

The Bodhi Seal of the Patriarchs

by the Venerable Master Yun and the Venerable Master Hua



*Dhyana Master Wen Yi ("Literary Benefit")
of Fa Yen ("Dharma Eye")*

THE MASTER WAS THE SON OF THE LU FAMILY OF YU HANG county Hangjou province. His father's name was Lu. HE WENT TO STUDY UNDER MASTER DI DZANG. He drew near to the Dhyana Master who lived in Di Dzang Monastery. ONE DAY, AS HE WAS JUST ABOUT TO TAKE HIS LEAVE, not wishing to stay and study there anymore, MASTER DI DZANG ASKED HIM, "SUPERIOR SEATED ONE...In Buddhism, one who has been precepted for more than ten years is known as a lowerseated one; one who has been precepted for more than twenty years is known as a middle-seated one; and one who has been precepted for more than thirty years is known as a superior-seated one. LET US DISCUSS HOW THE THREE REALMS ARE MADE FROM MIND ALONE; AND HOW THE TEN THOUSAND DHARMAS ARE ONLY CONSCIOUSNESS' CREATION, how they do not go beyond the consciousness."

THEN MASTER DI DZANG POINTED TO A PIECE OF ROCK STANDING IN THE YARD, AND SAID to the Master, "TELL ME: IS THIS ROCK INSIDE YOUR MIND, OR OUTSIDE OF YOUR MIND? Speak up! Since the three realms are made from mind alone, and the ten thousand dharmas are only consciousness' creation, tell me whether this rock lies within or outside your mind."

THE MASTER REPLIED, "INSIDE MY MIND." Having opened his mouth, Dhyana Master Wen Yi made a mistake.

MASTER DI DZANG SAID, "WHY WOULD A PRACTITIONER WHO TRAVELS IN SEARCH OF THE WAY PUT A ROCK INSIDE HIS OWN MIND? Investigator of Chan, what's gotten into you? what is the reason behind your attachment? Why would you want to put a boulder in your mind?"

THE MASTER Wen Yi WAS UNABLE TO COME UP WITH A REPLY. If he were to say that the rock lay outside of the mind, Master Di Dzang would challenge him with, "The three realms are made from mind alone, and the ten thousand dharmas are only consciousness' creation." If he were to say that the rock lay within the mind, Master Di Dzang would ask him, "Why would you want to put a rock inside your own mind?" Therefore, he was rendered speechless.

HE IMMEDIATELY PUT DOWN HIS SACHEL, he decided not to go after all, AND DECIDED TO STAY and draw near to Master Di Dzang IN ORDER TO REACH A DECISIVE UNDERSTANDING. AFTER ABOUT A MONTH, he reached some kind of awakening. The ancients studied the Buddhadharma very vigorously. Their every thought was focused on it, paying more attention to it than anything else. They considered this more important than eating, wearing clothes, and sleeping. And so, although it was only a month, the Master was focused in every thought, without ever putting down his topic of investigation. Then HE PRESENTED HIS VIEWS, WITH WHICH HE ATTEMPTED TO EXPLAIN THE ABOVE PRINCIPLE. He revealed the principles which he had enlightened to.

MASTER DI DZANG TOLD HIM, "THE BUDDHADHARMA IS NOT LIKE THAT."

THE MASTER SAID, "I'VE COME TO THE END OF MY UNDERSTANDING, AND I'VE RUN OUT OF PRINCIPLES. There's nothing further that I can explain or understand. I've also run out of doctrines--I can't think of anything further to say."

DI DZANG SAID, "IN DISCUSSING THE BUDDHADHARMA--EVERYTHING IS ALREADY EVIDENT. What principle or explanation is there? It's all evident. Why do you put a head on top of a head?"

THEREUPON THE MASTER GAINED A GREAT ENLIGHTENMENT. He understood everything. AFTERWARDS ON THREE SEPARATE OCCASIONS HE PRESIDED OVER WAY-PLACES IN JIN LING, present-day Nanjing. DURING THE SEVENTH MONTH OF THE FIFTH YEAR (958 A.D.) OF THE SYAN DE REIGN PERIOD OF THE LATER JOU DYNASTY, THE EMPEROR PERSONALLY CAME TO MAKE OBEISANCE AND TO INQUIRE AFTER THE MASTER. The emperor very reverently paid his respects and asked about the Dharma.

ON ANOTHER DAY THE MASTER SHAVED HIS HEAD, BATHED, AND BADE FAREWELL TO THE ASSEMBLY. Having spoken the Dharma for everyone, HE SAT IN FULL LOTUS AND DEPARTED, and entered still quiescence. HIS POSTHUMOUS TITLE granted to him by the emperor IS DHYANA MASTER GREAT DHARMA EYE. HIS STUPA WAS CALLED "DEVOID OF MARKS." A VERSE IN PRAISE SAYS:

A SINGLE SENTENCE WON HIS RESPECT.

AFTER HALF A MONTH, THE POISON ERUPTED.

HE BECAME LIKE THE EARTH EVERYWHERE SUPPORTING.

HE WAS LIKE THE SKY, EVERYWHERE NOURISHING.

HE SUPERVISED AND ESTABLISHED THE TRADITIONS OF THE SCHOOL.

*HIS PROVISIONAL DEVICES WERE VIBRANT AND FIERCE.
THE UNIVERSE BECAME CLEAR AND COOL.
HE EMPLOYED THE MILITARY TACTICS OF SIX AND THREE.*

COMMENTARY:

A SINGLE SENTENCE WON HIS RESPECT. One word from Master Di Dzang was enough to gain his compliant acceptance.

AFTER HALF A MONTH, THE POISON ERUPTED. Master Dzang asked him the question about the rock, whether it lay inside or outside the mind. Having pondered it for a month, the "poison" erupted, meaning the Master's sprouts of wisdom came forth.

HE BECAME LIKE THE EARTH EVERYWHERE SUPPORTING, leaving nothing unsustained.

HE WAS LIKE THE SKY, EVERYWHERE NOURISHING, leaving nothing uncovered.

HE SUPERVISED AND ESTABLISHED THE TRADITIONS OF THE SCHOOL, The Fa Yen Chan School.

HIS PROVISIONAL DEVICES WERE VIBRANT AND FIERCE. His wisdom and ability to contemplate the potentials and dispense the teachings, his speaking of Dharma according to the needs of the people, was extremely vibrant and powerful.

THE UNIVERSE BECAME CLEAR AND COOL. All cultivators under heaven have the opportunity to obtain his wisdom, and the benefits of his Dharma. HE EMPLOYED THE MILITARY TACTICS OF SIX AND THREE. The Master taught like a military commander. The "six" and "three" (六 三) are military strategies devised by the strategist Sun Dz.

ANOTHER VERSE SAYS:

*ADDING A HEAD ATOP A HEAD, A STONE WAS LODGED INSIDE HIS MIND.
LOWERING HIS HEAD, HE DID NOT SPEAK,
BUT LAPSED INTO CAREFUL REFLECTION.
PUT IT DOWN, INVESTIGATE IT THOROUGHLY,
REVERSE THE LIGHT AND ILLUMINE WITHIN.
SUDDENLY BREAK THROUGH--DO NOT SEEK OUTSIDE.
THE BUDDHADHARMA IS ALREADY EVIDENT.
NOT CONTRIVED OR FABRICATED.
THE INTRINSIC NATURE IS PURE, UNDEFILED BY THE DUST.
THE EMPEROR PERSONALLY BOWED TO HIM, MOVED BY HIS VIRTUE.
EVERYTHING IN THE UNIVERSE IS TRANSFORMED
AS HE NOURISHES BEINGS THROUGH TEN THOUSAND SPRINGS.*

COMMENTARY:

ADDING A HEAD ATOP A HEAD, A STONE WAS LODGED INSIDE HIS MIND. He was asked whether the rock lay inside or outside his mind. Basically, the question was meaningless. He did not have to be bothered answering it. Once he paid attention to it he was turned, and so he felt compelled to give a reply. He was just like one of my disciples here who when asked unnecessary questions on the phone feels obliged to answer them. But he does not give satisfactory answers and so the other parties

are not happy with what he says. Master Dzanq asked him, "Does this rock lie inside or outside your mind?"

Dhyana Master Wen Yi answered impetuously, "It's inside my mind." Isn't that adding a head atop a head? How could a stone be lodged inside the mind? Whether he replied that it was inside or outside the mind, he was going to be incorrect. He should not have bothered to answer the question at all. Once he ventured a reply, he fell into Master Dzanq's trap. It was as if a well was placed before him to see if he would jump into it or not. If he were to jump in he would drown.

Since the Dhyana Master Wen Yi jumped into the well, Master Di Dzanq had to save him, by saying, "Investigator of the Way, how could you lodge a stone in your mind?" Dhyana Master Wen Yi became subdued by those words. He figured he had put a rock inside his mind, now he had to get the rock out of his mind, and so he put down his satchel. Originally he had packed his bags and was intending to leave, but now he felt he hadn't made the grade, and even if he were to go out he still would be inadequate. Thereupon he decided to stay.

Actually, the asking of the questions and the answering were both adding a head atop a head. To insist that the rock lay inside or outside the mind is adding a head atop a head. It was a ridiculous discussion; it's known as Chan banter. It was designed to see if Master Wen Yi truly understood or not. If he had understood, he would not have paid any attention to the question. Whether the rock lay inside or outside--why engage in that kind of intellectual Chan talk?

LOWERING HIS HEAD, HE DID NOT SPEAK. Having been subdued, he lowered his head, and couldn't come up with anything else to say. BUT he LAPSED INTO CAREFUL REFLECTION. He proceeded to investigate the topic on his own.

PUT IT DOWN. He put down his bags, but he also put down his insane thoughts and wild nature. INVESTIGATE IT THOROUGHLY. He exhaustively looked into the question. REVERSE THE LIGHT AND ILLUMINE WITHIN. Then he understood SUDDENLY BREAK THROUGH--DO NOT SEEK OUTSIDE.

THE BUDDHADHARMA IS ALREADY EVIDENT. "Originally there is not a thing, so where can dust alight?" It is NOT CONTRIVED OR FABRICATED. There is nothing forced, unnatural, or artificial about the Buddhadharma--you understand if you go about it that way. Thereupon the Master had a great enlightenment. He said, "Oh, originally it is this way! There's nothing contrived about it," as he became enlightened.

THE INTRINSIC NATURE IS PURE, UNDEFILED BY THE DUST. Our own nature is fundamentally pure, without hate, love, emotion, or desire. Our own nature is very clean, devoid of all filth. There are no problems with the six sense organs, the six sense objects, and the six consciousnesses. It's just that we become attached and give rise to hate and love and cling to marks. And then we become defiled. Basically the intrinsic nature is undefiled by dust.

Dhyana Master Wen Yi understood the true principle inherent in all dharmas. This was a response to his virtue and his cultivation. What do cultivators cultivate anyway? Simply speaking, they cultivate virtue. What is meant by virtue? It means severing desire. If you have no desire, you have virtue. If you do away with your insane thoughts and wild nature, then you can be said to have virtue.

THE EMPEROR PERSONALLY BOWED TO HIM, displaying his respect. He was MOVED BY HIS VIRTUE. The Master's virtuous conduct inspired such homages even from the king.

EVERYTHING IN THE UNIVERSE, this world, IS TRANSFORMED. His teaching and cultivation act like timely rain and winds, AS HE NOURISHES BEINGS THROUGH TEN THOUSAND SPRINGS. Myriad generations will derive the benefit of his kindness nurturing them.

SUMMER SCHOOL AT THE CITY OF 10,000 BUDDHAS

Developing Virtue Secondary School:

June 27 to July 15, 1988

July 25 to August 12, 1988

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