

# *Master Ju-Man Fu Kuang of Loyang*

*excerpted from the JING DE JWAW DENG LU*

During a courtesy visit to the Master's monastery, Emperor Shun-Tsung asked Master Ju-Man Fu Kuang, "Where did the Buddha come from, and where did he go at his passing? As it is said that he is eternally abiding in this world, then where is the Buddha now? "

The Master replied, "The Buddha came from the quiescent state, and returned to quiescence at his passing. The Dharma-body is absolutely empty, eternally existent, without room for thought. Existing thoughts should be returned to no-thought; existing things thought of as having an abiding place should be returned to the non-abiding. Sentient beings come into being and cease to be, but the immaculate Buhutatahata-ocean's tranquil essence abides forever. On this the wise ones skillfully contemplate, without giving rise to further doubtful fears.

The Emperor further asked, "The Buddha was born in a royal palace, and entered Nirvana between two sala trees. He dwelled in the world for forty-nine years after his enlightenment in order to teach, and yet he also said that there is no fixed Dharma. The mountains, rivers, and great oceans, the universe, the sun and moon all must eventually pass away, and so why is it said that there is no 'birth and death'? As I still have doubts about this, would the wise Master kindly explain further?"

The Master replied, "The Buddha's body is fundamentally non-acting. Any such distinctions are erroneous. The Dharma-body is like empty space, and has never been subject to birth and death. When there is an appropriate cause for it, the Buddha appears in the world; when there is no further cause to stay, the Buddha enters Nirvana. The Buddha's teaching influences sentient beings universally. And yet it is like the reflection of the moon in water. There is neither 'permanence' nor 'impermanence,' neither birth nor death. Living beings are never really 'born'; those that we regard as having 'died' never really pass away. Understand clearly that there is no mind to abide in, and it naturally follows that there is no Dharma to expound."

Having heard this, the Emperor was most delighted, and his respect for the Chan school was greatly increased.

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