

# *The Bodhi Seal of the Patriarchs*

*by the Venerable Master Yun and the Venerable Master Hua*

*The Forty-Second Generational Patriarch, Dhyana Master Jr Chyan  
(Humble Resolve) of San Jyan (Triangle) Mountain*



TEXT:

The Master was the Dharma heir of Great Master De Shau (Excellent Virtue) Gwei Jen (Returning to the Truth) of Bau Tz (Repaying Kindness) Monastery in Tan Jou Province.

A monk once asked him "What is the Buddha?" The Master said, "Quickly make three prostrations!" The monk bowed, and the Master said, "With a single push, you've come around."

A verse of praise says.

What is the Buddha?  
Quickly make three prostrations!  
With a single push, you've come around;  
Say--isn't that strange?  
If you lapse into further deliberation,

You won't break through the black tar barrel.  
San Jyau (Triangle) Mountain is lofty;  
The grass bends as the wind blows forward.

Another verse says,

Few are those who belong to the Wei Yang Sect;  
But Jr Chyan (Humble Resolve) was lofty.  
At Repaying Kindness Monastery,  
He repaid kindness, quelling the surging waves.  
The original nature is just the Buddha;  
Do not ask extraneous questions.  
The Dharma is everything you encounter;  
Do not hesitate or become agitated.  
In an instant, smash through ignorance;  
Emptiness is broken to pieces.  
When the mad mind stops, just that is the bud of Bodhi.  
On precarious Triangle Mountain he built a Way-place  
To universally save the flocks of confused beings from  
prison.

COMMENTARY:

The First Patriarch of the Wei Yang Chan Sect was Dhyana Master Ling You. He was the Sixth Patriarch at Nan Hwa Monastery. Counting from Patriarch Bodhidharma, this Dhyana Master is the 42nd generational patriarch. THE MASTER WAS THE DHARMA HEIR OF GREAT MASTER DE SHAU (德韶) OF BAU TZ (報慈) MONASTERY. The robe and bowl were transmitted to him by Master De Shau. He is the Sixth Patriarch of the Wei Yang lineage. A MONK ONCE ASKED HIM, "WHAT IS THE BUDDHA?" This monk had been a lefthome person for many years, but still he had not understood what a Buddha was, so he came to ask the Master this question: "Who is the Buddha?" THE MASTER SAID, "QUICKLY MAKE THREE PROSTRATIONS :." If you want to know who the Buddha is, quickly bow three times. The one you are bowing to is just the Buddha.

THE MONK BOWED. Since he was instructed to bow three times, the monk very compliantly obeyed. He was not like a child here who refuses to bow although his mother continually urges him to. AND THE MASTER SAID, "WITH A SINGLE PUSH, YOU'VE COME AROUND. All I needed to do was give you a little shove, and you were immediately able to understand." This was the Master's way of answering that monk's question. He taught the monk to bow to the Buddha. It's as easy as turning over the palm of one's hand. If you are able to cast out desire and sever love, you'll become a Buddha.

"With desire ended and emotions emptied, one is a Buddha.  
With heavy desire and confused emotions, one is an ordinary  
person."

Once you understand this principle, all you have to do is turn around.

A VERSE OF PRAISE SAYS,

WHAT IS THE BUDDHA? That was the question. QUICKLY MAKE THREE PROSTRATIONS!  
The monk bowed three times. WITH A SINGLE PUSH, YOU'VE COME AROUND. Once he was given a hint, a slight push, he understood. SAY—ISN'T THAT STRANGE? The Master helped make a slight adjustment, and then the monk understood.

IF YOU LAPSE INTO FURTHER DELIBERATION: Right at this time, when there is no notion of good or bad, no belief or doubt, right then and there is the Buddha.

"Originally there's not one thing, So how could dust alight?"

That describes the state of the Buddha. However, if you engage in further deliberation, THEN YOU WON'T BREAK THROUGH THE BLACK TAR BARREL. You will not be able to smash through the barrel of black ignorance. SAN JYAU (Three Corners) MOUNTAIN IS LOFTY: His style is lofty and eminent. THE GRASS BENDS AS THE WIND BLOWS FORWARD. It's said that

"The virtue of a superior person is likened to the wind. The virtue of a petty person is likened to grass. When the wind blows over the grass, the grass will naturally bend."

A superior person is like the wind, a petty person like grass. When the wind blows, the grass bends compliantly. However, once the wind has passed, the grass comes up straight again. The wind blows forward, over the grass.

ANOTHER VERSE SAYS,

I recited the verse from memory okay, right? I have to recite it from memory first, before I can ask the same of you. Otherwise you will say, "The teacher does not recite from memory, yet he demands his disciples to do so. That's unreasonable." But now I have recited the verse from memory, without the aid of a "cheat-sheet." Do you know what that is? In America students have the habit of writing out the answers on a little piece of paper and sneaking it into the exam with them. Then if the exam is not an open book test, the students can take out their cheat-sheets and copy from them. But I do things honestly and reliably, and do not engage in cheating.

FEW ARE THOSE WHO BELONG TO THE WEI YANG SECT, BUT JR CHYAN WAS LOFTY. It's said,

"Lin Ji covers half of heaven, Tsau occupies one corner. You couldn't find Yun Men and Fa Yen anywhere. And there are even less adepts of the Wei Yang lineage."

Although there were only a few representing the Wei Yang lineage, one person could accomplish ten people's work. Dhyana Master Jr Chyan was very courageous and vigorous. He was a very fine, lofty member of the Sangha, a Dharma General within Buddhism.

AT REPAYING KINDNESS MONASTERY, HE REPAID THE KINDNESS, QUELLING THE SURGING WAVES. He was the heir of Dhyana Master De Shau, and received the robe and bowl transmission. Thereafter he appeased the waves, and settled the feuds in Buddhism.

Why did the Master make the monk bow three times? THE ORIGINAL NATURE IS JUST THE BUDDHA. Everyone has the Buddha nature. Just now someone said he did not have what it takes to be a Buddhist. I told him, "Since you know how to eat, sleep and wear clothes, you have what it takes to be a Buddhist. If one does not know how to eat, sleep or wear clothes, then he cannot be counted as a Buddhist." It doesn't matter which religion you belong to--Catholicism, Christianity, Judaism, Islam--you still have to eat, sleep and wear clothes. There's no need to learn those things. How did you learn those things? From your Buddha nature. Therefore THE ORIGINAL NATURE IS JUST THE BUDDHA; DO NOT ASK EXTRANEIOUS QUESTIONS. There's no need to ask so many questions. Simply bow! THE DHARMA IS EVERYTHING YOU ENCOUNTER. Everything you see, the

myriad things and phenomena, are all representing the Dharma and speak the Dharma. Good people speak wholesome Dharma; evil people speak evil dharma; cats speak cat dharma, dogs speak dog dharma. See if you understand or not. If you understand you will realize, "Ah, originally it was that way! Because this person did dog-like things, he became a dog." Why did he become a cat? Because he liked to eat meat and take advantage of situations, he turned into a cat. The cat waits by the mouse-hole. Once the mouse comes out, the cat lunges forward, grabs the mouse and devours it. Because such a person liked to take advantage of situations and eat what was ready-made, because he only cared about his own interests and not the interests of others, eventually he became a cat. That's all speaking the Dharma. The mouse also speaks mouse dharma. In the past he stole food. And so the myriad things and phenomena are all speaking the Dharma. There's nothing that is not speaking the Dharma. THE DHARMA IS EVERYTHING YOU ENCOUNTER.

DO NOT HESITATE OR BECOME AGITATED. Don't entertain doubts or get nervous and anxious, wondering, "What's all this about? Is there really a Buddha? If I recite the Buddha's name, will it be a waste of my time? Wouldn't taking a nap be better than reciting the Buddha's name? Wouldn't eating some good food be more meaningful? Reciting the Buddha's name on and on is like parboiling cabbage in plain water. It's so bland and tasteless." Then you become agitated.

IN AN INSTANT SMASH THROUGH IGNORANCE. Smash the black tar barrel, which is your ignorance. EMPTINESS IS BROKEN TO PIECES. Even empty space is smashed to smithereens. Why do the mountains, rivers, great earth, and all the houses and buildings appear? They are all products of your polluted thinking and attachment. If you get rid of your ignorance, everything will be okay and there won't be any problem. Everything will be fine. Nothing can faze you. On top of that, if you could utilize patience, that would be better yet. Even your attachment to emptiness will be smashed.

WHEN THE MAD MIND STOPS, JUST THAT IS THE BUD OF BODHI. Once your mad mind and wild nature stop, the Bodhi sprout will emerge in your mind.

ON PRECARIOUS TRIANGLE MOUNTAIN HE BUILT A WAY-PLACE. "San Jyau"— Three Corners (Triangle)—is like a precarious mountain, very lofty. There the Master built a Way-place. TO UNIVERSALLY SAVE THE FLOCKS OF CONFUSED BEINGS FROM PRISON. He wanted to deliver all living beings from their imprisonment.

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