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The Record of the Temple of Equanimity

With the Classic Odes of Venerable Tiantong Jue and the
Responsive Commentary of Old Man Wansong

《萬松老人評唱天童覺和尚頌古從容庵錄》

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Introduction to the Recorded Sayings of the Four Houses
in the Important Engraving of The Record of Equanimity

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Congrong Lu Zhong Ke Si Jia Yulu Xu

Translated by Gregory Wonderwheel

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The Record of the Temple of Equanimity
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Responsive Commentary of Old Man Wansong
-One-

A record of attendants freed from knowledge
After studying the comparison of the Nature and the One
Every birth is the native place of a person of the Way.

1st Standard: The World Honored One Ascends The Seat

Teaching the assembly says:

Raised:

One Day the World Honored One ascended the seat.
Manjusri plain hammered and said, "Carefully observe the Dharma of the King of Dharma. The Dharma of the King of Dharma is thus."
The World Honored One then descended the seat.

[Tiantong's] Ode says:

Can one still see the wind of truth in a single part?
Continuously, the mother of transformations runs the loom and shuttle,
The weaving becomes an ancient brocade cherishing the image of spring.
Without doing anything, what is the Lord of the East leaking?

2nd Standard: [Bodhi]dharma's Emptiness

Teaching the assembly saying:

Raised: Emperor Wu of Liang asked great master Damo, "So, what is the primary meaning of the holy truths?"

Mo said, "Emptiness without holiness."

The Emperor said, "Who is this one opposing us?"

Mo said, "[One] does not know."

The Emperor did not concur.

[Bodhidharma] proceeded to cross over the river, arrived at Shaolin, and faced the wall for nine years.

[Tiantong's] Ode says:

3rd Standard: Inviting the Ancestor in East India

Teaching the assembly saying:

Raised: A Rajah of the land of East India invited the 27th ancestor Prajnatarā to a Buddhist vegetarian meal. The Rajah spoke the question, “Why don’t you read the sutras?”

The ancestor said, “In [my] poor way, the in breath does not dwell in the realm of the *skandhas*; the out breath does not wade across the multitudinous causes (*pratyaya*). Always turning thus are the 100, 1,000, 10,000, 100,000,000 scrolls of the Sutras.”

[Tiantong's] Ode Says:

4th Standard: The World Honored One Points to the Ground

Teaching the assembly saying:

Raised:

The World Honored One, together with the multitude, walked to a resting stop. He pointed with his hand to the ground and said, “This place is fitting to build a sacred temple.”

The God Sakra stuck one blade of grass into the top of the ground and said, “Building the sacred temple is already concluded.”

The World Honored One smiled subtly.

[Tiantong's] Ode says:

5th Standard: Qingyuan’s Price of Rice

Teaching the assembly saying:

Raised:

A monk asked Qingyuan, “So what is the Buddha Dharma’s great meaning?”

Yuan said, “What goes for the price of rice at Black Barrows (Luling)?”

[Tiantong's] Ode says:

6th Standard: Ancestor Ma’s Black and White

Teaching the assembly saying:

Raised:

A monk asked Great Master Ma (Mazu, J. Baso), “Abandoning the four phrases and renouncing the 100 negations, I beg Master to directly point to the meaning of that First Certain Someone’s coming from the West.”

Great Master said, “Today, I toiled and am weary and do not have the energy to explain it for you. Take the question to Zhizang, (J. Chizo) and go away.”

The monk asked Zang.

Zang said, “Why don’t you ask the Venerable?”

The monk said, “The Venerable instructed me to come and ask.”

Zang said, “Today my head aches, and I don’t have the energy to explain it for you. Take the question to Elder Brother Hai and go away.

The monk asked Hai (J. Kai).

Hai said, “I arrived at this side, but still I don’t understand.”

The monk raised it to show to the Great Master.

Great Master said, “Zang’s head is white; Hai’s head is black.”

[Tiantong's] Ode says:

7th Standard: Yaoshan Ascends the Seat

Teaching the assembly saying:

Raised: For a long time, Yaoshan did not ascend the seat. The leader of affairs said plainly, “For a long time the great assembly has pined for you to show the teaching. I beg the Venerable, for the assembly, to explain the Dharma.”

Shan ordered the bell to be struck, and the assembly collected in the square. Shan ascended the seat and was [silently] respectful for a long time, then he descended the seat and returned to the abbot’s room.

The leader followed behind and asked, “The Venerable happened to come and granted for the assembly to explain the Dharma. In speaking, why did you not let down a single word?”

Shan said, “The sutras have sutra masters, the treatises (*śāstra*) have treatise masters. [Do you] argue with or wonder at getting this old monk?”

[Tiantong's] Ode says:

8th Standard: Baizhang's Wild Fox

Teaching the assembly saying:

Raised: Baizhang (720–814 C.E., *J. Hyakujō*) ascended the hall. Usually there was one old man listening to the Dharma who accompanied the assembly when it dispersed and left. One day he did not leave. Zhang accordingly asked, “Who is this person who is standing?”

The old man said, “I’m a certain someone who in a former life in the time of Kashyapa Buddha previously resided on this mountain. There was a scholar (or student) who asked, ‘Does the person with a foundation in the great cultivation practice still fall into cause and effect or not?’ I answered him saying, ‘Does not fall into cause and effect,’ and degenerated into the body of a wild fox for five hundred lives. Now I beg the Venerable to substitute one turning word.”

Zhang said, “Is not in the dark about cause and effect.” (alt. “Does not obscure cause and effect”)

At the words coming down the old man was greatly awakened.

[Tiantong's] Ode says:

9th Standard: Nanquan Chops the Cat

Teaching the assembly saying:

Raised: At Nanquan's one day, both halls of the East and West were arguing over a kitten. Nanquan saw, proceeded to lift it up, and said, “If you're able to speak quickly I won't chop.”

The assembly was without a response. Quan however chopped the kitten into two sections.

Quan again raised the preceding discussion to ask Zhaozhou.

Zhou then took off his straw sandals and wore them on top of his head, and went out.

Quan said, “Mister if you were there, you'd just have been able to save the kitten.”

[Tiantong's] Ode says:

10th Standard: Old Madam of Tower Mountain

Teaching the assembly saying:

Raised: Going up on the road to Tower Mountain (Taishan) there was an Old Madam. Whenever there was a monk asking directions where to go on the Tower Mountain road, the old woman said, “Promptly go straight.”

Just as the monk walked, the old woman said, ““A good exemplary teacher also goes in this way!”

A monk raised it to show Zhaozhou. Zhou said, “Wait and let me investigate into it.”

Zhou likewise did the same as was previously asked. When the following day arrived he ascended the hall and said, “I investigated for you and defeated the Old Madam completely!”

[Tiantong's] Ode says:

11th Standard: Yunmen's Two Diseases

Teaching the assembly saying:

Raised: Great Master Yunmen said, “When the light does not penetrate and escape, there are two kinds of diseases. One is when everywhere is not bright (unclear) and there are objects before the face. When penetrating and gaining the emptiness of everything, it is like on indistinct ground there is the resemblance of one object (i.e., the objectification of oneness). This also is the light not penetrating and escaping.

“Again, the Dharmakaya likewise has two kinds of disease. One is when you are able to arrive at the Dharmakaya, yet as your grasping at Dharma is not forgotten, afterwards you still maintain views and so fall at the border of the Dharmakaya. Even if you are able to penetrate, to then give up on passing through won't do (is not permitted). To meticulously examine drop by drop what breath of life you will come to have--likewise is a disease.

[Tiantong's] Ode says:

12th Standard: Dizang Planting Fields

Teaching the assembly saying:

Raised: Dizang asked Leader Xiushan, “Where are you coming from?”

Xiu said, “Coming from the South.”

Zang said, “What is the Buddha Dharma like in recent days in the South?”

Xiu said, “Discussion and deliberation are very abundant in the land.”

Zang said, “We/I struggle thus on this side, planting the fields for ample meals to eat.”

Xiu said, “How does that struggle give help to the three realms?”

Zang said, “What are you calling the ‘three realms’?”

13th: Standard Linji's Blind Donkey

Teaching the assembly saying:

Raised: Linji was going to make known his death and told Sansheng, “After I move into transformation, do not gain the demise of my Correct Dharma Eye Treasury.”

Sheng said, “[I’ll] boldly fight against the demise of the Venerable’s Correct Dharma Eye Treasury.”

Ji said, “How will you respond if later there is a person asking you ‘how do you make it alive?’”

Sheng then shouted

Ji said, “Who knew my Correct Dharma Eye Treasury would turn to such a blind donkey at the border of its demise.”

14th Standard: Attendant Kuo Passes Tea

Teaching the assembly saying:

Raised: Attendant Kuo asked Deshan, “All the sages from before, toward what place did [they] go?”

Shan said, “What? What?”

Kuo said, “[I] ordered a ‘flying dragon’ horse for review, and a lame turtle came sticking out its head.”

Shan then stopped and left (went to retire).

The following day Shan came out from bathing. Kuo passed tea giving it to Shan. Shan stroked Kuo on the shoulder one time.

Kuo said, “This old fellow is honestly beginning to glimpse the ground.”

Shan again stopped and left (went to retire).

[Tiantong's] Ode says:

15th Standard: Yangshan Sticks In A Shovel

Teaching the assembly saying:

Raised: Guishan asked Yangshan, “Where are you coming from?”

Yang[shan] said, “From in the fields.”

[Gui]Shan said, “How many people are in the fields?”

Yang[shan] stuck down his shovel, folded his hands and stood there.

[Gui]shan said, “On South Mountain there are a great many people mowing thatch.”

Yang picked up the shovel then walked away.

16th Standard: Magu Shaking the Rings

Teaching the assembly saying:

Raised: Magu holding the [staff of] rings* arrived at Zhangjing and went around the meditation bench three full circles, shook the [staff of] rings once and next stood there stately.

Jing said, "right. Right."

Magu also arrived at Nanquan's and went around the meditation bench three full circles, shook the [staff of] rings once, and next stood there stately.

Quan said, "Not right, not right."

Magu, after a lot of time said, "Zhangjing stated, 'Right', Venerable, why did you state, 'Not right'?"

Quan said, "Zhangjing was then right; it is you not right. This is a strong wind moving about the place; in the end it becomes destroyed."

[Tiantong's] Ode says:

[N.* Literally the word "tins" is used for the 12 metal rings on the end of the traveling staff used by monks. The 12 rings are said to be reminders of the 12 links in the chain of causation and the 12 _____ of meditation. Practically speaking, as the monk is traveling on foot the tin rings make a sound for protection in the wild to prevent surprise attack by bandits wild animals.]

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-Two-**

A record of attendants freed from knowledge
After studying the comparison of the Nature and the One
Every birth is the native place of a person of the Way.

17th Standard: Fayan's One-Thousandth of a Hairsbreadth

Teaching the assembly saying:

Raised: Fayan asked Leader Xuishan, "With 1/1000 of a hairsbreadth there is discrepancy and heaven and earth hang divided. How are you able to make it live?"

Xiu said, "With 1/1000 of a hairsbreadth there is discrepancy and heaven and earth hang divided."

Yan said, "In this way as well, you are struggling to get it."

Xui said, "I'm someone simply like this. For the Venerable (Osho) as well, what is it like?"

Yan said "With 1/1000 of a hairsbreadth there is discrepancy and heaven and earth hang divided."

[Xui] then did obeisance.

[Tiantong's] Ode says:

18th Standard: Zhaozhou's Puppy Dog

Teaching the assembly saying:

Raised: A monk asked Zhaozhou, "Does the dog even have Buddha Nature or not?"

Zhou said, "Has."

The monk said, "Since it has, why does it still meet with and enter this particular hide bag?"

Zhou said, "By the other knowing but with previous offenses."

Again there was a monk asking, "Does the dog even have Buddha Nature or not?"

Zhou stated, "Not."

The monk said, "Everyone of the multitude of beings in all cases has Buddha Nature. Why does the dog nevertheless not?"

Zhou said, "By it having karmic-activity consciousness present."

19th Standard: Yunmen's Sumeru

Teaching the assembly saying:

Raised: A monk asked Yunmen, "Does not arousing a single thought still have any fault or not?"

Men said, "Mt. Sumeru."

[Tiantong's] Ode says:

20th Standard: Dizang's Intimacy

Instructing the assembly saying: Entering principle one converses profoundly: mocking three, splitting four. The Great Way to Changan (the city of Enduring Tranquility); seven vertical and eight horizontal. Suddenly just like that, open the mouth to explain and lay it bare; raise steps to manifest stepping on. Then one may hang high the bowl and bag and break the supporting staff. Just say, who is that person?

Raised: Dizang asked Fayan, "When you get up from sitting where are you bound for?"

Yan said, "Meandering about foot-traveling."

Zang said, "The business of foot-travelling, how do you make it live?"

Yan said, "Don't know."

Zang said, "'Don't know' is most intimate."

Yan opened thus to a great awakening.

[Tiantong's] Ode says:

21st Standard: Yunyan Sweeps the Ground

Teaching the assembly saying:

Raised: Yunyan was sweeping the ground in order. Daowu said, “A very trivial life.”

Yan said “You should know there is someone who is not trivial.”

Wu said, “By a standard like that there is a second moon!”

Yan held up the broom and said, “How many numbered moon is this particular one?”

Wu then stopped and left.

Xuansha said, “It’s exactly the second moon.”

Yunmen said, “The slave sees the maidservant attentively.”

[Tiantong's] Ode says:

22nd Standard: Yantou,s Obeisance Shout

巖頭拜喝

Teaching the assembly saying:

Raised: Yantou arrived at Deshan (J. Tokusan) , straddled the doorway and immediately asked, “Is it ordinary; is it sacred.?”

Shan immediately shouted.

Tou ceremoniously bowed.

Dongshan (lit. cave mountain)(J. Tozan) heard and said, “If it was not honorable Huo, then [one would] accept it with great difficulty.”

Tou said, “That old fellow Dongshan doesn’t know good and bad. Just at that time I lifted with one hand and restrained with one hand.”

[Tiantong's] Ode says:

23rd Standard: Luzu Faces the Wall

魯祖面壁

Teaching the assembly saying:

Raised: Ordinarily, when Luzu saw a monk coming he immediately faced the wall.

Nanquan heard and said, "I usually face toward others and say, 'Summon the realization from before the implementation of the aeon of emptiness at the time the Buddha had not yet appeared in the world.' Still [I] do not get one piece or half a piece. He will go on this way till the Year of the Donkey departs."

[Tiantong's] Ode says:

24 Standard: Xuefeng Observes a Snake

雪峰看蛇

Teaching the assembly saying:

Raised: Xuefeng taught the assembly saying: "On South Mountain there is a single turtle-nosed snake. You people of various ranks should take a good close look."

Changqing said, "Today within the hall, great are the people who mourn the body and lose life."

A monk raised this to show to Xuansha. Xuansha said, "It should be that my Elder Brother [Changqing] Leng gets a start, but then I am not like this."

The monk said, "Venerable, how do you make it live?"

Xuansha said, "Why make use of 'South Mountain'?"

Yunmen flung down his staff towards Feng and in front of his face made gestures of fear.

[Tiantong's] Ode says:

25th Standard: Yanguan's Rhinoceros fan

鹽官犀扇

Teaching the assembly saying:

Raised: Yanguan one day called the attendant, “Come, pass me the rhinoceros fan.”

The attendant said, “The fan is broken!”

Guan said, “Since the fan is broken, come and give me back the rhinoceros calf.”

The attendant had no reply.

Zifu drew the appearance of a single circle and in the center drew the single character for “ox”.

[Tiantong's] Ode says:

26 Standard: Yangshan Points to Snow

仰山指雪

Teaching the assembly saying:

Raised: Yangshan pointed to the snow lion and said, “In returning, is there someone who is able to pass through this color?”

Yunmen said, “I’d undertake at that time immediately to give it a push over.”

Xuedou said, “He only expounds pushing over, he does not expound helping it get up.”

[Tiantong's] Ode says:

27th Standard: Fayan Points to the Blinds

法眼指簾

Teaching the assembly saying:

Raised: Fayan (Dharma Eye) used his hand to point to the blinds. At that time there were two monks who went together to roll the blinds.

Yan said, "One gains, one loses." [alt. "One win, one loss."; "One gets it, one loses it/neglects it."]

[Tiantong's] Ode says:

28th Standard: Huguo's Three Shames

護國三愆

Teaching the assembly saying: [this is the beginning of the introductory comment.]

Raised: A monk asked Huguo, "At the time the crane stands on the withered pine, what is it like?"

Guo said, "Underneath on the ground below, a singular site of shame

The monk said, "At the time a water drop is a frozen drop, what is it like?"

Guo said, "After the sun comes out, a singular site of shame.

The monk said, "At the time of the elimination of the prosperity of the sangha*, to what place did the virtuous spirits who protect the Dharma depart?"

Guo said, "For each of the pair of Chiefs** at the triple gate, a singular site of shame.

29th Standard: Fengxue's Iron Ox

風穴鐵牛

Teaching the assembly saying:

Raised:

Fengxue, when at the government office of Ying province, ascended the hall and said, "The ancestral masters' imprint on the mind is an appearance resembling the function of the arrival of the iron ox. If it leaves, then the imprint remains. If it remains, then the imprint is ruined. As it is just so, if it does not leave and does not remain, is imprinting then correct, or is not imprinting then correct?"

At that time, there was an old timer Lupi who came forward and stated the question, "Someone first class having the function of the arrival of the iron ox begs the teacher do not hang onto imprints (alt. do not hand over an imprint)."

Xue said. "In the habit of fishing for whales and giant salamanders immersed in the vast clear and still waters, yet alas, the frogs are strolling and rolling over in the muddy sand."

Pi stood still pondering.

Xue shouted and said, "Old Timer, why don't you speak further?"

As Pi was deciding how to discuss it, Xue hit him once with the whisk.

Xue said, "Can you go back and remember what you were able to say at first? Try to raise it and see."

As Pi was deciding to open his mouth to speak, Xue again hit him once with the whisk.

The magistrate said, "The Buddha Dharma and Dharma of Kings are one kind."

Xue said, "What do you see in particular?"

The magistrate said, "They are equally decisive and to not be decisive turns back and invites this disorder."

Xue then descended from the seat.

[Tiantong's] Ode says:

30th Standard: Dasui's Aeon Fire

大隨劫火

Teaching the assembly saying:

Raised: A monk asked Dasui, "In the void of the Aeon Fire, most certainly the Great-thousands (i.e., the worlds of the universe) are altogether destroyed, but I have not yet discerned if particularly this is destroyed or not destroyed?"

Sui said, "Destroyed."

The monk said, "In this way then, it follows it is gone too."

Sui said, "It follows it is gone."

A monk asked Longji, "In the void of the Aeon Fire, most certainly the Great-thousands (i.e., the worlds of the universe) are altogether destroyed, but I have not yet discerned if particularly this is destroyed or not destroyed?"

Ji said, "Not destroyed."

The monk said, "How is it not destroyed?"

Ji said, "As it is the same as the Great-thousands."

[Tiantong's] Ode says:

31st Standard: Yunmen's Bare Pillar

雲門露柱

Teaching the assembly saying:

Raised: Yunmen said in handing down words, "The Old Buddha and the bare pillar unite with each other. How many in number are active?"

The assembly had no words.
Substituting himself, he said, “Clouds rise up on South Mountain. Rain falls down on North Mountain.”

[Tiantong's] Ode says:

32nd Standard: Yangshan's Mind and Environment

仰山心境

Teaching the assembly saying:

Raised: Yangshan asked a monk, “What place are you a person (人) of?”

The monk said, “I'm a person (人) of *You* (“Hidden”) Province.”

Shan said, “Do you think of being in it?”

The monk said, “I constantly think of it.”

Shan said, “The ability to think of it is the heart-mind. That which is thought of is the environment. Within it are the mountains, rivers, and the great earth; towers, terraces, palaces, and pavilions; people, animals, and objects, etc. In turning back thought after thought to the bottom of the mind, when you return to existence (*u*, 有) are there very many kinds (of things)?”

The monk said, “As someone arriving inside of this unity, I do not see ‘existence’ (*u*, 有).”

Shan said, “This is exactly the position of faith. It is not yet the position of person (人).”

The monk said, “Venerable, can't you point to something other than existence (*u*, 有) for instruction or not?”

Shan said, “Other than existence (*u*, 有) and other than nonexistence (*wu*, 無) immediately are not in the middle. According to your point of view, you just get the one profundity. Get your seat and throw on your robe, and after that look on your own.”

[Tiantong's] Ode says:

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Every birth is the native place of a person of the Way.

33rd Standard: Sansheng's Gold Fish Scales

三聖金鱗

Teaching the assembly saying:

Raised: Sansheng asked Xuefeng, "As the gold fish scales that passed through the net have not yet been discerned, what is used for food?"

Feng said, "Wait until you come out of the net, then I'll speak to you."

Sheng said, "A Learned and Virtuous One of fifteen hundred people and you still don't know the 'head of the word'."

Feng said, "I'm an old monk in residence managing numerous affairs."

34th Standard: Fengxue's One Dust

風穴一塵

Teaching the assembly saying:

Raised: Fengxue handed down words saying, "If the one-dust is established, the home country prospers. If the one-dust is not established, the home country mourns the loss."

Xuedou picked up the staff and said, "Still, is there the same birth and the same death in the end for patch robed monks?"

[Tiantong's] Ode says:

35th Standard: Luopu's Prostration

洛浦伏膺

Teaching the assembly saying:

Raised: When Luopu interviewed Jiashan he did not to pay respects with customary proprieties and just stood facing him.

Shan said, "A chicken roosting in the phoenix nest. They aren't the same class. Get out and leave."

Pu said, "By myself, I've hastened like the wind from far away. I beg the master for one meeting."

Shan said, "Before the eyes there is no Acarya/Achariya; and in this room there is no old monk."

Pu then shouted.

Shan said, "Stop, stop. For now don't be so careless and crude. Clouds and the moon are the same. Streams and mountains are each different. It is not nothing to cut off the tips of the tongues of the people under heaven, but it's a struggle to teach a tongueless person to clarify with words."

Pu had no words.

Shan then hit him.

Pu obeyed this by prostrating.

[Tiantong's] Ode says:

36th Standard: Master Ma Was Restless

馬師不安

Teaching the assembly saying:

Raised: Great Master Ma was restless. The chief of the courtyard asked, "Venerable, so what is your esteemed condition like in recent days?"

The great master said, "Sun Face Buddha, Moon Face Buddha."

[Tiantong's] Ode says:

37th Standard: Guishan's Karmic Consciousness

為山業識

Teaching the assembly saying:

Raised: Guishan asked Yangshan, “Suddenly there is a person asking, ‘All the multitude of beings only have karmic consciousness, uncertain and without a foundation they can depend on.’ Sir, how do you make it alive to verify this?”

Yang(shan) said, “If there is a monk coming I immediately call out and say ‘John Doe.’ As the monk turns his head, then I say, ‘What is it?’ and wait for him to decide what to discuss. Then I face the person (who asked) and say, ‘Not only is the karmic consciousness uncertain, likewise indeed it is without a foundation.’”

Gui(shan) said, “Oh?!! Good!!”

[Tiantong's] Ode says:

38th Standard: Linji's True Person

臨濟真人

Teaching the assembly saying:

Raised: Linji, instructing the assembly, said, “There is one true person without rank always entering and leaving through the doors of your faces. Those with beginner’s mind who have not yet proved possession of it, look, look!”

At the time there was a monk who asked, “So what is the true person without rank?”

Ji descended from the meditation bench and held him still. As that monk was deciding what to discuss, Ji opened his hand with a push and said, “What a dry shit stick is the true person without rank..”

[Tiantong's] Ode says:

39th Standard: Zhaozhou Washes the Bowl

趙州洗鉢

Teaching the assembly saying:

Raised: A monk asked Zhaozhou, "I'm a student who has newly entered the thick forest. I beg the Master to point out instruction."

Zhou said, "You've finished eating the gruel too, haven't you?"

The Monk said, "Finished eating."

Zhou said, "Go wash the alms bowl."

[Tiantong's] Ode says:

40th Standard: Yunmen's Black and White

雲門白黑

Teaching the assembly saying:

Raised: Yunmen asked Qianfeng, "Please Master, answer with a saying."

Feng said, "You've come to this old monk too, haven't you?"

Men said, "So that separates those who are first from the tardy!"

Feng said, "Is that so. Is that so."

Men said, "I was about to call you 'Count White'; even more there is 'Count Black'."

Note: "Count White" was a famous con-artist and fraud who was bested on occasion by an even better con-artist named "Count Black."

[Tiantong's] Ode says:

41st Standard: Luopu Approaching the End

洛浦臨終

Teaching the assembly saying:

Raised: Luopu was approaching the end and instructed the assembly saying, “Now there is one matter to ask you various people. Particularly ‘this’: if affirmed (i.e., “is”), then a head is placed on top of the head; if negated (i.e., ‘is not’), then the head is chopped off in search of life.”

At that time the First-Seat said, “The green mountain always raises its feet. On a clear day the lantern is not lifted.”

Pu said, “What is the time and occasion to make particularly this speech?”

There was Upper-Seat Yancong who came forward and said, “I beg the Master do not ask about leaving these two roads (i.e., affirmation and negation) .”

Pu said, “Not yet at it, speak further.”

Cong said, “This someone’s speaking is not to the utmost (e.g., doesn’t go all the way).”

Pu said, “I don’t care if your speaking is to the utmost or your speaking is not to the utmost.”

Cong said, “This someone has no attendant and can only respond to the Venerable.”

When evening arrived, [he] summoned Upper-Seat Cong. “In what you responded today there was a coming of reason. To agree with the essence, get the former master’s saying:

‘Before the eyes there is not a thing.

Mentation (*manas*, *mano-vijnana*) is before the eyes.

The other is not a thing before the eyes,

Nor arrived at in the location of the ears and eyes.’

Which phrase is guest, and which phrase is host? If you select and are able to come forth with it, I will part with and hand over the bowl and bag.”

Cong said, “I do not understand.”

Pu said, “You unite with understanding.”

Cong said “Really, I do not understand.”

Pu shouted and said. “Oh the pain, oh the pain.”

A monk asked, “Venerable, what of your esteemed meaning?”

Pu said, “The boat of compassion is not rowed to cross over on top of purity; in the Gorge of Swords it is a labor in vain to release the wooden geese.”

[Tiantong's] Ode says:

42nd Standard: Nanyang's Clean Bottle

南陽淨瓶

Teaching the assembly saying:

Raised: A monk asked National Teacher Nanyang Zhong, “So what is the Rocana [Buddha] of the root body?”

The National Teacher said, “Come across to give me the ‘clean bottle’.”

The monk offered the ‘clean bottle’ and the National Teacher said, “Put it back in the prior place.”

The monk again asked, “So what is the Rocana of the root body?”

The National Teacher said, “The old Buddha is long gone.”

[Tiantong's] Ode says:

43rd Standard: Luoshan Arising and Extinguishing

羅山起滅

Teaching the assembly saying:

Raised: Luoshan asked Yantou, “So what about arising and extinguishing not stopping?”

Yantou loudly scolded saying, “Who is arising and extinguishing?”

[Tiantong's] Ode says:

44th Standard: Xingyang's Garuda

興陽妙翅

Teaching the assembly saying:

Raised: A monk asked Venerable Xingyang Pou “Sagara, the king of the Nagas, comes forth from the ocean, and heaven and earth are calmed. In an interview facing each other, how will you manifest the matter?”

The Master said, “The Garuda, king of birds, is equal to the universe. In the center of it, who is the person with a head coming forth?”

The monk said, “At that time, Sagara’s head comes forth. Again, how do you make it alive?”

Yang said, “It seems the falcon caught the dove and the gentleman doesn’t realize it. Examine the presentation before the tower and thereupon know the truth.”

The monk said, “With a standard like this, I should put my hands together at my chest and withdraw my body three steps.”

Yang said, “Underneath the ‘Sumeru-seat’ is a black turtle. Don’t wait for a repeated instruction to mark the forehead with a dot.”

[Tiantong's] Ode says:

45th Standard: The Enlightenment Sutra's Four Clauses

覺經四節

Teaching the assembly saying:

Raised: The Sutra of Complete Enlightenment says:

“At all times in life, do not bring up deluded thoughts.

In the mind with various delusions, likewise do not exterminate them.

Dwelling in the field of deluded concepts, do not add on final knowledge.

In having no final knowledge, do not define true reality.”

[Tiantong's] Ode says:

46th Standard: Deshan Study Completed

德山學畢

Teaching the assembly saying:

Raised: Great Master Deshan Yuanming instructed the assembly and said, “Reach the utmost gone, and you directly get the mouths of the various Buddhas of the three worlds hung high on the wall. Still there is one person guffawing a great laugh. If you recognize this person the matter of interview-study is complete.”

[Tiantong's] Ode says:

47th Standard: Zhaozhou Cypress Tree

趙州柏樹

Teaching the assembly saying:

Raised: A monk asked Zhaozhou, “So, what was the founding master’s meaning of coming from the West?”

Zhou said, “The cypress tree in front of the hall.”

[Tiantong's] Ode says:

48th Standard: Vimalakirti Sutra’s Non-duality

摩經不二

Teaching the assembly saying:

Raised: Vimalakirti asked Manjusri, “In what manner are Bodhisattvas to enter the Dhama door of non-duality?”

Manjusri declared, “So my meaning is that as to everything be without words, without articulation, without teaching, without knowledge, and be free from the various questions and answers. This is the act of entering the Dharma door of non-duality.”

Then it was Manjusri who asked Vimalakirti declaring, “Each one of our rank has already articulated for himself. Virtuous One, please articulate. In what manner are Bodhisattvas to enter the Dhama door of non-duality?”

Vimalakirti was thus silent.

[Tiantong's] Ode says:

49th Standard: Dongshan Offering to a Portrait

洞山供真

Teaching the assembly saying:

Raised: Dongshan made offerings (*puja*) to the portrait of Yunyan and next proceeded to raise the portrait words [of Yunyan] from long before.

There was a monk who asked, “Yunyan said ‘Only this is.’ So what was his intended meaning?”

Shan said, “As I undertook it at the time, I almost misunderstood my former master’s meaning.”

The monk said, “I have not discerned if Yunyan yet knew ‘existence’ (*u*) or not (*wu*).”

Shan said, “If he did not know the matter of existence, he was free to speak in this way. If he knew the matter of existence, he willingly spoke in this way.”

[Tiantong's] Ode says:

50th Standard: Xuefeng’s What?

雪峰甚麼

Teaching the assembly saying:

Raised: At the time that Xuefeng lived in a hermitage there was a pair of monks who came to pay the customary respects. Feng saw them coming and, using his hand to lift the hermitage door and put his body forth, he said, “Yes, what?”

The monks likewise said, “Yes, what?”

Feng hung his head and returned to the hermitage.

The monks afterwards went to Yantou. Tou asked, “From what place did you come?”

The monks said, “The Southern Mountain Range.”

Tou said, “Did [you] monks go to Xuefeng’s?”

The monks said, “[We] monks went.”

Tou said, “What words and phrases did you have?”

The monks raised the previous discussion

Tou said, “He stated what?”

The monks said, “He was speechless. He hung his head and returned to the hermitage.”

Tou said, “Alas, I should have, but at the time I did not face him to state the last phrase. If I had faced him to state it, the people under heaven could not deal with Old Xue.”

As the end of summer [retreat] arrived, the monks again raised the previous discussion and requested augmentation.

Tous said, “Why didn’t you ask earlier?”

The monks said, “We had not the confidence to easily allow it.”

Tou said, “Although Xuefeng and I were born of the same twig, he and I do not die on the same twig. if you need to know the final last phrase just this is.”

[Tiantong's] Ode says:

51st Standard: Fayan’s Ship or Land

法眼舡陸

Teaching the assembly saying: On the side of the worldly dharma, yet how many people are awakened? On the side of the Buddha Dharma, yet how many people are deluded? If you suddenly are hit and become one piece, still are you able to manifest delusion and awakening or not?

Raised: Fayan asked Upper Seat Jiao, “Did [you] come by ship or come by land?”

Jiao said, “[I] Came by ship.”

Yan said, “At what place is the ship?”

Jiao said, “The ship is at the riverside.”

After Jiao withdrew, Yan yet questioned the monk by his side and said, “You say, that monk who came just now, did he possess the eye or did he not possess the eye?”

[Tiantong's] Ode says:

52nd Standard: Caoshan’s Dharmabody

曹山法身

Teaching the assembly saying: Those who have innate intelligence use metaphor and parable to get free (gain liberation). If you arrive at comparison you do not get to the category of the difficult level places. So how do you articulate facing the other (it)?

Raised: Caoshan asked Honored-Seat De, “[The *Golden Light Sutra* says,]

‘Buddha’s true Dharma body is just like emptiness;

corresponding objects manifest shapes like the moon within the water.’

How do you make it alive to articulate the basic principle of the Way of that particular corresponding?”

De said, “It’s like a donkey peering into a well.”

Shan said, “That saying immediately largely exposes it to the sunlight, but the saying is only able to say eight tenths.”

De said, “Venerable, what is it also like?”

Shan said, “It’s like the well peering at the donkey.”

53rd Standard: Huangbo Slurping Dregs

黃檗[口*童]糟

Teaching the assembly saying:

Raised: Huangbo instructed the assembly and said, "You people of various ranks are fellows who are exhaustively slurping up the dregs of the wine. In this way you travel about on foot. What place have you today? Do you even know that within the great Tang nation there are no Zen teachers?"

At that time there was a monk who came forward and said, "But there seems to be in the various directions those who correct disciples and guide assemblies. With that added how do you it live?"

Bo said, "I did not say there is no Zen; only there are no teachers."

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54th Standard: Yunyan's Great Compassion

雲巖大悲

Teaching the assembly saying:

Raised: Yunyan asked Daowu, “How does the Bodhisattva of Great Compassion expect to make use of the many hands and eyes?”

Wu said, “It is like a person in the middle of the night whose hands feel back for the pillow.”

Yan said, “I understand.”

Wu said, “How do you make alive the understanding?”

Yan said, “All over the body are hands and eyes.”

Wu said, “The saying actually largely exposes it to the sunlight, but the saying actually gets eight-tenths.”

Yan said, “Elder Master, how do you make it alive?”

Wu said, “Flowing throughout the body are hands and eyes.”

[Tiantong's] Ode says:

55th Standard: Xuefeng the Meal Chief

雪峰飯頭

Teaching the assembly saying:

Raised: Xuefeng, when on Mt. De, was made the meal chief.

One day the meal was late. Deshan arrived at the Dharma Hall with a bowl in the palm of the hand.

Feng said, “Hey old fellow, the bell hasn’t sung and the drum hasn’t not sounded. Where are you going with your bowl in the palm of the hand?”

Shan than returned to the “ten-square-feet” [abbot’s room].

Feng raised it to show Yantou. Tou said, “The magnificent Deshan does not understand the very last phrase.

Shan heard, ordered the attendant to summon Yantou, and asked, “Then, you don’t agree with this old monk?”

Tou proceeded to explain his meaning. Shan consequently ceased to go on.

The next day arrived, and upon ascending the hall the fruit that was imparted was not the same as usual.

Yan clapped his hands, laughed and said, “Happily, for sure the old fellow understands the very last phrase. The people in the days to come later will not be able to do anything with him.”

56th Standard: Master Mi’s White Rabbit

密師白兔

Teaching the assembly saying:

Raised: Uncle Master Mi together with Dongshan were walking along and before their faces saw a white rabbit quickly pass by.

Mi said “Excellent!”

Shan said, “How do you make it alive?”

Mi said “Like the appearance of a white clothed [lay person] paying respects.”

Shan said “So old and so great, yet you make these particular words.”

Mi said, “You also, how do you make it alive?”

Shan said, “Long generations of ‘hairpins and tassels’, for a brief time fallen into shabbiness.”

57th Standard: Yanyang’s Single Object

嚴陽一物

Teaching the assembly saying:

Raised: The Honored One Yanyang asked Zhaozhou, “At the time of ‘a single object never comes’ what’s it like?”

Zhou said, “Put down attachment.”

Yang said, “With ‘a single object never comes’ what item is put down?”

Zhou said, “If it’s like that, then carry and take it away.”

58th Standard: Diamond Sutra’s Belittled and Despised

剛經輕賤

Teaching the assembly saying:

Raised: The Diamond Sutra says, "If one becomes a person who is belittled and despised, indeed the person's previous life's karma of wrongdoing has responded by falling into evil paths. According to the present life, because the person is belittled and despised, the previous life's karma of wrongdoing as a rule becomes extinguished."

59th Standard: Qinglin's Deadly Snake

青林死蛇

Teaching the assembly saying:

Raised: A monk asked Qinglin, "At the time the student goes on a short cut (narrow trail), what's it like?"

Lin said, "A deadly snake is faced on the Great Highway. I admonish the child to not face its head."

The monk said, "At the time of facing its head, what's it like?"

Lin said, "The child mourns the root of life."

The monk said, "At the time of not facing its head, what's it like?"

Lin said, "Likewise, there is no place to sidestep it."

The monk said, "At the time of being straightforward in this way, what's it like?"

Lin said, "Still miss it.."

The monk said, "I have not yet examined the direction of what place it's gone to."

Lin said, "The grass is very deep; there is no place to search."

The monk said, "The Venerable also must guard against gain at the beginning."

Lin clapped his palms and said, "Of one rank is this poisonous breath."

60th Standard: Iron Grindstone the Cow

鐵磨犍牛

Teaching the assembly saying:

Raised: : Iron Grindstone Liu came to Guishan.

Shan said, "Old cow, you came!"

Grindstone said, "In the coming day at Lookout Mountain (Taishan) there is a great assembly to provide monks with a vegetarian meal. Venerable, will you be leaving to go back there?"

Guishan relaxed his body and lay down.

Grindstone then went away.

61st Standard: Qianfeng Draws a One

乾峰一畫

Teaching the assembly saying:

Raised: A monk asked Qianfeng, “‘Blessed Ones (Skt. *Bhagavan/bhagavat*) of the ten directions, one path to the gate of Nirvana.’ I have not yet examined the trailhead. Where's its location?”
Feng used his staff to draw a one and said, “Inside this.”

The monk raised it to question Yunmen. Men said, “The fan streaks like a comet leaping up to the thirty-third heaven to shove into the nostril of the god Sakra. The carp of the Eastern Sea gets one hit with a stick and the rain seems like an overturned basin. How can this be? How can this be?”

62nd Standard: MiHu's Denial of Awakening

米胡悟否

Teaching the assembly saying:

Raised: MiHu directed a monk to ask Yangshan, "People of the present time turn to the phenomenal in denial of awakening."

Shan said, "As to awakening, it is not that there is none; the struggle is how to bear falling into the second head.

The monk returned and raised it to appear to MiHu. Hu deeply agreed.

63rd Standard: Zhaozhou Questions Death

Zhaozhou Asks About Death

趙州問死

Teaching the assembly saying:

Raised: Zhaozhou asked Touzi, "So, what of the time that the person who gets to the bottom of the great death returns to life?"

Touzi said, "It is not allowed to travel by night; they must arrive by the cast light."

64th Standard: Zizhao Continuing the Succession

子昭承嗣

Teaching the assembly saying:

Raised: Chief Seat Zizhao asked Fayan, "Venerable, by opening the hall, for what person are you continuing the succession?"

Fayan said, "Dizang."

Zhao said, "The greatest disappointment to our former master Changqing."

Yan said, "Someone does not understand Changqing's one turning word."

Zhao said, "Why don't you ask?"

Yan said, "For the meaning of 'In the middle of the myriad phenomena, the solitary bared body,' how do you make it alive?"

Zhao thereupon stuck up his fly whisk.

Yan said, "This is the basis obtained from study at Changqing's place. Chief Seat, to distinguish it better, how do you make it alive?"

Zhao had no words.

Yan said, “Yet, as for ‘In the middle of the myriad phenomena, the solitary bared body,’ does it dispel the myriad phenomena, or does it not dispel the myriad phenomena?”

Zhao said, “It does not dispel.”

Yan said, “A duality.”

The participating followers to the left and the right in all cases said, “It dispels the myriad phenomena.”

Yan said, “‘In the middle of the myriad phenomena, the solitary bared body,’ Aiee..!”

65th Standard: Shoushan’s New Bride

首山新婦

Teaching the assembly saying:

Raised: A monk asked Shoushan, “So, what is Buddha?”

Shan said, “The new wife rides the donkey led by the mother-in-law.”

66th Standard: Jiufeng's Head and Tail

九峰頭尾

Teaching the assembly saying:

Raised: A monk asked Jiufeng, "So what is the head?"

Feng said, "Opened eyes not perceiving the dawn."

The monk said, "So what is the tail?"

Feng said, "Not sitting on the 10,000-year bench."

The monk said, "So what about the time there is a head without a tail?"

Feng said, "In the long run it is not valued."

The monk said, "So what about the time there is a tail without a head?"

Feng said, "Although full, there is no strength."

The monk said, "So what about the time of directly obtaining the mutual correspondence of head and tail?"

Feng said, "The children and grandchildren obtain strength; inside of the room it is not known."

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67th Standard: The Garland Sutra's Wisdom
嚴經智慧

Instructing the assembly saying:

Raised: The Flower Garland (*Huayen*) Sutra says, "I now universally see that everyone of the multitude of beings is endowed with the qualities of the Tathagata's wisdom and virtue. However by means of erroneous thinking and grasping attachments, nevertheless they do not bear witness to attaining it."

68th Standard: Jiashan Wields the Sword
夾山揮劍

Teaching the assembly saying:

Raised: A monk asked Jiashan, "So what about the time of dispelling the dust to see Buddha?"
Shan said, "One must directly wield the sword. If one doesn't wield the sword, the old fisherman roosts in the nest."

The monk raised it to ask Shishuang, "So what about the time of dispelling the dust to see Buddha?"

Shuang said, "He has no country land. At what place would you run into him?"

The monk turned around and raised it to show Jiashan.

Shan went up to the hall and said, "For setting up the gift of the gate and courtyard, he is not like this old monk. While for profound discussion of entering the principle, by comparison Shishuang is 100 steps (ahead)."

69th Standard: Nanquan's White Ox

南泉白牯

Instructing the assembly saying:

Raised: Nanquan instructed the assembly saying, "The various Buddhas of the three worlds do not know existence. The cat and the white ox, however, do know existence.

[Tiantong's] Ode Says:

70th Standard: Jinshan Asks About Nature

進山問性

Teaching the assembly saying:

Raised: Leader Jinshan asked Leader Xuishan, "Clearly knowing the unborn nature of birth, how is it one remains by the location of birth?"

Xiu said, "Bamboo shoots in the end become bamboo and are gone. Thus in the present, how can they still get to be used to make bamboo splits?"

Jin said, "You will later awaken for yourself and be going."

Xiu said, "This someone is only like this. Superior Seat, what is your intended meaning?"

Jin said, "This in particular is the chief steward's room. That in particular is the head cook's room."

Xiu then did a ceremonial bow.

71st Standard: Cuiyan's Eyebrows

翠巖眉毛

Teaching the assembly saying:

Raised: Cuiyan, at the end of summer, instructed the assembly and said, "Continuing since the first of the summer, elder brothers and younger brothers, I have articulated the words. Observe, are Cuiyan's eyebrows on?"

Baofu said, "The thief is taken as a hollow hearted person." ["He makes the thieving persons, hearts emptied."]

Changqing said, "Still growing."

Yunmen said, "Checkpoint."

72nd Standard: Zhongyi's Monkey

中邑獼猴

Teaching the assembly saying:

Raised: Yangshan asked Zhongyi, "So what is the meaning of Buddha nature?"

Yi said, "I'll give you clarification by a particular analogy. It's like a room with six windows and within is put a single monkey. Outside there is a person calling by saying "Simian, simian." and the monkey immediately responds. So indeed, if calling by all of the six windows, it responds by all."

Yang said, "But if it's like the time the monkey is asleep, also how do you make it alive?"

Yi then descended from the Zen bench and grabbed and held him still and said, "Simian, simian. I'll give you seeing each other."

73rd Standard: Caoshan's Filial Duty is Complete

曹山孝滿

Teaching the assembly saying:

Raised: A monk asked Caoshan, "At the time the spirit-mourning clothes are not worn, what's it like?"

Shan said, "Today Caoshan's filial duty is complete."

The monk said, "After the filial duty is complete what's it like?"

Shan said, "Caoshan likes tipsy spirits."

[Tiantong's] Ode says:

74th Standard: Fayan's Matter and Name

法眼質名

Teaching the assembly saying:

Raised: A monk asked Fayan, "The received teaching has the words, 'From the non-abiding root everything is established.' So what is the non-abiding root?"

Yan said, "Shapes flourish as there is not yet matter. Names arise as there are not yet names."

[Tiantong's] Ode says:

75th Standard: Ruiyan's Constant Principle

瑞巖常理

Teaching the assembly saying:

Raised: Ruiyan asked Yantou, "So what is the root's constant principle?"

Tou said, "Activity!"

Yan said, "At the time of activity what's it like?"

Tou said, "One does not see the root's constant principle."

Yan stood still thinking.

Tou said, "If you agree, then you have not yet escaped the sense organs and dusts. If you don't agree, you immediately sink into endless birth and death."

[Tiantong's] Ode says:

76th Standard: Shoushan's Three Phrases

首山三句

Teaching the assembly saying:

Raised: Shoushan instructed the assembly saying, "To get it at the first offering of the phrase, gives you the action of a teacher of Buddhas and ancestors. To get it at the second offering of the phrase, gives you the action of a teacher of people and heavenly beings. To get it at the third offering of the phrase, you cannot even save yourself in the end!"

A monk said, "Venerable, in how many phrases did you get it?"

Shan said, "The moon set(s); third night watch pierce through;
town pass through."

[Tiantong's] Ode Says:

**The Record of the Temple of Equanimity
With the Classic Odes of Venerable Tiantong Jue and the
Responsive Commentary of Old Man Wansong
-Six-**

A record of attendants freed from knowledge
After studying the comparison of the Nature and the One
Every birth is the native place of a person of the Way.

83rd Standard:

92nd Standard: Yunmen's Singular Treasure

Teaching the assembly saying:

Raised: Great Master Yunmen said,
"Inside of Heaven and Earth,
in the interstices of the universe,
within there exists a singular treasure
hidden in Form Mountain.'

Pick up the lantern and face towards the inner Buddha Hall, then the triple gate arrives on the top of the lantern."

[Tiantong's] Ode says:

93rd Standard:

94th Standard: Dongshan Was Not At Ease

Teaching the assembly saying:

Raised: Dongshan was not at ease. A monk asked, "Venerable, as you are still ill, is there one who is not ill?"

Shan said, "There is."

The monk said, "Does the one who is not ill still watch over the Venerable or not?"

Shan said, "By this old monk watching over the other, there is distinction."

The monk said, "Venerable, at the time you watch over the other, what is it like?"

Shan said, "As a consequence, I do not see there is illness."

[Tiantong's] Ode says:

99th Standard: Yunmen's Bowl and Bucket

Teaching the assembly saying:

Raised: A monk asked Yunmen, "So what is the samadhi of every dust (alt. of the dusts, of the dust of dust)?"

Men said, "A bowl of rice, a bucket of water."

[Tiantong's] Ode says: