The Master was a son of the Xiahou family of Qiantang and a Dharma heir of Dhyana Master Huai Shen of Huilin Monastery. Once a monk asked him, “The colors of the Peak Flown from Afar exemplify the pure Dharma body. The chorus of gurgling brooks is the mark of the vast, long tongue speaking. Right at this moment, what is the tune of the Yunmen (Cloud Gate) Sect?”

The Master answered, “Raindrops falling on the banana leaves during the third watch of the night.” The monk responded, “Just this line alone surpasses the Buddhas and the Patriarchs! The guests at your banquet, clad in vermillion and purple official robes, are all appreciative of your sound.” The Master told him “Do not speak about this casually to others.”

Once the Master entered the Dharma hall and said, “You don’t have to seek for the truth. What need is there to get rid of views? Ride an ox backwards and enter the Buddha hall. The sound of the Qiang’s (Qiang are an ancient tribe in western China) reed pipe empties heaven and earth. It’s not known who recognizes Gautama’s face.”
Commentary:

Now I had come to the subject of “Yunmen”. Yunmen is one of the five schools of the Chan School in China. During the Tang dynasty in Yunmen, sometimes over twenty Chan cultivators became enlightened on the same night. Dhyana Master Wen Yan, the founder of this school, was a real maestro who helped many remarkable individuals reach a distinguished accomplishment. Dhyana Master Wen Yan was lame, but he was a very resourceful person. A common saying in the Chan School is: “In Deshan, they strike; in Linji, they yell; in Yunmen, they eat cake.” Why was Master Wen Yan lame in one leg? One time when he went to his teacher’s quarters seeking the Dharma, his teacher Master Mu Zhou slammed the door on his foot and broke it. After he became enlightened, he was still a cripple. It’s not the case that after one is enlightened, one is no longer a cripple. So he was a crippled Dhyana Master.

The forty-eighth Patriarch, Dhyana Master Hui Guang (Wisdom Light) of Lingyin Monastery. This Master belongs to the Yunmen sect. In the Yunmen sect, Dhyana Master Wen Yan is the Dharma host. Dhyana Master Hui Guang received the dharma from the Dhyana Master Huai Shen, so he became the forty-eighth Patriarch. He came to be known by the name of the monastery over which he presided as abbot, and so people often called him Dhyana Master Lingyin (Intelligent and Hidden) instead of Dhyana Master Hui Guang to show their respect.

The Master, Hui Guang, was a son of the Xiahou family of Qiantang and a Dharma heir of Dhyana Master Huai Shen (Cherishing the Deep) of Hui Lin Monastery. His hometown, Qiantang, Hangzhou city, is known for its beautiful scenery and clean air. It was reputed to have been the birthplace of the Seven Buddhas of antiquity. The Master had a double surname, Xiahou. You may find this name in the Book of Hundred Surnames together with other double surnames, such as, “Moqi, Sima, Shanggan, Ouyang; Xiahou, Zhuge, Wenren, and Dongfang.” Maybe his ancestor thought that it was a loss to use only one character for the family name, so he used two. Master Hui Guang was the room-entering disciple of Dhyana Master Huai Shen. He received the mind-transmission from this Master and later became abbot of Lingyin Monastery.

Once when he was abbot of Lingyin Monastery, a monk asked him, “The colors of the Peak Flown from Afar exemplify the pure Dharma body. The chorus of gurgling brooks is the mark of the vast, long tongue speaking.” Being an abbot, he would be tested by other monks. By the West Lake, there’s a mountain called “Peak Flown from Afar.” These two sentences are actually from a poem by the Song dynasty poet Su Dongpo, who wrote it to show off his learning. Actually Su Dongpo liked to drink and was not exactly the most reputable fellow. The monk continued with his
合洞溪聲：山上有很多水溝，有很多都合到一起，這個溪裡頭的聲音，「演廣長舌相」：這也都是在演廣長舌相。「正當恁麼時」：就在這個時候，「如何是雲門一曲」：雲門的這個歌調是怎麼唱法呢？就問他：你現在有個話頭，你這個話頭怎麼說呢？

「師曰：芭蕉葉上三更雨」：慧光禪師說，你要問雲門這個歌調怎麼樣唱？這還簡單：就是在三更時分，雨打在那個芭蕉葉子上，那就是唱歌啊！那就是雲門一曲。什麼叫雲門一曲？就是那個啊！所以三更下雨的時候，芭蕉葉上「滴答滴答滴答」，就是這個「啊啊啊啊——呀呀呀——多來迷發發」，都有了！在那芭蕉上子，你聽那雨點的聲，就聽出雲門這個歌的聲音了。這就是大自然的一種表法，雲門一曲就是這個。

「曰」：那麼這個僧人也就同意他說的，就給慧光禪師帶個高帽子。怎麼說呢？「一句提超佛祖」：就你這個芭蕉葉上三更雨，這一句就超佛越祖，這是最古早没有的。「滿堂朱紫盡知音」：這是你所有法會裡頭的這些高達官貴人，和你徒兒法孫這些個人，都是你的知音者，都明白你的調調，都歡喜聽你的調調。這不用講什麼高談闊論，這個就是這麼簡單，他們都懂你的歌，都歡喜聽。朱，是紅色；紫，就是紫色。那時穿紅衣紫的，這都是達官貴人。講這個，有一首詩說：「紫綵紛紜爭兼試，朱門雖富不如貧。」古來有錢的家裡，那個門都油紅色，所以叫朱門。有所謂「朱門酒肉臭」嘛！

你看那個明朝的嚴嵩，他所吃的米都是最好的，他糟糕不知多少：每一天，從他家倒垃圾那個水溝沖出來那個米、菜，不知多少。在他家旁邊有一個窮人，就把這些米、菜給它收拾起來，洗乾淨又曬乾了，然後慢慢吃。跟著嚴嵩被貶了，皇帝給他金碗銀筷（或者銀碗金筷），叫他去要飯去；但是他拿著金碗銀筷到什麼地方要飯，人家也不給他。說：「你那個要飯的碗都是金的，你這麼有錢！」就沒有人給

right at this moment, what is the tune of the Yunmen (Cloud Gate) Sect? What kind of tune does your school sing?”

The Master answered, “Raindrops falling on the banana leaves during the third watch of the night. You ask about our tune: it’s very simple. It’s the rhythmic pitter-patter of raindrops beating on the banana leaves in the middle of the night. That’s the song of Yunmen. This is just a way to express the dharma of Mother Nature.

The monk responded with approval. In fact, he wanted to flatter the Master, and so he said to him, “Just this line alone surpasses the Buddhas and the Patriarchs! Your line is superb! The guests at your banquet, clad in vermilion and purple official robes, are all appreciative of your sound. All the important officials and your disciples in your assembly like your tune. It’s so simple, everybody can understand it.”

Red and purple are the colors that high officials and aristocrats, or the very wealthy wore. There’s a verse of poetry: “Despite their noble status, high officials can hardly sleep at night. The wealthy have red gates, yet, they are not as happy as the poor. In ancient China, the gates of noblemen and officials were often painted red. The rich and noble carelessly wasted their food as a poem describes: “The ‘red gates’ often let their excess meat and wine spoil.”

There is a story about Yan Song, a powerful and rich prime minister during the Ming Dynasty. Every day he held lavish feasts. The food that was not eaten was simply thrown into the gutter. A great deal of superior grade rice was discarded every day. As the rice floated down the gutter, it passed a very poor household, and the person there scooped up the rice, washed it, dried it in the sun, and then stored it. The rice was still good to eat.

Some time later, this rich official was banished. As a punishment, the emperor not only confiscated all of his wealth but also gave him a golden bowl with a pair of silver chopsticks, ordering him to beg for food. He had to go begging for food with a golden bowl; but who would give food to a beggar who carried a golden begging bowl and a pair of silver chopsticks? Nobody.

One day, when he was on the verge of starving, he begged for food at a very poor household. The people of that house brought out some rice and served it to him. The ex-official asked them, “How can you afford to eat such superior rice?”

The head of the household told him, “This rice was originally discarded by your household and floated down the gutter.
he, so he just ate whatever he could find, and even the poorest people ate whatever they could find, and even honey was not sweet.

"Who wouldn't understand the sound of raindrops falling on the ground? The sound of rain is sweet, even honey is not sweet." Yan Song sighed. When he had blessings, he did not want to invite upon himself the Ripping Out of Tongues for eons as many times as dust and sand.

"I don't know if any of you could understand what the Master said. If I were deceiving living beings with untrue words, I'd invite upon myself the Ripping Out of Tongues for eons as many times as dust and sand."

Everyone in the Master's assembly understood his tune. Who wouldn't understand the sound of raindrops falling on banana trees? It is just like singing a song and is one of the manifestations of the Mother Nature. Of course, they all knew the Master's sounds. The Master told him, the monk, "Do not speak about this casually to others." You can't recklessly repeat what I've said to you.

Once the Master entered the Dharma hall and said, "You don't have to seek for the truth." This does not mean there's no truth. It means: Don't go outside looking for the truth. Once you understand what is false, get rid of it, and therein is the truth. Then why should you have to go outside seeking for the truth? If you look for the truth outside of the false, you won't be able to find it. If you aren't greedy for what most people crave and love, just that is finding the truth.

Everyone forsakes the roots and chases after the branches, turns his back on enlightenment and unites with the dust. But if you're able to turn it around, just that is the truth.

You claim, "I'm seeking wisdom." But if you persist in doing stupid things, how can you attain any wisdom? Wisdom doesn't have to be sought. If you simply abstain from doing stupid things, you'll gain wisdom.

The Song of Enlightenment says, "Have you not seen people whose study has ended, who do nothing, who abide in the Way at ease? They do not banish false thoughts, they do not seek the truth." There is no need to annihilate false thinking, because you have no more false thinking. Furthermore, there is no more truth to seek. He has the truth and that is why he can be at ease. "The true nature of ignorance is the Buddha nature. This empty body, an illusory transformation, is the Dharma body. In the Dharma-body's enlightenment, there is not a single thing; at its source the inherent nature is the Buddha of divine innocence. The five skandhas, like floating clouds, emptily come and go; the three poisons, like bubbles of water, rise and sink, unreal. When one is certified to the characteristic of reality, there are no people or dharmas; the karma of the Avichi is cancelled in a kshana. If I were deceiving living beings with untrue words, I'd invite upon myself the Ripping Out of Tongues for eons as many as dust and sand." I don't know if any of you could under-
有妄想了！不求真，沒有再真可求了嘛！他已經得到真了，所以他才能清閑。「無明實性即佛性，幻化空身即法身。法身覺了無一物，本源自性天真佛。」五穀浮雲去來，三毒水泡虛出沒。證實相，無人法，剎那滅却阿鼻業。若將妄語詛眾生，自招拔舌塵沙劫。」我這曲，你們也不知道是有沒有知音？「何須息見」：那麼你有什麼妄想可息的呢？這個妄見沒有了一，就是剎那的。

「倒騎牛入佛殿」：這時候，天不怕，地也不怕，我騎著這頭牛到佛殿裡，你這個佛我都不在乎了！為什麼呢？「不求真，不斷妄，了知二法空無相」，這是什麼都沒有；什麼都沒有，還無所顧忌，這時候了無一物，無人無佛。「大千世界海中漚，一切聖賢如電拂」，這時候是這樣子。

這個「倒騎牛」，他頭先說是老子，那也對的；那麼周老師說是有人叫牛去聽經，那個也對；都可以講得通。所以就這兩個故事，都把你們耳朵都裝滿了！我再給你們裝一點新的，就是：貢高騾子，不顧一切到佛殿裡；你佛在這裡，我也不怕你！這樣子，為什麼他要這樣子呢？他已經不求真、不斷妄，沒有真可求，沒有妄可斷，這就和佛一樣的，是平等的，他不麪塗了！

這是一個牧童——牧童是在牛背上放牛的人：言其就是無拘無束，無所懼怕，無人無我，騎著牛到佛殿裡去。你說他有什麼執著，他還敢騎著牛到佛殿裡去嗎？不敢的。他因爲什麼都和大自然合成一體了一，就騎著牛到佛殿裡，這平常的，也到牛膀和到牛膀是一樣，他覺得一切都是自然。

「羌笛」一聲天地空：什麼叫羌笛呢？羌笛是外國人的樂器；羌，是胡人。好像日本人我們叫它「倭」：羌，就是大約西北的蒙古人，西藏人之間。他們吹的笛子是很特別的；那個古古怪怪的樣子，吹的喇叭有一丈那麼長，吹那個螺有人頭那麼大！所以吹那個外國笛子，也就是因為沒有人懂。吹這個羌笛一聲，天地都沒有了；就是目空一切，那時候就是什麼都不平等了，天地都空了。「不知誰識瞿曼面」：不知道哪一個人還能認識誰是佛？誰又不是佛？這沒有什麼分別了！不知道哪一個人能認識佛本來的面目呢？瞿曼，就是佛在家的姓。