

Chinese monk and well-known thaumaturge who comes to be especially revered by the Chan school. The earliest sources referring to BAOZHI are his epitaph written by LU CHUI (470–526) and his hagiography in the GAOSENG ZHUAN. According to these two texts, BAOZHI's secular surname was ZHU, and he was a native of Jinling (in present-day Jiansu); he is therefore sometimes known as JINLING BAOZHI, using this toponym. BAOZHI became a monk at a young age and around 466 suddenly turned eccentric: he would go for days without food, showing no sign of hunger, let his hair grow several inches long, and wander around the streets barefoot with a pair of scissors, a mirror, and a few strips of silk dangling from a long staff that he carried over his shoulder. Portraits of BAOZHI often picture him carrying his staff with its various accoutrements, all symbols of his prescience. He also would work miracles, giving predictions and appearing in many places simultaneously. By the middle of the Tang dynasty, he was believed to be an incarnation of AVALOKITEŚVARA and was widely worshipped. BAOZHI was especially venerated by Emperor Wu of the Liang dynasty (r. 502–549) and appears in the famous *gong'an* that relates Emperor WU's encounter with the Chan founder BODHIDHARMA; there, BAOZHI played the role of a clairvoyant witness who revealed to the emperor BODHIDHARMA's true identity as an incarnation of AVALOKITEŚVARA; YUANWU KEQIN's (1063–1135) commentary to this *gong'an* in the *Biyān Lu* [*Blue Cliff Record*] refers briefly to the notion that BODHIDHARMA and BAOZHI were both incarnations of AVALOKITEŚVARA. A few verses attributed to BAOZHI are included in such Chan writings as HUANGBO XIYUN's *Chuanxin Fayao*, GUIFENG ZONGMI's commentary to the *Yuanjue Jing* [*Yuanjue xiuduoluo liaoyi jing lüeshu*], and YONGMING YANSHOU's *Zongjing Lu*; these refer, for example, to the metaphor of wheat flour and flour products, and the nonduality between ordinary activities and the functioning of the buddha-nature [*Buddhadhātu*; *Foxing*]. These verses, however, are retrospective attributions, since they contain Chan ideas that postdate BAOZHI and include terminology and ideology similar to later Hongzhou Zong texts, which could not have derived from BAOZHI.