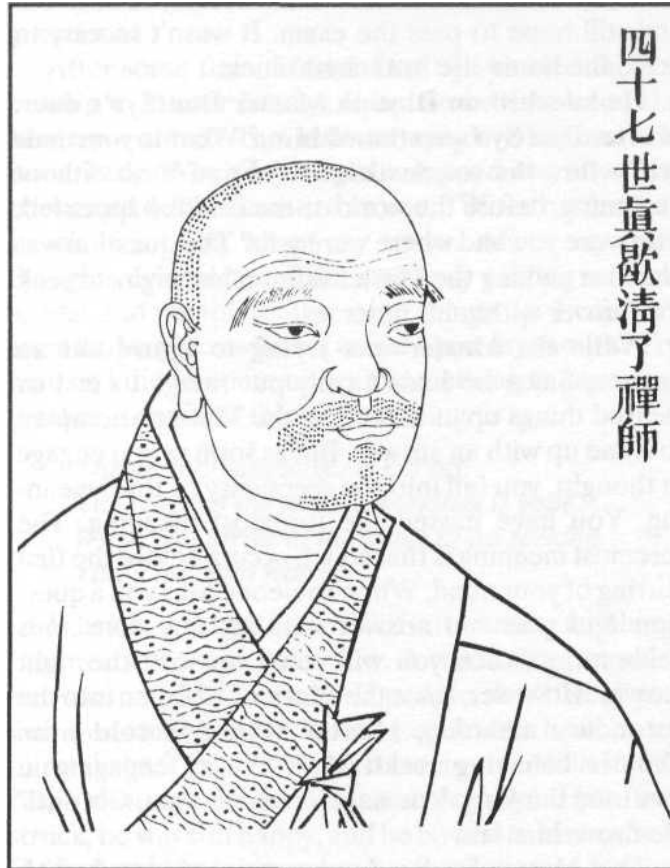


# *The Bodhi Seal of the Patriarchs*

*by the Venerable Master Yün and the Venerable Master Hua*

*Forty-seventh Generational Dhyana Master Jen Sye Ching Lyau  
("Truly Resting and Clearing Things Up")*



*Dharma Master Jen Sye Ching Lyau*

**The Master was a son of the Yung family of Dzwo Myan Prefecture. He was taken to a monastery when he was still a newborn baby. At the sight of the Buddha images, such a joyful expression broke out on the infant's face that people were astounded.**

**Some years later, he passed an exam on the Sutras and was ordained as a monk. He knocked on Dhyana Master Dan Sya (Red Cloud)'s door. Master Dan Sya questioned him: "What was your true self before the cosmos began?"**

**While the Master was trying to figure out an answer, Master Dan Sya told him, "You are behaving recklessly. Get out!"**

**One day, while he was on top of Bowl Summit, he suddenly had an awakening. Then he went back to Master Dan Sya and stood attentively by his side. Master Sya slapped him and said, "This shows that you've got something!"**

**The Master delightedly bowed and made obeisance. Some time later, he entered the hall to speak Dharma and remarked, "When my teacher slapped me, all of my tricks and devices came to an end. I couldn't even find a place where I could open my mouth."**

**The Master passed away at Chung Syan, Gao Ning, at the islet on the west side of the monastery. His posthumous title was Dhyana Master Wu Kung (Enlightened to Emptiness).**

**A verse in praise says:**

*As he was slapped,  
All of his tricks fell through.  
If you pretend you've become enlightened,  
Onlookers will scoff at you.  
Flowing brilliance from the moon;  
A lucid pond devoid of shadows.  
Neither cleverness nor stupidity could reach it—  
The golden pin is secretly tucked away.*

**Another verse says:**

*When the mad mind ceases,  
Bodhi seeds awaken.  
Undefined by a single speck of dust,  
The myriad thoughts are empty.  
Dan Sya slapped him so as to discern the true from the false.  
Traces of words came to an end in Ching Lyau's mouth.  
Although he wished to speak, his tongue could not move.  
Delightedly he bowed to pay his respects.  
Radiance from the moon pours forth and covers the universe.  
A lucid pond without shadows reflects both east and west.*

Master Jen Sye, "Truly Putting to Rest": just by his name alone he should become enlightened. Why? Because he has truly put to rest his polluted thinking. What has he put down? His polluted thinking. Whoever still retains polluted thoughts is not truly resting; whoever has put down his polluted thoughts is truly resting. Although you might look as if you are resting, your mind is still doing a work, and so you haven't truly rested. Hence, "When the mad mind comes to a stop, just that stopping is Bodhi." What is Bodhi? When you are able to put it all down, when you can sever all false notions and achieve everything that's true. If you don't sever the false, you won't be able to attain the true.

Another one of this Dhyana Master's names is Ching Lyau(清了), which means to be pure and clear to the extreme point. When you arrive at the point where not even a single mote of dust remains, then you have "completely cleared things up." It's not easy to put down all of your worries, it's not easy to truly put to rest your concerns, and it's not easy to completely clear things up. But, upon hearing this name, we should contemplate its meaning. We should introspect: have we truly put matters to rest, have we completely cleared things up? Or are we still running around in a muddled frenzy, bickering and fighting and getting caught up in afflictions? We should investigate these very pertinent questions. Don't go pursuing the questions in science, philosophy, geology, astronomy and other studies but fail to understand the problems of your own mind. Why is it that you harbor so much greed and anger and delusion? Why aren't you able to drive them out? Why aren't you able to attain precepts, samadhi, and wisdom? That's the key question.

Right now psychology is a very popular subject in universities, but their kind of psychology is an insult. If all they teach you is how to cheat others and how to manipulate others, isn't that pathetic? What's true psychology—the study of the mind? It's the method for clearing your mind of greed, anger and stupidity. That's truly putting to rest and completely clearing things up until nothing remains.

**The Master was a son of the Yung family of Dzwo Myan Prefecture**, in Gwangsyi province. Traditionally Gwangsyi province is a very wild place. The people there are known to casually engage in murder and fighting. However, some famous personalities have also emerged from that area. **He was taken to a monastery when he was still a newborn baby.** When the Master was still in his diapers, his parents took him to a monastery. **At the sight of the Buddha images, such a joyful expression broke out on the infant's face that people were astounded.** Children remember whether you are good to them or not.

**Some years later, the Master passed an exam on the Sutras and was ordained a monk.** In ancient times people had to pass an exam conducted by the government if they wanted to set forth from the home-life. Only if they passed were they allowed to be ordained. They were tested on several Sutras. You had to have committed several Sutras to memory, for example, the Vajra Sutra, Dharma Flower Sutra, Shurangama Sutra, or Avatamsaka Sutra. You couldn't be illiterate and still hope to pass the exam. It wasn't so easy to leave the home-life in ancient times.

**He knocked on Dhyana Master Dan Sya's door. Master Dan Sya questioned him, "What is your true self before the cosmos began?"** From time without beginning, before the world or the Buddha appeared, who were you and where were you? The question was aimed at making the Master fathom his origin, to seek the answer within his inner self.

**While the Master was trying to figure out an answer.** Since he hadn't truly put things to rest or cleared things up at that time, the Master attempted to come up with an answer. But as soon as you engage in thought, you fall into the secondary or tertiary meaning. You have missed the foremost meaning. The foremost meaning is that which occurs

before the first stirring of your mind. When someone asks you a question and you can answer without any conscious deliberation, then you will come up with the right answer. However, since the Master had fallen into the secondary meaning, **Master Dan Sya told him, "You're behaving recklessly."** You're engaging in confused thinking. You haven't understood; **"Get out!"** He drove him out.

That Master Jen Sye Lyau was not able to furnish the proper answer showed that he lacked true wisdom—he was stupid. But he didn't want to be known as stupid, he wanted to be wise. He wanted others to put high hats on him. He probably had that kind of thought lurking in his mind. **One day, while he was on top of Bowl Summit, he suddenly had an awakening.** Instantaneously he experienced an awakening:

The great-thousand-world systems are bubbles in the sea, All the sages are like flashes of lightning.

He perceived the emptiness of all things—everything vanished. "Ah...that is the true self before the cosmos began!"

Having tallied with this principle of emptiness, he relaxed. He was no longer so frantic. **Then he went back to Master Dan Sya and stood attentively by his side.** Without uttering a word, he stood by his teacher's side. But Master Dan Sya was pretty severe. Seeing the Master standing there, he turned around and **slapped him and said, "This shows that you've got something!"** I know what you're up to.

**The Master delightedly bowed and made obeisance** and then left. Master Dan Sya realized that the Master had become enlightened because there was nothing more he wanted. He didn't go on and on, asking about this or that. He didn't have any more questions.

After some time, Master Dan Sya yielded the abbotship to Master Jen Sye Lyau. **Some time later, the Master entered the hall to speak Dharma and remarked, "When my teacher slapped me, all of my tricks and devices came to an end."** When my teacher struck me, I lost all of my tricks. All of my false thoughts evaporated. That was truly putting matters to rest and completely clearing things up. **I couldn't even find a place where I could open my mouth.** Try hard as I did to come up with something to say to my teacher, I couldn't think of anything to say.

*The path of languages is cut off.  
The place of the mind's workings is gone.  
When you arrive at the place of no seeking,  
You'll have no worries.*

When you get to the point of not wanting anything, then you are a true cultivator. A true cultivator must not contend with people. If people don't treat you well, you can't glare at them or cock your neck or try to retaliate. That shows you have no true skill. In this case,

although Dhyana Master Jen Sye Lyau was struck, he was still happy, and he bowed to his teacher. He had truly put things down.

**The Master passed away at Chung Syan Monastery, Gao Ning, at the islet on the west side of the monastery. His posthumous title granted by the king was Dhyana Master Wu Kung (Enlightened to Emptiness).**

A verse in praise says:

*As he was slapped, all of his tricks fell through.* When his teacher slapped him, everything was cast out. The Master had no more seeking. He no longer had any fear. Why do we experience fear? Because we have a self that we cling to. When the ego is gone, what is there to fear? Why are you worried? Because you have an ego. If you look very lightly on your ego, you won't have any worries. Your temper and afflictions will be gone. However, people are unable to see through this. That's the problem. They fight over that which they should not fight over. They are greedy for that which they should not be greedy for. They seek that which they should not seek. They are selfish with regard to things they should not be selfish about. They seek personal advantage where they shouldn't be seeking personal advantage. And they lie even when they should not lie. Wouldn't you say this is strange?

But as the Master was struck by Dan Sya, everything vanished. **If you pretend you've become enlightened, onlookers will scoff at you.**

You can't make-believe that you're enlightened. By slapping him, Master Dan Sya was giving him a test.

**Flowing brilliance from the moon; a lucid pond devoid of shadows.** All doubts and delusions are chased away from the inherent nature. **Neither cleverness nor stupidity could reach it.** Cleverness and stupidity are both "tricks", your awareness of your being wise or stupid is also a "trick" both of these cannot reach it. **The golden pin is secretly tucked away.** The golden pin is something very precious, somewhat like the wish-fulfilling pearl, not something known by ordinary people. If you have truly put things to rest and cleared things up, only you yourself will know this state. Other people cannot fathom your state. Nobody else could snatch away your wisdom, your mani gem. Nobody could rob you of the gems within the Thus Come One Treasury. Because it is secretly hidden in the Thus Come One Treasury, the golden pin is securely tucked away.

**Another verse says: When the mad mind ceases, bodhi seeds awaken.** Why don't we accomplish our Bodhi mind? Because our mad mind and wild thoughts do not stop. Since we are not able to control our errant thoughts, the farther away they wander, the more they stray from the true. Therefore we get caught up in the revolving wheel of the six paths. Sometimes we are born in the heavens, sometimes we are asuras, people, hungry ghosts, animals, or hell-beings. If your mad mind stops, your Bodhi fruit will ripen. **Undefined by a single speck of dust, the myriad thoughts are empty.** That's truly

putting things to rest and completely clearing things up. Only if you are undefiled by a speck of dust can your myriad thoughts be empty. Otherwise, they won't be empty.

Dan Sya slapped him so as to discern the true from the false. By striking him, Master Dan Sya could tell whether Master Jen Sye Lyau had truly become enlightened or not. **Traces of words came to an end in Ching Lyau's month.** The tracks of words and language were obliterated. **Although he wished to speak, his tongue could not move.** Nonetheless, he wasn't mute. **Delightedly he bowed to pay his respects.** He made obeisance. **Radiance from the moon pours forth and covers the universe.** Light issuing from the moon illumines the entire universe. **A lucid pond without shadows reflects both east and west.** No cannot reach it. No more shadows, not a single thing remains in this lucid, bright pond of the mind. **The golden pin is secretly tucked away.** The golden pin is something very precious, somewhat like the wish-fulfilling pearl, not something known by ordinary people. If you have truly put things to rest and cleared things up, only you yourself will know this state. Other people cannot fathom your state. Nobody else could snatch away your wisdom, your mani gem. Nobody could rob you of the gems within the Thus Come One Treasury. Because it is secretly hidden in the Thus Come One Treasury, the golden pin is securely tucked away.