

# *The Bodhi Seal of the Patriarchs*

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

*The Forty-fifth Generation of Patriarchs Dhyana Master  
Hwei Nan of Hwang Lung (Yellow Dragon) Mountain*



The Master was a son of the Jang family of Syinjou District. At first he went to study with Master Cheng of Li Tan. They shared the high seat in their combined effort to transform beings. Afterwards the Master went to bow to Master Chu Ywan of Tz Ming, and became a room-entering disciple. Master Tz Ming asked him, "In what way did Dhyana Master Jau Jou overcome the old woman of Wu Tai Mountain?" The Master was unable to come up with a reply. The next day he again came before Master Tz Ming, who started to harangue and revile him without stop. The Master said, "How could your scolding me be a compassionate giving of Dharma?" Master Tz Ming said, "Do you know how to give this kind of scolding?"

At those words the Master became greatly enlightened. Afterwards he began teaching the Dharma at Tung An, and then moved to Gwei Dzung (Returning to the Main Purport) Monastery at Hwang Bai Mountain. Finally he dwelled in the abbot's quarters at Hwang Lung Mountain. "Everyone has his own set of conditions leading to his birth. Senior one! What are the set of conditions leading to your birth?" Then the Master would stretch out his hand and ask, "In what way does my hand resemble the Buddha's hand?" And lastly, the Master would put out his foot, and ask, "In what way does my foot resemble a donkey's foot?" Very few were those who managed to glean the Master's intent.

On the seventh day of the third month of the Syi Ning reign of the Sung Dynasty (A.D. 1069), the Master sat upright and entered the stillness. After his cremation, five-colored sharira were obtained, and his stupa was built in front of the mountain. His posthumous title was Dhyana Master Pu Jywe (Universal Enlightenment). A verse in praise says:

Master Tz Ming's spine  
Resembled hard metal and steel.  
When the Master first beheld it,  
His very insides split apart.  
Defeating the old woman of Wu Tai:  
Like snow melting in a red-hot furnace.  
Precarious like the ascent to heaven:  
His three questions curtailed the tongue.

Another verse says:

He went into the hall, and entered the room to bow to Master Tz  
Ming.  
"How could this scolding be a giving of Dharma as mentioned in the  
Sutras?"  
Reversal is the movement of the Tao--he suddenly awakened;  
Yielding is the great function—he achieved an all-encompassing  
penetration.  
He posed three questions—no one in the world knew how to answer  
them.  
Trying to locate the mind in seven places--who could respond?  
Inside a burning furnace, glistening snow--everything smelted  
together.  
A lotus arising from the flames, the school's teachings are  
rejuvenated.