫飯), gathering firewood, carrying water, shitting or pissing, talking or being quiet, moving or standing still, loosing or getting back, bowing or raising head, meeting a guest, entertaining a guest, suffering or being happy, agreeing or disagreeing. One must [him]self apply the skilful means, and become a basic man. Just like someone playing football: touching a head, [the ball] bounces off the head; touching a shoulder, it bounces off the shoulder; touching an elbow, it bounces off the elbow; touching a hand, it bounces off the hand; touching a knee, it bounces off the knee; touching foot, it bounces off the foot. Kicking a ball so hard it spreads your ankle, the ball rolls over and circuits the Indra heaven, the heaven of form and the heaven of formless and back to where it started. [The ball] cannot be kept at any one place, it cannot be attached to any one place. Therefore his (i.e. the practitioners) life is a constant rumble, not being able to control the three worlds, not being able to control the No-mind. [He knows that] there is the thusness of the sublime function, the thusness of the at-ease and the thusness of the peace and happiness, and yet he cannot even control over the three worlds. He cannot control the empty, dusty realms of the ten directions. The nature coming and going should not be an obstacle. Students, do tell me, which one is the ball? Which one is the basic man kicking the ball?<sup>331</sup>

Here, one is urged to “realize the Way in all activities”. What follows is a list of activities, gathering firewood, carrying water etc.

The practice of *gongan* is compared to playing football. If the attention touches the head, the *gongan* should be placed on the head, if it touches the shoulder, the *gongan* should be placed on the shoulder. One brings attention everywhere, to the eating of food and the wearing of clothes.

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<sup>329</sup> I am unaware of the metaphorical or doctrinal notions of *daogeng huozhong* 刀耕火種處.

<sup>330</sup> I.e. the [ultimate] matter lies not in the general practices of a Chan monk.

<sup>331</sup> T48n2021p1012b-c.



In the *Zimen jingxun* 緇門警訓 compiled in 1470 by Ru Jin 如禿 (1425-?), the idiom describes the effort needed to work with a koan. The excerpt is taken from the record of Huangbo.

79

[Let us] look into a koan. A monk asks Zhaozhou: “Does the dog have a Buddha-nature?” Zhaozhou answers: “*Wu*”. Go and look into this character “*wu*” all through the day and night<sup>332</sup>, attend to it during the day and during the night, walking, standing, sitting, lying down; wearing clothes, eating food, shitting and pissing (*xing zhu zuo wo, zhuo yi chi fan chu, a shi fang niao chu* 行住坐臥。著衣喫飯處。阿屎放尿處). From mind [-state] to mind [-state] attend to it; with vigour, wonderfully, keeping guard on this character “*wu*”. As the time passes, merge into it. All of a sudden the flower of the Mind suddenly opens up, and one awakens to the secret of the Buddhas and the patriarchs. No longer is one hidden from the truth of the *huatou*'s of the old masters in this world. Now one is able to open the big gateway. [When] Bodhidharma came from the West, [there was] no wind to raise up waves. When the World-honoured One (i.e. Buddha Sakyamuni) held up a flower, one big square of people failed [to give him the proper answer].<sup>333</sup>

Here one is urged to “keep guard” on the character “*wu*”, to “attend” to it. One does not lose sight of it no matter what; sitting, standing, wearing clothes, eating food etc. The referring to eating food, wearing clothes means unbroken attention. One keeps guard on *wu* in every situation, one constantly wears clothes and eats food, sits or stands.

In the aforementioned texts *zhuo yi chi fan* was used to describe the daily actions of a practitioner involved with *gongan* or *huatou* practice. There are no metaphoric aspects here, just the listing of daily functions as they are. One is urged to hold on to the *gongan* at all times, whatever the daily activities might be. The *zhuo yi chi fan* functions here as merely a phrase describing basic functions of a human life. In a series of contexts attached to *zhuo yi chi fan* this one represents the first stage in practicing, where attention is starting to focus by the use of a mind-object.

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<sup>332</sup> Erliushi 二六時 refers to 24 hours of one day. See: Soothill 2000:21.

<sup>333</sup> T48n2023p1075b. See also T48n2012Bp0387b.

### 3.2.2 Context two: representing pingchang xin 平常心

There are two main concepts that are of special relevance here: the *pingchang xin* 平常心 and the *suishi* 隨時. *Pingchang xin* as “ordinary mind”<sup>334</sup> and *suishi* as “casual”<sup>335</sup> embroider our present context with everyday nuances of commonness and ease.

As a doctrine, it has been said that the principle of *pingchang dao* can be called “adaptive functioning”: when having a mirror as a metaphor, an ordinary mind is said to be in a position to reflect the myriad images in a mirror. Criticizing the Hongzhou school of Chan, Guifeng Zongmi 圭峰宗密 (780-841) held the opinion that “Hongzhou school uses only adapted aspect, leaves innate functioning open.”<sup>336</sup> This is how the “ordinary way” was panned by this historian, according to whom No-Mind and mindfulness held a superior position.<sup>337</sup>

In this section we will examine the principle of “ordinary mind is the Way” as a philosophy of its own hidden in the expression “eating food, wearing clothes”.

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<sup>334</sup> In Buswell 1987:338 *pingchang xin* 平常心 is rendered “normal mind”. This describes well the connotations attributed to *pinchang xin* of normality, ordinariness, casualness and commonness.

<sup>335</sup> *Suishi* can also be understood as “acting according to [changing] seasons”. In Tang-parlance, another term was coined as “casual”: *suishi* 隨事, but I see similar connotations in *suishi* 隨時. Here one must make a distinction with another Chan term, *suiyuan* 隨緣, [practicing] the conditioned change, which refers in Chan context to the second of the famous four “entrances” to practice by Bodhidharma. *Suishi*, on the other hand, is devoid of such doctrinal implications, describing in all simplicity the freedom to change according to changed circumstances. Where *suiyuan* is a practical advice to stay unmoved by the changing conditions, to let the changes take place without bothering much about them, *suishi* is more actively involved: one is not beyond or above the changing conditions or “seasons” but one with them. The usage of *suiyuan* and *suishi* in Chan texts varied (see e.g. Wang 2000: 20 “according to circumstances as they are”). The reason why I have chosen to render the term “[acting] casual” is that I feel that it better describes behavior free of both unenlightened calculation and rigid practicing than “according to conditions”, which still implies a degree of self-constraint and premeditation, and could be confused with *suiyuan*. On *suiyuan*, see: McRae: practice of the acceptance of circumstances; Broughton: practice of following conditions; Red Pine: adapting to conditions. Here I propose an alternative reading for *suiyuan* 隨緣. As the context where *suiyuan* is described clearly talks about the necessity to *not* to follow conditions but to remain unmoved (*bu dong* 不動) by events we know to derive from the ripe conditions (*cong yuan sheng* 從緣生), one should in my opinion regard *suiyuan* to mean that one should practice *the fact* that conditions change, and not to follow (or: adapt to) conditions themselves. Further on in this work (p118n392 and p.111n360) we will see a usage of *suiyuan* that regards the term clearly negatively, referring to a distracted mind. It is probably not until the Hongzhou school of Chan that *suiyuan* is getting a positive and active role in Chan practice. This is seen in Tsungmi’s criticism of the Hongzhou school for advocating the “adaptive functioning, *suiyuan yingyong* 隨緣應用 of the mind in expense of the “innate functioning, *zixing benyong* 自性本用 of the mind” (See: Buswell 1987:341). However, in the Mazu dialogues another term for this freely following conditioned matters is used: *suishi* 隨時 (for treatment of *suishi*, see p.111n359 in the present work). In Gregory 1983:241 *suiyuan miaoyong* 隨緣妙用 is translated as “Marvelous Functioning-in-accord-with-conditions”. 無漏諸法本是真性。隨緣妙用永不斷絕 (T48n2015p0404a).

<sup>336</sup> Buswell 1987p341. 中華傳心地禪門師資承襲圖 (“Chan chart” (Gregory)57b).

<sup>337</sup> For No-Mind see next section of the present work.

To take life as it comes, ordinarily, as there is nothing fancy in the dualistic pair of suffering and joy that whirl around changing as moments ripe. The normal mind (*pingchang xin*) is “free from the notions of good and bad, right and wrong”<sup>338</sup>

In the *XCDL* the idiom occurs as describing Ordinary Way, *pingchang dao* 平常道. The ordinariness of the Way of Chan is often emphasized in the classical dialogues between a master and a student: the student asks a teacher about matters concerning Buddhist philosophy, and the master replies using extremely down-to-earth sentences, such as “eat the food, wear the clothes”.

80

Question: “What is Buddha?”

The master answers: “Wearing clothes, eating food (*zhuo yi chi fan* 著衣喫飯).”<sup>339</sup>

81

A commoner asks: “What is Buddha?”

The master answers: “The way to homely wear one’s clothes and eat one’s food (*zhuo yi chi fan liang jiadao* 著衣喫飯量家道).”<sup>340</sup>

82

Question: “What is the Truly ordinary Way?”

The master answers: “Wearing clothes, eating food (*zhuo yi chi fan* 著衣喫飯).”<sup>341</sup>

To the question “what is Buddha?” the master responds in down-to-earth terms. It is nothing special, he seems to be saying, and uses our expression at hand to describe it. Whereas in the previous context, where the expression was used in *gongan* practice to describe “at all times”, here it is used to describe “normal action”. One could also see it to describe “in all action”, as in “the Buddha is present in all action”.

The truly ordinary way, *zhen chang dao* 真常道 is a synonym to *pingchang dao* 平常道. *Pingchang dao* arrives from the maxim traditionally attributed to Mazu Daoyi: “Ordinary mind is the Way, *pingchang xin shi dao* 平常心是道”. According to Yanagida (1983:187) interpreting Mazu’s maxim:

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<sup>338</sup> See below p108.

<sup>339</sup> T51n2077p0551a.

<sup>340</sup> T51n2077p519a. Also: X68n1315p0262a, X79n1557p0122b and X80n1565p0252c.

<sup>341</sup> T51n2077p0545b.

The student must understand that the day-in and day-out activities of the ordinary mind are the activities of a Buddha. In this quest he is guided by the Ch'an Master, whose behaviour exemplifies the functioning of mind as Buddha.

The “day-in and day-out activities” are indeed the eating of food and wearing of clothes. What more down to earth actions are there?

In Cheng Chien (1992:23) ordinary mind in Mazu's teachings is described as

the mind that is free from the notions of good and bad, right and wrong, permanent and impermanent, worldly and holy; it is the mind that is free from activity, from grasping and rejecting.

In the concept of *pingchang xin* 平常心 notions of freedom and commonness meet. One is free from duality and the complicated, and one embraces the ordinary. It is “nothing special”, one is given “free rein” to do whatever they want. Casuality and normality reign.

Further in the *XCDL*, the ordinary way is depicted as the following of the casual routines of the day, and although here a monk is skeptical over the simplicity of the advice, the master insists on it:

83

The monk asks: “What is the ordinary Way?”

The master answers: “I put together my palms in *gassho*<sup>342</sup>, the man of Dao raises his fist.”

The monk asks: “Within the twelve hours [of daylight] what inclinations?”

The master says: “Wearing clothes, eating food (*zhuo yi chi fan* 著衣喫飯).”

[The monk] says: “Is there any other matter?”

The master says: “Yes.”

[The monk] asks: “What are they?”

The master says: After eating<sup>343</sup>, have a cup of tea.”<sup>344</sup>

Here, the daily inclinations are described as “wearing clothes, eating food”. The master describes the “ordinary Way -activities” as such. The monk is sceptical, and asks: is there any other matter to it? Can it be so? Where the master replies: “have a

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<sup>342</sup> Gassho is the standard Japanese Zen rendering of *hezhang* 合掌, putting one's palms together in Buddhist greeting.

<sup>343</sup> *Zhai* 齋 refers to a vegetarian meal provided to monks as alms.

<sup>344</sup> T51n2077p0515a. Also: X80n1565p0337b.

cup of tea after eating”. What the monk wanted to know in the first place: what is the ordinary Way? And the master made it reach to the drinking of tea after the meal. It is nothing extraordinary, the master was saying, things follow one and other in an orderly fashion.

Acting casually, *suishi* 隨時 is a concept often adopted when discussing the eating of food and wearing of clothes in the context of *pingchang xin*. The concept refers to one, who, after having adapted to conditions without hindrance, acts just as he would, with no special agenda. It is often accompanied with *jijie* 及節 or *yishi* 依時 as in: ”going along the times, following the seasons; wearing clothes, eating food<sup>345</sup>”.

84

The one who has left home acts casually and follows the seasons (*suishi jijie* 隨時及節): is cold when it is cold; is hot when it is hot. Wishing to know the meaning of Buddha-nature – see into the cause of seasons (*shijie yinyuan* 時節因緣).<sup>346</sup>

Here an advanced monk (the one who has *left home*) is described as someone who “is cold when it is cold, is hot when it is hot”. One follows the seasons, accommodates to conditions, does not resist something that is natural.

If one is “accommodating oneself to conditions”, *suishun zhongyuan* 隨順眾緣, “not letting anything disturb”, then one begins to open up to the environment. In the context of *pingchang* and *suishi*, the subject of an act is reinstalled. No more an empty boat drifting up and down the waves, what is witnessed here is a person who actually becomes cold when it's cold, hot when it's hot; feels the up-wave and the down-wave. Where in the previous context the seasonal change was abandoned: “*wu te di shijie* 無特地時節, not grasping at seasonal [change]”, here it is emphasized: “*dan suishi jijie geng de* 但隨時及節便得, acting casually and following the seasons”. Casually wearing the clothes and eating the food is quite a contradiction to the practices attached to the eating and wearing in the previous context of *gongan* practice.

85

[Mazu Daoyi says:] If you understand this Mind, then you can casually<sup>347</sup> wear the clothes and eat the food (*suishi zhuo yi chi fan* 隨時著

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<sup>345</sup> T47n1997p0768b.

<sup>346</sup> T47n1991p0589b. Also: T51n2076p0399b.

<sup>347</sup> This could also be translated as “act casually and wear the clothes”.

衣喫飯). Tending to the holy origin<sup>348</sup>, leisurely spend the time. What more is there for you to learn or for me to teach?<sup>349</sup>

Here, one refers to someone who “understands the Mind” as someone who can “casually wear the clothes and eat the food”. One having realized the Mind and tending to holy origin, is shorthand to being enlightened and practicing further. It is no more the function of an unenlightened practitioner, as it was in the *gongan* practice, but a step further as an enlightened practitioner.

In the *ZTJ* the idiom is also attributed to Mazu Daoyi (709-88):

86

To see the forms is to see the mind. The mind is not mind by itself; there is mind because of form<sup>350</sup>. You can talk casually: there is no hindrance to either [ordinary] matters or [higher] principles. The fruit of the Bodhi is also like this. What is born in mind is called form. Knowing that form is emptiness, birth is no-birth. If you yourself experience the meaning of this, then you can casually wear the clothes and eat the food (*dan de suishi zhuo yi chi fan* 但可隨時著衣吃飯). Tending to the holy origin, passing time leisurely<sup>351</sup>. What other affairs are there for you to learn or for me to teach? Listen to my gatha: “The mind-ground talks casually; Bodhi is just peace. No obstructions in [ordinary] matters or [higher] principles; what is born is not born.”<sup>352</sup>

Here again, if one is someone who “experiences the meaning of this”, then they can “casually wear the clothes and eat the food”. What one experiences, is the knowledge that “form is emptiness”. This being the basic anti-dual teaching of Chan,

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<sup>348</sup> “Tending to the holy origin, *zhang yang sheng tai* 長養聖胎” is a set phrase occurring in many Chan-texts. In Pas 1987:p119n30, the term is translated “to nourish the sacred embryo” and explained to be “gradual practice, namely of letting the bodhisattva-mind grow to the full maturity of Buddhahood.” See also: Kraft 1992:92.

<sup>349</sup> T51n2076p0246a. This is an excerpt of the biography of Mazu Daoyi. See with certain variations *Wu deng hui yuan* 五燈會元 vol. shang p129 (Also: T51n2076p0246a, X80n1565p0070b, X69n1321p0002c) and also A collection of Essential Material from the Zen sect’s successive Records of the Lamp, *Liandeng huiyao* 聯燈會要 (compiled in 1183).

<sup>350</sup> The mind is not mind by itself, *xin bu zi xin* 心不自心 refers to Nirvana sutra, where: “The eye does not see by itself; the finger does not touch by itself; the knife does not cut by itself; endurance does not endure by itself” (T12n375p0781a.) A Chinese text from the Tang-dynasty says: “How could Buddha arise from thought? Mind is Buddha. Like a knife not cutting by itself; like a finger not touching by itself. Buddha is not Buddha by itself; mind is not mind by itself. Where would you find a mind outside of Buddha, or a Buddha outside of mind?” (T47n1967p0141c.) *Xin bu zi xin* 心不自心 could also be understood as the mind does not “minding” itself, the eye does not seeing itself, the knife not cutting itself etc.

<sup>351</sup> In Wang 2000:20, *renyun* 任運 has been rendered as “following according with the movement of allthings or circumstances”. Wang sees this going along the stream as a manifestation of interdependent origination. See for *renyun* 任運 p. 112n365 and p.127n427 in the present work.

<sup>352</sup> Zutang ji pp.695-6. Also: T49n2036p0608c and T51n2076p0246a. For a different rendering, see Ferguson 2000:67.

one needs to internalize it in order to proceed to being one that “casually eats the food and tends to the holy origin” i.e. meets life’s demands and proceeds to after-enlightenment practice.

Acting casually is one step further away from practicing; one step away from the rigidly determined and one step towards the casually occurring. *Suishu* could also be rendered as “acting as you are”. As the main aim of Chan is to bring people close to their own selves, it is interesting to note how in the course of practice one moves from the realm of total control and self-neglect to complete freedom of realizing one’s own self in each act. In the *Blue Cliff Record* (*Foguo Yuanwu chanshi biyanlu* 佛果圓悟禪師碧巖錄) a person at this point eats the food and drinks the tea when the occasion arises:

87

Amidst the smallest particles of dust<sup>353</sup>, turning the Dharma-wheel. Amidst each moment in every activity, not detaining [the idea of] gain or loss<sup>354</sup>. Leisurely and at-ease entering the sea of totality. When the monks arrive at this point, they cannot get attached to anything. Just casually and at-ease, coming up with tea they drink tea; coming up with food they eat food ( *cha chi cha, yu fan chi fan* 遇茶喫茶遇飯喫飯).<sup>355</sup>

Here, the one who casually encounters tea or food and thus eats and drinks them, is the one who “does not get attached to anything”. One follows things that occur, responds and then leaves them. Eating and drinking represents here celestial behaviour, but with a mark of normality and ease.

A lack of practice is emphasized in the next excerpt, where practicing the Way becomes unnecessary, once a point of easiness is attained. This excerpt is from the Mazu Daoyi -section of the *JDCDL*:

88

Asking: “What is easiness?”

Master answers: “Wearing clothes, eating food (*zhuo yi chi fan* 著衣喫飯), no need for reading sutras or looking into teachings. No need for walking the Path, making prostrations, getting a feverish body and a smelted head. Isn’t this easiness?”<sup>356</sup>

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<sup>353</sup> Dust: afflictions.

<sup>354</sup> Gain and loss, *de shi* 得失 occurs e.g. in the Bodhidharma text, where: “Dharma Realm is sameness, having neither gain nor loss.”

<sup>355</sup> T48n2003p0206c.

<sup>356</sup> T51n2076p292c.

Easiness (*yi* 易) is here something that one brings into attention when discussing clothes and food. The typical Buddhist practices of reading sutras, prostrations and walking the Path are here described as something not-easy, and therefore something that needs to be abandoned, when occasion rises.

The Hongzhou school of Chan in general and Mazu Daoyi in particular are the main protagonists in the Chan lore to manifest teachings on the casualness and ordinariness. According to Poceski (2007:182), the expression “ordinary mind is the Way was originally coined by Mazu”. According to Poceski reading Mazu and Pang the Layman, “authentic practice and realization do not presuppose leaving the ordinary world”.<sup>357</sup> To answer positions where Mazu’s “ordinariness” is understood to relate to anti-practice, Poceski (2007:186) reminds us that “teachings such as “ordinary mind” evolved within a medieval monastic framework” and that the “domain of practice” there was enlarged to encompass “even such routine acts as eating and putting on the robes”.

*Suiyuan* 隨緣 appears in Chan texts in the same way as *suishun yinyuan* 隨順因緣: “Naturally following conditions, according smoothly with the Dao in the seasons”.<sup>358</sup> The important question here is, whether the *suishun zhongyuan* 隨順眾緣 can be seen as equivalent to *suishi* 隨時 in the present section or not. I argue that they are used in two slightly different meanings, and that they refer to two different mind-frames: *suishun zhongyuan* is to accommodate oneself to each and every act and situation mindfully and *suishi* is to act normally, casually, [differently] according to each arising occasion.<sup>359</sup>

*Suiyuan* 隨緣 occurs in the following excerpt together with *suishi* 隨時. *Suiyuan* as conditioned change and *suishi* as acting casual.

The citation is from the *XCDL*:

89

It is the Law, and not a [particular] school that establishes “[practicing] the conditioned change (*suiyuan* 隨緣)”<sup>360</sup>. Without ignorance (i.e. mindfully) seeing and hearing sounds and forms, and [practicing either] in movement or in stillness. Using the thousand varieties, [practice] like a bell, according with [everything]. This is recommended. Just [act] casually (*suishi* 隨時), wear the clothes and eat the food (*zhuo yi chi fan* 著衣喫飯). If you

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<sup>357</sup> Poceski 2007:184.

<sup>358</sup> T48n2001p0111a.

<sup>359</sup> The preliminary inquiry shows that the *suishun yinyuan* 隨順因緣 was mostly used in non-Chan works referring to the basic Mahayana notion of following the causality, and only in a couple of Chan texts was it applied in the same way as *suiyuan*. *Suishun zhongyuan* 隨順眾緣 seems to be a predominately Chan phrase, but it also appears very rarely. *Suishi* 隨時, on the other hand, is a standard Chan-phrase referring to casualness, easy-going and flowing manner of action.

<sup>360</sup> On *suiyuan*, see p. 105n335 and p.118n392 in the present work.



[belong to the school of] Deshan and Linji<sup>361</sup>, then you should get yourself a pair of grass-shoes and [start] wandering around.<sup>362</sup>

Here, one is urged to “accord with everything”, no matter how many varieties there are. Casually eating food and wearing clothes is a description of life of ordinariness, of conditionality.

Freedom and casualness of act, which is accomplished after lengthy practice with *gongans* and mindfulness when “wearing clothes and eating food”, is depicted in the *JDCDL* in the following manner:

90

Asking: "What is an ordinary mind according with the Dao?" [Baozi Wenji the] master answers: "Casually drinking tea and eating food (*chi cha chi fan suishi guo* 喫茶喫飯隨時過). Looking at rivers, looking at mountains, feeling truly free."<sup>363</sup>

According to this, ordinary mind *is* casual mind. One’s activities are all representatives of free behavior, no matter what one looks at or does.

Further in the *ZJL*:

91

If you are enlightened upon this matter, you can wear the clothes and eat the food casually (*dan suishi zhuo yi chi fan* 但隨時著衣喫飯), at ease and leisurely. Knowing this matter, only you yourself know. There are no other skilful methods. Thus it is said: Having a drink or a bite, each is a matter of yourself.<sup>364</sup>

Here we witness another expression describing effortless action, *renyun tengteng* 任運騰騰. Verbatim, *renyun* refers to effortless action<sup>365</sup> and *tengteng* refers to steaming (action). Together these two words indicate “at ease and leisurely”.

The one that has been *awakened* (*wu* 悟) to the matter (i.e. Buddhist teaching) or the one that knows (*zhi* 知) the matter, represents Self knowledge. The Self that knows is the same Self that one is awakened to. It is as easy and as close up as wearing clothes, eating food. One needs not apply any skillful methods, one needs to

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<sup>361</sup> Deshan and Linji, two famous masters of Tang-era, famous for their utterances relating to ordinary matters.

<sup>362</sup> T51n2077p0515c. Also: X80n1565p0338a.

<sup>363</sup> T51n2076p0383a. For a different rendering, see Chang 1969:140.

<sup>364</sup> T48n2016p0550c.

<sup>365</sup> See for *renyun* 任運 p. 109n351 in the present work.

awaken to the reality of Buddha-nature (here: Self), an event as normal and ordinary as putting on clothes and eating food.

Employing such down-to-earth activities as eating and drinking, one encompasses all activities. Representing basic action, drinking and eating form awakened manner. There is nothing more normal or casual as wearing clothes and eating food, having a drink or a bite to eat.

The ordinariness of human experience and the casualness of enlightened actions are often highlighted in the Chan dialogues by the use of vulgar speech. As the following excerpt shows, a student who had some difficulty accepting that the ordinary way was indeed an ordinary way, inspired the master to speak in rough terms in order to make him realize the matter. In the *Further Record of Pointing at the Moon*, *Xu zhi yue lu* 續指月錄 there is a following reference to Chan master Xiaoyan Debao 笑巖德寶(1512-1581):

92

A monk came in and asked: "I keep hearing that all the Buddhas appear in the world for one great reason<sup>366</sup>. Could the monk tell me, what is this great reason?" The master said: "Wearing clothes, eating food, shitting and pissing (著衣吃飯。屙屎放尿)." The monk could not accept this, and left without bowing. The master called out after the monk, and told his advice in a gatha:

All the Buddhas appear in the world  
for one great reason only:  
Shitting and pissing,  
eating when hungry, sleeping when tired.  
When confronted with the urgent matter,  
people just want to go to heaven.  
When chatting the mysterious, talking the marvellous,  
they meet hardships and end up loosing the money.  
The monk got ashamed, got awakened, bowed and left.<sup>367</sup>

Inquiring after the "great reason", the monk here is expecting the master to utter something grandiose. The master responds with what can be said to be "urgent matter": wears clothes, eats food, shits and pisses. One is confronted by daily matters, no more or less. If one chats the mysterious, talks about the marvelous (*tanzuan*, *shuomiao* 談玄說妙) one gets side-tracked, and, very prosaically, ends up

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<sup>366</sup> This is a reference to the Lotus sutra, where: "Shariputra, what does it mean to say that the Buddhas, the World-Honored Ones, appear in the world for one great reason alone? The Buddhas, the World-Honored Ones, wish to open the door of Buddha wisdom to all living beings, to allow them to attain purity. That is why they appear in the world." Translation of this excerpt: Watson 1993:31. (T09n262p0007a) (See also: Soothill 1993:68.)

<sup>367</sup> X84n1579p0119c. Cited in: Yang 1999:172-173.

“loosing the money” . In this excerpt we witness exhortation against all eloquence. People in general prefer sophism that in this context could read to mean looking for Buddha outside of Buddha, looking for enlightened action outside of normal action. People “want to go to heaven” , want there to be “something else” .

In the gatha, we witness a saying that belongs to chapter 3.3 in the present work: eating when hungry, sleeping when tired.<sup>368</sup>

In *XCDL* the master warns the students against understanding Chan as something exterior or beyond them:

93

One day [the master] ascended the high seat [and said]: The original Self [dwells] in deep mountains and lies among white clouds. Occasionally it comes here to rest the body. Do not come [here] to ask about the double-way of “me and Zen”. I am a person who eats the food and goes to have a shit (喫飯屙屎人).<sup>369</sup>

As in the previous excerpt, here too one is warned against “the double way” of Zen and himself. One is mistaken if one believes that there is duality between oneself (here: original Self) and Buddha (here: Zen). Besides this, the master describes his own life as “eating the food and having a shit”. Hidden in the vulgarity of language here, there is described a natural and normal order of things. Everything is connected, it is absurd to come and ask the master about dual-Way of him and Chan (*wo chan jian dao* 我禪兼道). In the course of normality, “me” and “Chan” are not separated. There is no duality, things follow naturally one another.

Most famous for his rough use of language in the present context is Linji. The following excerpt from the *Zhenzhou Linji Hui Zhao chanshi yulu* 鎮州臨濟慧照禪師語錄, commonly known as the *Linjilu* 臨濟錄, is often quoted amongst Chan texts:

94

Followers of the Way, there is no effort in Buddha-dharma, one just [lives] ordinarily with no affairs, shitting, pissing, wearing clothes, eating food (屙屎送尿著衣飯), sleeping when tired. Stupid ones laugh at me, and the wise ones understand.<sup>370</sup>

It is hinted here that the vulgar and utterly down-to-earth talk makes the “stupid ones” laugh, whereas the “wise ones” understand. It is as if things are reversed, as ordinarily one connects sophistry with wisdom and crudeness with stupidity. To

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<sup>368</sup> See further pp. 126-144 in the present work.

<sup>369</sup> T51n2077p0609b. Also: X80n1565p0372b.

<sup>370</sup> T47n1985p0498a. For a different rendering, see Poceski 2007:184.

associate shitting and pissing with wisdom extends the ultimate ordinariness of life to Buddhist illustration.

What one understands here is that there is nothing extraordinary in life, one has “no (special) affairs (*wu shi* 無事)”, one just follows natural course of things.

In the next excerpt *zhuo yi chi fan* is attributed to Deshan Xuanjian 德山宣鑒 (782-865) in the *Liandeng huiyao* 聯燈會要:

95

All you people, do not look for [it] anywhere else. Even if Bodhidharma, the little blue-eyed eccentric, should come here, he would teach you to follow no affairs, to not be occupied in doings. Wearing clothes, eating food, shitting and pissing. No birth and death (i.e. samsara) to be afraid of. No nirvana to be attained. No Bodhi to be demonstrated. There is just the ordinary, no-matter man.<sup>371</sup>

A no-matter, ordinary (*xunchang* 尋常) man is what is in demand here. The theoretical Buddhist concepts of samsara, nirvana and Bodhi are left aside when talking about the real thing. The basic teaching of Bodhidharma is reduced to “following no affairs, *wushi fa* 無事法<sup>372</sup>” and no special doings (*mo zao zuo* 莫造作). All one needs is to occupy in crude, every-day activity, putting one’s clothes on and having a bite to eat.

There is a further instance attributed to Mazu Daoyi where daily activities are described as a natural part of the all-pervading dharma-nature:

96

Since times immemorial the sentient beings have never left the samadhi of dharma-nature. They are always dwelling in the samadhi of dharma-nature, wearing clothes, eating food (*zhuo yi chi fan* 著衣喫飯); in what one says or how one handles things<sup>373</sup>, using their six sense faculties<sup>374</sup> in all possible purposes. This is all dharma-nature.<sup>375</sup>

Here one describes samadhi, high level of concentration, as something one is *in* when wearing clothes, eating food. Samadhi of dharma-nature is something one is *in* at all times and since times immemorial. Here, as in the previous excerpt, highbrow Buddhist concepts are mentioned in the context of mundane affairs.

Although there is only a slight difference in meaning between the two concepts of *suiyuan* 隨緣, (the conditioned change) and *suishi* 隨時 (acting casually/acting

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<sup>371</sup> X79n1557p0173b11

<sup>372</sup> Here I replace the obviously corrupt *qu* 去 of the original with *fa* 法.

<sup>373</sup> Here I translate *zhidui* 祇對 according to TW p.448.

<sup>374</sup> Eye, ear, nose, tongue, body and mind.

<sup>375</sup> X68n1315p0003c. For a different rendering, see Jia 2006:76.

according to circumstances), the examples above show certain differences. Although the doctrines of *wuwei* 無為 and *pingchang xin* 平常心 seem to speak of the same matter, there are still differences which can only be detected by investigating the relevant (literary) sources.

### 3.2.3 Context three: representing *wuwei* 無為

The third context in which *zhuo yi chi fan* occurs is in the way the everyday actions are depicted as manifesting Non-action, or: *wuwei* 無為.<sup>376</sup> The difference with the contexts described earlier is that here we are being notified of the actions of an already realized-one (*da ren* 達人). This could be seen as a description of the level three in the practicing, where one has matured one's centering of attention by the use of concentration devices and begins to practice true mindfulness (*zheng nian* 正念<sup>377</sup>) in focusing attention on the everyday functions of the mind. This can still be called practicing, as the manner in which one performs acts is still present: one "only" wears clothes and eats the food, and one "just" sees and "just" hears. In the following texts the Non-action is described in different ways.

Near to the concept *wuwei* are No-Mind (*wuxin*), mindfulness (*zheng nian*) and awareness (*zhi*). It is sometimes said: "To be aware is Mind."<sup>378</sup> Awareness of the Mind is sometimes called its innate functioning. In the biased analysis by Tsung-mi the metaphor of a mirror has *wuwei* corresponding to the reflectivity of a mirror. Tsung-mi emphasizes mindfulness and awareness in Chan practice.

It is interesting to note how the tone of the voice here has changed from urging to describing: this could imply that these texts were written/spoken for people who had not yet "realized", and that one cannot urge oneself towards the virtues of Non-doing, in that it comes by itself as a natural feature of having realized.

In the *Gaoliguo Puzhao chanshi xiuxin jue* 高麗國普照禪師修心訣, ordinary actions of a realized-one performed in a spirit of *wuwei* 無為 are depicted in the following manner:

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<sup>376</sup> Non-action, or: non-doing refers to not doing any causal deeds, as the one functioning thus has left the realm of samsara. In Blofeld's words (1962:131n17), Non-action is "close to the Taoistic conception of "wu wei". In response to hunger, we eat, but this should be done without gluttony, fastidiousness, etc." In McRae (1986:317n73) we are being informed that, in Chan texts, "wu-wei often has the connotation of "not doing anything".

<sup>377</sup> *Zheng nian* appears e.g. in *Awakening of Faith [in the Mahayana]*, where the practitioner is urged, in case the mind wanders off, to "bring it back and remain in the true mindfulness" (T32n1666p0582a). See reference in: Chappell 1983:125n49.

<sup>378</sup> X63n1225p.0035a-b.

Cao Xi<sup>379</sup> said: "In the practice of enlightenment there is no controversy<sup>380</sup>. Deputing whether [prajna or samadhi] comes first makes a deluded one."<sup>381</sup>The meaning of prajna and samadhi grasped by the realized one is not reduced to [being an] accomplishment<sup>382</sup>[as one] originally [operates from the realm of] *wuwei*, not grasping at seasonal [change]. Seeing form or hearing sound, just that. Wearing clothes or eating food (*zhuo yi chi fan* 著衣喫飯): just that. Shitting or pissing: just that. Talking with people: just that. Like this, in any circumstance<sup>383</sup>. Speaking or being silent, happy or angry. At all times, one [act] after another, just this. Like an empty boat drifting the waves up and down. Like floating in the water or roaming around the mountains, meeting curves or meeting straightness, from mind[-moment] to mind[-moment], Not-knowing<sup>384</sup>. At ease and leisurely today; leisurely and at ease tomorrow. Accommodating oneself with conditions<sup>385</sup>, no barriers, no obstructions. In good and in bad, without cutting off or cultivating. Upright and natural, seeing and hearing ordinarily. This is surely the opposition of any dust. Why make oneself tired by [trying to] cut off [the dusts]? Not one thought giving birth to sentiment, [therefore] no need<sup>386</sup>for strength to leave aside the conditioned [things]<sup>387</sup>.<sup>388</sup>[If] the obstacles [you meet] are strong and the [mental] habits heavy, contemplate upon the fleeting [nature] of the inferior [states of] mind. Without understanding, the power [of obstacles over you] is great; [understanding with] prajñā-wisdom, [their] power [over you] is small. The realms of good and evil are not removed by the alternating [practice of] in motion

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<sup>379</sup> Cao Xi is the name of the place where the sixth patriarch of Chan, Hui Neng, was teaching, hence the referring to Hui Neng.

<sup>380</sup> Here I read according to the original (*zheng 靜*) and not according to the corrupted quotation (*jing 靜*).

<sup>381</sup> The quotation is from T48n2008p0352c.

<sup>382</sup> Here I read *gong yong* 功用 according to TW 1997:140.

<sup>383</sup> Literally: walking or standing, sitting or lying down.

<sup>384</sup> No-knowledge, *wuzhi* 無知 is said to occur when one is resting at the ultimate wisdom where all differentiations have been extinguished.

<sup>385</sup> *Suishun zhongyuan* 隨順眾緣 has sometimes been equated to the metaphor of a bright mirror reflecting all the images without changing them or getting attached to them. See in the present work for *suishun zhongyuan* 隨順眾緣 p.111n359.

<sup>386</sup> Here I translate *bu jia* 不假 according to TW 1997:32.

<sup>387</sup> *Wang yuan* 忘緣 appears e.g. in the *Xinxin ming* 信心銘, where e.g. the contemporary Chan-master Sheng-Yen has rendered it as "forgetting the conditioned things". See the web-page: [http://dharmaweb.org/index.php/Faith\\_in\\_Mind:\\_A\\_Guide\\_to\\_Ch'an\\_Practice](http://dharmaweb.org/index.php/Faith_in_Mind:_A_Guide_to_Ch'an_Practice).

<sup>388</sup> The four previous sentences form together probably a quotation from an already extinct work, as they are repeated in two other Chan works. (See: T48n2016p0680b and X72n1435p0340c.) The next sentences until the end of the excerpt are likewise a "package" of phrases that appears also in X65n1283p0304a.

and in stillness.<sup>389</sup> If the mind is not tranquil, [one can] not [do] without the effort<sup>390</sup> of leaving aside the conditioned [things] and expelling [the dusts]. Meditation is called: "The six sense organs<sup>391</sup> attending to the [different] realms and the mind not following conditions<sup>392</sup>". Wisdom is called: "The realm of Mind is completely empty, a shining mirror of no delusions."<sup>393</sup>

The central concept in this text is the *suishun zhongyuan* 隨順眾緣, accommodating oneself to the prevailing conditions. Through accommodating acts one practices acceptance, which in turn is a presupposition for acting as one wishes, or casually *suishi* 隨時. In mindfully concentrating on each act, whether it be seeing forms or hearing sounds or wearing clothes, one is practicing forbearance. Or tolerance, which is the third of the six virtues (skr. paramitas) of practitioners.<sup>394</sup> According to this, one must first learn to accept things before one can begin to rightfully respond to matters according to the Buddhist law. As the aim of Chan practice is to realize the reality free of "dust", i.e. mental assumptions, expectations, preconceived ideas, hopes and dreams,<sup>395</sup> in mindful behaviour one isolates the act itself from the usually lurking mental contexts, so that the act itself becomes pure of attachments, and one is able to "act without acting".

One is described in this excerpt to "just eat" and to "just wear clothes", when operating from the "realm of *wuwei*", much in the same way an empty boat in the lake would be drifting "the waves up and down", accepting the varied situations without creating thoughts and feelings of for or against, i.e. without maintaining the illusion of an ego that must be conciliated at each turn. The simile of an empty boat, *xu zhou* 虛舟, is a much-used one, used to refer in a picturesque manner to the egoless state of mind. Besides this, it is used in an ancient proverb describing the conditions for anger:

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<sup>389</sup> The meaning of this sentence is unclear.

<sup>390</sup> I have translated here *gongfu* 功夫 as "effort", according to TW (1997:139), but it can also be understood as "concentrated reflection", as suggested by Isshu 1966:257, adding thus to the list of practices of forgetting the conditioned and expelling the dusts.

<sup>391</sup> Literally: the six roots, *liu gen* 六根.

<sup>392</sup> This definition of meditation is found in several Chan texts. What is interesting is that here the "following conditions, *suiyuan* 隨緣" is understood as a negative concept referring to a distracted mind, whereas earlier in this same excerpt the concept of *suishun zhongyuan* 隨順眾緣 referred to a positive, mirror-like mind-frame. See further on the subject p.111n359 and p.117n385 in the present work.

<sup>393</sup> T48n2020p1008b.

<sup>394</sup> Generosity, virtue, patience, energy, contemplation, wisdom.

<sup>395</sup> The act of seeing the world through the dusts is aptly described in one of the Dunhuang Bodhidharma-texts: "seeing pillar making an interpretation pillar, this is like seeing the form pillar and making interpretation pillar (*jian zhu zuo zhu jie, shi jian zhu xiang zuo zhu jie* 見柱作解, 是見柱相作柱解) See: Yanagida p.61. For a different rendering, see Broughton 1999:15

You do not blame anyone if a loose brick hits you,

You do not get angry if an empty boat bumps into you.<sup>396</sup>

In the *XCDL*, presenting the teachings of a Jing Cichang 淨慈昌 (d.n.), eating food and wearing clothes appear in a context of describing the actions of both the enlightened ones and the ordinary persons, of manners of *wuwei* 無為 and *youwei* 有為:

[The master] takes the high seat. “The Way of an old man from the moon hall<sup>397</sup> is to walk and not see<sup>398</sup>/display the walking, what is it? Sitting, and not displaying the sitting, what is it? Not seeing the wearing of clothes when wearing clothes, what is it? Not seeing the eating when eating, what is it? Though I<sup>399</sup> go to sleep in my bed just like the other guy, [we] both have our own dreams<sup>400</sup>. Why [should one] see walking when walking, see sitting when sitting; see the wearing of clothes when wearing clothes, see the eating of food when eating food (*zhuo yi shi jian zhuo yi, chi fan shi jian chi fan* 著衣時見著衣。喫飯時見喫飯). There is no principle of the fundamental Way of No-seeing (*bu jian* 不見) here, and no [questioning of] what it is.”<sup>401</sup>

Here, the difference between enlightened and non-enlightened action is described as the way one dreams when asleep. Both go to sleep in the same manner (superficial level) but when asleep, they dream (*meng* 夢) of different things (profound level). The description of ordinary activity is the same but the content differs. Different dreams here could refer to the different levels of material of life. Were one to extend this to food-metaphor, both eat the food, but what is eaten differs. Both live the life, what the life consists of differs.

In this excerpt, ordinary actions such as eating food and wearing clothes are divided to those performed by an enlightened sage and to those performed by an ordinary person. According with the principle of *wuwei*, when a sage is wearing

<sup>396</sup> See e.g. T52n2113p0612b.

<sup>397</sup> *Laohan dao* 老漢道 can also be understood as “my way”. “Moon hall” refers probably either to the master’s living quarters or to the meditation hall.

<sup>398</sup> Seeing, *jian* 見 here must be understood as having views and opinions [on the walking, the sitting etc.].

<sup>399</sup> Literally: the mountain monk, *shanseng* 山僧.

<sup>400</sup> I render *yao qie* 要且 here according to TW 1997:406.

<sup>401</sup> T51n2077p0673b.



clothes, there are no traces or markers showing the wearing of clothes, i.e. one has no shadow of thought in one's actions, which are performed with a singleminded focus. According to Chan vocabulary, one leaves no traces (*mei zongji* 沒蹤跡), i.e. one does not explain or comment one's own actions (to oneself), nor does one externalize deeds. Or, as is stated in the *HZGL*:

100

Leaving no traces, cutting off all news.

The white clouds have no root, what form would the clear wind take?<sup>402</sup>

In opposition, the actions of an ordinary person are “[over-]seen”, i.e. shadowed by views and opinions, leaving mental marks or traces and gathering habitual tendencies. *Zhuoyi shi jian zhuoyi* 著衣時見著衣, seeing the wearing of clothes when wearing clothes must be understood as “having [wrong] views on the wearing of clothes when wearing clothes”. Leaving traces does not refer to leaving external, actual traces, making the one leaving no traces into some kind of ghost. One could rather see it as karmic traces ruled by the law of cause and effect, by which one is constantly subordinated as a sentient being. In “seeing the actions” one is observing one's own actions as one goes, i.e. one goes “with mind, *youxin* 有心”, leaving shadows of cognition behind. Having no-mind, *wuxin* 無心, one acts without the commentator putting in a word wherever one goes, and is thus treading the path of the enlightened ones. “Not seeing the wearing of clothes when wearing clothes / not seeing the eating of food when eating food” (*zhuoyi shi bu jian zhuoyi, chifan shi bu jian chifan* 著衣時不見著衣。喫飯時不見喫飯) describes here with depth the actions done in the spirit of *wuwei* 無為.

In the following excerpt from the *JDCDL* we have a description of “having mind, *youxin* 有心” as connected with hunger and cold:

101

Question: “Having attained the freedom of No-thing, how<sup>403</sup> does one use mind when pressed by hunger or cold?”

The master says: “When hungry, eating some food; when cold, putting on clothes (*ji jie chifan, han jie zhuoyi* 饑即喫飯寒即著衣).”

Question: “Isn't the awareness of hunger and the awareness of cold “having mind” (*youxin* 有心)?”

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<sup>402</sup> T48n2001p0025a.

<sup>403</sup> Here I render *ruowei* 若為 according to TW 1997:323.

The master says: “[Let] me ask you: Having mind, which body-part is the mind?” Answer: “The mind is not a body-part.”

The master says: “That you know that it is not a body-part, this is the original No-mind (*wuxin* 無心) . How to explain!”

Question: “How do I use my mind when meeting tigers and wolfs at the mountain?”

The master answers: “Seeing like Not-seeing; coming like Not-coming.”<sup>404</sup>

Here, “having mind (*youxin* 有心)” and “having No-Mind, (*wuxin* 無心)” are juxtaposed. Having mind is a fleeting concept, grounded on nothing, whereas No-Mind can be described as the knowledge on this momentary nature. The monk wants to know how one behaves when having attained “the freedom of No-thing (*wuwu zizai* 無物自在). Is there some mysterious knowledge on how one feels cold or hunger? The master brings him down to earth, stating that when one feels cold one puts on some clothes. No-thing and No-Mind refer to enlightenment, to *wuwei*.

“Having mind” refers to the maintained illusion of a separate self that operates, functions and acts separately from the acts themselves. Not-seeing and Not-coming are descriptions of the mindful functions of the No-mind. It is one of the paradoxes of Chan doctrine that it should be No-mind to perform mindful acts.

Further in the *JDCDL*, describing the teachings of Yunmen Wenyan 雲門文偃 (864-949), an example of actions leaving no trace is given:

102

For all with mind (*youxin* 有心 also: the sentient beings) the heaven and earth are set wide apart<sup>405</sup>. Having attained to the basic man, talking about fire does not burn mouth, or talking about things all day long does not make [the things] hang on your lips. Not one of the words spoken. All day long wearing clothes and eating food (*zhuo yi chi fan* 著衣喫飯), never touching a grain of rice or hanging a [single] thread [upon oneself].<sup>406</sup>

Here a realized one wears clothes without ever hanging one single thread upon himself; eats food without ever touching a grain of rice. These are descriptions of unattached and non-clinging behavior which result from the mindfull attitude of someone in harmony with the Non-doing of *wuwei*. Mindful attendance to each moment assumes that one actually moves on, and does not linger in the already-

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<sup>404</sup> T51n2076p0439a. Also: T47n1998Ap0874c, X64n1260p0118b-c, X65n1283p0296c and X83n1578p0464b.

<sup>405</sup> *Tiandi xuanshu* 天地懸殊 is a much-used Chan analogy for dualism.

<sup>406</sup> T51n2076p0356c. See also e.g.: T47n1988p0545c, X67n1309p0611c, X68n1315p0092a, X80n1565p0303c, X83n1578p0626a.

happened. Chan lore is full of stories where a master is depicted as someone able to do just so. In our excerpt, the ones “with mind” are described as those living under a dualistic division of “heaven and earth set wide apart”. In dualism, what is separated is the act and the one that acts; the subject and the object. Being not *one* with the acts one allows shadows of analysis, self-judgement and other views cover the event, gathering “the things talked about upon your lips”.

The “basic man, (*diren* 底人)” is a descriptive concept, referring to Chan Buddhist ideal of nothing out of the ordinary. The more one is awakened, the more one approaches normality, non-special activity (*wuwei*) and nondual behaviour. One behaves with Non-action, eats and wears clothes without much-ado. One leaves no traces, no residue of traceable acts.

Further in the *JDCDL*, the people who are not conscious of the acts are called ignoramus:

103

The master (Dazhu Huihai 大珠慧海) said: “That the tomorrow cannot be reached does not [mean that] there is no tomorrow. That you yourself do not see into your [True] Nature, cannot [mean that] there is no [True] Nature. I see [people] who are not aware of [the acts] when wearing clothes, eating food, walking, standing, sitting and lying down (*zhuo yi chi fan xing zhu zuo wo* 著衣喫飯行住坐臥). They can be called ignoramus. If you wish to see the tomorrow, [know that] it is not different from today. Looking for [True] Nature by Nature and you will not see in a million years. This is like a blind man not seeing the sun: this does not [mean that] there is no sun.<sup>407 408</sup> .

This excerpt is all about Tathagatagarbha-doctrine: that you yourself do not see to the [Self-] Nature does not mean that there is no [Self-] Nature. It is compared with not being aware / mindful of basic acts: not being aware, not being mindful (*bu shi* 不識) of the acts when confronted with ordinary deeds is not to be involved (wholeheartedly) within the acts, and therefore to stand beside oneself. The current involvement belongs to both now and tomorrow: “if you wish to see the tomorrow, it is not different from today”.

“Looking for nature by nature: *jiang xing mi xing* 將性覓性” can be explained by using one of the common analogies of Chan: of placing a head above one’s own head:

104

Question: “In the moment of awakening, where is Buddha?”

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<sup>407</sup> This is reference to the Nirvana sutra (T12n0375p0758b).

<sup>408</sup> T51n2076p0442b.

The master says: “From where does your question come? From where does your awareness<sup>409</sup> rise? Speech and silence; motion and stillness, all the sounds and forms – these all are matters of the Buddha<sup>410</sup>. From where to look for Buddha? You cannot place another head upon your head (*tou shang an tou* 頭上安頭), you cannot put another mouth upon your mouth. Just see without differentiation. Mountains are mountains, rivers are rivers<sup>411</sup>. Monk is monk, layman is layman.<sup>412</sup>

Placing another head upon one’s own refers to the intentions of a man to separate Buddha, or enlightenment, from himself; to assume a position of a Buddha, or to look for Buddha outside of oneself instead of just seeing into the Self that is a Buddha. Looking for Buddha, placing head upon head; these must be abandoned in order to “look without making difference, as things are”.

In the *Recorded Sayings of Chan-master Huanglong Huinan* (1002-1069), *Huanglong Huinan chanshi yulu* 黃龍慧南禪師語錄<sup>413</sup> wearing clothes and eating food are common both to the enlightened ones and the ordinary person:

105

The master ascended the platform, gave a shout<sup>414</sup> and said: "One shout from the Tongan [monastery] exhausts the earth. The clay splits and the ice vanishes. All you people, at what dwelling place<sup>415</sup> do you wear your clothes and eat your food (*xiang shenme chu, zhuo yi chi fan* 向什麼處。著衣喫飯)? If you don't get a place for wearing clothes, eating food, then you must get a place for wearing clothes, eating food. If you are aware of the place where eating food, wearing clothes occurs, then you have truly grasped the nostrils<sup>416</sup>. The master descended the platform.<sup>417</sup>

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<sup>409</sup> *Jue* 覺 can also be understood as awakening, enlightenment.

<sup>410</sup> For *foshi* 佛事, see p.35n90 in the present work.

<sup>411</sup> *Shan shi shan, shui shi shui* 山是山水是水 describes the state of mind of the realized one, where doubts are dissolved and things are again as they are (*rushi* 如是) and as they have always been. In the Chan parlance, there is a three-fold set-expression used to describe the frame of mind of a non-practitioner, a practitioner and a realized-one. In it, it is said that when one has yet to enter the path, one sees mountains as mountains and rivers as rivers. When one enters the path, the mountains are not mountains and the rivers are not rivers. After having attained realization, the mountains are mountains and rivers are rivers.

<sup>412</sup> 黃檗斷際禪師宛陵錄 T48n2012Bp0385c. Also: X13n0287p0898c and X83n1578p0512c.

<sup>413</sup> Collected by Hui Quan 惠泉 in the Song-dynasty.

<sup>414</sup> *Yi he* 一喝 is a Chan technical term referring to a loud shout given by a Chan-master in order to awaken a pupil.

<sup>415</sup> *Xiang shenme chu* 向什麼處 appears often in Chan texts, with different meanings.

<sup>416</sup> *Bikong* 鼻孔 are used as metaphor for ultimate Buddhist truth.

<sup>417</sup> T47n1993p0631a.

Here, one is urged to be mindful (*shi* 識) of the basic activity of wearing clothes, eating food. Where (“*shenme chu* 什麼處”) these activities take place is of utmost importance, one needs to be aware of “the place” where they occur. Someone mindful of the place is the one who awakens to the Buddhist truth.

Everyone is doing these two activities, but the location where these activities occur is not the same for everyone. The source of activity is either enlightened or unenlightened. Being aware of the source is to “grasp the nostrils”, i.e. grasp the ultimate teaching.

It is descriptive that the wearing of clothes and the eating of food should be used as examples of describing the “difference” between enlightened and ordinary action. Both an enlightened sage and a common man need to eat food and wear clothes. At the same time, different phrases of being fed and warm, *bao nuan* 飽暖 are often used to describe the fulfillment in the spiritual path, and being hungry and cold, *jihan* 饑寒, the lacking in spiritual life.<sup>418</sup>

*Baocan* 飽參 is a metaphor for becoming enlightened; *yi bao wang bai ji* 一飽忘百飢: “once full one forgets a hundred hungers”, is a proverbial phrase stating that once someone is liberated, they avoid getting entangled in worldly dusts anymore. In *DHYL* we find a metaphor describing self-knowledge using the language of eating until full:

106

In life, not asking other people, in death not asking other people. In the fundamental [which is] neither life nor death, not asking other people. Talking like this, not asking other people; accepting speech (i.e. listening) like this, not asking other people. Like someone eating food until full (*ru ren chi fan chi dao baozu* 如人喫飯喫到飽足), not creating thoughts concerning food. Thousand speeches, ten thousand speeches. Crooked speech, straight speech. But for Mengbi of the Luo[zhi county]<sup>419</sup>, the feeling of doubt is not dissolving. One day in the future you will suddenly stumble upon your nostrils,<sup>420</sup> and make Dahui anxious and sad for having written such a great amount of evil speech without knowing which way to peace.<sup>421</sup>

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<sup>418</sup> There are exceptions to this rule: one is sometimes warned of the dangers of both extremes: “Being hungry and cold breeds robbers; being warm and fed leads into dissipation.” (T52n2102p0052a.) There is also a tradition describing students of the Buddhist path as scholars of “hunger and cold”. As it would take time and space to introduce this aspect of the matter I leave it for the future writings.

<sup>419</sup> A person named Mengbi was the county magistrate of Luo-county. This excerpt is from a short text addressed to him.

<sup>420</sup> To stumble upon one’s nostrils, *shijiao ta zhuo bikong* 失腳. 踢著鼻孔, bearing in mind the implications on nostrills (see p.123n416 and p.137n481 in the present work), is probably a metaphor for finding the truth, gaining awakening.

<sup>421</sup> T47n1998Ap0898b.

Here, “eating food until full”, but not creating thoughts concerning food, is what would be considered enlightened activity. Activity that satisfies, life that is fulfilled, does not need secondary aspect: asking other people or creating thoughts about and around it.

“Not asking other people” and “not creating thoughts concerning food” refer both to the self-sustained force behind actions of an enlightened one, and the nature of enlightenment itself where, when experienced, one knows “by himself” (*zi zhi* 自知).

As is stated in the *DHYL*:

107

Having arrived at this point is like a person who, while drinking water, knows by himself if it is warm or cold. No need to ask other people. Asking other people would ruin things. Therefore I say: truly having arrived at the point of no doubt is like getting an iron-cast after having worked with full-steel.(?) Like when someone has eaten his fill (*ru ren chi fan bao shi* 如人喫飯飽時): he cannot [go around] asking other people whether he is full or not.<sup>422</sup>

Here, the self-knowledge is what counts, a drink feels either hot or cold; one’s hunger is appeased or not. These function here as metaphors for enlightenment, one is enlightened in ways that one only self knows.

Drinking water and knowing himself whether it’s warm or cold (*ru ren yin shui leng nuan zizhi* 如人飲水冷暖(暖)自知) is a famous Chan saying, traditionally said to derive from the *Platform Sutra*<sup>423</sup>. According to the context in the Yuan-edition of the *Platform Sutra*, it refers to the enlightenment experience, which is said to be unexplainable to others. In the *WDHY* a following dialogue of the subject is presented:

108

A visiting master came and said: "It is like drinking water: one knows by himself whether the water [one drinks] is warm or cold." The master said:

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<sup>422</sup> T47n1998Ap0937a.

<sup>423</sup> See e.g. Fung 1983:92. See for an early appearance in the Bodhidharma treatise, Red Pine 1987:29: "It's like when you drink water: you know how hot or cold it is, but you can't tell others. *Ru ren yin shui, leng nuan zi zhi. Bu ke xiang ren shuo ye* 如人飲水冷暖自知不可向人說也 (T48n2009p0375a16)". The idiom is also present in the Yuan-edition of the sutra (T48n2008p0349b), but does not appear in the Tang-edition. This is how it is in the various idioms appearing in the text. The idiom, however, appears in the *Zutang ji* 祖堂集 (p.908), where it is introduced in an interesting little text recounting the Hui Neng –legend. This indicates that it has been connected with the Platform sutra as early as 952. Also a known source for the idiom is the *Pang jushi yulu*, where it appears in one of the poems.

"Being able to know whether it is warm or cold, what is to know by himself the basic matter?"<sup>424</sup>

Here, two expressions are paralleled, to know by oneself whether the water is warm or cold, and to know by oneself the basic matter. The basic matter (*dishi* 底事) refers to the Ultimate matter, Buddhist truth, as in previous excerpt we had the "basic man (*diren* 底人)"<sup>425</sup>.

As we look into our next phrase, *eating when hungry*, we see that there the actions of an enlightened person are described with a third concept: *xinyuan* 信緣, "with a trusting mind", or allowing whatever comes (having faith on the reason of suffering?).

In Bodhidharma treatise, we have the following:

109

The Dharma-body originally has no sensations. No hunger, no thirst; no cold, no hot; no sickness, no love, no tenderness; no pain or pleasure; no good or bad, no short or long, no weakness; no strength. Originally there is nothing to be attained.<sup>426</sup>

Here, the sensations are still denied from the true "Dharma-body", there is no hunger or thirst, nothing dualistic to be grasped. Compare this to the following chapter in this work, the "eating when hungry", where the sensations re-emerge.

### 3.3. EATING WHEN HUNGRY

In this final expression the object of an act is reinstalled and responding is born. One no longer practices when it comes to basic needs. One no longer practices centering of attention (on *gongan*), or normality of it all (*pingchang*), or mindfulness and focus (*wuwei*), but one simply eats when hungry, sleeps when tired, with no practice aspect attached. All is back where it came from, one follows basic needs without particular practice. When one accords with Dharma, one eats when hungry and sleeps when tired.

In his Brief Commentary to the Mahavaipulya-purnabuddha-sutra prasannartha Sutra, Dafang guang yuanjue xiu duo luo liao yi jing lueshu 大方廣圓覺修多羅了義經略疏", Guifeng Zongmi 圭峰宗密 (780-841) held the following position:

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<sup>424</sup> X80n1565p0391b. Also: T51n2077p0601c and X68n1315p0211c See reference in Zhang 1998:405.

<sup>425</sup> See p.122 in the present work.

<sup>426</sup> T48n2009p0375c26. For a different rendering, see Red Pine 1987:39.

Allowing both [nirvana and samsara] and all the natures of dharmas. Fire is hot; water is wet. Each have their different nature. Now I see one type of person, who says that the delusions accord with his [own] delusions and the truth accords with his [own] truth, and that both fit to their [own] mind-[frame]. Why should one change this? Doing, let it be done, liking to be idle, let us be idle. Eating when hungry, coming upon clothes then wearing them (*feng ji ji can, yu yi ji zhuo* 逢饑即餐。遇衣即著). Not knowing between good or bad things. Operating with free reign<sup>427</sup>; allowing whatever comes (*xinyuan* 信緣<sup>428</sup>). Sleeping when tired; starting off when the interest strikes. In the four directions, why fix on leaving or staying<sup>429,430</sup>?

Here, no more practice is involved, one eats when hungry, wears clothes when coming upon them, sleeps when tired. Fire is hot, water is wet, everything having their own nature (*xing* 性). According to this excerpt, things one meets are different, separated by their nature, whereas in the previous excerpt in the present work where normality and ordinary were emphasized, one demanded things that were connected in a very deep level. Here, one leaves connectedness and even mindfulness behind, and returns to spontaneous whim. One does not need to concentrate any longer, needs not highlight ordinariness, needs not tone down experience. When wanting to act, one acts. Basics are returned, one is now someone (*yilei ren* 一類人) who has his delusions and his truths each fitting their own mind-frame (*xin* 心). One embraces separation, allows whatever comes.

In *XCDL* we find the following:

111

A new monk arrived. The master asked: "Where do you come from?" The monk said: "From the center Fujian." The master asked: "What is the method of Buddha-dharma in that area?" The monk said: "Eating when hungry, sleeping when tired (*ji ji chi fan yin ji da shui* 饑即喫飯困即打睡)." The master said: "Wrong!" The monk said: "I do not know what is the method behind that question?" The master shook his sleeves<sup>431</sup> and went back to the living quarters. The monk went to rest.<sup>432</sup>

<sup>427</sup> See for free reign, *renyun* 任運, p.109n351 and p.112n365 in the present work.

<sup>428</sup> Allowing whatever comes, *xinyuan* 信緣 is translated according to TW 1997:390-391.

<sup>429</sup> Leaving or staying, *qu zhu* 去住 refers here probably to the similar dichotomy of that of guest and host. See p.53n147 in the present work.

<sup>430</sup> T39n1795p0569a.

<sup>431</sup> Shaking the sleeves, *fu xiu* 拂袖 is a sign of someone being furious.

<sup>432</sup> T51n2077p0713b. Also: X84n1579p0051b.



It is difficult to interpret this excerpt. Why does the master reply “wrong”? Is it because the monk is showing signs of arrogance? Perhaps this expression, eating when hungry, is reserved to Chan masters, and if a mere monk uses it it is “wrong”. And further, the monk has the nerve to ask the master “the method” behind his question. After this, the master got extremely angry and retired to his quarters.

In the *JDCDL* we have an often quoted entry of Dazhu Huihai 大珠慧海:

112

A Vinaya master came to ask: "When master practices the Way, is there an effort?" [Dazhu Huihai] said: "There is." Question: "What effort?" The master said: "Eating when hungry, sleeping when tired (*ji lai chi fan yin lai jie mian* 饑來喫飯困來即眠)." Question: "This is how all the people [behave], is it same with the master's effort?" The master answered: "No, it is not the same." Question: "How is it not the same?" The master answered: "When they eat, they would not just eat, but [instead harbor] a hundred should- do's; when they go to sleep, they would not just sleep, but [instead harbor] a thousand of stratagems. Therefore it is not the same." The Vinaya master was left speechless.<sup>433</sup>

This is a rare case where a master actually explains the difference between enlightened and ordinary action. What separates ordinary people from enlightened sages is, according to this excerpt, the way they act. It is hinted that an enlightened person solely acts, whereas an ordinary person acts with a hidden agenda. Eating with disruptive thoughts, going to sleep with various schemes.

Here, again, one emphasizes difference, not similarity. When one has reached whatever the master has reached, one becomes different, not same, from the ordinary man.

Another similar case occurs in the *True Mind and sincere speech*, *Zhenxin zhishuo* 真心直說<sup>434</sup>, a Yuan-text by Chinul (1158–1210):

113

Going in the east, staying put in the west. Eating food, wearing clothes. (*chifan zhuo yi* 喫飯著衣) Pick up the soup spoon; play with chopsticks. Attending to left; glaring to right<sup>435</sup> All these are manifestations of the mysterious adapting of the True Mind. The ordinary people are lost, when putting on clothes, they only make the wearing of clothes an occasion (著衣時只作著衣會); eating food they only make the eating of food an

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<sup>433</sup> T51n2076p0247c. Also: X80n1565p0079c-80a. For a different rendering, see Visvader & Doub 1983:293 and in Blofeld 1962:95-6. Cited in: Chansi yu shiqing p118 + note 59; Jiangxi chanzong wenhua yanjiu p.139.

<sup>434</sup> The translation of this title according to Buswell: Straight Talk on the True Mind.

<sup>435</sup> See also p.100n319 in the present work for the problematics of the translating of these expressions.

occasion (*fanfu midao yu zhuoyi shi zhi zhuo yi hui, chifan shi zhi zuo chifan hui* 凡夫迷倒於著衣時只著衣會喫飯時只作喫飯會). [Hence], all their actions accord with samsara. So, ordinary activity without realizing it; before one's eyes and not knowing. [However], if one is a basic man who grasps at the [meaning of Self-] nature, one has no misunderstandings in any of his actions.<sup>436 437</sup>

Here, the crucial word being “an occasion, *hui* 會”, one may decipher this to mean that how the “ordinary man” behaves is that he makes an event out of each act. Just the act is not enough, one regards as opportunity everything one does. This is to accord with samsara. Ordinary activity is at grasp but one does not “realize, *jue* 覺”; it is before one's eyes and one does not “know, *zhi* 知” it. Crucial for understanding this excerpt is how the ordinary (*riyong* 日用) dictates, and how it is nothing special to be eating and wearing clothes, no special occasion. Here again, things are separable: one either understands or not.

In *DHYL* the idiom is attributed to Layman Pang (Pang jushi 龐居士 (709-808)'s daughter, Pang Lingchao 龐靈照 (d.n.):

114

One day Layman Pang was sitting by himself in a grass hut. Suddenly he uttered: "So difficult, so difficult! I have a mass of oily hemp spread out upon the trees." His wife heard this and continued: "So easy, so easy. The meaning of the patriarchs at the top of hundred grass-sprouts." [To this], the daughter Ling Chao said: "Not difficult, not easy. Eating when hungry, sleeping when tired (*ji lai chi fan yin lai shui* 飢來喫飯困來睡)." Miaoxi [comments on this], saying: "These three people walk the same path but step differently. They gain similarly but loose differently."<sup>438</sup>

Here, the saying represents anti-dual philosophy and the daughter “wins” the dialogue. It is commented that the practice of the family is similar but the way they “walk” that path is different. They “gain, *de* 得” similarly but “loose, *shi* 失” differently. Loosing here refers probably to loosing behind unwholesome ideas and gaining here refers probably to gaining realization.

Layman Pang is famous for his utterances regarding the ordinary nature of enlightened reality. To his name is attributed a saying such as the “*shentong bing miaoyong yunshui ji banchai* 神通並妙用運水及般柴”: magical powers and wonderful appliance: in the carrying of water and collecting of firewood.<sup>439</sup> In

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<sup>436</sup> Translation of half of this sentence (動用施為不曾昧卻): Buswell 1991:125.

<sup>437</sup> T48n2019Ap1000b19. See for different rendering, Buswell 1991:124-125.

<sup>438</sup> T47n1998Ap0896b. Also: X79n1557p0056b and X83n1578p0503a. The eating food -phrase is devoid from the Recorded Sayings of Layman Pang (X69n1336p0134a). Cited in: Chang 1969:145

<sup>439</sup> X69n1336p0131a. Also: T51n2076p0263b, X68n1315p0180c, X79n1557p0055c and X80n1565p0087c. Cited in: Chang (1969:175), Sasaki (1971:46) and Ferguson (2000:94).

another context, Pang *jushi* is quoted as having said: “If you ask me about the daily affairs, I will not open my mouth to answer (*huo wen ri yong shi, qie wu jian kou chu* 若問日用事。即無開口處)”.<sup>440</sup> “Daily affairs, “*riyong shi* 日用事” is something that is so natural one need not discuss it.

The tradition has it that the several citations referring to the hungry-tired – thematics in the *Recorded Saying of Rinzai, Linjilu*<sup>441</sup> would all quote a text known as the *Song of the monk Nanyue Lanzan*, Nanyue Lanzan *heshang ge* 南嶽懶瓚和尚歌 by a Northern Chan monk named Nanyue Mingzan [Lanzan<sup>442</sup>] 南嶽明瓚 [懶瓚]<sup>443</sup> (d.n.). Probably the earliest extant version of this song is preserved in the *ZTJ* (952),<sup>444</sup> but the most often cited one is the one included in the end of the *JDCDL* (1004).<sup>445</sup> The Yuan-version appears in the *Fozu lidai tongzai*.<sup>446</sup> First, let us look into the appearances of the expression in the *Linjilu*:

115

[There is] nothing like having no affairs and putting deluded thoughts to rest<sup>447</sup>. Eating when hungry, sleeping when tired. The stupid ones laugh at me, but the wise ones knows [what I mean].<sup>448</sup>

Here, one has no affairs (*wu shi* 無事) and lives life as normal as possible. As spiritual advice, eating when hungry is so ordinary that a lesser man would laugh at it. It needs a wise man to know what is so special about such an ordinary statement.

*The Nanyue Lanzan heshang ge* 南嶽懶瓚和尚歌<sup>449</sup> is the text Linji quotes. Here the text in its totality:

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<sup>440</sup> X69n1336p0131a. Also: T51n2076p0263b, X80n1565p0087b and X83n1578p0502a. Cited in: Chang (1969:145), Sasaki (1971:46) and Ferguson (2000:94).

<sup>441</sup> Translations of this text include Sasaki (1975) and Schloegl (1976).

<sup>442</sup> See: Miura & Sasaki 1966:257.

<sup>443</sup> For traditional commentaries, see e.g. Linjilu 臨濟錄 1997:67,167; Demiéville 1972:72-73; Sasaki 1975:73n76; Dumoulin 1994:209n79.

<sup>444</sup> Foguang 1994:132.

<sup>445</sup> T51n2076p0461b.

<sup>446</sup> T49n2036p0606b.

<sup>447</sup> Translation of this expression (*xiuxie* 休歇) by Buswell 1991:119.

<sup>448</sup> T47n1985p0502c. Dumoulin (1994:201) refers to the saying, adding (see: Dumoulin 1994:209n79) that it is a verse from "Song of Delighting in the Way" by a pupil of P'u-chi." This pupil he refers to must be Nanyue Lanzan 南嶽懶瓚.

<sup>449</sup> Foguang 1994:131-133. See also: T51n2076p0461b-c and T49n2036p0606b. See for a part of the text T48n2016p0941c.

Steadfast, without affairs, unchanging, [when] without affairs, why should one be concerned about<sup>450</sup> one [particular] part?

Upright mind is not scattered, no need to cut off things.

What has gone is gone, what is to come, do not plan ahead.

Sitting [in zazen], steadfast and with no affairs, there was never someone calling for me.

If you seek to put in effort on the outside, you are [indeed] a stupid one.

In food I do not save a single grain, meeting food I just<sup>451</sup> eat.

The people of this world with lots of affairs pursue after everything<sup>452</sup> but without reaching [anything].

I do not delight in heavenly realm, nor do I love a field of bliss<sup>453</sup>.

I eat food when hungry and sleep when tired.

The stupid ones laugh at me, but the the wise knows this to be smart.

This is not something silly [but it is] the way the original form [functions]<sup>454</sup>.

Wishing to go, you just go; wishing to stay, you just stay.

Body wrapped in torn and patched [garment], legs wearing trousers made by mother<sup>455</sup>.

Much speech is just so many words, ultimately<sup>456</sup> they are on the wrong.

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<sup>450</sup> Here I render *lun* 論 according to TW 1997:240.

<sup>451</sup> Here I follow Anderl 2004:590n1657.

<sup>452</sup> Here I render *hun* 渾 according to TW 1997:169-170.

<sup>453</sup> *Futian* 福田, field of bliss, refers to the cultivation of meritorious deeds such as compassion towards the needy etc.

<sup>454</sup> Here I have rendered *ruran* 如然 according to TW 1997:321.

<sup>455</sup> Trousers made by mother, 孃生袴 is used in Chan text probably to refer to originality, inherentness. In WDHY we see a following dialogue: "The master (i.e. Yunju Daoying (d.902)) ordered the attendant to go and give a pair of trousers to a practitioner living in a small hut. The practitioner said: "I have already the trousers my mother made me", and did not accept [the gift]. The master ordered again the attendant to go and ask: "Before your mother was born, what did you wear?" The practitioner was left speechless." (X80n1565p0267b9). "Trousers" that are tossed around here function as metaphor for realization.

If you wish to deliver sentient beings [to the other shore of nirvana] [it won't work] unless<sup>457</sup> you deliver yourself [first].

Do not<sup>458</sup> look for the true Buddha; the true Buddha cannot be seen.

The wonderful nature and the illuminous platform, they are never subject to merit or practice.

The mind is mind of no affairs; the face is a face that mother gave birth to.

A rock can move within a long period of time, but it does not change its form.

No affairs is truly no affairs, why should one study the words and letters?

Cutting off the root to man's ego, [you need to] accord profoundly with the meaning of this

Straining the muscles and bones by various [works] is not as good as sleeping in the woods.

[Sitting there] motionless and lifting head: the sun is up.

Begging for food each time<sup>459</sup> I'm hungry.

Putting in effort by effort<sup>460</sup> you whirl around in the haziness.

If taken, it is not attained; if it's not taken you penetrate [it].

I have one thing to say: stop pondering and forget the conditioned things<sup>461</sup>

Clever explanations won't do, just use the transmitted mind<sup>462</sup>

I have one more thing to say: unless you accord with what's true, [even though] it is tiny as a tip of a hair, ultimately there is no place [for it].<sup>463</sup>

The original Self is complete [in itself], no [need to] plot and plan<sup>464</sup>.

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<sup>456</sup> I render here *youlai* 由來 according to TW 1997:419-420.

<sup>457</sup> Here I translate *wuguo* 無過 according to TW 1997:373.

<sup>458</sup> Here I translate *moman* 莫謾 according to TW 1997:244.

<sup>459</sup> Here I render *cong tou* 從頭 according to TW 1997:72.

<sup>460</sup> Putting in effort by effort, *jiang gong yong gong* 將功用功, reminds me of p.122 of the present work, where one was "looking for nature by nature, *jiang xing mi xing* 將性覓性".

<sup>461</sup> See interpretation of *wangyuan* 亡緣 p.117n387 in the present work.

<sup>462</sup> *Xin chuan* 心傳 refers here probably to the "mind to mind transmission, 以心傳心.

<sup>463</sup> One possible reading for this is that the tiniest trivial matters are not of current concern.

The cares of the world are far away, there is nothing like dwelling on the mountains.

The green pines hide the sun, the blue ravine flows far.

Lying under the wistaria, a boulder of rock as my pillow.

The clouds up on mountain like a curtain, the nightly moon like a hook.

I do not visit the emperor<sup>465</sup>.

When I am not anxious over life and death, what more worries [could there] be?

The moon in the water is intangible, I dwell on ultimate peace.

All the dharmas are like this, ultimately non-born.

Sitting [in zazen], steadfast and with no affairs, in spring grass turns green by itself.<sup>466</sup>

When talking about clothes here, one refers to “trousers that mother made, *niang sheng ku* 孃生袴”. This refers probably to the originality of one’s inherent Nature. Torn and patched garment and rags of old age that one wears can be seen as a metaphor for ancient nature of Buddhist teaching, reaching down the patriarchal transmission all the way to the historical Buddha. A face that “mother gave birth to, *mian shi niang sheng mian* 面是孃生面” refers, just like the trousers, to initial enlightenment.

In this excerpt, “eating when hungry” expression appears in the same form as in the earlier excerpt on Record of Linji. Here one adds: “this is not something silly, it is the way the original form is: *bu shi chidun, benti ruran* 不是癡鈍。本體如然”. The original form or: basic nature (*benti* 本體) can be equalled to Self-Nature (*zixing* 自心), or: how in this excerpt it is expressed: mind of no-affairs (*wushi xin* 無事心). Describing this state of mind here is expressed not only with a concept of *wuran* 兀然 : unmoving, but also as a metaphor of spontaneity: in spring grass turns green by itself, *chun lai cao zi qing* 春來草自青.

Here, one uses metaphors of nature to explain both naturalness of true realm and awakening, and solitude of someone practising Buddhist teaching. One “sleeps (peacefully) in the woods (*linxia shui* 林下睡: easiness and ordinariness of practice of continuous nature)”, dwells in the mountains far away from “the cares of the world (*shishi* 世事: remote nature of Chan practice)”, uses a “rock as a pillow (*kuai shi*

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<sup>464</sup> Plot and plan is my free rendering from *jizhu* 機杼.

<sup>465</sup> Here I follow Anderl 2004:593.

<sup>466</sup> Foguang 1994:131-133.

*zhentou* 塊石枕頭: no need for pleasantries”, witnesses “moon in the water, (*shui yue* 水月: separating true teaching from descriptions”).

“Wanting to go one goes, wanting to stay one stays (*yao qu ji qu, yao zhu ji zhu* 要去即去。要住即住) is an extension of “eating when hungry”. The spontaneity of life at this stage includes all kinds of varieties of activity, always expressed with ordinary terms. The plain activity can be understood as common to all: there is (usually) no human that does not eat or wear clothes.

In the phrase “eating grass when hungry, drinking water when thirsty” the practitioners are urged to become “non-practitioners” that are likened to slaves and cows. By becoming a non-sentient being in manner, one avoids the traps of conceptualization and attachment. The following is an excerpt from the *Recorded Sayings of Chan master Caoshan Benji* 曹山本寂 (840-901), *Fuzhao Caoshan Benji chanshi yulu* 撫州曹山本寂禪師語錄:

117

Now, don't stay careless! The black slaves and white cows<sup>467</sup> are practicing sharper than you are! Not that there is [a thing called] "Chan" or the "Way", if you start chasing after each and every thing, seeking for Buddha, seeking for patriarch, arriving at Bodhi or nirvana, now matter how many times you manage to put your deluded thoughts to rest<sup>468</sup>, it is all just samsaric mind. That is why [being a] black slave and white cow is better: steadfast and not-knowing, not knowing Buddha, not knowing patriarch, arriving at Bodhi and nirvana. Reaching wholesome and unwholesome causes and effects, eating grass when hunger strikes, drinking water when thirsty (*e lai chi cao, ke lai yin shui* 饑來喫草。渴來飲水). If you can in that way not worry [over things] or achieve [things].<sup>469</sup>

Here, a true practitioner is compared to an animal who eats grass when hunger strikes (*ji lai chi cao* 饑來喫草). Animal in this contexts refers to someone following their instincts, without worries (*chou* 愁) and unnecessary motion (*wuwu* 兀兀). One knows nothing (*wuzhi* 無知), which in this context has a positive meaning, as someone who is not occupied by cognitive disruption. One tries not to attain Buddhist states etc. Instinctive and unconscious, one reminds of an animal who lives basic existence without much ado.

In the ZTJ the themes of afterbirth and the assuming of the form of an animal who eats grass are already present.

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<sup>467</sup> *Linu baigu* 鰲奴白牯 is Chan term for people unfamiliar with the Buddhist teachings.

<sup>468</sup> *Xiuxie* 休歇. See p.130n447 in the present work. Translation of this expression by Buswell 1991:119.

<sup>469</sup> T47n1987Ap0530b. Also: X83n1578p0595a.

The master (Nanchuan Puyuan) asks: “If there were people asking where is Wang the teacher going<sup>470</sup> and where is his Way, what would you say to them?”

Answer: “[He] returned to the source.”

The master says: “You already made my head dirty.”

Question: “Where is the monk going to be after a hundred years?”

The master says: “Below the mountains, amongst the trees, becoming a water buffalo.”

Question: “Would it be agreeable for me to play along?”

The master says: “If you follow me, come with grass in your mouth.”<sup>471</sup>

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A monk asked Caoshan [Benji]: “As to the water buffalo, what kind of matter does one attain?”

Caoshan says: “One is just a basic man drinking water and eating grass (只是飲水喫草底漢.”<sup>472</sup>

Here, a teacher asks a student what he would say to those practitioners who vainly ask masters about their own selves. Including here is the doctrine of Tathagatagarbha: everyone is self-evidently a Buddha, no need to inquire about it from others (here: a teacher).

“Water-buffalo” is sometimes adopted as a self-referential term by the Chan masters,<sup>473</sup> and on occasion it refers to the first of the three “freedoms (*duo* 墮)”<sup>474</sup> suggested by Caoshan Benji 曹山本寂 (840-901). In our present context, water buffalos and cows eating grass when hungry emphasize idealistically the

<sup>470</sup> Asking where is Wang the teacher going, *wen Wang laoshi shenme chu qu* 問王老師什麼處去, is a Chan-idiom referring to the vain efforts of students going around asking masters about their own selves, which are originally whole and complete. Here, on the other hand, it could be read as a simple statement concerning death. Wang was the family name of Nanchuan Puyuan (748-835), and he used to refer to himself as the “old teacher Wang” (see: Miura & Sasaki 1966:272).

<sup>471</sup> For a different rendering, see Isshu 1966:273-4.

<sup>472</sup> *Foguang* 1994:788-789.

<sup>473</sup> See e.g. T51n2076p0327b.

<sup>474</sup> The freedom of a monk to become a water buffalo (*zuo shui gu niu shi shamen duo* 作水牯牛是沙門墮), or: the freedom of a monk to wear hair and horns (*pi mao dai jiao zhi shamen duo* 披毛戴角之沙門墮) is a teaching method, where one, without restricting oneself to religious position, goes along the circumstances in the world of illusion, in order to save sentient beings.



“animalistic” naturalness of following one’s instincts, of being a “basic man, *dihan* 底漢”. Utter and total simplicity of action is a view-point and does not describe the quality of actions per se. In these animal-references one is described as becoming as simple as an animal.

In the Recorded Sayings of Chan master Yuanwu Foguo (1063-1135), *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (compiled in 1134), two incidents of the idiom are found:

119

All you need [to be] is an original man. If<sup>475</sup> all is not that way, how then? Did you understand? Get to understand the “ordinary mind is the Way” and the “eating when hungry, sleeping when tired” (*ji lai chi fan yin lai miao* 饑來喫飯困來眠)<sup>476</sup>.

Here, original man (*benfenren* 本分人) refers to someone who has in himself truly actualized the Buddhist truth. Two important expressions are used here to refer to the attaining of this truth: “ordinary mind is the Way, *pingchang xin shi dao* 平常心是道” and “eating when hungry, sleeping when tired *ji lai chi fan, yin lai mian* 饑來喫飯困來眠”. If things are not that way, then how? If things are not in their ordinariness, in their basicness and usual nature, then how unusual can they get? According to this excerpt, the intrinsic nature of all activity is commonness and generality.

120

The ordinary man does not restrain [it], the sage does not control [it]. Still, [you] keep shouting questions regarding [the opposites of] birth & death and Bodhi; nirvana and afflictions. [None of this] is like eating when hungry, sleeping when tired (*ji lai chi fan yin lai da mian* 饑來喫飯困來打眠). This resembles one a little bit of their inherent Buddha-nature<sup>477, 478</sup>.

In this excerpt, eating when hungry “resembles one, *lei* 類” of Buddha-Nature (lit. *zhong cao* 種草, growing grass). Buddha-Nature is as inherent as life’s basics, eating and sleeping when occasion rises. No matter how much one aims at commanding it (life itself), one can have no real mastery over it.

In the *XCDL*, a teaching attributed to Yunfeng Wenyue 雲峰文悅 (998-1062) talks of the life experienced by an advanced monk:

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<sup>475</sup> Here I translated *huruo* 忽若 according to TW 1997:163.

<sup>476</sup> T47n1997p0741a.

<sup>477</sup> Inherent Buddha-nature, literally: *zhong cao* 種草.

<sup>478</sup> T47n1997p0787b.

The master took the high seat [and said]: Seeing, hearing, sensing and knowing are no hindrance. Sound, taste, odour and touch are always *samadhi*. This is the realization of a monk on the path. Mountains are mountains, rivers are rivers.<sup>479</sup> Eating when hungry, sleeping when tired (*ji lai chi fan yin lai da miao* 飢來喫飯困來打睡). Suddenly the mount Sumeru<sup>480</sup> jumps up and enters you from nostrils<sup>481</sup>, and the Makara<sup>482</sup> penetrates you from your eyes<sup>483 484</sup>.

Here, realizing the way of the monk, mountains return to be mountains and rivers return to be rivers. One returns to normality, and normality here extends to sense perceptions. Seeing and hearing are no longer obstacles on the path, as they were earlier in the present work where one pushed perceptions aside from the *gongan* practice etc. No longer practicing, the monk sees things as they are, Buddhist concepts are reduced to nothing, the magnitude of mountain Sumeru or the grandeur of Makara are but euphemisms for Buddha Nature and Buddhist truth.

In the recorded sayings attributed to Baiyun Shouduan 白雲守端 (1025-1072) there are four “great vows” paralleled to those of Buddha Sakyamuni that the students of Chan make every day:

122

The old teacher Sakyamuni has four great vows:

Though the myriad beings are numberless, I vow to save them,

Though defilements rise endlessly, I vow to end them,

Though Dharma gates are innumerable, I vow to study them,

Though Buddha’s way is unsurpassed, I vow to embody it.<sup>485</sup>

Fahua<sup>486</sup> also has four great vows:

When hungry, I eat (*ji lai yao chi fan* 饑來要喫飯);

<sup>479</sup> For more on this expression, see p.123n411 in the present work.

<sup>480</sup> Sumeru mountain, *xumeishan* 須彌山 is the central mountain in Buddhist cosmogony.

<sup>481</sup> Nostrils, *bikong* 鼻孔 is a metaphor for something we all have in common, hence, Buddha-Nature.

<sup>482</sup> Makara, *mojieyu* 摩竭魚 is a sea monster in a shape of a huge fish.

<sup>483</sup> Eyes, *mianjing* 眼睛, is a metaphor for the essentials of the Buddhist truth.

<sup>484</sup> T51n2077p0518c.

<sup>485</sup> Translation of the vows: Ferguson 2000:397.

<sup>486</sup> 法華 Fahua in this context refers probably to Baiyun Shouduan himself: see Ferguson 2000:398.

When cold, I add clothes;

When tired, I stretch my legs and sleep;

When hot, I enjoy a cool breeze.<sup>487</sup>

Here, one compares the four basic vows that monks make daily with renewed vows, completely down-to-earth and plain. One vows to follow one's basic instincts, to take care of oneself in a manner not expressed in the four classical vows. Eating when hungry, putting on clothes when cold. Wanting to make a difference here, the four classical vows could be seen to represent vows of a Bodhisattva, whereas the renewed vows could be seen to represent vows of a Buddha. Not practicing is the key here, one merely behaves.

In the recorded sayings attributed to Jiuding Huiquan 九頂惠泉 (1079-1145) there are "three phrases" suggested as maxims of the master:

123

In the former times, Yunmen<sup>488</sup> had three phrases:

One: "What contains and includes the universe?"<sup>489</sup>

Two: "What is it that stops the flow of all transmigration?"<sup>490</sup>

Three: "What is one wave following another?"<sup>491</sup>

Today Jiuding has also three phrases, namely:

One: eating when hungry (*ji lai chi fan* 饑來喫飯);

Two: [sitting] by fire when cold;

Three: sleeping when tired.<sup>492</sup>

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<sup>487</sup> X80n1565p0389c . Cited in Wu 2001:306 and Ferguson 2000:398.

<sup>488</sup> Yunmen Wenyan 雲門文偃(864–949).

These sentences are actually attributed to Deshan Yuanming 德山圓明 (908-987), and the reference to Yunmen derives probably from the fact that he added his own comments to the phrases (see: T47n1988p0576b).

<sup>489</sup> The answer to this is: *zhenru* 真如: suchness.

<sup>490</sup> The answer to this is: realization of the oneness of mind 一心, i. e., that all is mind. Myriad streams, *seng liu* 眾流, appears in the *Mahaparinirvana Sutra*, where: " Like the myriad rivers returning to the sea. All the encarned sutras and all the samadhis, they all return to the mahayana Mahaparinirvana sutra. How is this? It is a virtuous way of saying that [we all] possess Buddha-nature." See: T12n375p0655c.

<sup>491</sup> The answer to this is: birth and death.

<sup>492</sup> X80n1565p0373a. Also: T51n2077p0624a. Cited in: Wu 2001:306 and Ferguson 2000:298.

In this excerpt, pompous and cryptical sentences of classical doctrine are replaced with casual remarks concerning easiness of life. There are no more extracts of doctrine, what counts is real life, eating when hungry, sleeping when tired. Questions have been replaced with mere statements of common habitat. Being such straightforward statements, one describes effortless existence. Compared to Yunmen's three sentences that are abstruse and difficult, Jiuding's sentences are lucid and easy.

In the *DHYL* there are four incidents of the idiom:

124

Ordinarily, without affairs. Sky is sky, ground is ground. Outside pillar is wood; gold is mud-mould. When hungry, eat; when tired, sleep (*ji lai chi fan yin lai da mian* 飢來喫飯困來打眠) What other affairs is there?<sup>493</sup>

Here, sky is again sky; ground is again ground. Ordinarity (*pingchang* 平常) and no-affairs (*wushi* 無事) are familiar to us from the previous sections of the present work. Once ordinary, one acts casually (*suishi* 隨時); once in no-affairs, one acts mindfully (*zheng nian* 正念). But here, one inquires whether there are other affairs than eating when hungry, sleeping when tired. One is no longer practicing, there is nothing extraordinary attached to the common behaviour.

125

The monk says: "Since attaining "freedom with no thing", when hunger or cold presses on, [do] you use your mind?" The master says: "Eating when hungry, putting on clothes when cold (*ji qi chi fan han qi zhuo yi* 飢即喫飯寒即著衣)." The monk asks: "Knowing [that I am] hungry or cold – isn't this "having mind"<sup>494</sup>?" The master says: "[Let me] ask you: what form does this "having mind" of yours have?" The monk hesitates for a long time, looking for mind and the form of hunger and cold, but is unable to comprehend. Then, relying on Reality, he offers an understanding: "The mind has no form." The master says: "This part that you know has no form, that is the original No-Mind."<sup>495</sup>

Here, one describes a state one is in while having "attained freedom with no thing, (*wuwu zizai* 無物自在)". A sceptical monk asks the master whether hunger and cold are matters of "using mind, *yongxin* 用心". The master says that he "uses mind" in that when hungry, he eats; when cold, he puts on clothes. Knowing that the "mind" is nowhere to find, is indeed the original No-Mind (*benlai wuxin* 本來無心).

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<sup>493</sup> T47n1998Ap0868a.

<sup>494</sup> Having mind as opposing to No-Mind.

<sup>495</sup> T47n1998Ap0874c. Also: T51n2076p0439a.

“*Wu xin* 無心”, translated as “No-Mind”, “having no mind”, “mindlessness”, is a central positive concept in Chan Buddhism.<sup>496</sup> In Blyth (1981:78) an explanation is given to the “eating when hungry, sleeping when tired”:

The Zen sect says: “When you are hungry, eat; when you are weary, sleep.” Poetry aims at the description in common language of beautiful scenery. The sublime is contained in the ordinary, the hardest in the easiest. What is self-conscious and ulterior is far from the truth; what is mindless (*wu xin* 無心) is near.

In *DHYL* we find the following:

126

Just clarity, no holiness<sup>497</sup>: no need to get proud. Controlling forms, commanding sounds<sup>498</sup>, all this carries enormous power. All the Buddhas use this [power] to save sentient beings. The monk calls this their life. Bare and exposed dew<sup>499</sup>; bare and clear purity<sup>500</sup>. These cannot be controlled. When walking, walk; when sitting, sit. Eating when hungry; moving close to fire when cold (*ji lai chi fan han lai xiang huo* 饑來喫飯寒來向火)<sup>501</sup>

Here, one is taught in an excerpt quoting *Wumenguan* that forms and sounds should be controlled in order to truly command Chan teaching. On the other hand, both transience (dew: *lou* 露) and purity (*sasa* 灑灑) cannot be controlled (*ba* 把). One needs but eat when hungry, move close to fire when cold. Just walking when walking.

Referring to classical dialogue between Bodhidharma and emperor Wu, it is stated that there is nothing holy in Buddhist practice, hence no need to get self-satisfied (*chouchu* 躊躇). Life is transient, purity is occasional. One can not control over them, all one can do is act according to basic needs and detached manoeuvre.

In the *WDHY*, in a chapter describing the words and deeds of the Chan master Zhaojue Chunbai 紹覺純白(1036-1094) we find the idiom paralleled with “moving near the fire when cold” and “shaking the fan when hot”:

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<sup>496</sup> See further on *youxin* 有心 p91n292 and pp.120-122 in the present work.

<sup>497</sup> Just clarity, no holiness (*kuoran wusheng* 廓然無聖) is a reference to the classical dialogue between Bodhidharma and emperor Wu, who got this answer when asking Bodhidharma: “What is the cardinal meaning of the sacred truth?”

<sup>498</sup> *Gaise qisheng* 蓋色騎聲 refers to *Wumenguan*, case 16. There, it is in opposite form: *qisheng gaise* 騎聲蓋色. In this story, one is telling that a real student of Chan should not be swayed by sound or form (*sui sheng sui se* 隨聲遂色).

<sup>499</sup> Dew (*lou* 露) is a symbol of transience.

<sup>500</sup> This is my tentative for *sasa* 灑灑. Pure and non-delusional state of mind.

<sup>501</sup> T47n1998Ap0817b.

The master ascends the high seat [and says]: “When cold, move near the fire when hot, shake the fan; when hungry, eat the food; when tired, go to sleep (*han shi xiang huo, re ji yao shan, jishi chi fan, kun lai da mian* 寒使向火。熱即搖扇。饑時吃飯。困來打眠) Therefore Zhaozhou’s “An oak tree in the garden<sup>502</sup>” and Xiangyan’s “Xiangyan in the tree<sup>503</sup>”. When a sprout emerges, no need for other usage, just add cool breeze.”<sup>504</sup>

Here, a sprout emerging (*zai lai* 栽來) probably refers to a preliminary appearance of Buddha-Nature. According to this excerpt, all one then needs to do is enjoy a cool breeze, that is: live comfortably. Usually, when talking about growing a plant, one needs to add water and sunshine. Here, all one needs is a cool breeze (*qing feng* 清風), that is: no cultivation is necessary.

No need for exercise, the basic actions beat the famous *gongan* cases. When a sprout grows there is no other usage (*yong* 用). At this stage, one needs no *gongans*, needs no practice.

In this excerpt we witness four different action-phrases: eating when hungry, sleeping when tired; going near fire when cold, shaking the fan when hot. Shaking the fan (*yaoshan* 搖扇)<sup>505</sup> is a rare occasion, while the three others are quite well known.

In the *ZTJ*, the tables are turned, the master questions the student and the student replies using ordinary-language.

The master said: “When I criticize you like this, where do you go?”

[The monk said]: “When hot, [I] grasp water from the Lingyuan fountainhead; when cold, [I] put fire in the stove.”<sup>506</sup>

Here, one drinks when feeling hot, burning fireplace when feeling cold. The monk announces that he couldn’t care less what the master is telling him.

In the *DHYL*, one is urged to eat when hungry and go by fire when cold:

<sup>502</sup> An oak tree in the garden is a *huatou* from the *gongan* by the same name. The *gongan* appears in the *Wumenguan* as case number 38: A monk asks Zhaozhou: “What is the meaning of the master coming from the West?” Zhaozhou says: “An oak tree in the garden.” See: T48n2005p0297c.

<sup>503</sup> Xiangyan in the tree is a *huatou* from the *gongan* by the same name. The *gongan* appears in the *Wumenguan* as case number 5: Xiangyan told his monks: Like someone up in a tree, hanging by his teeth grasping a branch. [He can not use his] hands to climb the tree, his feet can not clamber the tree. There are people beyond the tree, asking the meaning [of Bodhidharma] coming from the West. If he does not answers, he betrays those who asked. If he answers, there will be mourning since he lost his life. Just now, what can he do to answer? See: T48n2005p0293c.

<sup>504</sup> X80n1565p0370b.

<sup>505</sup> I am not familiar with the metaphoric aspect of “shaking the fan”.

<sup>506</sup> *Zutang ji* p.647-8.

Exit straightforwardly, enter straightforwardly, stand straightforwardly, sit straightforwardly. The upright man of virtue of Chan must behave like that. Achieving original perfection<sup>507</sup>, it is not based on reciting scriptures. Eating when hungry, moving near fire when cold (*ji lai chi fan han lai xiang huo* 飢來喫飯寒來向火). This is not a matter of Gautama or Bodhidharma. The judging mind thinks; all this ends up a disaster. What I say are words, caused by mouth<sup>508</sup>. Confronted by clear-eyed people, you are in a place of “mistake in speaking”<sup>509</sup>. This language of asking about matters<sup>510</sup>, one must not forget bones’ grind.<sup>511</sup>

The theme of this particular excerpt is language. The original perfection (i.e. enlightenment) has nothing to do with reciting scriptures. The judging mind that is occupied in thinking (*nixin siliang* 擬心思量) will end up in disaster. What is said is but words, one “mistakes in speaking”. Language that one uses takes one further from the fact that in the end one’s bones are grinded (*gucuo* 骨剉), i.e. one dies. Language vs. basic activity are paralleled here, one needs to act, not speak. One needs no attendance of Buddha or Bodhidharma, the source for basic activity lies not in doctrinal concepts but in everyday activity of eating when hungry; moving near fire when cold.

What is a true man of virtue occupied if not with “straightforwardness (*zhi* 直)”? The examples of basic activity embody effortless existence of a virtuous man who is enlightened of original perfection.

Easing the discomfort of cold and hot are common themes in Chan literature. In the *GZSYL* the essence of Buddhism is described in these terms:

[Someone] asks: “What is the essential body of Buddhism<sup>512</sup>? The master says: “When hot, reducing heat; when cold, reducing cold (*han shi han sha, re shi re sha* 寒時寒煞。熱時熱煞)”. Further asking: “I do not understand. What is the meaning of that?” The master says: “In winter time, moving

<sup>507</sup> Here *benzi yuancheng* 本自圓成. See also: *benzi yuanrong* 本自圓融: perfectly merged or fused with the truth.

<sup>508</sup> This is my tentative translation of *yi zhao kouguo* 已招口過.

<sup>509</sup> Mistake in speaking, *huaduo* 話墮 appears in *Wumenguan* case #39.

<sup>510</sup> Asking about matters, *qingshi* 請事, as I see it, refers to the questions by students to the master. On occasion, the same phrase refers to the monk asking to become a student by a specific master. See e.g. the *Platform Sutra*, T48n2008p0259c.

<sup>511</sup> T47n1998Ap0858a.

<sup>512</sup> Literally: what is the body of Buddha Vairocana, *ruhe shi pilu ti* 如何是毗盧體. According to Soothill (2000:306) Vairocana is recognized as the “spiritual or essential body of Buddhatruth”.

near fire; in summer, moving where it is cool (*dongtian zhuo huo xiang, xiayue qu liang xing* 冬天著火向。夏月取涼行)<sup>513</sup>.”<sup>514</sup>

Here, a very down-to-earth discussion is held between a Chan master and a student. The student expresses that he is at loss when it comes to the “essential body of Buddhism (verbatim: body of Vairocana (*Pilu ti* 毗盧體)). The master wishes to bring down the student who is obviously occupied with doctrinal debates, hence the answer: “when hot, reducing heat”. The answer concerns the body of Vairocana, when “he” is hot “he” reduces heat; when cold, “he” reduces cold. The student says he does not understand the “meaning” of this, evidently wishing to get a more abstract or metaphoric reply. What he gets, however, is a follow-up: “in winter, go near the fire; in summer, go where it is cool”. In this excerpt, very basic notion of “Vairocanas body” is conveyed. Abandoning metaphoric aspect, one talks straightforwardly about things relating to body and life.

Further on, in the Cen heshang 岑和尚 (788-868) part of the *ZTJ* the idiom is applied together with “sleeping when wanting to (*yao mian ze mian* 要眠則眠)”:

131

[Someone] asks: “What is the Ordinary Mind?” The master says: “Sleeping when wanting to; sitting when wanting to (*yao mian ze mian, yao zuo ze zuo* 要眠則眠。要坐則坐).” The monk says: “I do not understand.” The master says: “When hot, moving where it is cold; when cold, moving near the fire (*re ze qu liang, han ze xiang huo* 熱則取涼。寒則向火).” [Someone] asks: “If there is someone asking questions from the master, master takes part in the “question and answer”. What does the master do when nobody [is here] to ask questions?” The master says: “Sleeping when tired; getting up when feeling strong (*kun ze shui, jian ze qi* 困則睡。健則起).”<sup>515</sup>

Here, a suspicious monk inquires the master doctrinal issues, starting with Ordinary Mind (*pingchang xin* 平常心). For each question, the master has a ready answer: sleeping when wanting to; when hot, moving to where it is cold; sleeping when tired. The answers are replete with notions of basic needs, common to all and not the least to basic, unenlightened man. The monk is understandably full with questions, in the final repartee he asks what the master does when nobody is there to witness. The master replies: “sleeping when tired, getting up when strong”. The monk thinks there is some hidden secret in the master’s agenda, and gets frustrated when such is not the case.

Avoiding hot and cold is the theme in the following excerpt:

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<sup>513</sup> Where it is cool: here I translate *qu liang* 取涼 according to TW 1997:310.

<sup>514</sup> *Gu zong su yulu* p.433. Also: X68n1315p0152a and X81n1571p0615a.

<sup>515</sup> Foguang dazangjing (Zutangji) p853.



A monk asks: “How to avoid cold or hot?” The master [Dongshan Liangjie 洞山良价 (807-869)] says: “Why not go to non-cold or non-hot place?” [The monk] continues: “What is the non-cold and non-hot place?” The master says: “When it is cold, the cold kills the teacher<sup>516</sup>; when it is hot, the heat kills the teacher.” (*hanshi han sha sheli, reshi re sha sheli* 寒時寒殺闍黎。熱時熱殺闍黎).<sup>517</sup>

Traditionally the cold and heat are seen in this dialogue as metaphors for life and death, and the dialogue is explained so that one should settle down to the “coldness” when it is cold, and to the “hotness” when it is hot. This is seen as non-discriminating behavior leading one to freedom.<sup>518</sup>

Utmost sensations are described here as “heat that kills”. The teacher ( “acarya, *sheli* 闍黎”) refers probably to the master present. First, the student asks how to avoid utmost sensations, and the master replies that he should go to non-hot place. This is not enough to the student, who further inquires: “what is the non-hot place?”. The master replies using another approach: “when it is hot, it kills [even the teacher]”. Non-hot place is actually a place where it is the most heat.

The student wants to decrease the sensations of cold and heat, and the master answers by increasing heat and cold. The student wants to avoid unpleasant sensations in life, and in his first answer the master replies with irony, “why not go to non-hot place?” Failing to meet the irony, this is exactly what the student is seeking. But then, eager to know what is such a non-hot place, the student is confronted by the clever master: “when it is hot, the heat kills me”. The master experiences heat and cold in an extreme manner, and this is what he instructs the student to do too.

## CONCLUSIONS

In this chapter we have four different contexts of expression, three contexts of eating food and wearing clothes and one context of eating when hungry. The first of these can be seen to deal with the practice of *gongan*, the second with the maxim of *pingchang xin*, the third with the maxim of *wuwei* and the fourth with the reinclusion of sentiments: eating when hungry. The first context describes the Buddhist practice of *gongan*, where needs and sentiments are pushed aside by replacing them with the *gongan*. “Attend to it (*i.e. gongan*) during the day and

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<sup>516</sup> The teacher, here: *sheli* 闍黎. Also written as *sheli* 闍梨. Acarya in Sanskrit, the term refers to religious teacher, the one that “teaches *acara*, proper conduct” .

<sup>517</sup> T47n1986Ap0509c. For a different rendering, see Ferguson 2000:184-5. The dialogue was adopted as a koan later on, named as the “escaping of cold and heat of Dongshan”. See e.g. Blue Cliff Record, case 43.

<sup>518</sup> See: Foguang da cidian, entry: 洞山無寒暑.

during the night, walking, standing, sitting, lying down; wearing clothes, eating food, shitting and pissing.” The element of practice is strongly present.

The second context is a maxim of *pinchang xin*, the ordinary (or: normal) mind. Close to *pinchang xin* is the concept of *suishi*: conditioned change. One aims at following normal actions without difficulties. “Just act casually, wear the clothes and eat the food.”

The third context is a maxim of *wuwei*, Non-action. Everyday actions (eating, sleeping etc.) are depicted as manifesting Non-action. One “only” wears clothes and eats the food, nothing is sought. This is one step up from the previous maxim, describing the actions of an already realized one who is nevertheless still practicing.

The fourth expression, eating when hungry, describes clearly the actions of an already realized one, where practice is no longer present. The sentiments and needs re-enter the picture, one no longer puts them aside or “just” does them, but lives them as a non-practitioner would.

## SUMMARY

In this work I examine set-phrases that concern metaphorical hunger and eating. Browsing through textual material from both early and classical Chan Buddhism, I find expressions that have as subject matter hunger, food, eating and appeasement. Translating these texts from Chinese into English I examine the meaning of each excerpt, adding to the material interpretations of varied kind. Besides examining the meaning, I add notes concerning set-phrases, Buddhist vocabulary, doctrinal terms, quotations and references. Buddhist texts are replete with such particularities.

The work begins with a collection of different general expressions concerning food, hunger and eating. “Claiming hunger while having food” refers to Tathagata doctrine; “not choosing food when hungry” to a student of Chan who examines doctrine while still in the grips of samsara; “one bite is not enough to appease hunger” to the theory of sudden realization followed by gradual practice; “someone not eating” to a student who has not realized the Buddhist Way; “delicacies are not for the already full” to an enlightened master who has no use of Buddhist doctrinal concepts; and “when full, worry about hunger” to living a life in the forever-then.

These set-phrases function as an introduction to food-phrases in general. What follows is an examination of one particular Chan-Buddhist phrase “talking about food does not appease hunger”. What is examined is the historical development of the phrase, and how the meaning and usage of the phrase has been changed over time and doctrinal environment. Starting with early Indian developments, “dreaming about food” refers to grasping at moving imagery, not at what is paramount. “Talking about fire not burning the mouth” refers to the empty nature of words. Moving on to Chan reading of “saying fire not burning mouth” one describes the activities of a “basic man” who does not leave traces of his doings. The meaning of one particular set-phrase changes dramatically over different texts where it appears. The first occurrence of “talking about food” is in an Abhidharma text, where “if the

meaning of the words – can be explained – talking about food would remove hunger”. Continuing with a similar theme, the apocryphal Dharmapada claims that if the words existed (in a real way), the one who “talks about food to people would still not be able to appease hunger”.

Such was the influence of the apocryphal Dharmapada that it reached into the Pure land texts as an example of questioning the correctness of reciting the name of the Buddha. “Why is (reciting the name of a Buddha) different from “talking about food appeasing hunger” and “chatting about liquids removing thirst”?

Variations of the phrase is what follows. “Talking of exquisite foods” and “repeating the words in a prescription” refer to the vain effort of reaching into reality by mere words. “Talking about Dao and De, but not practicing, is like not eating when hungry” refers to the hunger of someone not putting into effect of a higher principle. Finally, the chapter ends up with two current readings of the “talking about food”. Both readings can be found in the apocryphal Surangama Sutra. First, one claims the importance of practice, and second: the importance of realization. The importance of realization is how the phrase is understood today; as such, it appears independently of previous usages, in the Hanshan (Cold Mountain) poem. This reflects the overall development of the phrase into an independent expression.

Next, I examine the three contexts of one particular Chan-phrase: “eating food, wearing clothes”. It appears in *gongan*-practice; in *pingchang*-doctrine and in representing *wuwei*. In *gongan* practice “eating food, wearing clothes” is another way to say “all activity”. One concentrates in the *gongan* despite the everyday function. What one practices is the centering of attention. Second, one detects the expression to represent the “ordinary Mind, *pingchang*”. It appears in the context of normality, casualness, commonness. One eats casually, wears the robes ordinarily. The normality of it all is what is emphasized. Third, the phrase represents *wuwei*: non-doing. Here, one practices mindfulness, one “just” eats and “just” wears the clothes.

The work ends up with the most common expression from the classical Chan texts: “eating when hungry”. Here, the object of an act is reinstated, one no longer practices. What follows is a collection of Chan masters describing their own practice, one follows basic needs without particular practice.

The work consists of 132 excerpts from the Chinese Buddhist texts. I have translated, examined, interpreted and provided with notes these texts. A collection of hunger-phrases reveals a surprisingly large field of different meanings. There is no one reading of these excerpts, most of them consist of two or more interpretations.

## THE CHINESE TEXTS

1

若也捨妄歸真。凝住壁觀。無自無他。凡聖等一。堅住不移。更不隨於文教。此即與理冥符。無有分別。寂然無為。名之理人。

2

努力會是。守本真心妄念不生。我所心滅自然與佛平等無二。

3

迷即佛眾生	悟即眾生佛
愚癡佛眾生	智慧眾生佛
心劍佛眾生	平等眾生佛
一生心若劍	佛在眾生中
一念吾若平	即眾生自佛
我心自有佛	自佛是真佛
自若無佛心	向何處求佛

4

善男子！菩薩若應諸波羅蜜教化眾生，諸有所作，舉足下足，當知皆從道場來，住於佛法矣

5

解脫菩薩。而白佛言。尊者。眾生之心性本空寂。空寂之心體無色相。云何修習得本空心。願佛慈悲為我宣說。佛言。菩薩一切心相本來無本。本無本處空寂無生。若心無生即入空寂。空寂心地即得心空。善男子。無相之心無心無我。一切法相亦復如是

6

故學人依文字語言為道者。如風中燈。不能破闇。焰焰謝滅。若淨坐無事。如蜜室中燈。則解破闇。昭物分明。

7

深行菩薩。入生死化度眾生。而無愛見。若見眾生有生死。我是能度。眾生是所疲不名菩薩。疲眾生如疲空。度空何曾有來去。

8

問曰。何知自心本來清淨。答曰。十地經云。眾生身中有金剛佛性。猶如日輪體明圓滿廣大無邊。只為五陰黑雲之所覆。如瓶內燈光不能照輝。譬如世間雲霧八方俱起天下陰闇。日豈爛。也何故無光。光元不壞。只為雲霧 fog 所覆。一切眾生清淨之心亦復如是。只為攀緣妄念煩惱諸見黑雲所覆。但能凝然守心。妄念不生。涅槃法自然顯現。故知自心本來清淨。

9

夫人道多途。要而言之不出二種。一是理入。二是行入。理入者。謂藉 rely 教悟宗。深信含生同一真性。但為客塵妄想所覆不能顯了。若也捨妄歸真凝住壁觀。無自無他凡聖等一堅住不移。更不隨於文教。此即與理冥符無有分別。寂然無為名之理入。

10

約山僧見處。無如許多般。祇是平常著衣喫飯無事過時。爾諸方來者。皆是有心。求佛求法。求解脫求出離三界。癡人。爾要出三界什麼處去。

11

趙州和尚因僧問。狗子還有佛性。也無。州云無

12

良由無量劫來。愛欲情重。生死路長。背覺合塵。自生疑惑。譬如空中飛鳥。不知空是家鄉。水裏游魚。忘卻水為性命。何得自抑。卻問傍人。大似捧飯稱飢。臨河叫渴

13

舉雪峰云。飯籬邊坐餓死人。臨河渴死漢。玄沙云。飯籬裏坐餓死漢。水裏沒頭浸渴死漢。師云。通身是飯。通身是水

14

示諭。能行佛事。而不解禪語。能與不解。無別無同。但知能行者。即是禪語。會禪語而不能行佛事。如人在水底坐叫渴。飯籬裏坐叫飢

15

故達道者。無所得也。發意求道。道即得之。但不別求。知無迷妄。謂之見道。近世皆曰無不是道。譬如飯籬邊坐說食。終不能飽。為不親下口也。

16

問如何是和尚家風。師曰。饑不擇食

17

又一日訪龐居士。至門首相見。師乃問。居士在否。士曰。饑不擇食。師曰。龐老在否。士曰。蒼天。蒼天。便入宅去

18

上問曰。何為頓見何名漸修。對曰。頓明自性。與佛同儔。然有無始染習。故假漸修對治。令順性起用。如人吃飯。不一口便飽

19

僧問。古人雲。如人不喫飯。未審此理如何。師雲。不見道。累劫受饑寒

20

上堂。口羅舌沸。千喚萬喚。露柱因甚麼不回頭。良久曰。美食不中飽人喫

21

見師正睡。乃擊床呵曰。我這裏無閑飯與上座喫了打眠。師曰。和尚教某何為。通曰。何不參禪去。師曰。美食不中飽人喫

22

八萬四千煩惱。為病本也。凡夫當生憂死。飽臨愁飢。皆名大惑

23

夫安般者。諸佛之大乘。以濟眾生之漂流也。其事有六以治六情。情有內外。眼耳鼻舌身心謂之內矣。色聲香味細滑邪念謂之外也。經曰諸海十二事。謂內外六情之受邪行。猶海受流。餓夫夢飯蓋無滿足也。心之溢 yi 盪無微不泐無微不泐 恍惚髣髴出入無間。視之無形聽之無聲。逆之無前尋之無後。

24

若渴乏須水則生大苦。康僧會云。愛之為性。如餓夫夢飯。無有飽斯。今若斷愛。則得解脫。故以解脫為漿。止斯愛渴

25

問曰。義之與名為合耶。為離耶。若合名。說火時應燒口。若離。說火時應得水。答曰。亦不合亦不離

26

問曰義為可說不耶。若可說者。說火則應燒舌。說刀則割舌。說不淨則污舌。若不可說。云何有顛倒耶。如索象則馬來。如索馬則象來。此經復云何通。如佛告比丘。我所說法。文亦善義亦善。答曰應作是論。義不可說。問曰若然者云何所索非 顛倒耶。答曰古時人立於象名。有如是想。索象則象來非馬。索馬則馬來非象。復有說者。語能生名。名能顯義。如是語生象名。象名能顯象義。馬等亦如是。此經云何通者。尊者和須蜜答曰。說顯義文故言說義。復有說者。為破外道所說法故。外道所說。或無義。或有少義。世尊所說。有義有多義。是故言說義。復有說者。外道所說。文與義相違。義與文相違。世尊說法。文不違義義不違文

27

勿說火時便燒於口。要依語故火等名生。由火等名詮火等義。詮者謂能於所顯義生他覺慧。非與義合。聲有礙故。諸記論者所執常聲理不成故。不應離此名句文三。可執有法能詮於義

28

一切有心天地懸殊。雖然如此若是得底人。道火不可燒。口終日說事不曾掛著唇齒。未曾道著一字。終日著衣喫飯。未嘗觸一粒米掛一縷線。雖然如此猶是

門庭之說也。須實得恁麼始得。若約衲僧門下。句裏呈機徒勞佇思。直饒一句下承當得。猶是瞌睡漢

29

有源律師來問。和尚修道還用功否。師曰。用功。曰如何用功。師曰。饑來喫飯困來即眠。曰一切人總如是同師用功否。師曰。不同。曰何故不同。師曰。他喫飯時不肯喫飯。百種須索。睡時不肯睡。千般計校。所以不同也。律師杜口

30

喝如雷棒如雨。洞山佛對三斤麻。趙州衫重七斤布。道火不我燒唇。道水不我濡 [袖-由+夸]。無是無非。何規何矩

31

不是飽參人不知。參飽明知無所求

32

若是道火不燒口底人。辯似懸河元無一字。種田博飯雖是家常。其奈不是飽參不知其趣

33

問義為可說。為不可說耶。設爾何失。若可說者。說火應燒舌。說刀應割舌。說不淨應污舌。說飲應除渴。說食應除飢。如是等。若不可說者。云何所索不顛倒耶。如索象應得馬。索馬應得象。如是等。--- 答義不可說

34

佛告寶明菩薩。善男子。汝且觀此諸佛名字。為是有耶。為是無耶。為有實耶。為無實耶。善男子。若名字是有。說食與人。應得無飽。若得無。飽一切飲食。則無所用。何以故。說食尋飽不須食故。若名字無者。定光如來不授我記及汝名字。如無授者。我不應得佛

35

若有而為實者。直說食名聞便已足。何待進而方飽。故云說食與人應得充飽也。

36

問曰。法句經言。佛告寶明菩薩言。善男子汝且觀此諸佛名字為是有耶。為是無耶。為有實耶。為無實耶。善男子若名字有。說食與人應得充飽。若得充飽。一切飲食即無所用。何以故說食。尋飽不須食故。按此經義。欲明名字性空不能詮說諸法。今既教人專稱佛名號。能消重障之罪。往生西方。何異說食充飽談漿除渴也。釋曰。依諸大乘微妙經典。咸言名字虛假無有定實。故經言文字性離無有文字。又言。名義互為客。菩薩應尋思。然即寂默無言。湛然宴坐。即拘鄰無得道之望。須跋摩證果之辰。唯能所說殊。不可談食得飽。終

名有詮表。而因言會理。因言會理故。指月之譬興焉。名字性空故。捨船之喻作矣。佛以愚夫執著。緣名生惑。或愛或悲。具造愆非。罵我讚我。起生起殺。具十惡業。顛墜三塗故。破彼惑情。言文字虛假。縱令讚毀何榮辱汝身。若言因讚即榮華汝身。毀謗即損汝形質。亦應說食得飽言火焚軀。雖終日口談味珍。不免飢虛之困。竟夕說於炬火。莫見焚身之殃。故知名字體虛。本無真實。凡夫莫悟。浪起愛憎。諍名於朝。沈淪惡道。若言名字無用不能詮諸法體。亦應喚水火來命男女至。彼即一一呼召。無有參差。故知筌蹄不空。魚兔斯得

### 37

若欲念阿彌陀佛速生淨土者。要須三業成就。第一心唯有信。第二口唯有念。第三身唯有敬。不問有人無人尊卑老少。晝夜常不懈慢。名為敬成就。不議他人長短說食數寶。唯口念佛聲聲不絕。名為念成就

### 38

學道之人。稍窺法空。聞人念佛。即曰。法離名字。若徇假名。轉益虛妄。何故。文言尚空。何況名號。答。法句經曰。佛告寶明菩薩。汝且觀是諸佛名字。若是有說食與人。應得充饑。若名字無者。定光如來。不授我記及于汝名。如無授者。我不應得佛。當知。名字其已久如。以我如故。備顯諸法。名字性空。不在有無華嚴經曰。譬如諸法。不分別自性。不分別音聲。而自性不捨。名字不滅。群疑論曰。若言名字無用。不能詮諸法體。亦應喚水火來。故知。筌蹄不空。魚兔斯得

### 39

觀其三業現行。全沒根塵法內。如說美食終不充飢。似念藥方焉能治病。若令但求其語。而得罪消。則一切業繫之人。故應易脫。何乃積劫生死。如旋火輪。以知業海渺茫。非般若之舟罕渡

### 40

眼以觀色。心以照理。故眼審則行不傷足。志靜則動不勞神。牆宇外牢惡人不得入其室。道德內固邪氣不能襲其心。家富者人不遠索。志滿者心不外緣。無疾者不訪良醫。無欲者不規榮寵。遺貪者不尚金玉。遺名者不願毀譽。樂道安貧則財友莫訪。抱德獨處則勢利不尋。積穀帛者不憂飢凍。抱道德者不慮凶邪。世並解貯穀帛以防困乏。不解懷道德以備艱厄。故孔子雖在陳蔡之間而絃歌不輟。易云。困窮而通。言嗜慾而不言道德者。為無真如故也。食糟糠而不食珍味者。為無稻粱故也。衣麻枲而不衣綾紈者。為無縑纈故也。行杖策而不乘肥馬者。為無事騎故也。世並解求車騎以代徒行。求縑纈以代麻枲。求稻粱以代糟糠。不解修真智以除嗜慾。嗜慾無厭亡身喪命。豈非愚哉。言道德而不行者。猶飢而不食。行道而不樂者。猶食而不甘。樂道而不終者。猶甘而不飽也。故樂道終則神明暢。甘食飽則形氣充。故世人但知以食充形氣。不知以道德泰神明。夫神[惴山+而]形充猶臣強君弱。臣強君弱國必顛墜。形充神[惴山+而]身必死亡。言佞者無真行。懷素者無飾詞。多姪者好華飾。多利者好交遊。故交遊廣者心不實。華飾盛者志不貞。是以志貞者衣羶服。心實者好



淡交。以此而觀人則萬無一失矣。故易云。治容誨姪。禮記云。君子之交如水。老子云。信言不美。美言不信。言煩無當者理蔽。多慮無益者心疲。孝子養親者忘勞苦。真人懷道者外形骸。故不擇事而作者養親故也。不擇地而安者懷道故也。故孔子云。食無求飽。居無求安。是以儒有曲肱陋巷。道有宴坐山林。貞女非良媒不嫁。至理非實語不宣。良媒必不妄媒其女。實語必不妄出其言。媒而不妄媒其實德。言而不妄言其實理。媒其實德婚者不惑。言其實理聽者不疑。不疑必受而用。不惑必納為室家。故家得順婦則能安和九族。心得實理則能靜泰百骸。九族安和則枝葉外茂。百骸靜泰則種智內明。枝葉外茂名為強族。種智內明名為達人。故世人但解訪良媒求其婦德。不知訪實語求其至言。何其愚也。故孔子云。擇不處仁焉得智

#### 41

修道法。依文字中得解者。氣力弱。若從事上得解者。氣力壯。從事中見法者。即處處不失念。從文字中解者。逢事即眼闇。經論談事。與法 X。雖口談事耳聞事。不如身心自經事。若即事即法者深。世人不可測。修道人數數被賊盜物奪剝。無愛著心。亦不懊惱。數被人罵 X 打謗。亦不懊惱。若如此者。道心漸漸壯。積年不已。自然於一切違順都無心。是故即事不索者。可謂大力菩薩。修道心。若欲壯大。會寄心規域外。

#### 42

佛告阿難世間一切諸修學人。現前雖成九次第定。不得漏盡成阿羅漢。皆由執此生死妄想誤為真實。是故汝今雖得多聞不成聖果。阿難聞已重復悲淚五體投地。長跪合掌而白佛言。自我從佛發心出家侍佛威神。常自思惟無勞我修。將謂如來惠我三昧。不知身心本不相代。失我本心。雖身出家心不入道。譬如窮子捨父逃逝。今日乃知雖有多聞。若不修行與不聞等。如人說食終不能飽。世尊我等今者二障所纏。良由不知寂常心性。唯願如來哀愍窮露。發妙明心開我道眼。

#### 43

非但以多聞。能入如來法。如人水所漂。懼溺而渴死。於法不修行。多聞亦如是。如人設美膳。自餓而不食。於法不修行。多聞亦如是。如人善方藥。自疾不能救。於法不修行。多聞亦如是。如人數他寶。自無半錢分。於法不修行。多聞亦如是。如有生王宮。而受饑與寒。於法不修行。多聞亦如是。如響奏音樂。悅彼不自聞。於法不修行。多聞亦如是。如盲續眾像。示彼不自見。於法不修行。多聞亦如是。譬如海船師。而於海中死。於法不修行。多聞亦如是。如在四衢道。廣說眾好事。內自無實德。不行亦如是

#### 44

汝觀比丘一人食時諸人飽不。阿難答言不也世尊。何以故。是諸比丘。雖阿羅漢軀命不同。云何一人能令眾飽。

#### 45

眾生佛雖同一性。不妨各各自修自得。未見他食我飽。

46

汝雖多聞如說藥人。真藥現前不能分別

47

汝教世人修三摩地先斷心婬。是名如來先佛世尊。第一決定清淨明誨。是故阿難若不斷婬修禪定者。如蒸沙石欲其成飯。經百千劫祇名熱沙。何以故此非飯本石沙成故。汝以婬身求佛妙果。縱得妙悟皆是婬根

48

汝但不隨分別世間。業果眾生三種相續。三緣斷故三因不生。則汝心中演若達多。狂性自歇。歇即菩提。勝淨明心本周法界。不從人得何藉劬勞肯綮修證。譬如有人於白衣中。繫如意珠不自覺知。窮露他方乞食馳走。雖實貧窮珠不曾失。忽有智者指示其珠。所願從心致大饒富。方悟神珠非從外得。

49

道流。大丈夫兒今日方知本來無事。祇為爾信不及。念念馳求。捨頭覓頭。自不能歇。

50

猶如鍊金。金質火盡。金性不壞。眾生生死相滅。法身不壞。亦如[泥/土]團壞。亦如波浪滅。水性不壞。眾生生死相滅。法身不壞。坐禪有功。身中自證故晝日餅尚未堪餐。說食焉能使飽。雖欲去其前塞。翻令後榻彌堅。華嚴經云。譬如貧窮人。晝夜數他寶。自無一錢分。多聞亦如是。又讀者暫看。急須併卻。若不捨還。同文字學。則何異煎流水以求冰。煮沸湯而覓雪。是故諸佛說說。或說說於不說。諸法實相中。無說無不說。解斯舉一千從。法華經云。非實非虛。非如非異

51

一日謂之曰。吾不問汝平生學解及經卷冊子上記得者。汝未出胞胎未辨東西時。本分事試道一句來。吾要記汝。師懵然無對。沈吟久之。進數語陳其所解。祐皆不許。師曰。卻請和尚為說。祐曰。吾說得是吾之見解。於汝眼目何有益乎。師遂歸堂。遍檢所集諸方語句無一言可將酬對。乃自歎曰。晝餅不可充飢。於是盡焚之曰。此生不學佛法也。且作箇長行粥飯僧免役心神。遂泣辭為山而去。抵南陽睹忠國師遺跡遂憩止焉。一日因山中芟除草木。以瓦礫擊竹作聲。俄失笑間廓然惺悟。遽歸沐浴焚香遙禮為山。贊雲。和尚大悲恩逾父母。當時若為我說卻。何有今日事

52

僧問。如何是祖師西來意。師曰。君山點破洞庭心。僧雲。意旨如何。師曰。白浪四邊繞紅塵何處來。問少林面壁意旨如何。師曰。入定。僧雲。孤負古人。師曰。罕遇知音。問法輪工已畢推轉意如何。師曰。活鱗鱗地。僧雲。法不孤起仗境方生。師曰。有意氣時添意氣。不風流處也風流。僧畫一圓相。師曰。爭奈諸聖眼何。問有人問我解何宗。拈起拂子劈口打意旨如何。師曰。

獼猴入布袋鐵筋擊烏龜。僧雲。不睹雲中雁爭知沙塞寒。師曰。千眼大悲觀不得。無言童子暗嗟噓。僧雲。為什麼如此。師曰。祇為如此。乃曰。談玄說妙譬如畫餅充饑。入聖超凡大似飛蛾赴火。一向無事敗種蕉芽。更外馳求水中捉月。乃以拂子拂一拂曰。適來許多見解拂卻了也。作麼生是諸人透脫一句

53

今願同學但依義修行。莫著言說。即自失修行分。金剛經云。若取法相。即著我人眾生。若取非法相。即著我人眾生。是故不應取法。不應取非法。以是義故。如來常說。汝等比丘知我說法如筏喻者。法尚應捨。何況非法。華嚴經云。譬如貧窮人。日夜數他寶。自無一錢分。於法不修行。多聞亦如是。如聾人設音樂。彼聞自不聞。於法不修行。多聞亦如是。如盲設眾象。彼見自不見。於法不修行。多聞亦如是。如飢設飯食。彼飽自腹餓。於法不修行。多聞亦如是。譬如海船師。能渡於彼岸。彼去自不去。於法不修行。多聞亦如是。法句經云。說食之人。終不能飽。佛頂經云。阿難縱強記。不免落邪見。思覺出思惟。身心不能及。曆劫多聞。不如一日修無漏法。方廣經云。一念亂禪定。如殺三千界。滿中一切人。一念在禪定。如活三千界。滿中一切人。維摩經云。心不住內。亦不在外。是為宴坐。若能如此者。佛即印可。無以生滅心說實相法。法過眼耳鼻舌身心。法離一切觀行。法相如是。豈可說乎。是故文殊師利菩薩讚維摩詰。無有言說。是真入不二法門。

54

說食終不飽  
說衣不免寒  
飽喫須是飯  
著衣方免寒  
不 思量  
只道求佛難  
回心即是佛  
莫向外頭看

55

問。禪師說通。為是宗通。答。說通宗亦通。又問。若為說通。若為說是宗通。答。口說菩提。心無住處。口說涅槃。心有生滅。口說解。心有 XX。即是說通宗不通。又問。若為是宗通。答。但了本自性空寂。更不復起觀。即是宗通。

56

如天台拾得頌公。東陽海水清。水清復見底。靈源流法泉。斫水刀無痕。我見頑愚士。燈心拄須彌。寸樵煮大海。足抹大地石。蒸沙成飯無。磨甆將為鏡。說食終不飽。直須著力行。恢恢大丈夫。堂堂六尺士。枉死埋塚下。可惜孤標物。龐居士詩云。讀經須解義。解義即修行。若依了義學。即入涅槃城。如其

不解義。多見不如盲。尋文廣占地。心牛不肯耕。田田總是草。稻從何處生。  
故知須在心行

57

蒸砂擬作飯  
臨渴始掘  
用力磨  
那堪將作鏡  
佛說元平等  
總有真如性  
但自審思量  
不用閑爭競

58

欲求佛而不觀己心。若言心外有佛性外有法堅執此情欲求佛道者。縱經塵劫燒身鍊臂。敲骨出髓刺血寫經。長坐不臥一食卯齋。乃至轉讀一大藏教修種種苦行。如蒸沙作飯只益自勞。爾但識自心恒沙法門無量妙義不求而得 --- 問若言佛性現在此身。既在身中不離凡夫。因何我今不見佛性。更為消釋悉令開悟。答在汝身中汝自不見。汝於十二時中知飢知渴知寒知熱。或瞋或喜。竟是何物。

59

和上云。法師不識主客。強認前塵以流注生滅心。自為知解。猶如煮沙欲成嘉饌。計劫只成熱沙。只是自誑誑他。

60

大德坐禪圖什麼。一曰。圖作佛。師乃取一磚。於彼庵前石上磨。一曰。師作什麼。師曰。磨作鏡。一曰。磨磚豈得成鏡耶。坐禪豈得成佛耶

61

吾為汝說。善知識。世人終日口念般若。不識自性般若。猶如說食不飽。口但說空。萬劫不得見性。終無有益。善知識。摩訶般若波羅蜜是梵語此言大智慧到彼岸。此須心行。口念心不行。則心口相應。本性是佛。離性無別佛

62

三乘十二分教。還同說食示人。食味既因他說。其食要在自己親嘗既自親嘗。便能了知其味是甘是辛是鹹是淡。達磨西來直指人心見性成佛。亦復如是。真性既因文字而顯。要在自己親見。若能親見。便能了知目前是真是妄是生是死。既能了知真妄生死。返觀一切語言文字。皆是表顯之說。都無實義。如今不了病在甚處。病在見聞覺知

63

如人喫飯飽時。不可更問人我飽未飽

64

急須努力莫容易事。持片衣口食空過一生。明眼人笑

65

求佛求菩提及一切有無等法。是棄本逐末。  
祇如今粗食助命。補破遮寒。渴則掬水喫。  
餘外但是一切有無等法都無纖毫繫念。  
此人漸有輕明分

66

是以常歎言。嗟。見今日所依之命。依一顆米一莖菜餉時不得食飢死。不得水渴死。不得火寒死。欠一日不生。欠一日不死。被四大把定。不如先達者入火不燒。入水不溺。倘要燒便燒。要溺便溺。要生即生。要死即死。去住自由 - -  
誌公云。隨人造作百變。十地菩薩不飢不飽。入水不溺。入火不燒。倘要燒且不可得燒。他被量數管定。佛則不與摩入火不燒。倘要燒便燒。要溺便溺。他便得四大風水自由

67

諸受皆苦。所以者何。衣食等物。皆是苦因非樂因也。何以知之。  
現見衣食過增。則苦亦增。故名苦因。又手痛等苦可以相示。樂相不然。又衣食等物皆為療病。如人不渴飲不生樂

68

涅槃云。汝諸比丘。身雖出家。而未曾染大乘法服。  
雖復乞食經歷多年。初未曾求大乘法食。  
衣嚴法體。食資慧命。不識本常衣食俱失

69

若有貧窮者。但求於衣食。既得衣食已。復求美好者。既得美好者。復求於尊貴。既得尊貴已。求王一切地。設得盡王地。復求為天王。世間貪欲者。不可以財滿

70

世尊。有諸外道復言有樂。能令眾生求望故。飢者求食渴者求飲。寒者求溫熱者求涼。極者求息病者求差。欲者求色。若無樂者彼何緣求。以有求者故知有樂。

71

若以分別有二相者。則不能得一切智也。善男子。如寒求火而返取地。如渴求飲而返取火。如飢求食而返取石。如莊求華而返取衣。如薰求香而返取屍。如行求衣而返取垢。如塗求香而返取空。如是如是

72

今所問者。如日宮殿照於天下。如夜月出。如入大海採諸明珠。如醫合藥。如飢求食。如渴欲飲

73

謂諸有情求食與食求飲與飲。求乘與乘求衣與衣。求莊嚴具施莊嚴具。求諸什物施以什物。求鬘塗香。施鬘塗香。求止憩處施止憩處。求諸光明施以光明

74

謂受上苦時於中苦起樂想。受中苦時於苦起樂想。受地獄苦時於傍生苦起樂想。受傍生苦時於鬼界苦起樂想。受鬼界苦時於人苦起樂想。受人苦時於天苦起樂想。受有漏苦時於無漏道亦生樂想。故說有樂。復有說者。若依世間施設於諸蘊中亦說有樂。謂諸世間飢時得食渴時得飲。寒時得煖熱時得冷行疲倦時得車馬等

75

故一切時中動用施為。東行西往喫飯著衣。拈匙弄筋。左顧右盼。皆是真心妙用現前。凡夫迷倒於著衣時只作著衣會。喫飯時只作喫飯會。

76

僧問趙州。狗子還有佛性也無。州云無。師即令他提這無字。學人信得及。便即從此行也無坐也無。著衣喫飯也無。一切時中皆無。或緩或急

77

趙州云。佛言蠢動含靈皆有佛性。和尚因甚道狗子無佛性。實意云何道無。其僧到此疑情重也。行也疑因甚道無。坐也疑因甚道無。著衣喫飯也疑因甚道無。動靜寒溫也疑因甚道無。苦樂逆順也疑因甚道無。晝夜十二時無頃刻暫息。單只不忿趙州道狗子無佛性。直要向這無字上捉敗趙州。得人憎處方始休歇。此下正說學人用疑處。須要仔細著意。若用疑時先須發憤怒心。疑趙州因甚道無。此憤怒心(註明若不出聲心中忿忿地。若出聲閉口鼻音如伏虎聲相似。如人受辱有疑不決。皆有此不忿意聲)或出聲不出聲。學人自取方便。此一箇疑字單只疑趙州因甚道無。不是看趙州無。不是念趙州無。今時學人多是看這無字。念這無字。真可憐也。學人到此惺惺著。須看其僧當時有疑。再問處云。蠢動含靈皆有佛性。狗子因甚無佛性。此一問疑徹骨髓。這僧求死不欲活。逼得老趙州。和心膽吐出箇無字。欲收收不得。其僧求死死不得。從始至今疑而不決。所以前人疑的。即是今人疑的。今人疑的即是疑著趙州說的

78

若論此事。不在端坐無言處。不在刀耕火種處。不在持衣托鉢處。且道畢竟在甚麼處(良久云)是甚麼[乏-之+山]又是箇甚麼。學人於此理會不下。各將本參話頭依前所舉所疑。不必重述。只要話頭上會活弄。不可滯在一處。至於行住坐臥著衣喫飯搬柴運水大小便利語默動靜折旋俯仰迎賓待客苦樂逆順道在其中。須要自有方便始得。會做工夫底人。譬如慣蹴毬子者一般。著頭頭起。著肩肩起。著肘肘起。著手手起。著膝膝起。著足足起。盤轉一脚踢過毬門輓上三十三天十八梵天四空天周而復始。無一處可收。無一處可著。何故蓋皆因他活轉地。所以三界收他不得。無心拘他不得。有如是妙用如是自在如是安樂。又何況三界拘收他不得。盡十方虛空微塵國土亦拘收他不得任。性往來得無罣礙。學人且道。那箇是毬子。那箇是蹴毬底人

79

看箇公案。僧問趙州。狗子還有佛性也無。州云無。但去二六時中看箇無字。晝參夜參行住坐臥。著衣喫飯處。阿屎放尿處。心心相顧猛著精彩。守箇無字。日久月深打成一片。忽然心花頓發。悟佛祖之機。便不被天下老和尚舌頭瞞。便會開大口。達磨西來無風起浪。世尊拈花一場敗闕

80

又問。如何是佛。師曰。著衣喫飯

81

俗士問。如何是佛。師曰。著衣喫飯量家道

82

問如何是真常道。師曰。著衣喫飯

83

僧問。如何是平常道。師曰。和尚合掌道士擎拳。問十二時中如何趣向。師曰。著衣喫飯。曰別有事也無。師曰有。曰如何即是。師曰。齋餘更請一甌茶

84

上堂云。出家人。但隨時及節便得。寒即寒。熱即熱。欲知佛性義。當觀時節因緣

85

若了此心。乃可隨時著衣喫飯。長養聖胎任運過時。更有何事汝受吾教

86

凡所見色。皆是見心。心不自心。因色故有心。汝可隨時言說。即事即理。都無所礙。菩提道果。亦復如是。於心所生。即名為色。知色空故。生即不生。若體此意。但可隨時著衣吃飯。長養聖胎。任運過時。更有何事。汝受吾教。聽吾偈曰。心地隨時說。菩提亦只寧。事理俱無礙。當生則不生

87

於一微塵中。轉大法輪。於一切時中。行住坐臥。不拘得失。任運流入薩婆若海。衲僧家。到這裏。亦不可執著。但隨時自在。遇茶喫茶遇飯喫飯。

88

問如何是易。師曰。著衣喫飯不用讀經看教。不用行道禮拜燒身煉頂。豈不易耶

89

是法無宗隨緣建立。聲色動靜不味見聞。舉用千差如鍾待扣。於此薦得。且隨時著衣喫飯。若是德山臨濟。更須打草鞋行腳

90

問如何是平常心合道。師曰。喫茶喫飯隨時過。看水看山實暢情

91

汝若悟此事了。但隨時著衣喫飯。任運騰騰。故知此事。唯自己知。別無方便。故云一飲一啄。各自有分

92

僧參。問承聞諸佛出世。為一大事因緣。請問和尚如何是大事因緣。師曰。著衣吃飯。屙屎放尿。僧不肯。不禮拜而出。師喚。示以偈曰。諸佛出於世。唯為大因緣。屙屎並放尿。饑餐因打眠。目前緊急事。人只欲上天。談玄共說妙。遭罪複輸錢。僧慚慚作禮而去

93

一日上堂。本自深山臥白雲。偶然來此寄閑身。莫來問我禪兼道。我是喫飯屙屎人

94

師示眾云。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

95

諸子。莫向別處求覓。乃至達磨小碧眼胡僧。到此來。也只是教爾無事去。教爾莫造作。著衣喫飯。屙屎送尿。更無生死可怖。亦無涅槃可得。無菩提可證。只是尋常。一箇無事人。

96

一切眾生從無量劫來。不出法性三昧。長在法性三昧中。著衣喫飯。言談祇對。六根運用。一切施為。盡是法性



97

故曹溪云。自悟修行不在於靜。若靜先後即是迷人。則達人分上定慧等持之義。不落功用元自無為。更無特地時節。見色聞聲時但伊麼。著衣喫飯時但伊麼。屙屎送尿時但伊麼。對人接話時但伊麼。乃至行住坐臥。或語或默或喜或怒。一切時中一一如是似虛舟駕浪隨高隨下。如流水轉山遇曲遇直而心心無知。今日騰騰任運。明日任運騰騰。隨順眾緣無障無礙。於善於惡不斷不修。質直無偽視聽尋常。則絕一塵而作對。何勞遣蕩之功。無一念而生情。不假忘緣之力。然障濃習重觀劣心浮。無明之力大。般若之力小。於善惡境界未免被動靜互換。心不恬淡者。不無忘緣遣蕩功夫矣。如云六根攝境心不隨緣謂之定。心境俱空炤鑑無惑謂之慧

98

故飄瓦以擊人不怨也。虛舟之觸人不怒也。

99

上堂。月堂老漢道。行不見行是箇甚麼。坐不見坐是箇甚麼。著衣時不見著衣是箇甚麼。喫飯時不見喫飯是箇甚麼。山僧雖與他同床打睡。要且各自做夢。何故行見行坐見坐。著衣時見著衣。喫飯時見喫飯。無有不見底道理。亦無箇是甚麼

100

沒蹤跡。斷消息。白雲無根。清風何色

101

曰既得無物自在饑寒所逼若為用心。師曰。饑即喫飯寒即著衣。曰知饑知寒應是有心。師曰。我問汝。有心心作何體段。曰心無體段。師曰。汝既知無體段。則是本來無心。何得言有。曰山中逢見虎狼如何用心。師曰。見如不見來如不來

102

一切有心天地懸殊。雖然如此若是得底人。道火不可燒。口終日說事不曾掛著唇齒。未曾道著一字。終日著衣喫飯。未嘗觸一粒米掛一縷線

103

師曰。明朝不可得不是無明朝。汝自不見性不可是無性。今見著衣喫飯行住坐臥對面不識。可謂愚迷。汝欲見明朝與今日不異。將性覓性萬劫終不見。亦如盲人不見日不是無日

104

云今正悟時。佛在何處。師云。問從何來。覺從何起。語默動靜一切聲色。盡是佛事。何處覓佛。不可更頭上安頭嘴上加嘴。但莫生異見。山是山水是水。僧是僧俗是俗

105

上堂。喝一喝云。盡大地被同安一喝。瓦解冰消。汝等諸人。向什麼處。著衣喫飯。若未得箇著衣喫飯處。須得箇著衣喫飯處。若識得箇著衣喫飯處。識取鼻孔好。下座

106

生也不著問人。死也不著問人。不生不死底也不著問人。作如是說者也不著問人。受如是說者也不著問人。如人喫飯喫到飽足處自不生思食想矣。千說萬說。曲說直說。只為羅孟弼。疑情不破。他時後日驀然失腳。蹋著鼻孔。妙喜切切怛怛。寫許多惡口。卻向甚處安著

107

到這裏如人飲水冷暖自知。不著問別人。問別人則禍事也。所以云。真實到不疑之地者。如渾鋼一打就生鐵鑄成是也。如人喫飯飽時。不可更問人我飽未飽

108

如人飲水。冷暖自知。師曰。冷暖則可知矣。作麼生是自知底事

109

法身本來無受,無飢無渴,無寒熱,無病,無恩愛,無眷屬,無苦樂,無好惡,無短長,無XX. 本來無有一物可得

110

任彼一切隨諸法性 如火熱水濕之類。各各差別之性也。今時見有一類人。云妄從他妄真任他真。各稱其心。何必改作。作亦任作好閑任閑。逢饑即餐。遇衣即著。好事惡事一切不知。任運而行信緣而活。睡來即臥興來即行。東西南北何定去住。

111

一僧新到。師問。何處來。僧云。閩中。師云。彼處佛法如何住持。僧云。饑即喫飯困即打睡。師云錯。僧云。未審和尚此間如何住持。師拂袖歸方丈。僧休去

112

有源律師來問。和尚修道還用功否。師曰。用功。曰如何用功。師曰。饑來喫飯困來即眠。曰一切人總如是同師用功否。師曰。不同。曰何故不同。師曰。他喫飯時不肯喫飯。百種須索。睡時不肯睡。千般計校。所以不同也。律師杜口

113

東行西往喫飯著衣。拈匙弄[筋-肋+助]左顧右盼。皆是真心妙用現前。凡夫迷倒於著衣時只著衣會。喫飯時只作喫飯會。一切事業但隨相轉。所以在日用而不覺。在目前而不知。若是識性底人。動用施為不曾昧卻。

114

龐居士一日在草菴中獨坐。驀地雲。難難十碩油麻樹上攤。龐婆聞得接聲雲。易易百草頭上祖師意。女子靈照雲。也不難也不易。飢來喫飯困來睡。妙喜曰。此三人 同行不同步。同得不同失

115

不如無事休歇去。飢來喫飯。睡來合眼。愚人笑我。智乃知焉

116

兀然無事無改換。無事何須論一段。直心無散亂。他事不須斷。過去已過去。未來更莫算。兀然無事坐。何曾有人喚。向外覓功夫。總是癡頑漢。糧不畜一粒逢飯但知 X。世間多事人相趁。渾不及。我不樂生天亦不愛福田。飢來即喫飯。睡來昂卧暝。愚人笑我。智乃知賢。不是癡鈍。本體如然。要去即去。要住即住。身披一破衲。腳著孃生袴。多言復多語。由來反相悞。若欲度眾生。無過且自度。莫謾求真佛。真佛不可見。妙性及靈臺。何曾受動練。心是無事心。面是孃生面。劫石可移動。个中難改變。無事本無事。何須讀文字。削除人我本。冥合箇中意。種種勞筋骨。不如林下睡兀兀。舉頭見日高。乞飯從頭餒。將功用功。展轉冥朦。取則不得。不取自通。吾有一言。絕慮忘緣。巧說不得。只用心傳。更有一語。無過直與。細如毫末。本無方所。本自圓成。不勞機杼。世事悠悠。不如山丘。青松蔽日。碧澗長流。臥藤蘿下。塊石枕頭。山雲當幕。夜月為鉤。不朝天子。豈羨王侯。生死無慮。更復何憂。水月無形。我常只寧。万法皆爾。本自無生。兀然無事坐。春來草自青

117

今時莫作等閑。鰲奴白牯修行却快。不是有禪有道。如汝種種馳求覓佛覓祖乃至菩提涅槃。幾時休歇成辦乎。皆是生滅心。所以不如鰲奴白牯兀兀無知。不知佛不知祖乃至菩提涅槃及以善惡因果。但饑來喫草渴來飲水。若能恁麼不愁不成辦。

118

師云。或有人問王老師什麼處去也。作麼生向他道。對云。歸本處去。師云。早是向我頭上污了也。卻問。和尚百年後向什麼處去。師云。向山下檀越家作一頭水牯牛去。第一座云。某甲隨和尚去。還許也無。師云。你若隨我。銜一莖草來。

119

只要箇本分人。忽若總不恁麼 又作麼生。委悉麼。了取平常心是道。饑來喫飯困來眠

120

凡不收聖不管。更喚甚作生死菩提涅槃煩惱。不如饑來喫飯困來打眠。此乃稍稍類他家種草也

121

上堂。見聞覺知無障礙。聲香味觸常三昧。衲僧道會也。山是山水是水。飢來喫飯困來打睡。忽然須彌山[跳-兆+孛]跳入爾鼻孔裏。摩竭魚穿爾眼睛中

122

釋迦老子有四弘誓願云。眾生無邊誓願度。煩惱無盡誓願斷。法門無量誓願學。佛道無上誓願成。法華亦有四弘誓願。饑來要喫飯。寒到即添衣。困時伸脚睡。熱處愛風吹

123

昔日雲門有三句。謂函蓋乾坤句。截斷眾流句。隨波逐浪句。九頂今日亦有三句。所謂饑來喫飯句。寒即向火句。困來打睡句。

124

平常無事。天是天地是地。露柱是木頭。金剛是泥塑。飢來喫飯困來打眠。更有何事

125

僧曰。既得無物自在。飢寒所逼若為用心。國師曰。飢即喫飯寒即著衣。僧曰。知飢知寒。應是有心。國師曰。我問汝有心。心作何體段。僧遲疑良久覓心與飢寒體段。了不可得。遂依實供通曰。心無體段。國師曰。汝既知無體段。即是本來無心

126

廓然無聖不用躊躇。蓋色騎聲全承渠力。諸佛以此度生。衲僧以此為命。露裸裸赤灑灑沒可把。行但行坐但坐。饑來喫飯寒來向火

127

上堂。寒便向火。熱即搖扇。饑時喫飯。困來打眠。所以趙州庭前柏。香巖嶺後松。栽來無別用。祇要引清風。

128

我則與摩批判。你到什麼處。熱則靈原取源。寒則燒火圍爐

129

直出直入直行直坐。直禪上人直須恁麼。本自圓成不立功課。飢來喫飯寒來向火。不在瞿曇非幹達磨。擬心思量返遭殃禍。我說是言已招口過。明眼人前一場話墮。請事斯語無忘骨剝

130

問。如何是毗盧體。師云。寒時寒煞。熱時熱煞。進云不會意旨如何。師云。冬天著火向。夏月取涼行

131

問如何是平常心。要眠則眠。要坐則坐。學人不會。熱則取涼。寒則向火。有人問和尚。和尚則隨問答話。總無人問時。和尚如何。困則睡。健則起。

132

僧問。寒暑到來如何回避。師曰。何不向無寒暑處去。云如何是無寒暑處。師曰。寒時寒殺闍黎。熱時熱殺闍黎。

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